

讚

Praise

天廚供。純陀最後來。饑餐麻麥充皮袋。仙人又送齋食
tiān chú gòng chún tuó zuì hòu lái jī cān má mǎi chōng pí dài xiān rén yòu sòng zhāi shí
在。雙雙牧女獻香糜。四天王捧鉢^(bo)。遙望靈山拜。
zài shuāng shuāng mù nǚ xiàn xiāng mí sì tiān wáng pěng bō yáo wàng líng shān bài

We make offerings of celestial food. Cunda finally comes and prepares food to satiate the body. The immortals also bestow vegetarian food. Shepherdesses offer fragrant congee. The Four Heavenly Kings hold the [alms] bowl and pay homage to the Spiritual Vulture Peak from afar.

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

Namo Universal Offering Bodhisattva Mahatsattva (3 Times)

恭聞
gōng wén

七佛世尊，作證明懺摩之主。七喻妙典，入菩提解脫之
cī fó shì zūn zuò zhèng míng chàn mó zhī zhǔ cī yù miào diǎn rù pú tí jiě tuō zhī
門。富有七珍法財，具足七菩提分。旃檀林以旃檀圍繞，
mén fù yǒu cī zhēn fǎ cái jù zú cī pú tí fēn zhān tán lín yǐ zhān tán wéi rào
師子王作師子嘖呻。無願不從，有求皆應。仰慈雲而廣
shī zǐ wáng zuò shī zǐ pīn shēn wú yuàn bù cóng yǒu qiú jiē yīng yǎng cí yún ér guǎng
布，同水月以含容。稽首于前證明懺法。
bù tóng shuǐ yuè yǐ hán róng jī shǒu yú qián zhèng míng chàn fǎ

Listen Respectfully :

The seven World Honored Buddhas preside and witness our repentance. The seven examples in the wonderful [Mahayana] Dharma are the gates to bodhi and liberation. [The Buddha] is replete with the seven Dharma treasures and the seven factors of enlightenment. Surrounded by the

sandalwood forest, the Lion King roars. He fulfills all our wishes and responds to all our requests. His compassion, like clouds, spreads everywhere ; moon and waters bear his image. We prostrate before him and make repentance.

上來奉為求懺（弟子眾等），啟建慈悲道場懺法。茲當

第七卷，入壇緣起。檀信轉加懇重，緇流如法脩持。幢幡

彩像以莊嚴，花果香燈而間列。精誠供養，百拜虔恭。切

念求懺（弟子眾等），多生父母，累劫冤親。在七趣之

沉淪，故無惡而不造。縱七情之妄想，乃靡所而不為。

We must increase our faith and almsgiving, and practice according to the Dharma. With colorful banners, flowers, fruits, incense, and lamps, we sincerely make our offering, respectively and devotedly make a hundred prostrations. We sincerely make repentance on behalf of our parents of many previous lives, our loved ones, and enemies of many kalpas. Drowning in the seven realms, they therefore commit all kinds of bad deeds. Deluded by the seven desires, there is no evil that they do not do. We all gather here to make repentance at this compassionate place of cultivation and are now about to begin scroll seven.

起七慢之高山，欺賢罔聖；造七漏之煩惱，背覺合塵。

七聚毘尼而失守，七遮逆罪以難逃。想應多劫，未經懺

悔；今生慶幸，得遇佛乘。發露向諸佛像前，滌罪於大

圓鏡裏。命我現前眾等，披閱懺悔靈文。緣起有涯，悲心

yuán jǐng lǐ mìng wǒ xiàn qián zhòng děng pī yuè chàn huǐ líng wén yuán qǐ yǒu yá bēi xīn

無極。望佛哀憐，冥熏加被。

wú jí wàng fó āi lián míng xūn jiā bèi

With the high mountain of seven arrogances, they oppress and insult the sages and saints, creating the seven vexations with outflows. They violate the seven vinayas (precepts) and cannot escape the seven rebellious sins. For many kalpas, they probably have not made repentance. In this life, we are blessed that we have encountered the Buddha's teaching. Before the Buddha's image, we resolve to cleanse our sins through his great perfect mirror [wisdom]. We now read and recite the spiritual repentance. With his immeasurable compassion, may the Buddha have mercy on us, help and protect us.

所有十方世界中，三世一切人師子，

suǒ yǒu shí fāng shì jiè jiāng sān shì yī 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 yī qiè biān lǐ jìn wú yú

To all Buddhas in the ten directions of the world,
and the three periods of time ;
With pure body, speech, and mind,
we pay homage without reservation.

入懺

Beginning of Repentance

啟運慈悲道場懺法

cǐ yùn cǐ bēi dào chǎng chàn fǎ

一心歸命三世諸佛

yī xīn guī mìng sān shì zhū fó

南無過去毘婆尸佛

nán wú guò qù pí pō shī fó

南無尸棄佛

nán wú shī qì fó

南無毘舍浮佛

nán wú pí shè fú fó

南無拘留孫佛

nán wú jiū liú sūn fó

南無拘那含牟尼佛

nán wú jiū nà hán móu ní fó

南無迦葉佛

nán wú jiā yè fó

南無本師釋迦牟尼佛

nán wú běn shī shì jiā móu ní fó

南無當來彌勒尊佛

nán wú dāng lái mí lè zūn fó

慈悲道場懺法卷第七

Compassionate Repentance Liturgy at the Place of Cultivation Scroll 7

今日道場，同業大眾。夫至德渺漠，本無言無說。然言者，

jīn rì dào chǎng tóng yè dà zhòng fū zhì dé miǎo mò běn wú yán wú shuō rán yán zhě

德之詮，道之逕。說者，理之階，聖之導。所以藉言而顯

dé zhī quán dào zhī jìng shuō zhě lǐ zhī jiē shèng zhī dǎo suǒ yǐ jiè yán ér xiǎn

理，顯理故非言。理由言彰，言不越理。雖言理兩乖，善
lǐ xiǎn lǐ gù fēi yán lǐ yóu yán zhāng yán bù yuè lǐ suī yán lǐ liǎng guāi shàn
惡殊絕。然影響相符，未曾差濫。在於初學。要因言以會
è shū jué rán yǐng xiǎng xiāng fú wèi céng chà làn zài yú chū xué yào yīn yán yǐ huì
道。至於無學，乃合理而忘言。
dào zhì yú wú xué nǎi hé lǐ ér wàng yán

In today's Dharma assembly, we, who have common karma, know that the ultimate virtue is so abstract that it cannot be explained by words. However, words explain virtue and show the path to the Way. Words are the steps to the truth and the guide to sainthood. Therefore, through words, the truth can manifest, and once truth is understood words are unnecessary. Although the truth is explained through words, words can never exceed the truth. Some say that words and the truth are as different as good and evil. However, their effects are the same and do not differ. For beginners, words are needed to learn about the Path. Only those who are at the stage no-learning do not need words to understand the truth.

自惟凡愚，惛惑障重。於諸法門，未能捨言。今識麤故不
zì wéi fán yú hūn huò zhàng zhòng yú zhū fǎ mén wèi néng shě yán jīn shí cū gù bù
盡其妙，見淺故。不臻其極。然言之且易，行之實難，唯
jìn cí miào jiàn qiǎn gù bù zhēn qí jí rán yán zhī qiě yì xíng zhī shí nán wéi
聖與聖乃得備舉。今有難言，自不能正，云何正他？爾
shèng yǔ shèng nǎi dé bèi jǔ jīn yǒu nán yán zì bù néng zhèng yún hé zhèng tā ěr
自三業穢濁，云何勸人清淨？自不清淨，欲使他清淨，
zì sān yè shì zhuó yún hé quān rén qīng jìng zì bù qīng jìng yù shǐ tā qīng jìng
無有是處。
wú yǒu shì chù

We should consider ourselves to be ignorant and ordinary people with heavy obstructions ; therefore, we still need words to understand all the teachings of the Dharma. Because we have only learned superficially, we have yet to comprehend the ultimate truth. However, speaking about it is easy, but practicing it is hard. Only the saints can do both. When we don't understand the words, we cannot act correctly, so how can we teach others? Since we have defilements arising from the three karmas, how can we persuade others to achieve purity? If we are not pure

ourselves, it is impossible to help purify others.

既不堅固，何以勸人？今言行空說，便成惱他。他既生惱，
jì bú jiān gù hé yǐ quàn 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。余是善知識，故發此言。
hé bú qiě zhǐ fǎn fù xún shěng níng bú zì kuī yú shì shàn zhī shì gù fā cǐ yán
於是整理衣服，斂容無對。今聞善知識此辭，心情慚惡。自
yú shì zhěng lǐ yī fú liǎn róng wú duì jīn wén shàn zhī shì cǐ cí xīn qíng cán è zì
知深過，不敢欺調(wang)聖人，隱覆其失。今欲毀之，恐脫有人，
zhī shēn guò bú gǎn qī tiào shèng rén yǐn fù qí shī jīn yù huǐ zhī kǒng tuō yǒu rén
因此增福。適欲存之，復恐有人，由斯生謗。
yīn cǐ zēng fú shì yù cún zhī fù kǒng yǒu rén yóu sī shēng bàng

Since we are not persistent in our actions, how can we advise others to do so? When our actions are not in accord with our words, it will annoy others. When others are annoyed, we should stop talking. We should reflect and examine ourselves, and be remorseful if we have spoken or acted improperly. I have spoken thus because I am a virtuous and knowledgeable one. I should now adjust my clothes and look respectful. When I hear the words of the knowledgeable ones, I feel ashamed. I know my offences are grievous and dare not cover up my faults to deceive the saintly ones. If I denounce the words of this repentance, I am afraid that no one can increase blessings through making repentance; if I hold on to them, I worry that someone else will slander them.

進退迴遑，不知所措。且立懺法，心既是善，善法無礙，
jìn tuì huí huáng bú zhī suǒ cuò qiě lì xiǎn fǎ xīn jì shì shàn shàn fǎ wú ài
但應努力，不得計此。今唯憑世間大慈悲父，覆護攝受。
dàn yīng nǔ lì bú dé jì cǐ jīn wéi píng shì jiān dà cí bēi fù fù hù shè shòu
既有其言，不容毀滅，正當慚愧。大眾願無觸惱，若微與
jì yǒu qí yán bú róng huǐ miè zhèng dāng cán kuī dà zhòng yuàn wú chù nǎo ruò wēi yǔ
理合，相與因此懺法，改往脩來，為善知識。如其不會眾
lǐ hé xiāng yǔ yīn cǐ xiǎn fǎ gǎi wǎng xiū lái wéi shàn zhī shì rú qí bù huì zhòng
心，願布施歡喜，不成惡知識，猶為菩提眷屬。
xīn yuàn bù shì huān xǐ bú chéng è zhī shì yóu wéi pú tí juàn shǔ

In such a dilemma, I don't know what to do. In writing this repentance, my intentions were good. The true Dharma is free from obstructions. We should therefore work hard and not be calculating. I can only rely on the power of the world's great compassionate father for protection. Since I have written the repentance words in accordance with the Buddhist sutras, the words should not be destroyed. I feel remorseful and I hope you will not be annoyed. If you slightly realize the truth, I hope you can correct the errors in the repentance text, cultivate virtue in the future, and become virtuous and knowledgeable. However, if you do not agree with me, I hope you can at least be glad and do not become mistaken ones. I hope that we can be family and relatives on the bodhi path.

自慶第十

Chapter 10 : Counting Our Blessing (Congratulating Ourselves)

今日道場，同業大眾。從歸依以來，知至德可憑，斷疑懺
悔，則罪惑俱遣。續以發心，勸獎兼行，怨結已解，逍遙
無礙。豈得不人人踊躍歡喜，所應自慶。

In today's Dharma assembly, we, who have common karma, since we took refuge, understand that we can rely on the ultimate virtue, and that if we clear our doubts and repent our past faults, our offences and delusions will be dispelled. If we also resolve to praise others and encourage them, resentments and hatred will be resolved, and we will be free and without obstructions. Won't everyone then be happy? We therefore should congratulate ourselves.

今宣其意，經云八難：一者地獄。二者餓鬼。三者畜生。
四者邊地。五者長壽天。六者雖得人身癱殘百病。七者

生邪見家。八者生於佛前，或生佛後。有此八難。所以眾

生輪迴生死，不得出離。我等相與，生在如來像法之中，

雖不值佛，而慶事猶多。凡難之為語，罪在於心。

The sutra describes eight conditions in which it is difficult to see a Buddha or hear the Dharma—being born in the hells, or as hungry ghosts and animals, born in the borderlands (northern heavens), in the longevity heavens as a human but with deficient faculties and many illnesses, or to a family with deviant views, or born before or after the time of a Buddha. Due to these eight difficulties, sentient beings are trapped in the cycle of life and death and are not able to escape. We were born in the Dharma Semblance Age. Although we were not born at the time of the Buddha and did not have a chance to meet him in person, there is still much to be celebrated. All difficulties arise from our speech; all offences arise from the mind.

若心生疑，非難成難。心若無疑，是難非難。何以知之？

第八難云：生在佛前，或生佛後，是名為難。而城東老

母，與佛同生一世，共佛俱在一處，而不見佛，故知心疑

是難。未必異世，皆云是難。波旬懷惡，生陷地獄。龍聞

說法，便得悟道。當知不必在於人天，便言非難。

When you have doubts, a non-existing obstruction becomes real. When the mind gives rise to doubts, even easy things become difficult. If there are no doubts in the mind, even difficult things become easy. How do we know this? The eighth difficulty is to be born before or after the age of a Buddha. However, the old lady at the East wall who was born in the age of the Buddha and lived in the same city never had a chance to meet the Buddha. Therefore, we know that having doubts in your mind is an obstruction, and so is not being born in the age of a Buddha. Papiyan

(the evil one) fell into hell due to his evil thoughts. Naga (dragon) was enlightened upon hearing the Buddha Dharma. Therefore, we know that attaining enlightenment does happen not only in heavens and human realm. So, that's why it becomes easy when no doubts in the mind.

心苟不善，稟報不殊。六天之貴，墜落地獄。畜生之賤，
sīn gǒu bú shàn bǐng bào bú shū liù tiān jīh guī jhuī luò dì yù chù shēng jīh jiàn
超登道場。是則心邪故，輕難成重。心正故，重難無礙。
chāo dēng dào chāng shì zé sīn xié gù cīng nán chēng jhòng sīn jhèng gù jhòng nán wú ài
今日道場，同業大眾。以心礙故，觸向成難。心能正者，
jīn rì dào chāng tóng yè dà jhòng yī sīn ài gù chù siāng chēng nán sīn néng jhèng jhè
則難非難。舉此一條，在處可從。故知佛前佛後，無非正
zé nán fēi nán jǔ cīh yī tiāo zài chù kě cōng gù jīh fó cián fó hòu wú fēi jhèng
法。邊地畜生，莫非道處。
fā biān dì chù shēng mò fēi dào chù

When the mind gives rise to bad thoughts, the retribution will be the same—even the celestial beings in the six heavens can fall into the hells. With good thoughts, even the animals can transcend the evil destinies and attain enlightenment. If the mind is evil, small difficulties can become major ones. If the mind is righteous, there will be no difficulties. In today's Dharma assembly, we, who have common karma, know that difficulties are due to the mind's doubts. If our mind is righteous, difficulties are no longer difficulties. Therefore, as long as we believe in the true Dharma, it doesn't matter whether we are born before or after the age of a Buddha. It doesn't matter whether we are born as animals or in a family with deviant views, because any place can be a place of cultivation and enlightenment.

今若正心，則無復八難。如其疑惑，則難成無量。如是自慶，
jīn ruò jhèng sīn zé wú fù bā nán rú cī yī huò zé nán chēng wú liāng rú shìh zīh cīng
事實不少。大眾日用，不知其功。今略陳管見，示自慶之端。
shìh shìh bú shǎo dà jhòng rìh yōng bú jīh cī gōng jīn lǚe chēn guān jiàn shìh zīh cīng jīh duān
若知自慶，則復應須，脩出世心。何者自慶？佛言：地獄
ruò jīh zīh cīng zé fù yīng syū siū chū shìh sīn hē jhè zīh cīng fó yán dì yù
難免，相與已得免離此苦，是一自慶。餓鬼難脫，相與已得
nán miǎn siāng yú yī dé miǎn lí cīh kǔ shìh yī zīh cīng è guī nán tuō siāng yú yī dé

遠離痛切。是二自慶。畜生難捨，相與已得不受其報，是三

yuǎn lí tòng qiè shì èr zì qīng chù shēng nán shě xiāng yǔ yǐ dé bú shòu cí bào shì sān

自慶。

zì qīng

If our mind is righteous, we will not have the eight difficulties. If we have doubts in our mind, there will be countless obstructions. We should therefore congratulate ourselves. The Truth (true-self) does not decrease. We use it in our daily life, but we don't know it. Let me give a few examples. When we know to rejoice in our blessings, we should cultivate to renounce the world. What are these blessings? The Buddha said that it is difficult to avoid the hells; since we have now avoided the sufferings of hells—that is the first blessing. It is difficult to avoid being born as a hungry ghost; since we are now far from being hungry ghosts—that is the second blessing. It is difficult not to be born as an animal; since we have avoided that retribution—that is the third blessing.

生在邊地，不知仁義；相與已得共住中國，道法流行，親

shēng zài biān dì bù zhī rén yì xiāng yǔ yǐ dé gòng zhù zhōng guó dào fǎ liú xíng qīn

承妙旨，是四自慶。生長壽夭，不知植福；相與已得復樹

chéng miào zhǐ shì sì zì qīng shēng cháng shòu tiān bù zhī zhí fú xiāng yǔ yǐ dé fù shù

良因，是五自慶。人身難得，一失不返；相與已得各獲人

liáng yīn shì wǔ zì qīng rén shēn nán dé yí shī bù fǎn xiāng yǔ yǐ dé gè huò rén

身，是六自慶。六根不具，不預善根；相與已得清淨，向深

shēn shì liù zì qīng liù gēn bù jù bù yù shàn gēn xiāng yǔ yǐ dé qīng jìng xiàng shēn

法門，是七自慶。

fǎ mén shì qī zì qīng

If we were born in the border regions we would not know kindness and justice, but we are now living in a central country (where Buddhism is known) where the Buddha Dharma is popular and we have the opportunity to hear and learn the Buddha's profound teaching—that is the fourth blessing. It is difficult to accumulate merits if we are born in the longevity heavens and are not able to cultivate blessings, but we are now able cultivate good causes—that is the fifth blessing. It is very difficult to be born as human. Once you lose the human form, it is very difficult to be born as human again, but we are now born as humans—that is the sixth blessing. Some are born as humans but do not have six healthy sense organs or good roots, but we are purified and can practice the Dharma—

that is the seventh blessing.

世智辯聰，反成為難；相與一心，歸憑正法，是八自慶。

佛前佛後，復謂為難，或云面不覩_(du)佛，又為大難；相與

已能發大善願，於未來世，誓拔眾生，不以不覩_(du)如來為

難。但一見色像，一聞正法，自同在昔，鹿苑初唱。事貴

滅罪，生人福業，不以不見佛故，稱之為難。

Worldly wisdom can be an obstacle to the Dharma, but we all single-mindedly rely upon and follow the true Dharma—that is the eighth blessing. One says that not being born in the age of a Buddha is an obstruction, and not having the chance to meet the Buddha is a greater obstruction. Together we are now able to make a great virtuous vow that in future lives we will save all sentient beings. We will not consider it an obstruction if we are not able to meet the Tathagata. But if we can have one glimpse of his image and hear the true Dharma, it will be like listening to his first teaching at Deer Park. It is more important to eliminate our bad karma and create good karma than to meet the Buddha.

佛言：見佛為難。相與已得，瞻對尊像，是九自慶。佛

言：聞法復難。相與已得，餐服甘露，是十自慶。佛言：

出家為難。相與已得，辭親割愛，歸向入道，是十一自慶。

佛言：自利者易，利他為難。相與今日，一瞻一禮，普為

回向十方一切，是十二自慶。

The Buddha said it is not easy to meet the Buddha, but we have already

seen his image—that is the ninth blessing. The Buddha said it is difficult to have the opportunity to hear the Dharma, but we have heard the Dharma, which is like tasting sweet dew (nectar) —that is the tenth blessing. The Buddha said it is difficult for one to embrace the monastic life, but we have already become monastics, left our loved ones and entered the Way—that is the eleventh blessing. The Buddha said it is easier for one to benefit oneself than to benefit others, and today, we pay homage to the Buddhas and dedicate our merits to sentient beings in the ten directions—that is the twelfth blessing.

佛言：捍勞忍苦為難。相與今日，各自翹勤，為善不懈，
fó yán hàn láo rěn kǔ wéi nán xiāng yǔ jīn rì gè zì qiāo qín wéi shàn bù xiè
是十三自慶。佛言：讀誦為難。我今時得披覽經典，是
shì shí sān zì qīng fó yán dú sòng wéi nán wǒ jīn shí dé pī lǎn jīng diǎn shì
十四自慶。坐禪為難，而今見有息心定意者，是十五自
shì shí sì zì qīng zuò chán wéi nán ér jīn jiàn yǒu xī xīn dìng yì zhě shì shí wǔ zì
慶。今日道場，同業大眾。如是自慶，事多無量，非復弱
qīng jīn rì dào chǎng tóng yè dà zhòng rú shì zì qīng shì duō wú liàng fēi fù ruò
辭，所能宣盡。凡人處世，苦多樂少。
cí suǒ néng xuān jìn fán rén chù shì kǔ duō lè shǎo

The Buddha said it is difficult to ward off worries and tolerate suffering, but today we never cease to be diligent and cultivate virtue—that is the thirteenth blessing. The Buddha said it is difficult to have the opportunity to read and recite the sutras, but today we can open and read the sutras—that is the fourteenth blessing. It is difficult to have a chance to practice meditation, but today we are able to calm the mind and our thoughts—that is the fifteenth blessing. In today's Dharma assembly, we, who have common karma, rejoice over our countless blessings, and our meager words cannot describe them all. The ordinary person of this world has more sufferings than joys.

一欣一喜，尚不可諧。況今相與，有多無礙。得此無礙，皆
yī xīn yī xǐ shàng bù kě xié kuàng jīn xiāng yǔ yǒu duō wú ài dé cǐ wú ài jiē
是十方三寶威力。宜各至心懷憶此恩，等一痛切。五體投
shì shí fāng sān bǎo wēi lì yī gè zhì xīn huái yì cǐ ēn děng yī tòng qiè wǔ tǐ tóu

地，奉為國王帝主，土境人民；父母師長；上中下座；信

dì fèng wéi guó wáng dì zhǔ tǔ jìng rén mǐn fù mǔ shī cháng shàng zhōng xià zuò xìn

施檀越；善惡知識；諸天諸仙；護世四王；聰明正直，

shī tān yuè shān è zhī shī zhū tiān zhū xiān hù shì sì wáng cōng míng zhèng zhí

天地虛空，主善罰惡，守護持咒，五方龍王，龍神八部；

tiān dì xū kōng zhǔ shān fá è shǒu hù chí zhòu wǔ fāng lóng wáng lóng shén bā bù

It is difficult to experience even a single joy, yet today we have counted many blessings and few obstructions. This is due to the power of the Three Jewels in the ten directions. We should sincerely show our gratitude and prostrate to them. We take refuge in Three Jewels in the ten directions and in all realms on behalf of all the kings, emperors and their people, all parents and teachers, all three levels of officials of Buddhist monasteries, virtuous and evil intellectuals, all cultivators and non-Buddhists, all the heavenly beings and immortals, the four heavenly king protectors, the wise who practice the true Dharma, those in the heavens and vast space who render punishment and rewards, those who protect those reciting mantras, the dragon kings in the five directions, the eight groups of dragon kings,

諸大魔王，五帝大魔，一切魔王；閻羅王，泰山府君，五道

zhū dà mó wáng wǔ dì dà mó yī qiè mó wáng yán luó wáng tài shān fú jūn wǔ dào

大神，十八獄王，并諸官屬；廣及三界六道，無窮無盡，含

dà shén shí bā yǔ wáng bìng zhū guān shǔ guǎng jí sān jiè liù dào wú qióng wú jìn hán

情抱識，有佛性者；至誠歸依十方，盡虛空界，一切三寶。

qíng bào shí yǒu fó xìng zhě zhì chéng guī yī shí fāng jìn xū kōng jiè yī qiè sān bǎo

願以慈悲心，同加攝受。以不可思議神力，覆護拯接。令諸

yuàn yǐ cǐ bēi xīn tóng jiā shè shòu yǐ bù kě sī yì shén lì fù hù zhèng jiē lìng zhū

天諸仙，一切神王，廣及三界六道，一切眾生；從今日去，

tiān zhū xiān yī qiè shén wáng guǎng jí sān jiè liù dào yī qiè zhòng shēng cóng jīn rì qù

越生死海，到於彼岸。

yuè shēng sǐ hǎi dào yú bǐ àn

all demon kings, king Yama, all earth protecting spirits and the spirits of the five paths, the eighteen hell kings and their retinue, countless and boundless sentient beings in the three realms and six existences, who have consciousness, sentience, and the Buddha nature. We pray that, through their compassion, the Three Jewels will accept us, and through

their incredible supernatural powers, they will protect and save all heavenly beings and immortals, all heavenly kings, all sentient beings in the three realms and six existences, so that from today on, they will cross the sea of birth and death and reach the other shore.

行願早圓，俱登十地，入金剛心，成等正覺。

síng yuán zǎo yuán jù dēng shí dì rù jīn gāng xīn chéng dēng zhèng jué

May they soon perfect their conduct, attain the tenth stage of the bodhisattva (stage of the Dharma Cloud – that shields all things everywhere, like a canopy) , enter the vajra mind, and attain supreme enlightenment.

警緣三寶第十一

Chapter 11 : Three Jewels

今日道場，同業大眾。宜復人人，緣念三寶。何以故爾？

jīn rì dào chǎng tóng yè dà zhòng yī fù rén rén yuán niàn sān bǎo hé yǐ gù ěr

若使不知三寶，云何得起慈心？愍念眾生。若使不知三

ruò shǐ bù zhī sān bǎo yún hé dé qǐ cǐ xīn mǐn niàn zhòng shēng ruò shǐ bù zhī sān

寶，云何得起悲心？救攝一切。

bǎo yún hé dé qǐ bēi xīn jiù shè yī qiè

In today's Dharma assembly, we, who have common karma, should each be mindful of the Three Jewels. Why? Without knowing the Three Jewels, how can we give rise to a compassionate mind and be mindful of all sentient beings? If we do not know the Three Jewels, how can we give rise to a compassionate mind to save all sentient beings?

若使不知三寶，云何得起平等心？怨親同觀。若使不知

ruò shǐ bù zhī sān bǎo yún hé dé qǐ píng děng xīn yuàn qīn tóng guān ruò shǐ bù zhī sān bǎo yún hé

三寶，云何能得妙智？證無上道。若使不知三寶，云何

sān bǎo yún hé néng dé miào zhì zhèng wú shàng dào ruò shǐ bù zhī sān bǎo yún hé

明了二空？真實無相。佛言：人身難得今已得，信心難

míng le èr kōng zhēn shí wú xiāng fó yán rén shēn nán dé jīn yǐ dé xīn xīn nán

生今已生。我等今者，歸憑三寶，而眼不見地獄餓鬼，拔

shēng jīn yǐ shēng wǒ děng jīn zhě guī píng sān bǎo ér yǎn bú jiàn dì yù è guǐ bá

舌吐火之色。

shé tǔ huǒ jīh sè

If we do not know the Three Jewels, how can we give rise to a mind of equality [and view our loved ones and enemies equally]? If we do not know the Three Jewels, how can we realize ultimate wisdom and attain supreme enlightenment? If we do not know the Three Jewels, how can we understand that the two kinds of emptinesses (emptiness of false-self and dharmas) are formless reality? The Buddha said that it is difficult to be born as a human being, but we are now humans; it is difficult to have faith but we now have it. Today, by taking refuge in the Three Jewels, our eyes do not see the suffering of hell-beings and hungry ghosts whose tongues are extracted and who are spitting fire;

耳不聞地獄餓鬼，苦楚熱惱之聲。鼻不聞地獄餓鬼，剝

ěr bú wén dì yù è guǐ kǔ chǔ rè nǎo jīh shēng bí bú wén dì yù è guǐ bō

裂膿血之氣。舌不嘗臭穢腐敗之味；身不觸鑊湯爐炭

liè nóng xiě jīh qì shé bú cháng chòu huì fǔ bài jīh wèi shēn bú chù huò tāng lú tàn

寒冰之苦。意常得知，佛為無上慈悲之父，作大醫王。知

hán bīng jīh kǔ yì cháng dé jīh fó wéi wú shàng cí bēi jīh fù zuò dà yī wáng jīh

一切法，為諸眾生病之良藥。知諸賢聖，為一切眾生看

yí qiè fǎ wéi zhū zhòng shēng bìng zhī liáng yào jīh zhū xián shèng wéi yí qiè zhòng shēng kàn

病之母。意常警緣三寶護世，有識念處，我常得知。

bīng jīh mǔ yì cháng jǐng yuán sān bǎo hù shì yǒu shīh niàn chù wǒ cháng dé jīh

our ears do not hear the sounds of hell-beings and hungry ghosts, who are enduring extreme pain and heat; our nose does not smell the odor of hell-beings and hungry ghosts whose flesh is ripped and who are exuding pus. Our tongue does not taste the decaying flesh of those who are tortured in burning cauldrons and are suffering extreme heat or cold. Our mind is always aware that the Buddha is the world's most compassionate father and is the supreme doctor who knows that the Dharma is the best medicine to cure the illnesses of all sentient beings. We also know that the sages and saints are the mothers who care for all those who are sick. In our consciousness, we should always be cautiously mindful that the Three Jewels protect the world.

我等今日，雖不值佛，生在末法。具有信心，六根清淨，
wǒ děng jīn rì suī bú jiàn fó shēng zài mò fá jùyǒu xīn xīn liù gēn qīng jìng
無諸衰惱。優遊適性，往來無礙，此之勝報，莫非宿緣，
wú zhū shuāi nǎo yōu yóu shì xìng wǎng lái wú ài cǐ zhī shèng bào mò fēi sù yuán
三寶恩力。又令今世，發菩提心，諸如此益，非可具說。
sān bǎo ēn lì yòu lìng jīn shì fā pú tí xīn zhū rú cǐ yì fēi kě jù shuō
豈得不人人報恩供養！今日道場，同業大眾。一切功德，
cǐ dé bú rén rén bào ēn gòng yǎng jīn rì dào chǎng tóng yè dà zhòng yī qiè gōng dé
供養中最。
gòng yǎng zhōng zuì

Today, although we are born in the Dharma-Ending Age, and do not have the chance to meet the Buddha, we have faith [in the Buddha's teachings], have purity of the six senses, do not have various afflictions, are able to come and go freely without any obstacles. Such good retributions are due to the karmic affinities of our past life and the merciful power of the Three Jewels, enabling us to give rise to the bodhi mind in this life. It is impossible to mention all these benefits, therefore, everyone should repay the Buddha's kindness by making offerings. In today's Dharma assembly, we, who have common karma, know that making offerings is the most supreme of merits.

故經說言：惟念過去世，供養為輕微。蒙報歷遐劫，餘
gù jīng shuō yán wéi niàn guò qù shì gòng yǎng wéi qīng wēi méng bào lì xiá jié yú
福值世尊。又經言：設欲報者，起塔精舍，燈燭幡蓋，香
fú zhí shì zūn yòu jīng yán shè yù bào zhě qǐ tǎ jīng shě dēng zhú fān gài xiāng
花茵褥，種種供養。將來之世，自受其福，雖是供養，非
huā yīn rù zhǒng zhǒng gòng yǎng jiāng lái zhī shì zì shòu qí fú suī shì gòng yǎng fēi
報佛恩。欲報佛恩，唯發菩提心。立四弘誓，造無量緣，
bào fó ēn yù bào fó ēn wéi fā pú tí xīn lì sì hóng shì zào wú liàng yuán
莊嚴身相，脩淨土行。是為智者，知恩報恩。
zhuāng yán shēn xiāng xiū jìng tǔ xíng shì wéi zhì zhě zhī ēn bào ēn

Therefore, the sutra says that even a small offering made in the past life can benefit someone for many kalpas, and the remaining merits enable one to meet the Buddha. It also states that if one makes offerings by sponsoring temples and monasteries, offering lamps, candles, flags, canopies, incense, flowers, etc. , one will enjoy blessings in future lives.

However, making offerings alone is not enough to repay Buddha's kindness. One should also give rise to the bodhi mind, make the four great vows, create countless good causal conditions, dignify one's appearance, and cultivate the Pure Land practice. This is the way a wise person repays the Buddha's kindness.

今日道場，同業大眾。諸佛慈悲，恩不可報。菩薩摩訶薩，
jīn rì dào chǎng tóng yè dà zhòng zhū fó cí bēi ēn bù kě bào pú sà mó hē sà
碎身猶不能報萬分之一，況我凡夫而能報者？眾等唯
suì shēn yóu bú néng bào wàn fēn zhī yī kuàng wǒ fán fū ér néng bào zhě zhòng děng wéi
當依經所說，利人為上，各各志心，五體投地。普為十方，
dāng yī jīng suǒ shuō lì rén wéi shàng gè gè zhì xīn wǔ tǐ tóu dì pǔ wéi shí fāng
無窮無盡，四生眾生，歸依世間，大慈悲父。
wú qióng wú jìn sì shēng zhòng shēng guī yī shì jiān dà cí bēi fù

In today's Dharma assembly, we, who have common karma, know that we cannot repay the Buddha's kindness. Even if a great bodhisattva fractures his body into many pieces, he still cannot repay a fraction (1/10, 000th) of the Buddha's kindness, so how can we ordinary people do it. The only way we can repay the Buddha's kindness is to follow the sutra's instructions and benefit others above all things. On behalf of all sentient beings in the ten directions, with utmost sincerity, we prostrate to and take refuge in the most compassionate father of the world.

南無彌勒佛
nán wú mí lè fó

南無釋迦牟尼佛
nán wú shì jiā móu ní fó

南無德寶佛
nán wú dé bǎo fó

南無應名稱佛
nán wú yīng míng chēng fó

南無華身佛
nán wú huá shēn fó

南無大音聲佛
nán wú dà yīn shēng fó

南無辯才讚佛
nán wú biān cái zàn fó

南無金剛珠佛
nán wú jīn gāng zhū fó

南無無量壽佛
nán wú wú liáng shòu fó

南無珠莊嚴佛
nán wú zhū zhuāng yán fó

南無大王佛

nán wú dà wáng fó

南無德高行佛

nán wú dé gāo xíng fó

南無高名佛

nán wú gāo míng fó

南無百光佛

nán wú bǎi guāng fó

南無喜悅佛

nán wú xǐ yuè fó

南無龍步佛

nán wú lóng bù fó

南無意願佛

nán wú yì yuàn fó

南無寶月佛

nán wú bǎo yuè fó

南無滅已佛

nán wú miè yǐ fó

南無喜王佛

nán wú xǐ wáng fó

南無調御佛

nán wú tiào yù fó

南無喜自在佛

nán wú xǐ zì zài fó

南無寶髻佛

nán wú bǎo jì fó

南無離畏佛

nán wú lí wèi fó

南無寶藏佛

nán wú bǎo cáng fó

南無月面佛

nán wú yuè miàn fó

南無淨名佛

nán wú jìng míng fó

南無無邊身菩薩

nán wú wú biān shēn pú sà

南無觀世音菩薩

nán wú guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲力，

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ cǐ bēi lì

覆護眾生力，大方便力，不思議力；令脩懺眾等，普及

fù hù zhōng shēng lì dà fāng biàn lì bú sī yì lì lìng xiū xiǎn zhòng děng pǔ jí

法界一切有情。願生生世世，在在處處；常聞三寶之名，

fǎ jiè yī qiè yǒu qíng yuàn shēng shēng shì shì zài zài chù chù cháng wén sān bǎo míng

常瞻三寶之相，常蒙三寶光明照耀身心，常蒙三寶慈悲

cháng zhān sān bǎo xiàng cháng méng sān bǎo guāng míng zhào yào shēn xīn cháng méng sān bǎo cǐ bēi

覆護身心，常獲三寶神力拔濟身心，

fù hù shēn xīn cháng huò sān bǎo shén lì bá jì shēn xīn

Again, we take refuge in the Three Jewels in the ten directions and vast space. Relying on the power of their compassion, their power to protect all sentient beings, the power of their great expedient means, and their inconceivable power, may all sentient beings in the Dharma realms who

make this repentance, everywhere and in every lifetime, always hear the names of the Three Jewels, pay respect to the image of Three Jewels. May the light of the Three Jewels always illumine our body and minds, and their compassion protect our body and mind.

常獲三寶智慧開悟身心、悟無生忍、證真實相。又願生
cháng huò sān bǎo zhì huì kāi wù shēn xīn wú wú shēng rěn zhèng zhēn shí xiāng yòu yuàn shēng
生世世，在在處處；常知三寶之因，常念三寶之德，常
shēng shì shì zài zài chù chù cháng zhī sān bǎo zhī yīn cháng niàn sān bǎo zhī dé cháng
稱讚三寶，常恭敬三寶，常供養三寶，常脩建三寶，常護
chēng zàn sān bǎo cháng gōng jìng sān bǎo cháng gòng yǎng sān bǎo cháng xiū jiàn sān bǎo cháng hù
持三寶，常相續三寶。以此警緣三寶，知恩報恩，
chí sān bǎo cháng xiāng xù sān bǎo yǐ cǐ jǐng yuán sān bǎo zhī ēn bào ēn

May their spiritual power save our body and mind and their wisdom awaken us. May we realize the tolerance of non-birth and realize the ultimate truth. Life after life and wherever we are, may we always understand the cause of the Three Jewels and be mindful of their virtues. May we always praise and respect the Three Jewels, and make offerings to them. May we always help to establish the Three Jewels, protect them, and sustain their continuity. We should always be mindful of our affinity with the Three Jewels and repay their kindness.

人人各獲六根清淨，五眼圓明；四無量心，四無礙智，
rén rén gè huò liù gēn qīng jìng wú yǎn yuán míng sì wú liàng xīn sì wú ài zhì
應念現前；六神通力，六波羅蜜，隨心自在。盡未來際，
yīng niàn xiàn qián liù shén tōng lì liù bō luó mì suí xīn zì zài jìn wèi lái jì
饒益有情。行願圓成，俱登正覺。
ráo yì yǒu qíng xíng yuàn yuán chéng jù dēng zhèng jué

May we each gain purity of the six sense organs, brightness of the five eyes (human eye, deva eye, Dharma eye, wisdom eye and Buddha eye), the four immeasurable states of mind, the four unobstructed wisdoms, the six supernatural powers, the six paramitas, and freedom of mind. May we benefit all sentient beings throughout our lives and attain supreme enlightenment.

懺主謝大眾第十二

Chapter 12 : The Repentance Master Thanks the Assembly

今日道場，同業大眾。相與已能生堅固信，發菩提心，誓
不退還，此是不可思議志力。

In today's Dharma assembly, we, who have common karma, have strengthened our faith, given rise to the bodhi mind, and vowed never to regress. This is due to our inconceivable resolve.

此心此志，諸佛稱歎。今日唯深隨喜。願未來世，復得遭
遇，捨身受身，願不相離，至于菩提，永為法親，慈悲眷
屬。今建此法集，便成叨覲^(tian)。智無其解，身乖其行。輕發
此意，實足驚於視聽。然人微事重，冰炭交心。若不資籍
強因，而無以獲勝妙之果。

This [bodhi] mind and this resolve are praised by all the Buddhas. Today, I deeply rejoice in your aspirations, I hope that we will have the same opportunity in future rebirths to be together in the same Dharma family and be compassionate relatives until we attain enlightenment. Today, I compiled the text for this repentance. I do not have the wisdom to comprehend its complete meaning, my conduct may not be in accord with it, and it may surprise those who see and hear it. However, I understand that this is a very serious matter, beyond my meager capability, and is like fire and ice coursing through my heart. If it were not a strong cause, I would not obtain extraordinary results.

誠知謬造，心不忘善，冀蒙念力，同為慈親。仰屈大眾，

降德道場。時運不留，忽爾垂邁。緣行所牽，勝會難期。

當自課勵，兼以利人。卓然排群，莫追後悔。法音經耳，

功報彌劫。一念之善，永得資身。一向一志，無願不獲。

相與人人，各各至心，五體投地，歸依世間，大慈悲父。

Although what I wrote has flaws, my intention is good. I sincerely hope you can join us in this place of cultivation. Time waits for no one, and we quickly weaken and grow old. We do not know when we will have such a wonderful opportunity to be together again. We should therefore study diligently and help others to do so. We should lead the multitude and never have any regrets. By listening to the sound of the Dharma, we can benefit from it for countless kalpas. One single good thought will sustain/benefit us forever. Every vow that we make with determination will be realized. Each one of us sincerely prostrates and takes refuge in the most compassionate father of the world.

南無彌勒佛

nán wú mí lè fó

南無釋迦牟尼佛

nán wú shì jiā móu ní fó

南無威德寂滅佛

nán wú wēi dé jì miè fó

南無受相佛

nán wú shòu xiāng fó

南無多天佛

nán wú duō tiān fó

南無須燄摩佛

nán wú xū yàn mó fó

南無天愛佛

nán wú tiān ài fó

南無寶眾佛

nán wú bǎo zhòng fó

南無寶步佛

nán wú bǎo bù fó

南無師子分佛

nán wú shī zǐ fēn fó

南無極高行佛

nán wú jí gāo xíng fó

南無人王佛

nán wú rén wáng fó

南無善意佛

nán wú shàn yì fó

南無世明佛

nán wú shì míng fó

南無寶威德佛

nán wú bǎo wēi dé fó

南無德乘佛

nán wú dé chéng fó

南無覺想佛

nán wú jué xiǎng fó

南無喜莊嚴佛

nán wú xǐ zhuāng yán fó

南無香濟佛

nán wú xiāng jì fó

南無香象佛

nán wú xiāng xiàng fó

南無眾燄佛

nán wú zhòng yàn fó

南無慈相佛

nán wú cǐ xiāng fó

南無妙香佛

nán wú miào xiāng fó

南無堅鎧佛

nán wú jiān kǎi fó

南無威德猛佛

nán wú wēi dé měng fó

南無珠鎧佛

nán wú zhū kǎi fó

南無仁賢佛

nán wú rén xián fó

南無無邊身菩薩

nán wú wú biān shēn pú sà

南無觀世音菩薩

nán wú guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。願此道場同

yòu fù guī yī rú shì shí fāng jìn syū kōng jiè yī qiè sān bǎo yuàn cǐ dào chǎng tóng

業大眾，廣及法界一切有情。同一菩提心，同一菩提願。

yè dà zhòng guǎng jí fǎ jiè yī qiè yǒu qíng tóng yī pú tí xīn tóng yī pú tí yuàn

願從今日盡未來際。生生世世，常為三寶眷屬；同為智

yuàn cóng jīn rì jìn wèi lái jì shēng shēng shì shì cháng wéi sān bǎo juàn shǔ tóng wéi zhì

慧法親，同為慈悲骨肉，同處脩因，同處證果。音響相應，

huì fǎ qīn tóng wéi cǐ bēi gǔ ròu tóng chù xiū yīn tóng chù zhèng guǒ yīn xiǎng xiāng yīng

形影相隨。莊嚴淨土，歷事諸佛。

síng yǐng xiāng suí zhuāng yán jìng tǔ lì shì zhū fó

Again, we take refuge in the Three Jewels in the ten directions and vast space. May all those in this place of cultivation and all sentient beings in the Dharma realm give rise to the bodhi mind and vow to attain enlightenment. From today until the end of our lives, and all future lives, may we always be relatives of the Three Jewels, and Dharma brothers with wisdom and compassion equal to that of the Three Jewels, practicing and attaining enlightenment together. May we remain together and be in accord with each other to adorn the Pure Land, and serve all the Buddhas.

同行同到，救護世界。接引眾生，同力同作。法身本無二
tóng xíng tóng dào jiù hù shì jiè jiē yǐn zhòng shēng tóng lì tóng zuò fǎ shēn běn wú èr
體，行願亦同一致。三身四智，同得圓成。八解六通，同
tǐ xíng yuàn yì tóng yì zhì sān shēn sì zhì tóng dé yuán chéng bā jiě liù tōng tóng
一自在。饒益將來，同登正覺。
yī zì zài ráo yì jiāng lái tóng dēng zhèng jué

Together, we will protect and save the world and help all sentient beings to practice together. The Dharma body is one, and so are our vows and conduct. We pray that we will obtain the three-fold body and the four wisdoms of the Buddha, the eight kinds of liberation, the six supernatural powers, and freedom of self-mastery. May we all reap benefits in the future and together attain supreme enlightenment.

總發大願第十三

Chapter 13 : Making Overall Great Vows

今日道場，同業大眾。相與又以今日懺悔，發心功德因
jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yòu yǐ jīn rì chàn huǐ fā xīn gōng dé yīn
緣。
yuán

In today's Dharma assembly, we, who have common karma, through the merits and causal conditions of today's repentance and resolve,

願十方盡虛空界，一切天主，一切諸天，各及眷屬。又願仙
yuàn shí fāng jìn xū kōng jiè yī qiè tiān zhǔ yī qiè zhū tiān gè jí juàn shǔ yòu yuàn xiān
主，一切真仙，各及眷屬。又願梵王帝釋，護世四王，神王
zhǔ yī qiè zhēn xiān gè jí juàn shǔ yòu yuàn fàn wáng dì shì hù shì sì wáng shén wáng
神將，各及眷屬。又願聰明正直，天地虛空，主善罰惡，守
shén jiāng gè jí juàn shǔ yòu yuàn cōng míng zhèng zhí tiān dì xū kōng zhǔ shàn fá è shǒu
護持咒，一切神王，一切神將，各及眷屬。又願妙化龍王，
hù chí zhòu yī qiè shén wáng yī qiè shén jiāng gè jí juàn shǔ yòu yuàn miào huà lóng wáng

頭化提龍王，五方龍王，龍神八部，八部神王，八部神將，

tóu huà tí lóng wáng wǔ fāng lóng wáng lóng shén bā bù bā bù shén wáng bā bù shén jiāng

各及眷屬。

gè jí jyuān shǔ

pray that all rulers of the heavens, all heavenly beings and their family, all kings of the immortals, all divine/true immortals and their families, the Brahma king, the sovereign Sakra, the four heavenly protectors of the world, the spiritual kings, generals and their families, all intelligent and righteous deva kings and generals who are in charge of rewards and punishments and uphold the mantras, and their families, all dragon kings including the wonderfully-transforming dragon kings, dragon kings of the five directions, the eight groups of dragons spirits, the eight groups of deva kings, the eight groups of deva generals,

又願阿脩羅王，一切神王，一切神將，各及眷屬。又願人

yòu yuàn ā xiū luó wáng yī qiè shén wáng yī qiè shén jiāng gè jí jyuān shǔ yòu yuàn rén

道，一切人王，臣民將帥，各及眷屬。又願十方比丘，比

dào yī qiè rén wáng chén mǐn jiāng shuāi gè jí jyuān shǔ yòu yuàn shí fāng bī qiū bī

丘尼，式叉摩那，沙彌，沙彌尼，各及眷屬。又願閻羅王，

qiū ní shì chā mó nà shā mí shā mí ní gè jí jyuān shǔ yòu yuàn yān luó wáng

泰山府君，五道大神，十八獄王，一切神王，一切神將，

tài shān fǔ jūn wǔ dào dà shén shí bā yǔ wáng yī qiè shén wáng yī qiè shén jiāng

各及眷屬。又願地獄道，一切眾生；餓鬼道，一切眾生，

gè jí jyuān shǔ yòu yuàn dì yǔ dào yī qiè zhòng shēng è guǐ dào yī qiè zhòng shēng

畜生道，一切眾生；各及眷屬。

chù shēng dào yī qiè zhòng shēng gè jí jyuān shǔ

the Asuras king, all deva kings, their generals and their families, all kings, generals, and commanders in the human realm and their families, all bhiksus, bhiksunis, siksamanas, sramaneras, sramanerikas and their families, King Yama, guardians of the Tai Mountain, the great devas of the five realms, eighteen kings of hell, all deva kings, generals and their families, all sentient beings in the realms of hell, hungry ghosts, and animals and their families,

又願十方，盡虛空界，窮未來際，若大若小，一切眾生，各
yòu yuān shí fāng jìn syū kōng jiè cyóng wèi lái jì ruò dà ruò xiǎo yí ciè jìhòng shēng gè
及眷屬，又願若後流眾生，異願界者，皆悉令入大願海中，
jí jyuān shǔ yòu yuān ruò hòu liú jhòng shēng yì yuān jiè zhě jiē sī líng rù dà yuān hǎi jhòng
各各具足功德智慧。如是三界內外，無窮無盡，一切眾生，
gè gè jū zú gōng dé jīh huì rú shì sān jiè nèi wài wú cyóng wú jìn yí ciè jìhòng shēng
名色所攝，有佛性者。（弟子眾等）今日，仰承十方盡虛
míng sè suǒ shè yǒu fó xìng zhě dì zǐ zhòng děng jīn rì yǎng chéng shí fāng jìn syū
空界，一切諸佛，大慈悲力；諸大菩薩，一切賢聖，本誓願
kōng jiè yí ciè jhū fó dà cí bēi lì zhū dà pú sà yí ciè xián shèng běn shì yuān
力；無量無盡智慧力；無量無盡功德力；
lì wú liàng wú jìn jīh huì lì wú liàng wú jìn gōng dé lì

all sentient beings of all sizes in future existences and their families, as well as all sentient beings in the all the realms who have Buddha nature, enter the sea of great vows, be replete in all merits, virtues, and wisdom. Today, relying on the compassionate power of the Buddhas in the ten directions and all space, the great original vows of all the bodhisattvas, saints, and sages, the power of their limitless and boundless wisdom, the power of their limitless and boundless merits and virtue,

自在神通力；覆護眾生力；安慰眾生力；盡諸天諸仙
zì zài shén tōng lì fù hù zhòng shēng lì ān wèi zhòng shēng lì jìn jhū tiān jhū xiān
漏力；攝化一切善神力；救拔地獄眾生力；濟度一切
lòu lì shè huà yí ciè shàn shén lì jiù bá dì yù jhòng shēng lì jì dù yí ciè
餓鬼力；免脫一切畜生力；令諸眾生，得如所願。（弟
è guǐ lì miǎn tuō yí ciè chù shēng lì líng jhū zhòng shēng dé rú suǒ yuān dì
子眾等）今日，又承慈悲道場力；歸依三寶力；斷疑
zǐ zhòng děng jīn rì yòu chéng cí bēi dào chǎng lì guī yī sān bǎo lì duàn yí
生信力；懺悔發心力；解怨釋結力；
shēng sìn lì chǎn huǐ fā sìn lì jiě yuàn shì jié lì

their supernatural powers and power of self-mastery, their power of protecting sentient beings, their power of comforting sentient beings, their power of stopping the outflows of all heavenly beings, their power of transforming all virtuous immortals, their power of saving all sentient beings from hell, their power of helping and liberating all hungry ghosts, and their power of freeing all animals, may all sentient beings have their

wishes fulfilled. Next, relying on the power of the compassionate place of Dharma assembly, the power of taking refuge in the Three Jewels, the power of eliminating doubt and gaining faith, the power of repentance and making resolve, the power of resolving resentments and enmities, the power of rejoicing over our blessings,

自慶歡喜力；踊躍至心力；發願回向善根力；令諸眾
zì qīng huān xǐ lì yǒng yuè zhì xīn lì fā yuàn huí xiàng shàn gēn lì lìng zhū zhòng
生，得如所願。（弟子眾等）今日，又承七佛大慈心力；
shēng dé rú suǒ yuàn (dì zǐ zhòng děng) jīn rì yòu chéng cǐ fó dà cí xīn lì
十方諸佛大悲心力；三十五佛滅煩惱力；五十三佛降
shí fāng zhū fó dà bēi xīn lì sān shí wǔ fó miè fán nǎo lì wú shí sān fó jiàng
伏魔力；百七十佛度眾生力；千佛攝受眾生力；十二
fú mó lì bǎi cǐ shí fó dù zhòng shēng lì qiān fó shè shòu zhòng shēng lì shí èr
菩薩覆護眾生力；無邊身觀世音流通懺力。
pú sà fù hù zhòng shēng lì wú biān shēn guān shì yīn liú tōng chǎn lì

the power of sincerely making revolve and transferring merits, may all sentient beings have their wishes fulfilled. Today, relying on power of the great compassionate minds of the seven Buddhas, the power of the compassion of all the Buddhas in the ten directions, the power of the thirty-five Buddhas who extinguish afflictions, the power of the fifty-three Buddhas who tame demons, the power of one hundred and seventy Buddhas who save sentient beings, the power of the one thousand Buddhas who support sentient beings, the power of the twelve bodhisattvas who protect all sentient beings, and the power of Bodhisattva Avalokitesvara who manifests infinite transformations to spread the practice of repentance,

願令十方三界六道，窮未來際，一切眾生。若大若小，若
yuàn lìng shí fāng sān jiè liù dào qióng wèi lái jì yī qiè zhòng shēng ruò dà ruò xiǎo ruò
升若降，名色所攝，有佛性者。從今懺悔之後，在所生處，
shēng ruò jiàng míng sè suǒ shè yǒu fó xìng zhě cóng jīn chǎn huǐ jǐ hòu zài suǒ shēng chù
各得諸佛，諸大菩薩，廣大智慧，不可思議，無量自在神
gè dé zhū fó zhū dà pú sà guāng dà zhì huì bù kě sī yì wú liàng zì zài shén

力身。六度身正向菩提。四攝身不捨一切。大悲身拔一

lì shēn liù dù shēn zhèng xiàng pú tí sì shè shēn bù shě yī qiè dà bēi shēn bā yī

切苦。大慈身與一切樂。

qiè kǔ dà cí shēn yǔ yī qiè lè

we pray that all sentient beings and their families in the ten directions, the three realms, the six existences, and future lives, who are either large or small, ascending or descending, who have the Buddha nature, after making repentance today, wherever they are born, may attain the inconceivable supreme wisdom body of all the Buddhas and bodhisattvas, and their unlimited inconceivable supernatural powers and powers of self-mastery, practice the six paramitas toward enlightenment, the four all embracing virtues of the bodhisattva [of not leaving any living being behind], the great compassionate body of relieving all suffering and bringing joy to all beings.

功德身饒益一切。智慧身說法無窮。金剛身物不能壞。

gōng dé shēn ráo yì yī qiè zhì huì shēn shuō fǎ wú qióng jīn gāng shēn wù bù néng huài

淨法身遠離生死。方便身現自在力。菩提身隨一切時成

jìng fǎ shēn yuǎn lí shēng sǐ fāng biàn shēn xiàn zì zài lì pú tí shēn suí yī qiè shí chéng

三菩提。願四生六道，一切眾生，皆悉具足如是等身，具

sān pú tí yuàn sì shēng liù dào yī qiè zhòng shēng jiē xī jù zú rú shì děng shēn jù

足成就諸佛無上大智慧身。又願十方，一切眾生，從今

zú chéng jiù jū fó wú shàng dà zhì huì shēn yòu yuàn shí fāng yī qiè zhòng shēng cóng jīn

日去，在所生處，各得諸佛菩薩不可思議功德之口。柔

rì qù zài suǒ shēng chù gè dé jū fó pú sā bù kě sī yì gōng dé zhī kǒu róu

軟口。

ruǎn kǒu

May their merit body benefit all beings, their wisdom body teach the Dharma endlessly, and their vajra body never deteriorate. May their pure body transcend birth and death, their expedience body the power of manifesting self-mastery, and their bodhi body always attain supreme unsurpassed enlightenment. We pray that all sentient beings in the four forms of birth and six existences will be replete with the above bodies and will attain the great wisdom body of all Buddhas. Next, we pray that all sentient beings in the ten directions, starting today, wherever they are born, will gain the Buddhas' and bodhisattvas'

inconceivable meritorious, virtuous, and comforting speech to bring peace and joy to all.

安樂一切。甘露口，清涼一切。不虛口，說真實法。如實

轉口，乃至夢中，無有虛言。尊重口，釋梵四王恭敬尊重。

甚深口，顯示法性。堅固口，說不退法。正直口，具足辯

才。莊嚴口，隨時隨業普皆示現。一切智口，隨其所應，

度脫一切。願四生六道，一切眾生，皆悉具足，諸佛菩薩，

清淨口業。

May the sweet dew of their words refresh all beings. May they always speak the true Dharma and never lie, even in their dreams. May they always speak as respectfully as the Brahma King, the sovereign Sakra and Four Heavenly Kings. May their speech manifest their Dharma nature. May they speak righteously of the non-regressing Dharma. May they have proper and dignified speech for eloquence in debate at all times, and express their wisdom of speech, responding to all situations to liberate all beings. May all sentient beings of the four forms of birth and in the six existences be replete with the pure speech karma of all Buddhas and bodhisattvas.

又願十方，一切眾生。從今日去，在所生處，各得諸佛菩

薩不可思議大智慧心。常有厭離煩惱心。猛利心。堅強

心。金剛心。不退心。清淨心。明了心。求善心。莊嚴心。

廣大心。有大智慧力，有所聞法，即自開解。慈心向人，

guǎng dà sīn yǒu dà zhì huì lì yǒu suǒ wén fǎ jí zì kāi jiě cǐ xīn xiàng rén

斷諸怨結。住於羞恥，常懷慚愧。不計吾我，同善知識。

duàn zhū yuàn jié zhù yú xiū chǐ cháng huái cán kuǐ bù jì wú wǒ tóng shàn zhī shì

Next, we pray that all future living beings in the ten directions, starting today, wherever they are born, will realize the inconceivable wisdom-mind of the Buddhas and bodhisattvas. May they always have the mind to eradicate afflictions, a valiant mind, a determined mind, a vajra mind, a mind of non-regression, a pure mind, an understanding mind, a mind of seeking virtue, a dignified mind, and a magnanimous mind. Through the power of great wisdom, may they immediately understand the Dharma whenever they hear it. May they be kind to all people and extinguish all enmities. May they always know to be shameful (of their faults) and repentant. May they not discriminate between self and others, like benevolent and knowledgeable people.

見有布施、持戒、忍辱、精進、禪定、智慧之人，咸生歡

jiàn yǒu bù shī chí jiè rěn rǔ jīng jìn chán dìng zhì huì zhī rén xián shēng huān

喜。怨親一觀，心無憍慢。不說他人善惡長短，不傳彼此

sī yuān qīn yī guān 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。歎佛功德，樂學深經。

hé hé fēn lí suǒ yán róu ruǎn bù chū è cí tàn fó gōng dé lè xué shēn jīng

愛護眾生，如己無異。見有作福，不行誹謗。慈心和合，

ài hù zhòng shēng rú jǐ wú yì jiàn yǒu zuò fú bù xíng fēi bàng cǐ xīn hé hé

猶如聖眾。同諸菩薩，成等正覺。

yóu rú shèng zhòng tóng zhū pú sà chéng děng zhèng jué

May they give rise to sympathetic joy when they see those who practice dana (charity), morality, tolerance, meditation, and prajna wisdom. May they view their friends and enemies equally, without arrogance and prejudice. May they not criticize others, or cause discord by gossiping. May their speech be affable, and may they not use offensive language. May they praise the Buddha's merits and virtues and enjoy studying the profound sutras. May they love all sentient beings as they love themselves. When they see others cultivating blessings, they will not disparage them. May their minds be at peace and in harmony, like the saintly assembly, and attain supreme enlightenment together with all the

bodhisattvas.

奉為天道禮佛第十四

Chapter 14 : Prostrating to the Buddhas on Behalf of the Divine Beings

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

In today's Dharma assembly, we, who have common karma, know that all heavenly beings, immortals, and beneficent spirits, have bestowed countless inconceivable kindnesses toward all sentient beings. They hope that all sentient beings will always maintain peace and happiness, and will protect and guard the virtuous ones diligently. How do we know this?

佛勅^(chih)
fó

提頭賴吒四天王，慈心擁護受持經，令聞慈悲名號者，
tí tóu lài zhā sì tiān wáng cí xīn yǒng hù shòu chí jīng lìng wén cí bēi míng hào zhě
猶如天子法臣護。又勅^(chih)龍王伊鉢羅，慈心擁護受持經，
yóu rú tiān zǐ fǎ chén hù yòu lóng wáng yī luó cí xīn yǒng hù shòu chí jīng
如護眼目愛己子，晝夜六時不遠離。又勅^(chih)閻婆羅剎子，
rú hù yǎn mù ài jǐ zǐ zhòu yè liù shí bù yuǎn lí yòu yán pō luó chà zǐ
無數毒龍及龍女，慈心擁護持經者，如愛頂腦不敢觸。
wú shù dú lóng jí lóng nǚ cí xīn yǒng hù chí jīng zhě rú ài dǐng nǎo bù gǎn chù

The Buddha admonished :

Dhrtarastra and the Four Heavenly Kings compassionately protect and uphold the sutras, so that those who hear the names of the compassionate ones, will be like loyal subjects protecting their king. They also ordered the Dragon King Auravana, to compassionately

protect and uphold the sutras, like protecting one's eyes and one's children, guarding them every moment of each day and night. They also ordered the sons of raksasas, all dragons and dragon maidens, to compassionately protect and uphold the sutras, like loving one's brain and not daring to touch it.

又勅^(chih)毘留勒迦王，慈心擁護受持經，如母愛子心無厭，
yòu pí liú lè jiā wáng cǐ xīn yōng hù shòu chí jīng rú mǔ ài zǐ xīn wú yàn
晝夜擁護行住俱。又勅^(chih)難陀跋難陀，娑伽羅王優波陀。
zhòu yè yōng hù xíng zhù jù yòu nán tuó bá nán tuó suǒ qié luó wáng yōu bō tuó
慈心擁護持經者，恭敬供養接足禮。猶如諸天奉帝釋，
cǐ xīn yōng hù chí jīng zhě gōng jìng gòng yǎng jiē zú lǐ yóu rú zhū tiān fèng dì shìh
亦如孝子敬父母，慈悲道場施安樂，教諸眾生結法親。
yì rú xiào zǐ jìng fù mǔ cǐ bēi dào chǎng shī ān lè jiào zhū zhòng shēng jié fǎ qīn
後生佛前入三昧，畢竟當得不退轉，
hòu shēng fó qián rù sān mèi bì jìng dāng dé bù tuì zhuǎn

And they ordered King Pi-Liu-Le-Jia, to compassionately protect and uphold the sutras, like a mother who loves her children and never tires of it, protecting them day and night in all their activities. They also ordered Nanda, Upananda, and King Sagara (dragon king) of Upata, and those who compassionately protect and uphold the sutras to reverently prostrate and make offerings like all heavenly beings paying respect to sovereign Sakra (mighty lord of devas) and also like a filial son showing respect to his parents. They bestow joy to the compassionate Dharma assembly, teach all sentient beings to become a Dharma family, enter samadhi before the Buddha, and ultimately never regress.

若聞諸佛名號者，又聞無邊觀世音。消除三障無諸惡，
ruò wān zhū fó míng hào zhě yòu wān wú biān guān shìh yīn xiāo chú sān zhàng wú zhū è
五眼具足成菩提，諸天神王念一切，恆加勸獎助威神。
wǔ yǎn jù zú chéng pú tí zhū tiān shén wáng niàn yī qiè héng jiā quàn jiǎng zhù wēi shén
今日道場，同業大眾。諸天神王，有如此恩德，覆護眾生。
jīn rì dào chǎng tóng yè dà zhòng zhū tiān shén wáng yǒu rú cǐ ēn dé fù hù zhòng shēng

而諸眾生，未曾發心，念報恩德。古人尚能感一餐之惠，

ér jū zhòng shēng wèi céng fā sīn niàn bào ēn dé gǔ rén shàng néng gǎn yī cān jīh huì

遂捨命亡身。

sui shě mìng wáng shēn

Those who hear the names of all the Buddhas and the sound of Guan-Yin Bodhisattva, will eradicate the three obstructions and be free from all evil, achieve the five eyes and attain bodhi/enlightenment. All heavenly kings and celestial beings are always mindful of all beings and encourage them. In today's Dharma assembly, we, who have common karma, know that all heavenly kings and celestial beings protect all sentient beings with their kindness and virtues. But sentient beings have not resolved to repay their kindness. The ancients would give up their lives to repay the favor of a meal.

而況諸天善神，八部神將，於諸眾生，有此恩德？此恩

ér kuàng jū tiān shàn shén bā bù shén jiāng yú jū zhòng shēng yǒu cǐ ēn dé cǐ ēn

此德，功無邊際。我等今日，懺悔發心，皆是天王密加神

cǐ dé gōng wú biān jì wǒ děng jīn rì chàn huǐ fā sīn jiē shì tiān wáng mì jiā shén

力，獎助行人，使心成就。若不加助，如是等心，早應退

lì jiǎng zhù xíng rén shǐ xīn chéng jiù ruò bù jiā zhù rú shì děng xīn zǎo yīng tuì

沒。所以菩薩摩訶薩，每歎善知識者，是大因緣。能令我

méi suǒ yǐ pú sà mó hē sà měi tàn shàn jīh shīh zhě shì dà yīn yuán néng líng wǒ

等，登踐道場。

dēng dēng jiàn dào chǎng

How does one repay the kindness of the benevolent heavenly beings and the eight groups of divine generals toward all sentient beings? These kindnesses and virtues are limitless. Today, we are able to repent and bring forth our resolve because of the miraculous power of the heavenly kings that reward and help us to realize our mind's resolve. Without their help, we would have retrogressed long ago. Therefore, the bodhisattvas mahatsattvas often praised the virtuous knowledgeable ones who help us attain enlightenment.

若無善知識，云何令我得見諸佛？投身不足報洪慈，殞
ruò wú shàn jīh shīh yún hé líng wó dé jiàn jhū fó tōu shēn bú zú bào hōng cih yùn
 命不足報深澤。菩薩摩訶薩，尚致此言。況降斯以下，而
mìng bú zú bào shēn zé pú sā mó hē sā shàng jih cih yán kuàng jiàng sīh yī sià ér
 無報答？大眾今日，既未能投骸殞命，則應且行勤勞，
wú bào dá dà jhōng jīn rīh jī wèi néng tōu hái yùn mìng zé yīng ciē síng cín láo
 亦是報恩之漸。相與各宜增到運心，知恩報恩。不可隨
yī shīh bào ēn jīh jiàn siāng yǔ gè yī zēng dào yùn sīn jih ēn bào ēn bú kě suī
 流，自反無方。如前自慶，重遇為難。難得今果，復欲何
liú zīh fān wú fāng rú cián zīh cīng jhōng yù wéi nán nán dé jīn guǒ fù yù hé
 待？
dài

If there were no virtuous and knowledgeable ones, how can we meet all the Buddhas? Even giving up one's life is not sufficient to repay their great and profound kindnesses. If even the bodhisattvas mahasattvas have made such statements, how can we ordinary people not repay the kindness of those who protect us? Today, since we have not given up our lives (to repay kindnesses), we should practice diligently as a way to gradually repay kindnesses. Together, we should remind each other not to follow the stream, to know and repay kindnesses. Like rejoicing in our blessings earlier, it will be difficult to have these blessings again.

失此一會，知更何趣？唯當勇猛，忘身為物。事成有敗，
shīh cīh yī huī jīh gēng hé cyū wéi dāng yǒng měng wàng shēn wéi wù shīh chēng yǒu bài
 如春有冬。時不待人，命焉得久？念此一別，相見未期。
rú chūn yǒu dōng shīh bú dài rén mìng yān dé jiǔ niàn cīh yī bié xiāng jiàn wèi qī
 各自努力，等一痛切。五體投地，奉為十方盡虛空界，一
gè zīh nǚ lì dēng yī tòng qiè wú tī tóu dì fèng wéi shīh fāng jīn syū kōng jiè yī
 切天主，一切諸天，各及眷屬，歸命敬禮，世間大慈悲父。
qiè tiān zhū yī qiè jhū tiān gè jí jyuàn shū guī mìng jīng lǐ shīh jiān dà cīh bēi fù

So what are we waiting for? If we miss the opportunity this time, who knows in which realm we will be reborn in the future? The only choice we have is to practice zealously and forget ourselves. Success and failure are like spring and winter. Time waits for no one; how long can one live? When we now part, we do not know when we will meet again. Each of us should work hard. On behalf of all heavenly kings, all divine beings and

their family and relatives in the ten directions in all realms, with utmost sincerity, we respectfully prostrate to the most compassionate father of the world.

南無彌勒佛

nán wú mí lè fó

南無釋迦牟尼佛

nán wú shì jiā móu ní fó

南無善逝月佛

nán wú shàn shì yuè fó

南無梵自在王佛

nán wú fàn zì zài wáng fó

南無師子月佛

nán wú shī zǐ yuè fó

南無福德德佛

nán wú fú wēi dé fó

南無正生佛

nán wú zhèng shēng fó

南無無勝佛

nán wú wú shèng fó

南無日觀佛

nán wú rì guān fó

南無寶名佛

nán wú bǎo míng fó

南無大精進佛

nán wú dà jīng jìn fó

南無山光王佛

nán wú shān guāng wáng fó

南無施明佛

nán wú shī míng fó

南無電德佛

nán wú diàn dé fó

南無德聚王佛

nán wú dé jù wáng fó

南無供養名佛

nán wú gòng yǎng míng fó

南無法讚佛

nán wú fǎ zàn fó

南無寶語佛

nán wú bǎo yǔ fó

南無救命佛

nán wú jiù mìng fó

南無善戒佛

nán wú shàn jiè fó

南無善眾佛

nán wú shàn zhòng fó

南無定意佛

nán wú dìng yì fó

南無喜勝王佛

nán wú xǐ shèng wáng fó

南無師子光佛

nán wú shī zǐ guāng fó

南無破有闇佛

nán wú pò yǒu àn fó

南無照明佛

nán wú zhào míng fó

南無上名佛

nán wú shàng míng fó

南無無邊身菩薩

nán wú wú biān shēn pú sà

南無觀世音菩薩

nán wú guān shì yīn pú sà

又復歸命，如是十方盡虛空界，一切三寶。願以慈悲力，

同加攝受。願十方盡空法界，一切天主，一切諸天，各及

眷屬；平等空慧，恆得現前。智力方便，開無漏道。十地

行願，各得增明。六度脩心，四等廣被。行菩薩道，入佛

行處。四弘誓願，不捨眾生。

Again, we prostrate respectfully to the Three Jewels in the ten directions and all space. Through the power of their compassion, may they accept us all. May all the heavenly kings and celestial beings and their family and relatives in all Dharma realms of the ten directions realize equality, empty nature, and wisdom. Through the power of wisdom and expedient means, may they open the path of no-outflows, reinforce their vows to attain the tenth stage of the bodhisattva. May they cultivate the six paramitas and the four immeasurable states of mind, practice the bodhisattva way and enter the Buddha's path, make the four great vows, and never abandon any sentient beings.

辯才不斷，樂說無窮。善權接化，利益四生。俱登法雲，

證常住果。

May they always have eloquence and enjoy teaching the Dharma, [use expedient means to] receive and transform and benefit all sentient beings, so that they may reach the tenth stage of the bodhisattva (stage of the Dharma-cloud – the highest stage of bodhisattva) and eternally abide in the fruit of enlightenment.

奉為諸仙禮佛第十五

Chapter 15 : Prostrating to the Buddhas on Behalf of Celestial Beings

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

In today's Dharma assembly, we, who have common karma, prostrate with utmost sincerity on behalf of all heavenly kings, true immortals, and their family and relatives in the ten directions and vast space, and wholeheartedly pay homage to the most compassionate father of the world.

南無彌勒佛
nán wú mí lè fó

南無釋迦牟尼佛
nán wú shì jiā móu ní fó

南無利慧王佛
nán wú lì huì wáng fó

南無珠月光佛
nán wú zhū yuè guāng fó

南無威光王佛
nán wú wēi guāng wáng fó

南無不破論佛
nán wú bù pò lùn fó

南無光明王佛
nán wú guāng míng wáng fó

南無珠輪佛
nán wú zhū lún fó

南無世師佛
nán wú shì shī fó

南無吉手佛
nán wú jí shǒu fó

南無善月佛
nán wú shàn yuè fó

南無寶燄佛
nán wú bǎo yàn fó

南無羅睺^(hou)守佛
nán wú luó shǒu fó

南無樂菩提佛
nán wú lè pú tí fó

南無等光佛
nán wú děng guāng fó

南無至寂滅佛
nán wú zhì jì miè fó

南無世最妙佛
nán wú shì zuì miào fó

南無無憂佛
nán wú wú yōu fó

南無十勢力佛
nán wú shí shì lì fó

南無喜力王佛
nán wú xǐ lì wáng fó

南無德勢力佛
nán wú dé shì lì fó

南無德勢佛
nán wú dé shì fó

南無大勢力佛

nán wú dà shì lì fó

南無功德藏佛

nán wú gōng dé cāng fó

南無真行佛

nán wú zhēn xíng fó

南無上安佛

nán wú shàng ān fó

南無提沙佛

nán wú tí shā fó

南無無邊身菩薩

nán wú wú biān shēn pú sà

南無觀世音菩薩

nán wú guān shì yīn pú sà

又復歸命，如是十方，盡虛空界，一切三寶。願以慈悲力，

yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ cǐ bēi lì

同加攝受。願諸仙主，一切真仙，各及眷屬；解脫客塵，

tóng jiā shè shòu yuàn zhū xiān zhǔ yī qiè zhēn xiān gè jí juān shǔ jiě tuō kè chén

清淨緣障，妙色湛然，等佛身相。四無量心，六波羅蜜，

cīng jìng yuán zhàng miào sè zhàn rán děng fó shēn xiāng sì wú liàng xīn liù bō luó mì

常得現前。四無礙智，六神通力，如意自在，出入遊戲菩

cháng dé xiàn qián sì wú ài zhì liù shén tōng lì rú yì zì zài chū rù yóu xì pú

薩境界。

sà jìng jiè

Again, we take refuge in the Three Jewels in the ten directions and all space. We pray that, through their kindness and great compassion, they will accept and protect all sentient beings. We pray that all heavenly kings, true immortals, and their family and relatives will be liberated from defilements and be purified, and have wonderful features and characteristics like the Buddha. May they always manifest the four immeasurable states of mind and the six paramitas, have the four unobstructed wisdoms, the six supernatural powers, be free and at ease, and traverse freely in the realm of the bodhisattva.

等法雲地，入金剛心，以不思議力。還接六道。

děng fā yún dì rù jīn gāng xīn yǐ bú sī yì lì hái jiē liù dào

May they enter the stage of the Dharma-Cloud (the highest stage of the bodhisattva – with their compassion like the clouds covering everything everywhere) , enter the Vajra mind (the wisdom of the bodhisattva) ,

and use their inconceivable power to save all sentient beings in the six existences.

奉為梵王等禮佛第十六

Chapter 16 : Prostrating to the Buddhas on Behalf of the Brahma King

今日道場，同業大眾。重復至誠，五體投地。奉為梵王帝

釋，護世四王，各及眷屬，歸命敬禮，世間大慈悲父。

In today's Dharma assembly, we, who have common karma, again, with utmost sincerity, on behalf of the king of Brahma-Heaven, the sovereign Sakra, the four heavenly king protectors and their family and relatives, prostrate respectfully to the most compassionate father of the world.

南無彌勒佛

nán wú mí lè fó

南無釋迦牟尼佛

nán wú shì jiā móu ní fó

南無大光佛

nán wú dà guāng fó

南無電明佛

nán wú diàn míng fó

南無廣德佛

nán wú guāng dé fó

南無珍寶佛

nán wú jhèn bǎo fó

南無福德明佛

nán wú fú dé míng fó

南無造鎧佛

nán wú zào kǎi fó

南無成手佛

nán wú chéng shǒu fó

南無善華佛

nán wú shàn huā fó

南無集寶佛

nán wú jí bǎo fó

南無大海佛

nán wú dà hǎi fó

南無持地佛

nán wú chí dì fó

南無義意佛

nán wú yì yì fó

南無善思惟佛

nán wú shàn sī wéi fó

南無德輪佛

nán wú dé lún fó

南無寶光佛
nán wú bǎo guāng fó

南無利益佛
nán wú lì yì fó

南無世月佛
nán wú shì yuè fó

南無美音佛
nán wú měi yīn fó

南無梵相佛
nán wú fàn xiāng fó

南無眾師首佛
nán wú zhòng shī shǒu fó

南無師子行佛
nán wú shī zǐ xíng fó

南無難施佛
nán wú nán shī fó

南無應供佛
nán wú yīng gòng fó

南無明威德佛
nán wú míng wēi dé fó

南無大光王佛
nán wú dà guāng wáng fó

南無無邊身菩薩
nán wú wú biān shēn pú sà

南無觀世音菩薩
nán wú guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲力，
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ cǐ bēi lì

同加攝受。
tóng jiā shè shòu

Again, we take refuge in the Three Jewels in the ten directions and all space. We pray that, through the power of their compassion, they will accept all [beings].

願梵王帝釋，護世四王，各及眷屬；六度四等，日夜增
yuàn fàn wáng dì shì hù shì sì wáng gè jí juàn shǔ liù dù sì děng rì yè zēng

明。四無礙辯，樂說無盡。得八自在，具六神通。三昧總
míng sì wú ài biàn lè shuō wú jìn dé bā zì zài jù liù shén tōng sān mèi zǒng

持，應念現前。慈悲普覆，十方四生。百福莊嚴，萬善圓
chí yīng niàn xiàn qián cǐ 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，攝化六道。
jí sān dá kāi le wǔ yǎn jù zú wéi fǎ lún wáng shè huà liù dào

May the King of Brahma–Heaven, the sovereign Sakra, the Four Heavenly King Protectors, and their family and relatives cultivate the six paramitas and the four immeasurable states of mind, and may their

wisdom increase every day. May they have the four eloquences and enjoy the endless teachings of the Dharma. May they obtain the eight freedoms, the six supernatural powers, and concentrations. May they have compassion for all living beings of the four forms of life in the ten directions, accomplish all merits and virtues and three types of penetrations (san da) , be replete with the five eyes, and have the ability of the Dharma Wheel King to transform all sentient beings in the six existences.

慈悲道場懺法卷第七

Compassionate Repentance Liturgy at the Place of Cultivation Scroll 7

讚

Praises

逍遙無礙。自慶當陳。警緣三寶是真因。相與意諄諄。普
xiāo yáo wú ài zì qīng dāng chén jǐng yuán sān bǎo shì zhēn yīn xiāng yǔ yì zhūn zhūn pǔ

禮慈尊。奉報上天恩。
lǐ cǐ zūn fèng bào shàng tiān ēn

Be free from all obstructions. Rejoice in our blessings. Paying homage to the Three Jewels is to develop our intrinsic Three Jewels. It's the true cause. Prostrations to the universal compassionate One is to remind us repaying His kindness.

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

Namo Budhisattve Mahasattva of the Seven Stage (Far-reaching)
(3 times)

出懺

Concluding Repentance

七佛慈仁，皈依者，不墮十八之地獄；七聚淨戒，受持
cī fó cǐ rén guī yī jiē bú duò shí bā dì yù cī jù jìng jiè shòu chí
者，更生化樂之天宮。
jiē gēng shēng huà lè jiē tiān gōng

Those who take refuge in the seven compassionate Buddhas will not plunge into the eighteen hells. Those who observe the seven pure precepts will be reborn in the blissful heavenly kingdom.

惟願慈悲，證明丹悞。救七聚之異類，坐七寶之華臺。願垂
wéi yuàn cǐ bēi zhèng míng dān kùn jiù cī jù jìh yì lèi zuò cī bǎo jìh huá tái yuàn chuí
無極之大悲，俯察有情之微懇。上來奉為求懺（弟子眾
wú jí dà bēi fǔ chá yǒu qíng zhī wēi kěn shàng lái fèng wéi qiú chǎn dì zǐ zhòng
等），脩崇慈悲道場懺法。今當第七卷，功課圓滿。我諸眾
děng xiū chóng cǐ bēi dào chǎng chǎn fǎ jīn dāng dì cī jǔ wǎn gōng kè yuán mǎn wǒ zhū zhòng
等，入懺出懺，念茲在茲。燈然慧炬，供獻純陀。金爐騰藹
děng rù chǎn chū chǎn niàn zī zài zī dēng rán huì jǔ gòng xiàn chún tuó jīn lú téng āi
藹之祥雲，玉燭吐煌煌之瑞氣。鐘磬嚮鏗鏘之法韻，花果
āi jiē xiáng yún yù jú tǔ huáng huáng jiē ruì qì zhōng qìng xiàng kēng cāng jiē fǎ yùn huā guǒ
陳上品之嘉珍。
chén shàng pǐn jiē jiē zhēn

May the Compassionate One certify our sincerity. He saves diverse beings in the seven assemblies and sits on the seven-jeweled platform. May he bestow his great and infinite compassion when he surveys the meager sincerity of sentient beings. We now make repentance at this compassionate place of cultivation and are about to finish scroll seven, reciting it from beginning to end. We offer lamps and torches to Cundi, golden censers of incense emitting auspicious clouds, pure candles emanating auspicious aura. The sound of the bell reverberates with Dharma melodies.

供獻蘋蘩花呈蔘^(zhan)蔔。供養巍巍之善逝，宣揚句句之伽

gōng xiàn pín fán huā chéng (zhan) bó gòng yǎng wēi wēi jīh shàn shīh syuān yáng jū jū jīh cié

陀。唱落落之玄音，讚雄雄之聖德。入默默之禪思，集種

tuó chàng luò luò jīh syuān yīn zàn syóng syóng jīh shèng dé rù mò mò jīh chán sīh jí zhǒng

種之妙行。先伸回向佛菩提，十聖三賢同證鑒。然後普

zhǒng jīh miào xíng xiān shēn huí xiàng fó pú tí shīh shèng sān xián tóng zhèng jiàn rán hòu pǔ

資於沙界，四恩三有盡沾恩。出生功德，今為求懺（弟

zī yú shā jiè sìh ēn sān yǒu jīn jīh ēn chū shēng gōng dé jīn wéi ciú chàn dì

子眾等），淨諸業障，獲大吉祥。

zī zhǒng děng jìng zhū yè zhàng huò dà jí xiáng

We offer exquisite flowers, fruits, herbs, and vegetables to the Buddha, recite the gathas, and chant subtle music. We praise the great virtuous saintly ones, quietly practice meditation, and cultivate all kinds of wonderful conduct. We first dedicate our merits toward attaining enlightenment. The ten saints and three sages will be our witness. We will then universally benefit the worlds as numerous as the sands of the Ganges River, our four benefactors, and those in the three existences. Through these merits, we make repentance to purify our karmic obstructions and attain great blessings.

伏願：七漏盡而七覺花開，性天朗耀；七戒淨而七遮

fú yuàn cī lòu jìn ér cī jué huā kāi xìng tiān lǎng yào cī jiè jìng ér cī zhē

清淨，苦海波澄；摧七慢之高山，了七情之妄想；獲七

cīng jìng kǔ hǎi bō chéng cuī cī màn jīh gāo shān le cī qíng jīh wàng xiǎng huò cī

財之法藏，度七趣之有情；化劍樹為七寶之香林，變業

cái jīh fǎ cáng dù cī qū jīh yǒu qíng huà jiàn shù wéi cī bǎo jīh xiāng lín biàn yè

地作七珍之聖域。餘業果以難逃，屈眾慈而懺悔。

dì zuò cī zhēn jīh shèng yù yú yè guǒ yǐ nán táo qū zhǒng cī ér chàn huī

We pray that the seven outflows will be eradicated and the seven flowers of enlightenment will blossom. May the heavenly nature be bright and clear, may the seven precepts and the seven hindrances be purified. May the waves in the sea of suffering be clear and tranquil. May we shatter the high mountain of the seven kinds of pride, and extinguish the delusive thoughts of the seven desires. May we obtain the seven riches of the Dharma treasury, and liberate all sentient beings in the seven

realms. May we transform the forest of swords into the fragrant forest of the seven treasures, and change the place of karma to the saintly country of the seven jewels. It is difficult for us to escape our remaining karma ; therefore, we ask the compassionate assembly to make repentance with us.

讚

Praise

梁皇懺。七卷功德力。願滅（信人） / （亡者）七之罪。
liáng huáng chàn cī jyuán gōng dé lì yuàn miè sìn rén wáng jhē cī jhīh zui

親証菩薩遠行地。懺文舉處罪花飛。解了冤。懺了罪。
cīn jhēng pū sà yuán sīng dī chàn wūn jyū chū zui huā fēi jiē le yuān chàn le zui

（消災增福慧） / （脫苦生忉利） . 龍華三會願相逢。彌
siāo zāi zēng fú huì tuō kǔ shēng tāo lì lóng huá sān huì yuān xiāng féng mí

勒佛前親受記。
lè fó qián cīn shòu jì

May the power of the merits of Liang Huang Repentance eradicate our seven offences. May we personally attain the seventh stage of the bodhisattva (proceeding afar : forgetting the self to benefit others) . Wherever this repentance is recited, may all sins be eradicated. We have resolved our enmities. Calamities will be extinguished and blessings and wisdom will increase. May we be free from suffering and be reborn in the Trayastrimsas Heaven. May we meet at Maitreya's three Dharma assemblies, and personally obtain Maitreya Buddha's prediction .

南無龍華會菩薩摩訶薩（三稱）
nán wú lóng huá huì pū sà mó hē sà

Namo Maitreya Buddha of the Dharma Assemblies (3 times)

舉讚

Praise

梁皇懺。七卷已全周。回向四恩并三有。拜懺（弟子眾
liáng huáng chàn cī juàn yī cyuán jhōu huí siàng sih ên bing sán yōu bái chàn dī zih jhōng
等）增福壽。（願將法水洗愆尤） / （惟願亡靈往西遊）。
děng zēng fú shòu yuàn jiāng fá shuǐ sǐ ciān yōu wēi yuàn wáng líng wǎng xī yóu
遠行地菩薩。惟願哀納受。
yuǎn xíng dì pú sà wēi yuàn āi nà shòu

We have now finished reciting the seventh scroll of the Liang Huang Repentance Liturgy. We dedicate our merits to our four benefactors and all those in the three existences. May the Dharma waters cleanse our offences. May all the deceased enter the Western Pure Land. May the Bodhisattva of the Seventh Stage have mercy on us and receive us.

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

Namo Bodhisattva Mahasattva Ascending the Cloud Road. (3 times)