

讚

Praise

衣奉獻。綾羅錦綉^(sīu)紗。銷金掛子難描畫。龍女織就金絲
yī fèng xiǎn líng luó jīn shā xiāo jīn guà zǐ nán miáo huà lóng nǚ zhī jiù jīn sī
帕。波斯匿王捨袈裟。馬鳴王菩薩。誓願神通化。
pà bō sī nī wáng shě jiā shā mǎ míng wáng pú sà shì yuàn shēn tōng huà

We offer clothing made of the most exquisitely embroidered materials, decorated with gold, which are difficult to describe. These include the Dragon maiden's handkerchief woven with golden silk and the monk's robe from King Prasenajit. These are the supernatural transformations of the Bodhisattva Hayagriva's vows.

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 Mahasattva (3 times)

恭聞
gōng wén

十號能仁，坐寶蓮華成正覺；十身調御，一微塵內轉法
shí hào néng rén zuò bǎo lián huá chéng zhèng jǔé shí shēn tiào yù yī wēi chén nèi zhuǎn fǎ
輪。光明遍照於十方，方便全超於十地。具足十波羅蜜，
lún guāng míng biàn zhào yú shí fāng fāng biàn quán chāo yú shí dì jù zú shí bō luó mì
故稱十願大王。仰冀洪慈，俯垂洞鑒。上來奉為求懺眾
gù chēng shí yuàn dà wáng yǎng jì hōng cǐ fǔ chuí dòng jiàn shàng lái fèng wéi qiú xiǎn zhòng
等，脩建慈悲道場懺法。茲當第十卷，入壇緣起。
děng xiū jiàn cǐ bēi dào chǎng xiǎn fǎ zī dāng dì shí juǎn rù tán yuán qǐ

We respectfully listen to the Benevolent One of the Ten Titles, who has attained supreme enlightenment on the jeweled lotus seat. He is the supreme trainer, turning the Dharma wheel in this subtle world. His light illumines the ten directions ; his expedient means transcends the ten

grounds (of the bodhisattva) . He is replete in the ten paramitas, therefore he is called the Great King of the Ten Vows. He clearly sees us and protects us with his great compassion. We come together at this place of cultivation (monastery) to seek repentance on behalf of all beings. We have now reached the tenth scroll.

端恪一心，精陳十供。奉獻十方三寶，熏脩十軸儀文。依
duān kè yī sīn jīng chén shí gōng fèng xiàn shí fāng sān bǎo xūn xiū shí zhóu yí wén yī
十科之懺法，解十纏之罪愆。切念（弟子眾等），因從
shí kē zhī xiàn fǎ jiě shí chán zhī zuì qiān qiè niàn (dì zǐ zhòng děng) yīn cóng
曩劫，果感今生。昧十善之正因，造十惡之業障。十纏自
náng jié guǒ gǎn jīn shēng mèi shí shàn zhī zhèng yīn zào shí è zhī yè zhàng shí chán zì
繞，似鈎鎖之連環；十習自熏，類飛蛾之赴火，漸及百
rào sì gōu suǒ zhī lián huán shí xí zì xūn lèi fēi é zhī fù huǒ jiàn jí bǎi
千形狀，復成無量罪端。愛見未忘，貪心難滿。
qiān xíng zhuàng fù chéng wú liàng zuì duān ài jiàn wèi wàng tān sīn nán mǎn

We should focus our mind, diligently make the ten offerings—make offerings to the Three Jewels of the ten directions, devoutly cultivate and understand the meaning of the repentance liturgy. May the ten scrolls of this repentance help us to untie the knots of the ten evil karmas. We make repentance for all our offences from previous kalpas until today. We were ignorant of the right cause of the ten virtues, and committed the ten evil karmas, which have bound us like locks and chains. We are influenced by our ten bad habits, like moths flying into the fire, gradually assuming thousands of forms, creating countless sins. We cannot be free from our cravings, we cannot satisfy our greed.

嗔火燒盡菩提之種，業風凋殘功德之林。歲月蹉跎，方
chēn huǒ shāo jìn pú tí zhī zhǒng yè fēng diāo cán gōng dé zhī lín suì yuè cuō tuó fāng
知過咎；光陰倏忽，始覺前非。今則承懺悔之玄門，幸
zhī guò jiù guāng yīn shù hū shǐ jiào qián fēi jīn zé chéng chàn huǐ zhī xuān mén xìng
熏脩而有緒。憑諸緇侶，披閱金文，脩佛事以周隆，作無
xūn xiū ér yǒu xù píng zhū zī lǚ pī yuè jīn wén xiū fó shì yǐ zhōu lóng zuò wú

窮之法利。克念攝念以重重，意誠投誠於一一。望佛垂

cyóng jhīh fǎ lì kè niàn shè niàn yī jhòng jhòng yī chéng tóu chéng yú yī yī wàng fó chuí

慈，冥熏加被。

cīh míng syūn jiā bēi

The fire of hatred consumes the seeds of bodhi, the winds of karma destroy the forest of our merits and virtue. We realize our past offences only after many years ; as time passes, we become aware of our past faults. Now that we have entered the wonderful door of repentance, we are fortunate to have the opportunity to cultivate the path. With the help of the Sangha and these golden words of repentance, we cultivate the Buddha Way, which confers immeasurable benefits. We recite with great sincerity and with one mind. May the Buddha be merciful toward us and protect us.

一念普觀無量劫，

yī niàn pǔ guān wú liàng jié

無去無來亦無住。

wú cyū wú lái yī wú jhū

如是了知三世事，

rú shì le jhīh sān shì shì

超諸方便成十方。

chāo jhū fāng biàn chéng shíh fāng

With one mind universally contemplate infinite kalpas, Which neither come nor go nor stay ; Thus thoroughly understanding the conditions of the three periods of time, We transcend all expedient means and attain the ten powers (of the Buddha) .

入懺

Beginning of Repentance

啟運慈悲道場懺法

cǐ yùn cīh bēi dào chāng chān fǎ

一心歸命三世諸佛

yī sīn guī mìng sān shì jhū fó

南無過去毘婆尸佛

nán wú guò cyū pī pō shìh fó

南無尸棄佛

nán wú shī qì fó

南無毘舍浮佛

nán wú pī shè fú fó

南無拘留孫佛

nán wú jū liú sūn fó

南無拘那含牟尼佛

nán wú jū 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 shī jiā móu ní fó

南無當來彌勒尊佛

nán wú dāng lái mí lè zūn fó

慈悲道場懺法卷第十

Liang Huang Repentance Liturgy Scroll Ten

菩薩回向法第三十八

Chapter Thirty-Eight : The Bodhisattva's Method of Dedicating Merits

今日道場，同業大眾，相與已得，捍勞忍苦。脩如是等，無

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé hàn láo rěn kǔ xiū rú shì děng wú

量善根。宜復人人，起如是念。我所脩習善根，悉以饒益一

liàng shàn gēn yí fù rén rén qǐ rú shì niàn wǒ suǒ xiū xí shàn gēn xī yǐ ráo yì yī

切眾生。令諸眾生，究竟清淨。以此所脩懺悔善根，令諸眾

qiè zhòng shēng lìng zhū zhòng shēng jiū jìng qīng jìng yǐ cǐ suǒ xiū huǐ shàn gēn lìng zhū zhòng

生，皆悉滅除地獄餓鬼畜生閻羅王等，無量苦惱。以此懺

shēng jiē xī miè chú dì yù è guǐ chù shēng yán luó wáng děng wú liàng kǔ nǎo yǐ cǐ chàn

法，為諸眾生。作大舍宅。令滅苦陰，

fǎ wéi zhū zhòng shēng zuò dà shě zhái lìng miè kǔ yīn

In today's Dharma assembly, we, who have common karma, have worked hard to cultivate countless good roots. We hope that everyone will give rise to such thoughts. We have cultivated good roots to benefit

all sentient beings and to help them realize ultimate purity. Through the good roots of this repentance, we hope that all sentient beings will be freed from the countless sufferings and afflictions of those in the realms of hell, hungry ghosts, animals, and king Yama. May the merits from this repentance provide a great shelter for all sentient beings and save them from suffering.

作大救護。令脫煩惱，作大歸依。令離恐怖，作大止趣。
zuò dà jiù hù lìng tuō fán nǎo zuò dà guī yī lìng lí kǒng bù zuò dà zhǐ qū
令至智地，作大安隱。令得究竟安隱處，作大明照。令滅
lìng zhì zhì dì zuò dà ān yǐn lìng dé jiū jìng ān yǐn chù zuò dà míng zhào lìng miè
癡闇，作大燈明。令得安住究竟明淨，作大導師。令入方
chī àn zuò dà dēng míng lìng dé ān zhù jiū jìng míng jìng zuò dà dǎo shī lìng rù fāng
便法門，得淨智身。今日道場，同業大眾。如此諸法，是
biàn fǎ mén dé jìng zhì shēn jīn rì dào chǎng tóng yè dà zhòng rú cǐ zhū fǎ shì
菩薩摩訶薩。為怨親故，以諸善根，同共回向。
pú sà mó hè sà wéi yuàn qīn gù yǐ zhū shàn gēn tóng gòng huí xiàng

May these merits provide a great refuge and help to liberate all beings from their afflictions and fears. May they serve as a comfort to all beings and help them to attain wisdom. May they provide a safe harbor for all sentient beings and serve as a light of wisdom to extinguish the darkness of ignorance. May they serve as the great teacher to help all beings achieve ultimate brightness and purity, and through expedient means attain the pure wisdom body. In today's Dharma assembly, we, who have common karma, used the same methods as bodhisattvas mahasattvas to dedicate our merits equally to all sentient beings, without discriminating between enemies and loved ones, always viewing others with loving kindness.

於諸眾生，等無差別。入平等觀，無怨親想。常以愛眼，
yú zhū zhòng shēng děng wú chā bié rù píng děng guān wú yuàn qīn xiǎng cháng yǐ ài yǎn
視諸眾生。若眾生懷怨，於菩薩起惡逆心者；菩薩為真
shì zhū zhòng shēng ruò zhòng shēng huái yuàn yú pú sà qǐ è nǐ sīn zhě pú sà wéi zhēn
善知識，善調伏心，為說深法。譬如大海，一切眾毒，所
shàn zhī shì shàn tiāo fú sīn wéi shuō shēn fǎ pǐ rú dà hǎi yī qiè zhòng dú suǒ

不能壞。菩薩亦爾。愚癡無智，不知報恩，如是眾生，起

bú néng huài pú sà yì ěr yú chī wú zhì bù zhī bào ēn rú shì zhòng shēng qǐ

無量惡，不能動亂菩薩道心。譬如杲日，普照眾生，不為

wú liàng è bú néng dòng luàn pú sà dào xīn pì rú gāo rì pǔ zhào zhòng shēng bù wéi

無目而隱光明。

wú mù ér yǐn guāng míng

If any sentient beings resent the bodhisattva, and give rise to evil intentions, the bodhisattva would expound the profound Dharma to purify and calm their mind. The bodhisattva is like the ocean, which cannot be contaminated by all poisons. Although some sentient beings are ignorant, do not know to repay kindnesses, and give rise to endless evils, they cannot deter the bodhisattva's aspiration to seek enlightenment, which is like the bright sun that universally shines on all sentient beings, even those without eyesight.

菩薩道心，亦復如是。不為惡者而生退沒_(mo)，不以眾生難

pú sà dào xīn yì fù rú shì bù wéi è zhě ér shēng tuì méi bú yǐ zhòng shēng nán

調伏故，退捨善根。菩薩摩訶薩，於諸善根，信心清淨，

tiáo fú gù tuì shě shàn gēn pú sà mó hē sà yú zhū shàn gēn xìn xīn qīng jìng

長養大悲。以諸善根，普為眾生，深心回向，非但口言。

cháng yǎng dà bēi yǐ zhū shàn gēn pǔ wéi zhòng shēng shēn xīn huí xiàng fēi dàn kǒu yán

於諸眾生，皆發歡喜心，明淨心，柔軟心，慈悲心，愛念

yú zhū zhòng shēng jiē fā huān xǐ xīn míng jìng xīn róu ruǎn xīn cǐ bēi xīn ài niàn

心，攝取心，饒益心，安樂心，最勝心，以諸善根回向。菩

xīn shè qǔ xīn ráo yì xīn ān lè xīn zuì shèng xīn yǐ zhū shàn gēn huí xiàng pú

薩摩訶薩，發如是善根回向。

sà mó hē sà fā rú shì shàn gēn huí xiàng

The bodhisattvas do not retreat because of evil people, and do not stop cultivating good roots because sentient beings are difficult to transform. The bodhisattvas mahasattvas have pure and deep faith, and constantly nurture great compassion. They sincerely dedicate the merits of their virtuous deeds to all sentient beings. They treat all sentient beings with minds of joy, brightness, purity, tenderness, compassion, loving kindness, acceptance, benefiting others, peace, and excellence, and dedicate all these toward sentient beings.

我等今日，亦應仰學如是回向，心念口言。若我所有回

向功德，令諸眾生，得清淨趣，得清淨生。功德滿足，一

切世間，無能壞者。功德智慧，無有窮極。身口意業，具

足莊嚴。常見諸佛，以不壞信，聽受正法，離諸疑網。憶

持不忘，淨身口業。心常安住，勝妙善根。

Today, following the example of the bodhisattvas mahatsattvas, we should similarly dedicate our merits, both in our mind and by mouth. We dedicate all our merits to all sentient beings so they can be born in the pure destinies and achieve a pure life. May they complete all the merits that all the worlds cannot destroy. May they have unlimited virtue and wisdom, and perfect the three karmas of body speech and mind. May they always be able to meet the Buddhas, listen to and accept their teaching of the true Dharma with unobstructed faith, and be free from doubts. May they keep these teachings in mind and purify the three karmas of body speech and mind. May they always abide in these teachings and cultivate supreme meritorious deeds.

永離貧乏，七財充滿。脩學一切菩薩所學。得諸善根，成

就平等。得妙解脫，一切種智。於諸眾生，得慈愛眼。身

根清淨，言辭辯慧。發起諸善，心無染著。入甚深法，攝

取一切。同住諸佛，住無所住。所有回向，悉如十方菩薩

摩訶薩，所發回向。廣大如法性，究竟如虛空。

May they never be destitute and always have the seven fortunes. May they learn what all the bodhisattvas have learned, cultivate all good roots, and achieve equality. May they obtain liberation and all wisdom

(omniscience) , view all sentient beings with compassion, and always be born with pure body and the wisdom of eloquence. May they always give rise to virtuous minds without defilements, learn the profound truth and transform all sentient beings, so all can attain buddhahood. May the dedication of our merits be like that of the bodhisattva mahtsattva, as vast as the Dharma nature and endless as the vast space.

願 (弟子眾等) 得如所願, 滿菩提願. 四生六道, 同得

yuàn dì zǐ zhòng děng dé rú suǒ yuàn mǎn pú tí yuàn sì shēng liù dào tóng dé

如願. 重復增到, 五體投地, 歸依世間, 大慈悲父.

rú yuàn zhòng fù zēng dào wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù

We pray that our bodhi resolve as well as the resolve of all sentient beings in the four forms of life and six destinies will be fulfilled. Again, we sincerely 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

南無威德佛

nán wú wēi dé fó

南無見明佛

nán wú jiàn míng fó

南無善行報佛

nán wú shàn xíng bào fó

南無善喜佛

nán wú shàn xǐ fó

南無無憂佛

nán wú wú yōu fó

南無寶明佛

nán wú bǎo míng fó

南無威儀佛

nán wú wēi yí fó

南無樂福德佛

nán wú lè fú dé fó

南無功德海佛

nán wú gōng dé hǎi fó

南無盡相佛

nán wú jìn xiāng fó

南無斷魔佛

nán wú duàn mó fó

南無盡魔佛

nán wú jìn mó fó

南無過衰道佛

nán wú guò shuāi dào fó

南無不壞意佛

nán wú bú huài yì fó

南無水王佛

nán wú shuǐ wáng fó

南無淨魔佛

nán wú jìng mó fó

南無眾上王佛

nán wú zhòng shàng wáng fó

南無愛明佛

nán wú ài míng fó

南無福燈佛

nán wú fú dēng fó

南無菩提相佛

nán wú pú tí xiāng fó

南無智音佛

nán wú zhī yīn fó

南無常精進菩薩

nán wú cháng jīng jìn pú sà

南無不休息菩薩

nán wú bù xiū sī pú sà

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。令回向心，具足成就。（弟子眾等）若具有無

tóng jiā shè shòu lìng huí xiàng xīn jù zú chéng jiù dì zǐ zhòng děng ruò jù yǒu wú

量大惡罪業，應受無量無邊楚毒，於惡道中，不能自拔。違

liàng dà è zuī yè yīng shòu wú liàng wú biān chǔ dú yú è dào zhōng bù néng zì bá wéi

今日發菩提心，違菩提行，違菩提願者；願十方大地菩薩，

jīn rì fā pú tí xīn wéi pú tí xíng wéi pú tí yuàn zhě yuàn shí fāng dà dì pú sà

一切聖人，以慈悲心，不違本願，助（弟子眾等）於彼三

yī qiè shèng rén yǐ cǐ bēi xīn bù wéi běn yuàn zhù dì zǐ zhòng děng yú bǐ sān

惡道中，救諸眾生，令得解脫。

è dào zhōng jiù zhū zhòng shēng lìng dé jiě tuō

Again, we take refuge in the Three Jewels in the ten directions and all space. May they receive us through the power of their compassion, and fulfill the vows of those who dedicate their merits. For those sentient beings who have committed countless offenses and should receive countless suffering as retributions in the evil destinies, and who break the bodhi resolve, deviate from the bodhi path or their bodhi vow, we pray that the bodhisattvas and all saints of the ten directions, based on their kindness, compassion, and their original vow, will help these sentient beings in three evil destinies to be liberated.

誓不以苦故，捨離眾生，為我荷負重擔，滿平等願。度脫

一切眾生，生老病死，愁憂苦惱，無量厄難。令諸眾生，

悉得清淨。具足善根，究竟解脫。捨離眾魔，遠惡知識。

親近善友，真善眷屬，成就淨業。盡滅眾苦，具足菩薩無

量行願，見佛歡喜，得一切智，還復度脫一切眾生。

The bodhisattvas vow not to abandon sentient beings, to bear their heavy burdens, and non-discriminately liberate all sentient beings from the sufferings of birth, aging, sickness, death, worries, and countless difficulties and disasters so that they will all be purified, be replete with virtuous roots, and achieve ultimate liberation. May all beings abandon all evil attachments and afflictions, associate with virtuous friends and relatives, and attain the pure karma. May they extinguish all sufferings and be replete with the infinite vows and conduct of the bodhisattvas, be joyful when seeing the Buddha, attain all wisdom, and return to liberate all sentient beings.

發願第三十九

Chapter Thirty-Nine : Making Vows

今日道場，同業大眾，已發回向竟，次復應須發如是願。

尋夫眾惡所起，皆緣六根。是知六根，眾禍之本。雖為禍

本，亦能招致無量福業。故勝鬘經言：守護六根，淨身

口意，以此義證，生善之本。故於六根，發大誓願。

In today's Dharma assembly, we, who have common karma, after dedicating our merits, should next make the following vows : As all offenses originate from the six sense organs, we should realize that

they are the foundations of all troubles. Although the six sense organs may be the origin of all offenses, they can also create immeasurable good karmas. The *Srimaladevi-simhanada Sutra* states that by guarding the six sense organs, and purifying the karmas of our body, speech, and mind, we can prove that they are the roots of virtuous deeds. Therefore, we will make vows in regard to the six sense organs.

先發眼根願

Making Vows Regarding the Eyes

願今日道場，同業大眾。廣及十方，四生六道，一切眾生；

yuàn jīn rì dào chǎng tóng yè dà zhòng guāng jí shí fāng sì shēng liù dào yī qiè zhòng shēng

從今日去，乃至菩提。眼常不見貪欲無厭詐幻之色。不見

cóng jīn rì qù nǎi zhì pú tí yǎn cháng bú jiàn tān yù wú yàn zhà huàn zhī sè bú jiàn

諂諛曲媚佞會之色。不見玄黃朱紫惑人之色。不見瞋恚鬪

chǎn yú cū mèi nìng huì zhī sè bú jiàn xuán huáng zhū zǐ huò rén zhī sè bú jiàn chēn huì

(dōu) 諍醜狀之色。不見打撲苦惱損他之色。不見屠裂傷毀眾

zhēng chǒu zhuàng zhī sè bú jiàn dǎ pū kǔ nǎo sǔn tā zhī sè bú jiàn tú liè shāng huī zhòng

生之色。不見愚癡無信疑闇之色。

shēng zhī sè bú jiàn yú chī wú xìn yí àn zhī sè

We pray that, starting from today until we attain enlightenment, everyone in today's Dharma assembly, all sentient beings in the four forms of births and six existences will not see greed and desire, discontentment and deceit. May they not see slandering and excessive flattering and not see the distracting colors of blue, yellow, red, and purple. May they not see the ugly sights of anger, hatred, debates, and arguments, nor see the fighting that afflicts and harms others. May they not see the slaughter and killing of sentient beings or stupidity, betrayal, and distrust.

不見無謙無敬憍慢之色。不見九十六種邪見之色。惟願

bú jiàn wú qiān wú jìng jiāo màn zhī sè bú jiàn jiǔ shí liù zhǒng xié jiàn zhī sè wéi yuàn

一切眾生，從今日去眼常得見十方常住法身湛然之色。

yī qiè zhòng shēng cóng jīn rì qù yǎn cháng dé jiàn shí fāng cháng zhù fǎ shēn zhàn rán zhī sè

常見三十二相，紫磨金色。常見八十種好，隨形之色。常

見諸天諸仙，奉寶來獻散華之色。常見口出五種色光，

說法度人之色。常見分身散體，遍滿十方之色。

May they not see acts of shamelessness, disrespect, and arrogance or any of the ninety-six deviant views. May all sentient beings, from today on, always see the luminous colors of the eternally abiding Dharmakaya in the ten directions, the purplish-golden colors of the Buddha's body with thirty-two marks and eighty fine characteristics, all the celestial beings and immortals offering flowers to the Buddhas, the light of five colors emitted from the mouth of those who expound the Dharma to help liberate other sentient beings, the transformation bodies of the Buddhas and bodhisattvas permeating the ten directions,

常見諸佛放肉髻光，感於有緣來會之色。常見十方菩薩

辟支羅漢，眾聖之色。常得與諸眾生，及諸眷屬，觀佛之

色。常見眾善無教假色。常見七覺淨華之色。常見解脫

妙果之色。常見今日道場，大眾歡喜，讚法頂受之色。常

見四眾圍繞聽法渴仰之色。

and the light radiating from the top (urnaśnisa) of the Buddhas' heads seen by those who have the affinity to meet the Buddhas. May they always get to see the bodhisattvas, pratyekabuddhas, arhats, and all saints of the ten directions, and accompanied by all sentient beings and their relatives, get to see the Buddhas. May they always see the good deeds, the pure flowers of seven awakenings, the wonderful fruit of liberation, the joy of all those attending today's Dharma assembly who accept the teaching, and the four groups of sangha members listening to and seeking the Dharma.

常見一切布施持戒忍辱精進之色。常見一切靜默禪思

cháng jiàn yī qiè bù shī chī jiè rěn rù jīng jìn jīh sè cháng jiàn yī qiè jìng mò chán sī

脩習智慧之色。常見一切眾生得無生忍，現前受記歡喜

xiū xí zhī huì sè cháng jiàn yī qiè zhòng shēng dé wú shēng rěn xián qián shòu jì huān xǐ

之色。常見一切登金剛慧，斷無明闇，補處之色。常見一

jīh sè cháng jiàn yī qiè dēng jīn gāng huì duàn wú míng àn bǔ chù jīh sè cháng jiàn yī

切沐浴法流不退之色。已發眼根願竟。相與至心，五體

qiè mù yù fǎ liú bù tuī jīh sè yī fā yǎn gēn yuàn jìng xiāng yǔ zhì xīn wǔ tǐ

投地，歸依世間，大慈悲父。

tóu dì guī yī shì jiān dà cǐ bēi fù

May they also see the practices of dana, morality, tolerance, diligence, and tranquil meditation to cultivate wisdom. May they always see the joy of all sentient beings attaining the realization of the non-arising of all dharmas, and being prophesized by the Buddhas (that they will attain enlightenment). May they see all those acquiring the vajra wisdom and eradicating the darkness of ignorance and all those enjoying the non-regressing stream of the Dharma. Now that we have made our vows regarding the eyes, we sincerely prostrate 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 shī jiā móu ní fó

南無善滅佛

nán wú shàn miè fó

南無梵相佛

nán wú fàn xiāng fó

南無智喜佛

nán wú zhī xǐ fó

南無神相佛

nán wú shén xiāng fó

南無如眾王佛

nán wú rú zhòng wáng fó

南無持地佛

nán wú chí dì fó

南無愛日佛

nán wú ài rì fó

南無羅睺^(hou)月佛

nán wú luó hóu yuè fó

南無華明佛

nán wú huá míng fó

南無藥師上佛

nán wú yào shī shàng fó

南無持勢力佛

nán wú chí shì lì fó

南無福德明佛

nán wú fú dé míng fó

南無喜明佛

nán wú xǐ míng fó

南無好音佛

nán wú hǎo yīn fó

南無法自在佛

nán wú fǎ zì zài fó

南無梵音佛

nán wú fàn yīn fó

南無妙音菩薩

nán wú miào yīn pú sà

南無大勢至菩薩

nán wú dà shì zhì pú sà

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

同加覆護。令（弟子眾等）得如所願，滿菩提願。

tóng jiā fù hù lìng dì zǐ zhòng děng dé rú suǒ yuàn mǎn pú tí yuàn

Once again, we take refuge in the Three Jewels of the ten directions and all space. We pray that, through their kindness and compassion, they will help us to fulfill our vows and perfect our bodhi vow.

次發耳根願

Making Vows Regarding the Ears

又願今日道場，同業大眾。廣及十方四生六道，一切眾

yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì shēng liù dào yī qiè zhòng

生；從今日去，乃至菩提。耳常不聞啼哭愁苦悲泣之聲。

shēng cóng jīn rì qù nǎi zhì pú tí ěr cháng bú wén tí kū chóu kǔ bēi cǐ jīn shēng

不聞無間地獄受苦之聲。不聞鑊湯雷沸震響之聲。不聞

bú wén wú jiān dì yù shòu kǔ jīn shēng bú wén huò tāng léi fèi zhèn xiǎng jīn shēng bú wén

刀山劍樹鋒刃割裂之聲。不聞十八地獄間隔無量苦楚

dāo shān jiàn shù fēng rèn gē liè jīn shēng bú wén shí bā dì yù jiān gé wú liàng kǔ chǔ

之聲。

jīn shēng

Next, in this Dharma assembly, we who have common karma, pray that, starting from now until we attain enlightenment, all sentient beings in the four forms of births and six existences will not hear the sound of

weeping due to worries and suffering, the sound of suffering from the Avici Hell, the loud rumbling sound of boiling water in hell, the sound of those being sliced by the mountains of knives and trees of swords, the sound of endless suffering from the eighteen levels of hells.

不聞餓鬼飢渴熱惱求食不得之聲。不聞餓鬼行動支節

bú wán è guǐ jī kě rè nǎo qiú shí bú dé jīh shēng bú wán è guǐ xíng dòng zhī jié

火然作五百車聲。不聞畜生身大五百由旬，為諸小蟲嚙

huǒ rán zuò wǔ bǎi chē shēng bú wán chù shēng shēn dà wǔ bǎi yóu xún wéi zhū xiǎo chóng zhàn

食苦痛之聲。不聞抵債不還生駱駝驢馬牛中，身常負重，

shí kǔ tòng jīh shēng bú wán dī zhài bú hái shēng luó tuó lǘ mǎ niú zhōng shēn cháng fù zhòng

鞭杖楚撻困苦之聲。不聞愛別離怨憎會等，八苦之聲。

biān zhàng chǔ tà kǔ jīh shēng bú wán ài bié lí yuàn zēng huì děng bā kǔ jīh shēng

May they not hear the sound of suffering from the hungry ghosts who are constantly hungry and thirsty but are not able to take any food, nor the sound from the burning joints and limbs of hungry ghosts as loud as the sound of five hundred rolling carriages, the sound of suffering from those who are born in the animal realms with their body as huge as five yojanas (very long distance) constantly being bitten by little worms, or the sound of suffering from those who are born as camels, mules, and horses that have to carry heavy loads and are beaten because they escaped from paying their debts (in previous lives) May they not hear the sound of the eight kinds of suffering which include being separated from our loved ones, always encountering people we don't like, etc.

不聞四百四病苦報之聲。不聞一切諸惡不善之聲。不聞

bú wán sìh bǎi sìh bìng kǔ bào jīh shēng bú wán yī qiè zhū è bú shàn jīh shēng bú wán

鐘鈴螺鼓琴瑟箜篌琳琅玉珮惑人之聲。惟願一切眾生，

zhōng líng luó gǔ qín sè kōng hóu lín láng yù pèi huò rén jīh shēng wéi yuàn yī qiè zhòng shēng

從今日去。耳常得聞諸佛說法八種音聲。常聞無常苦空

cóng jīn rì qù ěr cháng dé wán zhū fó shuō fǎ bā zhǒng yīn shēng cháng wán wú cháng kǔ kōng

無我之聲。常聞八萬四千波羅蜜聲。常聞假名諸法無性

wú wǒ jīh shēng cháng wún bā wàn sì qiān bō luó mì shēng cháng wún jiǎ míng jū fǎ wú xìng

之聲。

jīh shēng

May they not hear the sound of suffering from the retribution of four hundred and four kinds of illnesses, the sound of evil deeds, or the sound from all sorts of musical instruments that distract our mind. May all sentient beings, from today on, always hear the eight kinds of wonderful sounds of the Buddhas expounding the Dharma, the truth of impermanence, suffering, and no-self. May they always hear the eighty four thousand kinds of paramitas, and the truth of the empty nature of all dharmas.

常聞諸佛一音說法各得解悟之聲。常聞一切眾生皆有

cháng wún jū fó yī yīn shuō fǎ gè dé jiě wù zhī shēng cháng wún yī qiè zhòng shēng jiē yǒu

佛性法身常住不滅之聲。常聞十地菩薩忍辱脩進之聲。

fó xìng fǎ shēn cháng zhù bú miè zhī shēng cháng wún shí dì pú sà rěn rǔ xiū jìn zhī shēng

常聞得無生解，善入佛慧，超出三界之聲。常聞諸法身

cháng wún dé wú shēng jiě shàn rù fó huì chāo chū sān jiè zhī shēng cháng wún jū fǎ shēn

菩薩入法流水，真俗並觀，念念具足萬行之聲。常聞十

pú sà rù fǎ liú shuǐ zhēn sù bìng guān niàn niàn jù zú wàn xíng zhī shēng cháng wún shí

方辟支羅漢，四果之聲。

fāng bì zhī luó hàn sì guǒ zhī shēng

May they always hear the sound all Buddhas expounding the Dharma and sentient beings attaining realization. May they always hear that Buddha nature and the Dharmakaya will eternally abide in this world and never perish. May they always hear of the tolerance and diligence of the bodhisattvas who have achieved the tenth ground. May they always hear of and understand the non-arising of all dharmas, of attaining the wisdom of the Buddhas, and transcending the three realms. May they always hear of the all the bodhisattvas' Dharma bodies entering the Dharma stream, contemplating both the mundane and ultimate truth, with every thought replete with ten thousand virtuous deeds. May they always hear about the pratyekbuddhas and arhats in the ten directions attaining the four fruitions of their practices,

常聞帝釋為諸天說般若之聲。常聞十地補處大士，在兜

率宮，說不退轉地法行之聲。常聞萬善同歸得佛之聲。

常聞諸佛讚歎一切眾生，能行十善隨喜之聲。願諸眾生，

常聞諸佛讚言善哉，是人不久成佛之聲。已發耳根願竟。

相與至心，五體投地。重復歸依世間，大慈悲父。

hear the sound of the sovereign Sakra expounding the prajna teaching to the heavenly beings, the sound of the bodhisattvas of the tenth ground, teaching the practice of non-regression in the Tusita heaven and becoming the next Buddha. May they always hear that all good deeds will lead to buddhahood, and the sound of all Buddhas praising all sentient beings who practice the ten virtuous deeds or rejoice in the good deeds of others. May they always hear the voice of the Buddhas praising those who will soon attain buddhahood. Now that we have made our vows regarding the ears, we sincerely prostrate 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

南無善業佛

nán wú shàn yè fó

南無意無謬佛

nán wú yì wú miù fó

南無大施佛

nán wú dà shī fó

南無明讚佛

nán wú míng zàn fó

南無眾相佛

nán wú zhòng xiāng fó

南無德流布佛

nán wú dé liú bù fó

南無世自在佛

nán wú shì zì zài fó

南無德樹佛

nán wú dé shù fó

南無斷疑佛

nán wú duàn yí fó

南無無量佛

nán wú wú liàng fó

南無善月佛

nán wú shàn yuè fó

南無無邊辯相佛

nán wú wú biān biàn xiāng fó

南無寶月菩薩

nán wú bǎo yuè pú sà

南無月光菩薩

nán wú yuè guāng pú sà

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。令（弟子眾等）得如所願，滿菩提願。

tóng jiā shè shòu lìng dì zǐ zhòng děng dé rú suǒ yuàn mǎn pú tí yuàn

Again, we take refuge in the Three Jewels in the ten directions and all space. We pray that, through their kindness and compassion, they will accept us, help us to fulfill all our vows, and perfect our bodhi resolve.

次發鼻根願

Making Vows Regarding the Nose

又願今日道場，同業大眾。廣及十方，四生六道，一切眾

yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guāng jí shí fāng sì shēng liù dào yī qiè zhòng

生；從今日去，乃至菩提。鼻常不聞殺生滋味飲食之氣。

shēng cóng jīn rì qù nǎi zhì pú tí bí cháng bú wén shā shēng zī wèi yīn shí jīh cì

Next, in this Dharma assembly today, we who have common karmas, now until enlightenment, pray that all sentient beings in the four forms of births and six existences never smell food or drink made from killing sentient beings, the odor from hunting and setting fire to burn and kill other sentient beings, or the odor from steaming, boiling, or frying other sentient beings.

不聞畋獵放火燒害眾生之氣。不聞蒸煮熬炙眾生之氣。

bú wén tián liè fàng huǒ shāo hài zhòng shēng zhī qì bú wén zhēng zhǔ áo zhì zhòng shēng zhī qì

不聞三十六物革囊臭處之氣。不聞錦綺羅縠惑人之氣。

bū wūn sān shí liù wù gé náng chòu chù jīh cǐ bú wūn jīn cǐ luó hú huò rén jīh cǐ

不聞地獄剝裂焦爛之氣。不聞餓鬼飢渴飲食糞穢膿血

bú wūn dì yù bō liè jiāo làn jīh cǐ bú wūn è guǐ jī kè yǐn shíh fèn huǐ nóng xiě

之氣。不聞畜生腥臊不淨之氣。不聞病臥床席無人看視

jīh cǐ bú wūn chù shēng sīng sāo bù jìng jīh cǐ bú wūn bìng wò chuáng xí wú rén kàn shìh

瘡壞難近之氣。不聞大小便利臭穢之氣。不聞死屍脔

chūāng huài nán jìn jīh cǐ bú wūn dà xiǎo biàn lì chòu huǐ jīh cǐ bú wūn sǐ shīh

脹蟲食爛壞之氣。

zhāng chóng shíh làn huài jīh cǐ

May they never smell the foul odor from the thirty-six kinds of objects made from leather, or the distracting fragrance of lavish fabrics and clothing. May they never smell the odor of flesh being torn and burned in the hells, the odor of the food for hungry ghosts turned into excretion and blood, the foul and fetid odor of animals, the foul odor of ulcers on the skin of sick people who have no one to look after them, the foul odor of urine and stool, or the odor from dead bodies inflating, decomposing, and being eaten by worms.

唯願大眾六道眾生，從今日去。鼻常得聞十方世界，牛

wéi yuàn dà zhòng liù dào zhòng shēng cóng jīn rìh qù bí chāng dé wūn shíh fāng shìh jiè niú

頭栴檀無價之香。常聞優曇鉢^(bo)羅五色華香。常聞歡喜

tóu zhān tán wú jià jīh xiāng chāng wūn yōu tán luó wú sè huá xiāng chāng wūn huān xǐ

園中諸樹華香。常聞兜率天宮說法時香。常聞妙法堂上

yuán zhōng zhū shù huá xiāng chāng wūn dōu shuài tiān gōng shuō fā shíh xiāng chāng wūn miào fā táng shàng

遊戲時香。常聞十方眾生，行五戒十善六念之香。常聞

yóu xì shíh xiāng chāng wūn shíh fāng zhòng shēng xíng wǔ jiè shíh shàn liù niǎn jīh xiāng chāng wūn

一切七方便人十六行香。

yī qiè qī fāng biàn rén shíh liù xíng xiāng

We pray that, from now on, all sentient beings born in the six destinies will always smell the priceless incense made from the fragrant sandalwood of the Ox Head Mountain in the worlds in the ten directions, the scent of the five-colored udumbara flowers of Pala, or the scent from the flowers and trees in the Joy Garden. May they always smell the scent in the Tusita Heaven when the Dharma is being expounded, the

scent of recreation in the wonderful Dharma hall, the scent of sentient beings in the ten directions keeping the five precepts, doing ten virtuous deeds, and practicing six contemplations. May they always smell the scent of the seven expedient means (before attaining arhatship) and sixteen practices (related to the understanding of the four noble truths) .

常聞十方辟支學無學人眾德之香。常聞四果四向得無
漏香。常聞無量菩薩，歡喜、離垢、發光、焰慧、難勝、
現前、遠行、不動、善慧、法雲之香。常聞眾聖戒、定、
慧、解脫、解脫知見，五分法身之香。

May they always smell the scent from the virtues of the pratyekabuddhas and those with no more learning needed in the ten directions, the scent from the four fruits in the stages of the pratyekabuddhas attaining the stage of no more outflows (no more afflictions) , and the scent from the countless bodhisattvas such as the joyful bodhisattva, the defilement-eradicating bodhisattva, light-emitting bodhisattva, burning-wisdom bodhisattva, hard-to-supercede bodhisattva, appearing-in-person bodhisattva, traveling-far bodhisattva, not-moving bodhisattva, superior-wisdom bodhisattva, and dharma-cloud bodhisattva. May they always smell the scent of the saints achieving liberation from the practices of morality, samadhi, and wisdom, and attaining the five-part dharma body (at the stage of no more learning) through liberated insight,

常聞諸佛菩提之香。常聞三十七品、十二緣觀、六度之
香。常聞大悲、三念、十力、四無所畏、十八不共法香。
常聞八萬四千諸波羅蜜香。常聞十方無量妙極法身常住

之香。已發鼻根願竟。相與志心，五體投地，歸依世間，

jhīh siāng yī fā bí gēn yuàn jìng xiāng yǔ zhì xīn wǔ tǐ tóu dì guī yī shì jiān

大慈悲父。

dà cīh bēi fù

the scent of the Buddhas attaining buddhahood, the scent of the thirty-seven factors of enlightenment, of contemplation on twelve links of dependent origination and the six paramitas, the scent of the Buddha's three compassionate contemplations, the ten powers, and four fearless minds of the Buddhas and bodhisattvas (in teaching sentient beings), the eighteen distinctive characteristics of the Buddha, the scent of the eighty-four thousand paramitas, and the scent from countless perfect Dharmakayas abiding in the ten directions. Now that we have made our vows regarding the nose, with ultimate 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

南無梨陀法佛

nán wú lí tuó fā fó

南無應供養佛

nán wú yīng gōng yāng fó

南無度憂佛

nán wú dù yōu fó

南無樂安佛

nán wú lè ān fó

南無世意佛

nán wú shì yì fó

南無愛身佛

nán wú ài shēn fó

南無妙足佛

nán wú miào zú fó

南無優鉢(bo)羅佛

nán wú yōu (bo) luó fó

南無華纓佛

nán wú huá yīng fó

南無無邊辯光佛

nán wú wú biān biàn guāng fó

南無信聖佛

nán wú xìn shèng fó

南無德精進佛

nán wú dé jīng jìn fó

南無妙德菩薩

nán wú miào dé pú sà

南無金剛藏菩薩

nán wú jīn gāng cáng pú sà

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。令（弟子眾等）得如所願，滿菩提願。
tóng jiā shè shòu lìng dì zǐ zhòng děng dé rú suǒ yuàn mǎn pú tí yuàn

Again, we take refuge in the Three Jewels of the ten directions an all space. Through their kindness and compassion, may they accept us, help us fulfill our vows and perfect our bodhi resolve.

次發舌根願

Making Vows Regarding the Tongue

又願今日道場，同業大眾。廣及十方，四生六道，一切眾
yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì shēng liù dào yī qiè zhòng
生；從今以去，乃至菩提。舌恆不嘗傷殺一切眾生身體
shēng cóng jīn yǐ qù nǎi zhì pú tí shé héng bú cháng shāng shā yī qiè zhòng shēng shēn tǐ
之味。
zhī wèi

Next, we pray that, starting from now until enlightenment, everyone in today's Dharma assembly, all sentient beings in the four forms of births and six paths of existence will not taste food made from killing other sentient beings,

不嘗一切自死之味。不嘗生類血髓之味。不嘗冤家對主
bú cháng yī qiè zì sǐ zhī wèi bú cháng shēng lèi xuè suǐ zhī wèi bú cháng yuān jiā duì zhǔ
毒藥之味。不嘗一切能生貪愛煩惱滋味之味。願舌恆嘗
dú yào zhī wèi bú cháng yī qiè néng shēng tān ài fán nǎo zī wèi zhī wèi yuàn shé héng cháng
甘露百種美味之味。恆嘗諸天自然飲食之味。恆嘗香積
gān lóu bǎi zhǒng měi wèi zhī wèi héng cháng zhū tiān zì rán yǐn shí zhī wèi héng cháng xiāng jī
香飯之味。恆嘗諸佛所食之味。恆嘗法身戒定慧熏脩所
xiāng fàn zhī wèi héng cháng zhū fó suǒ shí zhī wèi héng cháng fǎ shēn jiè dìng huì xūn xiū suǒ
現食味。恆嘗法喜禪悅之味。
xiàn shí wèi héng cháng fǎ xǐ chán yuè zhī wèi

from those who die on their own, or eat any raw flesh, blood, or marrow

from any living being, food poisoned by our enemies, or any food that will induce greed, craving, and affliction. May all sentient beings always taste the sweet dew of hundreds of delicacies, the flavors of natural drinks and foods enjoyed by the celestial beings in the heavens, and the flavors of fragrant rice. May they always taste the same kind of food that the Buddha ate, taste the flavor which results from cultivating and practicing morality, samadhi, and wisdom, enjoy the flavor of Dharma bliss and Chan joy,

恆嘗無量功德滋治慧命甜和之味。 恆嘗解脫一味等味。
héng cháng wú liàng gōng dé zī zhì huì mìng tián hé zhì wèi héng cháng jiě tuō yī wèi děng wèi

恆嘗諸佛泥洹至樂最上勝味之味。 已發舌根願竟。 相與
héng cháng zhū fó ní huán zhì lè zuì shàng shèng wèi zhì wèi yǐ fā shé gēn yuàn jìng xiāng yǔ

至心，五體投地，歸依世間，大慈悲父。
zhì xīn wǔ tǐ tóu dì guī yī shì jiān dà cǐ bēi fù

the flavor of countless virtues nourishing the sweet and harmonious life of wisdom, the unique flavor of liberation, and the supreme flavor of the ultimate bliss of all the Buddhas' nirvana. Now we have made vows regarding our tongue. Together, 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

南無真實佛
nán wú zhēn shí fó

南無天主佛
nán wú tiān zhǔ fó

南無樂高音佛
nán wú lè gāo yīn fó

南無信淨佛
nán wú xìn jìng fó

南無婆耆羅陀佛
nán wú pō qí luó tuó fó

南無福德意佛
nán wú fú dé yì fó

南無焰熾佛
nán wú yàn chì fó

南無無邊德佛
nán wú wú biān dé fó

南無聚成佛
nán wú jù chéng fó

南無師子遊佛
nán wú shī zǐ yóu fó

南無不動佛
nán wú bù dòng fó

南無信清淨佛
nán wú xìn qīng jìng fó

南無虛空藏菩薩

nán wú xū kōng cáng pú sà

南無薩陀波崙菩薩

nán wú sà tuō bō lún pú sà

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

哀愍覆護。令（弟子眾等）得如所願，滿菩提願。

āi mǐn fù hù lìng dì zǐ zhòng děng dé rú suǒ yuàn mǎn pú tí yuàn

Again, we take refuge in the Three Jewels of the ten directions and all space. We pray that, through their kindness and compassion, they will protect us, help us fulfill our vows and perfect our bodhi resolve.

次發身根願

Making Vows Regarding the Body

又願今日道場，同業大眾。廣及十方，四生六道，一切眾

yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì shēng liù dào yī qiè zhòng

生；從今日去，乃至菩提。身常不覺五欲邪媚之觸。不覺

shēng cóng jīn rì qù nǎi zhì pú tí shēn cháng bú jué wú yù xié mèi zhī chù bú jué

鑊湯爐炭寒冰等觸。

huò tāng lú tàn hán bīng děng chù

Next, we pray that, starting from today until enlightenment, everyone in today's Dharma assembly who have common karma, all sentient beings in the four forms of births and six existences, will never feel the lure of the five desires, the sensation of boiling water, burning coal, or extreme cold,

不覺餓鬼頭上火然烱銅灌口焦爛之觸。不覺畜生剝裂

bú jué è guǐ tóu shàng huǒ rán yàng tóng guàn kǒu jiāo làn zhī chù bú jué chù shēng bō liè

苦楚之觸。不覺四百四病諸苦惱觸。不覺大熱大寒難耐

kǔ chǔ zhī chù bú jué sì bǎi sì bìng zhū kǔ nǎo chù bú jué dà rè dà hán nán nài

之觸。不覺蚊蚋蚤虱諸蟲之觸。不覺刀杖毒藥加害之觸。

jhīh chū bú jyué wún ruī zǎo shīh jhū chōng jhīh chū bú jyué dāo jhāng dú yào jiā hài jhīh chū

不覺飢渴困苦一切諸觸。願身常覺諸天妙衣之觸。常覺

bú jyué jī kě kùn kǔ yī qiè jhū chū yuàn shēn cháng jyué jhū tiān miào yī jhīh chū cháng jyué

自然甘露之觸。常覺清涼不寒不熱之觸。

zìh rán gān lòu jhīh chū cháng jyué cīng liáng bú hán bú rè jhīh chū

the sensation of hungry ghosts when fire burns their heads and molten copper is poured into their mouths, the sensation of the animal's body being peeled and torn apart, the sensation of those who are plagued by suffering and afflictions and four hundred and four kinds of illnesses, the unbearable sensation of extreme hot and cold, the sensation from being bitten by various insects such as mosquitoes and fleas, the sensation of being hurt by knives or sticks, or being poisoned, or the sensation of hunger and thirst and all other sufferings. May all sentient beings always feel the sensation of wearing wonderful heavenly garments, the sensation of natural sweet dew, the refreshing sensation of being neither too cold nor too hot,

常覺不飢不渴無病無惱休強之觸。常覺無有刀杖苦楚

cháng jyué bú jī bú kě wú bīng wú nǎo xiū qiáng jhīh chū cháng jyué wú yǒu dāo jhāng kǔ chǔ

之觸。常覺臥安覺安無諸憂怖之觸。常覺十方諸佛淨土

jhīh chū cháng jyué wò ān jyué ān wú jhū yōu bù jhīh chū cháng jyué shīh fāng jhū fó jīng tǔ

微風吹身之觸。常覺十方諸佛淨土七寶浴池洗蕩身心

wēi fēng chuī shēn jhīh chū cháng jyué shīh fāng jhū fó jīng tǔ cī bǎo yù chíh sí dǎng shēn sīn

之觸。常覺無老病死諸苦之觸。常覺飛行自在與諸菩薩

jhīh chū cháng jyué wú lǎo bīng sīh jhū kǔ jhīh chū cháng jyué fēi xíng zì zài yǔ jhū pú sà

聽法之觸。常覺諸佛涅槃八自在觸。

tīng fǎ jhīh chū cháng jyué jhū fó niè pán bā zì zài chū

the sensation of not being hungry or thirsty, of having no illness or afflictions, and not feeling the pain of being hurt by knives or sticks. May they always feel at peace and free from worries and fear in their daily lives, feel the gentle wind from Buddha's Pure Land in the ten directions, feel the sensation of having cleansed body and mind in the pond of seven treasures in the Buddhas' Pure Land in the ten directions, the sensation of freedom from the suffering of aging, sickness, and death, the sensation of being able to fly freely to listen to the Dharma

with all the bodhisattvas, and the sensation of realizing the eight self-masteries (freedoms) of the Buddha entering nirvana.

已發身根願竟。相與至心，五體投地，歸依世間，大慈悲
yī fā shēn gēn yuàn jìng xiāng yǔ zhì xīn wǔ tǐ tóu dì guī yī shì jiān dà cí bēi
父。
fù

Now we have made our vows regarding the body. Together, 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

南無行明佛
nán wú xíng míng fó

南無龍音佛
nán wú lóng yīn fó

南無持輪佛
nán wú chí lún fó

南無財成佛
nán wú cái chéng fó

南無世愛佛
nán wú shì ài fó

南無法名佛
nán wú fǎ míng fó

南無無量寶明佛
nán wú wú liàng bǎo míng fó

南無雲相佛
nán wú yún xiāng fó

南無慧道佛
nán wú huì dào fó

南無妙香佛
nán wú miào xiāng fó

南無虛空音佛
nán wú xū kōng yīn fó

南無虛空佛
nán wú xū kōng fó

南無越三界菩薩
nán wú yuè sān jiè pú sà

南無跋陀婆羅菩薩
nán wú bá tuó pō luó pú sà

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 ciè sān bǎo yuàn yǐ cǐ bēi lì
哀愍覆護攝受。令（弟子眾等）得如所願，滿菩提願。
āi mǐn fù hù shè shòu lìng dì zǐ zhòng děng dé rú suǒ yuàn mǎn pú tí yuàn

Again, we take refuge in the Three Jewels in the ten directions and all space. We pray that, through their kindness and compassion, they will pity, protect, and accept us, and help us fulfill our vows and perfect our bodhi resolve.

次發意根願

Making Vows Regarding the Mind

又願今日道場，同業大眾。廣及十方，四生六道，一切眾
yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì shēng liù dào yī ciè zhòng
生；從今日去，乃至菩提。意常得知貪欲瞋恚愚癡為患。
shēng cóng jīn rì qù nǎi zhì pú tí yì cháng dé zhī tān yù chēn huī yú chī wéi huàn
常知身殺、盜、婬、妄言、綺語、兩舌、惡口，為患。常
cháng zhī shēn shā dào yīn wàng yán qǐ yǔ liǎng shé è kǒu wéi huàn cháng
知殺父、害母、殺阿羅漢、出佛身血、破和合眾，謗佛法
zhī shā fù hài mǔ shā ā luó hàn chū fó shēn xiě pò hé hé zhòng bàng fó fǎ
僧，不信因果，是無間罪。
sēng bù xìn yīn guǒ shì wú jiān zuì

Next, we wish that, starting from now until enlightenment, everyone in today's Dharma assembly who have common karma, all sentient beings in the four forms of births and six existences will always be aware of the troubles related to greed, desires, anger, and ignorance, the troubles related to killing, stealing, sexual misconduct, lying, frivolous speech, divisive speech, and malicious speech. May they be aware of the retribution of uninterrupted suffering resulting from killing one's father or mother, killing an arhat, harming the Buddha's body, disrupting the harmony of the sangha, slandering the Buddha, the Dharma, and the sangha, and not believing in the law of causality.

常知人死更生，報應之法。常知遠惡知識，親近善友。常
cháng jīh rén sǐh gēng shēng bào yīng jīh fǎ cháng jīh yuǎn è jīh shīh cīn jīn shàn yǒu cháng
知謬受九十六種，邪師之法為非。常知三漏五蓋十纏之
jīh zīh shòu jiǔ shíh liù zhǒng xié shīh fǎ wéi fēi cháng jīh sān lòu wú gāi shīh chán jīh
法是障。常知三途可畏，生死酷劇，苦報之處。願意常知
fǎ shīh zhàng cháng jīh sān tú kě wèi shēng sǐh kù jù kǔ bào jīh chù yuàn yī cháng jīh
一切眾生，皆有佛性。常知諸佛，是大慈悲父，無上醫王，
yī qiè zhòng shēng jiē yǒu fó xìng cháng jīh zhū fó shīh dà cí bēi fù wú shàng yī wáng

May they always realize that rebirth after death is the teaching of retribution, May they always know to stay away from people with evil views, and be friends with virtuous people. May they realize that it's wrong to learn and accept the ninety-six kinds of teachings from devious teachers. May they be aware that the three outflows, five coverings, and ten entanglements are hindrances to practice, and that they should be fearful of being born in the three realms to suffer the retribution of birth and death. We pray that they will realize that all sentient beings have Buddha nature, that all Buddhas are our compassionate fathers and supreme doctors,

一切尊法，為諸眾生病之良藥；一切賢聖，為諸眾生看
yī qiè zūn fǎ wéi zhū zhòng shēng bìng jīh liáng yào yī qiè xián shèng wéi zhū zhòng shēng kàn
病之母。常知歸依三寶，應受五戒，次行十善，如是等法，
bìng jīh mǔ cháng jīh guī yī sān bǎo yīng shòu wú jiè cì xíng shí shàn rú shì děng fǎ
能招天上人中勝報。常知未免生死，應脩七方便觀：煖
néng jiāo tiān shàng rén zhōng shèng bào cháng jīh wéi miǎn shēng sǐh yīng xiū qī fāng biàn guān nuǎn
頂法等。常知應行無漏苦忍十六聖心，先脩十六行觀，
dǐng fǎ děng cháng jīh yīng xíng wú lòu kǔ rěn shíh liù shèng xīn xiān xiū shíh liù xíng guān
觀四真諦。
guān sì zhēn dì

that all their noble teachings are the medicine to cure the sickness of all sentient beings, and all the saints and sages are the mothers taking care of those who are sick. May they always be aware that all who have taken refuge in the Three Jewels should uphold the precepts, practice the ten virtuous deeds, and that these practices can lead to superb retribution as a heavenly or human being. May they always be aware

that to be freed from the cycle of birth and death they should practice the contemplation of the seven expedient means, and the Four Noble Truths. May they always be aware that one should practice to attain the state no-outflows (no afflictions) and the sixteen saintly minds (of eight tolerances and eight wisdoms) through cultivating the contemplation of sixteen attributes of the Four Noble Truths.

常知四諦，平等無相，故成四果。常知總相別相，一切種
法。常知十二因緣，三世因果，輪轉無有休息。常知脩行
六度八萬諸行。常知斷除八萬四千塵勞，常知體會無生，
必斷生死。

May they always understand that the Four Noble Truths are equal and without marks, and therefore enable one to attain the four stages of fruition. May they always understand that all forms of existence differ in characteristics (like impermanence and lack of independent existence) and distinguishing characteristics (like the land is hard, water is wet, etc) , the universal and specific characteristics of all the phenomena, the twelve links of dependent origination, and the law of causality cycle endlessly. May they understand that one should practice the six paramitas and the eighty thousands virtuous acts. May they always know to eradicate the eighty-four thousand afflictions, realize that to understand the non-arising of dharmas will definitely free them from the cycle of birth and death.

常知十住階品，次第具足。常知以金剛心，斷無明闇，得
無上果。常知體極一照，萬德圓備，累患都盡，成大涅槃。
常知佛地十力，四無所畏，十八不共，無量功德，無量智

慧，無量善法。已發意根願竟。相與至心，五體投地，歸

huì wú liàng shàn fǎ yǐ fā yì gēn yuàn jìng xiāng yǔ zhì xīn wǔ tǐ tóu dì guī

依世間，大慈悲父。

yī shì jiān dà cǐ bēi fù

May they always know the progressive ten abidings of the fifty two stages of the bodhisattva's practice, and that through the vajra mind one will eliminate the darkness of ignorance and attain the supreme fruition of buddhahood. May they perfect all virtues, eliminate all troubles, and achieve the great nirvana. May they always understand the ten powers of the Buddha Land, the four types of fearlessness, the eighteen distinctive characteristics of the Buddha, immeasurable merits, virtues, wisdom, and virtuous deeds. Now we have made our vows regarding the mind. Together, 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

南無天王佛

nán wú tiān wáng fó

南無珠淨佛

nán wú zhū jìng fó

南無善財佛

nán wú shàn cái fó

南無燈焰佛

nán wú dēng yàn fó

南無寶音聲佛

nán wú bǎo yīn shēng fó

南無人主王佛

nán wú rén zhǔ wáng fó

南無羅睺^(hou)守佛

nán wú luó shǒu fó

南無安隱佛

nán wú ān yǐn fó

南無師子意佛

nán wú shī zǐ yì fó

南無寶名聞佛

nán wú bǎo míng wén fó

南無得利佛

nán wú dé lì fó

南無遍見佛

nán wú biàn jiàn fó

南無馬鳴菩薩

nán wú mǎ míng pú sà

南無龍樹菩薩

nán wú lóng shù pú sà

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。願以慈悲心，
yòu fù guī yī rú shì shí fāng jìn sū kōng jiè yī ciè sān bǎo yuàn yī cǐ bēi sīn
哀愍覆護攝受。令（弟子眾等）得如所願，滿菩提願。
āi mǐn fù hù shè shòu lìng dì zǐ zhòng děng dé rú suǒ yuàn mǎn pú tí yuàn

Again, we take refuge in the Three Jewels in the ten directions and all space. We pray that, through their kindness and compassion, they will pity, protect, and accept us, and help us fulfill our vows and perfect our bodhi resolve.

次發口願

Making Vows Regarding Speech

又願今日道，同業大眾。廣及十方，四生六道，一切眾
yòu yuàn jīn rì dào tóng yè dà zhòng guǎng jí shí fāng sì shēng liù dào yī ciè zhòng
生；從今日去，乃至菩提。口常不毀訾三寶。口不謗弘
shēng cóng jīn rì qù nǎi zhì pú tí kǒu cháng bú huǐ zǐ sān bǎo kǒu bú bàng hóng
通法人，說其過惡。
tōng fǎ rén shuō qí guò è

Next, we pray that, starting from now until enlightenment, everyone in today's Dharma assembly who have common karma, all sentient beings in the four forms of births and six existences will not disparage the Three Jewels or speak of the faults of those who expound the Dharma,

不言作善不得樂報，作惡不得苦果。不言人死斷滅，不
bú yán zuò shàn bú dé lè bào zuò è bú dé kǔ guǒ bú yán rén sǐ duàn miè bú
復更生。不說無利益，損他人事。不說邪見外道，所造經
fù gēng shēng bú shuō wú lì yì sǔn tā rén shì bú shuō xié jiàn wài dào suǒ zào jīng
書。不教人作十惡業。不教人造五逆罪。不稱揚人惡。不
shū bú jiāo rén zuò shí è yè bú jiāo rén zào wǔ nì zuì bú chēng yáng rén è bú
言俗間無趣好戲笑事。不教人僻信邪師鬼神。不評論人
yán sù jiān wú qù hào xì xiào shì bú jiāo rén pì xìn xié shī guǐ shén bú píng lùn rén

物好醜。不瞋罵父母師長善友。不勸人造罪。不斷人作

wù hǎo chǒu bú chēn mà fù mǔ shīh cháng shàn yǒu bú cyuàn rén zào zuì bú duàn rén zuò

福。

fú

and will not say that good deeds do not bring good rewards and bad deeds yield no bad retributions. May they never say that there is no rebirth after death or speak words that harm and do not benefit others. May they never speak of the writings of non-Buddhists or those with deviant views, or teach others to commit the ten evil deeds and five heinous crimes, or praise their wrongdoing. May they not engage in meaningless chatter or make fun others. May they not teach others to believe in deviant teachers or evil spirits, or judge the good and evil in others. May they never reproach their parents, teachers, and benevolent friends. May they never encourage others to commit crimes, or prevent others from cultivating blessings.

願口常讚歎三寶。常讚歎弘通法人，說其功德。示人善

yuàn kǒu cháng zàn tàn sān bǎo cháng zàn tàn hóng tōng fà rén shuō cí gōng dé shìh rén shàn

惡果報。常說悟人身死，神明不滅。常發善言，使人利益。

è guǒ bào cháng shuō wù rén shēn sǐ shén míng bú miè cháng fā shàn yán shìh rén lì yì

常說如來十二部經。常言一切眾生，皆有佛性，當得常

cháng shuō rú lái shí èr bù jīng cháng yán yī qiè zhòng shēng jiē yǒu fó xìng dāng dé cháng

樂我淨。常教人孝養父母，敬事師長。常勸人歸依三寶，

lè wǒ jìng cháng jiāo rén xiào yǎng fù mǔ jìng shìh shīh cháng cháng cyuàn rén guī yī sān bǎo

受持五戒十善六念。常讚誦經典，說諸善事。

shòu chí wǔ jiè shí shàn liù niàn cháng zàn sòng jīng diǎn shuō zhū shàn shìh

May they always praise the Three Jewels and the merits and virtues of those who proclaim the Dharma. May they explain to others the rewards and retributions of good and evil deeds. May they teach others to be aware that the consciousness continues after death and only speak words that benefit other sentient beings. May they always speak about the twelve divisions of the Buddhist canon, and of all sentient beings having Buddha nature to attain permanent bliss and purity. May they always advise others to be filial to their parents, respect their teachers and elders, take refuge in the Three Jewels, uphold the five precepts, practice ten virtuous deeds, and the six contemplations. May they

always praise the scriptures, speak of others' good conduct,

常教人近善知識，遠惡知識。常說十住佛地無量功德。

cháng jiào rén jìn shàn zhī shì, yuǎn è zhī shì. cháng shuō shí zhù fó dì wú liàng gōng dé

常使人脩淨土行，莊嚴極果。常教人勤禮三寶。常教人

cháng shì rén xiū jìng tǔ xíng, zhuāng yán jí guǒ. cháng jiào rén qín lǐ sān bǎo. cháng jiào rén

建立形像，脩諸供養。常教人作諸善事，如救頭然。常教

jiàn lì xíng xiàng, xiū zhū gòng yǎng. cháng jiào rén zuò zhū shàn shì, rú jiù tóu rán. cháng jiào

人救濟窮苦，無暫停息。已發口願竟。相與至心，五體投

rén jiù jì qióng kǔ, wú zhàn tíng xī. yǐ fā kǒu yuàn jìng. xiāng yǔ zhì xīn, wǔ tǐ tóu

地，歸依世間，大慈悲父。

dì, guī yī shì jiān, dà cǐ bēi fù

advise others to make friends with benevolent and knowledgeable ones, and stay away from those with bad influence. May they always speak about the immeasurable merits and virtues of the ten abiding Buddha Lands and encourage others to cultivate Pure Land practices that lead to attainment of ultimate fruition (buddhahood) . May they always teach others to diligently pay homage to the Three Jewels, encourage them to sponsor or build Buddha images (as pictures or statues) and to make offerings. May they always advise others to cultivate all good deeds with the same sense of urgency as if their heads were on fire. May they always unceasingly help the poor and needy. Now we have made our vows regarding our speech. Together, 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

南無世華佛

nán wú shì huá fó

南無高頂佛

nán wú gāo dǐng fó

南無無邊辯才成佛

nán wú wú biān biàn cái chéng fó

南無差別知見佛

nán wú chā bié zhī jiàn fó

南無師子牙佛

nán wú shī zǐ yá fó

南無梨陀步佛

nán wú lí tuó bù fó

南無福德佛

nán wú fú dé fó

南無法燈蓋佛

nán wú fǎ dēng gài fó

南無目犍連佛

nán wú mù jiǎn lián fó

南無無憂國佛

nán wú wú yōu guó fó

南無意思佛

nán wú yì sī fó

南無樂菩提佛

nán wú lè pú tí fó

南無師子遊戲菩薩

nán wú shī zǐ yóu xì pú sà

南無師子奮迅菩薩

nán wú shī zǐ fèn xùn pú sà

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

覆護攝受。令（弟子眾等）得如所願，滿菩提願。

fù hù shè shòu lìng dì zǐ zhòng děng dé rú suǒ yuàn mǎn pú tí yuàn

Again, we take refuge in the Three Jewels in the ten directions and all space. We pray that, through their kindness and compassion, they will protect and accept us, and help us fulfill our vows and perfect our bodhi resolve.

諸行法門

All Methods of Cultivation

又願十方盡虛空界，四生六道，一切眾生。從今發願之

yòu yuàn shí fāng jìn xū kōng jiè sì shēng liù dào yī qiè zhòng shēng cóng jīn fā yuàn zhī

後，各能具足諸行法門：

hòu gè néng jù zú zhū xíng fǎ mén

Once again, we wish that all sentient being in the four forms of birth and six existences in the ten directions and all space, after making their vows today, can each cultivate all Dharma methods.

篤信三寶，恭敬法門。不懷疑惑，堅固法門。欲斷起惡，
 dú sīn sān bǎo gōng jīng fǎ mén bú huái yí huò jiān gù fǎ mén yù duàn qǐ è
 勤懺法門。欲願清淨，念悔法門。不毀三業，護身法門。
 qín chǎn fǎ mén yù yuàn qīng jìng niàn huǐ fǎ mén bú huǐ sān yè hù shēn fǎ mén
 永淨四事，護口法門。息心清淨，護意法門。具足所願，
 yǒng jìng sì shì hù kǒu fǎ mén xī sīn qīng jìng hù yì fǎ mén jù zú suǒ yuàn
 菩提法門。一切不害，悲心法門。化使立德，慈心法門。
 pú tí fǎ mén yī qiè bù hài bēi sīn fǎ mén huà shǐ lì dé cǐ sīn fǎ mén
 不毀他人，歡喜法門。
 bú huǐ tā rén huān xǐ fǎ mén

May they cultivate deep faith in and respect for the Three Jewels, and firm faith without any doubts. May they cultivate diligent repentance to eliminate all evil, and remorse to purify their thoughts. May they practice guarding their body by not violating the three karmas, guarding their speech by not committing the four offenses of speech, guarding their minds to purifying their intentions. May they cultivate bodhi and perfect their resolve. May they cultivate compassion by not harming any living beings, and cultivate kindness by accumulating virtue. May they practice rejoicing with others by never disparaging them.

不欺他人。至誠法門，欲滅三途，三寶法門。終不虛妄，
 bú qī tā rén zhì chéng fǎ mén yù miè sān tú sān bǎo fǎ mén zhōng bú xū wǎng
 真實法門。不慢彼我，捨害法門。無有猶豫，棄結法門。
 zhēn shí fǎ mén bú màn bǐ wǒ shě hài fǎ mén wú yǒu yóu yù qì jié fǎ mén
 斷鬪^(dou)訟意，無諍法門。奉行平等，應正法門。又願眾生，
 duàn sòng yì wú zhēng fǎ mén fēng xíng píng děng yīng zhèng fǎ mén yòu yuàn zhòng shēng
 具足如是無量法門：心趣法門，觀心如幻。意斷法門，
 jù zú rú shì wú liàng fǎ mén sīn cū fǎ mén guān sīn rú huàn yì duàn fǎ mén
 捨不善本。神足法門，身心輕便。
 shě bù shān běn shén zú fǎ mén shēn sīn qīng biàn

May they cultivate utmost sincerity by never deceiving or taking advantage of others. May they cultivate the practice of the Three Jewels to eradicate the three evil destinies, and the practice of being truthful by never telling lies. May they cultivate the practice of eliminating harm by never being arrogant, and of eliminating entanglements without ever hesitating. May they cultivate the practice of preventing disputes by

stopping the thoughts of fighting and suing others, and the practice of impartiality to comply with the true Dharma. We also pray that all sentient beings will cultivate the following immeasurable methods of practice : the practice of influencing the mind by observing the mind as an illusion ; the practice of observing the illusive nature of the mind to eliminate any unwholesome roots ;

信根法門，不願退輪。進根法門，不捨善軌。念根法門，善
sīn gēn fǎ mén bú yuàn tuì lún jìn gēn fǎ mén bú shě shàn è niàn gēn fǎ mén shān
造道業。定根法門，攝心正道。慧根法門，觀無常空。信力
zào dào yè dìng gēn fǎ mén shè sīn zhèng dào huì gēn fǎ mén guān wú cháng kōng sīn lì
法門，越魔威勢。進力法門，一去不還。念力法門，未曾忘
fǎ mén yuè mó wēi shì jìn lì fǎ mén yī qù bù hái niàn lì fǎ mén wèi céng wàng
捨。定力法門，滅眾妄想。慧力法門，周旋往來。進覺法門，
shě dìng lì fǎ mén miè zhòng wǎng xiǎng huì lì fǎ mén zhōu xuán wǎng lái jìn jué fǎ mén
積行佛道。正定法門，逮得三昧。淨性法門，不樂餘乘。
jī xíng fó dào zhèng dìng fǎ mén dài dé sān mèi jìng xìng fǎ mén bú lè yú chéng

the practice of having faith and not retrogressing ; the practice of diligence and not relinquishing both the good and the bad ; the practice of mindfulness to attain the Way ; the practice of samadhi to calm the mind and stay on the right path ; the practice of wisdom to contemplate impermanence and emptiness ; the practice of the power of faith by overcoming demons ; the practice of the power of diligence to never return ; the practice of the power of mindfulness and never to be forgetful ; the practice of the power of samadhi to eradicate delusive thoughts ; the practice of the power of wisdom to come and go as we wish ; the practice of awareness to practice the Buddha Way ; the practice of right concentration to attain samadhi ; the practice of purifying one's nature and not dwelling in other vehicles (of arhats, pratyekabuddhas, etc.)

願諸眾生，悉具菩薩摩訶薩。如是等百八法門。清淨佛
yuàn zhū zhòng shēng xī jù pú sà mó hē sà rú shì děng bǎi bā fǎ mén qīng jìng fó
土。勸化慳嫉，悉度眾惡八難之處。攝諸諍訟瞋恚之人，
tǔ quàn huà qiān jí xī dù zhòng è bā nán jīh chù shè zhū zhēng sòng chēn huī jīh rén

勤行眾善。攝懈怠者，定意神通，攝諸亂想。已發願竟。

cín xíng zhòng shàn shè xiè dài zhě dìng yì shén tōng shè zhū luàn xiǎng yǐ fā yuàn jìng

相與至心，五體投地，歸依世間，大慈悲父。

xiāng yǔ zhì xīn wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù

We wish that all sentient beings will practice the one hundred and eight methods of practice of the bodhisattvas mahasattvas and purify the Buddha Lands. May they transform their stinginess (in sharing wealth and knowledge) and envy, and liberate the sentient beings in the evil destinies and with eight difficulties. May they accept those who are argumentative and those with anger and hatred, so that they may diligently practice all good deeds. May they transform the indolent, so that they will calm their minds, attain supernatural powers, suppress and bring the mind back from all wandering thoughts. Now that we have made our vows, together, 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

南無法天敬佛

nán wú fǎ tiān jìng fó

南無斷勢力佛

nán wú duàn shì lì fó

南無極勢力佛

nán wú jí shì lì fó

南無慧華佛

nán wú huì huá fó

南無堅音佛

nán wú jiān yīn fó

南無安樂佛

nán wú ān lè fó

南無妙義佛

nán wú miào yì fó

南無愛淨佛

nán wú ài jìng fó

南無慚愧顏佛

nán wú cān kuì yán fó

南無妙髻佛

nán wú miào jì fó

南無欲樂佛

nán wú yù lè fó

南無樓至佛

nán wú lóu zhì fó

南無藥王菩薩

nán wú yào wáng pú sà

南無藥上菩薩

nán wú yào shàng pú sà

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，
jiù fù guī yī rú shì shí fāng jìn sū kōng jiè yī qiè sān bǎo yuàn yǐ cǐ bēi lì
救護攝受。令三界六道，四生眾生，以今慈悲道場懺法，
jiù hù shè shòu lìng sān jiè liù dào sì shēng zhòng shēng yǐ jīn cǐ bēi dào chǎng xiǎn fǎ
發心發願，功德因緣，各各具足。功德智慧，以神通力，
fā xīn fā yuàn gōng dé yīn yuán gè gè jù zú gōng dé zhì huì yǐ shén tōng lì
隨心自在。
suí xīn zì zài

Again, we take refuge in the Three Jewels in the ten directions and all space. We pray that, through their kindness and compassion, they will protect and receive all sentient beings in the three realms, the four forms of birth, and the six destinies, and that through today's compassionate repentance at this place of cultivation, all our resolves, vows, merits, and conditions are perfected, and we will receive the merits, virtues, wisdom, and power of self mastery and freedom.

囑累第四十

Chapter Forty : Our Sincere Requests

今日道場，同業大眾。相與已為六道四生眾生，發誓願
jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ wéi liù dào sì shēng zhòng shēng fā shì yuàn
竟。次以眾生咐囑諸大菩薩，願以慈悲心，同加攝受。以
jìng cì yǐ zhòng shēng fù zhū dà pú sà yuàn yǐ cǐ bēi xīn tóng jiā shè shòu yǐ
今懺悔發願功德因緣，又願以慈悲念力，令一切眾生，
jīn xiǎn huǐ fā yuàn gōng dé yīn yuán yòu yuàn yǐ cǐ bēi niàn lì lìng yī qiè zhòng shēng
悉皆樂求無上福田，深信施佛，有無量報。
xī jiē lè qiú wú shàng fú tián shēn xìn shī fó yǒu wú liàng bào

In today's Dharma assembly, we, who have common karma, have made vows and wishes for all sentient beings of four forms of birth, in the six destinies, and the ten directions. Next, may all sentient beings ask all bodhisattvas, through their kindness and compassion, to protect and receive everyone. From the conditions of the merits and virtues from today's repentance and resolve, we hope that through the power of our compassion, all sentient beings will joyfully seek the supreme field of blessings, and truly believe that making offerings to the Buddha

brings countless rewards.

令一切眾生，一心向佛，具得無量清淨果報。願一切眾
ling yī ciè jhōng shēng yī sīn xiàng fó jù dé wú liàng cīng jìng guó bào yuàn yī ciè jhōng
生，於諸佛所，無慳悋^(Lin)心。具足大施。無所愛惜。又願
shēng yú jhū fó suǒ wú qiān (Lin) sīn jù zú dà shī wú suǒ ài sī yòu yuàn
一切眾生，於諸佛所，脩無上福田，離二乘願。行菩薩道，
yī ciè jhōng shēng yú jhū fó suǒ xiū wú shàng fú tián lí èr chéng yuàn xíng pú sà dào
得諸如來，無礙解脫，一切種智。又願一切眾生，於諸佛
dé jhū rú lái wú ài jiě tuō yī ciè jhōng jhīh yòu yuàn yī ciè jhōng shēng yú jhū fó
所，種無盡善根，得佛無量功德智慧。
suǒ jhōng wú jìn shàn gēn dé fó wú liàng gōng dé jhīh huī

May all sentient beings follow the Buddha with one mind, and attain the retribution reward of infinite purity. May all sentient beings never be stingy at the place of the Buddhas, be generous in their offerings, and cultivate the supreme field of blessings. May they go beyond the two Vehicles, practice the bodhisattva way, and obtain the Tathagata's unobstructed liberation and universal knowledge (omniscience) . Next, we pray that all sentient beings will plant and cultivate immeasurable good roots at the place of the Buddhas, and obtain infinite virtues and wisdom.

又願一切眾生，攝取深慧，具足清淨無上智王。又願一
yòu yuàn yī ciè jhōng shēng shē cyú shēn huī jù zú cīng jìng wú shàng jhīh wáng yòu yuàn yī
切眾生，所遊自在，得諸如來，至一切處，無礙神力。又
ciè jhōng shēng suǒ yóu zì zài dé jhū rú lái zhì yī ciè chù wú ài shén lì yòu
願一切眾生，攝取大乘，得無量種智，安住不動。又願一
yuàn yī ciè jhōng shēng shē cyú dà chéng dé wú liàng jhōng jhīh ān jhù bú dòng yòu yuàn yī
切眾生，具足成就第一福田，皆能出生一切智地。又願
ciè jhōng shēng jù zú chéng jiù dī yī fú tián jiē néng chū shēng yī ciè jhīh dī yòu yuàn
一切眾生，於一切佛，無嫌恨心，種諸善根，樂求佛智。
yī ciè jhōng shēng yú yī ciè fó wú xián hèn sīn jhōng jhū shàn gēn lè qiú fó jhīh

May they gain profound wisdom, and be replete with the purity of the king of supreme virtue, and may they traverse freely everywhere like the

Tathagata, with supernatural powers and no obstructions. May they follow the Great Vehicle, attain immeasurable universal wisdom and firmly abide in it. We also pray that all sentient beings will fully attain the first field of blessings and reach the state of omniscience (knowing all things) . May they never bear resentment and hatred toward all the Buddhas and cultivate all good roots, joyfully seeking the Buddha's wisdom.

又願一切眾生，以妙方便，往詣一切莊嚴佛剎，於一念
yòu yuàn yī qiè zhòng shēng yǐ miào fāng biàn wǎng yì yī qiè zhuāng yán fó chà yú yī niàn
中，深入法界，而無疲倦。又願一切眾生，得無比身，盡
zhōng shēn rù fǎ jiè ér wú pí juǎn yòu yuàn yī qiè zhòng shēng dé wú bǐ shēn jìn
能遍遊十方世界，而無疲厭。又願一切眾生，成廣大身，
néng biàn yóu shí fāng shì jiè ér wú pí yàn yòu yuàn yī qiè zhòng shēng chéng guǎng dà shēn
得隨意行，得一切佛神力莊嚴，究竟彼岸。於一念中，顯
dé suí yì xíng dé yī qiè fó shén lì zhuāng yán jiū jìng bǐ àn yú yī niàn zhōng xiǎn
現如來自在神力，遍虛空界。
xiàn rú lái zì zài shén lì biàn xū kōng jiè

May all sentient beings, through expedient means, traverse through all magnificent Buddha Lands, and with one thought, enter the Dharma realm and never be weary. May they appear in countless manifestations throughout the worlds in the ten directions without weariness, manifest with vast bodies and be able to go anywhere freely ; may they attain the supernatural and majestic powers of all the Buddhas and ultimately arrive at the other shore. In one thought, may they manifest the same supernatural powers as the Tathagatas and abide in all space.

已發如是大願竟。廣大如法性，究竟如虛空。願一切眾
yǐ fā rú shì dà yuàn jìng guǎng dà rú fǎ xìng jiū jìng rú xū kōng yuàn yī qiè zhòng
生，得如所願，滿菩提願。相與至心，五體投地。倘（弟
shēng dé rú suǒ yuàn mǎn pú tí yuàn xiāng yǔ zhì xīn wú tǐ tóu dì tāng dì
子眾等）若受苦報，不能救眾生者，以諸眾生囑累。
zǐ zhòng děng ruò shòu kǔ bào bù néng jiù zhòng shēng zhě yǐ zhū zhòng shēng zhǔ lèi

Now we have made the above vows, which are as vast the Dharma

nature and as ultimate as the empty space. May all sentient beings fulfill their vows and perfect their bodhi resolve. Together, with utmost sincerity, we prostrate to and request the following bodhisattvas to help sentient beings when we have to receive our own retribution and not be able to help them.

無量無邊盡虛空界無生法身菩薩。

wú liàng wú biān jìn syū kōng jiè wú shēng fǎ shēn pú sà

Bodhisattvas of Birthless Dharma Bodies in the Measureless and Boundless Space

無量無邊盡虛空界無漏色身菩薩。

wú liàng wú biān jìn syū kōng jiè wú lòu sè shēn pú sà

Bodhisattvas with Physical Bodies of Non-Outflows in the Measureless and Boundless Space

無量無邊盡虛空界發心菩薩。

wú liàng wú biān jìn syū kōng jiè fā xīn pú sà

Bodhisattvas Who Made Resolve in the Measureless and Boundless Space

興正法馬鳴大師菩薩。

xīng zhèng fǎ mǎ míng dà shīh pú sà

Great Teacher Bodhisattvas Aśvaghōṣa Who Proclaim the True Dharma

興像法龍樹大師菩薩。

xīng xiàng fǎ lóng shù dà shīh pú sà

Bodhisattva Nagarjuna Who Revives the Dharma Semblance Age

十方盡虛空界無邊身菩薩。

shí fāng jìn syū kōng jiè wú biān shēn pú sà

Bodhisattvas of Boundless Bodies in the Ten Directions and All Space

十方盡虛空界觀世音菩薩。

shí fāng jìn syū kōng jiè guān shīh yīn pú sà

Bodhisattva Avalokishtevara in the Ten Directions and All Space

文殊師利菩薩。

wén shū shīh lì pú sà

Bodhisattva Manjusri

普賢菩薩。
pǔ xián pú sà

Bodhisattva Samantabhadra

師子遊戲菩薩。
shī zǐ yóu xì pú sà

Bodhisattva of Lion Playing in the World

師子奮迅菩薩。
shī zǐ fèn xùn pú sà

Bodhisattva of Lion's Force

師子幡菩薩。
shī zǐ fān pú sà

Bodhisattva of Lion's Banner

師子作菩薩。
shī zǐ zuò pú sà

Bodhisattva of Lion's Action

堅勇精進菩薩。
jiān yǒng jīng jìn pú sà

Bodhisattva of Courage and Diligence

金剛慧菩薩。
jīn gāng huì pú sà

Bodhisattva of Vajra Wisdom

棄陰蓋菩薩。
qì yīn gài pú sà

Bodhisattva who forsakes the five skandhas

寂根菩薩。
jì gēn pú sà

Bodhisattva of Tranquil Roots

慧上菩薩。
huì shàng pú sà

Bodhisattva of Superior Wisdom

常不離世菩薩。

cháng bú lí shìh pú sà

Bodhisattva Who Never Forsakes the World

藥王菩薩。

yào wáng pú sà

Medicine King Bodhisattva

藥上菩薩。

yào shàng pú sà

Superior Medicine Bodhisattva

虛空藏菩薩

syū kōng cáng pú sà

Empty Space Bodhisattva

金剛藏菩薩。

jīn gāng cáng pú sà

Diamond Treasury Bodhisattva

常精進菩薩。

cháng jīng jìn pú sà

Always Diligent Bodhisattva

不休息菩薩。

bú xiū sī pú sà

Never Resting Bodhisattva

妙音菩薩。

miào yīn pú sà

Wonderful Sound Bodhisattva

妙德菩薩。

miào dé pú sà

Wonderful Virtue Bodhisattva

寶月菩薩。

bǎo yuè pú sà

Precious Moon Bodhisattva

月光菩薩。

yuè guāng pú sà

Light of Moon Bodhisattva

薩陀波崙菩薩。

sà tuó bō lún pú sà

Sadapralapa Bodhisattva

越三界菩薩。

yuè sān jiè pú sà

Transcending the Three Realms Bodhisattva

又復囑累，如是十方，盡虛空界，一切菩薩。願諸菩薩摩

yòu fù jǔ lèi rú shì shí fāng jìn xū kōng jiè yī qiè pú sà yuàn zhū pú sà mó

訶薩，以本願力，誓度眾生力；攝受十方，無窮無盡，一

hē sà yǐ běn yuàn lì shì dù zhòng shēng lì shè shòu shí fāng wú qióng wú jìn yī

切眾生。願諸菩薩摩訶薩，不捨一切眾生，同善知識，無

qiè zhòng shēng yuàn zhū pú sà mó hē sà bù shě yī qiè zhòng shēng tóng shàn zhī shì wú

分別想。

fēn bié xiǎng

Once again, we make the following requests to the bodhisattvas of the ten directions and all space. May the bodhisattvas mahasattvas, through the power of their original vow and their vow to liberate all sentient beings, receive the countless sentient beings in the ten directions. May they never forsake any sentient beings, and treat them as benevolent and knowledgeable ones without discrimination.

願一切眾生，知菩薩恩，親近供養。願諸菩薩慈愍攝受，

yuàn yī qiè zhòng shēng zhī pú sà ēn qīn jìn gòng yǎng yuàn zhū pú sà cǐ mǐn shè shòu

令諸眾生，得正直心。隨逐菩薩，不相遠離。願一切眾生，

lìng zhū zhòng shēng dé zhèng zhí xīn suí zú pú sà bù xiāng yuǎn lí yuàn yī qiè zhòng shēng

隨菩薩教，不生違反，得堅固心，不捨善知識，離一切垢，

suí pú sà jiào bù shēng wéi fǎn dé jiān gù xīn bù shě shàn zhī shì lí yī qiè gòu

心不可壞。令一切眾生，為善知識，不惜身命，悉捨一切，
sīn bú kě huài lìng yī qiè zhòng shēng wéi shān zhī shī bú sī shēn mìng sī shě yī qiè
不違其教。令一切眾生，脩習大慈，遠離諸惡，聞佛正法。
bú wéi qí jiào lìng yī qiè zhòng shēng xiū xí dà cí yuǎn lí zhū è wén fó zhèng fǎ

May all sentient beings realize the kindness of the bodhisattvas, be near them, and make offerings to them. May the bodhisattvas mercifully receive all sentient beings, and enable them to have an upright mind and follow the bodhisattvas. May all sentient beings follow the bodhisattvas' teaching with joy, not give rise to rebellious thoughts, achieve a steadfast mind, never forsake good knowledgeable people, leave all defilements, and not corrupt the mind. May all sentient beings be willing to sacrifice their lives and renounce all things for the sake of good and knowledgeable teachers and never go against their teachings. May all sentient beings cultivate great compassion, abandon all bad deeds, and study and uphold the Buddha's true teaching.

悉能受持。令諸眾生，同諸菩薩，善根業報，菩薩行願，
sī néng shòu chí lìng zhū zhòng shēng tóng zhū pú sà shān gēn yè bào pú sà xíng yuàn
究竟清淨。具足神通，隨意自在。乘於大乘，乃至究竟一
jiū jīng qīng jìng jù zú shén tōng suí yì zì zài chéng yú dà chéng nǎi zhì jiū jīng yī
切種智。於其中間，無有懈怠。乘智慧乘，至安隱處，得
qiè zhòng zhì yú qí zhōng jiān wú yǒu xiè dài chéng zhì huì chéng zhì ān yīn chù dé
無礙乘，究竟自在。始從歸依三寶，斷疑生信，懺悔發心，
wú ài chéng jiū jīng zì zài shǐ cóng guī yī sān bǎo duàn yí shēng xìn chǎn huǐ fā xīn
顯果報，出地獄，解怨自慶，發願回向，
xiǎn guǒ bào chū dì yù jiě yuàn zì qīng fā yuàn huí xiàng

May all sentient beings practice the same virtuous conducts as the bodhisattvas, bring forth the same resolve, and attain ultimate purity. May they have supernatural powers to be at any place at will, follow the path of the Great Vehicle until they attain the ultimate universal wisdom. May they never be slothful in the course of this pursuit, ride the vehicle of wisdom to reach peace and stability, ride the vehicle of no-obstruction, and attain ultimate self-mastery. We take refuge in the Three Jewels, remove all doubts, and deepen our faith. We repent and make our resolve, reveal the retributions, free ourselves from hell, resolve past resentments, rejoice and make our vow to dedicate all our

merits,

終至囑累，所有功德，悉以布施十方盡虛空界，一切眾
shōng jīh jhū lèi suó yóu gōng dé sī yī bù shīh shīh fāng jīn syú kōng jiè yī ciè jhōng
生。仰願彌勒世尊，現為我證。十方諸佛，哀愍覆護。所
shēng yǎng yuàn mí lè shīh zūn xiàn wéi wǒ zhèng shīh fāng jhū fó āi mǐn fū hù suǒ
悔所願，皆得成就。願諸眾生，同慈悲父，俱生此國。預
huī suǒ yuàn jiē dé chéng jiù yuàn jhū jhōng shēng tóng cí bēi fù jū shēng cih guó yū
在初會，聞法悟道，功德智慧，一切具足。與諸菩薩，等
zài chū huī wén fǎ wù dào gōng dé zhī huī yī ciè jū zú yǔ jhū pú sǎ dēng
無有異。入金剛心，成等正覺。
wú yǒu yī rù jīn gāng sīn chéng dèng zhèng jyué

and finally make requests to offer all our merits to all sentient beings in the ten directions and all space. We pray that the World Honored Maitreya Buddha will be our witness and that the Buddhas in the ten directions will have mercy on us and protect us. May our repentance and our vows be realized. We pray that all sentient beings will be born in the land of the compassionate father, and that at the first meeting with the Buddha, they will hear the Dharma, be awakened to the Way, and be replete with the same virtues, merits, and wisdom as the bodhisattvas. May they enter the vajra mind and attain supreme enlightenment.

讚佛咒願

Praising the Buddhas

多陀阿伽度，阿羅訶，三藐三佛陀。十號具足，度人無量，
dú tuō ā qiè dù ā luó hē sān miǎo sān fó tuó shí hào jù zú dù rén wú liàng
拔生死苦。以今懺悔禮佛功德因緣，願諸眾生，各各具
bā shēng sǐ kǔ yǐ jīn chàn huǐ lǐ fó gōng dé yīn yuán yuàn zhū zhòng shēng gè gè jù
足，得如所願，滿菩提願。（弟子眾等）今日所發誓願，
zú dé rú suǒ yuàn mǎn pú tí yuàn dì zǐ zhòng děng jīn rì suǒ fā shì yuàn
悉同十方盡虛空界，一切諸佛，諸大菩薩，所有誓願。
xī tóng shí fāng jìn xū kōng jiè yī qiè zhū fó zhū dà pú sà suǒ yǒu shì yuàn

The Tathagata, Arhat, Samyak-sambodhi, replete with ten epithets, has liberated countless people from the suffering of birth and death. Through the merits and virtues from today's repentance and paying homage to the Buddha, we pray that all sentient beings will be able fulfill their vows and the bodhi resolve. The vows and wishes we make today are the same as those made by all the Buddhas and bodhisattvas in the ten directions and all space.

諸佛菩薩，所有誓願，不可窮盡。我今誓願，亦復如是。
zhū fó pú sà suǒ yǒu shì yuàn bù kě qióng jìn wǒ jīn shì yuàn yì fù rú shì
廣大如法性，究竟如虛空。窮未來際，盡一切劫。眾生不
guǎng dà rú fǎ xìng jiū jīng rú xū kōng qióng wèi lái jì jìn yī qiè jié zhòng shēng bù
可盡，我願不可盡。世界不可盡，我願不可盡。虛空不可
kě jìn wǒ yuàn bù kě jìn shì jiè bù kě jìn wǒ yuàn bù kě jìn xū kōng bù kě
盡，我願不可盡。法性不可盡，我願不可盡。涅槃不可盡，
jìn wǒ yuàn bù kě jìn fǎ xìng bù kě jìn wǒ yuàn bù kě jìn niè pán bù kě jìn
我願不可盡。佛出世不可盡，我願不可盡。
wǒ yuàn bù kě jìn fó chū shì bù kě jìn wǒ yuàn bù kě jìn

The vows and wishes of the Buddha and bodhisattvas are infinite, and so are ours. These vows are vast as the Dharma nature, as limitless as the empty space, encompassing all future space and kalpas. Sentient beings are limitless, so are our vows. The vast and empty space is

limitless, so are our vows. The Dharma nature is limitless, so are our vows. Nirvana is limitless, so are our vows. The coming of Buddhas into this world is limitless, so are our vows.

諸佛智慧不可盡，我願不可盡。心緣不可盡，我願不可
jū fó zhì huì bú kě jìn wǒ yuàn bú kě jìn xīn yuán bú kě jìn wǒ yuàn bú kě
盡。起智不可盡，我願不可盡。世間道種、法道種、智慧
jìn qǐ zhì bú kě jìn wǒ yuàn bú kě jìn shì jiān dào zhǒng fǎ dào zhǒng zhì huì
道種、不可盡，我願不可盡。若十種可盡，我願乃可盡。
dào zhǒng bú kě jìn wǒ yuàn bú kě jìn ruò shí zhǒng kě jìn wǒ yuàn nǎi kě jìn
一切和南，三乘聖眾。
yī qiè hé nán sān chéng shèng zhòng

The Buddha's wisdom is limitless, so are our vows. The mind's conditions are limitless, so are our vows. The arising of wisdom is limitless, so are our vows. All the world's truths, dharmas, and wisdom are limitless, so are our vows. Only if the above ten factors are exhausted will our vows be extinguished. May all sentient beings respectfully pay homage to all the saints.

慈悲道場懺法卷第十

Compassionate Repentance Liturgy at the Place of Cultivation Scroll 10

讚

Praise

捍勞懺禮。冀佛垂慈。六根滿願在斯時。諸行悉堅持。回
hàn láo chǎn lǐ jì fó chuí cǐ liù gēn mǎn yuàn zài sī shí zhū xíng xī jiān chí huí
向菩提。囑累度人師。
xiàng pú tí zhǔ lèi dù rén shī

We have worked hard to complete this repentance ceremony. May the Buddha have compassion on us. All the vows of our six sense organs

have now been fulfilled. We have been steadfast in all our actions (practice) . We edicate the merits to attaining bodhi/enlightenment and to our teachers.

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

Namo Bodhisattva Mahasattva of the Tenth Stage. (3 times)

出懺

Concluding Repentance

十身相好，巍巍不動紫金山。十號能仁，蕩蕩常圓碧玉
shí shēn xiāng hǎo wēi wēi bú dòng zǐ jīn shān shí hào néng rén dàng dàng cháng yuán bì yù
相。神機普應，妙化無方。願舒無礙之圓光，證此後時之
xiāng shén jī pǔ yīng miào huà wú fāng yuàn shū wú ài jūn yuán guāng zhèng cǐ hòu shí zhī
佛事。頂禮十方之覺號，懺除十惡之罪愆。上來奉為求
fó shì dǐng lǐ shí fāng zhī jué hào xiǎn chú shí è zhī zuì qiān shàng lái fèng wéi qiú
懺（弟子眾等），脩崇慈悲道場懺法。茲當第十卷，善
xiǎn (dì zǐ zhòng děng) xiū chōng cí bēi dào chǎng xiǎn fǎ zī dāng dì shí juǎn shān
果周隆。
guǒ zhōu lóng

The Buddha's body, with thirty two marks and eighty fine characteristics, is majestic and immutable like the purple-golden mountain. With ten beneficial titles, his character is perfect like pure jade. His mystical power universally responds to all beings and wonderfully transforms those in all realms. May he bestow upon us his unobstructed perfect light and certify this final Buddha ceremony. We pay homage to the Buddha's titles in the ten directions and make repentance to eradicate sins created by the ten evil deeds. We now gather to make this superb compassionate repentance. We now recite scroll ten and have created meritorious fruits.

於其壇內，然燈發燄，散花莊嚴。烹茗獻果，設供運心。

yú cí tán nèi rán dēng fā yàn sǎn huā zhuāng yán pēng míng xiàn guǒ shè gōng yùn sīn

敷揚種種之功勳，敬禮塵塵之佛事。發殷重心，秉誠回

fū yáng zhǒng zhǒng zhī gōng xūn jìng lǐ chén chén zhī fó shì fā yīn zhòng sīn bǐng chéng huí

向。十方諸大覺，三藏貫華文。五眼辟支伽，六通阿羅漢。

siàng shí fāng zhū dà jué sān cáng guàn huá wén wǔ yǎn bì zhī jiā liù tōng ā luó hàn

天真并地聖，水哲與陽賢。四府該羅，無邊靈貺。鑒茲凡

tiān zhēn bìng dì shèng shuǐ zhé yǔ yáng xián sì fǔ gāi luó wú biān líng kuàng jiàn zī fán

悃，證明善因。奉為求懺（弟子眾等），洗空微細罪愆，

kǔn zhèng míng shàn yīn fèng wéi qiú xiàn dī zǐ zhòng děng xǐ kōng wēi xì zuì qiǎn

成就無邊福利。

chéng jiù wú biān fú lì

[we dedicate our merits]To all great enlightened ones in the ten directions, to the wonderful words of the Tripitaka, the pratyekabuddha of the five eyes, the arhats with the six supernatural powers, heavenly beings and saints of the earth, the water gods and the sages of the word, the One Vehicle (containing the three) , and the spiritual beings in the boundless realms. In our sincerity, we ask you to certify this beneficial cause. We adorn this hall with lamps and flowers. We offer tea and fruits. We praise all kinds of virtues and pay homage to all the works of the Buddha (Buddha ceremonies) . We give rise to a most fervent mind and sincerely dedicate our merits. We now seek repentance to cleanse our minor sins and hope to attain endless blessings and benefits.

伏願：頓除十使，迴脫十纏；圓發十心，十願滿而真空

fú yuàn dùn chú shí shǐ shí yòng tuō shí chán yuán fā shí sīn shí yuàn mǎn ér zhēn kōng

月朗；脩行十地，十障斷而覺苑花開；塵塵開解脫之

yuè lǎng xiū xíng shí dì shí zhàng duàn ér jué yuàn huā kāi chén chén kāi jiě tuō zhī

門，處處顯真如之用；冤親普利，凡聖同資；俱承懺悔

mén chù chù xiǎn zhēn rú zhī yòng yuān qīn pǔ lì fán shèng tóng zī jù chéng xiàn huǐ

之善緣，共證真常之妙道。雖則微文懺悔，誠恐細惑未

jiē shàn yuán gòng zhèng zhēn cháng zhī miào dào suī zé wēi wén xiàn huǐ chéng kǒng xì huò wèi

除；再勞尊眾，同求懺悔。

chú zài láo zūn zhòng tóng qiú xiàn huǐ

We humbly pray that our ten delusions will be immediately eradicated and that we will be freed from the ten bonds. May we give rise to the ten minds ; may our ten aspirations be fulfilled and may the moon in the pure

empty space illuminate us. We will cultivate the tenth stage (attaining the imbuing power of the Dharma cloud) of the bodhisattva. May the ten obstructions be extinguished and the flower of enlightenment open. May the door of liberation be opened in all the worlds and manifest the function of true suchness everywhere. May we universally benefit both enemies and loved ones, and support the ordinary person and the saint equally. Through the great opportunity of making this repentance, may we together attain the true and eternal reality of Buddha's wonderful truth. Although our repentance is meager, we fear that we have not eliminated our subtle delusions. We therefore beg the honorable assembly to seek repentance together with us.

讚

Praise

梁皇懺。十卷功德力。願滅（信人） / （亡者）十纏罪。
liáng huáng chàn shí jǔǎn gōng dé lì yuǎn miè xìn rén wáng zhě shí chán zuì

親証菩薩法雲地。懺文舉處罪花飛。解了冤。懺了罪。
qīn zhèng pú sà fǎ yún dì chàn wén jǔ chù zuì huā fēi jiě le yuān chàn le zuì

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

勒佛前親受記。
lè fó qián qīn shòu jì

May the power of this tenth scroll of Liang Huang Repentance eradicate the ten sins of delusions. May we attain the tenth stage (the imbuing power of the Dharma cloud) of the bodhisattva in person. Wherever this repentance is recited, may all sins be eradicated. We have resolved our enmities. We have made repentance for our offences. May calamities be extinguished ; may blessings and wisdom 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 attain Maitreya Buddha's prediction for us [to attain buddhahood.].

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

Namo Maitreya Buddha of the Dharma Assemblies. (3 times)

舉讚

Praise

梁皇懺。十卷已全周。回向四恩并三有。拜懺（弟子眾
liáng huáng chàn shí jǔan yī cyuán jhōu huí xiàng sìh ēn bīng sān yōu bāi chàn dī zǐ zhōng
等）增福壽。（願將法水洗愆尤） / （惟願亡靈往西
děng zēng fú shòu yuàn jiāng fǎ shuǐ sī ciān yōu wéi yuàn wáng líng wǎng xī
遊）。法雲地菩薩。惟願哀納受。
yóu fǎ yún dì pú sà wéi yuàn āi nà shòu

We have now finished the tenth scroll of the Liang Huang Repentance Liturgy. We dedicate our merits to our four benefactors and all those in the three existences (realms) . May the Dharma waters cleanse our offences. May the deceased enter the Western Pure Land. May the Bodhisattva of the Tenth Stage mercifully 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)