

讚

Praise

花奉獻. 文殊共普賢. 牡丹芍藥真堪羨. 百花獻納黃金殿.
花開花謝綻金蓮. 青衣童子, 持花親覩^(du)慈尊面.

We offer flowers to Manjusri and Samantabhadra Bodhisattvas: the many peonies worthy of admiration, and hundreds of flowers in the golden hall. As the flowers bloom and fade, the golden lotus is formed. The youth dressed in indigo blue offers them in front of the Great Compassionate One.

南無普供養菩薩摩訶薩 (三稱)

Namo Universal Offering Bodhisattva Mahasattva (3 times)

恭聞

欲得人法之兩空, 須證二嚴之極果. 既明真俗之二諦, 必了生死之妄緣. 龍神八部以叅隨, 幽顯靈聰而密祐. 胸藏題於卍字, 足輪印於千花. 惟佛德以難思, 欲讚揚而莫極. 不違本誓, 普利有情. 高敷百寶之蓮臺, 鑒此二時之佛事.

Listen respectfully: If we wish to attain the emptiness of humans and dharma, we must attain the perfect fruition of the two adornments (wisdom and virtue). If we understand the relative and conventional truths, we will be free from the delusive conditions of birth and death. The eight groups of heavenly dragons follow the Buddha, and the spirits of all the worlds protect him. With the sauvastika mark on his chest, and thousands of flowers at his feet his virtues are inconceivable. We wish to praise him, but feel inadequate. He does

not violate his original vow to benefit all sentient beings. He sits on the high lotus throne to discern the both meanings of the ceremony on practice and principle.

今辰求懺（弟子眾等），啟建慈悲道場懺法。今當第二卷，入壇緣起。我諸眾等，雪清三業，冰潔六根。焚兜樓婆，散芬陀利。延奉十方之至聖，稱讚諸佛之洪名。灑滴滴之甘泉，蕩般般之罪垢。切念求懺（弟子眾等），遠從曠劫，近至今生。二障縈纏，續諸生死；二空未悟，勃起愛憎。

We now begin the second scroll of the repentance liturgy at this compassionate place of cultivation. The reason for this repentance is to thoroughly cleanse the three karmas of body speech and mind, and purify the six roots (sense organs). May this incense permeate this hall, reach the saha world, and all the saints in the ten directions. We praise the Great names of the Buddhas. May each drop of sweet dew eliminate (wash away) every sin and defilement. We sincerely seek repentance for all our offences of past kalpas as well as for those of the present life. Restrained by the two obstructions, we continue to cycle through birth and death. Because we have not realized the empty nature of self and dharma, we give rise to craving and hatred.

隨邪見之二邊，循苦樂之兩道。無明頓起，淫殺盜妄而念念遷流。煩惱日增，身口意業而重重造罪。況升沉之交報，似汲井輪；唯業果以昭然，如惡叉聚，匪假懇脩於懺法，何由免離於愆尤由是意起虔誠，心懷慚愧。以介現前之景福，永為滅罪之良規。

Being on two extremes of erroneous views, we walk the path of both suffering and joy. When ignorance arises, thoughts of lust, killing, stealing, and lying continuously follow each other. Vexations increase

each day, and we commit serious offences of body, speech, and mind karma. Our karmic retributions cycle us upward and downward, like sinking us into a well. As our offences accumulate, our evil retributions are evident. If we don't make repentance by following the ceremonial liturgy, how can we be free from the mistakes? We should therefore be sincerely remorseful and repent. Making repentance is a good way to eradicate all our offences forever.

我願如斯, 佛必哀憐. 仰叩洪慈冥熏加被.

佛面猶如淨滿月,

亦如千日放光明.

圓光普照於十方,

喜捨慈悲皆具足.

We pray that the Buddha will have mercy on us. In his great compassion, may he help and protect us.

The Buddha's face is like the pure full moon,

And like the light of a thousand suns ;

His perfect light illumines the ten directions ;

He is replete in sympathetic joy, generosity, and compassion.

入懺

Beginning of Repentance

啟運慈悲道場懺法

一心歸命三世諸佛

南無過去毗婆尸佛

南無尸棄佛

南無毘舍浮佛

南無拘留孫佛

南無拘那含牟尼佛

南無迦葉佛

南無本師釋迦牟尼佛

南無當來彌勒尊佛

慈悲道場懺法卷第二

Compassionate Repentance Liturgy at the Place of Cultivation

Scroll two

發菩提心第四

Chapter Four: Bring Forth the Bodhi Resolve

今日道場, 同業大眾. 相與已得, 洗浣心垢. 十惡重障, 淨盡無餘. 業累既遣, 內外俱潔. 次應仰學菩薩, 脩行直道, 功德智慧, 由之而生. 所以諸佛, 每歎發心是道場, 能辦事故. 唯願大眾, 各堅其志, 莫以年命, 待時漏盡. 勿令空去, 後悔無益.

In today's Dharma assembly, we, who have common karma, have cleansed our mind's defilements and the ten most severe karmic obstructions, which have all have been completely washed away. With no remaining karma, we are purified internally and externally. We

should then follow the example of the bodhisattvas, and cultivate the true path from which merits and wisdom arise. Therefore, all Buddhas always exclaim that to make resolve at the place of cultivation is to work toward enlightenment. We only wish that all will strengthen their aspirations and not wait until the end of this lifetime by wasting time. Once time has been wasted, it is futile to regret.

相與今日，值遇好時，不應日夜，煩惱覆心。宜當努力，發菩提心。菩提心者，即是佛心。功德智慧，不可格量。蓋論一念，況復多念。假使歷劫，脩無量福。乃至今生，備行餘善，不及發心萬分之一。算數譬喻，亦不能盡。又有一人，但作福德，不發菩提無上道心。譬如耕田，不下種子，

Together and on this day, when we encounter auspicious times, we should not allow afflictions to disturb us day and night. We should be diligent and give rise to the bodhi mind. The bodhi mind is the Buddha's mind. Its merits, virtue, and wisdom are immeasurable. This is the case with one thought, let alone with many thoughts. The countless merits cultivated by those through many kalpas to this day cannot be compared to those who have made the tiniest bodhi resolve. Those who have only cultivated blessings and virtue, but have not made the supreme bodhi resolve, are like farmers who plowed the field but did not sow seeds.

既無其芽，何處求實？以是義故，須發菩提心。因緣為證；上報佛恩，下拔一切。所以佛讚諸天子言：善哉善哉！如汝所說。為欲利益一切眾生，發菩提心，是為第一供養如來。發菩提心，非止一過，唯應數發，令菩提心，相

續不斷. 是以經言：於那由他恆河沙佛所, 發大善願.

Without sowing seeds, no sprouts will grow. Because of this, we should give rise to the bodhi mind. It has been affirmed by the law of causality—repaying the Buddha’s kindness above, and liberating sentient beings below. Therefore, Buddhas praised the sons of heaven, “Very good indeed! As you said, the most supreme offering you can make to the Tathagata, is to give rise to the bodhi mind to benefit all sentient beings.” The bodhi resolve should not be made just once; one should make it continually so the bodhi mind will persevere without subsiding. The sutra says, “the supreme bodhi resolves, made by Buddhas as numerous as the sands in Ganges River are innumerable.”

是知發心, 其數無量. 又菩提心, 但遇善知識, 便得發起, 未必皆須值佛出世. 如文殊師利, 始向菩提, 乃因女人. 以發初心慧式, 不惟凡品, 輕標心志. 實由渴仰大乘, 貪求佛法, 依倚諸經, 取譬世事, 怨親無差. 六道一相, 願因斯善, 俱得解脫. 若同信解, 知非戲論.

Such resolves are immeasurable. We should give rise to the bodhi mind as soon as we hear from the learned ones, and not wait until a Buddha is born again. Bodhisattva Manjushri made his bodhi resolve on behalf of women. Even the initial resolve of the ordinary person who brings forth the bodhi mind should not be ignored. It is out of longing for the Great Vehicle (Mahayana Buddhism), the thirst for the Buddha’s teaching, the reliance on all Buddhist sutras, and applying these to worldly life. By the virtue of giving rise to the bodhi mind, treating both loved ones and enemies equally in the six mundane realms, all will attain liberation. If one has attained faith and realization, one will know this is not frivolous talk.

今日道場, 同業大眾, 發菩提心. 必須起想, 先緣所親, 繫念之時. 念己父母師長眷屬, 又念地獄餓鬼畜生, 又念諸天諸仙一切善神, 又念人道 ; 一切人類, 有受苦者, 當云何救 ? 見已起想, 應發是念. 唯有大心, 能拔彼苦. 若一想成, 應作二想. 二想成已, 應作三想. 三想成已, 滿一室想.

In today's Dharma assembly, we, who have common karma, should give rise to the bodhi mind. First, we should think of our past and present relatives, our parents, teachers, and superiors. We should then think of those in hells, the hungry ghosts, and animals. We should also think of all the heavenly beings and virtuous spirits as well as all those in the human realm. How can we save all suffering beings? We should have the following thought: only a great resolve can deliver all those who are suffering. This thought should be followed by a second thought and a third thought, until the thoughts fill the room.

一室成已, 滿一由旬. 一由旬滿已, 滿閻浮提. 閻浮提滿已, 滿三天下. 如是漸廣, 滿十方界. 見東方眾生, 盡是其父. 西方眾生, 盡是其母. 南方眾生, 悉是其兄. 北方眾生, 悉是其弟. 下方眾生, 悉是姊妹. 上方眾生, 悉是師長. 其餘四維, 悉是沙門婆羅門等. 見已作念, 若受苦時, 當作我想.

Once the room is full, expand the thoughts to fill a yojana. After a yojana is full, expand to fill the Jambudvīpa. After a Jambudvīpa is full, expand the thoughts to fill the three realms, gradually expanding

them to fill the worlds in the ten directions. We should regard all beings in the east to be our fathers, all in the west to be our mothers, all in the south to be our older brothers, and all in the north to be our younger brothers. We should regard all those below us to be our sisters, and all those above us to be our teachers. We should regard all the remaining ones as shramanas and brahmans. With these thoughts, when we see others suffering, we should regard it as our own suffering.

詣諸人所, 調身按摩, 誓拔其苦. 得解脫已, 為其說法. 讚佛讚法, 讚菩薩眾. 作是讚已, 心生歡喜, 見其受樂, 如己無異. 今日道場, 同業大眾. 發菩提心, 應當如是, 不捨於苦而度眾生. 相與人人, 等一痛切. 五體投地, 心念口言, 作是誓願.

We should go to them, help to relieve their pain, and vow to remove their suffering. When their pain is relieved, we should then teach them the Dharma, praise the Buddha, the Dharma, and the bodhisattvas. By bringing joy to others, we bring joy to ourselves. In today's Dharma assembly, we, who have common karma, should give rise to the bodhi mind by liberating sentient beings without fear of hardships. Together with the others, we sincerely prostrate and make the following vow with our speech and mind:

(弟子眾等) 從今日去, 乃至道場. 於其中間, 在所生處, 恆值善知識, 常發無上菩提之心. 若處三塗, 及墮八難, 常使憶念發菩提心. 令菩提心相續不斷. 今日道場, 同業

大眾. 當起勇猛心, 殷重心, 發菩提心, 等一痛切. 五體投地, 歸依世間大慈悲父.

Starting today until we attain enlightenment, wherever we are born, we wish to always meet knowledgeable ones and make the supreme bodhi resolve. Even if we were in the three lower realms or encountered the eight difficulties, we would remember to make the bodhi resolve. May this bodhi resolve persist continuously and never cease. In today's Dharma assembly, we, who have common karma, with the mind of eagerness and sincerity, make the bodhi resolve. With the same sincerity, we prostrate and take refuge in the great compassionate father of the world.

南無釋迦牟尼佛

南無彌勒佛

南無勇施佛

南無清淨佛

南無清淨施佛

南無娑留那佛

南無水天佛

南無堅德佛

南無無量掬光佛

南無旃檀功德佛

南無光德佛

南無無憂德佛

南無那羅延佛

南無功德華佛

南無金剛慧菩薩

南無堅勇精進菩薩

南無觀世音菩薩

南無無邊身菩薩

又復歸依，如是十方，盡虛空界，一切三寶。（弟子眾等）今於十方，一切三寶前，發菩提心。從今已去，乃至道場，行菩薩道，誓不退還。恆作度脫眾生心，恆作安立眾生心，恆作覆護眾生心。眾生不得佛者，誓不先取正覺。仰願十方一切諸佛，大地菩薩，一切聖賢，現為我證。令（弟子眾等）一切行願，皆悉成就。

Again we take refuge in the Three Jewels in the ten directions and vast space and give rise to the bodhi mind. Starting today until we have attained enlightenment, we will cultivate the bodhisattva way and vow never to regress. We will always liberate, ease, and protect the mind of all sentient beings. If one sentient being has not attained buddhahood, we vow not to attain enlightenment. We sincerely wish that all Buddhas of the ten directions, bodhisattvas everywhere, all saints and sages will witness our vows. May all our vows be realized.

今日道場，同業大眾。設使歷劫，行多種善。乃得人天華報，未得出世實果。壽終福盡還墮惡趣，身壞苦逼，不能

自免。若非立弘誓願，發廣大心，無由百福莊嚴，離諸衰惱。相與今日，唯當一心一意，緣念諸佛。起堅固志，發菩提心。發心功德，不可稱量。諸佛菩薩，說不能盡。

In today's Dharma assembly, we, who have common karma, have practiced good deeds for many kalpas, and hence received the retribution of being born as human or heavenly beings, but have not attained the fruit of transcending samsara. When our lives end and blessings are used up, we can still fall into the lower realms and cannot avoid the grip of suffering and the deterioration of our body. If we do not make great vows and bring forth the great bodhi resolve, no blessings can prevent us from the afflictions and deterioration of our body. Today, with one mind, we are mindful of all Buddhas. With a firm determination, we give rise to the bodhi mind. The merits of bodhi resolve are immeasurable ; even all Buddhas and bodhisattvas cannot speak enough of them.

如是善力，不可思議。豈得不志心，學在一意？大集經言：譬如百年闇室，一燈能破。勿謂一念心輕，而不努力。相與胡跪合掌，一心遍緣十方一切三寶，心念口言：（弟子眾等）今於十方一切諸佛前，十方一切尊法前，十方一切菩薩前，十方一切賢聖前，直心正念。

This virtuous power is inconceivable. How can we not have a determined mind and learn to focus on this intention? The Mahasamghata Sutra says : "One lamp can shatter the darkness of hundreds of years. Do not say that giving rise to one thought is not worth the effort. " We kneel and join our palms. With one mind, in association with the Three Jewels in the ten directions, we mindfully recite the following : Today, before all Buddhas, Dharmas, bodhisattvas, saints and sages in the ten directions, with straightforward mind and righteous thought,

起殷重心, 不放逸心, 安住心, 樂善心, 度一切心, 覆護一切心, 等諸佛心, 發菩提心. (弟子眾等) 從今日去, 至坐道場. 不著人天心, 不起聲聞心, 不起辟支佛心. 唯發大乘心, 求一切種智心, 成就阿耨多羅三藐三菩提心.

we give rise to the mind of sincerity, the mind of non-indulgence, the mind of abidance, the mind of sympathetic joy, the mind of liberating all beings from suffering, the mind of sheltering and protecting all beings, the mind equivalent to the mind of all Buddhas, and the bodhi mind. Starting today, until we attain enlightenment, we will not form attachments to the mind of humans or heavenly beings, not give rise to the mind of sravakas, and will only resolve to give rise to the Mahayana mind, seek the perfect wisdom of the Buddha, and attain supreme unsurpassed enlightenment.

唯願十方, 盡虛空界一切諸佛, 大地菩薩, 一切聖人; 以本願力, 現為我證. 以慈悲力, 加助攝受. 令 (弟子眾等) 今日發心, 在所生處, 堅固不退. 若墮三塗, 及處八難, 於三界中, 受種種身, 受種種苦, 難堪難忍. 誓不以苦故, 退失今日大心.

May the Buddhas in the ten directions and vast space, all bodhisattvas everywhere, and all the saints, with the power of their vows, certify me, and help me with the power of their compassion. Today, we resolve to be firm and never regress, wherever we are born. Even if we fall into the lower realms and encounter the eight difficulties, or are born in different forms, enduring all kind of sufferings, we vow never to abandon the great resolve made today.

寧入無間, 大火輪中, 受種種苦, 誓不以苦故, 退失今日大心. 此心此願, 等諸佛心, 同諸佛願. 重復至誠, 頂禮三寶. (弟子眾等) 從今已去, 至于成佛, 不捨二法. 知一切法空. 度脫十方一切眾生. 相與至心, 等一痛切. 五體投地, 心念口言 :

We would rather fall into fiery wheels of the relentless hells and endure all kinds of sufferings, vowing never to abandon this resolve because of these sufferings. This bodhi resolve and vow are equal to those of all Buddhas. Again, we prostrate sincerely to the Three Jewels. Starting from today until we attain buddhahood, we will not abandon the Two-Dharmas. We understand the empty nature of all dharmas, and we vow to liberate all sentient beings in the ten directions from suffering. Together, with utmost sincerity, we prostrate and mindfully recite the following :

(弟子眾等) 不為自身, 求無上菩提. 而為救濟一切眾生, 取無上菩提. 從今已去, 至于成佛. 誓當荷負無量無邊, 一切眾生, 起大慈悲, 盡未來際眾生. 若有三途重罪, 六趣厄難, (弟子眾等) 誓不避眾苦, 以身救護, 令此眾生, 得安隱地. 唯願十方盡虛空界, 一切諸佛.

We seek supreme bodhi (enlightenment) not for ourselves, but to liberate all sentient beings. Starting today until we attain buddhahood, we vow to shoulder and carry all sentient beings and extend great compassion to all future sentient beings. If they are suffering from their serious sins in the three lower realms and difficulties in the six existences, we vow to rescue and protect them

with our body without evading our own suffering, so that they will attain peace and stability.

Now we make the vows in front of all Buddhas in the ten directions and vast space.

南無釋迦牟尼佛

南無彌勒佛

南無蓮華光遊戲神通佛

南無德念佛

南無財功德佛

南無紅燄帝幢王佛

南無善名稱功德佛

南無寶華遊步佛

南無善遊步功德佛

南無寶蓮華善住娑羅樹王佛

南無善遊步佛

南無鬪(dou)戰勝佛

南無周匝莊嚴功德佛

南無寂根菩薩

南無棄陰蓋菩薩

南無觀世音菩薩

南無無邊身菩薩

願以大慈悲力, 現為我證. 令 (弟子眾等) 今日發菩提心, 行菩薩道, 在所生處, 具足成就. 所到之地, 一切解脫. 重復至誠, 五體投地, 頂禮十方一切三寶.

May the Buddhas, with the power of their great compassion, certify us. By giving rise to the bodhi mind today. may we practice the bodhisattva way wherever we are born and achieve the fulfillment. Wherever we are, all are liberated. Again, with utmost sincerity, we prostrate to all the Three Jewels in the ten directions.

(弟子眾等) 不為自身, 求無上菩提. 為度十方一切眾生, 取無上菩提. 從今已去, 至于成佛. 若有眾生, 愚癡黑闇, 不識正法, 起諸異見者 ; 復有眾生, 雖脩道行, 不達法相者 ; 如此眾生, 乃至未來. (弟子眾等) 誓以佛力、法力、賢聖力、種種方便, 令此眾生, 皆入佛慧, 具足成就一切種智.

We seek supreme bodhi (enlightenment) not for ourselves, but to liberate all sentient beings in the ten directions. Starting today until we attain buddhahood, we rely on the power of the Buddha, Dharma, saints and sages, and various expedient means to help those living beings who are foolish and ignorant, do not understand the true Dharma, give rise to deviant views, and those who have cultivated the path but have not reached the true mark of the Dharma, to enter the wisdom of Buddhas and achieve universal wisdom.

相與至心, 等一痛切. 五體投地, 歸依十方, 盡虛空界, 一切諸佛.

Together and sincerely, prostrate and take refuge in all the Buddhas of the ten directions and vast space.

南無釋迦牟尼佛

南無彌勒佛

南無普明佛

南無普光佛

南無普淨佛

南無多摩羅跋栴檀香佛

南無摩尼幢佛

南無栴檀光佛

南無歡喜藏摩尼寶積佛

南無一切世間樂見上大精進佛

南無摩尼幢燈光佛

南無海德光明佛

南無慧炬照佛

南無金剛牢強普散金光佛

南無大強精進勇猛佛

南無慈力王佛

南無大悲光佛

南無慈藏佛

南無常不離世菩薩

南無慧上菩薩

南無觀世音菩薩

南無無邊身菩薩

仰願諸佛, 諸大菩薩, 以大慈悲力. 大智慧力. 不思議力.
無量自在力. 降伏四魔力. 斷除五蓋力. 滅諸煩惱力. 無
量清淨業塵力. 無量開發觀智力. 無量開發無漏慧力. 無
量無邊神通力. 無量度脫眾生力. 無量覆護眾生力. 無量
安隱眾生力. 無量斷除苦惱力.

We pray that all the Buddhas and great bodhisattvas, through the
power of their great compassion, great wisdom, inconceivability,
immeasurable power of self mastery, power to subdue the four
demons, eradicate the five coverings, remove various afflictions,
power of immeasurable pure karma, immeasurable explorative
contemplative wisdom, immeasurable explorative wisdom of no
outflows, immeasurable spiritual penetration, immeasurable power to
liberate sentient beings, power to protect all sentient beings, to ease
all sentient beings, to extinguish and remove sufferings,

無量解脫地獄力. 無量濟度餓鬼力. 無量救拔畜生力. 無
量攝化阿脩羅力. 無量攝受人道力. 無量盡諸天諸仙漏力.
具足莊嚴十地力. 具足莊嚴淨土力. 具足莊嚴道場力. 具
足莊嚴佛果功德力. 具足莊嚴佛果智慧力. 具足莊嚴法身

力. 具足莊嚴無上菩提力. 具足莊嚴大涅槃力. 無量無盡功德力. 無量無盡智慧力.

to liberate those in hells, liberate hungry ghosts, rescue all animals, transform asuras, convert human beings, save all celestial beings and all gods, will be replete with the power to adorn the ten grounds, adorn the Pure Land, adorn the Bodhimandala, adorn the Buddha's retribution of merits, adorn the Buddha's retribution of wisdom, adorn the Dharma body, adorn ultimate bodhi, adorn the great nirvana, the power of immeasurable and limitless merits and virtue, as well as the power of immeasurable and limitless wisdom.

仰願十方, 盡虛空界, 一切諸佛, 諸大菩薩, 以如是無量無邊自在不可思議力. 不違本誓, 不違本願, 悉以施與. 十方一切, 四生六道眾生, 及今日同發心者, 必使具足成就諸功德力; 具足成就菩提願力; 具足成就菩提行力.

We pray to all Buddhas and bodhisattvas in the ten directions and vast space that through their immeasurable, boundless, and inconceivable power of self-mastery, we will not abandon our original vows and resolve, and that all will be given to living beings of four forms of birth and six existences and all those making resolve today, so that we all will be replete with the power of all merits and virtue, the power of the bodhi vows and bodhi conduct.

今日十方, 若幽若顯, 若怨若親, 若非怨親, 四生六道, 有緣無緣, 窮未來際, 一切眾生; 以此懺法, 永得清淨. 在所生處, 同得如願, 一向堅固, 心無退轉. 等與如來, 俱成正覺.

Today we wish that through this repentance, all sentient beings in all

directions will be purified—all beings including the living and dead, those we love and those we resent, those we neither love nor hate, those in the four forms of birth, and the six existences, those who have affinities with us and those who don't, and all those in future existences. Through this repentance, we will always attain purity. Wherever we are born, we will together obtain fulfillment of our wishes. We wish that everyone will cultivate with determination and persistence and that our minds will never regress until we are all equal to the Tathagata and attain buddhahood.

乃至後流一切眾生異於願者, 皆悉令入大願海中, 即得具足成就, 功德智慧. 同諸菩薩滿十地行, 足一切種智. 莊嚴無上菩提, 究竟解脫.

Even in the future, all living beings who do not obtain what they have wished for, will enter into the sea of great vows and attain merits and virtue, with wisdom equal to that of all the bodhisattvas who have fulfilled the conducts of the ten grounds, attain all wisdom, perfect supreme bodhi, and ultimately be liberated.

發願第五

Chapter Five : Making Vows

今日道場, 同業大眾, 相與已得發大心竟, 喜踊無量. 宜復應發如是大願, 等一痛切. 五體投地, 歸依世間, 大慈悲父.

In today's Dharma assembly, we, who have common karma, have finished making great resolve and are extremely happy. We should also make great vows. We sincerely prostrate and take refuge in the most compassionate father of the world.

南無釋迦牟尼佛
南無彌勒佛
南無旃檀窟莊嚴勝佛
南無善意佛
南無賢善首佛
南無金華光佛
南無廣莊嚴王佛
南無寶蓋照空自在力王佛
南無瑠璃莊嚴王佛
南無虛空寶華光佛
南無不動智光佛
南無普現色身光佛
南無才光明佛
南無降伏諸魔王佛
南無彌勒仙光佛
南無智慧勝佛
南無藥上菩薩
南無藥王菩薩
南無觀世音菩薩
南無無邊身菩薩

願以不思議力, 同加覆護. 令 (弟子眾等) 所有誓願, 皆悉成就. 在所生處, 常不忘失. 究竟無上菩提, 成等正覺.

We pray to the Buddhas that through their inconceivable power, we will be protected so that we can realize all our vows. Wherever we are born, we will never forget and abandon (our vows) until we attain supreme bodhi and enlightenment.

(弟子眾等) 從今日去, 願生生世世, 在在處處, 常得憶念. 發菩提心. 令菩提心, 相續不斷. (弟子眾等) 從今日去, 願生生世世, 在在處處, 常得奉事, 無量無邊, 一切諸佛, 常得供養. 供養眾具, 皆悉滿足. (弟子眾等) 從今日去, 願生生世世, 在在處處, 常得護持, 大乘方等, 一切諸經, 供養眾具, 皆悉滿足.

Starting today, we pray that, life after life, wherever we are, we will always contemplate and remember to bring forth the bodhi mind so that this bodhi mind will persist continuously. Starting today, we pray that life after life, wherever we are, we will always follow immeasurable Buddhas and make offerings to them. Starting today, we pray that life after life, wherever we are, we will always protect all the Mahayana sutras and make sufficient offerings to them.

(弟子眾等) 從今日去, 願生生世世, 在在處處, 常值十方, 無量無邊, 一切菩薩, 供養眾具, 皆悉滿足. (弟子眾等) 從今日去, 願生生世世, 在在處處, 常值十方, 無量無邊, 一切賢聖, 供養眾具, 皆悉滿足. (弟子眾等) 從

今日去, 願生生世世, 在在處處, 常得奉報覆蔭慈恩, 有所奉給, 隨心滿足.

Starting today, we pray that life after life, wherever we are, we will always follow immeasurable bodhisattvas of the ten directions and make sufficient offerings to them. Starting today, we pray that life after life, wherever we are, we will always follow countless saints and sages of the ten directions and make sufficient offerings to them. Starting today, life after life, wherever we are, we will always repay the kindness of our parents and they will be content with our sufficient offerings.

(弟子眾等) 從今日去, 願生生世世, 在在處處, 常得奉值, 和尚阿闍黎, 所應供養, 隨念滿足. (弟子眾等) 從今日去, 願生生世世, 在在處處, 常得奉值大力國王, 共興三寶, 使不斷絕. (弟子眾等) 從今日去, 願生生世世, 在在處處, 常得莊嚴諸佛國土, 無有三惡八難之名.

Starting today, we pray life after life, wherever we are, we will always follow great monks and make sufficient offerings to them so they have what they need. Starting today, we pray that life after life, wherever we are, we will always follow kings with great power who respect the Three Jewels so that the Three Jewels will not vanish from this world. Starting today, we pray that life after life, wherever we are, we will always adorn the land of all Buddhas and there will not be even the name of three evils and eight difficulties.

(弟子眾等) 從今日去, 願生生世世, 在在處處, 得四無礙智, 六神通力, 恆得現前, 常不忘失, 以此教化一切眾生. 相與志心, 等一痛切. 五體投地, 歸依世間大慈悲父.

We pray, starting today and life after life, wherever we are, we will have the four wisdoms of no obstructions and the power of six spiritual penetrations and never lose them, so we can teach and liberate all sentient beings. Together and sincerely, we prostrate and take refuge in the most compassionate father of the world.

南無釋迦牟尼佛

南無彌勒佛

南無世淨光佛

南無善寂月音妙尊智王佛

南無日月光佛

南無龍種上尊王佛

南無慧旛勝王佛

南無日月珠光佛

南無師子吼自在力王佛

南無常光幢佛

南無妙音勝佛

南無慧威燈王佛

南無觀世燈佛

南無須彌光佛

南無法勝王佛

南無須曼那華光佛

南無優曇鉢_(bo)羅華殊勝王佛

南無阿閼_(chu)毘歡喜光佛

南無大慧力王佛

南無無量音聲王佛

南無山海慧自在通王佛

南無才光佛

南無大通光佛

南無一切法常滿王佛

南無金海光佛

南無普賢菩薩

南無大勢至菩薩

南無觀世音菩薩

南無無邊身菩薩

又復歸依, 如是十方, 盡虛空界, 一切三寶. 願承諸佛, 諸大菩薩, 一切賢聖, 大慈悲力; 令 (弟子眾等) 所發誓願, 所生之處, 隨心自在. (弟子眾等) 從今日去, 又願

生生世世, 在在處處 ; 若有眾生, 見我身色, 即得解脫.
若入地獄, 一切地獄, 變為淨土. 一切苦緣, 變為樂具.

Again we take refuge in all Three Jewels in the ten directions and vast space. We pray that, through the great compassion of all Buddhas, bodhisattvas, saints and sages, and our vows, wherever we are born, we will be at ease and free. We pray that, starting today and life after life, wherever we are, sentient beings who see our bodies and form will be liberated. If we go to the hells, all the hells will turn into the Pure Land. All conditions of suffering will turn into peace and joy.

令諸眾生六根清淨, 身心安樂, 如第三禪. 斷諸疑網, 發初無漏. (弟子眾等) 從今日去. 願生生世世, 在在處處 ; 若有眾生, 得聞我聲, 心即安隱. 滅除罪垢, 得陀羅尼. 解脫三昧, 具足大忍. 辯才不斷, 俱登法雲, 成等正覺.

We wish that all sentient beings will have purity of the six senses, and that their body and mind will be joyful and at peace, with the bliss of the third dyana state. By extinguishing all doubts, all beings will begin without outflows. We pray that, starting today and life after life, wherever we are, sentient beings who hear our sound (voice) , will attain peace and stability of mind, extinguish all sinful defilements and attain the samadi of liberation and great tolerance. We pray that all will possess endless eloquence, ascend the Dharma cloud and attain supreme enlightenment.

(弟子眾等) 從今日去, 願生生世世, 在在處處 ; 一切眾生, 得聞我名, 皆悉歡喜, 得未曾有. 若到三塗, 斷除眾苦. 若在人天, 盡諸有漏. 所向自在, 無不解脫. (弟子眾等)

從今日去, 願生生世世, 在在處處 ; 於一切眾生, 無有與奪之心, 無有怨親之想. 斷三毒根. 離我我所. 信樂大法. 等行慈悲. 一切和合, 猶如聖眾.

We pray that, starting today and life after life, wherever we are, all living beings, upon hearing our name, will have unprecedented joy. If they are in the three lower realms, their suffering will subside ; if in heaven, their outflows will cease. They will have self-mastery wherever they go, and everyone will be liberated. We pray that, starting today and life after life, wherever we are, all living beings will not have the thought of robbing others or discriminating between people they like or resent. We will extinguish the root of the three poisons, not have the thought of self, and have faith in the great Dharma. We will have compassion and treat others equally. All people will be in harmony just like the saintly assembly.

(弟子眾等) 從今日去, 願生生世世, 在在處處 ; 於一切眾生, 心常平等, 猶如虛空. 毀譽不動, 怨親一相. 入深廣心, 學佛智慧. 等視眾生, 如羅睺^(hou)羅. 滿十住業, 得一子地. 離於有無, 常行中道. 相與至心, 等一痛切, 五體投地, 歸依世間, 大慈悲父.

We pray that, starting today and life after life, wherever we are, the mind of all living beings will always be peaceful and impartial like the void space. Slander and praise will not move us ; we will regard loved ones and enemies equally. We will broadly and deeply learn the wisdom of the Buddha. We will see all living beings equally as Rahula did. We will complete the ten dwelling karmas. We will leave behind the concept of emptiness and existence and practice the middle way. Together and sincerely, we prostrate and take refuge in the most compassionate father of the world.

南無釋迦牟尼佛

南無彌勒佛

南無寶英佛

南無寶海佛

南無寶光佛

南無寶成佛

南無寶光明佛

南無寶幢幡佛

南無大光明佛

南無阿閼_(chu)佛

南無大名稱佛

南無無量音佛

南無正音聲佛

南無得大安隱佛

南無月音佛

南無無限淨佛

南無日月光明佛

南無無限名稱佛

南無淨光佛

南無無垢光佛

南無虛空藏菩薩

南無金剛藏菩薩

南無觀世音菩薩

南無無邊身菩薩

又復歸依, 如是十方, 盡虛空界, 一切三寶. 願 (弟子眾等), 以今懺悔發願功德因緣 ; 願四生六道, 從今日去, 至于菩提. 行菩薩道, 無有疲厭. 財法二施, 無有窮盡. 智慧方便, 所作不空. 隨根應病, 授以法藥. 一切見聞, 同得解脫.

Again, we take refuge in all the Three Jewels in the ten directions and vast space. We pray that, now that we have repented and made our resolve, through these merits and virtues, all living beings of the four forms of birth and in the six existences, starting today until they attain bodhi (enlightenment) , will practice the bodhisattva way and never be weary of it. We will make unlimited offerings of material things and Dharma to others. Through wisdom and expedient means, what we have done will not be in vain. We will give the medicine of Dharma according to the root cause of illnesses. All those who see and hear will also be liberated.

(弟子眾等) 又願, 從今日去, 乃至菩提. 行菩薩道, 無諸留難. 所到之處, 常能作大佛事, 建立道場. 得心自在, 得法自在. 一切三昧, 無不能入. 開總持門, 顯示佛果. 居

法雲地, 注甘露雨. 滅除眾生, 四種魔怨, 使得清淨法身妙果.

We also pray that, starting today until we attain bodhi (enlightenment) , we will practice the bodhisattva way without any difficulties and obstructions. Wherever we go, we will do the great work of the Buddha. We will establish bodhimandalas and obtain mastery of mind and dharma. We will enter all kinds of samadhi without hindrances. We will open the door of dharani (a method of upholding the good) and manifest the fruit of buddhahood. We will dwell in the dharmamegha (tenth stage of the bodhisattva : attaining the fertilizing stage of the dharma cloud) and shower the sweet dew, extinguish the four demons of sentient beings so that they may obtain the wonderful fruit of the pure Dharmakaya.

(弟子眾等) 今日, 所有眾願. 悉如十方諸大菩薩, 所發誓願. 所有眾願, 悉如十方諸佛, 本脩行時, 所發一切大願. 廣大如法性, 究竟如虛空. 願 (弟子眾等) 得如所願滿菩提願. 一切眾生, 皆悉隨從, 得如所願. 仰願十方一切諸佛, 一切尊法, 一切菩薩, 一切賢聖 ; 以慈悲力, 現為我證.

Today, all our resolves are like those of all the bodhisattvas of ten directions, and our vows are like the original vows of all Buddhas of ten directions. The vastness of our resolve is like that of dharma nature. It is as limitless as the void space. We pray that we will fulfill our bodhi resolve, and that all sentient beings will follow and fulfill their vows. We pray that all Buddhas, Dharmas, bodhisattvas, and all the sages and saints of the ten directions, through the power of their compassion, will certify us.

又願一切天主, 一切仙主, 一切善神, 一切龍神 ; 以擁護三寶, 慈善根力, 現為證知. 令諸行願, 隨心自在.

We also pray that all the heavenly kings, spiritual masters, virtuous devas, dragon gods, through the power of their good roots and of protecting the Three Jewels, will certify us. May we fulfill all our resolves and have self-mastery of mind.

發迴向心第六

Chapter Six : Making the Resolve of Dedication

今日道場, 同業大眾, 已發菩提心竟, 已發大誓願竟. 次應發回向之心. 相與至心, 等一痛切. 五體投地, 歸依世間, 大慈悲父.

In today's Dharma assembly, we, who have common karma, have made the bodhi resolve and great vows. We should then make the resolve to dedicate our merits. Together and sincerely, we prostrate and take refuge in the most compassionate father of the world.

南無釋迦牟尼佛

南無彌勒佛

南無無量寶佛

南無日光佛

南無身尊佛

南無蓮華最尊佛

南無梵自在王佛

南無金光佛

南無金海佛

南無金光明佛

南無樹王佛

南無龍自在王佛

南無一切華香自在王佛

南無勇猛執持牢仗棄捨戰鬥_(dou)佛

南無無量香光明佛

南無內豐珠光佛

南無妙音菩薩

南無文殊師利菩薩

南無觀世音菩薩

南無無邊身菩薩

又復歸依, 如是十方, 盡虛空界, 一切三寶. 願以慈悲力, 現為我證. (弟子眾等) 願過去已起一切善業, 現前所起一切善業, 乃至未來當起一切善業. 若多若少, 若輕若重, 悉以迴施四生六道, 一切眾生. 令諸眾生, 皆得道心. 不向二乘, 不向三有, 同共回向無上菩提.

Again, we take refuge in all the Three Jewels in the ten directions and vast space. We pray that all the Three Jewels, through the power of

their compassion, will certify us. We pray that all good karmas we had in the past, present and future, little or great, serious or light, will be dedicated to all sentient beings of the four forms of birth and in the six existences. May all sentient beings attain the bodhi mind, neither leaning toward the Small Vehicle nor the three states of existence, but together aspire to supreme bodhi.

又願一切眾生, 所起善業. 若過去, 若現在, 若未來. 各各迴施, 不向二乘, 不向三有, 同共回向無上菩提. 今日道場, 同業大眾, 相與發菩提心竟. 發大誓願竟. 發回向心竟. 廣大如法性, 究竟如虛空. 去來現在, 一切諸佛, 諸大菩薩, 一切賢聖, 皆為證明. 重復至誠, 頂禮三寶.

We also pray that all the good karma of all sentient beings, in the past, present and future, can all transcend, not to the Small Vehicle or three states of existence, but toward supreme bodhi. In today's Dharma assembly, we, who have common karma, have made the bodhi resolve and great vows. Now we have also made the resolve of dedicating our merits, which are as vast as the Dharma nature, and as limitless as the void space. All Buddhas, bodhisattvas, saints and sages of the past, present and future will certify me. Again, we sincerely prostrate to the Three Jewels.

(弟子眾等) 發心發願, 其事已畢. 喜踊無量, 重復至心. 五體投地, 奉為國王帝主, 父母師長, 歷劫親緣, 一切眷屬; 善惡知識, 諸天諸仙, 護世四王, 主善罰惡, 守護持咒, 五方龍王, 龍神八部, 一切靈祇; 過去現在, 窮未來

際, 一切怨親, 及非怨親 ; 四生六道, 一切眾生 ; 歸依世間, 大慈悲父.

Now that we have made our resolve and vows, our joy is immeasurable. Again, we sincerely prostrate and take refuge in the great compassionate father of the world on behalf of kings, emperors, parents, teachers and elders, all relatives, families of past lives, good knowledgeable and bad teachers , all gods and celestial beings, the four heavenly king protectors, guardians in charge of rewarding and punishing, dragon kings of the five directions, eight groups of gods and dragons, all spirits, all past, present and future beings who were our loved ones or enemies, those who were neither loved ones nor enemies, and those in the four forms of birth and the six existences.

南無釋迦牟尼佛

南無彌勒佛

南無大強精進勇力佛

南無師子響佛

南無鼓音王佛

南無過去堅住佛

南無超出眾華佛

南無日月英佛

南無休多易寧佛

南無世燈明佛

南無常滅度佛

南無寶輪佛

南無無量寶華明佛

南無淨覺佛

南無寶蓮華佛

南無須彌步佛

南無一切眾寶普集佛

南無法輪眾寶普集豐盈佛

南無圍繞特尊德淨佛

南無樹王豐長佛

南無日光佛

南無無垢光佛

又復敬禮過去無數劫諸佛大師海德如來。

敬禮無量無邊盡虛空界無生法身菩薩。

敬禮無量無邊盡虛空界無漏色身菩薩。

敬禮無量無邊盡虛空界發心菩薩。

敬禮興正法馬鳴大師菩薩。

敬禮興像法龍樹大師菩薩。

敬禮十方盡虛空界無邊身菩薩。

敬禮十方盡虛空界救苦觀世音菩薩。

We respectfully pay homage to countless Buddhas since immemorial kalpas.

We respectfully pay homage to countless Dharmakayas of non-arising Bodhisattvas in the boundless realms of empty space. We respectfully pay homage to countless undefiled form-bodies of Bodhisattvas in the boundless realms of empty space. We respectfully pay homage to countless Bodhisattvas who bring forth the bodhi mind in the boundless realms of empty space. We respectfully pay homage to Venerable Bodhisattva Asvaghosa who propagated the true Dharma during the true Dharma Age. We respectfully pay homage to Venerable Bodhisattva Nagarjuna who propagated the true Dharma during the Dharma Semblance Age. We respectfully pay homage to the bodhisattvas with boundless bodies in the boundless realms of empty space. We respectfully we pay homage to Bodhisattva Avalokitesvara who relieves suffering everywhere in the boundless realms of empty space.

讚佛咒願

Buddha Praise and Vows

大聖世尊, 巍巍堂堂. 神智妙達, 眾聖中王. 形遍六道, 體散十方. 頂肉髻相, 頂出日光. 面如滿月, 妙色金莊. 儀容挺特, 行止安庠, 威震大千, 群魔驚惶. 三達洞照, 眾邪潛^(cian)藏. 見惡必救, 濟苦為糧. 度生死岸, 為行舟航.

Great Saint and World Honored One with dignified appearance—and wonderfully penetrating spiritual wisdom ; he is the king of all saints, manifesting himself in all six existences and in the ten directions. The usnisa on top of his head emits rays like the sun ; his face is like the full moon. With the wonderful skin color of gold and distinctive features, he moves peacefully and serenely. His powerful influence shakes all the worlds and terrifies all demonic beings. His three penetrating wisdoms illuminate the world. All evils are obscured and extinguished. He rescues even the evil ones and he thrives on relieving sufferings. He is the raft that ferries sentient beings across the sea of birth and death.

故號：如來。應供。正遍知。明行足。善逝。世間解。無上士。調御丈夫。天人師。佛。世尊。度人無量，拔生死苦。以此發心功德因緣，仰願當今皇帝陛下，皇太子殿下，諸王眷屬。從今日去，至于道場。亡身為法，如薩陀波崙。大悲滅罪，如虛空藏。能遠聽法，如瑠璃光。善解難法，如無垢藏。

Therefore, he is called Tathagata, Arhat, Perfect in Enlightenment, Perfect in Wisdom and Conduct, Well Gone, Knower of the Worlds, The Unsurpassed One, Supreme Trainer, Teacher of Gods and Men, The World Honored One. He has helped liberate countless people, and extricated them from the suffering of birth and death. With the merits from making this resolve, we pray that, starting today until we attain enlightenment, the current ruling emperor, the honorable princes, all regional kings and their families, would die for the sake of the Dharma just like Sadapralapa, that they would eradicate their offences through great compassion like Akasagarbha (storehouse of Empty-Space Bodhisattva) ; would go anywhere to listen to the Dharma just like Lapis Lazuli Radiance Bodhisattva ; could understand difficult teachings like Undefined-Store Bodhisattva.

又願（弟子眾等），所生父母，歷劫親緣。從今日去，至于道場。散形空界，如無邊身。具十功德，如高貴德王。聞法歡喜，猶如無畏。神力勇猛，如大勢至。

We also pray that, starting today until we attain enlightenment, our parents and relatives from past lives could appear and traverse in the empty space like the Boundless Body Bodhisattva ; would be replete with the ten virtues like the Honor Virtue King ; would rejoice over listening to the Dharma like the Fearless Bodhisattva ; would have great spiritual strength and vigor like Bodhisattva Mahasthamaprapta .

又願我等和尚阿闍黎, 同學眷屬, 上中下座, 一切知識。從今日去, 至于道場。各得無畏, 如師子王。影響大化, 猶如寶積。聞聲濟苦, 如觀世音。善能諮問。如大迦葉。

We also pray that, starting today until we attain enlightenment, all monks, Acarya, fellow cultivators and their families, and all knowledgeable ones of upper, middle, and lower stages, would all acquire fearlessness like the Lion King, influence and transform (beings) like the Treasure-Accumulating Bodhisattva, would relieve sufferings of others upon hearing their cry for help like Guan-Yin Bodhisattva, and could be consulted for the Dharma like Mahakashyapa Bodhisattva.

又願我等, 出家在俗, 信施檀越, 善惡知識, 各及眷屬。從今日去, 至于道場。解諸危厄, 猶如救脫。相貌端嚴, 猶如文殊。能捨業障, 如棄陰蓋。設最後供, 等於純陀。

We also pray that, starting today until we attain enlightenment, the monastics, lay disciples, both virtuous and evil knowledgeable ones and their families, would help others who are in danger or despair like the Rescue-and-Relieve Bodhisattva ; would have dignified appearance like Manjushri Bodhisattva ; could eradicate karmic offenses like the Abandon-Defilement Bodhisattva, and could offer the last offering to the Buddha like Bodhisattva Cunda.

又願諸天諸仙, 護世四王。聰明正直, 天地虛空, 主善罰惡, 守護持咒 五方龍王, 龍神八部, 幽顯靈祇, 各及眷屬。

從今日去, 至于道場. 大慈普覆, 如阿逸多. 精進護法, 如不休息. 遠證讀誦, 猶如普賢, 為法焚身, 猶如藥王.

We also pray that, starting today until we attain enlightenment, all divine beings and immortals, the four Heavenly King Guardians, all the intelligent and upright ones in the heavens and the empty space who are in charge of rewards and punishments, and who guard and protect, the dragon kings in the five directions, the eight groups of gods and dragons, all spirits everywhere, and all their families, will have compassion for all like Maitreya Bodhisattva ; will practice and guard the Buddha Dharma with vigor like the Never-Resting Bodhisattva ; will bring forth the long-term mind, and practice deeply by studying and reciting just like Bodhisattva Samantabhadra, and will burn their body for the Dharma like Medicine King Bodhisattva.

又願十方一切怨親, 及非怨親, 四生六道, 一切眾生, 各及眷屬. 從今日去, 至于道場. 心無愛染, 如離意女. 微妙巧說, 如勝鬘夫人. 能行精進, 如釋迦文. 所有善願, 等無量壽. 所有威神, 如諸天王, 不可思議, 如維摩詰. 一切功德各成就, 無量佛土悉莊嚴.

We also pray that, starting today until we attain enlightenment, all our relatives, enemies, non-relatives, non-enemies, all existences of the four forms of birth and in the six existences, all sentient beings and their relatives in the ten directions, will not have attachments and defilement in their minds like the maiden Li-Yi, will have skills in eloquence like Madame Malyasri, will cultivate diligently with vigor like Shakyamuni Buddha, will make benevolent vows and resolves like Amitabha Buddha, will have spiritual power and strength like all the heavenly kings, and are inconceivable like Vimalakirti. All merits and virtues will be accomplished to adorn the infinite Buddha Lands.

仰願十方, 盡虛空界, 無量無邊諸佛, 諸大菩薩, 一切賢聖. 以慈悲心, 同加攝受. 救護拯接, 所願圓滿. 信心堅固, 德業日遠. 慈育四生, 等如一子. 令諸眾生, 得四無量心, 六波羅蜜. 十受脩禪, 三願廣被. 應念見佛, 皆如勝鬘. 一切行願, 畢竟成就. 等與如來, 俱登正覺.

We sincerely pray to the countless and boundless Buddhas, bodhisattvas, all saints and sages in the ten directions of the empty space to endow us with their compassion, and to rescue and protect us so that we may fulfill our vows. With strong faith, our virtuous conduct will increase every day. We pray that they will kindly nurture all existences of the four forms of birth as their own child and help all sentient beings attain the four immeasurable states of mind, cultivate the six paramitas, the ten receivers of meditation, and that the three vows will widely spread everywhere. We pray that all will be mindful to see the Buddha just like Madame Malyasri did. When all our vows and conduct are realized, we will have made the ultimate accomplishment, which is equivalent to Tathagata's enlightenment.

慈悲道場懺法卷第二

Compassionate Repentance Liturgy at the Place of Cultivation Scroll 2

讚

Praise

菩提心啟. 智慧重光. 想成念念遍諸方. 究竟絕商量. 五體投降. 回向眾中王.

Give rise to the Bodhi mind. Illuminate the intrinsic wisdom. Perfect the concentration and contemplation, each thought permeates all

directions. The absolute transcends the relativity. Making our vows and resolve. Praise to all the Buddhas. We prostrate and dedicate our merits to the king of all beings.

南無離垢地菩薩摩訶薩 (三稱)

Namo Bodhisattva Mahasattva of the Second Stage (Free from Defilements) (3 tiems)

出懺

Concluding Repentance

萬德莊嚴之妙體, 未離兜率, 已降皇宮 ; 百福相好之慈尊, 不起樹王, 而升忉利. 惟願覺王, 垂慈憐愍. 大哀曠濟, 拔滯溺之沉流. 法眼圓明, 鑒凡情之懇切. 上來奉為求懺 (弟子眾等) . 脩崇慈悲道場懺法. 今當第二卷, 功德將完.

The Buddha's wonderful body is perfect in all virtues. Before he left the Tusita Heaven, he descended into the Imperial Palace. With hundreds of blessings, compassionate features and wonderful characteristics, he ascends to the the Trayastrimsas Heaven without arising from being the Tree King. We hope that the King of Enlightenment will have compassion on us. May he have mercy on us and save all those who are drowning (from their sins) . With his bright and perfect Dharma eye, he sees the earnest desires of the ordinary people. We now seek this compassionate repentance at the place of cultivation and have completed scroll two.

壇內清眾，出懺入懺行道旋遶；燒香散花諷經持咒。然將二卷之功勳，作此二時之回向。一真之內，佛馱達摩僧伽。三界之中，天仙地祇水府。咸生歡喜之心，鑒此投誠之志。興一子之悲哀，滿二嚴之福慧。出生功德，奉為求懺（弟子眾等），洗空三業，增長二嚴。

The pure assembly circumambulates the Buddha's image, burning incense, scattering flowers, reciting the sutra and mantras. We dedicate the merits from reciting this second volume. In the one world of true reality, there are the Buddha, Dharma, and Sangha. In the three realms, there are devas, the earth spirits, and the water gods. The joyous mind of all people is the same as their sincere resolve. The sorrow of one son perfects the wisdom and blessings of the father/Buddha. Through the merits of offering food, we hope to make sincere repentance, cleanse the three karmas (body, speech, and mind), and increase both blessings and wisdom.

伏願：事障理障以消融，人空法空而清淨；顛倒二心不住，定慧二種莊嚴；入不二之法門，證真常之妙理；普沾恩有，法界冤親；獲人法之兩空，得無生之二忍；二慧圓明，二行圓滿；優游於法海慈航，常樂於薩婆若果。雖則依文懺悔，猶恐未盡虔誠；再勞清眾，同求懺悔。

We prostrate and plead that our obstructions in practice and principle will be eradicated and that we may be purified by understanding the empty nature of people and dharmas. May we not abide in the deluded mind, and perfect our samadhi and wisdom. May we enter the door of the One Vehicle and attain the true and wonderful principle. May we benefit all our benefactors, all our friends

and enemies in the Dharma realm. May we understand the empty nature of people and dharmas, and attain the tolerance of non-birth of dharmas. May we perfect our wisdom and conduct, traverse freely on the ship of compassion in the Dharma sea, and always enjoy the fruit of the Buddha's perfect knowledge. Although we have recited the repentance liturgy, we fear that our devotion and sincerity are not sufficient. We therefore ask the pure assembly to join us in making this repentance.

讚

Praise

梁皇懺. 二卷功德力. 願滅 (信人) / (亡者) 二語罪.
親証菩薩離垢地. 懺文舉處罪花飛. 解了冤. 懺了罪.
(消災增福慧) / (脫苦生忉利) . 龍華三會願相逢. 彌
勒佛前親受記.

May the merits of this repentance cleanse the two speech karmas of the cultivators and the deceased. May we personally attain the second stage (free from defilements) of the bodhisattva. Where the repentance liturgy is recited, all sins will be eradicated . May we resolve all enmities. We have made repentance for our sins. Calamities will be extinguished and blessings will increase. We will be free from suffering and be reborn in the Trayastrimsas Heaven. We will meet at Maitreya's Triple Dharma Assemblies, and personally obtain Maitreya Buddha's prediction (for us to attain buddhahood) .

南無龍華會菩薩摩訶薩 (三稱)

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

舉讚

Praise

梁皇懺. 二卷已全周. 回向四恩并三有. 拜懺 (弟子眾等) 增福壽. (願將法水洗愆尤) / (惟願亡靈往西遊). 離垢地菩薩惟願哀納受.

We have now finished reciting the second volume of the Liang Huang Repentance Liturgy. We dedicate our merits to our four benefactors and all those in the three existences. May all obtain longevity and blessings. May the Dharma waters cleanse our offences. May all the deceased enter the Pure Land. May the Bodhisattva of the Second Stage (Free from the Defiled Land) compassionately receive us.

南無登雲路菩薩摩訶薩 (三稱)

Namo Bodhisattva Mahatsattva Ascending the Cloud Road.

(3 times)

慈悲道場懺法卷第二

Compassionate Repentance Liturgy at the Place of Cultivation Scroll 2