

Emperor Liang's Jeweled Repentance
Scroll One and Two

金山御製梁皇寶懺

卷一至二

佛 尼 牟 迦 釋 師 本 無 南

Homage to Our Teacher, Sakyamuni Buddha



金山御製慈悲道場懺法（梁皇寶懺）

The Compassionate Place of Enlightenment Repentance (Emperor Liang's Jeweled Repentance)

發行者：美國奧瑞崗州波特蘭市觀音寺

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摩一十速普無印
訶切方注願邊經
般菩三無沉勝功回
若薩世量溺福德向
波摩一光諸皆殊偈
羅訶切佛衆回勝
蜜薩佛刹生向行

Transference of Merit

With the supreme merits from printing the sutras,
We transfer all of its limitless superior blessings,
We universally wish that all sentient beings drowning in the mire,
Will quickly arrive at the land of the Buddha of limitless light.
To all Buddhas in the ten directions and the three periods of time,
And to all Bodhisattvas and Mahasattvas.
Mahaprajnaparamita! (The great perfection of wisdom)

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韋馱菩薩圖畫：陳士侯
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編者：魏民安

Published by: Kwan Yin Temple of Oregon
16525 Northeast Glisan St.
Portland, OR 97230
Tel: (503) 253-3752 Fax: (503) 258-1065
Email: kwanyin_PDX@yahoo.com

自諸
淨惡
其莫
意作
是衆
諸善
佛奉
教行

To do no evil,
To cultivate all virtues,
And to purify one's mind.
This is the teaching of all Buddhas.

-Dhammapada 183

Sakyamuni Buddha Artwork courtesy: Venerable Yi Lin
Skanda Bodhisattva Artwork courtesy: Shihou Chen
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戒定真香 The Incense of the Threefold Training

jiè dìng zhēn xiāng fén qǐ chōng tiān shàng zhòng děng qián chéng ruò zài jīn lú
戒定真香。焚起衝天上。衆等虔誠。爇在金爐
fàng qǐng kè yīn yūn jí biàn mǎn shí fāng xī rì yē shū miǎn nán xiāo zāi zhàng
放。頃刻氤氳。即遍滿十方。昔日耶輸免難消災障。

The incense of precepts, concentration, and truth burn and rise to the heavens. We, the devout assembly, offer it upon a golden censer. Instantaneously, it diffuses and spreads throughout the ten directions. In the past, Yasodhara averted calamities and avoided disasters.

ná mó xiāng yún gài pú sà mó hē sà
南無香雲蓋菩薩摩訶薩 (三遍)

Homage to the Incense Cloud Canopy Bodhisattvas and Mahasattvas (3 times)

gōng wén liáng huáng qǐ jiàn mí lè tí míng zhì gōng jí huā zàng zhī
恭聞。梁皇啟建。彌勒題名。誌公集華藏之
xuán wén qún jīng lù zhū fó zhī shèng hào dà jí shā mén hóng xuān chàn
玄文。群經錄諸佛之聖號。大集沙門。宏宣懺
fǎ chàn wén gǎn mèng yú liáng cháo ruì qì tēng huī yú wǔ dì yóu shì
法。懺文感夢於梁朝。瑞氣騰輝於武帝。由是
gēng gēng jīn guāng bù mèi jiǎo jiǎo bǎo yàn fēn fāng yù yù xiāng yān xūn
耿耿金光不昧。皎皎寶燄芬芳。郁郁香烟薰
nèi quē zhòng zhòng huā ruǐ yào wáng gōng qīng xiāo yún lǐ tiān rén xiàn
內闕。重重花蕊耀王宮。青霄雲裡。天人現
bào tǐ zhī duān yán bái yù jiē qián qī shì tuō mǎng shēn zhī kǔ nán yǐ
報體之端嚴。白玉階前。郝氏脫蟒身之苦難。以
cǐ xiao zāi zāi xiao jí zhì yīn cí miè zuì zuì miè fú shēng zhēn jiù bìng
此消災。災消吉至。因茲滅罪。罪滅福生。真救病
zhī liáng yào nǎi pò àn zhī míng dēng ēn zhān jiǔ yǒu dé bèi sì shēng
之良藥。乃破暗之明燈。恩沾九有。德被四生。
chàn zhī gōng dé zàn mò néng qióng cí zhě chàn wén zhào qǐ yǎng kòu pǔ
懺之功德讚莫能窮。茲者懺文肇啟。仰叩普
xián hàng wáng yùn xiǎng xiāng huā gòng yǎng shí fāng tiáo yù yù yán qīng
賢行王。運想香花。供養十方調御。欲嚴清
jìng zhī chàn tán xiān sòng mì mì zhī zhāng jù yào qí shàn guǒ yǐ zhōu
淨之懺壇。先誦秘密之章句。要祈善果以周
lóng bì shǐ zuì huā ér diào xiè yǎng kòu hóng cí dà zhāng líng yīng
隆。必使罪花而凋謝。仰叩洪慈。大彰靈應。

We heard that this text was created by Emperor Liang, named by Maitreya Buddha, and compiled by Chan Master Bao Zhi. It includes sutras, records, and Buddha names. The repentance service was made popular by Sramanas. The repentance was created because of a dream during the height of the Liang Dynasty. From the bright golden lights, fragrant white treasured flames, elegant smoke pervading the imperial city, and every kind of flower in the brilliant palace. From the heavenly clouds, gods appeared in their majesty. Before the white jade steps of the palace, Qi Shi, the emperor's wife, escaped the suffering of a serpent's body. This repentance can avoid disasters, increase fortune, eradicate sins, and create auspiciousness. It is the true cure for illness, the light that dispels darkness. The benevolence of this repentance soaks the Triple Realm and its virtues cover the four forms, the merits from this repentance are inexhaustible. And so, the repentance was born. Bowing to Samantabhadra, the king of conduct, we wish that our offerings of incense and flowers reach all Buddhas in the ten directions, purifying our repentance platform. First we will recite the secret verses, wishing that good deeds will fruition, and the flowers of bad deeds wither. Bowing to great compassion, we wish for a great manifestation of auspicious replies.

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

Homage to Samantabhadraraja Bodhisattva Mahasattva (3 times)

yǒu yī pú sà
有一菩薩

shēn bái yù sè
身白玉色

yǐ wéi xiàng guāng
以為項光

qí jīn guāng duān
其金光端

yǐ wéi juàn shǔ
以為眷屬

zhì xíng zhě qián
至行者前

zhū chí yù nǚ
諸池玉女

zàn tàn dà chéng
讚歎大乘

huān xǐ jìng lǐ
歡喜敬禮

biàn lǐ shí fāng
遍禮十方

jí shì jiā móu ní
及釋迦牟尼

jié jiā fū zuò
結跏趺坐

wǔ shí zhǒng guāng
五十種光

shēn zhū máo kǒng
身諸毛孔

wú liàng huà fó
無量化佛

ān xiáng xú bù
安祥徐步

qí xiàng kāi kǒu
其象開口

gǔ yuè xián gē
鼓樂絃歌

yī shí zhī dào
一實之道

fù gèng dú sòng
復更讀誦

wú liàng huà fó
無量化佛

bìng lǐ pǔ xián
並禮普賢

míng yuē pǔ xián
名曰普賢

wǔ shí zhǒng sè
五十種色

liú chū jīn guāng
流出金光

zhū huà pú sà
諸化菩薩

yǔ dà bǎo huā
雨大寶花

yú xiàng yá shàng
於象牙上

qí shēng wēi miào
其聲微妙

xíng zhě jiàn yǐ
行者見已

shèn shēn jīng diǎn
甚深經典

lǐ duō bǎo fó tǎ
禮多寶佛塔

zhū dà pú sà
諸大菩薩

梁皇寶懺

fā shì shì yuàn
發 是 誓 願

ruò wǒ sù fú
若 我 宿 福

yīng jiàn pǔ xián
應 見 普 賢

yuàn zūn zhě biàn jí
願 尊 者 遍 吉

shì wǒ sè shēn
示 我 色 身。

A Bodhisattva with the name of Samantabhadra sits in full lotus. His body is as white as jade. Fifty lights and fifty hues radiate from his neck. The pores on his body release a golden light. The rays of golden light manifest as myriads of Buddhas, each with a retinue of Bodhisattvas. Moving majestically and peacefully, the sky rains large jeweled flowers upon the procession. The elephant opens its mouth, revealing jade maidens in heavenly pools on its tusks. They play drums and music, praising the Mahayana, the Path to One Duality. Cultivators see him and happily bow in reverence, earnestly reciting the profound sutras. Bowing to the Buddhas of the ten directions, Prabhutaratna Buddha's stupa, Sakyamuni Buddha, Samantabhadra Bodhisattva, and all great Bodhisattvas, making this vow: "If my past karma enables me to see Samantabhadra, may the Venerated One show his form to me."

ná mó pǔ xián pú sà
南 無 普 賢 菩 薩 (十遍)

Homage to Samantabhadra Bodhisattva (10 times)

Master only:

yí qiè gōng jìng
一 切 恭 敬

All be respectful and reverent!

Master only, join in after "yī xīn":

yī xīn dǐng lǐ shí fāng fǎ jiè cháng zhù fó
一 心 頂 禮 十 方 法 界 常 住 佛

We wholeheartedly bow to the everlasting Buddhas of the ten directions.

yī xīn dǐng lǐ shí fāng fǎ jiè cháng zhù fǎ
一 心 頂 禮 十 方 法 界 常 住 法

We wholeheartedly bow to the everlasting Dharmas of the ten directions.

yī xīn dǐng lǐ shí fāng fǎ jiè cháng zhù sēng
一 心 頂 禮 十 方 法 界 常 住 僧

We wholeheartedly bow to the everlasting Sanghas of the ten directions.

Master only:

shì zhū zhòng děng gè gè hú guì yán chí xiāng huā rú fǎ gòng yǎng
是 諸 衆 等。各 各 胡 跪。嚴 持 香 花。如 法 供 養。

shí fāng fǎ jiè sān bǎo
十 方 法 界 三 寶。

Members of the assembly, kneel down and solemnly present incense and flowers to the Triple Gem in ten directions, in accordance with the Dharma.

yuàn cǐ xiāng huā biàn shí fāng
願此香花遍十方

zhū tiān yīn yuè tiān bǎo xiāng
諸天音樂天寶香

bù kě sī yì miào fǎ chén
不可思議妙法塵

yī yī chén chū yí qiè fǎ
一一塵出一切法

biàn zhì shí fāng sān bǎo qián
遍至十方三寶前

xī yǒu wǒ shēn xiū gòng yǎng
悉有我身修供養

bǐ bǐ wú zá wú zhàng ài
彼彼無雜無障礙

pǔ xūn fǎ jiè zhū zhòng shēng
普熏法界諸衆生

tóng rù wú shēng zhèng fó zhì
同入無生證佛智

yǐ wéi wēi miào guāng míng tái
以為微妙光明臺

zhū tiān yáo shàn tiān bǎo yī
諸天餚膳天寶衣

yī yī chén chū yí qiè chén
一一塵出一切塵

xuán zhuǎn wú ài hù zhuāng yán
旋轉無礙互莊嚴

shí fāng fǎ jiè sān bǎo qián
十方法界三寶前

yī yī jiē xī biàn fǎ jiè
一一皆悉遍法界

jìn wèi lái jì zuò fó shì
盡未來際作佛事

méng xūn jiē fā pú tí xīn
蒙熏皆發菩提心

May the incense and flowers pervade the ten directions, turning into a wondrous platform of light. May it manifest into heavenly music, jewels, incense, food, and jeweled robes. May each inconceivable Dharma offering multiply into other offerings as numerous as dust, each dust turning into all Dharmas. Spiraling without hindrance, each one adorns the others. May they reach the presence of the Triple Gem of ten directions. Before the Triple Gem of ten directions in the Dharmadhatu, my body appears to make these offerings. Each body instantly manifests throughout the Dharmadhatu. Without hindrance or obstruction, we carry out the Buddha's work until the end of infinite time. May all beings receive this fragrance, putting forth the Bodhi resolve and entering the wisdom of the Buddhas.

yuàn cǐ xiāng huā yún
願此香花雲

zūn fǎ zhū pú sà
尊法諸菩薩

yǐ qǐ guāng míng tái
以起光明臺

shòu yòng zuò fó shì
受用作佛事

róng yán shèn qí miào
容顏甚奇妙

biàn mǎn shí fāng jiè
遍滿十方界

wú biān shēng wén zhòng
無邊聲聞衆

guō yú wú biān jiè
過於無邊界

pǔ xūn zhū zhòng shēng
普熏諸衆生

guāng míng zhào shí fāng
光明照十方

gòng yǎng yí qiè fó
供養一切佛

jí yí qiè tiān xiān
及一切天仙

wú biān fó tǔ zhōng
無邊佛土中

jiē fā pú tí xīn
皆發菩提心

wǒ shì céng gòng yǎng
我適曾供養

梁皇寶懺

jīn fù huán qīn jìn shèng zhǔ tiān zhōng wáng jiā líng pín qié shēng
今復還親近 聖主天中王 迦陵頻伽聲
āi mǐn zhòng shēng zhě wǒ děng jīn jìng lǐ
哀愍衆生者 我等今敬禮

May this cloud of incense and flowers pervade the ten directions as an offering to all Buddhas, all Dharma and Bodhisattvas. To the boundless assembly of Sravakas, and all heavenly spirits. From this cloud, a platform of light is formed, shining throughout boundless worlds. Throughout boundless Buddha Worlds, it is used for the Buddha's work. The fragrance diffuses to all sentient beings, so they can all make the Bodhi resolve. An exquisite countenance radiates light throughout the ten directions. We have made such offerings before, now once again, we approach and bow reverently to the Divine Lord, king of all gods. With the sound of a Kalavinka bird, he pities and accepts all sentient beings. We will now reverently bow to him.

ná mó bǎo tán huā pú sà mó hē sà
南無寶曇花菩薩摩訶薩 (三遍)

Homage to the Jeweled Udumbara Blossom Bodhisattva Mahasattva (3 times)

第一卷入懺文

gōng wén
恭聞

yī tī huà shēn pǔ yīng shí fāng guó tǔ yī yīn shuō fǎ shēng wén sān
一體化身。普應十方國土。一音說法。聲聞三
jiè rén tiān yí qiè wú ài rén jiē cóng yī dào yī mén ér chū shēng
界人天。一切無礙人。皆從一道一門。而出生
sǐ hǎi yī chéng yuán dùn jiào jiē yīn yī xiāng yī wèi ér zhèng niè
死海。一乘圓頓教。皆因一相一味。而證涅槃
pán shān suí jī sì yuè yìng qiān jiāng yīng wù rú chūn huí dà dì biàn
槃山。隨機似月映千江。應物如春回大地。遍
yuán fǎ jiè pǔ zuò dào chǎng xī dào yǎn yǐ zhèng zhī jiàn fán qíng zhī
緣法界。普坐道場。希道眼以證知。鑒凡情之
wēi kǔn fèng wéi jīn chén qiú chàn zhòng děng qǐ jiàn cí bēi dào chǎng
微困。奉為今辰求懺衆等。啟建慈悲道場
chàn fǎ cí dāng dì yī juǎn rù tán yuán qǐ wǒ zhū zhòng děng duān
懺法。茲當第一卷。入壇緣起。我諸衆等。端
kè yī xīn sù qīng sān yè yī kē yǎn fàn shāo xiāng sàn huā gòng
恪一心。肅清三業。依科演梵。燒香散花。供
yǎng shí fāng sān bǎo chēng chàng zhū fó hóng míng wǔ tī tóu dì yǐ
養十方三寶。稱唱諸佛洪名。五體投地以

guī yī fā lù chàn chú zhū yè zhàng qiè niàn zhòng děng zì cóng wú
 皈依。發露懺除諸業障。切念衆等。自從無
 shǐ yǐ lái zhì yú jīn rì yīn mí yī xìng lǐ mèi yī chéng yī yì zài
 始以來。至於今日。因迷一性。理昧一乘。一翳在
 yǎn shí kōng huā luàn zhuó yī ōu yú qǐ chǔ huàn hǎi bō fān yī zhēn
 眼時。空花亂墜。一漚於起處。幻海波翻。一真
 sān mèi guāi wéi yī diǎn wú míng zì zǒng yì hán sān dú yè zào wàn
 三昧乖違。一點無明恣縱。意含三毒。業造萬
 duān kāi chén láo bā wàn zhī mén qǐ fán nǎo bǎi qiān zhī zhàng dān
 端。開塵勞八萬之門。起煩惱百千之障。耽
 huāng yù jìng rú kuáng xiàng zhī wú gōu zhuī zhú wàng yuán sì fēi é
 荒欲境。如狂象之無鉤。追逐妄緣。似飛蛾
 ér fù huǒ zuì ruò qiū shān zhī jī yè rú cāng hǎi zhī shēn jì wēi shǎo
 而赴火。罪若丘山之積。業如滄海之深。既微少
 yú shàn gēn kǒng nán táo yú è guǒ jīn zé yī qín zài niàn quān gé yú
 於善根。恐難逃於惡果。今則依懃在念。悛革于
 xīn wài tuō shèng yuán nèi huái cán kuì jí cǐ xiàn qián qīng zhòng pī
 心。外托勝緣。內懷慚愧。集此現前清衆。披
 yuè chàn huǐ líng wén zhàng qiān fó zhī wēi guāng xǐ duō shēng zhī zuì
 閱懺悔靈文。仗千佛之威光。洗多生之罪
 gòu wǒ yuàn rú sī fó bì āi lián yǎng kòu hóng cí míng xūn jiā bèi
 垢。我願如斯。佛必哀憐。仰叩洪慈。冥薰加被。

One body transforms into many bodies, universally responding to the nations of ten directions. Speaking the Dharma with one voice, it is heard by humans and gods throughout the Three Realms of Existence. All unobstructed people are from the same path. They leave the sea of birth and death, following the teachings of the One Vehicle. They all follow the same path to reach Nirvana. Like a moon reflecting in a thousand rivers, like the spring returning to the land, they transform the Dharmadhatu. Every inch is their Bodhimandala, using their eyes as witnesses to their entry. Reflecting the microscopic sincerities of ordinary attachments, we perform this offering of The Compassionate Place of Enlightenment Repentance on the behalf of the assembly praying for repentance. We now read the first scroll's origination. We, the assembly, respectfully and wholeheartedly purify the three karmas. We perform heavenly music, burn incense, and scatter flowers as offerings to the Triple Gem. We sing and praise the Buddhas' names, bowing our bodies to the floor as a sign of taking refuge. We repent all past karma, wishing for the Buddhas to be mindful of us. From beginningless time until today, We have been confused about our nature. Not understanding the One Vehicle, there was a veil in front of our eyes. We were like empty flowers falling dismally, and ocean waves bubbling. After attaining the true Samadhi, the darkness vanishes instantly. Our intentions hold the three poisons, our actions commit ten thousand extremities, opening the door of eighty thousand defilements, giving rise to the hundreds of thousands of obstructions which lead to mental afflictions and lazily delaying practice because of attachments to the world. We are like trunkless mad elephants, like moths flying into a fire, chasing after false desires. The

梁皇寶懺

offenses are as great as a mountain, as deep as the ocean. With little merit, it is difficult to escape the retribution. Now, we thoughtfully reform our hearts, thanking good affinities. Inside, we are humble, collectively appearing in the pure assembly. We wish that while reading this repentance, thousands of Buddhas shine their sublime light, washing away offenses from countless past lives. May the Buddhas pity us as we bow to great compassion, their support manifesting as dark smoke.

Arise. The master will start chanting the first line. Then the congregation will chant the second line, alternating. Bow after completing your line.

tiān shàng tiān xià wú rú fó
天 上 天 下 無 如 佛

shí fāng shì jiè yì wú bǐ
十 方 世 界 亦 無 比

Above and below the heavens, throughout all the worlds of the ten directions, nothing can compare to the Buddha.

shì jiān suǒ yǒu wǒ jìn jiàn
世 間 所 有 我 盡 見

yí qiè wú yǒu rú fó zhě
一 切 無 有 如 佛 者

Out of everything I have seen in this world, there is nothing like the Buddha.

qǐ yùn cí bēi dào chǎng chàn fǎ
啟 運 慈 悲 道 場 懺 法

yī xīn guī mìng sān shì zhū fó
一 心 皈 命 三 世 諸 佛

We now start The Compassionate Place of Enlightenment Repentance, wholeheartedly bowing to the Buddhas of the Three Periods of Time.

ná mó guō qù pí pó shī fó
南 無 過 去 毘 婆 尸 佛

Homage to the past Vipasyin Buddha

ná mó shī qì fó
南 無 尸 棄 佛

Homage to Sikhi Buddha

ná mó pí shě fú fó
南 無 毘 舍 浮 佛

Homage to Vessabhu Buddha

ná mó jū liú sūn fó
南 無 拘 留 孫 佛

Homage to Krakucchandha Buddha

ná mó jū nà hán móu ní fó
南 無 拘 那 含 牟 尼 佛

Homage to Konagamana Buddha

ná mó jiā shè fó
南 無 迦 葉 佛

Homage to Kasyapa Buddha

ná mó běn shī shì jiā móu ní fó
南 無 本 師 釋 迦 牟 尼 佛

Homage to our teacher, Sakyamuni Buddha

ná mó dāng lái mí lè zūn fó
南 無 當 來 彌 勒 尊 佛

Homage to Maitreya, the next Buddha

ná mó liáng huáng huì shàng fó pú sà
南 無 梁 皇 會 上 佛 菩 薩 (三稱)

Homage to the Buddhas and Bodhisattvas at Emperor Liang's Assembly (3 times)

cí bēi dào chǎng chàn fǎ juǎn dì yī
慈悲道場懺法卷第一

The Compassionate Place of Enlightenment Repentance
Scroll One

lì cǐ cí bēi dào chǎng sì zì nǎi yīn mèng gǎn mí lè shì zūn jì
立此慈悲道場四字。乃因夢感。彌勒世尊。既
cí lóng jí shì bēi zhēn hòu jié yī shì tí míng fú gǎn yí yì
慈隆即世。悲臻後劫。依事題名。弗敢移易。
chéng cǐ niàn lì yù shǒu hù sān bǎo líng mó yīn bì cuī fú zì dà
承此念力。欲守護三寶。令魔隱蔽。摧伏自大
zēng shàng màn zhě wèi zhǒng shàn gēn zhě jīn dāng líng zhǒng yǐ
增上慢者。未種善根者。今當令種。已
zhǒng shàn gēn zhě jīn líng zēng zhǎng ruò jì yǒu suǒ dé zhù zhū jiàn
種善根者。今令增長。若計有所得。住諸見
zhě jiē xī líng fā shě lí zhī xīn yào xiǎo fǎ zhě líng bù yí dà fǎ
者。皆悉令發捨離之心。樂小法者。令不疑大法。
yào dà fǎ zhě líng shēng huān xǐ yòu cǐ cí bēi zhū shàn zhōng wáng
樂大法者。令生歡喜。又此慈悲諸善中王。
yí qiè zhòng shēng suǒ guī yī chǔ rú rì zhào zhòu rú yuè zhào yè
一切衆生。所歸依處。如日照晝。如月照夜。
wéi rén yǎn mù wéi rén dǎo shī wéi rén fù mǔ wéi rén xiōng dì tóng
為人眼目。為人導師。為人父母。為人兄弟。同
guī dào chǎng wéi zhēn zhī shì cí bēi zhī qīn zhòng yú xuè ròu shì
歸道場。為真知識。慈悲之親重於血肉。世
shì xiāng suí suī sǐ bù lí gù mù děng xīn biāo hào rú shàng
世相隨。雖死不離。故目等心。標號如上。

The naming of the Repentance of Compassion and Enlightenment Path was inspired by a dream. The world honored Maitreya Bodhisattva is known for his compassion during his worldly lives and over the countless eons afterwards. The naming of this passage commemorates this compassion. With this thought of compassion, we wish to guard the Triple Gem against evil obstructions and overcome our own arrogance and desire to only complement our superiors and disrespect our inferiors. For those who have never sown good seeds, we wish they do so today. For those who have sowed some good seeds, we wish they would continue to flourish. For those who have only cared about self-benefit, we wish they would start thinking about benefiting others. Those who practice the small vehicle (seeking only own salvation) should not have doubts about the path of great vehicle (seeking salvation for others as well). Let those who cultivate the path of great vehicle have contentment and joy. This compassion is the king of all good deeds, that all beings shall take refuge in, just as the sun that shines during the days and the

moon that light up the nights. Be the eyes, the teacher, the parents, and the brothers of all beings. All shall return to the path, seeking for the truth, having compassion for others that is greater than the one we have for our own relatives, that stays life after life even after death.

jīn rì dào chǎng yōu xiǎn dà zhòng lì cǐ chàn fǎ bìng fā dà xīn yǒu
今日道場。幽顯大眾。立此懺法。并發大心。有

shí èr dà yīn yuán hé děng shí èr yī zhě yuàn huà liù dào xīn wú xiàn
十二大因緣。何等十二。一者願化六道。心無限

jì èr zhě wéi bào cí ēn gōng wú xiàn jì sān zhě yuàn yǐ cǐ shàn lì
齊。二者為報慈恩。功無限齊。三者願以此善力。

líng zhū zhòng shēng shòu fó jìn jiè bù qǐ fàn xīn sì zhě yǐ cǐ shàn lì
令諸衆生。受佛禁戒。不起犯心。四者以此善力。

líng zhū zhòng shēng yú zhū zūn zhǎng bù qǐ màn xīn wǔ zhě yǐ cǐ shàn
令諸衆生。於諸尊長。不起慢心。五者以此善

lì líng zhū zhòng shēng zài suǒ shēng chù bù qǐ huì xīn liù zhě yǐ cǐ
力。令諸衆生。在所生處。不起恚心。六者以此

shàn lì líng zhū zhòng shēng yú tā shēn sè bù qǐ jí xīn qī zhě yǐ
善力。令諸衆生。於他身色。不起嫉心。七者以

cǐ shàn lì líng zhū zhòng shēng yú nèi wài fǎ bù qǐ qiān xīn bā zhě
此善力。令諸衆生。於內外法。不起慳心。八者

yǐ cǐ shàn lì líng zhū zhòng shēng fán suǒ xiū fú bù wéi zì shēn xī
以此善力。令諸衆生。凡所修福。不為自身。悉

wéi yí qiè wú fù hù zhě jiǔ zhě yǐ cǐ shàn lì líng zhū zhòng shēng bù
為一切無覆護者。九者以此善力。令諸衆生。不

wéi zì shēn xíng sì shè fǎ shí zhě yǐ cǐ shàn lì líng zhū zhòng shēng
為自身。行四攝法。十者以此善力。令諸衆生。

jiàn yǒu gū dú yōu xì jí bìng qǐ jiù jì xīn líng dé ān lè shí yī zhě
見有孤獨幽繫疾病。起救濟心。令得安樂。十一者

yǐ cǐ shàn lì ruò yǒu zhòng shēng yīng zhé fú zhě ér zhé fú zhī yīng
以此善力。若有衆生。應折伏者。而折伏之。應

shè shòu zhě ér shè shòu zhī shí èr zhě yǐ cǐ shàn lì líng zhū zhòng
攝受者。而攝受之。十二者以此善力。令諸衆

shēng zài suǒ shēng chù héng zì yì niàn fā pú tí xīn líng pú tí xīn
生。在所生處。恒自憶念。發菩提心。令菩提心。

xiāng xù bù duàn yǎng yuàn yōu xiǎn fán shèng dà zhòng tóng jiā fù hù
相續不斷。仰願幽顯。凡聖大眾。同加覆護。

tóng jiā shè shòu líng zhòng děng suǒ huǐ qīng jìng suǒ yuàn chéng jiù děng
同加攝受。令衆等所悔清淨。所願成就。等
zhū fó xīn tóng zhū fó yuàn liù dào sì shēng jiē xī suí cóng mǎn pú
諸佛心。同諸佛願。六道四生。皆悉隨從。滿菩
tí yuàn
提願。

There are twelve great causes and conditions of why we are here in today's Dharma assembly, with both the living and the deceased, to repent and to bring forth the Bodhi mind. There are twelve great causes for why we are here today.

First is our vow to transform everyone within the six realms without exclusion.

Second is to repay our ancestors without limiting our gratitude to just match up what they have done for us.

Third is our hope that through the merits from our repentance transferred to all beings, all beings will uphold the Buddha's precepts to the extent of not even realizing the desire to offend others.

Fourth is our wish that through the merits from our repentance transferred to all beings, all beings will be respectful to the elders.

Fifth is our wish that through the merits from our repentance transferred to all beings, all being can accept where they are born to and not be hateful of their own destiny.

Sixth is our wish that through the merits from our repentance transferred to all beings, all beings will not feel jealousy of others' beauty.

Seventh is our wish that through the merits from our repentance transferred to all beings, all beings will not doubt the Buddhist teachings.

Eighth is our hope that through the merits from our repentance transferred to all beings, all beings will accumulate merits for all, including those who lack merit and protection, and not only for oneself.

Ninth is our hope that through the merits from our repentance transferred to all beings, all beings will practice the Dharma for all and not only for oneself.

Tenth is our wish that, through the merits from our repentance transferred to all beings, all beings will help the unfortunate ones such as orphans, abandoned elders, prisoners, and the ill.

Eleventh is our hope that through the merits from our repentance transferred to all beings, all beings will accept the teachings of Dharma including the stubborn and indifferent ones.

Twelfth is our wish that, through the merits from our repentance transferred to all beings, all beings will always remember to bring forth the Bodhi resolve no matter where they are.

We sincerely hope that all the living and dead ones and saints are protected; all will accept the Dharma, be purified through our repentance, and fulfill all our wishes; all have the mind equal to that of all

Buddhas; all have the vows like those made by all Buddhas. All beings of six realms and four forms, will follow and bring forth the Bodhi resolve.

guī yī sān bǎo dì yī
歸 依 三 寶 第 一

Chapter One: Taking Refuge in the Triple Gem

jīn rì dào chǎng tóng yè dà zhòng yí gè rén rén qǐ jué wù yì niàn shì
今 日 道 場 。 同 業 大 衆 。 宜 各 人 人 。 起 覺 悟 意 。 念 世
wú cháng xíng bù jiǔ zhù shǎo zhuàng bì shuāi wù shì róng zī zì chù wū
無 常 。 形 不 久 住 。 少 壯 必 衰 。 勿 恃 容 姿 。 自 處 污
hèng wàn wù wú cháng jiē dāng guī sǐ tiān shàng tiān xià shéi néng liú zhě
行 。 萬 物 無 常 。 皆 當 歸 死 。 天 上 天 下 。 誰 能 留 者 。
nián shǎo yán sè jī fū xiān shì qì xī xiāng jié shì fēi shēn bǎo rén
年 少 顏 色 。 肌 膚 鮮 澤 。 氣 息 香 潔 。 是 非 身 保 。 人
shēng huì hé bì guī mó miè shēng lǎo bìng sǐ zhì lái wú qī shéi dāng wéi
生 會 合 。 必 歸 磨 滅 。 生 老 病 死 。 至 來 無 期 。 誰 當 為
wǒ què chú zhī zhě zāi hài zú zhì bù kě dé tuō yí qiè guì jiàn yīn cǐ
我 。 卻 除 之 者 。 災 害 卒 至 。 不 可 得 脫 。 一 切 貴 賤 。 因 此
sǐ yǐ shēn tǐ pāng cháng chòu bù kě wén kōng ài xī zhī yú shì hé yì
死 已 。 身 體 降 脹 。 臭 不 可 聞 。 空 愛 惜 之 。 於 事 何 益 。
ruò fēi qín xíng shēng yè wú yóu chū lí zhòng děng zì wéi xíng tóng cháo
若 非 勤 行 勝 業 。 無 由 出 離 。 衆 等 。 自 惟 形 同 朝
lù mìng sù xī guāng shēng shì pín fá wú dé kě chēng zhì wú dà rén
露 。 命 速 西 光 。 生 世 貧 乏 。 無 德 可 稱 。 智 無 大 人
shén shèng zhī míng shì wú shèng rén dòng chè zhī zhào yán wú zhōng hé rén
神 聖 之 明 。 識 無 聖 人 洞 徹 之 照 。 言 無 忠 和 仁
shàn zhī měi xíng wú jìn tuì gāo xià zhī jiē miù lì sī zhì láo juàn rén zhě
善 之 美 。 行 無 進 退 高 下 之 節 。 謬 立 斯 志 。 勞 倦 仁 者 。
yǎng qū dà zhòng cán jù jiāo xīn jì fǎ xí yǒu qī zhuī liàn wú jí cóng
仰 屈 大 衆 。 慚 懼 交 心 。 既 法 席 有 期 。 追 戀 無 及 。 從
cǐ yī bié yuàn gè nǚ lì zhuān yì cháo xī qīn fèng gòng yǎng qín jiā jīng
此 一 別 。 願 各 努 力 專 意 。 朝 夕 親 奉 供 養 。 勤 加 精
jìn wéi shì wéi kuài yǎng yuàn dà zhòng gè bǐng qí xīn pī rěn rǔ kǎi rù
進 。 唯 是 為 快 。 仰 願 大 衆 。 各 秉 其 心 。 披 忍 辱 鎧 。 入
shēn fǎ mén jīn rì dào chǎng tóng yè dà zhòng yí gè yīn zhòng qǐ yǒng
深 法 門 。 今 日 道 場 。 同 業 大 衆 。 宜 各 慇 重 。 起 勇

měng xīn bù fàng yì xīn ān zhù xīn dà xīn shēng xīn dà cí bēi xīn yào
 猛心。不放逸心。安住心。大心。勝心。大慈悲心。樂
 shàn xīn huān xǐ xīn bào ēn xīn dù yí qiè xīn shǒu hù yí qiè xīn jiù hù
 善心。歡喜心。報恩心。度一切心。守護一切心。救護
 yí qiè xīn tóng pú sà xīn děng rú lái xīn yī xīn zhì yì wǔ tī tóu dì
 一切心。同菩薩心。等如來心。一心至意。五體投地。
 fèng wéi guó wáng dì zhǔ tǔ dì rén mín fù mǔ shī zhǎng shàng zhōng xià
 奉為國王帝主。土地人民。父母師長。上中下
 zuò shàn è zhī shì zhū tiān zhū xiān hù shì sì wáng zhǔ shàn fá è
 座。善惡知識。諸天諸仙。護世四王。主善罰惡。
 shǒu hù chí zhòu wǔ fāng lóng wáng lóng shén bā bù guǎng jí shí fāng wú
 守護持咒。五方龍王。龍神八部。廣及十方。無
 qióng wú jìn hán líng bào shì shuǐ lù kōng jiè yí qiè zhòng shēng
 窮無盡。含靈抱識。水陸空界。一切衆生。
 guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó
 歸依十方。盡虛空界。一切諸佛。
 guī yī shí fāng jìn xū kōng jiè yí qiè zūn fǎ
 歸依十方。盡虛空界。一切尊法。
 guī yī shí fāng jìn xū kōng jiè yí qiè xián shèng
 歸依十方。盡虛空界。一切賢聖。

In today's Dharma assembly, we, who have common karma, should contemplate on the impermanence of this world. All forms do not endure. The young and strong one will eventually be weakened. Do not take advantage of your physical beauty to commit evil actions. All worldly existence has the nature of impermanence. All will end. Above and below the sky, has there been anyone who has kept youth, appearance, shiny skin, and sweet breath forever? All social encounters of life eventually diminish. Birth, aging, sickness, and death can never be predicted. Nobody can substitute us when these events occur. When disaster strikes, there is no escape. Upon death, the bodies of both the noble and the humble will decay and inflate with the same foul unbearable smell. Thus, what is the point of excessive loving and caring of our physical bodies? If one does not cultivate diligently in creating supreme karma, there is no way out of this cycle of life and death. We should contemplate that our body is like the morning dew, with the life span of the sunset. From our past lives, we have not accumulated many virtues and merits. Our intelligence is not as high as that of the great people (the enlightened ones or Bodhisattvas), celestial beings or saints; and we do not have the illuminating insight of the saints. Our speech does not show our loyalty to help create harmony among people nor to spread praise. Our actions are not always proper in all circumstances. Yet we make great vows that we have no intentions of achieving, thus wasting the effort of those trying to help. For this, we sincerely regret and repent. The time for this Dharma banquet is limited. We must sincerely take this opportunity to repent. It will be futile to regret later. We hope after we adjourn that we will work hard with a focused mind, making offerings during both the morning and evening, and will continually increase our efforts and only be happy after having done so. We sincerely hope all will be patient and persistent, and will deeply enter into the Dharma door.

梁皇寶懺

In today's Dharma assembly, we, who have common karma, should bring forth the mind of perseverance, the mind without laziness, the mind of concentration, the bodhi mind, the mind of achieving, the mind of great compassion, the mind of rejoicing over others' good deed, the mind of contentment and happiness, the mind of repaying, the resolve to cross over all beings, the mind to protect all, the mind equivalent to those of Bodhisattvas, and the mind equivalent to Buddha's mind. Single-minded with ultimate determination, by prostrating with our body to the ground and on behalf of all kings and rulers, all citizens, parents, teachers and elders, the virtuous and evil advisors, the celestial beings, the Four World-Protecting Kings, those in charge of giving rewards and punishments, the dragon kings of five directions, the eight divisions of gods and dragons, and sentient beings in the ten directions with soul and consciousness, including the ones in the air, on the earth and in the water, we:

Take refuge in the Buddhas all around in ten directions;

Take refuge in the Dharma all around in ten directions;

Take refuge in all Sangha all around in ten directions.

jīn rì dào chǎng tóng yè dà zhòng hé gù yīng xū guī yī sān bǎo zhū fó
今日道場。同業大眾。何故應須歸依三寶。諸佛

pú sà yǒu wú xiàn jì dà bēi dù tuō shì jiān yǒu wú xiàn jì dà cí ān
菩薩。有無限齊大悲。度脫世間。有無限齊大慈。安

wèi shì jiān niàn yī qiè zhòng shēng yóu rú yī zǐ dà cí dà bēi cháng
慰世間。念一切眾生。猶如一子。大慈大悲。常

wú xiè juàn héng zuò shàn shì lì yì yī qiè shì miè zhòng shēng sān dú
無懈怠。恒作善事。利益一切。誓滅眾生。三毒

zhī huǒ jiào huà líng dé ā nòu duō luó sān miǎo sān pú tí zhòng shēng bù
之火。教化令得阿耨多羅三藐三菩提。眾生不

dé fó shì bù qǔ zhèng jué yǐ shì yī gù yīng xū guī yī yòu fù zhū fó
得佛。誓不取正覺。以是義故。應須歸依。又復諸佛。

cí niàn zhòng shēng guō yú fù mǔ jīng yán fù mǔ niàn ér cí zhǐ yī shì
慈念眾生。過於父母。經言。父母念兒。慈止一世。

fó niàn zhòng shēng cí xīn wú jìn yòu fù mǔ jiàn zǐ bèi ēn wéi yí xīn
佛念眾生。慈心無盡。又父母見子。背恩違義。心

shēng huì hèn cí xīn bó shǎo zhū fó pú sà cí xīn bù ěr jiàn cǐ zhòng
生恚恨。慈心薄少。諸佛菩薩。慈心不爾。見此衆

shēng bēi xīn yì zhòng nǎi zhì rù yú wú jiān dì yù dà huǒ lún zhōng dài
生。悲心益重。乃至入於無間地獄。大火輪中。代

zhū zhòng shēng shòu wú liàng kǔ shì zhī zhū fó zhū dà pú sà cí niàn
諸眾生。受無量苦。是知諸佛。諸大菩薩。慈念

zhòng shēng guō yú fù mǔ ér zhū zhòng shēng wú míng fù huì fán nǎo
眾生。過於父母。而諸眾生。無明覆慧。煩惱

fù xīn yú fó pú sà bù zhī guī xiàng shuō fǎ jiào huà yì bù xìn shòu
覆心。於佛菩薩。不知歸向。說法教化。亦不信受。

nǎi zhì cū yán qǐ yú fěi bàng wèi céng fā xīn niàn zhū fó ēn yǐ bù
 乃至麤言。起於誹謗。未曾發心。念諸佛恩。以不
 xìn gù duò zài dì yù è guǐ chù shēng zhū è dào zhōng biàn lì sān tú
 信故。墮在地獄。餓鬼畜生。諸惡道中。遍歷三途。
 shòu wú liàng kǔ zuì bì dé chū zàn shēng rén jiān zhū gēn bù jù yǐ zì
 受無量苦。罪畢得出。暫生人間。諸根不具。以自
 zhuāng yán wú chán dìng shuǐ wú zhì huì dāo rú shì děng zhàng yóu wú
 莊嚴。無禪定水。無智慧刀。如是等障。由無
 xìn xīn jīn rì dào chǎng tóng yè dà zhòng bù xìn zhī zuì zhòng zuì zhī
 信心。今日道場。同業大眾。不信之罪。衆罪之
 shàng néng líng xíng rén cháng bù jiàn fó xiāng yú jīn rì gè zì kāng kǎi
 上。能令行人。長不見佛。相與今日。各自慷慨。
 zhé yì cuò qíng shēng zēng shàng xīn qǐ cán kuì yì jī sāng qiú āi chàn
 折意挫情。生增上心。起慚愧意。稽顙求哀。懺
 huǐ wǎng zuì yè lèi jì jìn biǎo lǐ jù jìng rán hòu yùn xiǎng rù guī xìn
 悔往罪。業累既盡。表裏俱淨。然後運想。入歸信
 mén ruò bù qǐ rú shì xīn yùn rú shì yì zhí kǒng gé jué zhàng zhì nán
 門。若不起如是心。運如是意。直恐隔絕。障滯難
 tōng yī shī sī xiàng míng rán wú fǎn qǐ dé bù rén rén wǔ tī tóu dì rú
 通。一失斯向。冥然無返。豈得不人人五體投地。如
 dà shān bēng yī xīn guī xìn wú fù yí xiǎng zhòng děng jīn rì yǐ zhū fó
 大山崩。一心歸信。無復疑想。衆等今日以諸佛
 pú sà cí bēi xīn lì shǐ méng jué wù shēn shēng cán kuì yǐ zuò zhī zuì
 菩薩。慈悲心力。始蒙覺悟。深生慚愧。已作之罪。
 yuàn qǐ chú miè wèi zuò zhī zuì bù gǎn fù zào cóng jīn rì qù zhì yú
 願乞除滅。未作之罪。不敢復造。從今日去。至於
 pú tí qǐ jiān gù xìn bù fù tuì zhuǎn shě cǐ shēn mìng ruò shēng dì
 菩提。起堅固信。不復退轉。捨此身命。若生地
 yù dào ruò shēng è guǐ dào ruò shēng chù shēng dào ruò shēng rén dào
 獄道。若生餓鬼道。若生畜生道。若生人道。
 ruò shēng tiān dào yú sān jiè zhōng ruò shòu nán shēn ruò shòu nǚ shēn
 若生天道。於三界中。若受男身。若受女身。
 ruò shòu fēi nán fēi nǚ děng shēn ruò dà ruò xiǎo ruò shēng ruò jiàng shòu
 若受非男非女等身。若大若小。若昇若降。受
 zhū pò nǎo nán kān nán rěn shì bù yǐ kǔ gù tuì shī jīn rì xìn xīn níng
 諸迫惱。難堪難忍。誓不以苦故。退失今日信心。寧

梁皇寶懺

yú qiān jié wàn jié shòu zhǒng zhǒng kǔ shì bù yǐ kǔ gù tuì shī jīn rì
於千劫萬劫。受種種苦。誓不以苦故。退失今日
xìn xīn yǎng yuàn zhū fó dà dì pú sà tóng jiā jiù hù tóng jiā shè shòu
信心。仰願諸佛。大地菩薩。同加救護。同加攝受。
líng zhòng děng xìn xīn jiān gù děng zhū fó xīn tóng zhū fó yuàn zhòng mó
令衆等信心堅固。等諸佛心。同諸佛願。衆魔
wài dào suǒ bù néng huài xiāng yú zhì xīn děng yí tòng qiè wǔ tī tóu dì
外道。所不能壞。相與至心。等一痛切。五體投地。
guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó
歸依十方。盡虛空界。一切諸佛。
guī yī shí fāng jìn xū kōng jiè yí qiè zūn fǎ
歸依十方。盡虛空界。一切尊法。
guī yī shí fāng jìn xū kōng jiè yí qiè xián shèng
歸依十方。盡虛空界。一切賢聖。

Why should we, who have common karma in today's Dharma assembly, take refuge in the Triple Gem? All Buddhas and Bodhisattva have boundless compassion to liberate sentient beings in the world. They have boundless mercy comfort the world while thinking of all sentient beings. Their concerns for us are like those of parents for their children. They are never lax in their great compassion and sympathy. They continuously try to benefit us. They vowed to extinguish the fire arising from the three poisons from the world. They try to teach and transform us so we can obtain the ultimate enlightenment. They vowed that they would not enter the state of Buddhahood if any single being were not enlightened. Because of this, we should take refuge in them. Furthermore, the kindness of all Buddhas toward all beings exceeds that of parents. One Sutra says "the concerns that parents have for children stops at one life cycle, but the Buddha's kindness is boundless." Parents who see that their children are not appreciative of their efforts often give rise to hatred and lack of kindness. Such is not the kindness of Buddhas and Bodhisattvas. Buddhas would have compassion in such a situation; they would go to the hells and endure endless suffering in their childrens' place. Thus we know that the kindness of the Buddhas and Bodhisattvas exceed that of our parents. However, we allow ignorance to cover our wisdom and afflictions to cover our mind. We did not know where to take refuge. We did not believe when we heard Buddha's teachings. We even slandered, never made the resolve to help others, and never realized what Buddhas have done for us. Those who do not believe may fall into the hells, become hungry ghosts, or be born as animals. In these realms, they suffer until their offenses have been repaid; only then can they be born as humans again. Although they are humans, they may not possess all senses. They may lack the water of meditating concentration, or the sword of wisdom. These karmic obstructions are due to not believing.

In today's Dharma assembly, we, who have common karma, may have the delusion of disbelief. The severity of disbelief can result in never seeing the Buddha. We should give rise to the mind of wanting to be better, give rise to the thought of shame, and bow to repent all past karma. Once we repent for all past karma, both the exterior and interior of our body should be clean. Then we want to start contemplating. To enter the door of belief, we want to do it with perseverance and urgency. If not, we will be blocked and will not be able to get through. Once we are blocked, there is no entrance. So each one of us should prostrate with urgency, resembling a collapsing mountain, and a single thought of refuge, no longer bearing any doubtful thoughts. Today, relying on the compassion of all Buddhas and Bodhisattvas, we can begin to come to the realization and to feel shameful. For all the negative actions we have done, we hope all can be eradicated; for the ones that we haven't committed, we hope we will not commit. Beginning today, until we obtain the Bodhi, we resolve to possess this faith firmly; we resolve to not turn around to

retreat. After this life, we may be born into the realm of hell, hungry ghosts, animals, human beings, or heavens. If born into the three upper realms, we may be a man, woman, non-man, and non-woman, big or small, having to endure many obstructions and difficulties. Regardless of which realm we are born into, we vow that for thousands of kalpas, we will never lose our faith because of suffering. We sincerely hope that all Buddhas and Bodhisattvas everywhere will guard us against our loss of faith so that our faith will strengthen to be equivalent to that of Buddhas. We hope that demons and other teachings cannot destroy our faith. With ultimate sincerity and mind, with our body on the floor, we:

Take refuge in the Buddhas all around in ten directions;

Take refuge in the Dharma all around in ten directions;

Take refuge in all Sangha all around in ten directions.

jīn rì dào chǎng tóng yè dà zhòng shàn shè xīn tīng fū rén tiān huàn
 今日道場。同業大眾。善攝心聽。夫人天幻
 huò shì jiè xū jiǎ yóu qí huàn huò fēi zhēn zé wú shí guǒ xū jiǎ
 惑。世界虛假。由其幻惑非真。則無實果。虛假
 fú cuì zé qiān biàn wú qióng wú shí guǒ gù suǒ yǐ jiǔ zhì shēng sǐ
 浮脆。則遷變無窮。無實果故。所以久滯生死
 zhī liú qiān biàn gǎi gù suǒ yǐ cháng fàn ài kǔ zhī hǎi rú shì zhòng
 之流。遷變改故。所以長泛愛苦之海。如是眾
 shēng shèng suǒ bēi niàn gù bēi huā jīng yún pú sà chéng fó gè yǒu
 生。聖所悲念。故悲華經云。菩薩成佛。各有
 běn yuàn shì jiā bù xiàn cháng nián cù wéi duǎn shòu bēi cǐ zhòng
 本願。釋迦不現長年。促為短壽。悲此眾
 shēng biàn huà é qǐng cháng lún kǔ hǎi bù dé chū lí gù zài cǐ
 生。變化俄頃。長淪苦海。不得出離。故在此
 tǔ jiù zhū bì è jiào yǒu gāng qiáng kǔ qiē zhī yán bù shě yú kǔ
 土。救諸弊惡。教有剛強。苦切之言。不捨於苦。
 ér dù zhòng shēng wèi cháng bù yǐ shàn fǎ fāng biàn hóng jì yì zhī
 而度眾生。未嘗不以善法方便。弘濟益之
 xīn suǒ yǐ sān mèi jīng yán zhū fó xīn zhě shì dà cí bēi cí bēi suǒ
 心。所以三昧經言。諸佛心者。是大慈悲。慈悲所
 yuán yuán kǔ zhòng shēng ruò jiàn zhòng shēng shòu kǔ nǎo shí rú jiàn
 緣。緣苦眾生。若見眾生。受苦惱時。如箭
 rù xīn rú pò yǎn mù jiàn yǐ bēi qì xīn wú zàn ān yù bá qí kǔ
 入心。如破眼目。見已悲泣。心無暫安。欲拔其苦。
 líng dé ān lè yòu zhū fó děng zhì qí huà shì jūn zhì yú shì jiā
 令得安樂。又諸佛等智。其化是均。至於釋迦。
 piān chēng yǒng měng yǐ néng rěn kǔ dù tuō zhòng shēng dāng zhī běn
 偏稱勇猛。以能忍苦。度脫眾生。當知本

梁皇寶懺

shī cí ēn shí zhòng néng yú kǔ nǎo zhòng shēng zhī zhōng shuō zhǒng
師。慈恩實重。能於苦惱衆生之中。說種
zhǒng yǔ lì yì yí qiè wǒ děng jīn rì bù méng jiě tuō jìn bù wén
種語。利益一切。我等今日。不蒙解脫。進不聞
yī yīn zhī zhǐ tuì bù dǔ shuāng shù qián huī liáng yóu yè zhàng niàn
一音之旨。退不睹雙樹潛輝。良由業障。念
yú bēi gé xiāng yú jīn rì qǐ bēi liàn xīn yǐ bēi liàn rú lái gù
與悲隔。相與今日。起悲戀心。以悲戀如來故。
shàn xīn nóng hòu jì zài kǔ zhōng yì rú lái ēn wū yān ào nǎo cán
善心濃厚。既在苦中。憶如來恩。嗚咽懊惱。慚
yán gěng tòng děng yí tòng qiè wǔ tī tóu dì zhì xīn fèng wéi guó
顏哽慟。等一痛切。五體投地。至心奉為。國
wáng dì zhǔ tǔ dì rén mín fù mǔ shī zhǎng xìn shī tán yuè shàn è
王帝主。土地人民。父母師長。信施檀越。善惡
zhī shì zhū tiān zhū xiān cōng míng zhèng zhí tiān dì xū kōng hù shì
知識。諸天諸仙。聰明正直。天地虛空。護世
sì wáng zhǔ shàn fá è shǒu hù chí zhòu wǔ fāng lóng wáng lóng
四王。主善罰惡。守護持咒。五方龍王。龍
shén bā bù guǎng jí shí fāng wú qióng wú jìn yí qiè zhòng shēng
神八部。廣及十方。無窮無盡。一切衆生。

guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó
歸依十方。盡虛空界。一切諸佛。

guī yī shí fāng jìn xū kōng jiè yí qiè zūn fǎ
歸依十方。盡虛空界。一切尊法。

guī yī shí fāng jìn xū kōng jiè yí qiè xián shèng
歸依十方。盡虛空界。一切賢聖。

In today's Dharma assembly, we, who have common karma, are determined to be righteous and to listen with attentive mind. As human beings and heaven dwelling beings, our minds are deluded by the illusions. Because these illusions bear no fruition of truth, they change every moment. Because these illusions bear no fruit of truth, we stay stagnantly in the stream of birth and death. Because they are constantly changing, we are trapped in the sea of attachment and suffering. Therefore, the enlightened saints pity such beings.

The Compassionate Flower Sutra says, "All Bodhisattvas that obtain Buddhahood have unique vows." Sakyamuni Buddha did not appear as an elder who lived a long life. Rather, he lived a short life because he had compassion for all human beings that are faced with constant changes and are dwelled in the sea of suffering and can not find the way out. So he chose this land, trying to convert and transform us with anxious words. He never withdrew in the face of hardship when he tried to liberate all beings.

The Samadhi Sutra tells us that the mind of the Buddhas is full of great compassion. Because of compassion, they make connections with human beings. When they see that the human beings are suffering, it's like arrow shooting into their heart or their eyes we shattered. When they see anyone crying, their mind will not be at ease. They want to eradicate suffering and help us be at ease.

As for the wisdom of all Buddhas, they teach and transfer equally. Sakyakmuni Buddha was brave and diligent. He was able to endure pain to liberate us. Thus we know we owe our teacher a lot. Among the suffering beings, he spoke different languages to benefit all. Today, those of us who still have not been released, not only did we not get to listen to Buddha's teaching, but also we did not get to see the Buddha while he was alive. These were all because of our own karmic obstructions. Today, together, we are longing for Buddha. Our minds are pure. Although in agony, we are thinking about Buddha. We sob, regret, feel ashamed and deeply hurt inside. We prostrate, on behalf of kings and rulers, all citizens, parents, teachers and elders, the virtuous and evil advisors, the celestial beings, the Four World-Protecting Kings, the ones in charge of giving rewards and punishments, the dragon kings of five directions, the eight divisions of gods and dragons, and all sentient beings in the ten directions with soul and consciousness, including all existence living in the air, on the earth, in water:

To take refuge in the Buddhas all around in ten directions;

To take refuge in the Dharma all around in ten directions;

To take refuge in all Sangha all around in ten directions.

xiāng yú hú guì hé zhǎng xīn niàn kǒu yán zuò rú shì shuō
相與胡跪合掌。心念口言。作如是說。

zhū fó dà shèng zūn	jué fǎ wú bù jìn	tiān rén wú shàng shī
諸佛大聖尊	覺法無不盡	天人無上師

shì gù wéi guī yī	yí qiè fǎ cháng zhù	qīng jìng xiū duō luó
是故為歸依	一切法常住	清淨修多羅

néng chú shēn xīn bìng	shì gù wéi guī yī	dà dì zhū pú sà
能除身心病	是故為歸依	大地諸菩薩

wú zhù sì shā mén	néng jiù yí qiè kǔ	shì gù wéi guī yī
無著四沙門	能救一切苦	是故為歸依

sān bǎo hù shì jiān	wǒ jīn tóu miàn lǐ	liù dào zhū zhòng shēng
三寶護世間	我今頭面禮	六道諸衆生

jīn jìn wéi guī yī	cí bēi fù yí qiè	jiē líng dé ān lè
今盡為歸依	慈悲覆一切	皆令得安樂

āi mǐn zhòng shēng zhě	wǒ děng gòng guī yī
哀愍衆生者	我等共歸依

wǔ tī tóu dì	gè zì niàn yán	yǎng yuàn shí fāng	yí qiè sān bǎo	yǐ cí
五體投地	各自念言	仰願十方	一切三寶	以慈

bēi lì	běn yuàn lì	dà shén tōng lì	bù kě sī yì	lì wú liàng	zì zài
悲力	本願力	大神通力	不可思議	力無量	自在

lì dù tuō zhòng shēng lì fù hù zhòng shēng lì ān wèi zhòng shēng lì
力。度脫衆生力。覆護衆生力。安慰衆生力。
líng zhū zhòng shēng jiē xī jué wù zhī zhòng děng jīn rì wéi qí guī yī
令諸衆生。皆悉覺悟。知衆等今日。為其歸依
sān bǎo yǐ cǐ gōng dé lì líng zhū zhòng shēng gè dé suǒ yuàn ruò zài
三寶。以此功德力。令諸衆生。各得所願。若在
zhū tiān zhū xiān zhōng zhě líng jìn zhū lòu ruò zài ā xiū luó zhōng shě jiāo
諸天諸仙中者。令盡諸漏。若在阿修羅中。捨憍
màn xí ruò zài rén dào wú fù zhòng kǔ ruò zài dì yù è guǐ chù
慢習。若在人道。無復衆苦。若在地獄。餓鬼。畜
shēng dào zhě jí dé miǎn lí yòu fù jīn rì ruò wén sān bǎo míng jí
生道者。即得免離。又復今日。若聞三寶名。及
yú bù wén yǐ fó shén lì líng zhū zhòng shēng jìn dé jiě tuō jiū jìng
與不聞。以佛神力。令諸衆生。盡得解脫。究竟
chéng jiù wú shàng pú tí tóng zhū pú sà jù dēng zhèng jué
成就。無上菩提。同諸菩薩。俱登正覺。

Together on our knees with joined palms, reciting with our mouths as such:

All Buddhas and honored ones understand the Dharma completely;

They are the ultimate masters of all human beings and celestial beings, so we take refuge in them.

All Dharmas are permanently abiding and precepts purify us;

They cure the illness of our body and mind, so we take refuge in them.

All great Bodhisattvas and the four Sramanas without attachment;

Can rescue us from all suffering, so we take refuge in them.

The Triple Gem guard and protect the world, so we prostrate sincerely;

All beings in six realms, now are taking refuge.

His compassion will be extended to us all, so we can all be at ease.

To he who pities all beings, we take refuge together.

We recite this with utmost sincerity. We sincerely hope that the Triple Gem of ten directions with the power of compassion, great vow, spiritual penetration, and inconceivable power, will ease the pain of all beings and enable all beings to become enlightened. Today, we take refuge on behalf of them. With the power of this merit, we hope all sentient beings will fulfill their vows. If they are in heaven, we hope they exhaust their outflows. If they are among asuras, we hope that they shed their bad temperament. If they are among human beings, we hope that they will never have to suffer. If they are in the hells, among hungry ghosts, or animals, we hope they will be out of that life soon. Again, today, whether they have or have not heard the name of the Triple Gem, with the power of spiritual penetration of Buddhas, we hope all sentient beings will be relieved of their suffering and ultimately will obtain the supreme Bodhi and achieve the Buddhahood as all Buddhas have.

duàn yí dì èr
斷疑第二

Chapter Two: Removing Doubts

jīn rì dào chǎng tóng yè dà zhòng yī xīn dì tīng fū yīn guǒ yǐng xiǎng
 今日道場。同業大眾。一心諦聽。夫因果影響。
 gǎn yīng xiāng shēng bì rán zhī dào lǐ wú chà chuān ér zhū zhòng shēng
 感應相生。必然之道。理無差舛。而諸衆生。
 yè xíng bù chún shàn è dié yòng yǐ yè bù chún suǒ yǐ bào yǒu jīng cū
 業行不純。善惡迭用。以業不純。所以報有精麤。
 huò guì huò jiàn huò shàn huò è qí shì fēi yī cān chà wàn pǐn jì yǒu
 或貴或賤。或善或惡。其事匪一。參差萬品。既有
 cān chà bù liǎo běn xíng yǐ bù liǎo gù yí huò luàn qǐ huò yán jīng jìn
 參差。不了本行。以不了故。疑惑亂起。或言精進
 fèng jiè yīng dé cháng shēng ér jiàn duǎn mìng tú shā zhī rén yīng jiàn cù
 奉戒。應得長生。而見短命。屠殺之人。應見促
 líng ér fǎn yán shòu qīng lián zhī shì yīng zhāo fù zú ér jiàn pín kǔ tān
 齡。而反延壽。清廉之士。應招富足。而見貧苦。貪
 dào zhī rén yīng jiàn kùn zhī ér gèng fēng ráo rú cǐ yí huò rén shéi wú
 盜之人。應見困躓。而更豐饒。如此疑惑。人誰無
 niàn ér bù zhī wǎng yè zhí yīn suǒ zhì rú bō rě suǒ míng ruò yǒu dú
 念。而不知往業植因所致。如般若所明。若有讀
 sòng cǐ jīng wéi rén qīng jiàn zhě shì rén xiān shì zuì yè yīng duò è dào
 誦此經。為人輕賤者。是人先世罪業。應墮惡道。
 yǐ jīn shì rén qīng jiàn gù xiān shì zuì yè zé wéi xiāo miè ér zhū zhòng
 以今世人輕賤故。先世罪業。則為銷滅。而諸衆
 shēng suǒ yǐ bù néng shēn xìn jīng yǔ yǒu cǐ yí zhě jiē yóu wú míng huò
 生。所以不能深信經語。有此疑者。皆由無明惑
 gù wàng qǐ diān dǎo yòu bù xìn sān jiè nèi shì kǔ sān jiè wài shì lè měi
 故。妄起顛倒。又不信三界內是苦。三界外是樂。每
 rǎn shì jiān jiē yán shì lè ruò yán lè zhě hé yì yú zhōng fù shēng kǔ
 染世間。皆言是樂。若言樂者。何意於中。復生苦
 shòu yǐn shí guō dù biàn chéng jí zhěn qì xī chuǎn pò gǔ cháng xū
 受。飲食過度。便成疾疹。氣息喘迫。鼓脹痞
 tòng yòu zhì yī fú mí jiàn yōu láo hán dé chī xì zé ēn bó niàn qiǎn
 痛。又至衣服。彌見憂勞。寒得絺綌。則恩薄念淺。
 rè jiàn zhòng qiú zé kǔ nǎo yǐ shēn ruò yán shì lè hé yì shēng nǎo gù
 熱見重裘。則苦惱已深。若言是樂。何意生惱。故

zhī yǐn shí yī fú zhēn fēi shì lè yòu yán juàn shǔ yǐ wéi lè zhě zé yīng
知飲食衣服。真非是樂。又言眷屬以為樂者。則應
cháng xiāng huān yú gē xiào wú jí hé yì é ěr wú cháng shū yān ér shì
長相歡娛。歌笑無極。何意俄爾無常。倏焉而逝。
shì yǒu jīn wú xiàng zài jīn miè háo tiān kòu dì gān xīn cùn duàn yòu bù
適有今無。向在今滅。號天叩地。肝心寸斷。又不
néng zhī shēng suǒ cóng lái sǐ suǒ qù xiàng xián bēi xiāng sòng zhí zhì
能知。生所從來。死所趣向。銜悲相送。直至
qióng shān zhí shǒu cháng lí yī cí wàn jié zhū rú cǐ zhě qí kǔ wú
窮山。執手長離。一辭萬劫。諸如此者。其苦無
liàng zhòng shēng mí jiàn wèi qí shì lè chū shì lè yīn jiē yán shì kǔ
量。衆生迷見。謂其是樂。出世樂因。皆言是苦。
huò jiàn jìn dàn shū sè jiē shēn shí shí qù qí qīng ruǎn xí fèn sǎo yī
或見進噉蔬澀。節身時食。去其輕軟。習糞掃衣。
jiē yán shì děng qiáng zì kùn kǔ bù zhī cǐ yè shì jiě tuō dào huò jiàn
皆言是等。強自困苦。不知此業。是解脫道。或見
bù shī chí jiè rěn rǔ jīng jìn jīng xíng lǐ bài sòng xí zhī rén qiáo qín bù
布施持戒。忍辱精進。經行禮拜。誦習之人。翹勤不
xiè jiē yán shì kǔ bù zhī shì děng xiū chū shì xīn tuō yǒu jí bìng sǐ
懈。皆言是苦。不知是等。修出世心。脫有疾病。死
wáng zhī rì biàn qǐ yí xīn zhōng rì yì cǐ xīn xíng wú shí zàn zhǐ rén
亡之日。便起疑心。終日役此心形。無時暫止。人
zhī qì lì hé yǐ kān cǐ ruò bù qín láo qǐ dāng zhì kùn tú sāng shēn
之氣力。何以堪此。若不勤勞。豈當致困。徒喪身
mìng yú shì wú yì huò fù zì bǐng qí shuō lǐ shí rú zhī bù zhī tuī guǒ
命。於事無益。或復自秉其說。理實如之。不知推果
xún yīn wàng gōu cǐ huò ruò yù shàn zhī shì zé qí huò kě chú yù è
尋因。妄構此惑。若遇善知識。則其惑可除。遇惡
zhī shì zé qí yú gèng shèn yīn yí huò gù duò sān è dào zài è dào
知識則其愚更甚。因疑惑故。墮三惡道。在惡道
zhōng huǐ hé suǒ jí jīn rì dào chǎng tóng yè dà zhòng fán yǒu cǐ yí
中。悔何所及。今日道場。同業大眾。凡有此疑。
yīn yuán wú liàng qiě yí huò xí qì chū sān jiè wài shàng wèi néng jìn
因緣無量。且疑惑習氣。出三界外。尚未能盡。

kuàng zài jīn xíng yún hé dùn qù cǐ shēng bù duàn hòu shì fù zēng dà
 況 在 今 形。云 何 頓 去。此 生 不 斷。後 世 復 增。大
 zhòng xiāng yú fāng shè cháng tú zì xíng kǔ hèng dāng yī fó yǔ rú
 衆 相 與。方 涉 長 途。自 行 苦 行。當 依 佛 語。如
 jiào xiū xíng bù dé yí huò cí yú láo juàn zhū fó shèng rén suǒ yǐ dé
 教 修 行。不 得 疑 惑。辭 於 勞 倦。諸 佛 聖 人。所 以 得
 chū shēng sǐ dù yú bǐ àn zhě liáng yóu jī shàn zhī gōng gù dé wú ài
 出 生 死。度 於 彼 岸 者。良 由 積 善 之 功。故 得 無 礙。
 zì zài jiě tuō wǒ děng jīn rì wèi lí shēng sǐ yǐ zì kě bēi hé róng tān
 自 在 解 脫。我 等 今 日。未 離 生 死。已 自 可 悲。何 容 貪
 zhù cǐ è shì zhōng jīn zhě xìng dé sì dà wèi shuāi wǔ fú kāng shū yóu
 住。此 惡 世 中。今 者 幸 得 四 大 未 衰。五 福 康 愈。遊
 xíng dòng zhuǎn qù lái shì yì ér bù nǚ lì fù yù hé dài guō qù yī
 行 動 轉。去 來 適 意。而 不 努 力。復 欲 何 待。過 去 一
 shēng yǐ bù jiàn dì jīn shēng kōng zhì fù wú suǒ zhèng yú wèi lái shì
 生。已 不 見 諦。今 生 空 擲。復 無 所 證。於 未 來 世。
 yǐ hé jì dù fǔ yì lún xīn shí bēi qíng bào dà zhòng jīn rì wéi yīng
 以 何 濟 度。拊 臆 論 心。實 悲 情 抱。大 衆 今 日。唯 應
 quàn kè nǚ lì qín xiū bù dé fù yán qiě yí xiao xī shèng dào cháng
 勸 課。努 力 勤 修。不 得 復 言。且 宜 消 息。聖 道 長
 yuǎn yī cháo nán bàn rú shì yī cháo huán fù yī cháo hé shí dāng dé
 遠。一 朝 難 辦。如 是 一 朝。還 復 一 朝。何 時 當 得。
 suǒ zuò yǐ bàn jīn huò yīn sòng jīng zuò chán qín xíng kǔ hèng yǒu xiǎo jí
 所 作 已 辦。今 或 因 誦 經 坐 禪。勤 行 苦 行。有 小 疾
 bìng biàn yán sòng xí qín kǔ suǒ zhì ér bù zì zhī bù zuò cǐ xíng zǎo
 病。便 言。誦 習 勤 苦 所 致。而 不 自 知。不 作 此 行。早
 yīng zhōng wáng yīn cǐ xíng gù dé zhì jīn rì qiě sì dà zēng sǔn jí bìng
 應 終 亡。因 此 行 故。得 至 今 日。且 四 大 增 損。疾 病
 shì cháng nǎi zhì lǎo sǐ bù kě dé bì rén shēng shì jiān huì guī mó miè
 是 常。乃 至 老 死。不 可 得 避。人 生 世 間。會 歸 磨 滅。
 ruò yù dé dào dāng yī fó yǔ wéi ér dé zhě wú yǒu shì chù yī qiè
 若 欲 得 道。當 依 佛 語。違 而 得 者。無 有 是 處。一 切
 zhòng shēng wéi fó yǔ gù suǒ yǐ lún zhuǎn sān tú bèi yīng zhòng kǔ ruò
 衆 生。違 佛 語 故。所 以 輪 轉 三 途。備 嬰 衆 苦。若

rú fó yǔ dōu wú xiū xī qín yú zhū fǎ rú jiù tóu rán wù shǐ yī shēng
如佛語。都無休息。勤於諸法。如救頭然。勿使一生。
wú suǒ dé yě xiāng yú rén rén děng yí tòng qiè wǔ tī tóu dì rú dà
無所得也。相與人人。等一痛切。五體投地。如大
shān bēng fèng wéi yǒu shì shén yǐ lái zhì yú jīn rì jīng shēng fù mǔ
山崩。奉為有識神已來。至於今日。經生父母。
lì jié qīn yuán hé shàng ā shé lí tóng tán zūn zhèng shàng zhōng xià zuò
歷劫親緣。和尚阿闍黎。同壇尊證。上中下座。
xìn shī tán yuè shàn è zhī shì zhū tiān zhū xiān hù shì sì wáng zhǔ shàn
信施檀越。善惡知識。諸天諸仙。護世四王。主善
fá è shǒu hù chí zhòu wǔ fāng lóng wáng lóng shén bā bù guǎng jí shí
罰惡。守護持咒。五方龍王。龍神八部。廣及十
fāng wú qióng wú jìn yí qiè zhòng shēng guī yī shì jiān dà cí bēi fù
方。無窮無盡。一切衆生。歸依世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, will listen mindfully. It is because of the law of karma that response and retribution exist. This is how things are and will be with no exception. However, all sentient beings take defiled actions and mix good with bad. From these volitions, the retributions may be rough or refined defining whether one is being respected or being despised, whether one is being good or bad. They are not necessarily the same. The difference can be miles apart. Because of the vast difference, some don't understand what we have done in the past. Consequently, we have doubts. It is said that if we cultivate diligently and always uphold precepts, we should have long life. However, why are some short lived? Those who kill should have short life. However, why do some have long life? Those who are well-behaved should possess fortune. However, why are some still very poor. Those who steal should result in poverty. However, why are some still very rich? As human beings, we have a lot of doubts. We don't understand that everything comes from causes in the past.

If we are lighted by Prajna (wisdom), we would know that if one studies and recites the sutras and is still poor and being despised then one must have past karma that should have resulted in being born in hell. Because one is poor and despised in this life, one's past offenses are erased. We cannot believe in the sutra text and have doubts because we are obstructed by ignorance, resulting in delusion. Some of us do not believe that the three realms (form realm, formless realm, desire realm) are full of suffering and there is bliss only beyond the three realms. We believe that this world is full of joy.

If this is the case, why are there senses of suffering? For example, when we eat too much, our stomach suffers, our breath becomes short and we feel uncomfortable. How about the clothing we wear? When we don't wear enough, it's cold. If we wear too much when it is warm, we feel very uncomfortable. If all is joyful, why does such discomfort arise? Therefore, we should know that eating and clothing are not truly joyful. Also, when we are with our loved ones, the joyful time seems to pass very quickly and joy leaves when we lose them. While thinking about our past joys, we become depressed and sometimes cry fiercely as if our hearts broke into pieces. We do not remember our past and do not know where we are going. We sadly see our loved ones leaving us, holding hands before their departure. Once we are apart, we may not be together for thousands of kalpas. Sufferings such as these, there are many other endless sufferings. But most sentient beings, with a deluded view, think life is joy. We regard cultivation

to end the cycle of birth and death as suffering. We see these people eating vegetables or hardly eating. We see these people wearing clothes made out of discarded cloth. We think those actions are self-torturing and we don't know that they are on the path to salvation. We see the cultivators give things away, uphold precepts, practicing extraordinary patience, diligence, meditate, prostrate to Buddhas, and recite sutras. We consider all these are suffering and not realizing these practices are ways to deliverance. When we see these cultivators are sick or dying, we doubt in our mind that these people are exhausted from the non-stop labors of cultivation. We don't know that by not cultivating diligently, when one dies, there is nothing accomplished for one's own salvation. Some of us insist on our own false view and incorrect reasoning saying that what we say is the real truth. We don't know the reasons and consequences, which cause delusion in our mind. If we get to meet virtuous advisors, our delusion may be removed. But if we meet evil advisors, our delusions may increase. Because of doubts, we may fall in the three evil realms. Once we fall into the lower realms, it will be too late to remorse.

If in today's Dharma assembly, we, who have common karma, have such doubts (or disbelief in Buddha's teaching), it is because there are past causes for them. Even the ones that are beyond the three realms have doubts, not to mention the ones who are still in the three realms. If we cannot remove these doubts in this life, they will increase in later lives. Together, we keep each company on this long journey. We should follow Buddha's teachings and put them in practice without doubts and feeling tired and bored.

All Buddhas and enlightened ones attained liberation from the cycle of birth and death because of the power of their accumulated good deeds. This power enables them to have no obstruction and therefore to be at ease and liberated. Today, we are very sad because we are still in the cycle of birth and death. We should not want to abide in the world. Luckily, we are not too old and weak yet and are healthy, with wealth and ability to move around at will. If we don't cultivate now, when are we going to do it? We didn't realize to the truth in our past lives, if we also waste this life, when will we be enlightened? In future lives, what can help us to salvation? It's really sad if you think carefully with your mind. Today, we should have nothing else to say except to start cultivating very diligently. It's a long path to enlightenment and cannot be achieved in short time. If we ask day after day, when will we get there? The focus should be more on "what have we done?"

We studied and recited sutras, meditated, and practiced asceticism for a while and got sick. We say our sickness is caused by reciting diligently. We don't realize that if we have not practiced as such, we would have been dead. It's only because of these practices that we get to live today. Besides, deterioration of our body is perfectly normal. So is aging and death. No one gets to escape.

This worldly existence will be eventually extinguished. If one wants to be enlightened, one must follow Buddha's teaching. No one can be in the right place if they do not believe in Buddha's teaching. All sentient beings are still in the three realms enduring suffering because they have not followed Buddha's teaching. One should practice all Dharma as if our heads were on fire and never let this life end in vain.

Together, we prostrate sincerely on behalf of all sentient beings and we take refuge in the world's most compassionate father.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

梁皇寶懺

The Buddha names in this repentance include: Vipasyin Buddha and the seven Buddhas, Virtuous Merit Buddha and the ten Buddhas from the Differences in Merit Sutra, Vajravikara Buddha and the thirty-five Buddhas from the Maharatnakuta Sutra, Samantaprabha Buddha and the fifty-three Buddhas from the Contemplating Bhaisajjaraja and Bhaisajyasamudgata Bodhisattva Sutra, Jeweled Ocean Buddha and the one-hundred-seventy Buddhas from the Expounding the Merits of All Buddhas Sutra, and Krakucchandha Buddha and the thousand Buddhas are from the Three Kalpa's Three Thousand Buddhas Sutra. We will start with the seven past Buddhas.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó shì qì fó
南 無 式 棄 佛

ná mó jū liú sūn fó
南 無 拘 留 孫 佛

ná mó jiā shè fó
南 無 迦 葉 佛

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó wéi wèi fó
南 無 維 衛 佛

ná mó suí shè fó
南 無 隨 葉 佛

ná mó jū nà hán móu ní fó
南 無 拘 那 含 牟 尼 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。

yuàn yǐ cí bēi lì tóng jiā shè shòu yǐ shén tōng lì fù hù zhěng
願 以 慈 悲 力。同 加 攝 受。以 神 通 力。覆 護 拯

jiē cóng jīn rì qù zhì yú pú tí sì wú liàng xīn liù bō luó mì
接。從 今 日 去。至 於 菩 提。四 無 量 心。六 波 羅 蜜。

cháng dé xiàn qián sì wú ài zhì liù shén tōng lì rú yì zì zài
常 得 現 前。四 無 礙 智。六 神 通 力。如 意 自 在。

xíng pú sà dào rù fó zhì huì tóng huà shí fāng jù dēng zhèng jué
行 菩 薩 道。入 佛 智 慧。同 化 十 方。俱 登 正 覺。

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng shàn shè xīn niàn
今 日 道 場。同 業 大 衆。重 復 至 誠。善 攝 心 念。

xiāng yú yǐ dé rù guī xìn mén wéi yīng bǐng yì yǐ qù xiàng wéi qī
相 與 已 得。入 歸 信 門。唯 應 秉 意。以 趣 向 為 期。

yú nèi wài fǎ mò fù liú nán ruò běn yè bù míng zì bù néng zào jiàn
於 內 外 法。莫 復 留 難。若 本 業 不 明。自 不 能 造。見

rén zuò fú wéi yīng jiǎng quàn dàn zhǐ hé zhǎng míng jìn qí dé bù yí
人 作 福。唯 應 獎 勸。彈 指 合 掌。明 進 其 德。不 宜

qǐ xīn shēng zhū fāng ài shǐ bǐ xíng rén xīn chéng zǔ tuì ruò shì bù
 起心。生諸妨礙。使彼行人。心成阻退。若是不
 tuì bǐ jìn rú gù bǐ jì wú jiǎn wéi dāng zì sǔn kōng gōu shì fēi
 退。彼進如故。彼既無減。唯當自損。空構是非。
 yú shēn hé yì ruò néng yú shàn wú yǒu ài zhě kě wèi hé dào yǒu
 於身何益。若能於善。無有礙者。可謂合道。有
 lì dà rén ruò jīn zuò ài yú wèi lái shì yún hé néng dé tōng dá fó
 力大人。若今作礙。於未來世。云何能得。通達佛
 dào jiù lǐ ér xún sǔn hài shí zhòng zǔ tā shàn gēn zuì zhēn bù qīng
 道。就理而尋。損害實重。阻他善根。罪真不輕。
 rú hù kǒu jīng shuō yǒu yī è guǐ xíng zhuàng chǒu è jiàn zhě máo shù
 如護口經說。有一餓鬼。形狀醜惡。見者毛豎。
 mò bù wèi jù shēn chū měng yàn yóu rú huǒ jù kǒu chū qū chóng wú
 莫不畏懼。身出猛焰。猶如火聚。口出蛆蟲。無
 yǒu qióng jìn nóng xuè zhū shuāi yǐ zì yán shēn chòu qì yuǎn chè bù kě
 有窮盡。膿血諸衰。以自嚴身。臭氣遠徹。不可
 qīn jìn huò kǒu tǔ yàn zhī jiē huǒ qǐ jǔ shēng háo kū dōng xī chí zǒu
 親近。或口吐燄。支節火起。舉聲號哭。東西馳走。
 shì shí mǎn zú luó hàn wèn è guǐ yuē rǔ sù hé zuì jīn shòu cǐ kǔ è
 是時滿足羅漢。問餓鬼曰。汝宿何罪。今受此苦。餓
 guǐ dá yán wú wǎng xī shí céng zuò shā mén liàn zhù zī shēng qiān tān
 鬼答言。吾往昔時。曾作沙門。戀著資生。慳貪
 bù shě bù hù wēi yí chū yán cū è ruò jiàn chí jiè jīng jìn zhī rén zhé
 不捨。不護威儀。出言麤惡。若見持戒。精進之人。輒
 fù mà rǔ piān yǎn è shì zì shì háo qiáng wèi cháng bù sǐ zào yú wú
 復罵辱。偏眼惡視。自恃豪強。謂長不死。造於無
 liàng bù shàn zhī běn ér jīn zhuī yì huǐ wú suǒ bǔ níng yǐ lì dāo zì
 量。不善之本。而今追憶。悔無所補。寧以利刀。自
 jié qí shé cóng jié zhì jié gān xīn shòu kǔ bù yǐ yī yán fēi bàng tā
 截其舌。從劫至劫。甘心受苦。不以任何一言。誹謗他
 shàn zūn zhě huán yán fú tí yǐ wǒ xíng zhuàng jiè zhū bǐ qiū jí fó dì
 善。尊者還闍浮提。以我形狀。誡諸比丘。及佛弟
 zǐ shàn hù kǒu guō wù wàng chū yán shè jiàn chí jiè bù chí jiè zhě niàn
 子。善護口過。勿妄出言。設見持戒。不持戒者。念

xuān qí dé wú shòu guǐ shēn jīng shǔ qiān jié zhōng rì jìng yè bèi shòu
宣其德。吾受鬼身。經數千劫。終日竟夜。備受
chǔ dú ruò cǐ bào jìn fù rù dì yù shì shí è guǐ shuō cǐ yǔ yǐ jǔ
楚毒。若此報盡。復入地獄。是時餓鬼。說此語已。舉
shēng háo kū zì tóu yú dì rú dà shān bēng jīn rì dào chǎng tóng yè
聲號哭。自投于地。如大山崩。今日道場。同業
dà zhòng rú jīng suǒ shuō dà kě bù wèi zhǐ yǐ kǒu guō huò bào lèi jié
大眾。如經所說。大可怖畏。止以口過。獲報累劫。
hé kuàng qí yú bù shàn zhī běn shě shēn shòu kǔ jiē yóu zuò yè ruò bù
何況其餘不善之本。捨身受苦。皆由作業。若不
zuò yīn yún hé dé guǒ ruò yǒu zào yīn guǒ zhōng bù shī zuì fú bù yuǎn
作因。云何得果。若有造因。果終不失。罪福不遠。
shēn zì dāng zhī pì rú yǐng xiǎng bù dé shě lí yīn wú míng shēng yì
身自當之。譬如影響。不得捨離。因無明生。亦
yīn ér sǐ qù lái xiàn zài xíng fàng yì zhě wèi jiàn shì rén ér dé jiě tuō
因而死。去來現在。行放逸者。未見是人。而得解脫。
néng shǒu hù zhě shòu fú wú qióng jīn rì dà zhòng yí gè cán kuì xǐ
能守護者。受福無窮。今日大眾。宜各慚愧。洗
wǎn shēn xīn chàn xiè qián jiù gé gù bù zào xīn zhū fó chēng tàn xiāng
浣身心。懺謝前咎。革故不造新。諸佛稱歎。相
yú cóng jīn rì qù ruò jiàn rén zhī shàn mò lún chéng yú bù chéng jiǔ yú
與從今日去。若見人之善。莫論成與不成。久與
bù jiǔ dàn shǐ yī niàn yī qǐng yī shí yī kè yī rì yī yuè bàn nián yī
不久。但使一念一頃。一時一刻。一日一月。半年一
suì yǐ zì shēng yú bù zuò zhě yǐ suǒ yǐ fǎ huā jīng yán ruò rén sàn
歲。已自勝於。不作者矣。所以法華經言。若人散
luàn xīn rù yú tā miào zhōng yī chéng ná mó fó jiē yǐ chéng fó dào
亂心。入於塔廟中。一稱南無佛。皆已成佛道。
ér kuàng yǒu rén néng fā rú shì dà xīn qín yú fú shàn bù suí xǐ zhě
而況有人。能發如是大心。勤於福善。不隨喜者。
shèng suǒ bēi niàn zhòng děng zì wéi wú shǐ shēng sǐ yǐ lái zhì yú jīn
聖所悲念。衆等自惟無始。生死已來。至於今
rì yǐ yīng yǒu wú liàng è xīn zǔ rén shēng shàn hé yǐ zhī rán ruò wú
日。已應有無量惡心。阻人勝善。何以知然。若無

shì shì yún hé jīn rì yú zhū shàn fǎ duō yǒu liú nán chán dìng bù néng
 是事。云何今日。於諸善法。多有留難。禪定不能
 xí zhì huì bù néng xiū shǎo shí lǐ bài yǐ yán dà kǔ zàn zhí jīng juǎn
 習。智慧不能修。少時禮拜。已言大苦。暫執經卷。
 fù shēng yàn dài zhōng rì láo rǎo qǐ zhū è yè shǐ cǐ shēn xíng bù dé
 復生厭怠。終日勞擾。起諸惡業。使此身形。不得
 jiě tuō rú cán zuò jiǎn zì yíng zì fù rú é fù huǒ cháng yè jiāo rán
 解脫。如蠶作繭。自縈自縛。如蛾赴火。長夜焦然。
 rú shì děng zhàng wú liàng wú biān zhàng pú tí xīn zhàng pú tí yuàn
 如是等障。無量無邊。障菩提心。障菩提願。
 zhàng pú tí hēng jiē yóu è xīn fěi bàng tā shàn jīn shǐ jué wù shēng
 障菩提行。皆由惡心。誹謗他善。今始覺悟。生
 dà cán kuì jī sāng qiú āi chàn huǐ cǐ zuì wéi yuàn zhū fó zhū dà pú sà
 大慚愧。稽顙求哀。懺悔此罪。唯願諸佛。諸大菩薩。
 yǐ cí bēi xīn tóng jiā shén lì líng zhòng děng suǒ chàn chú miè suǒ huǐ
 以慈悲心。同加神力。令衆等所懺除滅。所悔
 qīng jìng suǒ yǒu zhàng ài wú liàng zuì yè yīn jīn chàn huǐ jìng jìn wú yú
 清淨。所有障礙。無量罪業。因今懺悔。淨盡無餘。
 xiāng yú rén rén děng yī tòng qiē wǔ tǐ tóu dì guī yī shì jiān dà cí bēi
 相與人人。等一痛切。五體投地。歸依世間。大慈悲
 fù
 父。

Once again, we take refuge in the Triple Gem in ten directions of the space. Starting today until we obtained Bodhi, we hope that all will benefit from the power of compassion (of the Buddhas). Through the power of the spiritual penetrations, all will be helped and protected. We hope we can always possess the four boundless minds and six paramitas. With the four boundless wisdoms and six spiritual penetration powers, we can always do as we wish such as practicing the ways of Bodhisattvas, obtaining the same wisdom that buddha had, and transforming sentient beings everywhere so all can be enlightened.

In today's Dharma assembly, we, who have common karma, are repenting with sincerity, with our mind focused in entering the door of faith. While we do not know our past offenses, we do not dare to commit new ones. When we see someone doing anything beneficial to others, we should praise and encourage them. We join our palms together, giving them our respect and encouraging them to continue. We should not think of obstructing them. If we do, they may be intimidated and stop their virtuous acts. Some may not be affected by our attempts to obstruct them and continue their action. In that case, the virtuous action is not reduced and we have only damaged ourselves and annoyed others. What good is it? When we see good actions, not only we do not want to obstruct them, we should help with the good actions that help others. When we create hindrances, what do we gain in our future lives? If we understand the Buddha's teaching and reasoning, we will know that such action will only cause a lot of damage to ourselves. By obstructing other's good actions, there will be a severe retribution. As mentioned in the

梁皇寶懺

Protecting Mouth Sutra, there was a hungry ghost who looked very ugly and scary. Those who saw it felt that their hair stood up from the impression and were terrified. This ghost emitted fire from its body and worms continuously poured out of its mouth. Its body was covered with blood and smelled terribly from far away. No one could bear to come close. While emitting fire, it cried running around everywhere. One time, there was an arhat named Content who saw it and asked the hungry ghost what past karma he had to be suffering like that. The ghost answered, “In my past life, I was a monk. I was attached to many worldly things and tried to make a good living. I was stingy and greedy and never gave thing to help in good cause. I didn’t care how I should behave as a monk. I used bad language to insult people. When I ran into practitioners who cultivated diligently and upheld precepts, I scolded them, embarrassed them, and stared at them with despise. I was rich and powerful and thought I could live forever. Now, when I remember these evil acts, I can’t help but feel deep remorse. But what good does it do? I feel like stabbing myself with a knife and cutting my tongue. From now until future lives, I will suffer without complaining and I will never use another word to insult the virtuous. Honored one, when you are among human beings, please describe me as an example to advise all the monks and Buddhists that they should prevent themselves from committing any verbal abuse. Tell them not to speak improperly. If they see practitioners uphold precepts or ones that do not uphold precept, just think about the virtues they may have. As a hungry ghost, I will be taking the punishment of pain day and night for thousands of kalpas. Even after this phase is over, I will next go to the hells.” At this time, the hungry ghost, after he finished speaking, started to cry loudly, throwing his body on the ground like a big collapsed mountain.

In today’s Dharma assembly, we, who have common karma, understand from the sutra that just with the fault of our mouth, the retribution can last many kalpas, not to mention the other evil acts that we may commit. This body suffers because of past karma. When there is no cause committed, why would there be any consequences? As long as there is a cause, there will always be a consequence. Retribution is not far away, and this body has to receive it. When people want to stay together, they are born of ignorance and die of ignorance. In the past, present, and future, no one who behaved lazily received salvation. Those who protect it receive endless benefits. Today, each of us should feel ashamed. We are here to cleanse our body and mind. We repent our past offenses. We promise that we’ll change our behavior and never commit any new offenses such that the Buddhas will praise us. Starting today, together, when we see someone doing good act, we will never criticize or discourage. Even if someone did a good act in one thought, one instant, one hour, quarter of an hour, one day, one month, half an year or a year, he is better than those who didn’t do any at all.

The Lotus Sutra says, “Even if someone with an unsincere mind went to a temple, and said ‘Namo Buddha’ (I take refuge in Buddha) just once, he is likely already on the Buddha path.” Imagine those who can give rise to a great (Bodhi) mind, always doing the good things, what will they be like. If one cannot be happy for others’ good actions, even the saints will pity us. We should think that from our past lives until this life, we have been born and died uncountable times. We have had evil minds and obstructed others’ good actions.

How do we know this? If not, then why have we been hesitating in accepting good Dharma and have lots of doubts? We cannot focus ourselves to practice meditation. We have trouble increasing our wisdom. When once in a while we prostrate to Buddha and we think we have endured great suffering. When we pick up the sutras, we feel tired and disgusted. We spent most of the day doing meaningless and trivial things and committing offenses. Because our actions, we end up in this body and have not been relieved. It’s like a silkworm creating a cocoon for itself. It weaves and confides itself. It is like a moth flying into fire and getting burned. Such karmas are endless. In the past, we have obstructed Bodhi-minds, Bodhi-vows, and Bodhi actions with evil mind. We have also slandered others. Today, we realize our mistakes and feel ashamed. We sincerely prostrate to Buddha and repent all past offenses. We hope that all Buddhas and Bodhisattvas will use their compassion and spiritual power to help erase

what we have repented. After the repentance has cleansed us, we hope all obstructions and endless offenses will be erased after today's repentance. Together, we sincerely, with our body on the ground, take refuge in the world's most compassionate father.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

The following Buddhas are the ten Buddhas of the ten directions.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó shàn dé fó
南 無 善 德 佛

ná mó zhān tán dé fó
南 無 栴 檀 德 佛

ná mó wú liàng míng fó
南 無 無 量 明 佛

ná mó xiāng dé fó
南 無 相 德 佛

ná mó guǎng zhòng dé fó
南 無 廣 眾 德 佛

ná mó shī zǐ yóu xì pú sà
南 無 師 子 遊 戲 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó wú yōu dé fó
南 無 無 憂 德 佛

ná mó bǎo shī fó
南 無 寶 施 佛

ná mó huā dé fó
南 無 華 德 佛

ná mó sān chéng héng fó
南 無 三 乘 行 佛

ná mó míng dé fó
南 無 明 德 佛

ná mó shī zǐ fèn xùn pú sà
南 無 師 子 奮 迅 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo xiāng yú
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。相 與

hú guī hé zhǎng xīn niàn kǒu yán zhòng děng cóng wú shǐ shēng sǐ yǐ lái
胡 跪 合 掌。心 念 口 言。眾 等 從 無 始 生 死 已 來。

zhì yú jīn rì wèi néng dé dào shòu cǐ bào shēn yú sì shì zhōng céng
至 於 今 日。未 能 得 道。受 此 報 身。於 四 事 中。曾

wú shě lí tān chēn jí dù sān dú chì rán qǐ zhòng è yè jiàn rén bù
無 捨 離。貪 瞋 嫉 妒。三 毒 熾 然。起 眾 惡 業。見 人 布

shī chí jiè zì bù néng xíng bù néng suí xǐ jiàn rén rěn rǔ jīng jìn zì bù
施 持 戒。自 不 能 行。不 能 隨 喜。見 人 忍 辱 精 進。自 不

néng xíng bù néng suí xǐ jiàn rén zuò chán xiū zhì huì yè zì bù néng xíng
能 行。不 能 隨 喜。見 人 坐 禪 修 智 慧 業。自 不 能 行。

梁皇寶懺

bù néng suí xǐ rú shì děng zuì wú liàng wú biān jīn rì chàn huǐ yuàn qī
不能隨喜。如是等罪。無量無邊。今日懺悔。願乞
chú miè yòu fù wú shǐ yǐ lái zhì yú jīn rì jiàn rén zuò shàn xiū zhū
除滅。又復無始已來。至於今日。見人作善。修諸
gōng dé bù néng suí xǐ xíng zhù zuò wò yú sì wēi yí xīn wú cán kuì
功德。不能隨喜。行住坐臥。於四威儀。心無慚愧。
jiāo màn xiè dài bù niàn wú cháng bù zhī shě cǐ shēn xíng yīng rù dì yù
驕慢懈怠。不念無常。不知捨此身形。應入地獄。
yú tā shēn sè qǐ zhǒng zhǒng è zhàng rén jiàn lì sān bǎo xīng xiǎn
於他身色。起種種惡。障人建立三寶。興顯
gòng yǎng zhàng rén xiū xí yí qiè gōng dé rú shì zuì zhàng wú liàng wú
供養。障人修習。一切功德。如是罪障。無量無
biān jīn rì chàn huǐ yuàn qī chú miè yòu fù wú shǐ yǐ lái zhì yú jīn
邊。今日懺悔。願乞除滅。又復無始已來。至於今
rì bù xìn sān bǎo shì guī yī chù zhàng rén chū jiā zhàng rén chí jiè
日。不信三寶。是歸依處。障人出家。障人持戒。
zhàng rén bù shī zhàng rén rěn rǔ zhàng rén jīng jìn zhàng rén zuò chán
障人布施。障人忍辱。障人精進。障人坐禪。
zhàng rén sòng jīng zhàng rén xiě jīng zhàng rén zhāi huì zhàng rén zào xiàng
障人誦經。障人寫經。障人齋會。障人造像。
zhàng rén gòng yǎng zhàng rén kǔ xíng zhàng rén xíng dào nǎi zhì tā rén
障人供養。障人苦行。障人行道。乃至他人。
yī háo zhī shàn jiē shēng zhàng ài bù xìn chū jiā shì yuǎn lí fǎ bù xìn
一毫之善。皆生障礙。不信出家。是遠離法。不信
rěn rǔ shì ān lè héng bù zhī píng děng shì pú tí dào bù zhī lí wàng
忍辱。是安樂行。不知平等。是菩提道。不知離妄
xiǎng shì chū shì xīn zhì shǐ shēng chù duō zhū zhàng ài rú shì zuì zhàng
想。是出世心。致使生處。多諸障礙。如是罪障。
wú liàng wú biān wéi yǒu zhū fó zhū dà pú sà jìn zhī jìn jiàn rú zhū fó
無量無邊。唯有諸佛。諸大菩薩。盡知盡見。如諸佛
pú sà suǒ zhī suǒ jiàn zuì liàng duō shǎo jīn rì cán kuì fā lù chàn huǐ
菩薩。所知所見。罪量多少。今日慚愧。發露懺悔。
yí qiè zuì yīn kǔ guǒ yuàn qī xiāo miè cóng jīn rì qù zhì zuò dào chǎng
一切罪因苦果。願乞銷滅。從今日去。至坐道場。
xíng pú sà dào wú yǒu pí yàn cái fǎ èr shī wú yǒu qióng jìn zhì huì
行菩薩道。無有疲厭。財法二施。無有窮盡。智慧

fāng biàn suǒ zuò bù kōng yí qiè jiàn wén wú bù jiě tuō xiāng yú zhì xīn
 方便。所作不空。一切見聞。無不解脫。相與志心。
 wǔ tǐ tóu dì yǎng yuàn shí fāng yí qiè zhū fó dà dì pú sà yí qiè xián
 五體投地。仰願十方。一切諸佛。大地菩薩。一切賢
 shèng yǐ cí bēi xīn tóng jiā shén lì líng liù dào yí qiè zhòng shēng yǐ
 聖。以慈悲心。同加神力。令六道一切衆生。以
 jīn chàn fǎ yí qiè zhòng kǔ jiē xī duàn chú lí diān dǎo yuán bù qǐ
 今懺法。一切衆苦。皆悉斷除。離顛倒緣。不起
 è jué shě sì qù yè dé zhì huì shēng xíng pú sà dào bù xiū bù xī
 惡覺。捨四趣業。得智慧生。行菩薩道。不休不息。
 hòng yuàn zǎo yuán sù dēng shí dì rù jīn gāng xīn chéng děng zhèng jué
 行願早圓。速登十地。入金剛心。成等正覺。

Again, we take refuge in the Triple Gem in ten directions of the space. Together, on our knees with our palms joined, we say the following in our minds, “We, from beginningless time until today, have not been enlightened, resulting in this retribution body. We have not abandoned greed, hatred, and jealousy. When the three poisons arise, we commit devious acts. When we see others practice generosity and morality and we do not, we can not rejoice. When we see others practice patience and diligence and we do not, we can not rejoice. When we see others practice meditation and wisdom and we do not, we can not rejoice. These actions are countless.

Today, we repent for all these actions and hope that all will be eradicated. Since beginningless time until today, when we saw others accumulating virtues by helping others, we could not be happy for them. In our daily life, we did not pay attention to the proper way to move, stop, sit, and lie down and we feel ashamed. We were arrogant and lazy and we did not contemplate impermanence. We did not realize that after this life, we may be going to the hells. We still have devious thoughts when we see others are attractive. We obstructed people from setting up the Triple Gem and prevented them from making offerings to the Triple Gem. We obstructed others’ cultivation. These actions are countless. Today, we repent for these actions and hope that all will be eradicated.

From beginningless time until today, we did not believe in the Triple Gem to be our refuge. We prevented others from ordaining, upholding precepts, and helping others. We obstructed others from patience, diligence, meditation, chanting sutras, writing sutras, making food offerings, making Buddha statues, ascetic practices, applying the Buddha’s teaching, and doing the slightest good deed. We did not believe that joining the Sangha was the way to remove attachments; that endurance was the way to peace; equality was the Bodhi way; and that eradicating fantasies was the way to detach from this world. Because of these disbeliefs, we had many obstacles regardless where we were born. These actions are countless.

Only the Buddhas and great Bodhisattvas can fully understand how heavy our offenses are. Today, we sincerely repent these actions, causes and conditions of these actions, and hope that all will be eradicated. Starting today until we are enlightened, we will practice the Bodhisattva path and never stop because of fatigue. We will offer money and Dharma to help others without limit. We will apply expedient means and wisdom in our actions so our efforts will not be wasted. We will seek the true salvation. Together, with attentive mind, with our body on the ground, we sincerely wish that all Buddhas and great Bodhisattvas in ten directions and all enlightened saints will endow us with their powers. Through the power of spiritual penetration and with the merits from repenting, they will help eradicate all suffering and help sentient beings in the six realms to stay away from devious views and evil thoughts, and

abandon the karmas of the four lower realms. We wish that all sentient beings will possess wisdom and practice the Bodhisattva way without stopping. Once the vows have been fulfilled, we can quickly enter the ten grounds, enter the Vajra heart, and obtain perfect enlightenment.

chàn huǐ dì sān

懺悔第三

Chapter Three: Repentance

jīn rì dào chǎng tóng yè dà zhòng jīng yán zài fán wèi zhī fù zài shèng
今日道場。同業大眾。經言。在凡謂之縛。在聖
wèi zhī jiě fù jí shì sān yè suǒ qǐ zhī è jiě jí shì sān yè wú ài zhī
謂之解。縛即是三業。所起之惡。解即是三業。無礙之
shàn yí qiè shèng rén ān xīn sī zài shén zhì fāng biàn wú liàng fǎ mén
善。一切聖人。安心斯在。神智方便。無量法門。
míng liǎo zhòng shēng shàn è zhī yè néng yǐ yī shēn zuò wú liàng shēn
明了衆生。善惡之業。能以一身。作無量身。
néng yǐ yī xíng zhǒng zhǒng biàn xiàn néng cù yī jié yǐ wéi yī rì néng
能以一形。種種變現。能促一劫。以為一日。能
yán yī rì yǐ wéi yī jié yù tíng shòu mìng zé yǒng bù miè yù xiàn wú
延一日。以為一劫。欲停壽命。則永不滅。欲現無
cháng zé shì niè pán shén tōng zhì huì chū mò zì zài fēi xíng shì xìng
常。則示涅槃。神通智慧。出沒自在。飛行適性。
zuò wò xū kōng lǚ shuǐ rú dì bù jiàn jiǎn nán bì jìng kōng jì yǐ wéi
坐臥虛空。履水如地。不見險難。畢竟空寂。以為
qī zhǐ tōng dá wàn fǎ kōng yǒu jù míng chéng jiù biàn cái zhì huì wú ài
棲止。通達萬法。空有俱明。成就辯才。智慧無礙。
rú shì děng fǎ bù cóng è yè zhōng shēng bù cóng tān chēn jí dù zhōng
如是等法。不從惡業中生。不從貪瞋嫉妒中
shēng bù cóng yú chī xié jiàn zhōng shēng bù cóng lǎn duò xiè dài zhōng
生。不從愚癡邪見中生。不從懶惰懈怠中
shēng bù cóng jiāo màn zì yǎng zhōng shēng wéi cóng jǐn shèn bù zuò zhòng
生。不從驕慢自養中生。唯從謹慎不作衆
è qín xíng shàn yè zhōng shēng hé chù jiàn rén xiū zhū shàn yè suí cóng
惡。勤行善業中生。何處見人修諸善業。隨從
fó yǔ ér yǒu pín qióng zhě yǒu chǒu lòu zhě yǒu lóng cán bǎi jí bù zì zài
佛語。而有貧窮者。有醜陋者。有癰殘百疾不自在
zhě yǒu bēi jiàn wéi rén líng miè zhě yǒu suǒ yán shuō bù wéi rén xìn yòng
者。有卑賤為人陵蔑者。有所言說。不為人信用

zhě jīn yǐ shēn zhèng ruò yǒu yī rén suí cóng fó yǔ xiū zhū gōng dé
 者。今以身證。若有一人。隨從佛語。修諸功德。
 bù wéi zì shēn ér dé è bào zhě níng yǐ wǒ shēn rù ā bí dì yù shòu
 不為自身而得惡報者。寧以我身入阿鼻地獄。受
 zhǒng zhǒng kǔ shǐ cǐ děng rén dé è bào zhě wú yǒu shì chù jīn rì dào
 種種苦。使此等人。得惡報者。無有是處。今日道
 chǎng tóng yè dà zhòng ruò yù shě fán rù shèng zhě dāng yī fó yǔ rú
 場。同業大眾。若欲捨凡入聖者。當依佛語。如
 jiào xiū xíng mò cí xiǎo kǔ shēng lǎn duò xīn yí zì nǚ lì chàn huǐ miè
 教修行。莫辭小苦。生懶惰心。宜自努力。懺悔滅
 zuì jīng yán zuì cóng yīn yuán shēng yì cóng yīn yuán miè jì wèi miǎn yú
 罪。經言。罪從因緣生。亦從因緣滅。既未免於
 fán lèi chù xiàng duō mí zì fēi zī yǐ chàn huǐ wú yóu chū lí xiāng yú
 凡類。觸向多迷。自非資以懺悔。無由出離。相與
 jīn rì qǐ yǒng měng xīn fā chàn huǐ yì chàn huǐ zhī lì bù kě sī yì
 今日。起勇猛心。發懺悔意。懺悔之力。不可思議。
 hé yǐ zhī rán ā shé shì wáng yǒu dà nì zuì cán kuì huǐ zé zhòng kǔ
 何以知然。阿闍世王。有大逆罪。慚愧悔責。重苦
 qīng shòu yòu cǐ chàn fǎ líng zhū xíng rén dé ān yǐn lè ruò néng zì kè
 輕受。又此懺法。令諸行人。得安隱樂。若能自課。
 nǚ lì pī chéng zhì dào jī sǎng chàn huǐ guī yī bì jìng wéi qī zhě ér
 努力披誠。至到稽顙。懺悔歸依。畢竟為期者。而
 bù tōng gǎn zhū fó wèi zhī yǒu yě è yè guǒ bào yǐng xiǎng wú chà yīng
 不通感諸佛。未之有也。惡業果報。影響無差。應
 dāng bù jù kǔ dào chàn huǐ gè gè zhì xīn děng yí tòng qiè wǔ tī tóu
 當怖懼。苦到懺悔。各各至心。等一痛切。五體投
 dì xīn niàn kǒu yán zuò rú shì shuō yáo qǐng zhū fó tóng jiā āi mǐn
 地。心念口言。作如是說。遙請諸佛。同加哀愍。
 yuàn jiù wǒ kǔ è dà bēi fù yí qiè pǔ fàng jìng guāng míng
 願救我苦厄 大悲覆一切 普放淨光明
 miè chú chí àn míng niàn wǒ jí yí qiè fāng yīng dì yù kǔ
 滅除癡暗暝 念我及一切 方嬰地獄苦
 bì lái zhì wǒ suǒ shī líng dé ān lè wǒ jīn jī shǒu lǐ
 必來至我所 施令得安樂 我今稽首禮
 wén míng jiù è zhě wǒ jīn gòng guī yī shì jiān cí bēi fù
 聞名救厄者 我今共歸依 世間慈悲父

梁皇寶懺

A sutra says: What people consider bondage is what saints consider salvation. Bondage is the three karmas committing evil. Salvation is no obstruction from the three karmas. The saints, calm and abiding, teach wisely through expedient means and countless Dharma doors. They know the karmas of the sentient beings. They transform themselves into countless bodies and can transform into anything. They can shorten one kalpa to a day and can extend a day to one kalpa. Wanting to teach impermanence, they enter Nirvana. They use their wisdom and spiritual penetration to apparate at will. They can fly and sit or sleep in emptiness. They can walk on water as well earth. They dwell in the emptiness and void. They have full knowledge of all Dharmas, and have perfect insight into emptiness. They have extraordinary eloquence and unobstructed wisdom.

These Dharmas did not originate from bad karma, greed, hatred, or jealousy. They did not originate from ignorance, devious views, laziness, or arrogance. These Dharmas originated from attentiveness, not committing evil actions, and from persistently creating good karmas.

There is nobody who is still poor, ugly, disabled, despised, or not trusted after accumulating good karmas and upholding Buddha's teachings. If there is anyone who always upheld Buddha's teachings and accumulated good karmas, yet received bad retribution, I will go to Avici Hell and endure suffering on their behalf.

If in today's Dharma assembly, we, who have common karma, wish to shed our common status and become saints, we should follow Buddha's teaching and cultivate. We should not be lax when encountering small sufferings. We should work hard and repent our offenses. A sutra says, "Bad karmas originate from causes and conditions, so they will disappear when the causes and conditions cease to exist." Since we are common humans who tend to be confused, we need to repent. Without self initiated repentance, there is no salvation.

Together, we made the resolve to be diligent and to repent today. The merit of repentance is inconceivable. How do we know? King Ajatasatru committed the worst offense and after he repented and showed deep remorse, the punishment he received was less severe than the original. The merit of this repentance enables those chanting it to be joyful and peaceful. The Buddhas always feel touched when this repentance conducted. Retribution will always come for committed deeds. We should fear it and repent it. Each of us, with sincerity, with body on the ground, we say, we beg that Buddhas will:

Rescue us from our suffering and obstacles, their great compassion protecting all;
Emit pure light universally to help us eradicate of the darkness of ignorance;
Remembering me and all others (sentient beings), they would take our place in hell;
We have to go to the Buddha's place to receive the peace and joy;
We prostrate and wish that the Buddhas and Bodhisattavas will help the distressed upon hearing their name.

We now take refuge in the world's most compassionate father.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

The following Buddha names are the 35 Buddhas, which can be found in the Maharatnakuta Sutra.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó jīn gāng bù huài fó
南 無 金 剛 不 壞 佛

ná mó lóng zūn wáng fó
南 無 龍 尊 王 佛

ná mó jīng jìn xǐ fó
南 無 精 進 喜 佛

ná mó bǎo yuè guāng fó
南 無 寶 月 光 佛

ná mó bǎo yuè fó
南 無 寶 月 佛

ná mó lí gòu fó
南 無 離 垢 佛

ná mó shī zǐ fān pú sà
南 無 師 子 幡 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó bǎo guāng fó
南 無 寶 光 佛

ná mó jīng jìn jūn fó
南 無 精 進 軍 佛

ná mó bǎo huǒ fó
南 無 寶 火 佛

ná mó xiàn wú yú fó
南 無 現 無 愚 佛

ná mó wú gòu fó
南 無 無 垢 佛

ná mó shī zǐ zuò pú sà
南 無 師 子 作 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī shí fāng jìn xū kōng jiè yí qiè sān bǎo wéi yuàn bì dìng lái
又 復 歸 依。十 方 盡 虛 空 界。一 切 三 寶。唯 願 必 定 來。

mǐn wǒ sān dú kǔ shī líng dé ān lè jí yǐ dà niè pán yǐ dà bēi shuǐ
愍 我 三 毒 苦。施 令 得 安 樂。及 以 大 涅 槃。以 大 悲 水。

xǐ chú gòu huì líng zhì pú tí bì jìng qīng jìng liù dào sì shēng yǒu cǐ
洗 除 垢 穢。令 至 菩 提。畢 竟 清 淨。六 道 四 生。有 此

zuì zhě tóng dé qīng jìng chéng jiù ā nòu duō luó sān miǎo sān pú tí jiū
罪 者。同 得 清 淨。成 就 阿 耨 多 羅 三 藐 三 菩 提。究

jìng jiě tuō xiāng yú zhì xīn děng yí tòng qiè wǔ tī tóu dì xīn niàn kǒu
竟 解 脫。相 與 至 心。等 一 痛 切。五 體 投 地。心 念 口

yán zhòng děng zì cóng wú shǐ yǐ lái zhì yú jīn rì wú míng suǒ fù ài
言。衆 等 自 從 無 始 已 來。至 於 今 日。無 明 所 覆。愛

shǐ suǒ chán chēn huì suǒ fù duò zài yú wǎng jīng lì sān jiè bèi shè liù
使 所 纏。瞋 恚 所 縛。墮 在 愚 網。經 歷 三 界。備 涉 六

dào shěn lún kǔ hǎi bù néng zì bá bù shì wǎng yè guò qù yīn yuán huò
道。沈 淪 苦 海。不 能 自 拔。不 識 往 業。過 去 因 緣。或

zì pò jìng mìng pò tā jìng mìng zì pò fàn hàng pò tā fàn hàng zì pò
自 破 淨 命。破 他 淨 命。自 破 梵 行。破 他 梵 行。自 破

jìng jiè pò tā jìng jiè rú shì zuì è wú liàng wú biān jīn rì cán kuì chàn
淨戒。破他淨戒。如是罪惡。無量無邊。今日慚愧懺
huǐ yuàn qī chū miè zhòng děng chóng fù zhì chéng wǔ tǐ tóu dì qiú āi
悔。願乞除滅。衆等重復至誠。五體投地。求哀
huǐ guō yòu fù wú shǐ yǐ lái zhì yú jīn rì yī shēn kǒu yì xíng shí è
悔過。又復無始已來。至於今日。依身口意。行十惡
yè shēn shā dào yín kǒu wàng yán qǐ yǔ liǎng shé è mà yì tān chēn chī
業。身殺盜婬。口妄言綺語。兩舌惡罵。意貪瞋癡。
zì xíng shí è jiào tā xíng shí è zàn tàn shí è fǎ zàn tàn xíng shí è
自行十惡。教他行十惡。讚歎十惡法。讚歎行十惡
fǎ zhě rú shì yī niàn zhī jiān qǐ sì shí zhǒng è rú shì děng zuì wú
法者。如是一念之間。起四十種惡。如是等罪。無
liàng wú biān jīn rì chàn huǐ yuàn qī chū miè zhòng děng chóng fù zhì
量無邊。今日懺悔。願乞除滅。衆等重復至
chéng wǔ tǐ tóu dì yòu fù wú shǐ yǐ lái zhì yú jīn rì yī yú liù gēn
誠。五體投地。又復無始已來。至於今日。依於六根。
xíng yú liù shì qǔ yú liù chén yǎn zhuó sè ěr zhuó shēng bí zhuó xiāng
行於六識。取於六塵。眼著色。耳著聲。鼻著香。
shé zhuó wèi shēn zhuó xì huá yì zhuó fǎ chén qǐ zhǒng zhǒng yè nǎi
舌著味。身著細滑。意著法塵。起種種業。乃
zhì kāi bā wàn sì qiān chén láo mén rú shì zuì è wú liàng wú biān jīn rì
至開八萬四千塵勞門。如是罪惡。無量無邊。今日
chàn huǐ yuàn qī chū miè zhòng děng chóng fù zhì chéng wǔ tǐ tóu dì
懺悔。願乞除滅。衆等重復至誠。五體投地。
yòu fù wú shǐ yǐ lái zhì yú jīn rì yī shēn kǒu yì xíng bù píng děng
又復無始已來。至於今日。依身口意。行不平等。
dàn zhī yǒu wǒ shēn bù zhī yǒu tā shēn dàn zhī yǒu wǒ kǔ bù zhī yǒu tā
但知有我身。不知有他身。但知有我苦。不知有他
kǔ dàn zhī wǒ qiú ān lè bù zhī tā yì qiú ān lè dàn zhī wǒ qiú jiě tuō
苦。但知我求安樂。不知他亦求安樂。但知我求解脫。
bù zhī tā yì qiú jiě tuō dàn zhī yǒu wǒ jiā yǒu wǒ juàn shǔ bù zhī tā yì
不知他亦求解脫。但知有我家。有我眷屬。不知他亦
yǒu jiā yì yǒu juàn shǔ dàn zhī zì shēn yī yǎng yī tòng bù kě yì rěn
有家。亦有眷屬。但知自身。一癢一痛。不可抑忍。

chǔ tà tā shēn wéi kǒng kǔ dú bù shēn dàn zì zhī wèi xiàn shēn xiǎo kǔ
 楚撻他身。唯恐苦毒不深。但自知畏。現身小苦。
 ér bù zhī wèi qǐ zhū è yè shě shēn yīng duò dì yù yú dì yù zhōng
 而不知畏。起諸惡業。捨身應墮地獄。於地獄中。
 bèi shòu zhòng kǔ nǎi zhì bù wèi è guǐ dào chù shēng dào ā xiū luó dào
 備受衆苦。乃至不畏餓鬼道。畜生道。阿修羅道。
 rén dào tiān dào yǒu zhǒng zhǒng kǔ yǐ bù píng děng gù qǐ bǐ wǒ xīn
 人道。天道。有種種苦。以不平等故。起彼我心。
 shēng yuàn qīn xiǎng suǒ yǐ yuàn duì biàn yú liù dào rú shì děng zuì wú
 生怨親想。所以怨懟。徧於六道。如是等罪。無
 liàng wú biān jīn rì chàn huǐ yuàn qī chū miè zhòng děng chóng fù zhì
 量無邊。今日懺悔。願乞除滅。衆等重復至
 chéng wǔ tǐ tóu dì yòu fù wú shǐ yǐ lái zhì yú jīn rì xīn diān dǎo
 誠。五體投地。又復無始已來。至於今日。心顛倒。
 xiǎng diān dǎo jiàn diān dǎo lí shàn zhī shì jìn è zhī shì bèi bā zhèng
 想顛倒。見顛倒。離善知識。近惡知識。背八正
 dào xíng bā xié dào fēi fǎ shuō fǎ fǎ shuō fēi fǎ bù shàn shuō shàn
 道。行八邪道。非法說法。法說非法。不善說善。
 shàn shuō bù shàn jiàn jiāo màn chuáng zhāng yú chī fān suí wú míng liú
 善說不善。建憍慢幢。張愚癡帆。隨無明流。
 rù shēng sǐ hǎi rú shì zuì è wú liàng wú biān jīn rì chàn huǐ yuàn qī
 入生死海。如是罪惡。無量無邊。今日懺悔。願乞
 chū miè zhòng děng chóng fù kǔ dào wǔ tǐ tóu dì yòu fù wú shǐ yǐ lái
 除滅。衆等重復苦到。五體投地。又復無始已來。
 zhì yú jīn rì yǐ sān bù shàn gēn qǐ sì diān dǎo zào zuò wǔ nì xíng
 至於今日。以三不善根。起四顛倒。造作五逆。行
 yú shí è chì rán sān dú zhǎng yǎng bā kǔ zào bā hán bā rè zhū dì
 於十惡。熾然三毒。長養八苦。造八寒八熱。諸地
 yù yīn zào bā wàn sì qiān gé zǐ dì yù yīn zào yí qiè chù shēng yīn zào
 獄因。造八萬四千鬲子地獄因。造一切畜生因。造
 yí qiè è guǐ yīn zào rén tiān shēng lǎo bìng sǐ zhǒng zhǒng kǔ yīn shòu yú
 一切餓鬼因。造人天生老病死種種苦因。受於
 liù dào wú liàng kǔ guǒ nán kě kān rěn bù kě wén jiàn rú shì zuì è
 六道。無量苦果。難可堪忍。不可聞見。如是罪惡。

wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè zhòng děng chóng fù kǔ
無量無邊。今日懺悔。願乞除滅。衆等重複苦
dào wǔ tǐ tóu dì qiú āi huǐ guō yòu fù wú shǐ yǐ lái zhì yú jīn rì
到。五體投地。求哀悔過。又復無始已來。至於今日。
yǐ sān dú gēn yú sān yǒu zhōng lì èr shí wǔ yǒu chù chù qǐ zhū zuì è
以三毒根。於三有中。歷二十五有。處處起諸罪惡。
suí zhú yè fēng bù zì zhī jué huò zhàng rén chí jiè xiū dìng xiū huì xiū
隨逐業風。不自知覺。或障人持戒。修定修慧。修
zhū gōng dé xiū zhū shén tōng rú shì zuì zhàng zhàng pú tí xīn zhàng pú
諸功德。修諸神通。如是罪障。障菩提心。障菩
tí yuàn zhàng pú tí hēng jīn rì chàn huǐ yuàn qǐ chú miè zhòng děng
提願。障菩提行。今日懺悔。願乞除滅。衆等
chóng fù kǔ dào wǔ tǐ tóu dì yòu fù wú shǐ yǐ lái zhì yú jīn rì yǐ
重複苦到。五體投地。又復無始已來。至於今日。以
tān chēn xīn gōu qǐ liù shì suí zhú liù chén qǐ zhòng duō zuì huò yú
貪嗔心。構成六識。隨逐六塵。起衆多罪。或於
zhòng shēng biān qǐ huò yú fēi zhòng shēng biān qǐ huò yú wú lòu rén qǐ
衆生邊起。或於非衆生邊起。或於無漏人起。
huò yú wú lòu fǎ qǐ rú shì tān chēn suǒ qǐ zuì è jīn rì chàn huǐ yuàn
或於無漏法起。如是貪瞋。所起罪惡。今日懺悔。願
qǐ chú miè yòu yú chī xīn qǐ diān dǎo xíng xìn yú xié shī shòu yú xié
乞除滅。又愚癡心。起顛倒行。信於邪師。受於邪
shuō zhuó duàn zhuó cháng zhuó wǒ zhuó jiàn suí chī suǒ xíng qǐ wú liàng
說。著斷著常。著我著見。隨癡所行。起無量
zuì rú shì yīn yuán zhàng pú tí xīn zhàng pú tí yuàn zhàng pú tí hēng
罪。如是因緣。障菩提心。障菩提願。障菩提行。
jīn rì chàn huǐ yuàn qǐ chú miè zhòng děng chóng fù zhì chéng wǔ tǐ tóu
今日懺悔。願乞除滅。衆等重複至誠。五體投
dì yòu fù wú shǐ yǐ lái zhì yú jīn rì shēn sān è yè kǒu sì è yè
地。又復無始已來。至於今日。身三惡業。口四惡業。
yì sān è yè cóng wú shǐ wú míng zhù dì fán nǎo héng shā shàng fán nǎo
意三惡業。從無始無明。住地煩惱。恒沙上煩惱。
zhǐ shàng fán nǎo guān shàng fán nǎo sì zhù dì fán nǎo sān dú sì qǔ wǔ
止上煩惱。觀上煩惱。四住地煩惱。三毒四取。五

gài liù ài qī lòu bā gòu jiǔ jié shí shǐ rú shì yí qiè fán nǎo děng zhàng
 蓋六愛。七漏八垢。九結十使。如是一切煩惱等障。
 wú liàng wú biān zhàng pú tí xīn zhàng pú tí yuàn zhàng pú tí hēng jīn
 無量無邊。障菩提心。障菩提願。障菩提行。今
 rì chàn huǐ yuàn qǐ chú miè zhòng děng chóng fù zhì chéng wǔ tǐ tóu dì
 日懺悔。願乞除滅。衆等重復至誠。五體投地。
 yòu fù wú shǐ yǐ lái zhì yú jīn rì bù néng xiū cí bēi xīn bù néng xiū xǐ
 又復無始已來。至於今日。不能修慈悲心。不能修喜
 shě xīn bù néng xiū tán bō luó mì shī bō luó mì chàn tí bō luó mì pí
 捨心。不能修檀波羅蜜。尸波羅蜜。羸提波羅蜜。毘
 lí yē bō luó mì chán bō luó mì bō rě bō luó mì yòu bù néng xiū yí qiè
 黎耶波羅蜜。禪波羅蜜。般若波羅蜜。又不能修一切
 zhù pú tí fǎ rú shì wú yǒu fāng biàn wú yǒu zhì huì zhàng pú tí xīn
 助菩提法。如是無有方便。無有智慧。障菩提心。
 zhàng pú tí yuàn zhàng pú tí hēng jīn rì chàn huǐ yuàn qǐ chú miè
 障菩提願。障菩提行。今日懺悔。願乞除滅。

Again, we take refuge in the Triple Gem in ten directions of the space. We wish the Triple Gem will definitely come to relieve us from the suffering from the three poisons so we can have mind peace, joy, and ultimately attain the great Nirvana. We wish that the Triple Gem will shower us with the water of compassion to wash away our dusts and dirt (desires and attachment) so we will attain enlightenment and supreme purity. We wish all beings in the six realms and four forms with bad karma will receive the same supreme purity and attain the ultimate enlightenment that is the absolute salvation.

Together, sincerely and attentively, with our body on the ground, we recite the following: We, from beginningless times until today, have fallen into the net of ignorance because we have been covered with ignorance and delusions, driven and bound by desires, and tied by jealousy and hatred. We have been through the six realms, drowned in the sea of suffering and could not get out. We aren't aware of our past karma and affinities. We either violated our own practice and tainted that of others. We might have broken our vows of celibacy and that of others. We might have broken the pure precepts and those of others. These actions are countless. Today, we feel remorseful, repent sincerely, and hope all will be erased.

We, again with all sincerity, with our body on the ground, repent the following. Also, from the countless past lives till today, through our body, mind, and speech, we committed ten evil deeds. Through our body, we killed, stole, and had sexual misconduct. Through speech, we lied, flattered, slandered, and used bad language. With our thoughts of greed, hatred, and delusion, we committed the ten evil deeds ourselves and encouraged others to commit the ten evil deeds. We praised the ones committed such deeds. With just one thought, we initiated forty kinds of evil deeds. These actions are countless. Today we sincerely repent and hope that all will be erased.

We, again with sincerity, put our body on the ground. From beginningless time until today, we followed the six roots, acted on our six senses, and craved the six dusts. With eyes attracted to forms, ears to sound, nose to fragrances, tongue to tastes, body to touch, and thought to concepts, we committed offenses and opened eighty four thousand desire doors. These offenses are countless. Today, we repent and hope all will be eradicated. Together, sincerely, we put our bodies on the ground. From beginningless until today,

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through our body, mind, and speech, we acted discriminatingly. We appreciated our body, but not others'. We knew of our suffering but ignored others'. We sought joy but did not care about others. We sought salvation but did not help others. We cared for our family but for others'. We knew of our irritations but whipped others to inflict pain. We feared illness but did not fear the retribution of going to hells. We did not fear the suffering of hungry ghosts, animals, asuras, human, and celestial beings. We discriminated others from us. We resented others and caused hatred in six realms. These offenses are countless. Today, we repent sincerely and hope that all can be eradicated.

Again, sincerely, we put our body on the ground. From beginningless time until today, we have had devious minds, thoughts, and views. We eschewed the virtuous and befriended the evil. We betrayed the eightfold path and walked the eight evil paths. We spoke lies as truth and evil as virtue. We raised the banner of arrogance and hoisted the sail of ignorance. We were swept by streams of ignorance and fell into the sea of samsara. These offenses are countless. Today, we repent and hope that all can be eradicated.

We again, lower our bodies to the ground. From beginningless time until today, through the three evil roots, we created four delusions and committed the five evil deeds and ten offenses. The fire of the three poisons resulted in the eight sufferings, the retribution of the eight cold and eight hot hells, of eighty four thousand hells, of animals, hungry ghosts, of birth, aging, sickness, and death as humans or gods. Because of these causes, we have been suffering in the six realms. These sufferings are unbearable and unexpressable. These offenses are countless. Today, we repent and hope all will be eradicated.

We again, remorsefully put our bodies on the ground. From beginningless time until today, due to the three poisonous roots, we were born in three kinds of existence, experiencing twenty five kinds of existence. In different circumstances, influenced by past karma and habits, we unknowingly committed offenses. We obstructed others from taking precepts, cultivating Samadhi, wisdom, virtuous acts, and spiritual penetrations. Through these offenses, we obstructed others from making the Bodhi resolve, Bodhi vow, and practicing the Bodhi way. Today, we repent these and hope all will be eradicated.

We again lower our bodies to the ground. From beginningless time until today, we, due to greed and hatred, trained the six senses to crave the six dusts and committed various offenses towards sentient being, non-sentient beings, those without outflows, and to Dharmas without outflows. Today, we repent all offenses due to greed and hatred and hope all will be eradicated.

Due to ignorance and delusion, we performed devious acts. We trusted devious teachers and believed in bizarre teachings which taught that there is no existence after life or that this existence is permanent, or the existence of self and various devious views. We followed our ignorance and acted on it, committing countless offenses. With such actions, we obstructed others from making the Bodhi resolve, Bodhi vow, and practice the Bodhi way. Today, we repent these and hope all will be eradicated.

Again, we sincerely lower our bodies to the ground. From beginningless time until today, we committed three bodily offenses; four of speech; and three of thought. Due to ignorance, we have had various afflictions such as the three poisons, four takings, five coverings, six desires, seven outflows, eight defilements, nine entanglements, and ten fetters. With these countless afflictions, we obstructed others from making the Bodhi resolve, Bodhi vow, and practice the Bodhi way. Today, we repent these and hope all will be eradicated.

From beginningless time until today, we have not practiced compassion, joy, generosity, ethics, patience, diligence, meditation, and wisdom. We have not cultivated the preparatory lessons that lead to Bodhi. Without wisdom and without, we obstructed others from making the Bodhi resolve, Bodhi vow, and practice the Bodhi way. Today, we repent these and hope all will be eradicated.

zhòng děng chóng fù zēng dào wǔ tǐ tóu dì yòu fù wú shǐ yǐ lái zhì
 衆等重復增到。五體投地。又復無始已來。至
 yú jīn rì lún zhuǎn sān jiè bèi lì liù dào shòu sì shēng shēn huò nán
 於今日。輪轉三界。備歷六道。受四生身。或男
 huò nǚ fēi nán fēi nǚ biàn yí qiè chù qǐ wú liàng zuì huò wéi dà shēn
 或女。非男非女。徧一切處。起無量罪。或為大身
 zhòng shēng gèng xiāng dàn shí huò wéi xì shēn zhòng shēng gèng xiāng
 衆生。更相噉食。或為細身衆生。更相
 dàn shí rú shì děng shā yè wú liàng wú biān zhàng pú tí xīn zhàng pú
 噉食。如是等殺業。無量無邊。障菩提心。障菩
 tí yuàn zhàng pú tí hēng jīn rì chàn huǐ yuàn qǐ chú miè zhòng děng
 提願。障菩提行。今日懺悔。願乞除滅。衆等
 chóng fù zhì chéng wǔ tǐ tóu dì zì cóng yǒu shí shén yǐ lái zhì yú
 重復至誠。五體投地。自從有識神已來。至於
 jīn rì yú liù dào zhōng shòu sì shēng shēn yú qí zhōng jiān suǒ qǐ
 今日。於六道中。受四生身。於其中間。所起
 zuì è wú qióng wú jìn rú shì děng zuì wéi yǒu shí fāng yí qiè zhū fó
 罪惡。無窮無盡。如是等罪。唯有十方一切諸佛。
 dà dì pú sà jìn zhī jìn jiàn rú zhū fó pú sà suǒ zhī suǒ jiàn zuì
 大地菩薩。盡知盡見。如諸佛菩薩。所知所見。罪
 liàng duō shǎo jīn rì zhì xīn jī sǎng qiú āi cán kuì chàn huǐ yǐ zuò
 量多少。今日至心。稽顙求哀。慚愧懺悔。已作
 zhī zuì yuàn jìn xiāo miè wèi zuò zhī zuì bù gǎn fù zuò yǎng yuàn shí
 之罪。願盡銷滅。未作之罪。不敢復作。仰願十
 fāng yí qiè zhū fó yǐ dà cí xīn shòu zhòng děng jīn rì chàn huǐ yǐ
 方。一切諸佛。以大慈心。受衆等今日懺悔。以
 dà bēi shuǐ xǐ chú zhòng děng néng zhàng pú tí yí qiè zuì gòu líng zhì
 大悲水。洗除衆等能障菩提。一切罪垢。令至
 dào chǎng bì jìng qīng jìng yòu yuàn shí fāng yí qiè zhū fó yǐ bù sī
 道場。畢竟清淨。又願十方。一切諸佛。以不思
 yì lì běn shì yuàn lì dù tuō zhòng shēng lì fù hù zhòng shēng lì
 議力。本誓願力。度脫衆生力。覆護衆生力。
 líng zhòng děng jīn rì qǐ shì fā pú tí xīn cóng jīn rì qù zhì zuò dào
 令衆等今日起誓。發菩提心。從今日去。至坐道

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chǎng bì jìng chéng lì bù fù tuì zhuǎn suǒ yǒu shì yuàn xī tóng pú
場。畢 竟 成 立。不 復 退 轉。所 有 誓 願。悉 同 菩

sà suǒ xíng shì yuàn yǎng yuàn shí fāng yí qiè zhū fó dà dì pú sà
薩。所 行 誓 願。仰 願 十 方。一 切 諸 佛。大 地 菩 薩。

yǐ cí bēi xīn tóng jiā shè shòu líng zhòng děng dé rú suǒ yuàn mǎn pú
以 慈 悲 心。同 加 攝 受。令 衆 等 得 如 所 願。滿 菩

tí yuàn yí qiè zhòng shēng gè gè jù zú mǎn pú tí yuàn
提 願。一 切 衆 生。各 各 具 足。滿 菩 提 願。

We again, lower our bodies to the ground. From beginningless time until today, like a turning wheel, we experienced the three realms, six paths, and four forms of birth. As man, woman, non-man, or non-woman, we committed countless offenses. As big organisms, we killed and ate each other. As small organism, we also killed and ate each other. By such countless murders, we obstructed them from making the Bodhi resolve, Bodhi vow, and practice the Bodhi way. Today, we repent and hope all will be eradicated.

We again, sincerely lower our bodies to the ground. From beginningless time until today, while we were in the six paths, taking the four forms of births, we committed countless offenses. The Buddhas of the ten directions know about all our offenses. For all the offenses that Buddhas and Bodhisattvas know of, we sincerely repent and hope all will be eradicated. We hope that past offenses will be erased and that we will not commit any new ones. We wish that the Buddhas of the ten directions, with their great compassion, will accept our repentance today. Using the water of compassion, they cleanse our obstruction of Bodhi and our sins and defilements so we can be purified from now until we attain enlightenment.

We also wish that the Buddhas of the ten directions, using their inconceivable power, the power of their original vows, the power of liberating sentient beings, and the power of protecting sentient beings, will endow us to bring forth the Bodhi mind. Starting today until we attain enlightenment, we will not retrogress until our vows are equal to the Bodhisattvas'. We wish that the Buddhas and great Bodhisattvas of the ten directions, through their compassion, will support us until we fulfill our Bodhi vows, and all sentient beings will fulfill their vows.

cí bēi dào chǎng chàn fǎ juǎn dì yī
慈 悲 道 場 懺 法 卷 第 一

The Compassionate Place of Enlightenment Repentance: Scroll One

七佛滅罪真言 Seven Buddhas' Eradicating Sins Mantra

lí pó lí pó dì qiú hē qiú hē dì tuó luó ní dì ní hē la dì
離 婆 離 婆 帝。求 訶 求 訶 帝。陀 羅 尼 帝。尼 訶 囉 地。

pí lí nǐ dì mó hē qié dì zhēn líng qián dì shā pó hē
毘 梨 你 帝。摩 訶 伽 帝。真 陵 乾 帝。莎 婆 訶。(三遍) (3 times)

讚 Praise

guī yī sān bǎo jié duàn yí gēn cuò qíng zhé yì rù xuán mén
歸依三寶。截斷疑根。挫情折意入玄門。

yīn guǒ yǎn rán cún chàn huì gōng shēn zhū fó gòng chuí ēn
因果儼然存。懺會功深。諸佛共垂恩。

By taking refuge in the Triple Gem, we sever our roots of doubt. By eliminating attachments and breaking the mind, we enter the profound door. Karma solemnly exists. The power of this repentance are deep. May the Buddhas radiate benevolence.

ná mó huān xǐ dì pú sà mó hē sà
南無歡喜地菩薩摩訶薩 (三稱)

Homage to the Bodhisattvas and Mahasattvas in the Joyful Stage (3 times)

chū chàn 出懺

tiān shàng rén jiān zhèng biàn zhī jué guāng chāo rì yuè dé yuè tài xū
天上人間。正遍知覺。光超日月。德越太虛。

wú qù wú lái yǐn yǐn cháng jū huā zàng jiè bù shēng bù miè wēi wēi
無去無來。隱隱常居華藏界。不生不滅。巍巍

zuò duàn niè pán chéng yīng wù xiàn xíng suí jī fù gǎn ruò hóng zhōng
坐斷涅槃城。應物現形。隨機赴感。若洪鐘

zhī dài kòu sì kōng gǔ yǐ chuán shēng yuàn chuí wú jí zhī dà bēi
之待叩。似空谷以傳聲。願垂無極之大悲。

jiàn cǐ yī shí zhī fó shì shàng lái fèng wéi qiú chàn zhòng děng xiū
鑒此一時之佛事。上來奉為求懺衆等。修

chóng cí bēi dào chǎng chàn fǎ jīn dāng dì yī juǎn gōng dé kè xié
崇慈悲道場懺法。今當第一卷。功德克諧。

yuán mǎn yú nèi xiū shè tán chǎng pū shū gān xiàng dēng rán huǒ shù
圓滿於內。修設壇場。鋪舒紺像。燈然火樹。

xiāng pēn chén tán sàn wǔ sè zhī míng huā xiàn xīn qí zhī miào guǒ
香噴沉檀。散五色之名花。獻新奇之妙果。

gē yáng fàn bài chēng zàn hóng míng xíng dào rù chán fēng jīng chí
歌揚梵唄。稱讚洪名。行道入禪。諷經持

zhòu suǒ jí gōng yīn zhuān shēn huí xiàng cháng zhù zhēn cí sān bǎo
咒。所集功因。專伸回向。常住真慈三寶。

huì xià hù fǎ zhū tiān shàng zhōng xià jiè shén qí yuǎn jìn wú biān líng
會下護法諸天。上中下界神祇。遠近無邊靈

kuàng pǔ yuàn jiàn cǐ chéng chén xián shēng huān xǐ zhī xīn liú ēn
貺。普願鑑此誠忱。咸生歡喜之心。留恩
shì yú tiān shàng rén jiān xuān huà rì yú tā fāng cǐ jiè yuán mǎn dào
澤於天上人間。宣化日於他方此界。圓滿道
chǎng chū shēng gōng dé qiè niàn jīn chén qiú chàn zhòng děng chàn shì
場。出生功德。切念今晨求懺衆等。懺釋
zuì qiān yíng xiáng jí fú qíu shēng jìng tǔ fú yuàn yī shēng zuì gòu yǒng xiao yí qiè yè yuán
罪愆。迎祥集福。伏願。一生罪垢永消。一切業緣
qīng jìng yī xīn jiě wù xiàng yī lǐ zhī zhēn rú yī niàn huí guāng
清淨。一心解悟。向一理之真如。一念回光。
zào yī chéng zhī miào dào zhuǎn kǔ yuán ér chéng lè jù sǎ rè nǎo
造一乘之妙道。轉苦緣而成樂具。灑熱惱
ér zuò qīng liáng zǔ mí zōng qīn jué dìng wǎng shēng yú jìng tǔ hé
而作清涼。祖禰宗親。決定往生於淨土。合
mén rén juàn fāng dāng yǒng xiǎng yú xiá líng děng yuān qīn ér gòng mù
門人眷。方當永享於遐齡。等冤親而共沐
ēn bō yú fán shèng ér tóng jī bǎo dì jīn zé yī wén chàn huǐ yóu
恩波。與凡聖而同躋寶地。今則依文懺悔。猶
kǒng wēi xì zuì yè nán táo zài láo zūn zhòng tóng qiú chàn huǐ
恐微細罪業難逃。再勞尊衆。同求懺悔。

The heavens and earth are filled with enlightened ones. Their light is brighter than the sun and moon, their virtues greater than the cosmos. Without coming or going, he dwells in the Lotus World. Without birth or death, he augustly sits in the city of Nirvana. Objects bring form through the workings of the senses like the sound of a great bell echoing through an empty valley. We wish that the Buddhas' everlasting compassion will witness the first session of The Compassionate Place of Enlightenment Repentance. On behalf of the assembly wishing for repentance, we solemnly chant The Compassionate Place of Enlightenment Repentance. Now, using the first scroll's perfect merit, we repair the repentance platform, create images of the Buddhas, light lamps and candles, burn sandalwood incense, and scatter famed, fived-colored flowers. Offering exquisite fruits, songs, and melodious chanting of the Buddha's name, we walk on the path of enlightenment, enter Samadhi, recite sutras and uphold mantras. We transfer the collective merits of these acts to the everlasting Triple Gem, the heavenly Dharma protectors, and all gods and earth spirits and the boundless auspicious bestowers. We wish that our devotion and sincerity is seen, giving rise to happiness. We wish that all who stay in marshes of heaven and earth are transformed and brought to other worlds. In this perfect place of enlightenment, merits are born. Please remember the repenting assembly of this hour. Repenting past offenses, we welcome auspiciousness and fortune and pray for rebirth in the pureland. We also wish that the defilements of this life melt like ice and that all karmas are pure and clean. We wholeheartedly understand heading towards the truth. One thought of returning to the light creates the great path of the one vehicle, the tool to turn bad karma into happiness, extinguishing the fire of mental afflictions and assuring rebirth in the pureland. People of the harmony door enjoy the pleasures of youth, no enemies, and walking among saints on jeweled ground. Having followed the text's repentance and fearing that little obstructions will be difficult to overcome, we again toil respectfully to the assembly, wishing for repentance.

ná mó qiú chàn huǐ pú sà mó hē sà
 南 無 求 懺 悔 菩 薩 摩 訶 薩 (三稱)

Homage to the Requesting Repentance Bodhisattvas and Mahasattvas (3 times)

讚 Praise

liáng huáng chàn yī juǎn gōng dé lì yuàn miè 禱 悔 yī zhàng zuì qīn
 梁 皇 懺。一 卷 功 德 力。願 滅 懺 悔 一 障 罪。親
 zhèng pú sà huān xǐ dì chàn wén jǔ chù zuì huā fēi jiě liǎo yuān
 證 菩 薩 歡 喜 地。懺 文 舉 處 罪 花 飛。解 了 冤。
 chàn liǎo zuì 消 災 增 福 懺 lóng huā sān huì yuàn xiāng féng mí lè fó
 懺 了 罪。脫 離 苦 惱 剎。龍 華 三 會 願 相 逢。彌 勒 佛
 qián qīn shòu jì
 前 親 受 記。

We wish that the merits from the first scroll of Emperor Liang's Repentance will eradicate the devotees' and deceased's Offense of One Obstruction. We personally enter the Bodhisattvas' Joyful Stage. Wherever this repentance is held, the offenses fly away like flowers. We have unraveled past hatreds, repented past offenses. Doing so, our disasters are avoided and our fortune and wisdom are increased, escaping suffering and being reborn in Trayastrimsa Heaven. We wish to meet again at the three assemblies of the Dragon Flower, where Maitreya Buddha will personally receive us.

ná mó lóng huā huì pú sà mó hē sà
 南 無 龍 華 會 菩 薩 摩 訶 薩 (三稱)

Homage to the Bodhisattvas and Mahasattvas at the Dragon Flower Assembly (3 times)

Kneel as the master reads the prayers. After the prayers are done, arise and chant the following praise.

讚 Praise

liáng huáng chàn yī juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
 梁 皇 懺。一 卷 已 全 週。迴 向 四 恩 並 三 有。
 bài chàn zhòng děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ qiān yóu huān xǐ dì pú sà
 拜 懺 衆 等 增 福 壽。願 將 法 水 洗 愆 尤。歡 喜 地 菩 薩。
wéi yuàn wáng líng wǎng xī yóu
 惟 願 哀 納 受。惟 願 亡 靈 往 西 遊。

We have now finished the first scroll of Emperor Liang's Repentance Repentance. We forward this merit to the Four Kindnesses and Triple Realm. The participants of the repentance will have their longevity enhanced. We use the Dharma water to wash away our offenses. Our only wish is for the deceased to travel west. May the Bodhisattvas of the Joyful Stage accept our only wish!

ná mó dēng yún lù pú sà mó hē sà
 南 無 登 雲 路 菩 薩 摩 訶 薩 (三稱)

Homage to the Cloud-Riding Bodhisattvas and Mahasattvas (3 times)

Emperor Liang's Jeweled Repentance
Scroll Two

金山御製梁皇寶懺

卷第二

讚 Praise

Raise Offering

Lower Offering

huā fèng xiàn wén shū gòng pǔ xián mǔ dān sháo yào zhēn kān xiàn
花 奉 獻。文 殊 共 普 賢。牡 丹 芍 藥 真 堪 羨。

bǎi huā xiàn nà huáng jīn diàn huā kāi huā xiè zhàn jīn lián qīng yī
百 花 獻 納 黃 金 殿。花 開 花 謝 綻 金 蓮。青 衣

tóng zǐ chí huā qīn dǔ cí zūn miàn
童 子 持 花 親 覩 慈 尊 面。

Flowers are offered to Manjusri and Samantabhadra. The peonies are truly admirable. A hundred flowers are presented in the golden hall. The flowers bloom and wilt, bursting into golden lotuses. The green-robed child holds a flower, personally seeing the compassionate lord's face.

ná mó pǔ gòng yǎng pú sà mó hē sà
南 無 普 供 養 菩 薩 摩 訶 薩 (三稱)

Homage to the Universal Offering Bodhisattvas and Mahasattvas (3 times)

gōng wén

恭 聞

yù dé rén fǎ zhī liǎng kōng xū zhèng èr yán zhī jí guǒ jì míng zhēn
欲 得 人 法 之 兩 空。須 證 二 嚴 之 極 果。既 明 真

sú zhī èr dì bì liǎo shēng sǐ zhī wàng yuán lóng shén bā bù yǐ cān
俗 之 二 諦。必 了 生 死 之 妄 緣。龍 神 八 部 以 叅

suí yōu xiǎn líng cōng ér mì yòu xiōng zàng tí yú wàn zì zú lún yìn
隨。幽 顯 靈 聰 而 密 祐。胸 藏 題 於 卍 字。足 輪 印

yú qiān huā wéi fó dé yǐ nán sī yù zàn yáng ér mò jí bù wéi běn
於 千 花。惟 佛 德 以 難 思。欲 讚 揚 而 莫 極。不 違 本

shì pǔ lì yǒu qíng gāo fū bǎi bǎo zhī lián tái jiàn cǐ èr shí zhī fó
誓。普 利 有 情。高 敷 百 寶 之 蓮 臺。鑑 此 二 時 之 佛

shì jīn chén qiú chàn zhòng děng qǐ jiàn cí bēi dào chǎng chàn fǎ jīn
事。今 辰 求 懺 衆 等。啟 建 慈 悲 道 場 懺 法。今

dāng dì èr juǎn rù tán yuán qǐ wǒ zhū zhòng děng xuě qīng sān yè
當 第 二 卷。入 壇 緣 起。我 諸 衆 等。雪 清 三 業。

bīng jié liù gēn fén dōu lóu pó sàn fēn tuó lì yán fèng shí fāng zhī zhì
冰 潔 六 根。焚 兜 樓 婆。散 芬 陀 利。延 奉 十 方 之 至

shèng chēng zàn zhū fó zhī hóng míng sǎ dī dī zhī gān quán dàng
聖。稱 讚 諸 佛 之 洪 名。灑 滴 滴 之 甘 泉。蕩

bān bān zhī zuì gòu qiè niàn qiú chàn zhòng děng yuǎn cóng kuàng jié
般般之罪垢。切念求懺衆等。遠從曠劫。
jìn zhì jīn shēng èr zhàng yíng chán xù zhū shēng sǐ èr kōng wèi wù
近至今生。二障縈纏。續諸生死。二空未悟。
bó qǐ ài zēng suí xié jiàn zhī èr biān xún kǔ lè zhī liǎng dào wú
勃起愛憎。隨邪見之二邊。循苦樂之兩道。無
míng dùn qǐ yín shā dào wàng ér niàn niàn qiān liú fán nǎo rì zēng
明頓起。淫殺盜妄而念念遷流。煩惱日增。
shēn kǒu yì yè ér zhòng zhòng zào zuì kuàng shēng chén zhī jiāo bào
身口意業而重重造罪。況升沉之交報。
sì jí jǐng lún wéi yè guǒ yǐ zhāo rán rú è chā jù fēi jiǎ kěn xiū
似汲井輪。唯業果以昭然。如惡叉聚。匪假懇修
yú chàn fǎ hé yóu miǎn lí yú qiān yóu yóu shì yì qǐ qián chéng xīn
於懺法。何由免離於愆尤。由是意起虔誠。心
huái cán kuì yǐ jiè xiàn qián zhī jǐng fú yǒng wéi miè zuì zhī liáng guī
懷慚愧。以介現前之景福。永為滅罪之良規。
wǒ yuàn rú sī fó bì āi lián yǎng kòu hóng cí míng xūn jiā bèi
我願如斯。佛必哀憐。仰叩洪慈。冥熏加被。

If one wants to know the two emptinesses of human Dharma, they must enter the two harsh extremities. Then, they will understand the two truths and the illusion of life and death. The eight divisions of dragons and celestial beings and spirits take part protecting the one with a Swastika on his chest and the a wheel pattern and thousand-petaled flower on the foot. The Buddha's virtue is incromprehensible and is endlessly being praised. He does not turn from his original vow to universally benefit sentient beings. High on a hundred gem lotus platform, he sees this second session of The Compassionate Place of Enlightenment Repentance. The assembly asking for repentance this hour is conducting The Compassionate Place of Enlightenment Repentance. We are reciting the second scroll's origination verse. We, the assembly, purify our three karmas, our six roots melting like ice. Burning turuska incense and scattering white lotuses, we offer them to the sages in ten directions. We recite the Buddhas' names and wash away our offenses with drops of sweet dew. May all Buddhas remember the assembly wishing for repentance. From the distant kalpas to this life, the two obstructions have entangled us in birth and death. The two emptinesses have not been realized, resulting in our love and hatred increasing. Going with the two sides of improper views and walking on the two roads of happiness and suffering, we were ignorant and committed deeds such as sexual misconduct, killing, stealing, and lying with every thought. Our mental afflictions increased daily and our body, mouth, and mind committed every possible offense. We rise and fall with karmic retribution like a bucket going up and down a well. Only karma can manifest like this. Like an assembly of evil Yakshas, like bandits pretending to practice this repentance, how will we leave our offenses? Our minds should be sincere and our hearts shameful. Then, will see the fortunes in front of us. This will always be the guideline for eradicating offenses. May the Buddhas pity us as we bow to great compassion, their support manifesting as dark smoke.

Arise. The master will start chanting the first line. Then the congregation will chant the second line, alternating. Bow after completing your line.

fó miàn yóu rú jìng mǎn yuè
佛面猶如淨滿月

yì rú qiān rì fàng guāng míng
亦如千日放光明

The Buddha's face is as pure as the full moon and as bright as a thousand suns shedding light.

yuán guāng pǔ zhào yú shí fāng
圓光普照於十方

xǐ shě cí bēi jiē jù zú
喜捨慈悲皆具足

The perfect light shines universally in the ten directions. Joy, equanimity, loving-kindness, and compassion are all sufficient.

qǐ yùn cí bēi dào chǎng chàn fǎ
啟運慈悲道場懺法

yī xīn guī mìng sān shì zhū fó
一心皈命三世諸佛

We now start The Compassionate Place of Enlightenment Repentance, wholeheartedly bowing to the Buddhas of the Three Periods of Time.

ná mó guō qù pí pó shī fó
南無過去毘婆尸佛

Homage to the past Vipasyin Buddha

ná mó shī qì fó
南無尸棄佛

Homage to Sikhi Buddha

ná mó pí shě fú fó
南無毘舍浮佛

Homage to Vessabhu Buddha

ná mó jū liú sūn fó
南無拘留孫佛

Homage to Krakucchandha Buddha

ná mó jū nà hán móu ní fó
南無拘那含牟尼佛

Homage to Konagamana Buddha

ná mó jiā shè fó
南無迦葉佛

Homage to Kasyapa Buddha

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

Homage to our teacher, Sakyamuni Buddha

ná mó dāng lái mí lè zūn fó
南無當來彌勒尊佛

Homage to Maitreya, the next Buddha

ná mó liáng huáng huì shàng fó pú sà
南無梁皇會上佛菩薩 (三稱)

Homage to the Buddhas and Bodhisattvas at Emperor Liang's Assembly (3 times)

cí bēi dào chǎng chàn fǎ juǎn dì èr
慈悲道場懺法卷第二

The Compassionate Place of Enlightenment Repentance: Scroll Two

fā pú tí xīn dì sì
發 菩 提 心 第 四

Chapter Four: Bring Forth the Bodhi Resolve

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ dé xǐ huàn xīn gòu
今 日 道 場 。 同 業 大 衆 。 相 與 已 得 。 洗 浣 心 垢 。
shí è zhòng zhàng jìng jìn wú yú yè lèi jì qiǎn nèi wài jù jié cì
十 惡 重 障 。 淨 盡 無 餘 。 業 累 既 遣 。 內 外 俱 潔 。 次
yīng yǎng xué pú sà xiū xíng zhí dào gōng dé zhì huì yóu zhī ér shēng
應 仰 學 菩 薩 。 修 行 直 道 。 功 德 智 慧 。 由 之 而 生 。
suǒ yǐ zhū fó měi tàn fā xīn shì dào chǎng néng bàn shì gù wéi yuàn
所 以 諸 佛 。 每 歎 發 心 是 道 場 。 能 辦 事 故 。 唯 願
dà zhòng gè jiān qí zhì mò yǐ nián mìng dài shí lòu jìn wù lìng kōng
大 衆 。 各 堅 其 志 。 莫 以 年 命 。 待 時 漏 盡 。 勿 令 空
qù hòu huǐ wú yì xiāng yú jīn rì zhí yù hǎo shí bù yīng rì yè
去 。 後 悔 無 益 。 相 與 今 日 。 值 遇 好 時 。 不 應 日 夜 。
fán nǎo fù xīn yí dāng nǔ lì fā pú tí xīn pú tí xīn zhě jí shì
煩 惱 覆 心 。 宜 當 努 力 。 發 菩 提 心 。 菩 提 心 者 。 即 是
fó xīn gōng dé zhì huì bù kě gé liàng gài lún yī niàn kuàng fù duō
佛 心 。 功 德 智 慧 。 不 可 格 量 。 蓋 論 一 念 。 況 復 多
niàn jiǎ shǐ lì jié xiū wú liàng fú nǎi zhì jīn shēng bèi xíng yú shàn
念 。 假 使 歷 劫 。 修 無 量 福 。 乃 至 今 生 。 備 行 餘 善 。
bù jí fā xīn wàn fēn zhī yī suàn shǔ pì yù yì bù néng jìn yòu
不 及 發 心 。 萬 分 之 一 。 算 數 譬 喻 。 亦 不 能 盡 。 又
yǒu yī rén dàn zuò fú dé bù fā pú tí wú shàng dào xīn pì rú
有 一 人 。 但 作 福 德 。 不 發 菩 提 。 無 上 道 心 。 譬 如
gēng tián bù xià zhǒng zǐ jì wú qí yá hé chù qiú shí yǐ shì yí
耕 田 。 不 下 種 子 。 既 無 其 芽 。 何 處 求 實 。 以 是 義
gù xū fā pú tí xīn yīn yuán wéi zhèng shàng bào fó ēn xià bá yí
故 。 須 發 菩 提 心 。 因 緣 為 證 。 上 報 佛 恩 。 下 拔 一
qiè suǒ yǐ fó zàn zhū tiān zǐ yán shàn zāi shàn zāi rú rǔ suǒ shuō
切 。 所 以 佛 讚 諸 天 子 言 。 善 哉 善 哉 。 如 汝 所 說 。
wéi yù lì yì yí qiè zhòng shēng fā pú tí xīn shì wéi dì yī gòng
為 欲 利 益 一 切 衆 生 。 發 菩 提 心 。 是 為 第 一 供

yǎng rú lái fā pú tí xīn fēi zhǐ yī guō wéi yīng shǔ fā lìng pú tí
養如來。發菩提心。非止一過。唯應數發。令菩提
xīn xiāng xù bù duàn shì yǐ jīng yán yú nà yóu tā héng shā fó suǒ
心。相續不斷。是以經言。於那由他。恆沙佛所。
fā dà shàn yuàn shì zhī fā xīn qí shǔ wú liàng yòu pú tí xīn dàn
發大善願。是知發心。其數無量。又菩提心。但
yù shàn zhī shì biàn dé fā qǐ wèi bì jiē xū zhí fó chū shì rú wén
遇善知識。便得發起。未必皆須值佛出世。如文
shū shī lì shǐ xiàng pú tí nǎi yīn nǚ rén yǐ fā chū xīn huì shì bù
殊師利。始向菩提。乃因女人。以發初心慧式。不
wéi fán pǐn qīng biāo xīn zhì shí yóu kě yǎng dà chéng tān qiú fó fǎ
惟凡品。輕標心志。實由渴仰大乘。貪求佛法。
yī yǐ zhū jīng qǔ pì shì shì yuàn qīn wú chà liù dào yī xiāng yuàn
依倚諸經。取譬世事。怨親無差。六道一相。願
yīn sī shàn jù dé jiě tuō ruò tóng xìn jiě zhī fēi xì lún jīn rì dào
因斯善。俱得解脫。若同信解。知非戲論。今日道
chǎng tóng yè dà zhòng fā pú tí xīn bì xū qǐ xiǎng xiān yuán suǒ qīn
場。同業大眾。發菩提心。必須起想。先緣所親。
xì niàn zhī shí niàn jǐ fù mǔ shī zhǎng juàn shǔ yòu niàn dì yù è guǐ
繫念之時。念己父母。師長眷屬。又念地獄。餓鬼
chù shēng yòu niàn zhū tiān zhū xiān yī qiè shàn shén yòu niàn rén dào yī
畜生。又念諸天諸仙。一切善神。又念人道。一
qiè rén lèi yǒu shòu kǔ zhě dāng yún hé jiù jiàn yǐ qǐ xiǎng yīng fā shì
切人類。有受苦者。當云何救。見已起想。應發是
niàn wéi yǒu dà xīn néng bá bǐ kǔ ruò yī xiǎng chéng yīng zuò èr xiǎng
念。唯有大心。能拔彼苦。若一想成。應作二想。
èr xiǎng chéng yǐ yīng zuò sān xiǎng sān xiǎng chéng yǐ mǎn yī shì xiǎng
二想成已。應作三想。三想成已。滿一室想。
yī shì chéng yǐ mǎn yī yóu xún yī yóu xún mǎn yǐ mǎn yán fú tí yán
一室成已。滿一由旬。一由旬滿已。滿閻浮提。閻
fú tí mǎn yǐ mǎn sān tiān xià rú shì jiān guǎng mǎn shí fāng jiè jiàn
浮提滿已。滿三天下。如是漸廣。滿十方界。見
dōng fāng zhòng shēng jìn shì qí fù xī fāng zhòng shēng jìn shì qí mǔ
東方衆生。盡是其父。西方衆生。盡是其母。

nán fāng zhòng shēng xī shì qí xiōng běi fāng zhòng shēng xī shì qí dì
南方衆生。悉是其兄。北方衆生。悉是其弟。

xià fāng zhòng shēng xī shì zǐ mèi shàng fāng zhòng shēng xī shì shī
下方衆生。悉是姊妹。上方衆生。悉是師

zhǎng qí yú sì wéi xī shì shā mén pó luó mén děng jiàn yǐ zuò niàn
長。其餘四維。悉是沙門。婆羅門等。見已作念。

ruò shòu kǔ shí dāng zuò wǒ xiǎng yì zhū rén suǒ tiáo shēn àn mó shì bá
若受苦時。當作我想。詣諸人所。調身按摩。誓拔

qí kǔ dé jiě tuō yǐ wéi qí shuō fǎ zàn fó zàn fǎ zàn pú sà zhòng
其苦。得解脫已。為其說法。讚佛讚法。讚菩薩衆。

zuò shì zàn yǐ xīn shēng huān xǐ jiàn qí shòu lè rú jǐ wú yì jīn rì
作是讚已。心生歡喜。見其受樂。如己無異。今日

dào chǎng tóng yè dà zhòng fā pú tí xīn yīng dāng rú shì bù shě yú
道場。同業大衆。發菩提心。應當如是。不捨於

kǔ ér dù zhòng shēng xiāng yú rén rén děng yí tòng qiè wǔ tī tóu dì
苦。而度衆生。相與人人。等一痛切。五體投地。

xīn niàn kǒu yán zuò shì shì yuàn zhòng děng cóng jīn rì qù nǎi zhì dào
心念口言。作是誓願。衆等從今日去。乃至道

chǎng yú qí zhōng jiān zài suǒ shēng chù gèng zhí shàn zhī shí fā wú
場。於其中間。在所生處。恆值善知識。發無

shàng pú tí zhī xīn ruò chù sān tú jí duò bā nán cháng shǐ yì niàn
上菩提之心。若處三塗。及墮八難。常使憶念

fā pú tí xīn lìng pú tí xīn xiāng xù bù duàn jīn rì dào chǎng tóng
發菩提心。令菩提心。相續不斷。今日道場。同

yè dà zhòng dāng qǐ yǒng měng xīn yīn zhòng xīn fā pú tí xīn děng
業大衆。當起勇猛心。殷重心。發菩提心。等

yí tòng qiè wǔ tī tóu dì guī yī shì jiān dà cí bēi fù
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 cleansed the defilements of mind and ten most severe karmic obstructions. All have been completely washed away. With no remaining karma, both inside (our mind) and outside of our body, we are now completely purified. We then should follow the example of the Bodhisattvas and cultivate in such a way that merits, virtue, and wisdom will arise. All Buddhas have always praised that the Bodhi resolve is the way-place where the big task (of enlightenment) can be accomplished. All Buddhas wish that sentient beings could persist in cultivation and not putting it off till old age and wasting our lives. Once time is wasted, there is no use to regret. Together and on this day, it is the time to not allow afflictions to disturb our mind day or night. We should be diligent and make the Bodhi resolve. One with Bodhi resolve has the mind of Buddha. Their

merits, virtue, and wisdom are immeasurable. This is the case with one thought, let alone with many thoughts. The ones who accumulated countless merits through many past lives until now is not equal to one ten-thousandth of the ones who had made the Bodhi resolve.

Those who only accumulate merits and do not make the Bodhi resolve are like farmers who plow the field but do not sow seeds. Without sowing seeds, no fruits can be harvested. Because of this, we should make the Bodhi resolve. Affirmed by the law of karma, by making the Bodhi resolve, we repay Buddha's mercy and rescue all beings. Therefore, the Buddha praised the Heavenly Sons. "Yes, yes. As you said, the most supreme offering you can make to the Tathagata is the Bodhi resolve to benefit all sentient beings." The Bodhi resolve should not be made once, but many times so the Bodhi mind will stay with you without subsiding. The sutras say, "The Bodhi resolve is the greatest vow that the Buddhas, as numerous as the Ganges River's sand, make." The number (of their vows) is immeasurable.

We can make our Bodhi resolve as soon as we hear from virtuous advisors, not having to wait for a Buddha to be born again. Like how Manjusri Bodhisattva originally made his Bodhi resolve for women. When the resolve is first made, the heart is no longer ordinary. It floats lightly with aspiration. From the desire and admiration of the Triple Gem, a wish to learn the Dharma, and relying upon the scriptures, our karmic debtors do not differ. The six realms are equal. We wish that from our virtuous actions, they will be liberated. If they have the same faith and understanding, they would know that this is not false.

In today's Dharma assembly, we, who have common karma, should make the Bodhi resolve. First, we should think about the ones that we are related to: our parents, teachers, and spouse. We should then think about the ones in hells, hungry ghosts, and animals. We should then think about the devas and celestial beings. We should then think about all human beings. How do we rescue the suffering ones? We should have the following thought, "Only great resolve can rescue the suffering ones." This thought should be followed by a second thought, a third thought, until the thoughts fill the room. Once the room is full, expand the thoughts to fill a Yojana. After a Yojana is full, expand to fill Jambudvipa. After Jambudvipa is full, expand the thoughts to fill the triple realm. Afterwards, expand the thoughts to fill the realms of ten directions. We shall 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, all in the lower to be our sisters, and all in the upper to be our teachers. We shall regard all the remaining ones to be Sanghas and Bramans.

With these thoughts, when we see someone suffering, we should treat it as if we are the ones suffering. We should go to this person, help to relieve their pain and vow to remove the cause of the suffering. When the pain is relieved, we shall then tell the person about the Buddha's teaching. We will praise the Buddhas, Dharma, and Bodhisattvas, giving rise to happiness. By bringing joy to people, we bring joy to ourselves.

In today's Dharma assembly, we, who have common karma, when making the Bodhi resolve, should not abandon our effort because of hardships when rescuing beings. Together, with our bodies on the ground, we make the following vows loudly and in our heart: Starting today until we achieve enlightenment, wherever we are born, we wish to always meet the virtuous ones and make the supreme Bodhi resolve. Even if we are in the three evil realms or encounter the eight difficulties, we would remember to make the resolve so it will not break.

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, with our body on the ground, we take refuge in the world's most compassionate Buddhas.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

梁皇寶懺

ná mó mí lè fó
南 無 彌 勒 佛

ná mó yǒng shī fó
南 無 勇 施 佛

ná mó qīng jìng shī fó
南 無 清 淨 施 佛

ná mó shuǐ tiān fó
南 無 水 天 佛

ná mó zhān tán gōng dé fó
南 無 旃 檀 功 德 佛

ná mó guāng dé fó
南 無 光 德 佛

ná mó nà luó yán fó
南 無 那 羅 延 佛

ná mó jiān yǒng jīng jìn pú sà
南 無 堅 勇 精 進 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó qīng jìng fó
南 無 清 淨 佛

ná mó suō liú nà fó
南 無 娑 留 那 佛

ná mó jiān dé fó
南 無 堅 德 佛

ná mó wú liàng jū guāng fó
南 無 無 量 掬 光 佛

ná mó wú yōu dé fó
南 無 無 憂 德 佛

ná mó gōng dé huā fó
南 無 功 德 華 佛

ná mó jīn gāng huì pú sà
南 無 金 剛 慧 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo zhòng děng
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。眾 等

jīn yú shí fāng yí qiè sān bǎo qián fā pú tí xīn cóng jīn yǐ qù nǎi zhì
今 於 十 方 一 切 三 寶 前。發 菩 提 心。從 今 已 去。乃 至

dào chǎng xíng pú sà dào shì bù tuì huán héng zuò dù tuō zhòng shēng xīn
道 場。行 菩 薩 道。誓 不 退 還。恒 作 度 脫 眾 生 心。

héng zuò ān lì zhòng shēng xīn héng zuò fù hù zhòng shēng xīn zhòng shēng
恒 作 安 立 眾 生 心。恒 作 覆 護 眾 生 心。眾 生

bù dé fó zhě shì bù xiān qǔ zhèng jué yǎng yuàn shí fāng yí qiè zhū fó
不 得 佛 者。誓 不 先 取 正 覺。仰 願 十 方。一 切 諸 佛。

dà dì pú sà yí qiè shèng xián xiàn wéi wǒ zhèng lìng zhòng děng yí qiè
大 地 菩 薩。一 切 聖 賢。現 為 我 證。令 眾 等 一 切

héng yuàn jiē xī chéng jiù jīn rì dào chǎng tóng yè dà zhòng shè shǐ lì
行 願。皆 悉 成 就。今 日 道 場。同 業 大 眾。設 使 歷

jié xíng duō zhǒng shàn nǎi dé rén tiān huā bào wèi dé chū shì shí guǒ
劫。行 多 種 善。乃 得 人 天 華 報。未 得 出 世 實 果。

shòu zhōng fú jìn huán duò è qù shēn huài kǔ bī bù néng zì miǎn ruò
 壽終福盡。還墮惡趣。身壞苦逼。不能自免。若
 fēi lì hóng shì yuàn fā guǎng dà xīn wú yóu bǎi fú zhuāng yán lí zhū
 非立弘誓願。發廣大心。無由百幅莊嚴。離諸
 shuāi nǎo xiāng yú jīn rì wéi dāng yī xīn yī yì yuán niàn zhū fó qǐ jiān
 衰惱。相與今日。唯當一心一意。緣念諸佛。起堅
 gù zhì fā pú tí xīn fā xīn gōng dé bù kě chēng liàng zhū fó pú sà
 固志。發菩提心。發心功德。不可稱量。諸佛菩薩。
 shuō bù néng jìn rú shì shàn lì bù kě sī yì qǐ dé bù zhì xīn zhuān
 說不能盡。如是善力。不可思議。豈得不志心。專
 zài yī yì dà jí jīng yán pì rú bǎi nián ān shì yī dēng néng pò wù wèi
 在一意。大集經言。譬如百年闇室。一燈能破。勿謂
 yī niàn xīn qīng ér bù nǔ lì xiāng yú hú guì hé zhǎng yī xīn biàn yuán
 一念心輕。而不努力。相與胡跪合掌。一心遍緣
 shí fāng yí qiè sān bǎo xīn niàn kǒu yán zhòng děng jīn yú shí fāng yí qiè
 十方。一切三寶。心念口言。衆等今於十方一切
 zhū fó qián shí fāng yí qiè zūn fǎ qián shí fāng yí qiè pú sà qián shí fāng
 諸佛前。十方一切尊法前。十方一切菩薩前。十方
 yí qiè xián shèng qián zhí xīn zhèng niàn qǐ yīn zhòng xīn bù fàng yì xīn
 一切賢聖前。直心正念。起殷重心。不放逸心。
 ān zhù xīn yào shàn xīn dù yí qiè xīn fù hù yí qiè xīn děng zhū fó xīn
 安住心。樂善心。度一切心。覆護一切心。等諸佛心。
 fā pú tí xīn zhòng děng cóng jīn rì qù zhì zuò dào chǎng bù zhù rén tiān
 發菩提心。衆等從今日去。至坐道場。不著人天
 xīn bù qǐ shēng wén xīn bù qǐ pì zhī fó xīn wéi fā dà chéng xīn qiú yí
 心。不起聲聞心。不起辟支佛心。唯發大乘心。求一
 qiè zhǒng zhì xīn chéng jiù ā nòu duō luó sān miǎo sān pú tí xīn wéi yuàn
 切種智心。成就阿耨多羅三藐三菩提心。唯願
 shí fāng jìn xū kōng jiè yí qiè zhū fó dà dì pú sà yí qiè shèng rén yǐ
 十方盡虛空界。一切諸佛。大地菩薩。一切聖人。以
 běn yuàn lì xiàn wéi wǒ zhèng yǐ cí bēi lì jiā zhù shè shòu lìng zhòng
 本願力。現為我證。以慈悲力。加助攝受。令衆
 děng jīn rì fā xīn zài suǒ shēng chù jiān gù bù tuì ruò duò sān tú jí
 等今日發心。在所生處。堅固不退。若墮三途。及

chù bā nán yú sān jiè zhōng shòu zhǒng zhǒng shēn shòu zhǒng zhǒng kǔ
處八難。於三界中。受種種身。受種種苦。
nán kān nán rěn shì bù yǐ kǔ gù tuì shī jīn rì dà xīn níng rù wú jiān dà
難堪難忍。誓不以苦故。退失今日大心。寧入無間大
huǒ lún zhōng shòu zhǒng zhǒng kǔ shì bù yǐ kǔ gù tuì shī jīn rì dà xīn
火輪中。受種種苦。誓不以苦故。退失今日大心。
cǐ xīn cǐ yuàn děng zhū fó xīn tóng zhū fó yuàn chóng fù zhì chéng dǐng
此心此願。等諸佛心。同諸佛願。重複至誠。頂
lǐ sān bǎo zhòng děng cóng jīn yǐ qù zhì yú chéng fó bù shě èr fǎ zhī
禮三寶。衆等從今以去。至於成佛。不捨二法。知
yí qiè fǎ kōng dù tuō shí fāng yí qiè zhòng shēng xiāng yú zhì xīn děng
一切法空。度脫十方一切衆生。相與至心。等
yí tòng qiè wǔ tǐ tóu dì xīn niàn kǒu yán zhòng děng bù wéi zì shēn qiú
一痛切。五體投地。心念口言。衆等不為自身。求
wú shàng pú tí ér wéi jiù jì yí qiè zhòng shēng qǔ wú shàng pú tí
無上菩提。而為救濟一切衆生。取無上菩提。
cóng jīn yǐ qù zhì yú chéng fó shì dāng hé fù wú liàng wú biān yí qiè
從今以去至於成佛。誓當荷負。無量無邊。一切
zhòng shēng qǐ dà cí bēi jìn wèi lái jì zhòng shēng ruò yǒu sān tú zhòng
衆生。起大慈悲。盡未來際衆生。若有三塗重
zuì liù qù è nán zhòng děng shì bù bì zhòng kǔ yǐ shēn jiù hù lìng cǐ
罪。六趣厄難。衆等誓不避衆苦。以身救護。令此
zhòng shēng dé ān yǐn dì wéi yuàn shí fāng jìn xū kōng jiè yí qiè zhū fó
衆生。得安隱地。唯願十方盡虛空界。一切諸佛。

Again, we take refuge in the Triple Gem that fill the space of ten directions. Today, we are making the Bodhi resolve before the Triple Gem of the ten directions. Starting today until enlightenment, we will take the Bodhisattva's path and vow to not retreat. We will always try to liberate, ease, and protect the minds of sentient beings. If one sentient being has not attained Buddhahood, we vow not to attain the supreme enlightenment. We sincerely wish that all Buddhas, great Bodhisattvas, and all saints in the ten directions will be the witness of my vows and certify that I will accomplish them.

In today's Dharma assembly, we, who have common karma, have practiced many virtuous acts over many kalpas, resulting in being humans or celestial beings, but we have not left samsara. When our lives end and blessings exhausted, we may fall into the evil realms. We cannot deny suffering and our body's deterioration. If we do not make great vows and the great resolve, no blessings will prevent us from deteriorating. Today, with one mind and one intention, we contemplate on the Buddhas. With a strong will, we make the Bodhi resolve. The merits of the Bodhi resolve are immeasurable. Even the Buddhas and Bodhisattvas cannot exhaust it. How can we not focus on it? The Mahavaipulya Mahasamghata Sutra says: "One lantern can dispel the darkness that filled a room for a hundred years. Do not say that a thought is of no significant merit and not make the effort."

We, on our knees with palms joined, single-mindedly connect with the Triple Gem in ten directions, recite this loudly and in our mind: Today, in front of all Buddhas, Dharmas, Bodhisattvas, and worthy saints in ten directions, we, with a righteous mind, bring forth the mind of sincerity, non-indulging, peace, rejoicing over good deeds, liberating all beings, protecting all beings, equivalent to the Buddhas', and the Bodhi mind. Starting today, until we attain Bodhi, we will not dwell on humans, celestial beings, Sravakas, or Pratyeka Buddhas, and will only resolve to the Mahayana, seeking Bodhi and Anuttara-samyak-sambodhi. We wish the Buddhas, great Bodhisattvas, and all saints in the ten directions, with the power of their vows, certify us, and accept us with their compassion. Today, with our resolve, we will be firm and never retreat, no matter where we will be born. If we fall into the lower realms and encounter the eight difficulties, our bodies enduring various sufferings, we will never abandon the resolve made today. We would rather fall into hells, receiving various sufferings among flaming wheels than abandon this resolve. This resolve and vow should be equal to those of all Buddhas.

Again, we sincerely prostrate to the Triple Gem. Starting today until we attain Buddhahood, we will not abandon the two Dharmas. We understand the emptiness of all Dharmas and we vow to liberate all sentient beings of ten directions from suffering.

Together, with our bodies on the ground, we recite the following loudly and in our mind: We do not seek the ultimate Bodhi for ourselves, but to liberate all beings. Starting today until we achieve Buddhahood, we vow to carry all sentient beings. We extend great compassion to future sentient beings. When they are in the lower realms encountering great difficulties, we vow to rescue and protect them with our body so they can be at ease.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó lián huā guāng yóu xì shén tōng fó
南 無 蓮 華 光 遊 戲 神 通 佛

ná mó cái gōng dé fó
南 無 財 功 德 佛

ná mó dé niàn fó
南 無 德 念 佛

ná mó shàn míng chēng gōng dé fó
南 無 善 名 稱 功 德 佛

ná mó hōng yàn dì chuáng wáng fó
南 無 紅 焰 帝 幢 王 佛

ná mó shàn yóu bù gōng dé fó
南 無 善 遊 步 功 德 佛

ná mó bǎo huā yóu bù fó
南 無 寶 華 遊 步 佛

ná mó bǎo lián huā shàn zhù suō luó shù wáng fó
南 無 寶 蓮 華 善 住 娑 羅 樹 王 佛

ná mó dòu zhàn shēng fó
南 無 鬪 戰 勝 佛

ná mó shàn yóu bù fó
南 無 善 遊 步 佛

ná mó zhōu zā zhuāng yán gōng dé fó
南 無 周 匝 莊 嚴 功 德 佛

ná mó qì yīn gài pú sà
南 無 棄 陰 蓋 菩 薩

ná mó jì gēn pú sà
南 無 寂 根 菩 薩

梁皇寶懺

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yuàn yǐ dà cí bēi lì xiàn wéi wǒ zhèng lìng zhòng děng jīn rì fā pú
願 以 大 慈 悲 力。現 為 我 證。令 衆 等 今 日 發 菩
tí xīn xíng pú sà dào zài suǒ shēng chù jù zú chéng jiù suǒ dào zhī
提 心。行 菩 薩 道。在 所 生 處。具 足 成 就。所 到 之
dì yí qiè jiě tuō chóng fù zhì chéng wǔ tī tóu dì dǐng lǐ shí fāng
地。一 切 解 脫。重 復 至 誠。五 體 投 地。頂 禮 十 方
yí qiè sān bǎo zhòng děng bù wéi zì shēn qiú wú shàng pú tí wéi dù
一 切 三 寶。衆 等 不 為 自 身。求 無 上 菩 提。為 度
shí fāng yí qiè zhòng shēng qǔ wú shàng pú tí cóng jīn yǐ qù zhì yú
十 方 一 切 衆 生。取 無 上 菩 提。從 今 以 去 至 於
chéng fó ruò yǒu zhòng shēng yú chī hēi ān bù shì zhèng fǎ qǐ zhū
成 佛。若 有 衆 生。愚 癡 黑 闇。不 識 正 法。起 諸
yì jiàn zhě fù yǒu zhòng shēng suī xiū dào xíng bù dá fǎ xiāng zhě
異 見 者。復 有 衆 生。雖 修 道 行。不 達 法 相 者。
rú cǐ zhòng shēng nǎi zhì wèi lái zhòng děng shì yǐ fó lì fǎ lì
如 此 衆 生。乃 至 未 來。衆 等 誓 以 佛 力。法 力。
xián shèng lì zhǒng zhǒng fāng biàn lìng cǐ zhòng shēng jiē rù fó huì
賢 聖 力。種 種 方 便。令 此 衆 生。皆 入 佛 慧。
jù zú chéng jiù yí qiè zhǒng zhì xiāng yú zhì xīn děng yí tòng qiè
具 足 成 就。一 切 種 智。相 與 至 心。等 一 痛 切。
wǔ tī tóu dì guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó
五 體 投 地。歸 依 十 方。盡 虛 空 界。一 切 諸 佛。

We hope that the Buddhas can certify us with their great compassion. With the resolve we made today, we will practice the Bodhisattva way. Wherever we are born, we will accomplish our vows. Wherever we go, all will be liberated. Again, with our body sincerely on the ground, we prostrate all of the Triple Gem in ten directions. We seek the ultimate Bodhi not for ourselves, but to liberate all sentient beings. Starting today until we attain Buddhahood, we rely on the power of Buddha, Dharma, worthy saints, and various expedient means to help those who are ignorant, who can not differentiate the true Dharma from deviant views, who have cultivated the path but have not reached the true mark of Dharma, to enter the wisdom of Buddhas and attain the unsurpassed Bodhi. Together, we sincerely prostrate and take refuge in all Buddhas who fill the space in ten directions.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

The following 35 Buddhas are from the Contemplating Bhaisajjaraja and Bhaisajyasamudgata Bodhisattva Sutra.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó pǔ guāng fó
南 無 普 光 佛

ná mó pǔ jìng fó
南 無 普 淨 佛

ná mó duō mó luó bá zhān tán xiāng fó
南 無 多 摩 羅 跋 旃 檀 香 佛

ná mó zhān tán guāng fó
南 無 旃 檀 光 佛

ná mó huān xǐ zàng mó ní bǎo jī fó
南 無 歡 喜 藏 摩 尼 寶 積 佛

ná mó yí qiè shì jiān lè jiàn shàng dà jīng jìn fó
南 無 一 切 世 間 樂 見 上 大 精 進 佛

ná mó mó ní chuáng dēng guāng fó
南 無 摩 尼 幢 燈 光 佛

ná mó huì jù zhào fó
南 無 慧 炬 照 佛

ná mó jīn gāng láo qiáng pǔ sàn jīn guāng fó
南 無 金 剛 牢 強 普 散 金 光 佛

ná mó dà qiáng jīng jìn yǒng měng fó
南 無 大 強 精 進 勇 猛 佛

ná mó dà bēi guāng fó
南 無 大 悲 光 佛

ná mó cí zàng fó
南 無 慈 藏 佛

ná mó huì shàng pú sà
南 無 慧 上 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó pǔ míng fó
南 無 普 明 佛

ná mó mó ní chuáng fó
南 無 摩 尼 幢 佛

ná mó hǎi dé guāng míng fó
南 無 海 德 光 明 佛

ná mó cí lì wáng fó
南 無 慈 力 王 佛

ná mó cháng bù lí shì pú sà
南 無 常 不 離 世 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yǎng yuàn zhū fó zhū dà pú sà yǐ dà cí bēi lì dà zhì huì lì bù
仰 願 諸 佛。諸 大 菩 薩。以 大 慈 悲 力。大 智 慧 力。不
sī yì lì wú liàng zì zài lì xiáng fú sì mó lì duàn chú wǔ gài lì
思 議 力。無 量 自 在 力。降 伏 四 魔 力。斷 除 五 蓋 力。

miè zhū fán nǎo lì wú liàng qīng jìng yè chén lì wú liàng kāi fā guān
滅諸煩惱力。無量清淨業塵力。無量開發觀
zhì lì wú liàng kāi fā wú lòu huì lì wú liàng wú biān shén tōng lì
智力。無量開發無漏慧力。無量無邊神通力。
wú liàng dù tuō zhòng shēng lì wú liàng fù hù zhòng shēng lì wú liàng
無量度脫衆生力。無量覆護衆生力。無量
ān yǐn zhòng shēng lì wú liàng duàn chú kǔ nǎo lì wú liàng jiě tuō dì
安隱衆生力。無量斷除苦惱力。無量解脫地
yù lì wú liàng jì dù è guǐ lì wú liàng jiù bá chù shēng lì wú
獄力。無量濟度餓鬼力。無量救拔畜生力。無
liàng shè huà ā xiū luó lì wú liàng shè shòu rén dào lì wú liàng jìn
量攝化阿修羅力。無量攝受人道力。無量盡
zhū tiān zhū xiān lòu lì jù zú zhuāng yán shí dì lì jù zú zhuāng yán
諸天諸仙漏力。具足莊嚴十地力。具足莊嚴
jìng tǔ lì jù zú zhuāng yán dào chǎng lì jù zú zhuāng yán fó guǒ
淨土力。具足莊嚴道場力。具足莊嚴佛果
gōng dé lì jù zú zhuāng yán fó guǒ zhì huì lì jù zú zhuāng yán fǎ
功德力。具足莊嚴佛果智慧力。具足莊嚴法
shēn lì jù zú zhuāng yán wú shàng pú tí lì jù zú zhuāng yán dà
身力。具足莊嚴無上菩提力。具足莊嚴大
niè pán lì wú liàng wú jìn gōng dé lì wú liàng wú jìn zhì huì lì
涅槃力。無量無盡功德力。無量無盡智慧力。
yǎng yuàn shí fāng jìn xū kōng jiè yí qiè zhū fó zhū dà pú sà
仰願十方盡虛空界。一切諸佛。諸大菩薩。
yǐ rú shì wú liàng wú biān zì zài bù kě sī yì lì bù wéi běn shì
以如是無量無邊自在不可思議力。不違本誓。
bù wéi běn yuàn xī yǐ shī yú shí fāng yí qiè sì shēng liù dào
不違本願。悉以施與十方一切。四生六道
zhòng shēng jí jīn rì tóng fā xīn zhě bì shǐ jù zú chéng jiù zhū
衆生。及今日同發心者。必使具足成就諸
gōng dé lì jù zú chéng jiù pú tí yuàn lì jù zú chéng jiù pú
功德力。具足成就菩提願力。具足成就菩
tí xíng lì jīn rì shí fāng ruò yōu ruò xiǎn ruò yuàn ruò qīn ruò
提行力。今日十方。若幽若顯。若怨若親。若

fēi yuàn qīn sì shēng liù dào yǒu yuán wú yuán qióng wèi lái jì
 非 怨 親。四 生 六 道。有 緣 無 緣。窮 未 來 際。
 yí qiè zhòng shēng yǐ cǐ chàn fǎ yǒng dé qīng jìng zài suǒ shēng
 一 切 衆 生。以 此 懺 法。永 得 清 淨。在 所 生
 chù tóng dé rú yuàn yī xiàng jiān gù xīn wú tuì zhuǎn děng yú
 處。同 得 如 願。一 向 堅 固。心 無 退 轉。等 與
 rú lái jù chéng zhèng jué nǎi zhì hòu liú yí qiè zhòng shēng yì
 如 來。俱 成 正 覺。乃 至 後 流。一 切 衆 生。異
 yú yuàn zhě jiē xī lìng rù dà yuàn hǎi zhōng jí dé jù zú chéng
 於 願 者。皆 悉 令 入。大 願 海 中。即 得 具 足 成
 jiù gōng dé zhì huì tóng zhū pú sà mǎn shí dì hēng jù zú yí
 就。功 德 智 慧。同 諸 菩 薩。滿 十 地 行。具 足 一
 qiè zhǒng zhì zhuāng yán wú shàng pú tí jiū jìng jiě tuō
 切。種 智 莊 嚴 無 上 菩 提。究 竟 解 脫。

We pray to all Buddhas and great Bodhisattvas that through the power of their great compassion and great wisdom that we can subdue the four demons, eradicate the five coverings, remove various afflictions, have immeasurable pure karma, explorative contemplative wisdom, explorative wisdom of no outflows, spiritual penetration, power to liberate sentient beings, power to protect sentient beings, power to ease sentient beings, power to eradicate sufferings, power to liberate the hells, power to aid hungry ghosts, immeasurable power to rescue animals, power to transform asuras, power to convert human beings, power to exhaust all celestial beings and all gods, power to attain and adorn the ten stages, power to attain and adorn the pureland, power to attain and adorn the Bodhimandala, power to attain and adorn the fruition of Buddhahood merit, power to attain and adorn the fruition of Buddhahood wisdom, power to attain and adorn the Dharmakaya, power to attain and adorn the supreme Bodhi, power to attain and adorn the great nirvana, power of boundless merits and virtue, and power of boundless wisdom.

We pray to all Buddhas and Bodhisattvas of ten directions that through such immeasurable, boundless, and inconceivable power of self-mastery, we will not abandon our original vows and wishes to share with beings of four forms in the six realms and those making resolve today. We will accumulate merits, Bodhi vows, and Bodhi conduct. Today, we wish that through this repentance, all sentient beings, living or dead, those we love or hate, those we neither love or hate, born of four forms, in the six realms, with or without personal affinities, and throughout the future will be purified. Wherever they are born, all wishes will be fulfilled. We wish that everyone can cultivate firmly and that our minds will not retrogress until we are equal to Tathagata's attainment of Buddhahood. In the future, may all living beings who have ungranted wishes will be included in the sea of great vows and instantly attain the perfection of merits and wisdom. Once we have fulfilled the practices of the ten grounds and are adorned with the unsurpassed Bodhi, we can be liberated.

fā yuàn dì wǔ
發願第五

Chapter Five: Making Vows

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ dé fā dà xīn jìng
今日道場。同業大眾。相與已得。發大心竟。

xǐ yǒng wú liàng yí fù yīng fā rú shì dà yuàn děng yí tòng qiè
喜踊無量。宜復應發如是大願。等一痛切。

wǔ tī tóu dì guī yī shì jiān dà cí bēi fù
五體投地。歸依世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, have made great resolves and are extremely happy. We will now make great vows. Sincerely, we prostrate and take refuge in the world's most compassionate father.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南無彌勒佛

ná mó shì jiā móu ní fó
南無釋迦牟尼佛

ná mó zhān tán kū zhuāng yán shèng fó
南無旃檀窟莊嚴勝佛

ná mó xián shàn shǒu fó
南無賢善首佛

ná mó shàn yì fó
南無善意佛

ná mó guǎng zhuāng yán wáng fó
南無廣莊嚴王佛

ná mó jīn huā guāng fó
南無金華光佛

ná mó bǎo gài zhào kōng zì zài lì wáng fó
南無寶蓋照空自在力王佛

ná mó xū kōng bǎo huā guāng fó
南無虛空寶華光佛

ná mó liú li zhuāng yán wáng fó
南無琉璃莊嚴王佛

ná mó pǔ xiàn sè shēn guāng fó
南無普現色身光佛

ná mó bù dòng zhì guāng fó
南無不動智光佛

ná mó xiáng fú zhū mó wáng fó
南無降伏諸魔王佛

ná mó cái guāng míng fó
南無才光明佛

ná mó zhì huì shèng fó
南無智慧勝佛

ná mó mí lè xiān guāng fó
南無彌勒仙光佛

ná mó yào wáng pú sà
南無藥王菩薩

ná mó yào shàng pú sà
南無藥上菩薩

ná mó wú biān shēn pú sà
南無無邊身菩薩

ná mó guān shì yīn pú sà
南無觀世音菩薩

yuàn yǐ bù sī yì lì tóng jiā fù hù lǐng zhòng děng suǒ yǒu shì yuàn jiē
 願以不思議力。同加覆護。令衆等所有誓願。皆
 xī chéng jiù zài suǒ shēng chù cháng bù wàng shī jiū jìng wú shàng pú tí
 悉成就。在所生處。常不忘失。究竟無上菩提。
 chéng děng zhèng jué zhòng děng cóng jīn rì qù yuàn shēng shēng shì shì
 成等正覺。衆等從今日去。願生生世世
 zài zài chù chù cháng dé yì niàn fā pú tí xīn lǐng pú tí xīn xiāng xù
 在在處處。常得憶念。發菩提心。令菩提心。相續
 bù duàn zhòng děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
 不斷。衆等從今日去。願生生世世在在處處。
 cháng dé fèng shì wú liàng wú biān yí qiè zhū fó cháng dé gòng yǎng
 常得奉事。無量無邊。一切諸佛。常得供養。
 gòng yǎng zhòng jù jiē xī mǎn zú zhòng děng cóng jīn rì qù yuàn shēng
 供養衆具。皆悉滿足。衆等從今日去。願生
 shēng shì shì zài zài chù chù cháng dé hù chí dà chéng fāng děng yí qiè
 生生世世在在處處。常得護持。大乘方等。一切
 zhū jīng gòng yǎng zhòng jù jiē xī mǎn zú zhòng děng cóng jīn rì qù
 諸經。供養衆具。皆悉滿足。衆等從今日去。
 yuàn shēng shēng shì shì zài zài chù chù cháng zhí shí fāng wú liàng wú biān
 願生生世世在在處處。常值十方。無量無邊。
 yí qiè pú sà gòng yǎng zhòng jù jiē xī mǎn zú zhòng děng cóng jīn rì
 一切菩薩。供養衆具。皆悉滿足。衆等從今日
 qù yuàn shēng shēng shì shì zài zài chù chù cháng zhí shí fāng wú liàng wú
 去。願生生世世在在處處。常值十方。無量無
 biān yí qiè xián shèng gòng yǎng zhòng jù jiē xī mǎn zú zhòng děng
 邊。一切賢聖。供養衆具。皆悉滿足。衆等
 cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù cháng dé fèng bào
 從今日去。願生生世世在在處處。常得奉報。
 fù yīn cí ēn yǒu suǒ fèng gěi suí xīn mǎn zú zhòng děng cóng jīn rì qù
 覆蔭慈恩。有所奉給。隨心滿足。衆等從今日去。
 yuàn shēng shēng shì shì zài zài chù chù cháng dé fèng zhí hé shàng ā shé
 願生生世世在在處處。常得奉值。和尚阿闍
 lí suǒ yīng gòng yǎng suí niàn mǎn zú zhòng děng cóng jīn rì qù yuàn
 黎。所應供養。隨念滿足。衆等從今日去。願

梁皇寶懺

shēng shēng shì shì zài zài chù chù cháng dé fèng zhí dà lì guó wáng
生 生 世 世 在 在 處 處。 常 得 奉 值。 大 力 國 王。

gòng xīng sān bǎo shǐ bù duàn jué zhòng děng cóng jīn rì qù yuàn shēng
共 興 三 寶。 使 不 斷 絕。 衆 等 從 今 日 去。 願 生

shēng shì shì zài zài chù chù cháng dé zhuāng yán zhū fó guó tǔ wú yǒu
生 世 世 在 在 處 處。 常 得 莊 嚴。 諸 佛 國 土。 無 有

sān è bā nán zhī míng zhòng děng cóng jīn rì qù yuàn shēng shēng shì
三 惡。 八 難 之 名。 衆 等 從 今 日 去。 願 生 生 世

shì zài zài chù chù sì wú ài zhì liù shén tōng lì héng dé xiàn qián
世 在 在 處 處。 四 無 礙 智。 六 神 通 力。 恒 得 現 前。

cháng bù wàng shī yǐ cǐ jiào huà yí qiè zhòng shēng xiāng yú zhì xīn
常 不 忘 失。 以 此 教 化。 一 切 衆 生。 相 與 志 心。

děng yí tòng qiè wǔ tī tóu dì guī yī shì jiān dà cí bēi fù
等 一 痛 切。 五 體 投 地。 歸 依 世 間。 大 慈 悲 父。

We pray to the Buddhas that through their inconceivable power, we will be reinforced and protected so that we can fulfill our vows. We will never forget and abandon (our vows) wherever we are born until we attain the supreme Bodhi and right enlightenment. Starting today, we pray that in all future lives everywhere, we will contemplate and remember to make the Bodhi resolve so that our Bodhi mind will remain. Starting today, we pray that in any life and anywhere, we always have the opportunity to be with countless Buddhas and make offerings to them. Starting today, we pray that in any life and anywhere, we can protect all sutras and make offerings to them. Starting today, we pray that in any life and anywhere, we can be with countless Bodhisattvas and make offerings to them. Starting today, we pray that, in any life and anywhere, we can be with countless lay saints and make offerings to them. Starting today, in any life and anywhere, we can repay parents and try our best to make them content. Starting today, in any life and anywhere, we can be with great monks and Acaryas and make offerings to them so they have what they need. Starting today, we pray that in any life and anywhere, we can be with powerful kings who respect the Triple Gem so the Triple Gem will not vanish from this world. Starting today, we pray that in any life and anywhere, we can adorn the purelands and there will not be even the name of three evils or eight difficulties. We pray, starting today and in any life and anywhere, we will have the four unobstructed wisdoms and six spiritual penetrations and never lose them so we can teach and transform all living beings. Together and sincerely, we prostrate and take refuge in the world's most compassionate father.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó shàn jì yuè yīn miào zūn zhì wáng fó
南 無 善 寂 月 音 妙 尊 智 王 佛

ná mó shì jìng guāng fó
南 無 世 淨 光 佛

ná mó lóng zhǒng shàng zūn wáng fó
南 無 龍 種 上 尊 王 佛

ná mó rì yuè guāng fó
南 無 日 月 光 佛

ná mó rì yuè zhū guāng fó
南 無 日 月 珠 光 佛

ná mó huì chuáng shèng wáng fó
南 無 慧 幢 勝 王 佛

ná mó shī zǐ hǒu zì zài lì wáng fó
南 無 師 子 吼 自 在 力 王 佛

ná mó miào yīn shèng fó
南 無 妙 音 勝 佛

ná mó cháng guāng chuáng fó
南 無 常 光 幢 佛

ná mó guān shì dēng fó
南 無 觀 世 燈 佛

ná mó huì wēi dēng wáng fó
南 無 慧 威 燈 王 佛

ná mó fǎ shèng wáng fó
南 無 法 勝 王 佛

ná mó xū mí guāng fó
南 無 須 彌 光 佛

ná mó xū màn nà huā guāng fó
南 無 須 曼 那 華 光 佛

ná mó yōu tán bō luó huā shū shèng wáng fó
南 無 優 曇 鉢 羅 華 殊 勝 王 佛

ná mó dà huì lì wáng fó
南 無 大 慧 力 王 佛

ná mó ā chù pí huān xǐ guāng fó
南 無 阿 閼 毘 歡 喜 光 佛

ná mó wú liàng yīn shēng wáng fó
南 無 無 量 音 聲 王 佛

ná mó shān hǎi huì zì zài tōng wáng fó
南 無 山 海 慧 自 在 通 王 佛

ná mó dà tōng guāng fó
南 無 大 通 光 佛

ná mó cái guāng fó
南 無 才 光 佛

ná mó jīn hǎi guāng fó
南 無 金 海 光 佛

ná mó yí qiè fǎ cháng mǎn wáng fó
南 無 一 切 法 常 滿 王 佛

ná mó dà shì zhì pú sà
南 無 大 勢 至 菩 薩

ná mó pǔ xián pú sà
南 無 普 賢 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn chéng
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。願 承

zhū fó zhū dà pú sà yí qiè xián shèng dà cí bēi lì lìng zhòng děng
諸 佛。諸 大 菩 薩。一 切 賢 聖。大 慈 悲 力。令 衆 等

suǒ fā shì yuàn suǒ shēng zhī chù suí xīn zì zài zhòng děng cóng jīn rì
所發誓願。所生之處。隨心自在。衆等從今日
qù yòu yuàn shēng shēng shì shì zài zài chù chù ruò yǒu zhòng shēng jiàn
去。又願生生世世在在處處。若有衆生。見
wǒ shēn sè jí dé jiě tuō ruò rù dì yù yí qiè dì yù biàn wéi jìng tǔ
我身色。即得解脫。若入地獄。一切地獄。變為淨土。
yí qiè kǔ yuán biàn wéi lè jù lìng zhū zhòng shēng liù gēn qīng jìng
一切苦緣。變為樂具。令諸衆生。六根清淨。
shēn xīn ān lè rú dì sān chán duàn zhū yí wǎng fā chū wú lòu zhòng
身心安樂。如第三禪。斷諸疑網。發初無漏。衆
děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù ruò yǒu zhòng
等從今日去。願生生世世在在處處。若有衆
shēng dé wén wǒ shēng xīn jí ān yǐn miè chú zuì gòu dé tuó luó ní
生。得聞我聲。心即安隱。滅除罪垢。得陀羅尼。
jiě tuō sān mèi jù zú dà rěn biàn cái bù duàn jù dēng fǎ yún chéng
解脫三昧。具足大忍。辯才不斷。俱登法雲。成
děng zhèng jué zhòng děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài
等正覺。衆等從今日去。願生生世世在在
chù chù yí qiè zhòng shēng dé wén wǒ míng jiē xī huān xǐ dé wèi céng
處處。一切衆生。得聞我名。皆悉歡喜。得未曾
yǒu ruò dào sān tú duàn chú zhòng kǔ ruò zài rén tiān jìn zhū yǒu lòu
有。若到三塗。斷除衆苦。若在人天。盡諸有漏。
suǒ xiàng zì zài wú bù jiě tuō zhòng děng cóng jīn rì qù yuàn shēng
所向自在。無不解脫。衆等從今日去。願生
shēng shì shì zài zài chù chù yú yí qiè zhòng shēng wú yǒu yú duó zhī xīn
生世世在在處處。於一切衆生。無有與奪之心。
wú yǒu yuàn qīn zhī xiǎng duàn sān dú gēn lí wǒ wǒ suǒ xìn yào dà fǎ
無有怨親之想。斷三毒根。離我我所。信樂大法。
děng xíng cí bēi yí qiè hé hé yóu rú shèng zhòng zhòng děng cóng jīn
等行慈悲。一切和合。猶如聖衆。衆等從今
rì qù yuàn shēng shēng shì shì zài zài chù chù yú yí qiè zhòng shēng xīn
日去。願生生世世在在處處。於一切衆生。心
cháng píng děng yóu rú xū kōng huǐ yù bù dòng yuàn qīn yī xiāng rù
常平等。猶如虛空。毀譽不動。怨親一相。入

shēn guǎng xīn xué fó zhì huì děng shì zhòng shēng rú luó hóu luó mǎn
 深 廣 心。學 佛 智 慧。等 視 衆 生。如 羅 喉 羅。滿
 shí zhù yè dé yī zǐ dì lí yú yǒu wú cháng xíng zhōng dào xiāng yú
 十 住 業。得 一 子 地。離 於 有 無。常 行 中 道。相 與
 zhì xīn děng yí tòng qiè wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
 至 心。等 一 痛 切。五 體 投 地。歸 依 世 間。大 慈 悲 父。

Again, we take refuge in all the Triple Gem in ten directions. We pray that through the great compassion of all Buddhas, great Bodhisattvas, and worthy saints, with our vows, wherever we are born, we will have self-mastery. We pray that, starting today and in any life anywhere, sentient beings who see our bodies and form will be liberated. If we go to the hells, all the hells will turn into purelands. All conditions of suffering will turn into pleasure. We can enable the six sense organs of sentient beings to be purified and their body and mind will be in peace and feel the bliss of the third Dhyana state. Without various doubts, all will begin to be without outflows. We pray that, starting today in any life and anywhere, that living beings who hear us will be at peace, eradicate defilements, and obtain the Samadhi of liberation and gain great patience. We pray that all will possess endless eloquence and can elevate to the level of the Dharma cloud and attain the right enlightenment. We pray that, starting today and in any life and anywhere, all living beings, upon hearing our name, will be filled with joy. If they are in the three lower realms, their suffering will subside, if in heaven, their outflows will stop. They will have self-mastery wherever they are headed and be liberated. We pray that, starting today and in any life and anywhere, sentient beings will not think of taking or robbing from others or discriminate between people they like or resent. We will not have the thought of oneself and will put faith in the great Dharma. We will have compassion and treat others equally. All people will be in harmony just like the saints. We pray that, starting today and in any life and anywhere, the mind of all sentient beings will be as tranquil as emptiness. We will not be affected by praise or slander and will treat friends and foes equally. We will enter deeply and learn the wisdom of Buddhas. We will see all living beings equally as Rahula did. We will fulfill the ten dwelling karmas. We will leave behind the concept of emptiness and existence and take the middle path. Together, we sincerely prostrate and take refuge in the world's most compassionate father.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

The following Buddhas are the 170 Buddhas from the Expounding the Merits of All Buddhas Sutra.

ná mó mí lè fó
 南 無 彌 勒 佛

ná mó bǎo hǎi fó
 南 無 寶 海 佛

ná mó bǎo chéng fó
 南 無 寶 成 佛

ná mó bǎo chuáng fān fó
 南 無 寶 幢 幡 佛

ná mó ā chù fó
 南 無 阿 閼 佛

ná mó shì jiā móu ní fó
 南 無 釋 迦 牟 尼 佛

ná mó bǎo yīng fó
 南 無 寶 英 佛

ná mó bǎo guāng fó
 南 無 寶 光 佛

ná mó bǎo guāng míng fó
 南 無 寶 光 明 佛

ná mó dà guāng míng fó
 南 無 大 光 明 佛

梁皇寶懺

ná mó wú liàng yīn fó
南 無 無 量 音 佛

ná mó dé dà ān yīn fó
南 無 得 大 安 隱 佛

ná mó wú xiàn jìng fó
南 無 無 限 淨 佛

ná mó wú xiàn míng chēng fó
南 無 無 限 名 稱 佛

ná mó wú gù guāng fó
南 無 無 垢 光 佛

ná mó jīn gāng zàng pú sà
南 無 金 剛 藏 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó dà míng chēng fó
南 無 大 名 稱 佛

ná mó zhèng yīn shēng fó
南 無 正 音 聲 佛

ná mó yuè yīn fó
南 無 月 音 佛

ná mó rì yuè guāng míng fó
南 無 日 月 光 明 佛

ná mó jìng guāng fó
南 無 淨 光 佛

ná mó xū kōng zàng pú sà
南 無 虛 空 藏 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。願

zhòng děng yǐ jīn chàn huǐ fā yuàn gōng dé yīn yuán yuàn sì shēng
衆 等 以 今 懺 悔。發 願 功 德 因 緣。願 四 生

liù dào cóng jīn rì qù zhì yú pú tí xíng pú sà dào wú yǒu pí
六 道。從 今 日 去。至 於 菩 提。行 菩 薩 道。無 有 疲

yàn cái fǎ èr shī wú yǒu qióng jìn zhì huì fāng biàn suǒ zuò bù
厭。財 法 二 施。無 有 窮 盡。智 慧 方 便。所 作 不

kōng suí gēn yīng bìng shòu yǐ fǎ yào yí qiè jiàn wén tóng dé jiě
空。隨 根 應 病。授 以 法 藥。一 切 見 聞。同 得 解

tuō zhòng děng yòu yuàn cóng jīn rì qù nǎi zhì pú tí xíng pú sà
脫。衆 等 又 願 從 今 日 去。乃 至 菩 提。行 菩 薩

dào wú zhū liú nán suǒ dào zhī chù cháng néng zuò dà fó shì jiàn
道。無 諸 留 難。所 到 之 處。常 能 作 大 佛 事。建

lì dào chǎng dé xīn zì zài dé fǎ zì zài yí qiè sān mèi wú bù
立 道 場。得 心 自 在。得 法 自 在。一 切 三 昧。無 不

néng rù kāi zōng chí mén xiǎn shì fó guǒ jū fǎ yún dì zhù gān
能 入。開 總 持 門。顯 示 佛 果。居 法 雲 地。注 甘

lù yǔ miè chú zhòng shēng sì zhǒng mó yuàn shǐ dé qīng jìng fǎ
露 雨。滅 除 衆 生。四 種 魔 怨。使 得 清 淨。法

shēn miào guǒ zhòng děng jīn rì suǒ yǒu zhòng yuàn xī rú shí fāng
 身 妙 果。眾 等 今 日 所 有 眾 願。悉 如 十 方
 zhū dà pú sà suǒ fā shì yuàn suǒ yǒu zhòng yuàn xī rú shí fāng
 諸 大 菩 薩。所 發 誓 願。所 有 眾 願。悉 如 十 方
 zhū fó běn xiū xíng shí suǒ fā yí qiè dà yuàn guǎng dà rú fǎ
 諸 佛。本 修 行 時。所 發 一 切 大 願。廣 大 如 法
 xìng jiū jìng rú xū kōng yuàn zhòng děng dé rú suǒ yuàn mǎn pú tí
 性。究 竟 如 虛 空。願 眾 等 得 如 所 願。滿 菩 提
 yuàn yí qiè zhòng shēng jiē xī suí cóng dé rú suǒ yuàn yǎng yuàn
 願。一 切 眾 生。皆 悉 隨 從。得 如 所 願。仰 願
 shí fāng yí qiè zhū fó yí qiè zūn fǎ yí qiè pú sà yí qiè xián
 十 方。一 切 諸 佛。一 切 尊 法。一 切 菩 薩。一 切 賢
 shèng yǐ cí bēi lì xiàn wéi wǒ zhèng yòu yuàn yí qiè tiān zhǔ yí
 聖。以 慈 悲 力。現 為 我 證。又 願 一 切 天 主。一
 qiè xiān zhǔ yí qiè shàn shén yí qiè lóng shén yǐ yōng hù sān bǎo
 切 仙 主。一 切 善 神。一 切 龍 神。以 擁 護 三 寶。
 cí shàn gēn lì xiàn wéi zhèng zhī lìng zhū hēng yuàn suí xīn zì zài
 慈 善 根 力。現 為 證 知。令 諸 行 願。隨 心 自 在。

Again, we take refuge in all the Triple Gem that fills up the space in ten directions. We pray that through the merits and virtue of repenting and making resolves, sentient beings of four forms of birth and in six the realms, starting today until attaining Bodhi, will take the Bodhisattva path and never tire. We will make unlimited offerings of money and Dharma to others. Through wise expedient means, we will make sure our efforts are not in vain. We will give the medicine of Dharma according to the root cause of illness. Those who see and hear will also be liberated. We also pray that, starting today until we attain Bodhi, we will take the Bodhisattva path without obstructions. Wherever we go, we will accomplish great Buddhist missions. We will establish temples and master the mind and Dharma. We will enter any Samadhis without exception. We will open the Door of Total Retention and demonstrate the attainment of Buddhahood. We will live in the Dharma Cloud stage and shower sweet dew to rid sentient beings of the four demons and help them obtain the wonderful fruit of the Dharmakaya. Today, our various resolves are equal to the vows of the Bodhisattvas of ten directions and our vows are like that of Buddhas of ten directions. The vastness of our resolves are equal to Dharma nature. It is as ultimate as emptiness. We pray that we will accomplish our resolves, fulfill our vows and all living beings will follow and accomplish as such. We pray that all Buddhas, Dharmas, Bodhisattvas, and worthy saints of ten directions, through the power of their compassion, will certify me. We also pray that all heavenly lords, celestial masters, virtuous gods, dragon gods, through the power of virtuous roots from protecting the Triple Gem, will act as witnesses (to our vows). We will accomplish our various resolves and will have self-mastery of the mind.

fā huí xiàng xīn dì liù
發 回 向 心 第 六

Chapter Six: Making the Resolve of Transference

jīn rì dào cháng tóng yè dà zhòng yǐ fā pú tí xīn jìng yǐ fā
今 日 道 場 。 同 業 大 衆 。 已 發 菩 提 心 竟 。 已 發
dà shì yuàn jìng cì yīng fā huí xiàng zhī xīn xiāng yú zhì xīn děng
大 誓 願 竟 。 次 應 發 回 向 之 心 。 相 與 至 心 。 等
yí tòng qiè wǔ tī tóu dì guī yī shì jiān dà cí bēi fù
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 then should make the resolve of transference. Together and sincerely, we prostrate and refuge in the world's most compassionate father.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó rì guāng fó
南 無 日 光 佛

ná mó wú liàng bǎo fó
南 無 無 量 寶 佛

ná mó lián huā zuì zūn fó
南 無 蓮 華 最 尊 佛

ná mó shēn zūn fó
南 無 身 尊 佛

ná mó jīn guāng fó
南 無 金 光 佛

ná mó fàn zì zài wáng fó
南 無 梵 自 在 王 佛

ná mó jīn guāng míng fó
南 無 金 光 明 佛

ná mó jīn hǎi fó
南 無 金 海 佛

ná mó lóng zì zài wáng fó
南 無 龍 自 在 王 佛

ná mó shù wáng fó
南 無 樹 王 佛

ná mó yí qiè huā xiāng zì zài wáng fó
南 無 一 切 華 香 自 在 王 佛

ná mó yǒng měng zhí chí láo zhàng qì shě zhàn dòu fó
南 無 勇 猛 執 持 牢 仗 棄 捨 戰 鬪 佛

ná mó nèi fēng zhū guāng fó
南 無 內 豐 珠 光 佛

ná mó wú liàng xiāng guāng míng fó
南 無 無 量 香 光 明 佛

ná mó wén shū shī lì pú sà
南 無 文 殊 師 利 菩 薩

ná mó miào yīn pú sà
南 無 妙 音 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn yǐ
又復歸依。如是十方。盡虛空界。一切三寶。願以
cí bēi lì xiàn wéi wǒ zhèng zhòng děng yuàn guō qù yǐ qǐ yí qiè shàn
慈悲力。現為我證。眾等願過去已起。一切善
yè xiàn qián suǒ qǐ yí qiè shàn yè nǎi zhì wèi lái dāng qǐ yí qiè shàn
業。現前所起。一切善業。乃至未來當起。一切善
yè ruò duō ruò shǎo ruò qīng ruò zhòng xī yǐ huí shī sì shēng liù dào
業。若多若少。若輕若重。悉以回施。四生六道。
yí qiè zhòng shēng lìng zhū zhòng shēng jiē dé dào xīn bù xiàng èr chéng
一切眾生。令諸眾生。皆得道心。不向二乘。
bù xiàng sān yǒu tóng gòng huí xiàng wú shàng pú tí yòu yuàn yí qiè
不向三有。同共回向。無上菩提。又願一切
zhòng shēng suǒ qǐ shàn yè ruò guō qù ruò xiàn zài ruò wèi lái gè gè
眾生。所起善業。若過去。若現在。若未來。各各
huí shī bù xiàng èr chéng bù xiàng sān yǒu tóng gòng huí xiàng wú shàng
回施。不向二乘。不向三有。同共回向。無上
pú tí jīn rì dào chǎng tóng yè dà zhòng xiāng yú fā pú tí xīn jìng
菩提。今日道場。同業大眾。相與發菩提心竟。
fā dà shì yuàn jìng fā huí xiàng xīn jìng guǎng dà rú fǎ xìng jiū jìng rú
發大誓願竟。發回向心竟。廣大如法性。究竟如
xū kōng qù lái xiàn zài yí qiè zhū fó zhū dà pú sà yí qiè xián shèng
虛空。去來現在。一切諸佛。諸大菩薩。一切賢聖。
jiē wéi zhèng míng chóng fù zhì chéng dǐng lǐ sān bǎo zhòng děng fā xīn
皆為證明。重復至誠。頂禮三寶。眾等發心
fā yuàn qí shì yǐ bì xǐ yǒng wú liàng chóng fù zhì xīn wǔ tǐ tóu dì
發願。其事已畢。喜踊無量。重復至心。五體投地。
fèng wéi guó wáng dì zhǔ fù mǔ shī zhǎng lì jié qīn yuán yí qiè juàn
奉為國王帝主。父母師長。歷劫親緣。一切眷
shǔ shàn è zhī shì zhū tiān zhū xiān hù shì sì wáng zhǔ shàn fá è
屬。善惡知識。諸天諸仙。護世四王。主善罰惡。
shǒu hù chí zhòu wǔ fāng lóng wáng lóng shén bā bù yí qiè líng qí guō
守護持呪。五方龍王。龍神八部。一切靈祇。過
qù xiàn zài qióng wèi lái jì yí qiè yuàn qīn jí fēi yuàn qīn sì shēng
去現在。窮未來際。一切怨親。及非怨親。四生
liù dào yí qiè zhòng shēng guī yī shì jiān dà cí bēi fù
六道。一切眾生。歸依世間。大慈悲父。

梁皇寶懺

Again, we take refuge in all the Triple Gem that fills the space in ten directions. We pray that all the Triple Gem, through the power of their compassion, will witness us. We pray that all virtuous acts we did in the past, present, and in the future, little or great, will be transferred to sentient beings of four forms and in six realms. We pray that sentient beings will have the Bodhi mind. All sentient beings will not go to the two vehicles or the three existences but will return to the ultimate Bodhi. We pray that all virtuous acts of all living beings, past, present, and in the future, can be transferred, not towards the two vehicles or three existences but the ultimate Bodhi.

In today's Dharma assembly, we, who have common karma, have made the Bodhi resolve and great vows. Now we have made the resolve of transference, as vast as the Dharma nature, as ultimate as emptiness. All Buddhas, great Bodhisattvas, and worthy saints of the past, present, and future will be our witness. Again, we sincerely prostrate to the Triple Gem. We have finished making resolve and vows and are joyful. On behalf of the kings, emperors, parents, teachers and elders, all relatives, family of past lives, virtuous and evil advisors, all gods and celestial beings, four World-Protecting Kings, guardians in charge of reward and punishment, dragon kings of five directions, eight divisions of celestial dragons, all spirits, all beings of past, present, and future who we favored and resented, and those we don't know in four forms and six realms, we sincerely prostrate and take refuge in the world's most compassionate father.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó shī zǐ xiǎng fó
南 無 師 子 響 佛

ná mó guō qù jiān zhù fó
南 無 過 去 堅 住 佛

ná mó rì yuè yīng fó
南 無 日 月 英 佛

ná mó shì dēng míng fó
南 無 世 燈 明 佛

ná mó bǎo lún fó
南 無 寶 輪 佛

ná mó jìng jué fó
南 無 淨 覺 佛

ná mó xū mí bù fó
南 無 須 彌 步 佛

ná mó yí qiè zhòng bǎo pǔ jí fó
南 無 一 切 眾 寶 普 集 佛

ná mó fǎ lún zhòng bǎo pǔ jí fēng yíng fó
南 無 法 輪 眾 寶 普 集 豐 盈 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó dà qiáng jīng jìn yǒng lì fó
南 無 大 強 精 進 勇 力 佛

ná mó gǔ yīn wáng fó
南 無 鼓 音 王 佛

ná mó chāo chū zhòng huā fó
南 無 超 出 眾 華 佛

ná mó xiū duō yì níng fó
南 無 休 多 易 寧 佛

ná mó cháng miè dù fó
南 無 常 滅 度 佛

ná mó wú liàng bǎo huā míng fó
南 無 無 量 寶 華 明 佛

ná mó bǎo lián huā fó
南 無 寶 蓮 華 佛

ná mó shù wáng fēng cháng fó
南 無 樹 王 豐 長 佛

ná mó wéi rào tè zūn dé jìng fó
南 無 圍 繞 特 尊 德 淨 佛

ná mó wú gòu guāng fó
南 無 無 垢 光 佛

ná mó rì guāng fó
南 無 日 光 佛

yòu fù jìng lǐ guō qù wú shǔ jié zhū fó dà shī hǎi dé rú lái。
又 復 敬 禮 過 去 無 數 劫 諸 佛 大 師 海 德 如 來。

jìng lǐ wú liàng wú biān jìn xū kōng jiè wú shēng fǎ shēn pú sà
敬 禮 無 量 無 邊 盡 虛 空 界 無 生 法 身 菩 薩。

jìng lǐ wú liàng wú biān jìn xū kōng jiè wú lòu sè shēn pú sà
敬 禮 無 量 無 邊 盡 虛 空 界 無 漏 色 身 菩 薩。

jìng lǐ wú liàng wú biān jìn xū kōng jiè fā xīn pú sà
敬 禮 無 量 無 邊 盡 虛 空 界 發 心 菩 薩。

jìng lǐ xīng zhèng fǎ mǎ míng dà shī pú sà
敬 禮 興 正 法 馬 鳴 大 師 菩 薩。

jìng lǐ xīng xiàng fǎ lóng shù dà shī pú sà
敬 禮 興 像 法 龍 樹 大 師 菩 薩。

jìng lǐ shí fāng jìn xū kōng jiè wú biān shēn pú sà
敬 禮 十 方 盡 虛 空 界 無 邊 身 菩 薩。

jìng lǐ shí fāng jìn xū kōng jiè jiù kǔ guān shì yīn pú sà
敬 禮 十 方 盡 虛 空 界 救 苦 觀 世 音 菩 薩。

We respectfully pay homage to Ocean Merit Tathagatha, the teacher of all past Buddhas.

We respectfully pay homage to the countless Dharma bodies of non-arising Bodhisattvas in the boundless realms of emptiness.

We respectfully pay homage to the countless form bodies of faultless Bodhisattvas in the boundless realms of emptiness.

We respectfully pay homage to the countless Bodhi-resolved Bodhisattvas in the boundless realms of emptiness.

We respectfully pay homage to Grand Master Asvaghosa Bodhisattva, who propagated the Dharma during the True Dharma Period.

We respectfully pay homage to Grand Master Nagarjuna Bodhisattva, who propagated the Dharma during the Dharma Semblance Period.

We respectfully pay homage to Anantakaya Bodhisattva in the boundless realms of emptiness.

We respectfully pay homage to Avalokitesvara Bodhisattva who relieves suffering in the boundless realms of emptiness.

梁皇寶懺

zàn fó zhòu yuàn
讚 佛 呪 願

dà shèng shì zūn
大 聖 世 尊

wēi wēi táng táng
巍 巍 堂 堂

shén zhì miào dá
神 智 妙 達

zhòng shèng zhōng wáng
衆 聖 中 王

xíng biàn liù dào
形 遍 六 道

tī sàn shí fāng
體 散 十 方

dǐng ròu jì xiāng
頂 肉 髻 相

xiàng chū rì guāng
項 出 日 光

miàn rú mǎn yuè
面 如 滿 月

miào sè jīn zhuāng
妙 色 金 莊

yí róng tǐng tè
儀 容 挺 特

xíng zhǐ ān xiáng
行 止 安 祥

wēi zhèn dà qiān
威 震 大 千

qún mó jīng huáng
群 魔 驚 惶

sān dá dòng zhào
三 達 洞 照

zhòng xié qián zàng
衆 邪 潛 藏

jiàn è bì jiù
見 惡 必 救

jì kǔ wéi liáng
濟 苦 為 糧

dù shēng sǐ àn
度 生 死 岸

wéi xíng zhōu háng
為 行 舟 航

gù hào
故 號

rú lái yīng gòng zhèng biàn zhī míng xíng zú shàn shì shì jiān jiě
如 來。應 供。正 遍 知。明 行 足。善 逝。世 間 解。

wú shàng shì tiáo yù zhàng fū tiān rén shī fó shì zūn dù rén wú
無 上 士。調 御 丈 夫。天 人 師。佛。世 尊。度 人 無

liàng bá shēng sǐ kǔ yǐ cǐ fā xīn gōng dé yīn yuán yǎng yuàn
量。拔 生 死 苦。以 此 發 心。功 德 因 緣。仰 願

Buddha Praises and Vows

Great Saint and the World Honored One with dignified appearance,

His supreme wisdom penetrating with wonder,

He is the king of all saints, manifesting himself in all six realms and in the ten directions,

He has a fleshy mound on the top of his head which emits sunlight.

He has a face like the full moon and skin the color of gold,

His features magnificent and distinctive, he moves peacefully and serenely.

His powerful influence shakes the Trichiliocosm and terrifies all demonic beings,

His three penetrating wisdoms thoroughly illuminates, sending evil into hiding.

He rescues even evil ones and he thrives on relieving sufferings.

He provided himself as the raft for living beings to across over the sea of birth and death, therefore, he is called Tathagata, Arhat, Samyak Sambuddha, Vidyacaranasampanna, Sugata, Lokavid, Anuttara, Purusadamyasarathi, Sasta Devamanusyanam, Buddha, and Bhagavat. He has helped countless beings to their deliverance, relieved them from the suffering of births and deaths.

dāng jīn huáng dì bì xià huáng tài zǐ diàn xià zhū wáng juàn shǔ cóng
 當今皇帝陛下。皇太子殿下。諸王眷屬。從
 jīn rì qù zhì yú dào chǎng wáng shēn wéi fǎ rú sà tuó bō lún dà bēi
 今日去。至於道場。亡身為法。如薩陀波崙。大悲
 miè zuì rú xū kōng zàng néng yuǎn tīng fǎ rú liú lí guāng shàn jiě nán
 滅罪。如虛空藏。能遠聽法。如琉璃光。善解難
 fǎ rú wú gòu zàng yòu yuàn zhòng děng suǒ shēng fù mǔ lì jié qīn
 法。如無垢藏。又願衆等。所生父母。歷劫親
 yuán cóng jīn rì qù zhì yú dào chǎng sǎn xíng kōng jiè rú wú biān
 緣。從今日去。至於道場。散形空界。如無邊
 shēn jù shí gōng dé rú gāo guì dé wáng wén fǎ huān xǐ yóu rú wú
 身。具十功德。如高貴德王。聞法歡喜。猶如無
 wèi shén lì yǒng měng rú dà shì zhì yòu yuàn wǒ děng hé shàng ā
 畏。神力勇猛。如大勢至。又願我等。和尚阿
 shè lí tóng xué juàn shǔ shàng zhōng xià zuò yí qiè zhī shì cóng jīn rì
 闍黎。同學眷屬。上中下座。一切知識。從今日
 qù zhì yú dào chǎng gè dé wú wèi rú shī zǐ wáng yǐng xiǎng dà huà
 去。至於道場。各得無畏。如師子王。影響大化。
 yóu rú bǎo jī wén shēng jì kǔ rú guān shì yīn shàn néng zī wèn rú
 猶如寶積。聞聲濟苦。如觀世音。善能諮問。如
 dà jiā shè yòu yuàn wǒ děng chū jiā zài sù xìn shī tán yuè shàn è zhī
 大迦葉。又願我等。出家在俗。信施檀越。善惡知
 shì gè jí juàn shǔ cóng jīn rì qù zhì yú dào chǎng jiě zhū wēi è
 識。各及眷屬。從今日去。至於道場。解諸危厄。
 yóu rú jiù tuō xiāng mào duān yán yóu rú wén shū néng shě yè zhàng
 猶如救脫。相貌端嚴。猶如文殊。能捨業障。
 rú qì yīn gài shè zuì hòu gòng děng yú chún tuó yòu yuàn zhū tiān zhū
 如棄陰蓋。設最後供。等於純陀。又願諸天諸
 xiān hù shì sì wáng cōng míng zhèng zhí tiān dì xū kōng zhǔ shàn fá
 仙。護世四王。聰明正直。天地虛空。主善罰
 è shǒu hù chí zhòu wǔ fāng lóng wáng lóng shén bā bù yōu xiǎn líng qí
 惡。守護持呪。五方龍王。龍神八部。幽顯靈祇。
 gè jí juàn shǔ cóng jīn rì qù zhì yú dào chǎng dà cí pǔ fù rú ā
 各及眷屬。從今日去。至於道場。大慈普覆。如阿

yì duō jīng jìn hù fǎ rú bù xiū xī yuǎn zhèng dú sòng yóu rú pǔ xián
逸多。精進護法。如不休息。遠證讀誦。猶如普賢。
wéi fǎ fén shēn yóu rú yào wáng yòu yuàn shí fāng yí qiè yuàn qīn jí
為法焚身。猶如藥王。又願十方。一切怨親。及
fēi yuàn qīn sì shēng liù dào yī qiē zhòng shēng gè jí juàn shǔ cóng
非怨親。四生六道。一切衆生。各及眷屬。從
jīn rì qù zhì yú dào chǎng xīn wú ài rǎn rú lí yì nǚ wēi miào qiǎo
今日去。至於道場。心無愛染。如離意女。微妙巧
shuō rú shēng mán fū rén néng xíng jīng jìn rú shì jiā wén suǒ yǒu shàn
說。如勝鬘夫人。能行精進。如釋迦文。所有善
yuàn děng wú liàng shòu suǒ yǒu wēi shén rú zhū tiān wáng bù kě sī yì
願。等無量壽。所有威神。如諸天王。不可思議。
rú wéi mó jié yí qiè gōng dé gè chéng jiù wú liàng fó tǔ xī zhuāng yán
如維摩詰。一切功德各成就。無量佛土悉莊嚴。
yǎng yuàn shí fāng jìn xū kōng jiè wú liàng wú biān zhū fó zhū dà pú sà
仰願十方盡虛空界。無量無邊諸佛。諸大菩薩。
yí qiè xián shèng yǐ cí bēi xīn tóng jiā shè shòu jiù hù zhěng jiē suǒ
一切賢聖。以慈悲心。同加攝受。救護拯接。所
yuàn yuán mǎn xìn xīn jiān gù dé yè rì yuǎn cí yù sì shēng děng rú
願圓滿。信心堅固。德業日遠。慈育四生。等如
yī zǐ lìng zhū zhòng shēng dé sì wú liàng xīn liù bō luó mì shí shòu
一子。令諸衆生。得四無量心。六波羅蜜。十受
xiū chán sān yuàn guǎng bèi yīng niàn jiàn fó jiē rú shēng mán yí qiè
修禪。三願廣被。應念見佛。皆如勝鬘。一切
hèng yuàn bì jìng chéng jiù děng yú rú lái jù dēng zhèng jué
行願。畢竟成就。等與如來。俱登正覺。

With the merits from making this resolve, we pray that, starting today until enlightenment is attained, the current ruling emperor, the honorable princes, all regional kings and their families, would die for the sake of Dharma just as Sadapralapa; would eradicate their offenses through great compassion like Akasagarbha Bodhisattva; would go anywhere to listen to Dharma just like Vaidurya-Nirbhasa Bodhisattva; could understand difficult teaching like Vimalagarbha Bodhisattva. We also pray that, starting today until enlightenment is attained, our parents and relatives from past lives could make their appearance in all empty realms like Anantakaya Bodhisattva; would acquire the ten virtues like the Honor Virtue King; would rejoice over listening to Dharma like Abhaya Bodhisattva; would have great strength and vigor like Mahasthamaprapta Bodhisattva. We also pray that, starting today until enlightenment is attained, all monks, Acaryas, fellow classmates and their families, and all knowledgeable ones of upper, middle, and lower stages, would all acquire fearlessness like Simharaja Bodhisattva; influence and transform (beings) as Ratnakuta Bodhisattva; would relieve sufferings of

others upon hearing the cry for help like Avalokitesvara Bodhisattva, and could be consulted for Dharma as Mahakasyapa.

We also pray that, starting today until enlightenment is attained, the monastics, the lay followers, all Buddhist disciples, both benevolent and defiled ones and their families, would help others in danger or in despair as the Rescue and Relieve Bodhisattva; would have dignified appearance like Manjusri Bodhisattva; could eradicate karmic offenses like Shedding Shroud Bodhisattva, and could offer the last offering to the Buddha like Cunda.

We also pray that starting today until enlightenment is attained, all divine beings and immortals, the four World Protecting Kings, the intelligent and righteous throughout the heavens, earth, and emptiness, those in charge of rewards and punishments, mantra upholders, the dragon kings in the five directions, the eight divisions of dragons and celestial beings, all spirits, and their families, will have compassion for all like Ajita Bodhisattva; will guard the Dharma as vigorously as Never Resting Bodhisattva; will read like Samantabhadra Bodhisattva, and immolate for the Dharma like Bhaisajjaraja Bodhisattva.

We also pray that, starting today until enlightenment is attained, all our relatives, enemies, non-relatives, non-enemies, all existences of the four forms and in the six realms, all living beings, and their relatives in the directions; will not have attachments and defilement in their minds like Lady Li Yi; will have eloquence in skillful ways as Queen Srimala, and will cultivate diligently with vigor as Sakyamuni; will make benevolent vows and resolves as Amitabha Buddha; will have power and strength as all the heaven kings, and are inconceivable as Vimalakirti. All can accomplish these merits and virtues to adorn the infinite Buddha lands.

We sincerely pray to the immeasurable Buddhas, Bodhisattvas, and all honorable sages in the ten directions of the realms of empty space for their compassion to endow upon us and for their rescue and protection so we shall fulfill our resolves with strong faith and our virtuous conduct will increase every day. We pray that they will kindly educate all existences of the four forms as one's child and help all living beings to bring up the four measureless minds, the six paramitas, the ten receptions of meditation, and the three vows will widely spread everywhere. We pray that all can see the Buddha as the thought arises in our mind just as Queen Srimala did. When all our vows and resolves are fulfilled, we will have made the ultimate accomplishment equivalent to Tathagata's enlightenment.

cí bēi dào cháng chàn fǎ juǎn dì èr
慈悲道場懺法卷第二

The Compassionate Place of Enlightenment Repentance: Chapter Two

七佛滅罪真言 Seven Buddha's Eradicating Sins Mantra

lí pó lí pó dì qiú hē qiú hē dì tuó luó ní dì ní hē la dì
離婆離婆帝。求訶求訶帝。陀羅尼帝。尼訶囉地。

pí lí nǐ dì mó hē qié dì zhēn líng qián dì shā pó hē
毘梨你帝。摩訶伽帝。真陵乾帝。莎婆訶 (三遍) (3 times)

讚 Praise

pú tí xīn qǐ zhì huì zhòng guāng xiǎng chéng niàn niàn biàn zhū fāng
菩 提 心 啟。智 慧 重 光。想 成 念 念 遍 諸 方。

jiū jìng jué shāng liàng wǔ tǐ tóu xiáng huí xiàng zhòng zhōng wáng
究 竟 絕 商 量。五 體 投 降。回 向 衆 中 王。

The Bodhi resolve has been made and the light of wisdom shines. Each thought spreads in every direction. Cutting off any compromises, our five limbs are on the ground. We dedicate this merit to the king among assemblies.

ná mó lí gòu dì pú sà mó hē sà
南 無 離 垢 地 菩 薩 摩 訶 薩 (三稱)

Homage to the Bodhisattvas and Mahasattvas in the Leaving Defilement Stage (3 times)

chū chàn 出 懺

wàn dé zhuāng yán zhī miào tǐ wèi lí dōu shuài yǐ jiàng huáng gōng bǎi
萬 德 莊 嚴 之 妙 體。未 離 兜 率。已 降 皇 宮。百

fú xiāng hǎo zhī cí zūn bù qǐ shù wáng ér shēng dāo lì wéi yuàn jué
福 相 好 之 慈 尊。不 起 樹 王。而 升 忉 利。惟 願 覺

wáng chuí cí lián mǐn dà āi kuàng jì bá zhì nì zhī chén liú fǎ yǎn
王。垂 慈 憐 愍。大 哀 曠 濟。拔 滯 溺 之 沉 流。法 眼

yuán míng jiàn fán qíng zhī kěn qiè shàng lái fèng wéi qiú chàn zhòng děng
圓 明。鑑 凡 情 之 懇 切。上 來 奉 為 求 懺 衆 等。

xiū chóng cí bēi dào chǎng chàn fǎ jīn dāng dì èr juǎn gōng dé jiāng wán
修 崇 慈 悲 道 場 懺 法。今 當 第 二 卷。功 德 將 完。

tán nèi qīng zhòng chū chàn rù chàn xíng dào xuán rào shāo xiāng sàn huā
壇 內 清 衆。出 懺 入 懺。行 道 旋 遶。燒 香 散 花。

fěng jīng chí zhòu rán jiāng èr juǎn zhī gōng xūn zuò cǐ èr shí zhī huí xiàng
諷 經 持 呪。然 將 二 卷 之 功 勳。作 此 二 時 之 回 向。

yī zhēn zhī nèi fó tuó dá mó sēng qié sān jiè zhī zhōng tiān xiān dì
一 真 之 內。佛 馱。達 摩。僧 伽。三 界 之 中。天 仙 地

chí shuǐ fǔ xián shēng guān xǐ zhī xīn jiàn cǐ tóu chéng zhī zhì xīng yī
祇 水 府。咸 生 歡 喜 之 心。鑑 此 投 誠 之 志。興 一

zǐ zhī bēi āi mǎn èr yán zhī fú huì chū shēng gōng dé fèng wéi qiú
子 之 悲 哀。滿 二 嚴 之 福 慧。出 生 功 德。奉 為 求

chàn zhòng děng xǐ kōng sān yè zēng zhǎng èr yán fú yuàn shì zhàng
懺 衆 等。洗 空 三 業。增 長 二 嚴。伏 願。事 障

lǐ zhàng yǐ xiāo róng rén kōng fǎ kōng ér qīng jìng diān dǎo èr xīn bù
理障以銷融。人空法空而清淨。顛倒二心不
zhù dìng huì èr zhǒng zhuāng yán rù bù èr zhī fǎ mén zhèng zhēn
住。定慧二種莊嚴。入不二之法門。證真
cháng zhī miào lǐ pǔ zhān ēn yǒu fǎ jiè yuān qīn huò rén fǎ zhī liǎng
常之妙理。普沾恩有。法界冤親。獲人法之兩
kōng dé wú shēng zhī èr rěn èr huì yuán míng èr xíng yuán mǎn yōu
空。得無生之二忍。二慧圓明。二行圓滿。優
yóu yú fǎ hǎi cí háng cháng lè yú sà pó ruò guǒ suī zé yī wén chàn
游於法海慈航。常樂於薩婆若果。雖則依文懺
huǐ yóu kǒng wèi jìn qián chéng zài láo qīng zhòng tóng qiú chàn huǐ
悔。猶恐未盡虔誠。再勞清衆。同求懺悔。

The body with the adornment of ten thousand virtues has not left the palace of Tusita. The compassionate lord of one hundred fortunes and splendor has not ascended to Trayastrimsa Heaven. We only wish that the awakened king pities and rescues us from sinking in the mire. The Dharma eye is perfect, reflecting all mundane emotions. We conduct this offering on the behalf of the assembly praying for repentance. We are now completing the second scroll. The pure assembly has practiced from entering repentance to exiting repentance, burning incense and scattering flowers, reciting sutras and upholding mantras. We now take the second scroll's merits and perform the second transference of merit. Within the truth are the Buddha, Dharma, and Sangha. In the the three worlds are heavenly beings, earth spirits, and water palaces. All can give birth to a joyful heart. We reflect on this lack of ambition like a child's sorrow. May the dual adornment of fortune and wisdom be full and give birth to merits. Offering on behalf of the assembly requesting repentance, we wash away the karmas of our body, mouth, and mind, increasing our fortune and wisdom. We also wish that all obstructions melt and fade, that all humans and Dharmas be pure, that improper thoughts do not abide, that concentration and wisdom are adorned, and to enter the Dharma door of nonduality, entering the wondrous truth. We make a universal wish that all of our close ones and enemies in the Dharmadhatu embrace emptiness, achieving the two tolerances of nonbirth, the two wisdoms shine perfectly, the two practices fulfilled, board the compassionate ship of the Dharma ocean, and rejoice in the fruit of Sarvajna. Repenting by following the text with sincerity, we again ask for repentance.

ná mó qiú chàn huǐ pú sà mó hē sà
南無求懺悔菩薩摩訶薩 (三稱)

Homage to the Requesting Repentance Bodhisattvas and Mahasattvas (3 times)

梁皇寶懺

讚 Praise

liáng huáng chàn èr juǎn gōng dé lì yuàn miè xìn rén èr yǔ zuì qīn zhèng
梁 皇 懺。二 卷 功 德 力。願 滅 信 人 二 語 罪。親 証

pú sà lí gòu dì chàn wén jǔ chù zuì huā fēi jiě liǎo yuān chàn liǎo
菩 薩 離 垢 地。懺 文 舉 處 罪 花 飛。解 了 冤。懺 了

zuì xiao zai zeng fu hui lóng huā sān huì yuàn xiāng féng mí lè fó qián qīn shòu jì
罪。 消 災 增 福 慧。 龍 華 三 會 願 相 逢。彌 勒 佛 前 親 受 記。
tuō kǔ shēng dǎo lì

We wish that the merits from the second scroll of Emperor Liang's Repentance will eradicate the devotees' and deceased's Offense of Two-tongued Speech. We personally enter the Bodhisattvas' Leaving Defilement Stage. Wherever this repentance is held, the offenses fly away like flowers. We have unraveled past hatreds, repented past offenses. Doing so, our disasters are avoided and our fortune and wisdom are increased, escaping suffering and being reborn in Trayastrimsa Heaven We wish to meet again at the three assemblies of the Dragon Flower, where Maitreya Buddha will personally receive us.

ná mó lóng huā huì pú sà mó hē sà
南 無 龍 華 會 菩 薩 摩 訶 薩 (三稱)

Homage to the Bodhisattvas and Mahasattvas at the Dragon Flower Assembly (3 times)

Kneel as the master reads the prayers. After the prayers are done, arise and chant the following praise.

讚 Praise

liáng huáng chàn èr juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁 皇 懺。二 卷 以 全 周。迴 向 四 恩 並 三 有。

bài chàn zhòng děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ qiān yóu lí gòu dì pú sà
拜 懺 衆 等 增 福 壽。 願 將 法 水 洗 愆 尤。 離 垢 地 菩 薩
wéi yuàn wǎng líng wǎng xī yóu

wéi yuàn āi nà shòu
惟 願 哀 納 受。

We have now finished the second scroll of Emperor Liang's Repentance. We forward this merit to the Four Kindnesses and Triple Realm. The participants of the repentance will have their longevity and fortunes enhanced. We use the Dharma water to wash away our offenses. Our only wish is for the deceased to travel west. May the Bodhisattvas of the Leaving Defilement Stage accept our only wish!

ná mó dēng yún lù pú sà mó hē sà
南 無 登 雲 路 菩 薩 摩 訶 薩 (三稱)

Homage to the Cloud-Riding Bodhisattvas and Mahasattvas (3 times)

薩 菩 天 尊 馱 韋 法 護 無 南

Homage to Dharma Protector Skanda, the Honored Celestial Bodhisattva

