

Emperor Liang's Jeweled Repentance
Scroll Seven and Eight

金山御製梁皇寶懺

卷七至八

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)

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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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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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梁皇寶懺

讚 Praise

Raise Offering

Lower Offering

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

Offering food of the heavenly kitchens, Cunda was the very last one. Hungry and thirsty, sesame and wheat fill leather bags. The saints deliver vegetarian food. Sujata, the shepherd's daughter, offered fragrant rice porridge. The four heavenly kings offer their bowls with both hands and bow to the distant Vulture Peak.

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

qī fó shì zūn zuò zhèng míng chàn mó zhī zhǔ qī yù miào diǎn rù pú tí
七佛世尊。作證明懺摩之主。七諭妙典。入菩提
jiě tuō zhī mén fù yǒu qī zhēn fǎ cái jù zú qī pú tí fēn zhān tán lín yǐ
解脫之門。富有七珍法財。具足七菩提分。旃檀林以
zhān tán wéi rào shī zǐ wáng zuò shī zǐ pín shēn wú yuàn bù cóng yǒu qiú
旃檀圍繞。師子王作師子嚙呻。無願不從。有求
jiē yīng yǎng cí yún ér guǎng bù tóng shuǐ yuè yǐ hán róng jī shǒu yú
皆應。仰慈雲而廣布。同水月以含容。稽首於
qián zhèng míng chàn fǎ shàng lái fèng wéi qiú chàn zhòng děng qǐ jiàn cí bēi
前證明懺法。上來奉為求懺衆等。啟建慈悲
dào chǎng chàn fǎ cí dāng dì qī juǎn rù tán yuán qǐ tán xìn zhuǎn jiā yīn
道場懺法。茲當第七卷。入壇緣起。檀信轉加慇
zhòng zī liú rú fǎ xiū chí chuáng fān cǎi xiàng yǐ zhuāng yán huā guǒ xiāng
重。縑流如法修持。幢幡彩像以莊嚴。花果香
dēng ér jiān liè jīng chéng gòng yǎng bǎi bài qián gōng qiē niàn qiú chàn
燈而間列。精誠供養。百拜虔恭。切念求懺
zhòng děng duō shēng fù mǔ lèi jié yuān qīn zài qī qù zhī chén lún gù wú
衆等。多生父母。累劫冤親。在七趣之沉淪。故無

è ér bù zào zǒng qī qíng zhī wàng xiǎng nǎi mí suǒ ér bù wéi qǐ qī màn
 惡而不造。縱七情之妄想。乃靡所而不為。起七慢
 zhī gāo shān qī xián wǎng shèng zào qī lòu zhī fán nǎo bèi jué hé chén qī
 之高山。欺賢罔聖。造七漏之煩惱。背覺合塵。七
 jù pí ní ér shī shǒu qī zhē nì zuì yǐ nán táo xiǎng yīng duō jié wèi jīng
 聚毘尼而失守。七遮逆罪以難逃。想應多劫。未經
 chàn huǐ jīn shēng qìng xìng dé yù fó chéng fā lù xiàng zhū fó xiàng qián
 懺悔。今生慶幸。得遇佛乘。發露向諸佛像前。
 dí zuì yú dà yuán jìng lǐ mìng wǒ xiàn qián zhòng děng pī yuè chàn huǐ líng
 滌罪於大圓鏡裏。命我現前衆等。披閱懺悔靈
 wén yuán qǐ yǒu yá bēi xīn wú jí wàng fó āi lián míng xūn jiā bèi
 文。緣起有涯。悲心無極。望佛哀憐。冥熏加被。

The seven World Honored Ones act as witnesses of our repentance. The seven wondrous canons are the door to liberation and Bodhi. In riches, there are seven precious Dharma treasures. Perfecting the seven factors of enlightenment, we circumambulate sandalwood forests. The lion kings growl, responding to all requests. Bowing to the expansive compassionate cloud, we are like water reflecting the moon. Taking refuge in the witness of our repentance, we conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We are now starting the seventh scroll. We are sincere and earnest, practicing in accordance with the Dharma. With banners, paintings, and statues as adornment, we offer flowers, fruit, and lamps; sincerely bowing hundreds of bows. May all remember the assembly requesting repentance, their respective parents of past lifetimes and karmic debtors sinking in the seven realms, committing all sorts of evils. Bound by the falsity of the seven emotions, we were extravagant, giving rise to the tall mountain of the seven arrogances. Deceiving the saints, we committed the affliction of seven outflows. Turning from awakening, we merged with the dust, breaking the Vinaya in seven ways, and created inescapable retribution from the seven defiled offenses. Throughout the kalpas, we have not repented. In this life, we have been fortunate enough to encounter the Buddha's teaching and repent in front of his image. We now see our offenses like the reflection of a great mirror, as we, together with the assembly, repentant by following the sacred text. Originating from the shore, with a heart of limitless compassion, we hope for the Buddha's compassion to manifest 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.

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

To the lions in all of the worlds in the ten directions, from the past, present, and future.

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

I have purified my body, speech, and mind, bowing to every single of them.

qǐ yùn cí bēi dào chǎng chàn fǎ yī xīn guī mìng sān shì zhū fó
 啟運慈悲道場懺法 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 Times.

梁皇寶懺

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 qī
慈 悲 道 場 懺 法 卷 第 七

The Compassionate Place of Enlightenment Repentance Scroll Seven

jīn rì dào chǎng tóng yè dà zhòng fū zhì dé miǎo mò běn wú yán wú
今 日 道 場 。 同 業 大 衆 。 夫 至 德 渺 漠 。 本 無 言 無

shuō rán yán zhě dé zhī quán dào zhī jìng shuō zhě lǐ zhī jiē shèng
說 。 然 言 者 。 德 之 詮 。 道 之 徑 。 說 者 。 理 之 階 。 聖

zhī dǎo suǒ yǐ jiè yán ér xiǎn lǐ xiǎn lǐ gù fēi yán lǐ yóu yán zhāng
之 導 。 所 以 藉 言 而 顯 理 。 顯 理 故 非 言 。 理 由 言 彰 。

yán bù yuè lǐ suī yán lǐ liǎng guāi shàn è shū jué rán yǐng xiǎng xiāng
言 不 越 理 。 雖 言 理 兩 乖 。 善 惡 殊 絕 。 然 影 響 相

fú wèi céng chà lǎn zài yú chū xué yào yīn yán yǐ huì dào zhì yú wú
符 。 未 曾 差 濫 。 在 於 初 學 。 要 因 言 以 會 道 。 至 於 無

xué nǎi hé lǐ ér wàng yán zì wéi fán yú hūn huò zhàng zhòng yú zhū
 學。乃合理而忘言。自惟凡愚。惛惑障重。於諸
 fǎ mén wèi néng shě yán jīn shì cū gù bú jìn qí miào jiàn qián gù
 法門未能捨言。今識麤故。不盡其妙。見淺故。
 bù zhēn qí jí rán yán zhī qiě yì xíng zhī shí nán wéi shèng yú shèng
 不臻其極。然言之且易。行之實難。唯聖與聖。
 nǎi dé bèi jǔ jīn yǒu nán yán zì bù néng zhèng yún hé zhèng tā ěr
 乃得備舉。今有難言。自不能正。云何正他。爾
 zì sān yè huì zhuó yún hé quàn rén qīng jìng zì bù qīng jìng yù shǐ tā
 自三業穢濁。云何勸人清淨。自不清淨。欲使他
 qīng jìng wú yǒu shì chù jì bù jiān gù hé yǐ quàn rén
 清淨。無有是處。既不堅固何以勸人。

In today's Dharma assembly, we, who have common karma, know that the ultimate virtues are abstract and indescribable. However, without using words, we cannot explain what virtues and their achievement path are. Explanation is the way to the truth and leads people to sagehood. Therefore, through words, the truth can be exemplified and once truth is understood, words are unnecessary. Although the truth is explained through words but words can never exceed the truth. Some said that words and the truth are as different as good and bad. However, their effects are the same without much difference. For beginners, words are needed to learn about the path. Only those who are not willing to learn more make statements with false reasoning. We should consider ourselves to be common and ignorant with delusion and heavy offenses. To learn the teachings of the Dharma, we cannot do it without words. Because we have only learned superficially, we have yet to comprehend the ultimate knowledge. However, it is easier to say than do and only the sages and the saints can do both. When there is still something we don't understand, we must have not done everything perfectly, so how can we teach others? Since we have defilements from the three karmas, it is impossible for us to help others to achieve purification. Since we are not persistent in our actions, how can we advise others to be? When we are hypocritical, it can be annoying to others. We should stop and reexamine ourselves to check whether we have done something improper. We should feel ashamed if we have done so.

jīn yán xíng kōng shuō biàn chéng nǎo tā tā jì shēng nǎo hé bù qiě zhǐ
 今言行空說。便成惱他。他既生惱。何不且止。
 fǎn fù xún shěng níng bù zì kuì yú shì shàn zhī shì gù fā cǐ yán yú
 反覆尋省。寧不自愧。余是善知識。故發此言。於
 shì zhěng lǐ yī fú liǎn róng wú duì jīn wén shàn zhī shì cǐ cí xīn qíng
 是整理衣服。斂容無對。今聞善知識此辭。心情
 cán nù zì zhī shēn guō bù gǎn qī wǎng shèng rén yīn fù qí shī jīn yù
 慚慙。自知深過。不敢欺調聖人。隱覆其失。今欲
 huǐ zhī kǒng tuō yǒu rén yīn cǐ zēng fú shì yù cún zhī fù kǒng yǒu rén
 毀之。恐脫有人。因此增福。適欲存之。復恐有人
 yóu sī shēng bàng jìn tuì huí huáng bù zhī suǒ cuò qiě lì chàn fǎ xīn
 由斯生謗。進退迴遑。不知所措。且立懺法。心

梁皇寶懺

jì shì shàn shàn fǎ wú ài dàn yīng nǚ lì bù dé jì cǐ jīn wéi píng
既是善。善法無礙。但應努力。不得計此。今唯憑
shì jiān dà cí bēi fù fù hù shè shòu jì yǒu qí yán bù róng huǐ miè
世間大慈悲父。覆護攝受。既有其言。不容毀滅。
zhèng dāng cán kuì dà zhòng yuàn wú chù nǎo ruò wēi yú lǐ hé xiāng yú
正當慚愧。大眾願無觸惱。若微與理合。相與
yīn cǐ chàn fǎ gǎi wǎng xiū lái wéi shàn zhī shì rú qí bú huì zhòng xīn
因此懺法。改往修來。為善知識。如其不會衆心。
yuàn bù shī huān xǐ bù chéng è zhī shì yóu wéi pú tí juàn shǔ
願布施歡喜。不成惡知識。猶為菩提眷屬。

I like to be a good and virtuous friend, therefore, I made these statements. Now, I shall fix my clothes and act respectfully. I feel ashamed upon hearing these statements made by the benevolent and knowledgeable ones. I know I have major faults and I don't dare to lie to the sages and to cover up my mistakes. If I destroy them, I am afraid that someone will gain fortune. If I keep them, I worry that someone else will slander them. Not knowing what to do, I wrote this repentance.

Since I have only good intention, there should not be obstruction to the good Dharma. We should just work hard and not be calculating. I am relying on the power of the world's great compassionate ones for protection. Since I have expressed myself, my words should not be destroyed. I hope you will not be annoyed. If my statements are somewhat sensible, I hope you can follow the repentance text to correct the past wrongs and cultivate the good in the future and become benevolent and knowledgeable. However, If you do not agree with me, I hope you can at least be delighted and not becoming not benevolent. I hope that we can still be family and relatives on the bodhi path.

zì qīng dì shí
自慶第十

Chapter 10: Counting Our Blessings

jīn rì dào chǎng tóng yè dà zhòng cóng guī yī yǐ lái zhī zhì dé kě píng
今日道場。同業大眾。從歸依已來。知至德可憑。
duàn yí chàn huǐ zé zuì huò jù qiǎn xù yǐ fā xīn quàn jiǎng jiān xíng yuàn
斷疑懺悔。則罪惑俱遣。續以發心。勸獎兼行。怨
jié yǐ jiě xiāo yáo wú ài qǐ dé bù rén rén yǒng tì huān xǐ suǒ yīng zì
結已解。逍遙無礙。豈得不人人踊躍歡喜。所應自
qīng jīn xuān qí yì jīng yún bā nán yī zhě dì yù èr zhě è guǐ sān
慶。今宣其意。經云。八難。一者地獄。二者餓鬼。三
zhě chù shēng sì zhě biān dì wǔ zhě cháng shòu tiān liù zhě suī dé rén
者畜生。四者邊地。五者長壽天。六者雖得人
shēn lóng cán bǎi bìng qī zhě shēng xié jiàn jiā bā zhě shēng yú fó qián
身。癡殘百病。七者生邪見家。八者生於佛前。

huò shēng fó hòu yǒu cǐ bā nán suǒ yǐ zhòng shēng lún huí shēng sǐ bù
 或 生 佛 後。有 此 八 難。所 以 衆 生 輪 迴 生 死。不
 dé chū lí wǒ děng xiāng yú shēng zài rú lái xiàng fǎ zhī zhōng suī bù zhí
 得 出 離。我 等 相 與 生 在 如 來 像 法 之 中。雖 不 值
 fó ér qīng shì yóu duō fán nán zhī wéi yǔ zuì zài yú xīn ruò xīn shēng yí
 佛 而 慶 事 猶 多。凡 難 之 為 語。罪 在 於 心。若 心 生 疑。
 fēi nán chéng nán xīn ruò wú yí shì nán fēi nán hé yǐ zhī zhī dì bā nán
 非 難 成 難。心 若 無 疑。是 難 非 難。何 以 知 之。第 八 難
 yún shēng zài fó qián huò shēng fó hòu shì míng wéi nán ér chéng dōng
 云。生 在 佛 前。或 生 佛 後。是 名 為 難。而 城 東
 lǎo mǔ yú fó tóng shēng yí shì gòng fó jù zài yí chù ér bù jiàn fó gù
 老 母。與 佛 同 生 一 世。共 佛 俱 在 一 處。而 不 見 佛。故
 zhī xīn yí shì nán wèi bì yì shì jiē yún shì nán bō xún huái è shēng xiàn
 知 心 疑 是 難。未 必 異 世。皆 云 是 難。波 旬 懷 惡。生 陷
 dì yù lóng wén shuō fǎ biàn dé wù dào dāng zhī bú bì zài yú rén tiān
 地 獄。龍 聞 說 法。便 得 悟 道。當 知 不 必 在 於 人 天。
 biàn yán fēi nán xīn gǒu bù shàn bǐng bào bù shū liù tiān zhī guì zhuì luò
 便 言 非 難。心 苟 不 善。稟 報 不 殊。六 天 之 貴。墜 落
 dì yù chù shēng zhī jiàn chāo dēng dào chǎng shì zé xīn xié gù qīng nán
 地 獄。畜 生 之 賤。超 登 道 場。是 則 心 邪 故。輕 難
 chéng zhòng xīn zhèng gù zhòng nán wú ài jīn rì dào chǎng tóng yè dà
 成 重。心 正 故。重 難 無 礙。今 日 道 場。同 業 大
 zhòng yǐ xīn ài gù chù xiàng chéng nán xīn néng zhèng zhě zé nán fēi nán
 衆。以 心 礙 故。觸 向 成 難。心 能 正 者。則 難 非 難。
 jǔ cǐ yì tiáo zài chù kě cóng gù zhī fó qián fó hòu wú fēi zhèng fǎ biān
 舉 此 一 條。在 處 可 從。故 知 佛 前 佛 後。無 非 正 法。邊
 dì chù shēng mò fēi dào chù jīn ruò zhèng xīn zé wú fù bā nán rú qí yí
 地 畜 生。莫 非 道 處。今 若 正 心。則 無 復 八 難。如 其 疑
 huò zé nán chéng wú liàng rú shì zì qīng shì shí bù shǎo dà zhòng rì
 惑。則 難 成 無 量。如 是 自 慶。事 實 不 少。大 衆 日
 yòng bù zhī qí gōng jīn lüè chén guǎn jiàn shì zì qīng zhī duān ruò zhī zì
 用。不 知 其 功。今 略 陳 管 見。示 自 慶 之 端。若 知 自
 qīng zé fù yīng xū xiū chū shì xīn hé zhě zì qīng fó yán dì yù nán miǎn
 慶。則 復 應 須 修 出 世 心。何 者 自 慶。佛 言。地 獄 難 免。

xiāng yú yǐ dé miǎn lí cǐ kǔ shì yī zì qīng è guǐ nán tuō xiāng yú yǐ
相與已得。免離此苦。是一自慶。餓鬼難脫。相與已

dé yuǎn lí tòng qiè shì èr zì qīng chù shēng nán shě xiāng yú yǐ dé
得。遠離痛切。是二自慶。畜生難捨。相與已得。

bù shòu qí bào shì sān zì qīng shēng zài biān dì bù zhī rén yì xiāng yú
不受其報。是三自慶。生在邊地。不知仁義。相與

yǐ dé gòng zhù zhōng guó dào fǎ liú xíng qīn chéng miào zhǐ shì sì zì
已得。共住中國。道法流行。親承妙旨。是四自

qīng shēng cháng shòu tiān bù zhī zhí fú xiāng yú yǐ dé fù shù liáng yīn
慶。生長壽夭。不知植福。相與已得。復樹良因。

shì wǔ zì qīng rén shēn nán dé yī shī bù fǎn xiāng yú yǐ dé gè huò rén
是五自慶。人身難得。一失不返。相與已得。各獲人

shēn shì liù zì qīng liù gēn bú jù bú yù shàn gēn xiāng yú yǐ dé qīng
身。是六自慶。六根不具。不預善根。相與已得清

jìng xiàng shēn fǎ mén shì qī zì qīng shì zhì biàn cōng fǎn chéng wéi nán
淨。向深法門。是七自慶。世智辯聰。反成為難。

xiāng yú yī xīn guī píng zhèng fǎ shì bā zì qīng fó qián fó hòu fù wèi wéi
相與一心歸憑正法。是八自慶。佛前佛後復謂為

nán huò yún miàn bù dǔ fó yòu wéi dà nán xiāng yú yǐ néng fā dà shàn
難。或云面不睹佛。又為大難。相與已能發大善

yuàn yú wèi lái shì shì bá zhòng shēng bù yǐ bù dǔ rú lái wéi nán dàn yī
願。於未來世誓拔衆生。不以不睹如來為難。但一

jiàn sè xiàng yī wén zhèng fǎ zì tóng zài xī lù yuàn chū chàng shì guì
見色像。一聞正法。自同在昔。鹿苑初唱。事貴

miè zuì shēng rén fú yè bù yǐ bú jiàn fó gù chèn zhī wéi nán fó yán
滅罪。生人福業。不以不見佛故。稱之為難。佛言。

jiàn fó wéi nán xiāng yú yǐ dé zhān duì zūn xiàng shì jiǔ zì qīng fó yán
見佛為難。相與已得。瞻對尊像。是九自慶。佛言。

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

chū jiā wéi nán xiāng yú yǐ dé cí qīn gē ài guī xiàng rù dào shì shí yī
出家為難。相與已得。辭親割愛。歸向入道。是十一

zì qīng fó yán zì lì zhě yì lì tā wéi nán xiāng yú jīn rì yī zhān yī
自慶。佛言。自利者易。利他為難。相與今日。一瞻一

lǐ pǔ wéi huí xiàng shí fāng yí qiè shì shí èr zì qīng fó yán hàn láo rěn
 禮。普為回向。十方一切。是十二自慶。佛言。捍勞忍
 kǔ wéi nán xiāng yú jīn rì gè zì qiáo qín wéi shàn bú xiè shì shí sān zì
 苦為難。相與今日。各自翹勤。為善不懈。是十三自
 qīng fó yán dú sòng wéi nán wǒ jīn shí dé pī lǎn jīng diǎn shì shí sì zì
 慶。佛言。讀誦為難。我今時得。披覽經典。是十四自
 qīng zuò chán wéi nán ér jīn jiàn yǒu xī xīn dìng yì zhě shì shí wǔ zì qīng
 慶。坐禪為難。而今見有息心定意者。是十五自慶。

In today's Dharma assembly, we, who have common karma, since taking refuge, understand that we can rely on the ultimate virtue and if we repent our past and clear our doubts, our past offenses and delusion can be dismissed. We also understand that if we practice encouragement and praise and resolve resentments and hatred, we will feel relieved and have no further obstructions. How can we not feel happy for ourselves and celebrate? Why are we celebrating? There are eight obstructions described in the sutras: being born in the hells, as hungry ghosts, as animals, in frontiers, in the Longevity Heavens, as a human with handicaps or various illnesses, to a family with deviant views, and being born before or after the Buddha. Due to these eight obstructions, sentient beings are trapped in the cycle of life and death and unable to transcend the Triple Realm. We were born in the Dharma Resemblance age. Although we were not born when the Buddha was alive and did not have a chance to meet the Buddha, there is still much to celebrate. The existence of offenses depends on your mind. When there are doubts, a nonexistent obstruction becomes real. When there is no doubt in your mind, an obstruction becomes nonexistent. How do we know? The 8th obstruction mentioned that for the people who were not born in the Buddha's age would not get the chance to meet the Buddha. However, there was an old lady in the east town who was born in the Buddha's age, lived in the same city, but never had a chance to meet Buddha. Therefore, we know that having doubts in your mind can become obstruction in your life, not being born in a different age from the Buddha's. Mara fell to hell due to evil thoughts. Nagas were enlightened upon hearing the Dharma. Therefore, we know that even in heaven there are obstructions. Wherever a negative thought rises, the retribution will be equal. With evil thoughts, even the divine beings in the heaven will fall to the hells. With righteous mind, even animals can transcend the evil paths and attain enlightenment. With bad intentions, a small obstruction can become major obstruction while with good intentions, a major obstruction is eradicated.

In today's Dharma assembly, we, who have common karma, know that the obstructions are based on the obstacles in our mind. Therefore, it doesn't matter that we were not born in the Buddha's age as long as we believe in Dharma. It doesn't matter whether we are born as animals or in a family with deviant views, as any place can be a place of cultivation and enlightenment. As long as our mind is set on the right path, the eight obstructions don't exist. If we have doubts, then obstructions are everywhere.

There are a lot more we can celebrate for ourselves that exist in our lives but we don't realize their existence. Therefore, let me give a few more examples from which you can derive to get the full picture. Once someone is aware of his blessings, one should develop the resolution of renounce this world. What are these blessings? Buddha said that it is hard to avoid the hells and we have avoided the suffering of the hells. This is the 1st blessing. It is hard to avoid being born as a hungry ghost and we are far away from being hungry ghosts. This is the 2nd blessing. It is hard not to be born as an animal and we have avoided the retribution. This is the 3rd blessing. It is hard to learn kindness and justice if we were born in the frontiers and we all were born in the place where the Dharma is popular and we have the opportunity to hear and learn the Buddha's profound teaching. This is the 4th blessing. It is hard to accumulate merits if we are born in the Longevity Heavens and we are not there and are able to cultivate good roots. This is the 5th blessing. It's very rare to be born as humans. Once you lose the human form, it is very hard to be

梁皇寶懺

born as a human again, but we are born as humans. This is the 6th blessing. Some were born as humans without six healthy sense organs and sharp faculties, but we do and we practice the Dharma. This is the 7th blessing. Worldly wisdom sometimes becomes the obstacle to learn Dharma but we all single-mindedly rely and follow the true Dharma. This is the 8th blessing. Some say that not being born in the Buddha's age is an obstruction in life and not having the chance to meet Buddha is a bigger obstruction. Together we make a great vow that in the future lives we will save all living beings. We do not consider it as an obstruction in life that we were not able to meet the Tathagata personally. As long as we can have a glimpse of his image and hear the Dharma, we consider ourselves as being there listening to his first teaching at Sarnath. It is more important to eliminate our bad karma and create good karma than to meet the Buddha. The Buddha said it is not easy to meet the Buddha and we have seen his image. This is the 9th blessing. The Buddha said it is hard to be able to hear the Dharma and we have heard the Dharma and treat it as if we have tasted a delicacy. This is the 10th blessing. The Buddha said it is hard to become a monastic and we have left our attachments to walk the Dharma path. This is the 11th blessing. The Buddha said it is easier for one to benefit oneself than to benefit others and today, we transfer our merit from bowing (to the Buddhas) to the sentient beings in the ten directions. This is the 12th blessing. The Buddha said it is difficult to be diligent and to bear the suffering and today, we have practiced good deeds incessantly. This is the 13th blessing. The Buddha said it is rare to have a chance to read sutras and, right now, we read the sutras. This is the 14th blessing. It is rare to have the chance to practice meditation and, today, we practice the method to tame our hearts and focus our minds. This is the 15th blessing.

jīn rì dào chǎng tóng yè dà zhòng rú shì zì qīng shì duō wú liàng
今日道場。同業大眾。如是自慶。事多無量。

fēi fù ruò cí suǒ néng xuān jìn fán rén chǔ shì kǔ duō lè shǎo yì
非復弱辭。所能宣盡。凡人處世。苦多樂少。一

xīn yì xǐ shàng bù kě xié kuàng jīn xiāng yú yǒu duō wú ài dé cǐ
欣一喜。尚不可諧。況今相與。有多無礙得此

wú ài jiē shì shí fāng sān bǎo wēi lì yí gè zhì xīn huái yì cǐ ēn
無礙。皆是十方三寶威力。宜各至心。懷憶此恩。

děng yí tòng qiè wǔ tī tóu dì fèng wéi guó wáng dì zhǔ tǔ jìng rén
等一痛切。五體投地。奉為國王帝主。土境人

mín fù mǔ shī zhǎng shàng zhōng xià zuò xìn shī tán yuè shàn è zhī
民。父母師長。上中下座。信施檀越。善惡知

shì zhū tiān zhū xiān hù shì sì wáng cōng míng zhèng zhí tiān dì xū
識。諸天諸仙。護世四王。聰明正直。天地虛

kōng zhǔ shàn fá è shǒu hù chí zhòu wǔ fāng lóng wáng lóng shén bā
空。主善罰惡。守護持咒。五方龍王。龍神八

bù zhū dà mó wáng wǔ dì dà mó yí qiè mó wáng yán luó wáng tài
部。諸大魔王。五帝大魔。一切魔王。閻羅王。泰

shān fǔ jūn wǔ dào dà shén shí bā yù wáng bìng zhū guān shǔ guǎng
山府君。五道大神。十八獄王。并諸官屬。廣

jí sān jiè liù dào wú qióng wú jìn hán qíng bào shì yǒu fó xìng zhě
及三界六道。無窮無盡。含情抱識。有佛性者。

zhì chéng guī yī shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn yǐ cí
 至 誠 歸 依。十 方 盡 虛 空 界。一 切 三 寶。願 以 慈
 bēi xīn tóng jiā shè shòu yǐ bù kě sī yì shén lì fù hù zhēng jiē
 悲 心。同 加 攝 受。以 不 可 思 議 神 力。覆 護 拯 接。
 lìng zhū tiān zhū xiān yí qiè shén wáng guǎng jí sān jiè liù dào yí qiè
 令 諸 天 諸 仙。一 切 神 王。廣 及 三 界 六 道。一 切
 zhòng shēng cóng jīn rì qù yuè shēng sǐ hǎi dào yú bǐ àn hòng
 衆 生。從 今 日 去。越 生 死 海。到 於 彼 岸。行
 yuàn zǎo yuán jù dēng shí dì rù jīn gāng xīn chéng děng zhèng jué
 願 早 圓。俱 登 十 地。入 金 剛 心。成 等 正 覺。

In today's Dharma assembly, we, who have common karma, know that there are many more blessings in addition to those mentioned. We are not able to describe all of them. However, the living beings in this world experience much more sufferings than happiness. It is hard to have one thing to be truly happy about and today we have counted many blessings and few obstructions. This is due to the endowment of the Triple Gem in the ten directions. We should bow to them sincerely with true appreciation to their kindness. On behalf of the following, we take refuge in Triple Gems in the ten directions and in all realms: all kings, emperors and their subjects, parents, teachers, monastics, devotees, cultivators and non-Buddhists, divine beings, immortals, the four World Protecting Kings, bright and righteous spirits that are in charge of rendering punishment and rewards, those who protect and uphold mantras, dragon kings in the five directions, the eight divisions of dragons and celestial guardians, demon kings, King Yama, earth protecting spirits and the spirits of the five paths, the eighteen hell kings and their staff, and all sentient beings in the Triple Realm and six paths who are conscious, sentient, and have the Buddha nature. We pray that, through their compassion, the Triple Gem will embrace and receive all, and, through their incredible spiritual power, will protect and save all divine beings, heavenly kings, and sentient beings in the Triple Realm and six paths so, from now on, all sentient beings will cross the sea of birth and death, reach the other shore, accomplish all virtuous conducts, fulfill their vows, ascend the ten stages of a Bodhisattva, enter the Vajra mind, and attain perfect enlightenment.

jǐng yuán sān bǎo dì shí yī
 警 緣 三 寶 第 十 一

Chapter 11: Reminder of the Connection to the Triple Gem

jīn rì dào chǎng tóng yè dà zhòng yí fù rén rén yuán niàn sān bǎo hé
 今 日 道 場。同 業 大 衆。宜 復 人 人。緣 念 三 寶。何
 yǐ gù ěr ruò shǐ bù zhī sān bǎo yún hé dé qǐ cí xīn mǐn niàn zhòng shēng
 以 故 爾。若 使 不 知 三 寶。云 何 得 起 慈 心。愍 念 衆 生。
 ruò shǐ bù zhī sān bǎo yún hé dé qǐ bēi xīn jiù shè yí qiè ruò shǐ bù zhī
 若 使 不 知 三 寶。云 何 得 起 悲 心。救 攝 一 切。若 使 不 知
 sān bǎo yún hé dé qǐ píng děng xīn yuàn qīn tóng guān ruò shǐ bù zhī sān
 三 寶。云 何 得 起 平 等 心。怨 親 同 觀。若 使 不 知 三

bǎo yún hé néng dé miào zhì zhèng wú shàng dào ruò shǐ bù zhī sān bǎo
寶。云何能得妙智。證無上道。若使不知三寶。
yún hé míng liǎo èr kōng zhēn shí wú xiāng fó yán rén shēn nán dé jīn yǐ
云何明了二空。真實無相。佛言。人身難得。今已
dé xìn xīn nán shēng jīn yǐ shēng wǒ děng jīn zhě guī píng sān bǎo ér
得。信心難生。今已生。我等今者。歸憑三寶。而
yǎn bú jiàn dì yù è guǐ bá shé tǔ huǒ zhī sè ěr bù wén dì yù è guǐ
眼不見。地獄餓鬼。拔舌吐火之色。耳不聞地獄餓鬼。
kǔ chǔ rè nǎo zhī shēng bí bù wén dì yù è guǐ bō liè nóng xuè zhī qì
苦楚熱惱之聲。鼻不聞地獄餓鬼。剝裂膿血之氣。
shé bù cháng chòu huì fǔ bài zhī wèi shēn bú chù huò tāng lú tàn hán bīng zhī
舌不嘗臭穢腐敗之味。身不觸鑊湯爐炭寒冰之
kǔ yì cháng dé zhī fó wéi wú shàng cí bēi zhī fù zuò dà yī wáng zhī yí
苦。意常得知佛為無上慈悲之父。作大醫王。知一
qiè fǎ wéi zhū zhòng shēng bìng zhī liáng yào zhī zhū xián shèng wéi yí qiè
切法。為諸衆生。病之良藥。知諸賢聖為一切
zhòng shēng kàn bìng zhī mǔ yì cháng jǐng yuán sān bǎo hù shì yǒu shì niàn
衆生看病之母。意常警緣三寶護世。有識念
chù wǒ cháng dé zhī wǒ děng jīn rì suī bù zhí fó shēng zài mò fǎ jù
處。我常得知。我等今日。雖不值佛。生在末法。具
yǒu xìn xīn liù gēn qīng jìng wú zhū shuāi nǎo yōu yóu shì xìng wǎng lái wú
有信心。六根清淨。無諸衰惱。優遊適性。往來無
ài cǐ zhī shēng bào mò fēi sù yuán sān bǎo ēn lì yòu lìng jīn shì fā pú
礙。此之勝報。莫非宿緣。三寶恩力。又令今世發菩
tí xīn zhū rú cǐ yì fēi kě jù shuō qǐ dé bù rén rén bào ēn gòng yǎng
提心。諸如此益。非可具說。豈得不人人報恩供養。
jīn rì dào chǎng tóng yè dà zhòng yí qiè gōng dé gòng yǎng zhōng zuì gù
今日道場。同業大衆。一切功德。供養中最。故
jīng shuō yán wéi niàn guò qù shì gòng yǎng wéi qīng wēi méng bào lì xiá jié
經說言。惟念過去世。供養為輕微。蒙報歷遐劫。
yú fú zhí shì zūn yòu jīng yán shè yù bào zhě qǐ tā jīng shě dēng zhú fān
餘福值世尊。又經言。設欲報者。起塔精舍。燈燭幡
gài xiāng huā yīn rù zhǒng zhǒng gòng yǎng jiāng lái zhī shì zì shòu qí fú
蓋。香華茵褥。種種供養。將來之世。自受其福。

suī shì gòng yǎng fēi bào fó ēn yù bào fó ēn wéi fā pú tí xīn lì sì
 雖是供養。非報佛恩。欲報佛恩。唯發菩提心。立四
 hóng shì zào wú liàng yuán zhuāng yán shēn xiāng xiū jìng tǔ hòng shì wéi
 弘誓。造無量緣。莊嚴身相。修淨土行。是為
 zhì zhě zhī ēn bào ēn jīn rì dào chǎng tóng yè dà zhòng zhū fó cí bēi
 智者。知恩報恩。今日道場。同業大眾。諸佛慈悲。
 ēn bù kě bào pú sà mó hē sà suì shēn yóu bù néng bào wàn fēn zhī yī
 恩不可報。菩薩摩訶薩。碎身猶不能報萬分之一。
 kuàng wǒ fán fū ér néng bào zhě zhòng děng wéi dāng yī jīng suǒ shuō lì
 況我凡夫而能報者。眾等唯當依經所說。利
 rén wéi shàng gè gè zhì xīn wǔ tī tóu dì pǔ wéi shí fāng wú qióng wú jìn
 人為上。各各至心。五體投地。普為十方。無窮無盡。
 sì shēng zhòng shēng guī yī shì jiān dà cí bēi fù
 四生眾生。歸依世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, should be reminded about the Triple Gem. Why? Without the Triple Gem, how could we give rise to compassion for sentient beings, be kind in helping sentient beings, treat our loved ones and our enemies equally, obtain the ultimate wisdom and realize the true Dharma, and to truly understand the concept of two kinds of emptiness. The Buddha said that it is rare to be born as a human and we are very fortunate to be humans. It is hard to have faith and we are lucky to have faith. Today, we take refuge in Triple Gems wishing that we will not see hungry ghosts and beings in hell having their tongues extracted and spitting fire, hear the cries of their fiery afflictions, smell the pus and blood streaming from their bodies, taste decay and rot, or feel the suffering of and being boiled, burned, or torturing of extreme cold. Our mind is always aware that the Buddha is the world's most compassionate father. He is the superior doctor who knows the Dharma is the best medicine to cure sentient beings' sickness. We also know that the sages and saints are the mother-like providers who care for all sentient beings. We should always be aware of the protection of the Triple Gem as long as we have consciousness. We know that we were not born in the Dharma-ending stage, not in the Buddha's age, and would not get the chance to meet the Buddha. However, we truly believe in the Buddha's teaching and we possess all six healthy sense organs. We do not have various afflictions and our mind is free from obstacles. It is due to the good affinities from our past lives and the power of the Triple Gem that we have such rewards and are able to make the Bodhi resolve in this life. The benefits are inexhaustible, therefore, we should repay the Buddha's kindness by making offerings.

In today's Dharma assembly, we, who have common karma, know that making offerings is the most supreme in merits. Therefore, the sutras say that a small offering made in a past life can bring many kalpas of benefit, and the remaining merits enable one to meet the Buddha. It also states that if someone makes offering by sponsoring temples, offering lamps, candles, flags, canopies, incense, or flowers, he will receive the respective rewards in future lives. However, to repay Buddha's kindness, we should make the Bodhi resolve, make four great vows, create countless affinities, dignify our appearance, and cultivate the practice of pure land. Thus, this is the way a wise man repays the Buddha's kindness.

In today's Dharma assembly, we, who have common karma, know that we cannot repay Buddhas' kindness. Even if a Bodhisattva breaks his body into many pieces, he still cannot repay a thousandth of the Buddhas' kindness, how can us ordinary beings do it? The only way we can do it is to follow the sutra's instruction and benefit others. On behalf of all sentient beings in the ten directions, with utmost sincerity, we bow to and take refuge in the world's most compassionate father.

梁皇寶懺

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 dé bǎo fó
南 無 德 寶 佛

ná mó huā shēn fó
南 無 華 身 佛

ná mó biàn cái zàn fó
南 無 辯 才 讚 佛

ná mó wú liàng shòu fó
南 無 無 量 壽 佛

ná mó dà wáng fó
南 無 大 王 佛

ná mó gāo míng fó
南 無 高 名 佛

ná mó xǐ yuè fó
南 無 喜 悅 佛

ná mó yì yuàn fó
南 無 意 願 佛

ná mó miè sì fó
南 無 滅 已 佛

ná mó tiáo yù fó
南 無 調 御 佛

ná mó bǎo jì fó
南 無 寶 髻 佛

ná mó bǎo zàng fó
南 無 寶 藏 佛

ná mó jìng míng fó
南 無 淨 名 佛

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 yīng míng chēng fó
南 無 應 名 稱 佛

ná mó dà yīn shēng fó
南 無 大 音 聲 佛

ná mó jīn gāng zhū fó
南 無 金 剛 珠 佛

ná mó zhū zhuāng yán fó
南 無 珠 莊 嚴 佛

ná mó dé gāo hēng fó
南 無 德 高 行 佛

ná mó bǎi guāng fó
南 無 百 光 佛

ná mó lóng bù fó
南 無 龍 步 佛

ná mó bǎo yuè fó
南 無 寶 月 佛

ná mó xǐ wáng fó
南 無 喜 王 佛

ná mó xǐ zì zài fó
南 無 喜 自 在 佛

ná mó lí wèi fó
南 無 離 畏 佛

ná mó yuè miàn fó
南 無 月 面 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 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 fù hù zhòng shēng lì dà fāng biàn lì bù sī yì lì lìng
 慈悲力。覆護衆生力。大方便力。不思議力。令
 xiū chàn zhòng děng pǔ jí fǎ jiè yí qiè yǒu qíng yuàn shēng shēng shì
 修懺衆等。普及法界。一切有情。願生生世
 shì zài zài chù chù cháng wén sān bǎo zhī míng cháng zhān sān bǎo zhī
 世在在處處。常聞三寶之名。常瞻三寶之
 xiāng cháng méng sān bǎo guāng míng zhào yào shēn xīn cháng méng sān
 相。常蒙三寶光明。照曜身心。常蒙三
 bǎo cí bēi fù hù shēn xīn cháng huò sān bǎo shén lì bá jǐ shēn xīn
 寶慈悲。覆護身心。常獲三寶神力。拔濟身心。
 cháng huò sān bǎo zhì huì kāi wù shēn xīn wú wú shēng rěn zhèng zhēn
 常獲三寶智慧。開悟身心。悟無生忍。證真
 shí xiāng yòu yuàn shēng shēng shì shì zài zài chù chù cháng zhī sān bǎo zhī
 實相。又願生生世世在在處處。常知三寶之
 yīn cháng niàn sān bǎo zhī dé cháng chēng zàn sān bǎo cháng gōng jìng
 因。常念三寶之德。常稱讚三寶。常恭敬
 sān bǎo cháng gòng yǎng sān bǎo cháng xiū jiàn sān bǎo cháng hù chí sān
 三寶。常供養三寶。常修建三寶。常護持三
 bǎo cháng xiāng xù sān bǎo yǐ cǐ jīng yuán sān bǎo zhī ēn bào ēn rén
 寶。常相續三寶。以此警緣三寶。知恩報恩。人
 rén gè huò liù gēn qīng jìng wǔ yǎn yuán míng sì wú liàng xīn sì wú ài
 人各獲六根清淨。五眼圓明。四無量心。四無礙
 zhì yīng niàn xiàn qián liù shén tōng lì liù bō luó mì suí xīn zì zài
 智。應念現前。六神通力。六波羅蜜。隨心自在。
 jìn wèi lái jì ráo yì yǒu qíng hèng yuàn yuán chéng jù dēng zhèng jué
 盡未來際。饒益有情。行願圓成。俱登正覺。

Again, we take refuge in the Triple Gem in the ten directions and in all space. We pray that, through their kindness and great compassion, they will embrace and shelter all sentient beings. Through their power of expediency and inconceivable power, endow us and all sentient beings in the Dharmadhatu with the ability to always be able to hear the names of the Triple Gem, revere to the image of the Triple Gems in any life and any place. May the bright light of the Triple Gem uplift our mind and body and the great compassion of Triple Gem shelter our mind and body. May the great power of the Triple Gem rescue our mind and body and the wisdom of the Triple Gem enlighten our mind so that we will attain Nirvana and comprehend the ultimate truth. In any life and any place, may we always be able to understand the cause of the Triple Gem, remember the virtue of the Triple Gem, praise the Triple Gem, respect the Triple Gem, make offerings to the Triple Gem, help build the Triple Gem, support and protect the Triple Gem, and sustain the Triple Gem. Thus, we always remind ourselves of our connection to the Triple Gem and repay their kindness. May our six senses be purified, illuminate the five eyes, have the four immeasurable minds, four unobstructed wisdoms, six supernatural power, six paramitas, and self-mastery. We will always benefit all sentient beings through the future and attain enlightenment.

chàn zhǔ xiè dà zhòng dì shí èr
懺主謝大眾第十二

Chapter 12: The Repentance Host Thanks the Assembly

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ néng shēng jiān gù xìn
今日道場。同業大眾。相與已能。生堅固信。
fā pú tí xīn shì bù tuì huán cǐ shì bù kě sī yì zhì lì cǐ xīn cǐ
發菩提心。誓不退還。此是不可思議志力。此心此
zhì zhū fó chēng tàn jīn rì wéi shēn suí xǐ yuàn wèi lái shì fù dé
志。諸佛稱歎。今日唯深隨喜。願未來世。復得
zāo yù shě shēn shòu shēn yuàn bù xiāng lí zhì yú pú tí yǒng wéi fǎ
遭遇。捨身受身。願不相離。至於菩提。永為法
qīn cí bēi juàn shǔ jīn jiàn cǐ fǎ jí biàn chéng dāo tiǎn zhì wú qí jiě
親。慈悲眷屬。今建此法集。便成叨覲。智無其解。
shēn guāi qí xíng qīng fā cǐ yì shí zú jīng yú shì tīng rán rén wēi shì
身乖其行。輕發此意。實足驚於視聽。然人微事
zhòng bīng tàn jiāo xīn ruò bù zī jiè qiáng yīn ér wú yǐ huò shēng miào
重。冰炭交心。若不資藉強因。而無以獲勝妙
zhī guǒ chéng zhī miù zào xīn bú wàng shàn jì méng niàn lì tóng wéi
之果。誠知謬造。心不忘善。冀蒙念力。同為
cí qīn yǎng qū dà zhòng jiàng dé dào chǎng shí yùn bù liú hū ěr chuí
慈親。仰屈大眾。降德道場。時運不留。忽爾垂
mài yuán hēng suǒ qiān shēng huì nán qī dāng zì kè lì jiān yǐ lì rén
邁。緣行所牽。勝會難期。當自課勵。兼以利人。
zhuó rán pái qún mò zhuī hòu huǐ fǎ yīn jīng ěr gōng bào mí jié yí
卓然排群。莫追後悔。法音經耳。功報彌劫。一
niàn zhī shàn yǒng dé zī shēn yí xiàng yí zhì wú yuàn bù huò xiāng
念之善。永得資身。一向一志。無願不獲。相
yú rén rén gè gè zhì xīn wǔ tī tóu dì guī yī shì jiān dà cí bēi fù
與人人。各各至心。五體投地。歸依世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, have strengthened our faith, made the Bodhi resolve, and vowed to never regress. This is due to inconceivable will power which is praised by the Buddhas. Today, we are deeply delighted. We wish to have the same opportunity in the future lives. In all future lives until we attain enlightenment, may we never be apart and will always be in the same Dharma family and relatives of compassion. Today, having compiled this repentance, I do not have the wisdom to comprehend its complete meaning and my behavior does not match what it says. It must have been surprising that I did this. However, I understand that this is a very serious matter and is over my

ability to handle. I am anxious and feel as if ice and fire flow through my heart. If it was not for strong causes, we would not have obtained such a wonderful result. Although what I wrote has flaws, my intention is nothing but good. I sincerely hope you can join us at the Dharma assembly.

Time goes without stopping and we are aging quickly. We never know when we will have such a great opportunity again. We should study diligently and help others to do so. We should lead the group and never regret. By listening to the Dharma, we can be benefitted for countless kalpas. Just one thought of kindness brings rewards for ourselves forever. As long as we make a vow, it will come true. Together, with utmost sincerity, we bow to 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 wēi dé jì miè fó
南 無 威 德 寂 滅 佛

ná mó duō tiān fó
南 無 多 天 佛

ná mó tiān ài fó
南 無 天 愛 佛

ná mó bǎo bù fó
南 無 寶 步 佛

ná mó jí gāo hēng fó
南 無 極 高 行 佛

ná mó shàn yì fó
南 無 善 意 佛

ná mó bǎo wēi dé fó
南 無 寶 威 德 佛

ná mó jué xiǎng fó
南 無 覺 想 佛

ná mó xiāng jì fó
南 無 香 濟 佛

ná mó zhòng yàn fó
南 無 眾 燄 佛

ná mó miào xiāng fó
南 無 妙 香 佛

ná mó wēi dé měng fó
南 無 威 德 猛 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó shòu xiāng fó
南 無 受 相 佛

ná mó xū yán mó fó
南 無 須 炎 摩 佛

ná mó bǎo zhòng fó
南 無 寶 眾 佛

ná mó shī zǐ fēn fó
南 無 師 子 分 佛

ná mó rén wáng fó
南 無 人 王 佛

ná mó shì míng fó
南 無 世 明 佛

ná mó dé chéng fó
南 無 德 乘 佛

ná mó xǐ zhuāng yán fó
南 無 喜 莊 嚴 佛

ná mó xiāng xiàng fó
南 無 香 象 佛

ná mó cí xiāng fó
南 無 慈 相 佛

ná mó jiān kǎi fó
南 無 堅 鎧 佛

ná mó zhū kǎi fó
南 無 珠 鎧 佛

梁皇寶懺

ná mó rén xián fó
南 無 仁 賢 佛

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 cǐ
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。願 此

dào chǎng tóng yè dà zhòng guǎng jí fǎ jiè yí qiè yǒu qíng tóng yī
道 場。同 業 大 衆。廣 及 法 界。一 切 有 情。同 一

pú tí xīn tóng yī pú tí yuàn yuàn cóng jīn rì jìn wèi lái jì shēng
菩 提 心。同 一 菩 提 願。願 從 今 日。盡 未 來 際。生

shēng shì shì cháng wéi sān bǎo juàn shǔ tóng wéi zhì huì fǎ qīn tóng wéi
生 世 世。常 為 三 寶 眷 屬。同 為 智 慧 法 親。同 為

cí bēi gǔ ròu tóng chù xiū yīn tóng chù zhèng guǒ yīn xiǎng xiāng yīng
慈 悲 骨 肉。同 處 修 因。同 處 證 果。音 響 相 應。

xíng yǐng xiāng suí zhuāng yán jìng tǔ lì shì zhū fó tóng xíng tóng dào
形 影 相 隨。莊 嚴 淨 土。歷 事 諸 佛。同 行 同 到。

jiù hù shì jiè jiē yǐn zhòng shēng tóng lì tóng zuò fǎ shēn běn wú èr
救 護 世 界。接 引 衆 生。同 力 同 作。法 身 本 無 二

tī hòng yuàn yì tóng yí zhì sān shēn sì zhì tóng dé yuán chéng bā
體。行 願 亦 同 一 致。三 身 四 智。同 得 圓 成。八

jiě liù tōng tóng yī zì zài ráo yì jiāng lái tóng dēng zhèng jué
解 六 通。同 一 自 在。饒 益 將 來。同 登 正 覺。

Again, we take refuge in the Triple Gems in the ten directions and in all space. We pray that all of us, the participants in today's Dharma assembly, and all the sentient beings in the Dharmadhatu share the same resolution to attain enlightenment. We pray that from now on, in every life, we can be the relatives of Triple Gem, be the Dharma family with wisdom, and children of loving-kindness and compassion. We will cultivate the good roots and reach the enlightenment together. We will remind each other, stay together, adorn the pure land, and assist all Buddhas. Together, we will protect this world and lead all sentient beings. There was never two parts to the Dharmakaya and vow and conduct are in unison. We pray that we will obtain the Trikaya of the Buddha, four unobstructed wisdoms, eight liberations, six supernatural powers, and self mastery. We all benefit in the future and attain enlightenment.

zǒng fā dà yuàn dì shí sān
總 發 大 願 第 十 三

Chapter 13: Making Great Concluding Vows

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yòu yǐ jīn rì chàn huǐ fā xīn
 今日道場。同業大眾。相與又以今日。懺悔發心。
 gōng dé yīn yuán yuàn shí fāng jìn xū kōng jiè yí qiè tiān zhǔ yí qiè zhū
 功德因緣。願十方盡虛空界。一切天主。一切諸
 tiān gè jí juàn shǔ yòu yuàn xiān zhǔ yí qiè zhēn xiān gè jí juàn shǔ
 天。各及眷屬。又願仙主。一切真仙。各及眷屬。
 yòu yuàn fàn wáng dì shì hù shì sì wáng shén wáng shén jiāng gè jí juàn
 又願梵王帝釋。護世四王。神王神將。各及眷
 shǔ yòu yuàn cōng míng zhèng zhí tiān dì xū kōng zhǔ shàn fá è shǒu hù
 屬。又願聰明正直。天地虛空。主善罰惡。守護
 chí zhòu yí qiè shén wáng yí qiè shén jiāng gè jí juàn shǔ yòu yuàn miào
 持咒。一切神王。一切神將。各及眷屬。又願妙
 huà lóng wáng tóu huà tí lóng wáng wǔ fāng lóng wáng lóng shén bā bù bā
 化龍王。頭化提龍王。五方龍王。龍神八部。八
 bù shén wáng bā bù shén jiāng gè jí juàn shǔ yòu yuàn ā xiū luó wáng
 部神王。八部神將。各及眷屬。又願阿修羅王。
 yí qiè shén wáng yí qiè shén jiāng gè jí juàn shǔ yòu yuàn rén dào yí
 一切神王。一切神將。各及眷屬。又願人道。一
 qiè rén wáng chén mín jiāng shuài gè jí juàn shǔ yòu yuàn shí fāng bǐ qiū
 切人王。臣民將帥。各及眷屬。又願十方。比丘。
 bǐ qiū ní shì chā mó nuó shā mí shā mí ní gè jí juàn shǔ yòu yuàn
 比丘尼。式叉摩那。沙彌。沙彌尼。各及眷屬。又願
 yán luó wáng tài shān fǔ jūn wǔ dào dà shén shí bā yù wáng yí qiè shén
 閻羅王。泰山府君。五道大神。十八獄王。一切神
 wáng yí qiè shén jiāng gè jí juàn shǔ yòu yuàn dì yù dào yí qiè zhòng
 王。一切神將。各及眷屬。又願地獄道一切衆
 shēng è guǐ dào yí qiè zhòng shēng chù shēng dào yí qiè zhòng shēng gè
 生。餓鬼道一切衆生。畜生道一切衆生。各
 jí juàn shǔ yòu yuàn shí fāng jìn xū kōng jiè qióng wèi lái jí ruò dà ruò
 及眷屬。又願十方盡虛空界。窮未來際。若大若
 xiǎo yí qiè zhòng shēng gè jí juàn shǔ yòu yuàn ruò hòu liú zhòng shēng
 小。一切衆生。各及眷屬。又願若後流衆生。
 yì yuàn jiè zhě jiē xī lìng rù dà yuàn hǎi zhōng gè gè jù zú gōng dé zhì
 異願界者。皆悉令入大願海中。各各具足功德智

huì rú shì sān jiè nèi wài wú qióng wú jìn yí qiè zhòng shēng míng sè suǒ
慧。如是三界內外。無窮無盡。一切衆生。名色所
shè yǒu fó xìng zhě zhòng děng jīn rì yǎng chéng shí fāng jìn xū kōng jiè
攝。有佛性者。衆等今日。仰承十方。盡虛空界。
yí qiè zhū fó dà cí bēi lì zhū dà pú sà yí qiè xián shèng běn shì yuàn
一切諸佛。大慈悲力。諸大菩薩。一切賢聖。本誓願
lì wú liàng wú jìn zhì huì lì wú liàng wú jìn gōng dé lì zì zài shén tōng
力。無量無盡智慧力。無量無盡功德力。自在神通
lì fù hù zhòng shēng lì ān wèi zhòng shēng lì jìn zhū tiān zhū xiān lòu
力。覆護衆生力。安慰衆生力。盡諸天諸仙漏
lì shè huà yí qiè shàn shén lì jiù bá dì yù zhòng shēng lì jì dù yí
力。攝化一切善神力。救拔地獄衆生力。濟度一
qiè è guǐ lì miǎn tuō yí qiè chù shēng lì lìng zhū zhòng shēng dé rú suǒ
切餓鬼力。免脫一切畜生力。令諸衆生。得如所
yuàn zhòng děng jīn rì yòu chéng cí bēi dào chǎng lì guī yī sān bǎo lì
願。衆等今日。又承慈悲道場力。歸依三寶力。
duàn yí shēng xìn lì chàn huǐ fā xīn lì jiě yuàn shì jié lì zì qīng huān
斷疑生信力。懺悔發心力。解怨釋結力。自慶歡
xǐ lì yǒng tì zhì xīn lì fā yuàn huí xiàng shàn gēn lì lìng zhū zhòng
喜力。踊躍至心力。發願迴向善根力。令諸衆
shēng dé rú suǒ yuàn zhòng děng jīn rì yòu chéng qī fó dà cí xīn lì
生。得如所願。衆等今日。又承七佛大慈心力。
shí fāng zhū fó dà bēi xīn lì sān shí wǔ fó miè fán nǎo lì wǔ shí sān fó
十方諸佛大悲心力。三十五佛滅煩惱力。五十三佛
qiáng fú mó lì bǎi qī shí fó dù zhòng shēng lì qiān fó shè shòu zhòng
降伏魔力。百七十佛度衆生力。千佛攝受衆
shēng lì shí èr pú sà fù hù zhòng shēng lì wú biān shēn guān shì yīn liú
生力。十二菩薩覆護衆生力。無邊身觀世音流
tōng chàn lì yuàn lìng shí fāng sān jiè liù dào qióng wèi lái jì yí qiè
通懺力。願令十方。三界六道。窮未來際。一切
zhòng shēng ruò dà ruò xiǎo ruò shēng ruò jiàng míng sè suǒ shè yǒu fó
衆生。若大若小。若升若降。名色所攝。有佛
xìng zhě cóng jīn chàn huǐ zhī hòu zài suǒ shēng chù gè dé zhū fó zhū dà
性者。從今懺悔之後。在所生處。各得諸佛。諸大

pú sà guǎng dà zhì huì bù kě sī yì wú liàng zì zài shén lì shēn liù dù
 菩薩。廣大智慧。不可思議。無量自在神力身。六度
 shēn zhèng xiàng pú tí sì shè shēn bù shě yí qiè dà bēi shēn bá yí qiè kǔ
 身正向菩提。四攝身不捨一切。大悲身拔一切苦。
 dà cí shēn yú yí qiè lè gōng dé shēn ráo yì yí qiè zhì huì shēn shuō fǎ
 大慈身與一切樂。功德身饒益一切。智慧身說法
 wú qióng jīn gāng shēn wù bù néng huài jìng fǎ shēn yuǎn lí shēng sǐ fāng
 無窮。金剛身物不能壞。淨法身遠離生死。方
 biàn shēn xiàn zì zài lì pú tí shēn suí yí qiè shí chéng sān pú tí
 便身現自在力。菩提身隨一切時成三菩提。

In today's Dharma assembly, we, who have common karma, through the merits from today's repentance and resolve, pray that all the following sentient beings of all realms in the ten directions will flow into the sea of great vows: all rulers of heaven, divine beings and their families, immortal kings, divine spirits and their families, heavenly emperors, the four World Protecting Kings, heavenly soldiers and their families, intelligent and righteous spirit kings who regulate rewards and punishments, mantra protectors and upholders and their families, dragon kings including wonderfully-transforming dragon king, dragon kings in the five directions, the eight divisions of dragons and celestials, the eight divisions of celestial kings, the eight divisions of celestial soldiers, Asura kings, celestial kings and soldiers and their families, human kings, officers, generals and their families, Bhiksus, Bhiksunis, Siksamanas, Sramaneras, Sramanerikas and their families, King Yama, mountain spirits, spirits of the five ways, eighteen hell kings, spirit kings and soldiers and their families, sentient beings in the hells, sentient beings in the hungry ghost realm, sentient beings in the animal realm and their families, and all future sentient beings and their families. We pray that they all will accomplish all merits, virtues and wisdom. All these sentient beings in the Triple Realm mentioned above have the Buddha nature. Today, relying on the Buddhas' power of great compassion, all Bodhisattvas' and sages' power of vows, the power of unlimited wisdom, the power of unlimited merits and virtue, supernatural power, the power of shielding sentient beings, the power of comforting living beings, the power of stopping all divine beings' outflow, the power of transforming celestial beings, the power of saving beings from hell, the power of helping hungry ghosts, and the power of freeing all animals, we pray that all these sentient beings will be able to fulfill their wishes.

Next, relying on the power of great compassion from the Dharma assembly, the power of taking refuge in the Triple Gem, the power of stopping doubt and gaining faith, the power of repentance and making resolves, the power of resolving resentments, the power of rejoicing over blessings, and the power of sincerely making resolves and transferring merits, we pray that all living beings' wishes come true.

Next, relying on the power of the seven Buddhas' great kindness, the power of all ten directions Buddha's great compassion, the power of the thirty-five Buddhas to stop afflictions, the power of the fifty-three Buddhas to tame demons, the power of the one-hundred-sevnty Buddhas to save living beings, the power of the one thousand Buddhas to embrace living beings, the power of the twelve Bodhisattvas to protect all living beings, and the power of Avalokitesvara manifesting infinite transformation body to spread the practice of repentance, may all sentient beings big or small, strong or weak, of name or form, who have the Buddha nature, and their families of the Triple Realm and six paths in the ten directions, after repenting today, wherever they are born, will attain the Buddhas' and Bodhisattvas' ultimate wisdom and their unlimited inconceivable transcendental power, practice the six paramitas, practice the four methods of Bodhisattvas to rescue sentient beings, have the compassion of not leaving any beings behind, relieving the suffering of sentient beings, give happiness to all beings, the wisdom of benefiting all, expound the Dharma endlessly, the pure uncontaminatable Dharmakaya, transcend rebirth, and attain enlightenment.

yuàn sì shēng liù dào yí qiè zhòng shēng jiē xī jù zú rú shì děng shēn
願四生六道。一切衆生。皆悉具足。如是等身。
jù zú chéng jiù zhū fó wú shàng dà zhì huì shēn yòu yuàn shí fāng yí
具足成就。諸佛無上。大智慧身。又願十方。一
qiè zhòng shēng cóng jīn rì qù zài suǒ shēng chù gè dé zhū fó pú sà
切衆生。從今日去。在所生處。各得諸佛菩薩。
bù kě sī yì gōng dé zhī kǒu róu ruǎn kǒu ān lè yí qiè gān lù kǒu
不可思議。功德之口。柔軟口。安樂一切。甘露口。
qīng liáng yí qiè bù xū kǒu shuō zhēn shí fǎ rú shí zhuǎn kǒu nǎi zhì
清涼一切。不虛口。說真實法。如實轉口。乃至
mèng zhōng wú yǒu xū yán zūn zhòng kǒu shì fàn sì wáng gōng jìng zūn
夢中無有虛言。尊重口。釋梵四王恭敬尊
zhòng shèn shēn kǒu xiǎn shì fǎ xìng jiān gù kǒu shuō bù tuì fǎ zhèng
重。甚深口。顯示法性。堅固口。說不退法。正
zhí kǒu jù zú biàn cái zhuāng yán kǒu suí shí suí yè pǔ jiē shì xiàn yí
直口。具足辯才。莊嚴口。隨時隨業。普皆示現。一
qiè zhì kǒu suí qí suǒ yīng dù tuō yí qiè yuàn sì shēng liù dào yí qiè
切智口。隨其所應。度脫一切。願四生六道。一切
zhòng shēng jiē xī jù zú zhū fó pú sà qīng jìng kǒu yè yòu yuàn shí
衆生。皆悉具足。諸佛菩薩。清淨口業。又願十
fāng yí qiè zhòng shēng cóng jīn rì qù zài suǒ shēng chù gè dé zhū fó
方。一切衆生。從今日去。在所生處。各得諸佛
pú sà bù kě sī yì dà zhì huì xīn cháng yǒu yàn lí fán nǎo xīn měng
菩薩。不可思議大智慧心。常有厭離。煩惱心。猛
lì xīn jiān qiáng xīn jīn gāng xīn bù tuì xīn qīng jìng xīn míng liǎo xīn
利心。堅強心。金剛心。不退心。清淨心。明了心。
qiú shàn xīn zhuāng yán xīn guǎng dà xīn yǒu dà zhì huì lì yǒu suǒ wén
求善心。莊嚴心。廣大心。有大智慧力。有所聞
fǎ jí zì kāi jiě cí xīn xiàng rén duàn zhū yuàn jié zhù yú xiū chǐ
法。即自開解。慈心向人。斷諸怨結。住於羞恥。
cháng huái cán kuì bú jì wú wǒ tóng shàn zhī shì jiàn yǒu bù shī chí jiè
常懷慚愧。不計吾我。同善知識。見有布施持戒。
rěn rǔ jīng jìn chán dìng zhì huì zhī rén xián shēng huān xǐ yuàn qīn yì
忍辱精進。禪定智慧之人。咸生歡喜。怨親一

guān xīn wú jiāo màn bù shuō tā rén shàn è cháng duǎn bù chuán bǐ cǐ
觀。心無驕慢。不說他人。善惡長短。不傳彼此。
hé hé fēn lí suǒ yán róu ruǎn bù chū è cí tàn fó gōng dé yào xué shēn
和合分離。所言柔輒不出惡辭。歎佛功德。樂學深
jīng ài hù zhòng shēng rú jǐ wú yì jiàn yǒu zuò fú bù xíng fěi bàng
經。愛護衆生。如己無異。見有作福。不行誹謗。
cí xīn hé hé yóu rú shèng zhòng tóng zhū pú sà chéng děng zhèng jué
慈心和合。猶如聖衆。同諸菩薩。成等正覺。

Next, we pray that all sentient beings in the ten directions, starting today, wherever they are born, will gain the Buddhas' and Bodhisattvas' inconceivable merits and virtue of speech, speak comforting words to put people at ease and the language of kind words to cool all afflictions, speak truthfully and tell the true Dharma. Even in their dreams, they will not lie. They always speak as respectfully as heavenly emperors and the four World Protecting Kings. Their speech will indicate the firmness of their Dharma nature. They will speak righteously of the non-regressing Dharma, be eloquent in any debate, express their wisdom of speech in any time or occasion and will help all sentient beings in their encounters. We pray that all living beings of four forms in the six paths will gain the purified oral karma equal to the Buddhas and Bodhisattvas.

Next, we pray that all future sentient beings in the ten directions, starting today, wherever they are born, will realize the inconceivable mind of wisdom as the Buddhas' and Bodhisattvas', the mind to eradicate afflictions, the diligent and sharp mind, the determined and mighty mind, the Vajra mind, the mind of non-regression, the purified mind, the understanding mind, the mind of seeing good, the mind with glorious adornment, and the great tolerant mind.

We pray that all sentient beings, through the power of great wisdom, will understand Dharma when they hear it, treat people kindly to stop all the resentments, constantly remind themselves of own shames and faults, and make no distinction between themselves and other like virtuous advisors do, give rise to sympathetic joy when they meet the people who practice generosity, morality, tolerance, diligence, concentration, and wisdom, treat their friends and enemies equally without arrogance and prejudice, not criticize others, or talk about private affairs of others, will speak comforting words and not use offensive language, praise Buddha's merits and virtues and enjoy studying the sutras, love all sentient beings as they love themselves, not criticizing when seeing someone doing good deeds, have a peaceful like the sages and all will attain enlightenment as equal to the Bodhisattvas.

fèng wèi tiān dào lǐ fó dì shí sì
奉為天道禮佛第十四

Chapter 14: Bowing to the Buddhas on Behalf of Celestial Beings

jīn rì dào chǎng tóng yè dà zhòng zhū tiān zhū xiān yí qiè shàn shén yú
今日道場。同業大衆。諸天諸仙。一切善神。於
zhū zhòng shēng yǒu wú liàng bù kě sī yì ēn dé yuàn zhū zhòng shēng
諸衆生。有無量不可思議恩德。願諸衆生。
cháng bǎo ān lè yīn qín shǒu hù wéi shàn shì cóng hé yǐ zhī rán fó chì
長保安樂。慇勤守護。唯善是從。何以知然。佛勅

梁皇寶懺

tí tóu lài zhā sì tiān wáng
提頭賴吒四天王

lìng wén cí bēi míng hào zhě
令聞慈悲名號者

yòu chì lóng wáng yī bō luó
又勅龍王伊鉢羅

rú hù yǎn mù ài jǐ zǐ
如護眼目愛己子

yòu chì yán pó luó chà zǐ
又勅閻婆羅刹子

cí xīn yōng hù chí jīng zhě
慈心擁護持經者

yòu chì pí liú lè jiā wáng
又勅毘留勒迦王

rú mǔ ài zǐ xīn wú yàn
如母愛子心無厭

yòu chì nán tuó bá nán tuó
又勅難陀跋難陀

cí xīn yōng hù chí jīng zhě
慈心擁護持經者

yóu rú zhū tiān fèng dì shì
猶如諸天奉帝釋

cí bēi dào chǎng shī ān lè
慈悲道場施安樂

hòu shēng fó qián rù sān mèi
後生佛前入三昧

ruò wén zhū fó míng hào zhě
若聞諸佛名號者

xiao chú sān zhàng wú zhū è
消除三障無諸惡

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

In today's Dharma assembly, we, who have common karma, know that celestial beings, immortals, and virtuous gods have exerted inconceivable kindness toward all sentient beings. They vow to help sentient beings maintain peace and happiness and protect and guard the benevolent ones diligently. How do we know this? The Buddha said:

cí xīn yōng hù shòu chí jīng
慈心擁護受持經

yóu rú tiān zǐ fǎ chén hù
猶如天子法臣護

cí xīn yōng hù shòu chí jīng
慈心擁護受持經

zhòu yè liù shí bù yuǎn lí
晝夜六時不遠離

wú shǔ dú lóng jí lóng nǚ
無數毒龍及龍女

rú ài dǐng nǎo bù gǎn chù
如愛頂腦不敢觸

cí xīn yōng hù shòu chí jīng
慈心擁護受持經

zhòu yè yōng hù xíng zhù jù
晝夜擁護行住俱

suō qié luó wáng yōu bō tuó
娑伽羅王優波陀

gōng jìng gòng yǎng jiē zú lǐ
恭敬供養接足禮

yì rú xiào zǐ jìng fù mǔ
亦如孝子敬父母

jiào zhū zhòng shēng jié fǎ qīn
教諸衆生結法親

bì jìng dāng dé bù tuì zhuǎn
畢竟當得不退轉

yòu wén wú biān guān shì yīn
又聞無邊觀世音

wǔ yǎn jù zú chéng pú tí
五眼具足成菩提

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

Dhrtarastra and the four heavenly kings kindly and practice uphold the sutras so the names of the compassionate ones can be heard, protecting them like a loyal subordinate protecting their king.

They also ordered the dragon king Erapattra to kindly and practice uphold the sutras as one protects one's eyes and one's children. They guard it throughout the six period of the day.

They also ordered the raksasa Yanpo and all poisonous dragons and dragon ladies to kindly protect those who practice according to the sutras as if it were their brain.

And they ordered Emperor Virudhaka to kindly protect those who practice according to the sutras as a mother loves her children, never feeling tired in protecting them every moment of the day.

He ordered Nanda, Upananda, and King Utpala of Sugata to kindly protect those who practice according to the sutras, pay respect and make offering to them like celestial beings paying respect to Indra or a filial son showing respect to his parents.

The compassionate place of repentance bestows peace and happiness, teaching sentient beings to become a Dharma family.

Entering Samadhi being born after the Buddha, they make sure we will not regress, listen to the names of the Buddhas and Anantakaya and Avalokitesvara to eradicate the three karmas created by body, speech, and mind, accomplish the supernatural power of five eyes and accomplish Bodhi.

All heavenly kings and divine beings always keep all sentient beings in their mind and encourage us with their power.

jīn rì dào chǎng tóng yè dà zhòng zhū tiān shén wáng yǒu rú cǐ ēn dé
 今日道場。同業大眾。諸天神王。有如此恩德。
 fù hù zhòng shēng ér zhū zhòng shēng wèi céng fā xīn niàn bào ēn dé
 覆護衆生。而諸衆生。未曾發心。念報恩德。
 gǔ rén shàng néng gǎn yī cān zhī huì suì shě mìng wáng shēn ér kuàng zhū
 古人尚能感一餐之惠。遂捨命亡身。而況諸
 tiān shàn shén bā bù shén jiāng yú zhū zhòng shēng yǒu cǐ ēn dé cǐ ēn
 天善神。八部神將。於諸衆生。有此恩德。此恩
 cǐ dé gōng wú biān jì wǒ děng jīn rì chàn huǐ fā xīn jiē shì tiān wáng
 此德。功無邊際。我等今日。懺悔發心。皆是天王。
 mì jiā shén lì jiǎng zhù xíng rén shǐ xīn chéng jiù ruò bù jiā zhù rú shì
 密加神力。獎助行人。使心成就。若不加助。如是
 děng xīn zǎo yīng tuì mò suǒ yǐ pú sà mó hē sà měi tàn shàn zhī shì zhě
 等心。早應退沒。所以菩薩摩訶薩。每歎善知識者。
 shì dà yīn yuán néng lìng wǒ děng dēng jiàn dào chǎng ruò wú shàn zhī shì
 是大因緣。能令我等。登踐道場。若無善知識。
 yún hé lìng wǒ dé jiàn zhū fó tóu shēn bù zú bào hóng cí yǔn mìng bù zú
 云何令我得見諸佛。投身不足報洪慈。殞命不足
 bào shēn shì pú sà mó hē sà shàng zhì cǐ yán kuàng jiàng sī yǐ xià ér
 報深澤。菩薩摩訶薩。尚致此言。況降斯已下。而

梁皇寶懺

wú bào dá dà zhòng jīn rì jì wèi néng tóu hái yǔn mìng zé yīng qiě xíng
無報答。大衆今日。既未能投骸殞命。則應且行
qín láo yì shì bào ēn zhī jiān xiāng yú gè yí zēng dào yùn xīn zhī ēn bào
勤勞。亦是報恩之漸。相與各宜增到運心。知恩報
ēn bù kě suí liú zì fǎn wú fāng rú qián zì qīng zhòng yù wéi nán nán
恩。不可隨流。自反無方。如前自慶。重遇為難。難
dé jīn guǒ fù yù hé dài shī cǐ yí huì zhī gèng hé qù wéi dāng yǒng
得今果。復欲何待。失此一會。知更何趣。唯當勇
měng wàng shēn wéi wù shì chéng yǒu bài rú chūn yǒu dōng shí bù dài
猛。忘身為物。事成有敗。如春有冬。時不待
rén mìng yān dé jiǔ niàn cǐ yí bié xiāng jiàn wèi qī gè zì nǚ lì děng
人。命焉得久。念此一別。相見未期。各自努力。等
yí tòng qiè wǔ tī tóu dì fèng wèi shí fāng jìn xū kōng jiè yí qiè tiān
一痛切。五體投地。奉為十方。盡虛空界。一切天
zhǔ yí qiè zhū tiān gè jí juàn shǔ guī mìng jìng lǐ shì jiān dà cí bēi fù
主。一切諸天。各及眷屬。歸命敬禮世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, know that all divine beings of all heaven, all immortals, and all good spirits exert inconceivable kindness toward all sentient beings by protecting us. But, none of us have thought about repaying their kindness. Ancient people would died for someone to repay the favor of a meal. How does one repay such the uncountable kindness and favors of the celestial beings in heaven, the virtuous gods, and the eight divisions of divine solders toward sentient beings? Today, the fact that we are able to repent and bring forth our resolves is due to the secret power of the heavenly kings that reenforced our mind. Without their help, we would have retreated from repenting and making our resolves. Bodhisattvas often praise the benevolent ones who attribute to such great causes and conditions so they can attain enlightenment and said that if weren't for such benevolent people, it would have been difficult for them to meet the Buddha and that even if they give up their lives, that they could not repay the benevolent ones' kindness. If even the Bodhisattvas and Mahasattvas have made such statements, how can we ordinary people repay the kindness of those who protect us?

Since we have not given our lives (to repay kindness), we should practice diligently as a way repay kindness gradually. Together, we remind each other not to follow the stream with others. As the blessing we counted earlier, it will be hard to have these blessings again. So what are we waiting for? If we miss the opportunity this time, who knows where we will be in the future. The only choice we have is to practice vigorously and forget ourselves. Time passes quickly and our lives are short. Besides, we would never know when we will meet again after we leave today. Each of us should work hard. On behalf of all heavenly kings, celestial beings and their families and relatives in the ten directions in all realms, with utmost sincerity, we respectfully bow to 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 shì yuè fó
南 無 善 逝 月 佛

ná mó shī zǐ yuè fó
南 無 師 子 月 佛

ná mó zhèng shēng fó
南 無 正 生 佛

ná mó rì guān fó
南 無 日 觀 佛

ná mó dà jīng jìn fó
南 無 大 精 進 佛

ná mó shī míng fó
南 無 施 明 佛

ná mó dé jù wáng fó
南 無 德 聚 王 佛

ná mó fǎ zàn fó
南 無 法 讚 佛

ná mó jiù mìng fó
南 無 救 命 佛

ná mó shàn zhòng fó
南 無 善 衆 佛

ná mó xǐ shēng wáng fó
南 無 喜 勝 王 佛

ná mó pò yǒu ān fó
南 無 破 有 闇 佛

ná mó shàng míng fó
南 無 上 名 佛

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

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

ná mó fú wēi dé fó
南 無 福 威 德 佛

ná mó wú shēng fó
南 無 無 勝 佛

ná mó bǎo míng fó
南 無 寶 名 佛

ná mó shān guāng wáng fó
南 無 山 光 王 佛

ná mó diàn dé fó
南 無 電 德 佛

ná mó gòng yǎng míng fó
南 無 供 養 名 佛

ná mó bǎo yǔ fó
南 無 寶 語 佛

ná mó shàn jiè fó
南 無 善 戒 佛

ná mó dìng yì fó
南 無 定 意 佛

ná mó shī zǐ guāng fó
南 無 師 子 光 佛

ná mó zhào míng fó
南 無 照 明 佛

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

yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn
又 復 歸 命。如 是 十 方。盡 虛 空 界。一 切 三 寶。願
yǐ cí bēi lì tóng jiā shè shòu yuàn shí fāng jìn kōng fǎ jiè yí qiè tiān
以 慈 悲 力。同 加 攝 受。願 十 方 盡 空 法 界。一 切 天
zhǔ yí qiè zhū tiān gè jí juàn shǔ píng děng kōng huì héng dé xiàn qián
主。一 切 諸 天。各 及 眷 屬。平 等 空 慧。恒 得 現 前。

zhì lì fāng biàn kāi wú lòu dào shí dì hòng yuàn gè dé zēng míng liù
智力方便。開無漏道。十地行願。各得增明。六
dù xiū xīn sì děng guǎng bèi xíng pú sà dào rù fó hòng chù sì hóng
度修心。四等廣被。行菩薩道。入佛行處。四弘
shì yuàn bù shě zhòng shēng biàn cái bú duàn yào shuō wú qióng shàn
誓願。不捨衆生。辯才不斷。樂說無窮。善
quán jiē huà lì yì sì shēng jù dēng fǎ yún zhèng cháng zhù guǒ
權接化。利益四生。俱登法雲。證常住果。

Again, we take refuge in the Triple Gems in the ten directions and in all realms. We pray that, through their kindness and compassion, they will embrace all beings. We pray that all heavenly kings, celestial beings, and their family and relatives in all realms of ten directions will realize equanimity and the empty nature of all existence, have the wisdom of expediency to open the path of no-outflows, practice the ten stages of a Bodhisattva, cultivate the six paramitas, four immeasurable minds, Bodhisattvas' conducts to enter the Buddha's path, make the four great vows, and never abandon any sentient beings. We pray that they will have endless eloquence and enjoy teaching the Dharma, use expedient means to accept and transform sentient beings, benefitting all sentient beings so they can reach the level of the Dharma Cloud and eternally abide in enlightenment.

fèng wèi zhū xiān lǐ fó dì shí wǔ
奉為諸仙禮佛第十五

Chapter 15: Bowing to the Buddhas on Behalf of Sages

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

In today's Dharma assembly, we, who have common karma, on behalf of all sagely rulers, sages, and their family and relatives in all realms and ten directions, with utmost sincerity and urgency, bow respectfully to 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 lì huì wáng fó
南無利慧王佛

ná mó wēi guāng wáng fó
南無威光王佛

ná mó guāng míng wáng fó
南無光明王佛

ná mó shì jiā móu ní fó
南無釋迦牟尼佛

ná mó zhū yuè guāng fó
南無珠月光佛

ná mó bù pò lún fó
南無不破論佛

ná mó zhū lún fó
南無珠輪佛

ná mó shì shī fó
南 無 世 師 佛

ná mó shàn yuè fó
南 無 善 月 佛

ná mó luó hóu shǒu fó
南 無 羅 睺 守 佛

ná mó děng guāng fó
南 無 等 光 佛

ná mó shì zuì miào fó
南 無 世 最 妙 佛

ná mó shí shì lì fó
南 無 十 勢 力 佛

ná mó dé shì lì fó
南 無 德 勢 力 佛

ná mó dà shì lì fó
南 無 大 勢 力 佛

ná mó zhēn hēng fó
南 無 真 行 佛

ná mó tí shā fó
南 無 提 沙 佛

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

ná mó jí shǒu fó
南 無 吉 手 佛

ná mó bǎo yàn fó
南 無 寶 燄 佛

ná mó lè pú tí fó
南 無 樂 菩 提 佛

ná mó zhì jì miè fó
南 無 至 寂 滅 佛

ná mó wú yōu fó
南 無 無 憂 佛

ná mó xǐ lì wáng fó
南 無 喜 力 王 佛

ná mó dé shì fó
南 無 德 勢 佛

ná mó gōng dé zàng fó
南 無 功 德 藏 佛

ná mó shàng ān fó
南 無 上 安 佛

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

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

yǐ cí bēi lì tóng jiā shè shòu yuàn zhū xiān zhǔ yí qiè zhēn xiān gè
以 慈 悲 力。同 加 攝 受。願 諸 仙 主。一 切 真 仙。各

jí juàn shǔ jiě tuō kè chén qīng jìng yuán zhàng miào sè zhàn rán děng
及 眷 屬。解 脫 客 塵。清 淨 緣 障。妙 色 湛 然。等

fó shēn xiāng sì wú liàng xīn liù bō luó mì cháng dé xiàn qián sì wú
佛 身 相。四 無 量 心。六 波 羅 蜜。常 得 現 前。四 無

ài zhì liù shén tōng lì rú yì zì zài chū rù yóu xì pú sà jìng jiè
礙 智。六 神 通 力。如 意 自 在。出 入 遊 戲。菩 薩 境 界。

děng fǎ yún dì rù jīn gāng xīn yǐ bù sī yì lì huán jiē liù dào
等 法 雲 地。入 金 剛 心。以 不 思 議 力。還 接 六 道。

梁皇寶懺

Again, we take refuge in the Triple Gems of all realms in the ten directions. We pray that, through their kindness and great compassion, they will embrace and shelter all sentient beings. We pray that all sagely rulers and sages in the heavens and their families and relatives will be liberated from defilement, have their obstacles purified, and their complexion as magnificent as the Buddha. We pray that the four immeasurable minds and the six paramitas will always be present, that they will have the four unobstructed wisdoms, six supernatural powers, be free and at will, enter the world of the Bodhisattvas, attain the stage of the Dharma Cloud, enter the Vajra mind, and use their inconceivable power to save all sentient beings in the six paths.

fèng wèi fàn wáng děng lǐ fó dì shí liù
奉 為 梵 王 等 禮 佛 第 十 六

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

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tī tóu
今 日 道 場 。 同 業 大 衆 。 重 復 至 誠 。 五 體 投
dì fèng wèi fàn wáng dì shì hù shì sì wáng gè jí juàn shǔ guī
地 。 奉 為 梵 王 帝 釋 。 護 世 四 王 。 各 及 眷 屬 。 歸
mìng jìng lǐ shì jiān dà cí bēi fù
命 敬 禮 世 間 。 大 慈 悲 父 。

In today's Dharma assembly, we, who have common karma, again, with utmost sincerity, on behalf of the Brahma King, the Emperor Sakra, the four World Protecting Kings, and their family and relatives, bow to 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 dà guāng fó
南 無 大 光 佛

ná mó guǎng dé fó
南 無 廣 德 佛

ná mó fú dé míng fó
南 無 福 德 明 佛

ná mó chéng shǒu fó
南 無 成 手 佛

ná mó jí bǎo fó
南 無 集 寶 佛

ná mó chí dì fó
南 無 持 地 佛

ná mó shàn sī wéi fó
南 無 善 思 惟 佛

ná mó bǎo guāng fó
南 無 寶 光 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó diàn míng fó
南 無 電 明 佛

ná mó zhēn bǎo fó
南 無 珍 寶 佛

ná mó zào kǎi fó
南 無 造 鎧 佛

ná mó shàn huā fó
南 無 善 華 佛

ná mó dà hǎi fó
南 無 大 海 佛

ná mó yí yì fó
南 無 義 意 佛

ná mó dé lún fó
南 無 德 輪 佛

ná mó lì yì fó
南 無 利 益 佛

ná mó shì yuè fó
南 無 世 月 佛

ná mó fàn xiāng fó
南 無 梵 相 佛

ná mó shī zǐ hēng fó
南 無 師 子 行 佛

ná mó yīng gòng fó
南 無 應 供 佛

ná mó dà guāng wáng fó
南 無 大 光 王 佛

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

ná mó měi yīn fó
南 無 美 音 佛

ná mó zhòng shī shǒu fó
南 無 眾 師 首 佛

ná mó nán shī fó
南 無 難 施 佛

ná mó míng wēi dé fó
南 無 明 威 德 佛

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

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

cí bēi lì tóng jiā shè shòu yuàn fàn wáng dì shì hù shì sì wáng gè
慈 悲 力。同 加 攝 受。願 梵 王 帝 釋。護 世 四 王。各

jí juàn shǔ liù dù sì děng rì yè zēng míng sì wú ài biàn yào shuō
及 眷 屬。六 度 四 等。日 夜 增 明。四 無 礙 辯。樂 說

wú jìn dé bā zì zài jù liù shén tōng sān mèi zǒng chí yīng niàn xiàn
無 盡。得 八 自 在。具 六 神 通。三 昧 總 持。應 念 現

qián cí bēi pǔ fù shí fāng sì shēng bǎi fú zhuāng yán wàn shàn yuán
前。慈 悲 普 覆。十 方 四 生。百 福 莊 嚴。萬 善 圓

jí sān dá kāi liǎo tiān yǎn jù zú wéi fǎ lún wáng shè huà liù dào
極。三 達 開 了。天 眼 具 足。為 法 輪 王。攝 化 六 道。

Again, we take refuge in the Triple Gem in the ten directions and all realms. We pray that, through their kindness and great compassion, they will embrace and shelter all sentient beings. We pray that the Brahma King, the Emperor Sakra, the four World Protecting Kings, and their families and relatives will always have the four immeasurable minds and the six paramitas, be increasingly illuminating, have the four unhindered eloquences, rejoice in speaking the Dharma, attain the eight at-will freedoms, six supernatural powers, Samadhi of Total Retention, be able create things from thought, have universal compassion for sentient beings in the ten directions, attain the adornment of one hundred fortunes, the perfection of ten thousand virtues, understand the three wisdoms, perfect the heavenly eye, become a Dharma Wheel King, and transform the six paths.

cí bēi dào cháng chàn fǎ juǎn dì qī
慈 悲 道 場 懺 法 卷 第 七

The Compassionate Place of Enlightenment Repentance Scroll Seven

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 pí
離 婆 離 婆 帝。求 訶 求 訶 帝。陀 羅 尼 帝。尼 訶 囉 地。毘
lí nǐ dì mó hē qié dì zhēn líng qián dì shā pó hē
黎 你 帝。摩 訶 伽 帝。真 陵 乾 帝。莎 婆 訶。(三遍) (3 times)

讚 Praise

xiāo yáo wú ài zì qīng dāng chén jǐng yuán sān bǎo shì zhēn yīn
逍 遙 無 礙。自 慶 當 陳。警 緣 三 寶 是 真 因。

xiāng yú yì zhūn zhūn pǔ lǐ cí zūn fèng bào shàng tiān ēn
相 與 意 諄 諄。普 禮 慈 尊。奉 報 上 天 恩。

Being free without obstructions, we count our blessings and remind ourselves that the Triple Gem is the true reason of why we are able to be here today. Together, with a repetitive mind, we bow to the compassionate lord, repaying the benevolence of the heavens.

ná mó yuǎn hèng dì pú sà mó hē sà
南 無 遠 行 地 菩 薩 摩 訶 薩 (三稱)

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

chū chàn

出 懺

qī fó cí rén guī yī zhě bú duò shí bā zhī dì yù qī jù jìng jiè shòu
七 佛 慈 仁。皈 依 者。不 墮 十 八 之 地 獄。七 聚 淨 戒。受

chí zhě gèng shēng huà lè zhī tiān gōng wéi yuàn cí bēi zhèng míng dān
持 者。更 生 化 樂 之 天 宮。惟 願 慈 悲。證 明 丹

kǔn jiù qī jù zhī yì lèi zuò qī bǎo zhī huā tái yuàn chuí wú jí zhī dà
悞。救 七 聚 之 異 類。坐 七 寶 之 華 臺。願 垂 無 極 之 大

bēi fǔ chá yǒu qíng zhī wēi kěn shàng lái fèng wéi qiú chàn zhòng děng xiū
悲。俯 察 有 情 之 微 懇。上 來 奉 為 求 懺 衆 等。修

chóng cí bēi dào chǎng chàn fǎ jīn dāng dì qī juǎn gōng kè yuán mǎn wǒ
崇 慈 悲 道 場 懺 法。今 當 第 七 卷。功 課 圓 滿。我

zhū zhòng děng rù chàn chū chàn niàn cí zài cí dēng rán huì jù gòng
諸 衆 等。入 懺 出 懺。念 茲 在 茲。燈 然 慧 炬。供

xiàn chún tuó jīn lú tēng āi āi zhī xiáng yún yù zhú tǔ huáng huáng zhī rui
獻 純 陀。金 爐 騰 藹 藹 之 祥 雲。玉 燭 吐 煌 煌 之 瑞

qì zhōng qīng xiàng kēng qiāng zhī fǎ yùn huā guǒ chén shàng pǐn zhī jiā
氣。鐘 磬 嚮 鏗 鏘 之 法 韻。花 果 陳 上 品 之 嘉

zhēn gòng xiàn pín fán huā chéng zhān bo gòng yǎng wēi wēi zhī shàn shì
 珍。供獻蘋蘩。花呈薝蔔。供養巍巍之善逝。
 xuān yáng jù jù zhī qié tuó chàng luò luò zhī xuán yīn zàn xióng xióng zhī
 宣揚句句之伽陀。唱落落之玄音。讚雄雄之
 shèng dé rù mò mò zhī chán sī jí zhǒng zhǒng zhī miào hēng xiān shēn
 聖德。入默默之禪思。集種種之妙行。先伸
 huí xiàng fó pú tí shí shèng sān xián tóng zhèng jiàn rán hòu pǔ zī yú shā
 回向佛菩提。十聖三賢同證鑒。然後普資於沙
 jiè sì ēn sān yǒu jìn zhān ēn chū shēng gōng dé jīn wèi qiú chàn zhòng
 界。四恩三有盡沾恩。出生功德。今為求懺衆
 děng jìng zhū yè zhàng huò dà jí xiáng fú yuàn qī lòu jìn ér qī jué
 等。淨諸業障。獲大吉祥。伏願。七漏盡而七覺
 huā kāi xìng tiān lǎng yào qī jiè jìng ér qī zhē qīng jìng kǔ hǎi bō chéng
 花開。性天朗耀。七戒淨而七遮清淨。苦海波澄。
 cuī qī màn zhī gāo shān liǎo qī qíng zhī wàng xiǎng huò qī cái zhī fǎ zàng
 摧七慢之高山。了七情之妄想。獲七財之法藏。
 dù qī qù zhī yǒu qíng huà jiàn shù wéi qī bǎo zhī xiāng lín biàn yè dì zuò
 度七趣之有情。化劍樹為七寶之香林。變業地作
 qī zhēn zhī shèng yù yú yè guǒ yǐ nán táo qū zhòng cí ér chàn huǐ
 七珍之聖域。餘業果以難逃。屈衆慈而懺悔。

The seven Buddhas' compassion prevents those who take refuge in them from falling into the 18 hells. The seven parts of pure precepts prevent those who uphold them from being reborn in the palaces of heaven. We only wish that, through kindness and compassion, the Buddhas will witness our sincerity. Rescuing those of seven types and sitting on a lotus platform of seven jewels, may he bestow his unsurpassed compassion and see the sentient beings' sincerity. We conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We have now finished the seventh scroll. We, the assembly, when entering and exiting repentance, keep our minds in the present. Lighting torches of wisdom and offering like Cunda, auspicious clouds rise from the golden censer. The jade candles spit bright blossoms and the sound of the bell resonates with the wondrous sound of Dharma. With flowers, fruits, and the highest grade of jewels, we make offerings to the majestic enlightened one. Expounding verse after verse of the gathas and singing in a wondrous sound, we praise the heroic saint's virtues. Entering a deep contemplative meditation, we accumulate every kind of wondrous practice. We first transfer our merit to the attainment of Bodhi, with the ten saints and three worthy ones as our witnesses. Then, we transfer the merit to the trichilocosm, to the Four Kindnesses and Triple Realm. Giving birth to merit, on behalf of the assembly beseeching repentance, we wash away our offenses and accept great auspiciousness. We wish that the seven outflows will stop and the flower of seven awakenings blossom, giving the heavens a brilliant nature. The seven precepts seven coverings both pure, the sea of suffering equally clear. Breaking the high mountain of seven arrogances and understanding the falsity of the seven emotions, accepting the seven fortunes of the Dharma treasury, liberating sentient beings of the seven realms, transforming jungles of knives into fragrant forests, and transforming lands of retribution into a field of saints, we understand that our retribution is hard to escape, and with the compassion of the assembly, repent for our wrongs.

梁皇寶懺

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 qī juǎn gōng dé lì yuàn miè xìn rén qī zhī zuì qīn zhèng
梁 皇 懺。七 卷 功 德 力。願 滅 wáng zhé 亡 者 七 之 罪。親 證

pú sà yuǎn hèng dì chàn wén jǔ chǔ zuì huā fēi jiě liǎo yuān chàn liǎo zuì
菩 薩 遠 行 地。懺 文 舉 處 罪 花 飛。解 了 冤。懺 了 罪。

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

We wish that the merits from the seventh scroll of Emperor Liang's Repentance will eradicate the devotees' and deceased's seven offenses. We personally enter the Bodhisattvas' Gone Afar 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 qī juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁 皇 懺。七 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 wéi yuàn wáng líng
拜 懺 衆 等 增 福 壽。願 將 法 水 洗 愆 尤。惟 願 亡 靈

wǎng xī yóu nán shēng dì pú sà wéi yuàn āi nà shòu
往 西 遊。難 勝 地 菩 薩 惟 願 哀 納 受。

We have now finished the seventh 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 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 Gone Afar 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 Eight

金山御製梁皇寶懺

卷第八

梁皇寶懺

讚 Praise

Raise Offering

Lower Offering

shì jiān bǎo lì dài gǔ jīn chuán shān hú hǔ pò yín sī xiàn chē
世間寶。歷代古今傳。珊瑚琥珀銀絲線。磤

qú mǎ nǎo lián zhū chuàn jǐ gū zhǎng zhě shě qí yuán jīn lún wáng
磤碼瑙連珠串。給孤長者捨祇園。金輪王

shuō fǎ yǒng zhēn lóng gōng diàn
說法。永鎮龍宮殿。

The world's treasures are passed down through the generations. We offer coral, amber, and silver thread strung with giant clam, agate, and lotus pearls. The elder Anathapindika gave the Jeta Grove to the Buddha. When the Golden Wheel King expounded the Dharma, the palaces of the dragons were calmed forever.

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

zhū fó shì zūn xiàn bā xiāng zhī chéng dào rú yuè xuán yú tài xū shàn
諸佛世尊。現八相之成道。如月懸於太虛。善

shì rú lái shì bā zhǒng zhī huà yí sì yǔ zhān yú shā jiè sì shēng qī
逝如來。示八種之化儀。似雨沾於沙界。四生七

qù jìn shēng tiān bā bù lóng shén xián gōng jìng bā wàn dà shì xī zhù
趣盡生天。八部龍神咸恭敬。八萬大士。悉助

xuān yáng bā dà pú sà jiē héng wèi hù bā shí dé bā jí xiáng bā jiě
宣揚。八大菩薩。皆恒衛護。八時得八吉祥。八解

jù bā gōng dé shén jī miào yòng pǔ yīng qún qíng wéi yuàn chuí cí
具八功德。神機妙用。普應群情。惟願垂慈。

zhèng míng fó shì shàng lái fèng wéi qiú chàn zhòng děng qǐ jiàn cí bēi dào
證明佛事。上來奉為求懺衆等。啟建慈悲道

chǎng chàn fǎ cí dāng dì bā juǎn rù tán yuán qǐ rú fǎ xiū chí tán xìn
場懺法。茲當第八卷。入壇緣起。如法修持。檀信

zhuǎn jiā jīng jìn zī liú rú fǎ xūn xiū lú fén jiè dìng huì xiāng píng chā
轉加精進。緇流如法熏修。爐焚戒定慧香。瓶插

màn tuó luó huā dēng rán yù shù guǒ xiàn jīn pán tóu chéng bǎi bài yú jīn
曼陀羅花。燈然玉樹。果獻金盤。投誠百拜於金

róng kěn qiè yì xīn yú bǎo dì chén lù duō shēng zhī zuì gòu xiāo chú lèi
容。懇切一心於寶地。陳露多生之罪垢。消除累
shì zhī qiān yóu qiè niàn qiú chàn zhòng děng zì cóng yǒu shì yǐ zhì jīn
世之愆尤。切念求懺衆等。自從有識。以至今
shēng bèi bā zhèng ér xiàng bā xié yǐn qǐ cān tiān jīng jí xún bā tān ér
生。背八正而向八邪。引起叅天荊棘。循八貪而
mí bā jiě héng shēng biàn jiè kōng huā wéi bā shì zhī suǒ yuán suí bā
迷八解。橫生遍界空花。為八識之所緣。隨八
fēng zhī suǒ zhuǎn jiē bā gòu zhī yì rǎn kǒng bā nán yǐ nán táo jīn zé
風之所轉。嗟八垢之易染。恐八難以難逃。今則
huǐ guō wú mén mén xīn yǒu kuì xiū piàn shàn yú yì chéng jiào nèi bào cùn
悔過無門。捫心有愧。修片善於一乘教內。抱寸
chéng yú zhū fó xiàng qián réng fā lù yú zuì qiān nǎi pī chéng ér huǐ guō
誠於諸佛像前。仍發露於罪愆。乃披誠而悔過。
yīng niàn rú sī qíng dāng hé shì gōng kòu hóng cí míng xūn jiā bèi
應念如斯。情當合釋。恭叩洪慈。冥熏加被。

All the Buddhas and Bhagavats exhibited the eight signs of enlightenment. Like a the moon hanging over space, the Sugata and Tathagata revealed eight types of transformations. Like rain on the trichiliocosm, the four forms of birth and seven realms were all reborn in the heavens. The eight divisions of dragons and celestial beings showed their respect and the eighty-thousand sages extolled his virtues. The eight great Bodhisattvas all protect him, acquiring eight auspiciousnesses in the eight periods of the day; using the eight understandings to perfect the eight merits, they respond to the sentient beings' wish for them to kindly witness this service. We conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We not start the eighth scroll, practicing in accordance with the Dharma. Faithful and diligent, we practice in accordance with the Dharma. The censer burns with the incense of precepts, concentration, and wisdom. The vases contain Mandarava flowers, the lamps burn of jade trees, and fruits are presented in golden platters. We sincerely make a hundred bows to the golden one, single-mindedly placing our bodies on the jeweled ground. Cleansing the offenses accumulated through countless lives, we eradicate the afflictions collected since the beginning of life. May all remember the assembly beseeching repentance. Since being conscious until today, we turned from the noble eightfold path and walked the deviant eightfold path. We have been stuck in the thorns of heaven, misled by the eight cravings and losing the eight understanding, resulting in being born in every world like flowers. Following our eight consciousnesses and flowing with the eight winds, we were polluted by the eight defilements. We are afraid that the eight difficulties will be hard to escape, so we repent today. Our hearts are shameful and we practice the virtues taught in the One Vehicle. With utmost sincerity in front of the Buddha statues, we repent all of our offenses. With these thoughts, we hope to understand our attachments as we bow to great compassion, his 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.

梁皇寶懺

chà chén xīn niàn kě shǔ zhī
刹 塵 心 念 可 數 知

dà hǎi zhōng shuǐ kě yǐn jìn
大 海 中 水 可 飲 盡

The dusts in our heart can be counted and known, the water in the greatest oceans can be consumed.

xū kōng kě liàng fēng kě xì
虛 空 可 量 風 可 繫

wú néng jìn shuō fó gōng dé
無 能 盡 說 佛 功 德

Emptiness can be measured and the wind can be tied, but nobody can exhaust the Buddha's virtues.

qǐ yùn cí bēi dào chǎng chàn fǎ yī xīn guī mìng sān shì zhū fó
啟 運 慈 悲 道 場 懺 法 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 lì 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 bā
慈 悲 道 場 懺 法 卷 第 八

The Compassionate Place of Enlightenment Repentance Scroll Eight

fèng wèi ā xiū luó dào yí qiè shàn shén lǐ fó dì shí qī
奉 為 阿 修 羅 道 一 切 善 神 禮 佛 第 十 七

Chapter 17: Bowing to the Buddhas on Behalf of the Asura Realm and All Virtuous Spirits

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ tóu dì
今 日 道 場 。 同 業 大 眾 。 重 復 至 誠 。 五 體 投 地 。
fèng wèi shí fāng jìn xū kōng jiè yí qiè ā xiū luó wáng yí qiè ā xiū
奉 為 十 方 。 盡 虛 空 界 。 一 切 阿 修 羅 王 。 一 切 阿 修
luó gè jí juàn shǔ yòu fèng wéi shí fāng jìn xū kōng jiè yí qiè cōng
羅 。 各 及 眷 屬 。 又 奉 為 十 方 。 盡 虛 空 界 。 一 切 聰
míng zhèng zhí tiān dì xū kōng zhǔ shàn fá è shǒu hù chí zhòu bā
明 正 直 。 天 地 虛 空 。 主 善 罰 惡 守 護 持 咒 。 八
bù shén wáng bā bù shén jiàng nǎi zhì ruò nèi ruò wài ruò jìn ruò yuǎn
部 神 王 八 部 神 將 。 乃 至 若 內 若 外 。 若 近 若 遠 。
dōng xī nán běi sì wéi shàng xià biàn kōng fǎ jiè yǒu dà shén zú lì
東 西 南 北 。 四 維 上 下 。 遍 空 法 界 。 有 大 神 足 力 。
yǒu dà wēi dé lì rú shì shí fāng bā bù shén wáng bā bù shén jiàng
有 大 威 德 力 。 如 是 十 方 。 八 部 神 王 。 八 部 神 將 。
gè jí juàn shǔ guī mìng jìng lǐ yí qiè shì jiān dà cí bēi fù
各 及 眷 屬 。 歸 命 敬 禮 。 一 切 世 間 。 大 慈 悲 父 。

In today's Dharma assembly, we, who have common karma, sincerely, on behalf of all asura kings, asuras, and their families, thr bright and righteous eight divisions of celestial kings and the eight divisions of celestial generals who are in charge of giving rewards and punishments whether they are inside, outside, close, or far away, in the east, west, north, south, upper, or lower directions, all throughout the Dharmadhatu, those with great supernatural power and great virtuous power, and their families in the ten directions in the Dharmadhatu, we bow 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 bǎo míng fó
南 無 寶 名 佛

ná mó wú biān míng fó
南 無 無 邊 名 佛

ná mó shèng tiān fó
南 無 聖 天 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó zhòng qīng jìng fó
南 無 眾 清 淨 佛

ná mó bù xū guāng fó
南 無 不 虛 光 佛

ná mó zhì wáng fó
南 無 智 王 佛

梁皇寶懺

ná mó jīn gāng zhòng fó
南 無 金 剛 眾 佛

ná mó jiàn cí fó
南 無 建 慈 佛

ná mó fǎ yì fó
南 無 法 意 佛

ná mó shàn sī míng fó
南 無 善 思 名 佛

ná mó mì zhòng fó
南 無 密 眾 佛

ná mó lì yì fó
南 無 利 意 佛

ná mó jiān guān fó
南 無 堅 觀 佛

ná mó zhū zú fó
南 無 珠 足 佛

ná mó miào shēn fó
南 無 妙 身 佛

ná mó pǔ dé fó
南 無 普 德 佛

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

ná mó shàn zhàng fó
南 無 善 障 佛

ná mó huā guó fó
南 無 華 國 佛

ná mó fēng hành fó
南 無 風 行 佛

ná mó duō míng fó
南 無 多 明 佛

ná mó gōng dé shǒu fó
南 無 功 德 守 佛

ná mó wú jù fó
南 無 無 懼 佛

ná mó zhù fǎ fó
南 無 住 法 佛

ná mó jiě tuō dé fó
南 無 解 脫 德 佛

ná mó shàn yì fó
南 無 善 意 佛

ná mó guāng wáng fó
南 無 光 王 佛

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

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

yuàn yǐ cí bēi lì tóng jiā fù hù yuàn ā xiū luó wáng yí qiè ā
願 以 慈 悲 力。同 加 覆 護。願 阿 修 羅 王。一 切 阿

xiū luó gè jí juàn shǔ yòu yuàn cōng míng zhèng zhí tiān dì xū kōng
修 羅。各 及 眷 屬。又 願 聰 明 正 直。天 地 虛 空。

zhǔ shàn fá è shǒu hù chí zhòu bā bù shén wáng bā bù shén jiāng
主 善 罰 惡。守 護 持 咒。八 部 神 王。八 部 神 將。

gè jí juàn shǔ jiě tuō kè chén qīng jìng yuán zhàng fā qǐ dà chéng
各 及 眷 屬。解 脫 客 塵。清 淨 緣 障。發 起 大 乘。

xiū wú ài dào sì wú liàng xīn liù bō luó mì cháng dé xiàn qián sì
修 無 礙 道。四 無 量 心。六 波 羅 蜜。常 得 現 前。四

biàn liù tōng rú yì zì zài héng yǐ cí bēi jiù hù zhòng shēng xíng
 辯六通。如意自在。恒以慈悲。救護眾生。行
 pú sà dào rù fó zhì huì dù jīn gāng xīn chéng děng zhèng jué
 菩薩道。入佛智慧。度金剛心。成等正覺。

Again, we take refuge in the Triple Gem of all realms in the ten directions. We pray that through the power of their kindness and compassion, they will protect all asura kings, all asuras, their families, all bright and righteous eight divisions of celestial kings, eight divisions of celestial generals, and their families. May these sentient beings be liberated from their afflictions and hindrances, bring forth the Mahayana mind, cultivate unhindered, and cultivate the four immeasurable minds and the six paramitas. Through cultivation, may they attain the four eloquences, six transcendental powers, and at-will freedom. May they always use their compassion to help and protect sentient beings, cultivate the Bodhisattva path, enter the Buddha's perfect wisdom, maintain the Vajra mind, and attain the perfect enlightenment.

fèng wèi lóng wáng lǐ fó dì shí bā
 奉為龍王禮佛第十八

Chapter 18: Bowing to the Buddhas on Behalf of Naga Kings

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

In today's Dharma assembly, we, who have common karma, sincerely on behalf of all inconceivable nagas, wondrous transformation nagas, head transformation nagas, nagas in the five directions, heavenly nagas, earth nagas, mountain nagas, ocean nagas, sun palace nagas, moon palace nagas, star palace nagas, age nagas, blue ocean nagas, protecting form nagas, protecting the assembly nagas, and

梁皇寶懺

those inside, outside, close, or far away, in the east, west, north, south, upper, or lower directions, those with great supernatural power and great virtuous power, and their families in the ten directions in the Dharmadhatu, we bow 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 miào zhì fó
南 無 妙 智 佛

ná mó shí yīn fó
南 無 實 音 佛

ná mó lì dé fó
南 無 力 得 佛

ná mó huā xiāng fó
南 無 華 相 佛

ná mó huā chǐ fó
南 無 華 齒 佛

ná mó míng bǎo fó
南 無 名 寶 佛

ná mó shàng jiè fó
南 無 上 戒 佛

ná mó rì míng fó
南 無 日 明 佛

ná mó yī qiè tiān fó
南 無 一 切 天 佛

ná mó bǎo tiān fó
南 無 寶 天 佛

ná mó dé liú bù fó
南 無 德 流 布 佛

ná mó wú fù fó
南 無 無 縛 佛

ná mó tiān dé fó
南 無 天 德 佛

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 fàn cái fó
南 無 梵 財 佛

ná mó zhèng zhì fó
南 無 正 智 佛

ná mó shī zǐ yì fó
南 無 師 子 意 佛

ná mó zhì jī fó
南 無 智 積 佛

ná mó gōng dé zàng fó
南 無 功 德 藏 佛

ná mó xī yǒu míng fó
南 無 希 有 名 佛

ná mó wú wèi fó
南 無 無 畏 佛

ná mó fàn shòu fó
南 無 梵 壽 佛

ná mó yào zhì fó
南 無 樂 智 佛

ná mó zhū zàng fó
南 無 珠 藏 佛

ná mó zhì wáng fó
南 無 智 王 佛

ná mó jiān fǎ fó
南 無 堅 法 佛

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

yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo
 又復歸命。如是十方。盡虛空界。一切三寶。
 yuàn yǐ cí bēi lì tóng jiā shè shòu yuàn zhū lóng wáng gè jí juàn
 願以慈悲力。同加攝受。願諸龍王。各及眷
 shǔ zēng huī guāng míng shén lì zì zài yǐ wú xiāng jiě duàn chú
 屬。增輝光明。神力自在。以無相解。斷除
 yuán zhàng yǒng lí è qù cháng shēng jìng tǔ sì wú liàng xīn liù
 緣障。永離惡趣。常生淨土。四無量心。六
 bō luó mì cháng dé xiàn qián sì wú ài biàn liù shén tōng lì suí
 波羅蜜。常得現前。四無礙辯。六神通力。隨
 xīn zì zài yǐ cí bēi xīn zhēng jiē yí qiè miào hēng zhuāng yán
 心自在。以慈悲心。拯接一切。妙行莊嚴。
 guō fǎ yún dì rù jīn gāng xīn chéng děng zhèng jué
 過法雲地。入金剛心。成等正覺。

Again, we take refuge in the Triple Gems of all realms in the ten directions. We pray that through the power of their kindness and compassion, they will embrace and protect these sentient beings. We pray that all the naga kings and their families will gain light of wisdom and spiritual freedom. Through the realization of 'without-form', they will eliminate all hindrances and never fall into the evil destinies again, be reborn in the Pure Land. We pray that they will bring forth the Mahayana mind and cultivate the obstacle-free path, the four immeasurable minds, and the six paramitas. Through cultivation, they will attain the four unlimited powers of reasoning, six transcendental powers, and the at-will freedom. They would always use their compassion to help and protect the sentient beings. Through wonderful and dignified practice, they will advance to the Dharma Cloud stage (the tenth Bodhisattva stage), enter the Vajra mind, and attain the perfect Enlightenment.

fèng wèi mó wáng lǐ fó dì shí jiǔ
 奉為魔王禮佛第十九

Chapter 19: Bowing to the Buddhas on Behalf of Demon Kings

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tī tóu
 今日道場。同業大眾。重復至誠。五體投
 dì fèng wèi dà mó wáng wǔ dì dà mó nǎi zhì dōng xī nán běi
 地。奉為大魔王。五帝大魔。乃至東西南北。
 sì wéi shàng xià jìn xū kōng jiè yí qiè mó wáng gè jí juàn shǔ
 四維上下。盡虛空界。一切魔王。各及眷屬。
 guī mìng jìng lǐ yí qiè shì jiān dà cí bēi fù
 歸命敬禮。一切世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, sincerely, on behalf of the great demon kings, the five great demon emperors, inside, outside, close, or far away, in the east, west, north, south,

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upper, or lower directions, and all the demon kings and their families in the Dharmadhatu, bow 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 fàn móu ní fó
南 無 梵 牟 尼 佛

ná mó qín jīng jìn fó
南 無 勤 精 進 佛

ná mó dà wēi dé fó
南 無 大 威 德 佛

ná mó huān xǐ fó
南 無 歡 喜 佛

ná mó dì chuáng fó
南 無 帝 幢 佛

ná mó xū màn sè fó
南 無 須 蔓 色 佛

ná mó kě lè fó
南 無 可 樂 佛

ná mó niú wáng fó
南 無 牛 王 佛

ná mó dà chē fó
南 無 大 車 佛

ná mó dé guāng fó
南 無 德 光 佛

ná mó jīn gāng jūn fó
南 無 金 剛 軍 佛

ná mó shì lì hòng fó
南 無 勢 力 行 佛

ná mó jìng mù fó
南 無 淨 目 佛

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 ān xiáng hòng fó
南 無 安 詳 行 佛

ná mó yàn jiān fó
南 無 焰 肩 佛

ná mó zhān bó huā fó
南 無 詹 蔔 華 佛

ná mó shàn zhòng fó
南 無 善 眾 佛

ná mó dà ài fó
南 無 大 愛 佛

ná mó zhòng miào fó
南 無 眾 妙 佛

ná mó shàn dìng yí fó
南 無 善 定 義 佛

ná mó miào bì fó
南 無 妙 臂 佛

ná mó mǎn yuàn fó
南 無 滿 願 佛

ná mó bǎo yīn fó
南 無 寶 音 佛

ná mó fù guì fó
南 無 富 貴 佛

ná mó shī zǐ lì fó
南 無 師 子 力 佛

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

yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn yǐ cí
又復歸命。如是十方。盡虛空界。一切三寶。願以慈
bēi lì tóng jiā fù hù yuàn dà mó wáng wǔ dì dà mó yí qiè mó wáng gè
悲力。同加覆護。願大魔王。五帝大魔。一切魔王。各
jí juàn shǔ wú shǐ yǐ lái zhì yú jīn rì yí qiè yuán zhàng jiē dé qīng jìng
及眷屬。無始已來。至於今日。一切緣障。皆得清淨。
yí qiè zuì yè jiē dé xiāo miè yí qiè zhòng kǔ jiē dé jiě tuō sì wú liàng xīn
一切罪業。皆得消滅。一切眾苦。皆得解脫。四無量心。
liù bō luó mì cháng dé xiàn qián sì wú ài zhì liù shén tōng lì rú yì zì
六波羅蜜。常得現前。四無礙智。六神通力。如意自
zài xíng pú sà dào bù xiū bù xī xiān dù zhòng shēng rán hòu zuò fó
在。行菩薩道。不休不息。先度眾生。然後作佛。

Again, we take refuge in the Triple Gem of all realms in the ten directions. We pray that through the power of their kindness and compassion, they will protect all demon kings, the five great demon emperors, all the demon kings and their families. May all their hindrances accumulated from beginningless time be cleansed, their offenses eradicated, and they be liberated from all sufferings. We pray that they will cultivate the four immeasurable minds and six paramitas. Through cultivation, may they attain the four eloquences, six transcendental powers, and at-will freedom. May they continuously cultivate the Bodhisattva way and save sentient beings before attaining Buddhahood.

fèng wèi guó wáng rén dào lǐ fó dì èr shí
奉為國王人道禮佛第二十

Chapter 20: Bowing to the Buddhas on Behalf of Human Kings

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ dé fèng wèi zhū tiān zhū
今日道場。同業大眾。相與已得。奉為諸天諸
xiān lóng shén bā bù lǐ fó jìng cì yīng fèng wèi rén dào yí qiè rén
仙。龍神八部。禮佛竟。次應奉為人道。一切人
wáng lǐ fó bào ēn yòu wèi fù mǔ shī zhǎng yí qiè rén mín hé yǐ gù
王。禮佛報恩。又為父母師長。一切人民。何以故
ěr ruò wú guó wáng yí qiè zhòng shēng wú suǒ yī fù yóu yǒu wáng gù
爾。若無國王。一切眾生。無所依附。由有王故。
yí qiè dé zhù xíng guó wáng dì yǐn guó wáng shuǐ zhū yú lì yì bù
一切得住。行國王地。飲國王水。諸餘利益。不
kě jù shuō dà zhòng yí gè qǐ bào ēn xīn jīng yán ruò néng yí rì yí
可具說。大眾宜各起報恩心。經言。若能一日一
yè liù shí rěn kǔ wèi yù lì yì fèng bào ēn zhě yīng dāng fā qǐ rú
夜。六時忍苦。為欲利益。奉報恩者。應當發起如

shì děng xīn xí xíng cí bēi yǐ shì yuàn lì niàn bào guó wáng fù dào
是等心。習行慈悲。以是願力。念報國王。覆幬
zhī ēn niàn bào shī zhǔ gòng yì zhī ēn niàn bào fù mǔ yǎng yù zhī ēn
之恩。念報施主。供億之恩。念報父母。養育之恩。
niàn bào shī zhǎng xùn huì zhī ēn niàn bào rú lái jì dù zhī ēn ruò
念報師長。訓誨之恩。念報如來。濟度之恩。若
néng zhì xīn cháng niàn bù jué zhě rú shì děng rén dé rù dào jí jīn
能至心。常念不絕者。如是等人。得入道疾。今
rì dào chǎng tóng yè dà zhòng zhū fó dà shèng cí ēn kāi yòu yīn qín
日道場。同業大眾。諸佛大聖。慈恩開誘。慇懃
rú cǐ líng zhī ēn bào ēn wǒ děng jīn rì jì yǎng lài guó wáng yú mò
如此。令知恩報恩。我等今日。既仰賴國王。於末
shì zhōng xīng xiǎn fó fǎ zhǒng zhǒng gòng yǎng bù xī cái bǎo shuài tǔ
世中。興顯佛法。種種供養。不惜財寶。率土
chén mín wàng fēng guī fù yòu líng chū jiā zhī rén ān xīn xiàng dào xíng
臣民。望風歸附。又令出家之人。安心向道。行
zhù zuò wò chū wú liú nán fán bǎi bù yù wéi jiǎng yǐ shàn jiē yuàn wǒ
住坐臥。初無留難。凡百不預。唯獎以善。皆願我
děng sù chū shēng sǐ chǎn wú liàng fǎ mén kāi rén tiān zhèng lù ér
等。速出生死。闡無量法門。開人天正路。而
guó wáng yǒu rú cǐ ēn dé qǐ dé bù rén rén lǐ fó fèng bào xiāng yú zhì
國王有如此恩德。豈得不人人禮佛奉報。相與至
xīn děng yí tòng qiè fèng wèi guó wáng guī yī shì jiān dà cí bēi fù
心。等一痛切。奉為國王。歸依世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, have bowed sincerely to the Buddhas on behalf of the divine beings in the heavens, all immortal beings, the eight divisions of nagas and spirits. We now bow to the Buddhas on behalf of all the human kings, our parents, teachers, elders and all other human beings. Why? Without kings, all human beings would not have anyone to depend on. Owing to the ruling of the kings, everyone can live, move around, drink, and have other provisions. All should be thankful for their kindness. The sutra says, "If one is able to endure suffering for one day and one night to repay the benevolence they owe, they should give rise to a mind of equality and practice compassion. With the power of the mind and vow, one should be mindful of repaying the king for his protection, the donors for their offerings, parents for their nurture, teachers for their mentoring, and the Buddhas for saving us from sufferings. If one can sincerely and constantly be mindful of this thought, one would enter the Way."

In today's Dharma assembly, we, who have common karma, appreciate the compassionate guidance and teaching of the Buddhas and great sages and would like to repay them. During the Dharma-ending era, we depend on our kings to promote Buddhism through their generous offerings and leadership. Their effort allows the Sangha to cultivate peacefully and lead a stable life. May all of us be liberated from the

cycle of birth and death as soon as possible. We vow to propagate the immeasurable Dharma doors and to open the right path of human and heaven. Since the king has such virtues, why doesn't everyone pay respect to the Buddhas and repay the gratitude? With utmost sincerity and urgency, on behalf of the kings, we bow 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 jiā shè fó
 南 無 迦 葉 佛
 ná mó zhī cì dì fó
 南 無 知 次 第 佛
 ná mó dà guāng míng fó
 南 無 大 光 明 佛
 ná mó jìng zàng fó
 南 無 淨 藏 佛
 ná mó wú sǔn fó
 南 無 無 損 佛
 ná mó yuè guāng fó
 南 無 月 光 佛
 ná mó shàn jì hòng fó
 南 無 善 寂 行 佛
 ná mó dà qǐng fó
 南 無 大 請 佛
 ná mó zhuāng yán wáng fó
 南 無 莊 嚴 王 佛
 ná mó yàn chì fó
 南 無 燄 熾 佛
 ná mó bǎo yán fó
 南 無 寶 嚴 佛
 ná mó bǎo shàng fó
 南 無 寶 上 佛
 ná mó yán tǔ fó
 南 無 嚴 土 佛
 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 jìng yì fó
 南 無 淨 意 佛
 ná mó měng wēi dé fó
 南 無 猛 威 德 佛
 ná mó rì guāng yào fó
 南 無 日 光 曜 佛
 ná mó fēn bié wēi fó
 南 無 分 別 威 佛
 ná mó mì rì fó
 南 無 密 日 佛
 ná mó chí míng fó
 南 無 持 明 佛
 ná mó bù dòng fó
 南 無 不 動 佛
 ná mó dé fǎ fó
 南 無 德 法 佛
 ná mó gāo chū fó
 南 無 高 出 佛
 ná mó huā dé fó
 南 無 華 德 佛
 ná mó shàng shàn fó
 南 無 上 善 佛
 ná mó lì huì fó
 南 無 利 慧 佛
 ná mó guān shì yīn pú sà
 南 無 觀 世 音 菩 薩

梁皇寶懺

yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn
又復歸命。如是十方。盡虛空界。一切三寶。願
yǐ cí bēi lì tóng jiā shè shòu yǎng yuàn dāng jīn huáng dì shèng tǐ
以慈悲力。同加攝受。仰願當今皇帝。聖體
kāng yù tiān wēi zhèn yuǎn dì jī yǒng gù huì mìng wú qióng cí
康御。天威振遠。帝基永固。慧命無窮。慈
zhān wú jì yǒu shì guī xīn pú sà shèng huà tiān rén zàn yǎng sì
霑無際。有識歸心。菩薩盛化。天人讚仰。四
děng liù dù rì yè zēng míng sì wú ài biàn yào shuō wú jìn dé
等六度。日夜增明。四無礙辯。樂說無盡。得
bā zì zài jù liù shén tōng sān mèi zǒng chí yīng niàn xiàn qián cí
八自在。具六、神通。三昧總持。應念現前。慈
bēi jí shì ēn biàn liù dào wàn hàng zǎo yuán sù dēng zhèng jué
悲即世。恩遍六道。萬行早圓。速登正覺。

Again, we take refuge in the Triple Gem of all realms in the ten directions. We pray that through the power of their kindness and compassion, they will embrace all sentient beings. May our present king enjoy good health, maintain an excellent reputation, a stable standing, and have inexhaustible wisdom and life. May his compassion be boundless and touch everyone. May the Bodhisattvas and celestial beings praise the king. May he constantly practice and attain the four immeasurable minds and the six paramitas. Through cultivation, may he attain the four eloquences, six transcendental powers, and eight great powers of at-will freedom. With the Samadhi of Total Retention, may he respond to the call of all sentient beings and bestow his kindness upon the six realms and attain Buddhahood as soon as possible.

fèng wèi zhū wáng wáng zǐ lǐ fó dì èr shí yī
奉為諸王王子禮佛第二十一

Chapter 21: Bowing to the Buddhas on Behalf of all Kings and Princes

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ tóu
今日道場。同業大眾。重復至誠。五體投
dì fèng wèi huáng tài zǐ diàn xià zhū wáng bǎi guān gè jí juàn shǔ
地。奉為皇太子殿下。諸王百官。各及眷屬。
guī yī shì jiān dà cí bēi fù
歸依世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, sincerely, on behalf of the prices, all kings and officials and their family, bow 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 hǎi dé fó
 南 無 海 德 佛
 ná mó yuè gài fó
 南 無 月 蓋 佛
 ná mó wéi lán wáng fó
 南 無 違 藍 王 佛
 ná mó jué xiǎng fó
 南 無 覺 想 佛
 ná mó shēng liú bù fó
 南 無 聲 流 布 佛
 ná mó huā guāng fó
 南 無 華 光 佛
 ná mó dēng wáng fó
 南 無 燈 王 佛
 ná mó guāng wáng fó
 南 無 光 王 佛
 ná mó jù zú zàn fó
 南 無 具 足 讚 佛
 ná mó fú shā fó
 南 無 弗 沙 佛
 ná mó jìng yí fó
 南 無 淨 義 佛
 ná mó fú wēi dé fó
 南 無 福 威 德 佛
 ná mó luó hóu tiān fó
 南 無 羅 喉 天 佛
 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 fàn xiāng fó
 南 無 梵 相 佛
 ná mó duō yàn fó
 南 無 多 焰 佛
 ná mó zhì chēng fó
 南 無 智 稱 佛
 ná mó gōng dé guāng fó
 南 無 功 德 光 佛
 ná mó mǎn yuè fó
 南 無 滿 月 佛
 ná mó shàn jiè fó
 南 無 善 戒 佛
 ná mó diàn guāng fó
 南 無 電 光 佛
 ná mó guāng míng fó
 南 無 光 明 佛
 ná mó huā zàng fó
 南 無 華 藏 佛
 ná mó shēn duān yán fó
 南 無 身 端 嚴 佛
 ná mó wēi měng jūn fó
 南 無 威 猛 軍 佛
 ná mó lì hēng fó
 南 無 力 行 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 yí 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 fù hù yuàn huáng tài zǐ diàn xià zhū
 願 以 慈 悲 力。同 加 覆 護。願 皇 太 子 殿 下。諸

wáng bǎi guān gè jí juàn shǔ shēn xīn ān lè miào suàn wú qióng
王百官。各及眷屬。身心安樂。妙算無窮。

xíng dà chéng dào rù fó zhì huì bèi sì hóng shì bù shě yí qiè
行大乘道。入佛智慧。被四弘誓。不捨一切。

sì děng liù dù cháng dé xiàn qián liù tōng sān dá shàn shì gēn xìng
四等六度。常得現前。六通三達。善識根性。

jù èr zhuāng yán shén lì zì zài xíng rú lái cí shè huà liù dào
具二莊嚴。神力自在。行如來慈。攝化六道。

Again, we take refuge in the Triple Gem of all realms in the ten directions. We pray that through the power of their kindness and compassion, they will protect all beings. May the prince, officials, and their families enjoy healthy and peaceful lives, cultivate the Mahayana path, the four great vows, attain the Buddha's wisdom, present the four immeasurable minds and the six paramitas, attain the six transcendental powers, the three omniscient virtuous roots, attain dual adornment of wisdom and virtue, at-will power, and compassionately embrace and transform the six paths.

fèng wèi fù mǔ lǐ fó dì èr shí èr
奉為父母禮佛第二十二

Chapter 22: Bowing to the Buddha on Behalf of Our Parents

jīn rì dào chǎng tóng yè dà zhòng cì fù yīng xū sī niàn fù mǔ yǎng
今日道場。同業大眾。次復應須。思念父母。養

yù zhī ēn huái bào rǔ bǔ ài zhòng qíng shēn níng zì wēi shēn ān lì
育之恩。懷抱乳哺。愛重情深。寧自危身。安立

qí zǐ zhì nián cháng dà xùn yǐ rén lǐ xǐ zhǎng qiú shī yuàn tōng jīng
其子。至年長大。訓以仁禮。洗掌求師。願通經

yì shí kè bú wàng qì jí rén liú suǒ dāng gòng jǐ bú lìn jiā bǎo niàn
義。時刻不忘。企及人流。所當供給。不吝家寶。念

shēn lǜ jié yǒu yì chéng bìng wò bù ān xí cháng yì qí zǐ tiān xià ēn
深慮結。有亦成病。臥不安席。常憶其子。天下恩

zhòng shì shí wú èr suǒ yǐ fó yán tiān xià zhī ēn mò guò fù mǔ fū
重。世實無二。所以佛言。天下之恩。莫過父母。夫

shě jiā rén wèi néng dé dào wéi qín xué yè wéi shàn mò fà jī dé bù
捨家人。未能得道。唯勤學業。為善莫廢。積德不

zhǐ bì néng gǎn bào qú láo zhī ēn xiāng yú zhì xīn děng yí tòng qiè wǔ
止。必能感報劬勞之恩。相與至心。等一痛切。五

tī tóu dì gè zì fèng wèi yǒu shì shén yǐ lái zhì yú jīn rì jīng shēng fù
體投地。各自奉為有識神已來。至於今日。經生父

mǔ lì jié qīn yuán yí qiè juàn shǔ guī yī shì jiān dà cí bēi fù
母。歷劫親緣。一切眷屬。歸依世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, should recall the past nourishment of our parents. They nurtured us since we were born and loved us dearly. They were willing to sacrifice their own health for our wellbeing. As we grew older, they taught us virtues. They sought the best teachers for our education. They selflessly used their wealth to provide us the best future and were sick worrying about us. There is nothing in the world that can match their favor and kindness. Thus the Buddha said, "The greatest kindness in the world comes from our parents." To repay the gratitude of their parents, those who left their families to join the monasteries should cultivate the Dharma diligently, perform good deeds continuously, and accumulate virtues ceaselessly. On behalf of our past and present parents and relatives, we sincerely bow 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	zhì	jù	fó	
南	無	智	聚	佛	
ná	mó	rú	wáng	fó	
南	無	如	王	佛	
ná	mó	luó	hóu	luó	fó
南	無	羅	喉	羅	佛
ná	mó	sù	wáng	fó	
南	無	宿	王	佛	
ná	mó	dé	shǒu	fó	
南	無	德	手	佛	
ná	mó	liú	bù	wáng	fó
南	無	流	布	王	佛
ná	mó	fǎ	zàng	fó	
南	無	法	藏	佛	
ná	mó	dé	zhǔ	fó	
南	無	德	主	佛	
ná	mó	huì	dǐng	fó	
南	無	慧	頂	佛	
ná	mó	yì	hèng	fó	
南	無	意	行	佛	
ná	mó	shī	zǐ	fó	
南	無	師	子	佛	
ná	mó	tōng	xiāng	fó	
南	無	通	相	佛	
ná	mó	huì	lóng	fó	
南	無	慧	隆	佛	
ná	mó	wú	biān	shēn	pú
南	無	無	邊	身	菩
					sà
					薩

ná	mó	shì	jiā	móu	ní	fó
南	無	釋	迦	牟	尼	佛
	ná	mó	tiáo	yù	fó	
	南	無	調	御	佛	
	ná	mó	huā	xiāng	fó	
	南	無	華	相	佛	
	ná	mó	dà	yào	fó	
	南	無	大	藥	佛	
	ná	mó	yào	wáng	fó	
	南	無	藥	王	佛	
	ná	mó	dé	chā	jiā	fó
	南	無	得	叉	迦	佛
	ná	mó	rì	guāng	fó	
	南	無	日	光	佛	
	ná	mó	miào	yì	fó	
	南	無	妙	意	佛	
	ná	mó	jīn	gāng	zhòng	fó
	南	無	金	剛	眾	佛
	ná	mó	shàn	zhù	fó	
	南	無	善	住	佛	
	ná	mó	fàn	yīn	fó	
	南	無	梵	音	佛	
	ná	mó	léi	yīn	fó	
	南	無	雷	音	佛	
	ná	mó	ān	yīn	fó	
	南	無	安	隱	佛	
	ná	mó	guān	shì	yīn	pú
	南	無	觀	世	音	菩
						sà
						薩

yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn yǐ
又復歸命。如是十方。盡虛空界。一切三寶。願以
cí bēi lì tóng jiā shè shòu yuàn fù mǔ qīn yuán gè jí juàn shǔ cóng
慈悲力。同加攝受。願父母親緣。各及眷屬。從
jīn rì qù zhì yú pú tí yí qiè zuì zhàng jiē dé chú miè yí qiè zhòng
今日去。至於菩提。一切罪障。皆得除滅。一切眾
kǔ bì jìng jiě tuō jié xí fán nǎo yǒng dé qīng jìng cháng cí sì qù zì
苦。畢竟解脫。結習煩惱。永得清淨。長辭四趣。自
zài wǎng shēng qīn shì zhū fó xiàn qián shòu jì sì wú liàng xīn liù bō
在往生。親侍諸佛。現前受記。四無量心。六波
luó mì cháng bù lí hàng sì wú ài zhì liù shén tōng lì rú yì zì zài
羅蜜。常不離行。四無礙智。六神通力。如意自在。
dé fó shí lì xiāng hǎo yán shēn tóng zuò dào chǎng chéng děng zhèng jué
得佛十力。相好嚴身。同坐道場。成等正覺。

Again, we take refuge in the Triple Gem of all realms in the ten directions. We pray that through the power of their kindness and compassion, they will embrace all beings. Starting from today until we attain Buddhahood, may our parents' and relatives' offenses be eradicated. May they be liberated from all sufferings, be reborn as they wish and never fall into the four evil destinies, and the Buddhas personally bestow prophecies on them. May they always practice the four immeasurable minds and the six paramitas. Through cultivation, may they attain four unhindered wisdoms, six transcendental powers, at-will freedom, the ten powers and adorned appearance of the Buddha, be with us in this place of enlightenment and become awakened.

fèng wèi guō qù fù mǔ lǐ fó dì èr shí sān
奉為過去父母禮佛第二十三

Chapter 23: Bowing to the Buddha on Behalf of Past Parents

jīn rì dào chǎng tóng yè dà zhòng qí zhōng ruò yǒu fù mǔ shǎo biàn gū
今日道場。同業大眾。其中若有父母。少便孤
bèi nán kě zài yù kōng xiǎng yōu rán jì wèi dé shén tōng tiān yǎn bù zhī
背。難可再遇。空想悠然。既未得神通天眼。不知
fù mǔ shě bào shén shì gèng shēng hé dào wéi dāng jìng shè fú lì zhuī
父母。捨報神識。更生何道。唯當競設。福力追
ér bào ēn wéi shàn bù zhǐ gōng chéng bì zhì jīng yán wéi wáng rén zuò
而報恩。為善不止。功成必致。經言。為亡人作
fú rú xiǎng yuǎn rén ruò shēng rén tiān zēng yì gōng dé ruò chǔ sān tú
福。如餉遠人。若生人天。增益功德。若處三塗。
huò zài bā nán yǒng lí zhòng kǔ shēng ruò zhí fó shòu zhèng fǎ jiào jí
或在八難。永離眾苦。生若值佛。受正法教。即

dé chāo wù qī shì fù mǔ lì jié qīn yuán yōu wèi xī chú tóng dé jiě tuō
 得超悟。七世父母。歷劫親緣。憂畏悉除。同得解脫。
 shì wéi zhì zhě zhì cí zhì xiào zuì shàng bào ēn xiāng yú jīn rì yīng dāng
 是為智者至慈至孝。最上報恩。相與今日。應當
 bēi qì zhuī huái ào nǎo wū hū gěng tòng wǔ tī tóu dì fèng wèi guō qù
 悲泣。追懷懊惱。嗚呼哽慟。五體投地。奉為過去
 fù mǔ lì jié qīn yuán guī yī shì jiān dà cí bēi fù
 父母。歷劫親緣。歸依世間。大慈悲父。

In today's Dharma assembly, there are some people who lost their parents when they were young. They wish to meet their parents but to no avail. Since they do not possess transcendental powers, they are unable to know which realms their parents have been reborn to. The only thing they can do now is to do good deeds and transfer the merits to their parents. The sutra says, "Accumulating the merits for the deceased is like giving gifts to someone who lives far away." If the deceased were reborn in the realms of human and heaven, the merits would increase their virtues. If the deceased were reborn in the three evil realms or under the eight difficulties, they would be liberated from all sufferings forever. They would live in a period when the Buddha is still alive, receive the proper dharma, and attain enlightenment. The worries and fears of their parents of the past seven lives and of their relatives of past kalpas would be eliminated. Therefore the wise know that the best way to repay gratitude is to be compassionate and kind to their parents. On behalf of our past and present parents and relatives, we sincerely bow 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 fàn wáng fó
 南無梵王佛

ná mó lì tuó mù fó
 南無利陀目佛

ná mó shí xiāng fó
 南無實相佛

ná mó bù mò yīn fó
 南無不沒音佛

ná mó yīn dé fó
 南無音德佛

ná mó zhuāng yán cí fó
 南無莊嚴辭佛

ná mó huā jī fó
 南無華積佛

ná mó shì jiā móu ní fó
 南無釋迦牟尼佛

ná mó niú wáng fó
 南無牛王佛

ná mó lóng dé fó
 南無龍德佛

ná mó zhuāng yán fó
 南無莊嚴佛

ná mó huā dé fó
 南無華德佛

ná mó shī zǐ fó
 南無師子佛

ná mó yǒng zhì fó
 南無勇智佛

ná mó huā kāi fó
 南無華開佛

梁皇寶懺

ná mó lì hàng fó
南 無 力 行 佛

ná mó shàng xíng sè fó
南 無 上 形 色 佛

ná mó yuè dēng fó
南 無 月 燈 佛

ná mó pú tí wáng fó
南 無 菩 提 王 佛

ná mó pú tí yǎn fó
南 無 菩 提 眼 佛

ná mó huì guó fó
南 無 慧 國 佛

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

ná mó dé jī fó
南 無 德 積 佛

ná mó míng yào fó
南 無 明 曜 佛

ná mó wēi dé wáng fó
南 無 威 德 王 佛

ná mó wú jìn fó
南 無 無 盡 佛

ná mó shēn chōng mǎn fó
南 無 身 充 滿 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 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 jiù hù zhěng jiē yuàn guò qù fù mǔ lì jié juàn shǔ cóng jīn
慈 悲 力。救 護 拯 接。願 過 去 父 母。歷 劫 眷 屬。從 今

rì qù zhì yú dào chǎng yí qiè zuì yuán jiē dé xiāo tiǎn yí qiè kǔ guǒ
日 去。至 於 道 場。一 切 罪 緣。皆 得 消 殄。一 切 苦 果。

yǒng dé chú miè fán nǎo jié yè bì jìng qīng jìng duàn sān zhàng yuán chú
永 得 除 滅。煩 惱 結 業。畢 竟 清 淨。斷 三 障 緣。除

wǔ bù wèi xíng pú sà dào guǎng huà yí qiè bā jiě xǐ xīn sì hóng bèi
五 怖 畏。行 菩 薩 道。廣 化 一 切。八 解 洗 心。四 弘 被

wù miàn fèng cí yán zī chéng miào zhǐ bù qǐ běn chù jìn zhū yǒu lòu
物。面 奉 慈 顏。諮 承 妙 旨。不 起 本 處。盡 諸 有 漏。

suí niàn xiāo yáo biàn zhū fó tǔ hàng yuàn zǎo chéng sù dēng zhèng jué
隨 念 逍 遙。遍 諸 佛 土。行 願 早 成。速 登 正 覺。

Again, we take refuge in the Triple Gem of all realms in the ten directions. We pray that through the power of their kindness and compassion, they will protect and receive all beings. Starting from today until enlightenment, may our parents' and relatives' offenses, sufferings, and afflictions be eradicated, their three hindrances and five fears be removed, cultivate the Bodhisattva way, transform all beings, cleanse their mind through the eight stages of mental concentration, perfect the four universal vows, see the compassionate lord's face, receive wondrous advice, stop all outflows, appear in any Buddha's land at will, quickly fulfill their vows, and attain enlightenment.

fèng wèi shī zhǎng lǐ fó dì èr shí sì
奉為師長禮佛第二十四

Chapter 24: Bowing to the Buddhas on Behalf of Teachers and Elders

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

In today's Dharma assembly, we, who have common karma, have bowed to the Buddhas on behalf of our parents. We now pay respects on the behalf of our teachers and elders. Why? Although our parents gave birth to us and nurtured us, they are unable to liberate us from the evil realms. Teachers and elders compassionately encouraged us to constantly cultivate good deeds. Through their guidance, we vow to be liberated from the cycle of birth and death and to reach the other shore (Nirvana). Thus we meet with the Buddha, eradicate all afflictions, and realize the true Dharma. Who can repay these kindness and virtues? Even if we cultivate for our entire lives, we could only benefit ourselves but still could not repay our teachers. The Buddha said, "Virtuous advisors are none other than our teachers and elders. They not only cultivate themselves, they also teach others to cultivate. Today we are fortunate to join the Sangha and receive the complete precepts. Why doesn't everyone recall this kindness they received from their teachers and elders? On behalf of the monastics and Acaryas, everyone in the assembly, and their families, we sincerely bow and 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

ná mó mí lè fó
南 無 彌 勒 佛

ná mó zuì shàng fó
南 無 最 上 佛

ná mó huì dé fó
南 無 慧 德 佛

ná mó dǎo shī fó
南 無 導 師 佛

ná mó shàng shī fó
南 無 上 施 佛

ná mó zhì shì fó
南 無 智 勢 佛

ná mó dì wáng fó
南 無 帝 王 佛

ná mó wēi dé fó
南 無 威 德 佛

ná mó míng wén fó
南 無 名 聞 佛

ná mó wú chén gù fó
南 無 無 塵 垢 佛

ná mó shī zǐ jūn fó
南 無 師 子 軍 佛

ná mó míng shēng fó
南 無 名 聲 佛

ná mó dà zàng fó
南 無 大 藏 佛

ná mó fàn wén fó
南 無 梵 聞 佛

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 zhào fó
南 無 清 淨 照 佛

ná mó miào yīn shēng fó
南 無 妙 音 聲 佛

ná mó wú ài zàng fó
南 無 無 礙 藏 佛

ná mó dà zūn fó
南 無 大 尊 佛

ná mó dà yàn fó
南 無 大 焰 佛

ná mó zhì lì fó
南 無 制 力 佛

ná mó shàn míng fó
南 無 善 明 佛

ná mó duān yán fó
南 無 端 嚴 佛

ná mó wēi yí fó
南 無 威 儀 佛

ná mó tiān wáng fó
南 無 天 王 佛

ná mó shū shēng fó
南 無 殊 勝 佛

ná mó fú dé guāng fó
南 無 福 德 光 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 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 tóng jiā shè shòu yuàn hé shàng ā shé lí tóng tán zūn zhèng
慈 悲 力。同 加 攝 受。願 和 尚 阿 闍 黎。同 壇 尊 證。

shàng zhōng xià zuò gè jí juàn shǔ cóng jīn rì qù zhì zuò dào chǎng yí
 上 中 下 座。各 及 眷 屬。從 今 日 去。至 坐 道 場。一
 qiè zuì zhàng jiē dé qīng jìng yí qiè zhòng kǔ xī dé jiě tuō yí qiè fán
 切 罪 障。皆 得 清 淨。一 切 眾 苦。悉 得 解 脫。一 切 煩
 nǎo jiē dé duàn chú suí niàn wǎng shēng zhū fó jìng tǔ pú tí hēng yuàn
 惱。皆 得 斷 除。隨 念 往 生。諸 佛 淨 土。菩 提 行 願。
 jiē xī jù zú cái shī wú jìn fǎ shī wú jìn fú dé wú jìn ān lè wú jìn
 皆 悉 具 足。財 施 無 盡。法 施 無 盡。福 德 無 盡。安 樂 無 盡。
 shòu mìng wú jìn zhì huì wú jìn sì wú liàng xīn liù bō luó mì cháng dé
 壽 命 無 盡。智 慧 無 盡。四 無 量 心。六 波 羅 蜜。常 得
 xiàn qián sì wú ài zhì liù shén tōng lì rú yì zì zài zhù shǒu léng yán
 現 前。四 無 礙 智。六 神 通 力。如 意 自 在。住 首 楞 嚴
 sān mèi dé jīn gāng shēn bù shě běn shì huán dù zhòng shēng
 三 昧。得 金 剛 身。不 捨 本 誓。還 度 眾 生。

Again, we take refuge in the Triple Gem of all realms in the ten directions. We pray that through the power of their kindness and compassion, they will embrace all beings. Starting from today until attaining arriving at their place of enlightenment, may monastics and Acaryas, everyone in the assembly and their families eradicate all offenses, hindrances, sufferings, and afflictions, attain at-will power, be reborn in the Buddha's pure land, accomplish all Bodhi practices and vows, have endless material and Dharma offerings, virtues, blissfulness, lives, and wisdom, always have the four immeasurable minds and the six paramitas, attain the four unhindered wisdoms, six transcendental powers, at-will freedom, constantly dwell in the Surangama Samadhi, attain the Vajra body, never abandon their vows, and return to guide sentient beings.

wèi shí fāng bǐ qiū bǐ qiū ní lǐ fó dì èr shí wǔ
 為 十 方 比 丘 比 丘 尼 禮 佛 第 二 十 五

Chapter 25: Bowing to the Buddhas on Behalf of Bhiksus and Bhiksunis in the Ten Directions

jīn rì dào chǎng tóng yè dà zhòng yǐ sī lǐ bài zhī cì chóng fù zēng
 今 日 道 場。同 業 大 眾。以 斯 禮 拜 之 次。重 復 增
 dào wǔ tǐ tóu dì pǔ wèi shí fāng jìn xū kōng jiè xiàn zài wèi lái yí
 到。五 體 投 地。普 為 十 方。盡 虛 空 界。現 在 未 來。一
 qiè bǐ qiū bǐ qiū ní shì chā mó nuó shā mí shā mí ní gè jí juàn
 切 比 丘。比 丘 尼。式 叉 摩 那。沙 彌。沙 彌 尼。各 及 眷
 shǔ yòu wèi shí fāng jìn xū kōng jiè yí qiè yōu pó sāi yōu pó yí
 屬。又 為 十 方。盡 虛 空 界。一 切 優 婆 塞。優 婆 夷。
 gè jí juàn shǔ fù wèi cóng lái xìn shī tán yuè shàn è zhī shì yǒu
 各 及 眷 屬。復 為 從 來。信 施 檀 越。善 惡 知 識。有

梁皇寶懺

yuán wú yuán gè jí juàn shǔ rú shì rén dào yí qiè rén lèi gè jí
緣 無 緣。各 及 眷 屬。如 是 人 道。一 切 人 類。各 及
juàn shǔ jīn rì yǐ cí bēi xīn pǔ wèi guī yī shì jiān dà cí bēi fù
眷 屬。今 日 以 慈 悲 心。普 為 歸 依 世 間。大 慈 悲 父。

In today's Dharma assembly, we bow on behalf of all Bhiksus, Bhiksunis, Siksamana, Sramanera, Sramanerika, and all of their families in all realms of the ten directions in the present and future. We also bow on behalf of all Upasakas and Upasikas, and their families that in all realms of the ten directions. We also bow on behalf of devotees, virtuous and evil advisors, whether or not we have karmic affinities with them, and their families, and all humans and their families. With today's compassion, we universally 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 dēng wáng fó
南 無 燈 王 佛

ná mó shàng tiān fó
南 無 上 天 佛

ná mó zhì jiě tuō fó
南 無 至 解 脫 佛

ná mó luó hóu rì fó
南 無 羅 喉 日 佛

ná mó móu ní jìng fó
南 無 牟 尼 淨 佛

ná mó jīn jī fó
南 無 金 齊 佛

ná mó fǎ gài fó
南 無 法 蓋 佛

ná mó yāng qié tuó fó
南 無 鴦 伽 陀 佛

ná mó wēi yì fó
南 無 微 意 佛

ná mó shī zǐ jì fó
南 無 師 子 髻 佛

ná mó wēi xiāng fó
南 無 威 相 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó zhì dǐng fó
南 無 智 頂 佛

ná mó dì wáng fó
南 無 地 王 佛

ná mó jīn jì fó
南 無 金 髻 佛

ná mó mò néng shēng fó
南 無 莫 能 勝 佛

ná mó shàn guāng fó
南 無 善 光 佛

ná mó zhǒng dé tiān wáng fó
南 無 種 德 天 王 佛

ná mó dé bì fó
南 無 德 臂 佛

ná mó měi miào huì fó
南 無 美 妙 慧 佛

ná mó zhū wēi dé fó
南 無 諸 威 德 佛

ná mó jiě tuō xiāng fó
南 無 解 脫 相 佛

ná mó duàn liú fó
南 無 斷 流 佛

ná mó huì zàng fó
南 無 慧 藏 佛

ná mó zhì jù fó
南 無 智 聚 佛

ná mó wú ài zàn fó
南 無 無 礙 讚 佛

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
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。願

yǐ cí bēi lì tóng jiā fù hù yuàn shí fāng jìn xū kōng jiè yí qiè bǐ
以 慈 悲 力。同 加 覆 護。願 十 方 盡 虛 空 界。一 切 比

qiū bǐ qiū ní shì chā mó nà shā mí shā mí ní gè jí juàn shǔ
丘。比 丘 尼。式 叉 摩 那。沙 彌。沙 彌 尼。各 及 眷 屬。

yòu yuàn shí fāng yí qiè yōu pó sāi yōu pó yí gè jí juàn shǔ yòu
又 願 十 方。一 切 優 婆 塞。優 婆 夷。各 及 眷 屬。又

yuàn cóng lái xìn shī tán yuè shàn è zhī shì yǒu yuán wú yuán gè
願 從 來。信 施 檀 越。善 惡 知 識。有 緣 無 緣。各

jí juàn shǔ nǎi zhì yí qiè rén dào yí qiè rén lèi wú shǐ yǐ lái zhì
及 眷 屬。乃 至 一 切 人 道。一 切 人 類。無 始 已 來。至

yú jīn rì yí qiè fán nǎo jiē dé duàn chú yí qiè yuán zhàng jiē dé
於 今 日。一 切 煩 惱。皆 得 斷 除。一 切 緣 障。皆 得

qīng jìng yí qiè zuì yè jiē dé xiāo miè yí qiè zhòng kǔ jiē dé jiě
清 淨。一 切 罪 業。皆 得 消 滅。一 切 眾 苦。皆 得 解

tuō lí sān zhàng yè chú wǔ bù wèi sì wú liàng xīn liù bō luó mì
脫。離 三 障 業。除 五 怖 畏。四 無 量 心。六 波 羅 蜜。

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

pú sà hèng rù yī chéng dào dù tuō wú biān yí qiè zhòng shēng
菩 薩 行。入 一 乘 道。度 脫 無 邊。一 切 眾 生。

Again, we take refuge in the Triple Gem of all realms in the ten directions. We pray that through their power of compassion, they will protect and receive all beings. May all Bhiksus, Bhiksunis, Siksamanas, Sramaneras, Sramanerikas, and their respective families, Upasakas, Upasikas, and their respective families, virtuous and evil advisors whether we have karmic affinities with them or not, and their respective families, and all human beings from beginningless time until today cut off all mental afflictions, purify all karmic obstructions, eradicate all karmic offenses, and liberate all sentient beings. May they leave the three obstructions, eliminate the five fears and always have the four immeasurable minds and six paramitas. Through cultivation, may they attain the four unhindered wisdoms, six transcendental powers, and at-will freedom. May they cultivate the Bodhisattva path, enter the One Vehicle, and liberate all sentient beings.

wèi shí fāng guò qù bǐ qiū bǐ qiū ní lǐ fó dì èr shí liù
為十方過去比丘比丘尼禮佛第二十六

Chapter 26: Bowing to the Buddhas on Behalf of Past Bhiksus
and Bhiksunis in the Ten Directions

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

In today's Dharma assembly, we, with common karma, sincerely bow on behalf of all past Bhiksus, Bhiksunis, Siksamanas, Sramaneras, Sramanerikas, Upasakas, Upasikas, all human beings, and their families in all realms of the ten directions. Through today's compassion, may our vows be equal to that of the Buddhas' as we 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 bǎo jù fó
南無寶聚佛

ná mó shān wáng xiāng fó
南無山王相佛

ná mó jiě tuō dé fó
南無解脫德佛

ná mó jí shēn fó
南無吉身佛

ná mó shī zǐ lì fó
南無師子利佛

ná mó shī zǐ fǎ fó
南無師子法佛

ná mó ài lè fó
南無愛樂佛

ná mó shì jiā móu ní fó
南無釋迦牟尼佛

ná mó shàn yīn fó
南無善音佛

ná mó fǎ dǐng fó
南無法頂佛

ná mó shàn duān yán fó
南無善端嚴佛

ná mó ài yǔ fó
南無愛語佛

ná mó hé lóu nà fó
南無和樓那佛

ná mó fǎ lì fó
南無法力佛

ná mó zàn bù dòng fó
南無讚不動佛

ná mó zhòng míng wáng fó
南 無 眾 明 王 佛

ná mó miào míng fó
南 無 妙 明 佛

ná mó guāng zhào fó
南 無 光 照 佛

ná mó lìng xǐ fó
南 無 令 喜 佛

ná mó miè huì fó
南 無 滅 慧 佛

ná mó shàn bù fó
南 無 善 步 佛

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

ná mó jué wù fó
南 無 覺 悟 佛

ná mó yì zhù yí fó
南 無 意 住 義 佛

ná mó xiāng dé fó
南 無 香 德 佛

ná mó bù xū hòng fó
南 無 不 虛 行 佛

ná mó shàng sè fó
南 無 上 色 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 yí qiè sān bǎo yuàn yǐ cí
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。願 以 慈
bēi lì jiù hù zhěng jiē yuàn guò qù yí qiè bǐ qiū bǐ qiū ní shì chā mó
悲 力。救 護 拯 接。願 過 去 一 切 比 丘。比 丘 尼。式 叉 摩
nuó shā mí shā mí ní gè jí juàn shǔ yòu yuàn guò qù yí qiè yōu pó sāi
那。沙 彌。沙 彌 尼。各 及 眷 屬。又 願 過 去 一 切 優 婆 塞。
yōu pó yí gè jí juàn shǔ ruò yǒu dì yù dào kǔ jīn rì jí dé jiě tuō ruò
優 婆 夷。各 及 眷 屬。若 有 地 獄 道 苦。今 日 即 得 解 脫。若
yǒu è guǐ dào kǔ jīn rì jí dé jiě tuō ruò yǒu chù shēng dào kǔ jīn rì jí
有 餓 鬼 道 苦。今 日 即 得 解 脫。若 有 畜 生 道 苦。今 日 即
dé jiě tuō lí bā nán dì shòu bā fú shēng yǒng shě è dào cháng shēng
得 解 脫。離 八 難 地。受 八 福 生。永 捨 惡 道。長 生
jìng tǔ cái shī wú jìn fǎ shī wú jìn fú dé wú jìn ān lè wú jìn shòu
淨 土。財 施 無 盡。法 施 無 盡。福 德 無 盡。安 樂 無 盡。壽
mìng wú jìn zhì huì wú jìn sì wú liàng xīn liù bō luó mì cháng dé xiàn qián
命 無 盡。智 慧 無 盡。四 無 量 心。六 波 羅 蜜。常 得 現 前。
sì wú ài zhì liù shén tōng lì rú yì zì zài cháng dé jiàn fó wén fǎ xíng
四 無 礙 智。六 神 通 力。如 意 自 在。常 得 見 佛 聞 法。行
pú sà dào yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū chéng ā nòu
菩 薩 道。勇 猛 精 進。不 休 不 息。乃 至 進 修。成 阿 耨
duō luó sān miǎo sān pú tí guǎng néng dù tuō yí qiè zhòng shēng
多 羅 三 藐 三 菩 提。廣 能 度 脫。一 切 眾 生。

梁皇寶懺

Again, we take refuge in the Triple Gem of all realms in the ten directions. We pray that their power of compassion will protect and receive all. May all past Bhiksus, Bhiksunis, Siksamanas, Sramaneras, Sramanerikas, and their respective families, all past Upasakas, Upasikas, and their respective families, be liberated from the sufferings of hell, hungry ghost, and animal realms, leave the eight difficulties and receive the eight fortunate births, leave the evil destinies forever and are born in the Pure Land. May their material and Dharma offerings, virtues, blissfulness, lives, and wisdom be endless, always have the four immeasurable minds and six paramitas. Through cultivation, may they attain the four unhindered wisdoms, six transcendental powers, and at-will freedom. May they always meet the Buddha, listen to the Dharma, cultivate the Bodhisattva path, cultivate diligently and ceaselessly until they attain Annuttarasamyaksambodhi, allowing them to guide all sentient beings to enlightenment.

cí bēi dào cháng chàn fǎ juǎn dì bā
慈悲道場懺法卷第八

The Compassionate Place of Enlightenment Repentance Scroll Eight

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 pí
離婆離婆帝。求訶求訶帝。陀羅尼帝。尼訶囉地。毘
lí nǐ dì mó hē qié dì zhēn líng qián dì shā pó hē
黎你帝。摩訶伽帝。真陵乾帝。莎婆訶。(三遍) (3 times)

讚 Praise

tiān lóng rén zhǔ hù shì zhōu quán shī qīn ēn zhòng mò yú xiān
天龍人主。護世周全。師親恩重莫於先。
fèng bào zài xīn tián zhòng zhì qián qián kǔ dào lǐ sān qiān
奉報在心田。眾志虔虔。苦到禮三千。

Devas, Nagas, and human lords, the world protecting kings encompass all. The benevolence of a teacher cannot be bested. Our offerings of repayment are in our hearts. We, the assembly, are sincere as we bow to the three thousand Buddhas.

ná mó bù dòng dì pú sà mó hē sà
南無不動地菩薩摩訶薩 (三遍)

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

chū chàn
出懺

bā dé chí zhōng yǒng xiàn qiān huā zhī miào xiāng bā kǔ jiè nèi yǎng tóu wàn
八德池中。湧現千花之妙相。八苦界內。仰投萬
dé zhī cí zūn hóng xuān bā yīn bā rěn zhī miào fǎ pǔ jiù bā hán bā rè zhī
德之慈尊。弘宣八音八忍之妙法。普救八寒八熱之

yán xíng dà cí huì jiàn lián mǐn yǒu qíng ēn zhān yǒu lòu rén tiān fú lì wú
嚴刑。大慈慧鑑。憐憫有情。恩沾有漏人天。福利無
biān guó tǔ yuàn jiā āi mǐn jiàn cǐ shēng yīn shàng lái fèng wéi qiú chàn
邊國土。願加哀憫。鑑此勝因。上來奉為求懺
zhòng děng qǐ jiàn cí bēi dào chǎng chàn fǎ jīn dāng dì bā juǎn pī sòng yǐ
衆等。啟建慈悲道場懺法。今當第八卷。披誦已
wán yú qí tán nèi dēng rán huǒ shù guǒ xiàn xīn qí chá pēng yáng xiàn xiān
完。於其壇內。燈然火樹。果獻新奇。茶烹陽羨先
chūn gòng liè chún tuó zuì hòu fèng chén dà jué jīn xiān páng shè shí zhōu
春。供列純陀最後。奉陳大覺金仙。旁設十州
sān dǎo wǎng gǔ míng wáng dì zhǔ zhōng chén liè shì xiān bān sān jiè shí
三島。往古明王帝主。忠臣烈士仙班。三界十
fāng sì shēng jiǔ yǒu jù chéng wú zhē zhī fǎ lì jìn tuō yǒu lòu zhī fán lóng
方。四生九有。俱承無遮之法利。盡脫有漏之凡籠。
chū shēng shū lì fèng wéi qiú chàn zhòng děng chàn chú zuì gòu huò dà jí
出生殊利。奉為求懺衆等。懺除罪垢。獲大吉
xiáng fú yuàn shě bā xié jiàn yú yǒu qíng jiè nèi xíng bā zhèng dào yú wú lòu
祥。伏願。捨八邪見於有情界內。行八正道於無漏
wèi zhōng bā kǔ bā nán zhī yú yāng zhàng cí guāng ér dùn shì bā shí bā
位中。八苦八難之餘殃。仗慈光而頓釋。八時八
zhǒng zhī fú tián jiǎ xūn làn yǐ yuán róng chén chén zì zài fǎ fǎ róng tōng
種之福田。假熏煉以圓融。塵塵自在。法法融通。
bō chéng dà hǎi yuè yǐng qiān jiāng yú yīn wèi kōng tóng qiú chàn huǐ
波澄大海。月映千江。餘陰未空。同求懺悔。

In the pond of eight virtues, thousands of lotuses bloom, revealing wondrous figures. In the world of eight sufferings, we bow to the compassionate lord of ten thousand virtues, who expounds the wondrous Dharma of eight sounds and eight forbearances and relieves the sufferings of the eight cold and eight hot hells. Watching over sentient beings with his great compassion and wisdom, his benevolence touches humans and celestial beings, benefiting countless lands. May he see us planting supreme causes as we conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We have now finished the eighth scroll. In our repentance platform, with lights of flaming trees, unique fruits, and tea reminiscent of past springs, we make an offering like Cunda, who was the last person to make an offering to the Buddha. We offer these to the golden sage of great awakening, to the ten states nad three islands, to the ancient illustrious kings and emperors, to the righteous and sagely officers of the imperial court, to the Triple Realm and ten directions, to the four forms of birth and nine realms in hopes that they will receive Dharma benefits. May they be released from outflows and the cage of this ordinary world, transcending birth. We conduct this offering on behalf of the assembly beseeching repentance. We repent our offenses and accept great auspiciousness. May we leave the eight deviant views of the world of attachments, walk the noble eightfold path without outflows, and avoid the calamities of the eight sufferings and eight difficulties. With compassionate light helping us understand, we acquire eight types of merit fields and eight times. Like smoke being perfected, may every dust be at ease, every Dharma circulated, the waves of the ocean pure, the moon reflected on a thousand streams. As the darkness is not gone, we ask for repentance.

梁皇寶懺

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 bā juǎn gōng dé lì yuàn miè xìn rén bā gòu zuì qīn zhèng
梁 皇 懺。八 卷 功 德 力。願 滅 亡 者 八 垢 罪。親 證

pú sà bù dòng dì chàn wén jǔ chǔ zuì huā fēi jiě liǎo yuān chàn liǎo zuì
菩 薩 不 動 地。懺 文 舉 處 罪 花 飛。解 了 冤。懺 了 罪。

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

We wish that the merits from the eighth scroll of Emperor Liang's Repentance will eradicate the devotees' and deceased's Eight Defiled Offenses. We personally enter the Bodhisattvas' Unmoving 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 bā juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁 皇 懺。八 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 bù dòng dì pú sà
拜 懺 眾 等 增 福 壽。願 將 法 水 洗 愆 尤。不 動 地 菩 薩
wéi yuàn wáng líng wǎng xī yóu

wéi yuàn āi nà shòu
惟 願 哀 納 受。

We have now finished the eighth 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 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 Unmovable 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 (三遍)

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

