

Emperor Liang's Jeweled Repentance
Scroll Nine and Ten

金山御製梁皇寶懺

卷九至十

佛 尼 牟 迦 釋 師 本 無 南

Homage to Our Teacher, Sakyamuni Buddha



金山御製慈悲道場懺法（梁皇寶懺）

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

發行者：美國奧瑞崗州波特蘭市觀音寺

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

Transference of Merit

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

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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
Original Translation by: Fo Guang Shan eLiturgy
Edited by: Andrew Nguy
第一版完成 癸巳年五月十七
First Edition Completed: June 24, 2013

梁皇寶懺

讚 Praise

Raise Offering

Lower Offering

yī bǎi bā chí jīng mǎn zàng tú xiāo zāi yán shòu yào shī fó pí
一百八。持經滿藏圖。消災延壽藥師佛。毘

lú xīn nèi yú qié bù dà chéng jīng diǎn gòng mí tuó zhèng nán fāng
盧心內瑜伽部。大乘經典共彌陀。證南方

lóng nǚ zhí zhì pú tí lù
龍女。直至菩提路。

One-hundred-and-eight sutras fill the libraries. They include Bhaisajyaguru Buddha, who averts calamities and prolongs life, Vairocana Buddha's Yogacara division, the Mahayana sutras and Amitabha Buddha. The southern dragon maiden walks on the Bodhi road.

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

dào yuè yú jiǔ tiān shì fàn hào yuē shì xióng gōng chāo yú jiǔ yǒu hán líng
道越於九天釋梵。號曰世雄。功超於九有含靈。

míng chēng tiáo yù huò bá kǔ yú jiǔ yōu jiè nèi huò shè shēng yú jiǔ pǐn lián
名稱調御。或拔苦於九幽界內。或攝生於九品蓮

tái jiǔ cì dì dìng yí niàn néng chāo jiǔ jiè sè shēn suí yuán shì xiàn
臺。九次第定。一念能超。九界色身。隨緣示現。

guāng hán fǎ jiè dào yuè qún shēng yuàn chuí wàn hàng zhī zhuāng yán jiàn
光含法界。道越群生。願垂萬行之莊嚴。鑒

cǐ jiǔ shí zhī fó shì shàng lái fèng wéi qiú chàn zhòng děng qǐ jiàn cí bēi dào
此九時之佛事。上來奉為求懺衆等。啟建慈悲道

chǎng chàn fǎ jīn dāng dì jiǔ juǎn rù tán yuán qǐ yán liè xiāng dēng zhī
場懺法。今當第九卷。入壇緣起。嚴列香燈之

huā guǒ pán shèng fēi gòng zhī zhēn xiū biǎo cǐ yì xīn gòng yǎng sān bǎo
花果。盤盛菲供之珍饈。表此一心。供養三寶。

xǐ xīn dí lǜ fā lù qián chéng fǎ shēn bù dòng fǎ xìng zhàn rán fǎ fǎ
洗心滌慮。發露虔誠。法身不動。法性湛然。法法

zhōu biàn fǎ yǎn yuán míng xiàn zǐ mó zhī jīn xiāng yào bái yù zhī míng háo
周遍。法眼圓明。現紫磨之金相。耀白玉之明毫。

lǐ bài guī yī āi lián shè shòu chú wèi chú zhī zuì gòu chàn wèi chàn zhī qiān
 禮拜皈依。哀憐攝受。除未除之罪垢。懺未懺之愆
 yóu qiè niàn qiú chàn zhòng děng chén jié yǐ lái mí liú bù fǎn cháng mí jiǔ
 尤。切念求懺衆等。塵劫以來。迷流不返。常迷九
 jiè zhī yīn guǒ wú míng zì fù bù xìn jiǔ quán zhī kǔ bào xié jiàn héng shēng
 界之因果。無明自覆。不信九泉之苦報。邪見橫生。
 qīng miè jiǔ bù zhī zūn jīng zì qíng zào zuì yíng chán jiǔ jié zhī fán nǎo zǒng
 輕蔑九部之尊經。恣情造罪。縈纏九結之煩惱。縱
 yì wàng wéi zì zàn huǐ tā sǔn rén lì jǐ huò yīn dòu chéng ér qī kuáng
 意妄為。自讚毀他。損人利己。或因斗秤而欺誑。
 huò yīn jiǔ sè yǐ huāng mí wéi tān chén shì zhī cán huān nán miǎn yōu tú zhī
 或因酒色以荒迷。為貪塵世之慙歡。難免幽途之
 jí kǔ jīn zé xuán zhī huǐ guō xìng qǐ jìng xīn guī yī zhēn jìng zhī fú tián
 極苦。今則旋知悔過。幸啟敬心。皈依真淨之福田。
 dài wéi yī wén ér chàn huǐ gōng kòu hóng cí míng xūn jiā bèi
 代為依文而懺悔。恭叩洪慈。冥熏加被。

He who cultivates past the ninth heaven is called the world's hero. He whose power surpasses those of the nine realms is called the tamer. Whether rescuing suffering beings in the nine dark realms or accepting sentient beings at the nine grades of lotus platforms, nine times of concentration and one thought allows them to be liberated. The form body of the nine realms appears depending on karmic affinities. His light envelopes the Dharmadhatu, his teachings liberate sentient beings. May he with the adornment of ten thousand practices see this ninth service. We conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We are now starting the ninth scroll. With the adornment of incense, lamps, flowers, and fruit, we offer plates of exquisite delicacies. Single-mindedly, we make an offering to the Triple Gem. Washing away the defilements of our heart, we are sincere. The Dharmakaya is immovable and the nature of Dharma is pure. The Dharma is everywhere and the Dharma eye is perfect. To he who reveals the golden figure rubbed with purple, light bursting from his brow, we bow and take refuge. May he pity and accept us, as we eradicate uneradicated offenses and repent unrepented sorrows. May all remember the assembly beseeching repentance. Since kalpas as numerable as the dusts until to today, we have been lost and confused in the retribution of the nine realms. Ignorant, we did not believe in the suffering of the nine springs (hell). We had deviant views and slandered the nine divisions of revered sutras. Fervently committing offenses, we wrapped ourselves in the afflictions of nine tangles. Lost, we praised ourselves and slandered others and harmed people to benefit ourselves. Whether the root of our deception was profit or the cause of our delusion was alcohol and sex, we craved worldly defilements. The extreme suffering of the netherworld is hard to eradicate. Now that we are know and repent our offenses, we are happy and respectful as we take refuge in the true pure merit field. Repenting according to the text, we bow to great compassion, hoping his support manifests 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

bái lián tái shàng huáng jīn xiāng
白蓮臺上黃金相

hóng ǒu huā kāi zǐ mó shēn
紅藕花開紫磨身

On the white lotus platform is a golden figure. When the red lotus blossoms, the Buddha's purple-rubbed body is revealed.

wēi wēi xiāng hǎo tiān zhōng tiān
巍巍相好天中天

dàng dàng nán míng shèng zhōng shèng
蕩蕩難名聖中聖

The god among gods is majestic and adorned with the finest features. The saint among saints is hard to name.

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

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

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

ná mó guō qù pí pó shī fó
南無過去毘婆尸佛

Homage to the past Vipasyin Buddha

ná mó shī qì fó
南無尸棄佛

Homage to Sikhi Buddha

ná mó pí shě fú fó
南無毘舍浮佛

Homage to Vessabhu Buddha

ná mó jū liú sūn fó
南無拘留孫佛

Homage to Krakucchandha Buddha

ná mó jū nà hán móu ní fó
南無拘那含牟尼佛

Homage to Konagamana Buddha

ná mó jiā shè fó
南無迦葉佛

Homage to Kasyapa Buddha

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

Homage to our teacher, Sakyamuni Buddha

ná mó dāng lái mí lè zūn fó
南無當來彌勒尊佛

Homage to Maitreya, the next Buddha

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

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

cí bēi dào chǎng chàn fǎ juǎn dì jiǔ
慈悲道場懺法卷第九

The Compassionate Place of Enlightenment Repentance Scroll Nine

wéi ā bí dì yù lǐ fó dì èr shí qī
為阿鼻地獄禮佛第二十七

Chapter 27: Bowing to the Buddha on Behalf of Avici Hell

jīn rì dào chǎng tóng yè dà zhòng cóng guī yī yǐ lái qì cǐ zhāng hòu
今日道場。同業大眾。從歸依已來。迄此章後。
měi yán wàn fǎ suī chà gōng guō bù yī zhì yú míng ān xiāng xíng wéi shàn
每言萬法雖差。功過不一。至於明闇相形。唯善
yú è shàn zhě zé wèi rén tiān zhī shēng tú è zhě zé wèi sān tú zhī yì
與惡。善者。則謂人天之勝塗。惡者則謂三塗之異
chè xiū rén yì zé guī yú shèng xīng cán hài zé zhuì yú liè qí jū shèng
轍。修仁義則歸於勝。興殘害。則墜於劣。其居勝
zhě liáng yóu yè shèng fēi zhēng jìng zhī suǒ yào shòu zì rán zhī miào lè
者。良由業勝。非爭競之所要。受自然之妙樂。
qù wú shàng zhī xiāo yáo qí zhuì liè zhě liáng yóu yè liè chǔ yú huǒ chéng
趣無上之逍遙。其墜劣者。良由業劣。處於火城。
tiě wǎng zhī zhōng shí zé tiě wán rè tiě yǐn zé fèi shí yáng tóng shòu suàn
鐵網之中。食則鐵丸熱鐵。飲則沸石烋銅。壽算
yú yú zào huà jié shù děng yú wú qióng yòu dì yù zhī kǔ bù kě qīn yīng
踰於造化。劫數等於無窮。又地獄之苦。不可親嬰。
shén lí cǐ qū shì tóu bǐ chéng bào yǐ dāo lún jiā tǐ cháng yǐ huǒ mò
神離此軀。識投彼城。報以刀輪加體。償以火磨
huǐ xíng mìng bù kěn cù bào kǔ cháng líng zǒng fù huò miǎn yòu duò è
毀形。命不肯促。抱苦長齡。縱復獲免。又墮餓
guǐ kǒu zhōng huǒ chū mìng bù quán huó cóng cǐ sǐ yǐ yòu duò chù
鬼。口中火出。命不全活。從此死已。又墮畜
shēng fù shòu zhòng kǔ jī ròu chōng kuì mìng bú jìn yú suàn shù fēn bù
生。復受衆苦。肌肉充饋。命不盡於算數。分布
dǐng huò xīng luó jī àn huò fù fù zhòng zhì yuǎn qū yì jiǎn nán shí sān
鼎鑊。星羅機案。或復負重致遠。驅役險難。實三
è zhī zhòng kǔ bēi cháng yè zhī nán dàn ér yōu liè jiǎo rán wú néng xìn
惡之重苦。悲長夜之難旦。而優劣皎然。無能信
zhě yǐ wú wǒ gù hào qǐ yí huò yǐ yí huò gù duō bù xiàng shàn suǒ
者。以吾我故。好起疑惑。以疑惑故。多不向善。所
yǐ fó yán shì yǒu shí shì sǐ rù è dào yì bù zhuān shàn bù xiū gōng
以佛言。世有十事。死入惡道。意不專善。不修功
dé tān zhuó yǐn shí rú bǐ è hǔ dān liàn jiǔ sè xǐ huái chēn dú cháng
德。貪著飲食。如彼餓虎。耽戀酒色。喜懷瞋毒。常

梁皇寶懺

xí yú chī bù shòu rén jiàn zì rèn qí lì bàn zhū è shì hào shā zhòng
習愚癡。不受人諫。自任其力。辦諸惡事。好殺衆
shēng líng yì gū ruò héng dǎng è rén qīn bào tā jiè yǒu suǒ xuān shuō
生。陵易孤弱。恒黨惡人。侵暴他界。有所宣說。
yán bù zhēn shí bù cí yí qiè qǐ zhū è yè ruò rén rú shì bù jiǔ cún shì
言不真實。不慈一切。起諸惡業。若人如是。不久存世。
sǐ rù è dào jīn rì dào chǎng tóng yè dà zhòng rú fó suǒ yán shéi
死入惡道。今日道場。同業大衆。如佛所言。誰
néng miǎn zhě jì bù néng miǎn yú dì yù zhōng jiē yǒu zuì fēn dà zhòng
能免者。既不能免。於地獄中。皆有罪分。大衆
gè gè jué wù cǐ yì wú zì fàng yì yí yú shí jìng xíng pú sà dào qín qiú
各各覺悟此意。毋自放逸。宜與時競。行菩薩道。勤求
zhū fǎ lì yì zhòng shēng yī zì miè zuì èr shēng tā fú cǐ zé zì lì
諸法。利益衆生。一自滅罪。二生他福。此則自利
lì tā bǐ wǒ wú yì xiāng yú jīn rì qǐ yǒng měng xīn qǐ jiān gù xīn
利他。彼我無異。相與今日。起勇猛心。起堅固心。
qǐ cí bēi xīn dù yí qiè xīn jiù zhòng shēng xīn zhì zuò dào chǎng wù
起慈悲心。度一切心。救衆生心。至坐道場。勿
wàng cǐ yuàn yǎng chéng shí fāng jìn xū kōng jiè yí qiè zhū fó zhū dà
忘此願。仰承十方。盡虛空界。一切諸佛。諸大
pú sà dà shén tōng lì dà cí bēi lì jiě tuō dì yù lì jì dù è guǐ lì
菩薩。大神通力。大慈悲力。解脫地獄力。濟度餓鬼力。
jiù bá chù shēng lì dà shén zhòu lì dà miè měng lì lìng zhòng děng suǒ
救拔畜生力。大神咒力。大滅猛力。令衆等所
zuò lì yì suǒ yuàn chéng jiù děng yí tòng qiè wǔ tī tóu dì wèi ā bí
作利益。所願成就。等一痛切。五體投地。為阿鼻
dà dì yù shòu kǔ zhòng shēng nǎi zhì hēi ān dì yù shí bā hán dì yù
大地獄。受苦衆生。乃至黑闇地獄。十八寒地獄。
shí bā rè dì yù shí bā dāo lún dì yù jiàn lín dì yù huǒ jū dì yù fèi
十八熱地獄。十八刀輪地獄。劍林地獄。火車地獄。沸
shǐ dì yù huò tāng dì yù rú shì dì yù fù yǒu bā wàn sì qiān juàn shǔ
屎地獄。鑊湯地獄。如是地獄。復有八萬四千眷屬
děng yù qí zhōng shòu kǔ yí qiè zhòng shēng wǒ děng yǐ pú tí xīn yǐ
等獄。其中受苦。一切衆生。我等以菩提心。以
pú tí hēng yǐ pú tí yuàn xī jiē dài wéi guī yī shì jiān dà cí bēi fù
菩提行。以菩提願。悉皆代為歸依世間。大慈悲父。

In today's Dharma assembly, since taking refuge until this chapter, we know that all Dharmas are different and rewards and punishments are never the same. Good and evil are like light and darkness. People who do good deeds will be reborn as humans or in heaven. People who do evil deeds will be reborn in the evil realms. Those who cultivate benevolence will enjoy blissfulness and ultimate freedom. Contrarily, those who harm others will fall into the hell of flames and iron fences. They will eat hot iron pills and drink from boiling stones and utensils. Their suffering will last for countless kalpas. After they die, their consciousness goes to the hells. They receive retribution by blades and fire. Their sufferings last for a long time. Even when they are released, they go to the realm of hungry ghosts. As hungry ghosts, flames shoot from their mouths. After that, they go to the realm of animals. As animals, they suffer and their flesh is served as food. Their flesh is distributed to different cooking containers and tables. Or, they carry heavy load for long and arduous journeys. These are the sufferings of the three evil destinies. The difference between good and bad deeds is very clear. However, many people have doubts and do not do good. Therefore, the Buddha said, "There are ten bad deeds that cause one to fall into the evil paths: not having good intentions and not cultivating merit and virtue, indulging in food and drink like a hungry tiger, indulging in alcohol and sex and harboring anger, being ignorant and reluctant to accept advice, performing bad deeds, killing, harassing the weak, joining up with evil people and invading the territory of others, lying, lacking compassion and accumulating offenses. Those who commit such offenses will not live for long and will soon fall into the evil paths. As the Buddha said, "Who can avoid falling into hell?" All sentient beings should realize this dilemma and diligently cultivate the Bodhisattva way. We should tirelessly seek various dharma to benefit all beings. By doing so, we would eradicate our offenses and benefit others. We should pray to be brave, determined, compassionate, to guide, and save all sentient beings until reaching enlightenment. By relying on the Buddhas' and Bodhisattvas' transcendental power, compassionate power, power of liberating the hells, power of helping and guiding hungry ghosts, power of saving animals, power of mantras, and power of eradication, we wish to accomplish all our good deeds and fulfill our vows. On behalf of the all beings suffering in the Avici hell, the hell of darkness, the hell of extreme coldness, the hell of extreme heat, and other hells, through our Bodhi resolves, Bodhi acts, and Bodhi vows, we take bow 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 yīn zàn fó
南 無 大 音 讚 佛

ná mó rì tiān fó
南 無 日 天 佛

ná mó shè shēn fó
南 無 攝 身 佛

ná mó chà lì fó
南 無 剎 利 佛

ná mó shàng jīn fó
南 無 上 金 佛

ná mó lè fǎ fó
南 無 樂 法 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó jìng yuàn fó
南 無 淨 願 佛

ná mó lè huì fó
南 無 樂 慧 佛

ná mó wēi dé shì fó
南 無 威 德 勢 佛

ná mó dé chéng fó
南 無 德 乘 佛

ná mó jiě tuō jì fó
南 無 解 脫 髻 佛

ná mó zhù hòng fó
南 無 住 行 佛

梁皇寶懺

ná mó shě jiāo màn fó
南 無 捨 憍 慢 佛

ná mó fàn hàng fó
南 無 梵 行 佛

ná mó wú yōu míng fó
南 無 無 憂 名 佛

ná mó xiāng guó fó
南 無 相 國 佛

ná mó mó biān dé fó
南 無 無 邊 德 佛

ná mó huì huā fó
南 無 慧 華 佛

ná mó zhì fù fó
南 無 智 富 佛

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

ná mó dì zàng pú sà
南 無 地 藏 菩 薩

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

ná mó zhì zàng fó
南 無 智 藏 佛

ná mó zhān tán fó
南 無 旃 檀 佛

ná mó duān yán shēn fó
南 無 端 嚴 身 佛

ná mó lián huā fó
南 無 蓮 華 佛

ná mó tiān guāng fó
南 無 天 光 佛

ná mó pín tóu mó fó
南 無 頻 頭 摩 佛

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

ná mó wú biān shēn pú sà
南 無 無 邊 身 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 bá zhěng jiē yuàn ā bí dì yù nǎi zhì hēi ān dì yù dāo
慈 悲 力。救 拔 拯 接。願 阿 鼻 地 獄。乃 至 黑 闇 地 獄。刀
lún dì yù huǒ jū fèi shǐ juàn shǔ děng yù shòu kǔ zhòng shēng yǐ fó lì
輪 地 獄。火 車 沸 屎 眷 屬 等 獄。受 苦 衆 生。以 佛 力。
fǎ lì zhū pú sà lì yí qiè xián shèng lì lìng jīn rì shòu kǔ zhòng
法 力。諸 菩 薩 力。一 切 賢 聖 力。令 今 日 受 苦 衆
shēng jí dé jiě tuō bì jìng bù fù duò yú dì yù yí qiè zuì zhàng xī
生。即 得 解 脫。畢 竟 不 復 墮 於 地 獄。一 切 罪 障。悉
dé xiāo miè bì jìng bù fù zuò dì yù yè shě dì yù shēng dé jìng tǔ
得 銷 滅。畢 竟 不 復 作 地 獄 業。捨 地 獄 生。得 淨 土
shēng shě dì yù mìng dé zhì huì mìng shě dì yù shēn dé jīn gāng shēn
生。捨 地 獄 命。得 智 慧 命。捨 地 獄 身。得 金 剛 身。

shě dì yù kǔ dé niè pán lè niàn dì yù kǔ fā pú tí xīn sì wú liàng
捨地獄苦。得涅槃樂。念地獄苦。發菩提心。四無量
xīn liù bō luó mì cháng dé xiàn qián sì wú ài zhì liù shén tōng lì rú
心。六波羅蜜。常得現前。四無礙智。六神通力。如
yì zì zài jù zú zhì huì xíng pú sà dào yǒng měng jīng jìn bù xiū bù
意自在。具足智慧。行菩薩道。勇猛精進。不休不
xí nǎi zhì jìn xiū mǎn shí dì hēng rù jīn gāng xīn chéng děng zhèng jué
息。乃至進修。滿十地行。入金剛心。成等正覺。

Again, we take refuge the Triple Gem in all realms of the ten directions. We pray that their power of compassion will protect and receive all. May the suffering sentient beings in Avici Hell, the hell of darkness, knived-wheels, flaming carts, feces, and other hells, through the power of the Buddha, Dharma, all Bodhisattvas, and all virtuous sages, be eradicated and may they leave the evil realms forever. May all offenses and hindrances be erased, and not be repeated. May they leave their hellish birth and be reborn in the pure land, leave their hellish life and gain a life of wisdom, leave their hellish body and gain the Vajra body, leave their sufferings of hell and receive the bliss of Nirvana. Remembering the suffering of hell, may they make Bodhi resolves. May the four immeasurable minds and six paramitas always be present, may they attain the four unhindered wisdoms, six transcendental powers, and at-will. May their wisdom be perfect and they diligently walk the Bodhisattva way, not stopping until they fulfill the ten stages, enter the Vajra heart, and attain the correct enlightenment.

wèi huī hé tiě wán děng dì yù lǐ fó dì èr shí bā
為灰河鐵丸等地獄禮佛第二十八

Chapter 28: Bowing to the Buddhas on Behalf of the Hell of Ash River and Hell of Iron Pills

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ tóu dì wèi
今日道場。同業大眾。重複至誠。五體投地。為
huī hé dì yù jiàn lín dì yù cì lín dì yù tóng zhù dì yù tiě jī dì yù
灰河地獄。劍林地獄。刺林地獄。銅柱地獄。鐵機地獄。
tiě wǎng dì yù tiě kū dì yù tiě wán dì yù jiān shí dì yù rú shì shí
鐵網地獄。鐵窟地獄。鐵丸地獄。尖石地獄。如是十
fāng jìn xū kōng jiè yí qiè dì yù jīn rì xiàn shòu kǔ yí qiè zhòng
方。盡虛空界。一切地獄。今日現受苦。一切衆
shēng wǒ děng yǐ pú tí xīn pǔ wèi guī yī shì jiān dà cí bēi fù
生。我等以菩提心。普為歸依世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, sincerely bow on behalf of all the beings who are suffering in the Ash River Hell, Sword Jungle Hell, Thorn Forest Hell, Copper Pole Hell, Iron Machinery Hell, Iron Net Hell, Iron Cave Hell, Iron Pill Hell, Jagged Rock Hell, and all hells in all realms in the ten directions, through our Bodhi resolve, we take refuge in the world's most compassionate father.

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

梁皇寶懺

ná mó mí lè fó
南 無 彌 勒 佛

ná mó fàn cái fó
南 無 梵 財 佛

ná mó jìng gēn fó
南 無 淨 根 佛

ná mó shàng lún fó
南 無 上 論 佛

ná mó tí shā fó
南 無 提 沙 佛

ná mó chū ní fó
南 無 出 泥 佛

ná mó mó luó fó
南 無 謨 羅 佛

ná mó fǎ lè fó
南 無 法 樂 佛

ná mó zhì huì fó
南 無 智 慧 佛

ná mó wǎng guāng fó
南 無 網 光 佛

ná mó míng wén fó
南 無 名 聞 佛

ná mó jiào huà fó
南 無 教 化 佛

ná mó shàn míng fó
南 無 善 明 佛

ná mó bǎo dé fó
南 無 寶 德 佛

ná mó shī zǐ fān pú sà
南 無 師 子 旃 菩 薩

ná mó dì zàng pú sà
南 無 地 藏 菩 薩

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

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó bǎo shǒu fó
南 無 寶 手 佛

ná mó jù zú lún fó
南 無 具 足 論 佛

ná mó fú shā fó
南 無 弗 沙 佛

ná mó yǒu rì fó
南 無 有 日 佛

ná mó dé zhì fó
南 無 得 智 佛

ná mó shàng jí fó
南 無 上 吉 佛

ná mó qiú shēng fó
南 無 求 勝 佛

ná mó shàn shèng fó
南 無 善 聖 佛

ná mó liú li zàng fó
南 無 琉 璃 藏 佛

ná mó lì jì fó
南 無 利 寂 佛

ná mó rì míng fó
南 無 日 明 佛

ná mó zhòng dé shàng míng fó
南 無 衆 德 上 明 佛

ná mó shī zǐ zuò pú sà
南 無 師 子 作 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 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 jiù bá yuàn jīn rì xiàn shòu huī hé děng dì yù
 以慈悲力。同加救拔。願今日現受灰河等地獄。
 shòu kǔ yí qiè zhòng shēng jiē dé jiě tuō yí qiè kǔ guǒ yǒng dé chú
 受苦一切衆生。皆得解脫。一切苦果。永得除
 miè dì yù dào yè bì jìng qīng jìng shě dì yù shēn dé jīn gāng shēn
 滅。地獄道業。畢竟清淨。捨地獄身。得金剛身。
 shě dì yù kǔ dé niè pán lè yì dì yù kǔ fā pú tí xīn tóng chū
 捨地獄苦。得涅槃樂。憶地獄苦。發菩提心。同出
 huǒ zhái zhì yú dào chǎng yú zhū pú sà jù chéng zhèng jué
 火宅。至於道場。與諸菩薩。俱成正覺。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that their power of compassion will protect and receive all. May all beings currently suffering in Ash River Hell and all other hells be liberated. May their sufferings be eradicated, their karma of hell purified, they leave their hellish bodies and obtain Vajra bodies, leave their hellish sufferings and attain the bliss of Nirvana, remember the sufferings of hell and make the Bodhi resolve, we escape from the flaming house (six realms) together, find our place of enlightenment, and attain enlightenment in the company of the Bodhisattvas.

wèi yǐn tóng tàn kēng děng dì yù lǐ fó dì èr shí jiǔ
 為飲銅炭坑等地獄禮佛第二十九

Chapter 29: Bowing to the Buddhas on Behalf of the Hell of Drinking Molten Copper and Hell of Charcoal Pits

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ tóu dì pǔ
 今日道場。同業大衆。重複至誠。五體投地。普
 wèi shí fāng jìn xū kōng jiè yí qiè dì yù yǐn tóng dì yù zhòng hé dì yù
 為十方。盡虛空界。一切地獄。飲銅地獄衆合地獄。
 jiào huàn dì yù dà jiào huàn dì yù rè dì yù dà rè dì yù tàn kēng
 叫喚地獄。大叫喚地獄。熱地獄。大熱地獄。炭坑
 shāo lín rú shì děng wú liàng wú biān juàn shǔ děng yù jīn rì xiàn shòu
 燒林。如是等無量無邊。眷屬等獄。今日現受
 kǔ zhòng shēng wǒ děng yǐ pú tí xīn pǔ dài guī yī shì jiān dà cí bēi fù
 苦衆生。我等以菩提心。普代歸依世間。大慈悲父。

In today's Dharma assembly, we, with common karma, sincerely bow on behalf the hell of drinking copper, hell of squeezing, hell of wailing, hell of great wailing, hell of heat, hell of great heat, hell of charcoal pits and burning forests, and such immeasurable and boundless hells, in all realms of the ten directions, and through our Bodhi resolves, 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 rén yuè fó
南 無 人 月 佛

ná mó gān lù míng fó
南 無 甘 露 明 佛

ná mó dà míng fó
南 無 大 明 佛

ná mó lè zhì fó
南 無 樂 智 佛

ná mó jì miè fó
南 無 寂 滅 佛

ná mó tiān wáng fó
南 無 天 王 佛

ná mó miào huā fó
南 無 妙 華 佛

ná mó gōng dé wēi jù fó
南 無 功 德 威 聚 佛

ná mó gān lù yīn fó
南 無 甘 露 音 佛

ná mó lì huì fó
南 無 利 慧 佛

ná mó shēng yīn fó
南 無 勝 音 佛

ná mó shàn yí fó
南 無 善 義 佛

ná mó xíng shàn fó
南 無 行 善 佛

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

ná mó dì zàng pú sà
南 無 地 藏 菩 薩

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

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó luó hóu fó
南 無 羅 喉 佛

ná mó miào yì fó
南 無 妙 意 佛

ná mó yí qiè zhǔ fó
南 無 一 切 主 佛

ná mó shān wáng fó
南 無 山 王 佛

ná mó dé jù fó
南 無 德 聚 佛

ná mó miào yīn shēng fó
南 無 妙 音 聲 佛

ná mó zhù yí fó
南 無 住 義 佛

ná mó zhì wú děng fó
南 無 智 無 等 佛

ná mó shàn shǒu fó
南 無 善 手 佛

ná mó sī jiě tuō yí fó
南 無 思 解 脫 義 佛

ná mó lí tuó hèng fó
南 無 梨 陀 行 佛

ná mó wú guō fó
南 無 無 過 佛

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

ná mó wú biān shēn pú sà
南 無 無 邊 身 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 jiù bá yuàn yǐn tóng děng dì yù xiàn shòu kǔ zhòng
 慈悲力。同加救拔。願飲銅等地獄。現受苦衆
 shēng yí qiè zuì zhàng jiē dé xiāo miè yí qiè zhòng kǔ jiē dé jiě tuō
 生。一切罪障。皆得消滅。一切衆苦。皆得解脫。
 cóng jīn rì qù bì jìng bú fù duò yú dì yù shě dì yù shēng dé jìng
 從今日去。畢竟不復。墮於地獄。捨地獄生。得淨
 tǔ shēng shě dì yù mìng dé zhì huì mìng sì wú liàng xīn liù bō luó
 土生。捨地獄命。得智慧命。四無量心。六波羅
 mì cháng dé xiàn qián sì wú ài biàn liù shén tōng lì rú yì zì zài
 蜜。常得現前。四無礙辯。六神通力。如意自在。
 chū dì yù dào dé niè pán dào děng yú rú lái jù chéng zhèng jué
 出地獄道。得涅槃道。等與如來。俱成正覺。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that their power of compassion saves all sentient beings. May the offenses and hindrances of the suffering beings in the hell of drinking copper and other hells be eliminated and be liberated from all sufferings. From today onwards, may they never return to the hells. May they leave their hellish birth and be reborn in the pure land, leave their hellish life and attain a life of wisdom. May the four immeasurable minds and six paramitas always be present, attain the four eloquences, six transcendental powers, at-will freedom, leave the hells, attain Nirvana, and attain enlightenment equal to the Tathagatas.

wèi dāo bīng tóng fǔ děng dì yù lǐ fó dì sān shí
 為刀兵銅釜等地獄禮佛第三十

Chapter 30: Bowing to the Buddhas on Behalf of the Hell of Weaponry

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng pǔ wèi shí fāng jìn
 今日道場。同業大眾。重復至誠。普為十方。盡
 xū kōng jiè yí qiè dì yù xiǎng dì yù hēi shā dì yù dīng shēn dì yù
 虛空界。一切地獄。想地獄。黑砂地獄。釘身地獄。
 huǒ jǐng dì yù shí jiù dì yù fèi shā dì yù dāo bīng dì yù jī è dì yù
 火井地獄。石白地獄。沸砂地獄。刀兵地獄。饑餓地獄。
 tóng fǔ dì yù rú shì děng wú liàng dì yù jīn rì xiàn shòu kǔ zhòng shēng
 銅釜地獄。如是等無量地獄。今日現受苦衆生。
 wǒ děng jīn rì yǐ pú tí xīn lì pǔ wèi guī yī shì jiān dà cí bēi fù
 我等今日。以菩提心力。普為歸依世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, sincerely, on behalf of all hells in all realms of the ten directions and the hell of thought, hell of black sand, hell of body nailing, hell of fire wells, hell of stone mortar, hell of boiling sand, hell of swords and soldiers, hell of famine, hell of the

梁皇寶懺

copper axes, and sentient beings suffering such immeasurable hells, through our Bodhi resolve, 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 huā zàng fó
南 無 華 藏 佛
ná mó lè shuì fó
南 無 樂 說 佛
ná mó zhòng wáng fó
南 無 衆 王 佛
ná mó biàn cái rì fó
南 無 辯 才 日 佛
ná mó bǎo yuè míng fó
南 無 寶 月 明 佛
ná mó wú wèi fó
南 無 無 畏 佛
ná mó fàn yīn fó
南 無 梵 音 佛
ná mó huì jì fó
南 無 慧 濟 佛
ná mó jīn gāng jūn fó
南 無 金 剛 軍 佛
ná mó shù wáng fó
南 無 樹 王 佛
ná mó fú dé lì fó
南 無 福 德 力 佛
ná mó shèng ài fó
南 無 聖 愛 佛
ná mó hǔ pò fó
南 無 琥 珀 佛
ná mó qì yīn gài pú sà
南 無 棄 陰 蓋 菩 薩
ná mó dì zàng pú sà
南 無 地 藏 菩 薩
ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛
ná mó miào guāng fó
南 無 妙 光 佛
ná mó shàn jì fó
南 無 善 濟 佛
ná mó lí wèi fó
南 無 離 畏 佛
ná mó míng wén fó
南 無 名 聞 佛
ná mó shàng yì fó
南 無 上 意 佛
ná mó dà jiàn fó
南 無 大 見 佛
ná mó shàn yīn fó
南 無 善 音 佛
ná mó wú děng yì fó
南 無 無 等 意 佛
ná mó pú tí yì fó
南 無 菩 提 意 佛
ná mó pán tuó yīn fó
南 無 槃 陀 音 佛
ná mó shì dé fó
南 無 勢 德 佛
ná mó shì hèng fó
南 無 勢 行 佛
ná mó lè zhī fó
南 無 樂 知 佛
ná mó jì gēn pú sà
南 無 寂 根 菩 薩
ná mó wú biān shēn pú sà
南 無 無 邊 身 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 jiù hù yuàn dāo bīng děng yí qiè dì yù juàn shǔ
 慈悲力。同加救護。願刀兵等。一切地獄。眷屬
 děng yù shòu kǔ zhòng shēng jīn rì jí dé jiě tuō yí qiè zhòng kǔ
 等獄。受苦衆生。今日即得解脫。一切衆苦。
 yǒng dé chú duàn lí dì yù yuán dé zhì huì shēng yì dì yù kǔ fā pú
 永得除斷。離地獄緣。得智慧生。憶地獄苦。發菩
 tí xīn xíng pú sà hēng bù xiū bù xī rù yí chēng dào mǎn shí dì hēng
 提心。行菩薩行。不休不息。入一乘道。滿十地行。
 jiē yǒu shén lì huán jiē yí qiè tóng zuò dào cháng jù dēng zhèng jué
 皆有神力。還接一切。同坐道場。俱登正覺。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that their power of compassion protects all beings. May the beings in the hell of swords and soldiers and other such hells are liberated from all sufferings. May they leave their hellish affinities and attain a wisdom birth, remember the suffering of hell and make the Bodhi resolve, practice the Bodhisattva way incessantly until entering the One Vehicle, fulfilling the ten stages, attaining all transcendental powers, return to guide all beings, sit together with us in the place of enlightenment, and attain enlightenment.

wèi huǒ chéng dāo shān děng dì yù lǐ fó dì sān shí yī
 為火城刀山等地獄禮佛第三十一

Chapter 31: Bowing to the Buddhas on Behalf of the Flaming City Hell and Sword Mountain Hell

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng pǔ wèi shí fāng jìn
 今日道場。同業大衆。重復至誠。普為十方。盡
 xū kōng jiè yí qiè dì yù huǒ chéng dì yù shí kū dì yù tāng jiāo dì yù
 虛空界。一切地獄。火城地獄。石窟地獄。湯澆地獄。
 dāo shān dì yù hǔ láng dì yù tiě chuáng dì yù rè fēng dì yù tǔ huǒ
 刀山地獄。虎狼地獄。鐵床地獄。熱風地獄。吐火
 dì yù rú shì děng wú liàng wú biān juàn shǔ děng yù jīn rì shòu kǔ zhòng
 地獄。如是等無量無邊。眷屬等獄。今日受苦衆
 shēng wǒ děng yǐ pú tí xīn lì pǔ wèi guī yī shì jiān dà cí bēi fù
 生。我等以菩提心力。普為歸依世間。大慈悲父。

In today's Dharma assembly, we, with common karma, sincerely, on behalf of all hells in all realms of the ten directions and Flaming City Hell, Stone Cave Hell, Boiling Water Hell, Sword Mountain Hell, Tiger and Wolf Hell, Iron Bed Hell, Hot Wind Hell, Spitting Flame Hell, and sentient beings suffering in such immeasurable and boundless hells, through our Bodhi resolves, 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 léi yīn yún fó
南 無 雷 音 雲 佛
ná mó shàn zhì fó
南 無 善 智 佛
ná mó dé jī fó
南 無 德 積 佛
ná mó fǎ xiāng fó
南 無 法 相 佛
ná mó xū kōng fó
南 無 虛 空 佛
ná mó huì yīn chà bié fó
南 無 慧 音 差 別 佛
ná mó shèng wáng fó
南 無 聖 王 佛
ná mó biàn cái lún fó
南 無 辯 才 輪 佛
ná mó yuè miàn fó
南 無 月 面 佛
ná mó wú gòu fó
南 無 無 垢 佛
ná mó huā dé xiāng fó
南 無 華 德 相 佛
ná mó bǎo shī fó
南 無 寶 施 佛
ná mó bù gāo fó
南 無 不 高 佛
ná mó huì shàng pú sà
南 無 慧 上 菩 薩
ná mó dì zàng pú sà
南 無 地 藏 菩 薩
ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛
ná mó shàn ài mù fó
南 無 善 愛 目 佛
ná mó jù zú fó
南 無 具 足 佛
ná mó dà yīn fó
南 無 大 音 佛
ná mó zhì yīn fó
南 無 智 音 佛
ná mó cí yīn fó
南 無 祠 音 佛
ná mó gōng dé guāng fó
南 無 功 德 光 佛
ná mó zhòng yì fó
南 無 衆 意 佛
ná mó shàn jì fó
南 無 善 寂 佛
ná mó rì míng fó
南 無 日 名 佛
ná mó gōng dé jí fó
南 無 功 德 集 佛
ná mó biàn cái guó fó
南 無 辯 才 國 佛
ná mó ài yuè fó
南 無 愛 月 佛

ná mó cháng bù lí shì pú sà
南 無 常 不 離 世 菩 薩
ná mó wú biān shēn pú sà
南 無 無 邊 身 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 dāo shān děng dì yù jīn rì xiàn shòu
 慈悲力。同加攝受。願刀山等地獄。今日現受
 kǔ zhòng shēng jí dé jiě tuō nǎi zhì shí fāng bù kě shuō yí qiè dì yù
 苦衆生。即得解脫。乃至十方不可說。一切地獄。
 xiàn shòu kǔ dāng shòu kǔ yí qiè zhòng shēng yuàn yǐ fó lì fǎ lì
 現受苦。當受苦。一切衆生。願以佛力。法力。
 pú sà lì xián shèng lì lìng zhū zhòng shēng tóng dé jiě tuō yǒng duàn
 菩薩力。賢聖力。令諸衆生。同得解脫。永斷
 shí fāng zhū dì yù yè cóng jīn yǐ qù zhì yú dào chǎng bì jìng bú fù
 十方。諸地獄業。從今已去。至于道場。畢竟不復。
 duò yú sān tú shě shēn shòu shēn cháng zhí zhū fó jù zú zhì huì qīng
 墮於三塗。捨身受身。常值諸佛。具足智慧。清
 jìng zì zài yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū mǎn shí dì
 淨自在。勇猛精進。不休不息。乃至進修。滿十地
 hèng dēng jīn gāng xīn rù zhǒng zhì guǒ yǐ fó shén lì suí xīn zì zài
 行。登金剛心。入種智果。以佛神力。隨心自在。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that their power of compassion embraces all beings. May the beings suffering in Sword Mountain Hell and all other hells be liberated today. Through the power of the Buddha, Dharma, Bodhisattva, and virtuous sages, may all beings who are suffering and will be suffering in the hells of the ten directions be liberated and their hellish karma eradicated. From today until arriving at their place of enlightenment, may they never return to the three evil realms. In every life and form, they will meet with Buddhas, have wisdom, at-will freedom, cultivate vigorously and incessantly until fulfilling the ten stages, entering the Vajra heart, reap the fruit of Wisdom, and through the Buddha's transcendental power, be at ease.

wèi è guǐ dào lǐ fó dì sān shí èr
 為餓鬼道禮佛第三十二

Chapter 32: Bowing to the Buddhas on Behalf of the Realm of Hungry Ghosts

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng pǔ wèi shí fāng jìn
 今日道場。同業大眾。重複至誠。普為十方。盡
 xū kōng jiè yí qiè è guǐ dào è guǐ shén děng yí qiè è guǐ gè jí juàn
 虛空界。一切餓鬼道。餓鬼神等。一切餓鬼。各及眷
 shǔ wǒ děng jīn rì yǐ pú tí xīn lì pǔ wèi guī yī shì jiān dà cí bēi fù
 屬。我等今日以菩提心力。普為歸依世間。大慈悲父。

梁皇寶懺

In today's Dharma assembly, we, who have common karma, sincerely, on behalf of the hungry ghosts, spirits, and their families, in all realms of the ten directions, through our Bodhi resolve, take refuge in the world's most compassionate father.

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

ná mó mí lè fó
南 無 彌 勒 佛
ná mó shī zǐ lì fó
南 無 師 子 力 佛
ná mó wú liàng jìng fó
南 無 無 量 淨 佛
ná mó bù huài fó
南 無 不 壞 佛
ná mó bù shī fāng biàn fó
南 無 不 失 方 便 佛
ná mó miào miàn fó
南 無 妙 面 佛
ná mó fǎ shī wáng fó
南 無 法 師 王 佛
ná mó shēn yì fó
南 無 深 意 佛
ná mó fǎ lì fó
南 無 法 力 佛
ná mó huā guāng fó
南 無 華 光 佛
ná mó yīng rì zàng fó
南 無 應 日 藏 佛
ná mó shàng zhì rén fó
南 無 上 智 人 佛
ná mó xìn gān lù fó
南 無 信 甘 露 佛
ná mó jiān gù fó
南 無 堅 固 佛
ná mó yào wáng pú sà
南 無 藥 王 菩 薩
ná mó dì zàng pú sà
南 無 地 藏 菩 薩
ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛
ná mó zì zài wáng fó
南 無 自 在 王 佛
ná mó děng dìng fó
南 無 等 定 佛
ná mó miè gòu fó
南 無 滅 垢 佛
ná mó wú ráo fó
南 無 無 燒 佛
ná mó zhì zhì zhù fó
南 無 智 制 住 佛
ná mó dà tiān fó
南 無 大 天 佛
ná mó wú liàng fó
南 無 無 量 佛
ná mó shì gòng yǎng fó
南 無 世 供 養 佛
ná mó sān shì gòng fó
南 無 三 世 供 佛
ná mó tiān gòng yǎng fó
南 無 天 供 養 佛
ná mó zhēn jì fó
南 無 真 髻 佛
ná mó jīn gāng fó
南 無 金 剛 佛

ná mó yào shàng pú sà
南 無 藥 上 菩 薩
ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

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 dōng xī nán běi sì wéi shàng xià jìn
 慈悲力。同加攝受。願東西南北。四維上下。盡
 shí fāng jiè yí qiè è guǐ dào yí qiè è guǐ shén gè jí juàn shǔ yí
 十方界。一切餓鬼道。一切餓鬼神。各及眷屬。一
 qiè è guǐ gè jí juàn shǔ yí qiè zuì zhàng jiē dé xiao miè yí qiè
 切餓鬼。各及眷屬。一切罪障。皆得消滅。一切
 zhòng kǔ jiē dé jiě tuō shēn xīn qīng liáng wú fù rè nǎo shēn xīn bǎo
 衆苦。皆得解脫。身心清涼。無復熱惱。身心飽
 mǎn wú fù jī kě dé gān lù wèi kāi zhì huì yǎn sì wú liàng xīn liù
 滿。無復饑渴。得甘露味。開智慧眼。四無量心。六
 bō luó mì cháng dé xiàn qián sì wú ài zhì liù shén tōng lì rú yì zì
 波羅蜜。常得現前。四無礙智。六神通力。如意自
 zài lí è guǐ dào rù niè pán dào děng yú zhū fó jù chéng zhèng jué
 在。離餓鬼道。入涅槃道。等與諸佛。俱成正覺。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that their power of compassion embraces all beings. May the offenses and hindrances of hungry ghosts, spirits, and their families in the east, west, south, north, upper and lower directions, throughout the realms of the ten directions be eradicated. May they be liberated from all sufferings, their bodies and minds be comfortable and unafflicted, content and satisfied, receive the flavor of sweet dew, and open their wisdom eye. May the four immeasurable minds and six paramitas always be present, attain the four unhindered wisdoms, six transcendental powers, at-will freedom, leave the realm of hungry ghosts, enter Nirvana, and attain enlightenment equal to the Buddhas.

wèi chù shēng dào lǐ fó dì sān shí sān
 為畜生道禮佛第三十三

Chapter 33: Bowing to the Buddhas on Behalf of the Realm of Animals

jīn rì dào chǎng tóng yè dà zhòng chóng fù yùn xīn pǔ wèi dōng nán xī běi
 今日道場。同業大眾。重復運心。普為東西南北。
 sì wéi shàng xià rú shì shí fāng jìn xū kōng jiè yí qiè chù shēng dào sì
 四維上下。如是十方。盡虛空界。一切畜生道。四
 shēng zhòng shēng ruò dà ruò xiǎo shuǐ lù kōng jiè yí qiè zhòng shēng gè jí
 生衆生。若大若小。水陸空界。一切衆生。各及
 juàn shǔ wǒ děng jīn rì yǐ cí bēi xīn lì pǔ wèi guī yī shì jiān dà cí bēi fù
 眷屬。我等今日。以慈悲心力。普為歸依世間。大慈悲父。

In today's dharma assembly, we, who have common karma, sincerely, on behalf of the animals in the east, south, west, north, upper and lower directions, in all realms of the ten directions, and sentient beings of four forms, big or small, in the water, land and air, through today's compassion, 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 bǎo jiān míng fó
南 無 寶 肩 明 佛

ná mó suí rì fó
南 無 隨 日 佛

ná mó míng lì fó
南 無 明 力 佛

ná mó jù zú dé fó
南 無 具 足 德 佛

ná mó gāo chū fó
南 無 高 出 佛

ná mó zhū míng fó
南 無 珠 明 佛

ná mó ài zhì fó
南 無 愛 智 佛

ná mó bù xū hòng fó
南 無 不 虛 行 佛

ná mó xiāng míng fó
南 無 相 明 佛

ná mó lè jiě tuō fó
南 無 樂 解 脫 佛

ná mó cháng jīng jìn pú sà
南 無 常 精 進 菩 薩

ná mó dì zàng pú sà
南 無 地 藏 菩 薩

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

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó lí tuó bù fó
南 無 梨 陀 步 佛

ná mó qīng jìng fó
南 無 清 淨 佛

ná mó gōng dé jù fó
南 無 功 德 聚 佛

ná mó shī zǐ hòng fó
南 無 師 子 行 佛

ná mó huā shī fó
南 無 華 施 佛

ná mó lián huā fó
南 無 蓮 華 佛

ná mó pán tuó yán fó
南 無 槃 陀 嚴 佛

ná mó shēng fǎ fó
南 無 生 法 佛

ná mó sī wéi lè fó
南 無 思 惟 樂 佛

ná mó zhī dào lǐ fó
南 無 知 道 理 佛

ná mó bù xiū xī pú sà
南 無 不 休 息 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 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 tóng jiā shè shòu yuàn dōng xī nán běi sì wéi shàng xià jìn xū
悲 力。同 加 攝 受。願 東 西 南 北。四 維 上 下。盡 虛

kōng jiè yí qiè chù shēng dào sì shēng zhòng shēng gè jí juàn shǔ yí
空 界。一 切 畜 生 道。四 生 衆 生。各 及 眷 屬。一

qiè zuì zhàng jiē dé xiao miè yí qiè zhòng kǔ jiē dé jiě tuō tóng shě è
切罪障。皆得消滅。一切衆苦。皆得解脫。同捨惡
qù jù dé dào guǒ shēn xīn ān lè rú dì sān chán sì wú liàng xīn liù
趣。俱得道果。身心安樂。如第三禪。四無量心。六
bō luó mì cháng dé xiàn qián sì wú ài zhì liù shén tōng lì rú yì zì zài
波羅蜜。常得現前。四無礙智。六神通力。如意自在。
lí chù shēng dào rù niè pán dào dēng jīn gāng xīn chéng děng zhèng jué
離畜生道。入涅槃道。登金剛心。成等正覺。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that their power of compassion embraces all beings. May the offenses and hindrances of all animals and their families in the east, west, south, north, upper and lower directions, and in all realms are eradicated. May they be liberated from all sufferings, leave the evil destinies, and attain the fruit of enlightenment. May their bodies and minds be as peaceful and blissful as the third Dhyana level. May the four immeasurable minds and six paramitas always be present, may they acquire the four unhindered wisdoms, six transcendental powers, at-will freedom, leave the realm of animals, enter Nirvana, attain the Vajra mind and attain enlightenment.

wèi liù dào fā yuàn dì sān shí sì
為六道發願第三十四

Chapter 34: Making Vows on Behalf of the Six Realms

wǒ děng yǐ jīn fèng wèi zhū tiān zhū xiān lóng shén bā bù lǐ fó gōng dé yīn
我等以今奉為諸天諸仙。龍神八部。禮佛功德因
yuán yuàn shí fāng jìn xū kōng jiè sì shēng liù dào qióng wèi lái jì yí qiè
緣。願十方盡虛空界。四生六道。窮未來際。一切
zhòng shēng cóng jīn rì qù zhì yú pú tí bú fù wǎng wù xíng hái shòu zhū
衆生。從今日去。至于菩提。不復枉誤形骸。受諸
chǔ dú bú fù zào shí è wǔ nì gèng rù sān tú chéng jīn lǐ fó gōng dé
楚毒。不復造十惡五逆。更入三塗。承今禮佛功德
yīn yuán gè dé pú sà mó hē sà jìng shēn kǒu yè gè dé pú sà mó hē sà
因緣。各得菩薩摩訶薩。淨身口業。各得菩薩摩訶薩
dà xīn dà dì xīn shēng zhū shàn gēn dà hǎi xīn shòu chí zhū fó zhì huì dà
大心。大地心。生諸善根。大海心。受持諸佛智慧大
fǎ xū mí shān xīn lìng yí qiè ān zhù wú shàng pú tí mó ní bǎo xīn yuǎn
法。須彌山心。令一切安住無上菩提。摩尼寶心。遠
lí fán nǎo jīn gāng xīn jué dìng zhū fǎ jiān gù xīn zhòng mó wài dào bù
離煩惱。金剛心。決定諸法。堅固心。衆魔外道。不
néng jǔ huài lián huā xīn yí qiè zhū fǎ suǒ bù néng rǎn yōu tán bō huā xīn
能沮壞。蓮華心。一切諸法所不能染。優曇鉢華心。
yí qiè jié zhōng nán dé zhí yù jìng rì xīn chú miè yí qiè yú chī yì zhàng
一切劫中難得值遇。淨日心。除滅一切愚癡瞋障。

梁皇寶懺

xū kōng xīn yí qiè zhòng shēng wú néng liàng zhě yòu yuàn sì shēng liù dào
虛 空 心。一 切 衆 生 無 能 量 者。又 願 四 生 六 道。
yí qiè zhòng shēng cóng jīn rì qù sī liàng shì xìng sī liàng jué xìn jiě xìng
一 切 衆 生。從 今 日 去。思 量 識 性。思 量 決 信 解 性。
qì juān tiáo xì cháng sī fǎ yǔ suǒ yǒu jiē shī xīn wú lìn ài xī xīn xīn
棄 捐 調 戲。常 思 法 語。所 有 皆 施。心 無 吝 愛 惜。心 心
yǒng měng bù huái qiè ruò suǒ xiū gōng dé xī shī yí qiè bù huán xié dào
勇 猛。不 壞 怯 弱。所 修 功 德。悉 施 一 切。不 還 邪 道。
zhuān xīn yí xiàng jiàn shàn rú huà jiàn è rú mèng shě lí shēng sǐ sù
專 心 一 向。見 善 如 化。見 惡 如 夢。捨 離 生 死。速
chū sān jiè míng liǎo guān chá shèn shēn miào fǎ gè dé gòng yǎng yí qiè
出 三 界。明 了 觀 察。甚 深 妙 法。各 得 供 養。一 切
zhū fó gòng yǎng zhòng jù jiē xī mǎn zú gè dé gòng yǎng yí qiè zūn fǎ
諸 佛。供 養 衆 具。皆 悉 滿 足。各 得 供 養。一 切 尊 法。
gòng yǎng zhòng jù jiē xī mǎn zú gè dé gòng yǎng yí qiè pú sà gòng
供 養 衆 具。皆 悉 滿 足。各 得 供 養。一 切 菩 薩。供
yǎng zhòng jù jiē xī mǎn zú gè dé gòng yǎng yí qiè xián shèng gòng yǎng
養 衆 具。皆 悉 滿 足。各 得 供 養。一 切 賢 聖。供 養
zhòng jù jiē xī mǎn zú ruò yǒu hòu liú yí qiè zhòng shēng yì wǒ děng jīn
衆 具。皆 悉 滿 足。若 有 後 流 一 切 衆 生。異 我 等 今
rì yuàn jiè zhě jiē xī lìng rù dà yuàn hǎi zhōng jí dé chéng jiù gōng dé zhì
日 願 界 者。皆 悉 令 入 大 願 海 中。即 得 成 就 功 德 智
huì yǐ fó shén lì suí xīn zì zài děng yú rú lái jù chéng zhèng jué
慧。以 佛 神 力。隨 心 自 在。等 與 如 來。俱 成 正 覺。

Through the merits from paying utmost respect to the Buddhas on behalf on all the heavenly beings, immortals, and eight divisions of dragons and celestial beings, we pray that all sentient beings in all realms of the ten directions, four forms and six realms in the past, present, and future make the Bodhi resolve until they attain enlightenment. May they no longer waste their lives in doing something that they should not do and refusing to do something that they should. May they not repeat the ten evil deeds and five grave offenses that cause sufferings in the three evil paths. Through the merits from bowing to the Buddhas, may all sentient beings attain the Bodhisattvas' and Mahasattvas' pure physical, verbal and mental karma and the great mind and great land mind of the Bodhisattvas' and Mahasattvas', which gives rise to all virtuous roots. The great sea mind, which receives and keeps the great Dharma wisdom of all Buddhas. The Mountain Sumeru mind, which provides a basis for all the beings to rely on in the process of reaching Bodhi. The Mani pearl mind, which separates them from afflictions. The Vajra mind, which solidifies all Dharmas. The firm mind, which cannot be destroyed by demons and heretical teachings. The lotus mind, which is not polluted by worldly phenomena. The Udumbara blossom mind, which is hard to be encountered in all kalpas. The pure sun mind, which eradicates all ignorance and hindrances. The mind of emptiness, which is boundless and immeasurable. Next, we pray that from today on, all sentient beings of four forms and six realms will use their seventh consciousness to realize and decide, believe, and understand the Dharma, always think about of Dharma and stop engaging in frivolous activities. May they vigorously and fearlessly practice generosity without sparing anything and

transfer the merits and virtues they gain. May they focus on true Dharma and do not return to deviant teachings, escape the cycle of birth and death in the Triple Realm, perceive the profound and wonderful Dharma, provide complete offerings to all Buddhas, the great Dharma, all Bodhisattvas, and all virtuous sages. May all sentient beings who don't have the same vows as us flow into the sea of our great vows. We wish that all beings will attain merits, virtues, and wisdom. Through the Buddha's transcendental power, we hope to attain at-will freedom and enlightenment.

jǐng niàn wú cháng dì sān shí wǔ
警 念 無 常 第 三 十 五

Chapter 35: Being Mindful of Impermanence

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ dé wéi liù dào lǐ chàn
今 日 道 場 。 同 業 大 眾 。 相 與 已 得 為 。 六 道 禮 懺
fā yuàn jìng cì fù yīng xū wù shì wú cháng fū sān shì zuì fú yīn guǒ
發 願 竟 。 次 復 應 須 悟 世 無 常 。 夫 三 世 罪 福 。 因 果
xiāng shēng cè rán zài xīn lǜ bù sī gé cháng wèi yǐng xiǎng xiāng fú nǎi
相 生 。 惻 然 在 心 。 慮 不 斯 隔 。 常 謂 影 響 相 符 。 乃
kě hú yuè shàn è zhī zhì fēi kě dé ér chuǎn yě wéi yuàn dà zhòng jué
可 胡 越 。 善 惡 之 致 。 非 可 得 而 舛 也 。 唯 願 大 眾 。 覺
wù wú cháng qín xiū héng yè yǐ zì zī shēn wù shēng xiè dài ér bù nǚ
悟 無 常 。 勤 修 行 業 。 以 自 資 身 。 勿 生 懈 怠 。 而 不 努
lì zhì zhě cháng tàn jiǎ shǐ qiān wàn yì suì shòu wǔ yù lè zhōng bù dé
力 。 智 者 常 歎 。 假 使 千 萬 億 歲 。 受 五 欲 樂 。 終 不 得
miǎn sān è dào kǔ kuàng wǒ bǎi nián ér bù dé bàn yú cǐ cù qī nà
免 。 三 惡 道 苦 。 況 我 百 年 。 而 不 得 半 。 於 此 促 期 。 那
dé zì kuān qiě shì jiān huàn huò zhōng guī mó miè yǒu zhě jiē jìn gāo
得 自 寬 。 且 世 間 幻 惑 。 終 歸 磨 滅 。 有 者 皆 盡 。 高
zhě yì zhuì hé huì yǒu lí shēng bì yīng sǐ fù mǔ xiōng dì qī zǐ juàn
者 亦 墜 。 合 會 有 離 。 生 必 應 死 。 父 母 兄 弟 。 妻 子 眷
shǔ ài chè gǔ suǐ dāng shě shòu shí bù dé xiāng dài zhòng guān hòu lù
屬 。 愛 徹 骨 髓 。 當 捨 壽 時 。 不 得 相 代 。 重 官 厚 祿 。
róng huā háo guì qián cái bǎo wù yì bù néng yán rén zhī shòu mìng yì bù
榮 華 豪 貴 。 錢 財 寶 物 。 亦 不 能 延 人 之 壽 命 。 亦 不
kě yǐ yán cí yǐn shí qiú zhǔ tuō zhě wú xíng zhī duì shéi néng liú zhě
可 以 言 辭 飲 食 。 求 囑 脫 者 。 無 形 之 對 。 誰 能 留 者 。
jīng yún sǐ zhě jìn yě qì jué shén shì xíng hái xiāo suǒ rén wù yī tǒng
經 云 ： 死 者 盡 也 。 氣 絕 神 逝 。 形 骸 蕭 索 。 人 物 一 統 。
wú shēng bù zhōng ér shě mìng shí shòu dà kǔ nǎo nèi wài liù qīn wéi
無 生 不 終 。 而 捨 命 時 。 受 大 苦 惱 。 內 外 六 親 。 圍

梁皇寶懺

rào háo kū sǐ zhě huáng bù mò zhī yī tóu shēn xū tǐ lěng qì jiāng yù
繞號哭。死者遑怖。莫知依投。身虛體冷。氣將欲
jìn jiàn xiān suǒ zuò shàn è bào xiāng sēn rán zài mù qí xiū shàn zhě
盡。見先所作。善惡報相。森然在目。其修善者。
tiān shén fú wèi qí xíng è zhě niú tóu qū zhú yù zú luó chà yǒng wú
天神扶衛。其行惡者。牛頭驅逐。獄卒羅刹。永無
kuān shù cí qīn xiào zǐ bù néng xiāng jiù fū qī ēn ài xiāng kàn jiù jìn
寬恕。慈親孝子。不能相救。夫妻恩愛。相看就盡。
fēng dāo jiě shēn kǔ bù kě yán sǐ zhě ěr shí gān dǎn cùn liè wú liàng
風刀解身。苦不可言。死者爾時。肝膽寸裂。無量
tòng nǎo yì shí tóng jí shén shì zhōu zhāng rú kuáng rú zuì jué yù qǐ
痛惱。一時同集。神識周樟。如狂如醉。決欲起
yí niàn shàn zuò yì háo fú huái hèn zài xīn bú fù néng dé rú shì kǔ
一念善。作一毫福。懷恨在心。不復能得。如是苦
nǎo wú rén dài shòu niè pán jīng yán sǐ zhě yú jiǎn nán chù wú yǒu zī
惱。無人代受。涅槃經言。死者於險難處。無有資
liáng qù chù xuán yuǎn yòu wú lǚ bàn zhòu yè cháng xíng wú yǒu biān jì
糧。去處懸遠。又無侶伴。晝夜常行。無有邊際。
shēn suì yōu ān wú yǒu guāng míng rù wú zhē zhǐ dào bù dé tuō shēng
深邃幽闇。無有光明。入無遮止。到不得脫。生
bù xiū fú sǐ guī kǔ chù chóu dú xīn suān bù kě liáo zhì fēi shì è sè
不修福。死歸苦處。愁毒辛酸。不可療治。非是惡色,
lǐng rén bù wèi jīn rì dào chǎng tóng yè dà zhòng shēng sǐ guǒ bào rú
令人怖畏。今日道場。同業大眾。生死果報。如
huán wú qióng gū hún dú shì wú rén jiàn zhě bù kě xún mì bù kě wù
環無窮。孤魂獨逝。無人見者。不可尋覓。不可物
jì wéi gè nǚ lì hàn láo rěn kǔ qín xiū sì děng liù bō luó mì yǐ wéi
寄。唯各努力。捍勞忍苦。勤修四等。六波羅蜜。以為
dú shì zhū qù zhī zī mò yǐ qiáng jiàn ér zì ān xīn yí gè zhì xīn
獨逝。諸趣之資。莫以強健。而自安心。宜各至心。
děng yí tòng qiè wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
等一痛切。五體投地。歸依世間。大慈悲父。

In today's Dharma assembly, now that we have repented and made resolves on behalf of the six realms, we should realize that the worldly dharma is impermanent. We should be mindful that the law of cause and effect affects the past, present, and future. Doing good deeds results in blessings while doing bad deeds results in retribution. This law of cause and effect is unchangeable. We pray that all the sentient beings realize impermanence and diligently cultivate good karma. The wise ones always say that even if one live for millions of years but indulges in five desires (wealth, sex, food, fame, and sleep), one would not escape from falling into the three evil destinies. Since we have a much shorter life span, we should

not lenient. Moreover, the world is illusionary and impermanent. What we possess will be lost and what goes up must come down. Gathering is followed by separation and birth is followed by death. Not even our loved ones, our fathers, mothers, siblings, spouses, and relatives, could substitute for us at the time of our death. Neither high official position, wealth, imploration, nor offerings could prolong our lives.

The sutra says the death signifies the end of life. After the last breath, the consciousness leaves. Both sentient beings and non-sentient beings are subject to death. One suffers at the time of death. The relatives mourn the passing. One is terrified because one does not know what to rely on. One witnesses the good and evil karma of the past. The heavenly spirits would escort one who did good deeds. The ox-head warden would capture one who did evil deeds. Neither the faithful children nor the spouses could rescue one. One feels like the body is being sliced. Since the pain and suffering are unbearable, one is extremely terrified. One is full of hatred and anger because at this moment one is unable to put forth a good thought or cultivate a good deed. No one can act as a substitute for these sufferings. The Nirvana Sutra says that at death one travels through a treacherous path (to hell) without food and company. One travels continuously through the dark and unending path. There is no escape after one enters the hell. One who did not cultivate good deeds will end in the evil destinies after death. The sufferings are unbearable and indescribable. One is terrified by the horrible sights in hell. In today's dharma assembly, we realize that the cycle of birth and death and the retribution are like endless rings. No one can see and find the lonely ghost. Knowing this, we should diligently cultivate the four immeasurable minds and six paramitas. We must not falsely think that we can be complacent because we are still healthy. We sincerely take refuge in the world's most compassionate fathers.

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 duō wén hǎi fó
南 無 多 聞 海 佛

ná mó bù suí shì fó
南 無 不 隨 世 佛

ná mó kǒng què yīn fó
南 無 孔 雀 音 佛

ná mó duàn yǒu ài gù fó
南 無 斷 有 愛 垢 佛

ná mó wú dòng fó
南 無 無 動 佛

ná mó bǎo bù fó
南 無 寶 步 佛

ná mó wēi dé fó
南 無 威 德 佛

ná mó fù duō wén fó
南 無 富 多 聞 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó chí huā fó
南 無 持 華 佛

ná mó xǐ zhòng fó
南 無 喜 衆 佛

ná mó bù tuì mò fó
南 無 不 退 沒 佛

ná mó wēi yí jì fó
南 無 威 儀 濟 佛

ná mó zhū tiān liú bù fó
南 無 諸 天 流 布 佛

ná mó huā shǒu fó
南 無 華 手 佛

ná mó pò yuàn zéi fó
南 無 破 怨 賊 佛

ná mó miào guó fó
南 無 妙 國 佛

梁皇寶懺

ná mó huā míng fó
南 無 華 明 佛

ná mó yuè chū fó
南 無 月 出 佛

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

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

ná mó shī zǐ zhì fó
南 無 師 子 智 佛

ná mó miè ān fó
南 無 滅 闇 佛

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

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

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo 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 fù hù yuàn jīn rì dào chǎng tóng chàn huǐ zhě cóng
慈 悲 力。同 加 覆 護。願 今 日 道 場。同 懺 悔 者。從
jīn rì qù nǎi zhì pú tí yí qiè zuì yīn wú liàng kǔ guǒ xī dé duàn
今 日 去。乃 至 菩 提。一 切 罪 因。無 量 苦 果。悉 得 斷
chú fán nǎo jié yè bì jìng qīng jìng zhū fó fǎ huì cháng dé shēn yù
除。煩 惱 結 業。畢 竟 清 淨。諸 佛 法 會。常 得 身 預。
xíng pú sà dào zì zài shòu shēng sì děng liù dù rú shuō xiū xíng sì
行 菩 薩 道。自 在 受 生。四 等 六 度。如 說 修 行。四
biàn liù tōng wú bù mǎn zú bǎi qiān sān mèi yīng niàn xiàn qián zhū
辯 六 通。無 不 滿 足。百 千 三 昧。應 念 現 前。諸
zōng chí mén wú bù néng rù zǎo dēng dào chǎng chéng děng zhèng jué
總 持 門。無 不 能 入。早 登 道 場。成 等 正 覺。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that their power of compassion embraces all beings. In today's Dharma assembly, we, who repent together, pray that from today until reaching Bodhi, all offenses and immeasurable sufferings will be eradicated, and all afflictions and cleansed cleansed. May we be present at all the Buddhas' Dharma assemblies, cultivate the Bodhisattva path and be reborn at will. May we cultivate the four immeasurable minds and six paramitas. Through cultivation, may we attain the four eloquences, six transcendental powers, and hundreds of thousands of Samadhis. May we appear when needed, enter all doors of Total Retention, quickly reach our place of enlightenment and become awakened.

wèi zhí láo yùn lì lǐ fó dì sān shí liù
為 執 勞 運 力 禮 佛 第 三 十 六

Chapter 36: Bowing to the Buddhas on Behalf of Laborers and Workers

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng qǐ cí bēi xīn
今 日 道 場。同 業 大 眾。重 復 至 誠。起 慈 悲 心。

wú yuàn qīn xiǎng pǔ wèi jīn rì zhuǎn shēng zuò shú zhí láo suí xǐ shī
無 怨 親 想。普 為 今 日。轉 生 作 熟。執 勞 隨 喜。施

gōng yùn lì zhù yíng fú yè zhě gè jí juàn shǔ yòu wèi jí shì láo yù
工 運 力。助 營 福 業 者。各 及 眷 屬。又 為 即 世 牢 獄。

yōu è kùn kǔ líng yǔ xì bì jí zhū xíng fá niàn qí chǔ shì suī huò
憂 厄 困 苦。罔 罔 繫 閉。及 諸 刑 罰。念 其 處 世。雖 獲

rén shēn lè shǎo kǔ duō jiā suǒ chǒu xiè wèi cháng lí tī huò jīn
人 身。樂 少 苦 多。枷 鎖 杻 械。未 嘗 離 體。或 今

shēn zào è huò guò qù suǒ zhuī huò yīng miǎn tuō wú yóu zì shēn
身 造 惡。或 過 去 所 追。或 應 免 脫。無 由 自 申。

zhòng zuì fēn sǐ wú jiù hù zhě rú shì zhòng shēng gè jí juàn shǔ
重 罪 分 死。無 救 護 者。如 是 衆 生。各 及 眷 屬。

zhòng děng jīn rì yǐ cí bēi xīn pǔ wèi guī yī shì jiān dà cí bēi fù
衆 等 今 日 以 慈 悲 心。普 為 歸 依 世 間。大 慈 悲 父。

In today's Dharma assembly, we, who have common karma, sincerely and compassionately, without thoughts of enemies and friends, on behalf of all workers, laborers, helpers, and their families, and all prisoners who suffer, are trapped, punished, and wish to be released. We should be mindful that although they were born as humans, they have more sufferings than happiness. Their incarceration is due to offenses from this life or past lives. Some of them finished their terms but were not released due to negligent officials. Some of them were sentenced to be mutilated and no one is saving them. Through today's compassion, on behalf of all such sentient beings and their families, 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 cì dì hàng fó
南 無 次 第 行 佛

ná mó yīn shēng zhì fó
南 無 音 聲 治 佛

ná mó shì lì fó
南 無 勢 力 佛

ná mó shàn yuè fó
南 無 善 月 佛

ná mó shàng jí fó
南 無 上 吉 佛

ná mó zhì lì dé fó
南 無 智 力 德 佛

ná mó jiān hàng fó
南 無 堅 行 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó fú dé dēng fó
南 無 福 德 燈 佛

ná mó jiāo tán fó
南 無 嬌 曇 佛

ná mó shēn xīn zhù fó
南 無 身 心 住 佛

ná mó jué yì huā fó
南 無 覺 意 華 佛

ná mó shàn wēi dé fó
南 無 善 威 德 佛

ná mó shàn dēng fó
南 無 善 燈 佛

ná mó tiān yīn fó
南 無 天 音 佛

梁皇寶懺

ná mó ān lè fó
南 無 安 樂 佛

ná mó lè jiě tuō fó
南 無 樂 解 脫 佛

ná mó zhù jiè fó
南 無 住 戒 佛

ná mó shī zǐ fān pú sà
南 無 師 子 旃 菩 薩

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

ná mó rì miàn fó
南 無 日 面 佛

ná mó jiè míng fó
南 無 戒 明 佛

ná mó wú gòu fó
南 無 無 垢 佛

ná mó shī zǐ zuò pú sà
南 無 師 子 作 菩 薩

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

yòu fù guī yī 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 tóng jiā fù hù yuàn jīn rì zhí láo suí xǐ zhě gè jí juàn shǔ cóng
悲 力。同 加 覆 護。願 今 日 執 勞 隨 喜 者。各 及 眷 屬。從

jīn rì qù zhì yú pú tí yí qiè zuì zhàng jiē dé xiao miè yí qiè zhòng kǔ
今 日 去。至 於 菩 提。一 切 罪 障。皆 得 消 滅。一 切 衆 苦。

bì jìng jiě tuō shòu mìng yán cháng shēn xīn ān lè yǒng lí zāi è wú fù
畢 竟 解 脫。壽 命 延 長。身 心 安 樂。永 離 災 厄。無 復

zhàng nǎo fā dà chéng xīn xiū pú sà hèng liù dù sì děng jiē xī jù zú
障 惱。發 大 乘 心。修 菩 薩 行。六 度 四 等。皆 悉 具 足。

shě shēng sǐ kǔ dé niè pán lè yòu yuàn tiān xià láo yù zhū yú xíng jìn tú
捨 生 死 苦。得 涅 槃 樂。又 願 天 下 牢 獄。諸 餘 刑 禁。徒

qiú xì bì yōu è kùn kǔ zhū yǒu jí bìng bù dé zì zài zhě gè jí juàn shǔ
囚 繫 閉。憂 厄 困 苦。諸 有 疾 病。不 得 自 在 者。各 及 眷 屬。

yǐ jīn wèi qí lǐ fó gōng dé wēi lì yí qiè zhòng kǔ jiē xī jiě tuō è yè
以 今 為 其 禮 佛 功 德 威 力。一 切 衆 苦。皆 悉 解 脫。惡 業

duì yīn bì jìng chú duàn chū láo yù hù rù shàn fǎ mén shòu mìng wú qióng
對 因。畢 竟 除 斷。出 牢 獄 戶。入 善 法 門。壽 命 無 窮。

zhì lì wú jìn shēn xīn yǒng lè rú dì sān chán yì láo yù kǔ niàn zhū fó
智 力 無 盡。身 心 永 樂。如 第 三 禪。憶 牢 獄 苦。念 諸 佛

ēn gǎi è xiū shàn jiē fā dà chéng xíng pú sà dào zhì jīn gāng jì huán
恩。改 惡 修 善。皆 發 大 乘。行 菩 薩 道。至 金 剛 際。還

fù dù tuō yí qiè zhòng shēng tóng dēng zhèng jué shén lì zì zài
復 度 脫。一 切 衆 生。同 登 正 覺。神 力 自 在。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that their power of compassion protect all beings. We pray that from today until attaining Bodhi, that all offenses, hindrances, and sufferings of laborers and their families are eradicated. May they have long lives and happiness, be free from disasters and afflictions, have the Mahayana mind and cultivate the Bodhisattva path. May their cultivation of four immeasurable minds and six paramitas be complete and be liberated from the sufferings of birth and death and attain the bliss of Nirvana. Through the merits of paying respect to the Buddhas, may all the sufferings of prisoners and their families be eradicated. After they are released from the prison, may they enter virtuous Dharma doors, have an endless life span, limitless wisdom, be as peaceful and blissful as the third Dhyana level, be mindful of the suffering of imprisonment and remember of the kindness of the Buddhas. May they correct offenses and cultivate good deeds, bring forth the Mahayana mind, cultivate the Bodhisattva path until they attain Vajra mind, then they return to guide all sentient beings, attain enlightenment, transcendental powers, and be at-will.

fā huí xiàng dì sān shí qī
發 迴 向 第 三 十 七

Chapter 37: Transference of Merit

jīn rì dào chǎng tóng yè dà zhòng yǐ dé fā xīn bàn suǒ bàn jìng
今 日 道 場 。 同 業 大 眾 。 已 得 發 心 。 辦 所 辦 竟 。
cì fù yīng xū yǐ qián gōng dé gè fā huí xiàng hé yǐ gù ěr yí
次 復 應 須 。 以 前 功 德 。 各 發 迴 向 。 何 以 故 爾 。 一
qiè zhòng shēng suǒ yǐ bù néng dé jiě tuō zhě jiē yóu zhuó yú guǒ
切 眾 生 。 所 以 不 能 得 解 脫 者 。 皆 由 著 於 果
bào bù néng shě lì ruò yǒu piàn fú yī háo zhī shàn néng huí xiàng
報 。 不 能 捨 離 。 若 有 片 福 。 一 毫 之 善 。 能 迴 向
zhě zé yú guǒ bào bú fù shēng zhuó biàn dé jiě tuō yōu yóu zì zài
者 。 則 於 果 報 。 不 復 生 著 。 便 得 解 脫 。 優 遊 自 在 。
suǒ yǐ jīng tàn xiū xíng huí xiàng wéi dà lì yì shì gù jīn rì yīng
所 以 經 歎 。 修 行 迴 向 。 為 大 利 益 。 是 故 今 日 。 應
fā huí xiàng jiān quàn yí qiè bù zhuó guǒ bào wǒ děng xiāng yú xiān
發 迴 向 。 兼 勸 一 切 。 不 著 果 報 。 我 等 相 與 。 先
yīng zhì xīn wǔ tǐ tóu dì guī mìng jìng lǐ shì jiān dà cí bēi fù
應 至 心 。 五 體 投 地 。 歸 命 敬 禮 世 間 。 大 慈 悲 父 。

In today's Dharma assembly, we, who have common karma, have made the resolve to accomplish what we set to accomplish. We should now transfer these merits. Why? Sentient beings who are attached to fruition and retribution will not be liberated from the cycle of birth and death. If we can even transfer the merits of small blessings, then we are not attached to the fruition and retribution. This non-attachment allows us to be free. The sutra says that we can gain immense benefits if we can transfer the merits of our cultivation. Today, we should advise all sentient beings to transfer the merits without attaching to fruition and retribution. 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 jiān chū fó
南 無 堅 出 佛

ná mó zēng yì fó
南 無 增 益 佛

ná mó wéi lán míng fó
南 無 違 藍 明 佛

ná mó mì bō fó
南 無 蜜 鉢 佛

ná mó xìn jiè fó
南 無 信 戒 佛

ná mó yào shí fó
南 無 樂 實 佛

ná mó jù wēi dé fó
南 無 具 威 德 佛

ná mó shàng cí fó
南 無 上 慈 佛

ná mó gān lù wáng fó
南 無 甘 露 王 佛

ná mó shèng zàn fó
南 無 聖 讚 佛

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

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

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó ān shé nuó fó
南 無 安 闍 那 佛

ná mó xiāng míng fó
南 無 香 明 佛

ná mó niàn wáng fó
南 無 念 王 佛

ná mó wú ài xiāng fó
南 無 無 礙 相 佛

ná mó zhì miào dào fó
南 無 至 妙 道 佛

ná mó míng fǎ fó
南 無 明 法 佛

ná mó zhì jì miè fó
南 無 至 寂 滅 佛

ná mó dà cí fó
南 無 大 慈 佛

ná mó mí lóu míng fó
南 無 彌 樓 明 佛

ná mó guǎng zhào fó
南 無 廣 照 佛

ná mó pǔ xián pú sà
南 無 普 賢 菩 薩

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

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

cí bēi lì tóng jiā fù hù yí qiè hēng yuàn jiē dé yuán mǎn jīn rì dào
慈 悲 力。同 加 覆 護。一 切 行 願。皆 得 圓 滿。今 日 道

chǎng tóng yè dà zhòng cóng jīn rì qù zhì yú pú tí xíng pú sà dào
場。同 業 大 衆。從 今 日 去。至 于 菩 提。行 菩 薩 道。

shì mò tuì huán xiān dù zhòng shēng rán hòu zuò fó ruò wèi dé dào zhōng
誓 莫 退 還。先 度 衆 生。然 後 作 佛。若 未 得 道 中

jiān yóu zhì shēng sǐ zhě yǐ cǐ yuàn lì lìng cǐ dà zhòng zài suǒ
間。猶 滯 生 死 者。以 此 願 力。令 此 大 衆。在 所
shēng chù shēn kǒu yì yè héng zì qīng jìng cháng fā róu ruǎn xīn tiáo
生 處。身 口 意 業。恒 自 清 淨。常 發 柔 軟 心。調
hé xīn bù fàng yì xīn jì miè xīn zhēn xīn bù zá luàn xīn wú tān lìn
和 心。不 放 逸 心。寂 滅 心。真 心。不 雜 亂 心。無 貪 吝
xīn dà shēng xīn dà cí bēi xīn ān zhù xīn huān xǐ xīn xiān dù yí qiè
心。大 勝 心。大 慈 悲 心。安 住 心。歡 喜 心。先 度 一 切
xīn shǒu hù yí qiè xīn shǒu hù pú tí xīn shì děng fó xīn fā rú shì
心。守 護 一 切 心。守 護 菩 提 心。誓 等 佛 心。發 如 是
děng guǎng dà shēng miào zhī xīn zhuān qiú duō wén xiū lí yù dìng ráo
等。廣 大 勝 妙 之 心。專 求 多 聞。修 離 欲 定。饒
yì ān lè yí qiè zhòng shēng bù shě pú tí yuàn tóng chéng zhèng jué
益 安 樂。一 切 衆 生。不 捨 菩 提 願。同 成 正 覺。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that their power of compassion will protect all the beings and fulfill all vows. In today's Dharma assembly, we, who have common karma, vow to, from today on until attaining Bodhi, cultivate the Bodhisattva path, never give up, guide sentient beings before becoming Buddhas. If there are still sentient beings who remain in the cycle of birth and death, may they are born with pure physical, verbal, and mental karma, bring forth the gentle mind, peaceful mind, vigorous mind, cessation mind, true mind, focused mind, generous mind, great supreme mind, great compassionate mind, settling mind, joyful mind, first liberating all sentient beings mind, protecting all mind, protecting Bodhi mind, and vow to attain the impartiality of Buddha mind. May they bring forth such vast and wonderful minds, attend to Dharma discourses, cultivate the Samadhi of non-desire, and be blissful. May all the sentient beings never give up their Bodhi resolves and attain enlightenment.

dài fā huí xiàng fǎ
代 發 迴 向 法

The Way to Make Vows of Behalf of Others

jīn rì dào chǎng tóng yè dà zhòng xiāng yú hú guì hé zhǎng xīn
今 日 道 場。同 業 大 衆。相 與 胡 跪 合 掌。心

niàn kǒu yán suí wǒ jīn shuō
念 口 言。隨 我 今 說。

shí fāng zhū tiān xiān 十 方 諸 天 仙	suǒ yǒu gōng dé yè 所 有 功 德 業	wǒ jīn wèi huí xiàng 我 今 為 迴 向
tóng guī zhèng jué dào 同 歸 正 覺 道	shí fāng lóng guǐ shén 十 方 龍 鬼 神	suǒ yǒu shēng shàn yè 所 有 勝 善 業
wǒ jīn wèi huí xiàng 我 今 為 迴 向	tóng guī yí chéng dào 同 歸 一 乘 道	shí fāng zhū rén wáng 十 方 諸 人 王

梁皇寶懺

suǒ xiū pú tí yè
所修菩提業

liù dào zhòng shēng lèi
六道衆生類

tóng guī wú shàng dào
同歸無上道

wú zhuó sì shā mén
無著四沙門

míng liǎo yīn yuán fǎ
明了因緣法

shí fāng zhū pú sà
十方諸菩薩

quàn zōng xíng zhòng shàn
勸總行衆善

jìn huí shī zhòng shēng
盡迴施衆生

shèng dào zhū shàn yè
聖道諸善業

fā xīn jí chàn huǐ
發心及懺悔

jìn huí shī zhòng shēng
盡迴施衆生

yí qiè chéng fó jìn
一切成佛盡

wú lòu zhū shèng rén
無漏諸聖人

wǒ jīn wéi huí xiàng
我今為迴向

suǒ yǒu wēi shàn yè
所有微善業

shí fāng fó dì zǐ
十方佛弟子

jí qiú yuán jué zhě
及求緣覺者

rú shì jiān yí qiè
如是兼一切

dú sòng shòu chí jīng
讀誦受持經

rú shì děng sān chéng
如是等三乘

tóng guī wú shàng dào
同歸無上道

wǒ jīn quàn huí xiàng
我今勸迴向

zì xíng ruò quàn rén
自行若勸人

zhòng shēng bù dé fó
衆生不得佛

rán hòu dēng zhèng jué
然後登正覺

cǐ shì jí hòu shēng
此世及後生

tóng guī wú shàng dào
同歸無上道

wǒ jīn wéi huí xiàng
我今為迴向

shàn lái bǐ qiū zhòng
善來比丘衆

yīn xiǎn huà zhòng shēng
隱顯化衆生

jìn huí xiàng fó dào
盡迴向佛道

rù chán chū chán zhě
入禪出禪者

yí qiè zhòng dé běn
一切衆德本

tiān shàng jí rén jiān
天上及人間

tóng guī wú shàng dào
同歸無上道

suǒ yǒu wēi háo fú
所有微毫福

bù shě pú tí yuàn
不捨菩提願

yǎng yuàn fó pú sà
仰願佛菩薩

wéi yuàn jiàn shè shòu
惟願見攝受

In today's Dharma assembly, we kneel down and join our palms. We chant the following attentively:

To all the divine beings and immortals of the ten directions, we now transfer all the merits and virtues. Together we attain the perfect Enlightenment.

To all the dragons, ghost, and spirits of the ten directions, we now transfer the merits of supreme acts. Together we enter the One Vehicle path.

To all the kings of the ten directions, we now transfer all the Bodhi merits. Together we attain the supreme path.

To the beings in the six paths, we now transfer the merits of all minute deeds. Together we attain the supreme path.

To the Buddhist disciples of the ten directions, virtuous Bhiksus, the non-attached four Sramanas, and the Pratyekabuddhas, may they transform sentient beings.

To all the Bodhisattvas in the ten directions, those who recite and uphold the sutras, cultivate Dhyana, and hold the precepts, we transfer the merits of Three Vehicles, the source of all merit,

to sentient beings so they can attain the supreme path.

We suggest that the sentient beings in the realms of heaven and human transfer the merits of all their good deeds. Together we attain the supreme path.

We should make resolves and repent. We should also suggest others to do the same. Then, we transfer all merits from these good deeds to sentient beings.

We will not give up our Bodhi vows until all sentient beings have attained Buddhahood. We will attain enlightenment only after all sentient beings have attained the Buddhahood.

May the Buddhas, Bodhisattvas, and faultless sages in this life and future lives recognize our vows and embrace us.

jīn rì dào chǎng tóng yè dà zhòng xiāng yú zhì xīn wǔ tǐ tóu dì fèng
 今日道場。同業大眾。相與至心。五體投地。奉
 wèi guó wáng dì zhǔ huí xiàng fèng wèi fù mǔ qīn yuán huí xiàng fèng wèi
 為國王帝主迴向。奉為父母親緣迴向。奉為
 shī zhǎng tóng xué huí xiàng fèng wèi xìn shī tán yuè shàn ě zhī shí huí
 師長同學迴向。奉為信施檀越。善惡知識迴
 xiàng fèng wèi hù shì sì wáng huí xiàng yòu wèi shí fāng mó wáng huí xiàng
 向。奉為護世四王迴向。又為十方魔王迴向。
 yòu wèi cōng míng zhèng zhí tiān dì xū kōng zhǔ shàn fá è shǒu hù chí
 又為聰明正直天地虛空。主善罰惡。守護持
 zhòu wǔ fāng lóng wáng lóng shén bā bù huí xiàng yòu wèi yōu xiǎn yí qiè
 咒。五方龍王。龍神八部迴向。又為幽顯一切
 líng qí huí xiàng yòu wèi shí fāng jìn xū kōng jiè yí qiè zhòng shēng huí
 靈祇迴向。又為十方盡虛空界。一切衆生迴
 xiàng wéi yuàn shí fāng zhū tiān zhū xiān lóng shén bā bù yí qiè zhòng
 向。唯願十方。諸天諸仙。龍神八部。一切衆
 shēng cóng jīn rì qù zhì yú pú tí héng huì wú xiāng bú fù dān zhuó
 生。從今日去。至于菩提。恒會無相。不復耽著。

In today's Dharma assembly, we, who have common karma, sincerely, with our bodies on the ground, on behalf of all kings, emperors, parents, relatives, teachers, elders, classmates, devotees, virtuous and evil advisors, the four World Protecting Kings, demon kings of the ten directions, transfer merits. Also, on behalf of all the bright and honest dragon kings of five directions and eight divisions of dragons and celestial beings who protect and uphold mantras, we transfer merits. Next, on behalf of all deceased and earth spirits, we transfer merits. On behalf of all sentient beings in all realms of the ten directions, we transfer merits. We pray that from today until attaining Bodhi, all celestial beings, immortals, eight divisions of dragons and celestial beings, and all sentient beings realize that all the dharma is formless (lakshana). Therefore they should not cling to form and dharma.

cí bēi dào chǎng chàn fǎ juǎn dì jiǔ
 慈悲道場懺法卷第九

The Compassionate Place of Enlightenment Repentance Scroll Nine

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

sān tú jù bào kǔ chǔ nán dāng zǒng yóu yí niàn zì zhāo yāng
三 途 劇 報。苦 楚 難 當。摠 由 一 念 自 招 殃。

jǐng niàn shì wú cháng kěn dǎo yī wáng cí huà yǒng liú fāng
警 念 世 無 常。懇 禱 醫 王。慈 化 永 流 芳。

The three evil realms bring severe retributions. Their suffering is hard to endure. It only takes one thought to bring yourself to there. Remembering that the world is impermanent, we are sincere towards the king of healing. May his loving-kindness forever be spread!

ná mó shàn huì dì pú sà mó hē sà
南 無 善 慧 地 菩 薩 摩 訶 薩 (三稱)

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

chū chàn 出 懺

jiǔ pǐn dǎo shī jiǔ jí liù tiān ér shì wèi jiǔ jiè cí rén jiǔ zhǒng luó hàn
九 品 導 師。九 極 六 天 而 侍 衛。九 界 慈 仁。九 種 羅 漢

yǐ cān suí wéi yuàn shèng cí yǒng xiǎng yú jiǔ zhòng quē nèi bá cí qún
以 叅 隨。惟 願 聖 慈。永 享 於 九 重 闕 內。拔 茲 群

lèi tóng dēng yú jiǔ pǐn lián tái gōng chāo jiǔ yǒu dào yuè jiǔ tiān yǎng
類。同 登 於 九 品 蓮 臺。功 超 九 有。道 越 九 天。仰

wéi dà jué zhèng míng chàn huǐ shàng lái fèng wèi qiú chàn zhòng děng xūn
惟 大 覺。證 明 懺 悔。上 來 奉 為 求 懺 衆 等。熏

xiū liáng huáng chàn fǎ pī yuè hǎi zàng líng wén cí dāng dì jiǔ juǎn chū
修 梁 皇 懺 法。披 閱 海 藏 靈 文。茲 當 第 九 卷。出

rù èr shí gōng wán gào bì gōng duì shèng qián jī shǒu guī yī fén hǎi
入 二 時。功 完 告 畢。恭 對 聖 前。稽 首 皈 依。焚 海

àn zhī zhān tán xiàn míng yuán zhī yì guǒ chá lún xǐng hūn chén zhī wèi
岸 之 梅 檀。獻 名 園 之 異 果。茶 淪 醒 昏 沉 之 味。

dēng rán pò hēi àn zhī guāng qí huā miào duó yú tiān jī fàn bài qīng chuán
燈 然 破 黑 暗 之 光。奇 花 妙 奪 於 天 機。梵 唄 清 傳

yú xiān yuè zhì chéng liù niàn chán guān yì xīn jiào jì chóu liàng jiē xī
 於仙樂。志誠六念。禪觀一心。較計籌量。皆悉
 huí xiàng ā nòu pú tí sà duǒ shēng wén luó hàn zhū tiān tiān jīng dì wěi
 回向。阿耨菩提薩埵。聲聞羅漢諸天。天經地緯。
 zhǎng wò yīn yáng quán héng zhū zào huà bā bù zhòng lóng shén xián yuàn
 掌握陰陽。權衡諸造化。八部衆龍神。咸願
 jiàn cǐ xīn pǔ xūn zhēn cháng lè fèng wèi qiú chàn zhòng děng chàn chú
 鑒此心。普熏真常樂。奉為求懺衆等。懺除
 zhǒng zhǒng zhī yè zhàng huò dé yǒng yǒng zhī zhēn xiáng dùn chāo jiǔ pǐn
 種種之業障。獲得永永之禎祥。頓超九品。
 zǎo zhèng lián bāng fú yuàn jiǔ jié zuì qiān zì cǐ shí ér jiě shì jiǔ yōu
 早證蓮邦。伏願。九結罪愆。自此時而解釋。九幽
 kǔ qù chāo yǒng jié zhī chén lún bù zhì jiǔ dì jiǔ sī zhī jiàn huò sù dá
 苦趣。超永劫之沉淪。不滯九地九思之見惑。速達
 jiǔ lián jiǔ pǐn zhī jìng bāng xián yuè jiǔ gōng zī yán jiǔ dé rán zé zài sì
 九蓮九品之淨邦。咸越九功。資嚴九德。然則再四
 pī chéng yóu kǒng qíng yǒu chà hù zài láo zūn zhòng chóng chóng chàn huǐ
 披誠。猶恐情有差互。再勞尊衆。重重懺悔。

The teacher of the nine grades protects the nine extremities and six heavens. With compassion for the nine realms, the nine types of Arhats also take part. We only wish that the saint of loving-kindness will forever reside inside the imperial city of nine gates. Rescuing sentient beings, he leads them up the nine grades of lotuses. His power surpasses the Triple Realm, his teachings surpass the nine heavens. Bowing to the great awakened one, we hope he witnesses our repentance. We conduct Emperor Liang's Repentance on behalf of the assembly beseeching repentance. Following this sacred text from the ocean treasury, we have now completed the ninth scroll. Facing the sages, we take refuge. Burning sandalwood from the ocean shores, we offer unique fruits from famed groves. The tea has the flavor of dispelling drowsiness, the lamps radiate light that dispels darkness. With unique wondrous flowers from heaven and the sound of pure chanting resonates with heavenly music. Sincerely, we contemplate the six thoughts, single-mindedly practicing meditation. May these be accumulated and transferred to the attainment of Annutarasamyaksambodhi, to Bodhisattvas, Sravakas, Arahats, all celestial beings, those of the heavens, of the earth, of light, of darkness, and the eight divisions of dragons and celestial beings. May they see our hearts filled with true joy. We conduct this offering on behalf of the assembly beseeching repentance. We repent and eradicate all offenses, accepting eternal auspiciousness. In a flash, we will pass the nine grades and enter the lotus country. May the offenses of nine knots untangle themselves now. May those suffering in the nine dark realms be forever released from sinking in the mire. Not being sluggish and confused by the nine grounds and nine thoughts, we quickly reach the nine lotuses and nine grades of the pure land. To he who surpasses the nine strengths, is adorned with nine virtues, we are sincere. Afraid that attachments may bring discrepancies, we again toil respectfully to that assembly, repeatedly repenting.

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

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

梁皇寶懺

讚 Praise

liáng huáng chàn jiǔ juǎn gōng dé lì yuàn miè xìn rén jiǔ jié zuì qīn zhèng
梁 皇 懺。九 卷 功 德 力。願 滅 信 人 亡 者 九 結 罪。親 證

pú sà shàn huì dì chàn wén jǔ chǔ zuì huā fēi jiě liǎo yuān chàn liǎo zuì
菩 薩 善 慧 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。脫 苦 生 切 利。龍 華 三 會 願 相 逢。彌 勒 佛 前 親 受 記。

We wish that the merits from the ninth scroll of Emperor Liang's Repentance will eradicate the devotees' and deceased's Offense of Nine Knots. We personally enter the Bodhisattvas' Virtuous Wisdom 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 jiǔ juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁 皇 懺。九 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 shàn huì dì pú sà
拜 懺 衆 等 增 福 壽。願 將 法 水 洗 愆 尤。善 慧 地 菩 薩

wéi yuàn āi nà shòu
惟 願 哀 納 受。

We have now finished the ninth 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 Virtuous Wisdom 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 Ten

金山御製梁皇寶懺

卷第十

梁皇寶懺

讚 Praise

Raise Offering

Lower Offering

yī fèng xiàn líng luó jīn tòu shā xiāo jīn guà zǐ nán miáo huà lóng
衣奉獻。綾羅錦綉紗。銷金掛子難描畫。龍

nǚ zhī jiù jīn sī pà bō sī nì wáng shě jiā shā mǎ míng wáng pú
女織就金絲帕。波斯匿王捨袈裟。馬鳴王菩

sà shì yuàn shén tōng huà
薩誓願神通化。

We offer clothings of fine silk and embroideries. Melting golden hooks to gild a painting, the Dragon Lady weaves handkerchiefs out of golden thread. King Prasenajit offered a kasaya to the Buddha. Asvaghosaraja Bodhisattva vowed to use his transcendental powers to transform sentient beings.

nán 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

shí háo néng rén zuò bǎo lián huā chéng zhèng jué shí shēn tiáo yù yī
十號能仁。坐寶蓮華成正覺。十身調御。一

wēi chén nèi zhuǎn fǎ lún guāng míng biàn zhào yú shí fāng fāng biàn quán
微塵內轉法輪。光明遍照於十方。方便全

chāo yú shí dì jù zú shí bō luó mì gù chēng shí yuàn dà wáng yǎng
超於十地。具足十波羅蜜。故稱十願大王。仰

jì hóng cí fǔ chuí dòng jiàn shàng lái fèng wéi qiú chàn zhòng děng xiū
冀洪慈。俯垂洞鑒。上來奉為求懺衆等。修

jiàn cí bēi dào chǎng chàn fǎ cí dāng dì shí juǎn rù tán yuán qǐ duān
建慈悲道場懺法。茲當第十卷。入壇緣起。端

kè yī xīn jīng chén shí gòng fèng xiàn shí fāng sān bǎo xūn xiū shí zhóu
恪一心。精陳十供。奉獻十方三寶。熏修十軸

yí wén yī shí kē zhī chàn fǎ jiě shí chán zhī zuì qiān qiē niàn zhòng
儀文。依十科之懺法。解十纏之罪愆。切念衆

děng yīn cóng nǎng jié guǒ gǎn jīn shēng mèi shí shàn zhī zhèng yīn zào
等。因從曩劫。果感今生。昧十善之正因。造

shí è zhī yè zhàng shí chán zì rào sì gōu suǒ zhī lián huán shí xí
十惡之業障。十纏自繞。似鈎鎖之連環。十習

zì xūn lèi fēi é zhī fù huǒ jiān jí bǎi qiān xíng zhuàng fù chéng wú
 自熏。類飛蛾之赴火。漸及百千形狀。復成無
 liàng zuì duān ài jiàn wèi wàng tān xīn nán mǎn chēn huǒ shāo jìn pú tí
 量罪端。愛見未忘。貪心難滿。嗔火燒盡菩提
 zhī zhǒng yè fēng diào cán gōng dé zhī lín suì yuè cuō tuó fāng zhī guō
 之種。業風凋殘功德之林。歲月蹉跎。方知過
 jiù guāng yīn shū hū shǐ jué qián fēi jīn zé chéng chàn huǐ zhī xuán mén
 咎。光陰倏忽。始覺前非。今則承懺悔之玄門。
 xìng xūn xiū ér yǒu xù píng zhū zī lǚ pī yuè jīn wén xiū fó shì yǐ
 幸熏修而有緒。憑諸縉侶。披閱金文。修佛事以
 zhōu lóng zuò wú qióng zhī fǎ lì kè niàn shè niàn yǐ chóng chóng yì
 周隆。作無窮之法利。克念攝念以重重。意
 chéng tóu chéng yú yī yī wàng fó chuī cí míng xūn jiā bèi
 誠投誠於一一。望佛垂慈。冥熏加被。

He of ten epithets is humane and attained enlightenment while sitting on a jeweled lotus flower. The tamer of ten bodies turns the Dharma wheel in the tiniest dusts. His light permeates the ten directions, his expedient means all surpass the ten stages. Having perfected the ten paramitas, he is called the great king of ten vows. Bowing to great compassion, we hope he sees and supports us. We conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We are not starting the tenth scroll. We single-mindedly offer ten offerings to the Triple Gem in the ten directions. Practicing this ceremonial text of ten pillars and following this repentance of ten branches, we untangle the offenses of ten knots. May all remember this assembly. With causes from the distant kalpas, we experience the retribution in this life. Concealing the righteous roots of the ten virtuous deeds, we committed the ten evil offenses. Entangled by the ten knots, it was like we were hooked and chained. Practicing the ten habits, we were like moths flying into flames. Through hundreds of thousands of forms, we created countless offenses. We were unable to let things go. Our hearts were full of craving and we were never content. The flames of our hatred burned the seed of Bodhi to a crisp. The winds of our karma destroyed the forests of our merits. We wasted years before knowing of our mistakes. But then suddenly, we became aware of our past offenses and took the profound opportunity to repent. Through our practice, we cleared our minds. Relying on the Sangha, we read this golden text and practice this service, creating inexhaustible Dharma blessings. With thoughts of subduing and accepting sentient beings, we are sincere and single-minded. We hope for the Buddha to bestow his kindness in the form of 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.

yī niàn pǔ guān wú liàng jié	wú qù wú lái yì wú zhù
一念普觀無量劫	無去無來亦無住

With one thought, we contemplate unlimited kalpas. Not coming, not going, and not staying.

rú shì liǎo zhī sān shì shì	chāo zhū fāng biàn chéng shí lì
如是了知三世事	超諸方便成十力

Thus, we understand the past, present, and future, surpassing all expedient means and attain the ten powers.

梁皇寶懺

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

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

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

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

Homage to the past Vipasyin Buddha

ná mó shī qì fó
南 無 尸 棄 佛

Homage to Sikhi Buddha

ná mó pí shě fú fó
南 無 毘 舍 浮 佛

Homage to Vessabhu Buddha

ná mó jū liú sūn fó
南 無 拘 留 孫 佛

Homage to Krakucchandha Buddha

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

Homage to Konagamana Buddha

ná mó jiā shè fó
南 無 迦 葉 佛

Homage to Kasyapa Buddha

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

Homage to our teacher, Sakyamuni Buddha

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

Homage to Maitreya, the next Buddha

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

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

cí bēi dào chǎng chàn fǎ juǎn dì shí
慈 悲 道 場 懺 法 卷 第 十

The Compassionate Place of Enlightenment Repentance Scroll Ten

pú sà huí xiàng fǎ dì sān shí bā
菩 薩 迴 向 法 第 三 十 八

Chapter 38: The Bodhisattva's Transference Method

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ dé hàn láo rěn kǔ xiū rú
今 日 道 場 。 同 業 大 眾 。 相 與 已 得 。 捍 勞 忍 苦 。 修 如
shì děng wú liàng shàn gēn yí fù rén rén qǐ rú shì niàn wǒ suǒ xiū xí shàn
是 等 。 無 量 善 根 。 宜 復 人 人 起 如 是 念 。 我 所 修 習 善

gēn xī yǐ ráo yì yí qiè zhòng shēng lìng zhū zhòng shēng jiū jìng qīng jìng
 根。悉以饒益一切衆生。令諸衆生。究竟清淨。
 yǐ cǐ suǒ xiū chàn huǐ shàn gēn lìng zhū zhòng shēng jiē xī miè chú dì yù
 以此所修懺悔善根。令諸衆生。皆悉滅除。地獄
 è guǐ chù shēng yán luó wáng děng wú liàng kǔ nǎo yǐ cǐ chàn fǎ wèi
 餓鬼畜生。閻羅王等。無量苦惱。以此懺法。為
 zhū zhòng shēng zuò dà shě zhái lìng miè kǔ yīn zuò dà jiù hù lìng tuō fán
 諸衆生。作大舍宅。令滅苦陰。作大救護。令脫煩
 nǎo zuò dà guī yī lìng lí kǒng bù zuò dà zhǐ qù lìng zhì zhì dì zuò dà
 惱。作大歸依。令離恐怖。作大止趣。令至智地。作大
 ān yǐn lìng dé jiū jìng ān yǐn chǔ zuò dà míng zhào lìng miè chī ān zuò dà
 安隱。令得究竟安隱處。作大明照。令滅癡闇。作大
 dēng míng lìng dé ān zhù jiū jìng míng jìng zuò dà dǎo shī lìng rù fāng
 燈明。令得安住。究竟明淨。作大導師。令入方
 biàn fǎ mén dé jìng zhì shēn jīn rì dào chǎng tóng yè dà zhòng rú cǐ
 便法門。得淨智身。今日道場。同業大衆。如此
 zhū fǎ shì pú sà mó hē sà wèi yuàn qīn gù yǐ zhū shàn gēn tóng gòng
 諸法。是菩薩摩訶薩。為怨親故。以諸善根。同共
 huí xiàng yú zhū zhòng shēng děng wú chà bié rù píng děng guān wú yuàn
 迴向。於諸衆生。等無差別。入平等觀。無怨
 qīn xiǎng cháng yǐ ài yǎn shì zhū zhòng shēng ruò zhòng shēng huái yuàn
 親想。常以愛眼。視諸衆生。若衆生懷怨。
 yú pú sà qǐ è nì xīn zhě pú sà wéi zhēn shàn zhī shì shàn tiáo fú xīn
 於菩薩起惡逆心者。菩薩為真善知識。善調伏心。
 wèi shuō shēn fǎ pì rú dà hǎi yí qiè zhòng dú suǒ bù néng huài pú sà
 為說深法。譬如大海。一切衆毒。所不能壞。菩薩
 yì ěr yú chī wú zhì bù zhī bào ēn rú shì zhòng shēng qǐ wú liàng è
 亦爾。愚癡無智。不知報恩。如是衆生。起無量惡。
 bù néng dòng luàn pú sà dào xīn pì rú gǎo rì pǔ zhào zhòng shēng bù
 不能動亂。菩薩道心。譬如杲日。普照衆生。不
 wèi wú mù ér yǐn guāng míng pú sà dào xīn yì fù rú shì bù wèi è zhě
 為無目。而隱光明。菩薩道心。亦復如是。不為惡者。
 ér shēng tuì mò bù yǐ zhòng shēng nán tiáo fú gù tuì shě shàn gēn pú
 而生退沒。不以衆生。難調伏故。退捨善根。菩
 sà mó hē sà yú zhū shàn gēn xìn xīn qīng jìng zhǎng yǎng dà bēi yǐ zhū
 薩摩訶薩。於諸善根。信心清淨。長養大悲。以諸

梁皇寶懺

shàn gēn pǔ wèi zhòng shēng shēn xīn huí xiàng fēi dàn kǒu yán yú zhū
善根。普為衆生。深心迴向。非但口言。於諸
zhòng shēng jiē fā huān xǐ xīn míng jìng xīn róu ruǎn xīn cí bēi xīn ài
衆生。皆發歡喜心。明淨心。柔軟心。慈悲心。愛
niàn xīn shè qǔ xīn ráo yì xīn ān lè xīn zuì shēng xīn yǐ zhū shàn gēn
念心。攝取心。饒益心。安樂心。最勝心。以諸善根
huí xiàng pú sà mó hē sà fā rú shì shàn gēn huí xiàng wǒ děng jīn rì
迴向。菩薩摩訶薩。發如是善根迴向。我等今日。
yì yīng yǎng xué rú shì huí xiàng xīn niàn kǒu yán ruò wǒ suǒ yǒu huí xiàng
亦應仰學如是迴向。心念口言。若我所有。迴向
gōng dé lìng zhū zhòng shēng dé qīng jìng qù dé qīng jìng shēng gōng dé
功德。令諸衆生。得清淨趣。得清淨生。功德
mǎn zú yí qiè shì jiān wú néng huài zhě gōng dé zhì huì wú yǒu qióng jí
滿足。一切世間。無能壞者。功德智慧。無有窮極。
shēn kǒu yì yè jù zú zhuāng yán cháng jiàn zhū fó yǐ bù huài xìn tīng
身口意業。具足莊嚴。常見諸佛。以不壞信。聽
shòu zhèng fǎ lí zhū yí wǎng yì chí bù wàng jìng shēn kǒu yè xīn cháng
受正法。離諸疑網。憶持不忘。淨身口業。心常
ān zhù shēng miào shàn gēn yǒng lí pín fá qī cái chōng mǎn xiū xué yí
安住。勝妙善根。永離貧乏。七財充滿。修學一
qiè pú sà suǒ xué dé zhū shàn gēn chéng jiù píng děng dé miào jiě tuō yí
切菩薩所學。得諸善根。成就平等。得妙解脫。一
qiè zhǒng zhì yú zhū zhòng shēng dé cí ài yǎn shēn gēn qīng jìng yán cí
切種智。於諸衆生。得慈愛眼。身根清淨。言辭
biàn huì fā qǐ zhū shàn xīn wú rǎn zhù rù shēn shēn fǎ shè qǔ yí qiè
辯慧。發起諸善。心無染著。入甚深法。攝取一切。
tóng zhù zhū fó zhù wú suǒ zhù suǒ yǒu huí xiàng xī rú shí fāng pú sà mó
同住諸佛。住無所住。所有迴向。悉如十方菩薩摩
hē sà suǒ fā huí xiàng guǎng dà rú fǎ xìng jiū jìng rú xū kōng yuàn
訶薩。所發迴向。廣大如法性。究竟如虛空。願
zhòng děng dé rú suǒ yuàn mǎn pú tí yuàn sì shēng liù dào tóng dé rú
衆等得如所願。滿菩提願。四生六道。同得如
yuàn chóng fù zēng dào wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
願。重復增到。五體投地。歸依世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, through hard work and strenuous effort, have cultivated boundless merits. We should all contemplate the meritorious deeds we cultivated

benefiting and purifying all sentient beings. Through the merits of our repentance, may all sentient beings eradicate the sufferings and afflictions of the hells, hungry ghosts, animals, and King Yama. May the merits from this repentance provide shelter for all sentient beings, rescue and protect those with afflictions, be a great refuge to rescue sentient beings from fear, a great place of contemplation so they reach the land of wisdom, a safe covering to give peace, a great shining light to dispel the darkness of ignorance, a great lamp to provide peace and clarity, a great teacher to rescue sentient beings through expedient means and allow them to obtain the pure wisdom body.

In today's Dharma assembly, we, who have common karma, employed the same method that the Bodhisattvas and the Mahasattvas use to transfer their virtuous roots to both their enemies and loved ones. The Bodhisattvas have compassion for all sentient beings and treat all beings equally without discrimination. If there are any sentient beings who loathe the Bodhisattvas, and harbors evil intentions, the Bodhisattvas would expound the profound Dharma to purify and calm their minds. Similar to how no poison can contaminate the ocean, nothing can contaminate the Bodhisattvas. Although some sentient beings are ignorant and stupid, do not try to replay Bodhisattvas' kindness, and give rise to limitless evil intentions, they can not deter the Bodhisattvas. Just as the bright sun shines on everyone, whether or not they can see the light, the Bodhisattvas' compassion shines on all sentient beings. The Bodhisattvas do not retreat because there is evil and do not stop cultivating virtuous deeds because sentient beings are hard to teach. The Bodhisattvas and Mahasattvas have pure faith in all virtuous roots and harbor endless compassion, then they sincerely transfer the merits to all sentient beings. The Bodhisattvas treat all sentient beings with heart of happiness and joy, purity, tenderness, compassion, remembrance, acceptance, benefitting, peace, and of unsurpassed profoundness. Following the example of the Bodhisattvas and Mahasattvas making such transference of their merits, we also do the same. In our mind as well as speaking with mouth, we transfer all our merits and virtues to all sentient beings so they can be born in pure places with pure births, cultivate all merits in this world, and are indestructible. May they have inexhaustible wisdom and merits, may their body, speech, and mind be adorned be able to see the Buddhas, listen and accept their teaching of true Dharma, leave the net of doubt, always remember to purify their body, speech, and mind, and cultivate the most supreme virtuous roots. May they forever leave poverty, always have the seven fortunes, and through the merits from learning and applying the teaching of the Bodhisattvas, will attain liberation and equanimity. May they always be compassionate toward sentient beings and always be born with a pure body, eloquence, and wisdom. May they always have good intentions, be undefiled, learn the profound Dharma, and guide all sentient beings to the point of Buddhahood. May our transference to be like that of the Bodhisattvas and Mahasattvas, be as vast as the Dharma nature, and as ultimate as sunyata. May our Bodhi resolves be fulfilled and the resolves of all sentient beings in the four forms and six paths accomplish all their resolves. Again, 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 wēi dé fó
南 無 威 德 佛

ná mó shàn hòng bào fó
南 無 善 行 報 佛

ná mó wú yōu fó
南 無 無 憂 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó jiàn míng fó
南 無 見 明 佛

ná mó shàn xǐ fó
南 無 善 喜 佛

ná mó bǎo míng fó
南 無 寶 明 佛

梁皇寶懺

ná mó wēi yí fó
南 無 威 儀 佛

ná mó gōng dé hǎi fó
南 無 功 德 海 佛

ná mó duàn mó fó
南 無 斷 魔 佛

ná mó guō shuāi dào fó
南 無 過 衰 道 佛

ná mó shuǐ wáng fó
南 無 水 王 佛

ná mó zhòng shàng wáng fó
南 無 衆 上 王 佛

ná mó fú dēng fó
南 無 福 燈 佛

ná mó zhì yīn fó
南 無 智 音 佛

ná mó cháng jīng jìn pú sà
南 無 常 精 進 菩 薩

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

ná mó yào fú dé fó
南 無 樂 福 德 佛

ná mó jìn xiāng fó
南 無 盡 相 佛

ná mó jìn mó fó
南 無 盡 魔 佛

ná mó bù huài yì fó
南 無 不 壞 意 佛

ná mó jìng mó fó
南 無 淨 魔 佛

ná mó ài míng fó
南 無 愛 明 佛

ná mó pú tí xiāng fó
南 無 菩 提 相 佛

ná mó bù xiū xī pú sà
南 無 不 休 息 菩 薩

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 shè shòu lìng huí xiàng xīn jù zú chéng jiù zhòng děng ruò
悲 力。同 加 攝 受。令 迴 向 心。具 足 成 就。衆 等 若
jù yǒu wú liàng dà è zuì yè yīng shòu wú liàng wú biān chǔ dú yú è dào
具 有 無 量 大 惡 罪 業。應 受 無 量 無 邊 楚 毒。於 惡 道
zhōng bù néng zì bá wéi jīn rì fā pú tí xīn wéi pú tí hēng wéi pú tí
中。不 能 自 拔。違 今 日 發 菩 提 心。違 菩 提 行。違 菩 提
yuàn zhě yuàn shí fāng dà dì pú sà yí qiè shèng rén yǐ cí bēi xīn bù wéi
願 者。願 十 方 大 地 菩 薩。一 切 聖 人。以 慈 悲 心。不 違
běn yuàn zhù zhòng děng yú bǐ sān è dào zhōng jiù zhū zhòng shēng lìng
本 願。助 衆 等 於 彼 三 惡 道 中。救 諸 衆 生。令
dé jiě tuō shì bù yǐ kǔ gù shě lí zhòng shēng wèi wǒ hé fù zhòng dān
得 解 脫。誓 不 以 苦 故。捨 離 衆 生。為 我 荷 負 重 擔。
mǎn píng děng yuàn dù tuō yí qiè zhòng shēng shēng lǎo bìng sǐ chóu yōu kǔ
滿 平 等 願。度 脫 一 切 衆 生。生 老 病 死 愁 憂 苦

nǎo wú liàng è nán lìng zhū zhòng shēng xī dé qīng jìng jù zú shàn gēn
 惱。無量厄難。令諸衆生。悉得清淨。具足善根。
 jiū jìng jiě tuō shě lí zhòng mó yuǎn è zhī shí qīn jìn shàn yǒu zhēn shàn
 究竟解脫。捨離衆魔。遠惡知識。親近善友。真善
 juàn shǔ chéng jiù jìng yè jìn miè zhòng kǔ jù zú pú sà wú liàng hàng
 眷屬。成就淨業。盡滅衆苦。具足菩薩。無量行
 yuàn jiàn fó huān xǐ dé yí qiè zhì huán fù dù tuō yí qiè zhòng shēng
 願。見佛歡喜。得一切智。還復度脫。一切衆生。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that their kindness and compassion will embrace all sentient beings to whom the merits are transferred and help them fulfill their wishes. We, the assembly, may have committed countless offenses and may receive immeasurable sufferings as retribution in the evil paths, unable to escape. We may break the Bodhi resolve we made today, deviate from the Bodhi path, or go astray from our Bodhi vows. We request that the Bodhisattvas and all sages in the ten directions, through their kindness and compassion and their original vow, will help us, the assembly, be rescued from the evil realms. The Bodhisattvas vowed to never give up on sentient beings due to hardships. May they help us help us unload all burdens and indiscriminately liberate all sentient beings from the sufferings of birth, aging, sickness, death, worries, afflictions, and countless difficulties and disasters. May they be purified, accomplish all virtuous deeds, and attain liberation. May all abandon all demons and evil advisors, meet virtuous friends, have pure karma, eradicate all sufferings, makes the same vows as the Bodhisattvas, rejoice in seeing the Buddha, obtain wisdom, and will return to liberate all sentient beings.

fā yuàn dì sān shí jiǔ
 發願第三十九

Chapter 39: Making Vows

jīn rì dào chǎng tóng yè dà zhòng yǐ fā huí xiàng jìng cì fù yīng
 今日道場。同業大衆。已發迴向竟。次復應
 xū fā rú shì yuàn xún fū zhòng è suǒ qǐ jiē yuán liù gēn shì
 須發如是願。尋夫衆惡所起。皆緣六根。是
 zhī liù gēn zhòng huò zhī běn suī wéi huò běn yì néng zhāo zhì wú
 知六根。衆禍之本。雖為禍本。亦能招致無
 liàng fú yè gù shēng mán jīng yán shǒu hù liù gēn jìng shēn kǒu yì
 量福業。故勝鬘經言。守護六根。淨身口意。
 yǐ cǐ yí zhèng shēng shàn zhī běn gù yú liù gēn fā dà shì yuàn
 以此義證。生善之本。故於六根。發大誓願。

In today's Dharma assembly, we, who have common karma, have transferred our merits. We should now make these vows. The source of all evil is our six roots. While the six roots are the root of disasters, they also have the potential to create boundless merits. The Srimalāsīmhanada Sūtra says, "Control your six roots and purify your body, mouth, and mind. These practices are the roots of virtue." This is why we will now make vows regarding our six roots.

xiān fā yǎn gēn yuàn

先發眼根願

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

願今日道場。同業大眾。廣及十方。四生六

dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí yǎn cháng bú jiàn

道。一切衆生。從今日去。乃至菩提。眼常不見

tān yù wú yàn zhà huàn zhī sè bú jiàn chǎn yú qǔ mèi nìng huì zhī sè bú

貪欲無厭詐幻之色。不見諂諛曲媚佞會之色。不

jiàn xuán huáng zhū zǐ huò rén zhī sè bú jiàn chēn huì dòu zhèng chǒu zhuàng

見玄黃朱紫惑人之色。不見瞋恚鬪諍醜狀

zhī sè bú jiàn dǎ pū kǔ nǎo sǔn tā zhī sè bú jiàn tú liè shāng huǐ zhòng

之色。不見打撲苦惱損他之色。不見屠裂傷毀衆

shēng zhī sè bú jiàn yú chī wú xìn yí ān zhī sè bú jiàn wú qiān wú jìng

生之色。不見愚癡無信疑闇之色。不見無謙無敬

jiāo màn zhī sè bú jiàn jiǔ shí liù zhǒng xié jiàn zhī sè wéi yuàn yí qiè

驕慢之色。不見九十六種邪見之色。惟願一切

zhòng shēng cóng jīn rì qù yǎn cháng dé jiàn shí fāng cháng zhù fǎ shēn

衆生。從今日去。眼常得見。十方常住法身。

zhàn rán zhī sè cháng jiàn sān shí èr xiāng zǐ mó jīn sè cháng jiàn bā shí

湛然之色。常見三十二相紫磨金色。常見八十

zhǒng hǎo suí xíng zhī sè cháng jiàn zhū tiān zhū xiān fèng bǎo lái xiàn sàn

種好。隨形之色。常見諸天諸仙。奉寶來獻散

huā zhī sè cháng jiàn kǒu chū wǔ zhǒng sè guāng shuō fǎ dù rén zhī sè

華之色。常見口出五種色光。說法度人之色。

cháng jiàn fēn shēn sàn tǐ piàn mǎn shí fāng zhī sè cháng jiàn zhū fó fàng

常見分身散體。徧滿十方之色。常見諸佛放

ròu jì guāng gǎn yú yǒu yuán lái huì zhī sè cháng jiàn shí fāng pú sà pì

肉髻光。感於有緣來會之色。常見十方菩薩辟

zhī luó hàn zhòng shèng zhī sè cháng dé yú zhū zhòng shēng jí zhū juàn

支羅漢。衆聖之色。常得與諸衆生。及諸眷

shǔ guān fó zhī sè cháng jiàn zhòng shàn wú jiào jiǎ sè cháng jiàn qī jué

屬。觀佛之色。常見衆善。無教假色。常見七覺

jìng huā zhī sè cháng jiàn jiě tuō miào guǒ zhī sè cháng jiàn jīn rì dào

淨華之色。常見解脫。妙果之色。常見今日道

chǎng dà zhòng huān xǐ zàn fǎ dǐng shòu zhī sè cháng jiàn sì zhòng wéi
 場。大衆歡喜。讚法頂受之色。常見四衆圍
 rào tīng fǎ kě yǎng zhī sè cháng jiàn yí qiè bù shī chí jiè rěn rǔ jīng jìn
 遶。聽法渴仰之色。常見一切布施持戒。忍辱精進
 zhī sè cháng jiàn yí qiè jìng mò chán sī xiū xí zhì huì zhī sè cháng jiàn
 之色。常見一切靜默禪思。修習智慧之色。常見
 yí qiè zhòng shēng dé wú shēng rěn xiàn qián shòu jì huān xǐ zhī sè
 一切衆生。得無生忍。現前受記歡喜之色。
 cháng jiàn yí qiè dēng jīn gāng huì duàn wú míng ān bǔ chù zhī sè cháng
 常見一切登金剛慧。斷無明闇補處之色。常
 jiàn yí qiè mù yù fǎ liú bú tuì zhī sè yǐ fā yǎn gēn yuàn jìng xiāng yú
 見一切沐浴法流。不退之色。已發眼根願竟。相與
 zhì xīn wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
 至心。五體投地。歸依世間。大慈悲父。

First, we make vows regarding our eyes.

We vow that, from now until we attain enlightenment, in today's Dharma assembly, we, who have common karma, all sentient being of four forms and six paths in the ten directions will not see greed, desire, discontentment, and trickery. Our eyes will not see the acts of slandering and excessive flattering, will not see the distracting colors of blue, yellow, red, and purple, will not see the ugly sights of anger, hatred, conflicts, and arguments, nor will they see the suffering of fights. They will not see the acts of slaughter and killing of sentient beings, or the sights of stupidity, betrayal and untrust. They will not see acts of unshamefulness, disrespect, arrogance, or the sight of any of the ninety-six deviant views. May all sentient beings see the shine of the eternally abiding Dharmakaya in the ten directions, the thirty-two signs and purplish-golden colors of the Buddha's body, the eighty minor marks of a virtuous man, celestial beings and immortals presenting precious treasures and flowers to the Buddhas, the five-colored light emitting from the mouth of those who expound Dharma to liberate sentient beings, the manifestations of the Buddhas and Bodhisattvas appearing everywhere in the ten directions, and the light radiating from the top of the Buddhas' heads at various encounters by those who have the affinity to meet the Buddhas. May we see the Bodhisattvas, Pratyekabuddhas, Arhats and all sages in the ten directions, all sentient beings and their relatives contemplating the Buddhas, all virtuous acts, the pure flowers of seven awakening, the wonderful fruition of liberation, the joy of those attending today's Dharma assembly from praising the Dharma and respectfully accepting the teaching, all practices of generosity, morality, patience, diligence, meditation, and wisdom, the joy of all sentient beings attaining the realization of non-arising and non-extinction and when they receive prophecies from the Buddhas that they will attain enlightenment, all sentient beings attaining the Vajra wisdom and eradicating the darkness of ignorance, and the sight of all sentient beings rejoicing in the stream of nonretrogressing Dharma.

Now that we have made vows regarding our eyes, with utmost sincerity, together, 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.

梁皇寶懺

ná mó mí lè fó
南 無 彌 勒 佛

ná mó shàn miè fó
南 無 善 滅 佛

ná mó zhì xǐ fó
南 無 智 喜 佛

ná mó rú zhòng wáng fó
南 無 如 衆 王 佛

ná mó ài rì fó
南 無 愛 日 佛

ná mó huā míng fó
南 無 華 明 佛

ná mó chí shì lì fó
南 無 持 勢 力 佛

ná mó xǐ míng fó
南 無 喜 明 佛

ná mó fǎ zì zài fó
南 無 法 自 在 佛

ná mó miào yīn pú sà
南 無 妙 音 菩 薩

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

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó fàn xiāng fó
南 無 梵 相 佛

ná mó shén xiāng fó
南 無 神 相 佛

ná mó chí dì fó
南 無 持 地 佛

ná mó luó hóu yuè fó
南 無 羅 喉 月 佛

ná mó yào shī shàng fó
南 無 藥 師 上 佛

ná mó fú dé míng fó
南 無 福 德 明 佛

ná mó hǎo yīn fó
南 無 好 音 佛

ná mó fàn yīn fó
南 無 梵 音 佛

ná mó dà shì zhì pú sà
南 無 大 勢 至 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
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 lìng zhòng děng dé rú suǒ yuàn
願 以 慈 悲 力。同 加 覆 護。令 衆 等 得 如 所 願。

mǎn pú tí yuàn
滿 菩 提 願。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that through the power of their compassion, they will help us fulfill our Bodhi vows.

cì fā ěr gēn yuàn
次 發 耳 根 願

yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì shēng
又 願 今 日 道 場。同 業 大 衆。廣 及 十 方。四 生

liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí ěr cháng bù
六 道。一 切 衆 生。從 今 日 去。乃 至 菩 提。耳 常 不

wén tí kū chóu kǔ bēi qì zhī shēng bù wén wú jiān dì yù shòu kǔ zhī
 聞啼哭愁苦悲泣之聲。不聞無間地獄受苦之
 shēng bù wén huò tāng léi fèi zhèn xiǎng zhī shēng bù wén dāo shān jiàn shù
 聲。不聞鑊湯雷沸震響之聲。不聞刀山劍樹
 fēng rèn gē liè zhī shēng bù wén shí bā dì yù jiān gé wú liàng kǔ chǔ zhī
 鋒刃割裂之聲。不聞十八地獄間隔。無量苦楚之
 shēng bù wén è guǐ jī kě rè nǎo qiú shí bù dé zhī shēng bù wén è
 聲。不聞餓鬼饑渴熱惱。求食不得之聲。不聞餓
 guǐ xíng dòng zhī jiē huǒ rán zuò wǔ bǎi jū shēng bù wén chù shēng shēn dà
 鬼行動。支節火然作五百車聲。不聞畜生身大
 wǔ bǎi yóu xún wèi zhū xiǎo chóng zā shí kǔ tòng zhī shēng bù wén dǐ zhài
 五百由旬。為諸小蟲啖食苦痛之聲。不聞抵債
 bù huán shēng luò tuó lǔ mǎ niú zhōng shēn cháng fù zhòng biān zhàng chǔ
 不還。生駱駝驢馬牛中。身常負重。鞭杖楚
 tà kùn kǔ zhī shēng bù wén ài bié lí yuàn zēng huì děng bā kǔ zhī shēng
 撻。困苦之聲。不聞愛別離怨憎會等八苦之聲。
 bù wén sì bǎi sì bìng kǔ bào zhī shēng bù wén yí qiè zhū è bú shàn zhī
 不聞四百四病苦報之聲。不聞一切諸惡不善之
 shēng bù wén zhōng líng luó gǔ qín sè kōng hóu lín láng yù pèi huò rén zhī
 聲。不聞鐘鈴螺鼓。琴瑟箏篴琳瑯玉珮。惑人之
 shēng wéi yuàn yí qiè zhòng shēng cóng jīn rì qù ěr cháng dé wén zhū
 聲。惟願一切衆生。從今日去。耳常得聞諸
 fó shuō fǎ bā zhǒng yīn shēng cháng wén wú cháng kǔ kōng wú wǒ zhī shēng
 佛說法八種音聲。常聞無常苦空無我之聲。
 cháng wén bā wàn sì qiān bō luó mì shēng cháng wén jiǎ míng zhū fǎ wú
 常聞八萬四千波羅蜜聲。常聞假名諸法無
 xìng zhī shēng cháng wén zhū fó yī yīn shuō fǎ gè dé jiě wù zhī shēng
 性之聲。常聞諸佛一音說法。各得解悟之聲。
 cháng wén yí qiè zhòng shēng jiē yǒu fó xìng fǎ shēn cháng zhù bú miè zhī
 常聞一切衆生皆有佛性。法身常住不滅之
 shēng cháng wén shí dì pú sà rěn rǔ xiū jìn zhī shēng cháng wén dé wú
 聲。常聞十地菩薩。忍辱修進之聲。常聞得無
 shēng jiě shàn rù fó huì chāo chū sān jiè zhī shēng cháng wén zhū fǎ
 生解。善入佛慧。超出三界之聲。常聞諸法

shēn pú sà rù fǎ liú shuǐ zhēn sú bìng guān niàn niàn jù zú wàn hàng
身菩薩。入法流水。真俗並觀。念念具足萬行
zhī shēng cháng wén shí fāng pì zhī luó hàn sì guǒ zhī shēng cháng wén dì
之聲。常聞十方辟支羅漢四果之聲。常聞帝
shì wèi zhū tiān shuō bō rě zhī shēng cháng wén shí dì bǔ chǔ dà shì zài
釋為諸天說般若之聲。常聞十地補處大士。在
dōu shuài gōng shuō bú tuì zhuǎn dì fǎ hàng zhī shēng cháng wén wàn shàn
兜率宮。說不退轉地法行之聲。常聞萬善
tóng guī dé fó zhī shēng cháng wén zhū fó zàn tàn yí qiè zhòng shēng néng
同歸得佛之聲。常聞諸佛讚歎一切衆生。能
xíng shí shàn suí xǐ zhī shēng yuàn zhū zhòng shēng cháng wén zhū fó zàn
行十善隨喜之聲。願諸衆生。常聞諸佛。讚
yán shàn zāi shì rén bù jiǔ chéng fó zhī shēng yǐ fā ěr gēn yuàn jìng
言善哉。是人不久成佛之聲。已發耳根願竟。
xiāng yú zhì xīn wǔ tǐ tóu dì chóng fù guī yī shì jiān dà cí bēi fù
相與至心。五體投地。重複歸依世間。大慈悲父。

Making vows regarding our ears.

We vow that, from now until we attain enlightenment, in today's Dharma assembly, we, who have common karma, all sentient being of four forms and six paths in the ten directions will not hear the cries of suffering and afflictions, the sound of suffering in Avici Hell, the rumbling of boiling water in the hells, the sound of the sentient beings being torn by mountains of knives, trees of swords, the sound of endless suffering from the eighteen hells. May we not hear the sound of suffering of hungry ghosts being constantly hungry and thirsty but unable to consume any food, or the sound of the burning joints of hungry ghosts as loud as five hundred carriages rolling, the sound of suffering of animals with bodies as large as five hundred yojanas constantly being bit by insects, or the sound of suffering from those who did not repay their debts being born as camels, mules, horses, and oxen, having to carry heavy loads and being whipped, harassed, and abused. May we not hear the sounds of eight kinds of suffering, including being separated from our loved ones and encountering enemies, the sound of suffering from the retribution of four hundred forty illnesses, the sound of unwholesome deeds and offenses, or the sound of distracting music instruments.

May all sentient beings, from now on, hear the eight wonderful sounds of the Buddha when expounding the Dharma, the teaching of impermanence, the truth of suffering, and absence of independent self-nature in all existence. May they always hear the sound of eighty-four thousand paramitas, the expedient teaching of all Dharmas being void of self-nature, the one voice of all Buddhas expounding the Dharma to liberate sentient beings of different understandings, the sound of all sentient beings having the Buddha nature and the eternally abiding Dharmakaya, the sound of patience and diligence of the Bodhisattvas who have achieved the tenth ground, the sound of realization of non-arising, entering the Buddhas' wisdom, and being able to transcend the Triple Realm, and the sound of Bodhisattvas with Dharmakayas entering the Dharma stream, contemplating on both the mundane and the ultimate truth, with every thought embracing ten-thousand virtuous deeds. May we always hear the sound of Pratyekabuddhas and Arhats in the ten directions attaining the fourth fruition, the sound of King Indra expounding the Prajna to the celestial beings, the sound of the great Bodhisattva the tenth ground in the

palace of Tusita expounding the practice of nonregression, the sound of virtuous acts leading to Buddhahood, the sound all Buddhas praising all the sentient beings who practice ten virtuous deeds or rejoice over others who do the virtuous deeds, and the voice of the Buddhas praising someone will soon attain Buddhahood.

Now that we have made vows regarding our ears, with utmost sincerity, together, 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 shàn yè fó
南 無 善 業 佛

ná mó dà shī fó
南 無 大 施 佛

ná mó zhòng xiāng fó
南 無 衆 相 佛

ná mó shì zì zài fó
南 無 世 自 在 佛

ná mó duàn yí fó
南 無 斷 疑 佛

ná mó shàn yuè fó
南 無 善 月 佛

ná mó bǎo yuè pú sà
南 無 寶 月 菩 薩

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

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó yì wú miù fó
南 無 意 無 謬 佛

ná mó míng zàn fó
南 無 明 讚 佛

ná mó dé liú bù fó
南 無 德 流 布 佛

ná mó dé shù fó
南 無 德 樹 佛

ná mó wú liàng fó
南 無 無 量 佛

ná mó wú biān biàn xiāng fó
南 無 無 邊 辯 相 佛

ná mó yuè guāng pú sà
南 無 月 光 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
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。

yuàn yǐ cí bēi lì tóng jiā shè shòu lìng zhòng děng dé rú suǒ yuàn
願 以 慈 悲 力。同 加 攝 受。令 衆 等 得 如 所 願。

mǎn pú tí yuàn
滿 菩 提 願。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that through the power of their compassion, they will help us fulfill our Bodhi vows.

梁皇寶懺

cì fā bí gēn yuàn
次發鼻根願

yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì shēng
又願今日道場。同業大眾。廣及十方。四生
liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí bí cháng bù
六道。一切衆生。從今日去。乃至菩提。鼻常不
wén shā shēng zī wèi yǐn shí zhī qì bù wén tián liè fàng huǒ shāo hài zhòng
聞殺生滋味飲食之氣。不聞畋獵放火。燒害衆
shēng zhī qì bù wén zhēng zhǔ áo zhì zhòng shēng zhī qì bù wén sān shí
生之氣。不聞蒸煮熬炙衆生之氣。不聞三十
liù wù gé náng chòu chǔ zhī qì bù wén jīn qǐ luó hú huò rén zhī qì bù
六物。革囊臭處之氣。不聞錦綺羅縠惑人之氣。不
wén dì yù bào liè jiāo làn zhī qì bù wén è guǐ jī kě yǐn shí fèn huì nóng
聞地獄剝裂焦爛之氣。不聞餓鬼饑渴。飲食糞穢膿
xuè zhī qì bù wén chù shēng xīng sào bù jìng zhī qì bù wén bìng wò chuáng
血之氣。不聞畜生腥臊不淨之氣。不聞病臥床
xí wú rén kàn shì chuāng huài nán jìn zhī qì bù wén dà xiǎo biàn lì chòu
席。無人看視。瘡壞難近之氣。不聞大小便利臭
huì zhī qì bù wén sǐ shī pāng cháng chóng shí làn huài zhī qì wéi yuàn dà
穢之氣。不聞死屍降脹。蟲食爛壞之氣。唯願大
zhòng liù dào zhòng shēng cóng jīn rì qù bí cháng dé wén shí fāng shì
衆。六道衆生。從今日去。鼻常得聞。十方世
jiè niú tóu zhān tán wú jià zhī xiāng cháng wén yōu tán bō luó wǔ sè huā
界。牛頭旃檀無價之香。常聞優曇鉢羅五色華
xiāng cháng wén huān xǐ yuán zhōng zhū shù huā xiāng cháng wén dōu shuài
香。常聞歡喜園中。諸樹華香。常聞兜率
tiān gōng shuō fǎ shí xiāng cháng wén miào fǎ táng shàng yóu xì shí xiāng
天宮說法時香。常聞妙法堂上。遊戲時香。
cháng wén shí fāng zhòng shēng xíng wǔ jiè shí shàn liù niàn zhī xiāng cháng
常聞十方衆生。行五戒十善六念之香。常
wén yí qiè qī fāng biàn rén shí liù hàng xiāng cháng wén shí fāng pì zhī
聞一切七方便人。十六行香。常聞十方辟支。
xué wú xué rén zhòng dé zhī xiāng cháng wén sì guǒ sì xiàng dé wú lòu
學無學人。衆德之香。常聞四果四向。得無漏

xiāng cháng wén wú liàng pú sà huān xǐ lí gòu fā guāng yàn huì nán
 香。常聞無量菩薩。歡喜離垢。發光燄慧。難
 shēng xiàn qián yuǎn hèng bù dòng shàn huì fǎ yún zhī xiāng cháng wén
 勝現前。遠行不動。善慧法雲之香。常聞
 zhòng shèng jiè dìng huì jiě tuō jiě tuō zhī jiàn wǔ fēn fǎ shēn zhī xiāng
 衆聖。戒定慧。解脫。解脫知見。五分法身之香。
 cháng wén zhū fó pú tí zhī xiāng cháng wén sān shí qī pǐn shí èr yuán
 常聞諸佛菩提之香。常聞三十七品。十二緣
 guān liù dù zhī xiāng cháng wén dà bēi sān niàn shí lì sì wú suǒ wèi
 觀。六度之香。常聞大悲三念。十力四無所畏。
 shí bā bú gòng fǎ xiāng cháng wén bā wàn sì qiān zhū bō luó mì xiāng
 十八不共法香。常聞八萬四千諸波羅蜜香。
 cháng wén shí fāng wú liàng miào jí fǎ shēn cháng zhù zhī xiāng yǐ fā bí
 常聞十方。無量妙極。法身常住之香。已發鼻
 gēn yuàn jìng xiāng yú zhì xīn wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
 根願竟。相與志心。五體投地。歸依世間。大慈悲父。

Making vows regarding our nose.

We vow that, from now until we attain enlightenment, in today's Dharma assembly, we, who have common karma, all sentient being of four forms and six paths in the ten directions will not smell the food made from from killing sentient beings, the odor from hunting and setting fire to burn and kill other sentient beings, or the odor from steaming, boiling, or frying sentient beings, the odor from the thirty-six kinds of objects made from leather, the distracting fragrances from lavish silks and fabrics. May we never smell the odor of flesh being torn and burned in the hells, the odor of the food for the hungry ghosts turning into feces, pus, and blood, the odor of dirty animals, the odor of the ulcers on the skin of the sick with no one to look after them, the odor of urine and feces, or the odor from dead bodies swelling, decomposing and being eaten by worms. From now on, may all sentient beings born in the six paths always smell the priceless sandalwood incense in the worlds in the ten directions, the fragrance of the five-colored Udumbara flowers, the fragrance of the flowers and the trees in the Garden of Joy. May we always smell of the fragrance that fills the the palace of Tusita when the Dharma is being expounded, the fragrance that permeates when the Lotus Sutra is being expounded, the fragrance of sentient beings in the ten directions practicing the five precepts, ten virtuous deeds, and six contemplations. May we always smell the fragrance of the seven kinds of expedient means and sixteen practices, the fragrances from the virtues of the Pratyekabuddhas and those with no more learning needed in the ten directions, the fragrance of the Pratyekabuddhas attainment of the fourth fruit and the stage of no outflows, and the fragrance of countless Bodhisattvas in the stages of joy, leaving defilement, light emitting, flaming wisdom, unconquerable, apparent, immovable, virtuous wisdom, and Dharma cloud. May we always smell the fragrance of sages achieving liberation through the practices of precepts, concentration, and wisdom, and attaining the five-part Dharmakaya through liberated insight, the fragrance of the Buddhas' awakening, the fragrance of the thirty-seven practices, contemplation on twelve causes and conditions, and six paramitas, the fragrance of the three compassionate contemplations, ten powers, four fearless minds, and eighteen distinctive Dharmas, the fragrance of the eight-four thousands paramitas, and the fragrance from unmeasurable number of perfect Dharmakayas abiding in the ten directions.

Now that we have made vows regarding our nose, with utmost sincerity, together, we bow 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 lí tuó fǎ fó
南 無 梨 陀 法 佛

ná mó dù yōu fó
南 無 度 憂 佛

ná mó shì yì fó
南 無 世 意 佛

ná mó miào zú fó
南 無 妙 足 佛

ná mó huā yīng fó
南 無 華 纓 佛

ná mó xìn shèng fó
南 無 信 聖 佛

ná mó miào dé pú sà
南 無 妙 德 菩 薩

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

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó yīng gòng yǎng fó
南 無 應 供 養 佛

ná mó yào ān fó
南 無 樂 安 佛

ná mó ài shēn fó
南 無 愛 身 佛

ná mó yōu bō luó fó
南 無 優 鉢 羅 佛

ná mó wú biān biàn guāng fó
南 無 無 邊 辯 光 佛

ná mó dé jīng jìn fó
南 無 德 精 進 佛

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

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

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

yuàn yǐ cí bēi lì tóng jiā shè shòu lìng zhòng děng dé rú suǒ yuàn
願 以 慈 悲 力。同 加 攝 受。令 衆 等 得 如 所 願。

mǎn pú tí yuàn
滿 菩 提 願。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that through the power of their compassion, they will help us fulfill our Bodhi vows.

cì fā shé gēn yuàn
次 發 舌 根 願

yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì shēng
又 願 今 日 道 場。同 業 大 衆。廣 及 十 方。四 生

liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí shé héng bù
六 道。一 切 衆 生。從 今 日 去。乃 至 菩 提。舌 恒 不

cháng shāng shā yí qiè zhòng shēng shēn tǐ zhī wèi bù cháng yí qiè zì
嘗 傷 殺 一 切 衆 生 身 體 之 味。不 嘗 一 切 自

sǐ zhī wèi bù cháng shēng lèi xuè suǐ zhī wèi bù cháng yuàn jiā duì zhǔ
 死之味。不 嘗 生 類 血 髓 之 味。不 嘗 怨 家 對 主
 dú yào zhī wèi bù cháng yí qiè néng shēng tān ài fán nǎo zī wèi zhī wèi
 毒 藥 之 味。不 嘗 一 切 能 生 貪 愛 煩 惱 滋 味 之 味。
 yuàn shé héng cháng gān lù bǎi zhǒng měi wèi zhī wèi héng cháng zhū tiān
 願 舌 恒 嘗 甘 露 百 種 美 味 之 味。恒 嘗 諸 天
 zì rán yǐn shí zhī wèi héng cháng xiāng jī xiāng fàn zhī wèi héng cháng
 自 然 飲 食 之 味。恒 嘗 香 積 香 飯 之 味。恒 嘗
 zhū fó suǒ shí zhī wèi héng cháng fǎ shēn jiè dìng huì xūn xiū suǒ xiàn
 諸 佛 所 食 之 味。恒 嘗 法 身 戒 定 慧 熏 修。所 現
 shí wèi héng cháng fǎ xǐ chán yuè zhī wèi héng cháng wú liàng gōng dé
 食 味。恒 嘗 法 喜 禪 悅 之 味。恒 嘗 無 量 功 德。
 zī zhì huì mìng tián hé zhī wèi héng cháng jiě tuō yī wèi děng wèi héng
 滋 治 慧 命 甜 和 之 味。恒 嘗 解 脫 一 味 等 味。恒
 cháng zhū fó ní huán zhì lè zuì shàng shēng wèi zhī wèi yǐ fā shé gēn
 嘗 諸 佛 泥 洹 至 樂。最 上 勝 味 之 味。已 發 舌 根
 yuàn jìng xiāng yú zhì xīn wǔ tī tóu dì guī yī shì jiān dà cí bēi fù
 願 竟。相 與 至 心。五 體 投 地。歸 依 世 間。大 慈 悲 父。

Making vows regarding our tongue.

We vow that, from now until we attain enlightenment, in today's Dharma assembly, we, who have common karma, all sentient being of four forms and six paths in the ten directions will not taste the food made from killing any other sentient beings, those who die on their own, or eat the any raw flesh, blood or spinal fluid from any living being, the poison from enemies, or any food that will induce greed, attachment, and afflictions.

May all sentient beings always taste the flavors of one hundred delicacies, the flavors of natural drinks and foods enjoyed by celestial beings in the heavens, and the flavors of fragrant rice. May we always taste the same kind of food the Buddha had, the flavor of cultivating precepts, concentration, and wisdom, and taste the flavor of Dharma joy and Dhyana, the flavor of countless virtues nourishing the harmonious life of wisdom, the unique flavor of liberation, and the supreme flavor of the ultimate bliss of Nirvana.

Now that we have made the vows regarding our tongues. Together, we, with utmost sincerity, 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 zhēn shí fó
 南 無 真 實 佛

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

ná mó tiān zhǔ fó
 南 無 天 主 佛

梁皇寶懺

ná mó yào gāo yīn fó
南 無 樂 高 音 佛

ná mó pó qí luó tuó fó
南 無 婆 耆 羅 陀 佛

ná mó yàn chì fó
南 無 焰 熾 佛

ná mó jù chéng fó
南 無 聚 成 佛

ná mó bù dòng fó
南 無 不 動 佛

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

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

ná mó xìn jìng fó
南 無 信 淨 佛

ná mó fú dé yì fó
南 無 福 德 意 佛

ná mó wú biān dé fó
南 無 無 邊 德 佛

ná mó shī zǐ yóu fó
南 無 師 子 遊 佛

ná mó xìn qīng jìng fó
南 無 信 清 淨 佛

ná mó sà tuó bō lún pú sà
南 無 薩 陀 波 崙 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
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。

yuàn yǐ cí bēi lì āi mǐn fù hù lìng zhòng děng dé rú suǒ yuàn
願 以 慈 悲 力。哀 愍 覆 護。令 衆 等 得 如 所 願。

mǎn pú tí yuàn
滿 菩 提 願。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that through the power of their compassion, they will help us fulfill our Bodhi vows.

cì fā shēn gēn yuàn
次 發 身 根 願

yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì shēng liù
又 願 今 日 道 場。同 業 大 衆。廣 及 十 方。四 生 六

dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí shēn cháng bù jué wǔ
道。一 切 衆 生。從 今 日 去。乃 至 菩 提。身 常 不 覺 五

yù xié mèi zhī chù bù jué huò tāng lú tàn hán bīng děng chù bù jué è guǐ
欲 邪 媚 之 觸。不 覺 鑊 湯 爐 炭 寒 冰 等 觸。不 覺 餓 鬼。

tóu shàng huǒ rán yáng tóng guàn kǒu jiāo làn zhī chù bù jué chù shēng bō liè
頭 上 火 然。烋 銅 灌 口 焦 爛 之 觸。不 覺 畜 生 剝 裂

kǔ chǔ zhī chù bù jué sì bǎi sì bìng zhū kǔ nǎo chù bù jué dà rè dà hán
苦 楚 之 觸。不 覺 四 百 四 病 諸 苦 惱 觸。不 覺 大 熱 大 寒

nán nài zhī chù bù jué wén ruì zǎo shī zhū chóng zhī chù bù jué dāo zhàng dú
 難耐之觸。不覺蚊蚋蚤虱諸蟲之觸。不覺刀杖毒
 yào jiā hài zhī chù bù jué jī kě kùn kǔ yí qiè zhū chù yuàn shēn cháng jué
 藥加害之觸。不覺饑渴困苦一切諸觸。願身常覺
 zhū tiān miào yī zhī chù cháng jué zì rán gān lù zhī chù cháng jué qīng liáng
 諸天妙衣之觸。常覺自然甘露之觸。常覺清涼
 bù hán bù rè zhī chù cháng jué bù jī bù kě wú bìng wú nǎo xiū qiáng zhī
 不寒不熱之觸。常覺不飢不渴。無病無惱休強之
 chù cháng jué wú yǒu dāo zhàng kǔ chǔ zhī chù cháng jué wò ān jué ān wú
 觸。常覺無有刀杖苦楚之觸。常覺臥安覺安。無
 zhū yōu bù zhī chù cháng jué shí fāng zhū fó jìng tǔ wēi fēng chuī shēn zhī chù
 諸憂怖之觸。常覺十方諸佛淨土。微風吹身之觸。
 cháng jué shí fāng zhū fó jìng tǔ qī bǎo yù chí xǐ dàng shēn xīn zhī chù
 常覺十方諸佛淨土。七寶浴池。洗蕩身心之觸。
 cháng jué wú lǎo bìng sǐ zhū kǔ zhī chù cháng jué fēi xíng zì zài yú zhū pú
 常覺無老病死諸苦之觸。常覺飛行自在。與諸菩
 sà tīng fǎ zhī chù cháng jué zhū fó niè pán bā zì zài chù yǐ fā shēn gēn
 薩聽法之觸。常覺諸佛涅槃。八自在觸。已發身根
 yuàn jìng xiāng yú zhì xīn wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
 願竟。相與至心。五體投地。歸依世間。大慈悲父。

We vow that, from now until we attain enlightenment, in today's Dharma assembly, we, who have common karma, all sentient being of four forms and six paths in the ten directions will not feel the touch of five cravings, the sensation of being boiled, of being burned by coal, or extreme coldness, the sensation of hungry ghosts having their head being burned, their mouth being washed with molten copper, the sensation of animals' being skinned and torn apart, the sensation of those suffering from afflictions and four hundred forty illnesses, the unbearable sensation of the extreme hot and cold, the sensation of being bit by various bugs like mosquitoes and fleas, or the sensation of being hurt by knives or sticks or being poisoned, or the sensation of various suffering from hunger, thirst, all all other sufferings.

May all sentient beings always feel the sensation of wearing heavenly clothing, the sensation of natural sweet dew, the pleasant sensation of being cool, neither too cold nor too hot, the sensation no hunger, no thirst, no illness, no affliction, and no pain from being hurt by knives or sticks. May we always feel ease in daily life and the sensation of no worries or fears, the sensation the gentle wind blown from Buddhas' pure lands in the ten directions, the sensation of being purified in the pond of seven treasures of the Buddhas' pure lands in the ten directions, the sensation of freedom from the sufferings of aging, sickness, and death, the sensation of being able to fly freely to listen the Dharma teaching with the Bodhisattvas, and the sensation of self-mastery in eight aspects when the Buddhas enter Nirvana.

Now that we have made vows regarding our body. Together, we, with utmost sincerity, bow 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 xíng míng fó
南 無 行 明 佛

ná mó chí lún fó
南 無 持 輪 佛

ná mó shì ài fó
南 無 世 愛 佛

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

ná mó huì dào fó
南 無 慧 道 佛

ná mó xū kōng yīn fó
南 無 虛 空 音 佛

ná mó yuè sān jiè pú sà
南 無 越 三 界 菩 薩

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

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó lóng yīn fó
南 無 龍 音 佛

ná mó cái chéng fó
南 無 財 成 佛

ná mó fǎ míng fó
南 無 法 名 佛

ná mó yún xiāng fó
南 無 雲 相 佛

ná mó miào xiāng fó
南 無 妙 香 佛

ná mó xū kōng fó
南 無 虛 空 佛

ná mó bá tuó pó luó pú sà
南 無 跋 陀 婆 羅 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
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。

yuàn yǐ cí bēi lì fù hù shè shòu lìng zhòng děng dé rú suǒ yuàn
願 以 慈 悲 力。覆 護 攝 受。令 衆 等 得 如 所 願。

mǎn pú tí yuàn
滿 菩 提 願。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that through the power of their compassion, they will help us fulfill our Bodhi vows.

cì fā yì gēn yuàn
次 發 意 根 願

yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì shēng liù
又 願 今 日 道 場。同 業 大 衆。廣 及 十 方。四 生 六

dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí yì cháng dé zhī tān
道。一 切 衆 生。從 今 日 去。乃 至 菩 提。意 常 得 知 貪

yù chēn huì yú chī wéi huàn cháng zhī shēn shā dào yín wàng yán qǐ yǔ
 欲瞋恚愚癡為患。常知身殺盜婬。妄言綺語。
 liǎng shé è kǒu wéi huàn cháng zhī shā fù hài mǔ shā ā luó hàn chū fó
 兩舌惡口為患。常知殺父害母。殺阿羅漢。出佛
 shēn xuè pò hé hé zhòng bàng fó fǎ sēng bù xìn yīn guǒ shì wú jiān zuì
 身血。破和合眾。謗佛法僧。不信因果。是無間罪。
 cháng zhī rén sǐ gèng shēng bào yīng zhī fǎ cháng zhī yuǎn è zhī shì qīn jìn
 常知人死更生報應之法。常知遠惡知識。親近
 shàn yǒu cháng zhī zī shòu jiǔ shí liù zhǒng xié shī zhī fǎ wéi fēi cháng zhī
 善友。常知諮受九十六種。邪師之法為非。常知
 sān lòu wǔ gài shí chán zhī fǎ shì zhàng cháng zhī sān tú kě wèi shēng sǐ
 三漏五蓋十纏之法是障。常知三塗可畏。生死
 kù jù kǔ bào zhī chù yuàn yì cháng zhī yí qiè zhòng shēng jiē yǒu fó xìng
 酷劇苦報之處。願意常知一切眾生。皆有佛性。
 cháng zhī zhū fó shì dà cí bēi fù wú shàng yī wáng yí qiè zūn fǎ wéi
 常知諸佛。是大慈悲父。無上醫王。一切尊法。為
 zhū zhòng shēng bìng zhī liáng yào yí qiè xián shèng wéi zhū zhòng shēng kàn
 諸眾生病之良藥。一切賢聖。為諸眾生看
 bìng zhī mǔ cháng zhī guī yī sān bǎo yīng shòu wǔ jiè cì xíng shí shàn rú
 病之母。常知歸依三寶。應受五戒。次行十善。如
 shì děng fǎ néng zhāo tiān shàng rén zhōng shēng bào cháng zhī wèi miǎn
 是等法。能招天上人中勝報。常知未免
 shēng sǐ yīng xiū qī fāng biàn guān nuǎn dǐng děng fǎ cháng zhī yīng xíng
 生死。應修七方便觀。煥頂等法。常知應行
 wú lòu kǔ rěn shí liù shèng xīn xiān xiū shí liù hàng guān guān sì zhēn dì
 無漏苦忍。十六聖心。先修十六行觀。觀四真諦。
 cháng zhī sì dì píng děng wú xiāng gù chéng sì guǒ cháng zhī zōng xiāng bié
 常知四諦平等無相。故成四果。常知總相別
 xiāng yí qiè zhǒng fǎ cháng zhī shí èr yīn yuán sān shì yīn guǒ lún zhuǎn
 相。一切種法。常知十二因緣。三世因果輪轉。
 wú yǒu xiū xī cháng zhī xiū xíng liù dù bā wàn zhū hàng cháng zhī duàn chú
 無有休息。常知修行六度。八萬諸行。常知斷除
 bā wàn sì qiān chén láo cháng zhī tǐ huì wú shēng bì duàn shēng sǐ
 八萬四千塵勞。常知體會無生。必斷生死。

cháng zhī shí zhù jiē pǐn cì dì jù zú cháng zhī yǐ jīn gāng xīn duàn wú
常 知 十 住 階 品。次 第 具 足。常 知 以 金 剛 心。斷 無
míng ān dé wú shàng guǒ cháng zhī tǐ jí yī zhào wàn dé yuán bèi lèi
明 闇。得 無 上 果。常 知 體 極 一 照。萬 德 圓 備。累
huàn dōu jìn chéng dà niè pán cháng zhī fó dì shí lì sì wú suǒ wèi shí
患 都 盡。成 大 涅 槃。常 知 佛 地 十 力。四 無 所 畏。十
bā bù gòng wú liàng gōng dé wú liàng zhì huì wú liàng shàn fǎ yǐ fā yì
八 不 共。無 量 功 德。無 量 智 慧。無 量 善 法。已 發 意
gēn yuàn jìng xiāng yú zhì xīn wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
根 願 竟。相 與 至 心。五 體 投 地。歸 依 世 間。大 慈 悲 父。

We vow that, from now until we attain enlightenment, in today's Dharma assembly, we, who have common karma, all sentient being of four forms and six paths in the ten directions will always know of the problems related to greed, desires, anger, and ignorance, the problems related to killing, stealing, sexual misconduct, lying, excessive flattering, slandering, and harsh speech, know of the retribution of Avici Hell results from killing one's father or mother, killing an Arhat, harming the Buddha, causing a schism among the Sangha, slandering the Buddha, the Dharma, or the Sangha, and not believing the law of karma. May we always know that there is retribution after death based on our own actions, we will know to stay bad influences and be friends with virtuous advisors, know that it's wrong to learn and accept the ninety-six kinds of deviant teachings, know that the three kinds of outflow, five coverings, and ten entanglements are obstacles, and know that we should fear being born in the three realms to suffer the cycles of birth and death. May we always know that all sentient beings have the Buddha nature, that the Buddha is the world's most compassionate father and the supreme doctor, that the Dharma is the cure to the sickness of all sentient beings, and all sages are the mothers attending to the sentient beings' illness, know that taking refuge in the Triple Gem, upholding the precepts, and practicing the ten virtuous deeds allow us to be reborn in the heavens or as a prestigious human being, know that without cultivating the seven expedient practices and added with the practice on the contemplating on the four noble truth, we cannot transcend from the cycles of birth and death, know that we should practice to attain the state no outflows and the sixteen minds through cultivating the sixteen aspects of the four noble truths. May we always know that realizing the four noble truths, practicing equality, and now having marks the sign of attaining the fourth fruition, that all forms of existence have common characteristics and distinguishing characteristics, that the twelve links of causes and conditions and the cycle of cause and effect is endless, and that we should practice the six paramitas and the eighty thousands virtuous acts. May we always know that that we should eradicate the eighty-four thousands of afflictions, know that the realization of non-arising will definitely sever the cycle of birth and death, know of the existence of the ten abodes, that the Vajra resolve can dispel the darkness of ignorance, allow us to attain the most supreme fruition of Buddhahood, completely accomplish all virtuous deeds and eliminate all offenses, leading to the attainment of Nirvana. May we always understand the immeasurable merits, virtues, wisdom, and virtuous deeds of the ten powers, four types of fearlessness, and eighteen different characteristics of a Buddha.

Now that we have made vows regarding our mind. Together, we, with utmost sincerity, 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

nán mó tiān wáng fó
南 無 天 王 佛

nán mó shàn cái fó
南 無 善 財 佛

nán mó bǎo yīn shēng fó
南 無 寶 音 聲 佛

nán mó luó hóu shǒu fó
南 無 羅 喉 守 佛

nán mó shī zǐ yì fó
南 無 師 子 意 佛

nán mó dé lì fó
南 無 得 利 佛

nán mó mǎ míng pú sà
南 無 馬 鳴 菩 薩

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

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

nán mó zhū jìng fó
南 無 珠 淨 佛

nán mó dēng yàn fó
南 無 燈 焰 佛

nán mó rén zhǔ wáng fó
南 無 人 主 王 佛

nán mó ān yīn fó
南 無 安 隱 佛

nán mó bǎo míng wén fó
南 無 寶 名 聞 佛

nán mó biàn jiàn fó
南 無 遍 見 佛

nán mó lóng shù pú sà
南 無 龍 樹 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
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。

yuàn yǐ cí bēi lì āi mǐn fù hù shè shòu lìng zhòng děng dé rú
願 以 慈 悲 力。哀 愍 覆 護 攝 受。令 衆 等 得 如

suǒ yuàn mǎn pú tí yuàn
所 願。滿 菩 提 願。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that through the power of their compassion, they will help us fulfill our Bodhi vows.

cì fā kǒu yuàn
次 發 口 願

yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì shēng
又 願 今 日 道 場。同 業 大 衆。廣 及 十 方。四 生

liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí kǒu cháng bù
六 道。一 切 衆 生。從 今 日 去。乃 至 菩 提。口 常 不

huǐ zǐ sān bǎo kǒu bù bàng hóng tōng fǎ rén shuō qí guō è bù yán zuò
毀 訾 三 寶。口 不 謗 弘 通 法 人。說 其 過 惡。不 言 作

shàn bù dé lè bào zuò è bù dé kǔ guǒ bù yán rén sǐ duàn miè bù fù
善。不得樂報。作惡不得苦果。不言人死斷滅。不復
gèng shēng bù shuō wú lì yì sǔn tā rén shì bù shuō xié jiàn wài dào suǒ
更生。不說無利益。損他人事。不說邪見外道。所
zào jīng shū bù jiào rén zuò shí è yè bù jiào rén zào wǔ nì zuì bù chēng
造經書。不教人作十惡業。不教人造五逆罪。不稱
yáng rén è bù yán sù jiān wú qù hào xì xiào shì bù jiào rén pì xìn xié shī
揚人惡。不言俗間無趣好戲笑事。不教人僻信邪師
guǐ shén bù píng lún rén wù hǎo chǒu bù chēn mǎ fù mǔ shī zhǎng shàn yǒu
鬼神。不評論人物好醜。不瞋罵父母師長善友。
bù quàn rén zào zuì bù duàn rén zuò fú yuàn kǒu cháng zàn tàn sān bǎo
不勸人造罪。不斷人作福。願口常讚歎三寶。
cháng zàn tàn hóng tōng fǎ rén shuō qí gōng dé shì rén shàn è guǒ bào
常讚歎弘通法人。說其功德。示人善惡果報。
cháng shuō wù rén shēn sǐ shén míng bù miè cháng fā shàn yán shǐ rén lì
常說悟人身死。神明不滅。常發善言。使人利
yì cháng shuō rú lái shí èr bù jīng cháng yán yí qiè zhòng shēng jiē yǒu
益。常說如來十二部經。常言一切衆生。皆有
fó xìng dāng dé cháng lè wǒ jìng cháng jiào rén xiào yǎng fù mǔ jìng shì
佛性。當得常樂我淨。常教人孝養父母。敬事
shī zhǎng cháng quàn rén guī yī sān bǎo shòu chí wǔ jiè shí shàn liù niàn
師長。常勸人歸依三寶。受持五戒。十善六念。
cháng zàn sòng jīng diǎn shuō zhū shàn shì cháng jiào rén jìn shàn zhī shì
常讚誦經典。說諸善事。常教人近善知識。
yuǎn è zhī shì cháng shuō shí zhù fó dì wú liàng gōng dé cháng shǐ rén
遠惡知識。常說十住佛地。無量功德。常使人
xiū jìng tǔ hēng zhuāng yán jí guǒ cháng jiào rén qín lǐ sān bǎo cháng jiào
修淨土行。莊嚴極果。常教人勤禮三寶。常教
rén jiàn lì xíng xiàng xiū zhū gòng yǎng cháng jiào rén zuò zhū shàn shì rú
人建立形像。修諸供養。常教人作諸善事。如
jiù tóu rán cháng jiào rén jiù jì qióng kǔ wú zàn tíng xī yǐ fā kǒu yuàn
救頭然。常教人救濟窮苦。無暫停息。已發口願
jìng xiāng yú zhì xīn wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
竟。相與至心。五體投地。歸依世間。大慈悲父。

We vow that, from now until we attain enlightenment, in today's Dharma assembly, we, who have common karma, all sentient being of four forms and six paths in the ten directions will not slander Triple Gem or gossip about the mistakes and offenses of those who expound the Dharma and will not say that good deeds do not bring rewards and bad deeds yield no retribution. We will not say that there is no life after death and will not speak unbeneficial or harmful words. We will not proclaim the teachings and deviant views in the texts of heterodox groups and will not encourage others to commit ten evil deeds or the five grave offenses. We will not speak of others' mistakes or offenses, involve ourselves in meaningless chatter or make fun of others, encourage others to believe in deviant teachings or evil spirits, judge others' good or bad looks, scold our parents, our seniors, and virtuous friends in anger, instruct others to commit crimes, or discourage or prevent others from doing good deeds.

We will always praise the Triple Gem, the merits and virtues of the ones who expound the Dharma, explain the rewards and retributions from doing good and evil deeds, explain the concept of the consciousness continuing after death, and we will only speak words that benefit other sentient beings. We will always expound the Tathagata's twelve divisions of the Buddhist canon, proclaim that all sentient beings have the Buddha nature and can be purified and happy. We will always advise others to be filial to their parents, respect their elders, to take refuge in the Triple Gems, uphold the five precepts, conduct the ten virtuous deeds, and practice the six contemplations. We will always praise the scriptures, speak of others' good conducts, and advise others to make friends with virtuous advisors and to stay away from bad influences. We will always speak of the immeasurable merits and virtues of the ten abodes of the Buddha stage and encourage others to cultivate pure land practices which lead to attainment of the ultimate fruition (Buddhahood). We will always teach others to respect the Triple Gem, encourage them to sponsor or build Buddha images, to make offerings, advise others that they should cultivate various good deeds with the same sense of urgency as if their head was on fire and persuade others to continually help the poor and the needy.

Now that we have made vows regarding our speech. Together, we, with utmost sincerity, 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 shì huā fó
南 無 世 華 佛

ná mó wú biān biàn cái chéng fó
南 無 無 邊 辯 才 成 佛

ná mó shī zǐ yá fó
南 無 師 子 牙 佛

ná mó fú dé fó
南 無 福 德 佛

ná mó mù jiān lián fó
南 無 目 犍 連 佛

ná mó yì sī fó
南 無 意 思 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó gāo dǐng fó
南 無 高 頂 佛

ná mó chà bié zhī jiàn fó
南 無 差 別 知 見 佛

ná mó lí tuó bù fó
南 無 梨 陀 步 佛

ná mó fǎ dēng gài fó
南 無 法 燈 蓋 佛

ná mó wú yōu guó fó
南 無 無 憂 國 佛

ná mó yào pú tí fó
南 無 樂 菩 提 佛

梁皇寶懺

ná mó shī zǐ yóu xì pú sà
南無師子遊戲菩薩

ná mó shī zǐ fèn xùn pú sà
南無師子奮迅菩薩

ná mó wú biān shēn pú sà
南無無邊身菩薩

ná mó guān shì yīn pú sà
南無觀世音菩薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo
又復歸依。如是十方。盡虛空界。一切三寶。

yuàn yǐ cí bēi lì fù hù shè shòu lìng zhòng děng dé rú suǒ yuàn
願以慈悲力。覆護攝受。令衆等得如所願。

mǎn pú tí yuàn
滿菩提願。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that through the power of their compassion, they will help us fulfill our Bodhi vows.

zhū hòng fǎ mén
諸行法門

yòu yuàn shí fāng jìn xū kōng jiè sì shēng liù dào yí qiè zhòng shēng
又願十方。盡虛空界。四生六道。一切衆生。

cóng jīn fā yuàn zhī hòu gè néng jù zú zhū hòng fǎ mén dǔ xìn sān bǎo
從今發願之後。各能具足。諸行法門。篤信三寶。

gōng jìng fǎ mén bù huái yí huò jiān gù fǎ mén yù duàn qǐ è qín
恭敬法門。不懷疑惑。堅固法門。欲斷起惡。勤

chàn fǎ mén yù yuàn qīng jìng niàn huǐ fǎ mén bù huǐ sān yè hù shēn
懺法門。欲願清淨。念悔法門。不毀三業。護身

fǎ mén yǒng jìng sì shì hù kǒu fǎ mén xī xīn qīng jìng hù yì fǎ mén
法門。永淨四事。護口法門。息心清淨。護意法門。

jù zú suǒ yuàn pú tí fǎ mén yí qiè bù hài bēi xīn fǎ mén huà shǐ lì
具足所願。菩提法門。一切不害。悲心法門。化使立

dé cí xīn fǎ mén bù huǐ tā rén huān xǐ fǎ mén bù qī tā rén zhì
德。慈心法門。不毀他人。歡喜法門。不欺他人。至

chéng fǎ mén yù miè sān tú sān bǎo fǎ mén zhōng bù xū wàng zhēn
誠法門。欲滅三塗。三寶法門。終不虛妄。真

shí fǎ mén bù màn bǐ wǒ shě hài fǎ mén wú yǒu yóu yù qì jié fǎ
實法門。不慢彼我。捨害法門。無有猶豫。棄結法

mén duàn dòu sòng yì wú zhèng fǎ mén fèng xíng píng děng yīng zhèng
門。斷鬪訟意。無諍法門。奉行平等。應正

fǎ mén yòu yuàn zhòng shēng jù zú rú shì wú liàng fǎ mén xīn cù fǎ
 法門。又願衆生。具足如是無量法門。心趨法
 mén guān xīn rú huàn yì duàn fǎ mén shě bù shàn běn shén zú fǎ mén
 門。觀心如幻。意斷法門。捨不善本。神足法門。
 shēn xīn qīng biàn xìn gēn fǎ mén bù yuàn tuì lún jìn gēn fǎ mén bù
 身心輕便。信根法門。不願退輪。進根法門。不
 shě shàn è niàn gēn fǎ mén shàn zào dào yè dìng gēn fǎ mén shè xīn
 捨善軌。念根法門。善造道業。定根法門。攝心
 zhèng dào huì gēn fǎ mén guān wú cháng kōng xìn lì fǎ mén yuè mó
 正道。慧根法門。觀無常空。信力法門。越魔
 wēi shì jìn lì fǎ mén yī qù bù huán niàn lì fǎ mén wèi céng wàng
 威勢。進力法門。一去不還。念力法門。未曾忘
 shě dìng lì fǎ mén miè zhòng wàng xiǎng huì lì fǎ mén zhōu xuán wǎng
 捨。定力法門。滅衆妄想。慧力法門。周旋往
 lái jìn jué fǎ mén jī xíng fó dào zhèng dìng fǎ mén dǎi dé sān mèi
 來。進覺法門。積行佛道。正定法門。逮得三昧。
 jìng xìng fǎ mén bú yào yú chéng yuàn zhū zhòng shēng xī jù pú sà mó
 淨性法門。不樂餘乘。願諸衆生。悉具菩薩摩
 hē sà rú shì děng bā wàn fǎ mén qīng jìng fó tǔ quàn huà qiān jí xī
 訶薩。如是等八萬法門。清淨佛土。勸化慳嫉。悉
 dù zhòng è bā nán zhī chù shè zhū zhèng sòng chēn huì zhī rén qín xíng
 度衆惡八難之處。攝諸諍訟瞋恚之人。勤行
 zhòng shàn shè xiè dài zhě dìng yì shén tōng shè zhū luàn xiǎng yǐ fā
 衆善。攝懈怠者。定意神通。攝諸亂想。已發
 yuàn jìng xiāng yú zhì xīn wǔ tī tóu dì guī yī shì jiān dà cí bēi fù
 願竟。相與至心。五體投地。歸依世間。大慈悲父。

Again, we wish that all sentient beings of four forms and six paths in all realms of the ten directions, after making their vows today, will practice all methods of cultivation. To have faith in the Triple Gem is the Respectful Dharma Door. To have no doubts is the Firmness Dharma Door. To eliminate the arising of evil intentions is the Diligent Repentance Dharma Door. To purify vows is the Remorse Dharma Door. To not commit any offenses through the body, speech, and mind is the Guarding Body Dharma Door. To forever purify the four speeches is the Guarding Mouth Dharma Door. To purify intentions is the Guarding Mind Dharma Door. To fulfill all vows is the Bodhi Dharma Door. To not harm any sentient beings is the Compassionate Dharma Door. To transform all merits is the Loving-kindness Dharma Door. To not slander others is the Rejoice Dharma Door. To not deceive others is the Sincerity Dharma Door. To eradicate the three evil paths is the Triple Gem Dharma Door. To never tell lies is the Truthfulness Dharma Door. To never be arrogant is the Abandoning Harm Dharma Door. To never hesitate is the Abandoning Knots Dharma Door. To sever thoughts of violence and conflict is the

梁皇寶懺

No Admonishment Dharma Door. To practice equality is the Responding to Righteousness Dharma Door. May all sentient beings practice all immeasurable Dharma Doors such as: the Hastened Mind Dharma Door to observing the illusory mind, the Severing Thought Dharma Door to abandon all unwholesome roots, the Transcendental Foot Dharma Door to give expediency to the body and mind, the Root of Faith Dharma Door to not regress, the Root of Diligence Dharma Door to not abandon any virtuous restraints, Root of Thought Dharma Door to create any virtuous merits, Root of Concentration Dharma Door to accept the right path, the Wisdom Eye Dharma Door to contemplate impermanence and emptiness, the Power of Faith Dharma Door to overcome demonic powers, the Power of Diligence Dharma Door to never fall back, the Power of Thought Dharma Door to never forget anything, the Power of Concentration Dharma Door to eradicate all false thoughts, the Power of Wisdom Dharma Door to mix in with the future, the Diligent Awakening dharma Door to practice the Buddhist path, the Righteous Concentration Dharma Door attain all Samadhis, the Pure Nature Dharma Door to give up any extra teachings.

May all sentient beings practice the eighty thousand Dharma Doors of the Bodhisattvas and Mahasattvas, purify the Buddha's land, persuade and transform those who are stingy and envious, liberate the sentient beings in the evil paths and eight difficulties, accept those who quarrel and plagued by anger and hatred, and transform the indolent ones by encouraging them to cultivate good deeds diligently and to practice concentration to calm the mind.

Now that we have made our vows, together, we, with utmost sincerity, 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 fǎ tiān jìng fó
南 無 法 天 敬 佛

ná mó jí shì lì fó
南 無 極 勢 力 佛

ná mó jiān yīn fó
南 無 堅 音 佛

ná mó miào yí fó
南 無 妙 義 佛

ná mó cán kuì yán fó
南 無 慚 愧 顏 佛

ná mó yù lè fó
南 無 欲 樂 佛

ná mó yào wáng pú sà
南 無 藥 王 菩 薩

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó duàn shì lì fó
南 無 斷 勢 力 佛

ná mó huì huā fó
南 無 慧 華 佛

ná mó ān lè fó
南 無 安 樂 佛

ná mó ài jìng fó
南 無 愛 淨 佛

ná mó miào jì fó
南 無 妙 髻 佛

ná mó lóu zhì fó
南 無 樓 志 佛

ná mó yào shàng pú sà
南 無 藥 上 菩 薩

ná mó wú biān shēn pú sà
南無無邊身菩薩

ná mó guān shì yīn pú sà
南無觀世音菩薩

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 jiù hù shè shòu lìng sān jiè liù dào sì shēng zhòng
以慈悲力。救護攝受。令三界六道。四生衆
shēng yǐ jīn cí bēi dào chǎng chàn fǎ fā xīn fā yuàn gōng dé yīn
生。以今慈悲道場懺法。發心發願。功德因
yuán gè gè jù zú gōng dé zhì huì yǐ shén tōng lì suí xīn zì zài
緣。各各具足。功德智慧。以神通力。隨心自在。

Again, we take refuge in the Triple Gem in all realms of the ten directions. We pray that, through their kindness and compassion, they will protect and embrace all sentient beings in the Triple Realm, six paths, and four forms. Through today's compassionate place of enlightenment repentance, may all of our resolves and vows be accomplished and fulfilled, we receive the merits, virtues, wisdom, and at ease.

zhǔ lèi dì sì shí
囑累第四十

Chapter 40: Entrustment

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ wèi liù dào sì shēng zhòng
今日道場。同業大衆。相與已為六道四生衆
shēng fā shì yuàn jìng cì yǐ zhòng shēng fù zhǔ zhū dà pú sà yuàn yǐ
生。發誓願竟。次以衆生。付囑諸大菩薩。願以
cí bēi xīn tóng jiā shè shòu yǐ jīn chàn huǐ fā yuàn gōng dé yīn yuán
慈悲心。同加攝受。以今懺悔發願。功德因緣。
yòu yuàn yǐ cí bēi niàn lì lìng yí qiè zhòng shēng xī jiē yào qiú wú shàng
又願以慈悲念力。令一切衆生。悉皆樂求無上
fú tián shēn xìn shī fó yǒu wú liàng bào lìng yí qiè zhòng shēng yī xīn
福田。深信施佛。有無量報。令一切衆生。一心
xiàng fó jù dé wú liàng qīng jìng guǒ bào yuàn yí qiè zhòng shēng yú
向佛。具得無量。清淨果報。願一切衆生。於
zhū fó suǒ wú qiān lìn xīn jù zú dà shī wú suǒ ài xī yòu yuàn yí qiè
諸佛所。無慳吝心。具足大施。無所愛惜。又願一切
zhòng shēng yú zhū fó suǒ xiū wú shàng fú tián lí èr chéng yuàn xíng
衆生。於諸佛所修無上福田。離二乘願。行
pú sà dào dé zhū rú lái wú ài jiě tuō yí qiè zhǒng zhì yòu yuàn yí
菩薩道。得諸如來。無礙解脫。一切種智。又願一

梁皇寶懺

qiè zhòng shēng yú zhū fó suǒ zhǒng wú jìn shàn gēn dé fó wú liàng gōng
切 衆 生。於 諸 佛 所。種 無 盡 善 根。得 佛 無 量 功
dé zhì huì yòu yuàn yí qiè zhòng shēng shè qǔ shēn huì jù zú qīng jìng
德 智 慧。又 願 一 切 衆 生。攝 取 深 慧。具 足 清 淨
wú shàng zhì wáng yòu yuàn yí qiè zhòng shēng suǒ yóu zì zài dé zhū rú
無 上 智 王。又 願 一 切 衆 生。所 遊 自 在。得 諸 如
lái zhì yí qiè chù wú ài shén lì yòu yuàn yí qiè zhòng shēng shè qǔ dà
來 至 一 切 處。無 礙 神 力。又 願 一 切 衆 生。攝 取 大
chéng dé wú liàng zhǒng zhì ān zhù bú dòng yòu yuàn yí qiè zhòng shēng
乘。得 無 量 種 智。安 住 不 動。又 願 一 切 衆 生。
jù zú chéng jiù dì yī fú tián jiē néng chū shēng yí qiè zhì dì yòu
具 足 成 就。第 一 福 田。皆 能 出 生。一 切 智 地。又
yuàn yí qiè zhòng shēng yú yí qiè fó wú xián hèn xīn zhòng zhū shàn gēn
願 一 切 衆 生。於 一 切 佛 無 嫌 恨 心。種 諸 善 根。
yào qiú fó zhì yòu yuàn yí qiè zhòng shēng yǐ miào fāng biàn wǎng yì yí
樂 求 佛 智。又 願 一 切 衆 生。以 妙 方 便。往 詣 一
qiè zhuāng yán fó chà yú yī niàn zhōng shēn rù fǎ jiè ér wú pí juàn
切 莊 嚴 佛 刹。於 一 念 中。深 入 法 界。而 無 疲 倦。
yòu yuàn yí qiè zhòng shēng dé wú biān shēn jìn néng piàn yóu shí fāng shì
又 願 一 切 衆 生。得 無 邊 身。盡 能 徧 遊 十 方 世
jiè ér wú pí yàn yòu yuàn yí qiè zhòng shēng chéng guǎng dà shēn dé
界。而 無 疲 厭。又 願 一 切 衆 生。成 廣 大 身。得
suí yì hòng dé yí qiè fó shén lì zhuāng yán jiū jìng bǐ àn yú yī niàn
隨 意 行。得 一 切 佛。神 力 莊 嚴。究 竟 彼 岸。於 一 念
zhōng xiǎn xiàn rú lái zì zài shén lì biàn xū kōng jiè yǐ fā rú shì dà
中。顯 現 如 來。自 在 神 力。徧 虛 空 界。已 發 如 是 大
yuàn jìng guǎng dà rú fǎ xìng jiū jìng rú xū kōng yuàn yí qiè zhòng
願 竟。廣 大 如 法 性。究 竟 如 虛 空。願 一 切 衆
shēng dé rú suǒ yuàn mǎn pú tí yuàn xiāng yú zhì xīn wǔ tī tóu dì
生。得 如 所 願。滿 菩 提 願。相 與 至 心。五 體 投 地。
tǎng zhòng děng ruò shòu kǔ bào bù néng jiù zhòng shēng zhě yǐ zhū zhòng
倘 衆 等 若 受 苦 報。不 能 救 衆 生 者。以 諸 衆
shēng zhǔ lèi wú liàng wú biān jìn xū kōng jiè wú shēng fǎ shēn pú sà
生。囑 累 無 量 無 邊。盡 虛 空 界。無 生 法 身 菩 薩。
wú liàng wú biān jìn xū kōng jiè wú lòu sè shēn pú sà wú liàng wú biān
無 量 無 邊。盡 虛 空 界。無 漏 色 身 菩 薩。無 量 無 邊。

jìn xū kōng jiè fā xīn pú sà xīng zhèng fǎ mǎ míng dà shī pú sà xīng
 盡虛空界。發心菩薩。興正法。馬鳴大師菩薩。興
 xiàng fǎ lóng shù dà shī pú sà shí fāng jìn xū kōng jiè wú biān shēn pú
 像法。龍樹大師菩薩。十方盡虛空界。無邊身菩
 sà shí fāng jìn xū kōng jiè guān shì yīn pú sà wén shū shī lì pú sà pǔ
 薩。十方盡虛空界。觀世音菩薩。文殊師利菩薩。普
 xián pú sà shī zǐ yóu xì pú sà shī zǐ fèn xùn pú sà shī zǐ fān pú sà
 賢菩薩。師子遊戲菩薩。師子奮迅菩薩。師子幡菩薩。
 shī zǐ zuò pú sà jiān yǒng jīng jìn pú sà jīn gāng huì pú sà qì yīn gài
 師子作菩薩。堅勇精進菩薩。金剛慧菩薩。棄陰蓋
 pú sà jì gēn pú sà huì shàng pú sà cháng bù lí shì pú sà yào wáng
 菩薩。寂根菩薩。慧上菩薩。常不離世菩薩。藥王
 pú sà yào shàng pú sà xū kōng zàng pú sà jīn gāng zàng pú sà cháng
 菩薩。藥上菩薩。虛空藏菩薩。金剛藏菩薩。常
 jīng jìn pú sà bù xiū xī pú sà miào yīn pú sà miào dé pú sà bǎo yuè
 精進菩薩。不休息菩薩。妙音菩薩。妙德菩薩。寶月
 pú sà yuè guāng pú sà sà tuó bō lún pú sà yuè sān jiè pú sà yòu fù
 菩薩。月光菩薩。薩陀波崙菩薩。越三界菩薩。又復
 zhǔ lèi rú shì shí fāng jìn xū kōng jiè yí qiè pú sà yuàn zhū pú sà mó
 囑累。如是十方。盡虛空界。一切菩薩。願諸菩薩摩
 hē sà yǐ běn yuàn lì shì dù zhòng shēng lì shè shòu shí fāng wú qióng
 訶薩。以本願力。誓度衆生力。攝受十方。無窮
 wú jìn yí qiè zhòng shēng yuàn zhū pú sà mó hē sà bù shě yí qiè zhòng
 無盡。一切衆生。願諸菩薩摩訶薩。不捨一切衆
 shēng tóng shàn zhī shì wú fēn bié xiǎng yuàn yí qiè zhòng shēng zhī pú
 生。同善知識。無分別想。願一切衆生。知菩
 sà ēn qīn jìn gòng yǎng yuàn zhū pú sà cí mǐn shè shòu lìng zhū zhòng
 薩恩。親近供養。願諸菩薩。慈愍攝受。令諸衆
 shēng dé zhèng zhí xīn suí zhú pú sà bù xiāng yuǎn lí yuàn yí qiè
 生。得正直心。隨逐菩薩。不相遠離。願一切
 zhòng shēng suí pú sà jiào bù shēng wéi fǎn dé jiān gù xīn bù shě shàn
 衆生。隨菩薩教。不生違反。得堅固心。不捨善
 zhī shì lí yí qiè gòu xīn bù kě huài lìng yí qiè zhòng shēng wéi shàn zhī
 知識。離一切垢。心不可壞。令一切衆生。為善知
 shì bù xī shēn mìng xī shě yí qiè bù wéi qí jiào lìng yí qiè zhòng
 識。不惜身命。悉捨一切。不違其教。令一切衆

梁皇寶懺

shēng xiū xí dà cí yuǎn lí zhū è wén fó zhèng fǎ xī néng shòu chí
生。修習大慈。遠離諸惡。聞佛正法。悉能受持。
lǐng zhū zhòng shēng tóng zhū pú sà shàn gēn yè bào pú sà hèng yuàn
令諸衆生。同諸菩薩。善根業報。菩薩行願。
jiū jìng qīng jìng jù zú shén tōng suí yì zì zài chéng yú dà chéng nǎi
究竟清淨。具足神通。隨意自在。乘於大乘。乃
zhì jiū jìng yí qiè zhǒng zhì yú qí zhōng jiān wú yǒu xiè dài chéng zhì huì
至究竟。一切種智。於其中間。無有懈怠。乘智慧
chéng zhì ān yīn chù dé wú ài chéng jiū jìng zì zài shǐ cóng guī yī sān
乘。至安隱處。得無礙乘。究竟自在。始從歸依三
bǎo duàn yí shēng xìn chàn huǐ fā xīn xiǎn guǒ bào chū dì yù jiě yuàn
寶。斷疑生信。懺悔發心。顯果報。出地獄。解怨
zì qīng fā yuàn huí xiàng zhōng zhì zhǔ lèi suǒ yǒu gōng dé xī yǐ bù
自慶。發願迴向。終至囑累。所有功德。悉以布
shī shí fāng jìn xū kōng jiè yí qiè zhòng shēng yǎng yuàn mí lè shì zūn
施十方盡虛空界。一切衆生。仰願彌勒世尊。
xiàn wéi wǒ zhèng shí fāng zhū fó āi mǐn fù hù suǒ huǐ suǒ yuàn jiē dé
現為我證。十方諸佛。哀愍覆護。所悔所願。皆得
chéng jiù yuàn zhū zhòng shēng tóng cí bēi fù jù shēng cǐ guó yù zài
成就。願諸衆生。同慈悲父。俱生此國。預在
chū huì wén fǎ wù dào gōng dé zhì huì yí qiè jù zú yú zhū pú sà
初會。聞法悟道。功德智慧。一切具足。與諸菩薩。
děng wú yǒu yì rù jīn gāng xīn chéng děng zhèng jué
等無有異。入金剛心。成等正覺。

In today's Dharma assembly, we, who have common karma, together, have made vows on behalf of all sentient beings of four forms and six path. Next, we entrust all Bodhisattvas, through their kindness and compassion, with the responsibility of protecting and embracing all sentient beings. With the merits and virtues from today's repentance and resolves and our thought of compassion, may all sentient beings joyfully seek the ultimate merit field, believe that the rewards from making offerings to Buddha are boundless, mindfully follow the Buddha's example, and attain the fruit of ultimate purity. May all sentient beings be generous when making offerings to the Buddhas, cultivate the ultimate merit fields, will go beyond the two vehicles, practice the Bodhisattva way, and obtain the Tathagata's unhindered liberation and universal wisdom. Next, may all sentient beings plant immeasurable good roots in the places of the Buddhas and accumulate the inexhaustible virtues and wisdoms, practice and gain profound insight, purification, and supreme wisdom, gain the same transcendental powers as the Buddhas that they can move freely through the universe, follow the Great Vehicle, gain boundless wisdom, and peacefully abide in it. May they complete the first merit field, reach the state of omniscience, never harbor hatred towards the Buddhas, cultivate virtuous deeds, joyfully seek the Buddha's wisdom, visit all adorned Buddha lands through various means, and be able to enter all Dharma realms in one thought. May they appear in countless manifestations throughout the realms in the

ten directions; manifest in the boundless body, be able to go anywhere freely, attain the Buddhas' transcendental power and adornment, reach the other shore, and exhibit the same transcendental power as the Tathagatas to be everywhere in one thought.

Now that we have made such great vows, which are as vast the Dharma nature and as ultimate as sunyata, we hope that all sentient beings will be able to fulfill their vows and accomplish their Bodhi resolves. Together, we, with utmost sincerity, bow to and, if we suffer retributions and are unable to rescue sentient beings, entrust this responsibility to the countless non-arising Dharmakayas of Bodhisattvas throughout the realms of emptiness, the countless form bodies of faultless Bodhisattvas throughout the realms of emptiness, the countless Bodhi-resolved Bodhisattvas throughout the realms of emptiness, Grand Master Asvaghosa Bodhisattva, who propagated the Dharma during the True Dharma Period, Grand Master Nagarjuna Bodhisattva, who propagated the Dharma during the Dharma Semblance Period, Anantakaya Bodhisattva, who prevails throughout all realms in the ten directions, Avalokitesvara Bodhisattva, who prevails throughout all realms of the ten directions, Manjusri Bodhisattva, Samantabhadra Bodhisattva, Simhavidrikita Bodhisattva, Simhavijrmbhita Bodhisattva, Simhapataka Bodhisattva, Simhakarana Bodhisattva, Courageous Diligence Bodhisattva, Vajraprajna Bodhisattva, Abandoning Dark Covering Bodhisattva, Root of Extinction Bodhisattva, Prajnasamudgata Bodhisattva, Never Leaving the World Bodhisattva, Bhaisajyaraja Bodhisattva, Bhaisajyasamudgata Bodhisattva, Akasagarbha Bodhisattva, Vajragarbha Bodhisattva, Always Diligent Bodhisattva, Never Resting Bodhisattva, Wondrous Sound Bodhisattva, Wondrous Merit Bodhisattva, Ratnacandra Bodhisattva, Candraprabha Bodhisattva, Saraprarudita Bodhisattva, and Surpassing the Triple Realm Bodhisattva.

Again, we entrust the Bodhisattvas of all realms in the ten directions with the responsibility of, through the power of their original vows to liberate all sentient beings, embracing and receiving countless sentient beings in the ten directions. May the Bodhisattvas and Mahasattvas not leave out any sentient being and treat them like virtuous advisors without discrimination. May all sentient beings appreciate the kindness of the Bodhisattvas and make offerings to them. May the Bodhisattvas kindly accept and receive all sentient beings and enable them to have an upright mind and follow the Bodhisattvas closely. May all sentient beings follow the Bodhisattva's teaching with joy, not give rise to thoughts of rebellion, be determined to stay with virtuous advisors, leave all defilements behind, have an unbreakable resolve, sacrifice their lives on behalf of virtuous advisors, never disregard their teaching, cultivate great loving-kindness, leave all bad deeds, hear the Buddha's true teaching and put it into practice, practice the same virtuous conducts as the Bodhisattvas, make the same resolves, attain ultimate purity, possess the same transcendental powers to be at any place at will, follow the path of the great vehicle until they attain the ultimate universal wisdom, never be lazy in the course of this pursuit, ride the vehicle of the wisdom to reach the place peace, ride the vehicle of no-obstructions and attain ultimate self-mastery.

We transfer all the merit from taking refuge in the Triple Gem, removing doubts and deepening faith, sincerely repenting and making resolves, uncovering retributions, leaving the hells, resolving past resentments, self-felicitation, transferring merits, and finally making our entrustment (to the Bodhisattvas) to all sentient beings in all realms of the ten directions.

We bow to and hope that the world honored Maitreya Buddha will be our wittiness and that the Buddhas in ten directions will kindly sympathize and protect us from what we have repented, help us to fulfill our wishes. May all sentient beings be born in the land where the compassionate father was born and will be in the first assembly to listen to his teachings, be awakened, accomplish the same virtuous deeds and wisdom as the Bodhisattvas, enter the Vajra heart, and attain enlightenment.

梁皇寶懺

zàn fó zhòu yuàn

讚佛咒願

duō tuó ā qié dù ā luó hē sān miǎo sān fó tuó shí háo jù zú dù rén
多陀阿伽度。阿羅訶。三藐三佛陀。十號具足。度人
wú liàng bá shēng sǐ kǔ yǐ jīn chàn huǐ lǐ fó gōng dé yīn yuán yuàn
無量。拔生死苦。以今懺悔禮佛。功德因緣。願
zhū zhòng shēng gè gè jù zú dé rú suǒ yuàn mǎn pú tí yuàn zhòng
諸衆生。各各具足。得如所願。滿菩提願。衆
děng jīn rì suǒ fā shì yuàn xī tóng shí fāng jìn xū kōng jiè yí qiè zhū
等今日所發誓願。悉同十方。盡虛空界。一切諸
fó zhū dà pú sà suǒ yǒu shì yuàn zhū fó pú sà suǒ yǒu shì yuàn bù
佛。諸大菩薩。所有誓願。諸佛菩薩。所有誓願。不
kě qióng jìn wǒ jīn shì yuàn yì fù rú shì guǎng dà rú fǎ xìng jiū jìng
可窮盡。我今誓願。亦復如是。廣大如法性。究竟
rú xū kōng qióng wèi lái jì jìn yí qiè jié zhòng shēng bù kě jìn wǒ
如虛空。窮未來際。盡一切劫。衆生不可盡。我
yuàn bù kě jìn shì jiè bù kě jìn wǒ yuàn bù kě jìn xū kōng bù kě jìn
願不可盡。世界不可盡。我願不可盡。虛空不可盡。
wǒ yuàn bù kě jìn fǎ xìng bù kě jìn wǒ yuàn bù kě jìn niè pán bù kě
我願不可盡。法性不可盡。我願不可盡。涅槃不可
jìn wǒ yuàn bù kě jìn fó chū shì bù kě jìn wǒ yuàn bù kě jìn zhū fó
盡。我願不可盡。佛出世不可盡。我願不可盡。諸佛
zhì huì bù kě jìn wǒ yuàn bù kě jìn xīn yuán bù kě jìn wǒ yuàn bù kě
智慧不可盡。我願不可盡。心緣不可盡。我願不可
jìn qǐ zhì bù kě jìn wǒ yuàn bù kě jìn shì jiān dào zhǒng fǎ dào zhǒng
盡。起智不可盡。我願不可盡。世間道種法道種
zhì huì dào zhǒng bù kě jìn wǒ yuàn bù kě jìn ruò shí zhǒng kě jìn wǒ
智慧道種不可盡。我願不可盡。若十種可盡。我
yuàn nǎi kě jìn yí qiè hé nán sān chéng shèng zhòng
願乃可盡。一切和南。三乘聖衆。

Buddha Praises and Vows

The Tathagata, Arhat, Samyaksambuddha has ten epithets and has liberated countless sentient beings from the suffering of birth and death. Through the merits and affinities from today's repentance and paying respect to the Buddha, we wish that all sentient beings will be able fulfill their vows and Bodhi resolves. The vows we made today are the same as those made by Buddhas in all realms of the ten directions. Because the vows and wishes of the Buddha and Bodhisattvas are infinite, so are our vows and wishes. These vows are vast as the Dharma nature, as limitless as sunyata, as infinite as the future kalpas. Because

sentient beings are endless, my vows will also be endless. Because the worlds are endless, my vows will also be endless. Because emptiness is endless, my vows will also be endless. Because the Dharma nature will never cease to exist neither will my vows. Because Nivana will never cease to exist, neither will my vows. Because the Buddhas appearing in the world are endless, my vows will also be endless. Because the Buddhas' wisdom is inexhaustible, so are my vows. Because there is no end to the mind and affinities, neither are my vows. Because the arising of the wisdom will never stop, neither will my vows. Because the wordly ways, Dharma ways, and wisdom ways are inexhaustible, so are vows. My vows will only end when the above ten inexhaustibles are exhausted. With all respect to the sages of the three vehicles.

cí bēi dào cháng chàn fǎ juǎn dì shí
慈悲道場懺法卷第十

The Compassionate Place of Enlightenment Repentance
Scroll Ten

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

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

Diligently repenting, we hope for the Buddha's compassionate support. May our vows regarding the six roots be fulfilled right now. We transfer the merits of all our practices to the attainment of Bodhi and entrust the responsibilities to the Master of Liberating Humans.

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

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

chū chàn
出懺

shí shēn xiāng hǎo wēi wēi bù dòng zǐ jīn shān shí háo néng rén dàng
十身相好。巍巍不動紫金山。十號能仁。蕩
dàng cháng yuán bì yù xiāng shén jī pǔ yīng miào huà wú fāng yuàn
蕩常圓碧玉相。神機普應。妙化無方。願

shū wú ài zhī yuán guāng zhèng cǐ hòu shí zhī fó shì dǐng lǐ shí
舒無礙之圓光。證此後時之佛事。頂禮十
fāng zhī jué háo chàn chú shí è zhī zuì qiān shàng lái fèng wéi qiú
方之覺號。懺除十惡之罪愆。上來奉為求
chàn zhòng děng xiū chóng cí bēi dào cháng chàn fǎ cí dāng dì shí
懺衆等。修崇慈悲道場懺法。茲當第十
juǎn shàn guǒ zhōu lóng yú qí tán nèi rán dēng fā yàn sàn huā
卷。善果周隆。於其壇內。然燈發燄。散花
zhuāng yán pēng míng xiàn guǒ shè gòng yùn xīn fū yáng zhǒng zhǒng
莊嚴。烹茗獻果。設供運心。敷揚種種
zhī gōng xūn jìng lǐ chén chén zhī fó shì fā yīn zhòng xīn bǐng chéng
之功勳。敬禮塵塵之佛事。發殷重心。秉誠
huí xiàng shí fāng zhū dà jué sān zàng guān huā wén wǔ yǎn pì zhī
回向。十方諸大覺。三藏貫華文。五眼辟支
qié liù tōng ā luó hàn tiān zhēn bìng dì shèng shuǐ zhé yú yáng xián
伽。六通阿羅漢。天真并地聖。水哲與陽賢。
sì fǔ gāi luó wú biān líng kuàng jiàn cí fán kǔn zhèng míng shàn yīn
四府該羅。無邊靈貺。鑒茲凡悃。證明善因。
fèng wéi qiú chàn zhòng děng xǐ kōng wēi xì zuì qiān chéng jiù wú biān
奉為求懺衆等。洗空微細罪愆。成就無邊
fú lì fú yuàn dú chú shí shǐ jiǒng tuō shí chán yuán fā shí xīn
福利。伏願。頓除十使。迥脫十纏。圓發十心。
shí yuàn mǎn ér zhēn kōng yuè lǎng xiū xíng shí dì shí zhàng duàn ér
十願滿而真空月朗。修行十地。十障斷而
jué yuàn huā kāi chén chén kāi jiě tuō zhī mén chù chù xiǎn zhēn rú
覺苑花開。塵塵開解脫之門。處處顯真如
zhī yòng yuān qīn pǔ lì fán shèng tóng zī jù chéng chàn huǐ zhī
之用。冤親普利。凡聖同資。俱承懺悔之
shàn yuán gòng zhèng zhēn cháng zhī miào dào suī zé wēi wén chàn huǐ
善緣。共證真常之妙道。雖則微文懺悔。
chéng kǒng xì huò wèi chú zài láo zūn zhòng tóng qiú chàn huǐ
誠恐細惑未除。再勞尊衆。同求懺悔。

The ten bodies are majestic and unmovable, resembling a purple-gold mountain. He of ten epithets is capable of benevolence, his composure resembles jade. Through his transcendental powers, he manifests into countless bodies to universally respond to any wishes. May he of unobstructed light witness our last session. We bow to all enlightened ones in the ten directions and repent the ten evil offenses. We

conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We have now finished the tenth scroll. In our platform, the lamps are lit, flowers are scattered in adornment. We sincerely offer famed fruits and cultivate all merits, bowing to every Buddha. Giving rise to deep thoughts, we sincerely transfer these merits to the great enlightened ones in the ten directions, the great texts in the Tripitaka, to the Pratyekabuddhas who attained the five eyes, the Arhats who attained the six transcendental powers, the spirits in the sky, earth, water, and worthy saints, the four palaces, and boundless spirits. May they see our sincerity and witness our planting of good roots. We conduct this service on behalf of the assembly beseeching repentance, we wash away all offenses and achieve boundless blessings. May the ten causes be eradicated and we be freed from the ten entanglements. May we perfect the ten minds and be awakened like a flower blossoming. May every dust be liberated and every place appear. May all enemies be benefited and both humans and saints be supported. Through the virtuous affinity of this repentance, we hope to realize the wondrous path. Following this repentance text, we are sincerely afraid that our minute offenses have not been eradicated. Again, we toil respectfully to the assembly, wishing for repentance.

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

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

讚 Praise

liáng huáng chàn shí juǎn gōng dé lì yuàn miè xìn rén shí chán zuì qīn
梁 皇 懺。十 卷 功 德 力。願 滅 wáng zhě 十 纏 罪。親
zhèng pú sà fǎ yún dì chàn wén jǔ chǔ zuì huā fēi jiě liǎo yuān
證 菩 薩 法 雲 地。懺 文 舉 處 罪 花 飛。解 了 冤
chàn liǎo zuì xiao zāi zēng fú huì lóng huā sān huì yuàn xiāng féng mí lè fó
懺 了 罪。 tuō kǔ shēng dāo lì 龍 華 三 會 願 相 逢。彌 勒 佛
qián qīn shòu jì
前 親 受 記。

We wish that the merits from the tenth scroll of Emperor Liang's Repentance will eradicate the devotees' and deceased's Offense of Ten Entanglements. We personally enter the Bodhisattvas' Dharma Cloud 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.

梁皇寶懺

讚 Praise

liáng huáng chàn jiǔ juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁 皇 懺。九 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 fǎ yún dì pú sà
拜 懺 衆 等 增 福 壽。願 將 法 水 洗 愆 尤。法 雲 地 菩 薩
wéi yuàn wáng líng wǎng xī yóu
惟 願 亡 靈 往 西 遊。

wéi yuàn āi nà shòu
惟 願 哀 納 受。

We have now finished the tenth 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 Dharma Cloud 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

