

zàn
讚

yī fèng xiàn líng luó jǐn xiù shā xiāo jīn guà zǐ nán miáo huà
衣奉獻。綾羅錦綉紗。銷金掛子難描畫。
lóng nǚ zhī jiù jīn sī pà bō sī nì wáng shě jiā shā mǎ
龍女織就金絲帕。波斯匿王捨袈裟。馬
míng wáng pú sà shì yuàn shén tōng huà
鳴王菩薩。誓願神通化。

nán mó pǔ gòng yàng pú sà mó hē sà
南無普供養菩薩摩訶薩。(三稱/3 times)

gōng wén
恭聞

shí hào néng rén zuò bǎo lián huá chéng zhèng jué shí shēn
十號能仁，坐寶蓮華成正覺，十身
tiáo yù yì wēi chén nèi zhuǎn fǎ lún guāng míng biàn zhào
調御，一微塵內轉法輪。光明遍照
yú shí fāng fāng biàn quán chāo yú shí dì jù zú shí
於十方，方便全超於十地。具足十
bō luó mì gù chēng shí yuàn dà wáng yǎng jì
波羅蜜，故稱十願大王。仰冀

hóng cí fǔ chuí dòng jiàn shàng lái fèng wèi qiú chàn zhòng děng
洪慈，俯垂洞鑒。上來奉為求懺眾等，
xiū jiàn
脩建

cí bēi dào chǎng chàn fǎ zī dāng dì shí juàn rù tán yuán
慈悲道場懺法。茲當第十卷，入壇緣
qǐ duān kè yì xīn jīng chén shí gòng fèng xiàn shí fāng
起。端恪一心，精陳十供。奉獻十方
sān bǎo xūn xiū shí zhóu yí wén yī shí kē zhī chàn
三寶，熏脩十軸儀文。依十科之懺
fǎ jiě shí chán zhī zuì qiān qiè niàn zhòng děng yīn cóng
法，解十纏之罪愆。切念眾等，因從
nǎng jié guǒ gǎn jīn shēng mèi shí
曩劫，果感今生。昧十
shàn zhī zhèng yīn zào shí è zhī yè zhàng shí chán zì
善之正因，造十惡之業障。十纏自
rào
繞，
sì gōu suǒ zhī lián huán shí xí zì xūn lèi fēi é
似鈎鎖之連環；十習自熏，類飛蛾
zhī fù huǒ jiàn jí bǎi qiān xíng zhuàng fù chéng wú liàng
之赴火。漸及百千形狀，復成無量
zuì duān ài jiàn wèi wàng tān xīn nán mǎn chēn huǒ shāo
罪端。愛見未忘，貪心難滿。嗔火燒
jìn pú tí zhī zhǒng yè fēng diào cán gōng dé zhī lín
盡菩提之種，業風凋殘功德之林。
suì yuè cuō tuó fāng
歲月蹉跎，方
zhī guò jiù guāng yīn shū hū shǐ jué qián fēi jīn zé
知過咎；光陰倏忽，始覺前非。今則

chéng chàn huǐ zhī xuán mén xìng xūn xiū ér yǒu xù píng
承懺悔之玄門，幸熏脩而有緒。憑

zhū zī lǚ pī yuè jīn wén xiū
諸緇侶，披閱金文。脩

fó shì yǐ zhōu lóng zuò wú qióng zhī
佛事以周隆，作無窮之

fǎ lì
法利。

kè niàn shè shòu yǐ chóng chóng yì chéng tóu chéng yú yī
克念攝受以重重，意誠投誠於一

yī wàng
一。望

fó chuí cí míng xūn jiā bèi
佛垂慈，冥熏加被。

yí 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。

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。

rù chàn
入懺

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

yì xīn guī mìng sān shì zhū fó
一心歸命三世諸佛

nán mó guò qù pí pó shī fó
南無過去毘婆尸佛

nán mó shī qì fó
南無尸棄佛

nán mó pí shè fú fó
南無毘舍浮佛

nán mó jū liú sūn fó
南無拘留孫佛

nán mó jū nà hán móu ní fó
南無拘那含牟尼佛

nán mó jiā shè fó
南無迦葉佛

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

nán mó dāng lái mí lè zūn fó
南無當來彌勒尊佛

nán mó běn shī shì jiā móu ní fó
南無本師釋迦牟尼佛 (三稱 / 3 times)

cí bēi dào chǎng chàn fǎ juàn dì shí
慈悲道場懺法卷第十

For English translation, please go to page 45

pú sà huí xiàng fǎ dì sān shí bā
菩薩迴向法第三十八

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé hàn láo rěn
今日道場，同業大眾。相與已得，捍勞忍
kǔ xiū rú shì děng wú liàng shàn gēn yí fù rén rén qǐ rú
苦。脩如是等，無量善根。宜復人人，起如

shì niàn wǒ suǒ xiū xí shàn gēn xī yǐ ráo yì yí qiè zhòng
 是念。我所脩習善根，悉以饒益一切眾
 shēng lìng zhū zhòng shēng jiū jìng qīng jìng yǐ cǐ suǒ xiū chàn huǐ
 生。令諸眾生，究竟清淨。以此所脩懺悔
 shàn gēn lìng zhū zhòng shēng jiē xī miè chú dì yù è guǐ chù
 善根，令諸眾生，皆悉滅除地獄、餓鬼、畜
 shēng yán luó wáng děng wú liàng kǔ nǎo yǐ cǐ chàn fǎ wèi zhū
 生、閻羅王等，無量苦惱。以此懺法，為諸
 zhòng shēng zuò dà shě zhái lìng miè kǔ yīn zuò dà jiù hù lìng
 眾生，作大舍宅。令滅苦陰，作大救護。令
 tuō fán nǎo zuò dà guī yī lìng lí kǒng bù zuò dà zhǐ qù
 脫煩惱，作大歸依。令離恐怖，作大止趣。
 lìng zhì zhì dì zuò dà ān yǐn lìng dé jiù jìng ān yǐn chù
 令至智地，作大安隱。令得究竟，安隱處
 zuò dà míng zhào lìng miè chí ān zuò dà dēng míng lìng dé ān
 作大明照。令滅癡闇，作大燈明。令得安
 zhù jiù jìng míng jìng zuò dà dǎo shī lìng rù fāng biàn fǎ mén
 住究竟明淨，作大導師。令入方便法門，
 dé jìng zhì shēn
 得淨智身。

jīn rì dào chǎng tóng yè dà zhòng rú cǐ zhū fǎ shì pú sà
 今日道場，同業大眾。如此諸法，是菩薩
 mó hē sà wèi yuàn qīn gù yǐ zhū shàn gēn tóng gòng huí xiàng
 摩訶薩。為怨親故，以諸善根，同共迴向。
 yú zhū zhòng shēng děng wú chā bié rù píng děng guān wú yuàn qīn
 於諸眾生，等無差別。入平等觀，無怨親

xiǎng cháng yǐ ài yǎn shì zhū zhòng shēng ruò zhòng shēng huái yuàn yú
想。常以愛眼，視諸眾生。若眾生懷怨，於
pú sà qǐ è nì xīn zhě pú sà wéi zhēn shàn zhī shí shàn
菩薩起惡逆心者；菩薩為真善知識，善
tiáo fú xīn wéi shuō shēn fǎ pì rú dà hǎi yí qiè zhòng dú
調伏心，為說深法。譬如大海，一切眾毒，
suǒ bù néng huài pú sà yì ěr yú chī wú zhì bù zhī bào
所不能壞。菩薩亦爾。愚癡無智，不知報
ēn rú shì zhòng shēng qǐ wú liàng è bù néng dòng luàn pú sà
恩，如是眾生，起無量惡，不能動亂菩薩
dào xīn pì rú gāo rì pǔ zhào zhòng shēng bù wéi wú mù ér
道心。譬如杲日，普照眾生，不為無目而
yīn guāng míng pú sà dào xīn yì fù rú shì bù wéi è zhě
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
而生退沒，不以眾生難調伏故，退捨善
gēn pú sà mó hē sà yú zhū shàn gēn xìn xīn qīng jìng cháng
根。菩薩摩訶薩，於諸善根，信心清淨，長
yǎng dà bēi yǐ zhū shàn gēn pǔ wéi zhòng shēng shēn xīn huí xiàng
養大悲。以諸善根，普為眾生，深心迴向，
fēi dàn kǒu yán yú zhū zhòng shēng jiē fā huān xǐ xīn míng jìng
非但口言。於諸眾生，皆發歡喜心，明淨
xīn róu ruǎn xīn cí bēi xīn ài niàn xīn shè qǔ xīn ráo yì
心，柔軟心，慈悲心，愛念心，攝取心，饒益
xīn ān lè xīn zuì shèng xīn yǐ zhū shàn gēn huí xiàng pú sà
心，安樂心，最勝心，以諸善根迴向。菩薩

mó hē sà fā rú shì shàn gēn huí xiàng wǒ děng jīn rì yì
 摩訶薩，發如是善根迴向。我等今日，亦
 yīng yǎng xué rú shì huí xiàng xīn niàn kǒu yán ruò wǒ suǒ yǒu
 應仰學如是迴向，心念口言。若我所有
 huí xiàng gōng dé lìng zhū zhòng shēng dé qīng jìng qù dé qīng jìng
 迴向功德，令諸眾生，得清淨趣，得清淨
 shēng gōng dé mǎn zú yí qiè shì jiān wú néng huài zhě gōng dé
 生。功德滿足，一切世間，無能壞者。功德
 zhì huì wú yǒu qióng jí shēn kǒu yì yè jù zú zhuāng yán cháng
 智慧，無有窮極。身口意業，具足莊嚴。常
 jiàn zhū fó yǐ bù huài xìn tīng shòu zhèng fǎ lí zhū yí wǎng
 見諸佛，以不壞信，聽受正法，離諸疑網。
 yì chí bú wàng jìng shēn kǒu yè xīn cháng ān zhù shèng miào shàn
 憶持不忘，淨身口業。心常安住，勝妙善
 gēn yǒng lí pín fá qī cái chōng mǎn xiū xué yí qiè pú sà
 根。永離貧乏，七財充滿。脩學一切菩薩
 suǒ xué dé zhū shàn gēn chéng jiù píng děng dé miào jiě tuō yí
 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
 切種智。於諸眾生，得慈愛眼。身根清淨
 yán cí biàn huì fā qǐ zhū shàn xīn wú rǎn zhuó rù shèn shēn
 言辭辯慧。發起諸善，心無染著。入甚深
 fǎ shè qǔ yí qiè tóng zhù zhū fó zhù wú suǒ zhù suǒ yǒu
 法，攝取一切。同住諸佛，住無所住。所有
 huí xiàng xī rú shí fāng pú sà mó hē sà suǒ fā huí xiàng
 迴向，悉如十方菩薩摩訶薩，所發迴向。

guǎng dà rú fǎ xìng jiù jìng rú xū kōng yuàn zhòng děng dé rú
廣大如法性，究竟如虛空。願眾等得如
suǒ yuàn mǎn pú tí yuàn sì shēng liù dào tóng dé rú yuàn chóng
所願，滿菩提願。四生六道，同得如願。重
fù zēng dào wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
復增到，五體投地，歸依世間大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó wēi dé fó
南無威德佛

nán mó shàn xìng bào fó
南無善行報佛

nán mó wú yōu fó
南無無憂佛

nán mó wēi yí fó
南無威儀佛

nán mó gōng dé hǎi fó
南無功德海佛

nán mó duàn mó fó
南無斷魔佛

nán mó guò shuāi dào fó
南無過衰道佛

nán mó shuǐ wáng fó
南無水王佛

nán mó zhòng shàng wáng fó
南無眾上王佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó jiàn míng fó
南無見明佛

nán mó shàn xǐ fó
南無善喜佛

nán mó bǎo míng fó
南無寶明佛

nán mó yào fú dé fó
南無樂福德佛

nán mó jìn xiāng fó
南無盡相佛

nán mó jìn mó fó
南無盡魔佛

nán mó bú huài yì fó
南無不壞意佛

nán mó jìng mó fó
南無淨魔佛

nán mó ài míng fó
南無愛明佛

nán mó fú dēng fó
南無福燈佛

nán mó pú tí xiàng fó
南無菩提相佛

nán mó zhì yīn fó
南無智音佛

nán mó cháng jīng jìn pú sà
南無常精進菩薩

nán mó bù xiū xi pú sà
南無不休息菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán 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
又復歸命，如是十方，盡虛空界，一切三

bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu lìng huí xiàng xīn jù
寶。願以慈悲力，同加攝受。令迴向心，具

zú chéng jiù zhòng děng ruò jù yǒu wú liàng dà è zuì yè yīng
足成就。眾等若具有無量大惡罪業，應

shòu wú liàng wú biān chǔ dú yú è dào zhōng bù néng zì bá
受無量無邊楚毒，於惡道中，不能自拔。

wéi jīn rì fā pú tí xīn wéi pú tí xíng wéi pú tí yuàn
違今日發菩提心，違菩提行，違菩提願

zhě yuàn shí fāng dà dì pú sà yí qiè shèng rén yǐ cí bēi
者；願十方大地菩薩，一切聖人，以慈悲

xīn bù wéi běn yuàn zhù zhòng děng yú bǐ sān è dào zhōng jiù
心，不違本願，助眾等於彼三惡道中，救

zhū zhòng shēng lìng dé jiě tuō shì bù yǐ kǔ gù shě lí zhòng
諸眾生，令得解脫。誓不以苦故，捨離眾

shēng wéi wǒ hè fù zhòng dàn mǎn píng děng yuàn dù tuō yí qiè
生，為我荷負重擔，滿平等願。度脫一切

zhòng shēng shēng lǎo bìng sǐ yōu chóu kǔ nǎo wú liàng è nán lìng
眾 生 ， 生 老 病 死 ， 憂 愁 苦 惱 ， 無 量 厄 難 。 令
zhū zhòng shēng xī dé qīng jìng jù zú shàn gēn jiù jìng jiě tuō
諸 眾 生 ， 悉 得 清 淨 。 具 足 善 根 ， 究 竟 解 脫 。
shě lí zhòng mó yuǎn è zhī shì qīn jìn shàn yǒu zhēn shàn juàn
捨 離 眾 魔 ， 遠 惡 知 識 。 親 近 善 友 ， 真 善 眷
shǔ chéng jiù jìng yè jìn miè zhòng kǔ jù zú pú sà wú liàng
屬 ， 成 就 淨 業 。 盡 滅 眾 苦 ， 具 足 菩 薩 無 量
xíng yuàn jiàn fó huān xǐ dé yí qiè zhì huán fù dù tuō yī
行 願 ， 見 佛 歡 喜 ， 得 一 切 智 ， 還 復 度 脫 一
qiè zhòng shēng
切 眾 生 。

fā yuàn dì sān shí jiǔ
發 願 第 三 十 九

jīn rì dào chǎng tóng yè dà zhòng yǐ fā huí xiàng jìng cì fù
今 日 道 場 ， 同 業 大 眾 ， 已 發 迴 向 竟 ， 次 復
yīng xū fā rú shì yuàn xún fū ! zhòng è suǒ qǐ jiē yuán liù
應 須 發 如 是 願 。 尋 夫 ! 眾 惡 所 起 ， 皆 緣 六
gēn shì zhī liù gēn zhòng huò zhī běn suī wéi huò běn yì néng
根 。 是 知 六 根 ， 眾 禍 之 本 。 雖 為 禍 本 ， 亦 能
zhāo zhì wú liàng fú yè gù shèng mán jīng yán shǒu hù liù gēn
招 致 無 量 福 業 。 故 勝 鬘 經 言 : 守 護 六 根 ，
jìng shēn kǒu yì yǐ cǐ yì zhèng shēng shàn zhī běn gù yú liù
淨 身 口 意 ， 以 此 義 證 ， 生 善 之 本 。 故 於 六
gēn fā dà shì yuàn
根 ， 發 大 誓 願 。

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
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 yǎn
六道，一切眾生；從今日去，乃至菩提。眼
cháng bú jiàn tān yù wú yàn zhà huàn zhī sè bú jiàn chǎn yú
常不見貪欲，無厭詐幻之色。不見諂諛
qū mèi nìng huì zhī sè bú jiàn xuán huáng zhū zǐ huò rén zhī
曲媚佞會之色。不見玄黃朱紫惑人之
sè bú jiàn chēn huì dòu zhēng chǒu zhuàng zhī sè bú jiàn dǎ pū
色。不見瞋恚鬥諍醜狀之色。不見打撲
kǔ nǎo sǔn tā zhī sè bú jiàn tú liè shāng huì zhòng shēng zhī
苦惱損他之色。不見屠裂傷毀眾生之
sè bú jiàn yú chī wú xìn yí ān zhī sè bú jiàn wú qiān
色。不見愚癡無信疑闇之色。不見無謙
wú jìng jiāo màn zhī sè bú jiàn jiǔ shí liù zhǒng xié jiàn zhī
無敬驕慢之色。不見九十六種邪見之
sè wéi yuàn yí qiè zhòng shēng cóng jīn rì qù yǎn cháng dé jiàn
色。惟願一切眾生，從今日去。眼常得見
shí fāng cháng zhù fǎ shēn zhàn rán zhī sè cháng jiàn sān shí èr
十方常住法身湛然之色。常見三十二
xiàng zǐ mó jīn sè cháng jiàn bā shí zhǒng hǎo suí xíng zhī sè
相，紫磨金色。常見八十種好，隨形之色。
cháng jiàn zhū tiān zhū xiān fèng bǎo lái xiàn sàn huá zhī sè cháng
常見諸天諸仙，奉寶來獻散華之色。常

jiàn kǒu chū wǔ zhǒng sè guāng shuō fǎ dù rén zhī sè cháng jiàn
見 口 出 五 種 色 光 ， 說 法 度 人 之 色 。 常 見
fēn shēn sǎn tǐ piàn mǎn shí fāng zhī sè cháng jiàn zhū fó fàng
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
肉 髻 光 ， 感 於 有 緣 來 會 之 色 。 常 見 十 方
pú sà bì zhī luó hàn zhòng shèng zhī sè cháng dé yǔ zhū zhòng
菩 薩 辟 支 羅 漢 ， 眾 聖 之 色 。 常 得 與 諸 眾
shēng jí zhū juàn shǔ guān fó zhī sè cháng jiàn zhòng shàn wú jiào
生 ， 及 諸 眷 屬 ， 觀 佛 之 色 。 常 見 眾 善 無 教
jiǎ sè cháng jiàn qī jué jìng huá zhī sè cháng jiàn jiě tuō miào
假 色 。 常 見 七 覺 淨 華 之 色 。 常 見 解 脫 妙
guǒ zhī sè cháng jiàn jīn rì dào chǎng dà zhòng huān xǐ zàn fǎ
果 之 色 。 常 見 今 日 道 場 ， 大 眾 歡 喜 ， 讚 法
dǐng shòu zhī sè cháng jiàn sì zhòng wéi rào tīng fǎ kě yǎng zhī
頂 受 之 色 。 常 見 四 眾 圍 繞 聽 法 渴 仰 之
sè cháng jiàn yí qiè bù shī chí jiè rěn rǔ jīng jìn zhī sè
色 。 常 見 一 切 布 施 持 戒 忍 辱 精 進 之 色 。
cháng jiàn yí qiè jìng mò chán sī xiū xí zhì huì zhī sè cháng
常 見 一 切 靜 默 禪 思 脩 習 智 慧 之 色 。 常
jiàn yí qiè zhòng shēng dé wú shēng rěn xiàn qián shòu jì huān xǐ
見 一 切 眾 生 得 無 生 忍 ， 現 前 受 記 歡 喜
zhī sè cháng jiàn yí qiè dēng jīn gāng huì duàn wú míng àn bǔ
之 色 。 常 見 一 切 登 金 剛 慧 ， 斷 無 明 闇 ， 補
chù zhī sè cháng jiàn yí qiè mù yù fǎ liú bú tuì zhī sè
處 之 色 。 常 見 一 切 沐 浴 法 流 不 退 之 色 。

yǐ fā yǎn gēn yuàn jìng xiāng yǔ zhì xīn wǔ tǐ tóu dì guī
 已發眼根願竟。相與至心，五體投地，歸
 yī shì jiān dà cí bēi fù
 依世間，大慈悲父。

nán mó mí lè fó
 南無彌勒佛

nán mó shì jiā móu ní fó
 南無釋迦牟尼佛

nán mó shàn miè fó
 南無善滅佛

nán mó fàn xiàng fó
 南無梵相佛

nán mó zhì xǐ fó
 南無智喜佛

nán mó shén xiàng fó
 南無神相佛

nán mó rú zhòng wáng fó
 南無如眾王佛

nán mó chí dì fó
 南無持地佛

nán mó ài rì fó
 南無愛日佛

nán mó luó hóu yuè fó
 南無羅睺月佛

nán mó huá míng fó
 南無華明佛

nán mó yào shī shàng fó
 南無藥師上佛

nán mó chí shì lì fó
 南無持勢力佛

nán mó fú dé míng fó
 南無福德明佛

nán mó xǐ míng fó
 南無喜明佛

nán mó hào yīn fó
 南無好音佛

nán mó fǎ zì zài fó
 南無法自在佛

nán mó fàn yīn fó
 南無梵音佛

nán mó miào yīn pú sà
 南無妙音菩薩

nán mó dà shì zhì pú sà
 南無大勢至菩薩

nán mó wú biān shēn pú sà
 南無無邊身菩薩

nán 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
又復歸依，如是十方，盡虛空界。一切三
bǎo yuàn yǐ cí bēi lì tóng jiā fù hù lìng zhòng děng de rú
寶。願以慈悲力，同加覆護。令眾等得如
suǒ yuàn mǎn pú tí yuàn
所願，滿菩提願。

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
又願今日道場，同業大眾。廣及十方，四
shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí
生六道，一切眾生；從今日去，乃至菩提。
ěr cháng bù wén tí kū chóu kǔ bēi qì zhī shēng bù wén wú
耳常不聞啼哭愁苦悲泣之聲。不聞無
jiān dì yù shòu kǔ zhī shēng bù wén huò tāng léi fèi zhèn xiǎng
間地獄受苦之聲。不聞鑊湯雷沸震響
zhī shēng bù wén dāo shān jiàn shù fēng rěn gē liè zhī shēng bù
之聲。不聞刀山劍樹鋒刃割裂之聲。不
wén shí bā dì yù jiān gé wú liàng kǔ chǔ zhī shēng bù wén
聞十八地獄間隔無量苦楚之聲。不聞
è guǐ jī kě rè nǎo qiú shí bù dé zhī shēng bù wén è
餓鬼飢渴熱惱求食不得之聲。不聞餓
guǐ xíng dòng zhī jié huǒ rán zuò wǔ bǎi chē shēng bù wén chù
鬼行動支節火然作五百車聲。不聞畜
shēng shēn dà wǔ bǎi yóu xún wéi zhū xiǎo chóng zā shí kǔ tòng
生身大五百由旬，為諸小蟲啣食苦痛

zhī shēng bù wén dǐ zhài bù huán shēng luò tuó lú mǎ niú zhōng
 之 聲 。 不 聞 抵 債 不 還 生 駱 駝 驢 馬 牛 中 ，
 shēn cháng fù zhòng biān zhàng chǔ tà kùn kǔ zhī shēng bù wén ài
 身 常 負 重 ， 鞭 杖 楚 撻 困 苦 之 聲 。 不 聞 愛
 bié lí yuàn zēng huì děng bā kǔ zhī shēng bù wén sì bǎi sì
 別 離 怨 憎 會 等 ， 八 苦 之 聲 。 不 聞 四 百 四
 bìng kǔ bào zhī shēng bù wén yī qiè zhū è bú shàn zhī shēng
 病 苦 報 之 聲 。 不 聞 一 切 諸 惡 不 善 之 聲 。
 bù wén zhōng líng luó gǔ qín sè kōng hóu lín láng yù pèi huò
 不 聞 鐘 鈴 螺 鼓 琴 瑟 筚 篥 琳 琅 玉 珮 惑
 rén zhī shēng wéi yuàn yī qiè zhòng shēng cóng jīn rì qù ěr cháng
 人 之 聲 。 惟 願 一 切 眾 生 ， 從 今 日 去 。 耳 常
 dé wén zhū fó shuō fǎ bā zhǒng yīn shēng cháng wén wú cháng kǔ
 得 聞 諸 佛 說 法 八 種 音 聲 。 常 聞 無 常 苦
 kōng wú wǒ zhī shēng cháng wén bā wàn sì qiān bō luó mì shēng
 空 無 我 之 聲 。 常 聞 八 萬 四 千 波 羅 蜜 聲 。
 cháng wén jiǎ míng zhū fǎ wú xìng zhī shēng cháng wén zhū fó yī
 常 聞 假 名 諸 法 無 性 之 聲 。 常 聞 諸 佛 一
 yīn shuō fǎ gè dé jiě wù zhī shēng cháng wén yī qiè zhòng shēng
 音 說 法 各 得 解 悟 之 聲 。 常 聞 一 切 眾 生
 jiē yǒu fó xìng fǎ shēn cháng zhù bú miè zhī shēng cháng wén shí
 皆 有 佛 性 法 身 常 住 不 滅 之 聲 。 常 聞 十
 dì pú sà rěn rù xiū jìn zhī shēng cháng wén dé wú shēng jiě
 地 菩 薩 忍 辱 脩 進 之 聲 。 常 聞 得 無 生 解 ，
 shàn rù fó huì chāo chū sān jiè zhī shēng cháng wén zhū fǎ shēn
 善 入 佛 慧 ， 超 出 三 界 之 聲 。 常 聞 諸 法 身

pú sà rù fǎ liú shuǐ zhēn sù bìng guān niàn niàn jù zú wàn
菩 薩 入 法 流 水 ， 真 俗 並 觀 ， 念 念 具 足 萬
xíng zhī shēng cháng wén shí fāng bì zhī luó hàn sì guǒ zhī shēng
行 之 聲 。 常 聞 十 方 辟 支 羅 漢 ， 四 果 之 聲 。
cháng wén dì shì wèi zhū tiān shuō bō rě zhī shēng cháng wén shí
常 聞 帝 釋 為 諸 天 說 般 若 之 聲 。 常 聞 十
dì bǔ chù dà shì zài dōu shuài gōng shuō bú tuì zhuǎn dì fǎ
地 補 處 大 士 ， 在 兜 率 宮 ， 說 不 退 轉 地 法
xíng zhī shēng cháng wén wàn shàn tóng guī dé fó zhī shēng cháng wén
行 之 聲 。 常 聞 萬 善 同 歸 得 佛 之 聲 。 常 聞
zhū fó zàn tàn yí qiè zhòng shēng néng xíng shí shàn suí xǐ zhī
諸 佛 讚 歎 一 切 眾 生 ， 能 行 十 善 隨 喜 之
shēng yuàn zhū zhòng shēng cháng wén zhū fó zàn yán shàn zāi shì rén
聲 。 願 諸 眾 生 ， 常 聞 諸 佛 讚 言 善 哉 ， 是 人
bù jiǔ chéng fó zhī shēng yǐ fā ěr gēn yuàn jìng xiāng yǔ zhì
不 久 成 佛 之 聲 。 已 發 耳 根 願 竟 。 相 與 至
xīn wǔ tǐ tóu dì chóng fù guī yī shì jiān dà cí bēi fù
心 ， 五 體 投 地 ， 重 復 歸 依 世 間 ， 大 慈 悲 父 。

nán mó mí lè fó
南 無 彌 勒 佛

nán mó shàn yè fó
南 無 善 業 佛

nán mó dà shī fó
南 無 大 施 佛

nán mó zhòng xiàng fó
南 無 眾 相 佛

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

nán mó yì wú miù fó
南 無 意 無 謬 佛

nán mó míng zàn fó
南 無 明 讚 佛

nán mó dé liú bù fó
南 無 德 流 布 佛

nán mó shì zì zài fó
南無世自在佛

nán mó dé shù fó
南無德樹佛

nán mó duàn yí fó
南無斷疑佛

nán mó wú liàng fó
南無無量佛

nán mó shàn yuè fó
南無善月佛

nán mó wú biān biàn xiàng fó
南無無邊辯相佛

nán mó bǎo yuè pú sà
南無寶月菩薩

nán mó yuè guāng pú sà
南無月光菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán 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
又復歸依，如是十方，盡虛空界，一切三
bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu lìng zhòng děng dé rú
寶。願以慈悲力，同加攝受。令眾等得如
suǒ yuàn mǎn pú tí yuàn
所願，滿菩提願。

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
又願今日道場，同業大眾。廣及十方，四
shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí
生六道，一切眾生；從今日去，乃至菩提。
bí cháng bù wén shā shēng zī wèi yǐn shí zhī qì bù wén tián
鼻常不聞殺生滋味飲食之氣。不聞畋
liè fàng huǒ shāo hài zhòng shēng zhī qì bù wén zhēng zhǔ áo zhì
獵放火燒害眾生之氣。不聞蒸煮熬炙

zhòng shēng zhī qì bù wén sān shí liù wù gé náng chòu chù zhī
眾 生 之 氣 。 不 聞 三 十 六 物 革 囊 臭 處 之
qì bù wén jīn qǐ luó hú huò rén zhī qì bù wén dì yù
氣 。 不 聞 錦 綺 羅 縠 惑 人 之 氣 。 不 聞 地 獄
bō liè jiāo làn zhī qì bù wén è guǐ jī kě yǐn shí fèn
剝 裂 焦 爛 之 氣 。 不 聞 餓 鬼 飢 渴 飲 食 糞
huì nóng xiě zhī qì bù wén chù shēng xīng sāo bú jìng zhī qì
穢 膿 血 之 氣 。 不 聞 畜 生 腥 臊 不 淨 之 氣 ，
bù wén bìng wò chuáng xí wú rén kàn shì chuāng huài nán jìn zhī
不 聞 病 臥 床 席 無 人 看 視 瘡 壞 難 近 之
qì bù wén dà xiǎo biàn lì chòu huì zhī qì bù wén sǐ shī
氣 。 不 聞 大 小 便 利 臭 穢 之 氣 。 不 聞 死 屍
pāng zhàng chóng shí làn huài zhī qì wéi yuàn dà zhòng liù dào zhòng
降 脹 蟲 食 爛 壞 之 氣 。 唯 願 大 眾 六 道 眾
shēng cóng jīn rì qù bí cháng dé wén shí fāng shì jiè niú tóu
生 ， 從 今 日 去 。 鼻 常 得 聞 十 方 世 界 ， 牛 頭
zhān tán wú jià zhī xiāng cháng wén yōu tán bō luó wǔ sè huá
栴 檀 無 價 之 香 。 常 聞 優 曇 鉢 羅 五 色 華
xiāng cháng wén huān xǐ yuán zhōng zhū shù huá 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
天 宮 說 法 時 香 。 常 聞 妙 法 堂 上 遊 戲 時
xiāng cháng wén shí fāng zhòng shēng xìng wǔ jiè shí shàn liù niàn zhī
香 。 常 聞 十 方 眾 生 ， 行 五 戒 十 善 六 念 之
xiāng cháng wén yí qiè qī fāng biàn rén shí liù xìng xiāng cháng wén
香 。 常 聞 一 切 七 方 便 人 十 六 行 香 。 常 聞

shí fāng bì zhī xué wú xué rén zhòng dé zhī xiāng cháng wén sì
 十方辟支、學無學人、眾德之香。常聞四
 guǒ sì xiàng dé wú lòu xiāng cháng wén wú liàng pú sà huān xǐ
 果四向得無漏香。常聞無量菩薩，歡喜、
 lí gòu fā guāng yàn huì nán shèng xiàn qián yuǎn xíng bú dòng shàn
 離垢、發光、焰慧、難勝，現前、遠行、不動、善
 huì fǎ yún zhī xiāng cháng wén zhòng shèng jiè dìng huì jiě tuō jiě
 慧、法雲之香。常聞眾聖戒、定、慧、解脫、解
 tuō zhī jiàn wǔ fēn fǎ shēn zhī xiāng cháng wén zhū fó pú tí
 脫知見，五分法身之香。常聞諸佛菩提
 zhī xiāng cháng wén sān shí qī pǐn shí èr yuán guān liù dù zhī
 之香。常聞三十七品、十二緣觀、六度之
 xiāng cháng wén dà bēi sān niàn shí lì sì wú suǒ wèi shí bā
 香。常聞大悲、三念、十力、四無所畏、十八
 bú gòng fǎ xiāng cháng wén bā wàn sì qiān zhū bō luó mì xiāng
 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
 常聞十方無量妙極法身常住之香。已
 fā bí gēn yuàn jìng xiāng yǔ zhì xīn wǔ tǐ tóu dì guī yī
 發鼻根願竟。相與志心，五體投地，歸依
 shì jiān dà cí bēi fù
 世間，大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó lí tuó fǎ fó
南無梨陀法佛

nán mó yīng gòng yàng fó
南無應供養佛

nán mó dù yōu fó
南無度憂佛

nán mó shì yì fó
南無世意佛

nán mó miào zú fó
南無妙足佛

nán mó huá yīng fó
南無華纓佛

nán mó xìn shèng fó
南無信聖佛

nán mó miào dé pú sà
南無妙德菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó yào ān fó
南無樂安佛

nán mó ài shēn fó
南無愛身佛

nán mó yōu bō luó fó
南無優鉢羅佛

nán mó wú biān biàn guāng fó
南無無邊辯光佛

nán mó dé jīng jìn fó
南無德精進佛

nán mó jīn gāng zàng pú sà
南無金剛藏菩薩

nán 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
又復歸依，如是十方，盡虛空界，一切三
bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu lìng zhòng děng dé rú
寶。願以慈悲力，同加攝受。令眾等得如
suǒ yuàn mǎn pú tí yuàn
所願，滿菩提願。

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
又願今日道場，同業大眾。廣及十方，四
shēng liù dào yí qiè zhòng shēng cóng jīn yǐ qù nǎi zhì pú tí
生六道，一切眾生；從今以去，乃至菩提。

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

nán mó mí lè fó
南無彌勒佛

nán mó zhēn shí fó
南無真實佛

nán mó yào gāo yīn fó
南無樂高音佛

nán mó pó qí luó tuó fó
南無婆耆羅陀佛

nán mó yàn chì fó
南無燄熾佛

nán mó jù chéng fó
南無聚成佛

nán mó bú dòng fó
南無不動佛

nán mó xū kōng zàng pú sà
南無虛空藏菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó tiān zhǔ fó
南無天主佛

nán mó xìn jìng fó
南無信淨佛

nán mó fú dé yì fó
南無福德意佛

nán mó wú biān dé fó
南無無邊德佛

nán mó shī zǐ yóu fó
南無師子遊佛

nán mó xìn qīng jìng fó
南無信清淨佛

nán mó sà tuó bō lún pú sà
南無薩陀波崙菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

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

bǎo yuàn yǐ cí bēi lì , āi mǐn fù hù , lìng zhòng děng dé rú
寶。願以慈悲力，哀愍覆護。令眾等得如

suǒ yuàn , mǎn pú tí yuàn 。
所願，滿菩提願。

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
 又願今日道場，同業大眾。廣及十方，四
 shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí
 生六道，一切眾生；從今日去，乃至菩提。
 shēn cháng bù jué wǔ yù xié mèi zhī chù bù jué huò tāng lú
 身常不覺五欲邪媚之觸。不覺鑊湯爐
 tàn hán bīng děng chù bù jué è guǐ tóu shàng huǒ rán yáng tóng
 炭寒冰等觸。不覺餓鬼頭上火然烱銅
 guàn kǒu jiāo làn zhī chù bù jué chù shēng bō liè kǔ chǔ zhī
 灌口焦爛之觸。不覺畜生剝裂苦楚之
 chù bù jué sì bǎi sì bìng zhū kǔ nǎo chù bù jué dà rè
 觸。不覺四百四病諸苦惱觸。不覺大熱
 dà hán nán nài zhī chù bù jué wén ruì zǎo shī zhū chóng zhī
 大寒難耐之觸。不覺蚊蚋蚤虱諸蟲之
 chù bù jué dāo zhàng dú yào jiā hài zhī chù bù jué jī kě
 觸。不覺刀杖毒藥加害之觸。不覺飢渴
 kùn kǔ yí qiè zhū chù yuàn shēn cháng jué zhū tiān miào yī zhī
 困苦一切諸觸。願身常覺諸天妙衣之
 chù cháng jué zì rán gān lù zhī chù cháng jué qīng liáng bù hán
 觸。常覺自然甘露之觸。常覺清涼不寒
 bù rè zhī chù cháng jué bù jī bù kě wú bìng wú nǎo xiū
 不熱之觸。常覺不飢不渴無病無惱休
 qiáng zhī chù cháng jué wú yǒu dāo zhàng kǔ chǔ zhī chù cháng jué
 強之觸。常覺無有刀杖苦楚之觸。常覺

wò ān jué ān wú zhū yōu bù zhī chù cháng jué shí fāng zhū
臥安覺安無諸憂怖之觸。常覺十方諸
fó jìng tǔ wēi fēng chuī shēn zhī chù cháng jué shí fāng zhū fó
佛淨土微風吹身之觸。常覺十方諸佛
jìng tǔ qī bǎo yù chí xǐ dàng shēn xīn zhī chù cháng jué wú
淨土七寶浴池，洗蕩身心之觸。常覺無
lǎo bìng sǐ zhū kǔ zhī chù cháng jué fēi xíng zì zài yǔ zhū
老病死諸苦之觸。常覺飛行自在與諸
pú sà tīng fǎ zhī chù cháng jué zhū fó niè pán bā zì zài
菩薩，聽法之觸。常覺諸佛涅槃八自在
chù yǐ fā shēn gēn yuàn jìng xiāng yǔ zhì xīn wǔ tǐ tóu dì
觸。已發身根願竟。相與至心，五體投地，
guī yī shì jiān dà cí bēi fù
歸依世間，大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó xíng míng fó
南無行明佛

nán mó chí lún fó
南無持輪佛

nán mó shì ài fó
南無世愛佛

nán mó wú liàng bǎo míng fó
南無無量寶明佛

nán mó huì dào fó
南無慧道佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó lóng yīn fó
南無龍音佛

nán mó cái chéng fó
南無財成佛

nán mó fǎ míng fó
南無法名佛

nán mó yún xiàng fó
南無雲相佛

nán mó miào xiāng fó
南無妙香佛

nán mó xū kōng yīn fó
南無虛空音佛

nán mó xū kōng fó
南無虛空佛

nán mó yuè sān jiè pú sà
南無越三界菩薩

nán mó bá tuó pó luó pú sà
南無跋陀婆羅菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán 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
又復歸依，如是十方，盡虛空界，一切三
bǎo yuàn yǐ cí bēi lì fù hù shè shòu lìng zhòng děng dé rú
寶。願以慈悲力，覆護攝受。令眾等得如
suǒ yuàn mǎn pú tí yuàn
所願，滿菩提願。

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
又願今日道場，同業大眾。廣及十方，四
shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí
生六道，一切眾生；從今日去，乃至菩提。
yì cháng dé zhī tān yù chēn huì yú chī wéi huàn cháng zhī shēn
意常得知貪慾、瞋恚、愚癡、為患。常知身
shā dào yīn wàng yán qǐ yǔ liǎng shé è kǒu wéi huàn cháng zhī
殺、盜、淫、妄言、綺語、兩舌、惡口，為患。常知
shā fù hài mǔ shā ā luó hàn chū fó shēn xiě pò hé hé
殺父、害母、殺阿羅漢、出佛身血、破和合
zhòng bàng fó fǎ sēng bú xìn yīn guǒ shì wú jiān zuì cháng zhī
眾，謗佛法僧，不信因果，是無間罪。常知

rén sǐ gèng shēng bào yìng zhī fǎ cháng zhī yuǎn è zhī shì qīn
人死更生，報應之法。常知遠惡知識，親
jìn shàn yǒu cháng zhī zī shòu jiǔ shí liù zhǒng xié shī zhī fǎ
近善友。常知諮受九十六種，邪師之法
wéi fēi cháng zhī sān lòu wǔ gài shí chán zhī fǎ shì zhàng cháng
為非。常知三漏五蓋十纏之法是障。常
zhī sān tú kě wèi shēng sǐ kù jù kǔ bào zhī chù yuàn yì
知三塗可畏，生死酷劇，苦報之處。願意
cháng zhī yí qiè zhòng shēng jiē yǒu fó xìng cháng zhī zhū fó shì
常知一切眾生，皆有佛性。常知諸佛，是
dà cí bēi fù wú shàng yī wáng yí qiè zūn fǎ wéi zhū zhòng
大慈悲父，無上醫王，一切尊法，為諸眾
shēng bìng zhī liáng yào yí qiè xián shèng wéi zhū zhòng shēng kàn bìng
生病之良藥；一切賢聖，為諸眾生看病
zhī mǔ cháng zhī guī yī sān bǎo yīng shòu wǔ jiè cì xíng shí
之母。常知歸依三寶，應受五戒，次行十
shàn rú shì děng fǎ néng zhāo tiān shàng rén zhōng shèng bào cháng zhī
善，如是等法，能招天上人中勝報。常知
wèi miǎn shēng sǐ yīng xiū qī fāng biàn guān ruǎn dǐng děng fǎ cháng
未免生死，應脩七方便觀；煥頂等法。常
zhī yīng xìng wú lòu kǔ rěn shí liù shèng xīn xiān xiū shí liù
知應行無漏苦忍十六聖心，先脩十六
xìng guān guān sì zhēn dì cháng zhī sì dì píng děng wú xiàng gù
行觀，觀四真諦。常知四諦，平等無相，故
chéng sì guǒ cháng zhī zǒng xiàng bié xiàng yí qiè zhǒng fǎ cháng zhī
成四果。常知總相、別相，一切種法。常知

shí èr yīn yuán sān shì yīn guǒ lún zhuǎn wú yǒu xiū xī cháng
 十二因緣，三世因果，輪轉無有休息。常
 zhī xiū xíng liù dù bā wàn zhū xíng cháng zhī duàn chú bā wàn
 知脩行六度八萬諸行。常知斷除八萬
 sì qiān chén láo cháng zhī tǐ huì wú shēng bì duàn shēng sǐ cháng
 四千塵勞，常知體會無生，必斷生死。常
 zhī shí zhù jiē pǐn cì dì jù zú cháng zhī yǐ jīn gāng xīn
 知十住階品，次第具足。常知以金剛心，
 duàn wú míng àn dé wú shàng guǒ cháng zhī tǐ jí yí zhào wàn
 斷無明闇，得無上果。常知體極一照，萬
 dé yuán bèi lèi huàn dōu jìn chéng dà niè pán cháng zhī fó dì
 德圓備，累患都盡，成大涅槃。常知佛地
 shí lì sì wú suǒ wèi shí bā bú gòng wú liàng gōng dé wú
 十力，四無所畏，十八不共，無量功德，無
 liàng zhì huì wú liàng shàn fǎ yǐ fā yì gēn yuàn jìng xiāng yǔ
 量智慧，無量善法。已發意根願竟。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。

nán mó mí lè fó
南無彌勒佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó tiān wáng fó
南無天王佛

nán mó zhū jìng fó
南無珠淨佛

nán mó shàn cái fó
南無善財佛

nán mó dēng yàn fó
南無燈焰佛

nán mó bǎo yīn shēng fó
南無寶音聲佛

nán mó rén zhǔ wáng fó
南無人主王佛

nán mó luó hóu shǒu fó
南無羅睺守佛

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

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó ān yǐn fó
南無安隱佛

nán mó bǎo míng wén fó
南無寶名聞佛

nán mó piàn jiàn fó
南無徧見佛

nán mó lóng shù pú sà
南無龍樹菩薩

nán 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
又復歸依，如是十方，盡虛空界，一切三

bǎo yuàn yǐ cí bēi xīn āi mǐn fù hù shè shòu lìng zhòng děng
寶。願以慈悲心，哀愍覆護攝受。令眾等

de rú suǒ yuàn mǎn pú tí yuàn
得如所願，滿菩提願。

cì fā kǒu yuàn
次發口願

yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì
又願今日道場，同業大眾。廣及十方，四

shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí
生六道，一切眾生；從今日去，乃至菩提。

kǒu cháng bù huì zī sān bǎo kǒu bú bàng hóng tōng fǎ rén shuō
口常不毀訾三寶。口不謗弘通法人，說

qí guò è bù yán zuò shàn bù dé lè bào zuò è bù dé
其過惡。不言作善不得樂報，作惡不得

kǔ guǒ bù yán rén sǐ duàn miè bù fù gèng shēng bù shuō wú
 苦果。不言人死斷滅，不復更生。不說無
 lì yì sǔn tā rén shì bù shuō xié jiàn wài dào suǒ zào jīng
 利益，損他人事。不說邪見外道，所造經
 shū bù jiāo rén zuò shí è yè bù jiāo rén zào wǔ nì zuì
 書。不教人作十惡業。不教人造五逆罪。
 bù chēng yáng rén è bù yán sú jiān wú qù hǎo xì xiào shì
 不稱揚人惡。不言俗間無趣好戲笑事。
 bù jiāo rén pì xìn xié shī guǐ shén bù píng lùn rén wù hǎo
 不教人僻信邪師鬼神。不評論人物好
 chǒu bù chēn mà fù mǔ shī zhǎng shàn yǒu bú quàn rén zào zuì
 醜。不瞋罵父母師長善友。不勸人造罪。
 bú duàn rén zuò fú yuàn kǒu cháng zàn tàn sān bǎo cháng zàn tàn
 不斷人作福。願口常讚歎三寶。常讚歎
 hóng tōng fǎ rén shuō qí gōng dé shì rén shàn è guǒ bào cháng
 弘通法人，說其功德。示人善惡果報。常
 shuō wù rén shēn sǐ shén míng bú miè cháng fā shàn yán shǐ rén
 說悟人身死，神明不滅。常發善言，使人
 lì yì cháng shuō rú lái shí èr bù jīng cháng yán yī qiè zhòng
 利益。常說如來十二部經。常言一切眾
 shēng jiē yǒu fó xìng dāng dé cháng lè wǒ jìng cháng jiāo rén xiào
 生，皆有佛性，當得常樂我淨。常教人孝
 yàng fù mǔ jìng shì shī zhǎng cháng quàn rén guī yī sān bǎo shòu
 養父母，敬事師長。常勸人歸依三寶，受
 chí wǔ jiè shí shàn liù niàn cháng zàn sòng jīng diǎn shuō zhū shàn
 持五戒十善六念。常讚誦經典，說諸善

shì cháng jiāo rén jìn shàn zhī shì yuǎn è zhī shì cháng shuō shí
事。常教人近善知識，遠惡知識。常說十
zhù fó dì wú liàng gōng dé cháng shǐ rén xiū jìng tǔ xìng zhuāng
住佛地無量功德。常使人脩淨土行，莊
yán jí guǒ cháng jiāo rén qín lǐ sān bǎo cháng jiāo rén jiàn lì
嚴極果。常教人勤禮三寶。常教人建立
xíng xiàng xiū zhū gòng yàng cháng jiāo rén zuò zhū shàn shì rú jiù
形像，脩諸供養。常教人作諸善事，如救
tóu rán cháng jiāo rén jiù jì qióng kǔ wú zàn tíng xī yǐ fā
頭然。常教人救濟窮苦，無暫停息。已發
kǒu yuàn jìng xiāng yǔ zhì xīn wǔ tǐ tóu dì guī yī shì jiān
口願竟。相與至心，五體投地，歸依世間，
dà cí bēi fù
大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó shì huá fó
南無世華佛

nán mó wú biān biàn cái chéng fó
南無無邊辯才成佛

nán mó shī zǐ yá fó
南無師子牙佛

nán mó fú dé fó
南無福德佛

nán mó mù jiàn lián fó
南無目犍連佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó gāo dǐng fó
南無高頂佛

nán mó chā bié zhī jiàn fó
南無差別知見佛

nán mó lí tuó bù fó
南無梨陀步佛

nán mó fǎ dēng gài fó
南無法燈蓋佛

nán mó wú yōu guó fó
南無無憂國佛

nán mó yì sī fó
南無意思佛

nán mó yào pú tí fó
南無樂菩提佛

nán mó shī zǐ yóu xì pú sà
南無師子遊戲菩薩

nán mó shī zǐ fèn xùn pú sà
南無師子奮迅菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán 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
又復歸依，如是十方，盡虛空界，一切三
bǎo yuàn yǐ cí bēi lì fù hù shè shòu lìng zhòng děng dé rú
寶。願以慈悲力，覆護攝受。令眾等得如
suǒ yuàn mǎn pú tí yuàn
所願，滿菩提願。

zhū xìng fǎ mén
諸行法門

yòu yuàn shí fāng jìn xū kōng jiè sì shēng liù dào yí qiè zhòng
又願十方盡虛空界，四生六道，一切眾
shēng cóng jīn fā yuàn zhī hòu gè néng jù zú zhū xìng fǎ mén
生。從今發願之後，各能具足諸行法門；
dǔ xìn sān bǎo gōng jìng fǎ mén bù huái yí huò jiān gù fǎ
篤信三寶，恭敬法門。不懷疑惑，堅固法
mén yù duàn qǐ è qín chàn fǎ mén yù yuàn qīng jìng niàn huǐ
門。欲斷起惡，勤懺法門。欲願清淨，念悔
fǎ mén bù huǐ sān yè hù shēn fǎ mén yǒng jìng sì shì hù
法門。不毀三業，護身法門。永淨四事，護
kǒu fǎ mén xī xīn qīng jìng hù yì fǎ mén jù zú suǒ yuàn
口法門。息心清淨，護意法門。具足所願，

pú tí fǎ mén yí qiè bú hài bēi xīn fǎ mén huà shǐ lì
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
德 ， 慈 心 法 門 。 不 毀 他 人 ， 歡 喜 法 門 。 不 欺
tā rén zhì chéng fǎ mén yù miè sān tú sān bǎo fǎ mén zhōng
他 人 ， 至 誠 法 門 。 欲 滅 三 塗 ， 三 寶 法 門 。 終
bù xū wàng zhēn shí fǎ mén bú màn bǐ wǒ shě hài fǎ mén
不 虛 妄 ， 真 實 法 門 。 不 慢 彼 我 ， 捨 害 法 門 。
wú yǒu yóu yù qì jié fǎ mén duàn dòu sòng yì wú zhēng fǎ
無 有 猶 豫 ， 棄 結 法 門 。 斷 鬪 訟 意 ， 無 諍 法
mén fèng xíng píng děng yīng zhèng fǎ mén yòu yuàn zhòng shēng jù zú
門 。 奉 行 平 等 ， 應 正 法 門 。 又 願 眾 生 ， 具 足
rú shì wú liàng fǎ mén xīn qū fǎ mén guān xīn rú huàn yì
如 是 無 量 法 門 ； 心 趨 法 門 。 觀 心 如 幻 。 意
duàn fǎ mén shě bú shàn běn shén zú fǎ mén shēn xīn qīng biàn
斷 法 門 。 捨 不 善 本 ， 神 足 法 門 。 身 心 輕 便 。
xìn gēn fǎ mén bù yuàn tuì lún jìn gēn fǎ mén bù shě shàn
信 根 法 門 ， 不 願 退 輪 。 進 根 法 門 ， 不 捨 善
è niàn gēn fǎ mén shàn zào dào yè dìng gēn fǎ mén shè xīn
軛 。 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
正 道 。 慧 根 法 門 ， 觀 無 常 空 。 信 力 法 門 ， 越
mó wēi shì jìn lì fǎ mén yí qù bù huán niàn lì fǎ mén
魔 威 勢 。 進 力 法 門 ， 一 去 不 還 。 念 力 法 門 ，
wèi céng wàng shě dìng lì fǎ mén miè zhòng wàng xiǎng huì lì fǎ
未 曾 忘 捨 。 定 力 法 門 ， 滅 眾 妄 想 。 慧 力 法

mén zhōu xuán wǎng lái jìn jué fǎ mén jī xíng fó dào zhèng dìng
 門，周旋往來。進覺法門，積行佛道。正定
 fǎ mén dài dé sān mèi jìng xìng fǎ mén bú yào yú shèng yuàn
 法門，逮得三昧。淨性法門，不樂餘乘。願
 zhū zhòng shēng xī jù pú sà mó hē sà rú shì děng bǎi bā
 諸眾生，悉具菩薩摩訶薩。如是等百八
 fǎ mén qīng jìng fó tǔ quàn huà qiǎn jí xī dù zhòng è bā
 法門，清淨佛土。勸化慳嫉，悉度眾惡八
 nán zhī chù shè zhū zhèng sòng chēn huì zhī rén qín xíng zhòng shàn
 難之處。攝諸諍訟瞋恚之人，勤行眾善。
 shè xiè dài zhě dìng yì shén tōng shè zhū luàn xiǎng yǐ fā yuàn
 攝懈怠者，定意神通，攝諸亂想。已發願
 jìng xiāng yǔ zhì xīn wǔ tǐ tóu dì guī yī shì jiān dà cí
 竟。相與至心，五體投地，歸依世間，大慈
 bēi fù
 悲父。

nán mó mí lè fó
 南無彌勒佛

nán mó shì jiā móu ní fó
 南無釋迦牟尼佛

nán mó fǎ tiān jìng fó
 南無法天敬佛

nán mó duàn shì lì fó
 南無斷勢力佛

nán mó jí shì lì fó
 南無極勢力佛

nán mó huì huá fó
 南無慧華佛

nán mó jiān yīn fó
 南無堅音佛

nán mó ān lè fó
 南無安樂佛

nán mó miào yì fó
 南無妙義佛

nán mó ài jìng fó
 南無愛淨佛

nán mó cán kuì yán fó
南無慚愧顏佛

nán mó yù lè fó
南無欲樂佛

nán mó yào wáng pú sà
南無藥王菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó miào jì fó
南無妙髻佛

nán mó lóu zhì fó
南無樓至佛

nán mó yào shàng pú sà
南無藥上菩薩

nán 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
又復歸依，如是十方，盡虛空界，一切三

bǎo yuàn yǐ cí bēi lì jiù hù shè shòu lìng sān jiè liù dào
寶。願以慈悲力，救護攝受。令三界六道，

sì shēng zhòng shēng yǐ jīn cí bēi dào chǎng chàn fǎ fā xīn fā
四生眾生，以今慈悲道場懺法，發心發

yuàn gōng dé yīn yuán gè gè jù zú gōng dé zhì huì yǐ shén
願，功德因緣，各各具足。功德智慧，以神

tōng lì suí xīn zì zài
通力，隨心自在。

zhǔ lèi dì sì shí 囑累第四十

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ wèi liù dào sì
今日道場，同業大眾。相與已為六道四

shēng zhòng shēng fā shì yuàn jìng cì yǐ zhòng shēng fù zhǔ zhū dà
生眾生，發誓願竟。次以眾生咐囑諸大

pú sà yuàn yǐ cí bēi xīn tóng jiā shè shòu yǐ jīn chàn huǐ
 菩 薩 ， 願 以 慈 悲 心 ， 同 加 攝 受 。 以 今 懺 悔
 fā yuàn gōng dé yīn yuán yòu yuàn yǐ cí bēi niàn lì lìng yī
 發 願 功 德 因 緣 ， 又 願 以 慈 悲 念 力 ， 令 一
 qiè zhòng shēng xī jiē yào qiú wú shàng fú tián shēn xìn shī fó
 切 眾 生 ， 悉 皆 樂 求 無 上 福 田 ， 深 信 施 佛 ，
 yǒu wú liàng bào lìng yī qiè zhòng shēng yì xīn xiàng fó jù dé
 有 無 量 報 。 令 一 切 眾 生 ， 一 心 向 佛 ， 具 得
 wú liàng qīng jìng guǒ bào yuàn yī qiè zhòng shēng yú zhū fó suǒ
 無 量 清 淨 果 報 。 願 一 切 眾 生 ， 於 諸 佛 所 ，
 wú qiān lìn xīn jù zú dà shī wú suǒ ài xī yòu yuàn yī
 無 慳 吝 心 。 具 足 大 施 。 無 所 愛 惜 。 又 願 一
 qiè zhòng shēng yú zhū fó suǒ xiū wú shàng fú tián lí èr shèng
 切 眾 生 ， 於 諸 佛 所 ， 脩 無 上 福 田 ， 離 二 乘
 yuàn xíng pú sà dào dé zhū rú lái wú ài jiě tuō yī qiè
 願 。 行 菩 薩 道 ， 得 諸 如 來 ， 無 礙 解 脫 ， 一 切
 zhǒng zhì yòu yuàn yī qiè zhòng shēng yú zhū fó suǒ zhòng wú jìn
 種 智 。 又 願 一 切 眾 生 ， 於 諸 佛 所 ， 種 無 盡
 shàn gēn dé fó wú liàng gōng dé zhì huì yòu yuàn yī qiè zhòng
 善 根 得 佛 無 量 功 德 智 慧 。 又 願 一 切 眾
 shēng shè qǔ shēn huì jù zú qīng jìng wú shàng zhì wáng yòu yuàn
 生 ， 攝 取 深 慧 ， 具 足 清 淨 無 上 智 王 。 又 願
 yī qiè zhòng shēng suǒ yóu zì zài dé zhū rú lái zhì yī qiè
 一 切 眾 生 ， 所 遊 自 在 ， 得 諸 如 來 ， 至 一 切
 chù wú ài shén lì yòu yuàn yī qiè zhòng shēng shè qǔ dà shèng
 處 ， 無 礙 神 力 。 又 願 一 切 眾 生 ， 攝 取 大 乘 ，

dé wú liàng zhǒng zhì ān zhù bù dòng yòu yuàn yí qiè zhòng shēng
得無量種智，安住不動。又願一切眾生，
jù zú chéng jiù dì yī fú tián jiē néng chū shēng yí qiè zhì
具足成就第一福田，皆能出生一切智
dì yòu yuàn yí qiè zhòng shēng yú yí qiè fó wú xián hèn xīn
地。又願一切眾生，於一切佛，無嫌恨心，
zhòng zhū shàn gēn yào qiú fó zhì yòu yuàn yí qiè zhòng shēng yǐ
種諸善根，樂求佛智。又願一切眾生，以
miào fāng biàn wǎng yì yí qiè zhuāng yán fó chà yú yì niàn zhōng
妙方便，往詣一切莊嚴佛刹，於一念中，
shēn rù fǎ jiè ér wú pí juàn yòu yuàn yí qiè zhòng shēng dé
深入法界，而無疲倦。又願一切眾生得
wú biān shēn jìn néng piàn yóu shí fāng shì jiè ér wú pí yàn
無邊身。盡能徧遊十方世界，而無疲厭。
yòu yuàn yí qiè zhòng shēng chéng guǎng dà shēn dé suí yì xíng dé
又願，一切眾生，成廣大身，得隨意行，得
yí qiè fó shén lì zhuāng yán jiū jìng bǐ àn yú yí niàn zhōng
一切佛神力莊嚴，究竟彼岸。於一念中，
xiǎn xiàn rú lái zì zài shén lì piàn xū kōng jiè yǐ fā rú
顯現如來自在神力，徧虛空界。已發如
shì dà yuàn jìng guǎng dà rú fǎ xìng jiū jìng rú xū kōng yuàn
是大願竟。廣大如法性，究竟如虛空。願
yí qiè zhòng shēng dé rú suǒ yuàn mǎn pú tí yuàn xiāng yǔ zhì
一切眾生，得如所願，滿菩提願。相與至
xīn wǔ tǐ tóu dì tǎng zhòng děng ruò shòu kǔ bào bù néng jiù
心，五體投地。倘眾等若受苦報，不能救

zhòng shēng zhě yǐ zhū zhòng shēng zhǔ lèi wú liàng wú biān jìn xū
 眾 生 者 ， 以 諸 眾 生 囑 累 。 無 量 無 邊 盡 虛
 kōng jiè wú shēng fǎ shēn pú sà wú liàng wú biān jìn xū kōng
 空 界 無 生 法 身 菩 薩 。 無 量 無 邊 盡 虛 空
 jiè wú lòu sè shēn pú sà wú liàng wú biān jìn xū kōng jiè
 界 無 漏 色 身 菩 薩 。 無 量 無 邊 盡 虛 空 界
 fā xīn pú sà xīng zhèng fǎ mǎ míng dà shī pú sà xīng xiàng
 發 心 菩 薩 。 興 正 法 馬 鳴 大 師 菩 薩 。 興 像
 fǎ lóng shù dà shī pú sà shí fāng jìn xū kōng jiè wú biān
 法 龍 樹 大 師 菩 薩 。 十 方 盡 虛 空 界 無 邊
 shēn pú sà shí fāng jìn xū kōng jiè guān shì yīn pú sà wén
 身 菩 薩 。 十 方 盡 虛 空 界 觀 世 音 菩 薩 。 文
 shū shī lì pú sà pǔ xián pú sà shī zǐ yóu xì pú sà
 殊 師 利 菩 薩 。 普 賢 菩 薩 。 師 子 遊 戲 菩 薩 。
 shī zǐ fèn xùn pú sà shī zǐ fān pú sà shī zǐ zuò pú
 師 子 奮 迅 菩 薩 。 師 子 幡 菩 薩 。 師 子 作 菩
 sà jiān yǒng jīng jìn pú sà jīn gāng huì pú sà qì yīn gài
 薩 。 堅 勇 精 進 菩 薩 。 金 剛 慧 菩 薩 。 棄 陰 蓋
 pú sà jí gēn pú sà huì shàng pú sà cháng bù lí shì pú
 菩 薩 。 寂 根 菩 薩 。 慧 上 菩 薩 。 常 不 離 世 菩
 sà yào wáng pú sà yào shàng pú sà xū kōng zàng pú sà jīn
 薩 。 藥 王 菩 薩 。 藥 上 菩 薩 。 虛 空 藏 菩 薩 。 金
 gāng zàng pú sà cháng jīng jìn pú sà bù xiū xī pú sà miào
 剛 藏 菩 薩 。 常 精 進 菩 薩 。 不 休 息 菩 薩 。 妙
 yīn pú sà miào dé pú sà bǎo yuè pú sà yuè guāng pú sà
 音 菩 薩 。 妙 德 菩 薩 。 寶 月 菩 薩 。 月 光 菩 薩 。

sà tuó bō lún pú sà yuè sān jiè pú sà
薩陀波崙菩薩。越三界菩薩。

yòu fù zhǔ lèi rú shì shí fāng jìn xū kōng jiè yí qiè pú
又復囑累，如是十方，盡虛空界，一切菩

sà yuàn zhū pú sà mó hē sà yǐ běn yuàn lì shì dù zhòng
薩。願諸菩薩摩訶薩，以本願力，誓度眾

shēng lì shè shòu shí fāng wú qióng wú jìn yí qiè zhòng shēng yuàn
生力；攝受十方，無窮無盡，一切眾生。願

zhū pú sà mó hē sà bù shě yí qiè zhòng shēng tóng shàn zhī
諸菩薩摩訶薩，不捨一切眾生，同善知

shì wú fēn bié xiǎng yuàn yí qiè zhòng shēng zhī pú sà ēn qīn
識，無分別想。願一切眾生，知菩薩恩，親

jìn gòng yàng yuàn zhū pú sà cí mǐn shè shòu lìng zhū zhòng shēng
近供養。願諸菩薩慈愍攝受，令諸眾生，

dé zhèng zhí xīn suí zhú pú sà bù xiāng yuǎn lí yuàn yí qiè
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
眾生，隨菩薩教，不生違反，得堅固心，不

shě shàn zhī shí lí yí qiè gòu xīn bù kě huài lìng yí qiè
捨善知識，離一切垢，心不可壞。令一切

zhòng shēng wéi shàn zhī shí bù xí shēn mìng xī shě yí qiè bù
眾生，為善知識不惜身命，悉捨一切不

wéi qí jiào lìng yí qiè zhòng shēng xiū xí dà cí yuǎn lí zhū
違其教。令一切眾生，脩習大慈，遠離諸

è wén fó zhèng fǎ xī néng shòu chí lìng zhū zhòng shēng tóng zhū
惡，聞佛正法。悉能受持。令諸眾生，同諸

pú sà shàn gēn yè bào pú sà xíng yuàn jiù jìng qīng jìng jù
 菩薩，善根業報，菩薩行願，究竟清淨。具
 zú shén tōng suí yì zì zài chéng yú dà shèng nǎi zhì jiù jìng
 足神通，隨意自在。乘於大乘，乃至究竟
 yí qiè zhǒng zhì yú qí zhōng jiān wú yǒu xiè dài chéng zhì huì
 一切種智。於其中間，無有懈怠。乘智慧
 shèng zhì ān yīn chù dé wú ài shèng jiù jìng zì zài shǐ cóng
 乘，至安隱處，得無礙乘，究竟自在。始從
 guī yī sān bǎo duàn yí shēng xìn chàn huǐ fā xīn xiǎn guǒ bào
 歸依三寶，斷疑生信，懺悔發心，顯果報，
 chū dì yù jiě yuàn zì qīng fā yuàn huí xiàng zhōng zhì zhǔ lèi
 出地獄，解怨自慶，發願迴向，終至囑累，
 suǒ yǒu gōng dé xī yǐ bù shī shí fāng jìn xū kōng jiè yí
 所有功德，悉以布施十方盡虛空界，一
 qiè zhòng shēng yǎng yuàn
 切眾生。仰願
 mí lēi shì zūn xiàn wéi wǒ zhèng shí fāng zhū fó āi mǐn fù
 彌勒世尊，現為我證。十方諸佛，哀愍覆
 hù suǒ huǐ suǒ yuàn jiē dé chéng jiù yuàn zhū zhòng shēng tóng cí
 護。所悔所願，皆得成就。願諸眾生，同慈
 bēi fù jù shēng cǐ guó yù zài chū huì wén fǎ wù dào gōng
 悲父，俱生此國。預在初會，聞法悟道，功
 dé zhì huì yí qiè jù zú yǔ zhū pú sà děng wú yǒu yì
 德智慧，一切具足。與諸菩薩，等無有異。
 rù jīn gāng xīn chéng děng zhèng jué
 入金剛心，成等正覺。

zàn fó zhòu yuàn

讚佛呪願

duō tuó ā qié dù ā luó hē sān miǎo sān fó tuó shí hào
多陀阿伽度，阿羅訶，三藐三佛陀。十號
jù zú dù rén wú liàng bá shēng sǐ kǔ yǐ jīn chàn huǐ lǐ
具足，度人無量，拔生死苦。以今懺悔禮
fó gōng dé yīn yuán yuàn zhū zhòng shēng gè gè jù zú dé rú
佛功德因緣，願諸眾生，各各具足，得如
suǒ yuàn mǎn pú tí yuàn zhòng děng jīn rì suǒ fā shì yuàn xī
所願，滿菩提願。眾等今日所發誓願，悉
tóng shí fāng jìn xū kōng jiè yí qiè zhū fó zhū dà pú sà
同十方盡虛空界，一切諸佛，諸大菩薩，
suǒ yǒu shì yuàn zhū fó pú sà suǒ yǒu shì yuàn bù kě qióng
所有誓願。諸佛菩薩，所有誓願，不可窮
jìn wǒ jīn shì yuàn yì fù rú shì guǎng dà rú fǎ xìng jiù
盡。我今誓願，亦復如是。廣大如法性，究
jìng rú xū kōng qióng wèi lái jì jìn yí qiè jié zhòng shēng bù
竟如虛空。窮未來際，盡一切劫。眾生不
kě jìn wǒ yuàn bù kě jìn shì jiè bù kě jìn wǒ yuàn bù
可盡，我願不可盡。世界不可盡。我願不
kě jìn xū kōng bù kě jìn wǒ yuàn bù kě jìn fǎ xìng bù
可盡。虛空不可盡，我願不可盡。法性不
kě jìn wǒ yuàn bù kě jìn niè pán bù kě jìn wǒ yuàn bù
可盡，我願不可盡。涅槃不可盡，我願不
kě jìn fó chū shì bù kě jìn wǒ yuàn bù kě jìn zhū fó
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
智慧不可盡，我願不可盡。心緣不可盡，
wǒ yuàn bù kě jìn qǐ zhì bù kě jìn wǒ yuàn bù kě jìn
我願不可盡。起智不可盡，我願不可盡。
shì jiān dào zhǒng fǎ dào zhǒng zhì huì dào zhǒng bù kě jìn wǒ
世間道種、法道種、智慧道種、不可盡，我
yuàn bù kě jìn ruò shí zhǒng kě jìn wǒ yuàn nǎi kě jìn yí
願不可盡。若十種可盡，我願乃可盡。一
qiè hé nán sān shèng shèng zhòng
切和南，三乘聖眾。

cí bēi dào chǎng chàn fǎ juàn dì shí
慈悲道場懺法卷第十

離婆離婆帝。求訶求訶帝。陀羅尼帝。尼訶囉帝。
毗離尼帝。摩訶伽帝。真靈乾帝。梭哈。

Li Po Li Po Deh ° Qiu Ho Qiu Ho Deh ° Tuo Luo Ni Deh ° Ni He La Deh °

Pi Li Ni Deh ° Mo He Kie Deh ° Zhen Lin Qian Deh ° Suo Ha °

zàn
讚

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 xíng 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。
nán mó fǎ yún dì pú sà mó hē sà
南無法雲地菩薩摩訶薩。(三稱/3 times)

chū chàn

出懺

shí shēn xiàng hǎo wéi wéi bú dòng zǐ jīn shān shí hào néng rén
十身相好，巍巍不動紫金山。十號能仁，
dàng dàng cháng yuán bì yù xiàng shén jī pǔ yīng miào huà wú fāng
蕩蕩常圓碧玉相。神機普應，妙化無方。
yuàn shū wú ài zhī yuán guāng zhèng cǐ hòu shí zhī fó shì dǐng
願舒無礙之圓光，證此後時之佛事。頂
lǐ shí fāng zhī jué hào chàn chú shí è zhī zuì qiān shàng lái
禮十方之覺號，懺除十惡之罪愆。上來
fèng wèi qiú chàn zhòng děng xiū chóng
奉為求懺眾等，脩崇
cí bēi dào chǎng chàn fǎ zī dāng dì shí juǎn shàn guǒ zhōu lóng
慈悲道場懺法。茲當第十卷，善果周隆。
yú qí tán nèi rán dēng fā yàn sàn huā zhuāng yán pēng míng xiàn
於其壇內，然燈發燄，散花莊嚴。烹茗獻
guǒ shè gòng yùn xīn fū yáng zhǒng zhǒng zhī gōng xūn jìng lǐ chén
果，設供運心。敷揚種種之功勳，敬禮塵
chén zhī fó shì fā yīn zhòng xīn bǐng chéng huí xiàng shí fāng zhū
塵之佛事。發殷重心，秉誠回向。十方諸
dà jué sān zàng guàn huá wén wǔ yǎn bì zhī qié liù tōng ā
大覺，三藏貫華文。五眼辟支伽，六通阿
luó hàn tiān zhēn bìng dì shèng shuǐ zhé yǔ yáng xián sì fǔ gāi
羅漢。天真并地聖，水哲與陽賢。四府該
luó wú biān líng kuàng jiàn zī fán kǔn zhèng míng shàn yīn fèng wéi
羅，無邊靈貺。鑒茲凡悃，證明善因。奉為

qiú chàn zhòng děng xǐ kōng wéi xì zuì qiān chéng jiù wú biān fú
 求懺眾等，洗空微細罪愆，成就無邊福
 lì fú yuàn dùn chú shí shǐ huí tuō shí chán yuán fā shí xīn
 利。伏願：頓除十使，迴脫十纏；圓發十心，
 shí yuàn mǎn ér zhēn kōng yuè lǎng xiū xíng shí dì shí zhàng duàn
 十願滿而真空月朗；脩行十地，十障斷
 ér jué yuàn huā kāi chén chén kāi jiě tuō zhī mén chù chù xiǎn
 而覺苑花開；塵塵開解脫之門，處處顯
 zhēn rú zhī yòng yuān qīn pǔ lì fán shèng tóng zī jù chéng chàn
 真如之用；冤親普利，凡聖同資；俱承懺
 huǐ zhī shàn yuán gòng zhèng zhēn cháng zhī miào dào suī zé wéi wén
 悔之善緣，共證真常之妙道。雖則微文
 chàn huǐ chéng kǒng xì huò wèi chú zài láo zūn zhòng tóng qiú chàn
 懺悔，誠恐細惑未除；再勞尊眾，同求懺
 huǐ
 悔。

nán mó zhēn fó huì shàng pú sà mó hē sà
 南無真佛會上菩薩摩訶薩 (三稱/3 times)

zàn
讚

liáng huáng chàn shí juàn gōng dé lì yuàn miè xìn rén wáng zhě shí
 梁皇懺。十卷功德力。願滅信人亡者十
 chán zuì qīn zhèng pú sà fǎ yún dì chàn wén jǔ chù zuì huā
 纏罪。親證菩薩法雲地。懺文舉處罪花
 fēi jiě liǎo yuān chàn le zuì xiāo zāi zēng fú huì jiě liǎo yuān
 飛。解了冤。懺了罪。消災增福慧。解了冤。

chàn liǎo zuì tuō kǔ shēng dāo lì lóng huá sān huì yuàn xiāng féng 。
懺了罪。脫苦生忉利。龍華三會願相逢。

mí lè fó qián qīn shòu jì 。
彌勒佛前親受記。

nán mó lóng huá huì pú sà mó hē sà (三稱 / 3 times)
南無龍華會菩薩摩訶薩

jǔ zàn
學讚

liáng huáng chàn shí juàn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu 。
梁皇懺。十卷已全周。回向四恩并三有。

bài chàn zhòng děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ qiān yóu 。
拜懺眾等增福壽。願將法水洗愆尤。

wéi yuàn wáng líng wǎng xī yóu 。
惟願亡靈往西遊。

fǎ yún dì pú sà wéi yuàn āi nà shòu 。
法雲地菩薩。惟願哀納受。

nán mó dēng yún lù pú sà mó hē sà (三稱 / 3 times)
南無登雲路菩薩摩訶薩



The Repentance of Compassion and Enlightenment Path

(“*Liang Huang Repentance*”)

Scroll Ten

Chapter Thirty-Eight: The Dharma Method of Bodhisattva’s Transference

In today’s Dharma assembly, we, who have common karma, with hard working and strenuous effort, have cultivated boundless meritorious deeds. Everyone should give rise to such thought that all such meritorious deeds should benefit all sentient beings and help them realize the ultimate purity. Through transferring the merits from our repentance, we wish that all sentient beings will no longer have to go through the boundless sufferings and affliction resulting from being born in the destinies of the hell, hungry ghost, animal, or King Mara.

We hope that the merits from this repentance would provide shelter for all sentient beings from the suffering of the five aggregates and afflictions. We hope that it can also serve as the great refuge for the sentient beings in horror so they can cease to fear and attain supreme wisdom. We hope that it can provide safe harbor for all sentient beings so they can obtain ultimate peace, serve as light of wisdom to diminish darkness of ignorance and all will achieve ultimate purity, and provide the guidance to all sentient beings through various expediency for them to obtain the pure wisdom.

In today’s Dharma assembly, we, who have common karma, employed the same method that the Bodhisattvas and the Mahasattvas use to transfer their meritorious deeds to both their enemies and loved ones because the Bodhisattvas have compassion for all sentient beings and treat all equally and without discrimination. If there is any sentient beings who loathes Bodhisattvas, and has heinous evil intentions, the Bodhisattvas would expound the profound Dharma to purify and calm their mind. It is like no poison can contaminate the ocean and it’s the same for the Bodhisattvas. Although some sentient beings, with ignorance and stupidity, not only do not try to replay Bodhisattvas’ kindness but give rise to infinite evil intentions, they can not deter Bodhisattva’s determination. Just as the bright sun shines on everyone, even the ones with no eyesight, so are the Bodhisattvas’ compassion and determination.

The Bodhisattvas do not retreat because there is evilness, and they do not stop cultivating virtuous deeds because sentient beings are hard to transform. They have pure and deep faith in the virtuous deeds and encompass endless compassion. The Bodhisattvas sincerely transfer the merits of their virtuous deeds to all sentient beings. The Bodhisattvas treat all sentient beings with heart of happiness and joy, purity, tenderness, mercy, compassion, loving care, acceptance, benefiting, peace, and of most profoundness. Following the example of the Bodhisattvas and the Mahasattvas making such transference of their merits, we also like to do the same.

In our mind as well as speaking with mouth, we like to transfer all our merits and virtues to all sentient beings so they can be born in the pure destinies with pure life and they will cultivate and accomplish all merits and virtues in this world that cannot be destroyed. All will have unlimited wisdom. With dignified deeds of body, speech, and mind, everyone will be able to meet the Buddhas, and will listen and accept their teaching of true dharma with unobstructed faith. After listening to the Buddha’s teaching, they will no longer have any doubts or delusion and will always remember to purify their actions of the body, speech, and mind, and cultivate the most supreme meritorious deeds. They will never be destitute and always have the seven fortunes and, through the merits accumulated from learning and applying the teaching of all Bodhisattvas, they will attain the supreme liberation and equanimity. They will always be compassionate toward all sentient beings and they will always be born with pure body, eloquence and persuasiveness. They will always give rise to good intention without defilements and they will

learn the profound truth and be able to teach and transform all sentient beings so all can attain buddhahood. We like our transference to be like that of the Bodhisattvas and the Mahasattvas that they are as vast as the dharma nature and as ultimate as the vast space. We pray that all our bodhi resolve will be fulfilled and so are the resolves of all sentient beings in the four forms of existence in six destinies. Again, we sincerely prostrate to and take refuge in the following world's most compassionate ones:

*[Get up and prostrate while chanting Buddha names:
Page 8 – Line 4 to Page 9 – Line 4 in Chinese/pinyin text]*

Again, we take refuge in the triple gems in the ten directions and in all space. We request that their kindness and compassion will embrace all sentient beings to whom the merits are transferred and help them fulfill their wishes.

For those sentient beings who have committed countless offenses and should receive countless suffering as retributions in the evil destinies and they break the Bodhi resolve they made today, or they deviate from the Bodhi path or go astray from their Bodhi vow, we request that the Bodhisattvas and all holy sages of the ten directions, based on their kindness and compassion and their original vow, will help these sentient beings in the three evil destinies to be liberated.

We also request that the Bodhisattvas would not give up on us and help us unload all burdens and non-discriminately liberate all sentient beings from the sufferings of birth, aging, sickness, death, worries, and countless difficulties and disasters and that they will all be purified and accomplish all virtuous deeds and achieve the ultimate liberation. All will abandon and leave behind all evil attachments and afflictions, friends with bad influence, and will make friends with benevolent and virtuous ones and they will only have the pure karma and completely eliminate all sufferings, and bring forth the same resolves as those of all the Bodhisattvas, be joyful when seeing the Buddha (by understanding the truth), obtain the true wisdom and will return to liberate all other sentient beings.

Chapter Thirty-Nine: Making Wishes

In today's Dharma assembly, we, who have common karma, after making transference of our will, next make the following vows: As all the offenses originate from the six sense organs, we should realize that they are the foundations of all troubles. Although six sense organs may be the origin of all offenses, they can also be used to create boundless good karmas. The Shen-Mon sutra states that by guarding the six sense organs, and purifying our actions of our body, speech, and mind, we can prove that they are the roots of virtuous deeds. Therefore, we will make vows in regard to the six sense organs.

Making the Wishes in Regard to the Eyes

We wish that, starting from now until we attain enlightenment, everyone in today's dharma assembly, all sentient beings in the four forms of births and six paths of reincarnation will not see the deeds of greed and desire, discontentment and tricks to get what one desires. They will not see the acts of slandering and excessive flattering and will not see the distracting colors of blue, yellow, red, and purple. They will not see the ugly sights of anger, hatred, debates, and arguments, nor will they see the fights that do harm to others. They will not see the acts of slaughter and killing of sentient beings or the sights of stupidity, betrayal and distrust. They will not see acts of shamelessness, disrespect, and arrogance or the sight of any of the ninety-six deviant views.

May all sentient beings have the following from now on: the shiny colors of eternally abiding Dharma body in the ten directions; the purplish-golden colors of the Buddha's body with thirty-two major marks and eighty minor marks; the divine beings and immortals presenting precious treasures and flowers to the Buddhas; and the light in five colors emitting from the mouth of those who expound Dharma to help liberate other sentient beings; the

transformation bodies 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 they often get to see the Bodhisattvas, Pratyekabuddhas, Arhats and all sages in the ten directions and, accompanied by all sentient beings and their relatives, get to see the Buddhas. May they also get to see the good deeds, the pure flowers of seven awakening, the wonderful fruition of liberation, the joy of all the ones attending today's dharma assembly from appreciating the Dharma heard and respectfully accepting the teaching, May they also see all the practices of generosity, patience, rigorous cultivation, quietness, meditation, and cultivation of wisdom, the sight of the joy of all sentient beings attaining the realization of non-arising and non-extinction and when they are certified by the Buddhas that they will attain enlightenment, the sight of all acquiring the unobstructed wisdom and of all eradicating of the darkness caused by ignorance, and be the next to become a Buddha, and the sight of all sentient beings enjoying themselves in the stream of dharma teaching.

Now that we have made the wishes in regard to the eyes, with utmost sincerity, together, we prostrate to take refuge in the world's most compassionate ones:

*[Get up and prostrate while chanting Buddha names:
Page 13 – Lines 3 to 13 in Chinese/pinyin text]*

Once again, we take refuge in the triple gems of all directions and all spaces. We pray that, with their kindness compassion, they will help us fulfilling our wishes and accomplishing our vow to attain enlightenment.

Making the wishes in regard to our ears

Next, we wish that, starting from now until enlightenment is attained, everyone in today's dharma assembly, all sentient beings in the four forms of births and six paths of reincarnation will not hear the sound of crying due to suffering and afflictions, the sound of suffering from the Uninterrupted Hell, the sound of loud rumbling sound of boiling water in the hells, the sound of the sentient beings being torn by the mountains of knives, trees of swords, the sound of endless suffering from the eighteen levels of hells. May they not hear the sound of suffering from the hungry ghosts being constantly hungry and thirsty but not able to take any food, nor the sound from the burning joints of the hungry ghosts as loud as the sound of five hundred carriages rolling, the sound of suffering from those who are born in the animal realms with their body as huge as the five yojanas (very long distance) constantly being bitten by little worms, or the sound of suffering from those who are born as camels, mules and horses because they escaped from paying their debts (in previous lives) that having to carry heavy loads all the time and are being beaten.

May we not hear the sound of the eight kinds of suffering which include being separated from our loved ones, always encountering despised persons, etc. May we not hear the sound of suffering from the retribution of four hundred and four sicknesses, the sound of any unwholesome deeds and evil offenses, nor the sound from all sorts of musical instruments that distract our minds.

May all sentient beings, from now on, always hear the eight kinds of wonderful sound 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 often hear about the eight-four thousands kinds of Paramitas (perfection in cultivation), the expedient teaching of all dharma being void of self-nature, through one sound made by all Buddhas expounding the Dharma and the sentient beings of different capability of understanding being liberated from their teaching, that all sentient beings have inherent Buddha nature to become enlightened and that the Dharma body will eternally abide in this world, about the patience and diligence of the Bodhisattvas who have achieved the tenth ground, about the realization of the non-arising (and thus non-extinction) leading to obtaining the wisdom of the Buddhas and being able to transcend the three realms (desire, no-desire, and formless realms), and about the

Bodhisattvas with dharma body (possessing true insight and wisdom) 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 about the Pratyekbuddhas and Arhats in the ten directions attaining the fruition of their practices, the sound of sovereign Sakra expounding the Prajna (teaching of wisdom) to the divine beings in the heavens, the sound of the teaching by the bodhisattvas of the tenth ground, ready to be the next Buddha, expounding non-regression practice in the Tusita heaven, the fact about all good deeds will lead to Buddhahood and the sound of 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 the wishes in regard to the ears, with utmost sincerity, together, we prostrate to take refuge in the world's most compassionate ones:

*[Get up and prostrate while chanting Buddha names:
Page 16 – Line 10 to Page 17 – Line 5 in Chinese/pinyin text]*

Again, we take refuge in the triple gems of all directions and all space. We pray that, through their kindness and compassion, they will help us fulfilling our wishes and accomplishing our bodhi resolve (of attaining enlightenment).

Making wishes in regard to our nose

Next, we wish that, starting from now until enlightenment attained, everyone in today's dharma assembly, all sentient beings in the four forms of births and six paths of reincarnation will not smell the food made from killing sentient beings, the odor from hunting and setting fire to burn and kill other sentient beings, or the odor from steaming, boiling, frying other living beings. May we not smell the odor from the thirty-six kinds of objects made from leather, the distracting fragrance from lavish fabric and clothing. May we never smell the odor of flesh being torn and burned in the hells, the odor of the food for the hungry ghosts turned into smelly excretion and blood, the odor of smelly animals, the odor of the ulcers on the skin of the sick ones who have no one to look after them, the odor of urine and stool, or the odor from the dead body inflating, decomposing and being eaten by worms.

We pray that, from now on, all sentient beings born in the six destinies will always smell the priceless incense made from precious fragrant wood found in the worlds in the ten directions, the scent of the five-colored majestic flowers of You-Tan-Bo-Luo, the scent from the flowers and the trees in the joy garden. May we always smell of the scent that will fill the place of dharma assembly in the Tusita Heaven when the Dharma is being expounded there, the scent from the fact that there are sentient beings in the ten directions keeping the five precepts, doing ten virtuous deeds, and practicing six contemplations. May we always smell the scent of the seven kinds of expedient practices (before attaining Arhatship) and sixteen practices (related to the understanding of the four noble truths), the scents from the virtues of the Pratyekabuddhas and those with no more learning needed in the ten directions, the scent from the four accesses in the stages of the Pratyekabuddhas attaining the stage of no more outflows (no more afflictions), and the scent from the countless Bodhisattvas including the joyful bodhisattva, the defilement-eradicating bodhisattva, light-emitting bodhisattva, burning-wisdom bodhisattva, hard-to-supercede bodhisattva, appearing-in-person bodhisattva, not-moving bodhisattva, superior- wisdom bodhisattva, and dharma-cloud bodhisattva. May we always smell the scent from the Sages achieving liberation from the practices of morality, concentration and wisdom, and attaining the five-part dharma body (at the stage of no more learning) through liberated insight, the scent from the Buddhas attaining Buddhahood, the scent from the thirty-seven practices (for the attainment of enlightenment), contemplation on twelve causes and conditions, and the six perfections, the scent of the Buddha's three contemplations out of their great compassion, the ten powers possessed by the Buddha (of perfect knowledge in ten aspects), the four fearless minds of the Buddhas and Bodhisattvas (in teaching the sentient beings), eighteen distinctive characteristics of the Buddha (compared with all other beings), the scent of the

eight-four thousand practices, and the scent from immeasurable number of perfect dharma bodies abiding in the ten directions.

Now that we have made the wishes in regard to our nose, with utmost sincerity, together, we prostrate to take refuge in the world's most compassionate ones:

*[Get up and prostrate while chanting Buddha names:
Page 19 – Line 12 to Page 20 – Line 7 in Chinese/pinyin text]*

Again, we take refuge in the triple gems of all directions an all space. We pray that, through their kindness and compassion, they will help all sentient beings fulfilling their wishes and accomplishing their bodhi resolve (to attain enlightenment).

Making vow in regard to our tongue

Next, we wish that, starting from now until enlightenment attained, everyone in today's dharma assembly, all sentient beings in the four forms of births and six paths of reincarnation will not taste the food made from killing any other sentient beings, those who die on their own, or eat any raw flesh, blood or spinal fluid from any living being, the food with poison added by those who hold strong resentment toward us, or any food that will induce greed, attachment, and affliction.

We pray that all sentient beings can always taste the flavors of hundreds kinds of delicacy, the flavors of natural drinks and foods enjoyed by the divine beings in the heavens, and the flavors of gourmet rice. May we always taste the same kind of food the Buddha had, the flavor which results from cultivating and practicing morality, concentration, and wisdom, and enjoy the blissful joy in dyana (concentrative state), the flavor of countless virtues nourishing the harmonious life of wisdom, the unique flavor of liberation, and the most supreme flavor of the ultimate bliss of nirvana.

Now we have made wishes in regard to our tongues. Together, we, with utmost sincerity, prostrate to and take refuge in the world's most compassionate ones:

*[Get up and prostrate while chanting Buddha names:
Page 22 – Lines 1 to 9 in Chinese/pinyin text]*

Again, we take refuge in the triple gems of all directions an all space. We pray that, through their kindness and compassion, they will help all sentient beings fulfilling their wishes and accomplishing their bodhi resolve (to attain enlightenment).

Making wishes in regard to our body

Next, we wish that, starting from now until enlightenment attained, everyone in today's dharma assembly, all sentient beings in the four forms of births and six paths of reincarnation will never feel the following sensation: delusive(?) touch of five desires, the sensation of boiling water, burning coal, or extreme coldness, the sensation of the hungry ghosts from their head being burned by fire, their mouth being poured with melted copper, the sensation of the animal's body being peeled and torn apart, the sensation of ones who are filled with suffering and afflictions and four hundred and four kinds of illness, the unbearable sensation of extreme hot and cold, the sensation from being bitten by various bugs like mosquitoes and fleas, or the sensation of being hurt by knives or sticks or being intoxicated, or the sensation of various sufferings from hunger, thirst, etc.

We wish that all sentient beings will always feel the sensation of wearing nice clothes from the heavens, the sensation of the natural sweet dews, the pleasant sensation of neither too cold nor too hot, the sensation of no starvation, no thirst, no illness, and no affliction, and no sensation of the pain from being hurt by knives or sticks.

May we always feel at ease in daily life and the sensation of no worries or fears, the sensation the gentle wind blown from Buddha' Purelands in the ten directions, the sensation of having cleansed our body and mind in the pond of seven treasures in the Buddhas' Pureland in the ten directions, the sensation of the freedom from the suffering of aging, sickness, and death, the sensation of being able to fly freely to listen the Dharma teaching with all the Bodhisattvas, and the sensation of realizing the true self with mastery in eight aspects when the Buddhas enter nirvana.

Now we have made our wishes in regard to our body. Together, we, with utmost sincerity, prostrate to and take refuge in the world's most compassionate ones:

*[Get up and prostrate while chanting Buddha names:
Page 24 – Line 8 to Page 25 – Line 3 in Chinese/pinyin text]*

Again, we take refuge in the triple gems of all directions and all space. We pray that, through their kindness and compassion, they will help all sentient beings fulfilling their wishes and accomplishing their bodhi resolve (to attain enlightenment).

Making the wishes in regard to our mind

Next, we wish that, starting from now until enlightenment attained, everyone in today's dharma assembly, all sentient beings in the four forms of births and six paths of reincarnation will always be aware 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, be aware of the retribution of uninterrupted suffering resulted from killing one's father or mother, killing an Arhat, harming the Buddha's body, causing contention among the Sangha members, slandering about the Buddha, the Dharma, and the Sangha, and not believing the law of Cause and Effect. We wish that we will always believe in rebirth after one's death based on one's own actions, we will know to stay away from friends with bad influence or incorrect views and be friends with the benevolent ones with the right views, be aware that it's wrong to learn and accept the ninety-six kinds of non-Buddhist teaching, be aware that three kinds of outflows, five coverings, and ten kinds of entanglement are hindrances to practice, and be aware that we should be fearful with being born in the three realms to suffer the cycles of birth and death.

We wish that we will be aware that all sentient beings have Buddha-nature, that the Buddha is our compassionate father and a supreme doctor, that his teaching is the cure to the sickness of all sentient beings and all sages are the doctors attending to the sentient beings illness, be aware that all who have taken refuge in the Triple Gems should uphold the precepts, and practice the ten virtuous deeds and that these conducts can cause one to be reborn in the heavens or as a prestigious human being, be aware that without cultivating the seven expedient practices and added with the practice on the contemplating on the four noble truth, one cannot transcend the cycles of birth and death, be aware that one should practice to attain the state no-outflows (no affliction) and the sixteen minds (of eight tolerance and eight wisdom) through cultivating the sixteen aspects of the Four Noble Truths.

May we always be aware that realizing the Four Noble Truths being equal and without marks enables one to attain the four stages of fruition, that all forms of existence have common characteristics (like impermanence and lack of independent existence) and distinguishing characteristics (like the land is hard, water is wet, etc), that the twelve links of causes and conditions and the law of cause and effect cycle endlessly, and that we should practice the six perfections and the eighty thousands virtuous acts. May we be aware that we all be aware that we should eradicate the eighty-four thousands of afflictions, that the realization of non-arising will definitely lead us out of the cycles of

birth and death, that the existence of the progressive ten unbinding among the fifty two stages of bodhisattva's practice, that through unobstructive (Vajra) resolve to eliminate the darkness of ignorance, we can attain the most supreme fruition of the Buddhahood and great Nirvana and completely accomplishing the all virtuous deeds and eliminating all offenses, and we understand the immeasurable merits, virtues, wisdom, and virtuous deeds of the ten powers, four types of fearlessness, eighteen different characters of a Buddha (as compared with all other beings in the Nine Realms) in the Buddha stage.

Now we have made our wishes in regard to our mind. Together, we, with utmost sincerity, prostrate to and take refuge in the world's most compassionate ones:

*[Get up and prostrate while chanting Buddha names:
Page 27 – Line 10 to Page 28 – Line 5 in Chinese/pinyin text]*

Again, we take refuge in the triple gems of all directions and all space. We pray that, through their kindness and compassion, they will help all sentient beings fulfilling their wishes and accomplishing their bodhi resolve (to attain enlightenment).

Making the wishes in regard to our speech

Next, we wish that, starting from now until enlightenment attained, everyone in today's dharma assembly, all sentient beings in the four forms of births and six paths of reincarnation will not speak of the Triple Gems disrespectfully or about the mistakes and offenses of the ones who expound the Dharma and will not say that good deeds do not bring good rewards and bad deeds yield no bad retributions. We will not say that there is no rebirth after our death and will not speak unbeneficial or harmful words about others. We will not proclaim the teaching and deviant views in the writing of the heterodox groups and will not encourage others to commit the ten bad karmas or the five heinous crimes. We will not speak of other's mistakes or offenses, involve ourselves in meaningless chatter or making fun of others, encourage others in believing in deviant teaching or evil spirits, judge other's good or bad looks, scold our parents, our seniors, and benevolent friends in anger, instruct others to commit crimes, or discourage or prevent others from doing good deeds.

We will always praise the Triple Gems and the merits and virtues of the ones who proclaim the Dharma and we will explain to others about the rewards and retributions from doing good and evil deeds. We will tell others about the fact that our consciousness continues after we die and we will only speak words that benefit other sentient beings. We will always speak about the Twelve Divisions of the Buddhist canon and that all sentient beings have the Buddha Nature to attain the permanent bliss and purification (of nirvana). We will always advise others to be filial to their parents, and respect their elders, to take refuge in the Triple Gems, uphold five precepts, conduct ten virtuous deeds, and practice the six contemplations. We will always praise the scriptures, speak of other's good conducts, and advise others to make friends with the benevolent and knowledgeable ones and to stay away from the ones with bad influence. We will always speak about the immeasurable merits and virtues of the ten abiding in the Buddha Stage and we will encourage others to cultivate Pureland practices which lead to attainment of the ultimate fruition (Buddhahood). We will always teach others to revere the Triple Gems, encourage them to sponsor or build the Buddha images (as pictures or statues) and to make offerings. We will always advise others that they should cultivate the various good deeds with the same sense of urgency as if they have to put out a fire on their head and persuade others to continually help the poor and the needy.

Now we have made our wishes in regard to our speech. Together, we, with utmost sincerity, prostrate to and take refuge in the world's most compassionate ones:

*[Get up and prostrate while chanting Buddha names:
Page 30 – Line 8 to Page 31 – Line 3 in Chinese/pinyin text]*

Again, we take refuge in the triple gems of all directions and all space. We pray that, through their kindness and compassion, they will help all sentient beings fulfilling their wishes and accomplishing their bodhi resolve (to attain enlightenment).

All Methods of Cultivation

Once again, we wish that all sentient beings in the four forms of birth and six paths of reincarnation in ten directions and in all realms, after making their wishes today, will practice completely all methods of cultivation: the practice of having deep faith in and being respectful to the Triple Gems; the practice of having solid faith without any doubts; the practice of diligently repenting for the elimination of the arising of evil intentions; the practice of remorse for purifying their thoughts; the practice of guarding physical deeds by not committing any offenses through their body, speech and mind; the practice of guarding their speech by not committing the four offenses by speech; the practice of calming their minds and purifying their intentions; the practice of bringing to accomplishment their bodhi resolve; the practice of compassion by not harming any living beings; the practice of compassionately advising others in accumulating meritorious deeds, the practice of not rejoicing in harming others; the practice of utmost sincerity by never deceiving or taking advantage of others; the practice of the Triple Gems for eradicating the three evil destinies; the practice of being truthful by never making or telling lies; the practice of preventing being harmed by never showing arrogance toward others; the practice of never hesitating; the practice of preventing disputes by stopping the thoughts of fighting and suing others; and the practice of impartiality to comply with the true dharma.

We also wish that all sentient beings will practice completely the following immeasurable methods of cultivation: the practice of the mind by observing their mind as illusion; the practice of observing the illusive nature of the mind to eliminate any unwholesome roots; the practice of gaining supernatural power so they can be at any place at will; the practice of deepening faith; the practice of resolving not to regress in their cultivation; the practice of contemplation on both the good and the bad; the practice of concentration to follow the path; the practice of growing the roots of wisdom by controlling the mind, staying on the right path; the practice of the power of faith by contemplating impermanence and emptiness; the practice of the power of diligence by overcoming the threat by the demons; the practice of the power of right thought and never forgetting; the practice of the power of concentration to eradicate delusive thoughts; the practice of entering enlightenment by continuous endeavors; the practice of right concentration by continuously practicing the Buddha path; the practice of eventually attaining Pure Nature and not dwelling in the other vehicles (of Arhats, Pratyekabuddhas, etc.).

We wish that all sentient beings will practice these eighty thousand methods of practice of the Bodhisattva and Mahasattvas and to purify the Buddha lands. We wish that they will persuade and transform their stinginess (in sharing wealth and knowledge) and enviousness and liberate the sentient beings in the evil destinies and with Eight Difficulties; embrace the ones who are argumentative and those with anger and hatred; and transform the indolent ones by encouraging them to cultivate good deeds diligently and to practice concentration to calm the mind with wandering thoughts.

Now that we have made our wishes, together, we, with utmost sincerity, prostrate to and take refuge in the world's most compassionate ones:

*[Get up and prostrate while chanting Buddha names:
Page 33 – Line 9 to Page 34 – Line 4 in Chinese/pinyin text]*

Again, we take refuge in the triple gems of all directions and all space. We pray that, through their kindness and compassion, they will protect and embrace all sentient beings in the three realms and in the four forms of existence in six destinies and that, through today's repentance of compassion and enlightenment path, all our resolves and

wishes will be accomplished and fulfilled and we will receive the merits, virtues, and wisdom and the power to be at any place at will.

Chapter 40: Our Sincere Requests

In today's Dharma assembly, we, who have common karma, together, have made wishes for all sentient beings of four kinds of birth in the six destinies and in the ten directions. Next, we like to request that all Bodhisattvas, through their kindness and compassion, will protect and embrace all such sentient beings. With the merits and virtues from today's repentance and resolves and with our thought of compassion, we wish that all sentient beings will joyfully seek the ultimate field of fortunes, truly believe that the rewards from making offerings to Buddha are countless, and mindfully follow the Buddha's example and attain the fruition of ultimate purity. May all sentient beings be very generous when making offering to the Buddhas; will cultivate the ultimate field of good fortunes in the Buddha's places, will go beyond the two vehicles and practice the way of bodhisattvas and obtain the Tathagata's ultimate liberation with the universal wisdom. Next, we wish that all sentient beings, will plant immeasurable good roots in the places of all Buddhas and accumulate the inexhaustible virtues and wisdoms; will practice and gain profound insight, the ultimate purification, and the most supreme wisdom; will gain the same supernatural power as the Buddhas, in that they can voyage freely in the universe at will without any difficulty; will follow the Great Vehicle and gain the boundless universal wisdom and they will abide in it forever. We wish that they will complete the first field of fortune and reach the state of omniscience (knowing all things); will never have antipathy against the Buddhas and will cultivate the virtuous deeds and joyfully seek the Buddha's wisdom; pilgrimage through all magnificent Buddha lands with various means, and will be able to enter all dharma realms in one thought. We wish that they can appear in countless manifestations throughout the worlds in the ten directions; manifest in vast bodies to be able to go anywhere freely; will have the supernatural power the Buddhas and adorn the ultimate other shore; and can exhibit the same supernatural power as the Tathagatas to be everywhere in all realms.

Now that we have made the above wishes, which are as vast the dharma nature and as ultimate as the empty space, we also wish that all sentient beings will be able to fulfill their wishes and accomplish their bodhi resolve (to attain enlightenment). Together, we, with utmost sincerity, prostrate to and request the following bodhisattvas (*contained within the paragraph on page 37 of Chinese pinyin text*) to help the sentient beings when we have to receive our own retribution and won't be able to help them.

Once again we request the Bodhisattvas of all realms in the ten directions to do the following. We request that the Bodhisattvas and Mahasattvas, through the power of their original vows liberate all sentient beings, and will embrace and receive the countless sentient beings in the ten directions. We request that they will not leave out any sentient beings and treat them as they are the benevolent and knowledgeable ones without discrimination. We wish that all sentient beings would appreciate the kindness of the Bodhisattvas and would follow and make offerings to them. We wish that the Bodhisattvas would mercifully embrace and receive all sentient beings and enable them to have the upright mind and follow the Bodhisattvas closely. We wish that all sentient beings would follow the Bodhisattva's teaching with joy and would not give rise to the thoughts of rebellion, would have the determination not to stay far away from the benevolent and knowledgeable ones; and leave all defilements behind. We request that the Bodhisattvas enable all sentient beings to rather sacrifice their own lives and everything they have for the sake of benevolent and knowledgeable ones and never disregard their teaching; to enable all sentient beings to cultivate the great compassion, stop all bad deeds, study the Buddha's true teaching, and put into practice; to enable all sentient beings to practice the same virtuous conducts as the bodhisattvas, bring forth the same resolves, attain the ultimate purity, possess the same spiritual 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 of ease and calm, ride the vehicle of no-obstruction(?) and attain the ultimate self-mastery.

We like to transfer all the merit from the following to all sentient beings in all realms in the ten directions: taking refuge in the Triple Gems, removing all doubts and deepening our faith, sincerely repenting and bringing forth our resolves, revealing the retributions, being able to leave behind the retributions of being in the hells, resolving past resentments, joyfully making wishes, making transference of merits, and finally making requests (to the bodhisattvas).

We ask that the world honored Maitreya Buddha to be our witness and that the Buddha in ten directions will kindly sympathize and protect us from what we have repented, help us to fulfill our wishes. We wish (pray) that all sentient beings will be born in the land where the compassionate one was born and will be in the first assembly to listen to the Buddha's teaching, gain insight, and accomplish the same virtuous deeds and wisdom as the Bodhisattva's, enter the firm resolution (the mind of Vajra), and attain enlightenment.

The Praising of the Buddhas

The Buddha called "Duo Tuo A Qie Du, A Luo He, San Miao San Fo Tuo" has ten names and he has liberated countless sentient beings from the suffering of the cycles of birth and death. Through the merits and virtues from today's repentance and making reverence to the Buddha, we wish (pray) that all sentient beings would be able fulfill their wishes and the Bodhi resolve. The vows and wishes we made today are the same as those made by Buddhas in the ten directions and in all realms. 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 (all existence), as limitless as the empty space, as infinite in time as the time in the future. Because there will not be an end to the existence of the sentient beings, neither will there be an end to my vows. Because there is no end, the world will not cease to exist, neither will my vows be exhausted. Because there is no limit to the empty space, there will be no limit to my vows. Because the dharma nature will never cease to exist neither will my vows. Because the Nirvana will never cease to exist, neither will my vows. Because there is no end to the birth of the Buddha, neither will my vows. Because the Buddha's wisdom can never be exhausted, neither can my vows. Because there is no end to the mind and the conditions, neither are my vows. Because the arising of the wisdom will never stop, neither will my vows.

Because the worldly means, dharma means and the wisdom means to bring forth the goodness in the sentient beings cannot be exhausted, so my vows cannot be exhausted. My vows will only terminate when the above ten inexhaustible are exhausted.

