

zàn
讚

huā fèng xiàn wén shū gòng pǔ xián mǔ dān sháo yào zhēn kān xiàn
花奉獻。文殊共普賢。牡丹芍藥真堪羨。

bǎi huā xiàn nà huáng jīn diàn huā kāi huā xiè zhàn jīn lián qīng
百花獻納黃金殿。花開花謝綻金蓮。青

yī tóng zǐ chí huā qīn dū cí zūn miàn
衣童子持花。親覩慈尊面。

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

yù dé rén fǎ zhī liǎng kōng xū zhèng èr yán zhī jí
欲得人法之兩空，須證二嚴之極

guǒ jì míng zhēn sù zhī èr dì bì liǎo shēng sǐ zhī
果。既明真俗之二諦，必了生死之

wàng yuán lóng shén bā bù yǐ cān suí
妄緣。龍神八部以參隨，

yōu xiǎn líng cōng ér mì yòu xiōng zàng tí yú wàn zì
幽顯靈聰而密祐。胸藏題於卍字，

zú lún yìn yú qiān huā wéi fó dé yǐ nán sī yù
足輪印於千花。惟佛德以難思，欲

zàn yáng ér mò jí bù wéi běn shì pǔ lì yǒu qíng
讚揚而莫極。不違本誓，普利有情。

gāo fū bǎi bǎo zhī
高敷百寶之

lián tái jiàn cǐ èr shí zhī fó shì jīn chén qiú chàn zhòng
蓮臺，鑒此二時之佛事。今辰求懺眾
děng qǐ jiàn
等，啟建

cí bēi dào chǎng chàn fǎ jīn dāng dì èr juàn rù tán yuán
慈悲道場懺法。今當第二卷，入壇緣
qǐ wǒ zhū zhòng děng xuě qīng sān yè bīng jié liù gēn
起。我諸眾等，雪清三業，冰潔六根。

fén dōu lóu pó sàn fēn tuó lì yán fèng shí fāng zhī
焚兜樓婆，散芬陀利。延奉十方之
zhì shèng chēng zàn zhū
至聖，稱讚諸

fó zhī hóng míng sǎ dī dī zhī gān quán dòng bān bān zhī
佛之洪名。灑滴滴之甘泉，蕩般般之
zuì gòu qiè niàn qiú chàn zhòng děng yuǎn cóng kuàng jié jìn
罪垢。切念求懺眾等遠從曠劫，近

zhì jīn shēng èr zhàng yíng chán xù zhū shēng sǐ èr kōng
至今生。二障縈纏，續諸生死；二空
wèi wù bó qǐ ài zēng suí xié jiàn zhī èr biān xún
未悟，勃起愛憎。隨邪見之二邊，循

kǔ lè zhī liǎng dào wú míng dùn qǐ yín shā dào wàng
苦樂之兩道。無明頓起，婬殺盜妄
ér niàn niàn qiān liú fán nǎo rì zēng shēn kǒu yì yè
而念念遷流。煩惱日增，身口意業

ér chóng chóng zào zuì kuàng shēng chén zhī jiāo bào sì jí
而重重造罪。況升沉之交報，似汲

jǐng lún wéi yè guǒ yǐ zhāo rán rú è chā jù fēi
井輪；唯業果以昭然，如惡叉聚。匪

jiǎ kěn xiū yú chàn fǎ hé yóu miǎn lí yú qiān yóu
假懇脩於懺法，何由免離於愆尤。

yóu shì yì qǐ qián chéng xīn huái cán kuì
由是意起虔誠，心懷慚愧。

yǐ jiè xiàn qián zhī jǐng fú yǒng wéi miè zuì zhī liáng
以介現前之景福，永為滅罪之良

guī
規。

wǒ yuàn rú sī
我願如斯，

fó bì āi lián yǎng kòu
佛必哀憐。仰叩

hóng cí míng xūn jiā bèi
洪慈，冥熏加被。

fó miàn yóu rú jìng mǎn yuè yì rú qiān rì fàng guāng míng
佛面猶如淨滿月，亦如千日放光明。

yuán guāng pǔ zhào yú shí fāng xǐ shě cí bēi jiē jù zú
圓光普照於十方。喜捨慈悲皆具足。

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 lì 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 èr
慈悲道場懺法卷第二

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fā pú tí xīn dì sì
發菩提心第四

jīn rì dào chǎng tóng yè dà zhòng xiàng yǔ yǐ dé xǐ huǎn xīn
今日道場，同業大眾。相與已得，洗浣心

gòu shí è zhòng zhàng jìng jìn wú yú yè lèi jì qiǎn nèi wài
 垢。十惡重障，淨盡無餘。業累既遣，內外
 jù jié cì yīng yǎng xué pú sà xiū xíng zhí dào gōng dé zhì
 俱潔。次應仰學菩薩，脩行直道，功德智
 huì yóu zhī ér shēng suǒ yǐ zhū fó měi tàn fā xīn shì dào
 慧，由之而生。所以諸佛，每歎發心是道
 chǎng néng bàn shì gù wéi yuàn dà zhòng gè jiān qí zhì mò yǐ
 場，能辦事故。唯願大眾，各堅其志，莫以
 nián mìng dài shí lòu jìn wù lìng kōng qù hòu huǐ wú yì xiāng
 年命，待時漏盡。勿令空去，後悔無益。相
 yǔ jīn rì zhí yù hǎo shí bù yīng rì yè fán nǎo fù xīn
 與今日，值遇好時，不應日夜，煩惱覆心。
 yí dāng nǚ lì fā pú tí xīn pú tí xīn zhě jí shì fó
 宜當努力，發菩提心。菩提心者，即是佛
 xīn gōng dé zhì huì bù kě gé liàng gài lùn yí niàn kuàng fù
 心。功德智慧，不可格量。蓋論一念，況復
 duō niàn jiǎ shǐ lì jié xiū wú liàng fú nǎi zhì jīn shēng bèi
 多念。假使歷劫，脩無量福。乃至今生，備
 xíng yú shàn bù jí fā xīn wàn fēn zhī yī suàn shù pì yù
 行餘善，不及發心萬分之一。算數譬喻，
 yì bù néng jìn yòu yǒu yī rén dàn zuò fú dé bù fā pú
 亦不能盡。又有一人，但作福德，不發菩
 tí wú shàng dào xīn pì rú gēng tián bú xià zhǒng zǐ jì wú
 提無上道心。譬如耕田，不下種子，既無
 qí yá hé chù qiú shí yǐ shì yì gù xū fā pú tí xīn
 其芽，何處求實？以是義故，須發菩提心。

yīn yuán wéi zhèng shàng bào fó ēn xià bá yí qiè suǒ yǐ fó
因緣為證；上報佛恩，下拔一切。所以佛
zàn zhū tiān zǐ yán shàn zāi shàn zāi rú rǔ suǒ shuō wéi yù
讚諸天子言：善哉善哉！如汝所說。為欲
lì yì yí qiè zhòng shēng fā pú tí xīn shì wéi dì yī gòng
利益一切眾生，發菩提心，是為第一供
yàng rú lái fā pú tí xīn fēi zhǐ yí guò wéi yīng shù fā
養如來。發菩提心，非止一過，唯應數發，
lìng pú tí xīn xiāng xù bú duàn shì yǐ jīng yán yú nà yóu
令菩提心，相續不斷。是以經言：於那由
tā héng shā fó suǒ fā dà shàn yuàn shì zhī fā xīn qí shù
他恆沙佛所，發大善願。是知發心，其數
wú liàng yòu pú tí xīn dàn yù shàn zhī shí biàn dé fā qǐ
無量。又菩提心，但遇善知識，便得發起，
wèi bì jiē xū zhí fó chū shì rú wén shū shī lì shǐ xiàng
未必皆須值佛出世。如文殊師利，始向
pú tí nǎi yīn nǚ rén yǐ fā chū xīn huì shì bù wéi fán
菩提，乃因女人。以發初心慧式，不惟凡
pǐn qīng biāo xīn zhì shí yóu kě yǎng dà shèng tān qiú fó fǎ
品，輕標心志。實由渴仰大乘，貪求佛法。
yī yǐ zhū jīng qǔ pì shì shì yuàn qīn wú chā liù dào yì
依倚諸經，取譬世事，怨親無差。六道一
xiàng yuàn yīn sī shàn jù dé jiě tuō ruò tóng xìn jiě zhī fēi
相，願因斯善，俱得解脫。若同信解，知非
xì lùn
戲論。

jīn rì dào chǎng tóng yè dà zhòng fā pú tí xīn bì xū qǐ
 今日道場，同業大眾，發菩提心。必須起
 xiǎng xiān yuán suǒ qīn xì niàn zhī shí niàn jǐ fù mǔ shī zhǎng
 想，先緣所親，繫念之時。念已父母師長
 juàn shǔ yòu niàn dì yù è guǐ chù shēng yòu niàn zhū tiān zhū
 眷屬，又念地獄餓鬼畜生，又念諸天諸
 xiān yī qiè shàn shén yòu niàn rén dào yī qiè rén lèi yǒu shòu
 仙一切善神，又念人道；一切人類。有受
 kǔ zhě dāng yún hé jiù jiàn yǐ qǐ xiǎng yīng fā shì niàn wéi
 苦者，當云何救？見已起想，應發是念。唯
 yǒu dà xīn néng bá bǐ kǔ ruò yì xiǎng chéng yīng zuò èr xiǎng
 有大心，能拔彼苦。若一想成，應作二想。
 èr xiǎng chéng yǐ yīng zuò sān xiǎng sān xiǎng chéng yǐ mǎn yī shì
 二想成已，應作三想。三想成已，滿一室
 xiǎng yī shì chéng yǐ mǎn yì yóu xún yì yóu xún mǎn yǐ mǎn
 想。一室成已，滿一由旬。一由旬滿已，滿
 yán fú tí yán fú tí mǎn yǐ mǎn sān tiān xià rú shì jiàn
 閻浮提。閻浮提滿已，滿三天下。如是漸
 guǎng mǎn shí fāng jiè jiàn dōng fāng zhòng shēng jìn shì qí fù xī
 廣，滿十方界。見東方眾生，盡是其父。西
 fāng zhòng shēng jìn shì qí mǔ nán fāng zhòng shēng xī shì qí xiōng
 方眾生，盡是其母。南方眾生，悉是其兄。
 běi fāng zhòng shēng xī shì qí dì xià fāng zhòng shēng xī shì zǐ
 北方眾生，悉是其弟。下方眾生，悉是姊
 mèi shàng fāng zhòng shēng xī shì shī zhǎng qí yú sì wéi xī shì
 妹。上方眾生，悉是師長。其餘四維，悉是

shā mén pó luó mén děng jiàn yǐ zuò niàn ruò shòu kǔ shí dāng
沙門婆羅門等。見已作念，若受苦時，當
zuò wǒ xiǎng yì zhū rén suǒ tiáo shēn àn mó shì bá qí kǔ
作我想。詣諸人所；調身按摩，誓拔其苦。
dé jiě tuō yǐ wéi qí shuō fǎ zàn fó zàn fǎ zàn pú sà
得解脫已，為其說法。讚佛讚法，讚菩薩
zhòng zuò shì zàn yǐ xīn shēng huān xǐ jiàn qí shòu lè rú jǐ
眾。作是讚已，心生歡喜，見其受樂，如己
wú yì
無異。

jīn rì dào chǎng tóng yè dà zhòng fā pú tí xīn yīng dāng rú
今日道場，同業大眾。發菩提心，應當如
shì bù shě yú kǔ ér dù zhòng shēng xiāng yǔ rén rén děng yí
是，不捨於苦而度眾生。相與人人，等一
tòng qiè wǔ tǐ tóu dì xīn niàn kǒu yán zuò shì shì yuàn zhòng
痛切。五體投地，心念口言，作是誓願。眾
děng cóng jīn rì qù nǎi zhì dào chǎng yú qí zhōng jiān zài suǒ
等從今日去，乃至道場。於其中間，在所
shēng chù héng zhí shàn zhī shí fā wú shàng pú tí zhī xīn ruò
生處，恆值善知識，發無上菩提之心。若
chù sān tú jí duò bā nán cháng shǐ yì niàn fā pú tí xīn
處三途，及墮八難，常使憶念發菩提心。
lìng pú tí xīn xiāng xù bú duàn jīn rì dào chǎng tóng yè dà
令菩提心相續不斷。今日道場，同業大
zhòng dāng qǐ yǒng měng xīn yīn zhòng xīn fā pú tí xīn děng yí
眾。當起勇猛心，殷重心，發菩提心，等一

tòng qiè wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
痛切。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 yǒng shī fó
南無勇施佛

nán mó qīng jìng fó
南無清淨佛

nán mó qīng jìng shī fó
南無清淨施佛

nán mó suō liú nà fó
南無娑留那佛

nán mó shuǐ tiān fó
南無水天佛

nán mó jiān dé fó
南無堅德佛

nán mó zhān tán gōng dé fó
南無栴檀功德佛

nán mó wú liàng jú guāng fó
南無無量掬光佛

nán mó guāng dé fó
南無光德佛

nán mó wú yōu dé fó
南無無憂德佛

nán mó nà luó yán fó
南無那羅延佛

nán mó gōng dé huá fó
南無功德華佛

nán mó jiān yǒng jīng jìn pú sà
南無堅勇精進菩薩

nán mó jīn gāng huì pú sà
南無金剛慧菩薩

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 zhòng děng jīn yú shí fāng yí qiè sān bǎo qián fā pú tí
寶。眾等今於十方，一切三寶前，發菩提

xīn cóng jīn yǐ qù nǎi zhì dào chǎng xíng pú sà dào shì bú
心。從今已去，乃至道場，行菩薩道，誓不

tùi huán héng zuò dù tuō zhòng shēng xīn héng zuò ān lì zhòng shēng
退還。恒作度脫眾生心，恒作安立眾生
xīn héng zuò fù hù zhòng shēng xīn zhòng shēng bù dé fó zhě shì
心，恒作覆護眾生心，眾生不得佛者，誓
bù xiān qǔ zhèng jué yǎng yuàn shí fāng yí qiè zhū fó dà dì
不先取正覺。仰願十方一切諸佛，大地
pú sà yí qiè shèng xián xiàn wèi wǒ zhèng lìng zhòng děng yí qiè
菩薩，一切聖賢，現為我證。令眾等一切
xìng yuàn jiē xī chéng jiù
行願，皆悉成就。

jīn rì dào chǎng tóng yè dà zhòng shè shǐ lì jié xíng duō zhǒng
今日道場，同業大眾。設使歷劫，行多種
shàn nǎi dé rén tiān huá bào wèi dé chū shì shí guǒ shòu zhōng
善。乃得人天華報，未得出世實果。壽終
fú jìn huán duò è qù shēn huài kǔ bī bù néng zì miǎn ruò
福盡還墮惡趣，身壞苦逼，不能自免。若
fēi lì hóng shì yuàn fā guǎng dà xīn wú yóu bǎi fú zhuāng yán
非立弘誓願，發廣大心，無由百福莊嚴，
lí zhū shuāi nǎo xiāng yǔ jīn rì wéi dāng yì xīn yí yì yuán
離諸衰惱。相與今日，唯當一心一意，緣
niàn zhū fó qǐ jiān gù zhì fā pú tí xīn fā xīn gōng dé
念諸佛。起堅固志，發菩提心。發心功德，
bù kě chēng liàng zhū fó pú sà shuō bù néng jìn rú shì shàn
不可稱量。諸佛菩薩，說不能盡。如是善
lì bù kě sī yì qǐ dé bú zhì xīn xué zài yí yì dà
力，不可思議。豈得不志心，學在一意？大

jí jīng yán pì rú bǎi nián àn shì yì dēng néng pò wù wèi
 集經言：譬如百年闇室，一燈能破。勿謂
 yí niàn xīn qīng ér bù nǔ lì xiāng yǔ hú guì hé zhǎng yì
 一念心輕，而不努力。相與胡跪合掌，一
 xīn piàn yuán shí fāng yí qiè sān bǎo xīn niàn kǒu yán zhòng děng
 心徧緣十方一切三寶，心念口言：眾等
 jīn yú shí fāng yí qiè zhū fó qián shí fāng yí qiè zūn fǎ
 今於十方一切諸佛前，十方一切尊法
 qián shí fāng yí qiè pú sà qián shí fāng yí qiè xián shèng qián
 前，十方一切菩薩前，十方一切賢聖前，
 zhí xīn zhèng niàn qǐ yīn zhòng xīn bú fàng yì xīn ān zhù xīn
 直心正念，起般重心不放逸心，安住心，
 yào shàn xīn dù yí qiè xīn fù hù yí qiè xīn děng zhū fó
 樂善心，度一切心，覆護一切心，等諸佛
 xīn fā pú tí xīn zhòng děng cóng jīn rì qù zhì zuò dào chǎng
 心，發菩提心。眾等從今日去，至坐道場。
 bù zhāo rén tiān xīn bù qǐ shēng wén xīn bù qǐ bì zhī fó
 不著人天心，不起聲聞心，不起辟支佛
 xīn wéi fā dà shèng xīn qiú yí qiè zhǒng zhì xīn chéng jiù ā
 心。唯發大乘心，求一切種智心，成就阿
 nòu duō luó sān miǎo sān pú tí xīn wéi yuàn shí fāng jìn xū
 耨多羅三藐三菩提心。唯願十方，盡虛
 kōng jiè yí qiè zhū fó dà dì pú sà yí qiè shèng rén yǐ
 空界一切諸佛，大地菩薩，一切聖人；以
 běn yuàn lì xiàn wèi wǒ zhèng yǐ cí bēi lì jiā zhù shè shòu
 本願力，現為我證。以慈悲力，加助攝受。

lìng zhòng děng jīn rì fā xīn zài suǒ shēng chù jiān gù bú tuì
令眾等今日發心，在所生處，堅固不退。

ruò duò sān tú jí chǔ bā nán yú sān jiè zhōng shòu zhǒng zhǒng
若墮三塗，及處八難，於三界中，受種種

shēn shòu zhǒng zhǒng kǔ nán kān nán rěn shì bù yǐ kǔ gù tuì
身，受種種苦，難堪難忍。誓不以苦故，退

shī jīn rì dà xīn níng rù wú jiān dà huǒ lún zhōng shòu zhǒng
失今日大心。寧入無間，大火輪中，受種

zhǒng kǔ shì bù yǐ kǔ gù tuì shī jīn rì dà xīn cǐ xīn
種苦，誓不以苦故，退失今日大心。此心

cǐ yuàn děng zhū fó xīn tóng zhū fó yuàn chóng fù zhì chéng dǐng
此願；，等諸佛心，同諸佛願。重復至誠，頂

lǐ sān bǎo zhòng děng cóng jīn yǐ qù zhì yú chéng fó bù shě
禮三寶。眾等從今已去，至于成佛，不捨

èr fǎ zhī yí qiè fǎ kōng dù tuō shí fāng yí qiè zhòng shēng
二法。知一切法空？度脫十方一切眾生。

xiāng yǔ zhì xīn děng yí tòng qiè wǔ tǐ tóu dì xīn niàn kǒu
相與至心，等一痛切，五體投地，心念口

yán zhòng děng bù wèi zì shēn qiú wú shàng pú tí ér wèi jiù
言：眾等不為自身，求無上菩提。而為救

jì yí qiè zhòng shēng qǔ wú shàng pú tí cóng jīn yǐ qù zhì
濟一切眾生，取無上菩提。從今已去，至

yú chéng fó shì dāng hè fù wú liàng wú biān yí qiè zhòng shēng
于成佛。誓當荷負無量無邊，一切眾生，

qǐ dà cí bēi jìn wèi lái jì zhòng shēng ruò yǒu sān tú zhòng
起大慈悲，盡未來際眾生。若有三塗重

zuì liù qù è nán zhòng děng shì bú bì zhòng kǔ yǐ shēn jiù
罪，六趣厄難，眾等誓不避眾苦，以身救
hù lìng cǐ zhòng shēng dé ān yǐn dì wéi yuàn shí fāng jìn xū
護，令此眾生，得安隱地。唯願十方，盡虛
kōng jiè yí qiè zhū fó
空界一切諸佛。

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 lián huá guāng yóu xì shén tōng fó
南無蓮華光遊戲神通佛

nán mó cái gōng dé fó
南無財功德佛

nán mó dé niàn fó
南無德念佛

nán mó shàn míng chēng gōng dé fó
南無善名稱功德佛

nán mó hóng yàn dì zhuàng wáng fó
南無紅燄帝幢王佛

nán mó shàn yóu bù gōng dé fó
南無善遊步功德佛

nán mó bǎo huá yóu bù fó
南無寶華遊步佛

nán mó bǎo lián huā shàn zhù suō luó shù wáng fó
南無寶蓮華善住娑羅樹王佛

nán mó dòu zhàn shèng fó
南無鬪戰勝佛

nán mó shàn yóu bù fó
南無善遊步佛

nán mó zhōu zā zhuāng yán gōng dé fó
南無周匝莊嚴功德佛

nán mó qì yīn gài pú sà
南無棄陰蓋菩薩

nán mó jì gēn pú sà
南無寂根菩薩

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

yuàn yǐ dà cí bēi lì xiàn wèi wǒ zhèng lìng zhòng děng jīn rì
願以大慈悲力，現為我證。令眾等今日
fā pú tí xīn xíng pú sà dào zài suǒ shēng chù jù zú chéng
發菩提心，行菩薩道，在所生處，具足成
jiù suǒ dào zhī dì yí qiè jiě tuō chóng fù zhì chéng wǔ tǐ
就。所到之地，一切解脫。重復至誠，五體
tóu dì dǐng lǐ shí fāng yí qiè sān bǎo zhòng děng bù wèi zì
投地，頂禮十方一切三寶。眾等不為自
shēn qiú wú shàng pú tí wéi dù shí fāng yí qiè zhòng shēng qǔ
身，求無上菩提。為度十方一切眾生，取
wú shàng pú tí cóng jīn yǐ qù zhì yú chéng fó ruò yǒu zhòng
無上菩提。從今已去，至于成佛。若有眾
shēng yú chī hēi àn bú shì zhèng fǎ qǐ zhū yì jiàn zhě fù
生，愚癡黑闇，不識正法，起諸異見者；復
yǒu zhòng shēng suī xiū dào xìng bù dá fǎ xiàng zhě rú cǐ zhòng
有眾生，雖脩道行，不達法相者；如此眾
shēng nǎi zhì wèi lái zhòng děng shì yǐ fó lì fǎ lì xián shèng
生，乃至未來。眾等誓以佛力、法力、賢聖
lì zhǒng zhǒng fāng biàn lìng cǐ zhòng shēng jiē rù fó huì jù zú
力、種種方便，令此眾生，皆入佛慧，具足
chéng jiù yí qiè zhǒng zhì xiàng yǔ zhì xīn děng yí tòng qiè wǔ
成就一切種智。相與至心，等一痛切，五
tǐ tóu dì guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó
體投地，歸依十方，盡虛空界，一切諸佛。

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 pǔ guāng fó
南無普光佛

nán mó pǔ míng fó
南無普明佛

nán mó pǔ jìng fó
南無普淨佛

nán mó duō mó luó bá zhān tán xiāng fó
南無多摩羅跋旃檀香佛

nán wú zhān tán guāng fó
南無旃檀光佛

nán mó mó ní chuáng fó
南無摩尼幢佛

nán mó huān xǐ zàng mó ní bǎo jī fó
南無歡喜藏摩尼寶積佛

nán mó yí qiè shì jiān lè jiàn shàng dà jīng jìn fó
南無一切世間樂見上大精進佛

nán mó mó ní chuáng dēng guāng fó
南無摩尼幢燈光佛

nán mó huì jù zhào fó
南無慧炬照佛

nán mó hǎi dé guāng míng fó
南無海德光明佛

nán mó jīn gāng láo qiáng pǔ sàn jīn guāng fó
南無金剛牢強普散金光佛

nán mó dà qiáng jīng jìn yǒng měng fó
南無大強精進勇猛佛

nán mó dà bēi guāng fó
南無大悲光佛

nán mó cí lì wáng fó
南無慈力王佛

nán mó cí zàng fó
南無慈藏佛

nán mó huì shàng pú sà
南無慧上菩薩

nán mó cháng bù lí shì pú sà
南無常不離世菩薩

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

yǎng yuàn zhū fó zhū dà pú sà yǐ dà cí bēi lì dà zhì
仰願諸佛，諸大菩薩，以大慈悲力。大智
huì lì bù sī yì lì wú liàng zì zài lì xiáng fú sì mó
慧力。不思議力。無量自在力。降伏四魔
lì duàn chú wǔ gài lì miè zhū fán nǎo lì wú liàng qīng jìng
力。斷除五蓋力。滅諸煩惱力。無量清淨
yè chén lì wú liàng kāi fā guān zhì lì wú liàng kāi fā wú
業塵力。無量開發觀智力。無量開發無
lòu huì lì wú liàng wú biān shén tōng lì wú liàng dù tuō zhòng
漏慧力。無量無邊神通力。無量度脫眾
shēng lì wú liàng fù hù zhòng shēng lì wú liàng ān yǐn zhòng shēng
生力。無量覆護眾生力。無量安隱眾生
lì wú liàng duàn chú kǔ nǎo lì wú liàng jiě tuō dì yù lì
力。無量斷除苦惱力。無量解脫地獄力。
wú liàng jì dù è guǐ lì wú liàng jiù bá chù shēng lì wú
無量濟度餓鬼力。無量救拔畜生力。無
liàng shè huà ā xiū luó lì wú liàng shè shòu rén dào lì wú
量攝化阿脩羅力。無量攝受人道力。無
liàng jìn zhū tiān zhū xiān lòu lì jù zú zhuāng yán shí dì lì
量盡諸天諸仙漏力。具足莊嚴十地力。
jù zú zhuāng yán jìng tǔ lì jù zú zhuāng yán dào chǎng lì jù
具足莊嚴淨土力。具足莊嚴道場力。具
zú zhuāng yán fó guǒ gōng dé lì jù zú zhuāng yán fó guǒ zhì
足莊嚴佛果功德力。具足莊嚴佛果智

huì lì jù zú zhuāng yán fǎ shēn lì jù zú zhuāng yán wú shàng
 慧力。具足莊嚴法身力。具足莊嚴無上
 pú tí lì jù zú zhuāng yán dà niè pán lì wú liàng wú jìn
 菩提力。具足莊嚴大涅槃力。無量無盡
 gōng dé lì wú liàng wú jìn zhì huì lì yǎng yuàn shí fāng jìn
 功德力。無量無盡智慧力。仰願十方，盡
 xū kōng jiè yí qiè zhū fó zhū dà pú sà yǐ rú shì wú
 虛空界，一切諸佛，諸大菩薩，以如是無
 liàng wú biān zì zài bù kě sī yì lì bù wéi běn shì bù
 量無邊自在不可思議力。不違本誓，不
 wéi běn yuàn xī yǐ shī yǔ shí fāng yí qiè sì shēng liù dào
 違本願。悉以施與，十方一切，四生六道
 zhòng shēng jí jīn rì tóng fā xīn zhě bì shǐ jù zú chéng jiù
 眾生，及今日同發心者。必使具足成就
 zhū gōng dé lì jù zú chéng jiù pú tí yuàn lì jù zú chéng
 諸功德力；具足成就菩提願力；具足成
 jiù pú tí xíng lì jīn rì shí fāng ruò yōu ruò xiǎn ruò yuàn
 就菩提行力。今日十方，若幽若顯，若怨
 ruò qīn ruò fēi yuàn qīn sì shēng liù dào yǒu yuán wú yuán qióng
 若親，若非怨親，四生六道，有緣無緣，窮
 wèi lái jì yí qiè zhòng shēng yǐ cǐ chàn fǎ yǒng dé qīng jìng
 未來際，一切眾生；以此懺法，永得清淨。
 zài suǒ shēng chù tóng dé rú yuàn yí xiàng jiān gù xīn wú tuì
 在所生處，同得如願，一向堅固，心無退
 zhuǎn děng yǔ rú lái jù chéng zhèng jué nǎi zhì hòu liú yí qiè
 轉。等與如來，俱成正覺。乃至後流一切

zhòng shēng yì yú yuàn zhě jiē xī lìng rù dà yuàn hǎi zhōng jí
眾 生 異 於 願 者 ， 皆 悉 令 入 大 願 海 中 ， 即
dé jù zú chéng jiù gōng dé zhì huì tóng zhū pú sà mǎn shí
得 具 足 成 就 ， 功 德 智 慧 。 同 諸 菩 薩 ， 滿 十
dì xìng jù zú yí qiè zhǒng zhì zhuāng yán wú shàng pú tí jiù
地 行 ， 具 足 一 切 種 智 。 莊 嚴 無 上 菩 提 ， 究
jìng jiě tuō
竟 解 脫 。

fā yuàn dì wǔ
發 願 第 五

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé fā dà xīn
今 日 道 場 ， 同 業 大 眾 ， 相 與 已 得 發 大 心
jìng xǐ yǒng wú liàng yí fù yīng fā rú shì dà yuàn dēng yí
竟 ， 喜 踊 無 量 。 宜 復 應 發 如 是 大 願 ， 等 一
tòng qiè wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
痛 切 ， 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 zhān tán kū zhuāng yán shèng fó
南 無 栴 檀 窟 莊 嚴 勝 佛

nán mó xián shàn shǒu fó
南 無 賢 善 首 佛

nán mó shàn yì fó
南 無 善 意 佛

nán mó guǎng zhuāng yán wáng fó
南 無 廣 莊 嚴 王 佛

nán mó jīn gāng huá fó
南 無 金 剛 華 佛

nán mó bǎo gài zhào kōng zì zài lì wáng fó
南 無 寶 蓋 照 空 自 在 力 王 佛

nán mó xū kōng bǎo huá guāng fó
南無虛空寶華光佛

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

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

nán mó zhì huì shèng fó
南無智慧勝佛

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 liú lí zhuāng yán wáng fó
南無琉璃莊嚴王佛

nán mó bù dòng zhì guāng fó
南無不動智光佛

nán mó cái guāng míng fó
南無才光明佛

nán mó mí lè xiān guāng fó
南無彌勒仙光佛

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

yuàn yǐ bù sī yì lì tóng jiā fù hù lìng zhòng děng suǒ yǒu
願以不思議力，同加覆護。令眾等所有

shì yuàn jiē xī chéng jiù zài suǒ shēng chù cháng bú wàng shī jiù
誓願，皆悉成就。在所生處，常不忘失。究

jìng wú shàng pú tí chéng děng zhèng jué zhòng děng cóng jīn rì qù
竟無上菩提，成等正覺。眾等從今日去，

yuàn shēng shēng shì shì zài zài chù chù cháng dé yì niàn fā pú
願生生世世，在在處處，常得憶念，發菩

tí xīn lìng pú tí xīn xiāng xù bú duàn zhòng děng cóng jīn rì
提心。令菩提心，相續不斷。眾等從今日

qù yuàn shēng shēng shì shì zài zài chù chù cháng dé fèng shì wú
去，願生生世世，在在處處，常得奉事，無

liàng wú biān yí qiè zhū fó cháng dé gòng yàng gòng yàng zhòng jù
量無邊，一切諸佛，常得供養。供養眾具，

jiē xī mǎn zú zhòng děng cóng jīn rì qù yuàn shēng shēng shì shì
皆悉滿足。眾等從今日去，願生生世世，
zài zài chù chù cháng dé hù chí dà shèng fāng děng yí qiè zhū
在在處處，常得護持，大乘方等，一切諸
jīng gòng yàng zhòng jù jiē xī mǎn zú zhòng děng cóng jīn rì qù
經，供養眾具，皆悉滿足。眾等從今日去，
yuàn shēng shēng shì shì zài zài chù chù cháng zhí shí fāng wú liàng
願生生世世，在在處處，常值十方，無量
wú biān yí qiè pú sà gòng yàng zhòng jù jiē xī mǎn zú zhòng
無邊，一切菩薩。供養眾具，皆悉滿足。眾
děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù cháng
等從今日去，願生生世世，在在處處，常
zhí shí fāng wú liàng wú biān yí qiè xián shèng gòng yàng zhòng jù
值十方，無量無邊，一切賢聖。供養眾具，
jiē xī mǎn zú zhòng děng cóng jīn rì qù yuàn shēng shēng shì shì
皆悉滿足。眾等從今日去，願生生世世，
zài zài chù chù cháng dé fèng bào fù yīn cí ēn yǒu suǒ fèng
在在處處，常得奉報，覆蔭慈恩。有所奉
gěi suí xīn mǎn zú zhòng děng cóng jīn rì qù yuàn shēng shēng shì
給，隨心滿足。眾等從今日去，願生生世
shì zài zài chù chù cháng dé fèng zhí hé shàng ā shé lí suǒ
世，在在處處，常得奉值，和尚阿闍黎。所
yīng gòng yàng suí niàn mǎn zú zhòng děng cóng jīn rì qù yuàn shēng
應供養，隨念滿足。眾等從今日去，願生
shēng shì shì zài zài chù chù cháng dé fèng zhí dà lì guó wáng
生世世，在在處處，常得奉值大力國王，

gòng xīng sān bǎo shǐ bú duàn jué zhòng děng cóng jīn rì qù yuàn
 共興三寶，使不斷絕。眾等從今日去，願
 shēng shēng shì shì zài zài chù chù cháng dé zhuāng yán zhū fó guó
 生生世世，在在處處，常得莊嚴，諸佛國
 tǔ wú yǒu sān è bā nán zhī míng zhòng děng cóng jīn rì qù
 土，無有三惡八難之名。眾等從今日去，
 yuàn shēng shēng shì shì zài zài chù chù sì wú ài zhì liù shén
 願生生世世，在在處處，四無礙智，六神
 tōng lì héng dé xiàn qián cháng bú wàng shī yǐ cǐ jiào huà yí
 通力，恒得現前，常不忘失。以此教化一
 qiè zhòng shēng xiāng yǔ zhì xīn děng yí tòng qiè wǔ tǐ tóu dì
 切眾生。相與志心，等一痛切，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 shì jiā móu ní fó
南無釋迦牟尼佛

nán mó shì jìng guāng fó
南無世淨光佛

nán mó shàn jì yuè yīn miào zūn zhì wáng fó
南無善寂月音妙尊智王佛

nán mó lóng zhǒng shàng zūn wáng fó nán mó rì yuè guāng fó
南無龍種上尊王佛 南無日月光佛

nán mó rì yuè zhū guāng fó nán mó huì fān shèng wáng fó
南無日月珠光佛 南無慧幡勝王佛

nán mó shī zǐ hǒu zì zài lì wáng fó
南無師子吼自在力王佛

nán mó miào yīn shèng fó
南無妙音勝佛

nán mó guān shì dēng fó
南無觀世燈佛

nán mó fǎ shèng wáng fó
南無法勝王佛

nán mó xū màn nà huá guāng fó
南無須曼那華光佛

nán mó yōu tán bō luó huá shū shèng wáng fó
南無優曇鉢羅華殊勝王佛

nán mó dà huì lì wáng fó
南無大慧力王佛

nán mó wú liàng yīn shēng wáng fó
南無無量音聲王佛

nán mó shān hǎi huì zì zài tōng wáng fó
南無山海慧自在通王佛

nán mó dà tōng guāng fó
南無大通光佛

nán mó jīn hǎi guāng fó
南無金海光佛

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 cháng guāng chuáng fó
南無常光幢佛

nán mó huì wēi dēng wáng fó
南無慧威燈王佛

nán mó xū mí guāng fó
南無須彌光佛

nán mó ā chù pí huān xǐ guāng fó
南無阿閼毘歡喜光佛

nán mó cái guāng fó
南無才光佛

nán mó yī qiè fǎ cháng mǎn wáng fó
南無一切法常滿王佛

nán mó pǔ xián pú sà
南無普賢菩薩

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 chéng zhū fó zhū dà pú sà yí qiè xián shèng dà cí
 寶。願承諸佛，諸大菩薩，一切賢聖，大慈
 bēi lì lìng zhòng děng suǒ fā shì yuàn suǒ shēng zhī chù suí xīn
 悲力；令眾等所發誓願，所生之處，隨心
 zì zài zhòng děng cóng jīn rì qù yòu yuàn shēng shēng shì shì zài
 自在。眾等從今日去，又願生生世世，在
 zài chù chù ruò yǒu zhòng shēng jiàn wǒ shēn sè jí dé jiě tuō
 在處處；若有眾生，見我身色，即得解脫。
 ruò rù dì yù yí qiè dì yù biàn wéi jìng tǔ yí qiè kǔ
 若入地獄，一切地獄，變為淨土。一切苦
 yuán biàn wéi lè jù lìng zhū zhòng shēng liù gēn qīng jìng shēn xīn
 緣，變為樂具。令諸眾生六根清淨，身心
 ān lè rú dì sān chán duàn zhū yí wǎng fā chū wú lòu zhòng
 安樂，如第三禪。斷諸疑網，發初無漏。眾
 děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù ruò
 等從今日去，願生生世世，在在處處；若
 yǒu zhòng shēng dé wén wǒ shēng xīn jí ān yǐn miè chú zuì gòu
 有眾生，得聞我聲，心即安隱。滅除罪垢，
 dé tuó luó ní jiě tuō sān mèi jù zú dà rěn biàn cái bú
 得陀羅尼。解脫三昧，具足大忍，辯才不
 duàn jù dēng fǎ yún chéng děng zhèng jué zhòng děng cóng jīn rì qù
 斷，俱登法雲，成等正覺。眾等從今日去，
 yuàn shēng shēng shì shì zài zài chù chù yí qiè zhòng shēng dé wén
 願生生世世，在在處處；一切眾生，得聞
 wǒ míng jiē xī huān xǐ dé wèi céng yǒu ruò dào sān tú duàn
 我名，皆悉歡喜，得未曾有。若到三塗，斷

chú zhòng kǔ ruò zài rén tiān jìn zhū yǒu lòu suǒ xiàng zì zài
除眾苦。若在人天，盡諸有漏。所向自在，
wú bù jiě tuō zhòng děng cóng jīn rì qù yuàn shēng shēng shì shì
無不解脫。眾等從今日去，願生生世世，
zài zài chù chù yú yí qiè zhòng shēng wú yǒu yǔ duó zhī xīn
在在處處；於一切眾生，無有與奪之心，
wú yǒu yuàn qīn zhī xiǎng duàn sān dú gēn lí wǒ wǒ suǒ xìn
無有怨親之想。斷三毒根，離我我所。信
yào dà fǎ děng xíng cí bēi yí qiè hé hé yóu rú shèng zhòng
樂大法，等行慈悲。一切和合，猶如聖眾。
zhòng děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
眾等從今日去，願生生世世，在在處處；
yú yí qiè zhòng shēng xīn cháng píng děng yóu rú xū kōng huǐ yù
於一切眾生，心常平等，猶如虛空。毀譽
bú dòng yuàn qīn yí xiàng rù shēn guǎng xīn xué fó zhì huì děng
不動，怨親一相。入深廣心，學佛智慧。等
shì zhòng shēng rú luó hóu luó mǎn shí zhù yè dé yì zǐ dì
視眾生，如羅睺羅。滿十住業，得一子地。
lí yú yǒu wú cháng xíng zhōng dào xiāng yǔ zhì xīn děng yí tòng
離於有無，常行中道。相與至心，等一痛
qiè wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
切，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 bǎo hǎi fó
南無寶海佛

nán mó bǎo yīng fó
南無寶英佛

nán mó bǎo chéng fó
南無寶成佛

nán mó bǎo chuáng fān fó
南無寶幢幡佛

nán mó ā chù fó
南無阿閼佛

nán mó wú liàng yīn fó
南無無量音佛

nán mó dé dà ān yīn fó
南無得大安隱佛

nán mó wú xiàn jìng fó
南無無限淨佛

nán mó wú xiàn míng chēng fó
南無無限名稱佛

nán mó wú gòu guāng fó
南無無垢光佛

nán mó jīn gāng zàng pú sà
南無金剛藏菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó bǎo guāng fó
南無寶光佛

nán mó bǎo guāng míng fó
南無寶光明佛

nán mó dà guāng míng fó
南無大光明佛

nán mó dà míng chēng fó
南無大名稱佛

nán mó zhèng yīn shēng fó
南無正音聲佛

nán mó yuè yīn fó
南無月音佛

nán mó rì yuè guāng míng fó
南無日月光明佛

nán mó jìng guāng fó
南無淨光佛

nán mó xū kōng zàng pú sà
南無虛空藏菩薩

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 zhòng děng yǐ jīn chàn huǐ fā yuàn gōng dé yīn yuán yuàn
寶。願眾等，以今懺悔發願，功德因緣；願

sì shēng liù dào cóng jīn rì qù zhì yú pú tí xíng pú sà
四生六道，從今日去，至于菩提。行菩薩

dào wú yǒu pí yàn cái fǎ èr shī wú yǒu qióng jìn zhì huì
道，無有疲厭。財法二施，無有窮盡。智慧
fāng biàn suǒ zuò bù kōng suí gēn yīng bìng shòu yǐ fǎ yào yī
方便，所作不空。隨根應病，授以法藥。一
qiè jiàn wén tóng dé jiě tuō zhòng děng yòu yuàn cóng jīn rì qù
切見聞，同得解脫。眾等又願，從今日去，
nǎi zhì pú tí xíng pú sà dào wú zhū liú nán suǒ dào zhī
乃至菩提。行菩薩道，無諸留難。所到之
chù cháng néng zuò dà fó shì jiàn lì dào chǎng dé xīn zì zài
處，常能作大佛事，建立道場。得心自在，
dé fǎ zì zài yī qiè sān mèi wú bù néng rù kāi zǒng chí
得法自在。一切三昧，無不能入。開總持
mén xiǎn shì fó guǒ jū fǎ yún dì zhù gān lù yǔ miè chú
門，顯示佛果。居法雲地，注甘露雨。滅除
zhòng shēng sì zhǒng mó yuàn shǐ dé qīng jìng fǎ shēn miào guǒ zhòng
眾生，四種魔怨，使得清淨法身妙果。眾
děng jīn rì suǒ yǒu zhòng yuàn xī rú shí fāng zhū dà pú sà
等今日，所有眾願。悉如十方諸大菩薩，
suǒ fā shì yuàn suǒ yǒu zhòng yuàn xī rú shí fāng zhū fó běn
所發誓願。所有眾願，悉如十方諸佛，本
xiū xíng shí suǒ fā yī qiè dà yuàn guǎng dà rú fǎ xìng jiù
脩行時，所發一切大願。廣大如法性，究
jìng rú xū kōng yuàn zhòng děng dé rú suǒ yuàn mǎn pú tí yuàn
竟如虛空。願眾等得如所願，滿菩提願。
yī qiè zhòng shēng jiē xī suí cóng dé rú suǒ yuàn yǎng yuàn shí
一切眾生，皆悉隨從，得如所願。仰願十

fāng yí qiè zhū fó yí qiè zūn fǎ yí qiè pú sà yí qiè
 方一切諸佛，一切尊法，一切菩薩，一切
 xián shèng yǐ cí bēi lì xiàn wéi wǒ zhèng yòu yuàn yí qiè tiān
 賢聖；以慈悲力，現為我證。又願一切天
 zhǔ yí qiè xiān zhǔ yí qiè shàn shén yí qiè lóng shén yǐ yōng
 主，一切仙主，一切善神，一切龍神；以擁
 hù sān bǎo cí shàn gēn lì xiàn wéi zhèng zhī lìng zhū xíng yuàn
 護三寶，慈善根力，現為證知。令諸行願，
 suí xīn zì zài
 隨心自在。

fā huí xiàng xīn dì liù
發迴向心第六

jīn rì dào chǎng tóng yè dà zhòng yǐ fā pú tí xīn jìng yǐ
 今日道場，同業大眾，已發菩提心竟，已
 fā dà shì yuàn jìng cì yīng fā huí xiàng zhī xīn xiāng yǔ zhì
 發大誓願竟。次應發迴向之心。相與至
 xīn děng yí tòng qiè wǔ tǐ tóu dì guī yī shì jiān dà cí
 心，等一痛切，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 rì guāng fó
 南無日光佛

nán mó wú liàng bǎo fó
 南無無量寶佛

nán mó lián huá zuì zūn fó
 南無蓮華最尊佛

nán mó shēn zūn fó
 南無身尊佛

nán mó jīn guāng fó
南無金光佛

nán mó fàn zì zài wáng fó
南無梵自在王佛

nán mó jīn guāng míng fó
南無金光明佛

nán mó jīn hǎi fó
南無金海佛

nán mó lóng zì zài wáng fó
南無龍自在王佛

nán mó shù wáng fó
南無樹王佛

nán mó yī qiè huá xiāng zì zài wáng fó
南無一切華香自在王佛

nán mó yǒng měng zhí chí láo zhàng qì shě zhàn dòu fó
南無勇猛執持牢仗棄捨戰鬥佛

nán mó nèi fēng zhū guāng fó
南無內豐珠光佛

nán mó wú liàng xiāng guāng míng fó
南無無量香光明佛

nán mó wén shū shī lì pú sà
南無文殊師利菩薩

nán mó miào yīn pú sà
南無妙音菩薩

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 yī qiè sān
又復歸依，如是十方，盡虛空界，一切三

bǎo yuàn yǐ cí bēi lì xiàn wéi wǒ zhèng zhòng děng yuàn guò qù
寶。願以慈悲力，現為我證。眾等願過去

yǐ qǐ yī qiè shàn yè xiàn qián suǒ qǐ yī qiè shàn yè nǎi
已起一切善業，現前所起一切善業，乃

zhì wèi lái dāng qǐ yī qiè shàn yè ruò duō ruò shǎo ruò qīng
至未來當起一切善業。若多若少，若輕

ruò zhòng xī yǐ huí shī sì shēng liù dào yī qiè zhòng shēng lìng
若重，悉以迴施四生六道，一切眾生。令

zhū zhòng shēng jiē dé dào xīn bú xiàng èr shèng bú xiàng sān yǒu
 諸眾生，皆得道心。不向二乘不向三有，
 tóng gòng huí xiàng wú shàng pú tí yòu yuàn yí qiè zhòng shēng suǒ
 同共迴向無上菩提。又願一切眾生，所
 qǐ shàn yè ruò guò qù ruò xiàn zài ruò wèi lái gè gè huí
 起善業。若過去，若現在，若未來。各各迴
 shī bù xiàng èr shèng bù xiàng sān yǒu tóng gòng huí xiàng wú shàng
 施，不向二乘，不向三有。同共迴向無上
 pú tí
 菩提。

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ fā pú tí xīn jìng
 今日道場，同業大眾，相與發菩提心竟。
 fā dà shì yuàn jìng fā huí xiàng xīn jìng guǎng dà rú fǎ xìng
 發大誓願竟。發迴向心竟。廣大如法性，
 jiù jìng rú xū kōng qù lái xiàn zài yí qiè zhū fó zhū dà
 究竟如虛空。去來現在，一切諸佛，諸大
 pú sà yí qiè xián shèng jiē wéi zhèng míng chóng fù zhì chéng dǐng
 菩薩，一切賢聖，皆為證明。重復至誠，頂
 lǐ sān bǎo zhòng děng fā xīn fā yuàn qí shì yǐ bì xǐ yǒng
 禮三寶。眾等發心發願，其事已畢，喜踊
 wú liàng chóng fù zhì xīn wǔ tǐ tóu dì fèng wèi guó wáng dì
 無量。重復至心，五體投地。奉為國王帝
 zhǔ fù mǔ shī zhǎng lì jié qīn yuán yí qiè juàn shǔ shàn è
 主，父母師長，歷劫親緣，一切眷屬；善惡
 zhī shì zhū tiān zhū xiān hù shì sì wáng zhǔ shàn fá è shǒu
 知識，諸天諸仙，護世四王，主善罰惡，守

hù chí zhòu wǔ fāng lóng wáng lóng shén bā bù yí qiè líng qí
護持呪，五方龍王，龍神八部，一切靈祇；
guò qù xiàn zài qióng wèi lái jì yí qiè yuàn qīn jí fēi yuàn
過去現在，窮未來際，一切怨親，及非怨
qīn sì shēng liù dào yí qiè zhòng shēng guī yī shì jiān dà cí
親四生六道，一切眾生；歸依世間，大慈
bēi fù
悲父。

nán mó mí lè fó
南無彌勒佛

nán mó shī zǐ xiǎng fó
南無師子響佛

nán mó guò qù jiān zhù fó
南無過去堅住佛

nán mó rì yuè yīng fó
南無日月英佛

nán mó shì dēng míng fó
南無世燈明佛

nán mó bǎo lún fó
南無寶輪佛

nán mó jìng jué fó
南無淨覺佛

nán mó xū mí bù fó
南無須彌步佛

nán mó yí qiè zhòng bǎo pǔ jí fó
南無一切眾寶普集佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó dà qiáng jīng jìn yǒng lì fó
南無大強精進勇力佛

nán mó gǔ yīn wáng fó
南無鼓音王佛

nán mó chāo chū zhòng huá fó
南無超出眾華佛

nán mó xiū duō yì níng fó
南無休多易寧佛

nán mó cháng miè dù fó
南無常滅度佛

nán mó wú liàng bǎo huá míng fó
南無無量寶華明佛

nán mó bǎo lián huá fó
南無寶蓮華佛

nán mó fǎ lún zhòng bǎo pǔ jí fēng yíng fó
南無法輪眾寶普集豐盈佛

nán mó shù wáng fēng zhǎng fó nán mó wéi rào tè zūn dé jìng fó
南無樹王豐長佛 南無圍繞特尊德淨佛

nán mó wú gòu guāng fó nán mó rì guāng fó
南無無垢光佛 南無日光佛

yòu fù jìng lǐ guò qù wú shù jié zhū fó dà shī hǎi dé
又復敬禮過去無數劫諸佛大師海德

rú lái 。
如來。

jìng lǐ wú liàng wú biān jìn xū kōng jiè wú shēng fǎ shēn pú sà
敬禮無量無邊盡虛空界無生法身菩薩。

jìng lǐ wú liàng wú biān jìn xū kōng jiè wú lòu sè shēn pú sà
敬禮無量無邊盡虛空界無漏色身菩薩。

jìng lǐ wú liàng wú biān jìn xū kōng jiè fā xīn pú sà
敬禮無量無邊盡虛空界發心菩薩。

jìng lǐ xīng zhèng fǎ mǎ míng dà shī pú sà
敬禮興正法馬鳴大師菩薩。

jìng lǐ xīng xiàng fǎ lóng shù dà shī pú sà
敬禮興像法龍樹大師菩薩。

jìng lǐ shí fāng jìn xū kōng jiè wú biān shēn pú sà
敬禮十方盡虛空界無邊身菩薩。

jìng lǐ shí fāng jìn xū kōng jiè jiù kǔ guān shì yīn pú sà
敬禮十方盡虛空界救苦觀世音菩薩。

zàn fó zhòu yuàn

讚佛呪願

dà shèng shì zūn wēi wēi táng táng shén zhì miào dá
大聖世尊， 巍巍堂堂。 神智妙達，

zhòng shèng zhōng wáng xíng piàn liù dào tǐ sǎn shí fāng
眾聖中王。 形徧六道， 體散十方。

dǐng ròu jì xiàng xiàng chū rì guāng miàn rú mǎn yuè
頂肉髻相， 項出日光。 面如滿月，

miào sè jīn zhuāng yí róng tǐng tè xíng zhǐ ān xiáng
妙色金莊。 儀容挺特， 行止安詳。

wēi zhèn dà qiān qún mó jīng huáng sān dá dòng zhào
威震大千， 羣魔驚惶。 三達洞照，

zhòng xié qián cáng jiàn è bì jiù jì kǔ wéi liáng
眾邪潛藏。 見惡必救， 濟苦為糧。

dù shēng sǐ àn wéi xíng zhōu háng gù hào
度生死岸， 為行舟航。 故號

rú lái yīng gòng zhèng piàn zhī míng xíng zú shàn shì shì jiān jiě
如來。應供。正徧知。明行足。善逝。世間解。

wú shàng shì tiáo yù zhàng fū tiān rén shī fó shì zūn dù rén
無上士。調御丈夫。天人師。佛。世尊。度人

wú liàng bá shēng sǐ kǔ yǐ cǐ fā xīn gōng dé yīn yuán yǎng
無量，拔生死苦。以此發心功德因緣，仰

yuàn
願

dāng jīn huáng dì bì xià huáng tài zǐ diàn xià zhū wáng juàn shǔ
當今皇帝陛下，皇太子殿下，諸王眷屬。

cóng jīn rì qù zhì yú dào chǎng wáng shēn wèi fǎ rú sà tuó
 從今日去，至于道場。亡身為法，如薩陀
 bō lún dà bēi miè zuì rú xū kōng zàng néng yuǎn tīng fǎ rú
 波崙。大悲滅罪，如虛空藏。能遠聽法，如
 liú lí guāng shàn jiě nán fǎ rú wú gòu zàng yòu yuàn zhòng děng
 琉璃光。善解難法，如無垢藏。又願眾等
 suǒ shēng fù mǔ lì jié qīn yuán cóng jīn rì qù zhì yú dào
 所生父母，歷劫親緣。從今日去，至于道
 chǎng sǎn xíng kōng jiè rú wú biān shēn jù shí gōng dé rú gāo
 場。散形空界，如無邊身。具十功德，如高
 guì dé wáng wén fǎ huān xǐ yóu rú wú wèi shén lì yǒng měng
 貴德王。聞法歡喜，猶如無畏。神力勇猛，
 rú dà shì zhì yòu yuàn wǒ děng hé shàng ā shé lí tóng xué
 如大勢至。又願我等和尚阿闍黎，同學
 juàn shǔ shàng zhōng xià zuò yí qiè zhī shì cóng jīn rì qù zhì
 眷屬，上中下座，一切知識。從今日去，至
 yú dào chǎng gè dé wú wèi rú shī zǐ wáng yǐng xiǎng dà huà
 于道場。各得無畏，如師子王。影響大化，
 yóu rú bǎo jī wén shēng jì kǔ rú guān shì yīn shàn néng zī
 猶如寶積。聞聲濟苦，如觀世音。善能諮
 wèn rú dà jiā shè yòu yuàn wǒ děng chū jiā zài sù xìn shī
 問，如大迦葉。又願我等，出家在俗，信施
 tán yuè shàn è zhī shì gè jí juàn shǔ cóng jīn rì qù zhì
 檀越，善惡知識，各及眷屬。從今日去，至
 yú dào chǎng jiě zhū wēi è yóu rú jiù tuō xiàng mào duān yán
 于道場。解諸危厄，猶如救脫。相貌端嚴，

yóu rú wén shū néng shě yè zhàng rú qì yīn gài shè zuì hòu
猶如文殊。能捨業障，如棄陰蓋。設最後
gòng děng yú chún tuó yòu yuàn zhū tiān zhū xiān hù shì sì wáng
供，等於純陀。又願諸天諸仙，護世四王，
cōng míng zhèng zhí tiān dì xū kōng zhǔ shàn fá è shǒu hù chí
聰明正直，天地虛空，主善罰惡，守護持
zhòu wǔ fāng lóng wáng lóng shén bā bù yōu xiǎn líng qí gè jí
呪，五方龍王，龍神八部，幽顯靈祇，各及
juàn shǔ cóng jīn rì qù zhì yú dào chǎng dà cí pǔ fù rú
眷屬。從今日去，至于道場。大慈普覆，如
ā yì duō jīng jìn hù fǎ rú bù xiū xī yuǎn zhèng dú sòng
阿逸多。精進護法，如不休息。遠證讀誦，
yóu rú pǔ xián wèi fǎ fén shēn yóu rú yào wáng yòu yuàn shí
猶如普賢。為法焚身，猶如藥王。又願十
fāng yī qiè yuàn qīn jí fēi yuàn qīn sì shēng liù dào yī qiè
方一切怨親，及非怨親，四生六道，一切
zhòng shēng gè jí juàn shǔ cóng jīn rì qù zhì yú dào chǎng xīn
眾生，各及眷屬。從今日去，至于道場。心
wú ài rǎn rú lí yì nǚ wéi miào qiǎo shuō rú shèng mán fū
無愛染，如離意女。微妙巧說，如勝鬘夫
rén néng xíng jīng jìn rú shì jiā wén suǒ yǒu shàn yuàn děng wú
人。能行精進，如釋迦文。所有善願，等無
liàng shòu suǒ yǒu wēi shén rú zhū tiān wáng bù kě sī yì rú
量壽。所有威神，如諸天王。不可思議，如
wéi mó jié yī qiè gōng dé gè chéng jiù wú liàng fó tǔ xī
維摩詰。一切功德各成就，無量佛土悉

zhuāng yán yǎng yuàn shí fāng jìn xū kōng jiè wú liàng wú biān zhū
莊嚴。仰願十方，盡虛空界，無量無邊諸
fó zhū dà pú sà yí qiè xián shèng yǐ cí bēi xīn tóng jiā
佛，諸大菩薩，一切賢聖。以慈悲心，同加
shè shòu jiù hù zhěng jiē suǒ yuàn yuán mǎn xìn xīn jiān gù dé
攝受。救護拯接，所願圓滿。信心堅固，德
yè rì yuǎn cí yù sì shēng dēng rú yì zǐ lìng zhū zhòng shēng
業日遠。慈育四生，等如一子。令諸眾生，
dé sì wú liàng xīn liù bō luó mì shí shòu xiū chán sān yuàn
得四無量心，六波羅蜜。十受脩禪，三願
guǎng bèi yīng niàn jiàn fó jiē rú shèng mán yí qiè xíng yuàn bì
廣被。應念見佛，皆如勝鬘。一切行願，畢
jìng chéng jiù dēng yǔ rú lái jù dēng zhèng jué
竟成就。等與如來，俱登正覺。

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

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

pú tí xīn qǐ zhì huì chóng guāng xiǎng chéng niàn niàn piàn zhū fāng
菩 提 心 啟 。 智 慧 重 光 。 想 成 念 念 徧 諸 方 。
jiù jìng jué shāng liáng wǔ tǐ tóu xiáng huí xiàng zhòng zhōng wáng
究 竟 絕 商 量 。 五 體 投 降 。 回 向 眾 中 王 。
nán mó lí gòu dì pú sà mó hē sà
南 無 離 垢 地 菩 薩 摩 訶 薩 。 (三稱 / 3 times)

chū chàn
出 懺

wàn dé zhuāng yán zhī miào tǐ wèi lí dōu shuài yǐ jiàng huáng gōng
萬 德 莊 嚴 之 妙 體 ， 未 離 兜 率 已 降 皇 宮 ；
bǎi fú xiàng hǎo zhī cí zūn bù qǐ shù wáng ér shēng dāo lì
百 福 相 好 之 慈 尊 ， 不 起 樹 王 而 升 忉 利 。
wéi yuàn jué wáng chuí cí lián mǐn dà āi kuàng jì bá zhì nì
惟 願 覺 王 ， 垂 慈 憐 愍 。 大 哀 曠 濟 ， 拔 滯 溺
zhī chén liú fǎ yǎn yuán míng jiàn fán qíng zhī kěn qiè shàng lái
之 沉 流 。 法 眼 圓 明 ， 鑒 凡 情 之 懇 切 。 上 來
fèng wèi qiú chàn zhòng děng xiū chóng
奉 為 求 懺 眾 等 。 脩 崇

cí bēi dào chǎng chàn fǎ jīn dāng dì èr juàn gōng dé jiāng wán
慈 悲 道 場 懺 法 。 今 當 第 二 卷 ， 功 德 將 完 。
tán nèi qīng zhòng chū chàn rù chàn xíng dào xuán rǎo shāo xiāng sàn
壇 內 清 眾 ， 出 懺 入 懺 行 道 旋 遶 ； 燒 香 散
huā fěng jīng chí zhòu rán jiāng èr juǎn zhī gōng xūn zuò cǐ èr
花 諷 經 持 呪 。 然 將 二 卷 之 功 勳 ， 作 此 二

shí zhī huí xiàng yì zhēn zhī nèi fó tuó dá mó sēng qié sān
 時之回向。一真之內，佛馱達摩僧伽。三
 jiè zhī zhōng tiān xiān dì qí shuǐ fǔ xián shēng huān xǐ zhī xīn
 界之中，天仙地祇水府。咸生歡喜之心，
 jiàn cǐ tóu chéng zhī zhì xīng yì zǐ zhī bēi āi mǎn èr yán
 鑒此投誠之志。興一子之悲哀，滿二嚴
 zhī fú huì chū shēng gōng dé fèng wèi qiú chàn zhòng děng xǐ kōng
 之福慧。出生功德，奉為求懺眾等，洗空
 sān yè zēng zhǎng èr yán fú yuàn shì zhàng lǐ zhàng yǐ xiāo róng
 三業，增長二嚴。伏願；事障理障以消融，
 rén kōng fǎ kōng ér qīng jìng diān dǎo èr xīn bú zhù dìng huì
 人空法空而清淨；顛倒二心不住，定慧
 èr zhǒng zhuāng yán rù bú èr zhī fǎ mén zhèng zhēn cháng zhī miào
 二種莊嚴；入不二之法門，證真常之妙
 lǐ pǔ zhān ēn yǒu fǎ jiè yuān qīn huò rén fǎ zhī liǎng kōng
 理；普沾恩有，法界冤親；獲人法之兩空，
 dé wú shēng zhī èr rěn èr huì yuán míng èr xíng yuán mǎn yōu
 得無生之二忍；二慧圓明，二行圓滿；優
 yóu yú fǎ hǎi cí háng cháng lè yú sà pó ruò guǒ suī zé
 游於法海慈航，常樂於薩婆若果。雖則
 yī wén chàn huǐ yóu kǒng wèi jìn qián chéng zài láo qīng zhòng tóng
 依文懺悔，猶恐未盡虔誠；再勞清眾，同
 qiú chàn huǐ
 求懺悔。
 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 èr juàn gōng dé lì yuàn miè xìn rén wáng zhě èr
梁皇懺。二卷功德力。願滅信人亡者二
yǔ zuì qīn zhèng pú sà lí gòu dì chàn wén jǔ chù zuì huā
語罪。親證菩薩離垢地。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
南無龍華會菩薩摩訶薩 (三稱 / 3 times)

jǔ zàn
學讚

liáng huáng chàn èr juàn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁皇懺。二卷已全周。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。
lí gòu dì pú sà wéi yuàn āi nà shòu
離垢地菩薩。惟願哀納受。
nán mó dēng yún lù pú sà mó hē sà
南無登雲路菩薩摩訶薩 (三稱 / 3 times)

The Repentance of Compassion and Enlightenment Path

(“*Liang Huang Repentance*”)

Scroll Two

Chapter Four: Bring Forth the Bodhi Resolve

In today’s Dharma assembly, we, who have common karma, have cleansed defilement of mind and ten most severe karmic obstructions. All have been completely washed away. With no remaining karma, both inside (our mind) and outside of our body, we are now completely purified. We then should follow the example of the Bodhisattvas and cultivate in such a way that merits, virtue, and wisdom will arise.

All Buddhas have always praised that the bodhi resolve is the way-place where the big task (of enlightenment) can be accomplished. All Buddhas wish that all sentient beings could persist in our determination of cultivation and not putting it off till old age and thus wasting precious lifetime. Once time has been wasted, there is no use to regret.

Together and on this day, it is the time to not allowing afflictions to disturb our mind day and night. We should be diligent (in cultivation) and bring forth the bodhi resolve. The one with the bodhi resolve has the mind of Buddha. The merits, virtue, and wisdom are immeasurable. This is the case with one thought, let alone with many thoughts. The ones who had accumulated countless merits through many past lives to this date is nothing compared with the ones who had made a very small bodhi resolve. The ones that only accumulated merits and virtue and not made the bodhi resolve, are like the farmers that plowed the field but not sowed the seeds. Without sowing seeds, no fruits can be harvested. Because of this, we should make the bodhi resolve. Affirmed by the law and of cause and condition, with bodhi resolve, we repay Buddha’s mercy and seek salvation for the others.

Therefore, Buddhas praised to the SKY Sons. “Yes, yes. As you said, the most supreme offering you can made to the Tathagata, is to make the bodhi resolve to benefit all sentient beings.” The bodhi resolve should not be made just once, one should make many resolves so the bodhi mind will stay with you without subsiding. The sutra has the following text. The great vows that the Buddhas of the number of Ganges river sand made are their bodhi resolves. The number (of their vows) is immeasurable. We can make our bodhi resolve as soon as we hear from the learned ones, not having to wait for a Buddha to be born again. Manjushri Bodhisattva made his bodhi resolve for women.

In today’s Dharma assembly, we, who have common karma, should bring forth the bodhi resolve. First, we should think about the ones that we are related to, our parents, teachers, superiors, and spouse. We should then think about the ones in hells, being hungry ghosts and animals. We should then think about the heaven-dwellers and celestial beings. We should then think about all human beings. How do we bring deliverance to all the ones suffering? We shall have the following thought. Only great resolve can bring deliverance to all suffering. This thought should be followed by the second thought, the third thought, until the thoughts fill the room. Once the room is full, expand the thoughts to fill a Yu-Shun. After a Yu-shun is full, expand to fill the Yen-Fu-Ti. After a Yen-Fu-Ti is full, expand the thoughts to fill the three realms. Afterwards, expand the thoughts to fill the realms of ten directions. We shall regard all beings in the east to be our fathers, all in the west to be our mothers, all in the south to be our older brothers, and all in the north to be our younger brothers. We shall regard all in the lower to be our sisters while all in the upper to be our teachers. We shall regard all the remaining ones to be Sanghas and Bramans.

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

In today's Dharma assembly, we, who have common karma, when making bodhi resolve, shall do the following. While bringing deliverance to others, we will not abandon our effort because of the hardship we may encounter. Together, with the others, with the same sincerity, with our body on the ground, we recite the following vows/wishes loudly and in our heart. Starting today until we achieve the way, no matter where we are born, we wish we would always meet the knowledgeable ones and make the supreme bodhi resolve. Even if we were in the three lower realms or encountered the eight difficulties, we would remember to make the resolve so our bodhi resolve will persist continuously.

In today's Dharma assembly, we, who have common karma, with the mind of eagerness and sincerity, make the bodhi resolve. With the same sincerity, with our body on the ground, we take refuge in the world's most compassionate Buddhas.

*[Get up and prostrate while chanting Buddha names:
Page 9 – Lines 2 to 10 in Chinese/pinyin text]*

Again, we take refuge in the triple jewels that fill the space of ten directions. Today, we are making the bodhi resolve in front of all the triple jewels of the ten directions. Starting today until we accomplished the way, we will take the Bodhisattva's path and vow never to retreat. We will always try to bring deliverance to the mind of all sentient beings; we will ease the mind of all sentient beings, and we will protect the mind of all sentient beings. If one of sentient being has not attained Buddhahood, we vow not to attain the supreme enlightenment.

We sincerely wish that all Buddhas of ten directions, Bodhisattvas everywhere, and all enlightened saints will be the witness of my vows and certify that I can realize them.

In today's Dharma assembly, we, who have common karma, since many kalpas, had practiced many good deeds, hence received the retribution of being human or celestial being, but not that of exiting samsara. When our lives end and blessings are used up, we can still fall into the lower realms. We cannot spare ourselves from the truth of suffering and our body deteriorating.

If we do not make great vows and bring forth the magnificent resolve, there will be no such blessings that can prevent us from deteriorating and out of troubles. Today, with one mind and one intention, we contemplate on all Buddhas. With strong will, we make the bodhi resolve. The merits of bodhi resolve are immeasurable even all Buddhas and Bodhisattvas cannot speak enough of. How can we not make up our mind and learn to focus on this one intention? The [Great Gathering Sutra](#) has the following passage: "One lantern can break the darkness that had submerged a room for hundreds of years. Do not say that a thought is of no significant merit and hence not spend the effort."

We, on our knees with palms joined, with one mind, making connection with the triple jewels in ten directions, recite the following loudly and in our mind. Today, in front of all Buddhas, Dharmas, Bodhisattvas, worthy saints in

ten directions, we, with straight mind and righteous thought, bring forth the mind of sincerity, non-indulging, dwelling, joy over good deeds, the mind of liberating all beings from suffering, the mind of sheltering and protecting all beings, the mind equivalent to Buddhas, and the bodhi mind. Starting today, until we attain bodhi, we will not dwell on the mind of being human or celestial being, the mind of sound hearers, the mind of Pratyeka buddhas and will only resolve to the great vehicle, seeking the ultimate wisdom and accomplish the mind of Anuduoluosamousambohdi. We wish Buddhas in ten directions, all Bodhisattvas, and all saints, with the power of their vows, certify me and re-enforce me with their compassion. Today, with our resolve, we will be firm and never retreat no matter where we will be born in. Even if we fall into the lower realms and encounter eight difficulties, with body enduring various sufferings, we will never abandon the resolve made today. We would rather fall into hells, receiving various sufferings among the big fire wheels and yet we will not abandon this resolve. This resolve and vow should be equal to those of all Buddhas.

Repeatedly with sincerity, we prostrate to the triple jewels. Starting today until we attain Buddhahood, we will not abandon the two dharmas. We understand the empty nature of all dharmas and we vow to liberate all sentient beings of ten directions from suffering.

Together, with ultimate sincerity and our body on the ground, we recite the following loudly and in our mind. We seek the ultimate bodhi (wisdom) not for ourselves. We want to attain the ultimate wisdom to liberating all beings. Starting today until we achieve Buddhahood, we vow to shoulder and carry all sentient beings. We extend great compassion to the future sentient beings. When they are in the lower realms encountering great difficulties, we vow to rescue and protect them with our body so these sentient beings can be at ease.

*[Get up and prostrate while chanting Buddha names:
Page 13 – Lines 4 to 13 in Chinese/pinyin text]*

We hope that the Buddhas with their great compassion can certify the following for me. With the resolve we made today, we will practice the Bodhisattva's way. Wherever we are born, we will remember and accomplish. Wherever we go, all will be liberated. Again, with ultimate sincerity, our body on the ground, we prostrate all triple jewels in ten directions. We seek the ultimate bodhi (wisdom) not for ourselves. We want to attain the ultimate wisdom to liberate all sentient beings. Starting today until we achieve Buddhahood, we rely on the power of Buddha, Dharma, worthy saints, and various expedients' vow to help those living beings who are stupid and ignorant, who cannot differentiate the true Dharma from various deviant views, who have cultivated the path but yet not reaching the true mark of Dharma, to enter the wisdom of Buddhas and accomplish the ultimate wisdom. Together and sincerely, we prostrate and take refuge in all Buddhas who fill the space in ten directions.

*[Get up and prostrate while chanting Buddha names:
Page 14 – Line 13 to Page 16 – Line 1 in Chinese/pinyin text]*

We pray to all Buddhas and great Bodhisattvas that through the power of their great compassion and great wisdom that we can overcome the four demons, eradicate the five coverings, remove various afflictions, have immeasurable pure karma, immeasurable explorative contemplative wisdom, immeasurable explorative wisdom of no outflows, immeasurable spiritual penetration, immeasurable power to liberating living beings, immeasurable power to protect all living beings, immeasurable power to ease living beings, immeasurable power to cut and remove sufferings, immeasurable power to liberate from hells, immeasurable power to help the hungry ghosts, immeasurable power to rescue all animals, immeasurable power to transform asuras, immeasurable power to convert human beings, immeasurable power to exhaust all celestial beings and all gods, power to accomplish and adorn ten grounds, power

to accomplish and adorn pureland, power to accomplish and adorn dharmamanla, power to accomplish and adorn Buddha retribution and merit, power to accomplish and adorn Buddha retribution and wisdom, power to accomplish and adorn dharma body, power to accomplish and adorn ultimate bodhi, power to accomplish and adorn the great nirvana, power of immeasurable and limitless merits and virtue as well as immeasurable and limitless power of wisdom.

We pray to all Buddhas and Bodhisattvas of ten directions that through such immeasurable, boundless, and inconceivable power of self-mastery, we will not abandon our original vows and wishes, all will be given to living beings of four forms and six realms and all of those making resolve today. We all will accomplish various merits and virtue, the bodhi vows, and bodhi conduct. Today, we wish that through this repentance, all living beings in all directions have been purified. All living beings including the living and dead ones, some we love and some we resent, some we neither love or hate, four forms, six realms, some who were connected with us and some who weren't, and all those in the future. Wherever they are born to, all can get what they have wished for. We wish that everyone can cultivate with persistence and our minds will never retreat until we are all equal to Thagama (zu-lai), who has accomplished Buddhahood. Even in the future, all living beings who do not get what they have wished for, will be included in the sea of great vows and accomplish merits, virtue and wisdom such as all Bodhisattvas. When we have fulfilled the conducts of ten grounds, accomplished the ultimate wisdom, and adorned with the most supreme bodhi, we can then ultimately be liberated.

Chapter Five: Making Vows

In today's Dharma assembly, we, who have common karma, have finished making great resolves and are extreme happy. We shall also make great vows. Sincerely we prostrate and take refuge in the world's most compassionate father.

*[Get up and prostrate while chanting Buddha names:
Page 18 – Line 9 to Page 19 – Line 6 in Chinese/pinyin text]*

We pray to the Buddhas that through their inconceivable power, we will be re-enforced and sheltered so that we can accomplish all vows. We will never forget and abandon (our vows) wherever we will be born to, until we attain the ultimate bodhi and right enlightenment. Starting today, we pray that, in all future lives, in everywhere, we will contemplate and remember to bring forth the bodhi resolve so that this bodhi mind will remain continuously. Starting today, we pray that in each future life anywhere, we get to always get to be with immeasurable Buddhas and make offering to them. Starting today, we pray that in each future life anywhere, we get to protect all sutras and make offering to them. Starting today, we pray that in each future life anywhere, we get to be with immeasurable Bodhisattvas and make offering to them. Starting today, we pray that, in each future life anywhere, we get to be with immeasurable worthy saints and make offering to them. Starting today, in each future life anywhere, we get to repay our debts to our parents and try our best to make them content. Starting today, in each future life anywhere, we get to be with great monks and make offerings to them so they have what they need. Starting today, we pray that in each future life anywhere, we get to be with kings with great power who respect the triple jewels so the triple jewels will not vanish from this world. Starting today, we pray that in each future life anywhere, we get to adorn the land of all Buddhas and there will not be even the name of three evils and eight difficulties. We pray, starting today and in each future life everywhere, we will have the four wisdoms of no obstructions and the power of six spiritual penetrations and never lose them so we can teach and transform all living beings. Together and sincerely, we prostrate and take refuge in the world's most compassionate father.

*[Get up and prostrate while chanting Buddha names:
Page 21 – Line 8 to Page 22 – Line 12 in Chinese/pinyin text]*

Again, we take refuge in all triple jewels in ten directions. We pray that, through the great compassion of all Buddhas, Bodhisattvas and worthy saints, with our vows, wherever we will be born to, we will have self-mastery. We pray that, starting today and in each future life everywhere, those living beings that see our bodies and form will be liberated. If we go to the hells, all the hells will turn into Pureland. All conditions of suffering will turn into pleasure. We can enable the six sense organs of all living beings to be purified and their body and mind will be in peace and feel the bliss of the third Dyana state. Without various doubts, all will begin to be without outflows. We pray that, starting today and in each future life everywhere, the living beings who hear our sound, their mind will be at ease and without sinful dust and they will obtain the samadhi of liberation and gain the great patience. We pray that all will possess the endless eloquence and can elevate to the Dharma cloud and attain the right enlightenment.

We pray that, starting today and in each future life anywhere, all living beings, upon hearing our name, will be happier than they have ever been. If they are in the three lower realms, their suffering will subside, if in heaven, their outflows will stop. They have self-mastery wherever they are heading and all will be liberated.

We pray that, starting today and in each future life and no matter where, all living beings will not have the thought of taking or robbing from others or distinction between people we like or resent. We will not have the thought of oneself and will put faith in the great Dharma. We will have compassion and treat others equally. All people will be in harmony just like the host of saints. We pray that, starting today and in each future life and no matter where, the mind of all living beings will be tranquil just like the void space. We will not be affected by any praises or slandering and we will regard all people the same way. We will learn deeply and widely the wisdom of Buddhas. We will see all living beings equally as Rahula did. We will complete the ten dwelling karmas. We will leave behind the concept of emptiness and existence and take the middle path. Together and sincerely, we prostrate and take refuge in the world's most compassionate father.

*[Get up and prostrate while chanting Buddha names:
Page 24 – Line 12 to Page 25 – Line 10 in Chinese/pinyin text]*

Again, we take refuge in all triple jewels in ten directions. We pray that, now that we have repented and made resolves, through the merits and virtue, all living beings of four forms and in six realms, starting today until attaining Bodhi, will take the bodhisattva's path and never be tired of it. We will make unlimited offering of money and Dharma to others. Through the device of wisdom and expedient, what we have done will not in vain. We will give the medicine of Dharma according to the root cause of illness. All others who see and hear will also be liberated. We also pray that, starting today until bodhi attained, we will take the Bodhisattva's path and will not encounter obstructions. Wherever we go, we can accomplish great buddhist missions. We can establish bodhimanda and obtain the mastery of mind and dharma. We can all enter samadhis without problems. We will open the door of Zhon-Cher and can demonstrate the attainment of buddhahood. We can live in the ground of dharma cloud and showering the sweet dew. We can get rid of the living beings of four demons and help them obtain the wonderful fruit of Dharma body. Today, our various resolves are like that of all bodhisattvas of ten directions and our vows are like that of Buddhas of ten directions. The vastness of our resolves is like that of dharma nature. It is as ultimate as the void space. We pray that we will accomplish our resolves, fulfill our vows and all living beings will follow and accomplish as such. We pray that all Buddhas, Dharmas, Bodhisattvas, and worthy saints of ten directions, through the power of their compassion, will certify for me. We also pray that all sky kings, celestial masters, good gods,

dragon gods, through the power of good roots and that protecting the triple jewels will certify me. We will accomplish our various resolves and will have self-mastery of the mind.

Chapter Six: Making the Resolve of Transference

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

*[Get up and prostrate while chanting Buddha names:
Page 27 – Line 11 to Page 28 – Line 8 in Chinese/pinyin text]*

Again, we take refuge in all triple jewels in ten directions. We pray that all triple jewels, through the power of their compassion will certify me. We pray that, all good karmas we had in the past, present and in the future, little or great, will be transferred to all living beings of four forms and in six realms. We pray that all living beings will then have the bodhi mind. All living beings will not incline to the two vehicles or the three existences but will return and go toward the ultimate bodhi. We also pray that all good karma of all living beings, past, present and in the future, can all be transferred, not toward two vehicles or three existences but will be transferred toward the ultimate bodhi.

In today's Dharma assembly, we, who have common karma, have made bodhi resolve and great vows. Now we have also made the resolve of transference, as vast as the dharma nature, as ultimate as the void space. All Buddhas, Bodhisattvas, and worthy saints of past, present and future will certify me. Again and sincerely, we prostrate to the triple jewels.

We have finished making resolve and vows and hence are thrilled. Again, with sincerity, we prostrate and take refuge in the world's most compassionate father on behalf of the kings, emperors, parents, teachers and elders, all relative, family of past lives, good knowledge and bad knowledge, all gods and celestial beings, four world protecting sky kings, guardians in charge of rewarding and punishing, dragon kings of five directions, eight troops of dragon gods, all spirits, all living beings of past, present and future who we favored and resented, and those we don't know in four forms and in six realms.

*[Get up and prostrate while chanting Buddha names:
Page 30 – Line 5 to Page 31 – Line 3 in Chinese/pinyin text]*

With respect, we pay homage to countless Dharma body of non-arising Bodhisattvas who prevail the boundless realms of empty space.

With respect, we pay homage to countless form body of faultless Bodhisattvas who prevail the boundless realms of empty space.

With respect, we pay homage to countless bodhi-resolved Bodhisattvas who prevail the boundless realms of empty space.

With respect, we pay homage to Grand Master Ma-Ming Bodhisattva who propagated the true Dharma during the true Dharma period.

With respect, we pay homage to Grand Master Lung-Shu bodhisattva who propagated true Dharma during the semblance period.

With respect, we pay homage to the bodhisattvas with boundless body who prevail the boundless realms of empty space.

With respect, we pay homage to Guan-Yin Bodhisattva who relieves suffering everywhere in the boundless realms of empty space.

Buddha Praises and Vows

Great Saint and the world honored one with dignified appearance,

His supreme wisdom penetrating with wonder,

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

He has the mark of a bun on the top of his head, which emits sunlight and his face is like the full moon.

He has the wonderful skin color of gold, his features magnificent and distinctive, he moves peacefully and serenely.

His powerful influence shakes all worlds and terrifies all demonic beings, his three penetrating wisdom thoroughly illuminates.

All evils go into hiding. He rescues even evil ones and he thrives on relieving sufferings.

He provided himself as the raft for living beings to across over the sea of births and deaths; therefore, he is called 'Tathagata'. He has helped countless beings to their deliverance, relieved them from the suffering of births and deaths. With the merits from making this resolve, we vow the following.

We pray that, starting today until enlightenment attained, the current ruling emperor, the honorable princes, all regional kings and their families, would die for the sake of Dharma just as SatuoBoLun; would eradicate their offences through great compassion like Empty-Space-Store Bodhisattva; would go anywhere to listen to Dharma just like Azure-Light Bodhisattva; could understand difficult teaching like No-Defiled-Store Bodhisattva. We also pray that, starting today until enlightenment is attained, our parents and relatives from past lives could make their appearance in all empty realms like boundless-body Bodhisattva; would acquire the ten virtues like the Honor-Virtue King; would rejoice over listening to Dharma like the no-fear Bodhisattva; would have great strength and vigor like the Great-Strength Bodhisattva.

We also pray that, starting today until enlightenment is attained, all monks, Aserli, fellow classmates and their families, and all knowledgeable ones of upper, middle, and lower stages, would all acquire fearlessness like the Lion King; influence and transform (beings) as Treasure-Accumulating Bodhisattva; would relieve sufferings of others upon hearing the cry for help like Guan-Yin Bodhisattva, and could be consulted for Dharma as the great Jia-Sur. We also pray that, starting today until enlightenment is attained, the monastics, the lay followers, all Buddhist disciples, both benevolent and defiled ones and their families, would help others in danger or in despair as the Rescue-and-Relieve Bodhisattva; would have dignified appearance like Manjushri Bodhisattva; could eradicate karmic offenses like Abandon-defilement Bodhisattva and could offer the last offering to the Buddha like ChunTou.

Liang Huang Repentance *(Scroll 2)*

We also pray that, starting today until enlightenment attained, all divine beings and immortals, the four world-guarding kings, all the intelligent and upright ones that are in charge of rewards, punishments, and guard and protection, the dragon kings in the five directions, the eight departments of dragon kings, all spirits everywhere, and all their families, will have compassion for all like Maitreya Bodhisattva; will practice and guard the Buddha Dharma with vigor like Never-Resting Bodhisattva; has long attain liberation, will study and recite just like Universal-Worthy Bodhisattva and will burn their body for Dharma as Medicine-King Bodhisattva.

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

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

