

zàn
讚

tiān chú gòng chún tuó zuì hòu lái jī cān má mài chōng pí dài 。
天廚供。純陀最後來。饑滄麻麥充皮袋。
xiān rén yòu sòng zhāi shí zài shuāng shuāng mù nǚ xiàn xiāng mí sì
仙人又送齋食在。雙雙牧女獻香糜。四
tiān wáng pěng bō yáo wàng líng shān bài 。
天王捧鉢。遙望靈山拜。

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

qī fó shì zūn zuò zhèng míng chàn mó zhī zhǔ qī yú
七佛世尊，作證明懺摩之主。七喻
miào diǎn rù pú tí jiě tuō zhī mén fù yǒu qī zhēn
妙典，入菩提解脫之門。富有七珍
fǎ cái jù zú qī pú tí fēn 。
法財，具足七菩提分。
zhān tán lín yǐ zhān tán wéi rào shī zǐ wáng zuò shī
旃檀林以旃檀圍繞，師子王作師
zǐ pín shēn wú yuàn bù cóng yǒu qiú jiē yìng yǎng cí
子嘖呻。無願不從，有求皆應。仰慈
yún ér guǎng bù tóng shuǐ yuè yǐ hán róng qǐ shǒu yú
雲而廣布，同水月以含容。稽首于
qián zhèng míng chàn fǎ shàng lái fèng wéi qiú chàn zhòng děng
前證明懺法。上來奉為求懺眾等，

qǐ jiàn
啓 建

cí bēi dào chǎng chàn fǎ zī dāng dì qī juàn rù tán yuán
慈 悲 道 場 懺 法 。 茲 當 第 七 卷 ， 入 檀 緣

qǐ tán xìn zhuǎn jiā yīn zhòng zī liú rú fǎ xiū chí
起 。 檀 信 轉 加 懃 重 ， 緇 流 如 法 脩 持 。

chuáng fān cǎi xiàng yǐ zhuāng yán huā guǒ xiāng dēng
幢 幡 彩 像 以 莊 嚴 ， 花 果 香 燈

ér jiān liè jīng chéng gòng yǎng bǎi bài qián gōng qiè niàn
而 間 列 。 精 誠 供 養 ， 百 拜 虔 恭 。 切 念

qiú chàn zhòng děng duō shēng
求 懺 眾 等 ， 多 生

fù mǔ lěi jié yuān qīn zài qī qù zhī chén lún gù
父 母 ， 累 劫 冤 親 。 在 七 趣 之 沉 淪 ， 故

wú è ér bú zào zòng qī qíng zhī wàng xiǎng
無 惡 而 不 造 。 縱 七 情 之 妄 想 ，

nǎi suǒ ér bù wéi qǐ qī màn zhī gāo shān qī
乃 所 而 不 為 。 起 七 慢 之 高 山 ， 欺

xián wǎng shèng zào qī lòu zhī fán nǎo bèi jué hé chén
賢 罔 聖 ； 造 七 漏 之 煩 惱 ， 背 覺 合 塵 。

qī jù pí ní ér shī shǒu qī zhē nì zuì yǐ nán
七 聚 毘 尼 而 失 守 ， 七 遮 逆 罪 以 難

táo
逃 。

xiǎng yīng duō jié wèi jīng chàn huǐ jīn shēng qìng xìng dé
想 應 多 劫 ， 未 經 懺 悔 ； 今 生 慶 幸 ， 得

yù fó shèng fā lù xiàng zhū fó xiàng qián dí zuì yú
遇 佛 乘 。 發 露 向 諸 佛 像 前 ， 滌 罪 於
dà yuán jìng lǐ mìng wǒ xiàn qián zhòng děng pī yuè chàn
大 圓 鏡 裏 。 命 我 現 前 眾 等 ， 披 閱 懺
huǐ líng wén yuán qǐ yǒu yá bēi xīn wú jí wàng
悔 靈 文 。 緣 起 有 涯 ， 悲 心 無 極 。 望

fó āi lián míng xūn jiā bèi
佛 哀 怜 ， 冥 熏 加 被 。

suǒ yǒu shí fāng shì jiè zhōng sān shì yí qiè rén shī zǐ
所 有 十 方 世 界 中 ， 三 世 一 切 人 師 子 。

wǒ yǐ qīng jìng shēn yǔ yì yí qiè biàn lǐ jìn wú yú
我 以 清 淨 身 語 意 ， 一 切 遍 禮 盡 無 餘 。

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 qī
慈悲道場懺法卷第七

For English translation, please go to page 38

jīn rì dào chǎng tóng yè dà zhòng fū zhì dé miǎo mò běn wú
今日道場，同業大眾。夫至德渺漠，本無
yán wú shuō rán yán zhě dé zhī quán dào zhī jìng shuō zhě lǐ
言無說。然言者，德之詮，道之徑。說者，理
zhī jiē shèng zhī dǎo suǒ yǐ jiè yán ér xiǎn lǐ xiǎn lǐ gù
之階，聖之導。所以藉言而顯理，顯理故
fēi yán lǐ yóu yán zhāng yán bú yuè lǐ suī yán lǐ liǎng guāi
非言。理由言彰，言不越理。雖言理兩乖，
shàn è shū jué rán yǐng xiǎng xiāng fú wèi céng chā làn zài yú
善惡殊絕。然影響相符，未曾差濫。在於
chū xué yào yīn yán yǐ huì dào zhì yú wú xué nǎi hé lǐ
初學，要因言以會道。至於無學，乃合理

ér wàng yán zì wéi fán yú hūn huò zhàng zhòng yú zhū fǎ mén
 而妄言。自惟凡愚，惛惑障重。於諸法門，
 wèi néng shě yán jīn shì cū gù bú jìn qí miào jiàn qiǎn gù
 未能捨言。今識麤故不盡其妙，見淺故。
 bù zhēn qí jí rán yán zhī qiě yì xíng zhī shí nán wéi shèng
 不臻其極。然言之且易，行之實難，唯聖
 yǔ shèng nǎi dé bèi jǔ jīn yǒu nán yán zì bù néng zhèng yún
 與聖乃得備舉。今有難言，自不能正，云
 hé zhèng tā ěr zì sān yè huì zhuó yún hé quàn rén qīng jìng
 何正他？爾自三業穢濁，云何勸人清淨？
 zì bù qīng jìng yù shǐ tā qīng jìng wú yǒu shì chù jì bù
 自不清淨，欲使他清淨，無有是處。既不
 jiān gù hé yǐ quàn rén jīn yán xíng kōng shuō biàn chéng nǎo tā
 堅固，何以勸人？今言行空說，便成惱他。
 tā jì shēng nǎo hé bù qiě zhǐ fǎn fù xún xǐng níng bú zì
 他既生惱，何不且止？反覆尋省，寧不自
 kuì yú shì shàn zhī shì gù fā cǐ yán yú shì zhěng lǐ yī
 愧。余是善知識，故發此言。於是整理衣
 fú liàn róng wú duì jīn wén shàn zhī shì cǐ cí xīn qíng cán
 服，斂容無對。今聞善知識此辭，心情慚
 nù zì zhī shēn guò bù gǎn qī wǎng shèng rén yīn fù qí shī
 慙。自知深過，不敢欺調聖人，隱覆其失。
 jīn yù huǐ zhī kǒng tuō yǒu rén yīn cǐ zēng fú shì yù cún
 今欲毀之，恐脫有人，因此增福。適欲存
 zhī fù kǒng yǒu rén yóu sī shēng bàng jìn tuì huí huáng bù zhī
 之，復恐有人，由斯生謗。進退迴遑，不知
 suǒ cuò qiě lì chàn fǎ xīn jì shì shàn shàn fǎ wú ài dàn
 所措。且立懺法，心既是善，善法無礙，但

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

zì qìng dì shí
自慶第十

jīn rì dào chǎng tóng yè dà zhòng cóng guī yī yǐ lái zhī zhì
今日道場，同業大眾。從歸依已來，知至
dé kě píng duàn yí chàn huǐ zé zuì huò jù qiǎn xù yǐ fā
德可憑，斷疑懺悔，則罪惑俱遣。續以發
xīn quàn jiǎng jiān xíng yuàn jié yǐ jiě xiāo yáo wú ài qǐ dé
心，勸獎兼行，怨結已解，逍遙無礙。豈得
bù rén rén yǒng yuè huān xǐ suǒ yīng zì qìng jīn xuān qí yì
不人人踊躍歡喜，所應自慶。今宣其意，
jīng yún bā nán yì zhě dì yù èr zhě è guǐ sān zhě chù
經云八難：一者地獄。二者餓鬼。三者畜
shēng sì zhě biān dì wǔ zhě cháng shòu tiān liù zhě suī dé rén
生。四者邊地。五者長壽天。六者雖得人

shēn lóng cán bǎi jí qī zhě shēng xié jiàn jiā bā zhě shēng yú
 身，癱殘百疾。七者生邪見家。八者生於
 fó qián huò shēng fó hòu yǒu cǐ bā nán suǒ yǐ zhòng shēng lún
 佛前，或生佛後。有此八難，所以眾生輪
 huí shēng sǐ bù dé chū lí wǒ děng xiāng yǔ shēng zài rú lái
 迴生死，不得出離。我等相與，生在如來
 xiàng fǎ zhī zhōng suī bù zhí fó ér qīng shì yóu duō fán nán
 像法之中，雖不值佛，而慶事猶多。凡難
 zhī wéi yǔ zuì zài yú xīn ruò xīn shēng yí fēi nán chéng nán
 之為語，罪在於心。若心生疑，非難成難。
 xīn ruò wú yí shì nán fēi nán hé yǐ zhī zhī dì bā nán
 心若無疑，是難非難。何以知之？第八難
 yún shēng zài fó qián huò shēng fó hòu shì míng wéi nán ér chéng
 云：生在佛前，或生佛後，是名為難。而城
 dōng lǎo mǔ yǔ fó tóng shēng yí shì gòng fó jù zài yí chù
 東老母，與佛同生一世，共佛俱在一處，
 ér bú jiàn fó gù zhī xīn yí shì nán wèi bì yì shì jiē
 而不見佛，故知心疑是難。未必異世，皆
 yún shì nán bō xún huái è shēng xiàn dì yù lóng wén shuō fǎ
 云是難。波旬懷惡，生陷地獄。龍聞說法，
 biàn dé wù dào dāng zhī bù bì zài yú rén tiān biàn yán fēi
 便得悟道。當知不必在於人天，便言非
 nán xīn gǒu bù shàn bǐng bào bù shū liù tiān zhī guì zhuì luò
 難。心苟不善，稟報不殊。六天之貴，墜落
 dì yù chù shēng zhī jiàn chāo dēng dào chǎng shì zé xīn xié gù
 地獄。畜生之賤，超登道場。是則心邪故，
 qīng nán chéng zhòng xīn zhèng gù zhòng nán wú ài jīn rì dào chǎng
 輕難成重。心正故，重難無礙。今日道場

tóng yè dà zhòng yǐ xīn ài gù chù xiàng chéng nán xīn néng zhèng
同業大眾。以心礙故，觸向成難。心能正
zhě zé nán fēi nán jǔ cǐ yì tiáo zài chù kě cóng gù zhī
者，則難非難。舉此一條，在處可從。故知
fó qián fó hòu wú fēi zhèng fǎ biān dì chù shēng mò fēi dào
佛前佛後，無非正法。邊地畜生，莫非道
chù jīn ruò zhèng xīn zé wú fù bā nán rú qí yí huò zé
處。今若正心，則無復八難。如其疑惑，則
nán chéng wú liàng rú shì zì qìng shì shí bù shǎo dà zhòng rì
難成無量。如是自慶，事實不少。大眾日
yòng bù zhī qí gōng jīn lüè chén guǎn jiàn shì zì qìng zhī duān
用，不知其功。今略陳管見，示自慶之端。
ruò zhī zì qìng zé fù yīng xū xiū chū shì xīn hé zhě zì
若知自慶，則復應須，脩出世心。何者自
qìng fó yán dì yù nán miǎn xiāng yǔ yǐ dé miǎn lí cǐ kǔ
慶？佛言：地獄難免，相與已得免離此苦，
shì yī zì qìng è guǐ nán tuō xiāng yǔ yǐ dé yuǎn lí tòng
是一自慶。餓鬼難脫，相與已得遠離痛
qiè shì èr zì qìng chù shēng nán shě xiāng yǔ yǐ dé bù shòu
切，是二自慶。畜生難捨，相與已得不受
qí bào shì sān zì qìng shēng zài biān dì bù zhī rén yì xiāng
其報，是三自慶。生在邊地，不知仁義；相
yǔ yǐ dé gòng zhù zhōng guó dào fǎ liú xíng qīn chéng miào zhǐ
與已得共住中國，道法流行，親承妙旨，
shì sì zì qìng shēng cháng shòu tiān bù zhī zhí fú xiāng yǔ yǐ
是四自慶。生長壽夭，不知植福；相與已

dé fù shù liáng yīn shì wǔ zì qìng rén shēn nán dé yì shī
 得復樹良因，是五自慶。人身難得，一失
 bù fǎn xiāng yǔ yǐ dé gè huò rén shēn shì liù zì qìng liù
 不返；相與已得、各獲人身，是六自慶。六
 gēn bú jù bú yù shàn gēn xiāng yǔ yǐ dé qīng jìng xiàng shēn
 根不具，不預善根；相與已得清淨，向深
 fǎ mén shì qī zì qìng shì zhì biàn cōng fǎn chéng wéi nán xiāng
 法門，是七自慶。世智辯聰，反成為難；相
 yǔ yì xīn guī píng zhèng fǎ shì bā zì qìng fó qián fó hòu
 與一心，歸憑正法，是八自慶。佛前佛後，
 fù wèi wéi nán huò yún miàn bù dǔ fó yòu wéi dà nán xiāng
 復謂為難，或云面不覩佛，又為大難；相
 yǔ yǐ néng fā dà shàn yuàn yú wèi lái shì shì bá zhòng shēng
 與已能發大善願，於未來世，誓拔眾生，
 bù yǐ bù dǔ rú lái wéi nán dàn yì jiàn sè xiàng yì wén
 不以不覩如來為難。但一見色像，一聞
 zhèng fǎ zì tóng zài xī lù yuàn chū chàng shì guì miè zuì shēng
 正法，自同在昔，鹿苑初唱。事貴滅罪，生
 rén fú yè bù yǐ bú jiàn fó gù chēng zhī wéi nán fó yán
 人福業，不以不見佛故，稱之為難。佛言：
 jiàn fó wéi nán xiāng yǔ yǐ dé zhān duì zūn xiàng shì jiǔ zì
 見佛為難。相與已得，瞻對尊像，是九自
 qìng fó yán wén fǎ fù nán xiāng yǔ yǐ dé cān fú gān lù
 慶。佛言：聞法復難。相與已得，餐服甘露，
 shì shí zì qìng fó yán chū jiā wéi nán xiāng yǔ yǐ dé cí
 是十自慶。佛言：出家為難。相與已得，辭
 qīn gē ài guī xiàng rù dào shì shí yī zì qìng fó yán zì
 親割愛，歸向入道，是十一自慶。佛言：自

lì zhě yì lì tā wéi nán xiāng yǔ jīn rì yì zhān yì lǐ
利者易，利他為難。相與今日，一瞻一禮，
pǔ wéi huí xiàng shí fāng yí qiè shì shí èr zì qìng fó yán
普為迴向十方一切，是十二自慶。佛言：
hàn láo rěn kǔ wéi nán xiāng yǔ jīn rì gè zì qiào qín wéi
捍勞忍苦為難。相與今日，各自翹勤，為
shàn bú xiè shì shí sān zì qìng fó yán dú sòng wéi nán wǒ
善不懈，是十三自慶。佛言：讀頌為難。我
jīn shí dé pī lǎn jīng diǎn shì shí sì zì qìng zuò chán wéi
今時得披覽經典，是十四自慶。坐禪為
nán ér jīn jiàn yǒu xī xīn dìng yì zhě shì shí wǔ zì qìng
難，而今見有息心定意者，是十五自慶。
jīn rì dào chǎng tóng yè dà zhòng rú shì zì qìng shì duō wú
今日道場，同業大眾。如是自慶，事多無
liàng fēi fù ruò cí suǒ néng xuān jìn fán rén chǔ shì kǔ duō
量，非復弱辭，所能宣盡。凡人處世，苦多
lè shǎo yì xīn yì xǐ shàng bù kě xié kuàng jīn xiāng yǔ yǒu
樂少。一欣一喜，尚不可諧。況今相與，有
duō wú ài dé cǐ wú ài jiē shì shí fāng sān bǎo wēi lì
多無礙。得此無礙，皆是十方三寶威力。
yí gè zhì xīn huái yì cǐ ēn děng yí tòng qiè wǔ tǐ tóu
宜各至心懷憶此恩，等一痛切，五體投
dì fèng wèi guó wáng dì zhǔ tǔ jìng rén mín fù mǔ shī zhǎng
地。奉為國王帝主，土境人民；父母師長；
shàng zhōng xià zuò xìn shī tán yuè shàn è zhī shì zhū tiān zhū
上中下座；信施檀越；善惡知識；諸天諸

xiān hù shì sì wáng cōng míng zhèng zhí tiān dì xū kōng zhǔ shàn
 仙；護世四王；聰明正直，天地虛空，主善
 fá è shǒu hù chí zhòu wǔ fāng lóng wáng lóng shén bā bù zhū
 罰惡，守護持咒，五方龍王，龍神八部；諸
 dà mó wáng wǔ dì dà mó yí qiè mó wáng yán luó wáng tài
 大魔王，五帝大魔，一切魔王；閻羅王，泰
 shān fǔ jūn wǔ dào dà shén shí bā yù wáng bìng zhū guān shǔ
 山府君，五道大神，十八獄王，並諸官屬；
 guǎng jí sān jiè liù dào wú qióng wú jìn hán qíng bào shí yǒu
 廣及三界六道，無窮無盡，含情抱識，有
 fó xìng zhě zhì chéng guī yī shí fāng jìn xū kōng jiè yí qiè
 佛性者；至誠歸依十方，盡虛空界，一切
 sān bǎo yuàn yǐ cí bēi xīn tóng jiā shè shòu yǐ bù kě sī
 三寶。願以慈悲心，同加攝受。以不可思
 yì shén lì fù hù zhǎng jiē lìng zhū tiān zhū xiān yí qiè shén
 議神力，覆護拯接。令諸天諸仙，一切神
 wáng guǎng jí sān jiè liù dào yí qiè zhòng shēng cóng jīn rì qù
 王，廣及三界六道，一切眾生；從今日去，
 yuè shēng sǐ hǎi dào yú bǐ àn xíng yuàn zǎo yuán jù dēng shí
 越生死海，到於彼岸。行願早圓，俱登十
 dì rù jīn gāng xīn chéng děng zhèng jiào
 地，入金剛心，成等正覺。

jǐng yuán sān bǎo dì shí yī
警緣三寶第十一

jīn rì dào chǎng tóng yè dà zhòng yí fù rén rén yuán niàn sān
 今日道場，同業大眾。宜復人人，緣念三

bǎo hé yǐ gù ěr ruò shǐ bù zhī sān bǎo yún hé dé qǐ
寶。何以故爾？若使不知三寶，云何得起
cí xīn mǐn niàn zhòng shēng ruò shǐ bù zhī sān bǎo yún hé dé
慈心？愍念眾生。若使不知三寶，云何得
qǐ bēi xīn jiù shè yí qiè ruò shǐ bù zhī sān bǎo yún hé
起悲心？救攝一切。若使不知三寶，云何
dé qǐ píng děng xīn yuàn qīn tóng guān ruò shǐ bù zhī sān bǎo
得起平等心？怨親同觀。若使不知三寶，
yún hé néng dé miào zhì zhèng wú shàng dào ruò shǐ bù zhī sān
云何能得妙智？證無上道。若使不知三
bǎo yún hé míng liǎo èr kōng zhēn shí wú xiàng fó yán rén shēn
寶，云何明了二空？真實無相。佛言：人身
nán dé jīn yǐ dé xìn xīn nán shēng jīn yǐ shēng wǒ děng jīn
難得今已得，信心難生今已生。我等今
zhě guī píng sān bǎo ér yǎn bú jiàn dì yù è guǐ bá shé
者，歸憑三寶，而眼不見地獄餓鬼，拔舌
tǔ huǒ zhī sè ěr bù wén dì yù è guǐ kǔ chǔ rè nǎo
吐火之色。耳不聞地獄餓鬼，苦楚熱惱
zhī shēng bí bù wén dì yù è guǐ bō liè nóng xiě zhī qì
之聲。鼻不聞地獄餓鬼，剝裂膿血之氣。
shé bù cháng chòu huì fǔ bài zhī wèi shēn bù chù huò tāng lú
舌不嘗臭穢腐敗之味；身不觸鑊湯爐
tàn hán bīng zhī kǔ yì cháng dé zhī fó wéi wú shàng cí bēi
炭寒冰之苦。意常得知，佛為無上慈悲
zhī fù zuò dà yī wáng zhī yí qiè fǎ wéi zhū zhòng shēng bìng
之父，作大醫王。知一切法，為諸眾生病

zhī liáng yào zhī zhū xián shèng wéi yí qiè zhòng shēng kàn bìng zhī
 之良藥。知諸賢聖，為一切眾生看病之
 mǔ yì cháng jǐng yuán sān bǎo hù shì yǒu shì niàn chù wǒ cháng
 母。意常警緣三寶護世，有識念處，我常
 dé zhī wǒ děng jīn rì suī bù zhí fó shēng zài mò fǎ jù
 得知。我等今日，雖不值佛，生在末法。具
 yǒu xìn xīn liù gēn qīng jìng wú zhū shuāi nǎo yōu yóu shì xìng
 有信心，六根清淨，無諸衰惱。優遊適性，
 wǎng lái wú ài cǐ zhī shèng bào mò fēi sù yuán sān bǎo ēn
 往來無礙，此之勝報，莫非宿緣，三寶恩
 lì yòu lìng jīn shì fā pú tí xīn zhū rú cǐ yì fēi kě
 力。又令今世，發菩提心，諸如此益，非可
 jù shuō qǐ dé bù rén rén bào ēn gòng yàng jīn rì dào chǎng
 具說。豈得不人人。報恩供養！今日道場，
 tóng yè dà zhòng yí qiè gōng dé gòng yàng zhōng zuì gù jīng shuō
 同業大眾。一切功德，供養中最。故經說
 yán wéi niàn guò qù shì gòng yàng wéi qīng wéi méng bào lì xiá
 言：惟念過去世，供養為輕微。蒙報歷遐
 jié yú fú zhí shì zūn yòu jīng yán shè yù bào zhě qǐ tǎ
 劫，餘福值世尊。又經言：設欲報者，起塔
 jīng shě dēng zhú fān gài xiāng huá yīn rù zhǒng zhǒng gòng yàng jiāng
 精舍，燈燭幡蓋，香華茵褥，種種供養。將
 lái zhī shì zì shòu qí fú suī shì gòng yàng fēi bào fó ēn
 來之世，自受其福，雖是供養，非報佛恩。
 yù bào fó ēn wéi fā pú tí xīn lì sì hóng shì zào wú
 欲報佛恩，唯發菩提心，立四弘誓，造無
 liàng yuán zhuāng yán shēn xiāng xiū jìng tǔ xìng shì wéi zhì zhě zhī
 量緣，莊嚴身相，脩淨土行。是為智者，知

ēn bào ēn jīn rì dào chǎng tóng yè dà zhòng zhū fó cí ēn
恩報恩。今日道場，同業大眾。諸佛慈恩，
ēn bù kě bào pú sà mó hē sà suì shēn yóu bù néng bào
恩不可報。菩薩摩訶薩，碎身猶不能報
wàn fēn zhī yī kuàng wǒ fán fū ér néng bào zhě zhòng děng wéi
萬分之一，況我凡夫，而能報者？眾等唯
dāng yī jīng suǒ shuō lì rén wéi shàng gè gè zhì xīn wǔ tǐ
當依經所說，利人為上，各各志心，五體
tóu dì pǔ wéi shí fāng wú qióng wú jìn sì shēng zhòng shēng guī
投地，普為十方，無窮無盡，四生眾生，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 dé bǎo fó
南無德寶佛

nán mó huá shēn fó
南無華身佛

nán mó biàn cái zàn fó
南無辯才讚佛

nán mó wú liàng shòu fó
南無無量壽佛

nán mó dài wáng fó
南無大王佛

nán mó gāo míng fó
南無高名佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó yìng míng chēng fó
南無應名稱佛

nán mó dà yīn shēng fó
南無大音聲佛

nán mó jīn gāng zhū fó
南無金剛珠佛

nán mó zhū zhuāng yán fó
南無珠莊嚴佛

nán mó dé gāo xìng fó
南無德高行佛

nán mó bǎi guāng fó
南無百光佛

nán mó xǐ yuè fó
南無喜悅佛

nán mó yì yuàn fó
南無意願佛

nán mó miè jǐ fó
南無滅己佛

nán mó tiáo yù fó
南無調御佛

nán mó bǎo jì fó
南無寶髻佛

nán mó bǎo zàng fó
南無寶藏佛

nán mó jìng míng fó
南無淨名佛

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó lóng bù fó
南無龍步佛

nán mó bǎo yuè fó
南無寶月佛

nán mó xǐ wáng fó
南無喜王佛

nán mó xǐ zì zài fó
南無喜自在佛

nán mó lí wèi fó
南無離畏佛

nán mó yuè miàn fó
南無月面佛

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 zhòng shēng lì dà fāng biàn lì
寶。願以慈悲力，覆護眾生力，大方便力，

bù sī yì lì lìng xiū chàn zhòng děng pǔ jí fǎ jiè yí qiè
不思議力；令脩懺眾等，普及法界一切

yǒu qíng yuàn shēng shēng shì shì zài zài chù chù cháng wén sān bǎo
有情。願生生世世，在在處處；常聞三寶

zhī míng cháng zhān sān bǎo zhī xiàng cháng méng sān bǎo guāng míng zhào
之名，常瞻三寶之相，常蒙三寶光明照

yào shēn xīn cháng méng sān bǎo cí bēi fù hù shēn xīn cháng huò
曜身心，常蒙三寶慈悲覆護身心，常獲
sān bǎo shén lì bá jì shēn xīn cháng huò sān bǎo zhì huì kāi
三寶神力拔濟身心，常獲三寶智慧開
wù shēn xīn wù wú shēng rěn zhèng zhēn shí xiàng yòu yuàn shēng shēng
悟身心、悟無生忍、證真實相。又願生生
shì shì zài zài chù chù cháng zhī sān bǎo zhī yīn cháng niàn sān
世世，在在處處；常知三寶之因，常念三
bǎo zhī dé cháng chēng zàn sān bǎo cháng gōng jìng sān bǎo cháng gòng
寶之德，常稱讚三寶，常恭敬三寶，常供
yàng sān bǎo cháng xiū jiàn sān bǎo cháng hù chí sān bǎo cháng xiāng
養三寶，常脩建三寶，常護持三寶，常相
xù sān bǎo yǐ cǐ jǐng yuán sān bǎo zhī ēn bào ēn rén rén
續三寶。以此警緣三寶，知恩報恩，人人
gè huò liù gēn qīng jìng wǔ yǎn yuán míng sì wú liàng xīn sì
各獲六根清淨，五眼圓明；四無量心，四
wú ài zhì yīng niàn xiàn qián liù shén tōng lì liù bō luó mì
無礙智，應念現前；六神通力，六波羅蜜，
suí xīn zì zài jìn wèi lái jì ráo yì yǒu qíng xíng yuàn yuán
隨心自在。盡未來際，饒益有情，行願圓
chéng jū dēng zhèng jué
成，俱登正覺。

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

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ néng shēng jiān gù
今日道場，同業大眾。相與已能生堅固

xìn fā pú tí xīn shì bú tuì huán cǐ shì bù kě sī yì
 信，發菩提心，誓不退還，此是不可思議
 zhì lì cǐ xīn cǐ zhì zhū fó chēng tàn jīn rì wéi shēn suí
 志力。此心此志，諸佛稱歎。今日唯深隨
 xǐ yuàn wèi lái shì fù dé zāo yù shě shēn shòu shēn yuàn bù
 喜，願未來世，復得遭遇，捨身受身，願不
 xiāng lí zhì yú pú tí yǒng wéi fǎ qīn cí bēi juàn shǔ jīn
 相離，至于菩提，永為法親，慈悲眷屬。今
 jiàn cǐ fǎ jí biàn chéng tāo tiǎn zhì wú qí jiě shēn guāi qí
 建此法集，便成叨覩。智無其解，身乖其
 xíng qīng fā cǐ yì shí zú jīng yú shì tīng rán rén wéi shì
 行。輕發此意，實足驚於視聽。然人微事
 zhòng bīng tàn jiāo xīn ruò bù zī jì qiáng yīn ér wú yǐ huò
 重，冰炭交心。若不資籍強因，而無以獲
 shèng miào zhī guǒ chéng zhī miù zào xīn bú wàng shàn jì méng niàn
 勝妙之果。誠知謬造，心不忘善，冀蒙念
 lì tóng wéi cí qīn yǎng qū dà zhòng jiàng dé dào chǎng shí yùn
 力，同為慈親。仰屈大眾，降德道場。時運
 bù liú hū ěr chuí mài yuán xíng suǒ qiān shèng huì nán qí dāng
 不留，忽爾垂邁。緣行所牽，勝會難期。當
 zì kè lì jiān yǐ lì rén zhuó rán pái qún mò zhuī hòu huǐ
 自課勵，兼以利人。卓然排羣，莫追後悔。
 fǎ yīn jīng ěr gōng bào mí jié yì niàn zhī shàn yǒng dé zī
 法音經耳，功報彌劫。一念之善，永得資
 shēn yí xiàng yí zhì wú yuàn bú huò xiāng yǔ rén rén gè gè
 身。一向一志，無願不獲。相與人人，各各
 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 wēi dé jí miè fó
南無威德寂滅佛

nán mó duō tiān fó
南無多天佛

nán mó tiān ài fó
南無天愛佛

nán mó bǎo bù fó
南無寶步佛

nán mó jí gāo xìng fó
南無極高行佛

nán mó shàn yì fó
南無善意佛

nán mó bǎo wēi dé fó
南無寶威德佛

nán mó jué xiǎng fó
南無覺想佛

nán mó xiāng jì fó
南無香濟佛

nán mó zhòng yàn fó
南無眾燄佛

nán mó miào xiāng fó
南無妙香佛

nán mó wēi dé měng fó
南無威德猛佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó shòu xiàng fó
南無受相佛

nán mó xū yàn mó fó
南無須燄摩佛

nán mó bǎo zhòng fó
南無寶眾佛

nán mó shī zǐ fēn fó
南無師子分佛

nán mó rén wáng fó
南無人王佛

nán mó shì míng fó
南無世明佛

nán mó dé shèng fó
南無德乘佛

nán mó xǐ zhuāng yán fó
南無喜莊嚴佛

nán mó xiāng xiàng fó
南無香像佛

nán mó cí xiàng fó
南無慈相佛

nán mó jiān kǎi fó
南無堅鎧佛

nán mó zhū kǎi fó
南無珠鎧佛

nán mó rén xián fó
南無仁賢佛

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 cǐ dào chǎng tóng yè dà zhòng guǎng jí fǎ jiè yí qiè
寶。願此道場同業大眾。廣及法界一切

yǒu qíng tóng yī pú tí xīn tóng yī pú tí yuàn yuàn cóng jīn
有情。同一菩提心，同一菩提願。願從今

rì jìn wèi lái jì shēng shēng shì shì cháng wéi sān bǎo juàn shǔ
日盡未來際。生生世世，常為三寶眷屬；

tóng wéi zhì huì fǎ qīn tóng wéi cí bēi gǔ ròu tóng chù xiū
同為智慧法親，同為慈悲骨肉，同處脩

yīn tóng chù zhèng guǒ yīn xiǎng xiāng yīng xíng yǐng xiāng suí zhuāng yán
因，同處證果。音響相應，形影相隨。莊嚴

jìng tǔ lì shì zhū fó tóng xíng tóng dào jiù hù shì jiè jiē
淨土，歷事諸佛。同行同到，救護世界。接

yǐn zhòng shēng tóng lì tóng zuò fǎ shēn běn wú èr tǐ xíng yuàn
引眾生，同力同作。法身本無二體，行願

yì tóng yí zhì sān shēn sì zhì tóng dé yuán chéng bā jiě liù
亦同一致。三身四智，同得圓成。八解六

tōng tóng yí zì zài ráo yì jiāng lái tóng dēng zhèng jué
通，同一自在。饒益將來，同登正覺。

zǒng fā dà yuàn dì shí sān

總發大願第十三

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yòu yǐ jīn rì chàn
今日道場，同業大眾。相與又以今日懺
huǐ fā xīn gōng dé yīn yuán yuàn shí fāng jìn xū kōng jiè yì
悔，發心功德因緣。願十方盡虛空界，一
qiè tiān zhǔ yí qiè zhū tiān gè jí juàn shǔ yòu yuàn xiān zhǔ
切天主，一切諸天，各及眷屬。又願仙主，
yí qiè zhēn xiān gè jí juàn shǔ yòu yuàn fàn wáng dì shì hù
一切真仙，各及眷屬。又願梵王帝釋，護
shì sì wáng shén wáng shén jiāng gè jí juàn shǔ yòu yuàn cōng míng
世四王，神王神將，各及眷屬。又願聰明
zhèng zhí tiān dì xū kōng zhǔ shàn fá è shǒu hù chí zhòu yí
正直，天地虛空，主善罰惡，守護持咒，一
qiè shén wáng yí qiè shén jiàng gè jí juàn shǔ yòu yuàn miào huà
切神王，一切神將，各及眷屬。又願妙化
lóng wáng tóu huà tí lóng wáng wǔ fāng lóng wáng lóng shén bā bù
龍王，頭化提龍王，五方龍王，龍神八部，
bā bù shén wáng bā bù shén jiàng gè jí juàn shǔ yòu yuàn ā
八部神王，八部神將，各及眷屬。又願阿
xiū luó wáng yí qiè shén wáng yí qiè shén jiàng gè jí juàn shǔ
脩羅王，一切神王，一切神將，各及眷屬。
yòu yuàn rén dào yí qiè rén wáng chén mín jiàng shuài gè jí juàn
又願人道，一切人王，臣民將帥，各及眷
shǔ yòu yuàn shí fāng bǐ qiū bǐ qiū ní shì chā mó nà shā
屬。又願十方比丘、比丘尼、式叉摩那、沙

mí shā mí ní gè jí juàn shǔ yòu yuàn yán luó wáng tài shān
 彌、沙彌尼、各及眷屬。又願閻羅王，泰山
 fǔ jūn wǔ dào dà shén shí bā yù wáng yí qiè shén wáng yí
 府君，五道大神，十八獄王，一切神王，一
 qiè shén jiàng gè jí juàn shǔ yòu yuàn dì yù dào yí qiè zhòng
 切神將，各及眷屬。又願地獄道，一切眾
 shēng è guǐ dào yí qiè zhòngshēng chù shēng dào yí qiè zhòngshēng
 生；餓鬼道，一切眾生；畜生道，一切眾生；
 gè jí juàn shǔ yòu yuàn shí fāng jìn xū kōng jiè qióng wèi lái
 各及眷屬。又願十方，盡虛空界，窮未來
 jì ruò dà ruò xiǎo yí qiè zhòng shēng gè jí juàn shǔ yòu yuàn
 際，若大若小，一切眾生，各及眷屬。又願
 ruò hòu liú zhòng shēng yì yuàn jiè zhě jiē xī lìng rù dà yuàn
 若後流眾生，異願界者，皆悉令入大願
 hǎi zhōng gè gè jù zú gōng dé zhì huì rú shì sān jiè nèi
 海中，各各具足功德智慧。如是三界內
 wài wú qióng wú jìn yí qiè zhòng shēng míng sè suǒ shè yǒu fó
 外，無窮無盡，一切眾生，名色所攝，有佛
 xìng zhě zhòng děng jīn rì yǎng chéng shí fāng jìn xū kōng jiè yí
 性者。眾等今日，仰承十方盡虛空界，一
 qiè zhū fó dà cí bēi lì zhū dà pú sà yí qiè xián shèng
 切諸佛，大慈悲力；諸大菩薩，一切賢聖，
 běn shì yuàn lì wú liàng wú jìn zhì huì lì wú liàng wú jìn
 本誓願力；無量無盡智慧力；無量無盡
 gōng dé lì zì zài shén tōng lì fù hù zhòng shēng lì ān wèi
 功德力；自在神通力；覆護眾生力；安慰
 zhòng shēng lì jìn zhū tiān zhū xiān lòu lì shè huà yí qiè shàn
 眾生力；盡諸天諸仙漏力；攝化一切善

shén lì jiù bá dì yù zhòng shēng lì jì dù yí qiè è guǐ
神力；救拔地獄眾生力；濟度一切餓鬼
lì miǎn tuō yí qiè chù shēng lì lìng zhū zhòng shēng dé rú suǒ
力；免脫一切畜生力；令諸眾生，得如所
yuàn zhòng děng jīn rì yòu chéng cí bēi dào chǎng lì guī yī sān
願。眾等今日，又承慈悲道場力；歸依三
bǎo lì duàn yí shēng xìn lì chàn huǐ fā xīn lì jiě yuàn shì
寶力；斷疑生信力；懺悔發心力；解怨釋
jié lì zì qìng huān xǐ lì yǒng yuè zhì xīn lì fā yuàn huí
結力；自慶歡喜力；踴躍至心力；發願迴
xiàng shàn gēn lì lìng zhū zhòng shēng dé rú suǒ yuàn zhòng děng jīn
向善根力；令諸眾生，得如所願。眾等今
rì yòu chéng qī fó dà cí xīn lì shí fāng zhū fó dà bēi
日，又承七佛大慈心力；十方諸佛大悲
xīn lì sān shí wǔ fó miè fán nǎo lì wǔ shí sān fó xiáng
心力；三十五佛滅煩惱力；五十三佛降
fú mó lì bǎi qī shí fó dù zhòng shēng lì qiān fó shè shòu
伏魔力；百七十佛度眾生力；千佛攝受
zhòng shēng lì shí èr pú sà fù hù zhòng shēng lì wú biān shēn
眾生力；十二菩薩覆護眾生力；無邊身
guān shì yīn liú tōng chàn lì yuàn lìng shí fāng sān jiè liù dào
觀世音流通懺力。願令十方三界六道，
qióng wèi lái jì yí qiè zhòng shēng ruò dà ruò xiǎo ruò shēng ruò
窮未來際，一切眾生。若大若小，若升若
jiàng míng sè suǒ shè yǒu fó xìng zhě cóng jīn chàn huǐ zhī hòu
降，名色所攝，有佛性者。從今懺悔之後，

zài suǒ shēng chù gè dé zhū fó zhū dà pú sà guǎng dà zhì
 在所生處，各得諸佛，諸大菩薩，廣大智
 huì bù kě sī yì wú liàng zì zài shén lì shēn liù dù shēn
 慧，不可思議，無量自在神力身。六度身，
 zhèng xiàng pú tí sì shè shēn bù shě yí qiè dà bēi shēn bá
 正向菩提。四攝身不捨一切。大悲身拔
 yí qiè kǔ dà cí shēn yǔ yí qiè lè gōng dé shēn ráo yì
 一切苦。大慈身與一切樂。功德身饒益
 yí qiè zhì huì shēn shuō fǎ wú qióng jīn gāng shēn wù bù néng
 一切。智慧身說法無窮。金剛身物不能
 huài jìng fǎ shēn yuǎn lí shēng sǐ fāng biàn shēn xiàn zì zài lì
 壞。淨法身遠離生死。方便身現自在力。
 pú tí shēn suí yí qiè shí chéng sān pú tí yuàn sì shēng liù
 菩提身隨一切時成三菩提。願四生六
 dào yí qiè zhòng shēng jiē xī jù zú rú shì děng shēn jù zú
 道，一切眾生，皆悉具足如是等身，具足
 chéng jiù zhū fó wú shàng dà zhì huì shēn yòu yuàn shí fāng yí
 成就諸佛無上大智慧身。又願十方，一
 qiè zhòng shēng cóng jīn rì qù zài suǒ shēng chù gè dé zhū fó
 切眾生。從今日去，在所生處，各得諸佛
 pú sà bù kě sī yì gōng dé zhī kǒu róu ruǎn kǒu ān lè
 菩薩不可思議功德之口。柔軟口，安樂
 yí qiè gān lù kǒu qīng liáng yí qiè bù xū kǒu shuō zhēn shí
 一切。甘露口，清涼一切。不虛口，說真實
 fǎ rú shí zhuǎn kǒu nǎi zhì mèng zhōng wú yǒu xū yán zūn zhòng
 法。如實轉口，乃至夢中，無有虛言。尊重
 kǒu shì fàn sì wáng gōng jìng zūn zhòng shèn shēn kǒu xiǎn shì fǎ
 口，釋梵四王恭敬尊重。甚深口，顯示法

xìng jiān gù kǒu shuō bú tuì fǎ zhèng zhí kǒu jù zú biàn cái
性。堅固口，說不退法。正直口，具足辯才。

zhuāng yán kǒu suí shí suí yè pǔ jiē shì xiàn yí qiè zhì kǒu
莊嚴口，隨時隨業普皆示現。一切智口，

suí qí suǒ yīng dù tuō yí qiè yuàn sì shēng liù dào yí qiè
隨其所應，度脫一切。願四生六道，一切

zhòng shēng jiē xī jù zú zhū fó pú sà qīng jìng kǒu yè yòu
眾生，皆悉具足，諸佛菩薩，清淨口業。又

yuàn shí fāng yí qiè zhòng shēng cóng jīn rì qù zài suǒ shēng chù
願十方，一切眾生。從今日去，在所生處，

gè dé zhū fó pú sà bù kě sī yì dà zhì huì xīn cháng
各得諸佛菩薩、不可思議大智慧心，常

yǒu yàn lí fán nǎo xīn měng lì xīn jiān qiáng xīn jīn gāng xīn
有厭離煩惱心。猛利心。堅強心。金剛心。

bú tuì xīn qīng jìng xīn míng liǎo xīn qiú shàn xīn zhuāng yán xīn
不退心。清淨心。明了心。求善心。莊嚴心。

guǎng dà xīn yǒu dà zhì huì lì yǒu suǒ wén fǎ jí zì kāi
廣大心。有大智慧力，有所聞法，即自開

jiě cí xīn xiàng rén duàn zhū yuàn jié zhù yú xiū chǐ cháng huái
解。慈心向人，斷諸怨結。住於羞恥，常懷

cán kuì bú jì wú wǒ tóng shàn zhī shì jiàn yǒu bù shī chí
慚愧。不計吾我，同善知識。見有布施、持

jiè rěn rù jīng jìn chán dìng zhì huì zhī rén xián shēng huān xǐ
戒、忍辱、精進、禪定、智慧之人，咸生歡喜。

yuàn qīn yì guān xīn wú jiāo màn bù shuō tā rén shàn è cháng
怨親一觀，心無驕慢。不說他人善惡長

duǎn bù chuán bǐ cǐ hé hé fēn lí suǒ yán róu ruǎn bù chū
短，不傳彼此和合分離。所言柔輒，不出
è cí tàn fó gōng dé yào xué shēn jīng ài hù zhòng shēng rú
惡辭。歎佛功德，樂學深經。愛護眾生，如
jǐ wú yì jiàn yǒu zuò fú bù xíng fěi bàng cí xīn hé hé
已無異。見有作福，不行誹謗。慈心和合，
yóu rú shèng zhòng tóng zhū pú sà chéng děng zhèng jué
猶如聖眾。同諸菩薩，成等正覺。

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

jīn rì dào chǎng tóng yè dà zhòng zhū tiān zhū xiān yī qiè shàn
今日道場，同業大眾。諸天諸仙，一切善
shén yú zhū zhòng shēng yǒu wú liàng bù kě sī yì ēn dé yuàn
神，於諸眾生，有無量不可思議恩德。願
zhū zhòng shēng cháng bǎo ān lè yān qín shǒu hù wéi shàn shì cóng
諸眾生，長保安樂，慇懃守護，唯善是從。
hé yǐ zhī rán fó chì
何以知然？佛勅

tí tóu lài zhà sì tiān wáng cí xīn yōng hù shòu chí jīng
提頭賴吒四天王，慈心擁護受持經，
lìng wén cí bēi míng hào zhě yóu rú tiān zǐ fǎ chén hù
令聞慈悲名號者，猶如天子法臣護。
yòu chì lóng wáng yī bō luó cí xīn yōng hù shòu chí jīng
又勅龍王伊鉢羅，慈心擁護受持經，
rú hù yǎn mù ài jǐ zǐ zhòu yè liù shí bù yuǎn lí
如護眼目愛己子，晝夜六時不遠離。

yòu chì yán pó luó chà zǐ , wú shù dú lóng jí lóng nǚ ,
又 勅 閻 婆 羅 刹 子 ， 無 數 毒 龍 及 龍 女 ，

cí xīn yōng hù chí jīng zhě , rú ài dǐng nǎo bù gǎn chù 。
慈 心 擁 護 持 經 者 ， 如 愛 頂 腦 不 敢 觸 。

yòu chì pí liú lè jiā wáng , cí xīn yōng hù shòu chí jīng ,
又 勅 毗 留 勒 迦 王 ， 慈 心 擁 護 受 持 經 ，

rú mǔ ài zǐ xīn wú yàn , zhòu yè yōng hù xíng zhù jù 。
如 母 愛 子 心 無 厭 ， 晝 夜 擁 護 行 住 俱 。

yòu chì nán tuó bá nán tuó , suō qié luó wáng yōu bō tuó 。
又 勅 難 陀 跋 難 陀 ， 娑 伽 羅 王 優 波 陀 。

cí xīn yōng hù chí jīng zhě , gōng jìng gòng yàng jiē zú lǐ 。
慈 心 擁 護 持 經 者 ， 恭 敬 供 養 接 足 禮 。

yóu rú zhū tiān fèng dì shì , yì rú xiào zǐ jìng fù mǔ ,
猶 如 諸 天 奉 帝 釋 ， 亦 如 孝 子 敬 父 母 ，

cí bēi dào chǎng shī ān lè , jiào zhū zhòng shēng jié fǎ qīn 。
慈 悲 道 場 施 安 樂 ， 教 諸 眾 生 結 法 親 。

hòu shēng fó qián rù sān mèi , bì jìng dāng dé bú tuì zhuǎn ,
後 生 佛 前 入 三 昧 ， 畢 竟 當 得 不 退 轉 ，

ruò wén zhū fó míng hào zhě , yòu wén wú biān guān shì yīn 。
若 聞 諸 佛 名 號 者 ， 又 聞 無 邊 觀 世 音 。

xiāo chú sān zhàng wú zhū è , wǔ yǎn jù zú chéng pú tí ,
消 除 三 障 無 諸 惡 ， 五 眼 具 足 成 菩 提 ，

zhū tiān shén wáng niàn yí qiè , héng jiā quàn jiǎng zhù wēi shén 。
諸 天 神 王 念 一 切 ， 恆 加 勸 獎 助 威 神 。

jīn rì dào chǎng , tóng yè dà zhòng 。 zhū tiān shén wáng , yǒu rú cǐ
今 日 道 場 ， 同 業 大 眾 。 諸 天 神 王 ， 有 如 此

ēn dé fù hù zhòng shēng ér zhū zhòng shēng wèi céng fā xīn niàn
 恩德，覆護眾生。而諸眾生，未曾發心，念
 bào ēn dé gǔ rén shàng néng gǎn yì cān zhī huì suì shě mìng
 報恩德。古人尚能感一餐之惠，遂捨命
 wáng shēn ér kuàng zhū tiān shàn shén bā bù shén jiàng yú zhū zhòng
 亡身。而況諸天善神，八部神將，於諸眾
 shēng yǒu cǐ ēn dé cǐ ēn cǐ dé gōng wú biān jì wǒ děng
 生，有此恩德？此恩此德，功無邊際。我等
 jīn rì chàn huǐ fā xīn jiē shì tiān wáng mì jiā shén lì jiǎng
 今日，懺悔發心，皆是天王密加神力，獎
 zhù xíng rén shǐ xīn chéng jiù ruò bù jiā zhù rú shì děng xīn
 助行人，使心成就。若不加助，如是等心，
 zǎo yīng tuì mò suǒ yǐ pú sà mó hē sà měi tàn shàn zhī
 早應退沒。所以菩薩摩訶薩，每歎善知
 shì zhě shì dà yīn yuán néng lìng wǒ děng dēng jiàn dào chǎng ruò
 識者，是大因緣。能令我等，登踐道場。若
 wú shàn zhī shí yún hé lìng wǒ dé jiàn zhū fó tóu shēn bù
 無善知識，云何令我得見諸佛？投身不
 zú bào hóng cí yǔn mìng bù zú bào shēn zé pú sà mó hē
 足報洪慈，殞命不足報深澤。菩薩摩訶
 sà shàng zhì cǐ yán kuàng jiàng sī yǐ xià ér wú bào dá dà
 薩，尚致此言，況降斯已下，而無報答？大
 zhòng jīn rì jì wèi néng tóu hái yǔn mìng zé yīng qiě xíng qín
 眾今日，既未能投骸殞命，則應且行勤
 láo yì shì bào ēn zhī jiàn xiāng yǔ gè yí zēng dào yùn xīn
 勞，亦是報恩之漸。相與各宜增到運心，
 zhī ēn bào ēn bù kě suí liú zì fǎn wú fāng rú qián zì
 知恩報恩。不可隨流，自反無方。如前自

qìng chóng yù wéi nán nán dé jīn guǒ fù yù hé dài shī bǐ
慶，重遇為難。難得今果，復欲何待？失比
yì huǐ zhī gèng hé qù wéi dāng yǒng měng wàng shēn wéi wù shì
一會，知更何趣？唯當勇猛，忘身為物。事
chéng yǒu bài rú chūn yǒu dōng shí bú dài rén mìng yān dé jiǔ
成有敗，如春有冬。時不待人，命焉得久？
niàn cǐ yì bié xiāng jiàn wèi qī gè zì nǚ lì děng yí tòng
念此一別，相見未期。各自努力，等一痛
qiè wǔ tǐ tóu dì fèng wèi shí fāng jìn xū kōng jiè yí qiè
切，五體投地。奉為十方盡虛空界，一切
tiān zhǔ yí qiè zhū tiān gè jí juàn shǔ guī mìng jìng lǐ shì
天主，一切諸天，各及眷屬，歸命敬禮世
jiān dà cí bēi fù
間大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó shàn shì yuè fó
南無善逝月佛

nán mó shī zǐ yuè fó
南無師子月佛

nán mó zhèng shēng fó
南無正生佛

nán mó rì guān fó
南無日觀佛

nán mó dà jīng jìn fó
南無大精進佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó fàn zì zài wáng fó
南無梵自在王佛

nán mó fú wēi dé fó
南無福威德佛

nán mó wú shèng fó
南無無勝佛

nán mó bǎo míng fó
南無寶名佛

nán mó shān guāng wáng fó
南無山光王佛

nán mó shī míng fó
南無施明佛

nán mó diàn dé fó
南無電德佛

nán mó dé jù wáng fó
南無德聚王佛

nán mó gòng yàng míng fó
南無供養名佛

nán mó fǎ zàn fó
南無法讚佛

nán mó bǎo yǔ fó
南無寶語佛

nán mó jiù mìng fó
南無救命佛

nán mó shàn jiè fó
南無善戒佛

nán mó shàn zhòng fó
南無善眾佛

nán mó dìng yì fó
南無定意佛

nán mó xǐ shèng wáng fó
南無喜勝王佛

nán mó shī zǐ guāng fó
南無師子光佛

nán mó pò yǒu àn fó
南無破有闇佛

nán mó zhào míng fó
南無照明佛

nán mó shàng míng fó
南無上名佛

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 yuàn shí fāng jìn kōng
寶。願以慈悲力，同加攝受。願十方盡空

fǎ jiè yí qiè tiān zhǔ yí qiè zhū tiān gè jí jūn shǔ píng
法界，一切天主，一切諸天，各及眷屬；平

děng kōng huì héng dé xiàn qián zhì lì fāng biàn kāi wú lòu dào
等空慧，恒得現前。智力方便，開無漏道。

shí dì xíng yuàn gè dé zēng míng liù dù xiū xīn sì děng guǎng
十地行願，各得增明。六度脩心。四等廣
bèi xìng pú sà dào rù fó xíng chù sì hóng shì yuàn bù shě
被。行菩薩道，入佛行處。四弘誓願，不捨
zhòng shēng biàn cái bú duàn yào shuō wú qióng shàn quán jiē huà lì
眾生。辯才不斷，樂說無窮。善權接化，利
yì sì shēng jù dēng fǎ yún zhèng cháng zhù guǒ
益四生。俱登法雲，證常住果。

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

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

nán mó mí lè fó
南無彌勒佛

nán mó lì huì wáng fó
南無利慧王佛

nán mó wēi guāng wáng fó
南無威光王佛

nán mó guāng míng wáng fó
南無光明王佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó zhū yuè guāng fó
南無珠月光佛

nán mó bú pò lùn fó
南無不破論佛

nán mó zhū lún fó
南無珠輪佛

nán mó shì shī fó
南無世師佛

nán mó shàn yuè fó
南無善月佛

nán mó luó hóu shǒu fó
南無羅睺守佛

nán mó dēng guāng fó
南無等光佛

nán mó shì zuì miào fó
南無世最妙佛

nán mó shí shì lì fó
南無十勢力佛

nán mó dé shì lì fó
南無德勢力佛

nán mó dà shì lì fó
南無大勢力佛

nán mó zhēn xìng fó
南無真行佛

nán mó tí shā fó
南無提沙佛

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó jí shǒu fó
南無吉手佛

nán mó bǎo yàn fó
南無寶燄佛

nán mó lè pú tí fó
南無樂菩提佛

nán mó zhì jí miè fó
南無至寂滅佛

nán mó wú yōu fó
南無無憂佛

nán mó xǐ lì wáng fó
南無喜力王佛

nán mó dé shì fó
南無德勢佛

nán mó gōng dé zàng fó
南無功德藏佛

nán mó shàng ān fó
南無上安佛

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 yuàn zhū xiān zhǔ yí
寶。願以慈悲力，同加攝受。願諸仙主，一

qiè zhēn xiān gè jí juàn shǔ jiě tuō kè chén qīng jìng yuán zhàng
切真仙，各及眷屬；解脫客塵，清淨緣障，
miào sè zhàn rán dēng fó shēn xiàng sì wú liàng xīn liù bō luó
妙色湛然，等佛身相。四無量心，六波羅
mì cháng dé xiàn qián sì wú ài zhì liù shén tōng lì rú yì
蜜，常得現前。四無礙智，六神通力，如意
zì zài chū rù yóu xì pú sà jìng jiè dēng fǎ yún dì rù
自在，出入遊戲菩薩境界。等法雲地，入
jīn gāng xīn yǐ bù sī yì lì huán jiē liù dào
金剛心，以不思議力，還接六道。

fèng wèi fàn wáng dēng lǐ fó dì shí liù
奉為梵王等禮佛第十六

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ tóu
今日道場，同業大眾。重復至誠，五體投
dì fèng wèi fàn wáng dì shì hù shì sì wáng gè jí juàn shǔ
地，奉為梵王帝釋，護世四王，各及眷屬，
guī mìng jìng lǐ shì jiān dà cí bēi fù
歸命敬禮，世間大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó dà guāng fó
南無大光佛

nán mó guǎng dé fó
南無廣德佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó diàn míng fó
南無電明佛

nán mó zhēn bǎo fó
南無珍寶佛

nán mó fú dé míng fó
南無福德明佛

nán mó chéng shǒu fó
南無成手佛

nán mó jí bǎo fó
南無集寶佛

nán mó chí dì fó
南無持地佛

nán mó shàn sī wéi fó
南無善思惟佛

nán mó bǎo guāng fó
南無寶光佛

nán mó shì yuè fó
南無世月佛

nán mó fàn xiàng fó
南無梵相佛

nán mó shī zǐ xíng fó
南無師子行佛

nán mó yīng gòng fó
南無應供佛

nán mó dà guāng wáng fó
南無大光王佛

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó zào kǎi fó
南無造鎧佛

nán mó shàn huá fó
南無善華佛

nán mó dà hǎi fó
南無大海佛

nán mó yì yì fó
南無義意佛

nán mó dé lún fó
南無德輪佛

nán mó lì yì fó
南無利益佛

nán mó měi yīn fó
南無美音佛

nán mó zhòng shī shǒu fó
南無眾師首佛

nán mó nán shī fó
南無難施佛

nán mó míng wēi dé fó
南無明威德佛

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 yuàn fàn wáng dì shì
寶。願以慈悲力，同加攝受。願梵王帝釋，
hù shì sì wáng gè jí juàn shǔ liù dù sì děng rì yè zēng
護世四王，各及眷屬；六度四等，日夜增
míng sì wú ài biàn yào shuō wú jìn dé bā zì zài jù liù
明。四無礙辯，樂說無盡。得八自在，具六
shén tōng sān mèi zǒng chí yīng niàn xiàn qián cí bēi pǔ fù shí
神通。三昧總持，應念現前。慈悲普覆，十
fāng sì shēng bǎi fú zhuāng yán wàn shàn yuán jí sān dá kāi liǎo
方四生。百福莊嚴，萬善圓極。三達開了，
tiān yǎn jù zú wéi fǎ lún wáng shè huà liù dào
天眼具足，為法輪王，攝化六道。

cí bēi dào chǎng chàn fǎ juàn dì qī
慈悲道場懺法卷第七

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

xiāo yáo wú ài zì qìng dāng chén jǐng yuán sān bǎo shì zhēn yīn
逍遙無礙。自慶當陳。警緣三寶是真因。
xiāng yǔ yì zhūn zhūn pǔ lǐ cí zūn fèng bào shàng tiān ēn
相與意諄諄。普禮慈尊。奉報上天恩。
nán mó yuǎn xíng dì pú sà mó hē sà
南無遠行地菩薩摩訶薩。(三稱/3 times)

chū chàn

出懺

qī fó cí rén guī yī zhě bú duò shí bā zhī dì yù qī
 七佛慈仁，皈依者。不墮十八之地獄；七
 jù jìng jiè shòu chí zhě gèng shēng huà lè zhī tiān gōng wéi yuàn
 聚淨戒，受持者，更生化樂之天宮。惟願
 cí bēi zhèng míng dān kǔn jiù qī jù zhī yì lèi zuò qī bǎo
 慈悲，證明丹悃。救七聚之異類，坐七寶
 zhī huá tái yuàn chuí wú jí zhī dà bēi fǔ chá yǒu qíng zhī
 之華臺。願垂無極之大悲，俯察有情之
 wēi kǎn shàng lái fèng wèi qiú chàn zhòng děng xiū chóng
 微懇。上來奉為求懺眾等，脩崇

cí bēi dào chǎng chàn fǎ jīn dāng dì qī juàn gōng kè yuán mǎn
 慈悲道場懺法。今當第七卷，功課圓滿。
 wǒ zhū zhòng děng rù chàn chū chàn niàn zī zài zī dēng rán huì
 我諸眾等，入懺出懺，念茲在茲。燈然慧
 jù gòng xiàn chún tuó jīn lú téng āi āi zhī xiáng yún yù zhú
 炬，供獻純陀。金爐騰藹藹之祥雲，玉燭
 tǔ huáng huáng zhī ruì qì zhōng qìng xiàng kēng qiāng zhī fǎ yùn huā
 吐煌煌之瑞氣。鐘磬嚮鏗鏘之法韻，花
 guǒ chén shàng pǐn zhī jiā zhēn gòng xiàn pín fán huā chéng zhān bo
 果陳上品之嘉珍。供獻蘋蘩，花呈蒼蔔
 gòng yàng wēi wēi zhī shàn shì xuān yáng jù jù zhī qié tuó chàng
 供養巍巍之善逝，宣揚句句之伽陀。唱
 luò luò zhī xuán yīn zàn xióng xióng zhī shèng dé rù mò mò zhī
 落落之玄音，讚雄雄之聖德。入默默之

chán sī jí zhǒng zhǒng zhī miào xìng xiān shēn huí xiàng fó pú tí
禪思，集種種之妙行。先伸回向佛菩提，
shí shèng sān xián tóng zhèng jiàn rán hòu pǔ zī yú shā jiè sì
十聖三賢同證鑒。然後普資於沙界，四
ēn sān yǒu jìn zhān ēn chū shēng gōng dé jīn wèi qiú chàn zhòng
恩三有盡沾恩。出生功德，今為求懺眾
děng jìng zhū yè zhàng huò dà jí xiáng fú yuàn qī lòu jìn ér
等，淨諸業障，獲大吉祥。伏願：七漏盡而
qī jué huā kāi xìng tiān lǎng yào qī jiè jìng ér qī zhē qīng
七覺花開，性天朗耀；七戒淨而七遮清
jìng kǔ hǎi bō chéng cuī qī màn zhī gāo shān liǎo qī qíng zhī
淨，苦海波澄；摧七慢之高山，了七情之
wàng xiǎng huò qī cái zhī fǎ zàng dù qī qù zhī yǒu qíng huà
妄想；獲七財之法藏，度七趣之有情；化
jiàn shù wéi qī bǎo zhī xiāng lín biàn yè dì zuò qī zhēn zhī
劍樹為七寶之香林，變業地作七珍之
shèng yù yú yè guǒ yǐ nán táo qū zhòng cí ér chàn huǐ
聖域。餘業果以難逃，屈眾慈而懺悔。

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 qī juàn gōng dé lì yuàn miè xìn rén wáng zhě qī
梁皇懺。七卷功德力。願滅信人亡者七
zhī zuì qīn zhèng pú sà yuǎn xìng dì chàn wén jǔ chù zuì huā
之罪。親證菩薩遠行地。懺文舉處罪花

fēi jiě liǎo yuān chàn liǎo 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 qī juàn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁皇懺。七卷已全周。回向四恩并三有。

bài chàn zhòng dēng 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。

yuǎn xíng xíng pú sà wéi yuàn āi nà shòu
遠行行菩薩。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 Seven

In today's Dharma assembly, we, who have common karma, know that the ultimate virtues are so abstract that there is no way that words can describe. However, without using words, one cannot explain what virtues and their achievement path are. Explanation is the means to the truth and it leads people to sagehood. Therefore, through words, the truth can be exemplified and once truth is understood then words are unnecessary. Although the truth is explained through words but words can never exceed the truth. Some said that words and the truth are as different as good and bad. However, their effects are the same without much difference.

For the beginners, words are needed to learn about the path. Only those who are not willing to learn more make statements with false reasoning. We should consider ourselves to be common and ignorant with dilution and heavy offenses. To learn the different teachings of the Dharma, we still cannot do it without words.

Because we have only learned superficially, we have yet to comprehend the ultimate knowledge. However, it is easier to say than done and only the sages and the saints can do both. When there are still something we don't understand, we must have not done everything perfectly so how can we teach others? Since we have defilement arising from the three-karma, it will not be possible that we can help others to achieve purification. Since we are not persistent in our actions, how can we advise others to do so? When we don't do according what we said, it can be annoying to others. We should stop and re-examine ourselves to check whether we have done something improper. We should feel ashamed if we have done so.

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

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

Chapter 10: Counting Our Blessing (Self-Felicitation)

In today's Dharma assembly, we, who have common karma, since we took refuge, understand that we can rely on the ultimate virtue and if we repent our past and clear our doubts, our past offenses and delusion can be dismissed. We also understand that if we then practice both encouragements and praises, resolve resentments and hatred so we can feel relieved that there will be no further obstructions. How can one not feel happy for oneself and celebrate? We will next explain what we are celebrating.

There are eight obstructions described in the Sutra -- being born in the hells, as hungry ghosts, as animals, in the borderlands, in the Longevity Heavens, as human but with handicaps or various illnesses, to the family with deviant view, born before or after the Buddha was born. Due to these eight obstructions, the sentient beings are trapped in the cycle of life and death and not able to transcend the three realms.

We were born in the Dharma Resemblance stage. Although we were not born in the time when the Buddha was alive and did not have a chance to meet the Buddha, there is still much to celebrate.

The existence of offenses depends on your mind. When you have doubts, a non-existing obstruction becomes real. When there is no doubt in your mind, an obstruction becomes non-existent. How do we know that? The eighth obstruction mentioned that for the people who were not born in the Buddha's age would not get the chance to meet the Buddha. However, the old-Lady in the east town who was born in the Buddha's age, lived in the same city, but never had a chance to meet Buddha. Therefore, we know that having doubts in your mind can become obstruction in your life, not being born in a different age from the Buddha's.

Potidato fell into hell due to the evil thoughts. Nagas (dragon) was enlightened upon hearing the Buddha-dharma. Therefore, we know that even in the heaven there are obstructions. When a bad thought rises in one's mind, the retribution will be the same (no matter which realm one is in). With evil thoughts, even the divine beings in the heaven will fall into the hells. With righteous mind, even the animals can transcend the evil destiny and attain enlightenment. With bad intentions, a small obstruction can become major obstruction while with good intention, a major obstruction becomes non-obstruction.

In today's Dharma assembly, we, who have common karma, know that the existence of obstructions is based on the obstacles in our mind. Therefore, it doesn't matter that we were not born in the Buddha's age as long as we believe in Buddha-dharma. It doesn't matter whether we are born as animals or in a family with deviant views because any place can be a place of cultivation and enlightenment. As long as our mind is set on the right path, there are no eight obstructions. If we have any doubts in our mind, then obstructions are everywhere. There are a lot more we can celebrate for ourselves that exist in our lives but we don't realize their existence. Therefore, let me give a few more examples from which you can derive to get the full picture. Once someone is aware of his blessings, one should develop the resolution of renounce this world.

What are these blessings? Buddha said that it is hard to avoid the hells and we have avoided the suffering of the hells. This is the first blessing. It is hard to avoid being born as a hunger ghost and we are far away from being the hungry ghosts. This is the 2nd blessing. It is hard not to be born as an animal and we have avoided the retribution. This is the 3rd blessing. It is hard to learn kindness and justice if we were born in the borderlands and we all were born in the place where the Buddha-dharma is very popular and we have the opportunity to hear and learn the Buddha's profound teaching. This is the 4th blessing. It is hard to accumulate merits if we are born in the Longevity Heavens and we are not there and are able to cultivate good causes. This is the 5th blessing. It is very rare to be born as human. Once you lose the human form, it is very hard to be born as human again and we get to born as human. This is the 6th blessing. Although some were born as human but not having six healthy sense organs and sharp faculties; we do have and we practice the Dharma. This is the 7th blessing. Worldly wisdom sometimes becomes the obstacles to learn Dharma but we, all single-mindedly, rely and follow the true Dharma. This is the 8th blessing. Some said that not being born in the Buddha's age is an obstruction in life and not having the chance to meet Buddha is a bigger obstruction. Together we make a great vow that in the future lives we will save all living beings. We do not consider it as an obstruction in life that we were not able to meet the Tathagata personally. As long as we can have one glimpse of his image and hear the Dharma, we consider ourselves as being there listening to his first teaching at the Deer Park. It is more important to eliminate our bad karma and create good karma than to meet the Buddha. The Buddha said it is not easy to meet the Buddha and we have seen his image. This is the 9th blessing. The Buddha said it is hard to have the opportunity to hear the Dharma and we have heard the Dharma as if we have

tasted a delicacy as meals. This is the 10th blessing. The Buddha said it is hard for someone to become a monastic person and we have left our love ones to join the Dharma path. This is the 11th blessing. The Buddha said it is easier for one to benefit oneself than to benefit others and, today, we transfer our merit from making reverence (to the Buddhas) to the sentient beings in the ten directions. This is the 12th blessing. The Buddha said it is difficult to be diligent and to bear the suffering and, today, we have practiced good deeds incessantly. This is the 13th blessing. The Buddha said it is rare to have a chance to read Sutras and, right now, we are reading the sutras. This is the 14th blessing. It is rare to have the chance to practice meditation and, today, we practice the method to tame his heart and focus the mind. This is the 15th blessing.

In today's Dharma assembly, we, who have common karma, know that there are many more blessings in addition to those mentioned above. We are not able to describe all of them. However, the living beings in this world experience much more sufferings than happiness. It is hard to have one thing to be truly happy about and today we have counted many blessings and few obstructions. This is due to the endowment of the Triple Gems in the ten directions. We should prostrate to them sincerely with true appreciation to their kindness. On behalf of the following, we take refuge in Triple Gems in the ten directions and in all realms: all the kings, the emperors and their people, all parents and teachers, all three ecclesiastical officials of buddhist monasteries, the devotees, all cultivators and non-buddhists, all the divine beings and immortals, four world-protecting kings, all the bright and righteous spirits that are in charge of rendering punishment and rewards, those who protect reciting Mantra (words and deeds of Bodhisattvas), all the dragon kings in the five directions, the eight groups of dragons, all monster kings, king Yama, all earth protecting spirits and the spirits of the five paths, the eighteen hell kings and their staff, and all living beings in the three realms and six paths, all who has consciousness and sentience and the buddha nature.

We pray that, through their compassion, the Triple Gems will embrace and receive all, and, through their incredible spiritual power, they will protect or save all divine beings, all heavenly kings, all living beings in the three realms and six paths of rebirth so, going forward, all sentient beings will be able to cross over the sea of births and deaths, reach the shore, accomplish all virtuous conducts, fulfill their vows, become Bodhisattvas in the tenth stage, enter the Vajra mind (the wisdom of the bodhisattva which penetrates everything and is incorruptible), and attain the perfect enlightenment.

Chapter 11: Triple Gems

In today's Dharma assembly, we, who have common karma, should remind each other about the Triple Gems. Why is that? Without knowing the Triple Gems, how can we give rise to compassion for other sentient being, be merciful in helping other sentient beings, treat our loved ones and our enemies equally, obtain the ultimate wisdom and realize the true Dharma, and to truly understand the concept of two kinds of emptiness (element constructs of existence and self are both empty).

The Buddha said that it is rare to be born human and we are very fortunate to be human. It is hard for people to have faith and we are lucky to have faith. Today, we are taking refuge in Triple Gems and we not see, hear, smell, taste, or feel the suffering of the hungry ghost and the hells from tongue-extraction, fire-burning, extreme pain and heat, flesh-tearing, smell of puss and blood, tasting decaying and rotten food; and being boiled, burned, or torturing of extreme cold.

Our mind always is aware that the Buddha is the world's most compassionate one. He is a superior doctor who knows the Dharma is the best medicine to cure the sentient beings' sickness. We also know that the sages and saints are the mother-like providers who care for all sentient beings. We should always be aware of the protection of the Triple Gems as long as we have consciousness.

We know that we were not born in the Dharma-ending stage, not in the Buddha's age, and would not get the chance to meet the Buddha. However, we truly believe in the Buddha's teaching and we possess all six healthy sense organs. We do not have various afflictions and our mind is free from obstacles.

It is due to the good connections (affinity) from our past lives and the power of the Triple Gems that we get to have such rewards and are able to bring forth the Bodhi resolve in this life. It is impossible to mention all benefits; therefore, we should repay the Buddha's kindness by making offerings.

In today's Dharma assembly, we, who have common karma, know that making offerings is the most supreme in merits. Therefore, the sutra indicates that a small offering made in the past life can benefit someone for many kalpas and the remaining merits enable one to meet the Buddha. It also states that if someone makes offering by sponsoring the temples and monastery; offering lamps, candles, flags, canopies, incense, flowers, etc., he will receive rewards in the future lives.

However, to repay Buddha's kindness, one should bring forth the bodhi resolve (to attain enlightenment), make four great vows, create countless conditions, dignify one's appearance, and cultivate the practice of pureland. Thus, this is the way a wise man repays the Buddha's kindness.

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

*[Get up and prostrate while chanting Buddha names:
Page 14 – Line 7 to Page 15 – Line 8 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.

Again, we take refuge in the Triple Gems in the ten directions and in all space. We pray that, through their kindness and great compassion, they would embrace and shelter all sentient beings. Through their power of expediency and inconceivable power, they would endow us (the participants of today's repentance) and all sentient beings in the dharma-realm with the following.

Life after life and wherever we will be, we will always be able to hear the names of the Triple Gems, revere to the image of the Triple Gems. May the bright light of the Triple Gems uplift our mind and body and the great compassion of Triple Gems shelter our mind and body. May the great power of the Triple Gems rescue our mind and body and the wisdom of the Triple Gems enlightens our mind that we will realize the state of non-arising (nirvana) and comprehend the ultimate truth.

Life after life and wherever we will be, we will always be able to understand the cause of the Triple Gems, remember the virtue of the Triple Gems. May we always praise the Triple Gems, respect the Triple Gems, and make offerings to the Triple Gems. We will always help building the Triple Gems, support and protect the Triple Gems, and sustain the continuity of the Triple Gems. Thus, we always remind ourselves of our connection to the Triple Gems and repay their kindness. We will gain the purification of six sense organs, the brightness of five eyes (human eyes, divine eyes, Dharma eyes, wisdom eyes and Buddha eyes), the four immeasurable minds, and the four abilities of unhindered understanding. We will obtain the six supernatural power, six paramitas (perfections) and mind-mastery. We will always benefit all living beings through endless future and we all attain enlightenment.

Chapter 12: The Appreciation of the Repentance Host

In today's Dharma assembly, we, who have common karma, have strengthened our faith, brought forth the bodhi resolve, and vowed never to regress. It is due to the incredible will power which is praised by the Buddhas. Today, I am deeply delighted. I wish we would have the same opportunity in the future lives. In all future lives after this life until we attain enlightenment, we will never be apart and will always be in the same dharma family (companions in pursuit of the dharma) and the compassionate relatives.

Today, I compiled the text for this repentance (and Bian Chen Dow Tian). I do not have the wisdom to comprehend the complete meaning and my behavior does not match what I wrote. It must have surprised people that I did this.

However, I understand that this is a very serious matter and it is way over my ability to handle. I am so anxious that I feel as if ice and fire flow through my heart. If it's not for the strong cause, I would not have obtained the wonderful result. Although what I wrote has flaws, my intention is nothing but good. I sincerely hope you can join us at the dharma assembly.

Time passes by without stopping and we are getting old quickly. We never know when we will have such great opportunity again. So we should study diligently and help others to do so as well. We should lead the group and never regret. By listening to the sound of the Dharma, we can benefit from it for countless kalpas. Just one thought of kindness brings rewards for ourselves forever. As long as we make a vow, it will come true. Together, with utmost sincerity, we prostrate to and take refuge in the world's most compassionate ones.

*[Get up and prostrate while chanting Buddha names:
Page 18 – Line 1 to Page 19 – Line 2 in Chinese/pinyin text]*

Again, we take refuge in the Triple Gems in the ten directions and in all space. We pray that, through their kindness and great compassion, they would embrace and shelter all sentient beings. Through their power of expediency and inconceivable power, they would endow us (the participants of today's repentance) and all sentient beings in the dharma-realm with the following.

Again, we take refuge in the Triple Gems in the ten directions and in all space. We pray that all of us, the participants in today's Dharma assembly, and all the sentient beings in the dharma-realm share the same resolution to attain enlightenment.

We pray that starting today until future, we can be the relatives of Triple Gems in all future lives. We will always share the same Dharma wisdom and the same great compassion. We will cultivate the good causes and reach the enlightenment together. We will remind each other, stay together, adorn the Pureland, and serve all Buddhas. Together, we will protect this world and help all living beings. The Dharma body has only one mark so is the vow and the conduct. We pray that we will obtain the threefold body of the Buddha, the four abilities of unhindered understanding, the eight kinds of liberation, the six kinds of supreme supernatural power, and mind mastery. We all benefit in the future and we all be able to attain enlightenment.

Chapter 13: Making Overall Great Vows

In today's Dharma assembly, we, who have common karma, through the merits from today's repentance and resolves, pray that all the following sentient beings of all realms in the ten directions will flow into the sea of great vows: all ruler of the heaven, all divine beings and their family, all kings of the immortals, all divine immortals and

their families, the Brahma king, the sovereign Sakra, world-protecting Spirit kings and soldiers and their families, all intelligent and righteous spirit kings and soldiers who are in charge of rewards and punishments and guard the world with mantras, and their families, all dragon kings including wonderfully-transforming dragon king, five-directions dragon king, the eight assembly of dragons and spirits, the eight assembly of the spirit kings, the eight assembly of the spirit soldiers, the Asuras king, all spirit kings and soldiers and their families, all human kings, officers, generals and their families, all Bhiksu, Bhiksuni, Siksamana, Sramanera, Sramanerika and their families, the King Yama, all spirits who guard the Tai mountain, the powerful spirits of the five realms, eighteen hell kings, all such spirit kings and soldiers and their families, all living beings in the hell destiny, all living beings in the hungry ghost destiny, all living beings in the animal destiny and their families and all future living beings of all sizes and their families. We pray that they all will accomplish all merits, virtues and wisdom.

All these sentient beings in the three realms mentioned above have the Buddha-nature. Today, relying on the following power of the Buddhas, we pray that all these sentient beings will be able to fulfill their wishes: the power of their great compassion, all Bodhisattvas' and sages' power of vows, the power of unlimited wisdom, the power of unlimited merits and virtue, the power of supernatural, the power of shielding living beings, the power of comforting living beings, the power of stopping all divine beings outflow, the power of all kind divine beings, the power of saving living beings from hell, the power of helping all hungry ghosts, and the power of freeing all animals.

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

Next, relying on the following power, we pray that all living beings' wishes come true: the power of the seven Buddhas' great kindness, the power of all ten directions Buddha's great compassion, the power of thirty-five Buddhas to stop affliction, the power of fifty-three Buddhas to tame monsters, the power of one-hundred-seventy Buddhas to save living beings, the power of one-thousand Buddhas to embrace living beings, the power of twelve Bodhisattvas to protect all living beings, and the power of Avalokitesvara manifesting infinite transformation body to spread the practice of repentance.

We pray that all living beings and their families of the three realms and the six destinies in the ten directions who are all with the Buddha-nature, after making repentance today, wherever they are born, they will attain or do the following: the Buddhas and Bodhisattvas' ultimate wisdom and their unlimited inconceivable supernatural power, practice the six perfection, practice the four methods of bodhisattvas to save and save people towards the Bodhi, have the compassion of not leaving any living being behind and of relieving the suffering of all sentient beings, give happiness to all beings, the wisdom of benefiting all, expound the dharma endlessly, the pure dharma body that can never be contaminated, to transcend rebirth, and eventually attain enlightenment. We pray that all living beings of the forms of birth in the six paths have all the bodies (accomplishments) mentioned above and gain Buddha's ultimate wisdom.

Next, we pray that all living beings in the ten directions, starting today, wherever they are born, they will gain the following Buddhas and Bodhisattvas' inconceivable merits and virtue of speech. They speak comforting language to put people at ease and the language of nice words to cool all afflictions. They always speak truthfully and tell the true Dharma. Even in their dreams, they would not lie. They always speak respectfully as the Brahma king and the sovereign Sakra and world-protecting Spirit kings. Their speech would indicate the firmness of the Dharma nature. They speak righteously of the non-regressing dharma. They have the eloquence for any debate. They can express their wisdom of speech in any time or occasions and will help all sentient beings in their encounters. We pray that all living beings of four forms in the six paths will gain the purified oral karma as that of the Buddhas and Bodhisattvas.

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

We pray that all sentient beings, through the power of great wisdom, are able to understand Dharma when they hear it. They will treat people kindly to stop all the resentments. They will constantly remind themselves of own shames and faults, and make no distinction between themselves and others like the benevolent and knowledge people. They will give rise to sympathetic joy when they meet the people who practice generosity, morality, tolerance, concentration, and wisdom. They will treat their friends and foes the same without arrogance and prejudice. They will not criticize others, or talk about private affairs of others. They will speak comforting words and do not use offensive language. They will praise Buddha's merits and virtues and enjoy studying the Sutra. They love all living beings as they love themselves. When seeing someone making good deeds, they do not criticize. Their mind in peace and harmony like the sages and all will attain enlightenment as all the bodhisattvas.

Chapter 14 : Prostrating to the Buddhas on Behalf of the Divine Beings

In today's Dharma assembly, we, who have common karma, know that all divine beings of all heaven, all immortals, and all good spirits have exerted inconceivable kindness toward all sentient being. They see to that all sentient beings maintain peace and happiness and protect and guard the benevolent ones diligently. How do we know this? The Buddha said the following.

The four heaven kings named Ti-Tao and Lai-Zha kindly protect and practice according to the sutras so the names of the compassionate ones can be heard and they protect it like a loyal subordinate protect their king.

They also ordered the dragon king Yi-Bo-Luo to do the same as one protects ones eyes and one's children. They guard it day and night.

They also ordered Yan-Puo, Luo-Sha-Zhi, and all dragons and dragon ladies to kindly protect those who practice according to the sutras as one loves one's brain that they don't dare to touch it.

And they ordered King Pi-Liu-Le-Jia to kindly protect and practice according to the sutras as a mother loves for her children and never feel tired in protecting them day every moment of the day.

He ordered Nan-Tuo, Ba-Nan-Tuo, and King Yu-Buo-Tuo of Shuo-Jie-Luo to protect those who practice according to the sutras and pay respect with prostration and make offering to them as a divine being paying respect to Di-Shi(?) and also as a filial son showing respect to his parents.

They provide peace and joy in the dharma assembly and they teach the sentient being to become a dharma family.

They enable the sentient being to enter Samadhi, will not regress, get to listen to the names of the buddhas and Guan-Yin bodhisattva, eradicate the three karmas created by body, speech and mind, accomplish the supernatural power of five eyes and accomplish the bodhi.

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

In today's Dharma assembly, we, who have common karma, know that all divine beings of all heaven, all immortals, and all good spirits exert inconceivable kindness toward all sentient beings by protecting us. But, none of us have thought about repaying their kindness. The ancient people would die for someone to repay the favor of a meal. How does one replay such the uncountable kindness and favors of the divine beings in the heavens, the good spirits,

and the eight groups of divine soldiers toward all sentient beings? Today, the fact that we are able to repent and bring forth our resolves is due to the secret power of the heaven kings that re-enforced our mind. Without their help, we would have retreated from repenting and making our resolves.

Bodhisattvas often praised the benevolent ones who attribute to such great causes and conditions so they can attain enlightenment and said that if weren't for such benevolent people; it will be difficult for them to meet the Buddha and that even if they give up their life that they can not repay their kindness. If even the Bodhisattvas and Mahasattvas have made such statements, how can we ordinary people not to repay the kindness of those who protect us?

Since we have not given our lives (to repay kindness), we should practice diligently as a way repay kindness gradually. Together, we remind each other not to follow the stream with others. As the blessing we counted earlier, it will be hard to have these blessings again. So what are we waiting for? If we miss the opportunity this time, who knows where we will be in the future.

The only choice we have is to practice vigorously and forget ourselves. Time passes by quickly and our lives are short. Besides, we would never know when we will meet again after we leave today. Each of us should work hard. On behalf of all heavenly kings, all divine beings and their family and relatives in the ten directions in all realms, with utmost sincerity, we respectfully prostrate to the world's most compassionate ones.

*[Get up and prostrate while chanting Buddha names:
Page 28 – Line 8 to Page 29 – Line 9 in Chinese/pinyin text]*

Again, we prostrate respectfully to the Triple Gems in the ten directions and in all realms. We pray that, through their kindness and compassion, they will embrace all. We pray that all heaven kings and the divine beings and their family and relatives in all Dharma-realms of ten directions will realize equanimity and the insight of empty nature of all existence have the wisdom of expediency to open the path of no-outflows (no afflictions), re-enforce their vows to become the bodhisattva of ten-stages. We pray that they will cultivate the six paramitas and the practice the four immeasurable minds, practice Bodhisattvas' conducts to enter the Buddha's path, make the four great vows and never abandon any sentient beings. We pray that they have four types of eloquence and enjoy teaching the Dharma, use expedient means to accept and transform other sentient beings. We pray all living beings will be benefited and they can reach the level of the Dharma-cloud (the highest stage of bodhisattva) and eternally abide in the enlightenment.

Chapter 15: Prostrating to the Buddhas on Behalf of the Immortals

In today's Dharma assembly, we, who have common karma, on behalf of all divine beings and the immortals and their family and relatives in all realms and ten directions, with utmost sincerity and urgency, prostrate respectfully to the world's most compassionate ones.

*[Get up and prostrate while chanting Buddha names:
Page 30 – Line 10 to Page 31 – Line 11 in Chinese/pinyin text]*

Again, we take refuge in the Triple Gems in the ten directions and in all space. We pray that, through their kindness and great compassion, they would embrace and shelter all sentient beings. We pray that all divine beings in the heavens and their family and relatives will be liberated from the defilements, remove all bad connections and obstacles, and their complexion as magnificent as the Buddha. We pray that they often bring forth the four immeasurable minds and the six paramitas, have the four unhindered understanding and the six supreme supernatural powers at will, enter the different stages of the Bodhisattvas and eventually at the Dharma-Cloud stage

(the highest stage with their compassion like the cloud covering everywhere), enter the Vajra mind (the wisdom of the bodhisattva), and use their inconceivable power to save all living beings in the six paths.

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

In today's Dharma assembly, we, who have common karma, again, with utmost sincerity, on behalf of the king of Brahma-Heaven, the sovereign Sakra, the four protective kings and their family and relatives, prostrate respectfully to the world's most compassionate ones.

*[Get up and prostrate while chanting Buddha names:
Page 32 – Line 10 to Page 33 – Line 12 in Chinese/pinyin text]*

Again, we take refuge in the Triple Gems of all realms in the ten directions. We pray that, through their kindness and great compassion, they will embrace all. We pray that the king of Brahma-Heaven, the sovereign Sakra, the four protective kings and their family and relatives will cultivate the six paramitas and the four immeasurable minds. We pray that their wisdom will increase every day and they have four types of eloquence and they enjoy the endless discussion of Dharma. We pray that they will obtain the eight great freedoms, the six supernatural power, the concentration and mind mastery. We pray that they will have compassion for all living beings of the four forms in the ten directions, accomplish all merits and virtues and three types penetrations (shan da), obtain five spiritual eyes, the ability of the dharma-wheel king (to teach dharma), and transform all sentient beings in the six paths.

