

※Please note this is only a preliminary translation to provide a general understanding of the liturgy.※

【<sup>jīn</sup>金<sup>shān</sup>山<sup>yù</sup>御<sup>zhì</sup>製<sup>liáng</sup>梁<sup>huáng</sup>皇<sup>bǎo</sup>寶<sup>chàn</sup>懺<sup>juǎn</sup>·<sup>dì</sup>卷<sup>yī</sup>第一】

Treasured Repentance of the Emperor of Liang – Imperially Commissioned  
at Jinshan: Scroll One

jiè dìng zhēn xiāng fén qǐ chōng tiān shàng  
戒定真香。焚起衝天上。

zhòng děng qián chéng rè zài jīn lú fàng  
衆等虔誠。爇在金爐放。

qǐng kè yīn yūn jí piàn mǎn shí fāng  
頃刻氤氳。即遍滿十方。

gǔ jīn rén mín miǎn nàn xiāo zāi zhàng  
古今人民。免難消災障。

ná mó xiāng yún gài pú sà mó hē sà  
南無香雲蓋菩薩摩訶薩 (3x)

Incense of precepts and meditative concentration burns, rushing to the heavens above.

Disciples devout and sincere, burn it in a golden censer.

Instantaneously it spreads, permeating the ten directions.

All peoples, past and present, avert calamities and eradicate obstructions!

Homage to Incense Cloud Canopy Bodhisattva-Mahāsattvas!

gōng wén liáng huáng qǐ jiàn mí lè tí míng zhì gōng jí huā  
恭聞。梁皇啟建。彌勒題名。誌公集華

zàng zhī xuán wén qún jīng lù zhū fó zhī shèng hào dà jí shā  
藏之玄文。群經錄諸佛之聖號。大集沙

mén hóng xuān chàn fǎ chàn wén gǎn mèng yú liáng cháo ruì qì  
門。宏宣懺法。懺文感夢於梁朝。瑞氣

tēng huī yú wǔ dì yóu shì gěng gěng jīn guāng bù mèi jiǎo jiǎo  
騰輝於武帝。由是耿耿金光不昧。皎皎

bǎo yàn fēn fāng yù yù xiāng yān xūn nèi quē chóng chóng huā rǔ  
寶燄芬芳。郁郁香烟薰內闕。重重花蕊

yào wáng gōng qīng xiāo yún lǐ tiān rén xiàn bào tǐ zhī duān yán  
耀王宮。青霄雲裡。天人現報體之端嚴。

bái yù jiē qián chī shì tuō mǎng shēn zhī kǔ nán yǐ cǐ xiāo zāi  
白 玉 階 前 。 郗 氏 脫 蟒 身 之 苦 難 。 以 此 消 災 。  
zāi xiāo jí zhì yīn cí miè zuì zuì miè fú shēng zhēn jiù bìng zhī  
災 消 吉 至 。 因 茲 滅 罪 。 罪 滅 福 生 。 真 救 病 之  
liáng yào nǎi pò àn zhī míng dēng ēn zhān jiǔ yǒu dé bèi sì  
良 藥 。 乃 破 暗 之 明 燈 。 恩 沾 九 有 。 德 被 四  
shēng chàn zhī gōng dé zàn mò néng qióng cí zhě chàn wén zhào  
生 。 懺 之 功 德 讚 莫 能 窮 。 茲 者 懺 文 肇  
qǐ yǎng kòu pǔ xián hèn wáng yùn xiǎng xiāng huā gòng yǎng shí  
啟 。 仰 叩 普 賢 行 王 。 運 想 香 花 。 供 養 十  
fāng tiáo yù yù yán qīng jìng zhī chàn tán xiān sòng mì mì zhī  
方 調 御 。 欲 嚴 清 淨 之 懺 壇 。 先 誦 秘 密 之  
zhāng jù yào qí shàn guǒ yǐ zhōu lóng bì shǐ zuì huā ér diào xiè 。  
章 句 。 要 祈 善 果 以 周 隆 。 必 使 罪 花 而 凋 謝 。  
yǎng kòu hóng cí dà zhāng líng yìng  
仰 叩 洪 慈 。 大 彰 靈 應 。

ná mó pǔ xián wáng pú sà mó hē sà  
南 無 普 賢 王 菩 薩 摩 訶 薩 (3x)

Respectfully listen! This text was initiated by Emperor Liang, named by Maitreya Buddha, and compiled by Chan Master Bao Zhi. It includes sutras, records, and Buddha names. The repentance service was made popular by Sramanas. The repentance was created because of a dream during the height of the Liang Dynasty. From the bright golden lights, fragrant white treasured flames, elegant smoke pervading the imperial city, and every kind of flower in the brilliant palace. From the heavenly clouds, gods appeared in their majesty. Before the white jade steps of the palace, Qi Shi, the emperor's wife, escaped the suffering of a serpent's body. This repentance can avoid disasters, increase fortune, eradicate sins, and create auspiciousness. It is the true cure for illness, the light that dispels darkness. The benevolence of this repentance soaks the Triple Realm and its virtues cover the four forms, the merits from this repentance are inexhaustible. And so, the repentance was born. Bowing to Samantabhadra, the king of conduct, we wish that our offerings of incense and flowers reach all Buddhas in the ten directions, purifying our repentance platform. First we will recite the secret verses, wishing that good deeds will fruition, and the flowers of bad deeds wither. Bowing to great compassion, we wish for a great manifestation of auspicious replies.  
Homage to Samantabhadra Bodhisattva-Mahāsattva!

yǒu yī pú sà jié jiā fū zuò míng yuē pǔ xián shēn bái yù sè  
有 一 菩 薩 。 結 跏 趺 坐 。 名 曰 普 賢 。 身 白 玉 色 。

wǔ shí zhǒng guāng wǔ shí zhǒng sè yǐ wéi xiàng guāng  
五十種光。五十種色。以為項光。

shēn zhū máo kǒng liú chū jīn guāng qí jīn guāng duān  
身諸毛孔。流出金光。其金光端。

wú liàng huà fó zhū huà pú sà yǐ wéi juàn shǔ ān xiáng xú bù  
無量化佛。諸化菩薩。以為眷屬。安祥徐步。

yǔ dà bǎo huā zhì xíng zhě qián qí xiàng kāi kǒu  
兩大寶花。至行者前。其象開口。

yú xiàng yá shàng zhū chí yù nǚ gǔ yuè xián gē  
於象牙上。諸池玉女。鼓樂絃歌。

qí shēng wēi miào zàn tàn dà chéng yī shí zhī dào  
其聲微妙。讚歎大乘。一實之道。

xíng zhě jiàn yǐ huān xǐ jìng lǐ fù gèng dú sòng  
行者見已。歡喜敬禮。復更讀誦。

shèn shēn jīng diǎn piàn lǐ shí fāng wú liàng huà fó  
甚深經典。遍禮十方。無量化佛。

lǐ duō bǎo fó tǎ jí shì jiā móu ní bìng lǐ pǔ xián  
禮多寶佛塔。及釋迦牟尼。並禮普賢。

zhū dà pú sà fā shì shì yuàn ruò wǒ sù fú yīng jiàn pǔ xián  
諸大菩薩。發是誓願。若我宿福。應見普賢。

yuàn zūn zhě piàn jí shì wǒ sè shēn  
願尊者遍吉。示我色身。

ná mó pǔ xián pú sà  
南無普賢菩薩 (10x)

There is a bodhisattva who sits in full lotus. His name is Samantabhadra, and his body is the color of white jade. He emits fifty kinds of lights—lights in fifty colors—as an aura around his neck. The pores on his body emit golden light. Within the rays of golden light are infinite manifested buddhas and manifested bodhisattvas who form his retinue. Walking with graceful and peaceful steps, large jeweled blossoms rain down as he approaches the practitioner. His elephant opens its mouth, and atop the elephant's tusks are ponds with jade goddesses drumming, dancing, strumming, and singing. The sounds [of the music] are subtle and wondrous. They praise the Mahāyāna, the Path of One Reality. After the practitioner sees this, he is delighted and respectfully prostrates. Then, he recites the profound sūtras, universally venerates the infinite manifested buddhas in the ten directions, venerates Prabhūtaratna Buddha's stupa and Śākyamuni [Buddha], as well as Samantabhadra. All great bodhisattvas make this

vow: If my past merits allow me to see Samantabhadra, then may the Honored Universal Auspiciousness manifest to me in a physical form!

Homage to Samantabhadra Bodhisattva!

yí qiè gōng jìng  
一切恭敬

yī xīn dǐng lǐ shí fāng fǎ jiè cháng zhù fó  
一心頂禮十方法界常住佛。

yī xīn dǐng lǐ shí fāng fǎ jiè cháng zhù fǎ  
一心頂禮十方法界常住法。

yī xīn dǐng lǐ shí fāng fǎ jiè cháng zhù sēng  
一心頂禮十方法界常住僧。

All be reverent and solemn!

Single-mindedly prostrate to the eternally-abiding Buddhas in the Dharma realms of the ten directions!

Single-mindedly prostrate to the eternally-abiding Dharma in the Dharma realms of the ten directions!

Single-mindedly prostrate to the eternally-abiding Sangha in the Dharma realms of the ten directions!

shì zhū zhòng děng gè gè hú guì yán chí xiāng huā rú fǎ gòng  
是諸眾等。各各胡跪。嚴持香花。如法供

yǎng shí fāng fǎ jiè sān bǎo  
養。十方法界三寶。

Each in the assembly, all kneel down. Solemnly hold the incense and flowers and offer them in accordance with the Dharma to the Triple Gem in the Dharma Realms of the ten directions!

yuàn cǐ xiāng huā piàn shí fāng yǐ wéi wēi miào guāng míng tái  
願此香花遍十方。以為微妙光明臺。

zhū tiān yīn yuè tiān bǎo xiāng zhū tiān yáo shàn tiān bǎo yī  
諸天音樂天寶香。諸天餽膳天寶衣。

bù kě sī yì miào fǎ chén yī yī chén chū yī qiè chén  
不可思議妙法塵。一一塵出一切塵。

yī yī chén chū yī qiè fǎ xuán zhuǎn wú ài hù zhuāng yán  
一一塵出一切法。旋轉無礙互莊嚴。

piàn zhì shí fāng sān bǎo qián shí fāng fǎ jiè sān bǎo qián  
遍至十方三寶前。十方法界三寶前。

xī yǒu wǒ shēn xiū gòng yǎng yī yī jiē xī piàn fǎ jiè  
悉 有 我 身 修 供 養 。 一 一 皆 悉 遍 法 界 。

bǐ bǐ wú zá wú zhàng ài jìn wèi lái jì zuò fó shì  
彼 彼 無 雜 無 障 礙 。 盡 未 來 際 作 佛 事 。

pǔ xūn fǎ jiè zhū zhòng shēng méng xūn jiē fā pú tí xīn  
普 熏 法 界 諸 衆 生 。 蒙 熏 皆 發 菩 提 心 。

tóng rù wú shēng zhèng fó zhì  
同 入 無 生 證 佛 智 。

yuàn cǐ xiāng huā yún piàn mǎn shí fāng jiè  
願 此 香 花 雲 。 遍 滿 十 方 界 。

gòng yǎng yī qiè fó zūn fǎ zhū pú sà  
供 養 一 切 佛 。 尊 法 諸 菩 薩 。

wú biān shēng wén zhòng jí yī qiè tiān xiān  
無 邊 聲 聞 衆 。 及 一 切 天 仙 。

yǐ qǐ guāng míng tái guō yú wú biān jiè  
以 起 光 明 臺 。 過 於 無 邊 界 。

wú biān fó tǔ zhōng shòu yòng zuò fó shì  
無 邊 佛 土 中 。 受 用 作 佛 事 。

pǔ xūn zhū zhòng shēng jiē fā pú tí xīn  
普 熏 諸 衆 生 。 皆 發 菩 提 心 。

róng yán shèn qí miào guāng míng zhào shí fāng  
容 顏 甚 奇 妙 。 光 明 照 十 方 。

wǒ shì céng gòng yǎng jīn fù huán qīn jìn  
我 適 曾 供 養 。 今 復 還 親 近 。

shèng zhǔ tiān zhōng wáng jiā líng pín qié shēng  
聖 主 天 中 王 。 迦 陵 頻 伽 聲 。

āi mǐn zhòng shēng zhě wǒ děng jīn jìng lǐ  
哀 愍 衆 生 者 。 我 等 今 敬 禮 。

ná mó bǎo tán huā pú sà mó hē sà  
南 無 寶 曇 花 菩 薩 摩 訶 薩 (3x)

May these incense and flowers pervade the ten directions and become a subtle and wondrous platform of light, various kinds of celestial music, precious celestial incense, various celestial delicacies, precious

celestial robes, and all inconceivable wondrous Dharma objects. Each objects produces all objects, and each object produces all dharmas. They each spin without obstruction, adorning each other, and all arrive before the Triple Gem of the ten directions. Before the Triple Gem in the Dharma realms of the ten directions, there is my own body making offerings, and all my bodies fill the Dharma realms. The [incense and flowers] do not mix or obstruct each other, and until the limits of the future, they conduct the Buddha's work, universally permeating all sentient beings in the Dharma realm, and those who are permeated [by its fragrance] give rise to the bodhi mind and together enter non-arising, awakening to the Buddha's wisdom.

May this cloud of incense and flowers fill the realms in the ten directions as an offering to all buddhas, the honored Dharma, all bodhisattvas, the assembly of pratyekabuddhas and śrāvakas, and to all heavenly sages. It establishes a platform of light which is larger than the boundless realms, and in the boundless buddha-lands, it is accepted and used for the Buddha's work, universally permeating sentient beings so that all give rise to the bodhi mind.

His face and appearance are truly wondrous; his radiance illuminates the ten directions. We have made such offerings before, and now draw near again. To the sacred lord, king among gods, whose voice resembles that of a kalaviṅka, who empathizes with sentient beings, we now respectfully prostrate! Homage to Precious Uḍumbara Blossom Bodhisattva-Mahāsattva!

rù chàn wén

入 懺 文

gōng wén yī tī huà shēn pǔ yīng shí fāng guó tǔ yī yīn shuō fǎ 。  
恭 聞 。 一 體 化 身 。 普 應 十 方 國 土 。 一 音 說 法 。

shēng wén sān jiè rén tiān yī qiè wú ài rén jiē cóng yī dào yī  
聲 聞 三 界 人 天 。 一 切 無 礙 人 。 皆 從 一 道 一

mén ér chū shēng sǐ hǎi yī chéng yuán dùn jiào jiē yīn yī xiāng  
門 。 而 出 生 死 海 。 一 乘 圓 頓 教 。 皆 因 一 相

yī wèi ér zhèng niè pán shān suí jī sì yuè yìng qiān jiāng yīng  
一 味 。 而 證 涅 槃 山 。 隨 機 似 月 映 千 江 。 應

wù rú chūn huí dà dì biàn yuán fǎ jiè pǔ zuò dào chǎng xī dào  
物 如 春 回 大 地 。 遍 緣 法 界 。 普 坐 道 場 。 希 道

yǎn yǐ zhèng zhī jiàn fán qíng zhī wēi kǔn fèng wéi jīn chén qiú  
眼 以 證 知 。 鑒 凡 情 之 微 愀 。 奉 為 今 辰 求

chàn zhòng děng qǐ jiàn cí bēi dào chǎng chàn fǎ cí dāng dì yī  
懺 衆 等 。 啟 建 慈 悲 道 場 懺 法 。 茲 當 第 一

juǎn rù tán yuán qǐ wǒ zhū zhòng děng duān kè yī xīn sù qīng  
卷 。 入 壇 緣 起 。 我 諸 衆 等 。 端 恪 一 心 。 肅 清

sān yè yī kē yǎn fàn shāo xiāng sàn huā gòng yǎng shí fāng sān  
 三業。依科演梵。燒香散花。供養十方三  
 bǎo chēng chàng zhū fó hóng míng wǔ tǐ tóu dì yǐ guī yī fā  
 寶。稱唱諸佛洪名。五體投地以皈依。發  
 lù chàn chú zhū yè zhàng qiè niàn zhòng děng zì cóng wú shǐ yǐ  
 露懺除諸業障。切念衆等。自從無始以  
 lái zhì yú jīn rì yīn mí yī xìng lǐ mèi yī chéng yī yì zài yǎn  
 來。至於今日。因迷一性。理昧一乘。一翳在眼  
 shí kōng huā luàn zhuó yī ōu yú qǐ chǔ huàn hǎi bō fān yī  
 時。空花亂墜。一漚於起處。幻海波翻。一  
 zhēn sān mèi guāi wéi yī diǎn wú míng zì zǒng yì hán sān dú  
 真三昧乖違。一點無明恣縱。意含三毒。  
 yè zào wàn duān kāi chén láo bā wàn zhī mén qǐ fán nǎo bǎi qiān  
 業造萬端。開塵勞八萬之門。起煩惱百千  
 zhī zhàng dān huāng yù jìng rú kuáng xiàng zhī wú gōu zhuī zhú  
 之障。耽荒欲境。如狂象之無鈎。追逐  
 wàng yuán sì fēi é ér fù huǒ zuì ruò qiū shān zhī jī yè rú  
 妄緣。似飛蛾而赴火。罪若丘山之積。業如  
 cāng hǎi zhī shēn jì wēi shǎo yú shàn gēn kǒng nán táo yú è  
 滄海之深。既微少於善根。恐難逃於惡  
 guǒ jīn zé yī qín zài niàn quān gé yú xīn wài tuō shēng yuán nèi  
 果。今則依懃在念。悛革于心。外托勝緣。內  
 huái cán kuì jí cǐ xiàn qián qīng zhòng pī yuè chàn huǐ líng wén  
 懷慚愧。集此現前清衆。披閱懺悔靈文。  
 zhàng qiān fó zhī wēi guāng xǐ duō shēng zhī zuì gòu wǒ yuàn rú  
 仗千佛之威光。洗多生之罪垢。我願如  
 sī fó bì āi lián yǎng kòu hóng cí míng xūn jiā bèi  
 斯。佛必哀憐。仰叩洪慈。冥薰加被。

### Prayer of Entering Repentance

Respectfully listen! One body transforms into many bodies, universally responding to the nations of ten directions. Speaking the Dharma with one voice, it is heard by humans and gods throughout the Three Realms of Existence. All unobstructed people are from the same path. They leave the sea of birth and

death, following the teachings of the One Vehicle. They all follow the same path to reach Nirvana. Like a moon reflecting in a thousand rivers, like the spring returning to the land, they transform the Dharmadhatu. Every inch is their Bodhimandala, using their eyes as witnesses to their entry. Reflecting the microscopic sincerities of ordinary attachments, we perform this offering of The Compassionate Place of Enlightenment Repentance on the behalf of the assembly praying for repentance. We now read the first scroll's origination. We, the assembly, respectfully and wholeheartedly purify the three karmas. We perform heavenly music, burn incense, and scatter flowers as offerings to the Triple Gem. We sing and praise the Buddhas' names, bowing our bodies to the floor as a sign of taking refuge. We repent all past karma, wishing for the Buddhas to be mindful of us. From beginningless time until today, We have been confused about our nature. Not understanding the One Vehicle, there was a veil in front of our eyes. We were like empty flowers falling dismally, and ocean waves bubbling. After attaining the true Samadhi, the darkness vanishes instantly. Our intentions hold the three poisons, our actions commit ten thousand extremities, opening the door of eighty thousand defilements, giving rise to the hundreds of thousands of obstructions which lead to mental afflictions and lazily delaying practice because of attachments to the world. We are like trunkless mad elephants, like moths flying into a fire, chasing after false desires. The offenses are as great as a mountain, as deep as the ocean. With little merit, it is difficult to escape the retribution. Now, we thoughtfully reform our hearts, thanking good affinities. Inside, we are humble, collectively appearing in the pure assembly. We wish that while reading this repentance, thousands of Buddhas shine their sublime light, washing away offenses from countless past lives. Our vows are as such, may the Buddhas pity us as we prostrate to the One of Great Compassion, invisibly imbuing us with supportive aid!

tiān shàng tiān xià wú rú fó shí fāng shì jiè yì wú bǐ  
天 上 天 下 無 如 佛。十 方 世 界 亦 無 比。

shì jiān suǒ yǒu wǒ jìn jiàn yí qiè wú yǒu rú fó zhě  
世 間 所 有 我 盡 見。一 切 無 有 如 佛 者。

qǐ yùn cí bēi dào chǎng chàn fǎ yī xīn guī mìng sān shì zhū fó  
啟 運 慈 悲 道 場 懺 法。一 心 皈 命 三 世 諸 佛。

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

ná mó shī qì fó  
南 無 尸 棄 佛

ná mó pí shě fú fó  
南 無 毘 舍 浮 佛

ná mó jū liú sūn fó  
南 無 拘 留 孫 佛



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

ná mó jiā shè fó  
南 無 迦 葉 佛

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

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

Above and below the heavens, none resemble the Buddha;

Throughout the ten directions, there are none who can compare.

In all that I have seen throughout the worlds,

There is nobody who resembles the Buddha.

Initiating and employing the Repentance-Dharma of the Kind and Compassionate Sanctuary of  
Awakening, single-mindedly, we seek refuge in the myriad buddhas of the three time periods!

Homage to the Past Vipaśyin Buddha

Homage to Śikhin Buddha

Homage to Viśvabhū Buddha

Homage to Krakucchanda Buddha

Homage to Kanakamuni Buddha

Homage to Kāśyapa Buddha

Homage to Our Teacher, Śākyamuni Buddha

Homage to Maitreya, the Future Buddha

ná mó běn shī shì jiā móu ní fó  
南 無 本 師 釋 迦 牟 尼 佛 (3x)

Homage to Our Teacher, Śākyamuni Buddha!

wú shàng shèn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù  
無 上 甚 深 微 妙 法。百 千 萬 劫 難 遭 遇。

wǒ jīn jiàn wén dé shòu chí yuàn jiě rú lái zhēn shí yí  
我 今 見 聞 得 受 持。願 解 如 來 真 實 義。

The unsurpassed, profound, and subtly wondrous Dharma,

Is difficult to encounter in hundreds of thousands of myriad kalpas.

Today we see, hear, receive, and uphold it,

Vowing to understand the Tathāgata's true meaning!

cí bēi dào chǎng chàn fǎ juǎn dì yī  
慈悲道場懺法卷第一

lì cǐ cí bēi dào chǎng sì zì nǎi yīn mèng gǎn mí lè shì zūn jì  
立此慈悲道場四字。乃因夢感。彌勒世尊。既

cí lóng jí shì bēi zhēn hòu jié yī shì tí míng fú gǎn yí yì  
慈隆即世。悲臻後劫。依事題名。弗敢移易。

chéng cǐ niàn lì yù shǒu hù sān bǎo líng mó yīn bì cuī fú zì  
承此念力。欲守護三寶。令魔隱蔽。摧伏自

dà zēng shàng màn zhě wèi zhǒng shàn gēn zhě jīn dāng líng  
大增上慢者。未種善根者。今當令

zhǒng yǐ zhǒng shàn gēn zhě jīn líng zēng zhǎng ruò jì yǒu suǒ  
種。已種善根者。今令增長。若計有所

dé zhù zhū jiàn zhě jiē xī líng fā shě lí zhī xīn yào xiǎo fǎ  
得。住諸見者。皆悉令發捨離之心。樂小法

zhě líng bù yí dà fǎ yào dà fǎ zhě líng shēng huān xǐ yòu cǐ  
者。令不疑大法。樂大法者。令生歡喜。又此

cí bēi zhū shàn zhōng wáng yī qiè zhòng shēng suǒ guī yī chǔ  
慈悲諸善中王。一切衆生。所歸依處。

rú rì zhào zhòu rú yuè zhào yè wéi rén yǎn mù wéi rén dǎo  
如日照晝。如月照夜。為人眼目。為人導

shī wéi rén fù mǔ wéi rén xiōng dì tóng guī dào chǎng wéi zhēn  
師。為人父母。為人兄弟。同歸道場。為真

zhī shì cí bēi zhī qīn zhòng yú xuè ròu shì shì xiāng suí suī sǐ bù  
知識。慈悲之親重於血肉。世世相隨。雖死不

lí gù mù děng xīn biāo hào rú shàng jīn rì dào chǎng yōu xiǎn  
離。故目等心。標號如上。今日道場。幽顯

dà zhòng lì cǐ chàn fǎ bìng fā dà xīn yǒu shí èr dà yīn yuán  
大眾。立此懺法。并發大心。有十二大因緣。

hé děng shí èr yī zhě yuàn huà liù dào xīn wú xiàn jì èr zhě  
何等十二。一者願化六道。心無限齊。二者

wéi bào cí ēn gōng wú xiàn jì sān zhě yuàn yǐ cǐ shàn lì líng  
 為報慈恩。功無限齊。三者願以此善力。令  
 zhū zhòng shēng shòu fó jìn jiè bù qǐ fàn xīn sì zhě yǐ cǐ shàn  
 諸衆生。受佛禁戒。不起犯心。四者以此善  
 lì líng zhū zhòng shēng yú zhū zūn zhǎng bù qǐ màn xīn wǔ  
 力。令諸衆生。於諸尊長。不起慢心。五  
 zhě yǐ cǐ shàn lì líng zhū zhòng shēng zài suǒ shēng chù bù qǐ  
 者以此善力。令諸衆生。在所生處。不起  
 huì xīn liù zhě yǐ cǐ shàn lì líng zhū zhòng shēng yú tā shēn  
 恚心。六者以此善力。令諸衆生。於他身  
 sè bù qǐ jí xīn qī zhě yǐ cǐ shàn lì líng zhū zhòng shēng yú  
 色。不起嫉心。七者以此善力。令諸衆生。於  
 nèi wài fǎ bù qǐ qiān xīn bā zhě yǐ cǐ shàn lì líng zhū zhòng  
 內外法。不起慳心。八者以此善力。令諸衆  
 shēng fán suǒ xiū fú bù wéi zì shēn xī wéi yí qiè wú fù hù  
 生。凡所修福。不為自身。悉為一切無覆護  
 zhě jiǔ zhě yǐ cǐ shàn lì líng zhū zhòng shēng bù wéi zì shēn  
 者。九者以此善力。令諸衆生。不為自身。  
 xíng sì shè fǎ shí zhě yǐ cǐ shàn lì líng zhū zhòng shēng jiàn  
 行四攝法。十者以此善力。令諸衆生。見  
 yǒu gū dú yōu xì jí bìng qǐ jiù jì xīn líng dé ān lè shí yī zhě  
 有孤獨幽繫疾病。起救濟心。令得安樂。十一者  
 yǐ cǐ shàn lì ruò yǒu zhòng shēng yīng zhé fú zhě ér zhé fú  
 以此善力。若有衆生。應折伏者。而折伏  
 zhī yīng shè shòu zhě ér shè shòu zhī shí èr zhě yǐ cǐ shàn lì  
 之。應攝受者。而攝受之。十二者以此善力。  
 líng zhū zhòng shēng zài suǒ shēng chù héng zì yì niàn fā pú tí  
 令諸衆生。在所生處。恒自憶念。發菩提  
 xīn líng pú tí xīn xiāng xù bù duàn yǎng yuàn yōu xiǎn fán  
 心。令菩提心。相續不斷。仰願幽顯。凡

shèng dà zhòng tóng jiā fù hù tóng jiā shè shòu líng zhòng děng  
聖 大 衆 。 同 加 覆 護 。 同 加 攝 受 。 令 衆 等

suǒ huǐ qīng jìng suǒ yuàn chéng jiù děng zhū fó xīn tóng zhū fó  
所 悔 清 淨 。 所 願 成 就 。 等 諸 佛 心 。 同 諸 佛

yuàn liù dào sì shēng jiē xī suí cóng mǎn pú tí yuàn  
願 。 六 道 四 生 。 皆 悉 隨 從 。 滿 菩 提 願 。

**[Kind and Compassionate Sanctuary of Awakening Repentance Dharma: Scroll One]**

The naming of the Kind and Compassionate Sanctuary of Awakening Repentance was inspired by a dream. The world honored Maitreya Bodhisattva is known for his compassion during his worldly lives and over the countless eons afterwards. The naming of this passage commemorates this compassion. With this thought of compassion, we wish to guard the Triple Gem against evil obstructions and overcome our own arrogance and desire to only complement our superiors and disrespect our inferiors. For those who have never sown good seeds, we wish they do so today. For those who have sowed some good seeds, we wish they would continue to flourish. For those who have only cared about self-benefit, we wish they would start thinking about benefiting others. Those who practice the small vehicle (seeking only own salvation) should not have doubts about the path of great vehicle (seeking salvation for others as well). Let those who cultivate the path of great vehicle have contentment and joy. This compassion is the king of all good deeds, that all beings shall take refuge in, just as the sun that shines during the days and the moon that light up the nights. Be the eyes, the teacher, the parents, and the brothers of all beings. All shall return to the path, seeking for the truth, having compassion for others that is greater than the one we have for our own relatives, that stays life after life even after death.

There are twelve great causes and conditions of why we are here in today's Dharma assembly, with both the living and the deceased, to repent and to bring forth the Bodhi mind. There are twelve great causes for why we are here today. First is our vow to transform everyone within the six realms without exclusion. Second is to repay our ancestors without limiting our gratitude to just match up what they have done for us. Third is our hope that through the merits from our repentance transferred to all beings, all beings will uphold the Buddha's precepts to the extent of not even realizing the desire to offend others. Fourth is our wish that through the merits from our repentance transferred to all beings, all beings will be respectful to the elders. Fifth is our wish that through the merits from our repentance transferred to all beings, all being can accept where they are born to and not be hateful of their own destiny. Sixth is our wish that through the merits from our repentance transferred to all beings, all beings will not feel jealousy of others' beauty. Seventh is our wish that through the merits from our repentance transferred to all beings, all beings will not doubt the Buddhist teachings. Eighth is our hope that through the merits from our repentance transferred to all beings, all beings will accumulate merits for all, including those who lack merit and protection, and not only for oneself. Ninth is our hope that through the merits from our repentance transferred to all beings, all beings will practice the Dharma for all and not only for oneself. Tenth is our wish that, through the merits from our repentance transferred to all beings, all beings will help the unfortunate ones such as orphans, abandoned elders, prisoners, and the ill. Eleventh is our hope that through the merits from our repentance transferred to all beings, all beings will accept the teachings of Dharma including the stubborn and indifferent ones. Twelfth is our wish that, through the merits from our repentance transferred to all beings, all beings will always

remember to bring forth the Bodhi resolve no matter where they are. We sincerely hope that all the living and deceased participants and the mundane and saintly assemblies are protected and accepted. May the assembly be purified through this repentance, fulfill all their wishes, have the mind equal to that of all Buddhas, and have vows like those made by all Buddhas. May all beings of six realms and four forms follow us and fulfill their Bodhi vows.

guī yī sān bǎo dì yī  
歸 依 三 寶 第 一

jīn rì dào chǎng tóng yè dà zhòng yí gè rén rén qǐ jué wù yì  
今 日 道 場 。 同 業 大 衆 。 宜 各 人 人 。 起 覺 悟 意 。

niàn shì wú cháng xíng bù jiǔ zhù shǎo zhuàng bì shuāi wù shì  
念 世 無 常 。 形 不 久 住 。 少 壯 必 衰 。 勿 恃

róng zī zì chù wū hòng wàn wù wú cháng jiē dāng guī sǐ tiān  
容 姿 。 自 處 污 行 。 萬 物 無 常 。 皆 當 歸 死 。 天

shàng tiān xià shéi néng liú zhě nián shǎo yán sè jī fū xiān shì  
上 天 下 。 誰 能 留 者 。 年 少 顏 色 。 肌 膚 鮮 澤 。

qì xī xiāng jié shì fēi shēn bǎo rén shēng huì hé bì guī mó  
氣 息 香 潔 。 是 非 身 保 。 人 生 會 合 。 必 歸 磨

miè shēng lǎo bìng sǐ zhì lái wú qī shéi dāng wéi wǒ què chú  
滅 。 生 老 病 死 。 至 來 無 期 。 誰 當 為 我 。 卻 除

zhī zhě zāi hài zú zhì bù kě dé tuō yí qiè guì jiàn yīn cǐ sǐ  
之 者 。 災 害 卒 至 。 不 可 得 脫 。 一 切 貴 賤 。 因 此 死

yǐ shēn tǐ pāng cháng chòu bù kě wén kōng ài xī zhī yú shì  
已 。 身 體 臃 脹 。 臭 不 可 聞 。 空 愛 惜 之 。 於 事

hé yì ruò fēi qín xíng shēng yè wú yóu chū lí zhòng děng zì  
何 益 。 若 非 勤 行 勝 業 。 無 由 出 離 。 衆 等 。 自

wéi xíng tóng cháo lù mìng sù xī guāng shēng shì pín fá wú dé  
惟 形 同 朝 露 。 命 速 西 光 。 生 世 貧 乏 。 無 德

kě chēng zhì wú dà rén shén shèng zhī míng shì wú shèng rén  
可 稱 。 智 無 大 人 神 聖 之 明 。 識 無 聖 人

dòng chè zhī zhào yán wú zhōng hé rén shàn zhī měi xíng wú jìn  
洞 徹 之 照 。 言 無 忠 和 仁 善 之 美 。 行 無 進

tuì gāo xià zhī jiē miù lì sī zhì láo juàn rén zhě yǎng qū dà  
退 高 下 之 節 。 謬 立 斯 志 。 勞 倦 仁 者 。 仰 屈 大

zhòng cán jù jiāo xīn jì fǎ xí yǒu qī zhuī liàn wú jí cóng cǐ  
衆 。 慚 懼 交 心 。 既 法 席 有 期 。 追 戀 無 及 。 從 此

yī bié yuàn gè nǚ lì zhuān yì cháo xī qīn fèng gòng yǎng qín  
一 別 。 願 各 努 力 專 意 。 朝 夕 親 奉 供 養 。 勤

jiā jīng jìn wéi shì wéi kuài yǎng yuàn dà zhòng gè bǐng qí xīn  
加 精 進 。 唯 是 為 快 。 仰 願 大 衆 。 各 秉 其 心 。

pī rěn rǔ kǎi rù shēn fǎ mén jīn rì dào chǎng tóng yè dà  
披 忍 辱 鎧 。 入 深 法 門 。 今 日 道 場 。 同 業 大

zhòng yí gè yīn zhòng qǐ yǒng měng xīn bù fàng yì xīn ān zhù  
衆 。 宜 各 慙 重 。 起 勇 猛 心 。 不 放 逸 心 。 安 住

xīn dà xīn shēng xīn dà cí bēi xīn yào shàn xīn huān xǐ xīn  
心 。 大 心 。 勝 心 。 大 慈 悲 心 。 樂 善 心 。 歡 喜 心 。

bào ēn xīn dù yí qiè xīn shǒu hù yí qiè xīn jiù hù yí qiè xīn  
報 恩 心 。 度 一 切 心 。 守 護 一 切 心 。 救 護 一 切 心 。

tóng pú sà xīn děng rú lái xīn yī xīn zhì yì wǔ tī tóu dì fèng  
同 菩 薩 心 。 等 如 來 心 。 一 心 至 意 。 五 體 投 地 。 奉

wéi guó wáng dì zhǔ tǔ dì rén mín fù mǔ shī zhǎng shàng zhōng  
為 國 王 帝 主 。 土 地 人 民 。 父 母 師 長 。 上 中

xià zuò shàn è zhī shì zhū tiān zhū xiān hù shì sì wáng zhǔ  
下 座 。 善 惡 知 識 。 諸 天 諸 仙 。 護 世 四 王 。 主

shàn fá è shǒu hù chí zhòu wǔ fāng lóng wáng lóng shén bā  
善 罰 惡 。 守 護 持 咒 。 五 方 龍 王 。 龍 神 八

bù guǎng jí shí fāng wú qióng wú jìn hán líng bào shì shuǐ lù  
部 。 廣 及 十 方 。 無 窮 無 盡 。 含 靈 抱 識 。 水 陸

kōng jiè yí qiè zhòng shēng  
空 界 。 一 切 衆 生 。

guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó  
歸 依 十 方 。 盡 虛 空 界 。 一 切 諸 佛 。

guī yī shí fāng jìn xū kōng jiè yí qiè zūn fǎ  
歸 依 十 方 。 盡 虛 空 界 。 一 切 尊 法 。

guī yī shí fāng jìn xū kōng jiè yí qiè xián shèng  
歸 依 十 方 。 盡 虛 空 界 。 一 切 賢 聖 。

### Seeking Refuge in the Triple Gem: Chapter 1

In today's Dharma assembly, we, who have common karma, should contemplate on the impermanence of this world. All forms do not endure. The young and strong one will eventually be weakened. Do not take advantage of your physical beauty to commit evil actions. All worldly existence has the nature of impermanence. All will end. Above and below the sky, has there been anyone who has kept youth, appearance, shiny skin, and sweet breath forever? All social encounters of life eventually diminish. Birth, aging, sickness, and death can never be predicted. Nobody can substitute us when these events occur. When disaster strikes, there is no escape. Upon death, the bodies of both the noble and the humble will decay and inflate with the same foul unbearable smell. Thus, what is the point of excessive loving and caring of our physical bodies? If one does not cultivate diligently in creating supreme karma, there is no way out of this cycle of life and death. We should contemplate that our body is like the morning dew, with the life span of the sunset. From our past lives, we have not accumulated many virtues and merits. Our intelligence is not as high as that of the great people (the enlightened ones or Bodhisattvas), celestial beings or saints; and we do not have the illuminating insight of the saints. Our speech does not show our loyalty to help create harmony among people nor to spread praise. Our actions are not always proper in all circumstances. Yet we make great vows that we have no intentions of achieving, thus wasting the effort of those trying to help. For this, we sincerely regret and repent. The time for this Dharma banquet is limited. We must sincerely take this opportunity to repent. It will be futile to regret later. We hope after we adjourn that we will work hard with a focused mind, making offerings during both the morning and evening, and will continually increase our efforts and only be happy after having done so. We sincerely hope all will be patient and persistent, and will deeply enter into the Dharma door.

In today's Dharma assembly, we, who have common karma, should bring forth the mind of perseverance, the mind without laziness, the mind of concentration, the bodhi mind, the mind of achieving, the mind of great compassion, the mind of rejoicing over others' good deed, the mind of contentment and happiness, the mind of repaying, the resolve to cross over all beings, the mind to protect all, the mind equivalent to those of Bodhisattvas, and the mind equivalent to Buddha's mind. Single-minded with ultimate determination, by prostrating with our body to the ground and on behalf of all kings and rulers, all citizens, parents, teachers and elders, the virtuous and evil advisors, the celestial beings, the Four World-Protecting Kings, those in charge of giving rewards and punishments, the dragon kings of five directions, the eight divisions of gods and dragons, and sentient beings in the ten directions with soul and consciousness, including the ones in the air, on the earth and in the water, we:

seek refuge in all Buddhas of the ten directions, throughout the realms of empty space;  
seek refuge in all honored Dharmas of the ten directions, throughout the realms of empty space;  
and seek refuge in all sacred Sanghas of the ten directions, throughout the realms of empty space!

jīn rì dào chǎng tóng yè dà zhòng hé gù yīng xū guī yī sān bǎo  
今日道場。同業大眾。何故應須歸依三寶。

zhū fó pú sà yǒu wú xiàn jì dà bēi dù tuō shì jiān yǒu wú xiàn  
諸佛菩薩。有無限齊大悲。度脫世間。有無限

jì dà cí ān wèi shì jiān niàn yī qiè zhòng shēng yóu rú yī zǐ  
齊大慈。安慰世間。念一切眾生。猶如一子。

dà cí dà bēi cháng wú xiè juàn héng zuò shàn shì lì yì yī qiè  
大慈大悲。常無懈倦。恒作善事。利益一切。

shì miè zhòng shēng sān dú zhī huǒ jiào huà líng dé ā nòu duō  
誓滅眾生。三毒之火。教化令得阿耨多

luó sān miǎo sān pú tí zhòng shēng bù dé fó shì bù qǔ zhèng jué  
羅三藐三菩提。眾生不得佛。誓不取正覺。

yǐ shì yí gù yīng xū guī yī yòu fù zhū fó cí niàn zhòng shēng  
以是義故。應須歸依。又復諸佛。慈念眾生。

guō yú fù mǔ jīng yán fù mǔ niàn ér cí zhǐ yī shì fó niàn  
過於父母。經言。父母念兒。慈止一世。佛念

zhòng shēng cí xīn wú jìn yòu fù mǔ jiàn zǐ bèi ēn wéi yí xīn  
眾生。慈心無盡。又父母見子。背恩違義。心

shēng huì hèn cí xīn bó shǎo zhū fó pú sà cí xīn bù ěr jiàn cǐ  
生恚恨。慈心薄少。諸佛菩薩。慈心不爾。見此

zhòng shēng bēi xīn yì zhòng nǎi zhì rù yú wú jiān dì yù dà huǒ  
眾生。悲心益重。乃至入於無間地獄。大火

lún zhōng dài zhū zhòng shēng shòu wú liàng kǔ shì zhī zhū fó  
輪中。代諸眾生。受無量苦。是知諸佛。

zhū dà pú sà cí niàn zhòng shēng guō yú fù mǔ ér zhū zhòng  
諸大菩薩。慈念眾生。過於父母。而諸眾

shēng wú míng fù huì fán nǎo fù xīn yú fó pú sà bù zhī guī  
生。無明覆慧。煩惱覆心。於佛菩薩。不知歸

xiàng shuō fǎ jiào huà yì bù xìn shòu nǎi zhì cū yán qǐ yú fěi  
向。說法教化。亦不信受。乃至麤言。起於誹



bàng wèi céng fā xīn niàn zhū fó ēn yǐ bù xìn gù duò zài dì  
 謗。未。曾。發。心。念。諸。佛。恩。以。不。信。故。墮。在。地  
 yù è guǐ chù shēng zhū è dào zhōng biàn lì sān tú shòu wú  
 獄。餓。鬼。畜。生。諸。惡。道。中。遍。歷。三。途。受。無  
 liàng kǔ zuì bì dé chū zàn shēng rén jiān zhū gēn bù jù yǐ zì  
 量。苦。罪。畢。得。出。暫。生。人。間。諸。根。不。具。以。自  
 zhuāng yán wú chán dìng shuǐ wú zhì huì dāo rú shì děng zhàng  
 莊。嚴。無。禪。定。水。無。智。慧。刀。如。是。等。障。  
 yóu wú xìn xīn jīn rì dào chǎng tóng yè dà zhòng bù xìn zhī zuì  
 由。無。信。心。今。日。道。場。同。業。大。眾。不。信。之。罪。  
 zhòng zuì zhī shàng néng líng xíng rén cháng bù jiàn fó xiāng yú  
 眾。罪。之。上。能。令。行。人。長。不。見。佛。相。與  
 jīn rì gè zì kāng kǎi zhé yì cuò qíng shēng zēng shàng xīn qǐ  
 今。日。各。自。慷。慨。折。意。挫。情。生。增。上。心。起  
 cán kuì yì jī sǎng qiú āi chàn huǐ wǎng zuì yè lèi jì jìn biǎo  
 慚。愧。意。稽。顙。求。哀。懺。悔。往。罪。業。累。既。盡。表  
 lǐ jù jìng rán hòu yùn xiǎng rù guī xìn mén ruò bù qǐ rú shì xīn  
 裏。俱。淨。然。後。運。想。入。歸。信。門。若。不。起。如。是。心。  
 yùn rú shì yì zhí kǒng gé jué zhàng zhì nán tōng yī shī sī xiàng  
 運。如。是。意。直。恐。隔。絕。障。滯。難。通。一。失。斯。向。  
 míng rán wú fǎn qǐ dé bù rén rén wǔ tī tóu dì rú dà shān bēng  
 冥。然。無。返。豈。得。不。人。人。五。體。投。地。如。大。山。崩。  
 yī xīn guī xìn wú fù yí xiǎng zhòng děng jīn rì yǐ zhū fó pú sà  
 一。心。歸。信。無。復。疑。想。眾。等。今。日。以。諸。佛。菩。薩。  
 cí bēi xīn lì shǐ méng jué wù shēn shēng cán kuì yǐ zuò zhī zuì  
 慈。悲。心。力。始。蒙。覺。悟。深。生。慚。愧。已。作。之。罪。  
 yuàn qǐ chú miè wèi zuò zhī zuì bù gǎn fù zào cóng jīn rì qù  
 願。乞。除。滅。未。作。之。罪。不。敢。復。造。從。今。日。去。  
 zhì yú pú tí qǐ jiān gù xìn bù fù tuì zhuǎn shě cǐ shēn mìng  
 至。於。菩。提。起。堅。固。信。不。復。退。轉。捨。此。身。命。

ruò shēng dì yù dào ruò shēng è guǐ dào ruò shēng chù shēng  
若 生 地 獄 道。若 生 餓 鬼 道。若 生 畜 生  
dào ruò shēng rén dào ruò shēng tiān dào yú sān jiè zhōng ruò  
道。若 生 人 道。若 生 天 道。於 三 界 中。若  
shòu nán shēn ruò shòu nǚ shēn ruò shòu fēi nán fēi nǚ děng shēn  
受 男 身。若 受 女 身。若 受 非 男 非 女 等 身。  
ruò dà ruò xiǎo ruò shēng ruò jiàng shòu zhū pò nǎo nán kān nán  
若 大 若 小。若 昇 若 降。受 諸 迫 惱。難 堪 難  
rěn shì bù yǐ kǔ gù tuì shī jīn rì xìn xīn níng yú qiān jié wàn jié  
忍。誓 不 以 苦 故。退 失 今 日 信 心。寧 於 千 劫 萬 劫。  
shòu zhǒng zhǒng kǔ shì bù yǐ kǔ gù tuì shī jīn rì xìn xīn yǎng  
受 種 種 苦。誓 不 以 苦 故。退 失 今 日 信 心。仰  
yuàn zhū fó dà dì pú sà tóng jiā jiù hù tóng jiā shè shòu líng  
願 諸 佛。大 地 菩 薩。同 加 救 護。同 加 攝 受。令  
zhòng děng xìn xīn jiān gù děng zhū fó xīn tóng zhū fó yuàn  
衆 等 信 心 堅 固。等 諸 佛 心。同 諸 佛 願。  
zhòng mó wài dào suǒ bù néng huài xiāng yú zhì xīn děng yí  
衆 魔 外 道。所 不 能 壞。相 與 至 心。等 一  
tòng qiè wǔ tī tóu dì  
痛 切。五 體 投 地。  
guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó  
歸 依 十 方。盡 虛 空 界。一 切 諸 佛。  
guī yī shí fāng jìn xū kōng jiè yí qiè zūn fǎ  
歸 依 十 方。盡 虛 空 界。一 切 尊 法。  
guī yī shí fāng jìn xū kōng jiè yí qiè xián shèng  
歸 依 十 方。盡 虛 空 界。一 切 賢 聖。

Why should we, who have common karma in today's Dharma assembly, take refuge in the Triple Gem? All Buddhas and Bodhisattva have boundless compassion to liberate sentient beings in the world. They have boundless mercy comfort the world while thinking of all sentient beings. Their concerns for us are like those of parents for their children. They are never lax in their great compassion and sympathy. They continuously try to benefit us. They vowed to extinguish the fire arising from the three poisons from the world. They try to teach and transform us so we can obtain the ultimate enlightenment. They vowed that they would not enter the state of Buddhahood if any single being were not enlightened.

Because of this, we should take refuge in them. Furthermore, the kindness of all Buddhas toward all beings exceeds that of parents. One Sutra says “the concerns that parents have for children stops at one life cycle, but the Buddha’s kindness is boundless.” Parents who see that their children are not appreciative of their efforts often give rise to hatred and lack of kindness. Such is not the kindness of Buddhas and Bodhisattvas. Buddhas would have compassion in such a situation; they would go to the hells and endure endless suffering in their childrens’ place. Thus we know that the kindness of the Buddhas and Bodhisattvas exceed that of our parents. However, we allow ignorance to cover our wisdom and afflictions to cover our mind. We did not know where to take refuge. We did not believe when we heard Buddha’s teachings. We even slandered, never made the resolve to help others, and never realized what Buddhas have done for us. Those who do not believe may fall into the hells, become hungry ghosts, or be born as animals. In these realms, they suffer until their offenses have been repaid; only then can they be born as humans again. Although they are humans, they may not possess all senses. They may lack the water of meditating concentration, or the sword of wisdom. These karmic obstructions are due to not believing.

In today’s Dharma assembly, we, who have common karma, may have the delusion of disbelief. The severity of disbelief can result in never seeing the Buddha. We should give rise to the mind of wanting to be better, give rise to the thought of shame, and bow to repent all past karma. Once we repent for all past karma, both the exterior and interior of our body should be clean. Then we want to start contemplating. To enter the door of belief, we want to do it with perseverance and urgency. If not, we will be blocked and will not be able to get through. Once we are blocked, there is no entrance. So each one of us should prostrate with urgency, resembling a collapsing mountain, and a single thought of refuge, no longer bearing any doubtful thoughts. Today, relying on the compassion of all Buddhas and Bodhisattvas, we can begin to come to the realization and to feel shameful. For all the negative actions we have done, we hope all can be eradicated; for the ones that we haven’t committed, we hope we will not commit. Beginning today, until we obtain the Bodhi, we resolve to possess this faith firmly; we resolve to not turn around to retreat. After this life, we may be born into the realm of hell, hungry ghosts, animals, human beings, or heavens. If born into the three upper realms, we may be a man, woman, non-man, and non-woman, big or small, having to endure many obstructions and difficulties. Regardless of which realm we are born into, we vow that for thousands of kalpas, we will never lose our faith because of suffering. We sincerely hope that all Buddhas and Bodhisattvas everywhere will guard us against our loss of faith so that our faith will strengthen to be equivalent to that of Buddhas. We hope that demons and other teachings cannot destroy our faith. With ultimate sincerity and mind, with our body on the floor, we:

seek refuge in all Buddhas of the ten directions, throughout the realms of empty space;  
 seek refuge in all honored Dharmas of the ten directions, throughout the realms of empty space;  
 and seek refuge in all sacred Sanghas of the ten directions, throughout the realms of empty space!

jīn rì dào chǎng tóng yè dà zhòng shàn shè xīn tīng fū rén tiān  
 今日道場。同業大眾。善攝心聽。夫人天  
 huàn huò shì jiè xū jiǎ yóu qí huàn huò fēi zhēn zé wú shí guǒ  
 幻惑。世界虛假。由其幻惑非真。則無實果。

xū jiǎ fú cuì zé qiān biàn wú qióng wú shí guǒ gù suǒ yǐ jiǔ zhì  
虛假浮脆。則遷變無窮。無實果故。所以久滯

shēng sǐ zhī liú qiān biàn gǎi gù suǒ yǐ cháng fàn ài kǔ zhī hǎi  
生死之流。遷變改故。所以長泛愛苦之海。

rú shì zhòng shēng shèng suǒ bēi niàn gù bēi huā jīng yún pú sà  
如是衆生。聖所悲念。故悲華經云。菩薩

chéng fó gè yǒu běn yuàn shì jiā bù xiàn cháng nián cù wéi duǎn  
成佛。各有本願。釋迦不現長年。促為短

shòu bēi cǐ zhòng shēng biàn huà é qǐng cháng lún kǔ hǎi bù  
壽。悲此衆生。變化俄頃。長淪苦海。不

dé chū lí gù zài cǐ tǔ jiù zhū bì è jiào yǒu gāng qiáng kǔ qiē  
得出離。故在此土。救諸弊惡。教有剛強。苦切

zhī yán bù shě yú kǔ ér dù zhòng shēng wèi cháng bù yǐ shàn  
之言。不捨於苦。而度衆生。未嘗不以善

fǎ fāng biàn hóng jì yì zhī xīn suǒ yǐ sān mèi jīng yán zhū fó  
法方便。弘濟益之心。所以三昧經言。諸佛

xīn zhě shì dà cí bēi cí bēi suǒ yuán yuán kǔ zhòng shēng ruò  
心者。是大慈悲。慈悲所緣。緣苦衆生。若

jiàn zhòng shēng shòu kǔ nǎo shí rú jiàn rù xīn rú pò yǎn mù  
見衆生。受苦惱時。如箭入心。如破眼目。

jiàn yǐ bēi qì xīn wú zàn ān yù bá qí kǔ líng dé ān lè yòu zhū  
見已悲泣。心無暫安。欲拔其苦。令得安樂。又諸

fó děng zhì qí huà shì jūn zhì yú shì jiā piān chēng yǒng měng  
佛等智。其化是均。至於釋迦。偏稱勇猛。

yǐ néng rěn kǔ dù tuō zhòng shēng dāng zhī běn shī cí ēn shí  
以能忍苦。度脫衆生。當知本師。慈恩實

zhòng néng yú kǔ nǎo zhòng shēng zhī zhōng shuō zhǒng zhǒng  
重。能於苦惱衆生之中。說種種

yǔ lì yì yí qiè wǒ děng jīn rì bù méng jiě tuō jìn bù wén yī  
語。利益一切。我等今日。不蒙解脫。進不聞一

yīn zhī zhǐ tuì bù dǔ shuāng shù qián huī liáng yóu yè zhàng niàn  
音之旨。退不睹。雙樹潛輝。良由業障。念

yú bēi gé xiāng yú jīn rì qǐ bēi liàn xīn yǐ bēi liàn rú lái gù  
與悲隔。相與今日。起悲戀心。以悲戀如來故。

shàn xīn nóng hòu jì zài kǔ zhōng yì rú lái ēn wū yān ào nǎo  
善心濃厚。既在苦中。憶如來恩。嗚咽懊惱。

cán yán gěng dòng děng yí dòng qiè wǔ tǐ tóu dì zhì xīn fèng  
慚顏哽動。等一痛切。五體投地。至心奉

wéi guó wáng dì zhǔ tǔ dì rén mín fù mǔ shī zhǎng xìn shī tán  
為。國。王。帝。主。土。地。人。民。父。母。師。長。信。施。檀

yuè shàn è zhī shì zhū tiān zhū xiān cōng míng zhèng zhí tiān  
越。善。惡。知。識。諸。天。諸。仙。聰。明。正。直。天

dì xū kōng hù shì sì wáng zhǔ shàn fá è shǒu hù chí zhòu wǔ  
地。虛。空。護。世。四。王。主。善。罰。惡。守。護。持。咒。五

fāng lóng wáng lóng shén bā bù guǎng jí shí fāng wú qióng wú  
方。龍。王。龍。神。八。部。廣。及。十。方。無。窮。無

jìn yí qiè zhòng shēng  
盡。一。切。眾。生。

guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó  
歸。依。十。方。盡。虛。空。界。一。切。諸。佛。

guī yī shí fāng jìn xū kōng jiè yí qiè zūn fǎ  
歸。依。十。方。盡。虛。空。界。一。切。尊。法。

guī yī shí fāng jìn xū kōng jiè yí qiè xián shèng  
歸。依。十。方。盡。虛。空。界。一。切。賢。聖。

In today's Dharma assembly, we, who have common karma, are determined to be righteous and to listen with attentive mind. As human beings and heaven dwelling beings, our minds are deluded by the illusions. Because these illusions bear no fruition of truth, they change every moment. Because these illusions bear no fruit of truth, we stay stagnantly in the stream of birth and death. Because they are constantly changing, we are trapped in the sea of attachment and suffering. Therefore, the enlightened saints pity such beings.

The Compassionate Flower Sutra says, "All Bodhisattvas that obtain Buddhahood have unique vows." Sakyamuni Buddha did not appear as an elder who lived a long life. Instead, he lived a short life because he had compassion for all human beings that are faced with constant changes and are dwelled in

the sea of suffering and can not find the way out. So he chose this land, trying to convert and transform us with anxious words. He never withdrew in the face of hardship when he tried to liberate all beings.

The Samadhi Sutra tells us that the mind of the Buddhas is full of great compassion. Because of compassion, they make connections with human beings. When they see that the human beings are suffering, it's like arrow shooting into their heart or their eyes we shattered. When they see anyone crying, their mind will not be at ease. They want to eradicate suffering and help us be at ease.

As for the wisdom of all Buddhas, they teach and transfer equally. Sakyamuni Buddha was brave and diligent. He was able to endure pain to liberate us. Thus we know we owe our teacher a lot. Among the suffering beings, he spoke different languages to benefit all. Today, those of us who still have not been released, not only did we not get to listen to Buddha's teaching, but also we did not get to see the Buddha while he was alive. These were all because of our own karmic obstructions. Today, together, we are longing for Buddha. Our minds are pure. Although in agony, we are thinking about Buddha. We sob, regret, feel ashamed and deeply hurt inside. We prostrate, on behalf of kings and rulers, all citizens, parents, teachers and elders, the virtuous and evil advisors, the celestial beings, the Four World-Protecting Kings, the ones in charge of giving rewards and punishments, the dragon kings of five directions, the eight divisions of gods and dragons, and all sentient beings in the ten directions with soul and consciousness, including all existence living in the air, on the earth, in water:

seek refuge in all Buddhas of the ten directions, throughout the realms of empty space;  
seek refuge in all honored Dharmas of the ten directions, throughout the realms of empty space;  
and seek refuge in all sacred Sanghas of the ten directions, throughout the realms of empty space!

xiāng yú hú guì hé zhǎng xīn niàn kǒu yán zuò rú shì shuō  
相 與 胡 跪 合 掌 。 心 念 口 言 。 作 如 是 說 。

zhū fó dà shèng zūn jué fǎ wú bù jìn  
諸 佛 大 聖 尊 。 覺 法 無 不 盡 。

tiān rén wú shàng shī shì gù wéi guī yī  
天 人 無 上 師 。 是 故 為 歸 依 。

yí qiè fǎ cháng zhù qīng jìng xiū duō luó  
一 切 法 常 住 。 清 淨 修 多 羅 。

néng chú shēn xīn bìng shì gù wéi guī yī  
能 除 身 心 病 。 是 故 為 歸 依 。

dà dì zhū pú sà wú zhuó sì shā mén  
大 地 諸 菩 薩 。 無 著 四 沙 門 。

néng jiù yí qiè kǔ shì gù wéi guī yī  
能 救 一 切 苦 。 是 故 為 歸 依 。

sān bǎo hù shì jiān wǒ jīn tóu miàn lǐ  
三 寶 護 世 間 。 我 今 頭 面 禮 。

liù dào zhū zhòng shēng jīn jìn wéi guī yī  
六道諸衆生。今盡為歸依。

cí bēi fù yí qiè jiē líng dé ān lè  
慈悲覆一切。皆令得安樂。

āi mǐn zhòng shēng zhě wǒ děng gòng guī yī  
哀愍衆生者。我等共歸依。

Together on our knees with joined palms, we contemplate and recite this:

All Buddhas and honored ones understand the Dharma completely;  
They are the supreme teachers of humans and celestials, so we take refuge in them.  
All Dharmas are permanently abiding and precepts purify us;  
They cure the illness of our body and mind, so we take refuge in them.  
All great Bodhisattvas and the four Sramanas who have no attachments  
Can rescue us from all suffering, so we take refuge in them.  
The Triple Gem guards and protects the world, so we now pay our respects.  
All beings in six realms are now taking refuge.  
His compassion supports us all, so that we can be at ease.  
To he who pities all beings, we take refuge together.

wǔ tǐ tóu dì gè zì niàn yán yǎng yuàn shí fāng yí qiè sān bǎo  
五體投地。各自念言。仰願十方。一切三寶。

yǐ cí bēi lì běn yuàn lì dà shén tōng lì bù kě sī yì lì wú  
以慈悲力。本願力。大神通力。不可思議力。無

liàng zì zài lì dù tuō zhòng shēng lì fù hù zhòng shēng lì ān  
量自在力。度脫衆生力。覆護衆生力。安

wèi zhòng shēng lì líng zhū zhòng shēng jiē xī jué wù zhī zhòng  
慰衆生力。令諸衆生。皆悉覺悟。知衆

děng jīn rì wéi qí guī yī sān bǎo yǐ cǐ gōng dé lì líng zhū  
等今日。為其歸依三寶。以此功德力。令諸

zhòng shēng gè dé suǒ yuàn ruò zài zhū tiān zhū xiān zhōng zhě  
衆生。各得所願。若在諸天諸仙中者。

líng jìn zhū lòu ruò zài ā xiū luó zhōng shě jiāo màn xí ruò zài  
令盡諸漏。若在阿修羅中。捨憍慢習。若在

rén dào wú fù zhòng kǔ ruò zài dì yù è guǐ chù shēng dào  
人道。無復衆苦。若在地獄。餓鬼。畜生道

zhě jí dé miǎn lí yòu fù jīn rì ruò wén sān bǎo míng jí yú  
者。即得免離。又復今日。若聞三寶名。及與  
bù wén yǐ fó shén lì líng zhū zhòng shēng jìn dé jiě tuō jiū  
不聞。以佛神力。令諸衆生。盡得解脫。究  
jìng chéng jiù wú shàng pú tí tóng zhū pú sà jù dēng zhèng  
竟成就。無上菩提。同諸菩薩。俱登正  
jué  
覺。

We recite this with utmost sincerity. We sincerely hope that the Triple Gem of ten directions with the power of compassion, great vow, spiritual penetration, and inconceivable power, will ease the pain of all beings and enable all beings to become enlightened. Today, we take refuge on behalf of them. With the power of this merit, we hope all sentient beings will fulfill their vows. If they are in heaven, we hope they exhaust their outflows. If they are among asuras, we hope that they shed their bad temperament. If they are among human beings, we hope that they will never have to suffer. If they are in the hells, among hungry ghosts, or animals, we hope they will be out of that life soon. Again, today, whether they have or have not heard the name of the Triple Gem, with the power of spiritual penetration of Buddhas, we hope all sentient beings will be relieved of their suffering and ultimately will obtain the supreme Bodhi and achieve the Buddhahood as all Buddhas have.

duàn yí dì èr  
斷疑第二

jīn rì dào chǎng tóng yè dà zhòng yī xīn dì tīng fū yīn guǒ yǐng  
今日道場。同業大衆。一心諦聽。夫因果影  
xiǎng gǎn yīng xiāng shēng bì rán zhī dào lǐ wú chà chuǎn ér  
響。感應相生。必然之道。理無差舛。而  
zhū zhòng shēng yè xíng bù chún shàn è dié yòng yǐ yè bù  
諸衆生。業行不純。善惡迭用。以業不  
chún suǒ yǐ bào yǒu jīng cū huò guì huò jiàn huò shàn huò è  
純。所以報有精麤。或貴或賤。或善或惡。  
qí shì fěi yī cān chà wàn pǐn jì yǒu cān chà bù liǎo běn xíng  
其事匪一。參差萬品。既有參差。不了本行。  
yǐ bù liǎo gù yí huò luàn qǐ huò yán jīng jìn fèng jiè yīng dé  
以不了故。疑惑亂起。或言精進奉戒。應得  
cháng shēng ér jiàn duǎn mìng tú shā zhī rén yīng jiàn cù líng  
長生。而見短命。屠殺之人。應見促齡。



ér fǎn yán shòu qīng lián zhī shì yīng zhāo fù zú ér jiàn pín kǔ  
 而反延壽。清廉之士。應招富足。而見貧苦。

tān dào zhī rén yīng jiàn kùn zǎn ér gèng fēng ráo rú cǐ yí  
 貪盜之人。應見困躓。而更豐饒。如此疑

huò rén shéi wú niàn ér bù zhī wǎng yè zhí yīn suǒ zhì rú bō  
 惑。人誰無念。而不知往業植因所致。如般

rě suǒ míng ruò yǒu dú sòng cǐ jīng wéi rén qīng jiàn zhě shì rén  
 若所明。若有讀誦此經。為人輕賤者。是人

xiān shì zuì yè yīng duò è dào yǐ jīn shì rén qīng jiàn gù xiān  
 先世罪業。應墮惡道。以今世人輕賤故。先

shì zuì yè zé wéi xiāo miè ér zhū zhòng shēng suǒ yǐ bù néng  
 世罪業。則為銷滅。而諸衆生。所以不能

shēn xìn jīng yǔ yǒu cǐ yí zhě jiē yóu wú míng huò gù wàng qǐ  
 深信經語。有此疑者。皆由無明惑故。妄起

diān dǎo yòu bù xìn sān jiè nèi shì kǔ sān jiè wài shì lè měi rǎn  
 顛倒。又不信三界內是苦。三界外是樂。每染

shì jiān jiē yán shì lè ruò yán lè zhě hé yì yú zhōng fù shēng  
 世間。皆言是樂。若言樂者。何意於中。復生

kǔ shòu yǐn shí guō dù biàn chéng jí zhěn qì xī chuǎn pò gǔ  
 苦受。飲食過度。便成疾疹。氣息喘迫。鼓

cháng xū tòng yòu zhì yī fú mí jiàn yōu láo hán dé chī xì zé  
 脹痠痛。又至衣服。彌見憂勞。寒得絺綌。則

ēn bó niàn qiǎn rè jiàn zhòng qiú zé kǔ nǎo yǐ shēn ruò yán shì  
 恩薄念淺。熱見重裘。則苦惱已深。若言是

lè hé yì shēng nǎo gù zhī yǐn shí yī fú zhēn fēi shì lè yòu yán  
 樂。何意生惱。故知飲食衣服。真非是樂。又言

juàn shǔ yǐ wéi lè zhě zé yīng cháng xiāng huān yú gē xiào wú  
 眷屬以為樂者。則應長相歡娛。歌笑無

jí hé yì é ěr wú cháng shū yān ér shì shì yǒu jīn wú xiàng  
 極。何意俄爾無常。倏焉而逝。適有今無。向

zài jīn miè háo tiān kòu dì gān xīn cùn duàn yòu bù néng zhī  
在 今 滅。號 天 叩 地。肝 心 寸 斷。又 不 能 知。

shēng suǒ cóng lái sǐ suǒ qù xiàng xián bēi xiāng sòng zhí zhì  
生 所 從 來。死 所 趣 向。銜 悲 相 送。直 至

qióng shān zhí shǒu cháng lí yī cí wàn jié zhū rú cǐ zhě qí  
窮 山。執 手 長 離。一 辭 萬 劫。諸 如 此 者。其

kǔ wú liàng zhòng shēng mí jiàn wèi qí shì lè chū shì lè yīn jiē  
苦 無 量。衆 生 迷 見。謂 其 是 樂。出 世 樂 因。皆

yán shì kǔ huò jiàn jìn dàn shū sè jiē shēn shí shí qù qí qīng  
言 是 苦。或 見 進 噉 蔬 澀。節 身 時 食。去 其 輕

ruǎn xí fèn sǎo yī jiē yán shì děng qiáng zì kùn kǔ bù zhī cǐ  
軟。習 糞 掃 衣。皆 言 是 等。強 自 困 苦。不 知 此

yè shì jiě tuō dào huò jiàn bù shī chí jiè rěn rǔ jīng jìn jīng xíng  
業。是 解 脫 道。或 見 布 施 持 戒。忍 辱 精 進。經 行

lǐ bài sòng xí zhī rén qiáo qín bù xiè jiē yán shì kǔ bù zhī shì  
禮 拜。誦 習 之 人。翹 勤 不 懈。皆 言 是 苦。不 知 是

děng xiū chū shì xīn tuō yǒu jí bìng sǐ wáng zhī rì biàn qǐ yí  
等。修 出 世 心。脫 有 疾 病。死 亡 之 日。便 起 疑

xīn zhōng rì yì cǐ xīn xíng wú shí zàn zhǐ rén zhī qì lì hé yǐ  
心。終 日 役 此 心 形。無 時 暫 止。人 之 氣 力。何 以

kān cǐ ruò bù qín láo qǐ dāng zhì kùn tú sāng shēn mìng yú shì  
堪 此。若 不 勤 勞。豈 當 致 困。徒 喪 身 命。於 事

wú yì huò fù zì bǐng qí shuō lǐ shí rú zhī bù zhī tuī guǒ xún  
無 益。或 復 自 秉 其 說。理 實 如 之。不 知 推 果 尋

yīn wàng gōu cǐ huò ruò yù shàn zhī shì zé qí huò kě chú yù  
因。妄 構 此 惑。若 遇 善 知 識。則 其 惑 可 除。遇

è zhī shì zé qí yú gèng shèn yīn yí huò gù duò sān è dào zài  
惡 知 識 則 其 愚 更 甚。因 疑 惑 故。墮 三 惡 道。在

è dào zhōng huǐ hé suǒ jí jīn rì dào chǎng tóng yè dà zhòng  
惡 道 中。悔 何 所 及。今 日 道 場。同 業 大 衆。

fán yǒu cǐ yí yīn yuán wú liàng qiě yí huò xí qì chū sān jiè  
 凡 有 此 疑。因 緣 無 量。且 疑 惑 習 氣。出 三 界  
 wài shàng wèi néng jìn kuàng zài jīn xíng yún hé dùn qù cǐ  
 外。尚 未 能 盡。況 在 今 形。云 何 頓 去。此  
 shēng bù duàn hòu shì fù zēng dà zhòng xiāng yú fāng shè cháng  
 生 不 斷。後 世 復 增。大 眾 相 與。方 涉 長  
 tú zì xíng kǔ hòng dāng yī fó yǔ rú jiào xiū xíng bù dé yí  
 途。自 行 苦 行。當 依 佛 語。如 教 修 行。不 得 疑  
 huò cí yú láo juàn zhū fó shèng rén suǒ yǐ dé chū shēng sǐ dù  
 惑。辭 於 勞 倦。諸 佛 聖 人。所 以 得 出 生 死。度  
 yú bǐ àn zhě liáng yóu jī shàn zhī gōng gù dé wú ài zì zài jiě  
 於 彼 岸 者。良 由 積 善 之 功。故 得 無 礙。自 在 解  
 tuō wǒ děng jīn rì wèi lí shēng sǐ yǐ zì kě bēi hé róng tān  
 脫。我 等 今 日。未 離 生 死。已 自 可 悲。何 容 貪  
 zhù cǐ è shì zhōng jīn zhě xìng dé sì dà wèi shuāi wǔ fú kāng  
 住。此 惡 世 中。今 者 幸 得 四 大 未 衰。五 福 康  
 shū yóu xíng dòng zhuǎn qù lái shì yì ér bù nǚ lì fù yù hé  
 念。遊 行 動 轉。去 來 適 意。而 不 努 力。復 欲 何  
 dài guō qù yī shēng yǐ bù jiàn dì jīn shēng kōng zhì fù wú suǒ  
 待。過 去 一 生。已 不 見 諦。今 生 空 擲。復 無 所  
 zhèng yú wèi lái shì yǐ hé jì dù fǔ yì lún xīn shí bēi qíng  
 證。於 未 來 世。以 何 濟 度。拊 臆 論 心。實 悲 情  
 bào dà zhòng jīn rì wéi yīng quàn kè nǚ lì qín xiū bù dé fù  
 抱。大 眾 今 日。唯 應 勸 課。努 力 勤 修。不 得 復  
 yán qiě yí xiao xī shèng dào cháng yuǎn yī cháo nán bàn rú shì  
 言。且 宜 消 息。聖 道 長 遠。一 朝 難 辦。如 是  
 yī cháo huán fù yī cháo hé shí dāng dé suǒ zuò yǐ bàn jīn huò  
 一 朝。還 復 一 朝。何 時 當 得。所 作 已 辦。今 或  
 yīn sòng jīng zuò chán qín xíng kǔ hòng yǒu xiǎo jí bìng biàn  
 因 誦 經 坐 禪。勤 行 苦 行。有 小 疾 病。便

yán sòng xí qín kǔ suǒ zhì ér bù zì zhī bù zuò cǐ xíng zǎo  
言。誦習勤苦所致。而不自知。不作此行。早

yīng zhōng wáng yīn cǐ xíng gù dé zhì jīn rì qiě sì dà zēng  
應終亡。因此行故。得至今日。且四大增

sǔn jí bìng shì cháng nǎi zhì lǎo sǐ bù kě dé bì rén shēng shì  
損。疾病是常。乃至老死。不可得避。人生世

jiān huì guī mó miè ruò yù dé dào dāng yī fó yǔ wéi ér dé  
間。會歸磨滅。若欲得道。當依佛語。違而得

zhě wú yǒu shì chù yī qiè zhòng shēng wéi fó yǔ gù suǒ yǐ lún  
者。無有是處。一切衆生。違佛語故。所以輪

zhuǎn sān tú bèi yīng zhòng kǔ ruò rú fó yǔ dōu wú xiū xī qín  
轉三途。備嬰衆苦。若如佛語。都無休息。勤

yú zhū fǎ rú jiù tóu rán wù shǐ yī shēng wú suǒ dé yě xiāng yú  
於諸法。如救頭然。勿使一生。無所得也。相與

rén rén dēng yī tòng qiè wǔ tī tóu dì rú dà shān bēng fèng  
人人。等一痛切。五體投地。如大山崩。奉

wéi yǒu shì shén yǐ lái zhì yú jīn rì jīng shēng fù mǔ lì jié qīn  
為有識神已來。至於今日。經生父母。歷劫親

yuán hé shàng ā shé lí tóng tán zūn zhèng shàng zhōng xià  
緣。和尚阿闍黎。同壇尊證。上中下

zuò xìn shī tán yuè shàn è zhī shì zhū tiān zhū xiān hù shì sì  
座。信施檀越。善惡知識。諸天諸仙。護世四

wáng zhǔ shàn fá è shǒu hù chí zhòu wǔ fāng lóng wáng lóng  
王。主善罰惡。守護持咒。五方龍王。龍

shén bā bù guǎng jí shí fāng wú qióng wú jìn yī qiè zhòng  
神八部。廣及十方。無窮無盡。一切衆

shēng guī yī shì jiān dà cí bēi fù  
生。歸依世間。大慈悲父。

### Removing Doubts: Chapter 2

In today's Dharma assembly, we, who have common karma, will listen mindfully. It is because of the law of karma that response and retribution exist. This is how things are and will be without exception. However, all sentient beings commit defiled acts and mix wholesome with unwholesome. From these

volitions, the retributions may be rough or refined and determine whether one is respected or despised, whether one is being wholesome or unwholesome. They are not necessarily the same. The difference can be miles apart. Because of the vast difference, some don't understand what we have done in the past. Consequently, we have doubts. It is said that if we cultivate diligently and always uphold precepts, we should have long life. However, why are some short lived? Those who kill should have short life. However, why do some have longevity? Those who are well-behaved should possess fortune. However, why are some still very poor? Those who steal should be in poverty. However, why are some still very rich? As human beings, we have a lot of doubts. We don't understand that everything comes from causes in the past.

If we are illuminated by Prajna [wisdom], we would know that if one studies and recites the sutras and is still poor and despised then one must have past karma that should have resulted in being born in hell. Because one is poor and despised in this life, the past offenses are erased. We cannot believe in the sutras and have doubts because we are obstructed by ignorance, resulting in delusion. Some of us do not believe that the Triple Realm [form realm, formless realm, desire realm] are full of suffering and there is bliss only beyond the three realms. We believe that this world is full of joy.

If this is the case, why are there senses of suffering? For example, when we eat too much, our stomach suffers, our breath becomes short and we feel uncomfortable. How about the clothing we wear? When we don't wear enough, it's cold. If we wear too much when it is warm, we feel very uncomfortable. If all is joyful, why does such discomfort arise? Therefore, we should know that eating and clothing are not truly joyful. Also, when we are with our loved ones, the joyful time seems to pass very quickly and joy leaves when we lose them. While thinking about our past joys, we become depressed and sometimes cry fiercely as if our hearts broke into pieces. We do not remember our past and do not know where we are going. We sadly see our loved ones leaving us, holding hands before their departure. Once we are apart, we may not be together for thousands of kalpas. Sufferings such as these, there are many other endless sufferings. But most sentient beings, with a deluded view, think life is joy. We regard cultivation to end the cycle of birth and death as suffering. We see these people eating vegetables or hardly eating. We see these people wearing clothes made out of discarded cloth. We think those actions are self-torturing and we don't know that they are on the path to salvation. We see the cultivators give things away, uphold precepts, practice patience and tolerance, diligence, meditate, prostrate to Buddhas, and recite sutras. We consider all these are suffering and not realizing these practices are ways to deliverance. When we see these cultivators are sick or dying, we doubt in our mind that these people are exhausted from the non-stop labors of cultivation. We don't know that by not cultivating diligently, when one dies, there is nothing accomplished for one's own salvation. Some of us insist on our own false view and incorrect reasoning saying that what we say is the real truth. We don't know the reasons and consequences, which cause delusion in our mind. If we get to meet virtuous advisors, our delusion may be removed. But if we meet evil advisors, our delusions may increase. Because of doubts, we may fall in the three evil realms. Once we fall into the lower realms, it will be too late to remorse.

If in today's Dharma assembly, we, who have common karma, have such doubts (or disbelief in Buddha's teaching), it is because there are past causes for them. Even the ones that are beyond the three realms have doubts, not to mention the ones who are still in the three realms. If we cannot remove these doubts in this life, they will increase in later lives. Together, we keep each company on this long journey. We should follow Buddha's teachings and put them in practice without doubts and feeling tired and bored.

All Buddhas and enlightened ones attained liberation from the cycle of birth and death because of the power of their accumulated good deeds. This power enables them to have no obstruction and therefore to be at ease and liberated. Today, we are very sad because we are still in the cycle of birth and death. We should not want to abide in the world. Luckily, we are not too old and weak yet and are healthy, with wealth and ability to move around at will. If we don't cultivate now, when are we going to do it? We didn't realize the truth in our past lives, if we also waste this life, when will we be enlightened? In future lives, what can help us to salvation? It's really sad if you think about it carefully. Today, we should have nothing else to say except to start cultivating very diligently. It's a long path to enlightenment and cannot be achieved in short time. If we ask day after day, when will we get there? The focus should be more on "what have we done?"

We studied and recited sutras, meditated, and practiced asceticism for a while and got sick. We say our sickness is caused by reciting diligently. We don't realize that if we have not practiced as such, we would have been dead. It's only because of these practices that we get to live today. Besides, deterioration of our body is perfectly normal. So is aging and death. No one gets to escape. This worldly existence will be eventually extinguished. If one wants to be enlightened, one must follow Buddha's teaching. No one can be in the right place if they do not believe in Buddha's teaching. All sentient beings are still in the three realms enduring suffering because they have not followed Buddha's teaching. One should practice all Dharma as if our heads were on fire and never let this life end in vain.

Together, on behalf of our parents from ever since we had a consciousness until today, those we have affinities with, the monastics and Acaryas, those who act as our witnesses in this ceremony, the masters of all levels, the devotees and sponsors, the virtuous and evil advisors, all heavenly beings and all sages, the Four World-Protecting Kings, those who are in charge of rewards and punishments, those who protect and uphold mantras, the dragon kings of the five directions, the eat divisions of dragons and celestial beings, and the inexhaustible and endless sentient beings in the ten directions, prostrate sincerely and take refuge in the world's most compassionate father.

*The Buddha names in this repentance include: Vipasyin Buddha of the Seven Buddhas and Virtuous Merit Buddha of the Ten Buddhas are from the Differences in Merit Sutra, Vajravikara Buddha of the Thirty-Five Buddhas are from the Maharatnakuta Sutra, Samantaprabha Buddha of the Fifty-Three Buddhas are from the Contemplating Bhaisajjaraja and Bhaisajyasamudgata Bodhisattvas Sutra, Jeweled Ocean Buddha of the One-Hundred-Seventy Buddhas are from the Expounding the Merits of All Buddhas Sutra, and Krakucchandha Buddha of the Thousand Buddhas are from the Three Kalpa's Three Thousand Buddhas Sutra. Here begins the Seven Buddhas of the Past.*

ná mó mí lè fó    ná mó wéi wèi fó  
南 無 彌 勒 佛 。 南 無 維 衛 佛 。

ná mó shì qì fó    ná mó suí shè fó  
南 無 式 棄 佛 。 南 無 隨 葉 佛 。

ná mó jū liú sūn fó    ná mó jū nà hán móu ní fó  
南 無 拘 留 孫 佛 。 南 無 拘 那 含 牟 尼 佛 。

ná mó jiā shè fó ná mó shì jiā móu ní fó  
南無迦葉佛。南無釋迦牟尼佛。

ná mó wú biān shēn pú sà ná mó guān shì yīn pú sà  
南無無邊身菩薩。南無觀世音菩薩。

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

yuàn yǐ cí bēi lì tóng jiā shè shòu yǐ shén tōng lì fù hù zhěng  
願以慈悲力。同加攝受。以神通力。覆護拯

jiē cóng jīn rì qù zhì yú pú tí sì wú liàng xīn liù bō luó mì  
接。從今日去。至於菩提。四無量心。六波羅蜜。

cháng dé xiàn qián sì wú ài zhì liù shén tōng lì rú yì zì zài  
常得現前。四無礙智。六神通力。如意自在。

xíng pú sà dào rù fó zhì huì tóng huà shí fāng jù dēng zhèng  
行菩薩道。入佛智慧。同化十方。俱登正

jué jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng shàn  
覺。今日道場。同業大眾。重復至誠。善

shè xīn niàn xiāng yú yǐ dé rù guī xìn mén wéi yīng bǐng yì yǐ  
攝心念。相與已得。入歸信門。唯應秉意。以

qù xiàng wéi qī yú nèi wài fǎ mò fù liú nán ruò běn yè bù  
趣向為期。於內外法。莫復留難。若本業不

míng zì bù néng zào jiàn rén zuò fú wéi yīng jiǎng quàn dàn zhǐ  
明。自不能造。見人作福。唯應獎勸。彈指

hé zhǎng míng jìn qí dé bù yí qǐ xīn shēng zhū fāng ài shǐ bǐ  
合掌。明進其德。不宜起心。生諸妨礙。使彼

xíng rén xīn chéng zǔ tuì ruò shì bù tuì bǐ jìn rú gù bǐ jì wú  
行人。心成阻退。若是不退。彼進如故。彼既無

jiǎn wéi dāng zì sǔn kōng gōu shì fēi yú shēn hé yì ruò néng  
減。唯當自損。空構是非。於身何益。若能

yú shàn wú yǒu ài zhě kě wèi hé dào yǒu lì dà rén ruò jīn zuò  
於善。無有礙者。可謂合道。有力大人。若今作

ài yú wèi lái shì yún hé néng dé tōng dá fó dào jiù lǐ ér  
礙。於未來世。云何能得。通達佛道。就理而

xún sǔn hài shí zhòng zǔ tā shàn gēn zuì zhēn bù qīng rú hù  
尋。損害實重。阻他善根。罪真不輕。如護

kǒu jīng shuō yǒu yī è guǐ xíng zhuàng chǒu è jiàn zhě máo  
口經說。有一餓鬼。形狀醜惡。見者毛

shù mò bù wèi jù shēn chū měng yàn yóu rú huǒ jù kǒu chū  
豎。莫不畏懼。身出猛焰。猶如火聚。口出

qū chóng wú yǒu qióng jìn nóng xuè zhū shuāi yǐ zì yán shēn  
蛆蟲。無有窮盡。膿血諸衰。以自嚴身。

chòu qì yuǎn chè bù kě qīn jìn huò kǒu tǔ yàn zhī jiē huǒ qǐ  
臭氣遠徹。不可親近。或口吐燄。支節火起。

jǔ shēng háo kū dōng xī chí zǒu shì shí mǎn zú luó hàn wèn è  
舉聲號哭。東西馳走。是時滿足羅漢。問餓

guǐ yuē rǔ sù hé zuì jīn shòu cǐ kǔ è guǐ dá yán wú wǎng xī  
鬼曰。汝宿何罪。今受此苦。餓鬼答言。吾往昔

shí céng zuò shā mén liàn zhù zī shēng qiān tān bù shě bù hù  
時。曾作沙門。戀著資生。慳貪不捨。不護

wēi yí chū yán cū è ruò jiàn chí jiè jīng jìn zhī rén zhé fù mà  
威儀。出言麤惡。若見持戒。精進之人。輒復罵

rǔ piān yǎn è shì zì shì háo qiáng wèi cháng bù sǐ zào yú wú  
辱。偏眼惡視。自恃豪強。謂長不死。造於無

liàng bù shàn zhī běn ér jīn zhuī yì huǐ wú suǒ bǔ níng yǐ lì  
量。不善之本。而今追憶。悔無所補。寧以利

dāo zì jié qí shé cóng jié zhì jié gān xīn shòu kǔ bù yǐ yī  
刀。自截其舌。從劫至劫。甘心受苦。不以一

yán fěi bàng tā shàn zūn zhě huán yán fú tí yǐ wǒ xíng  
言。誹謗他善。尊者還闍浮提。以我形

zhuàng jiè zhū bǐ qiū jí fó dì zǐ shàn hù kǒu guō wù wàng  
狀。誡諸比丘。及佛弟子。善護口過。勿妄



chū yán shè jiàn chí jiè bù chí jiè zhě niàn xuān qí dé wú shòu  
 出言。設見持戒。不持戒者。念宣其德。吾受  
 guǐ shēn jīng shǔ qiān jié zhōng rì jìng yè bèi shòu chǔ dú ruò  
 鬼身。經數千劫。終日竟夜。備受楚毒。若  
 cǐ bào jìn fù rù dì yù shì shí è guǐ shuō cǐ yǔ yǐ jǔ shēng  
 此報盡。復入地獄。是時餓鬼。說此語已。舉聲  
 háo kū zì tóu yú dì rú dà shān bēng jīn rì dào chǎng tóng yè  
 號哭。自投于地。如大山崩。今日道場。同業  
 dà zhòng rú jīng suǒ shuō dà kě bù wèi zhǐ yǐ kǒu guō huò bào  
 大眾。如經所說。大可怖畏。止以口過。獲報  
 lèi jié hé kuàng qí yú bù shàn zhī běn shě shēn shòu kǔ jiē yóu  
 累劫。何況其餘不善之本。捨身受苦。皆由  
 zuò yè ruò bù zuò yīn yún hé dé guǒ ruò yǒu zào yīn guǒ zhōng  
 作業。若不作因。云何得果。若有造因。果終  
 bù shī zuì fú bù yuǎn shēn zì dāng zhī pì rú yǐng xiǎng bù dé  
 不失。罪福不遠。身自當之。譬如影響。不得  
 shě lí yīn wú míng shēng yì yīn ér sǐ qù lái xiàn zài xíng fàng  
 捨離。因無明生。亦因而死。去來現在。行放  
 yì zhě wèi jiàn shì rén ér dé jiě tuō néng shǒu hù zhě shòu fú  
 逸者。未見是人。而得解脫。能守護者。受福  
 wú qióng jīn rì dà zhòng yí gè cán kuì xǐ wǎn shēn xīn chàn  
 無窮。今日大眾。宜各慚愧。洗浣身心。懺  
 xiè qián jiù gé gù bù zào xīn zhū fó chēng tàn xiāng yú cóng jīn  
 謝前咎。革故不造新。諸佛稱歎。相與從今  
 rì qù ruò jiàn rén zhī shàn mò lún chéng yú bù chéng jiǔ yú bù  
 日去。若見人之善。莫論成與不成。久與不  
 jiǔ dàn shǐ yī niàn yī qǐng yī shí yī kè yī rì yī yuè bàn nián  
 久。但使一念一頃。一時一刻。一日一月。半年  
 yī suì yǐ zì shēng yú bù zuò zhě yǐ suǒ yǐ fǎ huā jīng yán  
 一歲。已自勝於。不作者矣。所以法華經言。

ruò rén sàn luàn xīn rù yú tǎ miào zhōng yī chēng nán mó fó jiē  
若人散亂心。入於塔廟中。一稱南無佛。皆  
yǐ chéng fó dào ér kuàng yǒu rén néng fā rú shì dà xīn qín yú  
已成佛道。而況有人。能發如是大心。勤於  
fú shàn bù suí xǐ zhě shèng suǒ bēi niàn zhòng děng zì wéi wú  
福善。不隨喜者。聖所悲念。衆等自惟無  
shǐ shēng sǐ yǐ lái zhì yú jīn rì yǐ yīng yǒu wú liàng è xīn zǔ  
始。生死已來。至於今日。已應有無量惡心。阻  
rén shèng shàn hé yǐ zhī rán ruò wú shì shì yún hé jīn rì yú  
人勝善。何以知然。若無是事。云何今日。於  
zhū shàn fǎ duō yǒu liú nán chán dìng bù néng xí zhì huì bù  
諸善法。多有留難。禪定不能習。智慧不  
néng xiū shǎo shí lǐ bài yǐ yán dà kǔ zàn zhí jīng juǎn fù shēng  
能修。少時禮拜。已言大苦。暫執經卷。復生  
yàn dài zhōng rì láo rǎo qǐ zhū è yè shǐ cǐ shēn xíng bù dé  
厭怠。終日勞擾。起諸惡業。使此身形。不得  
jiě tuō rú cán zuò jiǎn zì yíng zì fù rú é fù huǒ cháng yè  
解脫。如蠶作繭。自縈自縛。如蛾赴火。長夜  
jiāo rán rú shì děng zhàng wú liàng wú biān zhàng pú tí xīn  
焦然。如是等障。無量無邊。障菩提心。  
zhàng pú tí yuàn zhàng pú tí hēng jiē yóu è xīn fěi bàng tā  
障菩提願。障菩提行。皆由惡心。誹謗他  
shàn jīn shǐ jué wù shēng dà cán kuì jī sǎng qiú āi chàn huǐ cǐ  
善。今始覺悟。生大慚愧。稽顙求哀。懺悔此  
zuì wéi yuàn zhū fó zhū dà pú sà yǐ cí bēi xīn tóng jiā shén  
罪。唯願諸佛。諸大菩薩。以慈悲心。同加神  
lì líng zhòng děng suǒ chàn chú miè suǒ huǐ qīng jìng suǒ yǒu  
力。令衆等所懺除滅。所悔清淨。所有  
zhàng ài wú liàng zuì yè yīn jīn chàn huǐ jìng jìn wú yú xiāng yú  
障礙。無量罪業。因今懺悔。淨盡無餘。相與

rén rén děng yī tòng qiē wǔ tī tóu dì guī yī shì jiān dà cí bēi  
 人 人 。 等 一 痛 切 。 五 體 投 地 。 歸 依 世 間 。 大 慈 悲  
 fù  
 父 。

Once again, we take refuge in the Triple Gem in all realms of the ten directions. Starting today until we obtained Bodhi, we hope that all beings will benefit from the power of compassion (of the Buddhas). Through the power of spiritual penetrations, all will be helped and protected. We hope we will always possess the four boundless minds and six paramitas. With the four boundless wisdoms and six spiritual penetrations, we can always do as we wish such as practicing the ways of Bodhisattva, obtain the same wisdom that Buddha had, and transform sentient beings everywhere so all can be enlightened.

In today's Dharma assembly, we, who have common karma, are repenting with sincerity, with our mind focused in entering the door of faith. While we do not know our past offenses, we do not dare to commit new ones. When we see someone doing anything beneficial to others, we should praise and encourage them. We should join our palms together, giving them our respect and encouraging them to continue. We should not think of obstructing them. If we do, they may be intimidated and stop their virtuous acts. Some may not be affected by our attempts to obstruct them and continue their action. In that case, the virtuous action is not reduced and we have only damaged ourselves and annoyed others. What good is it? When we see good actions, not only we do not want to obstruct them, we should help with the good actions that help others. When we create hindrances, what do we gain in our future lives? If we understand the Buddha's teaching and reasoning, we will know that such action will only cause a lot of damage to ourselves. By obstructing other's good actions, there will be a severe retribution. As mentioned in the Protecting Mouth Sutra, there was a hungry ghost who looked very ugly and scary. Those who saw it felt that their hair stood up from the impression and were terrified. This ghost emitted fire from its body and worms continuously poured out of its mouth. Its body was covered with blood and smelled terribly from far away. No one could bear to come close. While emitting fire, it cried running around everywhere. One time, there was an arhat named Content who saw it and asked the hungry ghost what past karma he had to be suffering like that. The ghost answered, "In my past life, I was a monk. I was attached to many worldly things and tried to make a good living. I was stingy and greedy and never gave thing to help in good cause. I didn't care how I should behave as a monk. I used bad language to insult people. When I ran into practitioners who cultivated diligently and upheld precepts, I scolded them, embarrassed them, and stared at them with despise. I was rich and powerful and thought I could live forever. Now, when I remember these evil acts, I can't help but feel deep remorse. But what good does it do? I feel like stabbing myself with a knife and cutting my tongue. From now until future lives, I will suffer without complaining and I will never use another word to insult the virtuous. Honored one, when you are among human beings, please describe me as an example to advise all the monks and Buddhists that they should prevent themselves from committing any verbal abuse. Tell them not to speak improperly. If they see practitioners uphold precepts or ones that do not uphold precept, just think about the virtues they may have. As a hungry ghost, I will be taking the punishment of pain day and night for thousands of kalpas. Even after this phase is over, I will next go to the hells." At this time, the hungry ghost, after he finished speaking, started to cry loudly, throwing his body on the ground like a big collapsed mountain.

In today's Dharma assembly, we, who have common karma, understand from the sutra that just with the fault of our mouth, the retribution can last many kalpas, not to mention the other evil acts that we

may commit. This body suffers because of past karma. When there is no cause committed, why would there be any consequences? As long as there is a cause, there will always be a consequence. Retribution is not far away, and this body has to receive it. When people want to stay together, they are born of ignorance and die of ignorance. In the past, present, and future, no one who behaved lazily received salvation. Those who protect it receive endless benefits. Today, each of us should feel ashamed. We are here to cleanse our body and mind. We repent our past offenses. We promise that we'll change our behavior and never commit any new offenses such that the Buddhas will praise us. Starting today, together, when we see someone doing good act, we will never criticize or discourage. Even if someone did a good act in one thought, one instant, one hour, quarter of an hour, one day, one month, half an year or a year, he is better than those who didn't do any at all.

The Lotus Sutra says, "Even if someone with an unsincere mind went to a temple, and said 'Namo Buddha' (I take refuge in Buddha) just once, he is likely already on the Buddha path." Imagine those who can give rise to a great (Bodhi) mind, always doing the good things, what will they be like. If one cannot be happy for others' good actions, even the saints will pity us. We should think that from our past lives until this life, we have been born and died uncountable times. We have had evil minds and obstructed others' good actions.

How do we know this? If not, then why have we been hesitating in accepting good Dharma and have lots of doubts? We cannot focus ourselves to practice meditation. We have trouble increasing our wisdom. When once in a while we prostrate to Buddha and we think we have endured great suffering. When we pick up the sutras, we feel tired and disgusted. We spent most of the day doing meaningless and trivial things and committing offenses. Because our actions, we end up in this body and have not been relieved. It's like a silkworm creating a cocoon for itself. It weaves and confides itself. It is like a moth flying into fire and getting burned. Such karmas are endless. In the past, we have obstructed Bodhi-minds, Bodhi-vows, and Bodhi actions with evil mind. We have also slandered others. Today, we realize our mistakes and feel ashamed. We sincerely prostrate to Buddha and repent all past offenses. We hope that all Buddhas and Bodhisattvas will use their compassion and spiritual power to help erase what we have repented. After the repentance has cleansed us, we hope all obstructions and endless offenses will be erased after today's repentance. Together, we sincerely, with our body on the ground, take refuge in the world's most compassionate father.

*The following Buddhas are the Ten Buddhas of the ten directions.*

ná mó mí lè fó    ná mó shì jiā móu ní fó  
南 無 彌 勒 佛 。 南 無 釋 迦 牟 尼 佛 。

ná mó shàn dé fó    ná mó wú yōu dé fó  
南 無 善 德 佛 。 南 無 無 憂 德 佛 。

ná mó zhān tán dé fó    ná mó bǎo shī fó  
南 無 栴 檀 德 佛 。 南 無 寶 施 佛 。

ná mó wú liàng míng fó    ná mó huā dé fó  
南 無 無 量 明 佛 。 南 無 華 德 佛 。

ná mó xiāng dé fó ná mó sān chéng hòng fó  
南無相德佛。南無三乘行佛。

ná mó guǎng zhòng dé fó ná mó míng dé fó  
南無廣眾德佛。南無明德佛。

ná mó shī zǐ yóu xì pú sà ná mó shī zǐ fèn xùn pú sà  
南無師子遊戲菩薩。南無師子奮迅菩薩。

ná mó wú biān shēn pú sà ná mó guān shì yīn pú sà  
南無無邊身菩薩。南無觀世音菩薩。

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

xiāng yú hú guì hé zhǎng xīn niàn kǒu yán zhòng děng cóng wú shǐ  
相與胡跪合掌。心念口言。眾等從無始

shēng sǐ yǐ lái zhì yú jīn rì wèi néng dé dào shòu cǐ bào  
生死已來。至於今日。未能得道。受此報

shēn yú sì shì zhōng céng wú shě lí tān chēn jí dù sān dú chì  
身。於四事中。曾無捨離。貪瞋嫉妒。三毒熾

rán qǐ zhòng è yè jiàn rén bù shī chí jiè zì bù néng xíng bù  
然。起眾惡業。見人布施持戒。自不能行。不

néng suí xǐ jiàn rén rěn rǔ jīng jìn zì bù néng xíng bù néng suí  
能隨喜。見人忍辱精進。自不能行。不能隨

xǐ jiàn rén zuò chán xiū zhì huì yè zì bù néng xíng bù néng suí  
喜。見人坐禪修智慧業。自不能行。不能隨

xǐ rú shì děng zuì wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú  
喜。如是等罪。無量無邊。今日懺悔。願乞除

miè yòu fù wú shǐ yǐ lái zhì yú jīn rì jiàn rén zuò shàn xiū zhū  
滅。又復無始已來。至於今日。見人作善。修諸

gōng dé bù néng suí xǐ xíng zhù zuò wò yú sì wēi yí xīn wú  
功德。不能隨喜。行住坐臥。於四威儀。心無

cán kuì jiāo màn xiè dài bù niàn wú cháng bù zhī shě cǐ shēn  
慚愧。驕慢懈怠。不念無常。不知捨此身

xíng yīng rù dì yù yú tā shēn sè qǐ zhǒng zhǒng è zhàng rén  
形。應入地獄。於他身色。起種種惡。障人  
jiàn lì sān bǎo xīng xiǎn gòng yǎng zhàng rén xiū xí yí qiè gōng  
建立三寶。興顯供養。障人修習。一切功  
dé rú shì zuì zhàng wú liàng wú biān jīn rì chàn huǐ yuàn qǐ  
德。如是罪障。無量無邊。今日懺悔。願乞  
chú miè yòu fù wú shǐ yǐ lái zhì yú jīn rì bù xìn sān bǎo shì  
除滅。又復無始已來。至於今日。不信三寶。是  
guī yī chù zhàng rén chū jiā zhàng rén chí jiè zhàng rén bù shī  
歸依處。障人出家。障人持戒。障人布施。  
zhàng rén rěn rǔ zhàng rén jīng jìn zhàng rén zuò chán zhàng rén  
障人忍辱。障人精進。障人坐禪。障人  
sòng jīng zhàng rén xiě jīng zhàng rén zhāi huì zhàng rén zào  
誦經。障人寫經。障人齋會。障人造  
xiàng zhàng rén gòng yǎng zhàng rén kǔ xíng zhàng rén xíng  
像。障人供養。障人苦行。障人行  
dào nǎi zhì tā rén yī háo zhī shàn jiē shēng zhàng ài bù xìn  
道。乃至他人。一毫之善。皆生障礙。不信  
chū jiā shì yuǎn lí fǎ bù xìn rěn rǔ shì ān lè hēng bù zhī píng  
出家。是遠離法。不信忍辱。是安樂行。不知平  
děng shì pú tí dào bù zhī lí wàng xiǎng shì chū shì xīn zhì shǐ  
等。是菩提道。不知離妄想。是出世心。致使  
shēng chù duō zhū zhàng ài rú shì zuì zhàng wú liàng wú biān  
生處。多諸障礙。如是罪障。無量無邊。  
wéi yǒu zhū fó zhū dà pú sà jìn zhī jìn jiàn rú zhū fó pú sà  
唯有諸佛。諸大菩薩。盡知盡見。如諸佛菩薩。  
suǒ zhī suǒ jiàn zuì liàng duō shǎo jīn rì cán kuì fā lù chàn  
所知所見。罪量多少。今日慚愧。發露懺  
huǐ yí qiè zuì yīn kǔ guǒ yuàn qǐ xiāo miè cóng jīn rì qù zhì  
悔。一切罪因苦果。願乞銷滅。從今日去。至

zuò dào chǎng xíng pú sà dào wú yǒu pí yàn cái fǎ èr shī wú  
 坐 道 場 。 行 菩 薩 道 。 無 有 疲 厭 。 財 法 二 施 。 無  
 yǒu qióng jìn zhì huì fāng biàn suǒ zuò bù kōng yí qiè jiàn wén 。  
 有 窮 盡 。 智 慧 方 便 。 所 作 不 空 。 一 切 見 聞 。  
 wú bù jiě tuō xiāng yú zhì xīn wǔ tī tóu dì yǎng yuàn shí fāng 。  
 無 不 解 脫 。 相 與 志 心 。 五 體 投 地 。 仰 願 十 方 。  
 yí qiè zhū fó dà dì pú sà yí qiè xián shèng yǐ cí bēi xīn tóng  
 一 切 諸 佛 。 大 地 菩 薩 。 一 切 賢 聖 。 以 慈 悲 心 。 同  
 jiā shén lì líng liù dào yí qiè zhòng shēng yǐ jīn chàn fǎ yí qiè  
 加 神 力 。 令 六 道 一 切 衆 生 。 以 今 懺 法 。 一 切  
 zhòng kǔ jiē xī duàn chú lí diān dǎo yuán bù qǐ è jué shě sì  
 衆 苦 。 皆 悉 斷 除 。 離 顛 倒 緣 。 不 起 惡 覺 。 捨 四  
 qù yè dé zhì huì shēng xíng pú sà dào bù xiū bù xī hòng yuàn  
 趣 業 。 得 智 慧 生 。 行 菩 薩 道 。 不 休 不 息 。 行 願  
 zǎo yuán sù dēng shí dì rù jīn gāng xīn chéng děng zhèng jué  
 早 圓 。 速 登 十 地 。 入 金 剛 心 。 成 等 正 覺 。

Again, we take refuge in the Triple Gem in ten directions of the space. Together, on our knees with our palms joined, we say the following in our minds, “We, from beginningless time until today, have not been enlightened, resulting in this retribution body. We have not abandoned greed, hatred, and jealousy. When the three poisons arise, we commit devious acts. When we see others practice generosity and morality and we do not, we can not rejoice. When we see others practice patience and diligence and we do not, we can not rejoice. When we see others practice meditation and wisdom and we do not, we can not rejoice. These actions are countless.

Today, we repent for all these actions and hope that all will be eradicated. Since beginningless time until today, when we saw others accumulating virtues by helping others, we could not be happy for them. In our daily life, we did not pay attention to the proper way to move, stop, sit, and lie down and we feel ashamed. We were arrogant and lazy and we did not contemplate impermanence. We did not realize that after this life, we may be going to the hells. We still have devious thoughts when we see others are attractive. We obstructed people from setting up the Triple Gem and prevented them from making offerings to the Triple Gem. We obstructed others’ cultivation. These actions are countless. Today, we repent for these actions and hope that all will be eradicated.

From beginningless time until today, we did not believe in the Triple Gem to be our refuge. We prevented others from ordaining, upholding precepts, and helping others. We obstructed others from patience, diligence, meditation, chanting sutras, writing sutras, making food offerings, making Buddha statues, ascetic practices, applying the Buddha’s teaching, and doing the slightest good deed. We did not believe that joining the Sangha was the way to remove attachments; that endurance was the way to peace;

equality was the Bodhi way; and that eradicating fantasies was the way to detach from this world. Because of these disbeliefs, we had many obstacles regardless where we were born. These actions are countless.

Only the Buddhas and great Bodhisattvas can fully understand how heavy our offenses are. Today, we sincerely repent these actions, causes and conditions of these actions, and hope that all will be eradicated. Starting today until we are enlightened, we will practice the Bodhisattva path and never stop because of fatigue. We will offer money and Dharma to help others without limit. We will apply expedient means and wisdom in our actions so our efforts will not be wasted. We will seek the true salvation. Together, with attentive mind, with our body on the ground, we sincerely wish that all Buddhas and great Bodhisattvas in ten directions and all enlightened saints will endow us with their powers. Through the power of spiritual penetration and with the merits from repenting, they will help eradicate all suffering and help sentient beings in the six realms to stay away from devious views and evil thoughts, and abandon the karmas of the four lower realms. We wish that all sentient beings will possess wisdom and practice the Bodhisattva way without stopping. Once the vows have been fulfilled, we can quickly enter the ten grounds, enter the Vajra heart, and obtain perfect enlightenment.

chàn huǐ dì sān  
懺 悔 第 三

jīn rì dào chǎng tóng yè dà zhòng jīng yán zài fán wèi zhī fù  
今 日 道 場 。 同 業 大 衆 。 經 言 。 在 凡 謂 之 縛 。  
zài shèng wèi zhī jiě fù jí shì sān yè suǒ qǐ zhī è jiě jí shì sān  
在 聖 謂 之 解 。 縛 即 是 三 業 。 所 起 之 惡 。 解 即 是 三  
yè wú ài zhī shàn yí qiè shèng rén ān xīn sī zài shén zhì fāng  
業 。 無 礙 之 善 。 一 切 聖 人 。 安 心 斯 在 。 神 智 方  
biàn wú liàng fǎ mén míng liǎo zhòng shēng shàn è zhī yè néng  
便 。 無 量 法 門 。 明 了 衆 生 。 善 惡 之 業 。 能  
yǐ yī shēn zuò wú liàng shēn néng yǐ yī xíng zhǒng zhǒng biàn  
以 一 身 。 作 無 量 身 。 能 以 一 形 。 種 種 變  
xiàn néng cù yī jié yǐ wéi yī rì néng yán yī rì yǐ wéi yī jié 。  
現 。 能 促 一 劫 。 以 為 一 日 。 能 延 一 日 。 以 為 一 劫 。  
yù tíng shòu mìng zé yǒng bù miè yù xiàn wú cháng zé shì niè  
欲 停 壽 命 。 則 永 不 滅 。 欲 現 無 常 。 則 示 涅  
pán shén tōng zhì huì chū mò zì zài fēi xíng shì xìng zuò wò xū  
槃 。 神 通 智 慧 。 出 沒 自 在 。 飛 行 適 性 。 坐 臥 虛  
kōng lǚ shuǐ rú dì bù jiàn jiǎn nán bì jìng kōng jì yǐ wéi qī  
空 。 履 水 如 地 。 不 見 險 難 。 畢 竟 空 寂 。 以 為 棲



zhǐ tōng dá wàn fǎ kōng yǒu jù míng chéng jiù biàn cái zhì huì  
 止。通達萬法。空有俱明。成就辯才。智慧  
 wú ài rú shì děng fǎ bù cóng è yè zhōng shēng bù cóng tān  
 無礙。如是等法。不從惡業中生。不從貪  
 chēn jí dù zhōng shēng bù cóng yú chī xié jiàn zhōng shēng bù  
 瞋嫉妒中生。不從愚癡邪見中生。不  
 cóng lǎn duò xiè dài zhōng shēng bù cóng jiāo màn zì yǎng zhōng  
 從懶惰懈怠中生。不從驕慢自養中  
 shēng wéi cóng jǐn shèn bù zuò zhòng è qín xíng shàn yè zhōng  
 生。唯從謹慎不作眾惡。勤行善業中  
 shēng hé chù jiàn rén xiū zhū shàn yè suí cóng fó yǔ ér yǒu pín  
 生。何處見人修諸善業。隨從佛語。而有貧  
 qióng zhě yǒu chǒu lòu zhě yǒu lóng cán bǎi jí bù zì zài zhě  
 窮者。有醜陋者。有癱殘百疾不自在者。  
 yǒu bēi jiàn wéi rén líng miè zhě yǒu suǒ yán shuō bù wéi rén xìn  
 有卑賤為人陵蔑者。有所言說。不為人信  
 yòng zhě jīn yǐ shēn zhèng ruò yǒu yī rén suí cóng fó yǔ xiū  
 用者。今以身證。若有一人。隨從佛語。修  
 zhū gōng dé bù wéi zì shēn ér dé è bào zhě níng yǐ wǒ shēn rù  
 諸功德。不為自身而得惡報者。寧以我身入  
 ā bí dì yù shòu zhǒng zhǒng kǔ shǐ cǐ děng rén dé è bào zhě  
 阿鼻地獄。受種種苦。使此等人。得惡報者。  
 wú yǒu shì chù jīn rì dào chǎng tóng yè dà zhòng ruò yù shě fán  
 無有是處。今日道場。同業大眾。若欲捨凡  
 rù shèng zhě dāng yī fó yǔ rú jiào xiū xíng mò cí xiǎo kǔ  
 入聖者。當依佛語。如教修行。莫辭小苦。  
 shēng lǎn duò xīn yí zì nǚ lì chàn huǐ miè zuì jīng yán zuì  
 生懶惰心。宜自努力。懺悔滅罪。經言。罪  
 cóng yīn yuán shēng yì cóng yīn yuán miè jì wèi miǎn yú fán lèi  
 從因緣生。亦從因緣滅。既未免於凡類。

chù xiàng duō mí zì fēi zī yǐ chàn huǐ wú yóu chū lí xiāng yú  
觸 向 多 迷。自 非 資 以 懺 悔。無 由 出 離。相 與  
jīn rì qǐ yǒng měng xīn fā chàn huǐ yì chàn huǐ zhī lì bù kě  
今 日。起 勇 猛 心。發 懺 悔 意。懺 悔 之 力。不 可  
sī yì hé yǐ zhī rán ā shé shì wáng yǒu dà nì zuì cán kuì huǐ  
思 議。何 以 知 然。阿 闍 世 王。有 大 逆 罪。慚 愧 悔  
zé zhòng kǔ qīng shòu yòu cǐ chàn fǎ líng zhū xíng rén dé ān  
責。重 苦 輕 受。又 此 懺 法。令 諸 行 人。得 安  
yīn lè ruò néng zì kè nǔ lì pī chéng zhì dào jī sǎng chàn huǐ  
隱 樂。若 能 自 課。努 力 披 誠。至 到 稽 顙。懺 悔  
guī yī bì jìng wéi qī zhě ér bù tōng gǎn zhū fó wèi zhī yǒu yě。  
歸 依。畢 竟 為 期 者。而 不 通 感 諸 佛。未 之 有 也。  
è yè guǒ bào yǐng xiǎng wú chà yīng dāng bù jù kǔ dào chàn  
惡 業 果 報。影 響 無 差。應 當 怖 懼。苦 到 懺  
huǐ gè gè zhì xīn děng yí tòng qiè wǔ tī tóu dì xīn niàn kǒu  
悔。各 各 至 心。等 一 痛 切。五 體 投 地。心 念 口  
yán zuò rú shì shuō yáo qǐng zhū fó tóng jiā āi mǐn  
言。作 如 是 說。遙 請 諸 佛。同 加 哀 愍。  
yuàn jiù wǒ kǔ è dà bēi fù yí qiè  
願 救 我 苦 厄。大 悲 覆 一 切。  
pǔ fàng jìng guāng míng miè chú chí àn míng  
普 放 淨 光 明。滅 除 癡 暗 暝。  
niàn wǒ jí yí qiè fāng yīng dì yù kǔ  
念 我 及 一 切。方 嬰 地 獄 苦。  
bì lái zhì wǒ suǒ shī líng dé ān lè  
必 來 至 我 所。施 令 得 安 樂。  
wǒ jīn jī shǒu lǐ wén míng jiù è zhě  
我 今 稽 首 禮。聞 名 救 厄 者。  
wǒ jīn gòng guī yī shì jiān cí bēi fù  
我 今 共 歸 依。世 間 慈 悲 父。

Repentance and Reformation: Chapter 3

A sutra says: What people consider bondage is what saints consider salvation. Bondage is the three karmas committing evil. Salvation is no obstruction from the three karmas. The saints, calm and abiding, teach wisely through expedient means and countless Dharma doors. They know the karmas of the sentient beings. They transform themselves into countless bodies and can transform into anything. They can shorten one kalpa to a day and can extend a day to one kalpa. Wanting to teach impermanence, they enter Nirvana. They use their wisdom and spiritual penetration to apparate at will. They can fly and sit or sleep in emptiness. They can walk on water as well earth. They dwell in the emptiness and void. They have full knowledge of all Dharmas, and have perfect insight into emptiness. They have extraordinary eloquence and unobstructed wisdom.

These Dharmas did not originate from bad karma, greed, hatred, or jealousy. They did not originate from ignorance, devious views, laziness, or arrogance. These Dharmas originated from attentiveness, not committing evil actions, and from persistently creating good karmas.

There is nobody who is still poor, ugly, disabled, despised, or not trusted after accumulating good karmas and upholding Buddha's teachings. If there is anyone who always upheld Buddha's teachings and accumulated good karmas, yet received bad retribution, I will go to Avici Hell and endure suffering on their behalf.

If in today's Dharma assembly, we, who have common karma, wish to shed our common status and become saints, we should follow Buddha's teaching and cultivate. We should not be lax when encountering small sufferings. We should work hard and repent our offenses. A sutra says, "Bad karmas originate from causes and conditions, so they will disappear when the causes and conditions cease to exist." Since we are common humans who tend to be confused, we need to repent. Without self initiated repentance, there is no salvation.

Together, we made the resolve to be diligent and to repent today. The merit of repentance is inconceivable. How do we know? King Ajatasatru committed the worst offense and after he repented and showed deep remorse, the punishment he received was less severe than the original. The merit of this repentance enables those chanting it to be joyful and peaceful. The Buddhas always feel touched when this repentance conducted. Retribution will always come for committed deeds. We should fear it and repent it. Each of us, with sincerity, with body on the ground, we say, we beseech the Buddhas to:

Rescue us from suffering and obstacles and protect all beings with their great compassion,  
Emit pure light universally to dispel of the darkness of ignorance;  
Remembering us and all beings, they would take our place in hell;  
Arrive at our place and bestow peace and joy.  
We now bow to those who help the distressed upon hearing their name.  
We now take refuge in the world's most compassionate father.

*The following Buddha names are the Thirty-Five Buddhas from the Maharatnakuta Sutra.*

ná mó mí lè fó   ná mó shì jiā móu ní fó  
南 無 彌 勒 佛 。 南 無 釋 迦 牟 尼 佛 。

ná mó jīn gāng bù huài fó   ná mó bǎo guāng fó  
南 無 金 剛 不 壞 佛 。 南 無 寶 光 佛 。

ná mó lóng zūn wáng fó ná mó jīng jìn jūn fó  
南無龍尊王佛。南無精進軍佛。

ná mó jīng jìn xǐ fó ná mó bǎo huǒ fó  
南無精進喜佛。南無寶火佛。

ná mó bǎo yuè guāng fó ná mó xiàn wú yú fó  
南無寶月光佛。南無現無愚佛。

ná mó bǎo yuè fó ná mó wú gòu fó  
南無寶月佛。南無無垢佛。

ná mó lí gòu fó  
南無離垢佛。

ná mó shī zǐ fān pú sà ná mó shī zǐ zuò pú sà  
南無師子幡菩薩。南無師子作菩薩。

ná mó wú biān shēn pú sà ná mó guān shì yīn pú sà  
南無無邊身菩薩。南無觀世音菩薩。

yòu fù guī yī shí fāng jìn xū kōng jiè yí qiè sān bǎo wéi yuàn  
又復歸依。十方盡虛空界。一切三寶。唯願

bì dìng lái 。 wǒ sān dú kǔ shī líng dé ān lè jí yǐ dà niè  
必定來。愍我三毒苦。施令得安樂。及以大涅槃

pán yǐ dà bēi shuǐ xǐ chú gòu huì líng zhì pú tí bì jìng qīng  
槃。以大悲水。洗除垢穢。令至菩提。畢竟清

jìng liù dào sì shēng yǒu cǐ zuì zhě tóng dé qīng jìng chéng jiù  
淨。六道四生。有此罪者。同得清淨。成就

ā nòu duō luó sān miǎo sān pú tí jiū jìng jiě tuō xiāng yú zhì  
阿耨多羅三藐三菩提。究竟解脫。相與至

xīn děng yí tòng qiè wǔ tī tóu dì xīn niàn kǒu yán zhòng děng  
心。等一痛切。五體投地。心念口言。衆等

zì cóng wú shǐ yǐ lái zhì yú jīn rì wú míng suǒ fù ài shǐ suǒ  
自從無始已來。至於今日。無明所覆。愛使所

chán chēn huì suǒ fù duò zài yú wǎng jīng lì sān jiè bèi shè liù  
纏。瞋恚所縛。墮在愚網。經歷三界。備涉六

dào shěn lún kǔ hǎi bù néng zì bá bù shì wǎng yè guò qù yīn  
 道。沈淪苦海。不能自拔。不識往業。過去因  
 yuán huò zì pò jìng mìng pò tā jìng mìng zì pò fàn hàng pò  
 緣。或自破淨命。破他淨命。自破梵行。破  
 tā fàn hàng zì pò jìng jiè pò tā jìng jiè rú shì zuì è wú liàng  
 他梵行。自破淨戒。破他淨戒。如是罪惡。無量  
 wú biān jīn rì cán kuì chàn huǐ yuàn qǐ chú miè zhòng děng  
 無邊。今日慚愧懺悔。願乞除滅。衆等  
 chóng fù zhì chéng wǔ tǐ tóu dì qiú āi huǐ guò yòu fù wú shǐ  
 重復至誠。五體投地。求哀悔過。又復無始  
 yǐ lái zhì yú jīn rì yī shēn kǒu yì xíng shí è yè shēn shā dào  
 已來。至於今日。依身口意。行十惡業。身殺盜  
 yín kǒu wàng yán qǐ yǔ liǎng shé è mà yì tān chēn chí zì xíng  
 婬。口妄言綺語。兩舌惡罵。意貪瞋癡。自行  
 shí è jiào tā xíng shí è zàn tàn shí è fǎ zàn tàn xíng shí è  
 十惡。教他行十惡。讚歎十惡法。讚歎行十惡  
 fǎ zhě rú shì yī niàn zhī jiān qǐ sì shí zhǒng è rú shì děng  
 法者。如是一念之間。起四十種惡。如是等  
 zuì wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè zhòng  
 罪。無量無邊。今日懺悔。願乞除滅。衆  
 děng chóng fù zhì chéng wǔ tǐ tóu dì yòu fù wú shǐ yǐ lái zhì  
 等重復至誠。五體投地。又復無始已來。至  
 yú jīn rì yī yú liù gēn xíng yú liù shì qǔ yú liù chén yǎn zhuó  
 於今日。依於六根。行於六識。取於六塵。眼著  
 sè ěr zhuó shēng bí zhuó xiāng shé zhuó wèi shēn zhuó xì  
 色。耳著聲。鼻著香。舌著味。身著細  
 huá yì zhuó fǎ chén qǐ zhǒng zhǒng yè nǎi zhì kāi bā wàn sì  
 滑。意著法塵。起種種業。乃至開八萬四  
 qiān chén láo mén rú shì zuì è wú liàng wú biān jīn rì chàn  
 千塵勞門。如是罪惡。無量無邊。今日懺

huǐ yuàn qī chú miè zhòng děng chóng fù zhì chéng wǔ tī tóu  
悔。願乞除滅。衆等重復至誠。五體投  
dì yòu fù wú shǐ yǐ lái zhì yú jīn rì yī shēn kǒu yì xíng bù  
地。又復無始已來。至於今日。依身口意。行不  
píng děng dàn zhī yǒu wǒ shēn bù zhī yǒu tā shēn dàn zhī yǒu  
平等。但知有我身。不知有他身。但知有  
wǒ kǔ bù zhī yǒu tā kǔ dàn zhī wǒ qiú ān lè bù zhī tā yì qiú  
我苦。不知有他苦。但知我求安樂。不知他亦求  
ān lè dàn zhī wǒ qiú jiě tuō bù zhī tā yì qiú jiě tuō dàn zhī yǒu  
安樂。但知我求解脫。不知他亦求解脫。但知有  
wǒ jiā yǒu wǒ juàn shǔ bù zhī tā yì yǒu jiā yì yǒu juàn shǔ  
我家。有我眷屬。不知他亦有家。亦有眷屬。  
dàn zhī zì shēn yī yǎng yī tòng bù kě yì rěn chǔ tà tā shēn  
但知自身。一癢一痛。不可抑忍。楚撻他身。  
wéi kǒng kǔ dú bù shēn dàn zì zhī wèi xiàn shēn xiǎo kǔ ér bù  
唯恐苦毒不深。但自知畏。現身小苦。而不  
zhī wèi qǐ zhū è yè shě shēn yīng duò dì yù yú dì yù zhōng  
知畏。起諸惡業。捨身應墮地獄。於地獄中。  
bèi shòu zhòng kǔ nǎi zhì bù wèi è guǐ dào chù shēng dào ā  
備受衆苦。乃至不畏餓鬼道。畜生道。阿  
xiū luó dào rén dào tiān dào yǒu zhǒng zhǒng kǔ yǐ bù píng  
修羅道。人道。天道。有種種苦。以不平  
děng gù qǐ bǐ wǒ xīn shēng yuàn qīn xiǎng suǒ yǐ yuàn duì biàn  
等故。起彼我心。生怨親想。所以怨懟。徧  
yú liù dào rú shì děng zuì wú liàng wú biān jīn rì chàn huǐ yuàn  
於六道。如是等罪。無量無邊。今日懺悔。願  
qī chú miè zhòng děng chóng fù zhì chéng wǔ tī tóu dì yòu fù  
乞除滅。衆等重復至誠。五體投地。又復  
wú shǐ yǐ lái zhì yú jīn rì xīn diān dǎo xiǎng diān dǎo jiàn diān  
無始已來。至於今日。心顛倒。想顛倒。見顛

dǎo lí shàn zhī shì jìn è zhī shì bèi bā zhèng dào xíng bā xié  
 倒。離善知識。近惡知識。背八正道。行八邪  
 dào fēi fǎ shuō fǎ fǎ shuō fēi fǎ bù shàn shuō shàn shàn shuō  
 道。非法說法。法說非法。不善說善。善說  
 bù shàn jiàn jiāo màn chuáng zhāng yú chī fān suí wú míng liú  
 不善。建憍慢幢。張愚癡帆。隨無明流。  
 rù shēng sǐ hǎi rú shì zuì è wú liàng wú biān jīn rì chàn huǐ  
 入生死海。如是罪惡。無量無邊。今日懺悔。  
 yuàn qǐ chú miè zhòng děng chóng fù kǔ dào wǔ tǐ tóu dì yòu  
 願乞除滅。眾等重復苦到。五體投地。又  
 fù wú shǐ yǐ lái zhì yú jīn rì yǐ sān bù shàn gēn qǐ sì diān  
 復無始已來。至於今日。以三不善根。起四顛  
 dǎo zào zuò wǔ nì xíng yú shí è chì rán sān dú zhǎng yǎng bā  
 倒。造作五逆。行於十惡。熾然三毒。長養八  
 kǔ zào bā hán bā rè zhū dì yù yīn zào bā wàn sì qiān gé zǐ  
 苦。造八寒八熱。諸地獄因。造八萬四千鬲子  
 dì yù yīn zào yí qiè chù shēng yīn zào yí qiè è guǐ yīn zào rén  
 地獄因。造一切畜生因。造一切餓鬼因。造人  
 tiān shēng lǎo bìng sǐ zhǒng zhǒng kǔ yīn shòu yú liù dào wú  
 天生老病死種種苦因。受於六道。無  
 liàng kǔ guǒ nán kě kān rěn bù kě wén jiàn rú shì zuì è wú  
 量苦果。難可堪忍。不可聞見。如是罪惡。無  
 liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè zhòng děng chóng  
 量無邊。今日懺悔。願乞除滅。眾等重  
 fù kǔ dào wǔ tǐ tóu dì qiú āi huǐ guō yòu fù wú shǐ yǐ lái  
 復苦到。五體投地。求哀悔過。又復無始已來。  
 zhì yú jīn rì yǐ sān dú gēn yú sān yǒu zhōng lì èr shí wǔ  
 至於今日。以三毒根。於三有中。歷二十五  
 yǒu chù chù qǐ zhū zuì è suí zhú yè fēng bù zì zhī jué huò  
 有。處處起諸罪惡。隨逐業風。不自知覺。或

zhàng rén chí jiè xiū dìng xiū huì xiū zhū gōng dé xiū zhū shén  
障 人 持 戒。修 定 修 慧。修 諸 功 德。修 諸 神

tōng rú shì zuì zhàng zhàng pú tí xīn zhàng pú tí yuàn zhàng  
通。如 是 罪 障。障 菩 提 心。障 菩 提 願。障

pú tí hēng jīn rì chàn huǐ yuàn qǐ chú miè zhòng děng chóng fù  
菩 提 行。今 日 懺 悔。願 乞 除 滅。眾 等 重 復

kǔ dào wǔ tǐ tóu dì yòu fù wú shǐ yǐ lái zhì yú jīn rì yǐ tān  
苦 到。五 體 投 地。又 復 無 始 已 來。至 於 今 日。以 貪

chēn xīn gōu qǐ liù shì suí zhú liù chén qǐ zhòng duō zuì huò yú  
嗔 心。搆 起 六 識。隨 逐 六 塵。起 眾 多 罪。或 於

zhòng shēng biān qǐ huò yú fēi zhòng shēng biān qǐ huò yú wú  
眾 生 邊 起。或 於 非 眾 生 邊 起。或 於 無

lòu rén qǐ huò yú wú lòu fǎ qǐ rú shì tān chēn suǒ qǐ zuì è  
漏 人 起。或 於 無 漏 法 起。如 是 貪 瞋。所 起 罪 惡。

jīn rì chàn huǐ yuàn qǐ chú miè yòu yú chī xīn qǐ diān dǎo  
今 日 懺 悔。願 乞 除 滅。又 愚 癡 心。起 顛 倒

xíng xìn yú xié shī shòu yú xié shuō zhuó duàn zhuó cháng zhuó  
行。信 於 邪 師。受 於 邪 說。著 斷 著 常。著

wǒ zhuó jiàn suí chī suǒ xíng qǐ wú liàng zuì rú shì yīn yuán  
我 著 見。隨 癡 所 行。起 無 量 罪。如 是 因 緣。

zhàng pú tí xīn zhàng pú tí yuàn zhàng pú tí hēng jīn rì chàn  
障 菩 提 心。障 菩 提 願。障 菩 提 行。今 日 懺

huǐ yuàn qǐ chú miè zhòng děng chóng fù zhì chéng wǔ tǐ tóu  
悔。願 乞 除 滅。眾 等 重 復 至 誠。五 體 投

dì yòu fù wú shǐ yǐ lái zhì yú jīn rì shēn sān è yè kǒu sì è  
地。又 復 無 始 已 來。至 於 今 日。身 三 惡 業。口 四 惡

yè yì sān è yè cóng wú shǐ wú míng zhù dì fán nǎo héng shā  
業。意 三 惡 業。從 無 始 無 明。住 地 煩 惱。恒 沙

shàng fán nǎo zhǐ shàng fán nǎo guān shàng fán nǎo sì zhù dì  
上 煩 惱。止 上 煩 惱。觀 上 煩 惱。四 住 地



fán nǎo sān dú sì qǔ wǔ gài liù ài qī lòu bā gòu jiǔ jié shí  
 煩 惱 。 三 毒 四 取 。 五 蓋 六 愛 。 七 漏 八 垢 。 九 結 十

shǐ rú shì yí qiè fán nǎo děng zhàng wú liàng wú biān zhàng pú  
 使 。 如 是 一 切 煩 惱 等 障 。 無 量 無 邊 。 障 菩

tí xīn zhàng pú tí yuàn zhàng pú tí hēng jīn rì chàn huǐ yuàn  
 提 心 。 障 菩 提 願 。 障 菩 提 行 。 今 日 懺 悔 。 願

qǐ chú miè  
 乞 除 滅 。

Again, we take refuge in the Triple Gem in ten directions of the space. We wish the Triple Gem will definitely come to relieve us from the suffering from the three poisons so we can have mind peace, joy, and ultimately attain the great Nirvana. We wish that the Triple Gem will shower us with the water of compassion to wash away our defilements so we will attain enlightenment and supreme purity. We wish all beings in the six realms and four forms with bad karma will receive the same supreme purity and attain the ultimate enlightenment that is the absolute salvation.

Together, sincerely and attentively, with our body on the ground, we recite the following: We, from beginningless times until today, have fallen into the net of ignorance because we have been covered with ignorance and delusions, driven and bound by desires, and tied by jealousy and hatred. We have been through the six realms, drowned in the sea of suffering and could not get out. We aren't aware of our past karma and affinities. We either violated our own practice and tainted that of others. We might have broken our vows of celibacy and that of others. We might have broken the pure precepts and those of others. These actions are countless. Today, we feel remorseful, repent sincerely, and hope all will be erased.

We, again with all sincerity, with our body on the ground, repent the following. Also, from the countless past lives till today, through our body, mind, and speech, we committed ten evil deeds. Through our body, we killed, stole, and had sexual misconduct. Through speech, we lied, flattered, slandered, and used bad language. With our thoughts of greed, hatred, and delusion, we committed the ten evil deeds ourselves and encouraged others to commit the ten evil deeds. We praised the ones committed such deeds. With just one thought, we initiated forty kinds of evil deeds. These actions are countless. Today we sincerely repent and hope that all will be erased.

We, again with sincerity, put our body on the ground. From beginningless time until today, we followed the six roots, acted on our six senses, and craved the six dusts. With eyes attracted to forms, ears to sound, nose to fragrances, tongue to tastes, body to touch, and thought to concepts, we committed offenses and opened eighty four thousand desire doors. These offenses are countless. Today, we repent and hope all will be eradicated. Together, sincerely, we put our bodies on the ground. From beginningless until today, through our body, mind, and speech, we acted discriminatingly. We appreciated our body, but not others'. We knew of our suffering but ignored others'. We sought joy but did not care about others. We sought salvation but did not help others. We cared for our family but for others'. We knew of our irritations but whipped others to inflict pain. We feared illness but did not fear the retribution of going to hells. We did not fear the suffering of hungry ghosts, animals, asuras, human, and celestial beings. We discriminated others from us. We resented others and caused hatred in six realms. These offenses are countless. Today, we repent sincerely and hope that all can be eradicated.

Again, sincerely, we put our body on the ground. From beginningless time until today, we have had devious minds, thoughts, and views. We eschewed the virtuous and befriended the evil. We betrayed the eightfold path and walked the eight evil paths. We spoke lies as truth and evil as virtue. We raised the banner of arrogance and hoisted the sail of ignorance. We were swept by streams of ignorance and fell into the sea of samsara. These offenses are countless. Today, we repent and hope that all can be eradicated.

We again, lower our bodies to the ground. From beginningless time until today, through the three evil roots, we created four delusions and committed the five evil deeds and ten offenses. The fire of the three poisons resulted in the eight sufferings, the retribution of the eight cold and eight hot hells, of eighty four thousand hells, of animals, hungry ghosts, of birth, aging, sickness, and death as humans or gods. Because of these causes, we have been suffering in the six realms. These sufferings are unbearable and unexpressable. These offenses are countless. Today, we repent and hope all will be eradicated.

We again, remorsefully put our bodies on the ground. From beginningless time until today, due to the three poisonous roots, we were born in three kinds of existence, experiencing twenty five kinds of existence. In different circumstances, influenced by past karma and habits, we unknowingly committed offenses. We obstructed others from taking precepts, cultivating Samadhi, wisdom, virtuous acts, and spiritual penetrations. Through these offenses, we obstructed others from making the Bodhi resolve, Bodhi vow, and practicing the Bodhi way. Today, we repent these and hope all will be eradicated.

We again lower our bodies to the ground. From beginningless time until today, we, due to greed and hatred, trained the six senses to crave the six dusts and committed various offenses towards sentient being, non-sentient beings, those without outflows, and to Dharmas without outflows. Today, we repent all offenses due to greed and hatred and hope all will be eradicated.

Due to ignorance and delusion, we performed devious acts. We trusted devious teachers and believed in bizarre teachings which taught that there is no existence after life or that this existence is permanent, or the existence of self and various devious views. We followed our ignorance and acted on it, committing countless offenses. With such actions, we obstructed others from making the Bodhi resolve, Bodhi vow, and practice the Bodhi way. Today, we repent these and hope all will be eradicated.

Again, we sincerely lower our bodies to the ground. From beginningless time until today, we committed three bodily offenses; four of speech; and three of thought. Due to ignorance, we have had various afflictions such as the three poisons, four takings, five coverings, six desires, seven outflows, eight defilements, nine entanglements, and ten fetters. With these countless afflictions, we obstructed others from making the Bodhi resolve, Bodhi vow, and practice the Bodhi way. Today, we repent these and hope all will be eradicated.

zhòng děng chóng fù zhì chéng wǔ tī tóu dì yòu fù wú shǐ yǐ lái 。  
衆 等 重 復 至 誠 。 五 體 投 地 。 又 復 無 始 已 來 。

zhì yú jīn rì bù néng xiū cí bēi xīn bù néng xiū xǐ shě xīn bù  
至 於 今 日 。 不 能 修 慈 悲 心 。 不 能 修 喜 捨 心 。 不

néng xiū tán bō luó mì shī bō luó mì chàn tí bō luó mì pí lí yē  
能 修 檀 波 羅 蜜 。 尸 波 羅 蜜 。 羸 提 波 羅 蜜 。 毘 黎 耶

bō luó mì chán bō luó mì bō rě bō luó mì yòu bù néng xiū yí  
 波羅蜜。禪波羅蜜。般若波羅蜜。又不能修一  
 qiè zhù pú tí fǎ rú shì wú yǒu fāng biàn wú yǒu zhì huì zhàng  
 切助菩提法。如是無有方便。無有智慧。障  
 pú tí xīn zhàng pú tí yuàn zhàng pú tí hòng jīn rì chàn huǐ  
 菩提心。障菩提願。障菩提行。今日懺悔。  
 yuàn qǐ chú miè zhòng děng chóng fù zēng dào wǔ tī tóu dì  
 願乞除滅。眾等重復增到。五體投地。  
 yòu fù wú shǐ yǐ lái zhì yú jīn rì lún zhuǎn sān jiè bèi lì liù  
 又復無始已來。至於今日。輪轉三界。備歷六  
 dào shòu sì shēng shēn huò nán huò nǚ fēi nán fēi nǚ biàn yí  
 道。受四生身。或男或女。非男非女。徧一  
 qiè chù qǐ wú liàng zuì huò wéi dà shēn zhòng shēng gèng xiāng  
 切處。起無量罪。或為大身眾生。更相  
 dàn shí huò wéi xì shēn zhòng shēng gèng xiāng dàn shí rú shì  
 噉食。或為細身眾生。更相噉食。如是  
 děng shā yè wú liàng wú biān zhàng pú tí xīn zhàng pú tí yuàn  
 等殺業。無量無邊。障菩提心。障菩提願。  
 zhàng pú tí hòng jīn rì chàn huǐ yuàn qǐ chú miè zhòng děng  
 障菩提行。今日懺悔。願乞除滅。眾等  
 chóng fù zhì chéng wǔ tī tóu dì zì cóng yǒu shí shén yǐ lái zhì  
 重復至誠。五體投地。自從有識神已來。至  
 yú jīn rì yú liù dào zhōng shòu sì shēng shēn yú qí zhōng jiān  
 於今日。於六道中。受四生身。於其中間。  
 suǒ qǐ zuì è wú qióng wú jìn rú shì děng zuì wéi yǒu shí fāng  
 所起罪惡。無窮無盡。如是等罪。唯有十方  
 yí qiè zhū fó dà dì pú sà jìn zhī jìn jiàn rú zhū fó pú sà suǒ  
 一切諸佛。大地菩薩。盡知盡見。如諸佛菩薩。所  
 zhī suǒ jiàn zuì liàng duō shǎo jīn rì zhì xīn jī sǎng qiú āi cán  
 知所見。罪量多少。今日至心。稽顙求哀。慚

kui chàn huǐ yǐ zuò zhī zuì yuàn jìn xiāo miè wèi zuò zhī zuì bù  
愧 懺 悔。已 作 之 罪。願 盡 銷 滅。未 作 之 罪。不  
gǎn fù zuò yǎng yuàn shí fāng yí qiè zhū fó yǐ dà cí xīn shòu  
敢 復 作。仰 願 十 方。一 切 諸 佛。以 大 慈 心。受  
zhòng děng jīn rì chàn huǐ yǐ dà bēi shuǐ xǐ chú zhòng děng néng  
眾 等 今 日 懺 悔。以 大 悲 水。洗 除 眾 等 能  
zhàng pú tí yí qiè zuì gòu líng zhì dào chǎng bì jìng qīng jìng  
障 菩 提。一 切 罪 垢。令 至 道 場。畢 竟 清 淨。  
yòu yuàn shí fāng yí qiè zhū fó yǐ bù sī yì lì běn shì yuàn lì。  
又 願 十 方。一 切 諸 佛。以 不 思 議 力。本 誓 願 力。  
dù tuō zhòng shēng lì fù hù zhòng shēng lì líng zhòng děng jīn  
度 脫 眾 生 力。覆 護 眾 生 力。令 眾 等 今  
rì qǐ shì fā pú tí xīn cóng jīn rì qù zhì zuò dào chǎng bì jìng  
日 起 誓。發 菩 提 心。從 今 日 去。至 坐 道 場。畢 竟  
chéng lì bù fù tuì zhuǎn suǒ yǒu shì yuàn xī tóng pú sà suǒ  
成 立。不 復 退 轉。所 有 誓 願。悉 同 菩 薩。所  
xíng shì yuàn yǎng yuàn shí fāng yí qiè zhū fó dà dì pú sà yǐ  
行 誓 願。仰 願 十 方。一 切 諸 佛。大 地 菩 薩。以  
cí bēi xīn tóng jiā shè shòu líng zhòng děng dé rú suǒ yuàn mǎn  
慈 悲 心。同 加 攝 受。令 眾 等 得 如 所 願。滿  
pú tí yuàn yí qiè zhòng shēng gè gè jù zú mǎn pú tí yuàn  
菩 提 願。一 切 眾 生。各 各 具 足。滿 菩 提 願。  
cí bēi dào chǎng chàn fǎ juǎn dì yī  
慈 悲 道 場 懺 法 卷 第 一

li po li po di qiu he qiu he di tuo luo ni di ni he la di  
離 婆 離 婆 帝。求 訶 求 訶 帝。陀 羅 尼 帝。尼 訶 囉 地。

pi li ni di mo he qie di zhen ling qian di sha po he  
毘 黎 你 帝。摩 訶 伽 帝。真 陵 乾 帝。莎 婆 訶。(3x)

From beginningless time until today, we have not practiced compassion, joy, generosity, ethics, patience, diligence, meditation, and wisdom. We have not cultivated the preparatory lessons that lead to Bodhi. Without wisdom and without, we obstructed others from making the Bodhi resolve, Bodhi vow, and practice the Bodhi way. Today, we repent these and hope all will be eradicated.

We again lower our bodies to the ground. From beginningless time until today, like a turning wheel, we experienced the three realms, six paths, and four forms of birth. As man, woman, non-man, or non-woman, we committed countless offenses. As large organisms, we killed and ate each other. As small organisms, we also killed and ate each other. By such countless murders, we obstructed them from making the Bodhi resolve, Bodhi vow, and practice the Bodhi way. Today, we repent and hope all will be eradicated.

We again, sincerely lower our bodies to the ground. From beginningless time until today, while we were in the six paths, taking the four forms of births, we committed countless offenses. The Buddhas of the ten directions know about all our offenses. For all the offenses that Buddhas and Bodhisattvas know of, we sincerely repent and hope all will be eradicated. We hope that past offenses will be erased and that we will not commit any new ones. We wish that the Buddhas of the ten directions, with their great compassion, will accept our repentance today. Using the water of compassion, they cleanse our obstruction of Bodhi and our sins and defilements so we can be purified from now until we attain enlightenment.

We also wish that the Buddhas of the ten directions, using their inconceivable power, the power of their original vows, the power of liberating sentient beings, and the power of protecting sentient beings, will endow us to bring forth the Bodhi mind. Starting today until we attain enlightenment, we will not regress until our vows are equal to the Bodhisattvas'. We wish that the Buddhas and great Bodhisattvas of the ten directions, through their compassion, will support us until we fulfill our Bodhi vows, and all sentient beings will fulfill their vows.

**Kind and Compassionate Sanctuary of Awakening Repentance-Dharma: Scroll One (end)**

Ripa ripate kuha kuhate tranite nigalate vimarite mahāgate jāmlamcamte svāhā!

guī yī sān bǎo jié duàn yí gēn cuò qíng zhé yì rù xuán mén 。  
歸 依 三 寶 。 截 斷 疑 根 。 挫 情 折 意 入 玄 門 。

yīn guǒ yǎn rán cún chàn huì gōng shēn zhū fó gòng chuí ēn 。  
因 果 儼 然 存 。 懺 會 功 深 。 諸 佛 共 垂 恩 。

ná mó huān xǐ dì pú sà mó hē sà  
南 無 歡 喜 地 菩 薩 摩 訶 薩 (3x)

By taking refuge in the Triple Gem, we sever our roots of doubt. By eliminating attachments and breaking the mind, we enter the profound door. Karma solemnly exists. The power of this repentance are deep. May all Buddhas radiate benevolence together!

Homage to the Joyful Stage Bodhisattva-Mahāsattvas!

chū chàn wén  
出 懺 文

tiān shàng rén jiān zhèng biàn zhī jué guāng chāo rì yuè dé yuè  
天 上 人 間 。 正 遍 知 覺 。 光 超 日 月 。 德 越  
tài xū wú qù wú lái yǐn yǐn cháng jū huā zàng jiè bù shēng bù  
太 虛 。 無 去 無 來 。 隱 隱 常 居 華 藏 界 。 不 生 不  
miè wēi wēi zuò duàn niè pán chéng yīng wù xiàn xíng suí jī fù  
滅 。 巍 巍 坐 斷 涅 槃 城 。 應 物 現 形 。 隨 機 赴  
gǎn ruò hóng zhōng zhī dài kòu sì kōng gǔ yǐ chuán shēng yuàn  
感 。 若 洪 鐘 之 待 叩 。 似 空 谷 以 傳 聲 。 願  
chuí wú jí zhī dà bēi jiàn cǐ yī shí zhī fó shì shàng lái fèng wéi  
垂 無 極 之 大 悲 。 鑒 此 一 時 之 佛 事 。 上 來 奉 為  
qiú chàn zhòng děng xiū chóng cí bēi dào chǎng chàn fǎ jīn dāng  
求 懺 衆 等 。 修 崇 慈 悲 道 場 懺 法 。 今 當  
dì yī juǎn gōng dé kè xié yuán mǎn yú nèi xiū shè tán chǎng  
第 一 卷 。 功 德 克 諧 。 圓 滿 於 內 。 修 設 壇 場 。  
pū shū gǎn xiàng dēng rán huǒ shù xiāng pēn chén tán sǎn wǔ sè  
鋪 舒 紺 像 。 燈 然 火 樹 。 香 噴 沉 檀 。 散 五 色  
zhī míng huā xiàn xīn qí zhī miào guǒ gē yáng fàn bài chēng zàn  
之 名 花 。 獻 新 奇 之 妙 果 。 歌 揚 梵 唄 。 稱 讚  
hóng míng xíng dào rù chán fěng jīng chí zhòu suǒ jí gōng yīn  
洪 名 。 行 道 入 禪 。 諷 經 持 咒 。 所 集 功 因 。  
zhuān shēn huí xiàng cháng zhù zhēn cí sān bǎo huì xià hù fǎ zhū  
專 伸 回 向 。 常 住 真 慈 三 寶 。 會 下 護 法 諸  
tiān shàng zhōng xià jiè shén qí yuǎn jìn wú biān líng kuàng pǔ  
天 。 上 中 下 界 神 祇 。 遠 近 無 邊 靈 貺 。 普  
yuàn jiàn cǐ chéng chén xián shēng huān xǐ zhī xīn liú ēn shì yú  
願 鑑 此 誠 忱 。 咸 生 歡 喜 之 心 。 留 恩 澤 於  
tiān shàng rén jiān xuān huà rì yú tā fāng cǐ jiè yuán mǎn dào  
天 上 人 間 。 宣 化 日 於 他 方 此 界 。 圓 滿 道  
chǎng chū shēng gōng dé qiè niàn jīn chén qiú chàn zhòng děng  
場 。 出 生 功 德 。 切 念 今 辰 求 懺 衆 等 。

chàn shì zuì qiān yíng xiáng jí fú fú yuàn yī shēng zuì gòu yǒng  
懺 釋 罪 愆 。 迎 祥 集 福 。 伏 願 。 一 生 罪 垢 永

xiao yí qiè yè yuán qīng jìng yī xīn jiě wù xiàng yī lǐ zhī zhēn  
消 。 一 切 業 緣 清 淨 。 一 心 解 悟 。 向 一 理 之 真

rú yī niàn huí guāng zào yī chéng zhī miào dào zhuǎn kǔ yuán  
如 。 一 念 回 光 。 造 一 乘 之 妙 道 。 轉 苦 緣

ér chéng lè jù sǎ rè nǎo ér zuò qīng liáng zǔ mí zōng qīn jué  
而 成 樂 具 。 灑 熱 惱 而 作 清 涼 。 祖 禰 宗 親 。 決

dìng wǎng shēng yú jìng tǔ hé mén rén juàn fāng dāng yǒng xiǎng  
定 往 生 於 淨 土 。 合 門 人 眷 。 方 當 永 享

yú xiá líng děng yuān qīn ér gòng mù ēn bō yú fán shèng ér tóng  
於 遐 齡 。 等 冤 親 而 共 沐 恩 波 。 與 凡 聖 而 同

jī bǎo dì jīn zé yī wén chàn huǐ yóu kǒng wēi xì zuì yè nán táo 。  
躋 寶 地 。 今 則 依 文 懺 悔 。 猶 恐 微 細 罪 業 難 逃 。

zài láo zūn zhòng tóng qiú chàn huǐ  
再 勞 尊 衆 。 同 求 懺 悔 。

ná mó pǔ xián wáng pú sà mó hē sà  
南 無 普 賢 王 菩 薩 摩 訶 薩 (3x)

### Prayer of Exiting Repentance

The heavens and earth are filled with enlightened ones. Their light is brighter than the sun and moon, their virtues greater than the cosmos. Without coming or going, he dwells in the Lotus World. Without birth or death, he augustly sits in the city of Nirvana. Objects bring form through the workings of the senses like the sound of a great bell echoing through an empty valley. We wish that the Buddhas' everlasting compassion will witness the first session of The Compassionate Place of Enlightenment Repentance. On behalf of the assembly wishing for repentance, we solemnly chant The Compassionate Place of Enlightenment Repentance. Now, using the first scroll's perfect merit, we repair the repentance platform, create images of the Buddhas, light lamps and candles, burn sandalwood incense, and scatter famed, fived-colored flowers. Offering exquisite fruits, songs, and melodious chanting of the Buddha's name, we walk on the path of enlightenment, enter Samadhi, recite sutras and uphold mantras. We transfer the collective merits of these acts to the everlasting Triple Gem, the heavenly Dharma protectors, and all gods and earth spirits and the boundless auspicious bestowers. We wish that our devotion and sincerity is seen, giving rise to happiness. We wish that all who stay in marshes of heaven and earth are transformed and brought to other worlds. In this perfect place of enlightenment, merits are born. Please remember the repenting assembly of this morning. Repenting past offenses, we welcome auspiciousness and fortune and pray for rebirth in the pureland. We also wish that the defilements of this life melt like ice and that all karmas are pure and clean. We wholeheartedly understand heading towards the truth. One thought of returning to the

light creates the great path of the one vehicle, the tool to turn bad karma into happiness, extinguishing the fire of mental afflictions and assuring rebirth in the pureland. People of the harmony door enjoy the pleasures of youth, no enemies, and walking among saints on jeweled ground. Having followed the text's repentance and fearing that little obstructions will be difficult to overcome, we again toil respectfully to the assembly, wishing for repentance.

Homage to Samantabhadra Bodhisattva-Mahāsattva!

liáng huáng chàn yī juǎn gōng dé lì yuàn miè xìn rén yī zhàng  
梁 皇 懺 。 一 卷 功 德 力 。 願 滅 信 人 一 障

zuì qīn zhèng pú sà huān xǐ dì chàn wén jǔ chù zuì huā fēi jiě  
罪 。 親 證 菩 薩 歡 喜 地 。 懺 文 舉 處 罪 花 飛 。 解

liǎo yuān chàn liǎo zuì xiao zāi zēng fú huì lóng huā sān huì yuàn  
了 冤 。 懺 了 罪 。 消 災 增 福 慧 。 龍 華 三 會 願

xiāng féng mí lè fó qián qīn shòu jì  
相 逢 。 彌 勒 佛 前 親 受 記 。

ná mó lóng huā huì pú sà mó hē sà  
南 無 龍 華 會 菩 薩 摩 訶 薩 (3x)

We wish that the merits from the first scroll of Emperor Liang's Repentance will eradicate the devotees' Offense of One Obstruction. We personally enter the Bodhisattvas' Joyful Stage. Wherever this repentance is held, the offenses fly away like flowers. We have unraveled past hatreds, repented past offenses. Doing so, our disasters are avoided and our fortune and wisdom are increased. We wish to meet again at the three assemblies of the Dragon Flower, where Maitreya Buddha will personally receive us.

Homage to the Dragon Flower Assembly of Bodhisattva-Mahāsattvas!

liáng huáng chàn yī juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān  
梁 皇 懺 。 一 卷 已 全 週 。 迴 向 四 恩 並 三

yǒu bài chàn zhòng děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ qiān  
有 。 拜 懺 衆 等 增 福 壽 。 願 將 法 水 洗 愆

yóu huān xǐ dì pú sà wéi yuàn āi nà shòu  
尤 。 歡 喜 地 菩 薩 。 惟 願 哀 納 受 。

ná mó dēng yún lù pú sà mó hē sà  
南 無 登 雲 路 菩 薩 摩 訶 薩 (3x)

The first scroll of Emperor Liang's Repentance has been completed. We dedicate this merit to the Four Kindnesses and Triple Realm. The participants of the repentance will have their fortune and longevity enhanced. May we use the Dharma water to wash away our offenses. May the Bodhisattvas of the Joyful Stage accept our only wish!



Homage to Ascending the Path of Clouds Bodhisattva-Mahāsattvas!

ná mó ō mí tuó fó  
南 無 阿 彌 陀 佛

Homage to Amitābha Buddha!

ná mó qīng liáng dì pú sà mó hē sà  
南 無 清 涼 地 菩 薩 摩 訶 薩 (3x)

Homage to the Pure, Cool Ground Bodhisattva-Mahāsattvas!

ná mó xī fāng jiē yǐn ō mí tuó fó  
南 無 西 方 接 引 阿 彌 陀 佛 (3x)

Homage to Guide and Receiver in the West, Amitābha Buddha!

bō ruǐ bō luó mì duō xīn jīng  
般 若 波 羅 蜜 多 心 經

guān zì zài pú sà xíng shēn bō ruǐ bō luó mì duō shí zhào jiàn wǔ  
觀 自 在 菩 薩 · 行 深 般 若 波 羅 蜜 多 時 · 照 見 五

yùn jiē kōng dù yí qiè kǔ è shè lì zǐ sè bù yì kōng kōng bù  
蘊 皆 空 · 度 一 切 苦 厄 · 舍 利 子 · 色 不 異 空 · 空 不

yì sè sè jí shì kōng kōng jí shì sè shòu xiǎng xíng shì yì fù  
異 色 · 色 即 是 空 · 空 即 是 色 · 受 想 行 識 亦 復

rú shì shè lì zǐ shì zhū fǎ kōng xiāng bù shēng bú miè bú gòu  
如 是 · 舍 利 子 · 是 諸 法 空 相 · 不 生 不 滅 · 不 垢

bú jìng bù zēng bù jiǎn shì gù kōng zhōng wú sè wú shòu xiǎng  
不 淨 · 不 增 不 減 · 是 故 空 中 無 色 · 無 受 想

xíng shì wú yǎn ěr bí shé shēn yì wú sè shēng xiāng wèi chù  
行 識 · 無 眼 耳 鼻 舌 身 意 · 無 色 聲 香 味 觸

fǎ wú yǎn jiè nǎi zhì wú yì shì jiè wú wú míng yì wú wú míng  
法 · 無 眼 界 乃 至 無 意 識 界 · 無 無 明 · 亦 無 無 明

jìn nǎi zhì wú lǎo sǐ yì wú lǎo sǐ jìn wú kǔ jí miè dào wú zhì  
盡 · 乃 至 無 老 死 · 亦 無 老 死 盡 · 無 苦 集 滅 道 · 無 智

yì wú dé yǐ wú suǒ dé gù pú tí sà duǒ yī bō ruǐ bō luó mì  
亦無得。以無所得故。菩提薩埵。依般若波羅蜜

duō gù xīn wú guà ài wú guà ài gù wú yǒu kǒng bù yuǎn lí  
多故。心無罣礙。無罣礙故。無有恐怖。遠離

diān dǎo mèng xiǎng jiù jìng niè pán sān shì zhū fó yī bō rě bō  
顛倒夢想。究竟涅槃。三世諸佛。依般若波

luó mì duō gù dé ā niǎo duō luó sān miǎo sān pú tí gù zhī bō  
羅蜜多故。得阿耨多羅三藐三菩提。故知般

ruǐ bō luó mì duō shì dà shén zhòu shì dà míng zhòu shì wú  
若波羅蜜多。是大神咒。是大明咒。是無

shàng zhòu shì wú děng děng zhòu néng chú yí qiè kǔ zhēn shí  
上咒。是無等等咒。能除一切苦。真實

bù xū gù shuō bō ruǐ bō luó mì duō zhòu jí shuō zhòu yuē jiē  
不虛。故說般若波羅蜜多咒。即說咒曰。揭

di jiē di bo luo jiē di bo luo seng jiē di pu ti sa po he  
諦。揭諦。波羅揭諦。波羅僧揭諦。菩提薩婆訶。

### **Prajñāpāramitā Heart Sūtra**

While practicing the profound prajñāpāramitā, Avalokiteśvara Bodhisattva clearly looked into the five aggregates, and overcame all ills and dissatisfaction by seeing them as all empty. Śāriputra! Form is no different from emptiness, emptiness is no different from form; form is just emptiness, emptiness is just form; so too are sensation, perception, volition, and consciousness. Śāriputra! This is the characteristic emptiness of all dharmas: they neither arise nor cease, are neither impure nor pure, neither increase nor decrease. Therefore, in emptiness, there is no form, no sensation, perception, volition nor consciousness; no eyes, ears, nose, tongue, body nor mind; no form, sound, scent, taste, touchable object nor mental formation; no realm of sight, up to no realm of mind; no ignorance and no end of ignorance, up to no aging and death and no end of aging and death; no dissatisfaction, origination, cessation or path; no wisdom and also no attainment. By the absence of attainment, bodhisattvas, having relied on prajñāpāramitā, have no mental hindrances; because there are no hindrances, they have no fear and leave inverted dream-like delusions far behind, ultimately reaching nirvāṇa. All buddhas of all times, having relied on prajñāpāramitā, thus attain anuttarāsamyaṅsambodhi. Therefore, know that prajñāpāramitā is the great spiritual mantra, the great illuminating mantra, the unexcelled mantra, the unequalled mantra; able to dispel all dissatisfaction, it is true, not deceptive. Thus the prajñāpāramitā mantra is proclaimed. Recite it this way: gate gate pāragate pārasaṃgate bodhi svāhā!

na mo o mi duo po ye duo ta qie duo ye duo di ye ta o mi  
南無阿彌多婆夜·哆他伽多夜·哆地夜他·阿彌

li du po pi o mi li duo xi dan po pi o mi li duo pi jia  
唎都婆毗·阿彌唎哆·悉耽婆毗·阿彌唎哆·毗迦

lan di o mi li duo pi jia lan duo qie mi li qie qie na zhi  
蘭帝·阿彌唎哆·毗迦蘭多·伽彌膩·伽伽那·枳

duo jia li suo po he  
多迦利·娑婆訶。(3x)

Namo'mitābhāya tathāgatāya tadyathā [oṃ] amṛtod bhava amṛta-siddham bhava amṛta-vikrānte amṛta-vikrānta gāmini gagana kīrta kāre svāhā!

na mo sa wa da ta ye duo- wa lu zhi di- an- san- bo la-  
南無薩嚩怛他識多 嚩嚩枳帝 唵 三 跋囉

san- bo la- hong-  
三 跋囉 吽 (3x)

Namaḥ sarva-tathāgatāvalokite oṃ sambhara sambhara hūṃ

na mo su lu po ye- da ta ye duo ye- da zhi ta- an- su lu-  
南無蘇嚩婆耶 怛他識多耶 怛姪他 唵 蘇嚩

su lu- bo la su lu bo la su lu suo po he-  
蘇嚩鉢囉蘇嚩鉢囉蘇嚩娑婆訶 (3x)

Namaḥ surūpāya tathāgatāya tadyathā oṃ sru sru pra sru pra sru svāhā

an- ye ye nang- san po wa- fa ri la- hu-  
唵 識識 曩 三 婆 嚩 伐日囉 斛 (3x)

Oṃ gagana sambhava vajra hoḥ

lián chí hǎi huì mí tuó rú lái guān yīn shì zhì zuò lián tái  
蓮池海會。彌陀如來。觀音勢至坐蓮臺。

jiē yǐn shàng jīn jiē dà shì hóng kāi pǔ yuàn lí chén āi  
接引上金階。大誓弘開。普願離塵埃。

ná mó lián chí hǎi huì pú sà mó hē sà  
南無蓮池海會菩薩摩訶薩 (3x)

In the Lotus Pool Oceanic Assembly, Amitābha Tathāgata, Avalokiteśvara, and Mahāsthāmaprāpta sit upon lotus thrones, receiving and guiding one up golden steps.

Their mighty vows magnificently realized, universally wish all to leave the dust of defilements!  
Homage to the Lotus Pool Oceanic Assembly of Bodhisattva-Mahāsattvas!

ná mó xiāo zāi yán shòu yào shī fó  
南無消災延壽藥師佛

Homage to disaster-eradicating and longevity-extending Medicine Master Buddha!

zì guī yī fó dāng yuàn zhòng shēng tǐ jiě dà dào 。  
自皈依佛。當願衆生。體解大道。

fā wú shàng xīn 。  
發無上心。

zì guī yī fǎ dāng yuàn zhòng shēng shēn rù jīng zàng 。  
自皈依法。當願衆生。深入經藏。

zhì huì rú hǎi 。  
智慧如海。

zì guī yī sēng dāng yuàn zhòng shēng tǒng lǐ dà zhòng 。  
自皈依僧。當願衆生。統理大眾。

yí qiè wú ài 。  
一切無礙。

I seek refuge in the Buddha, wishing that all sentient beings understand the great Path and make the greatest vow!

I seek refuge in the Dharma, wishing that all sentient beings deeply study the sutra treasury and acquire an ocean of wisdom!

I seek refuge in the Sangha, wishing that all sentient beings lead the congregation without any obstruction!

cí bēi xǐ shě piàn fǎ jiè xī fú jié yuán lì rén tiān 。  
慈悲喜捨遍法界。惜福結緣利人天。

chán jìng jiè hèn píng déng rěn cán kuì gǎn ēn dà yuàn xīn 。  
禪淨戒行平等忍。慚愧感恩大願心。

May kindness, compassion, joy, and equanimity fill all Dharma Realms;

May we cherish our blessings and create affinities benefitting heaven and earth;

May we practice Chan, Pure Land, precepts, and the patience of equality;

May we be humble, grateful, and bear a mind of great vows!