

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

【金山御製梁皇寶懺·卷第十】

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

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

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

pú sà shì yuàn shén tōng huà
菩薩誓願神通化。

ná mó pǔ gòng yǎng pú sà mó hē sà
南無普供養菩薩摩訶薩 (3x)

Clothing of fine damask, organza, brocade, embroidery, and chiffon are presented in offering along with gilded tunics, difficult to describe. The Dragon Daughter weaved kerchiefs out of golden thread. [The son of] King Prasenajit made offerings of kāṣāyas. Āsvaghoṣa Bodhisattva vowed to liberate sentient beings through his supernatural powers.

Homage to the Universal Offering Bodhisattva-Mahāsattvas!

rù chàn wén
入懺文

gōng wén shí háo néng rén zuò bǎo lián huā chéng zhèng jué shí
恭聞。十號能仁。坐寶蓮華成正覺。十

shēn tiáo yù yī wēi chén nèi zhuǎn fǎ lún guāng míng biàn zhào
身調御。一微塵內轉法輪。光明遍照

yú shí fāng fāng biàn quán chāo yú shí dì jù zú shí bō luó mì gù
於十方。方便全超於十地。具足十波羅蜜。故

chēng shí yuàn dà wáng yǎng jì hóng cí fǔ chuí dòng jiàn shàng
稱十願大王。仰冀洪慈。俯垂洞鑒。上

lái fèng wéi qiú chàn zhòng děng xiū jiàn cí bēi dào chǎng chàn
來奉為求懺衆等。修建慈悲道場懺

fǎ cí dāng dì shí juǎn rù tán yuán qǐ duān kè yī xīn jīng chén
法。茲當第十卷。入壇緣起。端恪一心。精陳

shí gòng fèng xiàn shí fāng sān bǎo xūn xiū shí zhóu yí wén yī
十 供 。 奉 献 十 方 三 寶 。 熏 修 十 軸 儀 文 。 依

shí kē zhī chàn fǎ jiě shí chán zhī zuì qiān qiē niàn zhòng děng 。
十 科 之 懺 法 。 解 十 纏 之 罪 愆 。 切 念 衆 等 。

yīn cóng nǎng jié guǒ gǎn jīn shēng mèi shí shàn zhī zhèng yīn 。
因 從 曩 劫 。 果 感 今 生 。 昧 十 善 之 正 因 。

zào shí è zhī yè zhàng shí chán zì rào sì gōu suǒ zhī lián huán 。
造 十 惡 之 業 障 。 十 纏 自 繞 。 似 鈎 鎖 之 連 環 。

shí xí zì xūn lèi fēi é zhī fù huǒ jiān jí bǎi qiān xíng zhuàng 。
十 習 自 熏 。 類 飛 蛾 之 赴 火 。 漸 及 百 千 形 狀 。

fù chéng wú liàng zuì duān ài jiàn wèi wàng tān xīn nán mǎn 。
復 成 無 量 罪 端 。 愛 見 未 忘 。 貪 心 難 滿 。

chēn huǒ shāo jìn pú tí zhī zhǒng yè fēng diào cán gōng dé zhī
嗔 火 燒 盡 菩 提 之 種 。 業 風 凋 殘 功 德 之

lín suì yuè cuō tuó fāng zhī guō jiù guāng yīn shū hū shǐ jué
林 。 歲 月 蹉 跎 。 方 知 過 咎 。 光 陰 倏 忽 。 始 覺

qián fēi jīn zé chéng chàn huǐ zhī xuán mén xìng xūn xiū ér yǒu
前 非 。 今 則 承 懺 悔 之 玄 門 。 幸 熏 修 而 有

xù píng zhū zī lǚ pī yuè jīn wén xiū fó shì yǐ zhōu lóng zuò
緒 。 憑 諸 緇 侶 。 披 閱 金 文 。 修 佛 事 以 周 隆 。 作

wú qióng zhī fǎ lì kè niàn shè niàn yǐ chóng chóng yì chéng tóu
無 窮 之 法 利 。 克 念 攝 念 以 重 重 。 意 誠 投

chéng yú yī yī wàng fó chuí cí míng xūn jiā bèi
誠 於 一 一 。 望 佛 垂 慈 。 冥 熏 加 被 。

Prayer of Entering Repentance

Respectfully listen! He of ten epithets is humane and attained enlightenment while sitting on a jeweled lotus flower. The tamer of ten bodies turns the Dharma wheel in the tiniest dusts. His light permeates the ten directions, his expedient means all surpass the ten stages. Having perfected the ten paramitas, he is called the great king of ten vows. Bowing to great compassion, we hope he sees and supports us. We conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We are not starting the tenth scroll. We single-mindedly offer ten offerings to the Triple Gem in the ten directions. Practicing this ceremonial text of ten pillars and following this repentance of ten branches, we untangle the offenses of ten knots. May all remember this assembly. With causes from the distant kalpas, we experience the retribution in this life. Concealing the righteous roots of the ten

virtuous deeds, we committed the ten evil offenses. Entangled by the ten knots, it was like we were hooked and chained. Practicing the ten habits, we were like moths flying into flames. Through hundreds of thousands of forms, we created countless offenses. We were unable to let things go. Our hearts were full of craving and we were never content. The flames of our hatred burned the seed of Bodhi to a crisp. The winds of our karma destroyed the forests of our merits. We wasted years before knowing of our mistakes. But then suddenly, we became aware of our past offenses and took the profound opportunity to repent. Through our practice, we cleared our minds. Relying on the Sangha, we read this golden text and practice this service, creating inexhaustible Dharma blessings. With thoughts of subduing and accepting sentient beings, we are sincere and single-minded. We hope for the Buddha to bestow his kindness, invisibly imbuing us with supportive aid!

yī niàn pǔ guān wú liàng jié wú qù wú lái yì wú zhù
一 念 普 觀 無 量 劫 。 無 去 無 來 亦 無 住 。

rú shì liǎo zhī sān shì shì chāo zhū fāng biàn chéng shí lì
如 是 了 知 三 世 事 。 超 諸 方 便 成 十 力 。

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

With one thought, we contemplate unlimited kalpas. Not coming, not going, and not staying. Thus, we understand the three time periods, surpassing all expedient means and attain the ten powers.

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 Vipásyin Buddha

Homage to Síkhin 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 shí
慈悲道場懺法卷第十

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

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ dé hàn láo rěn kǔ
今日道場。同業大眾。相與已得。捍勞忍苦。

xiū rú shì děng wú liàng shàn gēn yí fù rén rén qǐ rú shì niàn
修如是等。無量善根。宜復人人起如是念。

wǒ suǒ xiū xí shàn gēn xī yǐ ráo yì yí qiè zhòng shēng lìng zhū
我所修習善根。悉以饒益一切衆生。令諸

zhòng shēng jiū jìng qīng jìng yǐ cǐ suǒ xiū chàn huǐ shàn gēn
衆生。究竟清淨。以此所修懺悔善根。

lìng zhū zhòng shēng jiē xī miè chú dì yù è guǐ chù shēng yán
 令 諸 衆 生 。 皆 悉 滅 除 。 地 獄 餓 鬼 畜 生 。 閻
 luó wáng děng wú liàng kǔ nǎo yǐ cǐ chàn fǎ wèi zhū zhòng
 羅 王 等 。 無 量 苦 惱 。 以 此 懺 法 。 為 諸 衆
 shēng zuò dà shě zhái lìng miè kǔ yīn zuò dà jiù hù lìng tuō fán
 生 。 作 大 舍 宅 。 令 滅 苦 陰 。 作 大 救 護 。 令 脫 煩
 nǎo zuò dà guī yī lìng lí kǒng bù zuò dà zhǐ qù lìng zhì zhì dì 。
 惱 。 作 大 歸 依 。 令 離 恐 怖 。 作 大 止 趣 。 令 至 智 地 。
 zuò dà ān yǐn lìng dé jiū jìng ān yǐn chǔ zuò dà míng zhào lìng
 作 大 安 隱 。 令 得 究 竟 安 隱 處 。 作 大 明 照 。 令
 miè chí ān zuò dà dēng míng lìng dé ān zhù jiū jìng míng jìng
 滅 癡 闇 。 作 大 燈 明 。 令 得 安 住 。 究 竟 明 淨 。
 zuò dà dǎo shī lìng rù fāng biàn fǎ mén dé jìng zhì shēn jīn rì
 作 大 導 師 。 令 入 方 便 法 門 。 得 淨 智 身 。 今 日
 dào chǎng tóng yè dà zhòng rú cǐ zhū fǎ shì pú sà mó hē sà
 道 場 。 同 業 大 衆 。 如 此 諸 法 。 是 菩 薩 摩 訶 薩 。
 wèi yuàn qīn gù yǐ zhū shàn gēn tóng gòng huí xiàng yú zhū
 為 怨 親 故 。 以 諸 善 根 。 同 共 迴 向 。 於 諸
 zhòng shēng děng wú chà bié rù píng děng guān wú yuàn qīn
 衆 生 。 等 無 差 別 。 入 平 等 觀 。 無 怨 親
 xiǎng cháng yǐ ài yǎn shì zhū zhòng shēng ruò zhòng shēng huái
 想 。 常 以 愛 眼 。 視 諸 衆 生 。 若 衆 生 懷
 yuàn yú pú sà qǐ è nì xīn zhě pú sà wéi zhēn shàn zhī shì shàn
 怨 。 於 菩 薩 起 惡 逆 心 者 。 菩 薩 為 真 善 知 識 。 善
 tiáo fú xīn wèi shuō shēn fǎ pì rú dà hǎi yí qiè zhòng dú suǒ
 調 伏 心 。 為 說 深 法 。 譬 如 大 海 。 一 切 衆 毒 。 所
 bù néng huài pú sà yì ěr yú chī wú zhì bù zhī bào ēn rú shì
 不 能 壞 。 菩 薩 亦 爾 。 愚 癡 無 智 。 不 知 報 恩 。 如 是
 zhòng shēng qǐ wú liàng è bù néng dòng luàn pú sà dào xīn
 衆 生 。 起 無 量 惡 。 不 能 動 亂 。 菩 薩 道 心 。

pì rú gǎo rì pǔ zhào zhòng shēng bù wèi wú mù ér yǐn guāng
譬 如 杲 日 。 普 照 衆 生 。 不 為 無 目 。 而 隱 光
míng pú sà dào xīn yì fù rú shì bù wèi è zhě ér shēng tuì mò 。
明 。 菩 薩 道 心 。 亦 復 如 是 。 不 為 惡 者 。 而 生 退 沒 。
bù yǐ zhòng shēng nán tiáo fú gù tuì shě shàn gēn pú sà mó hē
不 以 衆 生 。 難 調 伏 故 。 退 捨 善 根 。 菩 薩 摩 訶
sà yú zhū shàn gēn xìn xīn qīng jìng zhǎng yǎng dà bēi yǐ zhū
薩 。 於 諸 善 根 。 信 心 清 淨 。 長 養 大 悲 。 以 諸
shàn gēn pǔ wèi zhòng shēng shēn xīn huí xiàng fēi dàn kǒu yán 。
善 根 。 普 為 衆 生 。 深 心 迴 向 。 非 但 口 言 。
yú zhū zhòng shēng jiē fā huān xǐ xīn míng jìng xīn róu ruǎn xīn 。
於 諸 衆 生 。 皆 發 歡 喜 心 。 明 淨 心 。 柔 軟 心 。
cí bēi xīn ài niàn xīn shè qǔ xīn ráo yì xīn ān lè xīn zuì
慈 悲 心 。 愛 念 心 。 攝 取 心 。 饒 益 心 。 安 樂 心 。 最
shēng xīn yǐ zhū shàn gēn huí xiàng pú sà mó hē sà fā rú shì
勝 心 。 以 諸 善 根 迴 向 。 菩 薩 摩 訶 薩 。 發 如 是
shàn gēn huí xiàng wǒ děng jīn rì yì yīng yǎng xué rú shì huí
善 根 迴 向 。 我 等 今 日 。 亦 應 仰 學 如 是 迴
xiàng xīn niàn kǒu yán ruò wǒ suǒ yǒu huí xiàng gōng dé lìng
向 。 心 念 口 言 。 若 我 所 有 。 迴 向 功 德 。 令
zhū zhòng shēng dé qīng jìng qù dé qīng jìng shēng gōng dé mǎn
諸 衆 生 。 得 清 淨 趣 。 得 清 淨 生 。 功 德 滿
zú yí qiè shì jiān wú néng huài zhě gōng dé zhì huì wú yǒu
足 。 一 切 世 間 。 無 能 壞 者 。 功 德 智 慧 。 無 有
qióng jí shēn kǒu yì yè jù zú zhuāng yán cháng jiàn zhū fó yǐ
窮 極 。 身 口 意 業 。 具 足 莊 嚴 。 常 見 諸 佛 。 以
bù huài xìn tīng shòu zhèng fǎ lí zhū yí wǎng yì chí bù wàng 。
不 壞 信 。 聽 受 正 法 。 離 諸 疑 網 。 憶 持 不 忘 。
jìng shēn kǒu yè xīn cháng ān zhù shēng miào shàn gēn yǒng lí
淨 身 口 業 。 心 常 安 住 。 勝 妙 善 根 。 永 離

pín fá qī cái chōng mǎn xiū xué yī qiè pú sà suǒ xué dé zhū
 貧乏。七財充滿。修學一切菩薩所學。得諸
 shàn gēn chéng jiù píng děng dé miào jiě tuō yī qiè zhǒng zhì
 善根。成就平等。得妙解脫。一切種智。
 yú zhū zhòng shēng dé cí ài yǎn shēn gēn qīng jìng yán cí biàn
 於諸衆生。得慈愛眼。身根清淨。言辭辯
 huì fā qǐ zhū shàn xīn wú rǎn zhù rù shēn shēn fǎ shè qǔ yī
 慧。發起諸善。心無染著。入甚深法。攝取一
 qiè tóng zhù zhū fó zhù wú suǒ zhù suǒ yǒu huí xiàng xī rú shí
 切。同住諸佛。住無所住。所有迴向。悉如十
 fāng pú sà mó hē sà suǒ fā huí xiàng guǎng dà rú fǎ xìng jiū
 方菩薩摩訶薩。所發迴向。廣大如法性。究
 jìng rú xū kōng yuàn zhòng děng dé rú suǒ yuàn mǎn pú tí yuàn
 竟如虛空。願衆等得如所願。滿菩提願。
 sì shēng liù dào tóng dé rú yuàn chóng fù zēng dào wǔ tī tóu
 四生六道。同得如願。重復增到。五體投
 dì guī yī shì jiān dà cí bēi fù
 地。歸依世間。大慈悲父。

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

Bodhisattva's Method of Dedication: Chapter 38

In today's Dharma assembly, we, who have common karma, through hard work and strenuous effort, have cultivated boundless merits. We should all contemplate the meritorious deeds we cultivated benefiting and purifying all sentient beings. Through the merits of our repentance, may all sentient beings eradicate the sufferings and afflictions of the hells, hungry ghosts, animals, and King Yama. May the merits from this repentance provide shelter for all sentient beings, rescue and protect those with afflictions, be a great refuge to rescue sentient beings from fear, a great place of contemplation so they reach the land of wisdom, a safe covering to give peace, a great shining light to dispel the darkness of ignorance, a great lamp to provide peace and clarity, a great teacher to rescue sentient beings through expedient means and allow them to obtain the pure wisdom body.

In today's Dharma assembly, we, who have common karma, employed the same method that the Bodhisattvas and the Mahasattvas use to transfer their virtuous roots to both their enemies and loved ones. The Bodhisattvas have compassion for all sentient beings and treat all beings equally without discrimination. If there are any sentient beings who loathe the Bodhisattvas, and harbors evil intentions, the Bodhisattvas would expound the profound Dharma to purify and calm their minds. Similar to how no poison can contaminate the ocean, nothing can contaminate the Bodhisattvas. Although some sentient beings are ignorant and stupid, do not try to replay Bodhisattvas' kindness, and give rise to limitless evil

intentions, they can not deter the Bodhisattvas. Just as the bright sun shines on everyone, whether or not they can see the light, the Bodhisattvas' compassion shines on all sentient beings. The Bodhisattvas do not retreat because there is evil and do not stop cultivating virtuous deeds because sentient beings are hard to teach. The Bodhisattvas and Mahasattvas have pure faith in all virtuous roots and harbor endless compassion, then they sincerely transfer the merits to all sentient beings. The Bodhisattvas treat all sentient beings with heart of happiness and joy, purity, tenderness, compassion, remembrance, acceptance, benefitting, peace, and of unsurpassed profoundness. Following the example of the Bodhisattvas and Mahasattvas making such transference of their merits, we also do the same. In our mind as well as speaking with mouth, we transfer all our merits and virtues to all sentient beings so they can be born in pure places with pure births, cultivate all merits in this world, and are indestructible. May they have inexhaustible wisdom and merits, may their body, speech, and mind be adorned be able to see the Buddhas, listen and accept their teaching of true Dharma, leave the net of doubt, always remember to purify their body, speech, and mind, and cultivate the most supreme virtuous roots. May they forever leave poverty, always have the seven fortunes, and through the merits from learning and applying the teaching of the Bodhisattvas, will attain liberation and equanimity. May they always be compassionate toward sentient beings and always be born with a pure body, eloquence, and wisdom. May they always have good intentions, be undefiled, learn the profound Dharma, and guide all sentient beings to the point of Buddhahood. May our transference to be like that of the Bodhisattvas and Mahasattvas, be as vast as the Dharma nature, and as ultimate as sunyata. May our Bodhi resolves be fulfilled and the resolves of all sentient beings in the four forms and six paths accomplish all their resolves. Again, we sincerely bow and take refuge in the world's most compassionate father.

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 wēi dé fó ná mó jiàn míng fó
南 無 威 德 佛 。 南 無 見 明 佛 。

ná mó shàn hòng bào fó ná mó shàn xǐ fó
南 無 善 行 報 佛 。 南 無 善 喜 佛 。

ná mó wú yōu fó ná mó bǎo míng fó
南 無 無 憂 佛 。 南 無 寶 明 佛 。

ná mó wēi yí fó ná mó yào fú dé fó
南 無 威 儀 佛 。 南 無 樂 福 德 佛 。

ná mó gōng dé hǎi fó ná mó jìn xiāng fó
南 無 功 德 海 佛 。 南 無 盡 相 佛 。

ná mó duàn mó fó ná mó jìn mó fó
南 無 斷 魔 佛 。 南 無 盡 魔 佛 。

ná mó guō shuāi dào fó ná mó bù huài yì fó
南無過衰道佛。南無不壞意佛。

ná mó shuǐ wáng fó ná mó jìng mó fó
南無水王佛。南無淨魔佛。

ná mó zhòng shàng wáng fó ná mó ài míng fó
南無衆上王佛。南無愛明佛。

ná mó fú dēng fó ná mó pú tí xiāng fó
南無福燈佛。南無菩提相佛。

ná mó zhì yīn fó
南無智音佛。

ná mó cháng jīng jìn pú sà ná mó bù xiū xī pú sà
南無常精進菩薩。南無不休息菩薩。

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 mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo
又復歸命。如是十方。盡虛空界。一切三寶。

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

chéng jiù zhòng děng ruò jù yǒu wú liàng dà è zuì yè yīng shòu
成就。衆等若具有無量大惡罪業。應受

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

rì fā pú tí xīn wéi pú tí hēng wéi pú tí yuàn zhě yuàn shí
日發菩提心。違菩提行。違菩提願者。願十

fāng dà dì pú sà yí qiè shèng rén yǐ cí bēi xīn bù wéi běn yuàn
方大地菩薩。一切聖人。以慈悲心。不違本願。

zhù zhòng děng yú bǐ sān è dào zhōng jiù zhū zhòng shēng lìng
助衆等於彼三惡道中。救諸衆生。令

dé jiě tuō shì bù yǐ kǔ gù shě lí zhòng shēng wèi wǒ hé fù
得解脫。誓不以苦故。捨離衆生。為我荷負

zhòng dān mǎn píng děng yuàn dù tuō yí qiè zhòng shēng shēng
重擔。滿平等願。度脫一切衆生。生
lǎo bìng sǐ chóu yōu kǔ nǎo wú liàng è nàn lìng zhū zhòng shēng
老病死愁憂苦惱。無量厄難。令諸衆生。
xī dé qīng jìng jù zú shàn gēn jiū jìng jiě tuō shě lí zhòng mó
悉得清淨。具足善根。究竟解脫。捨離衆魔。
yuǎn è zhī shí qīn jìn shàn yǒu zhēn shàn juàn shǔ chéng jiù jìng
遠惡知識。親近善友。真善眷屬。成就淨
yè jìn miè zhòng kǔ jù zú pú sà wú liàng hènɡ yuàn jiàn fó
業。盡滅衆苦。具足菩薩。無量行願。見佛
huān xǐ dé yí qiè zhì huán fù dù tuō yí qiè zhòng shēng
歡喜。得一切智。還復度脫。一切衆生。

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

fā yuàn dì sān shí jiǔ
發願第三十九

jīn rì dào chǎng tóng yè dà zhòng yǐ fā huí xiàng jìng cì fù
今日道場。同業大衆。已發迴向竟。次復
yīng xū fā rú shì yuàn xún fū zhòng è suǒ qǐ jiē yuán liù gēn
應須發如是願。尋夫衆惡所起。皆緣六根。
shì zhī liù gēn zhòng huò zhī běn suī wéi huò běn yì néng zhāo
是知六根。衆禍之本。雖為禍本。亦能招

zhì wú liàng fú yè gù shēng mán jīng yán shǒu hù liù gēn jìng
致 無 量 福 業 。 故 勝 鬘 經 言 。 守 護 六 根 。 淨

shēn kǒu yì yǐ cǐ yí zhèng shēng shàn zhī běn gù yú liù gēn
身 口 意 。 以 此 義 證 。 生 善 之 本 。 故 於 六 根 。

fā dà shì yuàn
發 大 誓 願 。

Making Vows: Chapter 39

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

xiān fā yǎn gēn yuàn
先 發 眼 根 願

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

shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí
生 六 道 。 一 切 眾 生 。 從 今 日 去 。 乃 至 菩 提 。

yǎn cháng bú jiàn tān yù wú yàn zhà huàn zhī sè bú jiàn chǎn yú
眼 常 不 見 貪 欲 無 厭 詐 幻 之 色 。 不 見 諂 諛

qū mèi nìng huì zhī sè bú jiàn xuán huáng zhū zǐ huò rén zhī sè
曲 媚 佞 會 之 色 。 不 見 玄 黃 朱 紫 惑 人 之 色 。

bú jiàn chēn huì dòu zhèng chǒu zhuàng zhī sè bú jiàn dǎ pū kǔ
不 見 瞋 恚 鬪 諍 醜 狀 之 色 。 不 見 打 撲 苦

nǎo sǔn tā zhī sè bú jiàn tú liè shāng huǐ zhòng shēng zhī sè bú
惱 損 他 之 色 。 不 見 屠 裂 傷 毀 眾 生 之 色 。 不

jiàn yú chī wú xìn yí ān zhī sè bú jiàn wú qiān wú jìng jiāo màn zhī
見 愚 癡 無 信 疑 闇 之 色 。 不 見 無 謙 無 敬 驕 慢 之

sè bú jiàn jiǔ shí liù zhǒng xié jiàn zhī sè wéi yuàn yí qiè zhòng
色 。 不 見 九 十 六 種 邪 見 之 色 。 惟 願 一 切 眾

shēng cóng jīn rì qù yǎn cháng dé jiàn shí fāng cháng zhù fǎ
生 。 從 今 日 去 。 眼 常 得 見 。 十 方 常 住 法

shēn zhàn rán zhī sè cháng jiàn sān shí èr xiāng zǐ mó jīn sè
身。湛然之色。常見三十二相紫磨金色。

cháng jiàn bā shí zhǒng hǎo suí xíng zhī sè cháng jiàn zhū tiān zhū
常見八十種好。隨形之色。常見諸天諸

xiān fèng bǎo lái xiàn sàn huā zhī sè cháng jiàn kǒu chū wǔ zhǒng
仙。奉寶來獻散華之色。常見口出五種

sè guāng shuō fǎ dù rén zhī sè cháng jiàn fēn shēn sàn tǐ piàn
色光。說法度人之色。常見分身散體。徧

mǎn shí fāng zhī sè cháng jiàn zhū fó fàng ròu jì guāng gǎn yú
滿十方之色。常見諸佛放肉髻光。感於

yǒu yuán lái huì zhī sè cháng jiàn shí fāng pú sà pì zhī luó hàn
有緣來會之色。常見十方菩薩辟支羅漢。

zhòng shèng zhī sè cháng dé yú zhū zhòng shēng jí zhū juàn shǔ
眾聖之色。常得與諸眾生。及諸眷屬。

guān fó zhī sè cháng jiàn zhòng shàn wú jiào jiǎ sè cháng jiàn qī
觀佛之色。常見眾善。無教假色。常見七

jué jìng huā zhī sè cháng jiàn jiě tuō miào guǒ zhī sè cháng jiàn
覺淨華之色。常見解脫。妙果之色。常見

jīn rì dào chǎng dà zhòng huān xǐ zàn fǎ dǐng shòu zhī sè
今日道場。大眾歡喜。讚法頂受之色。

cháng jiàn sì zhòng wéi rào tīng fǎ kě yǎng zhī sè cháng jiàn yī
常見四眾圍遶。聽法渴仰之色。常見一

qiè bù shī chí jiè rěn rǔ jīng jìn zhī sè cháng jiàn yī qiè jìng mò
切布施持戒。忍辱精進之色。常見一切靜默

chán sī xiū xí zhì huì zhī sè cháng jiàn yī qiè zhòng shēng dé
禪思。修習智慧之色。常見一切眾生。得

wú shēng rěn xiàn qián shòu jì huān xǐ zhī sè cháng jiàn yī qiè
無生忍。現前受記歡喜之色。常見一切

dēng jīn gāng huì duàn wú míng ān bǔ chù zhī sè cháng jiàn yī
登金剛慧。斷無明闇補處之色。常見一

qiè mù yù fǎ liú bú tuì zhī sè yǐ fā yǎn gēn yuàn jìng xiāng yú
切 沐 浴 法 流。不 退 之 色。已 發 眼 根 願 竟。相 與

zhì xīn wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
至 心。五 體 投 地。歸 依 世 間。大 慈 悲 父。

First, Making Vows for the Eye Sensory Organ

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

Now that we have made vows regarding our eyes, with utmost sincerity, together, we bow and take refuge in the world's most compassionate father.

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 miè fó ná mó fàn xiāng fó
南 無 善 滅 佛。南 無 梵 相 佛。

ná mó zhì xǐ fó ná mó shén xiāng fó
南 無 智 喜 佛。南 無 神 相 佛。

ná mó rú zhòng wáng fó ná mó chí dì fó
南 無 如 衆 王 佛。南 無 持 地 佛。

ná mó ài rì fó ná mó luó hóu yuè fó
南無愛日佛。南無羅喉月佛。

ná mó huā míng fó ná mó yào shī shàng fó
南無華明佛。南無藥師上佛。

ná mó chí shì lì fó ná mó fú dé míng fó
南無持勢力佛。南無福德明佛。

ná mó xǐ míng fó ná mó hǎo yīn fó
南無喜明佛。南無好音佛。

ná mó fǎ zì zài fó ná mó fàn yīn fó
南無法自在佛。南無梵音佛。

ná mó miào yīn pú sà ná mó dà shì zhì pú sà
南無妙音菩薩。南無大勢至菩薩。

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。

yuàn yǐ cí bēi lì tóng jiā fù hù lìng zhòng děng dé rú suǒ yuàn
願以慈悲力。同加覆護。令眾等得如所願。

mǎn pú tí yuàn
滿菩提願。

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

cì fā ěr gēn yuàn
次發耳根願

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

sì shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí
四生六道。一切眾生。從今日去。乃至菩提。

ěr cháng bù wén tí kū chóu kǔ bēi qì zhī shēng bù wén wú jiān
耳常不聞啼哭愁苦悲泣之聲。不聞無間

dì yù shòu kǔ zhī shēng bù wén huò tāng léi fèi zhèn xiǎng zhī
 地獄受苦之聲。不聞鑊湯雷沸震響之
 shēng bù wén dāo shān jiàn shù fēng rèn gē liè zhī shēng bù wén
 聲。不聞刀山劍樹鋒刃割裂之聲。不聞
 shí bā dì yù jiān gé wú liàng kǔ chǔ zhī shēng bù wén è guǐ jī
 十八地獄間隔。無量苦楚之聲。不聞餓鬼饑
 kě rè nǎo qiú shí bù dé zhī shēng bù wén è guǐ xíng dòng zhī
 渴熱惱。求食不得之聲。不聞餓鬼行動。支
 jiē huǒ rán zuò wǔ bǎi jū shēng bù wén chù shēng shēn dà wǔ bǎi
 節火然作五百車聲。不聞畜生身大五百
 yóu xún wèi zhū xiǎo chóng zā shí kǔ tòng zhī shēng bù wén dǐ
 由旬。為諸小蟲啖食苦痛之聲。不聞抵
 zhài bù huán shēng luò tuó lú mǎ niú zhōng shēn cháng fù zhòng 。
 債不還。生駱駝驢馬牛中。身常負重。
 biān zhàng chǔ tà kùn kǔ zhī shēng bù wén ài bié lí yuàn zēng
 鞭杖楚撻。困苦之聲。不聞愛別離怨憎
 huì děng bā kǔ zhī shēng bù wén sì bǎi sì bìng kǔ bào zhī shēng 。
 會等八苦之聲。不聞四百四病苦報之聲。
 bù wén yí qiè zhū è bú shàn zhī shēng bù wén zhōng líng luó gǔ 。
 不聞一切諸惡不善之聲。不聞鐘鈴螺鼓。
 qín sè kōng hóu lín láng yù pèi huò rén zhī shēng wéi yuàn yí qiè
 琴瑟箜篌琳瑯玉珮。惑人之聲。惟願一切
 zhòng shēng cóng jīn rì qù ěr cháng dé wén zhū fó shuō fǎ bā
 衆生。從今日去。耳常得聞諸佛說法八
 zhǒng yīn shēng cháng wén wú cháng kǔ kōng wú wǒ zhī shēng 。
 種音聲。常聞無常苦空無我之聲。
 cháng wén bā wàn sì qiān bō luó mì shēng cháng wén jiǎ míng zhū
 常聞八萬四千波羅蜜聲。常聞假名諸
 fǎ wú xìng zhī shēng cháng wén zhū fó yī yīn shuō fǎ gè dé jiě
 法無性之聲。常聞諸佛一音說法。各得解

wù zhī shēng cháng wén yí qiè zhòng shēng jiē yǒu fó xìng fǎ
悟之聲。常聞一切衆生皆有佛性。法
shēn cháng zhù bú miè zhī shēng cháng wén shí dì pú sà rěn rǔ
身常住不滅之聲。常聞十地菩薩。忍辱
xiū jìn zhī shēng cháng wén dé wú shēng jiě shàn rù fó huì chāo
修進之聲。常聞得無生解。善入佛慧。超
chū sān jiè zhī shēng cháng wén zhū fǎ shēn pú sà rù fǎ liú shuǐ 。
出三界之聲。常聞諸法身菩薩。入法流水。
zhēn sú bìng guān niàn niàn jù zú wàn hēng zhī shēng cháng wén
真俗並觀。念念具足萬行之聲。常聞
shí fāng pì zhī luó hàn sì guǒ zhī shēng cháng wén dì shì wèi zhū
十方辟支羅漢四果之聲。常聞帝釋為諸
tiān shuō bō rě zhī shēng cháng wén shí dì bǔ chǔ dà shì zài dōu
天說般若之聲。常聞十地補處大士。在兜
shuài gōng shuō bú tuì zhuǎn dì fǎ hēng zhī shēng cháng wén wàn
率宮。說不退轉地法行之聲。常聞萬
shàn tóng guī dé fó zhī shēng cháng wén zhū fó zàn tàn yí qiè
善同歸得佛之聲。常聞諸佛讚歎一切
zhòng shēng néng xíng shí shàn suí xǐ zhī shēng yuàn zhū zhòng
衆生。能行十善隨喜之聲。願諸衆
shēng cháng wén zhū fó zàn yán shàn zāi shì rén bù jiǔ chéng fó
生。常聞諸佛。讚言善哉。是人不久成佛
zhī shēng yǐ fā ěr gēn yuàn jìng xiāng yú zhì xīn wǔ tǐ tóu dì
之聲。已發耳根願竟。相與至心。五體投地。
chóng fù guī yī shì jiān dà cí bēi fù
重復歸依世間。大慈悲父。

Next, Making Vows for the Ear Sensory Organ

We vow that, from now until we attain enlightenment, in today's Dharma assembly, we, who have common karma, all sentient being of four forms and six paths in the ten directions will not hear the cries of suffering and afflictions, the sound of suffering in Avici Hell, the rumbling of boiling water in the hells, the sound of the sentient beings being torn by mountains of knives, trees of swords, the sound of endless suffering from the eighteen hells. May we not hear the sound of suffering of hungry ghosts being constantly hungry and thirsty but unable to consume any food, or the sound of the burning joints

of hungry ghosts as loud as five hundred carriages rolling, the sound of suffering of animals with bodies as large as five hundred yojanas constantly being bit by insects, or the sound of suffering from those who did not repay their debts being born as camels, mules, horses, and oxen, having to carry heavy loads and being whipped, harassed, and abused. May we not hear the sounds of eight kinds of suffering, including being separated from our loved ones and encountering enemies, the sound of suffering from the retribution of four hundred forty illnesses, the sound of unwholesome deeds and offenses, or the sound of distracting music instruments.

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

Now that we have made vows regarding our ears, with utmost sincerity, together, we bow and take refuge in the world's most compassionate father.

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 yè fó ná mó yì wú miù fó
南 無 善 業 佛 。 南 無 意 無 謬 佛 。

ná mó dà shī fó ná mó míng zàn fó
南 無 大 施 佛 。 南 無 明 讚 佛 。

ná mó zhòng xiāng fó ná mó dé liú bù fó
南 無 眾 相 佛 。 南 無 德 流 布 佛 。

ná mó shì zì zài fó ná mó dé shù fó
南 無 世 自 在 佛 。 南 無 德 樹 佛 。

ná mó duàn yí fó ná mó wú liàng fó
南 無 斷 疑 佛 。 南 無 無 量 佛 。

ná mó shàn yuè fó ná mó wú biān biàn xiāng fó
南無善月佛。南無無邊辯相佛。

ná mó bǎo yuè pú sà ná mó yuè guāng pú sà
南無寶月菩薩。南無月光菩薩。

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。

yuàn yǐ cí bēi lì tóng jiā shè shòu lìng zhòng děng dé rú suǒ
願以慈悲力。同加攝受。令眾等得如所

yuàn mǎn pú tí yuàn
願。滿菩提願。

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

cì fā bí gēn yuàn
次發鼻根願

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

sì shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí
四生六道。一切眾生。從今日去。乃至菩提。

bí cháng bù wén shā shēng zī wèi yǐn shí zhī qì bù wén tián liè
鼻常不聞殺生滋味飲食之氣。不聞畋獵

fàng huǒ shāo hài zhòng shēng zhī qì bù wén zhēng zhǔ áo zhì
放火。燒害眾生之氣。不聞蒸煮熬炙

zhòng shēng zhī qì bù wén sān shí liù wù gé náng chòu chǔ zhī qì
眾生之氣。不聞三十六物。革囊臭處之氣。

bù wén jīn qǐ luó hú huò rén zhī qì bù wén dì yù bāo liè jiāo làn
不聞錦綺羅縠惑人之氣。不聞地獄剝裂焦爛

zhī qì bù wén è guǐ jī kě yǐn shí fèn huì nóng xuè zhī qì bù
之氣。不聞餓鬼饑渴。飲食糞穢膿血之氣。不

wén chù shēng xīng sào bù jìng zhī qì bù wén bìng wò chuáng xí
 聞 畜 生 腥 臊 不 淨 之 氣。不 聞 病 臥 床 席。

wú rén kàn shì chuāng huài nán jìn zhī qì bù wén dà xiǎo biàn lì
 無 人 看 視。瘡 壞 難 近 之 氣。不 聞 大 小 便 利

chòu huì zhī qì bù wén sǐ shī pāng cháng chóng shí làn huài zhī
 臭 穢 之 氣。不 聞 死 屍 脞 脹。蟲 食 爛 壞 之

qì wéi yuàn dà zhòng liù dào zhòng shēng cóng jīn rì qù bí
 氣。唯 願 大 衆。六 道 衆 生。從 今 日 去。鼻

cháng dé wén shí fāng shì jiè niú tóu zhān tán wú jià zhī xiāng
 常 得 聞。十 方 世 界。牛 頭 旃 檀 無 價 之 香。

cháng wén yōu tán bō luó wǔ sè huā xiāng cháng wén huān xǐ yuán
 常 聞 優 曇 鉢 羅 五 色 華 香。常 聞 歡 喜 園

zhōng zhū shù huā xiāng cháng wén dōu shuài tiān gōng shuō fǎ
 中。諸 樹 華 香。常 聞 兜 率 天 宮 說 法

shí xiāng cháng wén miào fǎ táng shàng yóu xì shí xiāng cháng
 時 香。常 聞 妙 法 堂 上。遊 戲 時 香。常

wén shí fāng zhòng shēng xíng wǔ jiè shí shàn liù niàn zhī xiāng
 聞 十 方 衆 生。行 五 戒 十 善 六 念 之 香。

cháng wén yī qiè qī fāng biàn rén shí liù hàng xiāng cháng wén
 常 聞 一 切 七 方 便 人。十 六 行 香。常 聞

shí fāng pì zhī xué wú xué rén zhòng dé zhī xiāng cháng wén sì
 十 方 辟 支。學 無 學 人。衆 德 之 香。常 聞 四

guǒ sì xiàng dé wú lòu xiāng cháng wén wú liàng pú sà huān xǐ
 果 四 向。得 無 漏 香。常 聞 無 量 菩 薩。歡 喜

lí gòu fā guāng yàn huì nán shēng xiàn qián yuǎn hàng bù dòng
 離 垢。發 光 燄 慧。難 勝 現 前。遠 行 不 動。

shàn huì fǎ yún zhī xiāng cháng wén zhòng shèng jiè dìng huì jiě
 善 慧 法 雲 之 香。常 聞 衆 聖。戒 定 慧。解

tuō jiě tuō zhī jiàn wǔ fēn fǎ shēn zhī xiāng cháng wén zhū fó pú
 脫。解 脫 知 見。五 分 法 身 之 香。常 聞 諸 佛 菩

tí zhī xiāng cháng wén sān shí qī pǐn shí èr yuán guān liù dù zhī
提之香。常聞三十七品。十二緣觀。六度之

xiāng cháng wén dà bēi sān niàn shí lì sì wú suǒ wèi shí bā bú
香。常聞大悲三念。十力四無所畏。十八不

gòng fǎ xiāng cháng wén bā wàn sì qiān zhū bō luó mì xiāng
共法香。常聞八萬四千諸波羅蜜香。

cháng wén shí fāng wú liàng miào jí fǎ shēn cháng zhù zhī xiāng
常聞十方。無量妙極。法身常住之香。

yǐ fā bí gēn yuàn jìng xiāng yú zhì xīn wǔ tī tóu dì guī yī shì
已發鼻根願竟。相與志心。五體投地。歸依世

jiān dà cí bēi fù
間。大慈悲父。

Next, Making Vows for the Nose Sensory Organ

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

Now that we have made vows regarding our nose, with utmost sincerity, together, we bow and take refuge in the world's most compassionate father.

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 lí tuó fǎ fó ná mó yīng gòng yǎng fó
南無梨陀法佛。南無應供養佛。

ná mó dù yōu fó ná mó yào ān fó
南無度憂佛。南無樂安佛。

ná mó shì yì fó ná mó ài shēn fó
南無世意佛。南無愛身佛。

ná mó miào zú fó ná mó yōu bō luó fó
南無妙足佛。南無優鉢羅佛。

ná mó huā yīng fó ná mó wú biān biàn guāng fó
南無華纓佛。南無無邊辯光佛。

ná mó xìn shèng fó ná mó dé jīng jìn fó
南無信聖佛。南無德精進佛。

ná mó miào dé pú sà ná mó jīn gāng zàng pú sà
南無妙德菩薩。南無金剛藏菩薩。

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。

yuàn yǐ cí bēi lì tóng jiā shè shòu lìng zhòng děng dé rú suǒ
願以慈悲力。同加攝受。令眾等得如所

yuàn mǎn pú tí yuàn
願。滿菩提願。

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

cì fā shé gēn yuàn
次發舌根願

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

sì shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí
四生六道。一切衆生。從今日去。乃至菩提。

shé héng bù cháng shāng shā yí qiè zhòng shēng shēn tǐ zhī wèi
舌恒不嘗傷殺一切衆生身體之味。

bù cháng yí qiè zì sǐ zhī wèi bù cháng shēng lèi xuè suǐ zhī wèi
不嘗一切自死之味。不嘗生類血髓之味。

bù cháng yuàn jiā duì zhǔ dú yào zhī wèi bù cháng yí qiè néng
不嘗怨家對主毒藥之味。不嘗一切能

shēng tān ài fán nǎo zī wèi zhī wèi yuàn shé héng cháng gān lù
生貪愛煩惱滋味之味。願舌恒嘗甘露

bǎi zhǒng měi wèi zhī wèi héng cháng zhū tiān zì rán yǐn shí zhī wèi
百種美味之味。恒嘗諸天自然飲食之味。

héng cháng xiāng jī xiāng fàn zhī wèi héng cháng zhū fó suǒ shí
恒嘗香積香飯之味。恒嘗諸佛所食

zhī wèi héng cháng fǎ shēn jiè dìng huì xūn xiū suǒ xiàn shí wèi
之味。恒嘗法身戒定慧熏修。所現食味。

héng cháng fǎ xǐ chán yuè zhī wèi héng cháng wú liàng gōng dé
恒嘗法喜禪悅之味。恒嘗無量功德。

zī zhì huì mìng tián hé zhī wèi héng cháng jiě tuō yī wèi děng wèi
滋治慧命甜和之味。恒嘗解脫一味等味。

héng cháng zhū fó ní huán zhì lè zuì shàng shēng wèi zhī wèi yǐ
恒嘗諸佛泥洹至樂。最上勝味之味。已

fā shé gēn yuàn jìng xiāng yú zhì xīn wǔ tǐ tóu dì guī yī shì
發舌根願竟。相與至心。五體投地。歸依世

jiān dà cí bēi fù
間。大慈悲父。

Next, Making Vows for the Tongue Sensory Organ

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

blood or spinal fluid from any living being, the poison from enemies, or any food that will induce greed, attachment, and afflictions.

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

Now that we have made the vows regarding our tongues. Together, we, with utmost sincerity, bow and take refuge in the world's most compassionate father.

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 zhēn shí fó ná mó tiān zhǔ fó
南 無 真 實 佛 。 南 無 天 主 佛 。

ná mó yào gāo yīn fó ná mó xìn jìng fó
南 無 樂 高 音 佛 。 南 無 信 淨 佛 。

ná mó pó qí luó tuó fó ná mó fú dé yì fó
南 無 婆 耆 羅 陀 佛 。 南 無 福 德 意 佛 。

ná mó yàn chì fó ná mó wú biān dé fó
南 無 焰 熾 佛 。 南 無 無 邊 德 佛 。

ná mó jù chéng fó ná mó shī zǐ yóu fó
南 無 聚 成 佛 。 南 無 師 子 遊 佛 。

ná mó bù dòng fó ná mó xìn qīng jìng fó
南 無 不 動 佛 。 南 無 信 清 淨 佛 。

ná mó xū kōng zàng pú sà ná mó sà tuó bō lún pú sà
南 無 虛 空 藏 菩 薩 。 南 無 薩 陀 波 崙 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。
yuàn yǐ cí bēi lì āi mǐn fù hù lìng zhòng děng dé rú suǒ yuàn
願以慈悲力。哀愍覆護。令衆等得如所願。
mǎn pú tí yuàn
滿菩提願。

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

cì fā shēn gēn yuàn
次發身根願

yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng
又願今日道場。同業大衆。廣及十方。
sì shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí
四生六道。一切衆生。從今日去。乃至菩提。
shēn cháng bù jué wǔ yù xié mèi zhī chù bù jué huò tāng lú tàn
身常不覺五欲邪媚之觸。不覺鑊湯爐炭
hán bīng děng chù bù jué è guǐ tóu shàng huǒ rán yáng tóng
寒冰等觸。不覺餓鬼。頭上火然。烱銅
guàn kǒu jiāo làn zhī chù bù jué chù shēng bō liè kǔ chǔ zhī chù
灌口焦爛之觸。不覺畜生剝裂苦楚之觸。
bù jué sì bǎi sì bìng zhū kǔ nǎo chù bù jué dà rè dà hán nán nài
不覺四百四病諸苦惱觸。不覺大熱大寒難耐
zhī chù bù jué wén ruì zǎo shī zhū chóng zhī chù bù jué dāo zhàng
之觸。不覺蚊蚋蚤虱諸蟲之觸。不覺刀杖
dú yào jiā hài zhī chù bù jué jī kě kùn kǔ yí qiè zhū chù yuàn
毒藥加害之觸。不覺饑渴困苦一切諸觸。願
shēn cháng jué zhū tiān miào yī zhī chù cháng jué zì rán gān lù
身常覺諸天妙衣之觸。常覺自然甘露
zhī chù cháng jué qīng liáng bù hán bù rè zhī chù cháng jué bù jī
之觸。常覺清涼不寒不熱之觸。常覺不飢

bù kě wú bìng wú nǎo xiū qiáng zhī chù cháng jué wú yǒu dāo
不渴。無病無惱休強之觸。常覺無有刀

zhàng kǔ chǔ zhī chù cháng jué wò ān jué ān wú zhū yōu bù zhī
杖苦楚之觸。常覺臥安覺安。無諸憂怖之

chù cháng jué shí fāng zhū fó jìng tǔ wēi fēng chuī shēn zhī chù
觸。常覺十方諸佛淨土。微風吹身之觸。

cháng jué shí fāng zhū fó jìng tǔ qī bǎo yù chí xǐ dàng shēn xīn
常覺十方諸佛淨土。七寶浴池。洗蕩身心

zhī chù cháng jué wú lǎo bìng sǐ zhū kǔ zhī chù cháng jué fēi xíng
之觸。常覺無老病死諸苦之觸。常覺飛行

zì zài yú zhū pú sà tīng fǎ zhī chù cháng jué zhū fó niè pán bā
自在。與諸菩薩聽法之觸。常覺諸佛涅槃。八

zì zài chù yǐ fā shēn gēn yuàn jìng xiāng yú zhì xīn wǔ tī tóu
自在觸。已發身根願竟。相與至心。五體投

dì guī yī shì jiān dà cí bēi fù
地。歸依世間。大慈悲父。

Next, Making Vows for the Body Sensory Organ

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

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

Now that we have made vows regarding our body. Together, we, with utmost sincerity, bow and take refuge in the world's most compassionate father.

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 xíng míng fó ná mó lóng yīn fó
南無行明佛。南無龍音佛。

ná mó chí lún fó ná mó cái chéng fó
南無持輪佛。南無財成佛。

ná mó shì ài fó ná mó fǎ míng fó
南無世愛佛。南無法名佛。

ná mó wú liàng bǎo míng fó ná mó yún xiāng fó
南無無量寶明佛。南無雲相佛。

ná mó huì dào fó ná mó miào xiāng fó
南無慧道佛。南無妙香佛。

ná mó xū kōng yīn fó ná mó xū kōng fó
南無虛空音佛。南無虛空佛。

ná mó yuè sān jiè pú sà ná mó bá tuó pó luó pú sà
南無越三界菩薩。南無跋陀婆羅菩薩。

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。

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

mǎn pú tí yuàn
滿菩提願。

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

cì fā yì gēn yuàn
次發意根願

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

sì shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí
 四生六道。一切衆生。從今日去。乃至菩提。

yì cháng dé zhī tān yù chēn huì yú chī wéi huàn cháng zhī shēn shā
 意常得知貪欲瞋恚愚癡為患。常知身殺

dào yín wàng yán qǐ yǔ liǎng shé è kǒu wéi huàn cháng zhī shā
 盜姪。妄言綺語。兩舌惡口為患。常知殺

fù hài mǔ shā ā luó hàn chū fó shēn xuè pò hé hé zhòng bàng
 父害母。殺阿羅漢。出佛身血。破和合衆。謗

fó fǎ sēng bù xìn yīn guǒ shì wú jiān zuì cháng zhī rén sǐ gèng
 佛法僧。不信因果。是無間罪。常知人死更

shēng bào yīng zhī fǎ cháng zhī yuǎn è zhī shì qīn jìn shàn yǒu
 生報應之法。常知遠惡知識。親近善友。

cháng zhī zī shòu jiǔ shí liù zhǒng xié shī zhī fǎ wéi fēi cháng zhī
 常知諮受九十六種。邪師之法為非。常知

sān lòu wǔ gài shí chán zhī fǎ shì zhàng cháng zhī sān tú kě wèi
 三漏五蓋十纏之法是障。常知三塗可畏。

shēng sǐ kù jù kǔ bào zhī chù yuàn yì cháng zhī yí qiè zhòng
 生死酷劇苦報之處。願意常知一切衆

shēng jiē yǒu fó xìng cháng zhī zhū fó shì dà cí bēi fù wú
 生。皆有佛性。常知諸佛。是大慈悲父。無

shàng yī wáng yí qiè zūn fǎ wéi zhū zhòng shēng bìng zhī liáng
 上醫王。一切尊法。為諸衆生病之良

yào yí qiè xián shèng wéi zhū zhòng shēng kàn bìng zhī mǔ cháng
 藥。一切賢聖。為諸衆生看病之母。常

zhī guī yī sān bǎo yīng shòu wǔ jiè cì xíng shí shàn rú shì děng
 知歸依三寶。應受五戒。次行十善。如是等

fǎ néng zhāo tiān shàng rén zhōng shēng bào cháng zhī wèi miǎn
 法。能招天上人中勝報。常知未免

shēng sǐ yīng xiū qī fāng biàn guān nuǎn dǐng děng fǎ cháng zhī
生 死。應 修 七 方 便 觀。燠 頂 等 法。常 知
yīng xíng wú lòu kǔ rěn shí liù shèng xīn xiān xiū shí liù hàng guān。
應 行 無 漏 苦 忍。十 六 聖 心。先 修 十 六 行 觀。
guān sì zhēn dì cháng zhī sì dì píng děng wú xiāng gù chéng sì
觀 四 真 諦。常 知 四 諦 平 等 無 相。故 成 四
guǒ cháng zhī zōng xiāng bié xiāng yí qiè zhǒng fǎ cháng zhī shí
果。常 知 總 相 別 相。一 切 種 法。常 知 十
èr yīn yuán sān shì yīn guǒ lún zhuǎn wú yǒu xiū xī cháng zhī
二 因 緣。三 世 因 果 輪 轉。無 有 休 息。常 知
xiū xíng liù dù bā wàn zhū hàng cháng zhī duàn chú bā wàn sì
修 行 六 度。八 萬 諸 行。常 知 斷 除 八 萬 四
qiān chén láo cháng zhī tī huì wú shēng bì duàn shēng sǐ cháng
千 塵 勞。常 知 體 會 無 生。必 斷 生 死。常
zhī shí zhù jiē pǐn cì dì jù zú cháng zhī yǐ jīn gāng xīn duàn wú
知 十 住 階 品。次 第 具 足。常 知 以 金 剛 心。斷 無
míng ān dé wú shàng guǒ cháng zhī tī jí yī zhào wàn dé yuán
明 闇。得 無 上 果。常 知 體 極 一 照。萬 德 圓
bèi lèi huàn dōu jìn chéng dà niè pán cháng zhī fó dì shí lì sì
備。累 患 都 盡。成 大 涅 槃。常 知 佛 地 十 力。四
wú suǒ wèi shí bā bù gòng wú liàng gōng dé wú liàng zhì huì
無 所 畏。十 八 不 共。無 量 功 德。無 量 智 慧。
wú liàng shàn fǎ yǐ fā yì gēn yuàn jìng xiāng yú zhì xīn wǔ tī
無 量 善 法。已 發 意 根 願 竟。相 與 至 心。五 體
tóu dì guī yī shì jiān dà cí bēi fù
投 地。歸 依 世 間。大 慈 悲 父。

Next, Making Vows for the Mind Sensory Organ

We vow that, from now until we attain enlightenment, in today's Dharma assembly, we, who have common karma, all sentient being of four forms and six paths in the ten directions will always know of the problems related to greed, desires, anger, and ignorance, the problems related to killing, stealing, sexual misconduct, lying, excessive flattering, slandering, and harsh speech, know of the retribution of Avici Hell results from killing one's father or mother, killing an Arhat, harming the Buddha, causing a schism among the Sangha, slandering the Buddha, the Dharma, or the Sangha, and

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

Now that we have made vows regarding our mind. Together, we, with utmost sincerity, bow and take refuge in the world's most compassionate father.

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 tiān wáng fó ná mó zhū jìng fó
南 無 天 王 佛 。 南 無 珠 淨 佛 。

ná mó shàn cái fó ná mó dēng yàn fó
南 無 善 財 佛 。 南 無 燈 焰 佛 。

ná mó bǎo yīn shēng fó ná mó rén zhǔ wáng fó
南 無 寶 音 聲 佛 。 南 無 人 主 王 佛 。

ná mó luó hóu shǒu fó ná mó ān yǐn fó
南 無 羅 喉 守 佛 。 南 無 安 隱 佛 。

ná mó shī zǐ yì fó ná mó bǎo míng wén fó
南 無 師 子 意 佛 。 南 無 寶 名 聞 佛 。

ná mó dé lì fó ná mó biàn jiàn fó
南無得利佛。南無遍見佛。

ná mó mǎ míng pú sà ná mó lóng shù pú sà
南無馬鳴菩薩。南無龍樹菩薩。

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。

yuàn yǐ cí bēi lì āi mǐn fù hù shè shòu lìng zhòng děng dé rú
願以慈悲力。哀愍覆護攝受。令眾等得如

suǒ yuàn mǎn pú tí yuàn
所願。滿菩提願。

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

cì fā kǒu yuàn
次發口願

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

sì shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí
四生六道。一切眾生。從今日去。乃至菩提。

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

qí guō è bù yán zuò shàn bù dé lè bào zuò è bù dé kǔ guǒ
其過惡。不言作善。不得樂報。作惡不得苦果。

bù yán rén sǐ duàn miè bù fù gèng shēng bù shuō wú lì yì sǔn
不言人死斷滅。不復更生。不說無利益。損

tā rén shì bù shuō xié jiàn wài dào suǒ zào jīng shū bù jiào rén
他人事。不說邪見外道。所造經書。不教人

zuò shí è yè bù jiào rén zào wǔ nì zuì bù chēng yáng rén è bù
作十惡業。不教人造五逆罪。不稱揚人惡。不

yán sú jiān wú qù hào xì xiào shì bù jiào rén pì xìn xié shī guǐ
言俗間無趣好戲笑事。不教人僻信邪師鬼
shén bù píng lún rén wù hǎo chǒu bù chēn mà fù mǔ shī zhǎng
神。不評論人物好醜。不瞋罵父母師長
shàn yǒu bù quàn rén zào zuì bù duàn rén zuò fú yuàn kǒu cháng
善友。不勸人造罪。不斷人作福。願口常
zàn tàn sān bǎo cháng zàn tàn hóng tōng fǎ rén shuō qí gōng dé
讚歎三寶。常讚歎弘通法人。說其功德。
shì rén shàn è guǒ bào cháng shuō wù rén shēn sǐ shén míng bù
示人善惡果報。常說悟人身死。神明不
miè cháng fā shàn yán shǐ rén lì yì cháng shuō rú lái shí èr bù
滅。常發善言。使人利益。常說如來十二部
jīng cháng yán yī qiè zhòng shēng jiē yǒu fó xìng dāng dé cháng
經。常言一切衆生。皆有佛性。當得常
lè wǒ jìng cháng jiào rén xiào yǎng fù mǔ jìng shì shī zhǎng
樂我淨。常教人孝養父母。敬事師長。
cháng quàn rén guī yī sān bǎo shòu chí wǔ jiè shí shàn liù niàn
常勸人歸依三寶。受持五戒。十善六念。
cháng zàn sòng jīng diǎn shuō zhū shàn shì cháng jiào rén jìn shàn
常讚誦經典。說諸善事。常教人近善
zhī shì yuǎn è zhī shì cháng shuō shí zhù fó dì wú liàng gōng
知識。遠惡知識。常說十住佛地。無量功
dé cháng shǐ rén xiū jìng tǔ hèn zhuāng yán jí guǒ cháng jiào
德。常使人修淨土行。莊嚴極果。常教
rén qín lǐ sān bǎo cháng jiào rén jiàn lì xíng xiàng xiū zhū gòng
人勤禮三寶。常教人建立形像。修諸供
yǎng cháng jiào rén zuò zhū shàn shì rú jiù tóu rán cháng jiào rén
養。常教人作諸善事。如救頭然。常教人

jiù jì qióng kǔ wú zàn tíng xī yǐ fā kǒu yuàn jìng xiāng yú zhì
救濟窮苦。無暫停息。已發口願竟。相與至

xīn wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
心。五體投地。歸依世間。大慈悲父。

Next, Making Vows for Speech

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

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

Now that we have made vows regarding our speech. Together, we, with utmost sincerity, bow and take refuge in the world's most compassionate father.

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 shì huā fó ná mó gāo dǐng fó
南無世華佛。南無高頂佛。

ná mó wú biān biàn cái chéng fó ná mó chà bié zhī jiàn fó
南無無邊辯才成佛。南無差別知見佛。

ná mó shī zǐ yá fó ná mó lí tuó bù fó
南無師子牙佛。南無梨陀步佛。

ná mó fú dé fó ná mó fǎ dēng gài fó
南無福德佛。南無法燈蓋佛。

ná mó mù jiǎn lián fó ná mó wú yōu guó fó
南無目犍連佛。南無無憂國佛。

ná mó yì sī fó ná mó yào pú tí fó
南無意思佛。南無樂菩提佛。

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。

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

yuàn mǎn pú tí yuàn
願。滿菩提願。

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

zhū hòng fǎ mén
諸行法門

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

shēng cóng jīn fā yuàn zhī hòu gè néng jù zú zhū hòng fǎ mén
生。從今發願之後。各能具足。諸行法門。

dǔ xìn sān bǎo gōng jìng fǎ mén bù huái yí huò jiān gù fǎ mén
篤信三寶。恭敬法門。不懷疑惑。堅固法門。

yù duàn qǐ è qín chàn fǎ mén yù yuàn qīng jìng niàn huǐ fǎ
欲斷起惡。勤懺法門。欲願清淨。念悔法

mén bù huǐ sān yè hù shēn fǎ mén yǒng jìng sì shì hù kǒu fǎ
門。不毀三業。護身法門。永淨四事。護口法
mén xī xīn qīng jìng hù yì fǎ mén jù zú suǒ yuàn pú tí fǎ
門。息心清淨。護意法門。具足所願。菩提法
mén yī qiè bù hài bēi xīn fǎ mén huà shǐ lì dé cí xīn fǎ mén 。
門。一切不害。悲心法門。化使立德。慈心法門。
bù huǐ tā rén huān xǐ fǎ mén bù qī tā rén zhì chéng fǎ mén
不毀他人。歡喜法門。不欺他人。至誠法門。
yù miè sān tú sān bǎo fǎ mén zhōng bù xū wàng zhēn shí fǎ
欲滅三塗。三寶法門。終不虛妄。真實法
mén bù màn bǐ wǒ shě hài fǎ mén wú yǒu yóu yù qì jié fǎ
門。不慢彼我。捨害法門。無有猶豫。棄結法
mén duàn dòu sòng yì wú zhèng fǎ mén fèng xíng píng děng
門。斷鬪訟意。無諍法門。奉行平等。
yīng zhèng fǎ mén yòu yuàn zhòng shēng jù zú rú shì wú liàng fǎ
應正法門。又願衆生。具足如是無量法
mén xīn cù fǎ mén guān xīn rú huàn yì duàn fǎ mén shě bù
門。心趨法門。觀心如幻。意斷法門。捨不
shàn běn shén zú fǎ mén shēn xīn qīng biàn xìn gēn fǎ mén bù
善本。神足法門。身心輕便。信根法門。不
yuàn tuì lún jìn gēn fǎ mén bù shě shàn è niàn gēn fǎ mén
願退輪。進根法門。不捨善軛。念根法門。
shàn zào dào yè dìng gēn fǎ mén shè xīn zhèng dào huì gēn fǎ
善造道業。定根法門。攝心正道。慧根法
mén guān wú cháng kōng xìn lì fǎ mén yuè mó wēi shì jìn lì
門。觀無常空。信力法門。越魔威勢。進力
fǎ mén yī qù bù huán niàn lì fǎ mén wèi céng wàng shě dìng
法門。一去不還。念力法門。未曾忘捨。定
lì fǎ mén miè zhòng wàng xiǎng huì lì fǎ mén zhōu xuán wǎng
力法門。滅衆妄想。慧力法門。周旋往

lái jìn jué fǎ mén jī xíng fó dào zhèng dìng fǎ mén dǎi dé sān
 來。進覺法門。積行佛道。正定法門。逮得三
 mèi jìng xìng fǎ mén bú yào yú chéng yuàn zhū zhòng shēng xī
 昧。淨性法門。不樂餘乘。願諸衆生。悉
 jù pú sà mó hē sà rú shì děng bā wàn fǎ mén qīng jìng fó tǔ
 具菩薩摩訶薩。如是等八萬法門。清淨佛土。
 quàn huà qiǎn jí xī dù zhòng è bā nán zhī chù shè zhū zhèng
 勸化慳嫉。悉度衆惡八難之處。攝諸諍
 sòng chēn huì zhī rén qín xíng zhòng shàn shè xiè dài zhě dìng yì
 訟瞋恚之人。勤行衆善。攝懈怠者。定意
 shén tōng shè zhū luàn xiǎng yǐ fā yuàn jìng xiāng yú zhì xīn wǔ
 神通。攝諸亂想。已發願竟。相與至心。五
 tǐ tóu dì guī yī shì jiān dà cí bēi fù
 體投地。歸依世間。大慈悲父。

Dharma Methods of Various Practices

Again, we wish that all sentient beings of four forms and six paths in all realms of the ten directions, after making their vows today, will practice all methods of cultivation. To have faith in the Triple Gem is the Respectful Dharma Door. To have no doubts is the Firmness Dharma Door. To eliminate the arising of evil intentions is the Diligent Repentance Dharma Door. To purify vows is the Remorse Dharma Door. To not commit any offenses through the body, speech, and mind is the Guarding Body Dharma Door. To forever purify the four speeches is the Guarding Mouth Dharma Door. To purify intentions is the Guarding Mind Dharma Door. To fulfill all vows is the Bodhi Dharma Door. To not harm any sentient beings is the Compassionate Dharma Door. To transform all merits is the Loving-kindness Dharma Door. To not slander others is the Rejoice Dharma Door. To not deceive others is the Sincerity Dharma Door. To eradicate the three evil paths is the Triple Gem Dharma Door. To never tell lies is the Truthfulness Dharma Door. To never be arrogant is the Abandoning Harm Dharma Door. To never hesitate is the Abandoning Knots Dharma Door. To sever thoughts of violence and conflict is the No Admonishment Dharma Door. To practice equality is the Responding to Righteousness Dharma Door. May all sentient beings practice all immeasurable Dharma Doors such as: the Hastened Mind Dharma Door to observing the illusory mind, the Severing Thought Dharma Door to abandon all unwholesome roots, the Transcendental Foot Dharma Door to give expediency to the body and mind, the Root of Faith Dharma Door to not regress, the Root of Diligence Dharma Door to not abandon any virtuous restraints, Root of Thought Dharma Door to create any virtuous merits, Root of Concentration Dharma Door to accept the right path, the Wisdom Eye Dharma Door to contemplate impermanence and emptiness, the Power of Faith Dharma Door to overcome demonic powers, the Power of Diligence Dharma Door to never fall back, the Power of Thought Dharma Door to never forget anything, the Power of Concentration Dharma Door to eradicate all false thoughts, the Power of Wisdom Dharma Door to mix in with the future, the Diligent Awakening dharma Door to practice the

Buddhist path, the Righteous Concentration Dharma Door attain all Samadhis, the Pure Nature Dharma Door to give up any extra teachings.

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

Now that we have made our vows, together, we, with utmost sincerity, bow and take refuge in the world's most compassionate father.

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 fǎ tiān jìng fó ná mó duàn shì lì fó
南 無 法 天 敬 佛。南 無 斷 勢 力 佛。

ná mó jí shì lì fó ná mó huì huā fó
南 無 極 勢 力 佛。南 無 慧 華 佛。

ná mó jiān yīn fó ná mó ān lè fó
南 無 堅 音 佛。南 無 安 樂 佛。

ná mó miào yí fó ná mó ài jìng fó
南 無 妙 義 佛。南 無 愛 淨 佛。

ná mó cán kuì yán fó ná mó miào jì fó
南 無 慚 愧 顏 佛。南 無 妙 髻 佛。

ná mó yù lè fó ná mó lóu zhì fó
南 無 欲 樂 佛。南 無 樓 志 佛。

ná mó yào wáng pú sà ná mó yào shàng pú sà
南 無 藥 王 菩 薩。南 無 藥 上 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。

yuàn yǐ cí bēi lì jiù hù shè shòu lìng sān jiè liù dào sì shēng
願 以 慈 悲 力。救 護 攝 受。令 三 界 六 道。四 生

zhòng shēng yǐ jīn cí bēi dào chǎng chàn fǎ fā xīn fā yuàn
 衆 生 。 以 今 慈 悲 道 場 懺 法 。 發 心 發 願 。

gōng dé yīn yuán gè gè jù zú gōng dé zhì huì yǐ shén tōng lì
 功 德 因 緣 。 各 各 具 足 。 功 德 智 慧 。 以 神 通 力 。

suí xīn zì zài
 隨 心 自 在 。

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

zhǔ lèi dì sì shí
 囑 累 第 四 十

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ wèi liù dào sì
 今 日 道 場 。 同 業 大 衆 。 相 與 已 為 六 道 四

shēng zhòng shēng fā shì yuàn jìng cì yǐ zhòng shēng fù zhǔ
 生 衆 生 。 發 誓 願 竟 。 次 以 衆 生 。 付 囑

zhū dà pú sà yuàn yǐ cí bēi xīn tóng jiā shè shòu yǐ jīn chàn
 諸 大 菩 薩 。 願 以 慈 悲 心 。 同 加 攝 受 。 以 今 懺

huǐ fā yuàn gōng dé yīn yuán yòu yuàn yǐ cí bēi niàn lì lìng yī
 悔 發 願 。 功 德 因 緣 。 又 願 以 慈 悲 念 力 。 令 一

qiè zhòng shēng xī jiē yào qiú wú shàng fú tián shēn xìn shī fó
 切 衆 生 。 悉 皆 樂 求 無 上 福 田 。 深 信 施 佛 。

yǒu wú liàng bào lìng yī qiè zhòng shēng yī xīn xiàng fó jù dé
 有 無 量 報 。 令 一 切 衆 生 。 一 心 向 佛 。 具 得

wú liàng qīng jìng guǒ bào yuàn yī qiè zhòng shēng yú zhū fó
 無 量 。 清 淨 果 報 。 願 一 切 衆 生 。 於 諸 佛

suǒ wú qiān lìn xīn jù zú dà shī wú suǒ ài xī yòu yuàn yī qiè
 所 。 無 慳 吝 心 。 具 足 大 施 。 無 所 愛 惜 。 又 願 一 切

zhòng shēng yú zhū fó suǒ xiū wú shàng fú tián lí èr chéng yuàn
 衆 生 。 於 諸 佛 所 修 無 上 福 田 。 離 二 乘 願 。

xíng pú sà dào dé zhū rú lái wú ài jiě tuō yí qiè zhǒng zhì
行菩薩道。得諸如來。無礙解脫。一切種智。

yòu yuàn yí qiè zhòng shēng yú zhū fó suǒ zhǒng wú jìn shàn gēn
又願一切衆生。於諸佛所。種無盡善根。

dé fó wú liàng gōng dé zhì huì yòu yuàn yí qiè zhòng shēng shè
得佛無量功德智慧。又願一切衆生。攝

qǔ shēn huì jù zú qīng jìng wú shàng zhì wáng yòu yuàn yí qiè
取深慧。具足清淨無上智王。又願一切

zhòng shēng suǒ yóu zì zài dé zhū rú lái zhì yí qiè chù wú ài
衆生。所遊自在。得諸如來至一切處。無礙

shén lì yòu yuàn yí qiè zhòng shēng shè qǔ dà chéng dé wú
神力。又願一切衆生。攝取大乘。得無

liàng zhǒng zhì ān zhù bú dòng yòu yuàn yí qiè zhòng shēng jù
量種智。安住不動。又願一切衆生。具

zú chéng jiù dì yī fú tián jiē néng chū shēng yí qiè zhì dì yòu
足成就。第一福田。皆能出生。一切智地。又

yuàn yí qiè zhòng shēng yú yí qiè fó wú xián hèn xīn zhòng zhū
願一切衆生。於一切佛無嫌恨心。種諸

shàn gēn yào qiú fó zhì yòu yuàn yí qiè zhòng shēng yǐ miào
善根。樂求佛智。又願一切衆生。以妙

fāng biàn wǎng yì yí qiè zhuāng yán fó chà yú yī niàn zhōng
方便。往詣一切莊嚴佛刹。於一念中。

shēn rù fǎ jiè ér wú pí juàn yòu yuàn yí qiè zhòng shēng dé wú
深入法界。而無疲倦。又願一切衆生。得無

biān shēn jìn néng piàn yóu shí fāng shì jiè ér wú pí yàn yòu
邊身。盡能徧遊十方世界。而無疲厭。又

yuàn yí qiè zhòng shēng chéng guǎng dà shēn dé suí yì hèng dé
願一切衆生。成廣大身。得隨意行。得

yí qiè fó shén lì zhuāng yán jiū jìng bǐ àn yú yī niàn zhōng
一切佛。神力莊嚴。究竟彼岸。於一念中。

xiǎn xiàn rú lái 。 zì zài shén lì 。 biàn xū kōng jiè 。 yǐ fā rú shì dà
 顯 現 如 來 。 自 在 神 力 。 徧 虛 空 界 。 已 發 如 是 大
 yuàn jìng guǎng dà rú fǎ xìng jiū jìng rú xū kōng yuàn yí qiè
 願 竟 。 廣 大 如 法 性 。 究 竟 如 虛 空 。 願 一 切
 zhòng shēng dé rú suǒ yuàn mǎn pú tí yuàn xiāng yú zhì xīn
 衆 生 。 得 如 所 願 。 滿 菩 提 願 。 相 與 至 心 。
 wǔ tǐ tóu dì tǎng zhòng děng ruò shòu kǔ bào bù néng jiù zhòng
 五 體 投 地 。 倘 衆 等 若 受 苦 報 。 不 能 救 衆
 shēng zhě yǐ zhū zhòng shēng zhǔ lèi wú liàng wú biān jìn xū
 生 者 。 以 諸 衆 生 。 囑 累 無 量 無 邊 。 盡 虛
 kōng jiè wú shēng fǎ shēn pú sà wú liàng wú biān jìn xū kōng
 空 界 。 無 生 法 身 菩 薩 。 無 量 無 邊 。 盡 虛 空
 jiè wú lòu sè shēn pú sà wú liàng wú biān jìn xū kōng jiè fā
 界 。 無 漏 色 身 菩 薩 。 無 量 無 邊 。 盡 虛 空 界 。 發
 xīn pú sà xīng zhèng fǎ mǎ míng dà shī pú sà xīng xiàng fǎ
 心 菩 薩 。 興 正 法 。 馬 鳴 大 師 菩 薩 。 興 像 法 。
 lóng shù dà shī pú sà shí fāng jìn xū kōng jiè wú biān shēn pú sà
 龍 樹 大 師 菩 薩 。 十 方 盡 虛 空 界 。 無 邊 身 菩 薩 。
 shí fāng jìn xū kōng jiè guān shì yīn pú sà wén shū shī lì pú sà
 十 方 盡 虛 空 界 。 觀 世 音 菩 薩 。 文 殊 師 利 菩 薩 。
 pǔ xián pú sà shī zǐ yóu xì pú sà shī zǐ fèn xùn pú sà shī zǐ
 普 賢 菩 薩 。 師 子 遊 戲 菩 薩 。 師 子 奮 迅 菩 薩 。 師 子
 fān pú sà shī zǐ zuò pú sà jiān yǒng jīng jìn pú sà jīn gāng huì
 幡 菩 薩 。 師 子 作 菩 薩 。 堅 勇 精 進 菩 薩 。 金 剛 慧
 pú sà qì yīn gài pú sà jì gēn pú sà huì shàng pú sà cháng bù
 菩 薩 。 棄 陰 蓋 菩 薩 。 寂 根 菩 薩 。 慧 上 菩 薩 。 常 不
 lí shì pú sà yào wáng pú sà yào shàng pú sà xū kōng zàng pú
 離 世 菩 薩 。 藥 王 菩 薩 。 藥 上 菩 薩 。 虛 空 藏 菩
 sà jīn gāng zàng pú sà cháng jīng jìn pú sà bù xiū xī pú sà
 薩 。 金 剛 藏 菩 薩 。 常 精 進 菩 薩 。 不 休 息 菩 薩 。

miào yīn pú sà miào dé pú sà bǎo yuè pú sà yuè guāng pú sà
妙音菩薩。妙德菩薩。寶月菩薩。月光菩薩。

sà tuó bō lún pú sà yuè sān jiè pú sà yòu fù zhǔ lèi rú shì shí
薩陀波崙菩薩。越三界菩薩。又復囑累。如是十

fāng jìn xū kōng jiè yí qiè pú sà yuàn zhū pú sà mó hē sà yǐ
方。盡虛空界。一切菩薩。願諸菩薩摩訶薩。以

běn yuàn lì shì dù zhòng shēng lì shè shòu shí fāng wú qióng
本願力。誓度衆生力。攝受十方。無窮

wú jìn yí qiè zhòng shēng yuàn zhū pú sà mó hē sà bù shě yí
無盡。一切衆生。願諸菩薩摩訶薩。不捨一

qiè zhòng shēng tóng shàn zhī shì wú fēn bié xiǎng yuàn yí qiè
切衆生。同善知識。無分別想。願一切

zhòng shēng zhī pú sà ēn qīn jìn gòng yǎng yuàn zhū pú sà cí
衆生。知菩薩恩。親近供養。願諸菩薩。慈

mǐn shè shòu lìng zhū zhòng shēng dé zhèng zhí xīn suí zhú pú sà
愍攝受。令諸衆生。得正直心。隨逐菩薩。

bù xiāng yuǎn lí yuàn yí qiè zhòng shēng suí pú sà jiào bù
不相遠離。願一切衆生。隨菩薩教。不

shēng wéi fǎn dé jiān gù xīn bù shě shàn zhī shì lí yí qiè gòu
生違反。得堅固心。不捨善知識。離一切垢。

xīn bù kě huài lìng yí qiè zhòng shēng wéi shàn zhī shì bù xī
心不可壞。令一切衆生。為善知識。不惜

shēn mìng xī shě yí qiè bù wéi qí jiào lìng yí qiè zhòng shēng
身命。悉捨一切。不違其教。令一切衆生。

xiū xí dà cí yuǎn lí zhū è wén fó zhèng fǎ xī néng shòu chí
修習大慈。遠離諸惡。聞佛正法。悉能受持。

lìng zhū zhòng shēng tóng zhū pú sà shàn gēn yè bào pú sà
令諸衆生。同諸菩薩。善根業報。菩薩

hèng yuàn jiū jìng qīng jìng jù zú shén tōng suí yì zì zài chéng
行願。究竟清淨。具足神通。隨意自在。乘

yú dà chéng nǎi zhì jiū jìng yí qiè zhǒng zhì yú qí zhōng jiān
於大 乘。乃 至 究 竟。一 切 種 智。於 其 中 間。

wú yǒu xiè dài chéng zhì huì chéng zhì ān yǐn chù dé wú ài
無 有 懈 怠。乘 智 慧 乘。至 安 隱 處。得 無 礙

chéng jiū jìng zì zài shǐ cóng guī yī sān bǎo duàn yí shēng xìn
乘。究 竟 自 在。始 從 歸 依 三 寶。斷 疑 生 信。

chàn huǐ fā xīn xiǎn guǒ bào chū dì yù jiě yuàn zì qìng fā
懺 悔 發 心。顯 果 報。出 地 獄。解 怨 自 慶。發

yuàn huí xiàng zhōng zhì zhǔ lèi suǒ yǒu gōng dé xī yǐ bù shī
願 迴 向。終 至 囑 累。所 有 功 德。悉 以 布 施

shí fāng jìn xū kōng jiè yí qiè zhòng shēng yǎng yuàn mí lè shì
十 方 盡 虛 空 界。一 切 衆 生。仰 願 彌 勒 世

zūn xiàn wéi wǒ zhèng shí fāng zhū fó āi mǐn fù hù suǒ huǐ suǒ
尊。現 為 我 證。十 方 諸 佛。哀 愍 覆 護。所 悔 所

yuàn jiē dé chéng jiù yuàn zhū zhòng shēng tóng cí bēi fù jù
願。皆 得 成 就。願 諸 衆 生。同 慈 悲 父。俱

shēng cǐ guó yù zài chū huì wén fǎ wù dào gōng dé zhì huì yí
生 此 國。預 在 初 會。聞 法 悟 道。功 德 智 慧。一

qiè jù zú yú zhū pú sà děng wú yǒu yì rù jīn gāng xīn chéng
切 具 足。與 諸 菩 薩。等 無 有 異。入 金 剛 心。成

děng zhèng jué
等 正 覺。

Entrustment: Chapter 40

In today's Dharma assembly, we, who have common karma, together, have made vows on behalf of all sentient beings of four forms and six paths. Next, we entrust all Bodhisattvas, through their kindness and compassion, with the responsibility of protecting and embracing all sentient beings. With the merits and virtues from today's repentance and resolves and our thought of compassion, may all sentient beings joyfully seek the ultimate merit field, believe that the rewards from making offerings to Buddha are boundless, mindfully follow the Buddha's example, and attain the fruit of ultimate purity. May all sentient beings be generous when making offerings to the Buddhas, cultivate the ultimate merit fields, will go beyond the two vehicles, practice the Bodhisattva way, and obtain the Tathagata's unhindered liberation and universal wisdom. Next, may all sentient beings plant immeasurable good roots in the places of the Buddhas and accumulate the inexhaustible virtues and wisdoms, practice and gain profound insight, purification, and supreme wisdom, gain the same transcendental powers as the Buddhas that they can move freely through the universe, follow the Great Vehicle, gain boundless

wisdom, and peacefully abide in it. May they complete the first merit field, reach the state of omniscience, never harbor hatred towards the Buddhas, cultivate virtuous deeds, joyfully seek the Buddha's wisdom, visit all adorned Buddha lands through various means, and be able to enter all Dharma realms in one thought. May they appear in countless manifestations throughout the realms in the ten directions; manifest in the boundless body, be able to go anywhere freely, attain the Buddhas' transcendental power and adornment, reach the other shore, and exhibit the same transcendental power as the Tathagatas to be everywhere in one thought.

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

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

We transfer all the merit from taking refuge in the Triple Gem, removing doubts and deepening faith, sincerely repenting and making resolves, uncovering retributions, leaving the hells, resolving past

resentments, self-felicitation, transferring merits, and finally making our entrustment (to the Bodhisattvas) to all sentient beings in all realms of the ten directions.

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

zàn fó zhòu yuàn

讚 佛 咒 願

duō tuó ā qié dù ā luó hē sān miǎo sān fó tuó shí háo jù zú
多 陀 阿 伽 度 阿 羅 訶 三 藐 三 佛 陀 十 號 具 足。

dù rén wú liàng bá shēng sǐ kǔ yǐ jīn chàn huǐ lǐ fó gōng dé
度 人 無 量 拔 生 死 苦 以 今 懺 悔 禮 佛 功 德

yīn yuán yuàn zhū zhòng shēng gè gè jù zú dé rú suǒ yuàn mǎn
因 緣 願 諸 衆 生 各 各 具 足 得 如 所 願 滿

pú tí yuàn zhòng děng jīn rì suǒ fā shì yuàn xī tóng shí fāng
菩 提 願 衆 等 今 日 所 發 誓 願 悉 同 十 方。

jìn xū kōng jiè yí qiè zhū fó zhū dà pú sà suǒ yǒu shì yuàn zhū
盡 虛 空 界 一 切 諸 佛 諸 大 菩 薩 所 有 誓 願 諸

fó pú sà suǒ yǒu shì yuàn bù kě qióng jìn wǒ jīn shì yuàn yì
佛 菩 薩 所 有 誓 願 不 可 窮 盡 我 今 誓 願 亦

fù rú shì guǎng dà rú fǎ xìng jiū jìng rú xū kōng qióng wèi lái
復 如 是 廣 大 如 法 性 究 竟 如 虛 空 窮 未 來

jì jìn yí qiè jié zhòng shēng bù kě jìn wǒ yuàn bù kě jìn shì jiè
際 盡 一 切 劫 衆 生 不 可 盡 我 願 不 可 盡 世 界

bù kě jìn wǒ yuàn bù kě jìn xū kōng bù kě jìn wǒ yuàn bù kě jìn
不 可 盡 我 願 不 可 盡 虛 空 不 可 盡 我 願 不 可 盡

fǎ xìng bù kě jìn wǒ yuàn bù kě jìn niè pán bù kě jìn wǒ yuàn
法 性 不 可 盡 我 願 不 可 盡 涅 槃 不 可 盡 我 願

bù kě jìn fó chū shì bù kě jìn wǒ yuàn bù kě jìn zhū fó zhì huì
不 可 盡 佛 出 世 不 可 盡 我 願 不 可 盡 諸 佛 智 慧

bù kě jìn wǒ yuàn bù kě jìn xīn yuán bù kě jìn wǒ yuàn bù kě jìn
不可盡。我願不可盡。心緣不可盡。我願不可盡。

qǐ zhì bù kě jìn wǒ yuàn bù kě jìn shì jiān dào zhǒng fǎ dào
起智不可盡。我願不可盡。世間道種法道

zhǒng zhì huì dào zhǒng bù kě jìn wǒ yuàn bù kě jìn ruò shí zhǒng
種智慧道種不可盡。我願不可盡。若十種

kě jìn wǒ yuàn nǎi kě jìn yí qiè hé nán sān chéng shèng zhòng
可盡。我願乃可盡。一切和南。三乘聖衆。

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

lí pó lí pó dì qiú hē qiú hē dì tuó luó ní dì ní hē la dì pí
離婆離婆帝。求訶求訶帝。陀羅尼帝。尼訶囉地。毘

lí nǐ dì mó hē qié dì zhēn líng qián dì shā pó hē
黎你帝。摩訶伽帝。真陵乾帝。莎婆訶。(3x)

Mantra and Prayers in Praise of Buddha

The Tathagata, Arhat, Samyaksambuddha has ten epithets and has liberated countless sentient beings from the suffering of birth and death. Through the merits and affinities from today's repentance and paying respect to the Buddha, we wish that all sentient beings will be able fulfill their vows and Bodhi resolves. The vows we made today are the same as those made by Buddhas in all realms of the ten directions. Because the vows and wishes of the Buddha and Bodhisattvas are infinite, so are our vows and wishes. These vows are vast as the Dharma nature, as limitless as sunyata, as infinite as the future kalpas. Because sentient beings are endless, my vows will also be endless. Because the worlds are endless, my vows will also be endless. Because emptiness is endless, my vows will also be endless. Because the Dharma nature will never cease to exist neither will my vows. Because Nivana will never cease to exist, neither will my vows. Because the Buddhas appearing in the world are endless, my vows will also be endless. Because the Buddhas' wisdom is inexhaustible, so are my vows. Because there is no end to the mind and affinities, neither are my vows. Because the arising of the wisdom will never stop, neither will my vows. Because the worldly ways, Dharma ways, and wisdom ways are inexhaustible, so are vows. My vows will only end when the above ten inexhaustibles are exhausted. With all respect to the sages of the three vehicles.

Kind and Compassionate Sanctuary of Awakening Repentance Dharma: Scroll Ten (end)

Ripa ripate kuha kuhate tranite nigalate vimarite mahagate jāmlamcamte svāhā!

hàn láo chàn lǐ jì fó chuí cí liù gēn mǎn yuàn zài sī shí
捍勞懺禮。冀佛垂慈。六根滿願在斯時。

zhū hènɡ xī jiān chí huí xiàng pú tí zhǔ lèi dù rén shī
諸 行 悉 堅 持 。 回 向 菩 提 。 囑 累 度 人 師 。

ná mó fǎ yún dì pú sà mó hē sà
南 無 法 雲 地 菩 薩 摩 訶 薩 (3x)

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

Homage to the Dharma Cloud Stage of Bodhisattva-Mahāsattvas!

chū chàn wén
出 懺 文

shí shēn xiāng hǎo wēi wēi bù dòng zǐ jīn shān shí háo néng rén
十 身 相 好 。 巍 巍 不 動 紫 金 山 。 十 號 能 仁 。

dàng dàng cháng yuán bì yù xiāng shén jī pǔ yīng miào huà wú
蕩 蕩 常 圓 碧 玉 相 。 神 機 普 應 。 妙 化 無

fāng yuàn shū wú ài zhī yuán guāng zhèng cǐ hòu shí zhī fó shì
方 。 願 舒 無 礙 之 圓 光 。 證 此 後 時 之 佛 事 。

dǐng lǐ shí fāng zhī jué háo chàn chú shí è zhī zuì qiān shàng lái
頂 禮 十 方 之 覺 號 。 懺 除 十 惡 之 罪 愆 。 上 來

fèng wéi qiú chàn zhòng děng xiū chóng cí bēi dào cháng chàn fǎ
奉 為 求 懺 衆 等 。 修 崇 慈 悲 道 場 懺 法 。

cí dāng dì shí juǎn shàn guǒ zhōu lóng yū qí tán nèi rán dēng
茲 當 第 十 卷 。 善 果 周 隆 。 於 其 壇 內 。 然 燈

fā yàn sàn huā zhuāng yán pēng míng xiàn guǒ shè gòng yùn xīn
發 燄 。 散 花 莊 嚴 。 烹 茗 獻 果 。 設 供 運 心 。

fū yáng zhǒng zhǒng zhī gōng xūn jìng lǐ chén chén zhī fó shì fā
敷 揚 種 種 之 功 勳 。 敬 禮 塵 塵 之 佛 事 。 發

yīn zhòng xīn bǐng chéng huí xiàng shí fāng zhū dà jué sān zàng
殷 重 心 。 秉 誠 回 向 。 十 方 諸 大 覺 。 三 藏

guàn huā wén wǔ yǎn pì zhī qié liù tōng ā luó hàn tiān zhēn
貫 華 文 。 五 眼 辟 支 伽 。 六 通 阿 羅 漢 。 天 真

bìng dì shèng shuǐ zhé yú yáng xián sì fǔ gāi luó wú biān líng
并地聖。水哲與陽賢。四府該羅。無邊靈

kuàng jiàn cí fán kǔn zhèng míng shàn yīn fèng wéi qiú chàn
覓。鑒茲凡悃。證明善因。奉為求懺

zhòng děng xǐ kōng wēi xì zuì qiān chéng jiù wú biān fú lì fú
衆等。洗空微細罪愆。成就無邊福利。伏

yuàn dú chú shí shǐ jiǒng tuō shí chán yuán fā shí xīn shí yuàn
願。頓除十使。迥脫十纏。圓發十心。十願

mǎn ér zhēn kōng yuè lǎng xiū xíng shí dì shí zhàng duàn ér jué
滿而真空月朗。修行十地。十障斷而覺

yuàn huā kāi chén chén kāi jiě tuō zhī mén chù chù xiǎn zhēn rú
苑花開。塵塵開解脫之門。處處顯真如

zhī yòng yuān qīn pǔ lì fán shèng tóng zī jù chéng chàn huǐ zhī
之用。冤親普利。凡聖同資。俱承懺悔之

shàn yuán gòng zhèng zhēn cháng zhī miào dào suī zé wēi wén
善緣。共證真常之妙道。雖則微文

chàn huǐ chéng kǒng xì huò wèi chú zài láo zūn zhòng tóng qiú
懺悔。誠恐細惑未除。再勞尊衆。同求

chàn huǐ
懺悔。

Prayer of Exiting Repentance

The ten bodies are majestic and unmovable, resembling a purple-gold mountain. He of ten epithets is capable of benevolence, his composure resembles jade. Through his transcendental powers, he manifests into countless bodies to universally respond to any wishes. May he of unobstructed light witness our last session. We bow to all enlightened ones in the ten directions and repent the ten evil offenses. We conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We have now finished the tenth scroll. In our platform, the lamps are lit, flowers are scattered in adornment. We sincerely offer famed fruits and cultivate all merits, bowing to every Buddha. Giving rise to deep thoughts, we sincerely transfer these merits to the great enlightened ones in the ten directions, the great texts in the Tripitaka, to the Pratyekabuddhas who attained the five eyes, the Arhats who attained the six transcendental powers, the spirits in the sky, earth, water, and worthy saints, the four palaces, and boundless spirits. May they see our sincerity and witness our planting of good roots. We conduct this service on behalf of the assembly beseeching repentance, we wash away all offenses and achieve boundless blessings. May the ten causes be eradicated and we be freed from the ten entanglements. May we perfect the ten minds and be awakened like a flower blossoming. May every

dust be liberated and every place appear. May all enemies be benefited and both humans and saints be supported. Through the virtuous affinity of this repentance, we hope to realize the wondrous path. Following this repentance text, we are sincerely afraid that our minute offenses have not been eradicated. Again, we toil respectfully to the assembly, wishing for repentance.

liáng huáng chàn shí juǎn gōng dé lì yuàn miè xìn rén shí chán
梁 皇 懺。十 卷 功 德 力。願 滅 信 人 十 纏

zuì qīn zhèng pú sà fǎ yún dì chàn wén jǔ chǔ zuì huā fēi jiě
罪。親 證 菩 薩 法 雲 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 tenth scroll of Emperor Liang's Repentance will eradicate the devotees' Offense of Ten Entanglements. We personally enter the Bodhisattvas' Dharma Cloud Stage. Wherever this repentance is held, the offenses fly away like flowers. We have unraveled past hatreds, repented past offenses. Doing so, our disasters are avoided and our fortune and wisdom are increased. 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 jiǔ juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān
梁 皇 懺。九 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 fǎ yún dì pú sà wéi yuàn āi nà shòu
尤。法 雲 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)

We have now finished the tenth scroll of Emperor Liang's Repentance. We forward this merit to the Four Kindnesses and Triple Realm. The participants of the repentance will have their blessings and longevity enhanced. We use the Dharma water to wash away our offenses. May the Bodhisattvas of the Dharma Cloud Stage accept our only wish!

Homage to Ascending the Path of Clouds Bodhisattva-Mahāsattvas!

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 衆 。

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!

gōng dú fó guāng shān kāi shān xīng yún dà shī
恭 讀 佛 光 山 開 山 星 雲 大 師

liáng huáng bǎo chàn qí yuàn wén
梁 皇 寶 懺 祈 願 文

cí bēi wěi dà de fó tuó
慈 悲 偉 大 的 佛 陀 ！

wú shǐ jié lái wǒ men fán yú zhòng shēng
無 始 劫 來 ， 我 們 凡 愚 衆 生

bù zhī dào zào xià le duō shǎo è yè
不 知 道 造 下 了 多 少 惡 業 ，

gǎn xiè fó tuó nín cì gěi wǒ men chàn huǐ de fāng fǎ
感 謝 佛 陀 您 賜 給 我 們 懺 悔 的 方 法 ，

xǐ dí wǒ mén wū huì de shēn xīn
洗滌我們污穢的身心，

ràng wǒ mén dé yǐ yuè chū yōu kǔ de láo lóng chóng xīn chū fā
讓我們得以躍出憂苦的牢籠，重新出發。

xiàng ā shé shì wáng yīn huǐ zuì ér xiāo chú è yè
像阿闍世王因悔罪而消除惡業，

xiàng chī shì huáng hòu yīn chàn huǐ ér lí kǔ dé lè
像羼提皇后因懺悔而離苦得樂，

xiàng yuán liǎo fán yīn huǐ gǎi ér suǒ qiú rú yuàn
像袁了凡因悔改而所求如願，

xiàng xūn qīng yáng yīn lǐ bài ér yán miàn yuán mǎn
像孫清揚因禮拜而顏面圓滿。

tā mén wèi shì jiān liú xià chàn huǐ miè zuì de jiā huà
他們為世間留下懺悔滅罪的佳話，

yě wèi hòu rén liú xià yǒng yú gǎi guò de diǎn fàn
也為後人留下勇於改過的典範。

cí bēi wěi dà de fó tuó
慈悲偉大的佛陀！

wǎng xī suǒ zào zhū wù yè jiē yóu wú shǐ tān chēn chí
「往昔所造諸惡業，皆由無始貪瞋癡，

cóng shēn yǔ yì zhī suǒ shēng yí qiè wǒ jīn jiē chàn huǐ
從身語意之所生，一切我今皆懺悔。」

wǒ mén zài rén jiān de shēng huó
我們在人間的生活～

wǎng wǎng yīn yǎn gēn tān zhuó zhū sè
往往因眼根貪著諸色，

zuò le ēn ài de nú lì
作了恩愛的奴隸；

wǎng wǎng yīn ěr gēn zhuī zhú yīn shēng
往往因耳根追逐音聲，

mí huò běn xìng de qīng jìng
迷 惑 本 性 的 清 淨 ；

wǎng wǎng yīn bí gēn zhí zhuó xiāng qì
往 往 因 鼻 根 執 著 香 氣 ；

rǎn zhuó shì jiān de chén yuán
染 著 世 間 的 塵 緣 ；

wǎng wǎng yīn shé gēn kǒu chū è yán
往 往 因 舌 根 口 出 惡 言 ；

fàn xià wú biān de zuì yè
犯 下 無 邊 的 罪 業 ；

wǎng wǎng yīn shēn gēn tān liàn shì jiān
往 往 因 身 根 貪 戀 世 間 ；

qīn hài biè rén de suǒ yǒu
侵 害 別 人 的 所 有 ；

wǎng wǎng yīn yì gēn qǐ tān chēn chī
往 往 因 意 根 起 貪 瞋 癡 ；

jī jù xǔ duō de fán nǎo
積 聚 許 多 的 煩 惱 。

zhǒng zhǒng zuì è kě wèi shēn guǎng wú biān
種 種 罪 惡 ； 可 謂 深 廣 無 邊 ；

zhì jīn xiǎng lái tì lèi jiāo liú kuì huǐ wú bǐ
至 今 想 來 ； 涕 淚 交 流 ； 愧 悔 無 比 ；

zhǐ yǒu yī zhào liáng huáng bǎo chàn de yí guǐ
只 有 依 照 梁 皇 寶 懺 的 儀 軌 ；

qián cheng dǐng lǐ pī chén wǎng xī de zuì yè
虔 誠 頂 禮 ； 披 陳 往 昔 的 罪 業 ；

qí qiú nín fàng guāng jiā bèi qí qiú nín cí bēi hù chí
祈 求 您 放 光 加 被 ； 祈 求 您 慈 悲 護 持 ；

zēng shàng wǒ de lì liàng jiān dìng wǒ de shàn niàn
增 上 我 的 力 量 ； 堅 定 我 的 善 念 ；

ràng wǒ yǐ zuò zhī zuì xùn sù miè chú
讓 我 已 作 之 罪， 迅 速 滅 除；

ràng wǒ wèi zuò zhī zuì bú zài fù zào
讓 我 未 作 之 罪， 不 再 復 造。

zì jīn ěr hòu
自 今 爾 後，

wǒ yào xué xí yǐ cí yǎn huì yǎn fǎ yǎn fó yǎn
我 要 學 習 以 慈 眼 慧 眼 法 眼 佛 眼，

dòng chá shì jiān de shí xiàng
洞 察 世 間 的 實 相；

wǒ yào xué xí yòng shàn tīng dì tīng jiān tīng quán tīng
我 要 學 習 用 善 聽 諦 聽 兼 聽 全 聽，

miǎn chú rén wǒ de shì fēi
免 除 人 我 的 是 非；

wǒ yào xué xí shuō ài yǔ zuò shàn shì cún hǎo xīn
我 要 學 習 說 愛 語、 做 善 事、 存 好 心，

sàn bō sān hǎo de zhǒng zǐ
散 播 「 三 好 」 的 種 子；

wǒ yào xué xí jiǎng rén yì jiǎng dào yì jiǎng ēn yì
我 要 學 習 講 仁 義、 講 道 義、 講 恩 義，

fāyáng sān yì de qì jié
發 揚 「 三 義 」 的 氣 節。

cí bēi wěi dà de fó tuó
慈 悲 偉 大 的 佛 陀！

qǐng qiú nín fǔ chuí jiàn zhèng
請 求 您 俯 垂 鑑 證，

qí yuàn suǒ yǒu chàn huǐ shàn gēn
祈 願 所 有 懺 悔 善 根，

xī jiē huí xiàng ā niǎo duō luó sān miǎo sān pú tí
悉 皆 回 向 阿 耨 多 羅 三 藐 三 菩 提。

yuàn fǎ jiè yí qiè zhòng shēng
願 法 界 一 切 眾 生 ~

yè zhàng xiāo chú zhū gēn qīng jìng
業 障 消 除 ， 諸 根 清 淨 ；

wú zhū yōu nǎo kuài yì ān rán yuǎn lí wèi jù zì zài wú ài
無 諸 憂 惱 ， 快 意 安 然 ； 遠 離 畏 懼 ， 自 在 無 礙 ；

gòng shēng jìng tǔ tóng dēng bǐ àn
共 生 淨 土 ， 同 登 彼 岸 。

cí bēi wěi dà de fó tuó
慈 悲 偉 大 的 佛 陀 ！

qǐng qiú nín jiē shòu wǒ zhì chéng de qí yuàn
請 求 您 接 受 我 至 誠 的 祈 願 。

A Prayer for the Treasured Repentance of the Emperor of Liang

by Venerable Master Hsing Yun, Fo Guang Shan

Oh great, compassionate Buddha!

Through innumerable kalpas,

We, ordinary beings, have created infinite unwholesome karma;

Thank you, Buddha, for granting us the method for repenting

To wash away and cleanse our impure bodies and minds,

To let us escape the prison of worries and suffering, and start anew.

Like Ajatasatru, a king of Magadha who killed his father, King Bimbisara, and later repented,

And was able to eliminate such evil karma;

Like Empress Chi of the Liang Dynasty, who repented

And was able to avert suffering and obtain happiness;

Like Yuan Liaofan of the Ming Dynasty, who repented and was able to obtain what he wished for;

Like Sun Qingyang, whose countenance became more elegant because of paying reverence.

They left anecdotes of repentance for the world to eliminate wrongdoings

And also established models of the courage to correct mistakes.

Oh great, compassionate Buddha!

"All the unwholesome karma that was created in the past

"By greed, anger, and ignorance "In innumerable kalpas,

"And from the body, speech, and mind:

"I now repent them all."

In the life of this human world,

We often become slaves to love and affection, because our eyes indulge in all physical forms;

We often misunderstand our purity of intrinsic nature, because our ears grasp at sounds;

We often accept the mundane conditions of the world, because our noses cling to fragrance;

We often commit the boundless karma of wrongdoings, because our mouths speak harsh words;

We often encroach on others' possessions, because our bodies desire worldly matters;
 We often accumulate many worries, because our minds arouse greed, anger, and ignorance.
 All these vices are truly deep, vast, and boundless;
 Until now, recalling these, I have cried bitterly, and am extremely ashamed and regretful;
 I can only follow the model of the Treasured Repentance of the Emperor of Liang
 To prostrate myself sincerely and openly state my past karma of wrongdoings:
 Please bless me with your great light;
 Please protect and support me with your compassion:
 To reinforce my strength; to fortify my benevolent thoughts;
 To allow my past wrongdoings to be quickly eliminated; to allow my future wrongdoings to be averted.
 From this day on:
 I will learn to observe with eyes of compassion,
 Eyes of wisdom, eyes of Dharma, and eyes of Buddha,
 To clearly understand the true reality of the world;
 I will learn to be a good listener, to listen attentively,
 To listen to both sides, and to listen thoroughly, to prevent gossip;
 I will learn to speak kind words, to do good deeds,
 And to have good intentions to spread the seeds of "the Three Good Deeds";
 I will learn to have regard for kindness and justice, morality and gratitude,
 To promote the moral principles of "the Three Righteousnesses."
 Oh great, compassionate Buddha!
 Please give witness:
 May all the merits of all good roots of repentance
 Be transferred to Anuttara-samyak-sambodhi, the unexcelled complete enlightenment.
 May all sentient beings in the dharma realms:
 Eliminate the hindrance of past karma, and have all their senses be free from defilement:
 Have no anxiety and have no anger, and be happy and peaceful;
 Be free from fear and be at ease without obstacles;
 Be reborn in the Pure Land together and attain nirvana.
 Oh great, compassionate Buddha, please accept my sincerest prayer!
 Oh great, compassionate Buddha, please accept my sincerest prayer!

lǐ chàn gōng dé shū shēng xíng wú biān shēng fú jiē huí xiàng
 禮懺功德殊勝行。無邊勝福皆回向。

pǔ yuàn chén nì zhū zhòng shēng sù wǎng wú liàng guāng fó chà
 普願沉溺諸衆生。速往無量光佛刹。

shí fāng sān shì yí qiē fó yí qiē pú sà mó hē sà
 十方三世一切佛。一切菩薩摩訶薩。

mó hē bō ruǐ bō luó mì
 摩訶般若波羅蜜。

Fo Guang Shan

Performing repentance is a rare and extraordinary practice that generates merits and virtues.
These boundless and extraordinary blessings are transferred in dedication,
Universally wishing that all mired sentient beings
Are swiftly reborn in the Buddha-Land of Infinite Light!
All Buddhas of the ten directions and three time periods!
All Bodhisattva-Mahāsattvas!
Mahāprajñāpāramitā!