

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

【^{jīn} 金 ^{shān} 山 ^{yù} 御 ^{zhì} 製 ^{liáng} 梁 ^{huáng} 皇 ^{bǎo} 寶 ^{chàn} 懺 ^{juǎn} · 卷 ^{dì} 第 ^{qī} 七】

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

tiān chú gòng chún tuó zuì hòu lái jī cān má mài chōng pí dài
天 廚 供 。 純 陀 最 後 來 。 饑 滄 麻 麥 充 皮 袋 。

xiān rén yòu sòng zhāi shí zài shuāng shuāng mù nǚ xiàn xiāng mí
仙 人 又 送 齋 食 在 。 雙 雙 牧 女 獻 香 糜 。

sì tiān wáng pěng bō yáo wàng líng shān bài
四 天 王 捧 鉢 。 遙 望 靈 山 拜 。

ná mó pǔ gòng yǎng pú sà mó hē sà
南 無 普 供 養 菩 薩 摩 訶 薩 (3x)

Among the offerings of the celestial kitchen, Cunda was the last to present his to the Buddha. Filling his starving stomach sack with only wheat, devas sent him pure food. Two herdesses offered fragrant rice porridge; the Four Heavenly Kings presented alms bowls with both hands in offering, venerating Vulture Peak from afar.

Homage to the Universal Offering Bodhisattva-Mahāsattvas!

rù chàn wén
入 懺 文

gōng wén qī fó shì zūn zuò zhèng míng chàn mó zhī zhǔ qī yù
恭 聞 。 七 佛 世 尊 。 作 證 明 懺 摩 之 主 。 七 諭

miào diǎn rù pú tí jiě tuō zhī mén fù yǒu qī zhēn fǎ cái jù zú
妙 典 。 入 菩 提 解 脫 之 門 。 富 有 七 珍 法 財 。 具 足

qī pú tí fēn zhān tán lín yǐ zhān tán wéi rào shī zǐ wáng zuò shī
七 菩 提 分 。 旃 檀 林 以 旃 檀 圍 繞 。 師 子 王 作 師

zǐ pín shēn wú yuàn bù cóng yǒu qiú jiē yīng yǎng cí yún ér
子 嘖 呻 。 無 願 不 從 。 有 求 皆 應 。 仰 慈 雲 而

guǎng bù tóng shuǐ yuè yǐ hán róng jī shǒu yú qián zhèng míng
廣 布 。 同 水 月 以 含 容 。 稽 首 於 前 證 明

chàn fǎ shàng lái fèng wéi qiú chàn zhòng děng qǐ jiàn cí bēi dào
懺 法 。 上 來 奉 為 求 懺 衆 等 。 啟 建 慈 悲 道

chǎng chàn fǎ cí dāng dì qī juǎn rù tán yuán qǐ tán xìn zhuǎn
場 懺 法。茲 當 第 七 卷。入 壇 緣 起。檀 信 轉

jiā yīn zhòng zī liú rú fǎ xiū chí chuáng fān cǎi xiàng yǐ zhuāng
加 懺 重。緇 流 如 法 修 持。幢 幡 彩 像 以 莊

yán huā guǒ xiāng dēng ér jiān liè jīng chéng gòng yǎng bǎi bài
嚴。花 果 香 燈 而 間 列。精 誠 供 養。百 拜

qián gōng qiē niàn qiú chàn zhòng děng duō shēng fù mǔ lèi jié
虔 恭。切 念 求 懺 衆 等。多 生 父 母。累 劫

yuān qīn zài qī qù zhī chén lún gù wú è ér bù zào zǒng qī
冤 親。在 七 趣 之 沉 淪。故 無 惡 而 不 造。縱 七

qíng zhī wàng xiǎng nǎi mí suǒ ér bù wéi qǐ qī màn zhī gāo
情 之 妄 想。乃 靡 所 而 不 為。起 七 慢 之 高

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

qī jù pí ní ér shī shǒu qī zhē nì zuì yǐ nán táo xiǎng yīng duō
七 聚 毘 尼 而 失 守。七 遮 逆 罪 以 難 逃。想 應 多

jié wèi jīng chàn huǐ jīn shēng qìng xìng dé yù fó chéng fā lù
劫。未 經 懺 悔。今 生 慶 幸。得 遇 佛 乘。發 露

xiàng zhū fó xiàng qián dí zuì yú dà yuán jìng lǐ mìng wǒ xiàn
向 諸 佛 像 前。滌 罪 於 大 圓 鏡 裏。命 我 現

qián zhòng děng pī yuè chàn huǐ líng wén yuán qǐ yǒu yá bēi xīn
前 衆 等。披 閱 懺 悔 靈 文。緣 起 有 涯。悲 心

wú jí wàng fó āi lián míng xūn jiā bèi
無 極。望 佛 哀 怜。冥 熏 加 被。

Prayer of Entering Repentance

Respectfully listen! The seven World Honored Ones act as witnesses of our repentance. The seven wondrous canons are the door to liberation and Bodhi. In riches, there are seven precious Dharma treasures. Perfecting the seven factors of enlightenment, we circumambulate sandalwood forests. The lion kings growl, responding to all requests. Bowing to the expansive compassionate cloud, we are like water reflecting the moon. Taking refuge in the witness of our repentance, we conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We are now starting the seventh scroll. We are sincere and earnest, practicing in accordance with the Dharma. With banners, paintings, and statues as adornment, we offer flowers, fruit, and lamps; sincerely bowing hundreds of bows. May all remember the assembly requesting repentance, their respective

parents of past lifetimes and karmic debtors sinking in the seven realms, committing all sorts of evils. Bound by the falsity of the seven emotions, we were extravagant, giving rise to the tall mountain of the seven arrogances. Deceiving the saints, we committed the affliction of seven outflows. Turning from awakening, we merged with the dust, breaking the Vinaya in seven ways, and created inescapable retribution from the seven defiled offenses. Throughout the kalpas, we have not repented. In this life, we have been fortunate enough to encounter the Buddha's teaching and repent in front of his image. We now see our offenses like the reflection of a great mirror, as we, together with the assembly, repentant by following the sacred text. Originating from the shore, with a heart of limitless compassion, we hope for the Buddha's compassion to invisibly imbuing us with supportive aid!

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

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

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 lì zūn fó
南 無 當 來 彌 勒 尊 佛

To the lions in all of the worlds in the ten directions, from the past, present, and future.
I have purified my body, speech, and mind, bowing to every single of them.

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 Vipāśyin 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 qī
慈悲道場懺法卷第七

jīn rì dào chǎng tóng yè dà zhòng fū zhì dé miǎo mò běn wú
今日道場。同業大眾。夫至德渺漠。本無

yán wú shuō rán yán zhě dé zhī quán dào zhī jìng shuō zhě lǐ
言無說。然言者。德之詮。道之徑。說者。理

zhī jiē shèng zhī dǎo suǒ yǐ jiè yán ér xiǎn lǐ xiǎn lǐ gù fēi
之階。聖之導。所以藉言而顯理。顯理故非

yán lǐ yóu yán zhāng yán bù yuè lǐ suī yán lǐ liǎng guāi shàn
言。理由言彰。言不越理。雖言理兩乖。善

è shū jué rán yǐng xiǎng xiāng fú wèi céng chà lǎn zài yú chū
惡殊絕。然影響相符。未曾差濫。在於初

xué yào yīn yán yǐ huì dào zhì yú wú xué nǎi hé lǐ ér wàng
學。要。因。言。以。會。道。至。於。無。學。乃。合。理。而。忘。

yán zì wéi fán yú hūn huò zhàng zhòng yú zhū fǎ mén wèi néng
言。自。惟。凡。愚。昏。惑。障。重。於。諸。法。門。未。能。

shě yán jīn shì cū gù bú jìn qí miào jiàn qián gù bù zhēn qí
捨。言。今。識。麤。故。不。盡。其。妙。見。淺。故。不。臻。其。

jí rán yán zhī qiè yì xíng zhī shí nán wéi shèng yú shèng nǎi dé
極。然。言。之。且。易。行。之。實。難。唯。聖。與。聖。乃。得。

bèi jǔ jīn yǒu nán yán zì bù néng zhèng yún hé zhèng tā ěr zì
備。舉。今。有。難。言。自。不。能。正。云。何。正。他。爾。自。

sān yè huì zhuó yún hé quàn rén qīng jìng zì bù qīng jìng yù shǐ
三。業。穢。濁。云。何。勸。人。清。淨。自。不。清。淨。欲。使。

tā qīng jìng wú yǒu shì chù jì bù jiān gù hé yǐ quàn rén
他。清。淨。無。有。是。處。既。不。堅。固。何。以。勸。人。

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

In today's Dharma assembly, we, who have common karma, know that the ultimate virtues are abstract and indescribable. However, without using words, we cannot explain what virtues and their achievement path are. Explanation is the way to the truth and leads people to sagehood. Therefore, through words, the truth can be exemplified and once truth is understood, words are unnecessary. Although the truth is explained through words but words can never exceed the truth. Some said that words and the truth are as different as good and bad. However, their effects are the same without much difference. For beginners, words are needed to learn about the path. Only those who are not willing to learn more make statements with false reasoning. We should consider ourselves to be common and ignorant with delusion and heavy offenses. To learn the teachings of the Dharma, we cannot do it without words. Because we have only learned superficially, we have yet to comprehend the ultimate knowledge. However, it is easier to say than do and only the sages and the saints can do both. When there is still something we don't understand, we must have not done everything perfectly, so how can we teach others? Since we have defilements from the three karmas, it is impossible for us to help others to achieve purification. Since we are not persistent in our actions, how can we advise others to be? When we are hypocritical, it can be annoying to others. We should stop and reexamine ourselves to check whether we have done something improper. We should feel ashamed if we have done so.

jīn yán xíng kōng shuō biàn chéng nǎo tā tā jì shēng nǎo hé bù
今。言。行。空。說。便。成。惱。他。他。既。生。惱。何。不。

qiě zhǐ fǎn fù xún shěng níng bù zì kuì yú shì shàn zhī shì gù
且。止。反。覆。尋。省。寧。不。自。愧。余。是。善。知。識。故。

fā cǐ yán yú shì zhěng lǐ yī fú liǎn róng wú duì jīn wén shàn
發此言。於是整理衣服。斂容無對。今聞善

zhī shì cǐ cí xīn qíng cán nù zì zhī shēn guō bù gǎn qī wǎng
知識此辭。心情慚慙。自知深過。不敢欺誣

shèng rén yǐn fù qí shī jīn yù huǐ zhī kǒng tuō yǒu rén yīn cǐ
聖人。隱覆其失。今欲毀之。恐脫有人。因此

zēng fú shì yù cún zhī fù kǒng yǒu rén yóu sī shēng bàng jìn tuì
增福。適欲存之。復恐有人由斯生謗。進退

huí huāng bù zhī suǒ cuò qiě lì chàn fǎ xīn jì shì shàn shàn fǎ
迴惶。不知所措。且立懺法。心既是善。善法

wú ài dàn yīng nǚ lì bù dé jì cǐ jīn wéi píng shì jiān dà cí bēi
無礙。但應努力。不得計此。今唯憑世間大慈悲

fù fù hù shè shòu jì yǒu qí yán bù róng huǐ miè zhèng dāng
父。覆護攝受。既有其言。不容毀滅。正當

cán kuì dà zhòng yuàn wú chù nǎo ruò wēi yú lǐ hé xiāng yú yīn
慚愧。大眾願無觸惱。若微與理合。相與因

cǐ chàn fǎ gǎi wǎng xiū lái wéi shàn zhī shì rú qí bú huì zhòng
此懺法。改往修來。為善知識。如其不會衆

xīn yuàn bù shī huān xǐ bù chéng è zhī shì yóu wéi pú tí juàn
心。願布施歡喜。不成惡知識。猶為菩提眷

shǔ
屬。

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

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

zì qìng dì shí
自慶第十

jīn rì dào chǎng tóng yè dà zhòng cóng guī yī yǐ lái zhī zhì dé
今日道場。同業大眾。從歸依已來。知至德

kě píng duàn yí chàn huǐ zé zuì huò jù qiǎn xù yǐ fā xīn quàn
可憑。斷疑懺悔。則罪惑俱遣。續以發心。勸

jiǎng jiān xíng yuàn jié yǐ jiě xiāo yáo wú ài qǐ dé bù rén rén
獎兼行。怨結已解。逍遙無礙。豈得不人人

yǒng tì huān xǐ suǒ yīng zì qìng jīn xuān qí yì jīng yún bā
踊躍歡喜。所應自慶。今宣其意。經云。八

nàn yī zhě dì yù èr zhě è guǐ sān zhě chù shēng sì zhě biān
難。一者地獄。二者餓鬼。三者畜生。四者邊

dì wǔ zhě cháng shòu tiān liù zhě suī dé rén shēn lóng cán bǎi
地。五者長壽天。六者雖得人身。癱殘百

bìng qī zhě shēng xié jiàn jiā bā zhě shēng yú fó qián huò shēng
病。七者生邪見家。八者生於佛前。或生

fó hòu yǒu cǐ bā nán suǒ yǐ zhòng shēng lún huí shēng sǐ bù
佛後。有此八難。所以衆生輪迴生死。不

dé chū lí wǒ děng xiāng yú shēng zài rú lái xiàng fǎ zhī zhōng
得出離。我等相與生在如來像法之中。

suī bù zhí fó ér qìng shì yóu duō fán nán zhī wéi yǔ zuì zài yú
雖不值佛而慶事猶多。凡難之為語。罪在於

xīn ruò xīn shēng yí fēi nán chéng nán xīn ruò wú yí shì nán fēi
心。若心生疑。非難成難。心若無疑。是難非

nán hé yǐ zhī zhī dì bā nán yún shēng zài fó qián huò shēng fó
難。何以知之。第八難云。生在佛前。或生佛

hòu shì míng wéi nán ér chéng dōng lǎo mǔ yú fó tóng shēng yí
後。是名為難。而城東老母。與佛同生一

shì gòng fó jù zài yí chù ér bù jiàn fó gù zhī xīn yí shì nán
世。共佛俱在一處。而不見佛。故知心疑是難。

wèi bì yì shì jiē yún shì nán bō xún huái è shēng xiàn dì yù
未 必 異 世 。 皆 云 是 難 。 波 旬 懷 惡 。 生 陷 地 獄 。

lóng wén shuō fǎ biàn dé wù dào dāng zhī bú bì zài yú rén tiān
龍 聞 說 法 。 便 得 悟 道 。 當 知 不 必 在 於 人 天 。

biàn yán fēi nán xīn gǒu bù shàn bǐng bào bù shū liù tiān zhī
便 言 非 難 。 心 苟 不 善 。 稟 報 不 殊 。 六 天 之

guì zhuì luò dì yù chù shēng zhī jiàn chāo dēng dào chǎng shì
貴 。 墜 落 地 獄 。 畜 生 之 賤 。 超 登 道 場 。 是

zé xīn xié gù qīng nán chéng zhòng xīn zhèng gù zhòng nán wú
則 心 邪 故 。 輕 難 成 重 。 心 正 故 。 重 難 無

ài jīn rì dào chǎng tóng yè dà zhòng yǐ xīn ài gù chù xiàng
礙 。 今 日 道 場 。 同 業 大 衆 。 以 心 礙 故 。 觸 向

chéng nán xīn néng zhèng zhě zé nán fēi nán jǔ cǐ yì tiáo zài
成 難 。 心 能 正 者 。 則 難 非 難 。 舉 此 一 條 。 在

chù kě cóng gù zhī fó qián fó hòu wú fēi zhèng fǎ biān dì chù
處 可 從 。 故 知 佛 前 佛 後 。 無 非 正 法 。 邊 地 畜

shēng mò fēi dào chù jīn ruò zhèng xīn zé wú fù bā nán rú qí
生 。 莫 非 道 處 。 今 若 正 心 。 則 無 復 八 難 。 如 其

yí huò zé nán chéng wú liàng rú shì zì qìng shì shí bù shǎo dà
疑 惑 。 則 難 成 無 量 。 如 是 自 慶 。 事 實 不 少 。 大

zhòng rì yòng bù zhī qí gōng jīn lüè chén guǎn jiàn shì zì qìng
衆 日 用 。 不 知 其 功 。 今 略 陳 管 見 。 示 自 慶

zhī duān ruò zhī zì qìng zé fù yīng xū xiū chū shì xīn hé zhě zì
之 端 。 若 知 自 慶 。 則 復 應 須 修 出 世 心 。 何 者 自

qìng fó yán dì yù nán miǎn xiāng yú yǐ dé miǎn lí cǐ kǔ shì
慶 。 佛 言 。 地 獄 難 免 。 相 與 已 得 。 免 離 此 苦 。 是

yī zì qìng è guǐ nán tuō xiāng yú yǐ dé yuǎn lí tòng qiè shì
一 自 慶 。 餓 鬼 難 脫 。 相 與 已 得 。 遠 離 痛 切 。 是

èr zì qìng chù shēng nán shě xiāng yú yǐ dé bù shòu qí bào
二 自 慶 。 畜 生 難 捨 。 相 與 已 得 。 不 受 其 報 。

shì sān zì qìng shēng zài biān dì bù zhī rén yì xiāng yú yǐ dé
 是三自慶。生在邊地。不知仁義。相與已得。

gòng zhù zhōng guó dào fǎ liú xíng qīn chéng miào zhǐ shì sì zì
 共住中國。道法流行。親承妙旨。是四自

qìng shēng cháng shòu tiān bù zhī zhí fú xiāng yú yǐ dé fù shù
 慶。生長壽夭。不知植福。相與已得。復樹

liáng yīn shì wǔ zì qìng rén shēn nán dé yì shī bù fǎn xiāng yú
 良因。是五自慶。人身難得。一失不返。相與

yǐ dé gè huò rén shēn shì liù zì qìng liù gēn bú jù bú yù shàn
 已得。各獲人身。是六自慶。六根不具。不預善

gēn xiāng yú yǐ dé qīng jìng xiàng shēn fǎ mén shì qī zì qìng
 根。相與已得清淨。向深法門。是七自慶。

shì zhì biàn cōng fǎn chéng wéi nán xiāng yú yì xīn guī píng zhèng
 世智辯聰。反成為難。相與一心歸憑正

fǎ shì bā zì qìng fó qián fó hòu fù wèi wéi nán huò yún miàn
 法。是八自慶。佛前佛後復謂為難。或云面

bù dǔ fó yòu wéi dà nán xiāng yú yǐ néng fā dà shàn yuàn yú
 不睹佛。又為大難。相與已能發大善願。於

wèi lái shì shì bá zhòng shēng bù yǐ bù dǔ rú lái wéi nán dàn yī
 未來世。誓拔衆生。不以不睹如來為難。但一

jiàn sè xiàng yì wén zhèng fǎ zì tóng zài xī lù yuàn chū
 見色像。一聞正法。自同在昔。鹿苑初

chàng shì guì miè zuì shēng rén fú yè bù yǐ bú jiàn fó gù chèn
 唱。事貴滅罪。生人福業。不以不見佛故。稱

zhī wéi nán fó yán jiàn fó wéi nán xiāng yú yǐ dé zhān duì zūn
 之為難。佛言。見佛為難。相與已得。瞻對尊

xiàng shì jiǔ zì qìng fó yán wén fǎ fù nán xiāng yú yǐ dé cān
 像。是九自慶。佛言。聞法復難。相與已得。餐

fú gān lù shì shí zì qìng fó yán chū jiā wéi nán xiāng yú yǐ
 服甘露。是十自慶。佛言。出家為難。相與已

dé cí qīn gē ài guī xiàng rù dào shì shí yī zì qìng fó yán zì
得。辭親割愛。歸向入道。是十一自慶。佛言。自
lì zhě yì lì tā wéi nán xiāng yú jīn rì yì zhān yì lǐ pǔ wéi
利者易。利他為難。相與今日。一瞻一禮。普為
huí xiàng shí fāng yī qiè shì shí èr zì qìng fó yán hàn láo rěn
回向。十方一切。是十二自慶。佛言。捍勞忍
kǔ wéi nán xiāng yú jīn rì gè zì qiào qín wéi shàn bú xiè shì
苦為難。相與今日。各自翹勤。為善不懈。是
shí sān zì qìng fó yán dú sòng wéi nán wǒ jīn shí dé pī lǎn jīng
十三自慶。佛言。讀誦為難。我今時得。披覽經
diǎn shì shí sì zì qìng zuò chán wéi nán ér jīn jiàn yǒu xī xīn
典。是十四自慶。坐禪為難。而今見有息心
dìng yì zhě shì shí wǔ zì qìng
定意者。是十五自慶。

Rejoicing in Oneself: Chapter 10

In today's Dharma assembly, we, who have common karma, since taking refuge, understand that we can rely on the ultimate virtue and if we repent our past and clear our doubts, our past offenses and delusion can be dismissed. We also understand that if we practice encouragement and praise and resolve resentments and hatred, we will feel relieved and have no further obstructions. How can we not feel happy for ourselves and celebrate? Why are we celebrating? There are eight obstructions described in the sutras: being born in the hells, as hungry ghosts, as animals, in frontiers, in the Longevity Heavens, as a human with handicaps or various illnesses, to a family with deviant views, and being born before or after the Buddha. Due to these eight obstructions, sentient beings are trapped in the cycle of life and death and unable to transcend the Triple Realm. We were born in the Dharma Resemblance age. Although we were not born when the Buddha was alive and did not have a chance to meet the Buddha, there is still much to celebrate. The existence of offenses depends on your mind. When there are doubts, a nonexistent obstruction becomes real. When there is no doubt in your mind, an obstruction becomes nonexistent. How do we know? The 8th obstruction mentioned that for the people who were not born in the Buddha's age would not get the chance to meet the Buddha. However, there was an old lady in the east town who was born in the Buddha's age, lived in the same city, but never had a chance to meet Buddha. Therefore, we know that having doubts in your mind can become obstruction in your life, not being born in a different age from the Buddha's. Mara fell to hell due to evil thoughts. Nagas were enlightened upon hearing the Dharma. Therefore, we know that even in heaven there are obstructions. Wherever a negative thought rises, the retribution will be equal. With evil thoughts, even the divine beings in the heaven will fall to the hells. With righteous mind, even animals can transcend the evil paths and attain enlightenment. With bad intentions, a small obstruction can become major obstruction while with good intentions, a major obstruction is eradicated.

In today's Dharma assembly, we, who have common karma, know that the obstructions are based on the obstacles in our mind. Therefore, it doesn't matter that we were not born in the Buddha's age as long as we believe in Dharma. It doesn't matter whether we are born as animals or in a family with deviant views, as any place can be a place of cultivation and enlightenment. As long as our mind is set on the right path, the eight obstructions don't exist. If we have doubts, then obstructions are everywhere.

There are a lot more we can celebrate for ourselves that exist in our lives but we don't realize their existence. Therefore, let me give a few more examples from which you can derive to get the full picture. Once someone is aware of his blessings, one should develop the resolution of renounce this world. What are these blessings? Buddha said that it is hard to avoid the hells and we have avoided the suffering of the hells. This is the 1st blessing. It is hard to avoid being born as a hungry ghost and we are far away from being hungry ghosts. This is the 2nd blessing. It is hard not to be born as an animal and we have avoided the retribution. This is the 3rd blessing. It is hard to learn kindness and justice if we were born in the frontiers and we all were born in the place where the Dharma is popular and we have the opportunity to hear and learn the Buddha's profound teaching. This is the 4th blessing. It is hard to accumulate merits if we are born in the Longevity Heavens and we are not there and are able to cultivate good roots. This is the 5th blessing. It's very rare to be born as humans. Once you lose the human form, it is very hard to be born as a human again, but we are born as humans. This is the 6th blessing. Some were born as humans without six healthy sense organs and sharp faculties, but we do and we practice the Dharma. This is the 7th blessing. Worldly wisdom sometimes becomes the obstacle to learn Dharma but we all single-mindedly rely and follow the true Dharma. This is the 8th blessing. Some say that not being born in the Buddha's age is an obstruction in life and not having the chance to meet Buddha is a bigger obstruction. Together we make a great vow that in the future lives we will save all living beings. We do not consider it as an obstruction in life that we were not able to meet the Tathagata personally. As long as we can have a glimpse of his image and hear the Dharma, we consider ourselves as being there listening to his first teaching at Sarnath. It is more important to eliminate our bad karma and create good karma than to meet the Buddha. The Buddha said it is not easy to meet the Buddha and we have seen his image. This is the 9th blessing. The Buddha said it is hard to be able to hear the Dharma and we have heard the Dharma and treat it as if we have tasted a delicacy. This is the 10th blessing. The Buddha said it is hard to become a monastic and we have left our attachments to walk the Dharma path. This is the 11th blessing. The Buddha said it is easier for one to benefit oneself than to benefit others and today, we transfer our merit from bowing (to the Buddhas) to the sentient beings in the ten directions. This is the 12th blessing. The Buddha said it is difficult to be diligent and to bear the suffering and today, we have practiced good deeds incessantly. This is the 13th blessing. The Buddha said it is rare to have a chance to read sutras and, right now, we read the sutras. This is the 14th blessing. It is rare to have the chance to practice meditation and, today, we practice the method to tame our hearts and focus our minds. This is the 15th blessing.

jīn rì dào chǎng tóng yè dà zhòng rú shì zì qìng shì duō wú
 今日道場。同業大眾。如是自慶。事多無

liàng fēi fù ruò cí suǒ néng xuān jìn fán rén chǔ shì kǔ duō lè
 量。非復弱辭。所能宣盡。凡人處世。苦多樂

shǎo yì xīn yì xǐ shàng bù kě xié kuàng jīn xiāng yú yǒu duō
少。一欣一喜。尚不可諧。況今相與。有多

wú ài dé cǐ wú ài jiē shì shí fāng sān bǎo wēi lì yí gè zhì xīn
無礙得此無礙。皆是十方三寶威力。宜各至心。

huái yì cǐ ēn děng yí tòng qiè wǔ tī tóu dì fèng wéi guó wáng
懷憶此恩。等一痛切。五體投地。奉為國王

dì zhǔ tǔ jìng rén mín fù mǔ shī zhǎng shàng zhōng xià zuò xìn
帝主。土境人民。父母師長。上中下座。信

shī tán yuè shàn è zhī shì zhū tiān zhū xiān hù shì sì wáng
施檀越。善惡知識。諸天諸仙。護世四王。

cōng míng zhèng zhí tiān dì xū kōng zhǔ shàn fá è shǒu hù chí
聰明正直。天地虛空。主善罰惡。守護持

zhòu wǔ fāng lóng wáng lóng shén bā bù zhū dà mó wáng wǔ
咒。五方龍王。龍神八部。諸大魔王。五

dì dà mó yí qiè mó wáng yán luó wáng tài shān fǔ jūn wǔ dào
帝大魔。一切魔王。閻羅王。泰山府君。五道

dà shén shí bā yù wáng bìng zhū guān shǔ guǎng jí sān jiè liù
大神。十八獄王。并諸官屬。廣及三界六

dào wú qióng wú jìn hán qíng bào shì yǒu fó xìng zhě zhì chéng
道。無窮無盡。含情抱識。有佛性者。至誠

guī yī shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn yǐ cí bēi
歸依。十方盡虛空界。一切三寶。願以慈悲

xīn tóng jiā shè shòu yǐ bù kě sī yì shén lì fù hù zhěng jiē
心。同加攝受。以不可思議神力。覆護拯接。

lìng zhū tiān zhū xiān yí qiè shén wáng guǎng jí sān jiè liù dào
令諸天諸仙。一切神王。廣及三界六道。

yí qiè zhòng shēng cóng jīn rì qù yuè shēng sǐ hǎi dào yú bǐ
一切衆生。從今日去。越生死海。到於彼

àn hòng yuàn zǎo yuán jù dēng shí dì rù jīn gāng xīn chéng
岸。行願早圓。俱登十地。入金剛心。成

děng zhèng jué
等正覺。

In today's Dharma assembly, we, who have common karma, know that there are many more blessings in addition to those mentioned. We are not able to describe all of them. However, the living beings in this world experience much more sufferings than happiness. It is hard to have one thing to be truly happy about and today we have counted many blessings and few obstructions. This is due to the endowment of the Triple Gem in the ten directions. We should bow to them sincerely with true appreciation to their kindness. On behalf of the following, we take refuge in Triple Gems in the ten directions and in all realms: all kings, emperors and their subjects, parents, teachers, monastics, devotees, cultivators and non-Buddhists, divine beings, immortals, the four World Protecting Kings, bright and righteous spirits that are in charge of rendering punishment and rewards, those who protect and uphold mantras, dragon kings in the five directions, the eight divisions of dragons and celestial guardians, demon kings, King Yama, earth protecting spirits and the spirits of the five paths, the eighteen hell kings and their staff, and all sentient beings in the Triple Realm and six paths who are conscious, sentient, and have the Buddha nature. We pray that, through their compassion, the Triple Gem will embrace and receive all, and, through their incredible spiritual power, will protect and save all divine beings, heavenly kings, and sentient beings in the Triple Realm and six paths so, from now on, all sentient beings will cross the sea of birth and death, reach the other shore, accomplish all virtuous conducts, fulfill their vows, ascend the ten stages of a Bodhisattva, enter the Vajra mind, and attain perfect enlightenment.

jǐng yuán sān bǎo dì shí yī
警緣三寶第十一

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

bǎo hé yǐ gù ěr ruò shǐ bù zhī sān bǎo yún hé dé qǐ cí xīn
寶。何以故爾。若使不知三寶。云何得起慈心。

mǐn niàn zhòng shēng ruò shǐ bù zhī sān bǎo yún hé dé qǐ bēi
愍念眾生。若使不知三寶。云何得起悲

xīn jiù shè yí qiè ruò shǐ bù zhī sān bǎo yún hé dé qǐ píng děng
心。救攝一切。若使不知三寶。云何得起平等

xīn yuàn qīn tóng guān ruò shǐ bù zhī sān bǎo yún hé néng dé
心。怨親同觀。若使不知三寶。云何能得

miào zhì zhèng wú shàng dào ruò shǐ bù zhī sān bǎo yún hé míng
妙智。證無上道。若使不知三寶。云何明
liǎo èr kōng zhēn shí wú xiāng fó yán rén shēn nán dé jīn yǐ
了二空。真實無相。佛言。人身難得。今已
dé xìn xīn nán shēng jīn yǐ shēng wǒ děng jīn zhě guī píng sān
得。信心難生。今已生。我等今者。歸憑三
bǎo ér yǎn bú jiàn dì yù è guǐ bá shé tǔ huǒ zhī sè ěr bù
寶。而眼不見。地獄餓鬼。拔舌吐火之色。耳不
wén dì yù è guǐ kǔ chǔ rè nǎo zhī shēng bí bù wén dì yù è
聞地獄餓鬼。苦楚熱惱之聲。鼻不聞地獄餓
guǐ bō liè nóng xuè zhī qì shé bù cháng chòu huì fǔ bài zhī wèi 。
鬼。剝裂膿血之氣。舌不嘗臭穢腐敗之味。
shēn bú chù huò tāng lú tàn hán bīng zhī kǔ yì cháng dé zhī fó
身不觸鑊湯爐炭寒冰之苦。意常得知佛
wéi wú shàng cí bēi zhī fù zuò dà yī wáng zhī yí qiè fǎ wéi
為無上慈悲之父。作大醫王。知一切法。為
zhū zhòng shēng bìng zhī liáng yào zhī zhū xián shèng wéi yí qiè
諸眾生病之良藥。知諸賢聖為一切
zhòng shēng kàn bìng zhī mǔ yì cháng jǐng yuán sān bǎo hù shì
眾生病之母。意常警緣三寶護世。
yǒu shì niàn chù wǒ cháng dé zhī wǒ děng jīn rì suī bù zhí fó
有識念處。我常得知。我等今日。雖不值佛。
shēng zài mò fǎ jù yǒu xìn xīn liù gēn qīng jìng wú zhū shuāi
生在末法。具有信心。六根清淨。無諸衰
nǎo yōu yóu shì xìng wǎng lái wú ài cǐ zhī shèng bào mò fēi sù
惱。優遊適性。往來無礙。此之勝報。莫非宿
yuán sān bǎo ēn lì yòu lìng jīn shì fā pú tí xīn zhū rú cǐ yì
緣。三寶恩力。又令今世發菩提心。諸如此益。
fēi kě jù shuō qǐ dé bù rén rén bào ēn gòng yǎng jīn rì dào
非可具說。豈得不人人報恩供養。今日道

chǎng tóng yè dà zhòng yí qiè gōng dé gòng yǎng zhōng zuì gù
場。同業大眾。一切功德。供養中最。故

jīng shuō yán wéi niàn guò qù shì gòng yǎng wéi qīng wēi méng
經說言。惟念過去世。供養為輕微。蒙

bào lì xiá jié yú fú zhí shì zūn yòu jīng yán shè yù bào zhě qǐ
報歷遐劫。餘福值世尊。又經言。設欲報者。起

tǎ jīng shě dēng zhú fān gài xiāng huā yīn rù zhǒng zhǒng gòng
塔精舍。燈燭幡蓋。香華茵褥。種種供

yǎng jiāng lái zhī shì zì shòu qí fú suī shì gòng yǎng fēi bào fó
養。將來之世。自受其福。雖是供養。非報佛

ēn yù bào fó ēn wéi fā pú tí xīn lì sì hóng shì zào wú liàng
恩。欲報佛恩。唯發菩提心。立四弘誓。造無量

yuán zhuāng yán shēn xiāng xiū jìng tǔ hēng shì wéi zhì zhě zhī
緣。莊嚴身相。修淨土行。是為智者。知

ēn bào ēn jīn rì dào chǎng tóng yè dà zhòng zhū fó cí bēi ēn
恩報恩。今日道場。同業大眾。諸佛慈悲。恩

bù kě bào pú sà mó hē sà suì shēn yóu bù néng bào wàn fēn zhī
不可報。菩薩摩訶薩。碎身猶不能報萬分之

yī kuàng wǒ fán fū ér néng bào zhě zhòng děng wéi dāng yī jīng
一。況我凡夫而能報者。眾等唯當依經

suǒ shuō lì rén wéi shàng gè gè zhì xīn wǔ tī tóu dì pǔ wéi
所說。利人為上。各各至心。五體投地。普為

shí fāng wú qióng wú jìn sì shēng zhòng shēng guī yī shì jiān
十方。無窮無盡。四生眾生。歸依世間。

dà cí bēi fù
大慈悲父。

Reminder of the Connection to the Triple Gem: Chapter 11

In today's Dharma assembly, we, who have common karma, should be reminded about the Triple Gem. Why? Without the Triple Gem, how could we give rise to compassion for sentient beings, be kind in helping sentient beings, treat our loved ones and our enemies equally, obtain the ultimate wisdom and realize the true Dharma, and to truly understand the concept of two kinds of emptiness. The Buddha said that it is rare to be born as a human and we are very fortunate to be humans. It is hard to have faith and we are lucky to have faith. Today, we take refuge in Triple Gems wishing that we will not see hungry

ghosts and beings in hell having their tongues extracted and spitting fire, hear the cries of their fiery afflictions, smell the pus and blood streaming from their bodies, taste decay and rot, or feel the suffering of and being boiled, burned, or torturing of extreme cold. Our mind is always aware that the Buddha is the world's most compassionate father. He is the superior doctor who knows the Dharma is the best medicine to cure sentient beings' sickness. We also know that the sages and saints are the mother-like providers who care for all sentient beings. We should always be aware of the protection of the Triple Gem as long as we have consciousness. We know that we were not born in the Dharma-ending stage, not in the Buddha's age, and would not get the chance to meet the Buddha. However, we truly believe in the Buddha's teaching and we possess all six healthy sense organs. We do not have various afflictions and our mind is free from obstacles. It is due to the good affinities from our past lives and the power of the Triple Gem that we have such rewards and are able to make the Bodhi resolve in this life. The benefits are inexhaustible, therefore, we should repay the Buddha's kindness by making offerings.

In today's Dharma assembly, we, who have common karma, know that making offerings is the most supreme in merits. Therefore, the sutras say that a small offering made in a past life can bring many kalpas of benefit, and the remaining merits enable one to meet the Buddha. It also states that if someone makes offering by sponsoring temples, offering lamps, candles, flags, canopies, incense, or flowers, he will receive the respective rewards in future lives. However, to repay Buddha's kindness, we should make the Bodhi resolve, make four great vows, create countless affinities, dignify our appearance, and cultivate the practice of pure land. Thus, this is the way a wise man repays the Buddha's kindness.

In today's Dharma assembly, we, who have common karma, know that we cannot repay Buddhas' kindness. Even if a Bodhisattva breaks his body into many pieces, he still cannot repay a thousandth of the Buddhas' kindness, how can us ordinary beings do it? The only way we can do it is to follow the sutra's instruction and benefit others. On behalf of all sentient beings in the ten directions, with utmost sincerity, we bow to 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 dé bǎo fó ná mó yīng míng chēng fó
南 無 德 寶 佛 。 南 無 應 名 稱 佛 。

ná mó huā shēn fó ná mó dà yīn shēng fó
南 無 華 身 佛 。 南 無 大 音 聲 佛 。

ná mó biàn cái zàn fó ná mó jīn gāng zhū fó
南 無 辯 才 讚 佛 。 南 無 金 剛 珠 佛 。

ná mó wú liàng shòu fó ná mó zhū zhuāng yán fó
南 無 無 量 壽 佛 。 南 無 珠 莊 嚴 佛 。

ná mó dà wáng fó ná mó dé gāo hēng fó
南 無 大 王 佛 。 南 無 德 高 行 佛 。

ná mó gāo míng fó ná mó bǎi guāng fó
南無高名佛。南無百光佛。

ná mó xǐ yuè fó ná mó lóng bù fó
南無喜悅佛。南無龍步佛。

ná mó yì yuàn fó ná mó bǎo yuè fó
南無意願佛。南無寶月佛。

ná mó miè sì fó ná mó xǐ wáng fó
南無滅已佛。南無喜王佛。

ná mó tiáo yù fó ná mó xǐ zì zài fó
南無調御佛。南無喜自在佛。

ná mó bǎo jì fó ná mó lí wèi fó
南無寶髻佛。南無離畏佛。

ná mó bǎo zàng fó ná mó yuè miàn fó
南無寶藏佛。南無月面佛。

ná mó jìng míng fó
南無淨名佛。

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 fù hù zhòng shēng lì dà fāng biàn lì bù sī
願以慈悲力。覆護衆生力。大方便力。不思

yì lì lìng xiū chàn zhòng děng pǔ jí fǎ jiè yí qiè yǒu qíng
議力。令修懺衆等。普及法界。一切有情。

yuàn shēng shēng shì shì zài zài chù chù cháng wén sān bǎo zhī
願生生世世在在處處。常聞三寶之

míng cháng zhān sān bǎo zhī xiāng cháng méng sān bǎo guāng
名。常瞻三寶之相。常蒙三寶光

míng zhào yào shēn xīn cháng méng sān bǎo cí bēi fù hù shēn
明。照曜身心。常蒙三寶慈悲。覆護身

xīn cháng huò sān bǎo shén lì bá jǐ shēn xīn cháng huò sān bǎo
心。常獲三寶神力。拔濟身心。常獲三寶
zhì huì kāi wù shēn xīn wù wú shēng rěn zhèng zhēn shí xiāng
智慧。開悟身心。悟無生忍。證真實相。
yòu yuàn shēng shēng shì shì zài zài chù chù cháng zhī sān bǎo zhī
又願生生世世在在處處。常知三寶之
yīn cháng niàn sān bǎo zhī dé cháng chēng zàn sān bǎo cháng
因。常念三寶之德。常稱讚三寶。常
gōng jìng sān bǎo cháng gòng yǎng sān bǎo cháng xiū jiàn sān
恭敬三寶。常供養三寶。常修建三
bǎo cháng hù chí sān bǎo cháng xiāng xù sān bǎo yǐ cǐ jǐng yuán
寶。常護持三寶。常相續三寶。以此警緣
sān bǎo zhī ēn bào ēn rén rén gè huò liù gēn qīng jìng wǔ yǎn
三寶。知恩報恩。人人各獲六根清淨。五眼
yuán míng sì wú liàng xīn sì wú ài zhì yīng niàn xiàn qián liù
圓明。四無量心。四無礙智。應念現前。六
shén tōng lì liù bō luó mì suí xīn zì zài jìn wèi lái jì ráo yì
神通力。六波羅蜜。隨心自在。盡未來際。饒益
yǒu qíng hènɡ yuàn yuán chéng jù dēng zhèng jué
有情。行願圓成。俱登正覺。

Again, we take refuge in the Triple Gem in the ten directions and in all space. We pray that, through their kindness and great compassion, they will embrace and shelter all sentient beings. Through their power of expediency and inconceivable power, endow us and all sentient beings in the Dharmadhatu with the the ability to always be able to hear the names of the Triple Gem, revere to the image of the Triple Gems in any life and any place. May the bright light of the Triple Gem uplift our mind and body and the great compassion of Triple Gem shelter our mind and body. May the great power of the Triple Gem rescue our mind and body and the wisdom of the Triple Gem enlighten our mind so that we will attain Nirvana and comprehend the ultimate truth. Iny any life and any place, may we always be able to understand the cause of the Triple Gem, remember the virtue of the Triple Gem, praise the Triple Gem, respect the Triple Gem, make offerings to the Triple Gem, help build the Triple Gem, support and protect the Triple Gem, and sustain the Triple Gem. Thus, we always remind ourselves of our connection to the Triple Gem and repay their kindness. May our six senses be purified, illuminate the five eyes, have the four immeasurable minds, four unobstructed wisdoms, six supernatural power, six paramitas, and self-mastery. We will always benefit all sentient beings through the future and attain enlightenment.

chàn zhǔ xiè dà zhòng dì shí èr
懺 主 謝 大 眾 第 十 二

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ néng shēng jiān
今 日 道 場 。 同 業 大 眾 。 相 與 已 能 。 生 堅
gù xìn fā pú tí xīn shì bù tuì huán cǐ shì bù kě sī yì zhì lì 。
固 信 。 發 菩 提 心 。 誓 不 退 還 。 此 是 不 可 思 議 志 力 。
cǐ xīn cǐ zhì zhū fó chēng tàn jīn rì wéi shēn suí xǐ yuàn wèi
此 心 此 志 。 諸 佛 稱 歎 。 今 日 唯 深 隨 喜 。 願 未
lái shì fù dé zāo yù shě shēn shòu shēn yuàn bù xiāng lí zhì yú
來 世 。 復 得 遭 遇 。 捨 身 受 身 。 願 不 相 離 。 至 於
pú tí yǒng wéi fǎ qīn cí bēi juàn shǔ jīn jiàn cǐ fǎ jí biàn
菩 提 。 永 為 法 親 。 慈 悲 眷 屬 。 今 建 此 法 集 。 便
chéng dāo tiǎn zhì wú qí jiě shēn guāi qí xíng qīng fā cǐ yì shí
成 叨 覲 。 智 無 其 解 。 身 乖 其 行 。 輕 發 此 意 。 實
zú jīng yú shì tīng rán rén wēi shì zhòng bīng tàn jiāo xīn ruò bù
足 驚 於 視 聽 。 然 人 微 事 重 。 冰 炭 交 心 。 若 不
zī jiè qiáng yīn ér wú yǐ huò shēng miào zhī guǒ chéng zhī miù
資 籍 強 因 。 而 無 以 獲 勝 妙 之 果 。 誠 知 謬
zào xīn bú wàng shàn jì méng niàn lì tóng wéi cí qīn yǎng qū
造 。 心 不 忘 善 。 冀 蒙 念 力 。 同 為 慈 親 。 仰 屈
dà zhòng jiàng dé dào chǎng shí yùn bù liú hū ěr chuí mài yuán
大 眾 。 降 德 道 場 。 時 運 不 留 。 忽 爾 垂 邁 。 緣
hèng suǒ qiān shēng huì nán qī dāng zì kè lì jiān yǐ lì rén 。
行 所 牽 。 勝 會 難 期 。 當 自 課 勵 。 兼 以 利 人 。
zhuó rán pái qún mò zhuī hòu huǐ fǎ yīn jīng ěr gōng bào mí
卓 然 排 群 。 莫 追 後 悔 。 法 音 經 耳 。 功 報 彌
jié yí niàn zhī shàn yǒng dé zī shēn yí xiàng yí zhì wú yuàn
劫 。 一 念 之 善 。 永 得 資 身 。 一 向 一 志 。 無 願

bù huò xiāng yú rén rén gè gè zhì xīn wǔ tǐ tóu dì guī yī shì
不獲。相與人人。各各至心。五體投地。歸依世

jiān dà cí bēi fù
間。大慈悲父。

Repentance Hosts Thank the Assembly: Chapter 12

In today's Dharma assembly, we, who have common karma, have strengthened our faith, made the Bodhi resolve, and vowed to never regress. This is due to inconceivable will power which is praised by the Buddhas. Today, we are deeply delighted. We wish to have the same opportunity in the future lives. In all future lives until we attain enlightenment, may we never be apart and will always be in the same Dharma family and relatives of compassion. Today, having compiled this repentance, I do not have the wisdom to comprehend its complete meaning and my behavior does not match what it says. It must have been surprising that I did this. However, I understand that this is a very serious matter and is over my ability to handle. I am anxious and feel as if ice and fire flow through my heart. If it was not for strong causes, we would not have obtained such a wonderful result. Although what I wrote has flaws, my intention is nothing but good. I sincerely hope you can join us at the Dharma assembly.

Time goes without stopping and we are aging quickly. We never know when we will have such a great opportunity again. We should study diligently and help others to do so. We should lead the group and never regret. By listening to the Dharma, we can be benefitted for countless kalpas. Just one thought of kindness brings rewards for ourselves forever. As long as we make a vow, it will come true. Together, with utmost sincerity, we bow to 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 jì miè fó ná mó shòu xiāng fó
南無威德寂滅佛。南無受相佛。

ná mó duō tiān fó ná mó xū yán mó fó
南無多天佛。南無須炎摩佛。

ná mó tiān ài fó ná mó bǎo zhòng fó
南無天愛佛。南無寶衆佛。

ná mó bǎo bù fó ná mó shī zǐ fēn fó
南無寶步佛。南無師子分佛。

ná mó jí gāo hēng fó ná mó rén wáng fó
南無極高行佛。南無人王佛。

ná mó shàn yì fó ná mó shì míng fó
南無善意佛。南無世明佛。

ná mó bǎo wēi dé fó ná mó dé chéng fó
南無寶威德佛。南無德乘佛。

ná mó jué xiǎng fó ná mó xǐ zhuāng yán fó
南無覺想佛。南無喜莊嚴佛。

ná mó xiāng jì fó ná mó xiāng xiàng fó
南無香濟佛。南無香象佛。

ná mó zhòng yàn fó ná mó cí xiāng fó
南無眾燄佛。南無慈相佛。

ná mó miào xiāng fó ná mó jiān kǎi fó
南無妙香佛。南無堅鎧佛。

ná mó wēi dé měng fó ná mó zhū kǎi fó
南無威德猛佛。南無珠鎧佛。

ná mó rén xián fó
南無仁賢佛。

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

qíng tóng yī pú tí xīn tóng yī pú tí yuàn yuàn cóng jīn rì jìn
情。同一菩提心。同一菩提願。願從今日。盡

wèi lái jì shēng shēng shì shì cháng wéi sān bǎo juàn shǔ tóng
未來際。生生世世。常為三寶眷屬。同

wéi zhì huì fǎ qīn tóng wéi cí bēi gǔ ròu tóng chù xiū yīn tóng
為智慧法親。同為慈悲骨肉。同處修因。同

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

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

zhòng shēng tóng lì tóng zuò fǎ shēn běn wú èr tī hòng yuàn
衆 生。同 力 同 作。法 身 本 無 二 體。行 願

yì tóng yí zhì sān shēn sì zhì tóng dé yuán chéng bā jiě liù
亦 同 一 致。三 身 四 智。同 得 圓 成。八 解 六

tōng tóng yī zì zài ráo yì jiāng lái tóng dēng zhèng jué
通。同 一 自 在。饒 益 將 來。同 登 正 覺。

Again, we take refuge in the Triple Gems in the ten directions and in all space. We pray that all of us, the participants in today's Dharma assembly, and all the sentient beings in the Dharmadhatu share the same resolution to attain enlightenment. We pray that from now on, in every life, we can be the relatives of Triple Gem, be the Dharma family with wisdom, and children of loving-kindness and compassion. We will cultivate the good roots and reach the enlightenment together. We will remind each other, stay together, adorn the pure land, and assist all Buddhas. Together, we will protect this world and lead all sentient beings. There was never two parts to the Dharmakaya and vow and conduct are in unison. We pray that we will obtain the Trikaya of the Buddha, four unobstructed wisdoms, eight liberations, six supernatural powers, and self mastery. We all benefit in the future and attain enlightenment.

zǒng fā dà yuàn dì shí sān
總 發 大 願 第 十 三

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yòu yǐ jīn rì chàn
今 日 道 場。同 業 大 衆。相 與 又 以 今 日。懺

huǐ fā xīn gōng dé yīn yuán yuàn shí fāng jìn xū kōng jiè yí qiè
悔 發 心。功 德 因 緣。願 十 方 盡 虛 空 界。一 切

tiān zhǔ yí qiè zhū tiān gè jí juàn shǔ yòu yuàn xiān zhǔ yí qiè
天 主。一 切 諸 天。各 及 眷 屬。又 願 仙 主。一 切

zhēn xiān gè jí juàn shǔ yòu yuàn fàn wáng dì shì hù shì sì
真 仙。各 及 眷 屬。又 願 梵 王 帝 釋。護 世 四

wáng shén wáng shén jiāng gè jí juàn shǔ yòu yuàn cōng míng
王。神 王 神 將。各 及 眷 屬。又 願 聰 明

zhèng zhí tiān dì xū kōng zhǔ shàn fá è shǒu hù chí zhòu yí
正 直。天 地 虛 空。主 善 罰 惡。守 護 持 咒。一

qiè shén wáng yí qiè shén jiāng gè jí juàn shǔ yòu yuàn miào
切 神 王。一 切 神 將。各 及 眷 屬。又 願 妙

huà lóng wáng tóu huà tí lóng wáng wǔ fāng lóng wáng lóng
化龍王。頭化提龍王。五方龍王。龍

shén bā bù bā bù shén wáng bā bù shén jiāng gè jí juàn shǔ
神八部。八部神王。八部神將。各及眷屬。

yòu yuàn ā xiū luó wáng yí qiè shén wáng yí qiè shén jiāng gè
又願阿修羅王。一切神王。一切神將。各

jí juàn shǔ yòu yuàn rén dào yí qiè rén wáng chén mín jiāng
及眷屬。又願人道。一切人王。臣民將

shuài gè jí juàn shǔ yòu yuàn shí fāng bǐ qiū bǐ qiū ní shì
帥。各及眷屬。又願十方。比丘。比丘尼。式

chā mó nuó shā mí shā mí ní gè jí juàn shǔ yòu yuàn yán luó
又摩那。沙彌。沙彌尼。各及眷屬。又願閻羅

wáng tài shān fǔ jūn wǔ dào dà shén shí bā yù wáng yí qiè
王。泰山府君。五道大神。十八獄王。一切

shén wáng yí qiè shén jiāng gè jí juàn shǔ yòu yuàn dì yù dào
神王。一切神將。各及眷屬。又願地獄道

yí qiè zhòng shēng è guǐ dào yí qiè zhòng shēng chù shēng dào
一切衆生。餓鬼道一切衆生。畜生道

yí qiè zhòng shēng gè jí juàn shǔ yòu yuàn shí fāng jìn xū kōng
一切衆生。各及眷屬。又願十方盡虛空

jiè qióng wèi lái jí ruò dà ruò xiǎo yí qiè zhòng shēng gè jí
界。窮未來際。若大若小。一切衆生。各及

juàn shǔ yòu yuàn ruò hòu liú zhòng shēng yì yuàn jiè zhě jiē xī
眷屬。又願若後流衆生。異願界者。皆悉

lìng rù dà yuàn hǎi zhōng gè gè jù zú gōng dé zhì huì rú shì sān
令入大願海中。各各具足功德智慧。如是三

jiè nèi wài wú qióng wú jìn yí qiè zhòng shēng míng sè suǒ
界內外。無窮無盡。一切衆生。名色所

shè yǒu fó xìng zhě zhòng děng jīn rì yǎng chéng shí fāng jìn
攝。有佛性者。衆等今日。仰承十方。盡

xū kōng jiè yí qiè zhū fó dà cí bēi lì zhū dà pú sà yí qiè
虛空界。一切諸佛。大慈悲力。諸大菩薩。一切

xián shèng běn shì yuàn lì wú liàng wú jìn zhì huì lì wú liàng
賢聖。本誓願力。無量無盡智慧力。無量

wú jìn gōng dé lì zì zài shén tōng lì fù hù zhòng shēng lì ān
無盡功德力。自在神通力。覆護衆生力。安

wèi zhòng shēng lì jìn zhū tiān zhū xiān lòu lì shè huà yí qiè
慰衆生力。盡諸天諸仙漏力。攝化一切

shàn shén lì jiù bá dì yù zhòng shēng lì jì dù yí qiè è guǐ
善神力。救拔地獄衆生力。濟度一切餓鬼

lì miǎn tuō yí qiè chù shēng lì lìng zhū zhòng shēng dé rú suǒ
力。免脫一切畜生力。令諸衆生。得如所

yuàn zhòng děng jīn rì yòu chéng cí bēi dào chǎng lì guī yī
願。衆等今日。又承慈悲道場力。歸依

sān bǎo lì duàn yí shēng xìn lì chàn huǐ fā xīn lì jiě yuàn shì
三寶力。斷疑生信力。懺悔發心力。解怨釋

jié lì zì qīng huān xǐ lì yǒng tì zhì xīn lì fā yuàn huí xiàng
結力。自慶歡喜力。踊躍至心力。發願迴向

shàn gēn lì lìng zhū zhòng shēng dé rú suǒ yuàn zhòng děng jīn
善根力。令諸衆生。得如所願。衆等今

rì yòu chéng qī fó dà cí xīn lì shí fāng zhū fó dà bēi xīn lì
日。又承七佛大慈心力。十方諸佛大悲心力。

sān shí wǔ fó miè fán nǎo lì wǔ shí sān fó qiáng fú mó lì bǎi
三十五佛滅煩惱力。五十三佛降伏魔力。百

qī shí fó dù zhòng shēng lì qiān fó shè shòu zhòng shēng lì shí
七十佛度衆生力。千佛攝受衆生力。十

èr pú sà fù hù zhòng shēng lì wú biān shēn guān shì yīn liú tōng
二菩薩覆護衆生力。無邊身觀世音流通

chàn lì yuàn lìng shí fāng sān jiè liù dào qióng wèi lái jì yí qiè
懺力。願令十方。三界六道。窮未來際。一切

zhòng shēng ruò dà ruò xiǎo ruò shēng ruò jiàng míng sè suǒ
衆 生。若 大 若 小。若 升 若 降。名 色 所

shè yǒu fó xìng zhě cóng jīn chàn huǐ zhī hòu zài suǒ shēng
攝。有 佛 性 者。從 今 懺 悔 之 後。在 所 生

chù gè dé zhū fó zhū dà pú sà guǎng dà zhì huì bù kě sī yì
處。各 得 諸 佛。諸 大 菩 薩。廣 大 智 慧。不 可 思 議。

wú liàng zì zài shén lì shēn liù dù shēn zhèng xiàng pú tí sì shè
無 量 自 在 神 力 身。六 度 身 正 向 菩 提。四 攝

shēn bù shě yí qiè dà bēi shēn bá yí qiè kǔ dà cí shēn yú yí qiè
身 不 捨 一 切。大 悲 身 拔 一 切 苦。大 慈 身 與 一 切

lè gōng dé shēn ráo yì yí qiè zhì huì shēn shuō fǎ wú qióng jīn
樂。功 德 身 饒 益 一 切。智 慧 身 說 法 無 窮。金

gāng shēn wù bù néng huài jìng fǎ shēn yuǎn lí shēng sǐ fāng
剛 身 物 不 能 壞。淨 法 身 遠 離 生 死。方

biàn shēn xiàn zì zài lì pú tí shēn suí yí qiè shí chéng sān pú
便 身 現 自 在 力。菩 提 身 隨 一 切 時 成 三 菩

tí
提。

Making Great Concluding Vows: Chapter 13

In today's Dharma assembly, we, who have common karma, through the merits from today's repentance and resolve, pray that all the following sentient beings of all realms in the ten directions will flow into the sea of great vows: all rulers of heaven, divine beings and their families, immortal kings, divine spirits and their families, heavenly emperors, the four World Protecting Kings, heavenly soldiers and their families, intelligent and righteous spirit kings who regulate rewards and punishments, mantra protectors and upholders and their families, dragon kings including wonderfully-transforming dragon king, dragon kings in the five directions, the eight divisions of dragons and celestials, the eight divisions of celestial kings, the eight divisions of celestial soldiers, Asura kings, celestial kings and soldiers and their families, human kings, officers, generals and their families, Bhiksus, Bhiksunis, Siksamanas, Sramaneras, Sramanerikas and their families, King Yama, mountain spirits, spirits of the five ways, eighteen hell kings, spirit kings and soldiers and their families, sentient beings in the hells, sentient beings in the hungry ghost realm, sentient beings in the animal realm and their families, and all future sentient beings and their families. We pray that they all will accomplish all merits, virtues and wisdom. All these sentient beings in the Triple Realm mentioned above have the Buddha nature. Today, relying on the Buddhas' power of great compassion, all Bodhisattvas' and sages' power of vows, the power of unlimited wisdom, the power of unlimited merits and virtue, supernatural power, the power of shielding sentient beings, the power of comforting living beings, the power of stopping all divine beings' outflow,

the power of transforming celestial beings, the power of saving beings from hell, the power of helping hungry ghosts, and the power of freeing all animals, we pray that all these sentient beings will be able to fulfill their wishes.

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

Next, relying on the power of the seven Buddhas' great kindness, the power of all ten directions Buddha's great compassion, the power of the thirty-five Buddhas to stop afflictions, the power of the fifty-three Buddhas to tame demons, the power of the one-hundred-sevnty Buddhas to save living beings, the power of the one thousand Buddhas to embrace living beings, the power of the twelve Bodhisattvas to protect all living beings, and the power of Avalokitesvara manifesting infinite transformation body to spread the practice of repentance, may all sentient beings big or small, strong or weak, of name or form, who have the Buddha nature, and their families of the Triple Realm and six paths in the ten directions, after repenting today, wherever they are born, will attain the Buddhas' and Bodhisattvas' ultimate wisdom and their unlimited inconceivable transcendental power, practice the six paramitas, practice the four methods of Bodhisattvas to rescue sentient beings, have the compassion of not leaving any beings behind, relieving the suffering of sentient beings, give happiness to all beings, the wisdom of benefiting all, expound the Dharma endlessly, the pure uncontaminatable Dharmakaya, transcend rebirth, and attain enlightenment.

yuàn sì shēng liù dào yí qiè zhòng shēng jiē xī jù zú rú shì
願 四 生 六 道 。 一 切 衆 生 。 皆 悉 具 足 。 如 是

děng shēn jù zú chéng jiù zhū fó wú shàng dà zhì huì shēn yòu
等 身 。 具 足 成 就 。 諸 佛 無 上 。 大 智 慧 身 。 又

yuàn shí fāng yí qiè zhòng shēng cóng jīn rì qù zài suǒ shēng
願 十 方 。 一 切 衆 生 。 從 今 日 去 。 在 所 生

chù gè dé zhū fó pú sà bù kě sī yì gōng dé zhī kǒu róu ruǎn
處 。 各 得 諸 佛 菩 薩 。 不 可 思 議 。 功 德 之 口 。 柔 軟

kǒu ān lè yí qiè gān lù kǒu qīng liáng yí qiè bù xū kǒu shuō
口 。 安 樂 一 切 。 甘 露 口 。 清 涼 一 切 。 不 虛 口 。 說

zhēn shí fǎ rú shí zhuǎn kǒu nǎi zhì mèng zhōng wú yǒu xū yán
真 實 法 。 如 實 轉 口 。 乃 至 夢 中 無 有 虛 言 。

zūn zhòng kǒu shì fàn sì wáng gōng jìng zūn zhòng shèn shēn
尊 重 口 。 釋 梵 四 王 恭 敬 尊 重 。 甚 深

kǒu xiǎn shì fǎ xìng jiān gù kǒu shuō bù tuì fǎ zhèng zhí kǒu
口。顯示法性。堅固口。說不退法。正直口。

jù zú biàn cái zhuāng yán kǒu suí shí suí yè pǔ jiē shì xiàn yí
具足辯才。莊嚴口。隨時隨業。普皆示現。一

qiè zhì kǒu suí qí suǒ yīng dù tuō yí qiè yuàn sì shēng liù
切智口。隨其所應。度脫一切。願四生六

dào yí qiè zhòng shēng jiē xī jù zú zhū fó pú sà qīng jìng kǒu
道。一切衆生。皆悉具足。諸佛菩薩。清淨口

yè yòu yuàn shí fāng yí qiè zhòng shēng cóng jīn rì qù zài suǒ
業。又願十方。一切衆生。從今日去。在所

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

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

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

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

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

cán kuì bú jì wú wǒ tóng shàn zhī shì jiàn yǒu bù shī chí jiè rěn
慚愧。不計吾我。同善知識。見有布施持戒。忍

rǔ jīng jìn chán dìng zhì huì zhī rén xián shēng huān xǐ yuàn qīn
辱精進。禪定智慧之人。咸生歡喜。怨親

yì guān xīn wú jiāo màn bù shuō tā rén shàn è cháng duǎn bù
一觀。心無驕慢。不說他人。善惡長短。不

chuán bǐ cǐ hé hé fēn lí suǒ yán róu ruǎn bù chū è cí tàn fó
傳彼此。和合分離。所言柔輦不出惡辭。歎佛

gōng dé yào xué shēn jīng ài hù zhòng shēng rú jǐ wú yì jiàn
功德。樂學深經。愛護衆生。如己無異。見

yǒu zuò fú bù xíng fěi bàng cí xīn hé hé yóu rú shèng zhòng
有作福。不行誹謗。慈心和合。猶如聖衆。

tóng zhū pú sà chéng děng zhèng jué
同諸菩薩。成等正覺。

Next, we pray that all sentient beings in the ten directions, starting today, wherever they are born, will gain the Buddhas' and Bodhisattvas' inconceivable merits and virtue of speech, speak comforting words to put people at ease and the language of kind words to cool all afflictions, speak truthfully and tell the true Dharma. Even in their dreams, they will not lie. They always speak as respectfully as heavenly emperors and the four World Protecting Kings. Their speech will indicate the firmness of their Dharma nature. They will speak righteously of the non-regressing Dharma, be eloquent in any debate, express their wisdom of speech in any time or occasion and will help all sentient beings in their encounters. We pray that all living beings of four forms in the six paths will gain the purified oral karma equal to the Buddhas and Bodhisattvas.

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

We pray that all sentient beings, through the power of great wisdom, will understand Dharma when they hear it, treat people kindly to stop all the resentments, constantly remind themselves of own shames and faults, and make no distinction between themselves and other like virtuous advisors do, give rise to sympathetic joy when they meet the people who practice generosity, morality, tolerance, diligence, concentration, and wisdom, treat their friends and enemies equally without arrogance and prejudice, not criticize others, or talk about private affairs of others, will speak comforting words and not use offensive language, praise Buddha's merits and virtues and enjoy studying the sutras, love all sentient beings as they love themselves, not criticizing when seeing someone doing good deeds, have a peaceful like the sages and all will attain enlightenment as equal to the Bodhisattvas.

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

jīn rì dào chǎng tóng yè dà zhòng zhū tiān zhū xiān yí qiè shàn
今日道場。同業大衆。諸天諸仙。一切善

shén yú zhū zhòng shēng yǒu wú liàng bù kě sī yì ēn dé yuàn
神。於諸衆生。有無量不可思議恩德。願

zhū zhòng shēng cháng bǎo ān lè yīn qín shǒu hù wéi shàn shì
諸衆生。長保安樂。慇勤守護。唯善是

cóng hé yǐ zhī rán fó chì
從。何以知然。佛勅

tí tóu lài zhā sì tiān wáng cí xīn yōng hù shòu chí jīng
提頭賴吒四天王。慈心擁護受持經。

lìng wén cí bēi míng hào zhě yóu rú tiān zǐ fǎ chén hù
令聞慈悲名號者。猶如天子法臣護。

yòu chì lóng wáng yī bō luó cí xīn yōng hù shòu chí jīng
又勅龍王伊鉢羅。慈心擁護受持經。

rú hù yǎn mù ài jǐ zǐ zhòu yè liù shí bù yuǎn lí
如護眼目愛己子。晝夜六時不遠離。

yòu chì yán pó luó chà zǐ wú shǔ dú lóng jí lóng nǚ
又勅閻婆羅剎子。無數毒龍及龍女。

cí xīn yōng hù chí jīng zhě rú ài dǐng nǎo bù gǎn chù
慈心擁護持經者。如愛頂腦不敢觸。

yòu chì pí liú lè jiā wáng cí xīn yōng hù shòu chí jīng
又勅毘留勒迦王。慈心擁護受持經。

rú mǔ ài zǐ xīn wú yàn zhòu yè yōng hù xíng zhù jù
如母愛子心無厭。晝夜擁護行住俱。

yòu chì nán tuó bá nán tuó suō qié luó wáng yōu bō tuó
又勅難陀跋難陀。娑伽羅王優波陀。

cí xīn yōng hù chí jīng zhě gōng jìng gòng yǎng jiē zú lǐ
慈心擁護持經者。恭敬供養接足禮。

yóu rú zhū tiān fèng dì shì yì rú xiào zǐ jìng fù mǔ
猶如諸天奉帝釋。亦如孝子敬父母。

cí bēi dào chǎng shī ān lè jiào zhū zhòng shēng jié fǎ qīn
慈悲道場施安樂。教諸衆生結法親。

hòu shēng fó qián rù sān mèi bì jìng dāng dé bù tuì zhuǎn
後生佛前入三昧。畢竟當得不退轉。

ruò wén zhū fó míng hào zhě yòu wén wú biān guān shì yīn
若聞諸佛名號者。又聞無邊觀世音。

xiao chú sān zhàng wú zhū è wǔ yǎn jù zú chéng pú tí
消除三障無諸惡。五眼具足成菩提。

zhū tiān shén wáng niàn yí qiè héng jiā quàn jiǎng zhù wēi shén 。
諸天神王念一切。恒加勸獎助威神。

Bowing to the Buddhas on Behalf of Celestial Beings: Chapter 14

In today's Dharma assembly, we, who have common karma, know that celestial beings, immortals, and virtuous gods have exerted inconceivable kindness toward all sentient beings. They vow to help sentient beings maintain peace and happiness and protect and guard the benevolent ones diligently. How do we know this? The Buddha said:

Dhrtarastra and the four heavenly kings kindly and practice uphold the sutras so the names of the compassionate ones can be heard, protecting them like a loyal subordinate protecting their king.

They also ordered the dragon king Erapattra to kindly and practice uphold the sutras as one protects one's eyes and one's children. They guard it throughout the six period of the day.

They also ordered the raksasa Yanpo and all poisonous dragons and dragon ladies to kindly protect those who practice according to the sutras as if it were their brain.

And they ordered Emperor Virudhaka to kindly protect those who practice according to the sutras as a mother loves her children, never feeling tired in protecting them every moment of the day.

He ordered Nanda, Upananda, and King Utpala of Sugata to kindly protect those who practice according to the sutras, pay respect and make offering to them like celestial beings paying respect to Indra or a filial son showing respect to his parents.

The compassionate place of repentance bestows peace and happiness, teaching sentient beings to become a Dharma family.

Entering Samadhi being born after the Buddha, they make sure we will not regress, listen to the names of the Buddhas and Anantakaya and Avalokitesvara to eradicate the three karmas created by body, speech, and mind, accomplish the supernatural power of five eyes and accomplish Bodhi.

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

jīn rì dào chǎng tóng yè dà zhòng zhū tiān shén wáng yǒu rú cǐ
今日道場。同業大眾。諸天神王。有如此

ēn dé fù hù zhòng shēng ér zhū zhòng shēng wèi céng fā xīn 。
恩德。覆護衆生。而諸衆生。未曾發心。

niàn bào ēn dé gǔ rén shàng néng gǎn yī cān zhī huì suì shě mìng
念報恩德。古人尚能感一餐之惠。遂捨命

wáng shēn ér kuàng zhū tiān shàn shén bā bù shén jiāng yú zhū
亡身。而況諸天善神。八部神將。於諸

zhòng shēng yǒu cǐ ēn dé cǐ ēn cǐ dé gōng wú biān jì wǒ
衆生。有此恩德。此恩此德。功無邊際。我

děng jīn rì chàn huǐ fā xīn jiē shì tiān wáng mì jiā shén lì jiǎng
等今日。懺悔發心。皆是天王。密加神力。獎

zhù xíng rén shǐ xīn chéng jiù ruò bù jiā zhù rú shì děng xīn zǎo
 助 行 人。使 心 成 就。若 不 加 助。如 是 等 心。早
 yīng tuì mò suǒ yǐ pú sà mó hē sà měi tàn shàn zhī shì zhě shì
 應 退 沒。所 以 菩 薩 摩 訶 薩。每 歎 善 知 識 者。是
 dà yīn yuán néng lìng wǒ děng dēng jiàn dào chǎng ruò wú shàn
 大 因 緣。能 令 我 等。登 踐 道 場。若 無 善
 zhī shì yún hé lìng wǒ dé jiàn zhū fó tóu shēn bù zú bào hóng
 知 識。云 何 令 我 得 見 諸 佛。投 身 不 足 報 洪
 cí yǔn mìng bù zú bào shēn shì pú sà mó hē sà shàng zhì cǐ
 慈。殞 命 不 足 報 深 澤。菩 薩 摩 訶 薩。尚 致 此
 yán kuàng jiàng sī yǐ xià ér wú bào dá dà zhòng jīn rì jì wèi
 言。況 降 斯 已 下。而 無 報 答。大 衆 今 日。既 未
 néng tóu hái yǔn mìng zé yīng qiě xíng qín láo yì shì bào ēn zhī
 能 投 骸 殞 命。則 應 且 行 勤 勞。亦 是 報 恩 之
 jiān xiāng yú gè yí zēng dào yùn xīn zhī ēn bào ēn bù kě suí
 漸。相 與 各 宜 增 到 運 心。知 恩 報 恩。不 可 隨
 liú zì fǎn wú fāng rú qián zì qīng zhòng yù wéi nán nán dé jīn
 流。自 反 無 方。如 前 自 慶。重 遇 為 難。難 得 今
 guǒ fù yù hé dài shī cǐ yí huì zhī gèng hé qù wéi dāng yǒng
 果。復 欲 何 待。失 此 一 會。知 更 何 趣。唯 當 勇
 měng wàng shēn wéi wù shì chéng yǒu bài rú chūn yǒu dōng shí
 猛。忘 身 為 物。事 成 有 敗。如 春 有 冬。時
 bù dài rén mìng yān dé jiǔ niàn cǐ yí bié xiāng jiàn wèi qī gè
 不 待 人。命 焉 得 久。念 此 一 別。相 見 未 期。各
 zì nǚ lì děng yí tòng qiè wǔ tī tóu dì fèng wèi shí fāng jìn
 自 努 力。等 一 痛 切。五 體 投 地。奉 為 十 方。盡
 xū kōng jiè yí qiè tiān zhǔ yí qiè zhū tiān gè jí juàn shǔ guī
 虛 空 界。一 切 天 主。一 切 諸 天。各 及 眷 屬。歸
 mìng jìng lǐ shì jiān dà cí bēi fù
 命 敬 禮 世 間。大 慈 悲 父。

In today's Dharma assembly, we, who have common karma, know that all divine beings of all heaven, all immortals, and all good sprits exert inconceivable kindness toward all sentient beings by

protecting us. But, none of us have thought about repaying their kindness. Ancient people would die for someone to repay the favor of a meal. How does one repay such the uncountable kindness and favors of the celestial beings in heaven, the virtuous gods, and the eight divisions of divine soldiers toward sentient beings? Today, the fact that we are able to repent and bring forth our resolves is due to the secret power of the heavenly kings that reinforced our mind. Without their help, we would have retreated from repenting and making our resolves. Bodhisattvas often praise the benevolent ones who attribute to such great causes and conditions so they can attain enlightenment and said that if weren't for such benevolent people, it would have been difficult for them to meet the Buddha and that even if they give up their lives, that they could not repay the benevolent ones' kindness. If even the Bodhisattvas and Mahasattvas have made such statements, how can we ordinary people repay the kindness of those who protect us?

Since we have not given our lives (to repay kindness), we should practice diligently as a way repay kindness gradually. Together, we remind each other not to follow the stream with others. As the blessing we counted earlier, it will be hard to have these blessings again. So what are we waiting for? If we miss the opportunity this time, who knows where we will be in the future. The only choice we have is to practice vigorously and forget ourselves. Time passes quickly and our lives are short. Besides, we would never know when we will meet again after we leave today. Each of us should work hard. On behalf of all heavenly kings, celestial beings and their families and relatives in the ten directions in all realms, with utmost sincerity, we respectfully bow to 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 shì yuè fó ná mó fàn zì zài wáng fó
南 無 善 逝 月 佛 。 南 無 梵 自 在 王 佛 。

ná mó shī zǐ yuè fó ná mó fú wēi dé fó
南 無 師 子 月 佛 。 南 無 福 威 德 佛 。

ná mó zhèng shēng fó ná mó wú shèng fó
南 無 正 生 佛 。 南 無 無 勝 佛 。

ná mó rì guān fó ná mó bǎo míng fó
南 無 日 觀 佛 。 南 無 寶 名 佛 。

ná mó dà jīng jìn fó ná mó shān guāng wáng fó
南 無 大 精 進 佛 。 南 無 山 光 王 佛 。

ná mó shī míng fó ná mó diàn dé fó
南 無 施 明 佛 。 南 無 電 德 佛 。

ná mó dé jù wáng fó ná mó gòng yǎng míng fó
南 無 德 聚 王 佛 。 南 無 供 養 名 佛 。

ná mó fǎ zàn fó ná mó bǎo yǔ fó
南無法讚佛。南無寶語佛。

ná mó jiù mìng fó ná mó shàn jiè fó
南無救命佛。南無善戒佛。

ná mó shàn zhòng fó ná mó dìng yì fó
南無善衆佛。南無定意佛。

ná mó xǐ shèng wáng fó ná mó shī zǐ guāng fó
南無喜勝王佛。南無師子光佛。

ná mó pò yǒu ān fó ná mó zhào míng fó
南無破有闇佛。南無照明佛。

ná mó shàng míng fó
南無上名佛。

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

jiè yí qiè tiān zhǔ yí qiè zhū tiān gè jí juàn shǔ píng děng
界。一切天主。一切諸天。各及眷屬。平等

kōng huì héng dé xiàn qián zhì lì fāng biàn kāi wú lòu dào shí
空慧。恒得現前。智力方便。開無漏道。十

dì hēng yuàn gè dé zēng míng liù dù xiū xīn sì děng guǎng
地行願。各得增明。六度修心。四等廣

bèi xíng pú sà dào rù fó hēng chù sì hóng shì yuàn bù shě
被。行菩薩道。入佛行處。四弘誓願。不捨

zhòng shēng biàn cái bú duàn yào shuō wú qióng shàn quán jiē
衆生。辯才不斷。樂說無窮。善權接

huà lì yì sì shēng jù dēng fǎ yún zhèng cháng zhù guǒ
化。利益四生。俱登法雲。證常住果。

Again, we take refuge in the Triple Gems in the ten directions and in all realms. We pray that, through their kindness and compassion, they will embrace all beings. We pray that all heavenly kings, celestial beings, and their family and relatives in all realms of ten directions will realize equanimity and the empty nature of all existence, have the wisdom of expediency to open the path of no-outflows, practice the ten stages of a Bodhisattva, cultivate the six paramitas, four immeasurable minds, Bodhisattvas' conducts to enter the Buddha's path, make the four great vows, and never abandon any sentient beings. We pray that they will have endless eloquence and enjoy teaching the Dharma, use expedient means to accept and transform sentient beings, benefitting all sentient beings so they can reach the level of the Dharma Cloud and eternally abide in enlightenment.

fèng wèi zhū xiān lǐ fó dì shí wǔ
奉 為 諸 仙 禮 佛 第 十 五

jīn rì dào chǎng tóng yè dà zhòng rén gè zhì xīn děng yí tòng
今 日 道 場 。 同 業 大 眾 。 人 各 至 心 。 等 一 痛

qiè wǔ tī tóu dì fèng wèi shí fāng jìn xū kōng jiè yí qiè xiān
切 。 五 體 投 地 。 奉 為 十 方 。 盡 虛 空 界 。 一 切 仙

zhǔ yí qiè zhēn xiān gè jí juàn shǔ guī mìng jìng lǐ shì jiān dà
主 。 一 切 真 仙 。 各 及 眷 屬 。 歸 命 敬 禮 世 間 。 大

cí bēi fù
慈 悲 父 。

Bowing to the Buddhas on Behalf of Sages: Chapter 15

In today's Dharma assembly, we, who have common karma, on behalf of all sagely rulers, sages, and their family and relatives in all realms and ten directions, with utmost sincerity and urgency, bow respectfully to 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 lì huì wáng fó ná mó zhū yuè guāng fó
南 無 利 慧 王 佛 。 南 無 珠 月 光 佛 。

ná mó wēi guāng wáng fó ná mó bù pò lún fó
南 無 威 光 王 佛 。 南 無 不 破 論 佛 。

ná mó guāng míng wáng fó ná mó zhū lún fó
南 無 光 明 王 佛 。 南 無 珠 輪 佛 。

ná mó shì shī fó ná mó jí shǒu fó
南 無 世 師 佛 。 南 無 吉 手 佛 。

ná mó shàn yuè fó ná mó bǎo yàn fó
南 無 善 月 佛。南 無 寶 燄 佛。

ná mó luó hóu shǒu fó ná mó lè pú tí fó
南 無 羅 睺 守 佛。南 無 樂 菩 提 佛。

ná mó dēng guāng fó ná mó zhì jì miè fó
南 無 等 光 佛。南 無 至 寂 滅 佛。

ná mó shì zuì miào fó ná mó wú yōu fó
南 無 世 最 妙 佛。南 無 無 憂 佛。

ná mó shí shì lì fó ná mó xǐ lì wáng fó
南 無 十 勢 力 佛。南 無 喜 力 王 佛。

ná mó dé shì lì fó ná mó dé shì fó
南 無 德 勢 力 佛。南 無 德 勢 佛。

ná mó dà shì lì fó ná mó gōng dé zàng fó
南 無 大 勢 力 佛。南 無 功 德 藏 佛。

ná mó zhēn hēng fó ná mó shàng ān fó
南 無 真 行 佛。南 無 上 安 佛。

ná mó tí shā fó
南 無 提 沙 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 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 yuàn zhū xiān zhǔ yí qiè
願 以 慈 悲 力。同 加 攝 受。願 諸 仙 主。一 切

zhēn xiān gè jí juàn shǔ jiě tuō kè chén qīng jìng yuán zhàng
真 仙。各 及 眷 屬。解 脫 客 塵。清 淨 緣 障。

miào sè zhàn rán dēng fó shēn xiāng sì wú liàng xīn liù bō luó
妙 色 湛 然。等 佛 身 相。四 無 量 心。六 波 羅

mì cháng dé xiàn qián sì wú ài zhì liù shén tōng lì rú yì zì
蜜。常 得 現 前。四 無 礙 智。六 神 通 力。如 意 自

zài chū rù yóu xì pú sà jìng jiè děng fǎ yún dì rù jīn gāng
在。出。入。遊。戲。菩。薩。境。界。等。法。雲。地。入。金。剛

xīn yǐ bù sī yì lì huán jiē liù dào
心。以。不。思。議。力。還。接。六。道。

Again, we take refuge in the Triple Gems of all realms in the ten directions. We pray that, through their kindness and great compassion, they will embrace and shelter all sentient beings. We pray that all sagely rulers and sages in the heavens and their families and relatives will be liberated from defilement, have their obstacles purified, and their complexion as magnificent as the Buddha. We pray that the four immeasurable minds and the six paramitas will always be present, that they will have the four unobstructed wisdoms, six supernatural powers, be free and at will, enter the world of the Bodhisattvas, attain the stage of the Dharma Cloud, enter the Vajra mind, and use their inconceivable power to save all sentient beings in the six paths.

fèng wèi fàn wáng děng lǐ fó dì shí liù
奉。為。梵。王。等。禮。佛。第。十。六

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tī tóu
今。日。道。場。同。業。大。眾。重。復。至。誠。五。體。投

dì fèng wèi fàn wáng dì shì hù shì sì wáng gè jí juàn shǔ guī
地。奉。為。梵。王。帝。釋。護。世。四。王。各。及。眷。屬。歸

mìng jìng lǐ shì jiān dà cí bēi fù
命。敬。禮。世。間。大。慈。悲。父。

Bowing to the Buddhas on Behalf of Brahma King and Others: Chapter 16:

In today's Dharma assembly, we, who have common karma, again, with utmost sincerity, on behalf of the Brahma King, the Emperor Sakra, the four World Protecting Kings, and their family and relatives, bow to 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 dà guāng fó ná mó diàn míng fó
南。無。大。光。佛。南。無。電。明。佛。

ná mó guǎng dé fó ná mó zhēn bǎo fó
南。無。廣。德。佛。南。無。珍。寶。佛。

ná mó fú dé míng fó ná mó zào kǎi fó
南。無。福。德。明。佛。南。無。造。鎧。佛。

ná mó chéng shǒu fó ná mó shàn huā fó
南無成手佛。南無善華佛。

ná mó jí bǎo fó ná mó dà hǎi fó
南無集寶佛。南無大海佛。

ná mó chí dì fó ná mó yí yì fó
南無持地佛。南無義意佛。

ná mó shàn sī wéi fó ná mó dé lún fó
南無善思惟佛。南無德輪佛。

ná mó bǎo guāng fó ná mó lì yì fó
南無寶光佛。南無利益佛。

ná mó shì yuè fó ná mó měi yīn fó
南無世月佛。南無美音佛。

ná mó fàn xiāng fó ná mó zhòng shī shǒu fó
南無梵相佛。南無眾師首佛。

ná mó shī zǐ hèng fó ná mó nán shī fó
南無師子行佛。南無難施佛。

ná mó yīng gòng fó ná mó míng wēi dé fó
南無應供佛。南無明威德佛。

ná mó dà guāng wáng fó
南無大光王佛。

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 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 yuàn fàn wáng dì shì hù shì
願以慈悲力。同加攝受。願梵王帝釋。護世

sì wáng gè jí juàn shǔ liù dù sì děng rì yè zēng míng sì wú
四王。各及眷屬。六度四等。日夜增明。四無

ài biàn yào shuō wú jìn dé bā zì zài jù liù shén tōng sān mèi
礙辯。樂說無盡。得八自在。具六神通。三昧

zǒng chí yīng niàn xiàn qián cí bēi pǔ fù shí fāng sì shēng bǎi
總持。應念現前。慈悲普覆。十方四生。百

fú zhuāng yán wàn shàn yuán jí sān dá kāi liǎo tiān yǎn jù zú
福莊嚴。萬善圓極。三達開了。天眼具足。

wéi fǎ lún wáng shè huà liù dào
為法輪王。攝化六道。

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

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
毘梨你帝。摩訶伽帝。真陵乾帝。莎婆訶。(3x)

Again, we take refuge in the Triple Gem in the ten directions and all realms. We pray that, through their kindness and great compassion, they will embrace and shelter all sentient beings. We pray that the Brahma King, the Emperor Sakra, the four World Protecting Kings, and their families and relatives will always have the four immeasurable minds and the six paramitas, be increasingly illuminating, have the four unhindered eloquences, rejoice in speaking the Dharma, attain the eight at-will freedoms, six supernatural powers, Samadhi of Total Retention, be able create things from thought, have universal compassion for sentient beings in the ten directions, attain the adornment of one hundred fortunes, the perfection of ten thousand virtues, understand the three wisdoms, perfect the heavenly eye, become a Dharma Wheel King, and transform the six paths.

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

Ripa ripate kuha kuhate tranite nivalate vimarite mahāgate jāmlamcamte svāhā!

xiāo yáo wú ài zì qìng dāng chén jǐng yuán sān bǎo shì zhēn yīn
逍遙無礙。自慶當陳。警緣三寶是真因。

xiāng yú yì zhūn zhūn pǔ lǐ cí zūn fèng bào shàng tiān ēn
相與意諄諄。普禮慈尊。奉報上天恩。

ná mó yuǎn hēng dì pú sà mó hē sà
南無遠行地菩薩摩訶薩 (3x)

Being free without obstructions, we count our blessings and remind ourselves that the Triple Gem is the true reason of why we are able to be here today. Together, with a repentative mind, we bow to the compassionate lord, repaying the benevolence of the heavens.

Homage to the Distant Practice Stage of Bodhisattva-Mahāsattvas!

chū chàn wén
出 懺 文

qī fó cí rén guī yī zhě bú duò shí bā zhī dì yù qī jù jìng jiè
七 佛 慈 仁 。 皈 依 者 。 不 墮 十 八 之 地 獄 。 七 聚 淨 戒 。

shòu chí zhě gèng shēng huà lè zhī tiān gōng wéi yuàn cí bēi
受 持 者 。 更 生 化 樂 之 天 宮 。 惟 願 慈 悲 。

zhèng míng dān kǔn jiù qī jù zhī yì lèi zuò qī bǎo zhī huā tái
證 明 丹 悃 。 救 七 聚 之 異 類 。 坐 七 寶 之 華 臺 。

yuàn chuí wú jí zhī dà bēi fǔ chá yǒu qíng zhī wēi kěn shàng lái
願 垂 無 極 之 大 悲 。 俯 察 有 情 之 微 懇 。 上 來

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

fǎ jīn dāng dì qī juǎn gōng kè yuán mǎn wǒ zhū zhòng děng
法 。 今 當 第 七 卷 。 功 課 圓 滿 。 我 諸 衆 等 。

rù chàn chū chàn niàn cí zài cí dēng rán huì jù gòng xiàn chún
入 懺 出 懺 。 念 茲 在 茲 。 燈 然 慧 炬 。 供 獻 純

tuó jīn lú tēng āi āi zhī xiáng yún yù zhú tǔ huáng huáng zhī rui
陀 。 金 爐 騰 藹 藹 之 祥 雲 。 玉 燭 吐 煌 煌 之 瑞

qì zhōng qìng xiàng kēng qiāng zhī fǎ yùn huā guǒ chén shàng pǐn
氣 。 鐘 磬 嚮 鏗 鏘 之 法 韻 。 花 果 陳 上 品

zhī jiā zhēn gòng xiàn pín fán huā chéng zhān bo gòng yǎng wēi
之 嘉 珍 。 供 獻 蘋 蘩 。 花 呈 蒼 蔔 。 供 養 巍

wēi zhī shàn shì xuān yáng jù jù zhī qié tuó chàng luò luò zhī
巍 之 善 逝 。 宣 揚 句 句 之 伽 陀 。 唱 落 落 之

xuán yīn zàn xióng xióng zhī shèng dé rù mò mò zhī chán sī jí
玄 音 。 讚 雄 雄 之 聖 德 。 入 默 默 之 禪 思 。 集

zhǒng zhǒng zhī miào hēng xiān shēn huí xiàng fó pú tí shí shèng
種 種 之 妙 行 。 先 伸 回 向 佛 菩 提 。 十 聖

sān xián tóng zhèng jiàn rán hòu pǔ zī yú shā jiè sì ēn sān yǒu
三 賢 同 證 鑒 。 然 後 普 資 於 沙 界 。 四 恩 三 有

jìn zhān ēn chū shēng gōng dé jīn wèi qiú chàn zhòng děng jìng
盡 沾 恩。出 生 功 德。今 為 求 懺 衆 等。淨
zhū yè zhàng huò dà jí xiáng fú yuàn qī lòu jìn ér qī jué huā
諸 業 障。獲 大 吉 祥。伏 願。七 漏 盡 而 七 覺 花
kāi xìng tiān lǎng yào qī jiè jìng ér qī zhē qīng jìng kǔ hǎi bō
開。性 天 朗 耀。七 戒 淨 而 七 遮 清 淨。苦 海 波
chéng cuī qī màn zhī gāo shān liǎo qī qíng zhī wàng xiǎng huò
澄。摧 七 慢 之 高 山。了 七 情 之 妄 想。獲
qī cái zhī fǎ zàng dù qī qù zhī yǒu qíng huà jiàn shù wéi qī bǎo
七 財 之 法 藏。度 七 趣 之 有 情。化 劍 樹 為 七 寶
zhī xiāng lín biàn yè dì zuò qī zhēn zhī shèng yù yú yè guǒ yǐ
之 香 林。變 業 地 作 七 珍 之 聖 域。餘 業 果 以
nán táo qū zhòng cí ér chàn huǐ
難 逃。屈 衆 慈 而 懺 悔。

Prayer of Exiting Repentance

The seven Buddhas' compassion prevents those who take refuge in them from falling into the 18 hells. The seven parts of pure precepts prevent those who uphold them from being reborn in the palaces of heaven. We only wish that, through kindness and compassion, the Buddhas will witness our sincerity. Rescuing those of seven types and sitting on a lotus platform of seven jewels, may he bestow his unsurpassed compassion and see the sentient beings' sincerity. We conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We have now finished the seventh scroll. We, the assembly, when entering and exiting repentance, keep our minds in the present. Lighting torches of wisdom and offering like Cunda, auspicious clouds rise from the golden censer. The jade candles spit bright blossoms and the sound of the bell resonates with the wondrous sound of Dharma. With flowers, fruits, and the highest grade of jewels, we make offerings to the majestic enlightened one. Expounding verse after verse of the gathas and singing in a wondrous sound, we praise the heroic saint's virtues. Entering a deep contemplative meditation, we accumulate every kind of wondrous practice. We first transfer our merit to the attainment of Bodhi, with the ten saints and three worthy ones as our witnesses. Then, we transfer the merit to the trichiliocosm, to the Four Kindnesses and Triple Realm. Giving birth to merit, on behalf of the assembly beseeching repentance, we wash away our offenses and accept great auspiciousness. We wish that the seven outflows will stop and the flower of seven awakenings blossom, giving the heavens a brilliant nature. The seven precepts seven coverings both pure, the sea of suffering equally clear. Breaking the high mountain of seven arrogances and understanding the falsity of the seven emotions, accepting the seven fortunes of the Dharma treasury, liberating sentient beings of the seven realms, transforming jungles of knives into fragrant forests, and transforming lands of retribution into a field of saints, we understand that our retribution is hard to escape, and with the compassion of the assembly, repent for our wrongs.

liáng huáng chàn qī juǎn gōng dé lì yuàn miè xìn rén qī zhī zuì
梁 皇 懺。七 卷 功 德 力。願 滅 信 人 七 之 罪。

qīn zhèng pú sà yuǎn hēng dì chàn wén jǔ chǔ zuì huā fēi jiě liǎo
親 證 菩 薩 遠 行 地。懺 文 舉 處 罪 花 飛。解 了

yuān chàn liǎo zuì xiao zāi zēng fú huì lóng huā sān huì yuàn
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 seventh scroll of Emperor Liang's Repentance will eradicate the devotees' Seven Offenses. We personally enter the Bodhisattvas' Distant Practice 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 qī juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān
梁 皇 懺。七 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 nán shēng dì pú sà wéi yuàn āi nà shòu
尤。難 勝 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 seventh 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. Our only wish is for the deceased to travel west. May the Bodhisattvas of the Distant Practice 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 men 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 郝 氏 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 chī
「 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 chí
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 niù 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!

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!