Emperor of Liang Jeweled Repentance

Repentance Dharma of Kindness and Compassion in the Bodhimanda

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在我 47 年的僧侶生涯中，禮拜《梁皇寶懺》總是一件非常特別的事。我已經多次參與拜懺，其中有一次讓我印象最為深刻。

那次的拜懺要回溯到幾十年前，我的師父宣公上人說：「果修，妳或者果真，可以做法主。」我從未想過今生能以女身承擔起法主的責任。我對性別的偏見來自於童年的影響——那是無處不在以男性為中心的社會：不管是家中的嚴父，學校的男老師、男性行政人員，或者是教堂中主持儀式的牧師或神父。

所以當我第一次站在梁皇寶懺法會的正中央擔當法主時，親身體驗了佛法在這一方面異乎尋常的平等。這種示現是經由我們的師父，一位明眼善知識，而呈現在我們眼前。

不僅如此，身為法主，讓我迅速地察覺到修行者的誠心和集體懺悔的強大力量。從法會法主的制高點，我能清晰地感受到這種強大的正面能量的湧現和散播。

隨著《梁皇寶懟》的進展，這股強有力的能量可以讓我們斷除疑惑、憤悔前業、發菩提心、發弘誓願、普利有情，以及藉著懺悔的功德迴向世界和平，福澤眾生。

這股藉由懺悔湧現出的能量，相續不斷地往外搏動，能令修行者精神抖擻，也使懺悔功成事遂。這種功效不只局限於參加法會者，而是能擴展到整個宇宙，乃至修行者心念所到之處，並能造福一切眾生。因此，這種真實的經歷，最佳地印證了我們拜懺的信心。我相信你們可以很快的參與其中，自己去親身見證。

比丘尼 恆持
於盂蘭盆會佛歡喜日
2016 年 8 月 17 日

Foreword

Bowing the Repentance of Emperor Liang has always been a special event for me during my life as a Buddhist monastic — now in its forty-seventh year. I have participated in many such ceremonies. One occasion stands out as most memorable.

This occasion unfolded a couple of decades ago when my teacher, Master Hua, said to me, “GuoXiu, you or GuoZhen can be the Dharma Host.” It had never occurred to me that, housed in a female body this life, might presume to be a host of anything! That gender-prejudiced view I held hardened back to a childhood dominated by the strict father, an education dispensed by male teachers and administrators, and church-going experiences where religious rituals were always conducted by men-only.

So, when I stood for the first time at the center of the Repentance of Emperor Liang assembly fulfilling the role of Repentance Host, I personally experienced an aspect of the extraordinary equality of Buddhism, as presented to us by our Master, a bright-eyed sage!

More than that, as Host, I quickly became aware of the power of the collective energy that is generated by a gathering of sincere practitioners performing a ritual together. This strong and positive energy that surges and spreads was palpable to me from my vantage point at the Host's post in the middle of the assembly.

As the Repentance of Emperor Liang unfolds, this powerful energy can be channeled into severing doubts, repenting for deeds done, bringing forth the resolve for Bodhi, making significant vows, aiding beings in many realms, and dedicating the merit of all this to peace for the world and well-being for all inhabitants of it.

As this energy created by the performance of the Repentance pulsates outward and onward, repentance participants are invigorated and the effectiveness of repentance becomes a practical reality, not only within the confines of the assembly, but extending throughout the cosmos as far as the minds of the participants can reach — for the betterment of all. Thus, the actual experience of bowing the Repentance provides the very best affirmation of faith possible! I trust you will join one soon and see for yourselves.

Bhikshuni Heng Chih
On Ullambana and the Buddhas’ Happy Day
August 17, 2016
The origin

This Repentance Dharma of Kindness and Compassion in the Bodhimanda was compiled by ten eminent monks led by Chan Master Baozhi. It has been commonly known as the Emperor of Liang Repentance, because it was compiled at the request of Emperor Wu of the Liang Dynasty.

Emperor Wu (464 C.E. - 549 C.E.), whose surname was Xiao, given name Yan, and courtesy name Shuda, was born in Lanling, (Jiangsu Province). He served as a government official in the Qi Dynasty, and was appointed as Duke of Liang. Later, he forced the abdication of Emperor Qi and ascended the throne. He named his dynasty "Liang." He reigned for 46 years until his death at the age of 86.

His wife, Empress Chi, died a premature death at the young age of thirty. Because of her intense jealousy and hatred for the consorts and concubines, her words and thoughts were as vicious as that of a poisonous snake. Having harbored so much hatred and anger while alive, she was consequently reborn as a python.

As a python, her spiritual nature was not entirely clouded, and she knew of her karmic causes. In the second year of Emperor Wu's reign, she appeared in the palace in the form of a python and told the emperor of her suffering as well as of her evil karma. She beseeched the emperor to rescue her from her misery. Accordingly the emperor requested the assistance of Chan Master Baozhi and other monks who then compiled this Repentance. This text consists of ten rolls and is based on the essentials of bowing repentances taught in the sutras and vinaya texts. With this text, an assembly of monks set up the Bodhimanda and conducted the Repentance on her behalf.

At the conclusion of the repentance, a person attired in red robes and wearing a high hat suddenly appeared and expressed profound gratitude to the Emperor, “By the power of the Buddhas, I have been liberated from the body of a python. I am about to be reborn in the heavens. Before going, I have come to express my gratitude.” After that, the person disappeared. From this we can conclude the merit and virtue accrued from this repentance is inconceivable. Since then, the Emperor of Liang Jeweled Repentance has spread throughout the world and is still practiced today.
慈悲道場懺法傳

此懺者，梁武帝為皇后郗氏所集也。郗氏崩後數月，帝常追悼之。晝則忽忽不樂，宵乃耿耿不寐。居寢殿，聞外有騷窣之聲。視之，乃見一蟒，盤躄上殿。瞑睛呀口，以向於帝。帝大驚駭，無所逃遁。不得已，蹶然而起，謂蟒曰：朕宮殿嚴警，非爾蟒類所生之處。必其妖孽，欲祟朕耶？

蟒為人語，啓帝曰：蟒則昔之郗氏也。妾以生存嫉妒六宮，其性慘毒。怒一發，則火熾矢射，損物害人。死以是罪，謫為蟒耳。無飲食可實口，無窟穴可庇身。飢窘困迫，力不自勝。

又一鱗甲，則有多蟲，唼嚙肌肉，痛苦甚劇，若加錐刀。為蟒非常蛇，亦復變化而至，不以皇居深重為阻耳。感帝平昔眷妾之厚，故託醜形骸陳露於帝，祈一功德，以見拯拔也！帝聞之，嗚呼感慨！既而求蟒，遂不復見。

帝明日大集沙門於殿庭，宣其由，問善之最，以贖其苦。誌公對曰：須禮佛懺滌悃款方可！帝乃然其言，搜索佛經，錄其名號。兼親抒睿思，灑聖翰，撰悔文，共成十卷。皆採摭佛語，削去閑詞，為其懺禮。

Prologue

This Repentance was compiled at the request of Emperor Wu of Liang on behalf of the deceased Empress Chi. The Emperor had been mourning her death for several months — pining for her during the day and suffering from insomnia at night. One evening when the Emperor was in the bedroom, he heard a rustling sound outside. On closer look, he saw a python curled up in the main hall, staring at him with its eyes blinking and mouth wide open. The emperor was extremely frightened, tried to escape but had no place to hide; being cornered, he stood up tensed and said to the python, "This palace is tightly guarded and there should not be a snake here. Are you a demon trying to haunt me?"

The python answered with a human voice, "I was your wife Chi, now in the form of a python. When I was alive, I was very jealous of your concubines. I had a ferocious temperament and a vicious nature. Once my anger erupted, it was like blazing fire or darting arrows, harming people and destroying things. Due to such offenses, I was reborn in a lower realm as a python. Without food and shelter, I suffer unbearable hunger and misery. Moreover, there are many parasites underneath each of my scales and they gnaw at my flesh. The pain is like sharp knives stabbing my skin. I became a python, and unlike an ordinary snake, can transform my body and come unhindered into your royal palace, a restricted place. Mindful of your Majesty's deep affection for me in the past, I now reveal myself before you in this grotesque form. I pray that you can create some merit on my behalf so that I can be rescued from this predicament. Upon hearing this, Emperor Wu of Liang lamented deeply, and when he sought to interact further, the python had already disappeared!

The following day, the Emperor gathered a large group of monks in the palace, explained what had happened, and asked them the best method to liberate the python from its suffering. Venerable Baozhi said, "The only way is to bow to the Buddhas and repent sincerely on behalf of the empress." The Emperor agreed to the advice. They then searched the sutras, gathered the names of Buddhas, extracted passages, and compiled the Repentance. The Emperor himself contributed his invaluable input and helped edit and embellish the writing of the Repentance text, including removing extraneous words. With the actual Repentance Proper based on the words of Buddhas, this text then became the Repentance Dharma in ten rolls that the assembly used to repent on behalf of the empress.
One day, a rare fragrance permeated the palace and lingered for a long time. At first, no one knew where it came from. But when the Emperor looked up, he saw an adorned heavenly being who said to him, "I was the python that you saw previously. Because of the merit and virtue accrued from the repentance, I was reborn in the Trayastrimsha Heaven. I am here to stand testimony to your repentance effort." Having expressed heartfelt gratitude, the heavenly being disappeared.

Although it has been more than a thousand years since the Liang Dynasty, people still use this text to conduct repentances. Whoever bows or prays sincerely will obtain a response. I, as editor of this reprint, was afraid that such knowledge concerning the Emperor of Liang Repentance would be lost in the future or would not be understood clearly, thus, I have tried to explain it in simple words for everyone's benefit.

Summer of 1889, 15th Year of the Guangxu Reign, Qing Dynasty.
A preface by Jinling (Nanking) Sutra Texts Publishing House before republishing the Repentance.
True incense of precepts and samadhi is lit,
Clouds of fragrance soar up to Heaven.
As it burns in the golden censer,
All in the assembly are reverent and sincere.
Fragrance instantly pervading everywhere,
Quickly reaching out into the ten directions.
Disasters and hindrances are eradicated,
Just like for Yasodara in the past.
Namo Incense Cloud Canopy Bodhisattva Mahasattva (3 times)
Ritual of the Emperor of Liang Repentance

Listen respectfully
The Emperor of Liang initiates this Repentance; Maitreya Bodhisattva names it.

Venerable Baozhi compiles it from the sacred Flower Treasury,

With names of Buddhas gathered from the sutras;

Monastics assemble and conduct the Repentance.

This Dharma of Repentance is proclaimed vastly.

The Repentance originates from a dreamlike encounter by the Emperor of Liang,

And it results in clouds of auspiciousness welling forth around the palace.

Within the Bodhimanda,

Glittering lanterns shining everywhere;

Golden flames ever illuminating;

Fragrant incense enveloping the palace;

Exquisite flowers adorning in many layers.

In the white clouds and blue sky, appears an adorned celestial being;

Before the white jade staircase, Chi is liberated from her suffering.

By the merit and virtue of this Repentance,

Calamities are quelled and offenses eradicated.

Calamities quelled, auspiciousness descends;

Offenses eradicated, blessings sprout forth.

A good medicine it is, curing illnesses;

A bright light it is, dispelling darkness.

Benefitting the nine states of existence,

Blessing the four kinds of birth.

Boundless is its merit and virtue,

Beyond praise or exaltation!

To commence this Repentance, we with utmost sincerity:

Bow respectfully to Samantabhadra, King of Great Conduct Bodhisattva;

Contemplate that this incense and flowers are offered to all Buddhas of the ten directions; Recite the sacred mantra phrases to purify this Repentance Bodhimanda;

Cause the “blossoming offenses” to wither away and fall so as to achieve the perfect and abundant fruition.

We again reverently bow to the Greatly Compassionate One, wishing that he will bless us with efficacious responses.

Namo Samantabhadra Bodhisattva Mahasattva (3 times)
有一菩薩 結跏趺坐 名曰普賢

身白玉色 五十種光 五十種色

以爲頂光 身諸毛孔 流出金光

其金光端 無量化佛 諸化菩薩

以爲眷屬 安詳徐步 雨大寶華

至行者前 其象開口 於象牙上

諸池玉女 鼓樂絃歌 其聲微妙

讚歎大乘 一實之道 行者見已

歡喜敬禮 復更讀誦 甚深經典

遍禮十方 無量化佛 禮多寶佛塔

及釋迦牟尼 並禮普賢 諸大菩薩

發是誓願 若我宿福 應見普賢

願尊者遍吉 示我色身

南無普賢菩薩（十稱）

There exists a Bodhisattva,
Seated in full-lotus posture,
Known as Samantabhadra,
With a body of white jade.

From the back of his neck
Emanates fifty kinds of light
Made of fifty different colors.

From every pore,
Golden light comes pouring forth;
At each tip of golden light,
Appear countless transformation Buddhas
And countless transformation Bodhisattvas,
All as his retinues.

Together they stroll around peacefully,
As precious flowers shower down.

Samantabhadra descends before the cultivator.
His elephant trumpets
And on top of its tusks,
Appear many maidens as exquisite as jade in ponds,
Singing and playing melodious music.

Their voices and sounds wonderful and subtle,
In praise of the Mahayana,
And the Path of One Reality.

Aware of this, we cultivators rejoice and bow in worship.
We further read and recite the profound sutras.
We universally bow to the ten-direction
Myriad transformation Buddhas,
The Stupa of Many Jewels Tathagata,
Shakyamuni Buddha,
Samantabhadra Bodhisattva,
And all great Bodhisattvas.

We now make this vow:
If I have planted blessings,
I can surely see Samantabhadra Bodhisattva.
So may this Venerable Universally Auspicious One
Manifest before me.
Namo Samantabhadra Bodhisattva（10 times）
Let us all be respectful and reverent.

Single-mindedly, we bow to the eternally abiding Buddhas of the Dharma Realm throughout the ten directions. (1 bow)

Single-mindedly, we bow to the eternally abiding Dharma of the Dharma Realm throughout the ten directions. (1 bow)

Single-mindedly, we bow to the eternally abiding Sangha of the Dharma Realm throughout the ten directions. (1 bow)

The cantor chants:
All in this assembly, each one kneeling and solemn, holding incense and flowers, in accord with Dharma, make offerings to the Three Treasures of the Dharma Realm throughout the ten directions.

May this incense and flower pervade the ten directions,
Making a tower of subtle, wonderful light.
All heavenly music, jeweled heavenly incense,
Rare heavenly delicacies, and jeweled heavenly garments,
All inconceivably wonderful dharma objects,
Each object emitting all objects,
Revolving unobstructed and adorning each other,
Are offered everywhere to the Three Treasures of the ten directions.
Before the Three Treasures of the Dharma Realm throughout the ten directions,
My body everywhere makes offerings.
Each one entirely pervades the Dharma Realm,
Each one unalloyed and unimpeded,
Exhausting the bounds of the future, doing the Buddhas’ work.
May the fragrances permeate living beings throughout the Dharma Realm.
Having been permeated, may they all bring forth the resolve for bodhi,
And together enter the unproduced and attain the Buddha’s wisdom.
(contemplate flowers raining down from the sky)
May this cloud of incense and flowers fully pervade the ten directions,
As an offering to all Buddhas, all Dharma, and all Bodhisattvas,
As well as to the multitudes of Hearers, Pratyekabuddhas, and devas,
Making a tower of subtle, wonderful light that extends boundlessly into all realms.
May beings in boundless Buddhalands,
Enjoy them and do the Buddhas' work.
May the fragrances permeate all beings,
So they bring forth the resolve for bodhi.

(Assembly rises and bows to the following Bodhisattva:)
Namo Precious Udumbara Flower Bodhisattva Mahasattva (3 times)

His appearance, how wonderful and rare,
His light, illumining all ten directions!
To whom I had made offerings in the past,
To whom I am now drawing near.
A sage leader he is, a king, divine among the divine,
With the voice of kalavinkas,
Taking great pity on all beings,
To him we now pay our reverence.
Emperor of Liang Jeweled Repentance

(Roll 1)
Listen respectfully
One body transforms and responds universally to the lands of the ten directions.
One sound proclaims the Dharma and all beings hear it — humans, heavenly beings, and the rest of the three realms.
Through the One path and One gateway, all Unobstructed Ones transcend oceans of samsara.
The One Vehicle’s perfect and direct teaching enables one to reach Nirvana’s summit through the One attribute and One flavor.
Like the moon reflecting in a thousand rivers, the Dharma is taught according to the potentials of beings;
Like spring returning to earth, sages respond to beings accordingly.
They universally engage all beings throughout the Dharma Realm, while seated in each and every Bodhimanda.
May you witness this with your enlightened eye, and verify our sincerity and humility.

[Dharma Host: On behalf of ________,] and all of us who seek to repent, we practice this Repentance Dharma of Kindness and Compassion in the Bodhimanda.
We now come to Roll One. With all conditions fulfilled, we now enter the Repentance Platform. May we all reverently and wholeheartedly purify our three karmas, and chant the text accordingly. We burn incense and present flowers as an offering to the Three Treasures in the ten directions. We chant and praise the sacred names of Buddhas. We bow to them in full prostration and take refuge in them. We confess our mistakes and seek to eradicate our karmic obstacles.

[Dharma Host: May ________ be earnestly mindful,] including all of us who seek to repent, that from time without beginning till now, due to our confusion in the One Nature, the Buddha-nature, we have turned our backs on the Dharma of the One Vehicle. One small defect in our diseased eyes causes us to see a labyrinth of flowers in empty space; one small bubble in the ocean causes waves to roll and churn in the stormy ocean of delusion. We have long been going against the samadhi
違，一點無明恣縱。意含三毒，業造萬端。開塵勞八萬之門，起煩惱百千之障。
耽荒欲境，如狂象之無鈎。追逐妄緣，似飛蛾而赴火。罪若丘山之積，業如滄海之深。既微少於善根，恐難逃於惡果。
今則依懺在念，悛革于心。外托勝緣，內懷慚愧。集此現前清眾，披閱懺悔靈文。仗千佛之威光，洗多生之罪垢。我願如斯，佛必哀憐。仰叩洪慈，冥熏加被。
天上天下無如佛，十方世界亦無比。

世間所有我盡見，一切無有如佛者。

啓運慈悲道場懺法，

一心歸命三世諸佛，

南無過去毘婆尸佛，

南無尸棄佛，

南無毘舍浮佛，

南無拘留孫佛，

南無拘那含牟尼佛，

南無迦葉佛，

南無本師釋迦牟尼佛，

南無當來彌勒尊佛。

皇上天下無如佛，十方世界亦無比。

啓運慈悲道場懺法，

一心歸命三世諸佛，

南無過去毘婆尸佛，

南無尸棄佛，

南無毘舍浮佛，

南無拘留孫佛，

南無拘那含牟尼佛，

南無迦葉佛，

南無本師釋迦牟尼佛，

南無當來彌勒尊佛。

開經偈

Kāi Jīng Jì

南無本師釋迦牟尼佛（三稱）

無上甚深微妙法，百千萬劫難遭遇。

我今見聞得受持，願解如來真實義。

天上下天無如佛，十方世界亦無比。

世間所有我盡見，一切無有如佛者。

啓運慈悲道場懺法，

一心歸命三世諸佛，

南無過去毘婆尸佛，

南無尸棄佛，

南無毘舍浮佛，

南無拘留孫佛，

南無拘那含牟尼佛，

南無迦葉佛，

南無本師釋迦牟尼佛，

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我今見聞得受持，願解如來真實義。

Verse for Opening a Sutra

Namo our Fundamental Teacher Shakyamuni Buddha （3 times）

The unsurpassed, profound, and wonderful Dharma,

Is difficult to encounter in hundreds of millions of eons,

I now see and hear it, receive and uphold it,

And I vow to fathom the Tathagata’s true meaning.
Repentance Dharma of Kindness and Compassion in the Bodhimanda - Roll One

The words “Kindness and Compassion in the Bodhimanda” were chosen for the title of this repentance due to a response in a dream. Maitreya the World-Honored One, replete with great kindness and compassion extending to the end of time, bequeathed the title of this repentance — this was how the title was established. We do not dare change the title.

Relying on the strength of the kindness of the World-Honored One, we resolve to protect the Three Treasures, eclipse the power of demons, and humble those with arrogance and overweening pride. We also resolve to cause those who have not planted roots of goodness to do so, and cause the roots of goodness already planted to flourish. We further resolve to cause those who cling to the notion of attainment and who dwell in various views to aspire for transcendence. Finally, we resolve to enable those who delight in the Small Vehicle not to harbor any doubts in the Mahayana, and to cause those who delight in the Mahayana to be joyous.

Furthermore, compassion reigns supreme among all goodness and serves as the sanctuary for all living beings. Like the sun lights up the day and the moon illuminates the night, it guides us like the eyes or the teacher, and cares for us like parents or siblings. Drawing all of us back to the Bodhimanda, it serves as a true spiritual mentor. Kindness and compassion connect with us in a way deeper than that of the relationship with our blood relatives. It accompanies us life after life and never leaves us even after death. Therefore, we take it to heart and use “Kindness and Compassion” as the title of this Repentance.

Today in this Bodhimanda, we, both visible and invisible beings gather to establish this Repentance and bring forth the resolve for bodhi. There are twelve major reasons for this. What are the twelve?
一者，願化六道，心無限齊。

二者，為報慈恩，功無限齊。

三者，願以此善力，令諸眾生，受佛禁戒，不起犯心。

四者，以此善力，令諸眾生，於諸尊長，不起慢心。

五者，以此善力，令諸眾生，在所生處，不起恚心。

六者，以此善力，令諸眾生，於他身色，不起嫉心。

七者，以此善力，令諸眾生，於內外法，不起懺心。

八者，以此善力，令諸眾生，凡所修福，不為自身，悉為一切無覆護者。

九者，以此善力，令諸眾生，不為自身，行四攝法。

First, with limitless resolve, we vow to transform all beings in the six paths.

Second, with limitless vigor, we vow to repay kindness and compassion.

Third, we vow this power of goodness will enable all beings to uphold the Buddhas’ precepts without any thoughts of violating them.

Fourth, by the power of this goodness, we vow that all beings will not give rise to thoughts of arrogance towards teachers and elders.

Fifth, by the power of this goodness, we vow that all beings will not give rise to thoughts of anger or hatred with regard to their position in life.

Sixth, by the power of this goodness, we vow all beings will not envy others’ fine appearances.

Seventh, we vow this power of goodness will enable all beings not to be stingy with the giving of both internal and external wealth.

Eighth, by this power of goodness, we vow all beings will cultivate blessings, not for themselves, but for all those lacking support and protection.

Ninth, with this power of goodness, we vow all beings practice the four dharmas of attraction, not for themselves, but for others.
十者，以此善力，令諸眾生，見有孤獨幽繫疾病，起救濟心，令得安樂。

十一者，以此善力，若有眾生，應折伏者，而折伏之；應攝受者，而攝受之。

十二者，以此善力，令諸眾生，在所生處，恒自憶念，發菩提心；令菩提心，相續不斷。

仰願幽顯凡聖大眾。同加覆護，同加攝受。令某等所悔清淨，所願成就，等諸佛心，同諸佛願。六道四生，皆悉隨從，滿菩提願。
Section 1 - Taking Refuge with the Three Treasures

Today, we are here in this Bodhimanda due to our shared karma. We should bring forth the resolve for awakening. Always be mindful of impermanence. Our bodies do not last long, and our youthful vitality fades, slowly but surely. We should refrain from indulging in defiled conduct and realize that our fine appearance or graceful demeanor has no lasting reliability. Nothing is permanent; everything eventually drifts towards ruin. Be it in heaven or on earth, who can live forever? When we are young, our muscles may be supple and our skin lustrous, exuding an aura of vitality. However, the body can retain none of these! This body that comes into being due to conditions will surely wither and perish. It goes through birth, aging, sickness, and death which comes anytime unannounced! Who can rid us of these miseries? When calamities hit suddenly, we are unable to escape, and perish — regardless of our status or rank. Our bodies then bloat and stink with an unbearable stench. So what is the purpose of lavishing so much care on our bodies? If we do not vigorously cultivate meritorious deeds, how can we escape this suffering?

We now contemplate that life is as impermanent as the morning dew, as fleet as the setting sun. Having lived a life of meager virtue, we do not have the brilliant wisdom of the great ones, nor the insightful knowledge of the sages. Our speech lacks gentleness, humaneness, trustworthiness, and kindness. We do not know when to advance and when to retreat, when to lead and when to follow. We have resolved to do the repentance and trouble the humane ones. With deep remorse and apprehension let us exhort ourselves. This session has a finite duration; when it ends, no amount of longing can bring it back — we may no longer encounter this session again. It is our earnest wish that after this session ends, everyone will continue to work diligently with a focused mind, personally make daily offerings to the Three Treasures, spur ourselves on with vigor. We ought to take delight in following this
Taking Refuge with the Three Treasures

今日道場，同業大眾，何故應願歸依三寶？諸佛菩薩，有無限大悲，度脱世

We take refuge with all the Buddhas of the ten directions to the ends of empty space. (bow)

We take refuge with all the venerated Dharma of the ten directions to the ends of empty space. (bow)

We take refuge with the Sangha of all sages and worthies of virtuous path. We also wish that we will wear the armor of patience and deeply enter this Dharma-door.

Today, we are here in this Bodhimanda due to our shared karma. We should, with utmost earnestness and reverence, bring forth a courageous mind, a mind that never becomes lax, a mind of dwelling peacefully, an expansive mind, a supreme mind, a mind of great kindness and compassion, a mind of joyful benevolence, a joyful mind, a mind of gratefully repaying kindness, a mind of liberating beings, a mind of protecting all beings, a mind of rescuing all beings, and a mind equal to that of Bodhisattvas and Tathāgatas.

With single-minded concentration, we respectfully bow in full prostration on behalf of the heads of nations, leaders, people of all nations, parents, elders, teachers, monastics of the three seniorities, good and bad advisers, heavenly beings, ascetic masters, the four world-protecting heavenly kings, spiritual beings who bless the good and punish the evil, spiritual beings who guard and protect those who uphold mantras, the dragon kings of the five directions, dragons and the rest of the eightfold division, as well as the limitless sentient beings in water, air, or on land throughout the ten directions.
### Taking Refuge with the Three Treasures

infinite kindness, they bring comfort to all beings. They are constantly mindful of all beings in the same way parents are attentive to their only child. With their great kindness and compassion, they never weary in constantly doing good and benefiting all beings. They vow to extinguish the fire of the three poisons in all living beings, teaching and transforming them, so that they can attain Anuttara-samyak-sambodhi. If living beings fail to become Buddhas, they themselves will refrain from accomplishing Proper Enlightenment. That is why we should take refuge with the Three Treasures.

Furthermore, the Buddhas’ compassionate and mindful regard for all living beings surpasses that of one’s own parents. As it is said in the sutras: “Parents’ love and care for their children are limited to only one lifetime. However, the Buddhas’ kindness and compassion towards all living beings is eternal.” Moreover, when parents see their children become ungrateful, behaving unethically and rebelliously, they react with anger or displeasure, becoming less compassionate. Whereas, Buddhas and Bodhisattvas are never like that; not only are they always compassionate but also have increasing concern and care for such beings. They are even willing to enter the *Avici* Hell on beings’ behalf to undergo limitless suffering such as being burned by the great wheels of fire. From this, we know that the compassionate regard all Buddhas and great Bodhisattvas have for beings exceeds that of our own parents.

Moreover, living beings’ wisdom is covered by ignorance. Our minds are shrouded by afflictions, and we fail to turn to the Buddhas and Bodhisattvas for refuge and reliance. When we hear the teachings of the Buddhas and Bodhisattvas, we do not have faith or accept such teachings. And even worse, we may utter harsh or slanderous speech. We living beings are not aware, much less mindful, of the kindness and grace bestowed upon us. Due to this disbelief in the basic law of karma, beings fall into and revolve within the three evil destinies of hells, hungry ghosts, and animals, undergoing limitless sufferings. After the karmic retributions are resolved, beings are temporarily reborn in the human realm, hindered by incomplete or defective sense faculties, lacking dhyana samadhi and the strength of wisdom. All such obstructions are caused by our lack of faith.
無癡定水，無智慧力。如是等障，由無信心。

今日道場，同業大眾。不信心罪，眾罪之上。能令行者，長不見佛。相與今日，各自慷慨，折意揮情。生增上心，起懺愧意，稽首求哀，懺悔往罪。業累既盡，表裏俱淨。然後運想，入歸信門。若不起如是心，運如是意。直恐隔絕，障滯難通。

一失斯向，冥然無返。

豈得不人人五體投地，如大山崩。一心歸信，無復疑想。某等今日以諸佛菩薩，慈悲心力，始蒙覺悟，深生懺愧。已作之罪，願乞除滅。未作之罪，不敢復造。從今日去，至今菩提。起堅固信，不復退轉。

捨此身命，若生地獄道，若生餓鬼道，若生畜生道，若生人道，若生天道；於三界中，若受男身，若受女身，若受非男非女生。

Today, we are here in this Bodhimanda due to our shared karma. We should know that the lack of faith is the worst of all defects. It will continuously prevent us from seeing the Buddhas. Each one of us should now zealously subdue our emotional mind. We must all strengthen and enhance our resolve and bring forth our sense of shame and remorse. We bow with utmost sincerity and ask for forgiveness as we repent and reform of our past offenses. When accumulated karma is eradicated, our bodies and minds will be pure; only then can we contemplate entering deeply the gateway of true faith. If we do not bring forth such a resolve and do not contemplate in this way, we are afraid that our faith will be hindered by obstacles. If we lack the proper faith, we will be lost in the darkness and unable to find our way back.

For this reason, all of us in this assembly should single-mindedly renew our faith and free ourselves of any doubt. With earnestness and humility, we bow in full prostration like a mountain collapsing before the Buddhas and Bodhisattvas. Now, based on the strength of the kindness and compassion of all Buddhas and Bodhisattvas, we come to such an awakening and bring forth a sense of shame and remorse. May the Buddhas help us to eradicate all offenses that we have created; may we dare not create any offenses we have not yet committed. From now until we accomplish bodhi, we shall bring forth a solid resolve of faith and never retreat.

When this life ends, we may be reborn in the realm of hells, the realm of hungry ghosts, the realm of animals, the realm of human beings, or the realm of heavens; we may be reborn in the three realms in the form of males, females, non-males, non-females; we may be born big or little, rise or fall in the realms of rebirth. We may
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等身：若大若小，若昇若降，受諸苦惱，難堪難忍，誓不以苦故，退失今日信心。寧於千劫萬劫，受種種苦，誓不以苦故，退失今日信心。仰願諸佛，大地菩薩，同加救護，同加攝受。令某等信心堅固，等諸佛心，同諸佛願。眾魔外道，所不能壞。相與至心，等一痛切，五體投地。

We take refuge with all the Buddhas of the ten directions to the ends of empty space. (bow)

We take refuge with all the venerated Dharma of the ten directions to the ends of empty space. (bow)

We take refuge with the Sangha of all sages and worthies of the ten directions to the ends of empty space. (bow)

Today, we who are here in this Bodhimanda due to our shared karma should listen attentively. Beings such as devas and humans are deluded, and the worlds are illusory. Because everything is illusionary and not real, there is no real fruition among the mundane existences. Since all things are illusory, fragile, and drifting along with the currents of karma, boundless changes and transmigrations take place. Having no real fruition among the mundane existences, we have been caught in the flow of birth and death for a long time. Because of changes and transmigrations, we have long been adrift in the sea of suffering and emotional love.

That is why sages pity such living beings. According to the Flowers of Compassion Sutra, each Bodhisattva becomes a Buddha according to his respective fundamental vows. Shakyamuni Buddha did not manifest a long lifespan, but a short one. He felt
我等今日，不蒙解脫，進不聞一音之旨，退不觀雙樹頑植。良由業障，念與悲隔。相與今日，起悲懺心。以悲懺如來故，善心濃厚。既在苦中，憶如來恩，嗚咽懽惱，慚顏哽噎，等一痛切，五體投地。至心奉為國家元首，土地人民，父母師長，

所以三昧經言：諸佛心者，是大慈悲。慈悲所緣，緣苦眾生。若見眾生，受苦惱時，如箭入心，如破眼目。見已悲泣，心無暫安。欲拔其苦，令得安樂。又諸佛等智，其化是均。至於釋迦，偏稱勇猛。以能忍苦，度脫眾生。當知本師，慈恩實重。於苦惱眾生之中，說種種語，利益一切。

深癡，福德之身，為家國元首，為土地人民，為父母師長，於苦惱眾生之中，說種種語，利益一切。
We now kneel, put our palms together, and mindfully chant:

All Buddhas, great honored sages,
Are completely awakened to all dharmas, and
Are unsurpassed teachers of people and heavenly beings;
Thus we should take refuge with them.
Dharma that eternally abides,
The sutras that purify,
Can cure illnesses of body and mind.
Thus, we take refuge in them.
Great Bodhisattvas of all sagely grounds,
Unattached shramanas of the Four Fruitions,
Are able to rescue us from suffering.
Thus we take refuge in them.
The Three Treasures protect the world.
I now respectfully bow to them.
Living beings in the six paths.
I now take refuge on behalf of them all.
We bow in full prostration. Each of us now recites: We pray to the Three Treasures of the ten directions. May they enable all living beings to attain awakening with their power of kindness and compassion, power of their original vows, their great spiritual powers, inconceivable powers, boundless power of self-mastery, power to rescue beings, power to protect beings, and power to comfort beings. May all living beings know that today we have taken refuge on their behalf; and with the power of the merit and virtue of taking refuge, may all of them have their wishes fulfilled. May heavenly beings and ascetic masters extinguish all outflows. May asuras renounce their ingrained arrogance. May humans no longer have any suffering. May hell beings, hungry ghosts and animals immediately be freed and transcend the evil paths. Moreover, today, regardless of whether or not living beings have heard the name of the Three Treasures, may the spiritual power of the Buddhas enable living beings to be liberated, ultimately accomplish unsurpassed bodhi, and attain Proper Enlightenment like all Bodhisattvas.
Today, we who are here in this Bodhimanda due to our shared karma should listen attentively. The law of cause and effect operates like a shadow following form, or an echo following sound, with the response arising naturally. That is the way things are, and its principle will not be off by the slightest. However, living beings' karma is complicated, with a mixture of good and evil. Because our karmas are complex, we receive different rewards and retributions, such as being noble or servile, wholesome or unwholesome, which vary in myriad possibilities. Due to such vast diversities, we do not understand our own karma. Without such understanding, we become greatly confused, and give rise to doubt.

Some may question why a person who vigorously upholds the precepts lives a short life instead of a long one; or why a butcher lives a long life rather than a short one; or why an honest official who should be wealthy ends up in poverty; or why a greedy thief who should suffer poverty turns out enjoying a life of abundance. Who could be without such doubts? They fail to recognize that these retributions are caused by their past karma, which is like a seed planted in the past.

As clearly stated in the *Prajna Sutra*, “If a person who reads and recites this Sutra is slighted or humiliated by others, that person's karmic offenses from previous lives which would have destined him for the evil paths, are now eradicated. However, living beings do not have deep faith in the sutra text. Their doubts are caused by their ignorance and delusion, which lead to such inverted thinking.”
断疑

又不信三界内是苦，三界外是乐。每染世间，皆言是乐。若言乐者，何意于中，复生苦恼？饮食过度，便成疾疹，气息喘迫，鼓胀疼痛。又至衣服，弥见劳热。寒得绵綿，则恐薄念淡。熟见重亵，则苦惱已深。若言是乐，何意生恼？故知饮食衣服，真非是乐。

卷一

又言眷属以爲乐者，则应长相欢娱，歌笑无极。何意俄爾无常，倏焉而逝？適有今无，向在今滅，號天叩地，肝心寸断。又不能知所从来？死所趋向？衔悲相送，直至穷山。孰手长离，一辞萬劫。諸如此者，其苦无量。

众生迷见，谓其是乐。出世乐因，皆言是苦。或见进歨蔬菜，节身时食，去其轻转，习嚥祛衣。皆言是等，强自困苦，不知此业，是解脱道。或见布施持戒、忍辱精进、经行礼，誦習之人，勤勤不懈，其乐如是。今则灭此恶根，当知乐是苦源。是苦无量，无有厌已，当发勤心，专心正念。方便开示，使众生信。

Severing Doubt

Furthermore, we do not realize the three realms are full of suffering, and what is beyond the three realms is full of bliss. Whenever defiled by the world, we regard it as happiness. If that is the case, why do we still experience suffering? If we eat too much, we become sick, pant heavily, and our stomach bloats and aches. Clothing causes even more trouble. In cold weather, we do not appreciate light thin clothing. In warm weather, we feel deeply afflicted just by the sight of a thick fur coat. If we regard food and clothing as bringing us happiness, then why do they cause us to give rise to afflictions? From this we know neither food nor clothes can really bring us happiness.

Furthermore, if we regard family and relatives as bringing us happiness, then we should be able to forever enjoy their company, singing and laughing without end. Why is it that before we even realize it, impermanence sets in and our happiness perishes so suddenly after such a short time? What was there before has now suddenly vanished. When our beloved ones depart, we feel extreme sorrow and our heart shatters, wailing to heaven and stomping the earth. Yet we know not where our beloved ones came from and where they go after their passing. All we can do is to mournfully see them off to the burial place; at the final moment of separation, we bid farewell for eternity. All these bring us endless suffering.

We, living beings are deluded by our views, and regard all these worldly things as happiness. Instead we regard the causes that bring about the happiness of transcending the world as suffering — for example, disciplining the body, eating simple and plain vegetarian food, eating at proper times only, wearing rags instead of fine clothes. We regard all these as needless self-imposed mortification. Actually we fail to understand that these practices lead to the path of liberation.

We consider diligence in giving, upholding precepts, patience, vigor, bowing, and chanting sutras as suffering. We do not understand that all these are cultivating the mind of transcendental dharma. Upon seeing those cultivators who encounter
皆言是苦。不知是等，修出世心。脱有疾
病死亡之日，便起疑心。终日役此心形，
无时暂止。人之气力，何以堪此？若不勤
劳，岂当致困？徒丧身命，於事无益。或
复自乘其说：理实如之。不知推果寻因，
妄构此惑。若遇善知，其则惑可除。遇
恶知，其则恶更甚。因疑感故，堕三恶
道，在恶道中，悔何所及！

今日道场，同业大眾。凡有此疑，因缘无
量。且疑惑习气，出三界外，尚未能尽。
況在今形，云何顿去？此生不断，後世
复增。大眾相与，方涉长途，自行苦行。
當依佛語，如教修行，不得疑惑，於營
倦。諸佛聖人，所以出生死，度於彼岸
者，良由积善之功，故得无礙，自在解
脱。

我等今日，未离生死，已自可悲！何容贪
住此恶世中？今者幸得四大未离，五福康
乐。在世之人，未得道者，常怀忧虑，徒
造恶业。
斷疑卷一 第二

念。遊行動轉，去來適意。而不努力，
徃欲何待？過去一生，已不見諱。今生空
擲，復無所證。於未來世，以何濟度？抱
睛論心，實悲情抱！

大眾今日，唯應勸課，努力勤修，不得復
言，且宜消息，聖道長遠，一朝難辦。如
是一朝，還復一朝。何時當得，所作已
辦？今或因誦經坐禪，勤行苦行。有小疾
病，便言誦習勤苦所致。而不自知，不作
此行，早應終亡。因此行故，得至今日。

且四大損耗，疾病是常。乃至老死，不可
得避。人生世界，會歸磨滅。若欲得道，
當依佛語。違而得者，無有是處。一切
眾生，違佛語故，所以輪轉三途，偏於眾
苦。若如佛語，都無休息，勤於諸法，如
救頭然。勿使一生，無所得也。

相與人人，等一痛切。五體投地，如大山
崩。奉為有識神以來，至於今日，經生父

Now, each one of us should bring forth utmost sincerity and bow in full prostration, like a great mountain collapsing. From the time we first had consciousness until now, on behalf of our present parents and all parents from past lives, all our families
We vow that henceforth until we attain bodhi, we will always be mindful of the kindness and compassion, and protect us with the strength of their spiritual powers.

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. We beseech the Three Treasures to gather us in with their power of kindness and compassion, and protect us with the strength of their spiritual powers. We vow that henceforth until we attain bodhi, we will always be mindful of the
Section 2  Severing Doubt

The Sutra of Guarding One's Speech relates the story of a hungry ghost with a grotesque and frightening appearance. Whoever saw him was so frightened that one's hair stood on end. The searing flames that the ghost emitted was like a conflagration. From his mouth spewed forth uncountable worms. Filth such as pus and oozing blood “adorned” his body. His stench kept everyone at a distance. His mouth also

今日道場，同業大眾。重復至誠，善攝心
念，相與己得，入歸信門。惟應秉意，以
趨向為期，於內外法，莫復留難。若本業
不明，自不能造。見人作福，惟應獎勵，
彈指合掌，明進其德。不宜起心，生諸妨
礙。使彼行人，心成阻退。若是不退，彼
進如故。彼既無滅，唯當自損。空構是
非，於身何益？若能於善，無有礙者，
可謂合道，有力大人。若今作礙，於未來
世，云何能得通達佛道？就理而尋，損害
實重。阻他善根，罪真不輕。

如護口經說：有一餓鬼，形狀醜惡，見者
毛竖，莫不畏懼。身出猛燄，猶如火聚。
口出蛆蟲，無有窮盡。膿血諸穢，以自嚴

今日，我们在这里是由于我们的共同业力。再次以最大的诚意，应当

今天我们是由于我们的共同业力。再次以最大的诚意，应当
身。臭氣遠徹，不可親近。或口吐涎，支節火起，舉聲號哭，東西馳走。

是時滿足羅漢，問餓鬼曰：汝宿何罪，今受此苦？餓鬼答言：吾往昔時，曾作沙門。戀著資生，貪貪不捨，不護威儀，出口穢惡。若見持戒精進之人，輒復罵辱，偏眼惡視，自恃豪強，謂長不死。造於無量不善之本，而今追憶，悔無所補。寧以利刀，自截其舌。從劫至劫，甘心受苦，不以一言，誹謗他善。

尊者還聞浮提，以我形狀，誠諸比丘，及佛弟子，善護口過，勿妄出言。設見持戒，不持戒者，念宣其德。吾受鬼身，經數千劫，終日竟夜，備受楚毒，若此報盡，復入地獄。是時餓鬼，說此語已，舉聲號哭，自投於地，如大山崩。今日道場，同業大眾，如經所說，大可怖畏。止以口過，獲報累劫，何況其餘不善之業，身口意惡，諸業果報，迅速現前，豈可不慎！

To today, we who are here in this Bodhimanda due to our shared karma, should be greatly terrified and fearful about what was mentioned in the sutra text. Just the offense of speech karma can cause a person to suffer for so many kalpas, how
之本！捨身受苦，皆由作業。若不作因，
云何得果？若有造因，果終不失。罪福不
遠，身自當之。譬如影響，不得捨離。因
無明生，亦因而死。去來現在，行放逸
者：未見人，而得解脫。能守護者，受
福無窮。

今日大眾，宜各慚愧。洗浣身心，懺謝前
咎，革故不造新，諸佛稱歎。相與從今日
去，若見人之善，莫論成與不成，久與
不久。但使一念一頃，一時一刻，一日一
月，半年一年，已自勝於不作者矣！所以
法華經言：若人散亂心，入於塔廟中，一
稱南無佛，皆已成佛道。而況有人，能發
如是大心，勤於福善。不隨喜者，聖所悲
念。

某等自惟，無始生死以來，至於今日。已
應有無量惡心，阻人勝善。何以知然？若
無是事，云何今日，於諸善法，多有留
wù shì shì yīn yì jīn rì yù zhū shàn fā duō yǒu liú

All of us gathered here today, should bring forth a sense of shame and remorse, and purify our body and mind. We should repent and reform all our past mistakes, and vow not to commit new offenses. This is lauded and praised by all Buddhas. Henceforth, we should not be judgmental about but rejoice in the good deeds of others, whether or not the deeds can be accomplished, and whether or not others will persevere in their good deeds. Whatever good others do, whether only lasting the duration of a thought, a minute, an hour, a day, a month, six months, or a year, is much better than not doing any good at all. The Dharma Flower Sutra states, “Even if a person with a scattered mind enters a stupa or temple and only recites once ‘Namo Buddha,’ that person has accomplished Buddhahood.” How much more so for someone who brings forth a great resolve and diligently plants blessing or practices good deeds. Sages pity those who fail to rejoice in the good deeds of others.

We disciples should now reflect and contemplate that since time without beginning until the present, undergoing cycles of birth and death, we have had countless evil thoughts about obstructing others when they perform good deeds. How do we know that? If we had not committed such offenses, why do we encounter so many obstacles when practicing meritorious dharmas. We have difficulty applying effort in
Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Meritorious Virtue Buddha
Namo Worry-free and Virtuous Buddha
Namo Chandana Virtue Buddha
Namo Precious Giving Buddha
Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. We kneel, place our palms together, and mindfully recite “From time without beginning until now, we have not been able to accomplish the Way. Instead we are now burdened with a retribution body which relies on the four necessities of life, and do not have a moment of freedom. Meanwhile, our minds are plagued by the three blazing poisons of greed, anger, and jealousy, causing us to commit all kinds of offenses.” When we see people practice giving or upholding precepts, we not only fail to practice them ourselves, but we also do not rejoice in their deeds. When we see others cultivating patience or vigor, we not only fail to practice them ourselves, but we also do not rejoice in their deeds. When we see people sitting in *chan* meditation and cultivating wisdom, we not only fail to practice them ourselves, but we also do
自不能行，不能隨喜。如是等罪，無量無邊。今日懺悔，願乞除滅。

又復無始以來，至於今日。見人作善，修諸功德，不能隨喜。行住坐臥，於四威儀，心無惭愧。憐憫懈怠，不念常無。不知捨此身形，應入地獄。於他身色，起種種惡，障人建立三寶，興顯供養。障人修習，一切功德。如是罪障，無量無邊。今日懺悔，願乞除滅。

又復無始以來，至於今日。不信三寶，是歸依處。障人出家，障人持戒，障人布施，障人忍辱，障人精進，障人坐禪，障人誦經，障人寫經，障人齋會，障人造像，障人供養，障人苦行，障人行道，乃至他人一毫之善，皆生障礙。不信出家，是遠離法。不信忍辱，是安樂行。不知平等，是菩提道。不知離妄想，是出世心。致使生處，多諸障礙。如是罪障，無量無邊。願乞除滅。

Section 2  |  Severing Doubt

not rejoice in their deeds. The above offenses are countless and boundless. We now repent and reform of them all and beseech that they be eradicated.

Furthermore, from time without beginning until now, we have failed to rejoice when we see others practicing good deeds and cultivating merit and virtue. We have been shameless in the four deportments of walking, standing, sitting and lying down. We have also been arrogant and lax, and failed to be mindful of impermanence. We are not aware that when this body meets its end, we might fall into the hells. We have given rise to impure thoughts toward the bodies and appearances of other people. We have obstructed others from establishing, propagating, and making offerings to the Three Treasures. We have hindered those who have wanted to cultivate all types of merit and virtue. The above offenses are countless and boundless. We now repent and reform of them all and beseech that they be eradicated.

Again, from time without beginning until now, we have not believed that the Three Treasures are our refuge. We impede others from leaving the householder's life. We obstruct others from upholding their precepts. We hinder others in their practice of giving. We hamper others in their practice of patience. We prevent others from cultivating vigor. We deter others in their practice of meditation. We impede others in their recitation of sutras or making written copies of sutras. We make it difficult for others to host vegetarian offerings to monastics. We impede others from making images of sages. We hamper others from making offerings. We disturb others while they perform ascetic practices. We impede others from cultivating the Way. We obstruct even a hair's breadth of goodness that other people want to practice. We do not believe that leaving the householder's life is the practice for leaving defilement. We do not believe that practicing patience helps us gain peace and bliss. We do not believe that cultivating equanimity is the bodhi Way. We do not realize that cutting off deluded thoughts is practicing transcendental Dharma. Consequently our lives are filled with obstructions. We have committed boundless and limitless offenses,
斷疑

卷一 第二

邊。唯有諸佛，諸大菩薩，盡知盡見。

如諸佛菩薩，所知所見，罪量多少，今日
懺愧，發露懺悔，一切罪因苦果，願乞銷
減。

從今日去，至坐道場。行菩薩道，無有疲
厭。財法二施，無有窮盡。智慧方便，所
作不空。一切見聞，無不解脫。相與至
心，五體投地。仰願十方，一切諸佛，大
地菩薩，一切賢聖，以慈悲心，同加神
dì pú sà yì qié xiān shèng yì zhì bì xīn tōng jiù shén
力，令六道一切眾生。以今懺法，一切眾
苦，皆悉斷除，離顛倒緣，不起惡覺。
捨四趣業，得智慧生。行菩薩道，不休不
息。行願早圓，速登十地。入金剛心，成
等正覺。
Section 3 - Repentance

今日道場，同業大眾。經言：在凡謂之縛，在聖謂之解。縛即是三業所起之惡，解即是三業無礙之善。一切聖人，安心斯在，神智方便，無量法門。明了眾生善惡之業。能以一身，作無量身。能以一形，種種變現。能促一劫，以爲一日。能延一 日，以爲一劫。欲停壽命，則永不滅。欲現無常，則示涅槃。神通智慧，出沒自 在。飛行適性，坐臥虛空。履水如地，不見險難。畢竟空寂，以爲棲止。通達萬 法，空有俱明。成就辯才，智慧無礙。

如是等法，不從惡業中生。不從貪瞋嫉妒 中生，不從愚癡邪見中生，不從懶惰懈怠 中生，不從憐慢自養中生。唯從謹慎， 不作眾惡，勤行善業中生。何處見人，修 諸善業，隨從佛語，而有貧窮者？有醜陋

All dharmas such as these do not arise from evil karma, greed, hatred, or jealousy. They do not arise from ignorance, deviant views, laziness or laxness. They do not arise from arrogance or self-indulgence. Instead, all these dharmas come from being prudent, refraining from evil, and diligently cultivating wholesome karma. Have we ever seen people who accord with the Buddhas' teachings and cultivate meritorious deeds end up poor, ugly, sick, disabled, ill at ease, or bullied and despised because of
今日道場，同業大眾，若欲捨凡入聖者，
當依佛語，如教修行。莫辭小苦，生懺悔
心。宜自努力，懺悔滅罪。經言：罪從因
緣生，亦從因緣滅。既未免於凡類，觸向
多迷，自非資以懺悔，無由出離。相與今
日，起勇猛心，發懺悔意。懺悔之力，不
可思議。何以知然?

阿闍世王，有大逆罪，懺愧悔責，重苦輕
受。又此懺法，令諸行人，得安隱樂。若
能自課，努力披誠，至到稽顙，懺悔歸
依，畢竟為期者，而不通感諸佛，未之有
也。惡業果報，影響無差，應當懼懺，苦

Section 3 | Repentance

Today, we are here in this Bodhimanda due to our shared karma. We should follow
the teachings of the Buddhas and cultivate accordingly in order to renounce the
mundane to enter the level of sages. We should not become lazy when we encounter
a little hardship. Instead we should diligently strive to repent of all the offenses we
have committed so as to eradicate them. The sutras state, “Offenses arise from causes
and conditions, and cease due to causes and conditions.” Since we are ordinary
people, and are constantly confused, if we do not rely on our repentance, there
is no way we can transcend the mundane. From now on, let us all bring forth a
courageous mind and a firm resolve for repentance. We should understand that the
power of repentance is inconceivable. How do we know that this is true?

In the past, King Ajatasatru committed one of five rebellious acts, which would
have resulted in a severe retribution. However, he was remorseful and repented of
his offense, so he received a minor retribution instead. Furthermore, this dharma
of repentance helps all cultivators attain peace and happiness. If we can reflect
upon ourselves, earnestly bring forth our sincerity, bow in repentance, rely on the
Three Treasures, aspire for bodhi without ever retreating, how can we fail to evoke
a response from Buddhas? We should be fearful as retributions from our offenses
will never be off by the slightest, like a shadow following form, or an echo following
到懺悔，各各至心，等一痛切。五體投地，心念口言，作如是說，遙請諸佛，同加哀愍。

願救我苦厄，大悲覆一切。
普放淨光明，滅除癡暗瞑。
念我及一切，方嬰地獄苦。
必來至我所，施令得安樂。
我今稽首禮，聞名救厄者。
我今共歸依，世間慈悲父。

南無彌勒佛
南無釋迦牟尼佛
南無金剛不壞佛
南無寶光佛
南無龍尊王佛
南無精進軍佛
南無精進喜佛

May you save us who are in distress,
With your all-encompassing great compassion.
May you pervasively radiate pure light,
To dispel our ignorance and darkness.
May you be mindful of us and those
Undergoing suffering in the hells.
May you readily come to us,
Bestowing bliss and peace upon us.
We now bow in full prostration,
Before you who hear and rescue us.
We now all take refuge with you,
Our Greatly Kind and Compassionate Ones,
Who are like fathers to those of us in this world.

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Vajra-indestructible Buddha
Namo Jeweled Light Buddha
Namo Venerable Dragon-king Buddha
Namo Vigor’s Army Buddha
Namo Vigor and Joy Buddha
南無寶火佛
Namo Precious Fire Buddha

南無寶月光佛
Namo Jeweled Moonlight Buddha

南無現無愚佛
Namo Manifesting without Delusion Buddha

南無寶月佛
Namo Jeweled Moon Buddha

南無無垢佛
Namo Undefiled Buddha

南無離垢佛
Namo Apart from Defilement Buddha

南無師子幡菩薩
Namo Lion Banner Bodhisattva

南無師子作菩薩
Namo Lion Deeds Bodhisattva

南無無邊身菩薩
Namo Boundless Body Bodhisattva

南無觀世音菩薩
Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. We sincerely wish that you take pity on all of us suffering from the three poisons, and definitely come to enable us to attain peace and bliss, up to our entering Parinirvana. May you cleanse our defilements with the water of great compassion, and help us until we attain bodhi, the ultimate purity. We hope all living beings in the six paths and the four births with similar offenses, will also attain purity and accomplish Anuttara-samyak-sambodhi, the ultimate liberation. With utmost, heartfelt sincerity and remorse, we bow in full prostration. We are mindful as we chant:

又復歸依，十方盡虛空界，一切三寶。唯願必定來，愍我三毒苦，施令得安樂，及以大涅槃。以大悲水，洗除垢穢，令至菩提，究竟清淨。六道四生，有此罪者，同得清淨，成就阿耨多羅三藐三菩提，究竟解脫。相與至心，等一痛切。五體投地，心念口言：

xin niàn kǒu yán

心念口言：
We disciples from time without beginning until now, have been blanketed by the lack of understanding, burdened by the fetters of emotional love, bound by hatred and anger, and are trapped in the net of ignorance. Thus we revolve in the three realms, tread on the six paths, drift in the sea of suffering and are unable to free ourselves. We fail to know the causes and conditions of our past karma. We have destroyed our own proper livelihood and that of others. We have destroyed our own pure conduct and that of others. We have broken the precepts of purity and caused others to break them. For these boundless offenses that we have created, we now feel shame and remorse, repent and reform of them all and beseech that they be eradicated.

We disciples again with utmost sincerity, bow in full prostration, repent of all past mistakes, reform, and seek forgiveness. From time without beginning until now, we have committed the ten evil deeds through our body, mouth, and mind. Through our body, we kill, steal, and engage in sexual misconduct. Through our mouth, we commit false speech, frivolous speech, divisive speech, and harsh speech. In our mind, we harbor greed, anger, and delusion. We have done all these ten evils ourselves, and have taught others to do them. We have praised the ten evil dharmas and praised others who practice them. Within the space of a single thought, we have committed forty types of evil. For these boundless offenses that we have committed, we now repent and reform of them all and beseech that they be eradicated.

We disciples again sincerely bow in full prostration. From time without beginning until now, we have been relying on the six sense faculties, we have been using our six sense consciousnesses, and we have been grasping at the six sense objects: Our eyes are attached to sights, our ears to sounds, our nose to smells, our tongue to tastes, our body to sensations of touch, and our mind to mental objects of dharmas. With all these attachments, we create various types of karma, up to and including opening
至開八萬四千塵勞門。如是罪惡，無量無邊。今日懺悔，願乞除滅。

身小苦：而不知畏，起諸惡業，捨身應墮地獄，於地獄中，備受眾苦。乃至不畏餓鬼道、畜生道、阿修羅道、人道、天道，有種種苦。以不平等故，起彼我心，生怨親想，所以怨對遍於六道。如是等罪，無量無邊。今日懺悔，願乞除滅。

We disciples again sincerely bow in full prostration. From time without beginning until now, we engage in discriminating actions with our body, mouth, and mind. We only care for ourselves, not others; only know our suffering, not that of others; only seek peace and happiness for ourselves, but fail to realize that others also seek happiness; only seek liberation for ourselves, but fail to realize that others also seek liberation.

We are only concerned about our family and relatives, not others’. We cannot bear any minor pain or itch, but when hurting others, such as flogging or clubbing them, we are only afraid that we do not beat them hard enough. We only fear our present minor suffering, but not the forthcoming misery of falling into the hells when our life ends and undergoing all kinds of suffering because of our evil karma. We do not know the myriad types of suffering in the realm of hungry ghosts, the realm of animals, the realm of asuras, the realm of humans, the realm of heavenly beings. Because of the discriminations in our mind, we give rise to thoughts of self and others, thoughts of friends and foes. Thus, those who harbor animosity towards us pervade all the six paths. All these offenses are boundless and limitless. We now repent and reform of them all and beseech that they be eradicated.

We do not know the myriad types of suffering in the realm of hungry ghosts, the realm of animals, the realm of asuras, the realm of humans, the realm of heavenly beings. Because of the discriminations in our mind, we give rise to thoughts of self and others, thoughts of friends and foes. Thus, those who harbor animosity towards us pervade all the six paths. All these offenses are boundless and limitless. We now repent and reform of them all and beseech that they be eradicated.

We disciples again sincerely bow in full prostration. From time without beginning until now, because of our inverted mind, inverted thoughts, and inverted views, we stay away from good and wise advisers and prefer the company of bad advisers. We
turn our back on the eightfold noble path and practice the eight deviant paths. We speak of deviant dharma as proper Dharma, and speak of proper Dharma as deviant dharma. We take what is evil as good, and take what is good as evil. We raise the banner of arrogance, hoist the sails of delusion, and drift along with the current of ignorance into the sea of birth and death. All these offenses are boundless and limitless. We now repent and reform of them all and beseech that they be eradicated.

We disciples again bow in full prostration, and willingly endure the painstaking rigor of bowing this repentance. From time without beginning until now, through the three unwholesome roots, we have continually given rise to the four inversions, committed the five rebellious acts, and the ten evils. The three poisons blaze forth and exacerbate the eight sufferings, creating the causes for the eight freezing hells, and the eight burning hells, as well as the causes for the eighty-four thousand solitary-cell hells. They also create the causes for becoming animals, hungry ghosts, humans, or heavenly beings, who are all subjected to the suffering of birth, aging, sickness, and death, and thus undergo limitless suffering in the six paths, all too agonizing to our eyes and ears. All these offenses are boundless and limitless. We now repent and reform of them all and beseech that they be eradicated.

We disciples again bow in full prostration, and willingly endure the painstaking rigor of bowing this repentance. We repent and reform of all past mistakes, humbly seek pity and forgiveness. From time without beginning until now, rooted in the three poisons, we traverse the three realms undergoing rebirth in the twenty-five planes of existence. In all these places, we have committed all kinds of offenses, and have been unknowingly blown adrift by the winds of karma. We might have obstructed people from upholding precepts, from cultivating samadhi and wisdom, from creating merit and virtue, and from cultivating spiritual powers. These offenses that we have
We disciples again bow in full prostration, and willingly endure the painstaking rigor of bowing this repentance. From time without beginning until now, driven by thoughts of greed and hatred, our six consciousnesses arise, following and chasing after the sense objects, committing multitudes of offenses. Those offenses may have been committed against living beings or non-living beings. Those offenses may have been committed against someone who has attained the state of non-outflow, or in opposition to the dharmas of non-outflow. All such offenses that have arisen from greed and anger, we now repent and reform of them all and beseech that they be eradicated.

Because of deluded thoughts, our conduct is inverted. We believed in deviant teachers and their instruction. We become attached to views of permanence and annihilation, to our ego or egoistic views. We conducted ourselves under the influence of delusion and committed limitless offenses — all such causes and conditions obstruct our bodhi resolve, our bodhi vows, and our bodhi conduct. We now repent and reform of them all and beseech that they be eradicated.

We disciples again sincerely bow in full prostration. From time without beginning until now, through our body we created three evil karmas; through our speech, four evil karmas; through our mind, three evil karmas. From time without beginning, we have been hindered by the five grounds of afflictions resulting from ignorance, formidable afflictions that number like the Ganges’ sands, formidable afflictions during the practice of cessation and contemplation, the four dwelling grounds of afflictions, the three evils, the four grasplings, the five hindrances, the six attachments, the seven outflows, the eight defilements, the nine entanglements, and the ten fetters. Because of these afflictions and limitless other obstacles, we have been obstructed in our bodhi resolve, our bodhi vows, and our bodhi conduct. We now repent and reform of them all and beseech that they be eradicated.
某等重復至誠，五體投地。又復無始以來，至于今日。不能修慈悲心，不能修喜捨心；不能修檀波羅蜜，尸羅波羅蜜，羼提波羅蜜，毗黎耶波羅蜜，禪波羅蜜，般若波羅蜜；又不能修一切助菩提法；如是無有方便，無有智慧。障菩提心，障菩提願，障菩提行。今日懺悔，願乞除滅。

某等重復增到，五體投地。又復無始以來，至于今日。輪轉三界，備歷六道，受四生身。或男或女，非男非女。遍一切處，起無量罪。或為大身眾生，更相噛食。或為細身眾生，更相噛食。如是等殺業，無量無邊。障菩提心，障菩提願，障菩提行。今日懺悔，願乞除滅。

某等重復至誠，五體投地。自從有識神以來，至于今日。於六道中，受四生身。於此十方，若於無始，若於無邊，死生輪轉，受無邊苦。於生死輪，無量無邊，無有眾生，能出此苦。

We disciples again sincerely bow in full prostration. From time without beginning until now, we have been unable to develop the mind of kindness, compassion, joy, and equanimity. We have failed to cultivate dana paramita, sila paramita, ksanti paramita, virya paramita, dhyana paramita, and prajna paramita nor other dharmas that aid on the path towards bodhi. Therefore, we do not have the wisdom nor the expedient means, since we have been obstructed in our bodhi resolve, our bodhi vows, and our bodhi conduct. We now repent and reform of them all and beseech that they be eradicated.

We disciples again bring forth complete sincerity and bow in full prostration. From time without beginning until now, we have revolved in the wheel of the three realms, undergoing the four births and the six paths, sometimes as male, sometimes female, sometimes as non-male, sometimes non-female. In these forms everywhere we have created countless offenses. Sometimes we were born as beings with large bodies, devouring each other, sometimes as beings with small bodies, devouring each other. Thus we have created boundless offenses from the karma of killing, and consequently have been obstructed in our bodhi resolve, our bodhi vows, and our bodhi conduct. We now repent and reform of them all and beseech that they be eradicated.

We disciples again sincerely bow in full prostration. From the time we first had consciousness until now, we have been subjected to the four births and the six paths committing limitless offenses. All Buddhas and great Bodhisattvas throughout the ten directions see and know the entirety of our offenses. Now with utmost
We also pray that all Buddhas in the ten directions, with power that is inconceivable, power of your fundamental vows, power of rescuing living beings, and power of protecting and supporting living beings, enable us to henceforth resolve on bodhi, without ever regressing, until we attain Buddhahood, the ultimate accomplishment. May our vows be identical with that of all Bodhisattvas. We pray all Buddhas and great Bodhisattvas in the ten directions, with your great kindness and compassion, accept and gather us in and enable us to fulfill our vows and our bodhi resolve. May all living beings' wishes be completely fulfilled, and may all perfect the bodhi resolve.

End of the Roll One of Repentance Dharma of Kindness and Compassion in the Bodhimanda
歸依三寶。截斷疑根。
Taking refuge with the Three Treasures,
Cutting off the roots of doubt,

挫情折意入玄門。
Reining in emotions and subduing the ego, we enter the esoteric gateway.

因果儼然存。懺悔功深。
Clearly understanding the presence of cause and effect;
Profound is the merit of repenting and reforming,

諸佛共垂恩。
Upon us all, Buddhas bestow their kindness.

南無歡喜地菩薩摩訶薩（三稱）
Namo Bodhisattvas Mahasattvas of the Ground of Happiness (3 times)
Concluding the Repentance

In the Heaven above and in this world, 
Appears the One Replete with Proper and Universal Knowledge. 
His brilliance surpasses the Sun and Moon, 
His virtue more encompassing than the Great Void. 
Not coming nor going, he dwells firmly in the Flower Treasury realm; 
Transcending birth and death, he sits majestically in the city of Nirvana. 
He manifests appropriately to conditions; 
He responds to beings in accord with their potential. 
Like a great bell waiting to be struck, or a deep valley waiting to transmit echoes. 
May you shower our Repentance with your great and boundless compassion, 
Witnessing us at this very moment doing the Buddha's work.

[Dharma Host: On behalf of _________ and all of us who seek to repent, we practice this Repentance Dharma of Kindness and Compassion in the Bodhimanda. 
We have now successfully completed Roll One; the merit and virtue is complete and perfect. We have established the Repentance Platform and adorned the altar with Buddha images, with bright lamps ornamenting the tree branches, with the fragrance of sandalwood incense permeating everywhere, with exquisite multicolored arrays of flowers everywhere, and offerings of wonderful fruits. 

Singing the praise hymn and chanting the exalted Buddha names, we cultivate samadhi, and recite sutras and mantras. All the merit thus accumulated from these deeds, we now dedicate to the ever-abiding and truly kind Three Treasures, to the Dharma-protecting devas, spirits and ghosts of all realms, and to the innumerable spirits, afar or near, who bestow rewards. May they all bear witness to our heartfelt sincerity and be delighted. May their beneficence extend throughout Heaven and Earth, teaching and transforming like the sun, benefitting all. May they help perfect our Repentance in this Bodhimanda, help us accomplish merit and virtue.

上來奉為求憐眾等，修崇慈悲道場懺法。
今當第一卷，功德克諧，圓滿於內。修設壇場，鋪舖絹絹。燈然火樹，香噴沉檀。散五色之名華，獻新奇之妙果。歌詠梵呪，稱讚洪名。行道入禪，諷經持呪。所集功因，專伸回向，常住真慈三寶，會下護法諸天，上中下界神祇，遠近無邊靈賒。普願閟此誠忱，成生歡喜之心。流恩澤於天上人間，宣化日於他方此界。圓滿道場，出生功德。

天上人間，正遍知覺。光超日月，德越太虛。無去無來，隱隱常居華藏界。不生不滅，巍巍坐斷涅槃城。應物現形，隨機赴感。若洪鐘之待扣，似空谷以傳聲。願垂無極之大悲，鑒此一時之佛事。

Concluding the Repentance

出懺

天上人間，正遍知覺。光超日月，德越太虚。無去無來，隱隱常居華藏界。不生不滅，巍巍坐斷涅槃城。應物現形，隨機赴感。若洪鐘之待扣，似空谷以傳聲。願垂無極之大悲，鑒此一時之佛事。
Concluding the Repentance

[Dharma Host: May ________ be earnestly mindful], including all of us who are now doing this Repentance. May all our offenses be eradicated; may all of us be reborn in the Pure Land; and may our blessings increase; may auspiciousness be ushered in.

We bow and earnestly pray:
- May our whole life's offenses melt away like ice;
- May all our karma and karmic conditions be purified;
- May we attain awakening through single-mindedness to tend towards the One Principle of True Suchness;
- May we, within one thought, reflect and return the light to shine within, to advance towards the wondrous path of the One Vehicle;
- May we transform the conditions of suffering into that of happiness, and sprinkle water to cool off and wash away all heated afflictions;
- May our ancestors and relatives be assured of rebirth in the Pure Land;
- May every member of our family be blessed with longevity;
- May all our friends and foes alike, equally bathe in the radiance of your kindness, and together, with all other ordinary beings and sages, ascend to the Jeweled Land.

Although we have repented according to the Repentance Text, we are still fearful that we have not been fully spared from the retributions of our subtle offenses. Let us exhort ourselves that together, we continue to repent and reform.
卷一 讚 / 舉 讚

梁皇懺。一卷功德力。

願滅信人 / 亡者一障罪。

親證菩薩歡喜地。懺文舉處罪華飛。

解了冤。懺了罪。消災增福慧 / 脫苦生忉利。

龍華三會願相逢，彌勒佛前親受記。（二稱）

龍華三會願相逢，龍華會上菩薩摩訶薩。

Praise

The meritorious power of the Emperor of Liang Repentance Roll One
Enables the disciples and the deceased to eradicate their One Offense;
May all realize the Bodhisattva’s Ground of Happiness.
As the Repentance is chanted, our offenses are blown away like flower petals in the wind.
Offenses repented, enmity resolved,
Wisdom and blessing increase as calamities are dispelled.
Liberated from suffering and reborn in the Trayastrimsha,
May we gather at the Dragon Flower’s Three Assemblies
And receive a prediction personally from Maitreya Buddha. (2 times)
May we gather at the Dragon Flower’s Three Assemblies
Dragon Flower Assembly of Bodhisattvas Mahasattvas

Final Praise

Emperor of Liang Repentance Roll One now concludes.
We dedicate its merit to the four benefactors and the three realms.
May all in this assembly enjoy increased longevity and blessings.
May the deceased be reborn in the Western Pure Land,
May the Dharma water cleanse our offenses.
May the Bodhisattvas of the Ground of Happiness compassionately gather us in.
Namo Ascending the Path to the Clouds Bodhisattva Mahasattva (3 times)
Emperor of Liang Jeweled Repentance

( Roll 2)
華奉獻。文殊共普賢。

牡丹芍藥真堪羡。百華獻納黃金殿。

華開華謝紡金蓮。青衣童子持華。

親觀慈尊面。

南無普供養菩薩摩訶薩。

Praise

Offerings of flowers are made to Bodhisattvas Manjushri and Samantabhadra,

Peonies, admirable and exquisite, and

Hundreds more kinds of flowers grace the golden palace;

Lotuses bloom, shed petals and reveal golden pods;

A dark-robed youth holds the flowers before the Honored Compassionate One.

Namo Universal Offering Bodhisattva Mahasattva (3 times)
Commencement of the Repentance

Listen respectfully
To realize the two emptinesses — emptiness of self and emptiness of dharmas, We must certify to the ultimate fruition of the dual adornments.
To understand the two truths — Ultimate Truth and Conventional Truth,
We must put an end to the conditions of delusion that lead to birth and death.
Dragons and the rest of the eightfold division follow along and learn, and together with other efficacious beings, visible and invisible, offer unseen protection. A symbol for the “myriad virtues” adorns the Buddha’s chest; a wheel with a thousand spokes is imprinted on his soles.
His virtues are inconceivable and beyond praise or exaltation; he never forgets his fundamental vows to universally benefit sentient beings.
He sits high on the hundred-jeweled lotus platform, witnessing this repentance that we have been conducting day and night.

[Dharma Host: On behalf of _________ ] and all of us who seek to repent, we practice this Repentance Dharma of Kindness and Compassion in the Bodhimanda. We have come to Roll Two. With all conditions fulfilled, we now enter the Repentance Platform. May our three karmas be pure as snow and our six sense faculties clean as ice. We burn turushka incense, spread pundarikas flowers, and respectfully invite the sages of the ten directions, as we praise the Buddhas and chant their exalted names. May we receive the sprinkling of sweet dew to cleanse us of our multifarious karmic offenses.

[Dharma Host: May _________ be earnestly mindful], including all of us who seek to repent, that from innumerable kalpas past, we have been tightly bound in the entanglements of the two karmas, and have continuously revolved in the cycle of birth and death. We have not awakened to the two emptinesses, and have quickly given rise to love and hate. We have been drifting along, holding onto the two extreme deviant views, as we wandered on the two paths of happiness and suffering. When ignorance suddenly arises, our thoughts of killing, stealing, lust, and lying, flow forth unabated. Daily, our afflictions grow, and we continuously commit
offenses with our body, mouth, and mind. We undergo a mix of good and bad retributions, constantly rising or falling, like an ever-revolving waterwheel. We ought to be aware that karmic retributions are just and never err, just like the three parts of the aksha cluster. Hence, if we do not rely on this repentance, how can we ever eradicate our offenses and mistakes? May we therefore give rise to shame and remorse and bring forth our utmost sincerity. May this Repentance that generates immediate blessings serve as an enduring method to effectively eradicate all our offenses. This is the vow we make, and may the Buddhas take pity on us and invisibly bless and protect us.
The Buddha’s face is like the pure, full moon,
Radiant like the light of a thousand suns.
His aura universally illumines the ten directions, and
He is replete with kindness, compassion, joy and equanimity.

We now begin the Repentance Dharma of Kindness and Compassion in the Bodhimanda.
Together in this assembly, we single-mindedly return to and rely on all Buddhas of the three periods of time.

Namo Buddhas of the past, Vipashyin Buddha
Namo Shikhin Buddha
Namo Vishvabhu Buddha
Namo Krakucchanda Buddha
Namo Kanakamuni Buddha
Namo Kashyapa Buddha
Namo our Fundamental Teacher Shakyamuni Buddha
Namo Honored Future Buddha, Maitreya

Verse for Opening a Sutra

Namo our Fundamental Teacher Shakyamuni Buddha (3 times)

The unsurpassed, profound, and wonderful Dharma,
Is difficult to encounter in hundreds of millions of eons.
I now see and hear it, receive and uphold it,
And I vow to fathom the Tathagata’s true meaning.
Repentance Dharma of Kindness and Compassion in the Bodhimanda - Roll Two

Section 4 - Bringing Forth the Bodhi Resolve

Today, we are here in this Bodhimanda due to our shared karma. We have bowed and repented, our defilements are now cleansed, and the heavy karmic obstructions from the ten evil deeds are completely removed. The burden of our karma has been lifted; we are now experiencing a pervasive purity. Let us now learn from the Bodhisattvas and practice the straight way, so that we may establish merit, virtue and wisdom. Buddhhas have always praised those who bring forth the resolve for bodhi, as the bodhi resolve itself is the Bodhimanda, and it will bring us to accomplishment.

May all of us in this great assembly, strengthen our resolve and not let our life pass in vain; let us not further waste our time, lest we regret in vain later.

We are gathered here today, and the timing is opportune. Therefore, from morning to night we should not cover ourselves with afflictions, instead, we should exhaust our efforts to bring forth the bodhi resolve. This very resolve for bodhi is the Buddha mind; the merit, virtue, and wisdom that come from the bodhi resolve are immeasurable, beyond reckoning or calculation. Just a single thought of resolving for bodhi creates incredible merit, virtue, and wisdom, how much the more will many such thoughts. The blessings accumulated from many kalpas of doing good is not even one part in ten thousand of the merit and virtue of resolving for bodhi. It is not comparable, not even by reckoning or analogy.

Moreover, a person who practices meritorious deeds without first bringing forth the unsurpassed resolve for bodhi is like one who ploughs a field without planting seeds. Without seeds and sprouts, how can fruits come forth? Therefore, we must make the
resolve for bodhi. The causes and conditions for bringing forth the resolve are stated in the sutra, “Above, we must seek to repay the kindness of the Buddhas; below, we must seek to save and rescue all.” Therefore the Buddha once praised the devas, saying, “Good indeed, good indeed! Bringing forth the bodhi resolve for the sake of benefiting all living beings is the most supreme offering to the Buddhas.” It is not sufficient to bring forth the bodhi resolve just once. We need to do so repeatedly in order for the bodhi resolve to grow without cease.

So the sutra states, “Before the Buddhas, bring forth this great vow of goodness as many time as there are sand grains in nayutas of Ganges Rivers.” From this, we know that the resolve for bodhi can be brought forth limitless times. Furthermore, it’s not that this resolve for bodhi can only be brought forth during the time a Buddha appears in the world; it can also be brought forth upon encountering a good and wise adviser. Manjushri Bodhisattva, for example, brought forth his bodhi resolve due to a woman; there are more ways than one to bring forth the bodhi resolve. Also, we should not look down on the bodhi resolve brought forth by an ordinary person. It is the mind set that is important. Anyone who avidly seeks the Buddhadharma and aspires to the Mahayana can bring forth the resolve. Thus, we should rely on the sutras, apply the principles from the analogies therein to our mundane life, regard friends and foes as the same and equal, and consider all in the six paths to be one, sharing the same attributes. May this goodness of bringing forth the bodhi resolve enable all of us to attain liberation. Those who share our faith and understanding will know that these teachings are not sophistry.

In order to bring forth the resolve for bodhi, we who are here in this Bodhimanda due to our shared karma must begin our contemplation, starting with being mindful of those who are close to us: our parents, teachers, family members and relatives. Next we extend our contemplation to hell beings, hungry ghosts, and animals; then we expand the scope of our mindfulness to include the heavenly beings, ascetic masters, all good spirits and all humankind. Then we consider how to save those
此初念犹当激发后继之念，是故一念已生，应作二念。二念已生，应作三念。三念已生，满一室想，满一由旬，满一由旬，满一切佛国土想。谓想佛国土已，满一切佛国土已，满三天下，满一切众生想，满一切众生已，满一切众生想。若受苦时，常作我想。诣诸人所，追身按摩，誓拔其苦，得解脱已，为其说法。赞佛受乐，心生欢喜。见其受乐，如己无异。今日道场，同业大集。发菩提心，应如是说。不於苦处而度众生。相与相人，等一相度，五体投地，心念口言，作是誓愿。
to meet good and wise advisers who will inspire us to bring forth the resolve for the unsurpassed bodhi. Even if we fall into the three evil destinies or encounter the eight difficulties, may we be constantly mindful of bringing forth our bodhi resolve and sustain it without cease.

We who are here in this Bodhimanda due to our shared karma should bring forth a courageous mind, a sincere mind, and a bodhi mind. Let us all now with utmost, heartfelt sincerity, bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Courageous Giving Buddha
Namo Purity Buddha
Namo Pure Giving Buddha
Namo Varuna Buddha
Namo Water-deva Buddha
Namo Firm in Virtue Buddha
Namo Chandana Merit and Virtue Buddha
Namo Infinite Handfuls of Light Buddha
Namo Bright Virtue Buddha
Henceforth until we attain Buddhahood, we vow to practice the Bodhisattva Path without ever retreating. May we constantly be mindful to save all living beings, constantly be mindful to ensure their well-being, and constantly be mindful to protect and provide for them. If living beings do not first become Buddhas before us, we vow that we will not attain Proper Enlightenment. We hope all Buddhas, great Bodhisattvas, sages and worthy ones in the ten directions bear witness and help us accomplish fully our vows and practices.

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. Before all the Three Treasures of the ten directions, we now bring forth our bodhi resolve. Henceforth until we attain Buddhahood, we vow to practice the Bodhisattva Path without ever retreating. May we constantly be mindful to save all living beings, constantly be mindful to ensure their well-being, and constantly be mindful to protect and provide for them. If living beings do not first become Buddhas before us, we vow that we will not attain Proper Enlightenment. We hope all Buddhas, great Bodhisattvas, sages and worthy ones in the ten directions bear witness and help us accomplish fully our vows and practices.

Today, we are here in this Bodhimanda due to our shared karma. We may have practiced various good deeds for many kalpas and attained the intermediary rewards of being reborn in the heavens or in the human realm. However, if we do not attain the ultimate fruition of transcending the mundane world, then when our blessings
are exhausted, we eventually fall into evil destinies when our lives end. Our bodies undergo decay and deterioration and are constantly oppressed by suffering and distress with no way of escape. It is only by making vast vows and bringing forth a great resolve that we can hope to be apart from all deterioration and afflictions and become adorned with hundreds of blessings. Together we should wholeheartedly be mindful of all Buddhas and make a firm and solid resolve for bodhi. The merit and virtue of bringing forth the bodhi resolve is immeasurable, even Buddhas and Bodhisattvas can never finish speaking about it. Such power is inconceivable. How can we not single-mindedly set our thoughts on bodhi? The Great Collection Sutra states, “Although a room was dark for a hundred years, just a single lamp can dispel the darkness instantaneously.” Therefore, we should apply effort and bring forth the bodhi resolve, even if it is just a single thought.

We kneel, place our palms together and single-mindedly contemplate the Three Treasures of the ten directions as we recite the following: Before all Buddhas of the ten directions, all venerated Dharma of the ten directions, all Bodhisattvas of the ten directions, and all sages and worthy ones of the ten directions, we, with straightforward and proper mindfulness, bring forth a sincere mind, a mind of vigor, a peacefully dwelling mind, a mind of joyful benevolence, a mind to rescue all beings, a mind that guards and protects all beings, a mind equal to that of all Buddhas and a resolve for bodhi. From now until we attain Buddhahood, we will not allow our mind to be attached to states of heavens or humans, hearers or pratyekabuddhas. We will only bring forth the resolve for the Mahayana, the resolve for Wisdom of All Modes, and the resolve to accomplish Anuttara-samyak-sambodhi. May all Buddhas, great Bodhisattvas, and sages of the ten directions throughout empty space — based on their fundamental vows — bear witness to our resolve;
帶來菩提決心

我們在如今發願，以大悲力，加助攝受。令菩薩等今日發心，在所生處，堅固不退。若墮三途，及處八難，於三界中，受種種身，受種種苦，難堪難忍，誓不以苦故，退失今日大心。爾等願，應於三界中，受种种苦，誓不以苦故，退失今日大心。此心此願，等諸佛心，同諸佛願。

May they also, based on their power of kindness and compassion, aid and gather us in, so that no matter where we are, we will always be steadfast and not retreat from the great resolve that we have established today. Even if we fall into the three evil destinies or encounter the eight difficulties, even if we are reborn in various types of bodies, undergoing various kinds of unbearable suffering in the three realms, we vow to never retreat from this great resolve that we have today. We would rather enter the Avici hell and undergo various suffering in the great wheels of fire than to retreat from the great bodhi resolve that we have established today. This resolve and the vows we have made today are the same as that of all Buddhas.
南無彌勒佛
Namo Maitreya Buddha

南無釋迦牟尼佛
Namo Shakyamuni Buddha

南無蓮華光遊戲神通佛
Namo Lotus-flower Light, Roaming in Spiritual Power Buddha

南無財功德佛
Namo Wealthy in Merit and Virtue Buddha

南無德念佛
Namo Mindful of Virtue Buddha

南無善名稱功德佛
Namo Well-renowned for Merit and Virtue Buddha

南無紅懸帝幢王佛
Namo King Blazing Royal Crimson Banner Buddha

南無善遊步功德佛
Namo Skillfully Traveling in Merit and Virtue Buddha

南無寶華遊步佛
Namo Precious Flower Traveling Buddha

南無寶蓮華善住娑羅樹王佛
Namo King Precious Lotus Skillfully Dwelling Beneath a Sala Tree Buddha

南無開戰勝佛
Namo Victorious in Battle Buddha

南無善遊步佛
Namo Skillfully Traveling Buddha

南無周匝莊嚴功德佛
Namo Encompassing Adornments of Merit and Virtue Buddha

南無棄陰蓋菩薩
Namo Renouncing Hindrances of Skandhas Bodhisattva

南無寂根菩薩
Namo Tranquil Sense Faculties Bodhisattva

南無無邊身菩薩
Namo Boundless Body Bodhisattva

南無觀世音菩薩
Namo Guan Shi Yin Bodhisattva
愿以大慈悲力，现为我证。令某等今日发菩提心，行菩萨道，在所生处，具足成就。所到之地，一切解脱。重复至诚，五体投地，顶礼十方一切三宝。某等不为自身，求无上菩提。为度十方一切眾生，取无上菩提。从今已去，至于成佛。若有众生，愚痴黑闇，不识正法，起诸异见者；复有众生，虽修道行，不达法相者；如此眾生，乃至未来。某等誓以佛力、法力、贤圣力，种种方便，令此众生，皆入佛慧，具足成就一切种智。相违至心，等一痛切，五体投地，归依十方，遍虚空界，一切诸佛。

南无弥勒佛
南无释迦牟尼佛
南无普光佛
南无普明佛
南无普净佛

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Universal Light Buddha
Namo Universal Understanding Buddha
Namo Universal Purity Buddha

May all of you bear witness and, based on your power of great kindness and compassion, enable us to bring forth the resolve for bodhi, practice the Bodhisattva Path, fully accomplish whatever we set out to do, and liberate all living beings, wherever we may be. Again, we sincerely bow in full prostration to the Three Treasures of the ten directions to seek and realize unsurpassed bodhi, not for our own sake, but for the sake of taking across all living beings of the ten directions. We resolve to help living beings enter the Buddhas’ wisdom and to fully accomplish the Wisdom of All Modes. These are the living beings of the present and the future who are dull or deluded, who are covered in darkness and unable to recognize the proper Dharma, who give rise to all kinds of deviant views, who may be cultivating the Way but have not yet comprehended the marks of Dharma. We vow to accomplish these tasks from now until the time we attain Buddhahood, by relying on the power of the Buddhas, of the Dharma, of the sages and worthy ones, and by employing all manner of expedient means. Let us all bring forth utmost, heartfelt sincerity, bow in full prostration, taking refuge with all Buddhas of the ten directions throughout empty space.
南無多摩羅跋祇檀香佛
南無旃檀光佛
南無摩尼幢佛
南無歡喜藏摩尼寶積佛
南無一切世間樂見上大精進佛
南無摩尼幢燈光佛
南無慧炬照佛
南無海德光明佛
南無金剛牢強普散金光佛
南無大強精進勇猛佛
南無大悲光佛
南無慈力王佛
南無慈藏佛
南無慈上菩薩
南無常不離世菩薩
南無無邊身菩薩
南無觀世音菩薩

Namo Tamalaptra and Chandana Fragrance Buddha
Namo Chandana Light Buddha
Namo Mani Banner Buddha
Namo Treasury of Happiness and Accumulation of Mani Jewels Buddha
Namo Supreme Great Vigor that All Worlds Delight to See Buddha
Namo Mani Banner and Lamps' Light Buddha
Namo Wisdom Torches' Shining Buddha
Namo Virtue's Radiance as Vast as the Sea Buddha
Namo Firm in Vajra, Shedding Golden Light Everywhere Buddha
Namo Great Strength, Vigor, and Courage Buddha
Namo Greatly Compassionate Light Buddha
Namo King of Kindness and Strength Buddha
Namo Treasury of Kindness Buddha
Namo Superior Wisdom Bodhisattva
Namo Never Leaving the World Bodhisattva
Namo Boundless Body Bodhisattva
Namo Guan Shi Yin Bodhisattva
We hope all Buddhas and great Bodhisattvas will help us with their power of
great kindness and compassion, power of great wisdom, inconceivable power,
immeasurable power of self-mastery, power of subduing the four demons, power
of severing the five hindrances, power of eradicating all afflictions, immeasurable
power of purifying karma and sense faculties, immeasurable power of developing
contemplative wisdom, immeasurable power of developing non-outflow wisdom,
immeasurable spiritual powers, immeasurable power of taking across living beings,
immeasurable power of protecting living beings, immeasurable power of comforting
living beings, immeasurable power of eradicating suffering, immeasurable power of
liberating hell beings, immeasurable power of saving hungry ghosts, immeasurable
power of rescuing animals, immeasurable power of gathering in and transforming
asuras, immeasurable power of gathering in humans, immeasurable power of ending
the outflows of all heavenly beings and ascetic masters, power of completely adorning
the Ten Grounds, power of completely adorning the pure lands, power of completely
adorning the Bodhimanda, power of the merit and virtue of completely adorning
the fruition of Buddhahood, wisdom power of completely adorning the fruition of
Buddhahood, power of completely adorning the Dharma body, power of completely
adorning the unsurpassed bodhi, power of completely adorning great Nirvana, the
immeasurable and infinite power of merit and virtue, and the immeasurable and
infinite power of wisdom.

May all Buddhas and great Bodhisattvas of the ten directions throughout empty
space enable all living beings in the four births and the six paths, including all
of us who have brought forth the bodhi resolve today, to perfect the power of
merit and virtue, perfect the power of vows for bodhi, and perfect the power of
We now make the vow that all beings of the four births and the six paths, throughout all times and of the ten directions, will attain purity through this Repentance Dharma, whether these beings are visible or invisible, friends or foes and neither friends nor foes, and with or without affinities. Wherever these beings may be born, may they all accomplish their vows, be steadfast and persevere without retreating from their resolve, and accomplish the Proper Enlightenment of the Tathagatas. This also includes living beings of inferior capacities who harbor deviant resolves or aspirations. May they also enter the sea of great vows, and quickly perfect their wisdom, merit and virtue. May they perfect the Bodhisattva practices of the Ten Grounds, accomplish the Wisdom of All Modes, be adorned with unsurpassed bodhi, and attain ultimate liberation.
Today, we are here in this Bodhimanda due to our shared karma. We have brought forth our bodhi resolve, and we feel limitless joy welling up. We do recognize that to progress, we need to make great vows. With heartfelt sincerity, we now bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Victoriously Adorned in Chandana Cave Buddha
Namo Wholesome Worthy Leader Buddha
Namo Wholesome Mind Buddha
Namo King Vastly Adorned Buddha
Namo Golden Flower Buddha
Namo Jeweled Canopy Shining in Space King of Self-mastery Power Buddha
Namo Light of Precious Flowers in Space Buddha
Namo King Adorned with Lapis Lazuli Buddha
Namo Form-body’s Light Appearing Everywhere Buddha
Namo Unmoving Wisdom Light Buddha
卷二  发願  第五

南無降伏諸魔王佛
南無無盡光明佛
南無智慧勝佛
南無彌勒仙光佛
南無藥王菩薩
南無藥上菩薩
南無無邊身菩薩
南無觀世音菩薩

願以不思議力，同加覆護。令某等所有誓願，皆悉成就。在所生處，常不忘失。究竟無上菩提，成等正覺。

某等從今日去，願生生世世，在在處處，常得憶念，發菩提心。令菩提心，相續不斷。

某等從今日去，願生生世世，在在處處，常得奉事，無量無邊，一切諸佛，常得供養；供養眾具，皆悉滿足。

May their inconceivable power aid and protect us in accomplishing all our vows. Wherever we are born, we will never forget to strive for unsurpassed bodhi — the ultimate accomplishment of Proper and Equal Enlightenment.

Henceforth, we vow that in life after life, at all times and places, we will always remember to bring forth and unceasingly maintain our bodhi resolve.

Henceforth, we vow that in life after life, at all times and places, we will always be able to serve and make offerings to all the countless and boundless Buddhas, and that all our offerings will be complete and perfect.
Henceforth, we vow that in life after life, at all times and places, we will always uphold and protect all Mahayana sutras and make complete and perfect offerings to the Dharma.

Henceforth, we vow that in life after life, at all times and places, we will always encounter countless and boundless Bodhisattvas of the ten directions and make complete and perfect offerings to them.

Henceforth, we vow that in life after life, at all times and places, we will always be able to repay the kindness of our parents and make complete and perfect offerings to them.

Henceforth, we vow that in life after life, at all times and places, we will always be able to encounter upadayas and acharyas and make complete and perfect offerings to them.

Henceforth, we vow that in life after life, at all times and places, we will always be able to encounter countless and boundless sages and worthy ones of the ten directions and make complete and perfect offerings to them.

Henceforth, we vow that in life after life, at all times and places, we will always be able to repay the kindness of our parents and make complete and perfect offerings to them.

Henceforth, we vow that in life after life, at all times and places, we will always be able to encounter upadayas and acharyas and make complete and perfect offerings to them.

Henceforth, we vow that in life after life, at all times and places, we will always be able to encounter great powerful heads of nations, and together we will help the Three Treasures flourish without cease.
絕。

某等從今日去，願生生世世，在在處處，常得莊嚴，諸佛國土，無有三惡八難之名。

Henceforth, we vow that in life after life, at all times and places, we will be able to adorn all Buddhalands, so that even the names of the three evil paths or eight difficulties will not exist.

四無礙智，六神通力，恒得現前，常不忘失，以此教化一切眾生。相與至心，等一痛切，五體投地，歸依世間，大慈悲父。

Henceforth, we vow that in life after life, at all times and places, we will attain the four unobstructed wisdoms and the six spiritual powers, and that they are always readily available to us, without our ever losing or forgetting them, so that we can teach and transform all living beings.

Let us all now with utmost, heartfelt sincerity, bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Light of Purity for the World Buddha
Namo King Well-stilled Moon Sound and Wonderful Venerable Wisdom Buddha
Namo Supreme and Venerable Dragon King Buddha
Namo Light of Sun and Moon Buddha
Namo Pearl-light of Sun and Moon Buddha
Namo Victorious Wisdom-banner King Buddha
南無師子吼自在力王佛
南無妙音勝佛
南無常光幢佛
南無觀世燈佛
南無慧威燈王佛
南無法勝王佛
南無須彌光佛
南無須曼那華光佛
南無優曼鉢羅華殊勝王佛
南無大慧力王佛
南無阿閦毘喜光佛
南無無量音聲王佛
南無山海慧自在通王佛
南無大通光佛
南無才光佛
南無金海光佛
南無一切法常滿王佛

南摩北極道妙高王佛
南摩除怨光王佛
南摩威光王佛
南摩威徳光王佛
南摩一切法勝妙勝王佛

Namo King Lion's Roar and Power of Self-mastery Buddha
Namo Supremely Wonderful Sounds Buddha
Namo Banner of Eternal Light Buddha
Namo Lamp that Contemplates the World Buddha
Namo King Awesome Lamp of Wisdom Buddha
Namo Dharma-victory King Buddha
Namo Sumeru Light Buddha
Namo Sumana Flower Light Buddha
Namo King Rare as the Udumbara Flower Buddha
Namo King Great Wisdom-power Buddha
Namo Akshobya, Light of Joy Buddha
Namo King of Infinite Voices Buddha
Namo King Wisdom Like Mountains and Seas and Self-mastery Penetrations Buddha
Namo Light of Great Penetrations Buddha
Namo Gifted and Bright Buddha
Namo Golden Sea of Light Buddha
Namo King Forever Replete in All Dharmas Buddha
南無大勢至菩薩
南無普賢菩薩
南無無邊身菩薩
南無觀世音菩薩

又復歸依，如是十方，盡虛空界，一切三寶。願承諸佛，諸大菩薩，一切賢聖，大慈悲力，令我等所發誓願，所生之處，隨心自在。

某等從今日去，願生生世世，在在處處，若有眾生，見我色身，即得解脫。若入地獄，一切地獄，變為淨土。一切苦緣，變為樂具。令諸眾生六根清淨，身心安樂，如第三禪。斷諸疑網，發初無漏。

某等從今日去，願生生世世，在在處處，若有眾生，得聞我聲，心即安隱，滅除罪垢，得陀羅尼解脫三昧，具足大忍，辯才不斷，俱登法雲，成等正覺。

South of Great Strength, Bodhisattva
South of Indestructible, Bodhisattva
South of Boundless, Bodhisattva
South of Great Compassion, Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May the power of great compassion and kindness of all Buddhas, Bodhisattvas, sages and worthy ones enable us to accomplish and be well at ease with all the vows we make today, wherever we may be.

Henceforth, I vow that in life after life, at all times and places, any living being who sees me will be liberated; if I enter into the hells, the hells will transform into pure lands; and all conditions of suffering will turn into a means for happiness; I will enable these living beings to have purity of the six sense faculties and have peace of body and mind, like that of the third dhyana; they will sever the net of doubts and attain the initial stage of non-outflow.

Henceforth, I vow that in life after life at all times and places, living beings who hear my voice will attain peace, and their offenses and defilements will be eradicated. They will attain dharani, samadhi of liberation, be replete with great patience and enduring eloquence, and without exception attain the Ground of Dharma Clouds and accomplish Proper Enlightenment.
Henceforth, I vow that in life after life, at all times and places, living beings who hear my name will attain unprecedented happiness; if they should fall into the three evil destinies, all their suffering will be eradicated; those in the human or heavenly realms will end all outflows, be at ease wherever they may be and attain liberation.

Henceforth, I vow that in life after life, at all times and places, with regard to all living beings, I will be free of any thoughts of favoring or depriving, of friends and foes; be free of self and what pertains to the self; eradicate the roots of the three poisons; have faith and delight in the great Dharma; impartially practice kindness and compassion, and be in harmony with everyone as if we were an assembly of sages.

Henceforth, I vow that in life after life, at all times and places, with regard to all living beings, I will always maintain equanimity that is like empty space, be unmoved by praise or slander, and regard all friends and foes as one. I shall enter the vast and profound mind, study the wisdom of the Buddhas and regard each and every living being as if they were my own child, like Rahula was the Buddha's. I shall accomplish the Dharma of the Ten Dwellings, attain the Bodhisattva's universal loving-kindness, separate from the marks of existence and non-existence, and always practice the Middle Way. Let us all now with utmost, heartfelt sincerity, bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.
南無彌勒佛
南無釋迦牟尼佛
南無寶海佛
南無寶英佛
南無寶成佛
南無寶光佛
南無寶幢幡佛
南無寶光明佛
南無阿闍佛
南無大光明佛
南無無量音佛
南無大名稱佛
南無得大安隱佛
南無正音聲佛
南無無限淨佛
南無月音佛
南無無限名稱佛

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Jewel-sea Buddha
Namo Precious Flower Buddha
Namo Precious Accomplishment Buddha
Namo Jeweled Light Buddha
Namo Jeweled Banner Buddha
Namo Precious Radiance Buddha
Namo Aksobhya Buddha
Namo Great Brilliance Buddha
Namo Infinite Sound Buddha
Namo Great Renown Buddha
Namo Attaining Great Peace and Tranquility Buddha
Namo Proper Voice Buddha
Namo Infinite Purity Buddha
Namo Moon Sound Buddha
Namo Infinite Renown Buddha
Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. With the merit and virtue from bowing this Repentance and from making these vows, we vow that all beings of the four births and the six paths, henceforth until they attain Bodhi, will practice the Bodhisattva Path without ever becoming weary and endlessly practice the giving of wealth and Dharma. May they have the wisdom and expedient means to ensure that their efforts are never in vain. May they dispense Dharma medicine according to living beings’ illnesses and potentials, so that whatever these living beings see or hear can lead them to their liberation.

We also hope that henceforth until we attain bodhi, we will practice the Bodhisattva Path free of any obstruction, and wherever we go, always do the Buddha’s work on a vast scale and establish Bodhimandras. May we attain mastery of mind and mastery of Dharma, be able to enter each and every samadhi, open the door of dharani to reveal the Buddha’s fruition, dwell on the Ground of the Dharma Clouds, shower...
sweet dew, and eradicate living beings’ four demonic animosity, so that all will attain the wonderful fruition of the pure Dharma body.

May all the vows we make today be identical with those of all great Bodhisattvas in the ten directions. May all our vows be also identical with those of the great vows made by all Buddhas in the ten directions in their past cultivation. All these great vows are as vast as the Dharma nature and as ultimate as empty space. May we accomplish all that we wish for and perfectly fulfill our vows for bodhi. Likewise, we hope that all living beings also fulfill their wishes and accomplish their vows.

May all Buddhas of the ten directions, all revered Dharma, all Bodhisattvas, all sages and worthy ones, with their power of kindness and compassion, bear witness to our vows. May all heavenly beings, ascetic masters, good spirits, dragon spirits, with the power of their kindness and roots of goodness and their support of the Three Treasures, bear witness to our vows and enable us to have as-you-wish self-mastery in all of our practices and vows.
Section 6 - Bringing Forth the Resolve to Dedicate Merit

Today, we are here in this Bodhimanda due to our shared karma. We have already brought forth our resolve for bodhi and have made great vows. Next we should bring forth the resolve to dedicate merit. Let us all now with utmost, heartfelt sincerity, bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

- Namo Maitreya Buddha
- Namo Shakyamuni Buddha
- Namo Sunlight Buddha
- Namo Infinite Jewel Buddha
- Namo Most Honorable Lotus-flower Buddha
- Namo Noble Physique Buddha
- Namo Golden Light Buddha
- Namo Brahma Self-mastery King Buddha
- Namo Golden Brilliance Buddha
- Namo Golden Sea Buddha
- Namo Self-mastery Dragon King Buddha
For the Two Vehicles, or for the Three Existences.

From the past, present, or future, to the aspiration for unsurpassed bodhi, rather than that all living beings also dedicate the merit from their wholesome deeds, whether they are many or few, great or small, enabling all beings to bring forth the resolve for the Way. We do not aspire for the Two Vehicles, nor for the Three Existences, instead, together we dedicate all merit to unsurpassed bodhi. We vow that all living beings also dedicate the merit from their wholesome deeds, whether from the past, present, or future, to the aspiration for unsurpassed bodhi, rather than for the Two Vehicles, or for the Three Existences.
Today, we are here in this Bodhimanda due to our shared karma. Together we have brought forth our resolve for bodhi, have made our great vows, and have set our minds on dedication of merit. Our resolves are as vast as the Dharma nature, and as ultimate as empty space. May all Buddhas, Bodhisattvas, sages and worthy ones of the past, present, and future bear witness to these resolves. We again bring forth our ultimate sincerity and bow to the Three Treasures. We have now completed bringing forth the bodhi mind and vows, and our hearts are overflowing with limitless joy.

With utmost earnestness, we again bow in full prostration on behalf of heads of nations, parents, teachers, elders, relatives throughout the kalpas, all retinues, good and bad advisers, heavenly beings, ascetic masters, the four world-protecting heavenly kings, spirits who bless the good and punish the evil, spirits who guard and protect those who uphold mantras, the dragon kings of the five directions, dragons and the rest of the eightfold division, and all other spirits, including all past, present and future friends, foes and those neither friends nor foes, and all other beings of the four births and the six paths. May they all take refuge in you, our Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.
南無彌勒佛
Namo Maitreya Buddha

南無釋迦牟尼佛
Namo Shakyamuni Buddha

南無師子響佛
Namo Lion Sound Buddha

南無大強精進勇力佛
Namo Great Strength, Vigor, Courage and Power Buddha

南無過去堅住佛
Namo Firm Dwelling Buddha of the Past

南無鼓音王佛
Namo King of Drum Sound Buddha

南無日月英佛
Namo Sun and Moon Flower Buddha

南無超出眾華佛
Namo Surpassing Multitude of Flowers Buddha

南無世燈明佛
Namo Lamp Radiance for the World Buddha

南無休多易寧佛
Namo Abounds in Silence and Tranquility Buddha

南無寶輪佛
Namo Precious Wheel Buddha

南無常滅度佛
Namo Ever in Cessation Buddha

南無淨覺佛
Namo Pure Enlightenment Buddha

南無無量寶華明佛
Namo Limitless Precious Flower Radiance Buddha

南無願諸佛
Namo Sumeru Steps Buddha

南無寶蓮華佛
Namo Precious Lotus Flower Buddha

南無一切眾寶普集佛
Namo Collection of the Multitudes of Treasures Buddha
南無法輪眾寶集豐盈佛
南無樹王豐長佛
南無圍繞特尊德淨佛
南無無垢光佛
南無日光佛

南 mó 法 lún zhòng báo jǐ fēng yíng fó
南 mó shù wàng fēng zhǎng fó
南 mó wéi rào tè zūn de jīng fó
南 mó wú gòu guāng fó
南 mó rì guāng fó

又復

敬禮過去無數劫諸佛大師海德如來
敬禮無量無邊盡虛空界無生法身菩薩
敬禮無量無邊盡虛空界無漏色身菩薩
敬禮無量無邊盡虛空界發心菩薩
敬禮興正法馬鳴大師菩薩
敬禮興像法龍樹大師菩薩
敬禮十方盡虛空界無邊身菩薩
敬禮十方盡虛空界救苦觀世音菩薩

又復 yòu fù
敬禮過去 wú shù jié zhū fó dàyī hǎi dé rú lái
敬禮無量 wú biān jǐn xū kōng jiè wú shēng fǎ shēn pú sà
敬禮無量 wú liú sè shēn pú sà
敬禮無量 wú biān jǐn xū kōng jiè fā xīn pú sà
敬禮興正 fǎ má míng dà shī pú sà
敬禮興像 fǎ lóng shù dà shī pú sà
敬禮十方尽 xū kōng jiè jū kǔ guān shì yīn pú sà
敬禮十方尽 xū kōng jiè jū kǔ guān shì yīn pú sà

Namo Dharma Wheel and Universal Presence of Abundant Multitudes of Treasures Buddha
Namo Flourishing Tree King Buddha
Namo Surrounded by Pure Virtue, Distinguished and Honorable Buddha
Namo Undefiled Light Buddha
Namo Sunlight Buddha

Again

We bow to Sea-vast Virtue Tathagata of innumerable kalpas past, great teacher of Buddhas.

We also bow to boundless and countless Bodhisattvas throughout all of empty space who have realized the non-birth Dharma body.

We bow to boundless and countless Bodhisattvas throughout all of empty space who have attained the non-outflow form body.

We bow to boundless and countless Bodhisattvas throughout all of empty space who have brought forth the bodhi resolve.

We bow to Ashvaghosa Bodhisattva, the great master who made the Proper Dharma flourish.

We bow to Nagarjuna Bodhisattva, the great master who made the Dharma flourish in the Dharma Image Age.

We bow to Boundless Body Bodhisattva who pervades the empty space of the ten directions.

We bow to Guan Shi Yin Bodhisattva who saves those suffering in the ten directions throughout empty space.
Praises and Prayers

The great sage, the World-Honored One, is magnificent and towering. With wonderful and penetrating wisdom, he is the king among all sages. He manifests pervasively in the six paths throughout the ten directions. His head has a crown prominence, with an aura as brilliant as the sun; His face, perfect as the full moon, is adorned with a wonderful golden hue; His deportment, in movement or stillness, is upright and distinguished, always peaceful and serene. His awe-inspiring virtue quakes the great-thousand worlds, terrifying all demons. His three insights thoroughly illuminate, causing the multitudes of evil to hide away. Seeing beings of evil disposition, he would surely save them; Relieving beings of their sufferings is his nourishment. He sails the sea of birth and death, taking all beings across.

Thus we honor him as: The Thus-Come One, Worthy of Offerings, of Proper and Universal Knowledge, Perfect in Understanding and Conduct, Skillful in Leaving the World through Liberation, Unsurpassed Knight, Taming Hero, Teacher of Gods and Humans, Buddha, World-Honored One who takes across countless people, liberating them from the suffering of birth and death.

By the causes and conditions issuing from the merit and virtue generated in bringing forth the resolve, may the heads of nations and thier deputies, civil and military officials henceforth until they accomplish bodhi:
Bringing Forth the Resolve to Dedicate Merit

Section 6

Renounce their lives for the sake of Dharma, as did Sadaprarudita Bodhisattva;

Eradicate all offenses by practicing great compassion, as did Empty Space Treasury Bodhisattva;

Travel afar to listen to the Dharma, as did Lapis Lazuli Light Bodhisattva, and

Be skilled at comprehending difficult Dharma, as was Undefiled Treasury Bodhisattva.

Furthermore, may all our parents and relatives from countless kalpas past, from now until they attain Buddhahood:

Make their bodies expansive like empty space, as did Boundless Body Bodhisattva;

Be replete with the ten merits and virtues, as was King of Noble Virtues Bodhisattva;

Joyfully listen to the Dharma, as did Fearlessness Bodhisattva,

And have courageous and vigorous spiritual powers, as did Great Strength Bodhisattva.

May our teachers of Dharma, acharyas, our fellow cultivators and relatives, monastics of the three seniorities, and all wise advisers, henceforth until they accomplish Buddhahood:

Be fearless, as was Lion King Bodhisattva;

Teach and transform beings on a vast scale, as did Accumulation of Treasures Bodhisattva;

Contemplate the cries of the world and rescue those suffering, as did Guan Shi Yin Bodhisattva;

Skillfully enquire and debate, as did Mahakashyapa.
又願諸天諸仙，護世四王，聰明正直，天
地虛空，主善罰惡，守護持呪，五方龍
王，龍神八部，幽顯靈祇，各及眷屬。從
今日去，至于道場。

又願我等，出家在俗，信施檀越，善惡知
識，各及眷屬。從今日去，至于道場。

又願諸天諸仙，護世四王，聰明正直，天
dào yí qié zhōng shēng gě jǐ juàn shū cōng jīn rì qù zhī yù dào chǎng

今日去，至于道場。

又願十方一切怨親，及非怨親，四生六
道，一切眾生，各及眷屬。從今日去，至
dào yí qié zhōng shēng gě jǐ juàn shū cōng jīn rì qù zhī

May all of us, monastics and laity, faithful donors, good or bad advisers, and all
retinues, from now until we attain Buddhahood:

❖ Resolve all dangers and difficulties, as did Rescuing Bodhisattva;
❖ Bear an adorned appearance, as did Manjushri Bodhisattva;
❖ Eradicate karmic obstructions, as did Renouncing Hindrances Bodhisattva;
❖ Provide the final offering to the Buddha, as did Venerable Cunda.

May all heavenly beings, ascetic masters, the four world-protecting heavenly kings,
the intelligent and righteous spirits, celestial spirits, earth spirits, empty space spirits,
spirits who guard and protect those who uphold mantras, spirits who bless the good
and punish the evil, dragon kings of the five directions, dragons and the rest of
the eightfold division, visible or invisible spirits, all collectively together with their
retinues, from now until they accomplish Buddhahood:

❖ Protect all beings with great kindness, as did Ajita Bodhisattva;
❖ Vigorously protect the Dharma, as did Never-Resting Bodhisattva;
❖ Certify from afar those who recite sutras, as did Samantabhadra Bodhisattva;
❖ Renounce and burn their bodies for the sake of Dharma, as did

又願一切怨親，及非怨親，四生六道，一切眾生，各及眷屬。從今日去，至於道場。

May all friends and foes, those neither friends nor foes, all beings of the four births
and the six paths, and all living beings and their retinues, from now until they
accomplish Buddhahood:

❖ May all friends and foes, those neither friends nor foes, all beings of the four births
and the six paths, and all living beings and their retinues, from now until they
accomplish Buddhahood:
一切功德各成就，無量佛土悉莊嚴。仰願十方，盡虛空界，無量無邊諸佛，諸大菩薩，一切賢聖，以慈悲心，同加攝受。救護拯接，所願圓滿。信心堅固，德業日遠。慈育四生，等如一子。令諸眾生，得四無量心，六波羅蜜。十受修禪，三願廣被。應念見佛，皆如勝鬘。一切行願，畢竟成就。等與如來，俱登正覺。

Be free of the defilement of emotional love, as was Apart-from-mind Maiden;  
Have wondrous eloquence, as did Queen Shrimala;  
Practice vigorously, as did Shakayamuni Buddha;  
Bring forth wholesome vows, as did Infinite Lifespan Buddha;  
Possess majestic and awe-inspiring powers, as did the heavenly kings;  
Be inconceivable, as was Vimalakirti.

May all merit and virtue be accomplished, and immeasurable Buddhalands adorned. May the countless and boundless Buddhas, Bodhisattvas, sages and worthy ones of the ten directions throughout empty space, with their kindness and compassion, rescue, protect, and gather us in. May they perfect their vows, and with their solid faith ever deepen their virtuous deeds. May they nurture all beings of the four births as if nurturing an only child. May they thus enable all living beings to:

- Attain the four limitless minds and six paramitas;  
- Attain the ten kinds of proper concentrations in cultivating chan meditation;  
- Be blessed by the three vows;  
- See Buddhas appearing spontaneously in accord with their thoughts, as did Queen Shrimala;  
- Ultimately accomplish all vows and practices and  
- Ascend to the stage of Proper Enlightenment equal to that of all Tathagatas.
As the bodhi resolve comes forth, the light of wisdom continues to reveal itself. Every thought is accomplished and pervades the ten directions, realizing the ultimate and wordless. Thought after thought pervades every direction, but the Ultimate is ineffable. We bow in full prostration and dedicate all merit to those Supreme among the Multitudes. Namé Ground of Transcending Defilement Bodhisattva Mahásattvá (3 times)
卷二 出懺

出懺

萬德莊嚴之妙體，未離兜率，已降皇宮；
百福相好之慈尊，不起樹王，而升忉利。
惟願覺王，垂慈憐愍。大哀拯濟，拔滯溺之沉流。法眼圓明，觀凡情之懺切。

出生功德，奉求懺某等，洗空業業，增長二嚴。

伏願：事障理障以消融，人空法空而清净；顛倒二心不住，定慧二種莊嚴；入不帰生。

Concluding the Repentance

His wondrous body, adorned with the myriad virtues,
Without leaving the Tushita Heaven, he descends to be born in the royal palace.
The Honored One of Kindness is replete with hallmarks and fine characteristics,
borne of his hundreds of blessings.
Without leaving his seat under the bodhi tree, he simultaneously ascends to the Trayāṣtrīṃśha Heaven.
May the King of Enlightenment extend his great kindness and have sympathy for us.
May he rescue all drowning beings with his great compassion.
May he witness our sincerity with his perfect, discerning Dharma eye.

[Dharma Host: On behalf of _________ ] and all of us who seek to repent, we practice this Repentance Dharma of Kindness and Compassion in the Bodhimanda. We have now successfully completed Roll Two, accomplishing its merit and virtue. This great assembly of repentance, here in this bodhimanda, has commenced and concluded Roll Two, circumambulated, lit incense, offered flowers, and recited sutras and mantras. We now transfer the merit from participating throughout the two periods of time in Roll Two. The Buddha, Dharma, and Sangha within One Reality, together with heavenly beings, ascetic masters, earth and water spirits of the three realms are delighted, witnessing our sincerity. May they compassionately regard us as their only child and help us perfect our two adornments of blessing and wisdom.

[Dharma Host: On behalf of _________ ] and all of us who seek to repent, may the merit and virtue generated help all purify the three karmas and grow in the two adornments.

We bow and earnestly pray:
May our two karmic obstructions, whether of phenomena or noumena, melt away;
May we realize the two kinds emptiness, and attain purity;
May we never dwell in the two kinds of inverted minds, but be replete with the...
二之法門，證真常之妙理；普沾恩有，法界冤親，獲人法之兩空，得無生之二忍：二慧圓明，二行圓滿；優游於法海慈航，常樂於薩婆若果。雖則依文懺悔，猶恐末盡虔誠；再勞清眾，同求懺悔。

Concluding the Repentance

two adornments of samadhi and wisdom; and
May we enter the non-dual Dharma-door, and realize true and ever-abiding wondrous principles.
Furthermore, may all benefactors, friends and foes, and the rest of beings throughout the Dharma Realm share this benefit.
May they all realize the two emptinesses of self and of dharmas, as well as the two kinds of patience culminating in non-production.
May they all attain the perfect clarity of the two wisdoms and complete the two practices;
May they all glide across the sea of dharma with ease, in the boat of compassion.

May they all constantly dwell in the bliss of Sarvajna.
Although we have repented according to the text, we fear that we have not been absolutely sincere. Let us exhort ourselves that together, we continue to repent and reform.
Praise

The meritorious power of the Emperor of Liang Repentance Roll Two
Enables the disciples and the deceased to eradicate offenses of divisive speech.
May all realize the Bodhisattva’s Ground of Transcending Defilement.
As the Repentance is chanted, our offenses are blown away like flower petals in the wind.
Offenses repented, enmity resolved,
Wisdom and blessing increase as calamities are dispelled.
Liberated from suffering and reborn in the Trayastrimsha,
May we gather at the Dragon Flower’s Three Assemblies
And receive a prediction personally from Maitreya Buddha. (2 times)
May we gather at the Dragon Flower’s Three Assemblies
Dragon Flower Assembly of Bodhisattvas Mahasattvas

Final Praise

Emperor of Liang Repentance Roll Two now concludes.
We dedicate its merit to the four benefactors and the three realms.
May all in this assembly enjoy increased longevity and blessings.
May the deceased be reborn in the Western Pure Land,
May the Dharma water cleanse our offenses.
May the Bodhisattvas of the Ground of Transcending Defilement compassionately gather us in.
Namo Ascending the Path to the Clouds Bodhisattva Mahasattva (3 times)
**Dedication of Merit**
from the Repentance Dharma of Kindness and Compassion in the Bodhimanda

**The True Words Of Seven Buddhas For Eradicating Offenses**

li po li po di  qiu he qiu he di  tuo la ni di  
ni he la di  pi li ni di  mo he qie di  
zheng ling qian di  suo po he (3 times)

**Mantra for Rectifying Errors and Omissions**

na mo he la da  na duo la ye ye  qie la qie la  
ju zhu ju zhu  mo la mo la  hu la hong  
he he su da na  hong  po mo na  suo po he (3 times)

**Verse of Dedication**

May the merit from this Repentance,  
Universally benefit all beings.  
May I and all beings,  
Together accomplish Buddhahood.
Dedication of Merit
from the Repentance Dharma of Kindness and Compassion in the Bodhimanda

Verse of Overall Dedication

May the merit and virtue
From the profound act of bowing this Repentance,
With all its superior limitless blessings,
Be dedicated to all beings sunk in defilement.

May all quickly go to the Buddha’s Land of Infinite Light.
All Buddhas of the ten directions in the three periods of time,
All Bodhisattvas Mahasattvas,
Maha Prajna Paramita!

To the Buddha I return and rely, vowing that all living beings
understand the great way profoundly and bring forth the bodhi mind. (2 times)

To the Dharma I return and rely, vowing that all living beings
deeply enter the sutra treasury and have wisdom like the sea. (2 times)

To the Sangha I return and rely, vowing that all living beings
form together a great assembly, one and all in harmony. (2 times)

Homage to the multitudes of sages.
宣化上人（1918-1995）是20世纪最具威德的中国佛教高僧之一；他是佛教叢林改革家，也是第一位教導大批西方人士學習佛法的中國法師。在上人的一生中，他非常重視叢林傳統、道德教育、佛教徒必須立足於傳統的修行和真正可信的經典、以及各個宗教之間需要互相瞭解與尊重的重要性。為了實現這些願景，上人特別注重這幾方面：闡明佛陀所敎導的根本要義；建立如法受戒的僧團；組織並支持將《大藏經》翻譯成英文和各國語言文字；創辦學校、宗教訓練課程、以及學術研究和教學的各項計劃。

1918年，上人誕生於中國東北地區哈爾濱南邊一個小村莊的農家。他是八個孩子中最幼小的。父親姓白，母親胡氏；上人的母親一生茹素念佛。十幾歲時，上人皈依佛教，法名「安慈」；出家後法號「度輪」。後於雲老和尚（1840-1959）傳授禪宗溈仰派法脈，傳嗣法號為「宣化」。

上人年幼時就跟隨母親茹素念佛。11歲時見到棄在野地的死嬰，上人領悟到生死事大，一切無常。於是他萌發出家為僧，修行佛道之心，不過為順從母親的要求，應允必須等她往生後方可出家。12歲時，上人徵得父母同意，外出遠行，尋訪明師。

上人15歲才開始上學；16歲時就宣講佛經，幫助喜歡學習佛法而不識字的村民。上人精勤專注，過目不忘，四書五經都能背誦；並且旁及中醫、星相、占卜、及其他主流宗教的典籍。17歲時，上人成立義務學校，一個人教導三十多個貧困的孩童和成人。

18歲時，僅僅上學兩年半，上人即因母親病重而輟學，在家照顧母親。19歲，母親逝世，上人在母親墓旁，以高梁桿搭建茅草屋，為母親守孝。他悲哀至深，決心出家修行，以報母親之恩。

One of the most eminent Chinese Buddhist masters of the twentieth century, the Venerable Master Hsuan Hua (Xianhua, 1918-1995) was a monastic reformer and the first Chinese master to teach Buddhism to large numbers of Westerners. During his long career he emphasized the primacy of the monastic tradition, the essential role of moral education, the need for Buddhists to ground themselves in traditional spiritual practice and authentic scripture, and the importance of respect and understanding among religions. To attain these goals, he focused on clarifying the essential principles of the Buddha’s original teachings, on establishing a properly ordained monastic community, on organizing and supporting the translation of the Buddhist Canon into English and other languages, and on the establishment of schools, religious training programs, and programs of academic research and teaching.

Born in 1918 into a peasant family in a small village south of Harbin, in northeast China, the Venerable Master was the youngest of eight children. His father’s surname was Bai, and his mother’s maiden name was Hu. His mother was a vegetarian, and throughout her life she held to the practice of reciting the name of the Buddha Amitabha. When the Venerable Master formally became a Buddhist, in his mid-teens, he was given the Dharma name “Anci”, and after becoming a monk, he was also known as “To Lun”. Upon granting him the Dharma-seal of the Weiyang Chan lineage, the Elder Chan Master Xuyun (1840-1959) bestowed upon him the Dharma-transmission name “Hsüan Hua”.

When the Venerable Master was a child, he followed his mother’s example, eating only vegetarian food and reciting the Buddha’s name. When he was eleven years old, upon seeing a dead baby lying on the ground, he awakened to the fundamental significance of birth and death and the impermanence of all phenomena. He then resolved to become a monk and practice on the Buddhist Path, but he acquiesced to his mother’s request that he not do so until after her death. When he was twelve, he obtained his parents’ permission to travel extensively in search of a true spiritual teacher.
蓬禪坐，守孝三年。守孝期間，上人誦讀《法華經》而有所了悟。一日打坐中，見禪宗六祖惠能大師（公元638-713）來至茅蓬，告以將佛法傳揚到西方。

母喪之後，上人禮拜三緣寺上常下智禪師為師，成為沙彌。三緣寺方丈和尚上常下仁禪師傳以金頂毗盧派禪宗法脈。此期間，除了禪修外，上人深入經藏，並熟悉漢傳佛教的各個宗派。

上人在長白山禪修隱居一段時期後，於1946年他開始了南下的旅程。1947年在普陀山受具足戒成為比丘。1948年，經歷約二千多里的長途跋涉，抵達南華寺，參禮當代已開悟並廣受尊崇的虛雲禪師。虛老以心印心，後來正式傳付禪宗溈仰派法脈。

1949年，上人離開中國內地，來到香港。在港期間，上人教導禪坐、講經說法、廣印經書、請造佛菩薩的塑像，並幫助從中國內地來港的出家眾。上人在香港建立西樂園寺、成立佛教講堂以及重建慈興禪寺。


1968年夏季，以大學生居多的一班美國人，跟隨上人學習，接受嚴謹密集的教導。1969年，在上人座下出家的美國弟子，三位沙彌和三位沙彌尼，到台灣受具足戒，令台灣佛教界大為驚喜。
嘆：那時期他們是第一批受具足戒的美國比丘、比丘尼。爾後數年中，上人訓練並督導數百位登壇受戒者，包括亞洲人和西方人士；他們從世界各地來到美國加州跟隨上人學習。現在這些出家弟子多被分派在上人與弟子們於美國、加拿大、澳洲及亞洲國家所建立的 23 個分支道場中傳授佛法。

上人決心要將正法傳入西方，斷然地捨棄中國佛教界一些普遍的陋習。他教導弟子們要有擇法眼，並且依據經典，做有益且合乎常理的真修行，而不是在不良文化傳承下的迷信儀式。

上人倡導多項有關叢林修行的改革，其中之一，他的出家弟子必須依古來的修行，身著袈裟──亦即戒衣，表徵僧相。上人勉勵僧眾和他一樣遵循佛陀所制的有益苦行，日中一食、夜不倒單。他嚴格要求出家弟子要絕對的清淨，同時鼓勵在家弟子遵守五戒。

上人雖然略懂英文，必要時也會講英語，但他幾乎都是以華語來開示。主要的目的是鼓勵西方弟子學習中文，說華語的弟子亦須學習英文，如此可以互相幫忙將《大藏經》翻譯成各國語言文字，完成上人的心願。目前，上人所創立的佛經翻譯委員會已經出版了百餘種佛經譯本，包括主要的大乘經典和上人的淺釋。

上人是誨人不倦的教育家。在萬佛聖城，上人成立了僧伽及居士訓練班、育良小學、培德中學男校及女校以及法界大學。從 1968 年到 1990年代的初期，上人每天講經，至少一次；並且應世界各地佛教徒的邀請，至各處巡迴演講。上人曾帶領訪問團至香港及台灣地區、越南、印尼、東南亞、歐洲等地宣揚佛法。他的足跡亦遠至緬甸、泰國、印度、馬來西亞、澳洲以及

there, for complete ordination, two American women and three American men whom he had ordained as novices. They were the first Americans of that period to become fully ordained Buddhist monks and nuns. During subsequent years, the Venerable Master trained and oversaw the ordination of hundreds of people, both Asians and Westerners, from among those who came to California from every part of the world to study with him. These monastic disciples now teach in the twenty-three monasteries that the Venerable Master and his disciples founded in the United States, Canada, Australia, and several Asian countries.

The Venerable Master was determined to transmit to the West the correct teachings of Buddhism, and he categorically rejected what he considered to be corrupt practices that had become widespread in China. He guided his disciples in distinguishing between genuine, scripture-based practices that were useful and in accord with common sense, as opposed to ritual superstitions that were unwholesome cultural accretions.

Among the many reforms in monastic practice that he instituted was his insistence that his monastic disciples accord with the ancient practice of wearing the monastic robe or precept-sash (kaṣāya) as a sign of membership in the monastic Sangha. He encouraged his disciples among the Sangha to join him in following the Buddha’s beneficial ascetic practices of eating only one meal a day and of never lying down. Of his monastic disciples he expected strict purity, and he encouraged his lay disciples to adhere to the five precepts of the Buddhist laity.

Although he understood English fairly and spoke it when necessary, the Master almost always lectured in Chinese. His aim was to encourage his Western disciples to learn Chinese and his Chinese disciples to learn English, so that together they could help to fulfill his wish that the Buddhist Canon be translated into other languages. So far, the Buddhist Text Translation Society, which he founded, has published well over a hundred volumes of translations, including several of the major Mahayana Sūtras with the Master’s commentaries.

As an educator, the Venerable Master was tireless. At the City of Ten Thousand Buddhas, he established formal training programs for monastics and for laity, elementary and secondary schools for boys and for girls, and Dharma Realm Buddhist University. From 1968 to the early 1990’s he himself gave lectures on Sūtras at least once a day, and he traveled extensively on speaking tours. Responding to requests from Buddhists around the world, the Venerable Master led delegations to Hong Kong, Taiwan, Vietnam, Indonesia, Southeast Asia, and Europe to propagate the Dharma. He also traveled to Burma, Thailand, India, Malaysia, Australia and South America. His presence drew a multitude of the faithful everywhere he went. He was also often invited to lecture at universities and academic conferences.
The Venerable Master was a pioneer in building bridges between different Buddhist communities. Wishing to heal the ancient divide between Mahayana Buddhism and Theravada Buddhism, he invited distinguished Theravada monks to the City of Ten Thousand Buddhas to share the duties of full ordination and transmission of the monastic precepts, which the two traditions hold in common.

He also insisted on inter-religious respect and actively promoted interfaith dialogue. He stressed commonalities in religious traditions, above all their emphasis on proper and compassionate conduct. In 1976, together with his friend Paul Cardinal Yubin, who had been archbishop of Nanjing and who was the Chancellor of the Catholic Furen University in Taiwan, he made plans for an Institute for World Religions that came to fruition in Berkeley in 1994.

In 1990, at the invitation of Buddhists in several European countries, the Venerable Master led a large delegation on a European Dharma tour, knowing full well that, because of his ill health at the time, the rigors of the trip would shorten his life. However, as always he considered the Dharma more important than his very life. After his return, his health gradually deteriorated, yet, while quite ill, he made another major tour, this time to Taiwan, in 1993.

In Los Angeles, on June 7, 1995 at the age of 78, the Venerable Master left this world. When he was alive, he craved nothing, seeking neither fame nor wealth nor power. His every thought and every action were for the sake of bringing true happiness to all sentient beings. In his final instructions he said: "After I depart, you can recite the *Avatamsaka Sūtra* and the name of the Buddha Amitābha for however many days you would like, perhaps seven days or forty-nine days. After cremating my body, scatter all my remains in the air. I do not want you to do anything else at all. Do not build me any pagodas or memorials. I came into the world without anything; when I depart, I still do not want anything, and I do not want to leave any traces in the world ...From emptiness I came; to emptiness I am returning."
宣化上人八大願

稽首十方佛，及與三藏法，過去現在賢聖僧，惟願垂作證：

弟子度輪，釋安慈，我今發心，不為自求人天福報，聲聞緣覺，
乃至權乘諸位菩薩；唯依最上乘發菩提心，願與法界眾生，
一時同得阿耨多羅三藐三菩提。

一、願盡虛空、遍法界、十方三世一切菩薩等，若有一未成佛時，我誓不取正覺。

二、願盡虛空、遍法界、十方三世一切緣覺等，若有一未成佛時，我誓不取正覺。

三、願盡虛空、遍法界、十方三世一切聲聞等，若有一未成佛時，我誓不取正覺。

四、願三界諸天人等，若有一未成佛時，我誓不取正覺。

五、願十方世界一切人等，若有一未成佛時，我誓不取正覺。

六、願天、人、一切阿修羅等，若有一未成佛時，我誓不取正覺。

七、願一切畜生界等，若有一未成佛時，我誓不取正覺。

八、願一切餓鬼界等，若有一未成佛時，我誓不取正覺。

九、願一切地獄界等，若有一未成佛，或地獄不空時，我誓不取正覺。

The Eighteen Great Vows of Venerable Master Hsüan Hua

On the nineteenth of the sixth lunar month, while practicing filial piety by his mother’s grave, the Master made the following vows:

I bow before the Buddhas of the ten directions, the Dharma of the Tripitaka, and the holy Sangha of the past and present, praying that they will bear witness: I, disciple Tu Lun, An Tze, resolve not to seek for myself either the blessings of the gods or of humans, or the attainments of the Hearers, Those Enlightened by Conditions, or the Bodhisattvas of the Provisional Vehicle. Instead, I rely on the Supreme Vehicle, and bring forth the resolve for bodhi, vowing that all living beings in the Dharma Realm shall attain anuttara-samyak-sambodhi (Utmost Right and Perfect Enlightenment) at the same time as I.

1. I vow that I will not realize right enlightenment as long as even one Bodhisattva in the three periods of time throughout the ten directions of the Dharma Realm, to the very ends of empty space, has yet not become a Buddha.

2. I vow that I will not realize right enlightenment as long as even one Solitary Sage in the three periods of time throughout the ten directions of the Dharma Realm, to the very ends of empty space, has yet not become a Buddha.

3. I vow that I will not realize right enlightenment as long as even one Hearer of the Teaching in the three periods of time throughout the ten directions of the Dharma Realm, to the very ends of empty space, has yet not become a Buddha.

4. I vow that I will not realize right enlightenment as long as even one god in the Three Realms has not yet become a Buddha.

5. I vow that I will not realize right enlightenment as long as even one human being in the worlds of the ten directions has not yet become a Buddha.

6. I vow that I will not realize right enlightenment as long as even one asura among people and gods has not yet become a Buddha.

7. I vow that I will not realize right enlightenment as long as even one animal has not yet become a Buddha.

8. I vow that I will not realize right enlightenment as long as even one hungry ghost has not yet become a Buddha.

9. I vow that I will not realize right enlightenment as long as even one being in the hells has not yet become a Buddha.
十、願凡是三界諸天、仙、人、阿修羅、飛潛動植、靈界龍畜、鬼神等眾，曾經皈依我者，若有一未成佛時，我誓不取正覺。

十一、願將我所應享受一切福樂，悉皆迴向，普施法界眾生。

十二、願將法界眾生所有一切苦難，悉皆與我一人代受。

十三、願分靈無數，普入一切不信佛法眾生心，令其改惡向善，悔過自新，皈依三寶，究竟作佛。

十四、願一切眾生，見我面，乃至聞我名，悉發菩提心，速得成佛道。

十五、願恪遵佛制，實行日中一食。

十六、願覺諸有情，普攝群機。

十七、願此生即得五眼六通，飛行自在。

十八、願一切求願，必獲滿足。

結云：眾生無邊誓願度   煩惱無盡誓願斷
法門無量誓願學   佛道無上誓願成

10. I vow that I will not realize right enlightenment as long as even one being in the Three Realms who has taken refuge with me has not become a Buddha — whether that being is a god, ascetic master, human, asura, or animal that swims or flies, or whether a dragon, beast, ghost, or other inhabitant of the spirit-realm.

11. I vow to dedicate all the blessings and happiness that I am due to enjoy to all the beings of the Dharma Realm.

12. I vow to fully take upon myself all the anguish and hardship that all the beings in the Dharma Realm are due to suffer.

13. I vow to appear in innumerable kinds of bodies in order to reach the minds of all the beings throughout the universe who do not believe in the Buddha’s Dharma, so that I may cause them to correct their faults and become good, to repent and to start anew, to take refuge with the Three Jewels and finally to become Buddhas.

14. I vow that any being who sees my face or simply hears my name will immediately resolve to awaken and to follow the Path all the way to Buddhahood.

15. I vow to respectfully observe the Buddha’s instructions and to maintain the practice of eating only one meal a day.

16. I vow to bring all beings everywhere to enlightenment by teaching each in accord with the various capabilities of each.

17. I vow, in this very life, to open the five spiritual eyes and to gain the six spiritual powers and the freedom to fly.

18. I vow to make certain that all my vows are fulfilled.

To these personal vows he added the universal vows of the Bodhisattva:
Living beings are countless, but I vow to save them all.
Afflictions are endless, yet I vow to end them all.
Dharma-methods can’t be numbered; still, I vow to learn them all.
The Buddha’s Path is unsurpassed, and I vow to realize it.
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