Emperor of Liang Jeweled Repentance

Repentance Dharma of Kindness and Compassion in the Bodhimanda

Volume 5
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Praise of True Incense of Precepts and Samadhi

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)
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)
有一菩萨，结跏趺坐，名曰普贤。

身白玉色，五十种光，五十种色。

以为顶光，身诸毛孔，流出金光。

其金光端，无量化佛，诸化菩萨。

至行者前，其象开口，於象牙上。

诸池玉女，鼓乐絃歌，其声微妙。

敬礼大乘，一实之道，行者见已。

欢喜敬礼，复更读诵，甚深经典。

遍礼十方，无量化佛，礼多宝佛塔。

及释迦牟尼，并礼普贤，诸大菩萨。

发是誓愿，若我宿福，应见普贤。

愿尊者遍吉，示我色身。

南无普贤菩萨（十称）

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 melodic 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）
一切恭敬

一心頂禮十方法界常住佛（一拜）
yī xīn dǐng lǐ shí fǎ fāng jiè cháng zhù fó

一心頂禮十方法界常住法（一拜）
yī xīn dǐng lǐ shí fǎ fāng jiè cháng zhù fǎ

一心頂禮十方法界常住僧（一拜）
yī xīn dǐng lǐ shí fǎ fāng jiè cháng zhù sēng

是諸眾等，各各胡跪，嚴持香華，如法供養，十方法界三寶。
sī zhū zhòng děng gè gè hú kuí yán chí xiāng huá rú fǎ gōng

顧此香華遍多方 以為微妙光明壹
gù cǐ xiāng huá biàn fāng wéi wěi miào guāng míng yī

諸天音樂天寶香 诸天饗膳天寶衣
zhū tiān yīn yuè tiān bǎo xiāng zhū tiān yǎo shàn tiān bǎo yī

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

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

遍至多方三寶前 十方法界三寶前
biàn zhì shí fǎ fāng sān bǎo qián shí fǎ fāng sān bǎo qián

悉有我身修供養 一一皆悉遍法界
xī yǒu wǒ shēn xiū gōng yǎng yī yī jí xī biàn fǎ jiè

彼彼無雜無障礙 盡未來際作佛事
bǐ bǐ wúzá wú zhàng ài jìn wèi lái jiè zuò fó shì

普熏法界諸眾生 蒙熏皆發菩提心
pǔ xūn fǎ jiè zhū zhòng shēng méng xūn jiē fā dī tǐ xīn

同入無生證佛智（想已散花華）
tóng rù wú shēng zhèng fó zhì (xiǎng yǐ sàn huā huá)

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,
Each object emitting all dharmas,
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)
願此香華雲
遍滿十方界

供養一切佛
尊法諸菩薩

無邊聲聞眾
及一切天仙

以起光明台
過於無邊界

無邊佛土中
受用作佛事

普熏諸眾生
皆發菩提心

南無寶華華菩提薩摩訶薩（三稱）

容顏甚奇妙
光明照十方

我適曾供養
今復還親近

聖主天中王
迦陵頻伽聲

哀愍眾生者
我等今敬禮

Namo Precious Udumbara Flower Bodhisattva Mahasattva

南無寶華華菩提薩摩訶薩

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.

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 Buddhlands,
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）
Emperor of Liang Jeweled Repentance

(Roll 9)
一百八。持經滿藏圖。
消災延壽藥師佛。昆廬心內瑜伽部。
大乘經典共彌陀。證南方龍女。
直至菩提路。
南無普供養菩薩摩訶薩（三稱）

Praise

One hundred and eight
Dharanis, sutras, and other texts — a complete Dharma Treasury,
Including those texts related to
Medicine Master Buddha who quells disasters and lengthens life;
Vairocana Buddha, from whose mind arises the Yogacara School;
And Amitabha Buddha — all these texts of the Mahayana tradition
Wherein lies the story of the Dragon Girl of the south,
Who resolves on the path of bodhi and spontaneously realizes Buddhahood.
Namo Universal Offering Bodhisattva Mahasattva (3 times)
Commencement of the Repentance

Listen respectfully

The Buddha’s Way surpasses the nine heavens and Lord Shakra, thus the Buddha is called Hero of the Worlds.

His merit exceeds that of all sentient beings in the nine planes of existence, thus he is named Trainer of the World.

He rescues beings suffering in the nine realms of darkness here;

He draws beings in to the nine grades of lotuses there.

Within a thought, he transcends all nine successive stages of samadhi;

Within the nine realms, he manifests physical forms to accord with conditions.

His radiance envelops the entire Dharma Realm,

His Path surpasses that of all beings.

May the Buddha manifest his adornments derived from myriad practices and bear witness to the deeds we do for Buddhas throughout the nine periods of time.

[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 Nine. With all conditions fulfilled, we now enter the Repentance Platform. We reverently offer arrays of incense and lamps, flowers and fruits. We humbly present platters of exotic delicacies. These offerings to the Three Treasures are a token of our single-minded devotion. Now we purify our minds, still our thoughts, and sincerely confess our faults before the Buddha, whose Dharma body is unmoving, whose Dharma nature is tranquil, whose Dharma eye is perfect and brilliant, and whose Dharma — each and every aspect of it — is pervasive. The Buddha manifests his purple-golden hallmarks and radiates the bright fine light of white jade. We bow in reverence and take refuge with the Buddha. May the Buddha kindly take pity on us and gather us in as we strive to cleanse all remaining filth and continue to repent of all remaining offenses.

[Dharma Host: May ______ be earnestly mindful], including all of us who seek to repent, that since kalpas past which are as numerous as dust motes, we have been adrift and lost, without the chance to return to the source. We have always been confused about the principle of cause and effect operating in the nine realms and
報，邪見橫生。輕蔑九部之尊經，恣情造罪。蒙繫九結之煩惱，縱意妄為。自矜毀他，損人利己。或因斗秤而欺誑，或因酒色以荒迷。為貪塵世之暫歡，難免幽途之極苦。今則旋知悔過，幸啓敬心，皈依真淨之福田，代為依文而懺悔。恭叩洪慈，冥熏加被。

Commencement of the Repentance

have been covered by ignorance. We did not believe that the retributions of suffering await us in the *nine* springs of the underworld and thus entertained rampant deviant views.

We slighted the revered sutras of the *nine* divisions, thus wantonly committing all manner of offenses. We were entangled in the afflictions of the *nine* fetters, behaving recklessly and without restraint. We praised ourselves and slandered others; we harmed others to benefit ourselves. We deceived others by manipulating the weighing scales; we indulged in lust and wine causing us to drift in confusion. We did all these because of our greed for the fleeting pleasures of the mundane world and thus have not been spared from the extreme suffering of the dark paths. Realizing all this, we immediately repent, fortunate we are able to evince reverence in our hearts and take refuge with the Buddha, the true and pure field of blessings.

We now rely on the Repentance Text to repent on behalf of everyone. We respectfully bow to the Greatly Compassionate One and pray you will invisibly bless and protect us.
Commencement of the Repentance

On a white lotus dais is seated the Buddha of golden hallmarks, The red lotus blossoms reveal his purple golden body. His noble and fine features are the divine among the divine. His vast states are indescribable — thus he is the Sage among sages.

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 Vishvavahu 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 Nine

Section 27 - Bowing to the Buddhas on behalf of Beings in the Avici Hells

Today, we are here in this Bodhimanda due to our shared karma. Starting from Section One on Taking Refuge up to this section, it has been repeatedly mentioned that despite the myriad varieties of dharma, contrasting like day and night, like merit and offenses, they can be all summed up into just two categories, dharmas of goodness or dharmas of evil. The dharmas of goodness lead beings to superior paths of humans and heavenly beings; whereas evil dharmas lead beings to deviated paths of the three evil destinies. If one cultivates humaneness and righteousness, one will tend towards superior destinies; if one harms and kills, then one will fall into inferior destinies.

Further, those who dwell in the superior paths are there due to their superior karma, not as a result of contention. They naturally enjoy wonderful bliss and tend towards supreme freedom and ease. On the other hand, those who fall into the inferior paths are there as a result of inferior karma. They live in flaming cities, within iron nets, eat iron pellets and hot iron, and drink molten copper or rocks; their lifespans surpass the duration of the cosmos, lasting for infinite kalpas.

Moreover the suffering in the hells is so terrifying that no one would ever want to experience it. When our consciousness leaves our bodies, we plunge into the cities of hell, suffer the retribution of the revolving wheel of blades slicing us and the revolving grinders of fire destroying our bodies. There, even if we wish to quickly end our lives, we will find it impossible to do so and will have to continue to endure a life full of suffering. Suppose one day we are freed from the hells, we in turn fall into the realm of hungry ghosts where our mouths spurt fire, lingering on in a zombie-like state.
After that, we are reborn among animals and undergo a multitude of suffering. We may become prey to other predators that devour our flesh. We undergo uncountable cycles of short lifespans. We may be slaughtered, dismembered, and end up boiled in pots or fried in pans; slices of our flesh may be laid on counters and slabs of our flesh hung and displayed. We may become tools of transportation, burdened with heavy loads for long hauls, driven over dangerous and rough terrain. Indeed, all of these are the grave suffering and misery we undergo — we lament throughout the long night and can hardly wait to see the light of dawn. Despite such crystal clear contrast between wholesome rewards and evil retributions, few believe in them. Because of our ego, we often give rise to doubts, and deluded by our doubts, we often shun goodness and instead tend towards evil.

That is why the Buddha mentioned ten factors that drag a person into the evil paths after death. They are:

- One's intention is not entirely wholesome, one does not cultivate merit and virtue.
- One is always gluttonous like a hungry tiger.
- One always indulges in wine and sex
- One harbors venomous hatred.
- One holds onto the habits of delusion and ignorance and refuses to listen to any remonstration; one gives free reign to wanton behavior, engaging in all manner of evil.
- One delights in killing.
- One bullies and takes advantage of the orphaned and weak.
- One gangs up with evil people, encroaching and pillaging the assets and territories of others.
- One likes to make grandiose proclamations and is not truthful.
- One lacks compassion towards all and creates various evil karma.
Behaving thus, it will not be long before one dies and falls into the evil paths.

Today, we are here in this Bodhimanda due to our shared karma. When we consider what the Buddha said, who among us could be spared? Since we cannot be spared, that means we will have our share of retributions in the hell realm. Recognizing this fact, everyone of us should be wary and not be lax. We should cherish each passing minute and practice the Bodhisattva Path; we should diligently seek the Dharma and benefit all living beings. By doing so, we can eradicate our offenses as well as help others increase their blessings. This is what is meant by benefiting oneself and benefiting others and by being one with all.

Now let us all bring forth a courageous mind, a determined mind, a compassionate mind, a mind to take all beings across, and a mind to rescue all living beings. We pray that from now till the day we attain Buddhahood, we shall never forget these vows. We also look up to and beseech all Buddhas and great Bodhisattvas of the ten directions throughout empty space: May you enable all of us to accomplish deeds of benefiting others and to achieve our own vows, using your great spiritual powers, your power of great compassion, your power of rescuing beings from hells, your power of guiding and taking across hungry ghosts, your power of extricating animals from the animal realm, your power engendered by great spiritual mantras, and your awesome and mighty great power.

With heartfelt sincerity, we bow in full prostration. With our bodhi resolve, with our bodhi practice, and with our bodhi vows, we now take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of all the following suffering beings who are:

- In the Avici Hell;
- In the Hells of Pitched Darkness;
- In the eighteen Hells of Freezing Cold;
- In the eighteen Hells of Blazing Heat;
- In the eighteen Hells of Wheels of Blades;
- In the Hells of Forests of Swords;
受苦，一切眾生。我等以菩提心，以菩提行，以菩提願，悉皆代為歸依世間，大慈悲父。

南無彌勒佛
南無釋迦牟尼佛
南無大音讚佛
南無準提佛
南無普賢佛
南無威德勢佛
南無觀利佛
南無德乘佛
南無上金佛
南無解脫髻佛
南無樂法佛
南無住行佛

卷九  為阿鼻地獄禮佛  第二十七

卷九  為阿鼻地獄禮佛  第二十七

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Praising with Majestic Voice Buddha
Namo Pure Vows Buddha
Namo Sun Deva Buddha
Namo Delight in Wisdom Buddha
Namo Disciplining the Body Buddha
Namo Strength in Awesome Virtue Buddha
Namo Kshatriya Buddha
Namo Vehicle of Virtue Buddha
Namo Superb Gold Buddha
Namo Topknot of Liberation Buddha
Namo Delight in the Dharma Buddha
Namo Dwelling in Practice Buddha
為阿鼻地獄禮佛

南無捨傲慢佛
南無智藏佛
南無梵行佛
南無栴檀佛
南無無憂名佛
南無端嚴身佛
南無相國佛
南無蓮華佛
南無無邊德佛
南無天光佛
南無慧華佛
南無頻頭摩佛
南無智富佛
南無師子遊戲菩薩
南無師子奮迅菩薩
南無地藏菩薩
南無無邊身菩薩

南無   Namo Renouncing Arrogance Buddha
南無   Namo Wisdom Treasury Buddha
南無   Namo Pure Practices Buddha
南無   Namo Chandana Buddha
南無   Namo Worry-free Renown Buddha
南無   Namo Stately and Sublime Body Buddha
南無   Namo Prime Minister Buddha
南無   Namo Lotus Flower Buddha
南無   Namo Boundless Virtue Buddha
南無   Namo Heaven's Light Buddha
南無   Namo Wisdom Flower Buddha
南無   Namo Pin Tou Mo Buddha
南無   Namo Abundance of Wisdom Buddha
南無   Namo Lion Playfully Roaming Bodhisattva
南無   Namo Lion Swiftness and Vigor Bodhisattva
南無   Namo Earth Treasury Bodhisattva
南無   Namo Boundless Body Bodhisattva
南無觀世音菩薩

又復歸依，如是十方，盡處空界，一切三寶。願以慈悲力，救拔接。願阿鼻地獄，乃至黑闇地獄，刀輪地獄，火車、沸屎，眷屬等獄，受苦眾生；以佛力、法力、諸菩薩力、一切賢聖力，令今日受苦眾生，即得解脫，畢竟不復墮於地獄。

一切罪障，悉得銷滅，畢竟不復作地獄業。捨地獄生，得淨土生。捨地獄命，得智命。捨地獄身，得金剛身。捨地獄苦，得涅槃樂。念地獄苦，發菩提心。

四無量心，六波羅蜜，常得現前。四無礙智，六神通力，如意自在。具足智慧，行處，盡劫精進，不休不息。乃至進修，滿十力行。入金剛心，成等正覺。

We also pray for all their karmic offenses to be eradicated and that they never again create the karma of hells. May they renounce rebirths in the hells and attain birth in the Pure Land. May they renounce the hell life and attain the wisdom life. May they renounce the suffering of hells and attain the bliss of Nirvana. May they be mindful of the suffering in hells and bring forth the bodhi mind. May they spontaneously manifest the four limitless minds and the six paramitas. May they gain self-mastery of the four unobstructed eloquences and the six spiritual powers. May they be replete with wisdom and exert courageous vigor to practice the Bodhisattva Path without pause or rest. May they quickly attain the Ten Grounds, gain entry to the vajra mind, and realize Proper and Equal Enlightenment.
Today, we are here in this Bodhimanda due to our shared karma. Again with utmost sincerity we now bow in full prostration. With our minds resolved on bodhi, we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of all beings suffering in the:

- Hell of River of Ash,
- Hell of Forest of Swords,
- Hell of Forest of Thorns,
- Hell of Copper Pillars,
- Hell of Iron Traps,
- Hell of Iron Nets,
- Hell of Iron Caverns,
- Hell of Iron Pellets,
- Hell of Sharp Stones,

and all such hells of the ten directions to the ends of empty space.

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Brahma Wealth Buddha
Namo Jeweled Hands Buddha
Namo Roots of Purity Buddha
Namo Comprehensive Shastras Buddha
Namo Superior Shastras Buddha
南无弗沙佛
南无提沙佛
南无有日佛
南无出泥佛
南无得智佛
南无谟罗佛
南无上吉佛
南无法乐佛
南无求胜佛
南无智慧佛
南无善圣佛
南无纲光佛
南无琉璃藏佛
南无名闻佛
南无利寂佛
南无教化佛
南无日明佛

南无提沙佛
南无有日佛
南无出泥佛
南无得智佛
南无谟罗佛
南无上吉佛
南无法乐佛
南无求胜佛
南无智慧佛
南无善圣佛
南无纲光佛
南无琉璃藏佛
南无名闻佛
南无利寂佛
南无教化佛
南无日明佛

Namo Pusya Buddha
Namo Tisya Buddha
Namo Presence of the Sun Buddha
Namo Transcending the Mire Buddha
Namo Attaining Wisdom Buddha
Namo Mo Luo Buddha
Namo Most Auspicious Buddha
Namo Dharma Bliss Buddha
Namo Striving for Victory Buddha
Namo Wisdom Buddha
Namo Beneficient Sage Buddha
Namo Nets of Light Buddha
Namo Lapis Lazuli Treasury Buddha
Namo Renowned Buddha
Namo Beneficial Stillness Buddha
Namo Teaching and Transforming Buddha
Namo Brilliance of Sun Buddha
南無善明佛

南無眾德上明佛

南無寶德佛

南無師子幡菩薩

南無師子作菩薩

南無地藏菩薩

南無無邊身菩薩

南無觀世音菩薩

南無無善明佛

南無眾德上明佛

南無寶德佛

南無師子幡菩薩

南無師子作菩薩

南無地藏菩薩

南無無邊身菩薩

南無觀世音菩薩

南無無善明佛

南無眾德上明佛

南無寶德佛

南無師子幡菩薩

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南無無邊身菩薩

南無觀世音菩薩

南無善明佛

南無眾德上明佛

南無寶德佛

南無師子幡菩薩

南無師子作菩薩

南無地藏菩薩

南無無邊身菩薩

南無觀世音菩薩

南無善明佛

南無眾德上明佛

南無寶德佛

南無師子幡菩薩

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南無眾德上明佛

南無寶德佛

南無師子幡菩薩

南無師子作菩薩

南無地藏菩薩

南無無邊身菩薩

南無觀世音菩薩

Namo Skilled in Clarity Buddha

Namo Superb Brilliance of a Multitude of Virtues Buddha

Namo Precious Virtue Buddha

Namo Lion Banner Bodhisattva

Namo Lion Deeds Bodhisattva

Namo Earth Treasury Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you, with your power of kindness and compassion, rescue and extricate all beings now suffering in the Ash River Hell and all other hells, so that these beings:

- May all be liberated;
- Have all their bitter retributions eradicated;
- Be purified of all their hell karma;
- Renounce the hell bodies and attain the vajra body;
- Renounce the suffering of hells and attain the bliss of Nirvana; and
- Be mindful of the sufferings of hells and bring forth the resolve for bodhi.

May they all escape the burning house, and together with all the Bodhisattvas, attain Buddhahood, the Proper Enlightenment.
Section 29 - Bowing to the Buddhas on behalf of those in the Hell of Drinking Molten Copper, the Hell of Charcoal Pits, and Other Hells

Today, we are here in this Bodhimanda due to our shared karma. Once again with utmost sincerity, we bow in full prostration, and with our sincere bodhi mind, we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of all beings suffering in all hells of the ten directions to the ends of empty space, including:

- The Hell of Drinking Molten Copper;
- The Hell of Crushing and Squeezing;
- The Hell of Howling and Screaming;
- The Hell of Loud Howling and Screaming;
- The Hell of Blazing Heat;
- The Hell of Extreme Blazing Heat;
- The Hell of Charcoal Pits;
- The Hell of Burning Forests;

and all other such immeasurable and boundless subsidiary hells.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Moon of Humanity Buddha

Namo Rahu Buddha

Namo Sweet Dew-like Understanding Buddha

Namo Wonderful Intent Buddha

Namo Great Brilliance Buddha
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<th>Roll 9</th>
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<tbody>
<tr>
<td>Namo Master-of-all Buddha</td>
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<td>Namo Delight in Wisdom Buddha</td>
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<td>Namo Mountain King Buddha</td>
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<td>Namo Tranquil Cessation Buddha</td>
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<td>Namo Accumulation of Virtue Buddha</td>
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<td>Namo Celestial King Buddha</td>
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<td>Namo Wonderful Voice Buddha</td>
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<td>Namo Wonderful Flower Buddha</td>
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<td>Namo Dwelling in Principles Buddha</td>
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<td>Namo Accumulation of Awe-inspiring Merit and Virtue Buddha</td>
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<td>Namo Peerless Wisdom Buddha</td>
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<td>Namo Sound of Sweet Dew Buddha</td>
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<td>Namo Hand of Goodness Buddha</td>
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<td>Namo Keen Wisdom Buddha</td>
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<td>Namo Contemplating Principles of Liberation Buddha</td>
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<td>Namo Triumphant Sound Buddha</td>
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<td>Namo Li Tuo Practice Buddha</td>
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</tbody>
</table>
南無善義佛
Namo Principle of Goodness Buddha

南無無過佛
Namo Free of Fault Buddha

南無行善佛
Namo Practicing Goodness Buddha

南無堅勇精進菩薩
Namo Steadfast, Courageous, and Vigorous Bodhisattva

南無金剛慈菩薩
Namo Vajra Wisdom Bodhisattva

南無地藏菩薩
Namo Earth Treasury 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. May you, with your power of kindness and compassion, rescue and extricate all beings now suffering in all the hells, such as the Hell of Drinking Molten Copper and the like, so that:

- All these beings’ karmic offenses are eradicated;
- They are freed of all their suffering;
- They are all liberated;
- Henceforth, they never again fall into the hells;
- They renounce rebirths in the hells and attain rebirth in the Pure Land; renounce the hell life and attain the wisdom life;
- They spontaneously manifest the four limitless minds and the six paramitas;
- They attain the as-you-wish mastery of the four unobstructed eloquences and six spiritual powers;
- They escape from the path of hells and attain the path to Nirvana; and
- Accomplish Proper Enlightenment as all Tathagatas do.
Today, we are here in this Bodhimanda due to our shared karma. Again with utmost sincerity, we bow in full prostration, and with the power of our bodhi resolve, we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of all beings suffering in all hells of the ten directions to the ends of empty space, including:

- The Hell of Thought;
- The Hell of Black Sand;
- The Hell of Nailing the Body;
- The Hell of the Well of Fire;
- The Hell of Stone Mortars;
- The Hell of Boiling Sand;
- The Hell of Military Weaponry;
- The Hell of Starvation;
- The Hell of Copper Cauldron, and all other countless hells.

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Flower Treasury Buddha
Namo Wonderful Light Buddha
Namo Delight in Speaking Buddha
Namo Skillfully Rescuing Buddha
Namo Leader of Multitudes Buddha
<table>
<thead>
<tr>
<th>Section 30</th>
<th>Bowing to the Buddhas on behalf of those in the Hell of Military Weaponry, the Hell of Copper Cauldron, and Other Hells</th>
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<tbody>
<tr>
<td>Namo Transcending Fear Buddha</td>
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<td>Namo Sun of Eloquence Buddha</td>
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<td>Namo Renowned Buddha</td>
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<td>Namo Radiance of Jeweled Moon Buddha</td>
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<td>Namo Superior Resolve Buddha</td>
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<td>Namo Fearless Buddha</td>
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<td>Namo Great Vision Buddha</td>
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<td>Namo Brahma Sound Buddha</td>
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<td>Namo Voice of Goodness Buddha</td>
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<td>Namo Rescuing with Wisdom Buddha</td>
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<td>Namo Peerless Resolve Buddha</td>
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<td>Namo Vajra Army Buddha</td>
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<td>Namo Resolve for Bodhi Buddha</td>
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<td>Namo King of Trees Buddha</td>
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<td>Namo Panthaka Sound Buddha</td>
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<td>Namo Power of Blessings and Virtue Buddha</td>
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<tr>
<td>Namo Strength in Virtue Buddha</td>
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</tbody>
</table>
南無聖愛佛
Namo Sagely Devotion Buddha

南無勢行佛
Namo Strength and Practice Buddha

南無琥珀佛
Namo Amber Buddha

南無樂知佛
Namo Delight in Knowledge 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

南無地藏菩薩
Namo Earth Treasury 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. May you, with your power of kindness and compassion, rescue and protect all beings now suffering in the Hell of Military Weaponry as well as all other hells and their subsidiary hells. May they immediately be liberated today and have all their sufferings removed and eradicated forever. May they leave the conditions of the hells and be reborn with wisdom. May they bring forth the bodhi resolve upon recalling all the sufferings in the hells. May they cultivate the Bodhisattva practice without rest. May they enter the path of the One Vehicle and fulfill the practice of the Ten Grounds. May they all gain spiritual powers and then return to guide all sentient beings, so together they can all realize Buddhahood, the Proper Enlightenment.
Section 31 - Bowing to the Buddhas on behalf of those in the Hell of the Flaming Cities, the Hell of the Mountain of Blades, and Other Hells.

Today, we are here in this Bodhimanda due to our shared karma. Again with utmost sincerity, we bow in full prostration, and with the power of our bodhi resolve, we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of all beings suffering in all hells of the ten directions to the ends of empty space, including:

- The Hell of Flaming Cities;
- The Hell of Stone Caves;
- The Hell of Being Scalded with Boiling Liquids;
- The Hell of the Mountain of Blades;
- The Hell of Tigers and Wolves;
- The Hell of Iron Beds;
- The Hell of Blazing Hot Winds;
- The Hell of Spurting Fire;

and all other such countless and immeasurable subsidiary hells.

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Thunder-sound Cloud Buddha
Namo Eye of Goodness and Devotion Buddha
Namo Goodness and Wisdom Buddha
Namo Fully Endowed Buddha
Namo Amassing Virtue Buddha
Bowing to the Buddhas on behalf of those in the Hell of the Flaming Cities, the Hell of the Mountain of Blades, and Other Hells

Roll 9

Section 31

Namo Great Sounds Buddha
Namo Dharma Attributes Buddha
Namo Wisdom Sound Buddha
Namo Empty Space Buddha
Namo Temple Sounds Buddha
Namo Discerning Wisdom Sounds Buddha
Namo Light of Merit and Virtue Buddha
Namo Sage-king Buddha
Namo Intention of the Multitudes Buddha
Namo Wheel of Eloquence Buddha
Namo Skillfully Tranquil Buddha
Namo Moon Face Buddha
Namo Sun Renown Buddha
Namo Undefiled Buddha
Namo Amassing Merit and Virtue Buddha
Namo Hallmark of Blossoming Virtue Buddha
Namo Land of Eloquence Buddha
Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you, with your power of kindness and compassion, gather us in. May all beings suffering in the Hell of the Mountains of Blades and all other hells be liberated immediately. By the power of the Buddhas, the power of the Dharma, the power of Bodhisattvas, the power of sages and the worthy ones may all beings who are now suffering and those who are about to suffer, all be liberated and forever eradicate their karma of hells of the ten directions. And from now until they attain Buddhahood, may they never fall into the three evil destinies.
捨身受身，常值諸佛，具足智慧，清凈自在。 勇猛精進，不休不息。乃至進修，滿十地行，登金剛心，入種智果。以佛神力，隨心自在。

May they, life after life, always encounter the Buddhas, be replete with wisdom, purity, and self-mastery; may they also be courageous and vigorous without rest, advancing in cultivation until they perfect the Ten Grounds; attain the vajra mind, enter the fruition of the Wisdom of All Modes. And by the power of the Buddhas, may they attain the as-you-wish self-mastery.
Today, we are here in this Bodhimanda due to our shared karma. Again with utmost sincerity we now bow in full prostration on behalf of beings in the realm of hungry ghosts — hungry spirits, hungry ghosts, as well as their retinues — in the ten directions to the ends of empty space. And with the power of our bodhi resolve we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of these beings.

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Lion Power Buddha
Namo King Self-mastery Buddha
Namo Limitless Purity Buddha
Namo Equal Samadhi Buddha
Namo Indestructible Buddha
Namo Eradicating Defilement Buddha
Namo Unfailing in Skillful Means Buddha
Namo Beyond Seduction Buddha
為餓鬼道禮佛

南無妙面佛

南無智制住佛

南無法師王佛

南無大天佛

南無深意佛

南無無量佛

南無法力佛

南無世供養佛

南無華光佛

南無三世供佛

南無應日藏佛

南無天供養佛

南無上智人佛

南無真髻佛

南無信甘露佛

南無金剛佛

南無堅固佛

南無妙面佛

南無智制住佛

南無法師王佛

南無大天佛

南無深意佛

南無無量佛

南無法力佛

南無世供養佛

南無華光佛

南無三世供佛

南無應日藏佛

南無天供養佛

南無上智人佛

南無真髻佛

南無信甘露佛

南無金剛佛

南無堅固佛

Namo Wondrous Face Buddha

Namo Disciplining through Wisdom, Then Abiding Buddha

Namo Dharma Master King Buddha

Namo Great Heaven Buddha

Namo Profound Meanings Buddha

Namo Without Limit Buddha

Namo Dharma Power Buddha

Namo Offerings from the Worlds Buddha

Namo Flower Light Buddha

Namo Offerings from the Three Periods Buddha

Namo In Accord with Sun Treasury Buddha

Namo Offerings from the Heavens Buddha

Namo One with Superb Wisdom Buddha

Namo Genuine Crown Prominence Buddha

Namo Sweet Dew of Faith Buddha

Namo Vajra Buddha

Namo Steadfast Buddha
Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you, with your power of kindness and compassion, gather in the beings in the realm of hungry ghosts which include hungry spirits, hungry ghosts, and their retinues throughout the north, south, east, west, the four intermediate directions, the zenith and nadir, pervading the ten directions. May they all be liberated from their suffering, and may all their karmic offenses be eradicated.

May their bodies and minds be pure, refreshed, free from all afflictions, and be full and content, no longer experiencing hunger nor thirst. May they savor the flavor of sweet dew and open their wisdom eye. May they spontaneously manifest the four limitless minds and the six paramitas. May they attain the as-you-wish mastery of the four unobstructed eloquences and six spiritual powers. May they also transcend the realm of hungry ghosts and attain Nirvana. And may they accomplish Proper Enlightenment as all Buddhas do.
Section 33 - Bowing to the Buddhas on behalf of those in the Animal Realm

今日道場，同業大眾。重復運心，五體投地，普為東南西北，四維上下，如是十方，盡虛空界，一切畜生道，四生眾生；若大若小，水陸空界，一切眾生，各及眷屬。我等今日，以慈悲心力，普為歸依世間，大慈悲父。

南無彌勒佛
南無釋迦牟尼佛
南無寶肩明佛
南無棄陀步佛
南無隨日佛
南無清浄佛
南無明力佛
南無功德聚佛
南無具足德佛

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Radiance from Jeweled Shoulders Buddha
Namo Ridra Strides Buddha
Namo Following the Sun Buddha
Namo Purity Buddha
Namo Strength from Understanding Buddha
Namo Amassing Merit and Virtue Buddha
Namo Replete with Virtue Buddha
南無師子行佛
南無高出佛
南無華施佛
南無珠明佛
南無蓮華佛
南無愛智佛
南無槃陀嚴佛
南無不虛行佛
南無生法佛
南無相明佛
南無思惟樂佛
南無樂解脫佛
南無知道理佛
南無常精進菩薩
南無不休息菩薩
南無地藏菩薩
南無無邊身菩薩

Namo Lion Conduct Buddha
Namo Outstanding Buddha
Namo Blossoming of Giving Buddha
Namo Pearl's Radiance Buddha
Namo Lotus Flower Buddha
Namo Delight in Wisdom Buddha
Namo Panthaka Adornment Buddha
Namo Never Practicing in Vain Buddha
Namo Dharma Producing Buddha
Namo Radiant Hallmark Buddha
Namo Bliss of Contemplation Buddha
Namo Delight in Liberation Buddha
Namo Aware of Principles Buddha
Namo Ever-vigorous Bodhisattva
Namo Never Resting Bodhisattva
Namo Earth Treasury Bodhisattva
Namo Boundless Body Bodhisattva
Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you, with your power of kindness and compassion, gather in all beings and their retinues from the four births in the realm of animals, throughout the north, south, east, west, the four intermediate directions, the zenith and nadir, pervading the ten directions. May all of their karmic offenses be eradicated, and may they be liberated from their sufferings. May they all renounce the evil destinies and accomplish the fruition of the Way. May they attain peace and happiness in body and mind, just like that experienced in the Third Dhyana Heavens. May they spontaneously manifest the four limitless minds and the six paramitas. May they gain as-you-wish mastery of the four unobstructed eloquences and the six spiritual powers. May they transcend the animal realm and attain Nirvana. May they attain the vajra mind and realize Proper and Equal Enlightenment.
Section 34 - Bowing to the Buddhas on behalf of Sentient Beings of the Six Realms

From the causes and conditions generated from the merit and virtue of our bowing to the Buddhas may we now make the following vows on behalf of all heavenly beings, ascetic masters, dragons and the rest of the eightfold division: May all beings of the ten directions, from now until they attain bodhi, no longer commit any wrong or evil that would cause them to undergo pain and suffering. May they no longer perpetrate the ten evil deeds and the five rebellious acts that would cause them to fall into the three evil destinies. May all beings also attain the Bodhisattva Mahasattva's pure karma of body, speech, and mind, and may all of them bring forth the Bodhisattva's great resolve:

- a resolve like the great earth, which generates all roots of goodness;
- a resolve like the vast ocean, which can uphold all Buddha's Dharma of wisdom;
- a resolve like Mount Sumeru, which enables all beings to firmly dwell in bodhi;
- a resolve like a precious mani jewel, which is far apart from afflictions;
- a vajra resolve, which is decisive in all Dharmanas;
- a steadfast resolve, which is beyond harm from any demon or externalist;
- a lotus-like resolve, which can transcend the defilement of any worldly dharma;
- a resolve like an udumbara flower, which is hard to encounter in kalpas;
- a resolve like the sun in the clear sky, which eliminates all obstructions of delusion and illusion;
卷九

為六道發願

第三十四

虛空心，一切眾生無能量者。

又願生四生六道，一切眾生，從今日去，思量識性，思量決信解性。棄捐調戲，常思法語。所有皆施，心無愛情。心心勇猛，不壞怯弱。所修功德，悉施一切。不還邪道，專心一向。見善如化，見惡如夢。捨離生死，速出三界。明了觀察，甚深妙法。各得供養，一切諸佛；供養眾具，皆悉滿足。各得供養，一切尊法；供養眾具，皆悉滿足。各得供養，一切菩薩；供養眾具，皆悉滿足。各得供養，一切賢聖；供養眾具，皆悉滿足。

若有後流一切眾生，異我等今日願界者，皆悉令入大願海中，即得成就功德智慧。

以佛神力，隨心自在，等與如來，俱成正覺。
Section 35 - Wary and Mindful of Impermanence

Today, we are here in this Bodhimanda due to our shared karma. Together we have bowed, repented, and made vows on behalf of all beings in the six realms. We should now awaken to the impermanence of this world. Therefore, we should be mindful that all blessings and sufferings are the consequences of past causes. We should take this to heart, never be apart from this mindfulness. Effects follow causes, just like a shadow following form, or an echo following sound. These consequences are never off by a hair's breadth, and no one can escape them.

The retribution of good and evil never errs and cannot be personally altered by willful means. May all in this Repentance assembly awaken to the reality of impermanence, help ourselves by cultivating diligently, and never be lax nor fail to apply effort. The wise ones always lament that even if one lived for millions of years enjoying the five desires of wealth, sex, food, fame, and sleep, one is still unable to avoid the suffering of the three evil paths. How much the less, when our lifespan is only about a hundred years, and our productive years are not even half of that! Hence, hard-pressed with such a short lifespan, how could we possibly afford to be lax?

Moreover, the world is illusory and delusive, decaying and disappearing before long. What exists now will eventually come to an end just as one at the pinnacle now will eventually fall; being together is followed by separation; birth is followed by death. When it is time for us to die, none of those who deeply love and cherish us — fathers, mothers, siblings, spouses, relatives — can take our place. Neither a high position, nor ample salary and benefits, or glory, status, aristocracy, or wealth can prolong our lives. Nor can it be done by pleading and beseeching or life-vitalizing food! The unseen forces of death determine that no one can stay beyond one's time.

且世間幻惑，終歸磨滅。有者皆盡，高者亦墜。合會有離，生必應死。父母兄弟，妻子眷屬，愛及骨髓，當捨時，不得相代。重官厚祿，榮華豪貴，錢財寶物，亦不能延人之壽命；亦不可以言辭飲食，求嘱脫者。無形之對，誰能留者？
經云：死着，盡也。氣絕形逝，形骸蕭索。人物一統，無生不終。而捨命時，受大苦惱。內外六親，圍繞號哭。死者惶怖，莫知依投。身虛體冷，氣將欲盡；見先所作，善惡報相，森然在目。其修善者，天神扶衛。其行惡者，牛頭驅逐。

獄卒羅剎，永無寬恕。慈親孝子，不能相救。夫妻恩愛，相看就盡。風刀解身，苦不可言，死者爾時，肝膽寸裂。無量痛惱，一時同集。神識周憶，如狂如醉。決欲起一念善，作一毫福。懺悔在心，不復能得。如是苦惱，無人代受。

涅槃經言：死者於陰難處，無有資糧。去處懸遠，又無侶伴。晝夜常行，無有邊際。深邃幽閑，無有光明。入無遮止，到不得脫。生不修福，死歸苦處，愁毒辛酸，不可療治。非是惡色，令人怖畏。

The Sutra says: “Death is the termination of one's life force. With one's last breath, the spirit passes on, leaving the body to decay. Thus, at the point of death, the sentient and insentient merge and become one. All that comes into being must end in death.” When dying, one suffers great agony and distress. Surrounded by wailing and howling relatives — whether by blood or marriage, close or distant — one becomes terrified, knowing not where to go or who to rely on. When one's energy is spent, one's body becomes cold, and all the good or evil done throughout one's life unfolds before one's eyes. Those who have done good gain the assistance and protection of heavenly beings; those who have done evil are herded and driven by ox-headed hell guardians.

The ox-headed wardens and rakshasas are never lenient nor forgiving. No caring parent nor filial children can rescue the dying from these ox-headed wardens or rakshasas. Loving couples too, cannot do anything except watch helplessly as their spouse dies. As the life force expires, one experiences the wind cutting one's body like slicing blades, causing indescribable pain and agony. At that point, the dying feels sharp and shattering pain. An endless multitude of affictions and pain simultaneously converge. The person becomes so overwhelmingly terrified, and is as if crazy or drunk. Even if this person is to have a single thought of doing good to create a hair's breadth of merit, with the mind filled with hatred and resentment, it is just impossible for him to do so. Such are the suffering and afflictions the dying has to undergo, and no one else can take his place.

The Nirvana Sutra states that the deceased travels on a treacherous path without aid or provisions. The journey is long and endless, and one is alone, travelling all day long, on a path shrouded in complete darkness. Having entered the underworld, punishments are meted out impartially; once in, there is no escaping. When alive, if one does not cultivate blessings, when dead, one will end up in places of suffering, full of agony, excruciating pain, and extreme bitterness, misery for which there is no remedy. All such horrific scenes are not just mentioned here in order to instill fear in everyone.
Today, we are here in this Bodhimanda due to our shared karma. The retributions of life and death are like a wheel revolving endlessly. After passing away, we become ghosts, destitute and existing in solitude, unseen and beyond the reach of those looking for us. Thus, when alive, we should exhaust all efforts and patiently endure toil and hardship to diligently cultivate the four limitless minds and the six paramitas, to aid us in our passing. We should refrain from being complacent, believing we will always be strong and healthy. 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 Shakymuni Buddha
Namo Oceanic Erudition Buddha
Namo Holding up a Flower Buddha
Namo Not Following the World Buddha
Namo Joyful Assembly Buddha
Namo Peacock's Call Buddha
Namo Never Retreating into Oblivion Buddha
Namo Severing the Defilement of Emotional Love Buddha
Namo Beneficial Awe-inspiring Deportment Buddha
Namo Unmoving Buddha
南無諸天流布佛

南無寶步佛

南無華手佛

南無威德佛

南無破怨賊佛

南無富多聞佛

南無妙國佛

南無華明佛

南無師子智佛

南無月出佛

南無滅闇佛

南無師子遊戲菩薩

南無師子奮迅菩薩

南無無邊身菩薩

南無觀世音菩薩

南無無常

南無財步佛

南無富多聞佛

南無妙國佛

南無華明佛

南無師子智佛

南無月出佛

南無滅闇佛

南無師子遊戲菩薩

南無師子奮迅菩薩

南無無邊身菩薩

南無觀世音菩薩

Namo Pervading Heavens Buddha

Namo Treasured Strides Buddha

Namo Flower-hand Buddha

Namo Awe-inspiring Virtue Buddha

Namo Destroying the Thief of Resentment Buddha

Namo Wealthy and Erudite Buddha

Namo Land of Wonder Buddha

Namo Radiant Flower Buddha

Namo Lion’s Wisdom Buddha

Namo Moonrise Buddha

Namo Dispelling Darkness Buddha

Namo Lion Playfully Roaming Bodhisattva

Namo Lion Swiftness and Vigor Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva
Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you, with your power of kindness and compassion, care for and protect all of us. We pray each and every one in the Repentance assembly, from today until we attain Buddhahood will:

- Eradicate all causes of offenses and their immeasurable retributions of suffering;
- Ultimately remove all entangled karmic afflictions;
- Always be able to personally participate in all Buddhas’ Dharma assemblies;
- Practice the Bodhisattva Path and be reborn as wished;
- Diligently cultivate in accord with the four limitless minds and the six paramitas;
- Be replete with the four limitless eloquences and the six spiritual powers;
- Attain hundreds of thousands of samadhis as soon as the mind is set on them;
- Be able to enter each and every gateway of dharani; and
- Finally, quickly realize Buddhahood, the Proper Enlightenment.
今日道場，同業大眾，重復至誠，起慈悲心，無怨親想，普為今日，轉生作熟，執勞隨喜，施工運力，助營福業者，各及眷屬。又為即世牢獄，憂厄困苦，囹圄繫閉，及諸刑罰，念其處世，雖獲人身，樂少苦多，枷鎖杻械，未嘗離體。或令身造惡，或過去所造，或應免脫，無由自申，重罪分死，無救護者。如是眾生，各及眷屬，某等今日，以慈悲心，普為歸依，一切世間，大慈悲父。

南無彌勒佛
南無釋迦牟尼佛
南無般若佛
南無福德燈佛
南無音聲治佛

南無彌勒佛
南無釋迦牟尼佛
南無般若佛
南無福德燈佛
南無音聲治佛

Section 36 - Bowing to the Buddhas on behalf of Laborers and Others

Today, we are here in this Bodhimanda due to our shared karma. Again with utmost sincerity, we bring forth the mind of kindness and compassion, and without differentiating between friends and foes, bow on behalf of all of the following, including all of their family members and associates:

- All workers who are involved in the process of bringing food from the fields to the kitchen and on to the dining table;
- Manual laborers including volunteers;
- Those who engage in charitable deeds as well as those who support such deeds;
- All prisoners everywhere, locked up or in solitary confinement, tormented with suffering, worries, afflictions, and undergoing all manner of punishment.

Contemplating their plight, we see that although they have a human body in this world, they have little happiness but much suffering. They are never free but are always handcuffed, chained, shackled, or bound. Their punishment may be due to offenses committed in their present lives or as retribution due to past offenses. They ought to be freed but lack the opportunity to plead their case. They may be sentenced to death and lack someone to rescue or protect them.

On behalf of all these beings, their families and associates, we now 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 Sequential Practice Buddha
Namo Lamp of Blessings and Virtue Buddha
Namo Rectifying through Sounds Buddha

Section 36 | Bowing to the Buddhas on behalf of Laborers and Others | Roll 9
Bowing to the Buddhas on behalf of Laborers and Others

南無儒冕佛
南無勢力佛
南無身心住佛
南無覺意華佛
南無上吉佛
南無善威德佛
南無智力德佛
南無善燈佛
南無堅行佛
南無天音佛
南無安樂佛
南無日面佛
南無樂解脫佛
南無戒明佛
南無住戒佛
南無無垢佛

Namo Gautama Buddha
Namo Power and Strength Buddha
Namo Well-settled in Body and Mind Buddha
Namo Moon of Goodness Buddha
Namo Blossoming Mind of Enlightenment Buddha
Namo Most Auspicious Buddha
Namo Skilled Awe-inspiring Virtue Buddha
Namo Strength of Wisdom and Virtue Buddha
Namo Lamp of Goodness Buddha
Namo Steadfast in Practice Buddha
Namo Heavenly Sound Buddha
Namo Peace and Bliss Buddha
Namo Sun Face Buddha
Namo Delight in Liberation Buddha
Namo Clarity in Precepts Buddha
Namo Abiding in Precepts Buddha
Namo Undefiled Buddha
南無師子幡菩薩
南無師子作菩薩
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。願以慈悲力，同加覆護。願今日執勞
又願天下牢獄，諸餘刑禁，徒囚繫閉，愛厄因苦，諸有疾病，不得自在者，各及眷
屬；以今為其禮佛功德威力，一切眾苦，
皆悉解脫。惡業對因，畢竟除斷。出牢獄
戶，入善法門。壽命無窮，智力無盡。身

Namo Lion Banner Bodhisattva
Namo Lion Deeds Bodhisattva
Namo Boundless Body Bodhisattva
Namo Guan Shi Yin Bodhisattva

As to those confined in prison or captivity, held in fetters, and tormented by sufferings, illnesses and worries, and being ill at ease, together with their retinues and relatives: May all of their sufferings be eradicated by the merit, virtue, and awe-inspiring power generated by our bowing to the Buddhas. May the various causes of all this evil karma be eradicated as well. May they get out of their imprisonment, gain entry into wholesome dharmas, enjoy longevity and infinite wisdom, and find eternal bliss in body and mind like that experienced in the third stage of dhyanā.
為執勞運力禮佛

心永樂，如第三禪。

憶牢獄苦，念諸佛恩。改惡修善，皆發大乘。行菩薩道，至金剛際，還復度脱一切眾生。同登正覺，神力自在。

May they never forget the sufferings of imprisonment, be mindful of the Buddhas’ kindness, rectify their own evil-doing and cultivate goodness, bring forth the Mahayana resolve, and practice the Bodhisattva Path until they attain the vajra mind. Thereafter, may they return to rescue all other beings so that all ascend towards Proper Enlightenment and gain mastery of spiritual powers.
今日道場，同業大眾，已得發心，辦所辦竟。次復應須以前功德，各發迴向。何以故？一切眾生，所以不能得解脫者。皆由著於果報，不能捨離。若有片福，一毫之善，能迴向者，則於果報，不復生著，便得解脫，優遊自在。所以經歎修行迴向，為大利益。是故今日，應發迴向，兼勸一切，不著果報。我等相與，先應至心，五體投地，歸命敬禮世間，大慈悲父。

南無彌勒佛
南無釋迦牟尼佛
南無堅出佛
南無安閻那佛
南無增益佛
南無香明佛

南無彌勒佛
南無釋迦牟尼佛
南無堅出佛
南無安閻那佛
南無增益佛
南無香明佛

Section 37 - Dedication of Merit

Today, we are here in this Bodhimanda due to our shared karma. Having brought forth the bodhi resolve and carried out what needs to be done, we ought to now dedicate all the accumulated merit and virtue. Why? It is because we living beings are attached to karmic rewards, are unable to renounce them, and thus find it difficult to gain liberation. By dedicating the merit from even the smallest blessing or a hair's breadth of goodness, we would gradually gain detachment from these rewards. This in turn leads us toward liberation and brings us the ease of self-mastery. Hence, the sutras praise and encourage the practice of dedicating merit, as it will bring about great benefits. Henceforth, everyone is encouraged to dedicate all merit without attachment. Let us all now with utmost 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.
南無違藍明佛
Namo Wei Lan Radiance Buddha
南無念王佛
Namo King of Mindfulness Buddha
南無蜜錠佛
Namo Paramitas Alms-bowl Buddha
南無無礙相佛
Namo Unobstructed Attributes Buddha
南無信戒佛
Namo Faith in Precepts Buddha
南無至妙道佛
Namo Ultimate Wondrous Path Buddha
南無樂實佛
Namo Delighting in Truth Buddha
南無明法佛
Namo Understanding the Dharma Buddha
南無具威德佛
Namo Possessing Awe-inspiring Virtue Buddha
南無至寂滅佛
Namo Ultimate Quiescence Buddha
南無上慈佛
Namo Superior Kindness Buddha
南無大慈佛
Namo Great Kindness Buddha
南無甘露王佛
Namo Sweet Dew King Buddha
南無彌樓明佛
Namo Meru Radiance Buddha
南無聖讚佛
Namo Extolling Sages Buddha
南無廣照佛
Namo Vast Illumination Buddha
南無文殊師利菩薩
Namo Manjushri Bodhisattva
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。願以慈悲力，同加覆護，一切行願，皆得圓滿。今日道場，同業眾生。從今日去，至於菩提。行菩薩道，誓莫退。先度眾生，然後作佛。若未得道，中間猶滞生死者；以此願力，令此眾生，在所生處，身口意業，恒自清淨。

佛心，發如是等，廣大勝妙之心，專求多聞，修離欲定，饒益安樂。一切眾生，不捨菩提願，同成正覺。

常發柔軟心，調和心，不放逸心，寂滅心，真心，不雜亂心，無貪悋心，大勝心，大慈悲心，安住心，歡喜心，先度一切心，守護一切心，守護菩提心，誓等一切佛，發如是等，廣大勝妙之心，專求多聞，修離欲定，饒益安樂，一切眾生，不捨菩提願，同成正覺。

May we constantly bring forth the gentle and supple mind, the harmonious mind, the mind of vigor, the quiescent mind, the true mind, the unscattered mind, the mind free of greed and stinginess, the great supreme mind, the great compassionate mind, the peacefully dwelling mind, the joyful mind, the mind to rescue all beings, the mind that guards and protects all beings, the mind that guards the bodhi resolve, and the mind that resolves to be equal with Buddhas. These are the vast, supreme, and wonderful minds that we vow to bring forth. May we be focused in our efforts to be erudite, renounce desire and cultivate samadhi, and bring benefit and peace to all beings. May we never renounce our vows for bodhi and together attain Proper Enlightenment.
The Dharma of Dedicating Merit on behalf of Others

Today, we are here in this Bodhimanda due to our shared karma. Let all of us kneel and put our palms together. Let us be mindful and follow the Dharma Host as we now make these dedications on behalf of others:

- We dedicate all the merit from the virtuous deeds performed by all the heavenly beings and ascetic masters of the ten directions, so that, together, we return to the path leading to Proper Enlightenment.

- We dedicate all the supreme and wholesome deeds performed by the dragons, ghosts, and spirits of the ten directions so that, together, we return to the Path of the One Vehicle.

- We dedicate all the karma cultivated by peoples and kings of the ten directions striving for bodhi so that, together, we return to the unsurpassed Way.

- We dedicate all the wholesome karma, however minute the amount, cultivated by beings in the six realms, so that together we return to the unsurpassed Way.

- We dedicate to the Buddha Way all the merit generated by all Buddhist disciples of the ten directions: all bhikshus, Arhats of all four stages who are free of attachments, those seeking the path of Sages Enlightened by Conditions, all of whom take beings across whether visibly or invisibly to understand the Dharma of causes and conditions, and other Dharmas.
We dedicate to living beings all the merit generated by all Bodhisattvas of the ten directions who read, recite, and uphold sutras, exit or enter dhyana, exhort beings to do myriad deeds of goodness, and base themselves on the threefold foundations of precepts, samadhi, and wisdom, so that together we return to the unsurpassed Way.

Furthermore, we now exhort beings in the heavens and human realms, who are on the Sagely Way or who have done various good deeds, to dedicate their merit so that together we return to the unsurpassed Way. May they dedicate to all living beings their blessings, however minute, from resolving on bodhi and practicing repentance, whether practicing themselves or exhorting others to practice.

As long as a single being has not attained Buddhahood, we vow never to renounce the bodhi resolve; only after every being accomplishes Buddhahood will we realize Proper Enlightenment. We beseech all Buddhas, Bodhisattvas, and other sages of non-outflows, to bear witness to our vows and gather us in, both in this life and lives after.

Today, we are here in this Bodhimanda due to our shared karma. With utmost sincerity, we bow in full prostration. Together, we dedicate all the merit on behalf of all:

- Heads of nations such as kings, emperors, and presidents;
- Parents and relatives;

今日道場，同業大眾。相與至心，五體投地，

奉為國家元首迴向。

奉為父母親緣迴向。
奉為師長同學迴向。
奉為信施檀越，善惡知識迴向。
奉為護世四王迴向。
又為十方魔王迴向。
又為聰明正直，天地虛空，主善罰惡，守護持呪，五方龍王，龍神八部迴向。
又為幽顯一切靈祇迴向。
又為十方盡虛空界，一切眾生迴向。

惟願十方諸天諸仙，龍神八部，一切眾生；從今日去，至於菩提。恆會無相，不復耽著。

End of the Roll Nine of Repentance Dharma of Kindness and Compassion in the Bodhimanda
讚

三途劇報。苦楚難當。

總由一念自招殃。警念世無常。

懇禱醫王。慈化永流芳。

南無善慧地菩薩摩訶薩（三稱）

Praise

Severe retributions in the three evil paths,
Torment us with unbearable suffering.
One single thought and misfortunes befall,
Be forewarned everything is impermanent.
Sincerely pray to the Physician King,
May he kindly forever teach and transform us.
Namo Ground of Perfected Wisdom Bodhisattva Mahasattva (3 times)
Concluding the Repentance

The Guiding Master of the nine-grade lotuses
Is attended upon by gods of six heavens and nine tiers.
The Benevolent One of the nine realms
Is followed by Arhats of the nine kinds who study under him.
We sincerely pray the Sage of Compassion
Forever dwells in the nine-level palaces,
Rescuing the multitudes of beings,
So together we ascend the nine-grade lotus daises.
His merit surpasses those in the nine existences,
His Way excels that of the nine heavens.
We look up to the Greatly Enlightened One,
May he bear witness to our Repentance.

[Dharma Host: On behalf of ________] and all of us who seek to repent, we have been chanting the efficacious text from the oceanic treasury and are now concluding Roll Nine. Having started at dawn and ending at dusk, we are now about to finish generating its merit. Respectfully, we come before and take refuge with the Sagely Ones. We have burned [exotic] Seashore Chandana incense, offered rare fruits from the exquisite garden and flavorful tea to dispel torpor, lit lamps to shatter the darkness, offered exotic flowers revealing the wondrous mysteries of Heaven, and carried out chanting that resembles celestial melodies. We are sincere in our sixfold mindfulness and are focused in our chan contemplation. Summing up all the merit and virtue, we universally dedicate them to Anuttara-samyak-sambodhi. May all Bodhisattvas Mahasattvas, Hearers, Arhats, heavenly beings, rulers of heaven and earth in control of yin and yang, dragons and the rest of the eightfold division who help maintain the balance of Nature, bear witness to our sincerity and enable all of us to dwell in true and eternal bliss.
奉为求懴某等，懴除種種之業障，獲得永永之禎祥。頓超九品，早證蓮邦。

伏願：九結罪愆，自此時而解除；九幽苦趣，超永劫之沉淪；不滯九地九恩之見惑，速達九蓮九品之淨邦；成越九功，資嚴九德。然則再四披誠，猶恐情有差互；再勞尊眾，重重懴悔。

[大乘经文：On behalf of ________] and all of us who seek to repent, we bow this Repentance in order to eradicate various karmic hindrances, attain everlasting auspiciousness, immediately ascend the nine grades of lotus daises, and quickly arrive at the Lotus Land. We bow in prostration, praying that all karmic offenses of the nine fetters be resolved and that everyone transcends many kalpas of suffering in the nine dark destinies.

We bow and earnestly pray:

May everyone be free of the nine kinds of view delusions of the nine grounds and quickly arrive in the Pure Land of the nine grades of lotuses and their nine subdivisions.

May everyone excel in the nine merits and be adorned with the nine virtues.

We have tried to be as sincere as we could, but we fear our sincerity may still fall short. Let us exhort ourselves that together, we continue to repent and reform.
梁皇懺。九卷功德力。
願滅信人/亡者九結罪。
親證菩薩善慧地。懺文舉處罪華飛。
解了冤。懺了罪。消災增福慧
龍華三會願相逢，彌勒前親受記。 (二稱)
龍華三會願相逢，龍華會上菩薩摩訶薩。

欽賢復善利。九卷已全周。
四向四恩并三有。
拜懺某等增福壽。
惟願亡靈往西遊 / 願將法水洗愆尤。
善慧地菩薩。惟願哀納受。
南無登雲路菩薩摩訶薩 (三稱)

Praise
The meritorious power of the Emperor of Liang Repentance Roll Nine Enables the disciples and the deceased to eradicate the nine fetters. May all realize the Bodhisattva’s Ground of Perfected Wisdom. 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 Nine 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 Perfected Wisdom compassionately gather us in. Namo Ascending the Path to the Clouds Bodhisattva Mahasattva (3 times)
Emperor of Liang Jeweled Repentance
(Roll 10)
We make offerings of garments,
Silk, satins, brocaded fabrics,
And gold-embroidered vests,
All exquisite beyond description.
Dragon Girl weaves a gold-threaded handkerchief
While King Prasenajit offers a kasaya;
All are brought about by the spiritual powers
And past vows of Asvaghosha Bodhisattva.
Namo Universal Offering Bodhisattva Mahasattva (3 times)
Commencement of the Repentance

Listen respectfully
The Benevolent One with ten titles,
Realizes Proper Enlightenment on a precious lotus.
The Taming Hero with ten bodies,
Turns the Dharma wheel within a dust mote.
His brilliant light shines throughout the ten directions;
His skill-in-means surpasses all of the Ten Grounds.
Perfect in the ten paramitas,
He is the Great King of the ten vows.
Looking up, we pray for your vast compassion.
May you watch over us with caring eyes.

[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. Now we have come to Roll Ten. With all conditions fulfilled, we now enter the Repentance Platform. Reverently and wholeheartedly, we meticulously present ten kinds of offering to the Three Treasures of the ten directions. Immersing ourselves in all ten rolls of Repentance texts and cultivating in accord with the tenfold Repentance Dharma, we free ourselves from offenses of the ten entanglements.

[Dharma Host: May ________ be earnestly mindful], including all of us who seek to repent, that the retributions we now undergo are a result of the causes planted in kalpas past. Ignorant of planting proper causes that come from the ten good deeds, we committed the ten evil deeds resulting in our karmic hindrances. We become caught in the ten entanglements, which hook and lock us up in a continuous chain. We become tainted and driven by the ten kinds of bad habits, like moths darting towards flame. Thus our karma keeps growing and branching out, taking on myriads of patterns and forms, which in turn become the source of limitless offenses.

We have always been satiated with greed, and have been unable to let go of emotional love and egotistical views. The fire of hatred burns up our bodhi seeds; the winds of karma devastate our forest of merit and virtue. Years pass in vain before we recognize our faults; time flies before we awaken to our misdeeds. How fortunate
過咎：光陰倏忽，始覺前非。今則承懺悔之玄門，幸熏修而有緒。憑諸缁侶，披閱金文。修佛事以周隆，作無窮之法利。克念攝念以重重，意誠投誠於一一。望佛垂慈，冥熏加被。

Commencement of the Repentance

we are to have this esoteric Repentance Dharma that reveals to us a clear path of cultivation. Relying on the Sangha, we now read and chant the sacred texts, perform the Buddha's work to its perfect grandeur, and generate limitless Dharma benefits. In thought after thought, we restrain and rein in our mind; in every move and aspect, we reinforce and redouble our sincerity. May all Buddhas bestow your kindness, and invisibly bless and protect us.
He universally contemplates limitless kalpas in one thought,
Neither coming, going, nor dwelling anywhere.
Thoroughly knowing all phenomena of the three periods of time,
Surpassing all expedient means he accomplishes the ten powers.

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

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 Ten

Section 38 - Bodhisattvas’ Dharma of Dedication of Merit and Virtue

Today, we are here in this Bodhimanda due to our shared karma. We have toiled and endured various hardships bowing this Repentance, thus cultivating limitless roots of goodness. It is therefore fitting that each one of us brings forth the following thoughts:

I dedicate the roots of goodness that I have cultivated to benefit all living beings so they may attain ultimate purity. May these roots of goodness help eradicate the boundless suffering and afflictions of hell-beings, hungry ghosts, and animals, and spare them from further meetings with King Yama.

May this Repentance Dharma:

- Be a great dwelling for all living beings, eradicating their suffering of the skandhas;
- Be a great guardian and protector of beings, freeing them from afflictions;
- Be their place of rest, settling them on the path towards the ground of wisdom;
- Be a great beacon, dispelling the darkness of ignorance;
- Be a great brilliant lamp, enabling them to dwell securely in the radiance of ultimate purity;
- Be a great guiding master, enabling them to attain expedient means and realize the pure wisdom body.

Today, we are here in this Bodhimanda due to our shared karma. All these Dharmas are the Bodhisattvas Mahasattvas’ practices of dedicating all their roots of goodness for the sake of friends and foes. Bodhisattvas are free of discriminating thoughts. In their contemplation of equanimity they consider themselves as one with all living
Bodhisattvas' Dharma of Dedication of Merit and Virtue

Section 38

beings and are free of notions of friends and foes. They always regard living beings with eyes of compassion. Even when faced with living beings who harbor hateful or heinous thoughts towards them, the Bodhisattvas are like a vast ocean that cannot be ruined by any type of poison — they remain genuine good and wise advisers, disciplining and harmonizing these beings and explaining the profound Dharma for them.

Even when faced with beings who are deluded, lack wisdom and gratitude, and who do not know how to repay kindness, thus committing immeasurable evil, Bodhisattvas remain undisturbed in their resolve for the Way — just like a brilliant sun in the sky that universally shines on beings and does not hide its light from the blind.

Bodhisattvas are also like this in their resolve for the Way — they do not retreat or relinquish their practices just because living beings are difficult to tame and subdue, nor do they forsake the roots of goodness. With regard to their roots of goodness, Bodhisattvas Mahasattvas are pure in their faith and continually nurture their mind of great compassion. They dedicate these roots of goodness to all beings everywhere, doing it profoundly, not just verbally.

With regard to living beings, Bodhisattvas Mahasattvas bring forth a happy and joyful mind, a bright and pure mind, a gentle and supple mind, a kind and compassionate mind, a caring and cherishing mind, a mind that gathers in, a mind that benefits, a mind that brings peace and delight, and the supreme mind, and further they dedicate their roots of goodness to living beings. Similarly, we should now respectfully emulate these Bodhisattvas Mahasattvas and dedicate our roots of goodness, both in speech and in mind. We dedicate all of our merit and virtue, wishing that living beings will:

- Attain rebirth in the Pure Lands or other pure destinies;
- Be replete with merit and virtue that cannot be ruined by the mundane world;
- Be inexhaustible in their merit, virtue and wisdom;

...
功德满足，一切世间，无能坏者。功德智慧，无有穷极。身口意业，具足庄严。
常见诸佛，以不坏信，听受正法，离诸疑纲，惕持不忘。净身口业，心常安住，
胜妙善根。永离贫乏，七财充满。修学一切菩萨所学。得诸善根，成就平等。得妙解脱，一切种智。于诸众生，得慈爱眼。
身根清净，言辞辩慧。发起诸善，心无染著。入甚深法，摄取一切。同住诸佛，住无所住。

所有迴向，悉如十方菩萨摩诃萨，所发迴向。广大如法性，究竟如虚空。愿某等得如所愿，满善提愿。四生六道，同得如愿。重徧増到，五体投地，归依世间，大慈悲父。

We make the same dedications as all Bodhisattvas Mahasattvas of the ten directions — dedications that are as expansive as the Dharma nature and ultimate, like empty space. May all of us fulfill our vows and our Dharma resolve, and may all beings of the four births and the six paths also have their wishes fulfilled. Again, we bow in full prostration with utmost respect and take refuge with the Greatly 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
南無威德佛
南無見明佛
南無善行報佛
南無善喜佛
南無無憂佛
南無寶明佛
南無威儀佛
南無樂福德佛
南無功德海佛
南無盡相佛
南無斷魔佛
南無盡魔佛
南無過衰道佛
南無不壞意佛
南無水王佛

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Awe-inspiring Virtue Buddha
Namo Clarity in Vision Buddha
Namo Wholesome Practices and Rewards Buddha
Namo Wholesome Joy Buddha
Namo Worry-free Buddha
Namo Jeweled Radiance Buddha
Namo Awe-inspiring Deportment Buddha
Namo Delight in Blessing and Virtue Buddha
Namo Ocean of Merit and Virtue Buddha
Namo Eradicating Attributes Buddha
Namo Breaking away from Demons Buddha
Namo Eradicating Demons Buddha
Namo Transcending the Path of Decline Buddha
Namo Indestructible Resolve Buddha
Namo Water King Buddha
卷十 菩薩迴向法 第三十八

南無清淨魔佛
南無眾上王佛
南無愛明佛
南無福燈佛
南無菩提相佛
南無智音佛
南無常精進菩薩
南無不休息菩薩
南無無邊身菩薩
南無觀世音菩薩

Namo Cleansing Demons Buddha
Namo Superior among Multitude Kings Buddha
Namo Cherished Radiance Buddha
Namo Lamp of Blessings Buddha
Namo Attributes of Bodhi Buddha
Namo Sound of Wisdom Buddha
Namo Ever-vigorous Bodhisattva
Namo Never Resting Bodhisattva
Namo Boundless Body Bodhisattva
Namo Guan Shi Yin Bodhisattva

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 your power of kindness and compassion, enabling us to perfect and accomplish our dedication of merit and virtue. There may come a time when we are burdened with immeasurable grave and evil karmic offenses deserving the retributions of boundless and limitless suffering, trapped in the evil paths, unable to extricate ourselves, thus causing us to go against the bodhi resolve that we brought forth today, go against the bodhi practices, and go against the fundamental vows of bodhi. We now beseech the Bodhisattvas of All Grounds throughout the ten directions, as well as other sages not to forsake your fundamental vows and once again help rescue us from suffering in the three evil paths, enabling all of us to attain liberation.
諸眾生，令得解脫。

誓不以苦故，捨離眾生，為我荷負重擔，
滿平等願。度脱一切眾生，生老病死，愁
憂苦惱，無量厄難。令諸眾生，悉得清
淨。具足善根，究竟解脫。捨離眾魔，遠
惡知識。親近善友，真善眷屬，成就淨
業。盡滅眾苦，具足菩薩無量行願，見佛
歡喜，得一切智，還復度脫一切眾生。

May you never abandon living beings even if you have to endure suffering. May you shoulder the heavy burdens of living beings, fulfill your vows of equanimity, and liberate all living beings from samsara — birth, old age, sickness, death, worry, distress, suffering, afflictions, as well as limitless other woes and agonies. May you thus enable all beings to attain purity, be replete with roots of goodness, and attain ultimate liberation. May all beings break free from the multitudes of demons, stay away from unwholesome friends, and be close to wholesome friends and kin. May all beings accomplish the karma of purity, completely end all suffering, perfect limitless Bodhisattva vows and practices, joyfully behold Buddhas, attain All-Wisdom, and then return to save and liberate all other living beings.
Today, we are here in this Bodhimanda due to our shared karma. We vow that all beings of the four births and the six paths throughout the ten directions, henceforth until they attain bodhi:

- Will not behold sights that lead to insatiable greed, desire, deception, and delusion;
- Will not behold any fawning, flattery or other crooked behavior;
- Will not behold any fancy events that lead to temptation;
- Will not behold ugly sights of anger, hatred, or contention;
- Will not behold sights of beating, fighting, tormenting, or other forms of harming or injuring others;
- Will not behold sights of slaughtering, slicing, or other forms of mutilating the bodies of living beings;
- Will not behold the dark sights of ignorance, doubt, and lack of faith;
- Will not behold sights of arrogance, disrespect, and lack of humility;
- Will not behold the ninety-six deviant views.

Section 39 - Making Vows

Today, we who are here in this Bodhimanda due to our shared karma, having dedicated our merit, should proceed to make vows. A thorough review will reveal that all evil is committed because of our six sense faculties; they are the very source of all troubles and disasters. However, these six sense faculties are also the source of limitless blessing. The Srimala Sutra states, “Guard your six sense faculties, purify your karma of body, speech, and mind.” Based on this teaching, we can surmise that the proper use of the six sense faculties form the basis from which all goodness arise. Therefore, we should make great vows about our six sense faculties.
Instead, may all beings always be able to:

- Behold the eternally-abiding tranquil Dharma body that pervades the ten directions;
- Behold the Buddha’s purplegolden body with the thirty-two major hallmarks and eighty subsidiary characteristics;
- Behold heavenly beings and ascetic masters making offerings of treasures and showering flowers;
- Behold the five-colored light emanating from the mouths of those proclaiming the Dharma to liberate living beings;
- Behold the Buddhas’ transformation bodies that appear everywhere throughout the ten directions;
- Behold Buddhas emitting light from the flesh prominence at the crowns of their heads to gather in beings with whom they have affinities.
- Behold all Bodhisattvas, Pratyekabuddhas, Arhats and other sages of the ten directions;
- Always join other beings and their retinues when they behold Buddhas;
- Behold the formless and wordless teachings that give rise to multitudes of goodness;
- Behold the flower of enlightenment that results from the sevenfold purities;
- Behold the wondrous fruition of liberation;
- Behold this Dharma Assembly joyfully praising and respectfully embracing the Dharma;
- Behold the disciples of the fourfold assembly gathered together, listening to the Dharma with earnestness and reverence;
- Behold the practices of giving, upholding precepts, patience and vigor;
- Behold the practices of meditative stillness, contemplation, and wisdom;
- Behold all beings attaining the patience of non-production and joyfully receiving predictions from Buddhas;
- Behold all beings ascending the ground of vajra wisdom, dispelling the darkness of ignorance, and attaining the position of avatāra, where those who will succeed to be Buddhas abide;
- Behold all beings never retreating but always immersed in the stream of Dharma.

Having made these vows about our eye faculty, let us all now, with utmost 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
南無善滅佛
南無梵相佛
南無智喜佛
南無神相佛
南無如眾王佛
南無持地佛
南無愛日佛
南無羅睺月佛
南無華明佛
南無藥師上佛
南無持勢力佛
南無福德明佛
南無喜明佛
南無好音佛
南無法自在佛

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Skilled in Cessation Buddha
Namo Brahma Attributes Buddha
Namo Joy of Wisdom Buddha
Namo Divine Attributes Buddha
Namo Like a King within the Multitude Buddha
Namo Earth Guardian Buddha
Namo Cherishing the Sun Buddha
Namo Moon of Rahu Buddha
Namo Radiant Flower Buddha
Namo Superior Medicine Master Buddha
Namo Maintaining Strength Buddha
Namo Radiance of Blessings and Virtue Buddha
Namo Radiance of Joy Buddha
Namo Pleasant Voice Buddha
Namo Self-mastery in Dharma Buddha
南無梵音佛
南無妙音菩薩
南無大勢至菩薩
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。願以慈悲力，同加覆護。令某等得如
所願，滿菩提願。

Namo Brahma Sound Buddha
Namo Wonderful Voice Bodhisattva
Namo Great Strength Bodhisattva
Namo Boundless Body Bodhisattva
Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you protect and guard all with your power of kindness and compassion and enable us to fulfill our wishes and perfect our bodhi vows.
Again, may all of us here in this Bodhimanda due to our shared karma together with all other beings of the four births and the six paths throughout the ten directions, henceforth until we all attain bodhi:

- Never hear the sounds of crying or weeping caused by worry or suffering;
- Never hear the sounds of suffering in the *Avīci* Hells;
- Never hear the thundering and rumbling sounds of the boiling liquids in the hells;
- Never hear the terrifying sounds of splitting, tearing, and cutting from the Hells of Mountain of Blades and Trees of Swords;
- Never hear sounds of the limitless, unceasing pain and suffering in the Eighteen Hells.
- Never hear the sounds of hungry ghosts tormented and famished by hunger and thirst, begging in vain for food;
- Never hear the sounds of hungry ghosts’ joints burning while they are moving, which resemble the sounds of five hundred carriages rolling;
- Never hear the suffering cries of animals with huge bodies five *yōjanas* in extent, bitten by little worms;
- Never hear the suffering sounds of those reborn as camels, mules, horses and oxen that are always over-loaded, whipped or harshly beaten for reneging on their debts from past lives;
- Never hear the sounds of the eight kinds of suffering, which include being apart from those you love, and being together with those you hate, so forth;
- Never hear the suffering sounds of the four hundred four illnesses;
- Never hear the sounds of anything unwholesome or evil;
- Never hear the distracting sounds of entertainment coming from musical instruments such as bells, conches, drums, stringed instruments, harps, or the bewitching chimes of beautiful jade ornaments.
Vow Roll 10 Section 39

Instead, may all beings henceforth always be able to:

- Hear the sounds of Buddhas proclaiming Dharma with the eight types of voices;
- Hear the sounds that reveal the truth of impermanence, suffering, emptiness, and no-self;
- Hear the sounds of the eighty-four thousand paramitas;
- Hear the sounds of the empty nature of the myriad phenomena;
- Hear Buddhas expound the Dharma in one voice, yet hear and awaken according to each one's potential;
- Hear the sounds of the teachings that all beings have inherent Buddha nature and that the Dharma body abides eternally;
- Hear the practices of patience and vigor by Bodhisattvas of the Ten Grounds;
- Hear sounds about attaining non-production, skillfully entering the Buddha's wisdom, and transcending the three realms;
- Hear how Bodhisattvas who have realized the Dharma body enter the stream of Dharma, contemplate both mundane and ultimate truths, and in thought after thought perfect the myriad practices.
- Hear the fruition of Pratyekabuddhas and Arhats of all four stages in the ten directions;
- Hear Lord Shakra expounding Prajna to celestial beings;
- Hear the next-to-be Buddhas, the Tenth-Ground Mahasattvas in the Tushita Heaven, expounding the practices of the ground of non-retreat;
- Hear how myriad goodness leads to the realization of Buddhahood;
- Hear the sounds of all Buddhas praising and rejoicing in living beings' practices of the ten good deeds;
- Hear the Buddha's praise: “Good indeed! This person will soon attain Buddhahood.”

Having made these vows about our ear faculty, let us all now, with utmost 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
Namo Maitreya Buddha

南無釋迦牟尼佛
Namo Shakyamuni Buddha

南無善業佛
Namo Deeds of Goodness Buddha

南無意無謬佛
Namo Never Erring in Thoughts Buddha

南無大施佛
Namo Generous Giving Buddha

南無明讚佛
Namo Brilliant Praise Buddha

南無眾相佛
Namo Multitude of Hallmarks Buddha

南無德流布佛
Namo Widespread Virtue Buddha

南無世自在佛
Namo Ease of Self-mastery in the World Buddha

南無德樹佛
Namo Tree of Virtue Buddha

南無斷疑佛
Namo Severing Doubt Buddha

南無無量佛
Namo Without Limit Buddha

南無善月佛
Namo Moon of Goodness Buddha

南無無邊辯相佛
Namo Attributes of Infinite Eloquence Buddha

南無寶月菩薩
Namo Jeweled Moon Bodhisattva

南無月光菩薩
Namo Moonlight Bodhisattva

南無無邊身菩薩
Namo Boundless Body Bodhisattva
南無觀世音菩薩

又復歸依，如是十方，盡虛空界，一切三
寶。願以慈悲力，同加攝受。令某等得如
所願，滿菩提願。

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you protect and guard all with your power of kindness and compassion and enable us to fulfill our wishes and perfect our bodhi vows.
又願今日道場，同業大眾。廣及十方，
四生六道，一切眾生；從今日去，乃至
菩提。鼻常不聞殺生滋味，飲食之氣。
不聞畋獵放火，燒害眾生之氣。不聞蒸煮
熬炙眾生之氣。不聞三十六物，華錦臭處
之氣。不聞錦絹羅縠，惑人之氣。不聞地
獄剝裂焦爛之氣。不聞餓鬼飢渴，飲食糞
穢，膿血之氣。不聞畜生腥臊，不淨之
氣。不聞病臥床席，無人看視，瘡爛難
近之氣。不聞大小便利，臭穢之氣。不聞
死屍脹脹，蟲食爛壞之氣。

唯願大眾六道眾生，從今日去。鼻常得聞
十方世界，牛頭栴檀，無價之香。常聞優
香。常聞鳴鸞和鳴，諸樹十方世界，照耀當
法場，遊處時香。常聞十方眾生，行五
法種種。”

次發鼻根願

Making Vows about the Nose Faculty

Again, we are here today in this Bodhimanda due to our shared karma. Together
with all other beings of the four births and the six paths throughout the ten
directions, henceforth, until we attain bodhi, may we:

- Never smell the odor of any food that involves killing;
- Never smell the odors of hunting or setting fire to kill living beings;
- Never smell the odors of steaming, boiling, or frying creatures;
- Never smell the stench from the thirty-six parts of a human body, which is
  just a foul-smelling skin-bag;
- Never smell the enticing scents of lavish silken crepe and embroidered feminine
clothing;
- Never smell the odors of flesh being stripped, torn and burned in the hells;
- Never smell the odors of hungry ghosts drinking urine, pus, blood, or eating
  excrement;
- Never smell the stench of animals;
- Never smell the putrid sores of the neglected or the bedridden;
- Never smell foul and filthy urine and stool;
- Never smell the odors of decaying and swollen worm-infested corpses;

Instead, may all of us in the six paths, henceforth always be able to:

- Smell the priceless incense of ox-head sandalwood that pervades the worlds of
  the ten directions;
- Smell the fragrance of the five-colored udumbara flower;
- Smell the fragrances of the flowers and trees in the Garden of Joy in the
  Trayastrimsha Heaven;
- Smell the fragrance of Dharma spoken in the Tushita Heaven;
- Smell the fragrance of roaming at ease in the Wonderful Dharma Hall in the
  Trayastrimsha Heaven;
卷十 | 發願 | 第三十九

戒十善，六念之香。常聞一切七方便人，

十六行香。常聞十方辟支，學無學人，眾

de zhì lìng xiàng wèn shì fāng bì zhì xù wù wù rén zhōng

德之香。常聞四果四向，得無漏香。常聞

wéi shì kuài zǐ xī fāng shì yī fān xiàng

無量菩薩，歡喜、離垢、發光、焰慧、難

shēng yìng yuán xiàng xiǎng zhì rén huí nán

勝、現前、遠行、不動、善慧、法雲之

zhǐ diào bù yáo shì tǐ diàn de bù ěr shì fǔ dòng zhì

香。常聞眾聖戒、定、慧、解脫、解脫知

xiàng wèn zhǐ de lìng bù rú rén de wú fǎ de shí

見，五分法身之香。常聞諸佛菩提之香。

chánɡ wèn sān qiān shí qī fù shì yuán quán lì xiànɡ zhǐ

常聞三十七品、十二緣觀、六度之香。常

zhǐ de shì shí shì de bù shì pèi de yī jiàn de wǔ

聞大悲三念、十力、四無所畏、十八不共

fǎ xiānɡ jīn wù lì shí suǒ wú de lì xiānɡ zhī

法香。常聞八萬四千諸波羅蜜香。常聞

fǎ xiānɡ jīn wù lì shí suǒ wú de lì xiānɡ zhī

十方無量妙法身常住之香。已發鼻根願

fǎ xiānɡ jīn wù lì shí suǒ wú de lì xiānɡ zhī

競。相與至心，五體投地，歸依世間，大

cǐ biě fù

慈悲父。

南無彌勒佛

nán wú mí lè fó

南無釋迦牟尼佛

nán wú shì jiā mó ní fó

南無藥師法佛

nán wú yào shì fǎ fó

南無應供養佛

nán wú yīng gòng yǎng fó

南無 worthy of offerings Buddha

南無 Maitreya Buddha

Namo Maitreya Buddha

Namo Shakya Muni Buddha

Namo Ridra Dharma Buddha

Namo Worthy of Offerings Buddha

Section 39  |  Making Vows

- Smell the fragrance of living beings of the ten directions, who uphold the five precepts, do the ten good deeds, and practice the sixfold mindfulness;
- Smell the fragrance of the beings of the seven expedients, who practice the sixteen contemplations;
- Smell the fragrance of virtuous Learners, and those Beyond-Learning, as well as Pratyekabuddhas throughout the ten directions;
- Smell the fragrance of non-outflow Arhats of the Four Fruitions or Four Accesses;
- Smell the fragrance of countless Bodhisattvas on the Grounds of Happiness, Transcending Defilement, Emitting Light, Blazing Wisdom, Difficult to Surpass, Manifestation, Traveling Far, No Movement, Perfected Wisdom, and Dharma Clouds.
- Smell the fragrance of all sages' fivefold Dharma body of precepts, samadhi, wisdom, liberation, and knowledge and views of liberation;
- Smell the bodhi fragrance of all Buddhas;
- Smell the fragrance of the thirty-seven wings of enlightenment, the twelve dependent origination contemplations, and the six paramitas;
- Smell the fragrance of the Buddhas' threefold mindfulness of great compassion, the ten powers, the fourfold deliverance from fear, and the eighteen unique dharmas;
- Smell the fragrance of eighty-four thousand paramitas;
- Smell the fragrance of the Dharma body, which is eternally abiding, infinite, wondrous to the utmost and which pervades the ten directions.

Having made these vows about our nose faculty, let us all now, with utmost 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.
南無度憂佛
Namo Transcending Worries Buddha

南無樂安佛
Namo Peace and Happiness Buddha

南無世意佛
Namo Wishes of the World Buddha

南無愛身佛
Namo Cherishing the Body Buddha

南無妙足佛
Namo Wondrous Abundance Buddha

南無優鉢羅佛
Namo Utpala Buddha

南無華鬘佛
Namo Flower Tassels Buddha

南無無辯光佛
Namo Light of Boundless Eloquence Buddha

南無信聖佛
Namo Faith in Sages Buddha

南無德精進佛
Namo Vigorous in Virtue Buddha

南無妙德菩薩
Namo Wonderful Virtue Bodhisattva

南無金剛藏菩薩
Namo Vajra Treasury 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. May you gather all in with your power of kindness and compassion and enable us to fulfill our wishes and perfect our bodhi vows.
次發舌根願
cì fā shé gēn yuàn

又願今日道場，同業眾生，廣及十方，四生六道，一切眾生；從今以往，乃至菩提。舌恒不嘗傷殺一切眾生身體之味。不嘗一切自死之味。不嘗生類血髓之味。不嘗冤家對主毒藥之味。不嘗一切能生貪愛煩惱滋味之味。

願舌恒嘗甘露百種美味之味。恒嘗諸天自然飲食之味。恒嘗香積香飯之味。恒嘗諸佛所食之味。恒嘗法身戒定慧，熏修所現食味。恒嘗法喜禪悅之味。恒嘗無量功德，滋治慈命甜和之味。恒嘗解脱一味等味。恒嘗諸佛泥洹，至樂最上勝味之味。

已發舌根願竟。相與至心，五體投地，歸依世間，大慈悲父。

Making Vows about the Tongue Faculty

Again, we are here today in this Bodhimanda due to our shared karma. Together with all other beings of the four births and the six paths throughout the ten directions, henceforth, until we attain bodhi, may we:

- Never taste the meat of creatures who have been harmed or killed;
- Never taste the meat of those who have died naturally;
- Never taste the blood or marrow of any being;
- Never taste the poisons of foes or karmic creditors;
- Never taste any flavor that triggers greed, attachment, or afflictions in living beings;

Instead, may all of us in the six paths, henceforth always be able to:

- Taste the hundred kinds of ambrosia;
- Taste the natural foods of the heavens;
- Taste the fragrant rice in the Land of Abundant Fragrance;
- Taste the flavor of the food of the Buddhas;
- Taste the flavors of cultivating the Dharma body through precepts, samadhi, and wisdom;
- Taste the joy of Dharma and the bliss of Dhyana;
- Taste the exquisite flavors that nourish our wisdom life through the myriad merit and virtue;
- Taste the one and equal flavor of liberation;
- Taste the supreme flavor of Buddhahood and the ultimate bliss of Nirvana.

Having made these vows about our tongue faculty, let us all now, with utmost 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
南無真實佛
南無天主佛
南無樂高音佛
南無信淨佛
南無婆者羅陀佛
南無福德意佛
南無燄熾佛
南無無邊德佛
南無聚成佛
南無師子遊佛
南無不動佛
南無信清淨佛
南無虛空藏菩薩
南無薩陀波羅蜜菩薩
南無無邊身菩薩

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Sincere and Genuine Buddha
Namo Celestial Lord Buddha
Namo Delightful and Sonorous Voice Buddha
Namo Pure Faith Buddha
Namo Vijjiradh  Buddha
Namo Mind of Blessings and Virtue Buddha
Namo Blazing Flame Buddha
Namo Boundless Virtue Buddha
Namo Collective Accomplishment Buddha
Namo Lion’s Travel Buddha
Namo Unmoving Buddha
Namo Pure and Clear Faith Buddha
Namo Treasury of Empty Space Bodhisattva
Namo Sadapralapa Bodhisattva
Namo Boundless Body Bodhisattva
南無觀世音菩薩

Namo Guan Shi Yin Bodhisattva

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲力，哀愍覆護。令某等得如所願，滿菩提願。

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you pity on us, protect and guard all of us with your power of kindness compassion, and enable us to fulfill our wishes and perfect our bodhi vows.
次發身根願

又願今日道場，同業眾生。廣及四方，四生六道，一切眾生。從今日後，乃至菩提。

身常不覺五欲邪媚之觸。不覺銅湯爐炭，寒冰等觸。不覺餓鬼頭上火然，烊銅灌口焦爛之觸。不覺畜生剝裂，苦楚之觸。不覺四百四病，諸苦惱觸。不覺大熱大寒，難耐之觸。不覺蚊蚋蚤虱，諸蟲之觸。不覺刀杖毒藥，加害之觸。不覺飢渴困苦，一切諸觸。

願身常覺，諸天妙衣之觸。常覺自然甘露之觸。常覺清涼，不寒不熱之觸。常覺不飢不渴，無病無惱休強之觸。常覺無有刀杖，苦楚之觸。常覺臥安覺安，無諸憂怖之觸。常覺十方諸佛淨土，微風吹身之觸。常覺十方諸佛淨土，七寶浴池，洗蕩身心之觸。常覺無老病死，諸苦之觸。常

Making Vows about the Body Faculty

Again, we are here in this Bodhimanda due to our shared karma. Together with all other beings of the four births and the six paths throughout the ten directions, henceforth, until we attain bodhi, may we:

- Never feel the deluding or seductive tactile sensations associated with the five desires;
- Never feel boiling water, burning charcoal, or freezing ice;
- Never feel the flaming sensation on the heads of hungry ghosts or experienced by hell beings whose mouths are burned and scorched by molten copper;
- Never feel the pain and suffering of animals whose bodies and limbs are skinned, ripped, and torn apart;
- Never feel the suffering and afflictions of the four hundred four illnesses;
- Never feel unbearable scorching heat or freezing cold;
- Never feel the bites of mosquitoes, gnats, fleas and other insects;
- Never feel the harm of knives, clubs, or poisons;
- Never experience hunger, thirst, or any other torments.

Instead, may our bodies always:

- Feel the sensation of wonderful celestial garments;
- Experience the feeling of natural sweet dew;
- Feel the refreshingly cool and pleasant ambiance that is neither too warm nor too cold;
- Feel neither hunger nor thirst, illnesses or afflictions, but only a sense of well-being and vitality;
- Never feel the suffering caused by knives or clubs;
- Feel peaceful and at ease, whether asleep or awake, and be free of worries or fears;
- Feel the gentle breeze of the Buddhas’ Pure Lands of the ten directions;
覺飛行自，在，與諸菩薩，聽法之觸。常覺
諸佛涅槃，八自在觸。已發身根願竟。
相與至心，五體投地，歸依世間，大慈悲
父。

南無彌勒佛
南無釋迦牟尼佛
南無行明佛
南無龍音佛
南無持輪佛
南無財成佛
南無世愛佛
南無法名佛
南無無量寶明佛
南無雲相佛
南無慧道佛
南無妙香佛

Feel the body and mind purified in the seven-jeweled pools in the Buddhas’ Pure Lands of the ten directions;
Never feel the suffering of aging, sickness, and death;
Feel free to fly to and attend Dharma lectures with Bodhisattvas;
Feel the eight sensations of self-mastery of the Buddhas’ Nirvana.

Having made these vows about our body faculty, let us all now, with utmost 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 Clarity in Practice Buddha
Namo Dragon’s Voice Buddha
Namo Upholding the Wheel Buddha
Namo Accomplished in Wealth Buddha
Namo Beloved by the World Buddha
Namo Dharma Name Buddha
Namo Boundlessly Precious Brilliance Buddha
Namo Appearance of Clouds Buddha
Namo Wisdom Path Buddha
Namo Wondrous Fragrance Buddha
Namo Empty Space Sound Buddha
Namo Empty Space Buddha
Namo Transcending the Three Realms Bodhisattva
Namo Bhadrapala Bodhisattva
Namo Boundless Body Bodhisattva
Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you protect, guard and gather us in with your power of kindness and compassion and enable us to fulfill our wishes and perfect our bodhi vows.
Making Vows about the Mind Faculty

Again, we are here in this Bodhimanda due to our shared karma. Together with all other beings of the four births and the six paths throughout the ten directions, henceforth, until we attain bodhi, may we:

- Always be mindful of the perils of greed, desire, anger, and delusion;
- Always be mindful of the perils of killing, stealing, sexual misconduct, lying, frivolous speech, divisive speech, and harsh speech;
- Always be mindful that killing one's father, mother, or an Arhat; shedding the Buddha's blood; disrupting the harmony of the Sangha; slandering the Buddha, Dharma and Sangha; and disbelieving in cause and effect are all offenses that will send one directly into the Avici Hell;
- Always be mindful that there is rebirth after death and the accompanying retributions;
- Always be mindful to avoid those who are a bad influence and instead draw near to wholesome friends;
- Always be mindful not to consult the ninety-six kinds of deviant teachers or accept their dharma;
- Always be mindful that the three outflows, the five hindrances, and the ten entanglements are all obstructions;
- Always be mindful of the terrifying perils of the three evil destinies wherein the cruel cycles of birth and death and the retributions of severe suffering occur;
- Always be mindful that all livings beings are endowed with the Buddha Nature;
- Always be mindful that Buddhas are like compassionate fathers to those of us in this world and unsurpassed physician kings, that the sacred Dharma is the effective antidote for all living beings' illnesses, and that all sages and worthy ones are like mothers caring for sick living beings;
- Always be mindful that we should take refuge with the Three Treasures, receive the five precepts, and practice the ten good deeds and other practices such as these that will result in superior blessings in the human and heavenly realms;
常知未免生死，應修七方便觀，煥頂等法。常知應行無漏苦忍十六聖心，先修十六行觀，觀四真諦。

常知四諦，平等無相，故成四果。常知總相別相，一切種法。常知十二因緣，三世因果，輪轉無有休息。常知修行六度，八萬諸行。常知斷除八萬四千塵勞。常知體會無生，必斷生死。常知十住階品，次第具足。常知以金剛心，斷無明闡，得無上果。常知體極一照，萬德圓備，累患都盡，成大涅槃。常知佛地十力，四無所畏，十八不共，無量功德，無量智慧，無量善法。已發意根願竟。相與至心，五體投地，歸依世間，大慈悲父。

Having made these vows about our mind faculty, let us all now, with utmost 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
南無天王佛
南無珠淨佛
南無善財佛
南無燈焰佛
南無寶音聲佛
南無人主王佛
南無羅睺守佛
南無安隱佛
南無師子意佛
南無寶名闍佛
南無得利佛
南無遍見佛
南無馬鳴菩薩
南無龍樹菩薩
南無無邊身菩薩

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Celestial King Buddha
Namo Purifying-pearl Buddha
Namo Good Wealth Buddha
Namo Lamp's Flame Buddha
Namo Precious Sound Buddha
Namo Supreme Ruler of People Buddha
Namo Rahu Guardian Buddha
Namo Peace and Tranquility Buddha
Namo Lion Resolve Buddha
Namo Precious Renown Buddha
Namo Attaining Benefits Buddha
Namo Pervasive View Buddha
Namo Asvaghosha Bodhisattva
Namo Nagarjuna Bodhisattva
Namo Boundless Body Bodhisattva
南無觀世音菩薩

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲心，哀愍覆護攝受。令某等得如所願，滿菩提願。

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you protect, guard, and gather us in with your power of kindness and compassion and enable us to fulfill our wishes and perfect our bodhi vows.
次發口願

又願今日道場，同業眾生，四生六道，一切眾生；從今日去，乃至菩提，口常不毀三寶，口不誇弘通法人，說其過惡。不言作善，不得報，作惡不得苦果。不言人死斷滅，不復更生；不說無利益，損他人事。不說邪見外道，所造經書。不教人作十惡業，不教人造五逆罪。不教人惡師長善友。不勸人造罪。不斷人作福。

願口常讚歎三寶。常讚歎弘通法人，說功德。示人善惡果報。常說悟人身死，神明不滅。常發善言，使人利益。常說如來十二部經。常言一切眾生，皆有佛性，當得常樂我淨。常教人孝養父母，敬事師

Making Vows about Our Mouth Faculty

Again, we are here in this Bodhimanda due to our shared karma. Together with all other beings of the four births and the six paths throughout the ten directions, henceforth, until we attain bodhi, may we:

- Never slander or disparage the Three Treasures;
- Never slander people who propagate the Dharma nor talk about their mistakes and offenses;
- Never say that good deeds do not bring good rewards and that bad deeds do not result in bad retributions;
- Never say that the death of beings is nihilistic and there is no rebirth;
- Never say anything that is harmful or detrimental;
- Never discuss the externalists or their teachings;
- Never encourage others to commit the ten evil deeds or the five rebellious acts;
- Never gossip about others’ mistakes or offenses;
- Never talk about meaningless or frivolous worldly affairs;
- Never tell others to believe in deviant teachers or evil ghosts or spirits;
- Never comment on the good and bad of others;
- Never scold or curse parents, teachers, elders, or wholesome friends;
- Never advise others to commit offenses or prevent others from cultivating blessings.

Instead, may we:

- Always praise the Three Treasures;
- Always praise those who proclaim and propagate the Dharma, extolling their merit and virtue;
- Always explain to others the retributions of good and evil deeds;
- Always say that a being’s soul will not be annihilated after death;
- Always use wholesome speech to benefit others;
- Always expound the Tathagatas’ Twelve Divisions of sacred texts;
Always state that living beings are endowed with the Buddha Nature and can attain Nirvana, with the four qualities of permanence, bliss, true self and purity;

Always instruct others to be filial to their parents and respectfully attend to their teachers and elders;

Always encourage others to take refuge with the Three Treasures, receive and uphold the five precepts, cultivate the ten good deeds, and practice the sixfold mindfulness;

Always praise the benefits of reading, reciting, and memorizing sutras;

Always talk about all manner of good deeds.

Always advise others to draw near to good and wise advisers and to avoid those who are bad or evil;

Always speak about the immeasurable merit and virtue of the various stages of fruition from the ten abidings up to Buddhahood;

Always encourage others to cultivate the Pure Land practices and adorn one's ultimate fruition;

Always exhort others to diligently venerate the Three Treasures;

Always encourage others to create or set up Buddha images and make various offerings;

Always exhort others to do good deeds with the same urgency as if saving one's head that is on fire, and

Always exhort others to ceaselessly help those who are distressed, impoverished, and in need.

Having made these vows about our mouth faculty, let us all now, with utmost 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
南無世華佛
南無高頂佛
南無無邊辯才成佛
南無差別知見佛
南無師子牙佛
南無獅陀步佛
南無福德佛
南無法燈蓋佛
南無目犍連佛
南無無憂國佛
南無無思佛
南無樂菩提佛
南無師子遊戲菩薩
南無師子奮迅菩薩
南無無邊身菩薩

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Blossom of the World Buddha
Namo Lofty Summit Buddha
Namo Accomplished in Boundless Eloquence Buddha
Namo Discerning Knowledge and Views Buddha
Namo Lion’s Tooth Buddha
Namo Ridra Strides Buddha
Namo Blessings and Virtue Buddha
Namo Dharma Lamp and Canopy Buddha
Namo Maudgalyayana Buddha
Namo Worry-free Land Buddha
Namo Contemplative Thoughts Buddha
Namo Delight in Bodhi Buddha
Namo Lion Playfully Roaming Bodhisattva
Namo Lion Swiftness and Vigor Bodhisattva
Namo Boundless Body Bodhisattva
南無觀世音菩薩

南無觀世音菩薩

Namo Guan Shi Yin Bodhisattva.

又復歸依，如是十方，盡虛空界，一切三宝。願以慈悲力，覆護攝受。令某等得如所願，滿菩提願。

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you protect, guard, and gather us in with your power of kindness and compassion and enable us to fulfill our wishes and perfect our bodhi vows.
We also vow that all beings of the four births and the six paths throughout the ten directions henceforth accomplish all these Dharma-doors of Cultivation:

- The Dharma-door of reverence and respect — so as to have deep faith in the Three Treasures;
- The Dharma-door of being steadfast — so as to never be skeptical;
- The Dharma-door of diligently repenting — so as to eradicate the evil committed;
- The Dharma-door of remorse — so as to attain purity;
- The Dharma-door of guarding the body — so that it will not be defiled by the three evil karmas of killing, stealing, and lust;
- The Dharma-door of guarding one's speech — so as to be completely free of the four kinds of speech offenses: frivolous speech, divisive speech, harsh speech, and false speech;
- The Dharma-door of guarding one's mind — so as to calm it and attain purity;
- The Dharma-door of bodhi — so as to fulfill all our vows and resolves;
- The Dharma-door of compassion — so as not to harm any living being;
- The Dharma-door of kindness — so as to influence others to establish virtue;
- The Dharma-door of happiness — so as to never belittle or slander others;
- The Dharma-door of utmost sincerity — so as to never deceive others;
- The Dharma-door of relying on the Three Treasures — so as to eliminate the three evil destinies;
- The Dharma-door of being genuine — so as to never be pretentious;
不慢彼我，捨害法門。
無有猶豫，棄結法門。
斷闢謨意，無譁法門。
奉行平等，應正法門。

又願眾生，具足如是無量法門：

心趨法門，觀心如幻。
意斷法門，捨不善本。
神足法門，身心輕便。
信根法門，不願退輪。
進根法門，不捨善軛。
念根法門，善造道業。
定根法門，攝心正道。
慧根法門，觀無常空。
信力法門，越魔威勢。
進力法門，一去不還。
念力法門，未曾忘捨。
定力法門，滅眾妄想。

The Dharma-door of renouncing harm — so as to never be arrogant or slight others;

The Dharma-door of renouncing fetters of the mind — so as to be without hesitation and procrastination;

The Dharma-door of non-contention — so as to eliminate thoughts of fighting, or arguing, or litigation; and,

The Dharma-door of the One Worthy of Offerings and Proper Enlightenment — so as to always uphold equanimity;

Also, may living beings perfect the practices of immeasurably many Dharma-doors, including:

- Dharma-door of reflection on mental tendencies, by contemplating thoughts as illusory;
- Dharma-door of severing discursive thoughts, by discarding the roots of that which is unwholesome;
- Dharma-door of the full attainment of spiritual powers, by feeling light and at ease in both body and mind;
- Dharma-door of roots of faith, by never retreating;
- Dharma-door of roots of vigor, by never forsaking being inspired by and intent upon goodness;
- Dharma-door of roots of mindfulness, by skillfully creating wholesome karma leading to the Way;
- Dharma-door of roots of samadhi, by focusing the mind on the proper path;
- Dharma-door of roots of wisdom, by contemplating suffering, impermanence, and emptiness;
- Dharma-door of faith-power, by overpowering demonic forces;
- Dharma-door of vigor-power, by always advancing without ever retreating;
- Dharma-door of mindfulness-power, by never forgetting or forsaking mindfulness;
- Dharma-door of samadhi-power, by eliminating all false thoughts;
Dharma-door of wisdom-power, by skillfully dealing with whatever comes or goes;
Dharma-door of the bodhi-share of vigor, by accumulating practices of the Buddha Way;
Dharma-door of proper concentration, by attaining samadhi; and,
Dharma-door of the pure nature, by never delighting in lesser Vehicles.

May all living beings accomplish all Bodhisattvas Mahasattvas’ one hundred eight Dharma-doors. These include:
- Purifying the Buddhalands;
- Exhorting and transforming those who are stingy or jealous;
- Liberating those in the evil destinies and the eight difficulties;
- Gathering in and transforming those who are hateful, angry, litigious, or contentious;
- Diligently cultivating all good deeds and influencing and encouraging everyone not to be lax or lazy;
- Having the samadhi and spiritual powers to gather in beings troubled by scattered thoughts;

Having made these vows, let us all now with utmost 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
Namo Maitreya Buddha

南無釋迦牟尼佛
Namo Shakyamuni Buddha

南無法天敬佛
Namo Heavenly Reverence of Dharma Buddha

南無斷勢力佛
Namo Strength to Sever Buddha

南無極勢力佛
Namo Ultimate Strength Buddha

南無慧華佛
Namo Wisdom Flower Buddha

南無堅音佛
Namo Firm Voice Buddha

南無安樂佛
Namo Peace and Bliss Buddha

南無妙義佛
Namo Wonderful Meaning Buddha

南無愛淨佛
Namo Delight in Purity Buddha

南無恥愧顏佛
Namo Countenance of Penance and Remorse Buddha

南無妙鬘佛
Namo Wondrous Crown Prominence Buddha

南無欲樂佛
Namo Desiring Bliss Buddha

南無樓至佛
Namo Rucika Buddha

南無藥王菩薩
Namo Medicine King Bodhisattva

南無藥上菩薩
Namo Medicine Superior Bodhisattva

南無無邊身菩薩
Namo Boundless Body Bodhisattva
南無觀世音菩薩

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲力，救護攝受。令三界六道，四生眾生，以今慈悲道場懺法，發心

發願功德因緣，各具足功德智慧，以神通力，隨心自在。

Namo Guan Shi Yin Bodhisattva.

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you protect, guard, and gather in all beings of the four births and the three realms, and the six paths with your power of kindness and compassion. May you enable them to perfect their wisdom, spiritual powers, and wish-fulfilling self-mastery from the merit and virtue of bringing forth the bodhi resolve and from the vows made during today's Repentance Dharma of Kindness and Compassion in the Bodhimanda.
今日道場，同業大眾。相與已為六道四生
眾生，發誓願竟。次以眾生附屬諸大菩
薩，願以懺悔心，同加接受。以今懺悔發
願功德因緣，又願以懺悔念力，令一切眾
生，悉皆樂求無上福田，深信施佛，有無
量報。令一切眾生，一心向佛，具得無量
清淨果報。

願一切眾生，於諸佛所，無惶惶心，具足
大施，無所吝惜。又願一切眾生，於諸佛
所，修無上福田，離二乘願，行菩薩道，
得諸如來，無礙解脫，一切種智。又願一
切眾生，於諸佛所，種無盡善根，得佛無
量功德智慧。又願一切眾生，攝取深慧，
具足清淨無上智王。又願一切眾生，所遊
自在，得如來，至一切處，無礙神力。

May living beings:
- Harbor no thoughts of stinginess but readily and unreservedly make great offerings in the presence of Buddhas;
- Cultivate the unsurpassed field of blessings in the presence of Buddhas, renounce any aspirations for the Two Vehicles, cultivate the Bodhisattva Path, and gain the Tathagata’s unobstructed liberation and Wisdom of All Modes;
- Plant inexhaustible roots of goodness in the presence of Buddhas and thus attain the Buddhas’ limitless merit, virtue, and wisdom;
- Assimilate profound wisdom, emulating the pure, unsurpassed King of Wisdom;
- Have self-mastery in traveling and attain the Buddhas’ unobstructed spiritual powers to go anywhere;
- Embrace the Mahayana, obtain immeasurable Modes of Wisdom, and dwell steadfastly therein;
- Perfectly accomplish the foremost field of blessings, from which wells forth stages of All-Wisdom;
Sincere Requests

Never harbor any thought of hatred or loathing toward the Buddhas but instead plant roots of goodness and joyfully seek the Buddha's wisdom;

Be able go to all the magnificent Buddhhalands using wonderful expedient means, and within a single thought, tirelessly enter the profound Dharma realm;

Attain boundless bodies and be able to travel tirelessly throughout the worlds of the ten directions;

Accomplish vast bodies that can go wherever they please, attain all the Buddhas' spiritual powers to adorn the ultimate other shore, and within a single thought, manifest the Tathagatas' complete mastery of spiritual powers that pervade empty space.

Since we ourselves have to undergo retributions involving suffering and may be unable to rescue other living beings, we do humbly entrust them all to the following Bodhisattvas:

- The limitless and boundless non-produced Dharma-body Bodhisattvas extending to the ends of empty space;
- The limitless and boundless non-outflow form-body Bodhisattvas extending to the ends of empty space;
The limitless and boundless Bodhisattvas resolved on bodhi extending to the ends of empty space;

Great Master Asvaghosha Bodhisattva who made the Dharma flourish during the Proper Dharma Age;

Great Master Nagarjuna Bodhisattva who made the Dharma flourish during the Dharma Image Age;

Boundless Body Bodhisattva extending to the ends of empty space in the ten directions;

Guan Shi Yin Bodhisattva extending to the ends of empty space in the ten directions; as well as

Manjushri Bodhisattva,

Samantabhadra Bodhisattva,

Lion Playfully Roaming Bodhisattva,

Lion Swiftness and Vigor Bodhisattva,

Lion Banner Bodhisattva,

Lion Deeds Bodhisattva,

Resolute Vigor Bodhisattva,

Vajra Wisdom Bodhisattva,

Renouncing Skandhas and Hindrances Bodhisattva,

Tranquil Sense Faculties Bodhisattva,

Wisdom Superior Bodhisattva,

Never Leaving the World Bodhisattva,
Again we beseech all the Bodhisattvas Mahasattvas of the ten directions to the ends of empty space, based on their fundamental vow-power to liberate living beings, to gather in the endless and limitless numbers of living beings throughout the ten directions. May the Bodhisattvas Mahasattvas never abandon any living being, instead regard all living beings as good and wise advisers without discrimination. May all living beings be grateful for the kindness of the Bodhisattvas, draw near to them, and make offerings to them. May the Bodhisattvas compassionately gather in all living beings and enable them to have integrity and be straightforward. May beings always follow and never be apart from the Bodhisattvas. May all living beings accord with and never transgress any of the Bodhisattvas’ teachings, attain solid
Sincere Requests

May all the following practices:

- Taking refuge with the Three Treasures;
- Severing doubts and deepening faith;
- Repenting and reforming;
- Bringing forth the resolve;
- Revealing the retributions;
- Leaving the hells;
- Resolving animosity and feeling fortunate;
- Making vows and dedication; and
- Entrusting all living beings to the Bodhisattvas;
starting from the beginning and up to the end of this Repentance, together with all the merit and virtue generated, be dedicated to all living beings throughout the ten directions to the ends of empty space.

We now look up to and pray that Maitreya, the future Buddha, World-Honored One, bear witness to our vows and practices, and that the Buddhas of the ten directions kindly and compassionately guard and protect us, so that our repentance and our vows will both be accomplished. May all living beings be born in the land of this compassionate one who is a like father to us, attend his very first Dharma assembly, and awaken to the Way upon listening to the Dharma. May all be completely endowed with all the merit and virtue, as well as wisdom that are identical to that of the Bodhisattvas. May everyone gain entry into the vajra mind and accomplish Proper and Equal Enlightenment.
Praying to and Praising the Buddhas

duo tuo a qie du a luo he san miao san fo tuo

Honored are the Buddhas with ten titles, which include Tathagata, Worthy of Offerings, One of Proper and Pervasive Knowledge. They rescue immeasurable numbers of living beings and extricate them from the sufferings of birth and death. May the merit and virtue attained from repenting and bowing to the Buddhas enable all living beings to fulfill their vows and their bodhi resolve. May our vows be identical to that of all Buddhas and great Bodhisattvas of the ten directions to the ends of empty space.

Just as the vows of all Buddhas and Bodhisattvas are limitless and boundless, as vast as the Dharma nature, as ultimate as empty space, and extend throughout all kalpas to the end of time, so too will be our vows.

Just as living beings are limitless and boundless, so too are our vows.

Just as worlds are limitless and boundless, so too are our vows.

Just as empty space is limitless and boundless, so too are our vows.

Just as the Dharma nature is limitless and boundless, so too are our vows.

Just as Nirvana is limitless and boundless, so too are our vows.

Just as the Buddhas' manifestations in the worlds are limitless and boundless, so too are our vows.

Just as the Buddhas' wisdom is limitless and boundless, so too are our vows.
心緣不可盡，我願不可盡。
起智不可盡，我願不可盡。
世間道種、法道種、智慧道種不可
盡，我願不可盡。

若十種可盡，我願乃可盡。一切和南，三
乘聖眾。

慈悲道場懺法卷第十

Just as our scheming thoughts are limitless and boundless, so too are our vows.
Just as our discriminatory thoughts are limitless and boundless, so too are our vows.
Just as the mundane ways, the transcendental ways, and the ways of wisdom are limitless and boundless, so too are our vows.

Only when all the above ten circumstances come to an end will our vows end. We now pay homage to the sages of all Three Vehicles.

End of the Roll Ten of Repentance Dharma of Kindness and Compassion in the Bodhimanda
We have endured the hardship of bowing this Repentance.
May the Buddhas now bestow their kindness upon us,
To aid us in fulfilling our vows regarding the six sense faculties,
And to help us persevere in each and every practice.
We dedicate all to the realization of bodhi,
Entrusting living beings to the Guiding Teachers
Who can take everyone across.
Namo Bodhisattvas Mahasattvas of the Ground of Dharma Clouds (3 times)
Concluding the Repentance

The Buddha’s ten bodies are fine and splendorous, Majestic and unmoving like a purple golden mountain. The Benevolent One, honored with the ten titles, His hallmarks vast, perfect, and jade-like. Uses his spiritual powers to universally respond. His wondrous edifying teaching knows no restriction. May he pour his unobstructed perfect radiance down upon us And bear witness to the effort we have put into this last Roll. Respectfully, we bow to the Enlightened Ones of the ten directions; We repent of our offenses from the ten evils.

[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 Ten. May all reap the perfect and abundant fruition of its goodness.

In this Bodhimanda: Lamps are lit, and their radiance blaze forth. Arrays of sublime flowers adorn together with presentations of tea and fruits. We make these offerings from the depths of our sincere hearts. We extensively extol the meritorious deeds of the Buddhas and venerate Tathagatas numerous as dust motes. Our resolve is ever resolute and our dedication deep and sincere.

We pray to the Greatly Enlightened Ones of the ten directions, the sacred and splendorous Dharma of the Tripitaka, Pratyekabuddhas with the five eyes, Arhats with the six spiritual powers, Gods in the heavens and the sages on earth, spiritual ones in the water and worthy ones on land, who all encompass the four domains, are boundless and efficacious, and constantly bestowing blessings. May you all bear witness to our sincerity and to the wholesome seeds we, mundane ones, have planted.
奉為求懺某等，洗空微細罪愆，成就無邊福祉。
伏願：頓除十使，迥脫十纏；圓發十心，十願滿而真空月朗；修行十地，十障斷而覺苑華開；塵塵開解脫之門，處處顯真如之用；冤親普利，凡聖同資；俱承懺悔之善緣，共證常之妙道。雖則微文懺悔，誠恐細惑未除；再勞眾眾，同求懺悔。

[Dharma Host: On behalf of ________ ] and all of us who seek to repent, we further pray that everyone will be cleansed of their subtle offenses and amass boundless blessings.

We bow and earnestly pray:

May we be instantly freed from the ten fetters and be liberated from the ten entanglements.

May we perfect the ten resolves and fulfill the ten vows, so we become like a bright moon shining in the clear sky.

May we cultivate the ten grounds and sever the ten obstacles, so we become like flowers blossoming in the Garden of Enlightenment.

May we find the gate to liberation in each and every dust mote, and may every place reveal the workings of True Suchness.

May friends and foes, sages and ordinary beings everywhere receive benefit, so that all can realize the wondrous way to Nirvana from the wholesome conditions of this Repentance.

Having done just minimal repentance, we fear our subtle delusions may not be removed. Let us exhort ourselves that together, we continue to repent and reform.
Praise

The meritorious power of the Emperor of Liang Repentance Roll Ten Enables the disciples and the deceased to eradicate offenses of ten entanglements. May all realize the Bodhisattva’s Ground of Dharma Clouds. 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 Ten 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 Dharma Clouds 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
zhen 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.
總迴向

禮懺功德殊勝行  無邊勝福皆迴向
普願沉溺諸眾生  遠往無量光佛剎
十方三世一切佛  一切菩薩摩诃薩
摩訶般若波羅蜜

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.
The Dharma Realm Buddhist Association (DRBA), formerly known as the Sino-American Buddhist Association, was founded by the Venerable Master Hsuan Hua. It is established as an international religious and educational corporation. Taking the Dharma Realm as its scope, the Association aims to bring true principles and genuine teachings of the Buddha to the entire world. The Association is also dedicated to propagating the Orthodox Dharma, translating the Buddhist canon, promoting ethical education, and bringing benefit and happiness to all beings. Its hope is that individuals, families, the society, the nation, and the entire world will, under the transforming influence of the Buddhadharma, gradually reach the state of ultimate truth and goodness.

DRBA carries forward Venerable Master Hua’s four great vows, which are (1) establishing a Buddhist Sangha, (2) translating the entire Buddhist Canon, (3) promoting and developing education in Buddhist tradition and (4) promoting interfaith harmony. In order to spread the genuine Dharma, besides nourishing and training for the talents, DRBA is ever more dedicated to establish monasteries so that sagely teachings flourish and the Dharma wheel turns. Consequently, DRBA can provide pure monasteries, which adhere to the Buddha’s precepts, for practitioners to cultivate and do the Buddha’s work.

Since the establishment of Dharma Realm Buddhist Association in 1959, DRBA has found 23 centers located throughout America, Asia and Australia. Taking the City of Ten Thousand Buddhas, 110 miles north of San Francisco, as its headquarter, DRBA centers strictly adhere to the following guidelines:

Freezing to death, we do not scheme.
Starving to death, we do not beg.
Dying of poverty, we ask for nothing.
According with conditions, we do not change.
Not changing, we accord with conditions.
We adhere firmly to our three great principles.
We renounce our lives to do the Buddha’s work.
We take the responsibility to mold our own destinies.
We rectify our lives as the Sangha’s work.
Encountering specific matters, we understand the principles.
Understanding the principles, we apply them in specific matters.
We carry on the single pulse of the patriarchs’ mind-transmission.
DRBA based itself on the six great principles Venerable Master Hua advocated, do not fight; do not be greedy; do not seek; do not be selfish; do not pursue personal advantages; and do not lie. Monks and nuns also maintain the standard of eating only one meal a day; always wearing the precept sash; upholding the precepts while being mindful of the Buddha; studying the teachings and investigating Chan; living harmoniously in a community; dedicating oneself to Buddhism; speaking Dharmas and lecturing on Sutras daily; turning the great Dharma wheel; and saving all living beings universally.

DRBA has also established educational institutions, which are International Translation Institute, Institute of World Religions, Sangha and Laity Training Program, Dharma Realm Buddhist University, Developing Virtue Secondary School, and Instilling Goodness Elementary School. Besides actively training outstanding talents in areas of Dharma propagation, sutra translation and education, DRBA also advocates interfaith dialogues in order to bring unity and collaboration among religions. It is committed to promote world peace with all religions.

At the ends of Dharma, the world is full of danger and evils. Based on DRBA’s mission, the City of Ten Thousand Buddhas (CTTB) has established a comprehensive Buddhist research and practice center. As an international monastery, it is open to all religions; selfless without discriminating any religion, race and nationality. Anyone, from any country or any religion, who is committed to embody virtue and ethics; seek for true principles; understand the mind and see the nature, are welcome to CTTB to practice and study.
佛經翻譯委員會的八項基本守則

一、從事翻譯工作者不得抱有個人的名利。

二、從事翻譯工作者不得貢高我慢，必須以虔誠恭敬的態度來工作。

三、從事翻譯工作者不得自讚毁他。

四、從事翻譯工作者不得自以為是，對他人作品吹毛求疵。

五、從事翻譯工作者必須以佛心為己心。

六、從事翻譯工作者必須運用擇法眼來辨別正確的道理。

七、從事翻譯工作者必須懇請大德長老來印證其翻譯。

八、從事翻譯工作者之作品在獲得印證之後，必須努力弘揚流通經、律、論，以及佛書，以光大佛教。

The Eight Guidelines of the Buddhist Text Translation Society

1. A volunteer must free him/herself from the motives of personal fame and profit.

2. A volunteer must cultivate a respectful and sincere attitude free from arrogance and conceit.

3. A volunteer must refrain from aggrandizing his/her work and denigrating that of others.

4. A volunteer must not establish him/herself as the standard of correctness and suppress the work of others with his or her fault-finding.

5. A volunteer must take the Buddha-mind as his/her own mind.

6. A volunteer must use the wisdom of Dharma-selecting vision to determine true principles.

7. A volunteer must request virtuous elders in the ten directions to certify his/her translations.

8. A volunteer must endeavor to propagate the teachings by printing and distributing sutras, sastra texts, and vinaya texts when the translations are certified as being correct.
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11F, 85 Chung-Hsiao E. Rd., Sec.6., Taipei City 11575, Taiwan, R.O.C.
Tel: (02) 2786-3022  Fax: (02) 2786-2674  E-mail: fajye@drbataipei.org

法界聖寺  Dharma Realm Sagely Monastery
84445 高雄市六龜區興龍里東溪山莊 20 號
20 Dong-Si Shan-Jhuang, Hsing-Lung Village, Liou-Guei Dist.,
Kaohsiung City 84445, Taiwan, R.O.C.
Tel: (07) 689-3713  Fax: (07) 689-3870

彌陀聖寺  Amitabha Monastery
97445 花蓮縣壽豐鄉池南村四健會 7 號
7 H Club, Chih-nan Village, Shou-feng,
Hualien County 97445, Taiwan, R.O.C.
Tel: (03) 865-1956  Fax: (03) 865-3426

法界觀音聖寺（登彼岸）
Dharma Realm Guan Yin Sagely Monastery (Deng Bi An)
161, Jalan Ampang, 50450 Kuala Lumpur, Malaysia
Tel: (03) 2164-8055  Fax: (03) 2163-7118

法緣聖寺  Fa Yuan Sagely Monastery
1, Jalan Utama, Taman Serdang Raya, 43300 Seri Kembangan,
Selangor Darul Ehsan, Malaysia
Tel: (03) 8958-5668

觀音聖寺  Guan Yin Sagely Monastery
166A, Jalan Temiang, 70200 Seremban, Negeri Sembilan, Malaysia
Tel/Fax: (06) 761-1988

馬來西亞法界佛教總會檳城分會
Malaysia Dharma Realm Buddhist Association Penang Branch
32-32C, Jalan Tan Sri Teh Ewe Lim, 11600 Jelutong, Penang, Malaysia
Tel: (04) 281-7728  Fax: (04) 281-7798

金岸法界  Gold Coast Dharma Realm
106 Bonogin Road, Mudgeeraba, Queensland 4213, Australia
Tel/Fax: (61) 7-5522-8788, 7-5522-7822
http://www.gcdr.org.au