

zàn

讚

shì jiān bǎo lì dài gǔ jīn chuán shān hú hǔ pò yín sī xiàn
世間寶。歷代古今傳。珊瑚琥珀銀絲線。

chē qú mǎ nǎo lián zhū chuàn gěi gū zhǎng zhě shě qí yuán jīn
碑磔碼碯連珠串。給孤長者捨祇園。金

lún wáng shuō fǎ yǒng zhèn lóng gōng diàn
輪王說法。永鎮龍宮殿。

nán mó pǔ gòng yàng pú sà mó hē sà
南無普供養菩薩摩訶薩。(三稱/3 times)

gōng wén

恭聞

zhū fó shì zūn xiàn bā xiàng zhī chéng dào rú yuè xuán
諸佛世尊，現八相之成道，如月懸

yú tài xū shàn shì rú lái shì bā zhǒng zhī huà yí
於太虛。善逝如來，示八種之化儀，

sì yǔ zhān yú shā jiè sì shēng qī qù jìn shēng tiān
似雨沾於沙界。四生七趣盡生天，

bā bù lóng shén xián gōng jìng
八部龍神咸恭敬。

bā wàn dà shì xī zhù xuān yáng bā dà pú sà jīe
八萬大士，悉助宣揚；八大菩薩，皆

héng wèi hù bā shí dé bā jí xiáng bā jiě jù bā
恒衛護。八時得八吉祥，八解具八

gōng dé shén jī miào yòng pǔ yīng qún qíng
功德。神機妙用，普應羣情。

wéi yuàn chuí cí zhèng míng fó shì shàng lái fèng wèi qiú
惟願垂慈，證明佛事。上來奉為求
chàn zhòng děng qǐ jiàn
懺眾等，啟建

cí bēi dào chǎng chàn fǎ zī dāng dì bā juàn rù tán yuán
慈悲道場懺法。茲當第八卷，入壇緣
qǐ rú fǎ xiū chí tán xìn zhuǎn jiā jīng jìn zī liú
起。如法脩持，檀信轉加精進；緇流
rú fǎ xūn xiū lú fén jiè dìng huì xiāng
如法熏脩。爐焚戒定慧香，
píng chā màn tuó luó huā dēng rán yù shù guǒ xiàn jīn
瓶插曼陀羅華。燈然玉樹，果獻金
pán tóu chéng bǎi bài yú jīn róng kěn qiè yì xīn yú
盤。投誠百拜於金容，懇切一心於
bǎo dì chén lù duō shēng zhī zuì gòu xiāo chú lěi shì
寶地。陳露多生之罪垢，消除累世
zhī qiān yóu qiè niàn
之愆尤。切念

qiú chàn zhòng děng zì cóng yǒu shì yǐ zhì jīn shēng bèi
求懺眾等，自從有識，以至今生。背
bā zhèng ér xiàng bā xié yǐn qǐ cān tiān jīng jí xún
八正而向八邪，引起參天荊棘；循
bā tān ér mí bā jiě héng shēng piàn jiè kōng huā wéi
八貪而迷八解，橫生徧界空華。為
bā shì zhī suǒ yuán suí bā fēng zhī suǒ zhuǎn jiē bā
八識之所緣，隨八風之所轉；嗟八

gòu zhī yì rǎn kǒng bā nán yǐ nán táo jīn zé huǐ
垢之易染，恐八難以難逃。今則悔
guò wú mén mén xīn yǒu kuì xiū piàn shàn yú yī shèng
過無門，捫心有愧。脩片善於一乘
jiào nèi bào cùn chéng yú zhū
教內，抱寸誠於諸

fó xiàng qián réng fā lù yú zuì qiān nǎi pī chéng ér huǐ
佛像前。仍發露於罪愆，乃披誠而悔
guò yīng niàn rú sī qíng dāng hé shì gōng kòu
過。應念如斯，情當合釋。恭叩

hóng cí míng xūn jiā bèi
洪慈，冥熏加被。

chà chén xīn niàn kě shǔ zhī dà hǎi zhōng shuǐ kě yǐn jìn
剎塵心念可數知，大海中水可飲盡。
xū kōng kě liàng fēng kě xì wú néng jìn shuō fó gōng dé
虛空可量風可繫，無能盡說佛功德。

rù chàn
入懺

qǐ yùn cí bēi dào chǎng chàn fǎ
啓運慈悲道場懺法
yì xīn guī mìng sān shì zhū fó
一心歸命三世諸佛
nán mó guò qù pí pó shī fó
南無過去毘婆尸佛

nán mó shī qì fó
南無尸棄佛

nán mó pí shè fú fó
南無毘舍浮佛

nán mó jū liú sūn fó
南無拘留孫佛

nán mó jū nà hán móu ní fó
南無拘那含牟尼佛

nán mó jiā shè fó
南無迦葉佛

nán mó běn shī shì jiā móu ní fó
南無本師釋迦牟尼佛

nán mó dāng lái mí lè zūn fó
南無當來彌勒尊佛

nán mó běn shī shì jiā móu ní fó
南無本師釋迦牟尼佛 (三稱 / 3 times)

cí bēi dào chǎng chàn fǎ juàn dì bā
慈悲道場懺法卷第八

For English translation, please go to page 36

fèng wéi ā xiū luó dào yí qiè shàn shén lǐ fó dì shí qī
奉為阿脩羅道一切善神禮佛第十七

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ tóu
今日道場，同業大眾。重復至誠，五體投
dì fèng wéi shí fāng jìn xū kōng jiè yí qiè ā xiū luó wáng
地。奉為十方，盡虛空界，一切阿脩羅王，

yí qiè ā xiū luó gè jí juàn shǔ yòu fèng wéi shí fāng jìn
 一 切 阿 脩 羅 各 及 眷 屬 ； 又 奉 為 十 方 ， 盡
 xū kōng jiè yí qiè cōng míng zhèng zhí tiān dì xū kōng zhǔ shàn
 虛 空 界 ， 一 切 聰 明 正 直 ， 天 地 虛 空 ， 主 善
 fá è shǒu hù chí zhòu bā bù shén wáng bā bù shén jiàng nǎi
 罰 惡 ， 守 護 持 咒 ， 八 部 神 王 ， 八 部 神 將 。 乃
 zhì ruò nèi ruò wài ruò jìn ruò yuǎn dōng xī nán běi sì wéi
 至 若 內 若 外 ， 若 近 若 遠 ， 東 西 南 北 ， 四 維
 shàng xià biàn kōng fǎ jiè yǒu dà shén zú lì yǒu dà wēi dé
 上 下 ， 徧 空 法 界 ， 有 大 神 足 力 ， 有 大 威 德
 lì rú shì shí fāng bā bù shén wáng bā bù shén jiàng gè jí
 力 ； 如 是 十 方 ， 八 部 神 王 ， 八 部 神 將 ； 各 及
 juàn shǔ guī mìng jìng lǐ yí qiè shì jiān dà cí bēi fù
 眷 屬 。 歸 命 敬 禮 ， 一 切 世 間 ， 大 慈 悲 父 。

nán mó mí lè fó
南 無 彌 勒 佛

nán mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

nán mó bǎo míng fó
南 無 寶 名 佛

nán mó zhòng qīng jìng fó
南 無 眾 清 淨 佛

nán mó wú biān míng fó
南 無 無 邊 名 佛

nán mó bù xū guāng fó
南 無 不 虛 光 佛

nán mó shèng tiān fó
南 無 聖 天 佛

nán mó zhì wáng fó
南 無 智 王 佛

nán mó jīn gāng zhòng fó
南 無 金 剛 眾 佛

nán mó shàn zhàng fó
南 無 善 障 佛

nán mó jiàn cí fó
南 無 建 慈 佛

nán mó huá guó fó
南 無 華 國 佛

nán mó fǎ yì fó
南無法意佛

nán mó shàn sī míng fó
南無善思名佛

nán mó mì zhòng fó
南無密眾佛

nán mó lì yì fó
南無利意佛

nán mó jiān guān fó
南無堅觀佛

nán mó zhū zú fó
南無珠足佛

nán mó miào shēn fó
南無妙身佛

nán mó pǔ dé fó
南無普德佛

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó fēng xíng fó
南無風行佛

nán mó duō míng fó
南無多明佛

nán mó gōng dé shǒu fó
南無功德守佛

nán mó wú jù fó
南無無懼佛

nán mó zhù fǎ fó
南無住法佛

nán mó jiě tuō dé fó
南無解脫德佛

nán mó shàn yì fó
南無善意佛

nán mó guāng wáng fó
南無光王佛

nán mó guān shì yīn pú sà
南無觀世音菩薩

yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān
又復歸命，如是十方，盡虛空界，一切三

bǎo yuàn yǐ cí bēi lì tóng jiā fù hù yuàn ā xiū luó wáng
寶。願以慈悲力，同加覆護。願阿脩羅王，

yí qiè ā xiū luó gè jí juàn shǔ yòu yuàn cōng míng zhèng zhí
一切阿脩羅，各及眷屬；又願聰明正直，

tiān dì xū kōng zhǔ shàn fá è shǒu hù chí zhòu bā bù shén
天地虛空，主善罰惡，守護持咒，八部神

wáng bā bù shén jiāng gè jí juàn shǔ jiě tuō kè chén qīng jìng
 王，八部神將，各及眷屬；解脫客塵，清淨
 yuán zhàng fā qǐ dà shèng xiū wú ài dào sì wú liàng xīn liù
 緣障。發起大乘，脩無礙道。四無量心，六
 bō luó mì cháng dé xiàn qián sì biàn liù tōng rú yì zì zài
 波羅蜜，常得現前。四辯六通，如意自在。
 héng yǐ cí bēi jiù hù zhòng shēng xíng pú sà dào rù fó zhì
 恒以慈悲，救護眾生。行菩薩道，入佛智
 huì dù jīn gāng xīn chéng děng zhèng jué
 慧。度金剛心，成等正覺。

fèng wèi lóng wáng lǐ fó dì shí bā
奉為龍王禮佛第十八

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ tóu
 今日道場，同業大眾。重復至誠，五體投
 dì fèng wèi shí fāng jìn xū kōng jiè yí qiè bù sī yì lóng
 地。奉為十方，盡虛空界，一切不思議龍
 wáng miào huà lóng wáng tóu huà tí lóng wáng wǔ fāng lóng wáng tiān
 王，妙化龍王，頭化提龍王，五方龍王，天
 lóng wáng dì lóng wáng shān lóng wáng hǎi lóng wáng rì gōng lóng wáng
 龍王，地龍王，山龍王，海龍王，日宮龍王，
 yuè gōng lóng wáng xīng gōng lóng wáng suì shí lóng wáng qīng hǎi lóng
 月宮龍王，星宮龍王，歲時龍王，青海龍
 wáng hù xíng mìng lóng wáng hù zhòng shēng lóng wáng nǎi zhì shí fāng
 王，護形命龍王，護眾生龍王；乃至十方，
 ruò nèi ruò wài ruò jìn ruò yuǎn dōng xī nán běi sì wéi shàng
 若內若外，若近若遠，東西南北，四維上

xià piàn kōng fǎ jiè yǒu dà shén zú lì yǒu dà wēi dé lì ;
下，徧空法界，有大神足力，有大威德力；
rú shì yí qiè lóng wáng yí qiè lóng shén gè jí juàn shǔ guī
如是一切龍王，一切龍神，各及眷屬。歸
mìng jìng lǐ yí qiè shì jiān dà cí bēi fù
命敬禮，一切世間，大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó miào zhì fó
南無妙智佛

nán mó shí yīn fó
南無實音佛

nán mó lì dé fó
南無力得佛

nán mó huá xiàng fó
南無華相佛

nán mó huá chǐ fó
南無華齒佛

nán mó míng bǎo fó
南無名寶佛

nán mó shàng jiè fó
南無上戒佛

nán mó rì míng fó
南無日明佛

nán mó yí qiè tiān fó
南無一切天佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó fàn cái fó
南無梵財佛

nán mó zhèng zhì fó
南無正智佛

nán mó shī zǐ yì fó
南無師子意佛

nán mó zhì jī fó
南無智積佛

nán mó gōng dé zàng fó
南無功德藏佛

nán mó xī yǒu míng fó
南無希有名佛

nán mó wú wèi fó
南無無畏佛

nán mó fàn shòu fó
南無梵壽佛

nán mó lè zhì fó
南無樂智佛

nán mó bǎo tiān fó
南無寶天佛

nán mó zhū zàng fó
南無珠藏佛

nán mó dé liú bù fó
南無德流布佛

nán mó zhì wáng fó
南無智王佛

nán mó wú fú fó
南無無縛佛

nán mó jiān fǎ fó
南無堅法佛

nán mó tiān dé fó
南無天德佛

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān
又復歸命，如是十方，盡虛空界，一切三

bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yuàn zhū lóng wáng gè
寶。願以慈悲力，同加攝受。願諸龍王，各

jí juàn shǔ zēng huī guāng míng shén lì zì zài yǐ wú xiàng jiě
及眷屬，增輝光明，神力自在。以無相解，

duàn chú yuán zhàng yǒng lí è qù cháng shēng jìng tǔ sì wú liàng
斷除緣障。永離惡趣，常生淨土。四無量

xīn liù bō luó mì cháng dé xiàn qián sì wú ài biàn liù shén
心，六波羅蜜，常得現前。四無礙辯，六神

tōng lì suí xīn zì zài yǐ cí bēi xīn zhēng jiē yí qiè miào
通力，隨心自在。以慈悲心，拯接一切。妙

xìng zhuāng yán guò fǎ yún dì rù jīn gāng xīn chéng děng zhèng jué
行莊嚴，過法雲地，入金剛心，成等正覺。

fèng wéi mó wáng lǐ fó dì shí jiǔ

奉為魔王禮佛第十九

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ tóu
今日道場，同業大眾。重復至誠，五體投
dì fèng wéi dà mó wáng wǔ dì dà mó nǎi zhì dōng xī nán
地。奉為大魔王，五帝大魔，乃至東西南
běi sì wéi shàng xià jìn xū kōng jiè yí qiè mó wáng gè jí
北，四維上下，盡虛空界，一切魔王，各及
juàn shǔ guī mìng jìng lǐ yí qiè shì jiān dà cí bēi fù
眷屬；歸命敬禮，一切世間，大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó fàn móu ní fó
南無梵牟尼佛

nán mó qín jīng jìn fó
南無勤精進佛

nán mó dà wēi dé fó
南無大威德佛

nán mó huān xǐ fó
南無歡喜佛

nán mó dì chuáng fó
南無帝幢佛

nán mó xū màn sè fó
南無須蔓色佛

nán mó kě lè fó
南無可樂佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó ān xiáng xíng fó
南無安詳行佛

nán mó yàn jiān fó
南無燄肩佛

nán mó zhān bo huá fó
南無蒼蔔華佛

nán mó shàn zhòng fó
南無善眾佛

nán mó dà ài fó
南無大愛佛

nán mó zhòng miào fó
南無眾妙佛

nán mó shàn dìng yì fó
南無善定義佛

nán mó niú wáng fó
南無牛王佛

nán mó miào bì fó
南無妙臂佛

nán mó dà chē fó
南無大車佛

nán mó mǎn yuàn fó
南無滿願佛

nán mó dé guāng fó
南無德光佛

nán mó bǎo yīn fó
南無寶音佛

nán mó jīn gāng jūn fó
南無金剛軍佛

nán mó fù guì fó
南無富貴佛

nán mó shì lì xíng fó
南無勢力行佛

nán mó shī zǐ lì fó
南無師子力佛

nán mó jìng mù fó
南無淨目佛

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān
又復歸命，如是十方，盡虛空界，一切三

bǎo yuàn yǐ cí bēi lì tóng jiā fù hù yuàn dà mó wáng wǔ
寶。願以慈悲力，同加覆護。願大魔王，五

dì dà mó yí qiè mó wáng gè jí juàn shǔ wú shǐ yǐ lái
帝大魔，一切魔王，各及眷屬；無始已來，

zhì yú jīn rì yí qiè yuán zhàng jiē dé qīng jìng yí qiè zuì
至于今日。一切緣障，皆得清淨。一切罪

yè jiē dé xiāo miè yí qiè zhòng kǔ jiē dé jiě tuō sì wú
業，皆得消滅。一切眾苦，皆得解脫。四無

liàng xīn liù bō luó mì cháng dé xiàn qián sì wú ài zhì liù
量心，六波羅蜜，常得現前。四無礙智，六

shén tōng lì rú yì zì zài xìng pú sà dào bù xiū bù xī
神通力，如意自在。行菩薩道，不休不息。

xiān dù zhòng shēng rán hòu zuò fó
先度眾生，然後作佛。

fèng wèi guó wáng rén dào lǐ fó dì èr shí
奉為國王人道禮佛第二十

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé fèng wèi zhū
今日道場，同業大眾。相與已得，奉為諸
tiān zhū xiān lóng shén bā bù lǐ fó jìng cì yīng fèng wèi rén
天諸仙，龍神八部，禮佛竟。次應奉為人
dào yí qiè rén wáng lǐ fó bào ēn yòu wèi fù mǔ shī zhǎng
道，一切人王，禮佛報恩。又為父母師長，
yí qiè rén mín hé yǐ gù ěr ruò wú guó wáng yí qiè zhòng
一切人民。何以故爾？若無國王，一切眾
shēng wú suǒ yī fù yóu yǒu wáng gù yí qiè dé zhù xíng guó
生，無所依附。由有王故，一切得住。行國
wáng dì yǐn guó wáng shuǐ zhū yú lì yì bù kě jù shuō dà
王地，飲國王水，諸餘利益，不可具說。大
zhòng yí gè qǐ bào ēn xīn jīng yán ruò néng yí rì yí yè
眾宜各起報恩心。經言：若能一日一夜，
liù shí rěn kǔ wéi yù lì yì fèng bào ēn zhě yīng dāng fā
六時忍苦，為欲利益，奉報恩者；應當發
qǐ rú shì děng xīn xí xíng cí bēi yǐ shì yuàn lì niàn bào
起如是等心，習行慈悲。以是願力，念報
guó wáng fù dào zhī ēn niàn bào shī zhǔ gòng yì zhī ēn niàn
國王覆幬之恩。念報施主供億之恩。念

bào fù mǔ yǎng yù zhī ēn niàn bào shī zhǎng xùn huì zhī ēn
 報 父 母 養 育 之 恩 。 念 報 師 長 訓 誨 之 恩 。
 niàn bào rú lái jì dù zhī ēn ruò néng zhì xīn cháng niàn bù
 念 報 如 來 濟 度 之 恩 。 若 能 至 心 ， 常 念 不
 jué zhě rú shì děng rén dé rù dào jí
 絕 者 ， 如 是 等 人 ， 得 入 道 疾 。

jīn rì dào chǎng tóng yè dà zhòng zhū fó dà shèng cí ēn kāi
 今 日 道 場 ， 同 業 大 眾 。 諸 佛 大 聖 ， 慈 恩 開
 yòu yīn qīn rú cǐ lìng zhī ēn bào ēn wǒ děng jīn rì jì
 誘 ， 慇 懃 如 此 ， 令 知 恩 報 恩 。 我 等 今 日 ， 既
 yǎng lài guó wáng yú mò shì zhōng xīng xiǎn fó fǎ zhǒng zhǒng gòng
 仰 賴 國 王 ， 於 末 世 中 ， 興 顯 佛 法 ， 種 種 供
 yàng bù xī cái bǎo shuài tǔ chén mǐn wàng fēng guī fù yòu lìng
 養 ， 不 惜 財 寶 ， 率 土 臣 民 ， 望 風 歸 附 。 又 令
 chū jiā zhī rén ān xīn xiàng dào xíng zhù zuò wò chū wú liú
 出 家 之 人 ， 安 心 向 道 。 行 住 坐 臥 ， 初 無 留
 nán fán bǎi bú yù wéi jiǎng yǐ shàn jiē yuàn wǒ děng sù chū
 難 。 凡 百 不 預 ， 唯 獎 以 善 。 皆 願 我 等 ， 速 出
 shēng sǐ chǎn wú liàng fǎ mén kāi rén tiān zhèng lù ér guó wáng
 生 死 。 闡 無 量 法 門 ， 開 人 天 正 路 。 而 國 王
 yǒu rú cǐ ēn dé qǐ dé bù rén rén lǐ fó fèng bào xiàng
 有 如 此 恩 德 ， 豈 得 不 人 人 禮 佛 奉 報 ？ 相
 yǔ zhì xīn děng yí tòng qiè fèng wèi guó wáng guī yī shì jiān
 與 至 心 ， 等 一 痛 切 ， 奉 為 國 王 ， 歸 依 世 間 ，
 dà cí bēi fù
 大 慈 悲 父 。

nán mó mí lè fó
南無彌勒佛

nán mó jiā shè fó
南無迦葉佛

nán mó zhī cì dì fó
南無知次第佛

nán mó dà guāng míng fó
南無大光明佛

nán mó jìng zàng fó
南無淨藏佛

nán mó wú sǔn fó
南無無損佛

nán mó yuè guāng fó
南無月光佛

nán mó shàn jí xìng fó
南無善寂行佛

nán mó dà qǐng fó
南無大請佛

nán mó zhuāng yán wáng fó
南無莊嚴王佛

nán mó yàn chì fó
南無燄熾佛

nán mó bǎo yán fó
南無寶嚴佛

nán mó bǎo shàng fó
南無寶上佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó jìng yì fó
南無淨意佛

nán mó měng wēi dé fó
南無猛威德佛

nán mó rì guāng yào fó
南無日光曜佛

nán mó fēn bié wēi fó
南無分別威佛

nán mó mì rì fó
南無密日佛

nán mó chí míng fó
南無持明佛

nán mó bú dòng fó
南無不動佛

nán mó dé fǎ fó
南無德法佛

nán mó gāo chū fó
南無高出佛

nán mó huá dé fó
南無華德佛

nán mó shàng shàn fó
南無上善佛

nán mó lì huì fó
南無利慧佛

nán mó yán tǔ fó
南無嚴土佛

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān
又復歸命，如是十方，盡虛空界，一切三

bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yǎng yuàn
寶。願以慈悲力，同加攝受。仰願

dāng jīn huáng dì shèng tǐ kāng yù tiān wēi zhèn yuǎn dì jī yǒng
當今皇帝，聖體康御，天威振遠，帝基永

gù huì mìng wú qióng cí zhān wú jì yǒu shì guī xīn pú sà
固，慧命無窮。慈霑無際，有識歸心。菩薩

shèng huà tiān rén zàn yǎng sì děng liù dù rì yè zēng míng sì
盛化，天人讚仰。四等六度，日夜增明。四

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

sān mèi zǒng chí yīng niàn xiàn qián cí bēi jí shì ēn piàn liù
三昧總持，應念現前。慈悲即世，恩徧六

dào wàn xíng zǎo yuán sù dēng zhèng jué
道。萬行早圓，速登正覺。

fèng wèi zhū wáng wáng zǐ lǐ fó dì èr shí yī
奉為諸王王子禮佛第二十一

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ tóu
今日道場，同業大眾。重復至誠，五體投

dì fèng wèi
地。奉為

huáng tài zǐ diàn xià zhū wáng bǎi guān gè jí juàn shǔ guī yī
皇太子殿下，諸王百官，各及眷屬，歸依
shì jiān dà cí bēi fù
世間，大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó hǎi dé fó
南無海德佛

nán mó yuè gài fó
南無月蓋佛

nán mó wéi lán wáng fó
南無違藍王佛

nán mó jué xiǎng fó
南無覺想佛

nán mó shēng liú bù fó
南無聲流布佛

nán mó huá guāng fó
南無華光佛

nán mó dēng wáng fó
南無燈王佛

nán mó guāng wáng fó
南無光王佛

nán mó jù zú zàn fó
南無具足讚佛

nán mó fú shā fó
南無弗沙佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó fàn xiàng fó
南無梵相佛

nán mó duō yàn fó
南無多燄佛

nán mó zhì chēng fó
南無智稱佛

nán mó gōng dé guāng fó
南無功德光佛

nán mó mǎn yuè fó
南無滿月佛

nán mó shàn jiè fó
南無善戒佛

nán mó diàn guāng fó
南無電光佛

nán mó guāng míng fó
南無光明佛

nán mó huá zàng fó
南無華藏佛

nán mó shēn duān yán fó
南無身端嚴佛

nán mó jìng yì fó
南無淨義佛

nán mó wēi měng jūn fó
南無威猛軍佛

nán mó fú wēi dé fó
南無福威德佛

nán mó lì xíng fó
南無力行佛

nán mó luó hóu tiān fó
南無羅睺天佛

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
又復歸依，如是十方，盡虛空界，一切三
bǎo yuàn yǐ cí bēi lì tóng jiā fù hù yuàn
寶。願以慈悲力，同加覆護。願

huáng tài zǐ diàn xià zhū wáng bǎi guān gè jí juàn shǔ shēn xīn
皇太子殿下，諸王百官各及眷屬；身心
ān lè miào suàn wú qióng xíng dà shèng dào rù fó zhì huì bèi
安樂，妙算無窮。行大乘道，入佛智慧，被
sì hóng shì bù shě yí qiè sì děng liù dù cháng dé xiàn qián
四弘誓，不捨一切。四等六度，常得現前。
liù tōng sān dá shàn shí gēn xìng jù èr zhuāng yán shén lì zì
六通三達，善識根性。具二莊嚴，神力自
zài xíng rú lái cí shè huà liù dào
在。行如來慈，攝化六道。

fèng wèi fù mǔ lǐ fó dì èr shí èr
奉為父母禮佛第二十二

jīn rì dào chǎng tóng yè dà zhòng cì fù yīng xū sī niàn fù
今日道場，同業大眾。次復應須思念父

mǔ yǎng yù zhī ēn huái bào rǔ bǔ ài zhòngqíngshēn níng zì
母養育之恩。懷抱乳哺，愛重情深。寧自
wēi shēn ān lì qí zǐ zhì nián zhǎng dà xùn yǐ rén lǐ xǐ
危身，安立其子。至年長大，訓以仁禮。洗
zhǎng qiú shī yuàn tōng jīng yì shí kè bú wàng qì jí rén liú
掌求師，願通經義。時刻不忘，企及人流。
suǒ dāng gòng jǐ bù lìn jiā bǎo niàn shēn lǜ jié yǒu yì chéng
所當供給，不恡家寶。念深慮結，有亦成
bìng wò bù ān xí cháng yì qí zǐ tiān xià ēn zhòng shì shí
病，臥不安席，常憶其子。天下恩重，世實
wú èr suǒ yǐ fó yán tiān xià zhī ēn mò guò fù mǔ fū
無二。所以佛言：天下之恩，莫過父母。夫
shě jiā rén wèi néng dé dào wéi qín xué yè wéi shàn mò fèi
捨家人，未能得道，唯勤學業，為善莫廢，
jī dé bù zhǐ bì néng gǎn bào qú láo zhī ēn xiāng yǔ zhì
積德不止，必能感報劬勞之恩。相與至
xīn děng yí tòng qiè wǔ tǐ tóu dì gè zì fèng wèi yǒu shì
心，等一痛切，五體投地。各自奉為有識
shén yǐ lái zhì yú jīn rì jīng shēng fù mǔ lì jié qīn yuán
神已來，至于今日，經生父母，歷劫親緣，
yí qiè juàn shǔ guī yī shì jiān dà cí bēi fù
一切眷屬。歸依世間，大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó zhì jù fó
南無智聚佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó tiáo yù fó
南無調御佛

nán mó rú wáng fó
南無如王佛

nán mó luó hóu luó fó
南無羅睺羅佛

nán mó sù wáng fó
南無宿王佛

nán mó dé shǒu fó
南無德手佛

nán mó liú bù wáng fó
南無流布王佛

nán mó fǎ zàng fó
南無法藏佛

nán mó dé zhǔ fó
南無德主佛

nán mó huì dǐng fó
南無慧頂佛

nán mó yì xíng fó
南無意行佛

nán mó shī zǐ fó
南無師子佛

nán mó tōng xiàng fó
南無通相佛

nán mó huì lóng fó
南無慧隆佛

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó huá xiàng fó
南無華相佛

nán mó dà yào fó
南無大藥佛

nán mó yào wáng fó
南無藥王佛

nán mó dé chā jiā fó
南無得叉迦佛

nán mó rì guāng fó
南無日光佛

nán mó miào yì fó
南無妙意佛

nán mó jīn gāng zhòng fó
南無金剛眾佛

nán mó shàn zhù fó
南無善住佛

nán mó fàn yīn fó
南無梵音佛

nán mó léi yīn fó
南無雷音佛

nán mó ān yīn fó
南無安隱佛

nán mó guān shì yīn pú sà
南無觀世音菩薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
又復歸依，如是十方，盡虛空界，一切三
bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yuàn fù mǔ qīn yuán
寶。願以慈悲力，同加攝受。願父母親緣，
gè jí juàn shǔ cóng jīn rì qù zhì yú pú tí yí qiè zuì
各及眷屬；從今日去，至于菩提。一切罪
zhàng jiē dé chú miè yí qiè zhòng kǔ bì jìng jiě tuō jié xí
障，皆得除滅。一切眾苦，畢竟解脫。結習
fán nǎo yǒng dé qīng jìng cháng cí sì qù zì zài wǎng shēng qīn
煩惱，永得清淨。長辭四趣，自在往生。親
shì zhū fó xiàn qián shòu jì sì wú liàng xīn liù bō luó mì
侍諸佛，現前受記。四無量心，六波羅蜜，
cháng bù lí xíng sì wú ài zhì liù shén tōng lì rú yì zì
常不離行。四無礙智，六神通力，如意自
zài dé fó shí lì xiàng hǎo yán shēn tóng zuò dào chǎng chéng děng
在。得佛十力，相好嚴身。同坐道場，成等
zhèng jué
正覺。

fèng wèi guò qù fù mǔ lǐ fó dì èr shí sān
奉為過去父母禮佛第二十三

jīn rì dào chǎng tóng yè dà zhòng qí zhōng ruò yǒu fù mǔ shǎo
今日道場，同業大眾。其中若有父母，少
biàn gū bèi nán kě zài yù kōng xiǎng yōu rán jì wèi dé shén
便孤背，難可再遇，空想悠然。既未得神
tōng tiān yǎn bù zhī fù mǔ shě bào shén shì gèng shēng hé dào
通天眼，不知父母捨報神識，更生何道？

wéi dāng jìng shè fú lì zhuī ér bào ēn wéi shàn bù zhǐ gōng
 唯當競設福力，追而報恩，為善不止，功
 chéng bì zhì jīng yán wèi wáng rén zuò fú rú xiǎng yuǎn rén ruò
 成必致。經言：為亡人作福，如餉遠人。若
 shēng rén tiān zēng yì gōng dé ruò chǔ sān tú huò zài bā nán
 生人天，增益功德。若處三途，或在八難，
 yǒng lí zhòng kǔ shēng ruò zhí fó shòu zhèng fǎ jiào jí dé chāo
 永離眾苦。生若值佛，受正法教，即得超
 wù qī shì fù mǔ lì jié qīn yuán yōu wèi xī chú tóng dé
 悟。七世父母，歷劫親緣，憂畏悉除，同得
 jiě tuō shì wéi zhì zhě zhì cí zhì xiào zuì shàng bào ēn xiāng
 解脫。是為智者至慈至孝，最上報恩。相
 yǔ jīn rì yīng dāng bēi qì zhuī huái ào nǎo wū hū gēng tòng
 與今日，應當悲泣，追懷懊惱，嗚呼哽慟，
 wǔ tǐ tóu dì fèng wèi guò qù fù mǔ lì jié qīn yuán guī
 五體投地。奉為過去父母，歷劫親緣，歸
 yī shì jiān dà cí bēi fù
 依世間，大慈悲父。

nán mó mí lè fó
 南無彌勒佛

nán mó shì jiā móu ní fó
 南無釋迦牟尼佛

nán mó fàn wáng fó
 南無梵王佛

nán mó niú wáng fó
 南無牛王佛

nán mó lì tuó mù fó
 南無利陀目佛

nán mó lóng dé fó
 南無龍德佛

nán mó shí xiàng fó
 南無實相佛

nán mó zhuāng yán fó
 南無莊嚴佛

nán mó bù mò yīn fó
南無不沒音佛

nán mó yīn dé fó
南無音德佛

nán mó zhuāng yán cí fó
南無莊嚴辭佛

nán mó huá jī fó
南無華積佛

nán mó lì xíng fó
南無力行佛

nán mó shàng xíng sè fó
南無上形色佛

nán mó yuè dēng fó
南無月燈佛

nán mó pú tí wáng fó
南無菩提王佛

nán mó pú tí yǎn fó
南無菩提眼佛

nán mó huì guó fó
南無慧國佛

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó huá dé fó
南無華德佛

nán mó shī zǐ fó
南無師子佛

nán mó yǒng zhì fó
南無勇智佛

nán mó huá kāi fó
南無華開佛

nán mó dé jī fó
南無德積佛

nán mó míng yào fó
南無明曜佛

nán mó wēi dé wáng fó
南無威德王佛

nán mó wú jìn fó
南無無盡佛

nán mó shēn chōng mǎn fó
南無身充滿佛

nán mó guān shì yīn pú sà
南無觀世音菩薩

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

bǎo yuàn yǐ cí bēi lì jiù hù zhǎng jiē yuàn guò qù fù mǔ
寶。願以慈悲力，救護拯接。願過去父母，

lì jié juàn shǔ cóng jīn rì qù zhì yú dào chǎng yí qiè zuì
 歷劫眷屬；從今日去，至于道場。一切罪
 yuán jiē dé xiāo tiǎn yí qiè kǔ guǒ yǒng dé chú miè fán nǎo
 緣，皆得消殄。一切苦果，永得除滅。煩惱
 jié yè bì jìng qīng jìng duàn sān zhàng yuán chú wǔ bù wèi xíng
 結業，畢竟清淨。斷三障緣，除五怖畏。行
 pú sà dào guǎng huà yí qiè bā jiě xǐ xīn sì hóng bèi wù
 菩薩道，廣化一切。八解洗心，四弘被物
 miàn fèng cí yán zī chéng miào zhǐ bù qǐ běn chù jìn zhū yǒu
 面奉慈顏，諮承妙旨。不起本處，盡諸有
 lòu suí niàn xiāo yáo piàn zhū fó tǔ xíng yuàn zǎo chéng sù dēng
 漏。隨念逍遙，徧諸佛土。行願早成，速登
 zhèng jué
 正覺。

fèng wèi shī zhǎng lǐ fó dì èr shí sì
奉為師長禮佛第二十四

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ wèi fù mǔ qīn
 今日道場，同業大眾。相與已為，父母親
 yuán lǐ fó jìng cì fù yīng niàn shī zhǎng ēn dé hé yǐ gù
 緣，禮佛竟。次復應念師長恩德，何以故
 ěr ? fù mǔ suī fù shēng yù wǒ děng bù néng lìng wǒ sù lí
 爾？父母雖復生育我等，不能令我速離
 è qù shī zhǎng yú wǒ ēn dé wú liàng dà cí jiǎng yù héng
 惡趣。師長於我恩德無量，大慈獎諭，恒
 shǐ xiū shàn yuàn chū shēng sǐ dào yú bǐ àn měi shì lì yì
 使脩善。願出生死，到於彼岸，每事利益，

lìng dé jiàn fó chū fán nǎo jié yǒng chù wú wéi rú cǐ zhì
令得見佛。除煩惱結，永處無為。如此至
dé shuí néng shàng bào ruò néng zhōng shēn xíng dào zhǐ kě zì lì
德，誰能上報？若能終身行道，止可自利，
fēi bào shī ēn suǒ yǐ fó yán tiān xià shàn zhī shì zhě mò
非報師恩。所以佛言：天下善知識者，莫
guò shī zhǎng jì néng zì dù yì fù dù rén xiāng yǔ jīn rì
過師長。既能自度，亦復度人。相與今日，
xìng dé chū jiā shòu jù zú jiè cǐ zhī zhòng ēn cóng shī zhǎng
幸得出家，受具足戒。此之重恩，從師長
dé qǐ kě bù rén rén zhuī niàn cǐ ēn xiāng yǔ zhì xīn děng
得。豈可不人人追念此恩？相與至心，等
yí tòng qiè wǔ tǐ tóu dì fèng wèi hé shàng ā shé lí tóng
一痛切，五體投地。奉為和尚阿闍黎，同
tán zūn zhèng shàng zhōng xià zuò gè jí juàn shǔ guī yī shì jiān
壇尊證，上中下座，各及眷屬，歸依世間，
dà cí bēi fù
大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó zuì shàng fó
南無最上佛

nán mó huì dé fó
南無慧德佛

nán mó dǎo shī fó
南無導師佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó qīng jìng zhào fó
南無清淨照佛

nán mó miào yīn shēng fó
南無妙音聲佛

nán mó wú ài zàng fó
南無無礙藏佛

nán mó shàng shī fó
南無上施佛

nán mó zhì shì fó
南無智勢佛

nán mó dì wáng fó
南無帝王佛

nán mó wēi dé fó
南無威德佛

nán mó míng wén fó
南無名聞佛

nán mó wú chén gòu fó
南無無塵垢佛

nán mó shī zǐ jūn fó
南無師子軍佛

nán mó míng shēng fó
南無名聲佛

nán mó dà zàng fó
南無大藏佛

nán mó fàn wén fó
南無梵聞佛

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó dà zūn fó
南無大尊佛

nán mó dà yàn fó
南無大燄佛

nán mó zhì lì fó
南無制力佛

nán mó shàn míng fó
南無善明佛

nán mó duān yán fó
南無端嚴佛

nán mó wēi yí fó
南無威儀佛

nán mó tiān wáng fó
南無天王佛

nán mó shū shèng fó
南無殊勝佛

nán mó fú dé guāng fó
南無福德光佛

nán mó guān shì yīn pú sà
南無觀世音菩薩

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

bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yuàn hé shàng ā shé
寶。願以慈悲力，同加攝受。願和尚阿闍

lí tóng tán zūn zhèng shàng zhōng xià zuò gè jí juàn shǔ cóng jīn
黎，同壇尊證，上中下座，各及眷屬；從今
rì qù zhì zuò dào chǎng yí qiè zuì zhàng jiē dé qīng jìng yí
日去，至坐道場。一切罪障，皆得清淨。一
qiè zhòng kǔ xī dé jiě tuō yí qiè fán nǎo jiē dé duàn chú
切眾苦，悉得解脫。一切煩惱，皆得斷除。
suí niàn wǎng shēng zhū fó jìng tǔ pú tí xìng yuàn jiē xī jù
隨念往生，諸佛淨土。菩提行願，皆悉具
zú cái shī wú jìn fǎ shī wú jìn fú dé wú jìn ān lè
足。財施無盡，法施無盡。福德無盡，安樂
wú jìn shòu mìng wú jìn zhì huì wú jìn sì wú liàng xīn liù
無盡。壽命無盡，智慧無盡。四無量心，六
bō luó mì cháng dé xiàn qián sì wú ài zhì liù shén tōng lì
波羅蜜，常得現前。四無礙智，六神通力，
rú yì zì zài zhù shǒu léng yán sān mèi dé jīn gāng shēn bù
如意自在。住首楞嚴三昧，得金剛身。不
shě běn shì huán dù zhòng shēng
捨本誓，還度眾生。

wéi shí fāng bǐ qiū bǐ qiū ní lǐ fó dì èr shí wǔ
為十方比丘比丘尼禮佛第二十五

jīn rì dào chǎng tóng yè dà zhòng yǐ sī lǐ bài zhī cì chóng
今日道場，同業大眾。以斯禮拜之次，重
fù zēng dào wǔ tǐ tóu dì pǔ wèi shí fāng jìn xū kōng jiè
復增到。五體投地，普為十方，盡虛空界，
xiàn zài wèi lái yí qiè bǐ qiū bǐ qiū ní shì chā mó nà
現在未來，一切比丘，比丘尼，式叉摩那，

shā mí shā mí ní gè jí juàn shǔ yòu wèi shí fāng jìn xū
 沙彌，沙彌尼，各及眷屬；又為十方，盡虛
 kōng jiè yí qiè yōu pó sài yōu pó yí gè jí juàn shǔ fù
 空界，一切優婆塞、優婆夷、各及眷屬；復
 wèi cóng lái xìn shī tán yuè shàn è zhī shí yǒu yuán wú yuán
 為從來，信施檀越，善惡知識，有緣無緣，
 gè jí juàn shǔ rú shì rén dào yí qiè rén lèi gè jí juàn
 各及眷屬；如是人道，一切人類，各及眷
 shǔ jīn rì yǐ cí bēi xīn pǔ wèi guī yī shì jiān dà cí
 屬；今日以慈悲心，普為歸依世間，大慈
 bēi fù
 悲父。

nán mó mí lè fó
南無彌勒佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó dēng wáng fó
南無燈王佛

nán mó zhì dǐng fó
南無智頂佛

nán mó shàng tiān fó
南無上天佛

nán mó dì wáng fó
南無地王佛

nán mó zhì jiě tuō fó
南無至解脫佛

nán mó jīn jì fó
南無金髻佛

nán mó luó hóu rì fó
南無羅睺日佛

nán mó mò néng shèng fó
南無莫能勝佛

nán mó móu ní jìng fó
南無牟尼淨佛

nán mó shàn guāng fó
南無善光佛

nán mó jīn qí fó
南無金齊佛

nán mó zhòng dé tiān wáng fó
南無種德天王佛

nán mó fǎ gài fó
南無法蓋佛

nán mó yāng qié tuó fó
南無鴦伽陀佛

nán mó wēi yì fó
南無微意佛

nán mó shī zǐ jì fó
南無師子髻佛

nán mó wēi xiàng fó
南無威相佛

nán mó huì zàng fó
南無慧藏佛

nán mó wú ài zàn fó
南無無礙讚佛

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó dé bì fó
南無德臂佛

nán mó měi miào huì fó
南無美妙慧佛

nán mó zhū wēi dé fó
南無諸威德佛

nán mó jiě tuō xiàng fó
南無解脫相佛

nán mó duàn liú fó
南無斷流佛

nán mó zhì jù fó
南無智聚佛

nán mó guān shì yīn pú sà
南無觀世音菩薩

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

bǎo yuàn yǐ cí bēi lì tóng jiā fù hù yuàn shí fāng jìn xū
寶。願以慈悲力，同加覆護。願十方盡虛

kōng jiè yí qiè bǐ qiū bǐ qiū ní shì chā mó nà shā mí
空界，一切比丘、比丘尼、式叉摩那、沙彌、

shā mí ní gè jí juàn shǔ yòu yuàn shí fāng yí qiè yōu pó
沙彌尼，各及眷屬；又願十方，一切優婆

sài yōu pó yí gè jí juàn shǔ yòu yuàn cóng lái xìn shī tán
塞、優婆夷，各及眷屬；又願從來信施檀

yuè shàn è zhī shì yǒu yuán wú yuán gè jí juàn shǔ nǎi zhì
 越，善惡知識，有緣無緣，各及眷屬；乃至
 yí qiè rén dào yí qiè rén lèi wú shǐ yǐ lái zhì yú jīn
 一切人道，一切人類。無始已來，至于今
 rì yí qiè fán nǎo jiē dé duàn chú yí qiè yuán zhàng jiē dé
 日。一切煩惱，皆得斷除。一切緣障，皆得
 qīng jìng yí qiè zuì yè jiē dé xiāo miè yí qiè zhòng kǔ jiē
 清淨。一切罪業，皆得消滅。一切眾苦，皆
 dé jiě tuō lí sān zhàng yè chú wǔ bù wèi sì wú liàng xīn
 得解脫。離三障業，除五怖畏。四無量心，
 liù bō luó mì cháng dé xiàn qián sì wú ài zhì liù shén tōng
 六波羅蜜，常得現前。四無礙智，六神通
 lì rú yì zì zài xíng pú sà xíng rù yì shèng dào dù tuō
 力，如意自在。行菩薩行，入一乘道，度脫
 wú biān yí qiè zhòng shēng
 無邊，一切眾生。

wèi shí fāng guò qù bǐ qiū bǐ qiū ní lǐ fó dì èr shí liù
 為十方過去比丘、比丘尼、禮佛第二十六

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ tóu
 今日道場，同業大眾。重復至誠，五體投
 dì dài wèi shí fāng jìn xū kōng jiè yí qiè guò qù bǐ qiū
 地。代為十方，盡虛空界，一切過去比丘、
 bǐ qiū ní shì chā mó nà shā mí shā mí ní guò qù yōu
 比丘尼、式叉摩那、沙彌、沙彌尼，。過去優
 pó sài yōu pó yí guǎng jí shí fāng yí qiè rén dào yí qiè
 婆塞、優婆夷；廣及十方，一切人道，一切

rén lèi yǒu mìng guò zhě gè jí juàn shǔ jīn rì yǐ cí bēi
人 類 ， 有 命 過 者 ， 各 及 眷 屬 。 今 日 以 慈 悲
xīn děng zhū fó xīn tóng zhū fó yuàn pǔ wèi guī yī shì jiān
心 ， 等 諸 佛 心 ， 同 諸 佛 願 ， 普 為 歸 依 世 間 ，
dà cí bēi fù
大 慈 悲 父 。

nán mó mí lè fó
南 無 彌 勒 佛

nán mó bǎo jù fó
南 無 寶 聚 佛

nán mó shān wáng xiàng fó
南 無 山 王 相 佛

nán mó jiě tuō dé fó
南 無 解 脫 德 佛

nán mó jí shēn fó
南 無 吉 身 佛

nán mó shī zǐ lì fó
南 無 師 子 利 佛

nán mó shī zǐ fǎ fó
南 無 師 子 法 佛

nán mó ài lè fó
南 無 愛 樂 佛

nán mó zhòng míng wáng fó
南 無 眾 明 王 佛

nán mó miào míng fó
南 無 妙 明 佛

nán mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

nán mó shàn yīn fó
南 無 善 音 佛

nán mó fǎ dǐng fó
南 無 法 頂 佛

nán mó shàn duān yán fó
南 無 善 端 嚴 佛

nán mó ài yǔ fó
南 無 愛 語 佛

nán mó hé lóu nà fó
南 無 和 樓 那 佛

nán mó fǎ lì fó
南 無 法 力 佛

nán mó zàn bú dòng fó
南 無 讚 不 動 佛

nán mó jué wù fó
南 無 覺 悟 佛

nán mó yì zhù yì fó
南 無 意 住 義 佛

nán mó guāng zhào fó
南無光照佛

nán mó xiāng dé fó
南無香德佛

nán mó lìng xǐ fó
南無令喜佛

nán mó bù xū xíng fó
南無不虛行佛

nán mó miè huì fó
南無滅慧佛

nán mó shàng sè fó
南無上色佛

nán mó shàn bù fó
南無善步佛

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

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

bǎo yuàn yǐ cí bēi lì jiù hù zhǔng jiē yuàn guò qù yí qiè
寶。願以慈悲力，救護拯接。願過去一切

bǐ qiū bǐ qiū ní shì chā mó nà shā mí shā mí ní gè
比丘、比丘尼、式叉摩那、沙彌、沙彌尼，各

jí juàn shǔ yòu yuàn guò qù yí qiè yōu pó sài yōu pó yí
及眷屬；又願過去一切優婆塞、優婆夷，

gè jí juàn shǔ ruò yǒu dì yù dào kǔ jīn rì jí dé jiě
各及眷屬；若有地獄道苦，今日即得解

tuō ruò yǒu è guǐ dào kǔ jīn rì jí dé jiě tuō ruò yǒu
脫。若有餓鬼道苦，今日即得解脫。若有

chù shēng dào kǔ jīn rì jí dé jiě tuō lí bā nán dì shòu
畜生道苦，今日即得解脫。離八難地，受

bā fú shēng yǒng shě è dào cháng shēng jìng tǔ cái shī wú jìn
八福生。永捨惡道，長生淨土。財施無盡，

fǎ shī wú jìn fú dé wú jìn ān lè wú jìn shòu mìng wú
法施無盡。福德無盡，安樂無盡。壽命無
jìn zhì huì wú jìn sì wú liàng xīn liù bō luó mì cháng dé
盡，智慧無盡。四無量心，六波羅蜜，常得
xiàn qián sì wú ài zhì liù shén tōng lì rú yì zì zài cháng
現前。四無礙智，六神通力，如意自在。常
dé jiàn fó wén fǎ xìng pú sà dào yǒng měng jīng jìn bù xiū
得見佛聞法，行菩薩道。勇猛精進，不休
bù xī nǎi zhì jìn xiū chéng ā nòu duō luó sān miǎo sān pú
不息。乃至進脩，成阿耨多羅三藐三菩
tí guǎng néng dù tuō yī qiè zhòng shēng
提，廣能度脫一切眾生。

cí bēi dào chǎng chàn fǎ juàn dì bā
慈悲道場懺法卷第八

離婆離婆帝。求訶求訶帝。陀羅尼帝。尼訶囉帝。
毗離尼帝。摩訶伽帝。真靈乾帝。梭哈。

Li Po Li Po Deh • Qiu Ho Qiu Ho Deh • Tuo Luo Ni Deh • Ni He La Deh •
Pi Li Ni Deh • Mo He Kie Deh • Zhen Lin Qian Deh • Suo Ha •

zàn
讚

tiān lóng rén zhǔ hù shì zhōu quán shī qīn ēn zhòng mò yú xiān
天龍人主。護世周全。師親恩重莫於先。
fèng bào zài xīn tián zhòng zhì qián qián kǔ dào lǐ sān qiān
奉報在心田。眾志虔虔。苦到禮三千。
nán mó bú dòng dì pú sà mó hē sà
南無不動地菩薩摩訶薩。(三稱/3 times)

chū chàn

出懺

bā dé chí zhōng yǒng xiàn qiān huā zhī miào xiàng bā kǔ jiè nèi
 八德池中，湧現千花之妙相。八苦界內，
 yǎng tóu wàn dé zhī cí zūn hóng xuān bā yīn bā rěn zhī miào
 仰投萬德之慈尊。弘宣八音八忍之妙
 fǎ pǔ jiù bā hán bā rè zhī yán xíng dà cí huì jiàn lián
 法，普救八寒八熱之嚴刑。大慈慧鑑，憐
 mǐn yǒu qíng ēn zhān yǒu lòu rén tiān fú lì wú biān guó tǔ
 憫有情。恩沾有漏人天，福利無邊國土。
 yuàn jiā āi mǐn jiàn cǐ shèng yīn shàng lái fèng wèi qiú chàn zhòng
 願加哀憫，鑒此勝因。上來奉為求懺眾
 děng qǐ jiàn
 等，啟建，
 cí bēi dào chǎng chàn fǎ jīn dāng dì bā juàn pī sòng yǐ wán
 慈悲道場懺法。今當第八卷，披誦已完。
 yú qí tán nèi dēng rán huǒ shù guǒ xiàn xīn qí chá pēng yáng
 於其壇內，燈燃火樹，果獻新奇。茶烹陽
 xiàn xiān chūn gòng liè chún tuó zuì hòu fèng chén dà jué jīn xiān
 羨先春，供列純陀最後。奉陳大覺金僊，
 páng shè shí zhōu sān dǎo wǎng gǔ míng wáng dì zhǔ zhōng chén liè
 旁設十州三島。往古明王帝主，忠臣烈
 shì xiān bān sān jiè shí fāng sì shēng jiǔ yǒu jù chéng wú zhē
 士仙班。三界十方，四生九有。俱承無遮
 zhī fǎ lì jìn tuō yǒu lòu zhī fán lóng chū shēng shū lì fèng
 之法利，盡脫有漏之凡籠。出生殊利，奉

wèi qiú chàn zhòng děng chàn chú zuì gòu huò dà jí xiáng fú yuàn
為求懺眾等，懺除罪垢，獲大吉祥。伏願：
shě bā xié jiàn yú yǒu qíng jiè nèi xíng bā zhèng dào yú wú
捨八邪見於有情界內，行八正道於無
lòu wèi zhōng bā kǔ bā nán zhī yú yāng zhàng cí guāng ér dùn
漏位中；八苦八難之餘殃，仗慈光而頓
shì bā shí bā zhǒng zhī fú tián jiǎ xūn liàn yǐ yuán róng chén
釋；八時八種之福田，假熏煉以圓融。塵
chén zì zài fǎ fǎ róng tōng bō chéng dà hǎi yuè yìng qiān jiāng
塵自在，法法融通；波澄大海，月映千江。
yú yīn wèi kōng tóng qiú chàn huǐ
餘陰未空，同求懺悔。

nán mó zhēn fó huì shàng pú sà mó hē sà
南無真佛會上菩薩摩訶薩 (三稱 / 3 times)

zàn
讚

liáng huáng chàn bā juàn gōng dé lì yuàn miè xìn rén wáng zhě bā
梁皇懺。八卷功德力。願滅信人亡者八
gòu zuì qīn zhèng pú sà bú dòng dì chàn wén jǔ chù zuì huā
垢罪。親證菩薩不動地。懺文舉處罪花
fēi jiě liǎo yuān chàn liǎo zuì xiāo zāi zēng fú huì jiě liǎo yuān
飛。解了冤。懺了罪。消災增福慧。解了冤。

chàn liǎo zuì tuō kǔ shēng dāo lì lóng huá sān huì yuàn xiāng féng
懺了罪。脫苦生忉利。龍華三會願相逢。

mí lè fó qián qīn shòu jì
彌勒佛前親受記。

nán mó lóng huá huì pú sà mó hē sà
南無龍華會菩薩摩訶薩 (三稱/3 times)

jǔ zàn
學讚

liáng huáng chàn bā juàn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁皇懺。八卷已全周。回向四恩并三有。

bài chàn zhòng děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ qiān yóu
拜懺眾等增福壽。願將法水洗愆尤。

wéi yuàn wáng líng wǎng xī yóu
惟願亡靈往西遊。

bú dòng dì pú sà wéi yuàn āi nà shòu
不動地菩薩。惟願哀納受。

nán mó dēng yún lù pú sà mó hē sà
南無登雲路菩薩摩訶薩 (三稱/3 times)



The Repentance of Compassion and Enlightenment Path

(“Liang Huang Repentance”)

Scroll Eight

Chapter 17: Bowing to the Buddhas on Behalf of the Realm of Asura and all the Kind Spirits

In today’s dharma assembly, we, who have the similar karma, bow sincerely to the Buddhas, the world’s most compassionate ones, on behalf of the following beings of the ten directions and in all realms: all the asura kings and the asuras and their families; all the bright and righteous spiritual kings and the spiritual generals who are in charge of giving rewards and punishments or who have the great supernatural power and great virtuous power, and their families.

*[Get up and prostrate while chanting Buddha names:
Page 5 – Line 8 to Page 6 – Line 9 in Chinese/pinyin text]*

Once again we take refuge in the Triple Gems in the ten directions. We pray that, through the power of their kindness and compassion, they will protect all the asura kings, all the asuras, their families, all the bright and righteous spiritual kings, the spiritual generals, and their families. We pray that these sentient beings will be liberated from various afflictions and hindrances. We pray that they bring forth the Mahayana mind, cultivate the obstacle-free path, and cultivate the four immeasurable minds and the six paramitas. Through the cultivation, they will attain the four unlimited powers of reasoning, six transcendental powers, and the at-will freedom. They would always use their compassion to help and protect the sentient beings, cultivate the bodhisattva path, enter the Buddha’s perfect wisdom, maintain the Vajra mind (the unshakeable resolve), and attain the perfect enlightenment.

Chapter 18: Bowing to the Buddhas on Behalf of the Naga Kings

In today’s dharma assembly, we, who has the similar karma, bow sincerely to the Buddhas, the world’s most compassionate ones, on behalf of the following beings of the ten directions and in all realms: all the naga kings, all the nagas, and their families; all such powerful and dignified naga kings, naga spirits who have the great supernatural power and great virtuous power, and their families.

*[Get up and prostrate while chanting Buddha names:
Page 8 – Line 4 to Page 9 – Line 5 in Chinese/pinyin text]*

Once again we take refuge in the Triple Gems of ten directions and the end of emptiness. We pray that, through the power of their kindness and compassion, they will embrace and protect these sentient beings. We pray that all the naga kings and their families will gain light of wisdom and spiritual freedom. Through the realization of “without-form,” they will eliminate all hindrances and never fall into the evil destinies again, be reborn in the Pure Land. We pray that they will bring forth the Mahayana mind and cultivate the obstacle-free path, the four immeasurable minds, and the six paramitas. Through cultivation, they will attain the four unlimited powers of reasoning, six transcendental powers, and the at-will freedom. They would always use their compassion to help and protect the sentient beings. Through wonderful and dignified practice, they will advance to the Dharma-Cloud stage (the tenth Bodhisattva stage), enter the Vajra mind, and attain the perfect enlightenment.

Chapter 19: Bowing to the Buddhas on Behalf of the Mara Kings

In today's dharma assembly, we, who have the similar karma, bow sincerely to the Buddhas, the world's most compassionate ones, on behalf of the following beings of the ten directions and in all realms: the great Mara king, the five great Maras, all the Mara kings, and their families.

*[Get up and prostrate while chanting Buddha names:
Page 10 – Line 6 to Page 11 – Line 7 in Chinese/pinyin text]*

Once again we devote our lives to the Triple Gems of ten directions and the end of emptiness. We pray that, through the power of their kindness and compassion, they will embrace and protect the Mara kings, the five great Maras, all the Mara kings, and their families. We pray that all their hindrances accumulated since the beginning-less time until today will be cleansed, their offensive karma can be eradicated, and they can be liberated from all sufferings. We pray that they will cultivate the four immeasurable minds and the six paramitas. Through the cultivation, they will attain the four unlimited bodhisattva wisdoms, six transcendental powers, and the at-will freedom. We pray that they will continuously cultivate the bodhisattva way and save sentient beings before attaining Buddhahood.

Chapter 20: Bowing to the Buddha On behalf of the Kings in the Human Realm

In today's dharma assembly, we, who have the similar karma, after bowing sincerely to the Buddhas on behalf of the divine beings in the heavens, all immortal beings, all the Nagas and spirits, will next bow to the world's most compassionate ones, on behalf of the following beings in the human realm: all the human kings, our parents, teachers, elders and all other human beings. Why? Without the kings, all human beings would not have anyone to depend on. Owing to the ruling of the kings, everyone can live, move around, drink, and have other provisions. All people should be thankful for their kindness. The sutra says, "If one intends to benefit others and repay out of gratitude, one should bring forth the mind of thankfulness and practice compassion. With the power of the mind, one should be mindful of repaying the king for his protection, the donors for their offerings, the parents for their nourishment, the teachers for their mentoring, and the Buddhas for saving one from sufferings. If one can sincerely and constantly be mindful of this thought, one would enter the Way."

In today's dharma assembly, we appreciate the compassionate guidance and teaching by all the Buddhas and great sages and therefore would like to repay with gratitude. During the dharma-ending era, we depend on our kings to promote Buddhism through his generous offerings and leadership. Their effort allows the Sangha to cultivate peacefully and to lead a stable life. We pray that all of us would be liberated from the cycle of birth and death as soon as possible. We also vow to propagate the immeasurable dharma method and to open the right path of human and heaven. Since the king has such virtues, why doesn't everyone pay respect to the Buddhas and repay the gratitude? With utmost sincerity and urgency, we take refuge in the world's most compassionate fathers on behalf of the kings in this world.

*[Get up and prostrate while chanting Buddha names:
Page 14 – Line 1 to Page 15 – Line 2 in Chinese/pinyin text]*

Once again we prostrate sincerely to the Triple Gems of the ten directions and end of emptiness. We pray that, through the power of their kindness and compassion, they will embrace all. We wish that our present king enjoy good health, maintain an excellent reputation, a stable standing, and endless vital wisdom. His compassion is boundless and touches everyone. The bodhisattvas and divine beings praise the king. He will constantly practice and attain the four immeasurable minds and the six paramitas. Through the cultivation, he will attain the four unlimited bodhisattva powers of reasoning, six transcendental powers, and eight great powers of at-will freedom.

With the holding power of samadhi, he will respond to the calling of all beings and bestows his kindness upon the six realms. We pray that he will attain the Buddhahood as soon as possible.

Chapter 21: Bowing to the Buddha On behalf of all the Kings and Princes

In today's dharma assembly, we, who have the similar karma, sincerely take refuge in the Buddhas, the world's most compassionate ones, on behalf of the prices, all kings and officials and their family.

*[Get up and prostrate while chanting Buddha names:
Page 16 – Line 3 to Page 17 – Line 4 in Chinese/pinyin text]*

Once again we prostrate sincerely to the Triple Gems of the ten directions and end of emptiness. We pray that, through the power of their kindness and compassion, they will embrace all. We wish that the prince, officials, and their families forever enjoy healthy and peaceful lives. We wish that they will cultivate the Mahayana path and the four great vows and finally attain the Buddha's wisdom. They constantly cultivate the four immeasurable minds and the six paramitas, and attain the transcendental powers and the three omniscience. We wish that they attain dual adornment (wisdom and virtue) and the at-will power. We wish that they compassionately embrace and transform the six realms.

Chapter 22: Bowing to the Buddha On behalf of Our Parents

In today's Dharma assembly, we should recall the past nourishment of our parents. They nurtured us from small and loved us dearly. They were willing to endanger their own health for our well being. As we grow older, they taught us virtues. They sought the best teachers for our education. They selflessly use their wealth to provide us the best future. They feel sick from worrying about us. There is nothing in the world that can match their favor and kindness. Thus the Buddha said, "The greatest kindness in the world comes from our parents." To repay the gratitude of their parents, those who left their families to join the monasteries should cultivate the Dharma diligently, perform good deeds continuously, and accumulate virtues ceaselessly. On behalf of our past and present parents and relatives, we sincerely take refuge in the great world's compassionate ones.

*[Get up and prostrate while chanting Buddha names:
Page 18 – Line 12 to Page 19 – Line 13 in Chinese/pinyin text]*

Once again we prostrate sincerely to the Triple Gems of the ten directions and end of emptiness. We pray that their power of compassion embraces all. Starting from today to attaining Buddhahood, we wish that the offenses and hindrances of our parents and relatives were eradicated. We wish that they would be liberated from all sufferings and afflictions. We wish that they would be reborn as they wish and never fall into the four evil destinies. We wish that the Buddhas would certify them personally. We wish that they would vow to cultivate the four immeasurable minds and the six paramitas. Through the cultivation, they attain four unlimited bodhisattva wisdom, six transcendental powers, and at-will freedom. We pray that they attain the ten powers and adorn appearance of the Buddha. We pray that they occupy the dharma place and attain the Buddhahood.

Chapter 23: Bowing to the Buddha On behalf of Our Parents

In today's Dharma assembly, there are some people who lost their parents when they were young. They wish to meet their parents with no avail. Since they have not attained transcendental powers, they are unable to know which realms their parents have been reborn to. The only thing they can do now is to do good deeds and transfer the merits to their parents. The sutra says, "Accumulating the merits for the deceased is like giving gifts to someone who lives far away." If the deceased were reborn in the realms of human and heaven, the merits would increase

their virtues. If the deceased were reborn in the three evil destinies or under the eight conditions in which it is difficult to see a Buddha or hear his dharma (in the hells; as hungry ghosts; as animals; in Uttarakuru (the northern continent where all is pleasant); in the long-life heavens (where life is long and easy); as deaf, blind, and dumb; as a worldly philosopher; in the intermediate period between a Buddha and his successor), they would be liberated from all sufferings forever. They would live in a period when the Buddha is still alive, receive the proper dharma, and thus attain enlightenment. The worries and fears of their parents of the past seven lives and of their relatives of past kalpas would be eliminated. Therefore the wise ones know that the best way to repay the gratitude is to be compassionate and kind to their parents. On behalf of our past and present parents and relatives, we sincerely take refuge in the world's most compassionate fathers.

*[Get up and prostrate while chanting Buddha names:
Page 21 – Line 10 to Page 22 – Line 11 in Chinese/pinyin text]*

Once again we prostrate sincerely to the Triple Gems of the ten directions and end of emptiness. We pray that the power of their compassion protects and receives all. Starting from today until attaining Buddhahood, we pray that the offenses, sufferings, and afflictions of our parents and relatives will be eradicated. Their three hindrances (afflictions, karma, retribution) and five fears of beginners in cultivating the bodhisattva-way (giving away all least they should have no means of livelihood; sacrificing their reputation; sacrificing themselves through dread of dying; falling into evil; addressing as assembly, especially of men of position) will be removed. They will cultivate the bodhisattva way and transform all beings. Through cleansing their mind through the eight stages of mental concentration and perfecting the four universal vows of a bodhisattva, they attain Buddhahood. Therefore they have at-will power to appear in many Buddha lands.

Chapter 24: Bowing to the Buddha On behalf of our Teachers and Elders

In today's Dharma assembly, now that we have paid respect to the Buddhas on behalf of our parents, we will now pay respect on the behalf of our teachers and elders. Why? Although our parents gave birth to us and nurtured us, they are unable to help us to be free from the evil destinies. The teachers and elders compassionately encouraged us to constantly cultivate good deeds. Through their guidance, we vow to be liberated from the cycle of birth and death and to reach the other shore (Nirvana). Thus we meet with the Buddha, eradicate all our afflictions, and realize the true dharma. Who can repay these kindness and virtues? Even if we cultivate for our entire lives, we could only benefit ourselves but still could not repay gratitude to our teachers. There the Buddha said, "The good and knowledgeable people are none other than our teachers and elders. They not only cultivate themselves, they also teach others to cultivate. Today we are fortunate to join the monastery and to receive the complete precepts. Why doesn't everyone recall this kindness they received from their teachers and elders? On behalf of the Sangha teachers, everyone in the assembly, and their families, we sincerely take refuge in the world's most compassionate fathers.

*[Get up and prostrate while chanting Buddha names:
Page 24 – Line 10 to Page 25 – Line 11 in Chinese/pinyin text]*

Once again we prostrate sincerely to the Triple Gems of the ten directions and end of emptiness. We pray that the power of compassion embraces all. Starting from today until attaining Buddhahood, we pray that the Sangha teachers, everyone in the assembly, and their families eradicate all offenses, hindrances, sufferings, and afflictions. We pray to attain at-will power and be reborn in Buddha's Pure Land. We pray that we accomplish all our bodhi deeds and vows. We pray that our material and dharma offerings, virtues, blissfulness, lives, and wisdom are endless. We pray that we will always have the four immeasurable minds and the six paramitas. Through the cultivation, we attain the four unlimited bodhisattva powers of reasoning, six transcendental powers, and at-will

freedom. We constantly dwell in the Shurangama samadhi, attain Vajra body, never abandon our vows, and return to guide sentient beings.

Chapter 25: Bowing to the Buddha On behalf of Bhiksus and Bhiksunis

In today's Dharma assembly, we sincerely take refuge in the great world's most compassionate fathers on behalf of all present and future bhiksus, bhiksunis, siksamana, sramanera, sramanerika, upasaka, upasika, devotees, good and knowledgeable people, people with affinity and without affinity, all human beings, and their families of the ten directions and end of emptiness,

*[Get up and prostrate while chanting Buddha names:
Page 27 – Line 7 to Page 28 – Line 8 in Chinese/pinyin text]*

Once again we prostrate sincerely to the Triple Gems of the ten directions and end of emptiness. We pray that their power of compassion embraces all. We pray that all bhiksus, bhiksunis, siksamana, sramanera, sramanerika, upasaka, upasika, devotees, good and knowledgeable people, people with affinity and without affinity, all human beings, and their families of the ten directions and end of emptiness eradicate all their afflictions, affinity hindrances, offenses, karma, sufferings, three hindrances, and five fears of beginners in the bodhisattva-way. We pray that they always have the four immeasurable minds and the six paramitas. Through the cultivation, they attain the four unlimited bodhisattva powers of reasoning, six transcendental powers, and at-will freedom. They cultivate the bodhisattva path, enter the one dharma of great vehicle, and guide the boundless sentient beings.

Chapter 26: Bowing to the Buddha On behalf of Bhiksus and Bhiksunis

In today's Dharma assembly, we compassionately take refuge in the great worldly compassionate fathers on behalf of all the past bhiksus, bhiksunis, siksamana, sramanera, sramanerika, upasaka, upasika, all human beings, and their families of the ten directions and end of emptiness.

*[Get up and prostrate while chanting Buddha names:
Page 30 – Line 4 to Page 31 – Line 5 in Chinese/pinyin text]*

Once again we prostrate sincerely to the Triple Gems of the ten directions and end of emptiness. We pray that their power of compassion protects and receives all. We pray that all the past bhiksus, bhiksunis, siksamana, sramanera, sramanerika, upasaka, upasika eradicate any sufferings of hell, hungry ghosts, and animals. We pray that they leave the eight conditions in which it is difficult to see a Buddha or hear his dharma and reborn in the eight happy conditions (rich and honorable among men; in the heavens of four deva kings; the Indra heavens; Suyama heaven; Tusita heaven; Nirmanarati heaven, paranirmita-vasavartin heaven; brahma heavens). We pray that they leave the evil destinies forever and live in the Pure Land. We pray that their material and dharma offerings, virtues, blissfulness, lives, and wisdom are endless. We pray that they always have the four immeasurable minds and the six paramitas. Through the cultivation, they attain the four unlimited bodhisattva powers of reasoning, six transcendental powers, and at-will freedom. They meet the Buddha, listen to the dharma, and cultivate the bodhisattva path. They cultivate diligently and ceaselessly until they attain annuttara-samyak-sambodhi, allowing them to guide all sentient beings to enlightenment.

