

zàn
讚

yì bǎi bā chí jīng mǎn zàng tú xiāo zāi yán shòu yào shī fó
一 百 八 。 持 經 滿 藏 圖 。 消 災 延 壽 藥 師 佛 。
pí lú xīn nèi yú jiā bù dà shèng jīng diǎn gòng mí tuó zhèng
毘 盧 心 內 瑜 伽 部 。 大 乘 經 典 共 彌 陀 。 證
nán fāng lóng nǚ zhí zhì pú tí lù
南 方 龍 女 。 直 至 菩 提 路 。

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

dào yuè yú jiǔ tiān shì fàn hào yuē shì xióng gōng chāo
道 越 於 九 天 釋 梵 ， 號 曰 世 雄 ； 功 超
yú jiǔ yǒu hán líng míng chēng tiáo yù huò bá kǔ yú
於 九 有 含 靈 ， 名 稱 調 御 。 或 拔 苦 於
jiǔ yōu jiè nèi huò shè shēng yú jiǔ pǐn lián tái jiǔ
九 幽 界 內 ， 或 攝 生 於 九 品 蓮 臺 。 九
cì dì dìng yí niàn néng chāo jiǔ jiè sè shēn suí yuán
次 第 定 ， 一 念 能 超 ； 九 界 色 身 ， 隨 緣
shì xiàn
示 現 。

guāng hán fǎ jiè dào yuè qún shēng yuàn chuí wàn xíng zhī
光 含 法 界 ， 道 越 群 生 。 願 垂 萬 行 之
zhuāng yán jiàn cǐ jiǔ shí zhī fó shì shàng lái fèng wèi
莊 嚴 ， 鑒 此 九 時 之 佛 事 。 上 來 奉 為

qiú chàn zhòng děng qǐ jiàn
求懺眾等，啟建

cí bēi dào chǎng chàn fǎ jīn dāng dì jiǔ juàn rù tán yuán
慈悲道場懺法。今當第九卷，入壇緣

qǐ yán liè xiāng dēng zhī huā guǒ pán chéng fēi gòng zhī
起。嚴列香燈之花果，盤盛菲供之

zhēn xiū biǎo cǐ yì xīn gòng yàng sān bǎo xǐ xīn dí
珍饈。表此一心，供養三寶。洗心滌

lù fā lù qián chéng fǎ shēn bú dòng
慮，發露虔誠。法身不動，

fǎ xìng zhàn rán
法性湛然；

fǎ fǎ zhōu biàn fǎ yǎn yuán míng xiàn zǐ mó zhī jīn
法法周遍，法眼圓明。現紫磨之金

xiàng yào bái yù zhī míng háo lǐ bài guī yī āi lián
相，耀白玉之明毫。禮拜皈依，哀憐

shè shòu chú wèi chú zhī zuì gòu chàn wèi chàn zhī qiān
攝受。除未除之罪垢，懺未懺之愆

yóu qiè niàn qiú chàn zhòng děng chén jié yǐ lái mí liú
尤。切念求懺眾等塵劫以來，迷流

bù fǎn cháng mí jiǔ jiè zhī yīn guǒ wú míng zì fù
不返。常迷九界之因果，無明自覆。

bú xìn jiǔ quán zhī kǔ bào xié jiàn héng shēng qīng miè
不信九泉之苦報，邪見橫生。輕蔑

jiǔ bù zhī zūn jīng zì qíng zào zuì yíng chán jiǔ jié
九部之尊經，恣情造罪。熒纏九結

zhī fán nǎo zòng yì wàng wéi zì zàn huǐ tā
之煩惱，縱意妄為。自讚毀他，
sǔn rén lì jǐ huò yīn dòu chéng ér qī kuáng huò yīn
損人利己。或因斗秤而欺誑，或因
jiǔ sè yǐ huāng mí wéi tān chén shì zhī zàn huān nán
酒色以荒迷。為貪塵世之暫歡，難
miǎn yōu tú zhī jí kǔ jīn zé xuán zhī huǐ guò xìng
免幽途之極苦。今則旋知悔過，幸
qǐ jìng xīn guī yī
啟敬心。皈依
zhēn jìng zhī fú tián dài wéi yī wén ér chàn huǐ gōng kòu
真淨之福田，代為依文而懺悔。恭叩
hóng cí míng xūn jiā bèi
洪慈，冥熏加被。

bái lián tái shàng huáng jīn xiàng hóng ǒu huā kāi zǐ mó shēn
白蓮臺上黃金相，紅藕花開紫磨身。
wēi wēi xiàng hǎo tiān zhōng tiān dàng dàng nán míng shèng zhōng shèng
巍巍相好天中天，蕩蕩難名聖中聖。

rù chàn
入懺

qǐ yùn cí bēi dào chǎng chàn fǎ
啟運慈悲道場懺法
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 jiǔ
慈悲道場懺法卷第九

For English translation, please go to page 44

wéi ā bí dì yù lǐ fó dì èr shí qī
為阿鼻地獄禮佛第二十七

jīn rì dào chǎng tóng yè dà zhòng cóng guī yī yǐ lái qì cǐ
今日道場，同業大眾。從歸依已來，迄此

zhāng hòu měi yán wàn fǎ suī chā gōng guò bù yī zhì yú míng
章後，每言萬法雖差，功過不一。至於明

àn xiāng xíng wéi shàn yǔ è shàn zhě zé wèi rén tiān zhī shèng
 闇相形，唯善與惡。善者、則謂人天之勝
 tú è zhě zé wèi sān tú zhī yì chē xiū rén yì zé guī
 途。惡者、則謂三途之異轍。脩仁義則歸
 yú shèng xīng cán hài zé zhuì yú liè qí jū shèng zhě liáng yóu
 於勝，興殘害則墜於劣。其居勝者，良由
 yè shèng fēi zhēng jìng zhī suǒ yào shòu zì rán zhī miào lè qù
 業勝，非諍競之所要。受自然之妙樂，趣
 wú shàng zhī xiāo yáo qí zhuì liè zhě liáng yóu yè liè chǔ yú
 無上之逍遙。其墜劣者，良由業劣，處於
 huǒ chéng tiě wǎng zhī zhōng shí zé tiě wán rè tiě yǐn zé fèi
 火城鐵網之中。食則鐵丸熱鐵，飲則沸
 shí yáng tóng shòu suàn yú yú zào huà jié shù děng yú wú qióng
 石烱銅。壽算踰於造化，劫數等於無窮。
 yòu dì yù zhī kǔ bù kě qīn yīng shén lí cǐ qū shì tóu
 又地獄之苦，不可親嬰。神離此軀，識投
 bǐ chéng bào yǐ dāo lún jiā tǐ cháng yǐ huǒ mó huǐ xíng mìng
 彼城。報以刀輪加體，償以火磨毀形。命
 bù kěn cù bào kǔ cháng líng zòng fù huò miǎn yòu duò è guǐ
 不肯促，抱苦長齡。縱復獲免，又墮餓鬼。
 kǒu zhōng huǒ chū mìng bù quán huó cóng cǐ sǐ yǐ yòu duò chù
 口中火出，命不全活。從此死已，又墮畜
 shēng fù shòu zhòng kǔ jī ròu chōng kuì mìng bú jìn yú suàn shù
 生。復受眾苦。肌肉充饋，命不盡於算數。
 fēn bù dǐng huò xīng luó jī àn huò fù fù zhòng zhì yuǎn qū
 分布鼎鑊，星羅機案。或復負重致遠，驅

yì xiǎn nán shí sān è zhī zhòng kǔ bēi cháng yè zhī nán dàn
役險難。實三惡之重苦，悲長夜之難旦。
ér yōu liè jiǎo rán wú néng xìn zhě yǐ wú wǒ gù hào qǐ
而優劣皎然，無能信者。以吾我故，好起
yí huò yǐ yí huò gù duō bú xiàng shàn suǒ yǐ fó yán shì
疑惑。以疑惑故，多不向善。所以佛言：世
yǒu shí shì sǐ rù è dào yì bù zhuān shàn bù xiū gōng dé
有十事，死入惡道。意不專善，不脩功德。
tān zhe yǐn shí rú bǐ è hǔ dān liàn jiǔ sè xǐ huái chēn
貪著飲食，如彼餓虎。耽戀酒色，喜懷瞋
dú cháng xí yú chī bú shòu rén jiàn zì rèn qí lì bàn zhū
毒。常習愚癡，不受人諫，自任其力，辦諸
è shì hǎo shā zhòng shēng líng yì gū ruò héng dǎng è rén qīn
惡事。好殺眾生。陵易孤弱。恒黨惡人，侵
bào tā jiè yǒu suǒ xuān shuō yán bù zhēn shí bù cí yí qiè
暴他界。有所宣說，言不真實。不慈一切，
qǐ zhū è yè ruò rén rú shì bù jiǔ cún shì sǐ rù è
起諸惡業。若人如是，不久存世。死入惡
dào jīn rì dào chǎng tóng yè dà zhòng rú fó suǒ yán shuí néng
道。今日道場，同業大眾。如佛所言，誰能
miǎn zhě jì bù néng miǎn yú dì yù zhōng jiē yǒu zuì fèn dà
免者？既不能免，於地獄中，皆有罪分。大
zhòng gè gè jué wù cǐ yì wú zì fàng yì yí yǔ shí jìng
眾各各覺悟此意，毋自放逸。宜與時競；
xíng pú sà dào qín qiú zhū fǎ lì yì zhòng shēng yí zì miè
行菩薩道。勤求諸法，利益眾生。一自滅

zuì èr shēng tā fú cǐ zé zì lì lì tā bǐ wǒ wú yì
 罪，二生他福。此則自利利他，彼我無異。
 xiāng yǔ jīn rì qǐ yǒng měng xīn qǐ jiān gù xīn qǐ cí bēi
 相與今日，起勇猛心，起堅固心，起慈悲
 xīn dù yí qiè xīn jiù zhòng shēng xīn zhì zuò dào chǎng wù wàng
 心，度一切心，救眾生心，至坐道場，勿忘
 cǐ yuàn yǎng chéng shí fāng jìn xū kōng jiè yí qiè zhū fó zhū
 此願。仰承十方，盡虛空界，一切諸佛，諸
 dà pú sà dà shén tōng lì dà cí bēi lì jiě tuō dì yù
 大菩薩；大神通力，大慈悲力，解脫地獄
 lì jì dù è guǐ lì jiù bá chù shēng lì dà shén zhòu lì
 力，濟度餓鬼力，救拔畜生力，大神呪力，
 dà wēi měng lì lìng zhòng děng suǒ zuò lì yì suǒ yuàn chéng jiù
 大威猛力。令眾等所作利益，所願成就。
 děng yí tòng qiè wǔ tǐ tóu dì wèi ā bí dà dì yù shòu
 等一痛切。五體投地，為阿鼻大地獄，受
 kǔ zhòng shēng nǎi zhì hēi àn dì yù shí bā hán dì yù shí
 苦眾生，乃至黑闇地獄，十八寒地獄，十
 bā rè dì yù shí bā dāo lún dì yù jiàn lín dì yù huǒ
 八熱地獄，十八刀輪地獄，劍林地獄，火
 chē dì yù fèi shǐ dì yù huò tāng dì yù rú shì dì yù
 車地獄，沸屎地獄，鑊湯地獄，如是地獄，
 fù yǒu bā wàn sì qiān juàn shǔ děng yù qí zhōng shòu kǔ yí
 復有八萬四千眷屬等獄；其中受苦，一
 qiè zhòng shēng wǒ děng yǐ pú tí xīn yǐ pú tí xíng yǐ pú
 切眾生。我等以菩提心，以菩提行，以菩

tí yuàn , xī jiē dài wéi guī yī shì jiān , dà cí bēi fù 。
提願，悉皆代為歸依世間，大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó dà yīn zàn fó
南無大音讚佛

nán mó rì tiān fó
南無日天佛

nán mó shè shēn fó
南無攝身佛

nán mó chà lì fó
南無剎利佛

nán mó shàng jīn fó
南無上金佛

nán mó yào fǎ fó
南無樂法佛

nán mó shě jiāo màn fó
南無捨驕慢佛

nán mó fàn xíng fó
南無梵行佛

nán mó wú yōu míng fó
南無無憂名佛

nán mó xiàng guó fó
南無相國佛

nán mó wú biān dé fó
南無無邊德佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó jìng yuàn fó
南無淨願佛

nán mó lè huì fó
南無樂慧佛

nán mó wēi dé shì fó
南無威德勢佛

nán mó dé shèng fó
南無德乘佛

nán mó jiě tuō jì fó
南無解脫髻佛

nán mó zhù xíng fó
南無住行佛

nán mó zhì zàng fó
南無智藏佛

nán mó zhān tán fó
南無栴檀佛

nán mó duān yán shēn fó
南無端嚴身佛

nán mó lián huá fó
南無蓮華佛

nán mó tiān guāng fó
南無天光佛

nán mó huì huá fó
南無慧華佛

nán mó pín tóu mó fó
南無頻頭摩佛

nán mó zhì fù fó
南無智富佛

nán mó shī zǐ yóu xì pú sà
南無師子遊戲菩薩

nán mó shī zǐ fèn xùn pú sà
南無師子奮迅菩薩

nán mó dì zàng pú sà
南無地藏菩薩

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 bá zhēng jiē yuàn ā bí dì yù
寶。願以慈悲力，救拔拯接。願阿鼻地獄，

nǎi zhì hēi àn dì yù dāo lún dì yù huǒ chē fèi shǐ juàn
乃至黑闇地獄，刀輪地獄，火車、沸屎、眷

shǔ děng yù shòu kǔ zhòng shēng yǐ fó lì fǎ lì zhū pú sà
屬等獄，受苦眾生；以佛力，法力，諸菩薩

lì yí qiè xián shèng lì lìng jīn rì shòu kǔ zhòng shēng jí dé
力，一切賢聖力，令今日受苦眾生，即得

jiě tuō bì jìng bú fù duò yú dì yù yí qiè zuì zhàng xī
解脫，畢竟不復墮於地獄。一切罪障，悉

dé xiāo miè bì jìng bú fù zuò dì yù yè shě dì yù shēng
得銷滅，畢竟不復作地獄業。捨地獄生，

dé jìng tǔ shēng shě dì yù mìng dé zhì huì mìng shě dì yù
得淨土生。捨地獄命，得智慧命。捨地獄

shēn dé jīn gāng shēn shě dì yù kǔ dé niè pán lè niàn dì
身，得金剛身。捨地獄苦，得涅槃樂。念地

yù kǔ fā pú tí xīn sì wú liàng xīn liù bō luó mì cháng
獄苦，發菩提心。四無量心，六波羅蜜，常
dé xiàn qián sì wú ài zhì liù shén tōng lì rú yì zì zài
得現前。四無礙智，六神通力，如意自在。
jù zú zhì huì xíng pú sà dào yǒng měng jīng jìn bù xiū bù
具足智慧，行菩薩道。勇猛精進，不休不
xī nǎi zhì jìn xiū mǎn shí dì xíng rù jīn gāng xīn chéng děng
息。乃至進脩，滿十地行。入金剛心，成等
zhèng jué
正覺。

wèi huī hé tiě wán děng dì yù lǐ fó dì èr shí bā
為灰河鐵丸等地獄禮佛第二十八

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 wèi huī hé dì yù jiàn lín dì yù cì lín dì yù tóng
地；為灰河地獄，劍林地獄，刺林地獄，銅
zhù dì yù tiě jī dì yù tiě wǎng dì yù tiě kū dì yù
柱地獄，鐵機地獄，鐵網地獄，鐵窟地獄，
tiě wán dì yù jiān shí dì yù rú shì shí fāng jìn xū kōng
鐵丸地獄，尖石地獄；如是十方，盡虛空
jiè yí qiè dì yù jīn rì xiàn shòu kǔ yí qiè zhòng shēng wǒ
界，一切地獄；今日現受苦，一切眾生。我
děng yǐ pú tí xīn pǔ wèi guī yī shì jiān dà cí bēi fù
等以菩提心，普為歸依世間，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 cái fó
南無梵財佛

nán mó jìng gēn fó
南無淨根佛

nán mó shàng lùn fó
南無上論佛

nán mó tí shā fó
南無提沙佛

nán mó chū ní fó
南無出泥佛

nán mó mó luó fó
南無謨羅佛

nán mó fǎ lè fó
南無法樂佛

nán mó zhì huì fó
南無智慧佛

nán mó wǎng guāng fó
南無網光佛

nán mó míng wén fó
南無名聞佛

nán mó jiào huà fó
南無教化佛

nán mó shàn míng fó
南無善明佛

nán mó bǎo dé fó
南無寶德佛

nán mó bǎo shǒu fó
南無寶手佛

nán mó jù zú lùn fó
南無具足論佛

nán mó fú shā fó
南無弗沙佛

nán mó yǒu rì fó
南無有日佛

nán mó dé zhì fó
南無得智佛

nán mó shàng jí fó
南無上吉佛

nán mó qiú shèng fó
南無求勝佛

nán mó shàn shèng fó
南無善聖佛

nán mó liú lí zàng fó
南無琉璃藏佛

nán mó lì jí fó
南無利寂佛

nán mó rì míng fó
南無日明佛

nán mó zhòng dé shàng míng fó
南無眾德上明佛

nán mó shī zǐ fān pú sà
南無師子幡菩薩

nán mó shī zǐ zuò pú sà
南無師子作菩薩

nán mó dì zàng pú sà
南無地藏菩薩

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 jiù bá yuàn jīn rì xiàn shòu
寶。願以慈悲力，同加救拔，願今日現受
huī hé děng dì yù shòu kǔ yí qiè zhòng shēng jiē dé jiě tuō
灰河等地獄，受苦一切眾生，皆得解脫。
yí qiè kǔ guǒ yǒng dé chú miè dì yù dào yè bì jìng qīng
一切苦果，永得除滅。地獄道業，畢竟清
jìng shě dì yù shēn dé jīn gāng shēn shě dì yù kǔ dé niè
淨。捨地獄身，得金剛身。捨地獄苦，得涅槃
pán lè yì dì yù kǔ fā pú tí xīn tóng chū huǒ zhái zhì
槃樂。憶地獄苦，發菩提心，同出火宅，至
yú dào chǎng yǔ zhū pú sà jù chéng zhèng jué
於道場。與諸菩薩，俱成正覺。

wèi yǐn tóng tàn kēng děng dì yù lǐ fó dì èr shí jiǔ
為飲銅炭坑等地獄禮佛第二十九

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì xīn wǔ tǐ tóu
今日道場，同業大眾。重復至心，五體投
dì pǔ wèi shí fāng jìn xū kōng jiè yí qiè dì yù yǐn tóng
地。普為十方，盡虛空界，一切地獄；飲銅
dì yù zhòng hé dì yù jiào huàn dì yù dà jiào huàn dì yù
地獄，眾合地獄，叫喚地獄，大叫喚地獄，

rè dì yù dà rè dì yù tàn kāng shāo lín rú shì děng wú
熱地獄，大熱地獄，炭坑、燒林，如是等無
liàng wú biān juàn shǔ děng yù jīn rì xiàn shòu kǔ zhòng shēng wǒ
量無邊眷屬等獄，今日現受苦眾生。我
děng yǐ pú tí xīn pǔ dài guī yī shì jiān dà cí bēi fù
等以菩提心，普代歸依世間，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 rén yuè fó
南無人月佛

nán mó luó hóu fó
南無羅睺佛

nán mó gān lù míng fó
南無甘露明佛

nán mó miào yì fó
南無妙意佛

nán mó dà míng fó
南無大明佛

nán mó yī qiè zhǔ fó
南無一切主佛

nán mó yào zhì fó
南無樂智佛

nán mó shān wáng fó
南無山王佛

nán mó jí miè fó
南無寂滅佛

nán mó dé jù fó
南無德聚佛

nán mó tiān wáng fó
南無天王佛

nán mó miào yīn shēng fó
南無妙音聲佛

nán mó miào huá fó
南無妙華佛

nán mó zhù yì fó
南無住義佛

nán mó gōng dé wēi jù fó
南無功德威聚佛

nán mó zhì wú děng fó
南無智無等佛

nán mó gān lù yīn fó
南無甘露音佛

nán mó shàn shǒu fó
南無善手佛

nán mó lì huì fó
南無利慧佛

nán mó shèng yīn fó
南無勝音佛

nán mó shàn yì fó
南無善義佛

nán mó xíng shàn fó
南無行善佛

nán mó jīn gāng huì pú sà
南無金剛慧菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó sī jiě tuō yì fó
南無思解脫義佛

nán mó lí tuó xíng fó
南無梨陀行佛

nán mó wú guò fó
南無無過佛

nán mó jiān yǒng jīng jìn pú sà
南無堅勇精進菩薩

nán mó dì zàng pú sà
南無地藏菩薩

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 jiù bá yuàn yǐn tóng děng dì
寶。願以慈悲力，同加救拔。願飲銅等地

yù xiàn shòu kǔ zhòng shēng yí qiè zuì zhàng jiē dé xiāo miè yí
獄，現受苦眾生。一切罪障，皆得消滅。一

qiè zhòng kǔ jiē dé jiě tuō cóng jīn rì qù bì jìng bú fù
切眾苦，皆得解脫。從今日去，畢竟不復。

duò yú dì yù shě dì yù shēng dé jìng tǔ shēng shě dì yù
墮於地獄。捨地獄生，得淨土生。捨地獄

mìng dé zhì huì mìng sì wú liàng xīn liù bō luó mì cháng dé
命，得智慧命。四無量心，六波羅蜜，常得

xiàn qián sì wú ài biàn liù shén tōng lì rú yì zì zài chū
現前。四無礙辯，六神通力，如意自在。出

dì yù dào dé niè pán dào děng yǔ rú lái jù chéng zhèng jué
地獄道，得涅槃道。等與如來，俱成正覺。

wèi dāo bīng tóng fǔ dēng dì yù lǐ fó dì sān shí
為刀兵銅釜等地獄禮佛第三十

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng pǔ wéi shí
今日道場，同業大眾。重復至誠，普為十
fāng jìn xū kōng jiè yí qiè dì yù xiǎng dì yù hēi shā dì
方盡虛空界，一切地獄；想地獄，黑砂地
yù dīng shēn dì yù huǒ jǐng dì yù shí jiù dì yù fèi shā
獄，釘身地獄，火井地獄，石白地獄，沸砂
dì yù dāo bīng dì yù jī è dì yù tóng fǔ dì yù rú
地獄，刀兵地獄，飢餓地獄，銅釜地獄，如
shì děng wú liàng dì yù jīn rì xiàn shòu kǔ zhòng shēng wǒ děng
是等無量地獄，今日現受苦眾生。我等
jīn rì yǐ pú tí xīn lì pǔ wéi guī yī shì jiān dà cí
今日，以菩提心力，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 huá zàng fó
南無華藏佛

nán mó miào guāng fó
南無妙光佛

nán mó yào shuō fó
南無樂說佛

nán mó shàn jì fó
南無善濟佛

nán mó zhòng wáng fó
南無眾王佛

nán mó lí wèi fó
南無離畏佛

nán mó biàn cái rì fó
南無辯才日佛

nán mó bǎo yuè míng fó
南無寶月明佛

nán mó wú wèi fó
南無無畏佛

nán mó fàn yīn fó
南無梵音佛

nán mó huì jì fó
南無慧濟佛

nán mó jīn gāng jūn fó
南無金剛軍佛

nán mó shù wáng fó
南無樹王佛

nán mó fú dé lì fó
南無福德力佛

nán mó shèng ài fó
南無聖愛佛

nán mó hǔ pò fó
南無琥珀佛

nán mó qì yīn gài pú sà
南無棄陰盖菩薩

nán mó dì zàng pú sà
南無地藏菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

nán mó míng wén fó
南無名聞佛

nán mó shàng yì fó
南無上意佛

nán mó dà jiàn fó
南無大見佛

nán mó shàn yīn fó
南無善音佛

nán mó wú děng yì fó
南無無等意佛

nán mó pú tí yì fó
南無菩提意佛

nán mó pán tuó yīn fó
南無槃陀音佛

nán mó shì dé fó
南無勢德佛

nán mó shì xíng fó
南無勢行佛

nán mó yào zhī fó
南無樂知佛

nán mó jì gēn pú sà
南無寂根菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

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 jiù hù yuàn dāo bīng děng yí
 寶。願以慈悲力，同加救護。願刀兵等一
 qiè dì yù juàn shǔ děng yù shòu kǔ zhòng shēng jīn rì jí dé
 切地獄，眷屬等獄，受苦眾生，今日即得
 jiě tuō yí qiè zhòng kǔ yǒng dé chú duàn lí dì yù yuán dé
 解脫。一切眾苦，永得除斷。離地獄緣，得
 zhì huì shēng yì dì yù kǔ fā pú tí xīn xíng pú sà xìng
 智慧生。憶地獄苦發菩提心。行菩薩行，
 bù xiū bù xī rù yì shèng dào mǎn shí dì xíng jīe yǐ shén
 不休不息。入一乘道，滿十地行。皆以神
 lì huán jiē yí qiè tóng zuò dào chǎng jù dēng zhèng jué
 力，還接一切。同坐道場，俱登正覺。

wèi huǒ chéng dāo shān děng dì yù lǐ fó dì sān shí yī
為火城刀山等地獄禮佛第三十一

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng pǔ wèi shí
 今日道場，同業大眾。重復至誠，普為十
 fāng jìn xū kōng jiè yí qiè dì yù huǒ chéng dì yù shí kū
 方盡虛空界，一切地獄；火城地獄，石窟
 dì yù tāng jiāo dì yù dāo shān dì yù hǔ láng dì yù tiě
 地獄，湯澆地獄，刀山地獄，虎狼地獄，鐵
 chuáng dì yù rè fēng dì yù tǔ huǒ dì yù rú shì děng wú
 床地獄，熱風地獄，吐火地獄。如是等無
 liàng wú biān juàn shǔ děng yù jīn rì shòu kǔ zhòng shēng wǒ děng
 量無邊，眷屬等獄，今日受苦眾生。我等

yǐ pú tí xīn lì , pǔ wéi guī yī shì jiān , dà cí bēi fù 。
以 菩 提 心 力 ， 普 為 歸 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 léi yīn yún fó
南 無 雷 音 雲 佛

nán mó shàn ài mù fó
南 無 善 愛 目 佛

nán mó shàn zhì fó
南 無 善 智 佛

nán mó jù zú fó
南 無 具 足 佛

nán mó dé jī fó
南 無 德 積 佛

nán mó dà yīn fó
南 無 大 音 佛

nán mó fǎ xiàng fó
南 無 法 相 佛

nán mó zhì yīn fó
南 無 智 音 佛

nán mó xū kōng fó
南 無 虛 空 佛

nán mó cí yīn fó
南 無 祠 音 佛

nán mó huì yīn chā bié fó
南 無 慧 音 差 別 佛

nán mó gōng dé guāng fó
南 無 功 德 光 佛

nán mó shèng wáng fó
南 無 聖 王 佛

nán mó zhòng yì fó
南 無 眾 意 佛

nán mó biàn cái lún fó
南 無 辯 才 輪 佛

nán mó shàn jí fó
南 無 善 寂 佛

nán mó yuè miàn fó
南 無 月 面 佛

nán mó rì míng fó
南 無 日 名 佛

nán mó wú gòu fó
南 無 無 垢 佛

nán mó gōng dé jí fó
南 無 功 德 集 佛

nán mó huá dé xiàng fó
南 無 華 德 相 佛

nán mó biàn cái guó fó
南 無 辯 才 國 佛

nán mó bǎo shī fó
南無寶施佛

nán mó ài yuè fó
南無愛月佛

nán mó bù gāo fó
南無不高佛

nán mó huì shàng pú sà
南無慧上菩薩

nán mó cháng bù lí shì pú sà
南無常不離世菩薩

nán mó dì zàng pú sà
南無地藏菩薩

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 shè shòu yuàn dāo shān děng dì
寶。願以慈悲力，同加攝受。願刀山等地

yù jīn rì xiàn shòu kǔ zhòng shēng jí dé jiě tuō nǎi zhì shí
獄，今日現受苦眾生，即得解脫。乃至十

fāng bù kě shuō yí qiè dì yù xiàn shòu kǔ dāng shòu kǔ yí
方不可說一切地獄，現受苦、當受苦、一

qiè zhòng shēng yuàn yǐ fó lì fǎ lì pú sà lì xián shèng lì
切眾生，願以佛力、法力、菩薩力，賢聖力，

lìng zhū zhòng shēng tóng dé jiě tuō yǒng duàn shí fāng zhū dì yù
令諸眾生，同得解脫，永斷十方諸地獄

yè cóng jīn yǐ qù zhì yú dào chǎng bì jìng bú fù duò yú
業。從今已去，至于道場，畢竟不復墮於

sān tú shě shēn shòu shēn cháng zhí zhū fó jù zú zhì huì qīng
三塗。捨身受身，常值諸佛。具足智慧，清

jìng zì zài yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū
淨自在。勇猛精進，不休不息。乃至進脩

mǎn shí dì xíng dēng jīn gāng xīn rù zhòng zhì guǒ yǐ fó shén
滿十地行，登金剛心，入種智果。以佛神
lì suí xīn zì zài
力，隨心自在。

wèi è guǐ dào lǐ fó dì sān shí èr
為餓鬼道禮佛第三十二

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 pǔ wéi shí fāng jìn xū kōng jiè yí qiè è guǐ dào è
地，普為十方盡虛空界，一切餓鬼道；餓
guǐ shén děng yí qiè è guǐ gè jí juàn shǔ wǒ děng jīn rì
鬼神等，一切餓鬼，各及眷屬。我等今日。
yǐ pú tí xīn lì pǔ wéi guī yī shì jiān dà cí bēi fù
以菩提心力，普為歸依世間，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 shī zǐ lì fó
南無師子力佛

nán mó zì zài wáng fó
南無自在王佛

nán mó wú liàng jìng fó
南無無量淨佛

nán mó děng dìng fó
南無等定佛

nán mó bú huài fó
南無不壞佛

nán mó miè gòu fó
南無滅垢佛

nán mó bù shī fāng biàn fó
南無不失方便佛

nán mó wú ráo fó
南無無憍佛

nán mó miào miàn fó
南無妙面佛

nán mó zhì zhì zhù fó
南無智制住佛

nán mó fǎ shī wáng fó
南無法師王佛

nán mó shēn yì fó
南無深意佛

nán mó fǎ lì fó
南無法力佛

nán mó huá guāng fó
南無華光佛

nán mó yīng rì zàng fó
南無應日藏佛

nán mó shàng zhì rén fó
南無上智人佛

nán mó xìn gān lù fó
南無信甘露佛

nán mó jiān gù fó
南無堅固佛

nán mó yào shàng pú sà
南無藥上菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó dà tiān fó
南無大天佛

nán mó wú liàng fó
南無無量佛

nán mó shì gòng yàng fó
南無世供養佛

nán mó sān shì gòng fó
南無三世供佛

nán mó tiān gòng yàng fó
南無天供養佛

nán mó zhēn jì fó
南無真髻佛

nán mó jīn gāng fó
南無金剛佛

nán mó yào wáng pú sà
南無藥王菩薩

nán mó dì zàng pú sà
南無地藏菩薩

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 shè shòu yuàn dōng xī nán běi
寶。願以慈悲力，同加攝受。願東西南北，

sì wéi shàng xià jìn shí fāng jiè yí qiè è guǐ dào yí qiè
四維上下，盡十方界，一切餓鬼道；一切

è guǐ shén gè jí juàn shǔ yí qiè è guǐ gè jí juàn shǔ
餓鬼神，各及眷屬。一切餓鬼，各及眷屬。
yí qiè zuì zhàng jiē dé xiāo miè yí qiè zhòng kǔ jiē dé jiě
一切罪障，皆得消滅。一切眾苦，皆得解
tuō shēn xīn qīng liáng wú fù rè nǎo shēn xīn bǎo mǎn wú fù
脫。身心清涼，無復熱惱。身心飽滿，無復
jī kě dé gān lù wèi kāi zhì huì yǎn sì wú liàng xīn liù
飢渴。得甘露味，開智慧眼。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 lí è guǐ dào rù niè pán dào děng yǔ zhū
如意自在。離餓鬼道，入涅槃道。等與諸
fó jù chéng zhèng jué
佛，俱成正覺。

wèi chù shēng dào lǐ fó dì sān shí sān
為畜生道禮佛第三十三

jīn rì dào chǎng tóng yè dà zhòng chóng fù yùn xīn wǔ tǐ tóu
今日道場，同業大眾。重復運心，五體投
dì pǔ wèi dōng nán xī běi sì wéi shàng xià rú shì shí fāng
地，普為東南西北，四維上下，如是十方，
jìn xū kōng jiè yí qiè chù shēng dào sì shēng zhòng shēng ruò dà
盡虛空界，一切畜生道，四生眾生；若大
ruò xiǎo shuǐ lù kōng jiè yí qiè zhòng shēng gè jí juàn shǔ wǒ
若小，水陸空界，一切眾生，各及眷屬。我
děng jīn rì yǐ cí bēi xīn lì pǔ wéi guī yī shì jiān dà
等今日，以慈悲心力，普為歸依世間，大

cí bēi fù
慈 悲 父 。

nán mó mí lè fó
南 無 彌 勒 佛

nán mó bǎo jiān míng fó
南 無 寶 肩 明 佛

nán mó suí rì fó
南 無 隨 日 佛

nán mó míng lì fó
南 無 明 力 佛

nán mó jù zú dé fó
南 無 具 足 德 佛

nán mó gāo chū fó
南 無 高 出 佛

nán mó zhū míng fó
南 無 珠 明 佛

nán mó ài zhì fó
南 無 愛 智 佛

nán mó bù xū xíng fó
南 無 不 虛 行 佛

nán mó xiàng míng fó
南 無 相 明 佛

nán mó yào jiě tuō fó
南 無 樂 解 脫 佛

nán mó cháng jīng jìn pú sà
南 無 常 精 進 菩 薩

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

nán mó lí tuó bù fó
南 無 梨 陀 步 佛

nán mó qīng jìng fó
南 無 清 淨 佛

nán mó gōng dé jù fó
南 無 功 德 聚 佛

nán mó shī zǐ xíng fó
南 無 師 子 行 佛

nán mó huá shī fó
南 無 華 施 佛

nán mó lián huá fó
南 無 蓮 華 佛

nán mó pán tuó yán fó
南 無 槃 陀 嚴 佛

nán mó shēng fǎ fó
南 無 生 法 佛

nán mó sī wéi lè fó
南 無 思 惟 樂 佛

nán mó zhī dào lǐ fó
南 無 知 道 理 佛

nán mó bù xiū xī pú sà
南 無 不 休 息 菩 薩

nán mó dì zàng pú sà
南無地藏菩薩

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 shè shòu yuàn dōng xī nán běi
寶。願以慈悲力，同加攝受。願東西南北。

sì wéi shàng xià jìn xū kōng jiè yí qiè chù shēng dào sì shēng
四維上下，盡虛空界，一切畜生道，四生

zhòng shēng gè jí juàn shǔ yí qiè zuì zhàng jiē dé xiāo miè yí
眾生，各及眷屬；一切罪障，皆得消滅。一

qiè zhòng kǔ jiē dé jiě tuō tóng shě è qù jù dé dào guǒ
切眾苦，皆得解脫。同捨惡趣，俱得道果。

shēn xīn ān lè rú dì sān chán sì wú liàng xīn liù bō luó
身心安樂，如第三禪。四無量心，六波羅

mì cháng dé xiàn qián sì wú ài zhì liù shén tōng lì rú yì
蜜，常得現前。四無礙智，六神通力，如意

zì zài lí chù shēng dào rù niè pán dào dēng jīn gāng xīn chéng
自在。離畜生道，入涅槃道。登金剛心，成

děng zhèng jué
等正覺。

wèi liù dào fā yuàn dì sān shí sì
為六道發願第三十四

wǒ děng yǐ jīn fèng wèi zhū tiān zhū xiān lóng shén bā bù lǐ
我等以今奉為諸天、諸仙、龍神八部、禮

fó gōng dé yīn yuán yuàn shí fāng jìn xū kōng jiè sì shēng liù
 佛功德因緣，願十方盡虛空界，四生六
 dào qióng wèi lái jì yí qiè zhòng shēng cóng jīn rì qù zhì yú
 道，窮未來際，一切眾生；從今日去，至于
 pú tí bú fù wǎng wù xíng hái shòu zhū chǔ dú bú fù zào
 菩提。不復枉誤形骸，受諸楚毒；不復造
 shí è wǔ nì gèng rù sān tú chéng jīn lǐ fó gōng dé yīn
 十惡五逆，更入三塗。承今禮佛功德因
 yuán gè dé pú sà mó hē sà jìng shēn kǒu yè gè dé pú
 緣，各得菩薩摩訶薩，淨身口業。各得菩
 sà mó hē sà dà xīn dà dì xīn shēng zhū shàn gēn dà hǎi
 薩摩訶薩大心。大地心，生諸善根。大海
 xīn shòu chí zhū fó zhì huì dà fǎ xū mí shān xīn lìng yí
 心，受持諸佛智慧大法。須彌山心，令一
 qiè ān zhù wú shàng pú tí mó ní bǎo xīn yuǎn lí fán nǎo
 切安住無上菩提。摩尼寶心，遠離煩惱。
 jīn gāng xīn jué dìng zhū fǎ jiān gù xīn zhòng mó wài dào bù
 金剛心，決定諸法。堅固心，眾魔外道不
 néng jǔ huài lián huá xīn yí qiè zhū fǎ suǒ bù néng rǎn yōu
 能沮壞。蓮華心，一切諸法所不能染。優
 tán bō huá xīn yí qiè jié zhōng nán dé zhí yù jìng rì xīn
 曇鉢華心，一切劫中難得值遇。淨日心，
 chú miè yí qiè yú chī yì zhàng xū kōng xīn yí qiè zhòng shēng
 除滅一切愚癡瞠障。虛空心，一切眾生
 wú néng liàng zhě yòu yuàn sì shēng liù dào yí qiè zhòng shēng cóng
 無能量者。又願四生六道，一切眾生，從

jīn rì qù sī liáng shì xìng sī liáng jué xìn jiě xìng qì juān
今日去，思量識性，思量決信解性。棄捐
tiáo xì cháng sī fǎ yǔ suǒ yǒu jiē shī xīn wú ài xī xīn
調戲，常思法語。所有皆施，心無愛惜。心
xīn yǒng měng bù huái qiè ruò suǒ xiū gōng dé xī shī yí qiè
心勇猛，不懷怯弱。所脩功德，悉施一切。
bù huán xié dào zhuān xīn yí xiàng jiàn shàn rú huà jiàn è rú
不還邪道，專心一向。見善如化，見惡如
mèng shě lí shēng sǐ sù chū sān jiè míng liǎo guān chá shèn shēn
夢。捨離生死，速出三界。明了觀察，甚深
miào fǎ gè dé gòng yàng yí qiè zhū fó gòng yàng zhòng jù jiē
妙法。各得供養，一切諸佛，供養眾具，皆
xī mǎn zú gè dé gòng yàng yí qiè zūn fǎ gòng yàng zhòng jù
悉滿足。各得供養，一切尊法，供養眾具，
jiē xī mǎn zú gè dé gòng yàng yí qiè pú sà gòng yàng zhòng
皆悉滿足。各得供養，一切菩薩，供養眾
jù jiē xī mǎn zú gè dé gòng yàng yí qiè xián shèng gòng yàng
具，皆悉滿足。各得供養，一切賢聖，供養
zhòng jù jiē xī mǎn zú ruò yǒu hòu liú yí qiè zhòng shēng yì
眾具，皆悉滿足。若有後流一切眾生，異
wǒ děng jīn rì yuàn jiè zhě jiē xī lìng rù dà yuàn hǎi zhōng
我等今日願界者，皆悉令入大願海中，
jí dé chéng jiù gōng dé zhì huì yǐ fó shén lì suí xīn zì
即得成就功德智慧。以佛神力，隨心自
zài děng yǔ rú lái jù chéng zhèng jué
在，等與如來，俱成正覺。

jǐng niàn wú cháng dì sān shí wǔ

警念無常第三十五

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé wèi liù dào
今日道場，同業大眾。相與已得，為六道
lǐ chàn fā yuàn jìng cì fù yīng xū wù shì wú cháng fū sān
禮懺發願竟。次復應須悟世無常。夫三
shì zuì fú yīn guǒ xiāng shēng cè rán zài xīn lǜ bù sī gé
世罪福，因果相生，惻然在心，慮不斯隔。
cháng wèi yǐng xiǎng xiāng fú nǎi kě hú yuè shàn è zhī zhì fēi
常謂影響相符，乃可胡越。善惡之致，非
kě dé ér chuǎn yě wéi yuàn dà zhòng jué wù wú cháng qín xiū
可得而舛也。唯願大眾，覺悟無常。勤脩
xíng yè yǐ zì zī shēn wù shēng xiè dài ér bù nǔ lì zhì
行業，以自資身。勿生懈怠，而不努力。智
zhě cháng tàn jiǎ shǐ qiān wàn yì suì shòu wǔ yù lè zhōng bù
者常歎，假使千萬億歲，受五欲樂，終不
dé miǎn sān è dào kǔ kuàng wǒ bǎi nián ér bù dé bàn yú
得免三惡道苦。況我百年而不得半，於
cǐ cù qī nǎ dé zì kuān qiě shì jiān huàn huò zhōng guī mó
此促期，那得自寬？且世間幻惑，終歸磨
miè yǒu zhě jiē jìn gāo zhě yì zhuì hé huì yǒu lí shēng bì
滅。有者皆盡，高者亦墜。合會有離，生必
yīng sǐ fù mǔ xiōng dì qī zǐ juàn shǔ ài chè gǔ suǐ dāng
應死。父母兄弟，妻子眷屬，愛徹骨髓，當
shě shòu shí bù dé xiāng dài zhòng guān hòu lù róng huá háo guì
捨壽時，不得相代。重官厚祿，榮華豪貴，

qián cái bǎo wù yì bù néng yán rén zhī shòu mìng yì bù kě
錢財寶物，亦不能延人之壽命；亦不可
yǐ yán cí yǐn shí qiú zhǔ tuō zhě wú xíng zhī duì shuí néng
以言辭飲食，求囑脫者。無形之對，誰能
liú zhě jīng yún sǐ zhě jìn yě qì jué shén shì xíng hái xiāo
留者？經云：死者，盡也。氣絕神逝，形骸蕭
suǒ rén wù yì tǒng wú shēng bù zhōng ér shě mìng shí shòu dà
索。人物一統，無生不終。而捨命時，受大
kǔ nǎo nèi wài liù qīn wéi rào háo kū sǐ zhě huáng bù mò
苦惱。內外六親，圍繞號哭。死者惶怖，莫
zhī yī tóu shēn xū tǐ lěng qì jiāng yù jìn jiàn xiān suǒ zuò
知依投？身虛體冷，氣將欲盡；見先所作，
shàn è bào xiàng sēn rán zài mù qí xiū shàn zhě tiān shén fú
善惡報相，森然在目。其脩善者，天神扶
wèi qí xíng è zhě niú tóu qū zhú yù zú luó chà yǒng wú
衛。其行惡者，牛頭驅逐。獄卒羅剎，永無
kuān shù cí qīn xiào zǐ bù néng xiāng jiù fū qī ēn ài xiāng
寬恕。慈親孝子，不能相救。夫妻恩愛，相
kàn jiù jìn fēng dāo jiě shēn kǔ bù kě yán sǐ zhě ěr shí
看就盡。風刀解身，苦不可言，死者爾時，
gān dǎn cùn liè wú liàng tòng nǎo yì shí tóng jí shén shì zhōu
肝膽寸裂。無量痛惱，一時同集。神識周
zhāng rú kuáng rú zuì jué yù qǐ yí niàn shàn zuò yì háo fú
樟，如狂如醉。決欲起一念善，作一毫福。
huái hèn zài xīn bú fù néng dé rú shì kǔ nǎo wú rén dài
懷恨在心，不復能得。如是苦惱，無人代

shòu niè pán jīng yán sǐ zhě yú xiǎn nán chù wú yǒu zī liáng
 受。涅槃經言：死者於險難處，無有資糧。
 qù chù xuán yuǎn yòu wú lǚ bàn zhòu yè cháng xíng wú yǒu biān
 去處懸遠，又無侶伴。晝夜常行無有邊
 jì shēn suì yōu àn wú yǒu guāng míng rù wú zhē zhǐ dào bù
 際。深邃幽闇，無有光明。入無遮止，到不
 dé tuō shēng bù xiū fú sǐ guī kǔ chù chóu dú xīn suān bù
 得脫。生不脩福，死歸苦處，愁毒辛酸，不
 kě liáo zhì fēi shì è sè lìng rén bù wèi jīn rì dào chǎng
 可療治。非是惡色，令人怖畏。今日道場，
 tóng yè dà zhòng shēng sǐ guǒ bào rú huán wú qióng gū hún dú
 同業大眾。生死果報，如環無窮。孤魂獨
 shì wú rén jiàn zhě bù kě xún mì bù kě wù jì wéi gè
 逝，無人見者。不可尋覓，不可物寄。唯各
 nǚ lì hàn láo rěn kǔ qín xiū sì děng liù bō luó mì yǐ
 努力，捍勞忍苦。勤脩四等，六波羅蜜，以
 wéi dú shì zhū qù zhī zī mò yǐ qiáng jiàn ér zì ān xīn
 為獨逝諸趣之資，莫以強健而自安心。
 yí gè zhì xīn děng yí tòng qiè wǔ tǐ tóu dì guī yī shì
 宜各至心，等一痛切，五體投地，歸依世
 jiān dà cí bēi fù
 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 duō wén hǎi fó
南無多聞海佛

nán mó chí huá fó
南無持華佛

nán mó bù suí shì fó
南無不隨世佛

nán mó kǒng què yīn fó
南無孔雀音佛

nán mó duàn yǒu ài gòu fó
南無斷有愛垢佛

nán mó wú dòng fó
南無無動佛

nán mó bǎo bù fó
南無寶步佛

nán mó wēi dé fó
南無威德佛

nán mó fù duō wén fó
南無富多聞佛

nán mó huá míng fó
南無華明佛

nán mó yuè chū fó
南無月出佛

nán mó shī zǐ yóu xì pú sà
南無師子遊戲菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó xǐ zhòng fó
南無喜眾佛

nán mó bú tuì mò fó
南無不退沒佛

nán mó wēi yí jì fó
南無威儀濟佛

nán mó zhū tiān liú bù fó
南無諸天流布佛

nán mó huá shǒu fó
南無華手佛

nán mó pò yuàn zéi fó
南無破怨賊佛

nán mó miào guó fó
南無妙國佛

nán mó shī zǐ zhì fó
南無師子智佛

nán mó miè àn fó
南無滅闇佛

nán mó shī zǐ fèn xùn pú sà
南無師子奮迅菩薩

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 jīn rì dào chǎng
寶。願以慈悲力，同加覆護。願今日道場，

tóng chàn huǐ zhě cóng jīn rì qù nǎi zhì pú tí yí qiè zuì
 同懺悔者，從今日去，乃至菩提，一切罪
 yīn wú liàng kǔ guǒ xī dé duàn chú fán nǎo jié yè bì jìng
 因，無量苦果，悉得斷除。煩惱結業，畢竟
 qīng jìng zhū fó fǎ huì cháng dé shēn yù xíng pú sà dào zì
 清淨。諸佛法會，常得身預。行菩薩道，自
 zài shòu shēng sì děng liù dù rú shuō xiū xíng sì biàn liù tōng
 在受生。四等六度，如說脩行。四辯六通，
 wú bù mǎn zú bǎi qiān sān mèi yīng niàn xiàn qián zhū zǒng chí
 無不滿足。百千三昧，應念現前。諸總持
 mén wú bù néng rù zǎo dēng dào chǎng chéng děng zhèng jué
 門，無不能入。早登道場，成等正覺。

wéi zhí láo yùn lì lǐ fó dì sān shí liù
為執勞運力禮佛第三十六

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng qǐ cí bēi
 今日道場，同業大眾，重復至誠，起慈悲
 xīn wú yuàn qīn xiǎng pǔ wéi jīn rì zhuǎn shēng zuò shú zhí láo
 心，無怨親想，普為今日，轉生作熟，執勞
 suí xǐ shī gōng yùn lì zhù yíng fú yè zhě gè jí juàn shǔ
 隨喜，施工運力，助營福業者，各及眷屬。
 yòu wéi jí shì láo yù yōu è kùn kǔ líng yǔ xì bì jí
 又為即世牢獄，憂厄困苦，囹圄繫閉，及
 zhū xíng fá niàn qí chǔ shì suī huò rén shēn lè shǎo kǔ duō
 諸刑罰；念其處世，雖獲人身，樂少苦多，
 jiā suǒ niǔ xiè wèi cháng lí tǐ huò jīn shēn zào è huò guò
 枷鎖扭械，未嘗離體。或今身造惡，或過

qù suǒ zhuī huò yīng miǎn tuō wú yóu zì shēn zhòng zuì fēn sǐ
去所追，或應免脫，無由自申，重罪分死，
wú jiù hù zhě rú shì zhòng shēng gè jí juàn shǔ zhòng děng jīn
無救護者。如是眾生，各及眷屬。眾等今
rì yǐ cí bēi xīn pǔ wéi guī yī yí qiè shì jiān dà cí
日，以慈悲心，普為歸依，一切世間，大慈
bēi fù
悲父。

nán mó mí lè fó
南無彌勒佛

nán mó cì dì xíng fó
南無次第行佛

nán mó yīn shēng zhì fó
南無音聲治佛

nán mó shì lì fó
南無勢力佛

nán mó shàn yuè fó
南無善月佛

nán mó shàng jí fó
南無上吉佛

nán mó zhì lì dé fó
南無智力德佛

nán mó jiān xíng fó
南無堅行佛

nán mó ān lè fó
南無安樂佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó fú dé dēng fó
南無福德燈佛

nán mó jiāo tán fó
南無憍曇佛

nán mó shēn xīn zhù fó
南無身心住佛

nán mó jué yì huá fó
南無覺意華佛

nán mó shàn wēi dé fó
南無善威德佛

nán mó shàn dēng fó
南無善燈佛

nán mó tiān yīn fó
南無天音佛

nán mó rì miàn fó
南無日面佛

nán mó yào jiě tuō fó
南無樂解脫佛

nán mó jiè míng fó
南無戒明佛

nán mó zhù jiè fó
南無住戒佛

nán mó wú gòu fó
南無無垢佛

nán mó shī zǐ fān pú sà
南無師子幡菩薩

nán mó shī zǐ zuò pú sà
南無師子作菩薩

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 jīn rì zhí láo
寶。願以慈悲力，同加覆護。願今日執勞

suí xǐ zhě gè jí juàn shǔ cóng jīn rì qù zhì yú pú tí
隨喜者，各及眷屬，從今日去，至于菩提。

yí qiè zuì zhàng jiē dé xiāo miè yí qiè zhòng kǔ bì jìng jiě
一切罪障，皆得消滅。一切眾苦，畢竟解

tuō shòu mìng yán cháng shēn xīn ān lè yǒng lí zāi è wú fù
脫。壽命延長，身心安樂。永離災厄，無復

zhàng nǎo fā dà shèng xīn xiū pú sà xíng liù dù sì děng jiē
障惱。發大乘心，脩菩薩行。六度四等，皆

xī jù zú shě shēng sǐ kǔ dé niè pán lè yòu yuàn tiān xià
悉具足。捨生死苦，得涅槃樂。又願天下

láo yù zhū yú xíng jìn tú qiú xì bì yōu è kùn kǔ zhū
牢獄，諸餘刑禁，徒囚繫閉，憂厄困苦，諸

yǒu jí bìng bù dé zì zài zhě gè jí juàn shǔ yǐ jīn wéi
有疾病，不得自在者，各及眷屬；以今為

qí lǐ fó gōng dé wēi lì yí qiè zhòng kǔ jiē xī jiě tuō
其禮佛功德威力，一切眾苦，皆悉解脫。
è yè duì yīn bì jìng chú duàn chū láo yù hù rù shàn fǎ
惡業對因，畢竟除斷。出牢獄戶，入善法
mén shòu mìng wú qióng zhì lì wú jìn shēn xīn yǒng lè rú dì
門。壽命無窮，智力無盡。身心永樂，如第
sān chán yì láo yù kǔ niàn zhū fó ēn gǎi è xiū shàn jiē
三禪。憶牢獄苦，念諸佛恩。改惡脩善，皆
fā dà shèng xíng pú sà dào zhì jīn gāng jì huán fù dù tuō
發大乘。行菩薩道，至金剛際。還復度脫
yí qiè zhòng shēng tóng dēng zhèng jué shén lì zì zài
一切眾生，同登正覺，神力自在。

fā huí xiàng dì sān shí qī
發迴向第三十七

jīn rì dào chǎng tóng yè dà zhòng yǐ dé fā xīn bàn suǒ bàn
今日道場，同業大眾，已得發心，辦所辦
jìng cì fù yīng xū yǐ qián gōng dé gè fā huí xiàng hé yǐ
竟。次復應須以前功德，各發迴向。何以
gù ěr yí qiè zhòng shēng suǒ yǐ bù néng dé jiě tuō zhě jiē
故爾？一切眾生，所以不能得解脫者。皆
yóu zhuó yú guǒ bào bù néng shě lí ruò yǒu piàn fú yì háo
由著於果報，不能捨離。若有片福，一毫
zhī shàn néng huí xiàng zhě zé yú guǒ bào bù fù shēng zhuó biàn
之善，能迴向者；則於果報，不復生著，便
dé jiě tuō yōu yóu zì zài suǒ yǐ jīng tàn xiū xìng huí xiàng
得解脫，優遊自在。所以經歎脩行迴向，

wéi dà lì yì shì gù jīn rì yīng fā huí xiàng jiān quàn yí
為 大 利 益 。 是 故 今 日 ， 應 發 迴 向 ， 兼 勸 一
qiè bù zhuó guǒ bào wǒ děng xiāng yǔ xiān yīng zhì xīn wǔ tǐ
切 不 著 果 報 。 我 等 相 與 ， 先 應 至 心 ， 五 體
tóu dì guī mìng jìng lǐ shì jiān dà cí bēi fù
投 地 ， 歸 命 敬 禮 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 jiān chū fó
南 無 堅 出 佛

nán mó ān shé nà fó
南 無 安 闍 那 佛

nán mó zēng yì fó
南 無 增 益 佛

nán mó xiāng míng fó
南 無 香 明 佛

nán mó wéi lán míng fó
南 無 違 藍 明 佛

nán mó niàn wáng fó
南 無 念 王 佛

nán mó mì bō fó
南 無 蜜 鉢 佛

nán mó wú ài xiàng fó
南 無 無 礙 相 佛

nán mó xìn jiè fó
南 無 信 戒 佛

nán mó zhì miào dào fó
南 無 至 妙 道 佛

nán mó yào shí fó
南 無 樂 實 佛

nán mó míng fǎ fó
南 無 明 法 佛

nán mó jù wēi dé fó
南 無 具 威 德 佛

nán mó zhì jí miè fó
南 無 至 寂 滅 佛

nán mó shàng cí fó
南 無 上 慈 佛

nán mó dà cí fó
南 無 大 慈 佛

nán mó gān lù wáng fó
南 無 甘 露 王 佛

nán mó mí lóu míng fó
南 無 彌 樓 明 佛

nán mó shèng zàn fó
南無聖讚佛

nán mó guǎng zhào fó
南無廣照佛

nán mó wén shū shī lì pú sà
南無文殊師利菩薩

nán mó pǔ xián pú sà
南無普賢菩薩

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 yí qiè xíng yuàn jiē
寶。願以慈悲力，同加覆護，一切行願，皆

dé yuán mǎn jīn rì dào chǎng tóng yè dà zhòng cóng jīn rì qù
得圓滿。今日道場，同業大眾。從今日去，

zhì yú pú tí xíng pú sà dào shì mò tuì huán xiān dù zhòng
至于菩提。行菩薩道，誓莫退還。先度眾

shēng rán hòu zuò fó ruò wèi dé dào zhōng jiān yóu zhì shēng sǐ
生，然後作佛。若未得道，中間猶滯生死

zhě yǐ cǐ yuàn lì lìng cǐ zhū dà zhòng zài suǒ shēng chù shēn kǒu
者；以此願力，令此諸大眾，在所生處，身口

yì yè héng zì qīng jìng cháng fā róu ruǎn xīn tiáo hé xīn bú
意業，恒自清淨。常發柔軟心，調和心，不

fàng yì xīn jí miè xīn zhēn xīn bù zá luàn xīn wú tān lìn
放逸心，寂滅心，真心，不雜亂心，無貪悞

xīn dà shèng xīn dà cí bēi xīn ān zhù xīn huān xǐ xīn xiān
心，大勝心，大慈悲心，安住心，歡喜心，先

dù yí qiè xīn shǒu hù yí qiè xīn shǒu hù pú tí xīn shì
度一切心，守護一切心，守護菩提心，誓

děng fó xīn fā rú shì děng guǎng dà shèng miào zhī xīn zhuān qiú
等佛心。發如是等，廣大勝妙之心；專求
duō wén xiū lí yù dìng ráo yì ān lè yí qiè zhòng shēng bù
多聞，脩離欲定，饒益安樂，一切眾生。不
shě pú tí yuàn tóng chéng zhèng jué
捨菩提願，同成正覺。

dài fā huí xiàng fǎ
代發迴向法

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ hú guì hé zhǎng xīn
今日道場，同業大眾，相與胡跪合掌，心
niàn kǒu yán suí wǒ jīn shuō
念口言，隨我今說：

shí fāng zhū tiān xiān 十方諸天仙，	suǒ yǒu gōng dé yè 所有功德業，
wǒ jīn wèi huí xiàng 我今為迴向，	tóng guī zhèng jué dào 同歸正覺道。
shí fāng lóng guǐ shén 十方龍鬼神，	suǒ yǒu shèng shàn yè 所有勝善業，
wǒ jīn wèi huí xiàng 我今為迴向，	tóng guī yī shèng dào 同歸一乘道。
shí fāng zhū rén wáng 十方諸人王，	suǒ xiū pú tí yè 所脩菩提業，
wǒ jīn wèi huí xiàng 我今為迴向，	tóng guī wú shàng dào 同歸無上道。
liù dào zhòng shēng lèi 六道眾生類，	suǒ yǒu wéi shàn yè 所有微善業，

wǒ jīn wèi huí xiàng
我今為迴向，
shí fāng fó dì zǐ
十方佛弟子，
wú zhuó sì shā mén
無著四沙門，
yǐn xiǎn huà zhòng shēng
隱顯化眾生，
rú shì jiān yí qiè
如是兼一切，
shí fāng zhū pú sà
十方諸菩薩，
rù chán chū chán zhě
入禪出禪者，
rú shì děng sān shèng
如是等三乘，
jìn huí shī zhòng shēng
盡迴施眾生，
tiān shàng jí rén jiān
天上及人間，
wǒ jīn quàn huí xiàng
我今勸迴向，
fā xīn jí chàn huǐ
發心及懺悔，
suǒ yǒu wéi háo fú
所有微毫福，

tóng guī wú shàng dào
同歸無上道。
shàn lái bǐ qiū zhòng
善來比丘眾，
jí qiú yuán jué zhě
及求緣覺者。
míng liǎo yīn yuán fǎ
明了因緣法，
jìn huí xiàng fó dào
盡迴向佛道。
dú sòng shòu chí jīng
讀誦受持經，
quàn zǒng xíng zhòng shàn
勸總行眾善。
yí qiè zhòng dé běn
一切眾德本，
tóng guī wú shàng dào
同歸無上道。
shèng dào zhū shàn yè
聖道諸善業，
tóng guī wú shàng dào
同歸無上道。
zì xíng ruò quàn rén
自行若勸人，
jìn huí shī zhòng shēng
盡迴施眾生。

zhòng shēng bù dé fó bù shě pú tí yuàn
眾 生 不 得 佛 ， 不 捨 菩 提 願 ，
yí qiè chéng fó jìn rán hòu dēng zhèng jué
一 切 成 佛 盡 ， 然 後 登 正 覺 。
yǎng yuàn fó pú sà wú lòu zhū shèng rén
仰 願 佛 菩 薩 ， 無 漏 諸 聖 人 ，
cǐ shì jí hòu shēng wéi yuàn jiàn shè shòu
此 世 及 後 生 ， 惟 願 見 攝 受 。

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ zhì xīn wǔ tǐ tóu
今 日 道 場 ， 同 業 大 眾 。 相 與 至 心 ， 五 體 投
dì fèng wèi guó wáng dì zhǔ huí xiàng fèng wèi fù mǔ qīn yuán
地 ， 奉 為 國 王 帝 主 迴 向 。 奉 為 父 母 親 緣
huí xiàng fèng wèi shī zhǎng tóng xué huí xiàng fèng wèi xìn shī tán
迴 向 。 奉 為 師 長 同 學 迴 向 。 奉 為 信 施 檀
yuè shàn è zhī shì huí xiàng fèng wèi hù shì sì wáng huí xiàng
越 ， 善 惡 知 識 迴 向 。 奉 為 護 世 四 王 迴 向 。
yòu wèi shí fāng mó wáng huí xiàng yòu wèi cōng míng zhèng zhí tiān
又 為 十 方 魔 王 迴 向 。 又 為 聰 明 正 直 ， 天
dì xū kōng zhǔ shàn fá è shǒu hù chí zhòu wǔ fāng lóng wáng
地 虛 空 ， 主 善 罰 惡 ， 守 護 持 咒 ， 五 方 龍 王 ，
lóng shén bā bù huí xiàng yòu wèi yōu xiǎn yí qiè líng qí huí
龍 神 八 部 迴 向 。 又 為 幽 顯 一 切 靈 祇 迴
xiàng yòu wèi shí fāng jìn xū kōng jiè yí qiè zhòng shēng huí xiàng
向 。 又 為 十 方 盡 虛 空 界 ， 一 切 眾 生 迴 向 。
wéi yuàn shí fāng zhū tiān zhū xiān lóng shén bā bù yí qiè zhòng
唯 願 十 方 諸 天 諸 仙 ， 龍 神 八 部 ， 一 切 眾

shēng cóng jīn rì qù zhì yú pú tí héng huì wú xiàng bú fù
生；從今日去，至于菩提。恒會無相，不復
dān zhuó
耽著。

cí bēi dào chǎng chàn fǎ juàn dì jiǔ
慈悲道場懺法卷第九

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

sān tú jù bào kǔ chǔ nán dāng zǒng yóu yí niàn zì zhāo yāng
三途劇報。苦楚難當。摠由一念自招殃。

jǐng niàn shì wú cháng kěn dǎo yī wáng cí huà yǒng liú fāng
警念世無常。懇禱醫王。慈化永流芳。

nán mó shàn huì dì pú sà mó hē sà
南無善慧地菩薩摩訶薩。(三稱/3 times)

chū chàn
出懺

jiǔ pǐn dǎo shī jiǔ jí liù tiān ér shì wèi jiǔ jiè cí rén
九品導師，九極六天而侍衛；九界慈仁，

jiǔ zhǒng luó hàn yǐ cān suí wéi yuàn shèng cí yǒng xiǎng yú jiǔ
九種羅漢以參隨。惟願聖慈，永享於九

chóng quē nèi bá zī qún lèi tóng dēng yú jiǔ pǐn lián tái gōng
 重闕內；拔茲羣類，同登於九品蓮臺。功
 chāo jiǔ yǒu dào yuè jiǔ tiān yǎng wéi dà jué zhèng míng chàn huǐ
 超九有，道越九天。仰惟大覺，證明懺悔。
 shàng lái fèng wèi qiú chàn zhòng děng xūn xiū liáng huáng chàn fǎ pī
 上來奉為求懺眾等，熏脩梁皇懺法；披
 yuè hǎi zàng líng wén zī dāng dì jiǔ juàn chū rù èr shí gōng
 閱海藏靈文。茲當第九卷，出入二時，功
 wán gào bì gōng duì shèng qián jī shǒu guī yī fén hǎi àn zhī
 完告畢。恭對聖前，稽首皈依。焚海岸之
 zhān tán xiàn míng yuán zhī yì guǒ chá lún xǐng hūn chén zhī wèi
 栴檀，獻名園之異果。茶淪醒昏沉之味，
 dēng rán pò àn hēi zhī guāng qí huā miào duó yú tiān jī fàn
 燈然破暗黑之光。奇花妙奪於天機，梵
 bài qīng chuán yú xiān yuè zhì chéng liù niàn chán guān yì xīn jiào
 呗清傳於仙樂。志誠六念，禪觀一心。較
 jì chóu liàng jiē xī huí xiàng ā nòu pú tí sà duǒ shēng wén
 計籌量，皆悉回向。阿耨菩提薩埵，聲聞
 luó hàn zhū tiān tiān jīng dì wěi zhǎng wò yīn yáng quán héng zhū
 羅漢諸天。天經地緯，掌握陰陽。權衡諸
 zào huà bā bù zhòng lóng shén xián yuàn jiàn cǐ xīn pǔ xūn zhēn
 造化，八部眾龍神。咸願鑒此心，普熏真
 cháng lè fèng wèi qiú chàn zhòng děng chàn chú zhǒng zhǒng zhī yè zhàng
 常樂。奉為求懺眾等，懺除種種之業障，
 huò dé yǒng yǒng zhī zhēn xiáng dùn chāo jiǔ pǐn zǎo zhèng lián bāng
 獲得永永之禎祥。頓超九品，早證蓮邦。

fú yuàn jiǔ jié zuì qiān zì cǐ shí ér jiě shì jiǔ yōu kǔ
伏願：九結罪愆，自此時而解釋，九幽苦
qù chāo yǒng jié zhī chén lún bú zhì jiǔ dì jiǔ sī zhī jiàn
趣，超永劫之沉淪；不滯九地九思之見
huò sù dá jiǔ lián jiǔ pǐn zhī jìng bāng xián yuè jiǔ gōng zī
惑，速達九蓮九品之淨邦；咸越九功，資
yán jiǔ dé rán zé zài sì pī chéng yóu kǒng qíng yǒu chā hù
嚴九德。然則再四披誠，猶恐情有差互；
zài láo zūn zhòng chóng chóng chàn huǐ
再勞尊眾，重重懺悔。
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 jiǔ juàn gōng dé lì yuàn miè xìn rén wáng zhě jiǔ
梁皇懺。九卷功德力。願滅信人亡者九
jié zuì qīn zhèng pú sà shàn huì dì chàn wén jǔ chù zuì huā
結罪。親證菩薩善慧地。懺文舉處罪花
fēi jiě liǎo yuān chàn le 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 jiǔ juàn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁皇懺。九卷已全周。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。

shàn huì dì pú sà wéi yuàn āi nà shòu
善慧地菩薩。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 Nine

Chapter 27: Bowing to the Buddha On Behalf of Avici Hell

In today’s Dharma assembly, starting from taking refuge until this chapter, we know that all dharmas are different and the rewards and punishments are never the same. Good and evil are like brightness and darkness. People who do good deeds will be reborn in human and heaven realms. People who do evil deeds will be reborn in the evil destinies. Those who cultivate benevolence will enjoy blissfulness and ultimate freedom. In contrary, those who harm others would fall into hell with flames and iron fences. They eat hot iron ball and drink from boiling stones and utensils. Their sufferings will last for countless kalpas. After they die, their consciousness goes to the hell. They receive the retribution by blades and fire. The sufferings last for a long time. Even when they are released, they fall into the realm of hungry ghosts. As hungry ghosts, they have flames shoot from their mouths. After that, they fall into the realm of animals. As animals, they receive much sufferings and their flesh is served as food. Their flesh is distributed to different cooking containers and tables. Or, they carry heavy load for long and arduous journey. These are the long-sufferings of the three evil destinies. The difference between good deeds and bad deeds is very clear. However, many people have doubts and do not do good. Therefore, the Buddha said, “There are ten bad deeds that cause one to fall into the evil destinies: One does not have good intentions and does not cultivate merit and virtue. One indulges in food and drinks like a hungry tiger. One indulges in alcohol and sex and harbors anger. One is ignorant and reluctant to accept advice. One performs bad deeds. One likes to kill. One likes to harm the weak. One joins up with bad people and invades the territory of others. One doesn’t speak the truth. One lacks compassion and accumulates bad karma. One who does these bad deeds would not live for long and would soon fall into the evil destinies. As the Buddha has said, “Who can avoid falling into hell? All sentient beings should realize this dilemma and diligently cultivate the bodhisattva way. One should tirelessly seek various dharmas to benefit all beings. By doing so, one would eradicate one’s own offenses and also benefit others. One should pray to be brave, to be determined, to be compassionate, to guide, and to save all sentient beings until reaching enlightenment. By relying on the Buddhas’ and bodhisattvas’ transcendental power, compassionate power, power of releasing hell, power of helping and guiding hungry ghosts, power of saving animals, power of mantra, and power of eradication, we wish to accomplish all our good deeds and fulfill our vows. On behalf of the all beings suffering in the Avici hell, the hell of darkness, the hell of extreme coldness, the hell of extreme heat, and other hells, we take refuge in the world’s most compassionate fathers with our sincere bodhi hearts.

*[Get up and prostrate while chanting Buddha names:
Page 8 – Line 2 to Page 9 – 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 their power of compassion protects and receives all. We pray that with the power of Buddha, Dharma, all Bodhisattvas, and all virtuous sages, all sufferings of the beings in the hell would be eradicated and they leave the evil destinies forever. We pray that all the offences and hindrances would be erased, and would not be repeated. We pray that they leave the evil destinies and would be reborn in the Buddha’s pureland, and attain Nirvana bliss.

Chapter 28: Bowing to the Buddha On Behalf of the “Ash River and Iron Ball” Hell

In today’s Dharma assembly, on behalf of all the beings who are suffering in the various hell of the ten directions and end of emptiness, (namely The Ash River Hell, Sword Hell, Copper Pole Hell, etc.), we take refuge in the world’s most compassionate fathers with our sincere bodhi hearts.

*[Get up and prostrate while chanting Buddha names:
Page 10 – Line 13 to Page 12 – 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 their power of compassion protects and receives all. We pray that all the beings in the Ash River and all other hells are liberated. We pray that they will be liberated from all sufferings. We pray that the karma of hell is purified. We pray that they leave the hell and obtain the Vajra bodies. We pray that they leave the sufferings of hell and attain the blissfulness of Nirvana. After leaving the hell, they should remember the sufferings of hell and thus put forth the Bodhi mind. We pray that we escape from the house on fire (six realms) together and reach the Buddhahood with all the bodhisattvas.

Chapter 29: Bowing to the Buddha On behalf of the Hell of Drinking Molten Copper and Hell of Charcoal Pit

In today’s Dharma assembly and on behalf of all hells of the ten directions and end of emptiness: hell of drinking molten copper, hell of squeezing, hell of wailing, hell of great wailing, hell of heat, hell of extreme heat, hell of charcoal pit and burning woods, and other such immeasurable and boundless hells, we take refuge in the world’s most compassionate fathers with our sincere bodhi hearts.

*[Get up and prostrate while chanting Buddha names:
Page 13 – Line 4 to Page 14 – Line 6 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 saves all the beings in hell of drinking molten copper. We pray that their offenses and hindrances are eliminated and they are liberated from all sufferings. From today onwards, we pray that they do not return to the hell. We pray that they leave the life of hell and attain the life of Pureland. We pray that they attain wisdom, four immeasurable minds, six paramitas, the four unlimited bodhisattva powers of reasoning, six transcendental powers, and at-will freedom. We pray that they leave the realm of hell and attain Nirvana.

Chapter 30: Bowing to the Buddha On behalf on the Hell of Weaponry

In today’s Dharma assembly and on behalf of all the hells of the ten directions and end of emptiness: hell of imagination, hell of black sand, hell of body pinning, hell of fire well, hell of stone mortar, hell of boiling sand, hell of swords and soldiers, hell of famine, hell of the copper pan, and other such immeasurable hells, we take refuge in the world’s most compassionate fathers with our sincere bodhi hearts.

*[Get up and prostrate while chanting Buddha names:
Page 15 – Line 10 to Page 16 – 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 protects all the beings. We pray that today the beings in the hell of swords and soldiers and other such hells are liberated from all the sufferings. After leaving the hell, they should remember the sufferings of hell and thus put forth the Bodhi mind. They should incessantly cultivate the bodhisattva path until they attain buddhahood. Then they would guide all sentient beings towards Buddhahood.

Chapter 31: Bowing to the Buddha On behalf of the Hell of the Flaming City and Sword Mountain

In today's Dharma assembly and on behalf of all the hells of the ten directions and end of emptiness: hell of flaming city, hell of stone cave, hell of boiling water, hell of sword mountain, hell of tiger and wolf, hell of iron bed, hell of hot wind, hell of hot flame, and other such immeasurable and boundless hells, we take refuge in the world's most compassionate fathers with our sincere bodhi hearts.

*[Get up and prostrate while chanting Buddha names:
Page 18 – Line 2 to Page 19 – 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 their power of compassion embraces all the beings. We pray the beings who are suffering in the hell of sword mountain and all other hells would be liberated today. With the power of the Buddha, Dharma, Bodhisattva, and virtuous sages, we pray that all the beings who are suffering and will be suffering in the hells of the ten directions are liberated and their karma of hell are eradicated. From today until the Buddhahood, they longer return to the three evil destinies. During the cycle of birth and death, they always meet with the Buddhas. They will have wisdom and at-will freedom. They cultivate vigorously and incessantly until they attain the Buddhahood.

Chapter 32: Bowing to the Buddha On Behalf of the Realm of Hungry

In today's Dharma assembly and on behalf of the hungry ghosts and spirits of the ten directions and end of emptiness, we respectfully take refuge in the world's most compassionate fathers with our sincere bodhi hearts.

*[Get up and prostrate while chanting Buddha names:
Page 20 – Line 8 to Page 21 – Line 10 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 the beings. We pray that all the offenses and hindrances of hungry ghosts and spirits of all directions are eradicated. We pray that they will be liberated from all sufferings. Their bodies and minds are comfortable without afflictions. Their bodies and minds are content without hunger. With the Dharma of sweet dew, they attain the four immeasurable mind, six paramitas, the four unlimited bodhisattva powers of reasoning, six transcendental powers, and at-will freedom. We pray that they leave the realm of hungry ghosts and attain Nirvana.

Chapter 33: Bowing to the Buddha On behalf of the Realm of Animals

In today's dharma assembly and on behalf of the animals of all directions and animals from four forms of birth living in the water, land and air, we respectfully take refuge in the world's most compassionate fathers with our sincere bodhi hearts.

*[Get up and prostrate while chanting Buddha names:
Page 23 – Line 2 to Page 24 – 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 their power of compassion embraces all the beings. We pray that the offenses and hindrances of the animals of all directions and end of emptiness are eradicated. We pray that they will be liberated from all sufferings. We pray that they leave the evil destiny and attain the Buddhahood. Their minds and bodies are peaceful and blissful like the third stage of Dhyana (one of the heavens). They attain the four immeasurable mind, six paramitas, the four

unlimited bodhisattva powers of reasoning, six transcendental powers, and at-will freedom. We pray that they leave the realm of animals and attain Nirvana.

Chapter 34: Praying on behalf of the Sentient Beings in the Six Realms

Through the merits from paying utmost respect to the Buddhas on behalf of all the heavenly beings, immortals, and dragon and spirits of eight categories, we pray that all the sentient beings in the ten directions, end of emptiness, four forms of birth, six realms, past, present, and future put forth the Bodhi minds until they attain the Buddhahood. We pray that they no longer waste their lives in doing something that they are not supposed to do and refusing to do something that they are supposed to do. We pray they do not repeat the ten evil deeds and five rebellious acts (patricide, matricide, killing an arhat, shedding the blood of a Buddha, and destroying the harmony of the sangha) that cause sufferings in the three evil destinies. Through the merits from prostrating to the Buddhas, we pray that all sentient beings attain the Bodhisattva's purified physical, verbal and mental deeds. They attain the great mind of Bodhisattva. Like the great land, the great mind of Bodhisattva given rise to all the good roots. Like the great sea, the great mind of Bodhisattva receives and keeps the great dharma wisdom of all Buddhas. Like the Mount Sumeru, the great mind of Bodhisattva provides a basis for all the beings to rely on in the process of reaching the Buddhahood. Like the Mani pearl (wish-fulfilling pearl), the great mind of Bodhisattva keeps them away from all the afflictions. Like the Vajra (diamond), the great mind of Bodhisattva has a firm determination on all Dharma. Like the firm and sure mind, the great mind of Bodhisattva cannot be destroyed by the Maras (devils) and unorthodox teachings. Like the lotus, the great mind of Bodhisattva is not polluted by the dharma. Like the Udumbara tree (It is supposed to produce fruit without flowers once in 3,000 years. It is said to flower, hence symbolizing the rare appearance of a Buddha), the great mind of Bodhisattva is hard to be encountered in all kalpas. Like the bright sun, the great mind of Bodhisattva eradicates all ignorance and hindrances. Like the emptiness (Sunyata), the great mind of Bodhisattva is boundless and cannot be measured. Next we pray that from today all sentient beings of four forms of birth and six realms use their seventh consciousness to realize the sixth consciousness that can decide, believe, and understand the Buddha Dharma. They always think about the Buddha Dharma and no longer dwell in frivolous activities. They vigorously and fearlessly practice giving without sparing anything. They transfer all the merits and virtues they cultivated. They focused on true Dharma and do not return to the deviant teachings. They view both the good and bad dharma as illusionary. They soon escape the cycle of birth and death in the three realms (realm of desire, realm of form, and realm of formlessness). They perceive the profound and wonderful Dharma. We pray to provide complete offerings to all the Buddhas, all the lofty Dharma, all the Bodhisattvas, and all the virtuous sages. We embrace all the future sentient beings who don't have the same vows as us. We pray that everyone attains merits, virtues, and wisdom. With the power of Buddha, we pray to attain at-will freedom and the Buddhahood.

Chapter 35: Be mindful of Impermanence

In today's Dharma assembly, now that we have repented and made resolves on behalf of the six realms, we should realize that the worldly dharma is impermanent. We should be mindful that the law of cause and effect affects the past, present, and future. Doing good deeds results in blessings while doing bad deeds results in retribution. This law of cause and effect is unchangeable. We pray that all the sentient beings realize impermanence and diligently cultivate good karma. The wise ones always say that even if one live for millions of years but indulges in five desires (wealth, sex, food, fame, and sleep), one would not escape from falling into the three evil destinies. Since we have a much shorter life span, we should not lenient. Moreover, the world is illusionary and impermanent. What we possess will be lost and what goes up must come down. Gathering is followed by separation and birth is followed by death. Not even our loved ones, our fathers, mothers, siblings, spouses, and relatives, could substitute for us at the time of our death. Neither high official position, wealth, imploration, nor offerings could prolong our lives. The sutra says the death signifies the end of life. After the last breath, the consciousness leaves. Both sentient beings and non-sentient beings are subject to death. One suffers at the time of death. The relatives mourn the passing.

One is terrified because one does not know what to rely on. One witnesses the good and evil karma of the past. The heavenly spirits would escort one who did good deeds. The ox-head warden would capture one who did evil deeds. Neither the faithful children nor the spouses could rescue one. One feels like the body is being sliced. Since the pain and suffering are unbearable, one is extremely terrified. One is full of hatred and anger because at this moment one is unable to put forth a good thought or cultivate a good deed. No one can act as a substitute for these sufferings. The Nirvana Sutra says that at death one travels through a treacherous path (to hell) without food and company. One travels continuously through the dark and unending path. There is no escape after one enters the hell. One who did not cultivate good deeds will end in the evil destinies after death. The sufferings are unbearable and indescribable. One is terrified by the horrible sights in hell. In today's dharma assembly, we realize that the cycle of birth and death and the retribution are like endless rings. No one can see and find the lonely ghost. Knowing this, we should diligently cultivate the four immeasurable minds and six paramitas. We must not falsely think that we can be complacent because we are still healthy. We sincerely take refuge in the world's most compassionate fathers.

*[Get up and prostrate while chanting Buddha names:
Page 29 – Line 12 to Page 30 – 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 their power of compassion embraces all the beings. In today's dharma assembly, we pray that from today until reaching the Buddhahood all the offenses and immeasurable sufferings are eradicated. All the afflictions and karma are cleansed. We will be present at all the Buddhas' Dharma assemblies. We pray to cultivate the bodhisattva path and gain at-will rebirth. We diligently cultivate the four immeasurable minds and six paramitas. Through the cultivation, we attain the four unlimited bodhisattva powers of reasoning and six transcendental powers. The hundreds and thousands of samadhi (deep concentration) that we attain allows us to gain the wisdom of understanding all the Dharma. We pray that we soon attain the Buddhahood.

Chapter 36: Bowing to the Buddha On behalf of the Laborers and Farmers

In today's Dharma assembly, on behalf of all laborers and their families we bow respectfully to the Buddhas. Additionally, on behalf of all prisoners who are subjected to various punishments, we bow respectfully to the Buddhas. We should be mindful that although they were born as humans, they have more sufferings than happiness. Their loss of freedom was caused by their bad deeds of present or past lives. Some of them finished their terms but were not released due to the negligent of officials. Some of them were sentenced to the death penalty and no one is saving them. Today, on behalf of all such sentient beings and their families we compassionately take refuge in the world's most compassionate fathers.

*[Get up and prostrate while chanting Buddha names:
Page 32 – Line 5 to Page 33 – 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 their power of compassion protect all the beings. We pray that from today until reaching the Buddhahood all the offenses, hindrances and sufferings of the laborers and their families are eradicated. We pray that they attain long lives and happiness. We pray that they are free from disasters and afflictions. We pray that they bring forth the Mahayana mind and cultivate the bodhisattva path. We pray that their cultivation of four immeasurable minds and six paramitas is complete. They are liberated from the sufferings of birth and death and attain the blissfulness of Nirvana. By transferring the merits of paying respect to the Buddhas, we pray that all the sufferings of the prisoners and their families are eradicated. We pray that the resentment and hatred between the plaintiffs and the defendants are eliminated. We pray that after they are released from the prison they cultivate the excellent dharma. We pray that they will have an endless live span and limitless wisdom. Their minds and bodies are peaceful and

blissful like the third stage of Dhyana (one of the heavens). They are mindful of the sufferings of imprisonment and are grateful of the kindness of the Buddhas. They stop all bad behaviors and cultivate good deeds. We pray that they bring forth the Mahayana mind and cultivate the Bodhisattva path until they attain Vajra mind. Then they return to guide all the sentient beings to attain the Buddhahood.

Chapter 37: Transference of Merits

In today's Dharma assembly, we have brought forth the Bodhi resolve and accomplished what we set to accomplish. We should then transfer all the merits. The sentient beings that are attached to the fruition and retribution will not be liberated from the cycle of birth and death. If we can even transfer the merits of small blessings or good deeds, then we are not attached to the fruition and retribution. The non-attachment allows us to be free. Therefore the sutra says that we can gain immense benefits if we can transfer the merits of our cultivation. So today we should advise all sentient beings to transfer the merits without attaching to fruition and retribution. We sincerely take refuge in the world's most compassionate ones.

*[Get up and prostrate while chanting Buddha names:
Page 35 – Line 4 to Page 36 – Line 3 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 protect all the beings and all the vows are fulfilled. From today until the Buddhahood, all of us attending today's dharma assembly will cultivate the bodhisattva path and vow never to give up. We will first guide the sentient beings before attaining the Buddhahood. If there are still sentient beings who remain in the cycle of birth and death, we pray that they are born with pure physical, verbal, and mental karma. We pray that they bring forth the gentle mind, peaceful mind, vigorous mind, Nirvana mind, true mind, focused mind, generous mind, great winning mind, great compassionate mind, settling mind, joyful mind, guiding all to the Buddhahood mind, protecting all mind, protecting the Bodhi mind, and praying to attain the impartiality of Buddha mind. They bring forth such vast and wonderful minds. They attend to Dharma discourses, cultivate the samadhi (concentration) of non-desire, and gain blissfulness. We pray that all the sentient beings never give up their Bodhi resolves and attain the perfect Enlightenment.

Dharma of transference of merit on behalf of sentient beings. In today's Dharma assembly, we kneel down and join our palms. We chant the following attentively:

On behalf of all the divine beings and immortals of the ten directions, we now transfer all the merits and virtues. Together we attain the perfect Enlightenment.

On behalf of all the dragons, ghost, and spirits of the ten directions, we now transfer the merits of all good deeds. Together we attain the Great Vehicle path.

On behalf of all the kings of the ten directions, we now transfer all the Bodhi merits. Together we attain the supreme path.

On behalf of the beings in the six realms, we now transfer the merits of even small good deeds. Together we attain the supreme path.

On behalf of the Buddhist disciples of the ten directions, the sangha, the non-attached Arahat of the fourth fruition, and the Pratyekabuddhas, we transfer the merits to the Buddha path.

On behalf of all the Bodhisattvas of the ten directions, the beings who recite and uphold the sutras, the cultivator of Dhyana, and the beings who hold the precepts, we transfer the merits of Three Vehicles (precepts, morality, and wisdom) to the sentient beings. Together we attain the supreme path.

We suggest that the sentient beings in the realms of heaven and human transfer the merits of all their good deeds. Together we attain the supreme path.

Liang Huang Repentance *(Scroll 9)*

We should bring forth the Bodhi mind and repent all our karma. We should also suggest others to do the same. We should transfer all merits from these good deeds to the sentient beings.

We would not give up our Bodhi vows until all the sentient beings have attained the Buddhahood.

We would attain supreme Enlightenment only after all the sentient beings have attained the Buddhahood.

We wish that the Buddhas, Bodhisattvas, and faultless sages in this life and future lives recognize our vows and embrace us.

In today's assembly, on behalf of all kings, emperors, parents, relatives, teachers, elders, compatriots, devotees, kind and bad people, four deva-kings (guardian of the world), Mara kings of the ten directions, we sincerely transfer all the merits. In addition, on behalf of all the bright and honest dragon kings of five directions and dragon spirits of the eight directions who protect and uphold justice and mantra, we transfer all the merits. Next, on behalf of all the souls of the departed, we transfer the merits. On behalf of all the sentient beings in the vastness of space, we transfer the merits. We pray that from today until the Buddhahood all the heavenly beings, immortals, dragons and spirits of the eight categories, and all the sentient beings realize that all the dharma is without form (lakshana). Therefore they should not cling to form and dharma.

