

gōng wén liáng huáng qǐ jiàn mí lè tí míng zhì gōng jí huá zàng
恭 **聞** 梁皇啟建，彌勒題名。誌公集華藏
 zhī xuán wén qún jīng lù zhū fó zhī shèng hào dà jí shā mén
 之玄文，羣經錄諸佛之聖號。大集沙門，
 hóng xuān chàn fǎ chàn wén gǎn mèng yú liáng cháo ruì qì téng huī
 宏宣懺法。懺文感夢於梁朝，瑞氣騰輝
 yú wǔ dì yóu shì gěng gěng jīn guāng bú mèi jiǎo jiǎo bǎo yàn
 於武帝。由是耿耿金光不昧，皎皎寶燄
 fēn fāng yù yù xiāng yān xūn nèi què chóng chóng huā ruǐ yào wáng
 芬芳。郁郁香烟熏內闕，重重花蕊耀王
 gōng qīng xiāo yún lǐ tiān rén xiàn bào tǐ zhī duān yán bái yù
 宮。青霄雲裡，天人現報體之端嚴。白玉
 jiē qián chī shì tuō mǎng shēn zhī kǔ nán yǐ cǐ xiāo zāi zāi
 階前，郝氏脫蟒身之苦難。以此消災，災
 xiāo jí zhì yīn zī miè zuì zuì miè fú shēng zhēn jiù bìng zhī
 消吉至。因茲滅罪，罪滅福生。真救病之
 liáng yào nǎi pò àn zhī míng dēng ēn zhān jiǔ yǒu dé bèi sì
 良藥，乃破暗之明燈。恩沾九有，德被四
 shēng chàn zhī gōng dé zàn mò néng qióng zī zhě chàn wén zhào qǐ
 生。懺之功德，讚莫能窮。茲者懺文肇啟。
 yǎng kòu pǔ xián xíng wáng yùn xiǎng xiāng huā gòng yàng shí fāng tiáo
 仰叩普賢行王。運想香花，供養十方調
 yù yù yán qīng jìng zhī chàn tán xiān sòng mì mì zhī zhāng jù
 御。欲嚴清淨之懺壇，先誦秘密之章句。
 yào qí shàn guǒ yǐ zhōu lóng bì shǐ zuì huā ér diào xiè yǎng
 要祈善果以周隆，必使罪花而凋謝。仰

kòu hóng cí dà zhāng líng yìng
叩 洪 慈 ， 大 彰 靈 應 。

nán mó pǔ xián wáng pú sà mó hē sà
南 無 普 賢 王 菩 薩 摩 訶 薩 (三 稱 / 3 times)

yǒu yì pú sà jié jiā fū zuò míng yuē pǔ xián
有 一 菩 薩 ， 結 跏 趺 坐 ， 名 曰 普 賢 。

shēn bái yù sè wǔ shí zhǒng guāng wǔ shí zhǒng sè
身 白 玉 色 ， 五 十 種 光 。 五 十 種 色 ，

yǐ wéi xiàng guāng shēn zhū máo kǒng liú chū jīn guāng
以 為 項 光 。 身 諸 毛 孔 ， 流 出 金 光 。

qí jīn guāng duān wú liàng huà fó zhū huà pú sà
其 金 光 端 ， 無 量 化 佛 ， 諸 化 菩 薩 ，

yǐ wéi juàn shǔ ān xiáng xú bù yǔ dà bǎo huā
以 為 眷 屬 ， 安 詳 徐 步 ， 雨 大 寶 花 ，

zhì xíng zhě qián qí xiàng kāi kǒu yú xiàng yá shàng
至 行 者 前 。 其 象 開 口 ， 於 象 牙 上 ，

zhū chí yù nǚ gǔ yuè xián gē qí shēng wéi miào
諸 池 玉 女 ， 鼓 樂 絃 歌 ， 其 聲 微 妙 ，

zàn tàn dà shèng yì shí zhī dào xíng zhě jiàn yǐ
讚 歎 大 乘 ， 一 實 之 道 。 行 者 見 已 ，

huān xǐ jìng lǐ fù gèng dú sòng shēn shēn jīng diǎn
歡 喜 敬 禮 ， 復 更 讀 誦 ， 甚 深 經 典 。

biàn lǐ shí fāng wú liàng huà fó lǐ duō bǎo fó tǎ
遍 禮 十 方 ， 無 量 化 佛 。 禮 多 寶 佛 塔 ，

jí shì jiā móu ní bìng lǐ pǔ xián zhū dà pú sà
及 釋 迦 牟 尼 ， 並 禮 普 賢 ， 諸 大 菩 薩 ，

fā shì shì yuàn ruò wǒ sù fú yīng jiàn pǔ xián
發是誓願；若我宿福，應見普賢，
yuàn zūn zhě piàn jí shì wǒ sè shēn
願尊者徧吉，示我色身。

nán mó pǔ xián pú sà
南無普賢菩薩 (十稱 / 10 times)

yí qiè gōng jìng
一切恭敬

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

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

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

shì zhū zhòng děng gè gè hú guī yán chí xiāng huā rú fǎ
是諸眾等，各各胡跪，嚴持香花，如法
gòng yàng shí fāng fǎ jiè sān bǎo
供養，十方法界三寶

yuàn cǐ xiāng huā biàn shí fāng yǐ wéi wéi miào guāng míng tái
願此香花遍十方，以為微妙光明臺。
zhū tiān yīn yuè tiān bǎo xiāng zhū tiān yáo shàn tiān bǎo yī
諸天音樂天寶香，諸天餚饈天寶衣，
bù kě sī yì miào fǎ chén yī yī chén chū yī qiè chén
不可思議妙法塵。一一塵出一切塵，

yī yī chén chū yí qiè fǎ
一 一 塵 出 一 切 法 。

biàn zhì shí fāng sān bǎo qián
遍 至 十 方 三 寶 前 。

xī yǒu wǒ shēn xiū gòng yàng
悉 有 我 身 脩 供 養 。

bǐ bǐ wú zá wú zhàng ài
彼 彼 無 雜 無 障 礙 。

pǔ xūn fǎ jiè zhū zhòng shēng
普 熏 法 界 諸 眾 生 。

tóng rù wú shēng zhèng fó zhì
同 入 無 生 證 佛 智 。

xuán zhuǎn wú ài hù zhuāng yán
旋 轉 無 礙 互 莊 嚴 。

shí fāng fǎ jiè sān bǎo qián
十 方 法 界 三 寶 前 。

yī yī jiē xī biàn fǎ jiè
一 一 皆 悉 遍 法 界 。

jìn wèi lái jì zuò fó shì
盡 未 來 際 作 佛 事 。

méng xūn jiē fā pú tí xīn
蒙 熏 皆 發 菩 提 心 。

yuàn cǐ xiāng huā yún
願 此 香 花 雲 。

gòng yàng yí qiè fó
供 養 一 切 佛 。

wú biān shēng wén zhòng
無 邊 聲 聞 眾 。

yǐ qǐ guāng míng tái
以 起 光 明 臺 。

wú biān fó tǔ zhōng
無 邊 佛 土 中 。

pǔ xūn zhū zhòng shēng
普 熏 諸 眾 生 。

róng yán shèn qí miào
容 顏 甚 奇 妙 。

biàn mǎn shí fāng jiè
遍 滿 十 方 界 。

zūn fǎ zhū pú sà
尊 法 諸 菩 薩 。

jí yí qiè tiān xiān
及 一 切 天 仙 。

guò yú wú biān jiè
過 於 無 邊 界 。

shòu yòng zuò fó shì
受 用 作 佛 事 。

jiē fā pú tí xīn
皆 發 菩 提 心 。

guāng míng zhào shí fāng
光 明 照 十 方 。

wǒ shì céng gòng yàng jīn fù huán qīn jìn
我適曾供養， 今復還親近。○
shèng zhǔ tiān zhōng wáng jiā líng pín qié shēng
聖主天中王， 迦陵頻伽聲。○
āi mǐn zhòng shēng zhě wǒ děng jīn jìng lǐ
哀愍眾生者， 我等今敬禮。○

nán mó bǎo tán huā pú sà mó hē sà
南無寶曇花菩薩摩訶薩 (三稱 / 3 times)

dì yī juàn rù chàn wén
第一卷入懺文

gōng wén
恭聞

yì tǐ huà shēn pǔ yìng shí fāng guó tǔ yì yīn shuō
一體化身， 普應十方國土。 一音說
fǎ shēng wén sān jiè rén tiān yí qiè wú ài rén jiē
法， 聲聞三界人天。 一切無礙人， 皆
cóng yí dào yì mén ér chū shēng sǐ hǎi
從一道一門而出生死海。○

yì shèng yuán
一乘圓

dùn jiào jiē yīn yí xiàng yí wèi ér zhèng niè pán shān
頓教， 皆因一相一味而證涅槃山。○
suí jī sì yuè yìng qiān jiāng yìng wù rú chūn huí dà
隨機似月映千江， 應物如春回大
dì piàn yuán fǎ jiè pǔ zuò dào chǎng xī dào yǎn yǐ
地。 徧緣法界， 普坐道場。 希道眼以

zhèng zhī jiàn fán qíng zhī wéi kǔn fèng wèi
證知，鑒凡情之微愀。奉為

jīn chén qiú chàn zhòng děng qǐ jiàn
今辰求懺眾等，啟建

cí bēi dào chǎng chàn fǎ zī dāng dì yī juàn rù tán yuán
慈悲道場懺法。茲當第一卷，入壇緣

qǐ wǒ zhū zhòng děng duān kè yì xīn sù qīng sān yè
起。我諸眾等，端恪一心，肅清三業，

yī kē yǎn fàn shāo xiāng sàn huā gòng yàng
依科演梵。燒香散花，供養

shí fāng sān bǎo chēng chàng
十方三寶；稱唱

zhū fó hóng míng wǔ tǐ tóu dì yǐ guī yī fā lù chàn
諸佛洪名。五體投地以皈依，發露懺

chú zhū yè zhàng qiè niàn zhòng děng zì
除諸業障。切念眾等，自

cóng wú shǐ yǐ lái zhì yú jīn rì yīn mí yí xìng lǐ
從無始以來，至於今日。因迷一性，理

mèi yí shèng yí yì zài yǎn shí kōng huā luàn zhuì yí
昧一乘。一翳在眼時，空花亂墜。一

ōu yú qǐ chù huàn hǎi bō fān
漚於起處，幻海波翻。

yì zhēn sān mèi guāi wéi yì diǎn wú míng zì zòng yì
一真三昧乖違，一點無明恣縱。意

hán sān dú yè zào wàn duān
含三毒，業造萬端。

kāi chén láo bā wàn zhī mén
開塵勞八萬之門，

qǐ fán nǎo bǎi qiān zhī zhàng
起煩惱百千之障。

dān huāng yù jìng rú kuáng xiàng zhī wú gōu
耽荒欲境，如狂象之無鈎。

zhuī zhú wàng yuán sì fēi é ér fù huǒ
追逐妄緣，似飛蛾而赴火。

zuì ruò qiū shān zhī jī yè rú cāng hǎi zhī shēn jì
罪若丘山之積，業如滄海之深。既

wēi shǎo yú shàn gēn kǒng nán táo yú è guǒ
微少於善根，恐難逃於惡果。

jīn zé
今則

yī qín zài niàn quān gé yú xīn wài tuō shèng yuán nèi
依懃在念悛革于心。外托勝緣內

huái cán kuì jí cǐ xiàn qián qīng zhòng
懷慚愧。集此現前清眾，

pī yuè chàn huǐ líng wén zhàng
披閱懺悔靈文。仗

qiān fó zhī wēi guāng xǐ duō shēng zhī zuì gòu wǒ yuàn rú
千佛之威光，洗多生之罪垢。我願如

sī
斯，

fó bì āi lián yǎng kòu
佛 必 哀 憐 。 仰 叩

hóng cí míng xūn jiā bèi
洪 慈 ， 冥 熏 加 被

tiān shàng tiān xià wú rú fó
天 上 天 下 無 如 佛 ，

shí fāng shì jiè yì wú bǐ 。
十 方 世 界 亦 無 比 。

shì jiān suǒ yǒu wǒ jìn jiàn
世 間 所 有 我 盡 見 ，

yí qiè wú yǒu rú fó zhě 。
一 切 無 有 如 佛 者 。

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)

wú shàng shèn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù
無上甚深微妙法， 百千萬劫難遭遇。
wǒ jīn jiàn wén dé shòu chí yuàn jiě rú lái zhēn shí yì
我今見聞得受持， 願解如來真實義。

cí bēi dào chǎng chàn fǎ juàn dì yī
慈悲道場懺法卷第一

For English translation, please go to page 52

lì cǐ cí bēi dào chǎng sì zì nǎi yīn mèng gǎn
立此慈悲道場四字，乃因夢感。
mí lè shì zūn jì cí lóng jí shì bēi zhēn hòu jié yī shì
彌勒世尊，既慈隆即世，悲臻後劫，依事
tí míng fú gǎn yí yì chéng cǐ niàn lì yù shǒu hù sān bǎo
題名弗敢移易。承此念力，欲守護三寶，
lìng mó yīn bì cuī fú zì dà zēng shàng màn zhě wèi zhòng shàn
令魔隱蔽。摧伏自大增上慢者，未種善
gēn zhě jīn dāng lìng zhòng yǐ zhòng shàn gēn zhě jīn lìng zēng zhǎng
根者，今當令種。已種善根者，今令增長。
ruò jì yǒu suǒ dé zhù zhū jiàn zhě jiē xī lìng fā shě lí
若計有所得，住諸見者，皆悉令發捨離
zhī xīn yào xiǎo fǎ zhě lìng bù yí dà fǎ yào dà fǎ zhě
之心。樂小法者，令不疑大法。樂大法者，

lìng shēng huān xǐ yòu cǐ cí bēi zhū shàn zhōng wáng yī qiè zhòng
令 生 歡 喜 。 又 此 慈 悲 ， 諸 善 中 王 。 一 切 眾
shēng suǒ guī yī chù rú rì zhào zhòu rú yuè zhào yè wéi rén
生 ， 所 歸 依 處 ， 如 日 照 晝 ， 如 月 照 夜 。 為 人
yǎn mù wéi rén dǎo shī wéi rén fù mǔ wéi rén xiōng dì tóng
眼 目 ， 為 人 導 師 。 為 人 父 母 ， 為 人 兄 弟 。 同
guī dào chǎng wéi zhēn zhī shì cí bēi zhī qīn zhòng yú xuě ròu
歸 道 場 ， 為 真 知 識 。 慈 悲 之 親 ， 重 於 血 肉 。
shì shì xiāng suí suī sǐ bù lí gù mù dēng xīn biāo hào rú
世 世 相 隨 ， 雖 死 不 離 。 故 目 等 心 ， 標 號 如
shàng
上 。

jīn rì dào chǎng yōu xiǎn dà zhòng lì cǐ chàn fǎ bìng fā dà
今 日 道 場 ， 幽 顯 大 眾 。 立 此 懺 法 ， 并 發 大
xīn yǒu shí èr dà yīn yuán hé děng shí èr yī zhě yuàn huà
心 有 十 二 大 因 緣 。 何 等 十 二 ？ 一 者 願 化
liù dào xīn wú xiàn qí èr zhě wèi bào cí ēn gōng wú xiàn
六 道 ， 心 無 限 齊 。 二 者 為 報 慈 恩 ， 功 無 限
qí sān zhě yuàn yǐ cǐ shàn lì lìng zhū zhòng shēng shòu fó jìn
齊 。 三 者 願 以 此 善 力 ， 令 諸 眾 生 ， 受 佛 禁
jiè bù qǐ fàn xīn sì zhě yǐ cǐ shàn lì lìng zhū zhòng shēng
戒 ， 不 起 犯 心 。 四 者 以 此 善 力 ， 令 諸 眾 生 ，
yú zhū zūn zhǎng bù qǐ màn xīn wǔ zhě yǐ cǐ shàn lì lìng
於 諸 尊 長 ， 不 起 慢 心 。 五 者 以 此 善 力 ， 令
zhū zhòng shēng zài suǒ shēng chù bù qǐ huī xīn liù zhě yǐ cǐ
諸 眾 生 ， 在 所 生 處 ， 不 起 恚 心 。 六 者 以 此

shàn lì lìng zhū zhòng shēng yú tā shēn sè bù qǐ jí xīn qī
 善力，令諸眾生，於他身色，不起嫉心。七
 zhě yǐ cǐ shàn lì lìng zhū zhòng shēng yú nèi wài fǎ bù qǐ
 者以此善力，令諸眾生，於內外法，不起
 qiǎn xīn bā zhě yǐ cǐ shàn lì lìng zhū zhòng shēng fán suǒ xiū
 慳心。八者以此善力，令諸眾生，凡所脩
 fú bú wèi zì shēn xī wèi yí qiè wú fù hù zhě jiǔ zhě
 福，不為自身，悉為一切無覆護者。九者
 yǐ cǐ shàn lì lìng zhū zhòng shēng bú wèi zì shēn xíng sì shè
 以此善力，令諸眾生，不為自身，行四攝
 fǎ shí zhě yǐ cǐ shàn lì lìng zhū zhòng shēng jiàn yǒu gū dú
 法。十者以此善力，令諸眾生，見有孤獨
 yōu xì jí bìng qǐ jiù jì xīn lìng dé ān lè shí yī zhě
 幽繫疾病，起救濟心，令得安樂。十一者
 yǐ cǐ shàn lì ruò yǒu zhòng shēng yīng zhé fú zhě ér zhé fú
 以此善力，若有眾生，應折伏者，而折伏
 zhī yīng shè shòu zhě ér shè shòu zhī shí èr zhě yǐ cǐ shàn
 之，應攝受者，而攝受之。十二者以此善
 lì lìng zhū zhòng shēng zài suǒ shēng chù héng zì yì niàn fā pú
 力，令諸眾生，在所生處，恒自憶念，發菩
 tí xīn lìng pú tí xīn xiāng xù bú duàn yǎng yuàn yōu xiǎn fán
 提心；令菩提心，相續不斷。仰願幽顯凡
 shèng dà zhòng tóng jiā fù hù tóng jiā shè shòu lìng zhòng děng suǒ
 聖大眾。同加覆護，同加攝受。令眾等所
 huǐ qīng jìng suǒ yuàn chéng jiù děng zhū fó xīn tóng zhū fó yuàn
 悔清淨，所願成就，等諸佛心，同諸佛願。

liù dào sì shēng jiē xī suí cóng mǎn pú tí yuàn
六道四生，皆悉隨從，滿菩提願。

guī yī sān bǎo dì yī
歸依三寶第一

jīn rì dào chǎng tóng yè dà zhòng yí gè rén rén qǐ jué wù
今日道場，同業大眾，宜各人人，起覺悟
yì niàn shì wú cháng xíng bù jiǔ zhù shào zhuàng bì shuāi wù shì
意。念世無常，形不久住。少壯必衰，勿恃
róng zī zì chǔ wū xíng wàn wù wú cháng jiē dāng guī sǐ tiān
容姿，自處污行。萬物無常，皆當歸死。天
shàng tiān xià shuí néng liú zhě nián shào yán sè jī fū xiān zé
上天下，誰能留者？年少顏色，肌膚鮮澤，
qì xī xiāng jié shì fēi shēn bǎo rén shēng huì hé bì guī mó
氣息香潔，是非身保。人生會合，必歸磨
miè shēng lǎo bìng sǐ zhì lái wú qī shuí dāng wèi wǒ què chú
滅。生老病死，至來無期，誰當為我？卻除
zhī zhě zāi hài cù zhì bù kě dé tuō yí qiè guì jiàn yīn
之者，災害卒至，不可得脫。一切貴賤，因
cǐ sǐ yǐ shēn tǐ pāng zhàng chòu bù kě wén kōng ài xī zhī
此死已，身體降脹，臭不可聞。空愛惜之
yú shì hé yì ruò fēi qín xíng shèng yè wú yóu chū lí zhòng
於事何益？若非勤行勝業，無由出離。眾
děng zì wéi xíng tóng zhāo lù mìng sù xī guāng shēng shì pín fá
等自惟，形同朝露，命速西光。生世貧乏
wú dé kě chēng zhì wú dà rén shén shèng zhī míng shì wú shèng
無德可稱。智無大人神聖之明，識無聖

rén dòng chè zhī zhào yán wú zhōng hé rén shàn zhī měi xíng wú
 人洞徹之照；言無忠和仁善之美，行無
 jìn tuì gāo xià zhī jié miù lì sī zhì láo juàn rén zhě yǎng
 進退高下之節；謬立斯志，勞倦仁者，仰
 qū dà zhòng cán jù jiāo xīn jì fǎ xí yǒu qī zhuī liàn wú
 屈大眾，慚懼交心。既法席有期，追戀無
 jí cóng cǐ yì bié yuàn gè nǚ lì zhuān yì zhāo xī qīn fèng
 及，從此一別，願各努力專意，朝夕親奉
 gòng yàng qín jiā jīng jìn wéi shì wèi kuài yǎng yuàn dà zhòng gè
 供養，勤加精進，唯是為快。仰願大眾，各
 bǐng qí xīn pī rěn rù kǎi rù shēn fǎ mén
 秉其心，披忍辱鎧，入深法門。

jīn rì dào chǎng tóng yè dà zhòng yí gè yīn zhòng qǐ yǒng měng
 今日道場，同業大眾。宜各殷重；起勇猛
 xīn bú fàng yì xīn ān zhù xīn dà xīn shèng xīn dà cí bēi
 心，不放逸心，安住心，大心，勝心，大慈悲
 xīn lè shàn xīn huān xǐ xīn bào ēn xīn dù yí qiè xīn shǒu
 心，樂善心，歡喜心，報恩心，度一切心，守
 hù yí qiè xīn jiù hù yí qiè xīn tóng pú sà xīn děng rú
 護一切心，救護一切心，同菩薩心，等如
 lái xīn yì xīn zhì yì wǔ tǐ tóu dì fèng wèi guó wáng dì
 來心，一心至意，五體投地。奉為國王帝
 zhǔ tǔ dì rén mín fù mǔ shī zhǎng shàng zhōng xià zuò shàn è
 主，土地人民，父母師長，上中下座，善惡
 zhī shì zhū tiān zhū xiān hù shì sì wáng zhǔ shàn fá è shǒu
 知識，諸天諸仙，護世四王，主善罰惡，守

hù chí zhòu wǔ fāng lóng wáng lóng shén bā bù guǎng jí shí fāng
護持呪，五方龍王，龍神八部，廣及十方，
wú qióng wú jìn hán líng bào shì shuǐ lù kōng jiè yí qiè zhòng
無窮無盡，含靈抱識，水陸空界，一切眾
shēng
生。

guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó
歸依十方盡虛空界一切諸佛 (一拜 / bow)

guī yī shí fāng jìn xū kōng jiè yí qiè zūn fǎ
歸依十方盡虛空界一切尊法 (一拜 / bow)

guī yī shí fāng jìn xū kōng jiè yí qiè xián shèng
歸依十方盡虛空界一切賢聖 (一拜 / bow)

jīn rì dào chǎng tóng yè dà zhòng hé gù yīng xū guī yī sān
今日道場，同業大眾，何故應須歸依三

bǎo zhū fó pú sà yǒu wú xiàn qí dà bēi dù tuō shì jiān
寶？諸佛菩薩，有無限齊大悲，度脫世間。

yǒu wú xiàn qí dà cí ān wèi shì jiān niàn yí qiè zhòng shēng
有無限齊大慈，安慰世間。念一切眾生，

yóu rú yì zǐ dà cí dà bēi cháng wú xiè juàn héng zuò shàn
猶如一子。大慈大悲，常無懈倦。恒作善

shì lì yì yí qiè shì miè zhòng shēng sān dú zhī huǒ jiào huà
事，利益一切。誓滅眾生三毒之火，教化

lìng dé ā nòu duō luó sān miào sān pú tí zhòng shēng bù dé
令得阿耨多羅三藐三菩提。眾生不得

fó shì bù qǔ zhèng jué yǐ shì yì gù yīng xū guī yī yòu
佛，誓不取正覺。以是義故，應須歸依。又

fù zhū fó cí niàn zhòng shēng guò yú fù mǔ jīng yán fù mǔ
 復諸佛，慈念眾生，過於父母。經言；父母
 niàn ér cí zhǐ yí shì fó niàn zhòng shēng cí xīn wú jìn yòu
 念兒，慈止一世。佛念眾生，慈心無盡。又
 fù mǔ jiàn zǐ bèi ēn wéi yì xīn shēng huì hèn cí xīn bó
 父母見子，背恩違義，心生恚恨，慈心薄
 shǎo zhū fó pú sà cí xīn bù ěr jiàn cǐ zhòng shēng bēi xīn
 少。諸佛菩薩，慈心不爾。見此眾生，悲心
 yì zhòng nǎi zhì rù yú wú jiān dì yù dà huǒ lún zhōng dài
 益重。乃至入於無間地獄，大火輪中，代
 zhū zhòng shēng shòu wú liàng kǔ shì zhī zhū fó zhū dà pú sà
 諸眾生，受無量苦。是知諸佛，諸大菩薩，
 cí niàn zhòng shēng guò yú fù mǔ ér zhū zhòng shēng wú míng fù
 慈念眾生，過於父母。而諸眾生，無明覆
 huì fán nǎo fù xīn yú fó pú sà bù zhī guī xiàng shuō fǎ
 慧，煩惱覆心。於佛菩薩，不知歸向。說法
 jiào huà yì bú xìn shòu nǎi zhì cū yán qǐ yú fěi bàng wèi
 教化，亦不信受。乃至麤言，起於誹謗。未
 céng fā xīn niàn zhū fó ēn yǐ bú xìn gù duò zài dì yù
 曾發心，念諸佛恩。以不信故，墮在地獄，
 è guǐ chù shēng zhū è dào zhōng piàn lì sān tú shòu wú liàng
 餓鬼畜生，諸惡道中。徧歷三途，受無量
 kǔ zuì bì dé chū zàn shēng rén jiān zhū gēn bú jù yǐ zì
 苦。罪畢得出，暫生人間。諸根不具，以自
 zhuāng yán wú chán dìng shuǐ wú zhì huì lì rú shì děng zhàng yóu
 莊嚴。無禪定水，無智慧力。如是等障，由

wú xìn xīn
無信心。

jīn rì dào chǎng tóng yè dà zhòng bú xìn zhī zuì zhòng zuì zhī
今日道場，同業大眾。不信之罪，眾罪之
shàng néng lìng xíng rén cháng bú jiàn fó xiāng yǔ jīn rì gè zì
上。能令行人，長不見佛，相與今日，各自
kāng kǎi zhé yì cuò qíng shēng zēng shàng xīn qǐ cán kuì yì qǐ
慷慨，折意挫情。生增上心，起慚愧意，稽
sǎng qiú āi chàn huǐ wǎng zuì yè lěi jì jìn biǎo lǐ jù jìng
顙求哀，懺悔往罪。業累既盡，表裏俱淨，
rán hòu yùn xiǎng rù guī xìn mén ruò bù qǐ rú shì xīn yùn
然後運想，入歸信門。若不起如是心，運
rú shì yì zhí kǒng gé jué zhàng zhì nán tōng yì shī sī xiàng
如是意，直恐隔絕，障滯難通。一失斯向，
míng rán wú fǎn qǐ dé bù rén rén wǔ tǐ tóu dì rú dà
冥然無返。豈得不人人五體投地，如大
shān bēng yì xīn guī xìn wú fù yí xiǎng zhòng děng jīn rì yǐ
山崩。一心歸信，無復疑想。眾等今日以
zhū fó pú sà cí bēi xīn lì shǐ méng jué wù shēn shēng cán
諸佛菩薩，慈悲心力，始蒙覺悟，深生慚
kuì yǐ zuò zhī zuì yuàn qǐ chú miè wèi zuò zhī zuì bú gǎn
愧。已作之罪，願乞除滅。未作之罪，不敢
fù zào cóng jīn rì qù zhì yú pú tí qǐ jiān gù xìn bú
復造。從今日去，至于菩提。起堅固信，不
fù tuì zhuǎn shě cǐ shēn mìng ruò shēng dì yù dào ruò shēng è
復退轉。捨此身命，若生地獄道，若生餓

guǐ dào ruò shēng chù shēng dào ruò shēng rén dào ruò shēng tiān dào
 鬼道，若生畜生道，若生人道，若生天道；
 yú sān jiè zhōng ruò shòu nán shēn ruò shòu nǚ shēn ruò shòu fēi
 於三界中，若受男身，若受女身，若受非
 nán fēi nǚ děng shēn ruò dà ruò xiǎo ruò shēng ruò jiàng shòu zhū
 男非女等身；若大若小，若昇若降；受諸
 pò nǎo nán kān nán rěn shì bù yǐ kǔ gù tuì shī jīn rì
 迫惱，難堪難忍。誓不以苦故，退失今日
 xìn xīn níng yú qiān jié wàn jié shòu zhǒng zhǒng kǔ shì bù yǐ
 信心，寧於千劫萬劫，受種種苦。誓不以
 kǔ gù tuì shī jīn rì xìn xīn yǎng yuàn zhū fó dà dì pú
 苦故，退失今日信心，仰願諸佛，大地菩
 sà tóng jiā jiù hù tóng jiā shè shòu lìng zhòng děng xìn xīn jiān
 薩，同加救護，同加攝受。令眾等信心堅
 gù děng zhū fó xīn tóng zhū fó yuàn zhòng mó wài dào suǒ bù
 固，等諸佛心，同諸佛願。眾魔外道，所不
 néng huài xiāng yǔ zhì xīn děng yí tòng qiè wǔ tǐ tóu dì
 能壞。相與至心，等一痛切，五體投地。

guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó
 歸依十方盡虛空界一切諸佛 (一拜 / bow)

guī yī shí fāng jìn xū kōng jiè yí qiè zūn fǎ
 歸依十方盡虛空界一切尊法 (一拜 / bow)

guī yī shí fāng jìn xū kōng jiè yí qiè xián shèng
 歸依十方盡虛空界一切賢聖 (一拜 / bow)

jīn rì dào chǎng tóng yè dà zhòng shàn shè xīn tīng fū rén tiān
 今日道場，同業大眾，善攝心聽。夫人天

huàn huò shì jiè xū jiǎ yóu qí huàn huò fēi zhēn zé wú shí
幻惑，世界虛假。由其幻惑非真，則無實
guǒ xū jiǎ fú cuì zé qiān biàn wú qióng wú shí guǒ gù suǒ
果。虛假浮脆，則遷變無窮。無實果故，所
yǐ jiǔ zhì shēng sǐ zhī liú qiān biàn gǎi gù suǒ yǐ cháng fàn
以久滯生死之流。遷變改故，所以長泛
ài kǔ zhī hǎi rú shì zhòng shēng shèng suǒ bēi niàn gù bēi huá
愛苦之海。如是眾生，聖所悲念。故悲華
jīng yún pú sà chéng fó gè yǒu běn yuàn shì jiā bú xiàn cháng
經云：菩薩成佛，各有本願。釋迦不現長
nián cù wéi duǎn shòu bēi cǐ zhòng shēng biàn huà é qǐng cháng lún
年，促為短壽悲此眾生，變化俄頃。長淪
kǔ hǎi bù dé chū lí gù zài cǐ tǔ jiù zhū bì è jiào
苦海，不得出離。故在此土，救諸弊惡。教
yǒu gāng qiáng kǔ qiè zhī yán bù shě yú kǔ ér dù zhòng shēng
有剛強苦切之言，不捨於苦而度眾生。
wèi cháng bù yǐ shàn fǎ fāng biàn hóng jì yì zhī xīn suǒ yǐ
未嘗不以善法方便，弘濟益之心。所以
sān mèi jīng yán zhū fó xīn zhě shì dà cí bēi cí bēi suǒ
三昧經言：諸佛心者，是大慈悲。慈悲所
yuán yuán kǔ zhòng shēng ruò jiàn zhòng shēng shòu kǔ nǎo shí rú jiàn
緣，緣苦眾生。若見眾生，受苦惱時，如箭
rù xīn rú pò yǎn mù jiàn yǐ bēi qì xīn wú zàn ān yù
入心，如破眼目。見已悲泣，心無暫安。欲
bá qí kǔ lìng dé ān lè yòu zhū fó děng zhì qí huà shì
拔其苦，令得安樂。又諸佛等智，其化是

jūn zhì yú shì jiā piān chēng yǒng měng yǐ néng rěn kǔ dù tuō
 均。至於釋迦，偏稱勇猛。以能忍苦，度脫
 zhòng shēng dāng zhī běn shī cí ēn shí zhòng néng yú kǔ nǎo zhòng
 眾生。當知本師，慈恩實重，能於苦惱眾
 shēng zhī zhōng shuō zhǒng zhǒng yǔ lì yì yí qiè wǒ děng jīn rì
 生之中，說種種語，利益一切。我等今日，
 bù méng jiě tuō jìn bù wén yì yīn zhī zhǐ tuì bù dǔ shuāng
 不蒙解脫，進不聞一音之旨，退不覩雙
 shù qián huī liáng yóu yè zhàng niàn yǔ bēi gé xiāng yǔ jīn rì
 樹潛輝。良由業障，念與悲隔。相與今日，
 qǐ bēi liàn xīn yǐ bēi liàn rú lái gù shàn xīn nóng hòu jì
 起悲戀心。以悲戀如來故，善心濃厚。既
 zài kǔ zhōng yì rú lái ēn wū yè ào nǎo cán yán gēng tòng
 在苦中，憶如來恩，嗚咽懊惱，慚顏哽慟，
 děng yí tòng qiè wǔ tǐ tóu dì zhì xīn fèng wèi guó wáng dì
 等一痛切，五體投地。至心奉為國王帝
 zhǔ tǔ dì rén mín fù mǔ shī zhǎng xìn shī tán yuè shàn è
 主，土地人民，父母師長，信施檀越，善惡
 zhī shì zhū tiān zhū xiān cōng míng zhèng zhí tiān dì xū kōng hù
 知識，諸天諸仙，聰明正直，天地虛空，護
 shì sì wáng zhǔ shàn fá è shǒu hù chí zhòu wǔ fāng lóng wáng
 世四王，主善罰惡，守護持呪五方龍王，
 lóng shén bā bù guǎng jí shí fāng wú qióng wú jìn yí qiè zhòng
 龍神八部；廣及十方，無窮無盡，一切眾
 shēng
 生。

guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó
歸依十方盡虛空界一切諸佛 (一拜 / bow)

guī yī shí fāng jìn xū kōng jiè yí qiè zūn fǎ
歸依十方盡虛空界一切尊法 (一拜 / bow)

guī yī shí fāng jìn xū kōng jiè yí qiè xián shèng
歸依十方盡虛空界一切賢聖 (一拜 / bow)

xiāng yǔ hú guì hé zhǎng xīn niàn kǒu yán zuò rú shì shuō
相與胡跪合掌，心念口言，作如是說：

zhū fó dà shèng zūn jué fǎ wú bú jìn
諸佛大聖尊，覺法無不盡，

tiān rén wú shàng shī shì gù wéi guī yī
天人無上師，是故為歸依。

yí qiè fǎ cháng zhù qīng jìng xiū duō luó
一切法常住，清淨脩多羅，

néng chú shēn xīn bìng shì gù wéi guī yī
能除身心病，是故為歸依。

dà dì zhū pú sà wú zhuó sì shā mén
大地諸菩薩，無著四沙門，

néng jiù yí qiè kǔ shì gù wéi guī yī
能救一切苦，是故為歸依。

sān bǎo hù shì jiān wǒ jīn tóu miàn lǐ
三寶護世間，我今頭面禮，

liù dào zhū zhòng shēng jīn jìn wéi guī yī
六道諸眾生，今盡為歸依。

cí bēi fù yí qiè jiē lìng dé ān lè
慈悲覆一切，皆令得安樂，

āi mǐn zhòng shēng zhě wǒ děng gòng guī yī
哀愍眾生者， 我等共歸依。

wǔ tǐ tóu dì gè zì niàn yán yǎng yuàn shí fāng yí qiè sān
五體投地， 各自念言：仰願十方， 一切三
bǎo yǐ cí bēi lì běn yuàn lì dà shén tōng lì bù kě sī
寶。 以慈悲力， 本願力， 大神通力， 不可思
yì lì wú liàng zì zài lì dù tuō zhòng shēng lì fù hù zhòng
議力， 無量自在力， 度脫眾生力， 覆護眾
shēng lì ān wèi zhòng shēng lì lìng zhū zhòng shēng jiē xī jué wù
生力， 安慰眾生力； 令諸眾生， 皆悉覺悟。
zhī zhòng děng jīn rì wèi qí guī yī sān bǎo yǐ cǐ gōng dé
知眾等今日， 為其歸依三寶。 以此功德
lì lìng zhū zhòng shēng gè dé suǒ yuàn ruò zài zhū tiān zhū xiān
力， 令諸眾生， 各得所願。 若在諸天諸仙
zhōng zhě lìng jìn zhū lòu ruò zài ā xiū luó zhōng shě jiāo màn
中者， 令盡諸漏若在阿脩羅中， 捨憍慢
xí ruò zài rén dào wú fù zhòng kǔ ruò zài dì yù è guǐ
習。 若在人道， 無復眾苦。 若在地獄、餓鬼、
chù shēng dào zhě jí dé miǎn lí yòu fù jīn rì ruò wén sān
畜生道者， 即得免離。 又復今日， 若聞三
bǎo míng jí yǔ bù wén yǐ fó shén lì lìng zhū zhòng shēng jìn
寶名， 及與不聞， 以佛神力， 令諸眾生， 盡
dé jiě tuō jiù jìng chéng jiù wú shàng pú tí tóng zhū pú sà
得解脫， 究竟成就無上菩提。 同諸菩薩，
jù dēng zhèng jué
俱登正覺。

duàn yí dì èr
斷疑第二

jīn rì dào chǎng tóng yè dà zhòng yì xīn dì tīng fū yīn guǒ
今日道場，同業大眾，一心諦聽。夫因果
yǐng xiǎng gǎn yīng xiāng shēng bì rán zhī dào lǐ wú chà chuǎn ér
影響，感應相生，必然之道，理無差舛。而
zhū zhòng shēng yè xíng bù chún shàn è dié yòng yǐ yè bù chún
諸眾生，業行不純，善惡迭用。以業不純，
suǒ yǐ bào yǒu jīng cū huò guì huò jiàn huò shàn huò è qí
所以報有精麤。或貴或賤，或善或惡，其
shì fēi yī cēn cī wàn pǐn jì yǒu cēn cī bù liǎo běn xíng
事匪一，參差萬品。既有參差，不了本行。
yǐ bù liǎo gù yí huò luàn qǐ huò yán jīng jìn fèng jiè yīng
以不了故，疑惑亂起。或言精進奉戒，應
dé cháng shēng ér jiàn duǎn mìng tú shā zhī rén yīng jiàn cù líng
得長生，而見短命。屠殺之人，應見促齡，
ér fǎn yán shòu qīng lián zhī shì yīng zhāo fù zú ér jiàn pín
而反延壽。清廉之士，應招富足，而見貧
kǔ tān dào zhī rén yīng jiàn kùn zhì ér gèng fēng ráo rú cǐ
苦。貪盜之人，應見困躓，而更豐饒。如此
yí huò rén shuí wú niàn ér bù zhī wǎng yè zhí yīn suǒ zhì
疑惑，人誰無念？而不知往業植因所致。
rú bō rě suǒ míng ruò yǒu dú sòng cǐ jīng wéi rén qīng jiàn
如般若所明；若有讀頌此經，為人輕賤
zhě shì rén xiān shì zuì yè yīng duò è dào yǐ jīn shì rén
者，是人先世罪業，應墮惡道。以今世人

qīng jiàn gù xiān shì zuì yè zé wéi xiāo miè ér zhū zhòng shēng
 輕賤故，先世罪業，則為銷滅。而諸眾生，
 suǒ yǐ bù néng shēn xìn jīng yǔ yǒu cǐ yí zhě jiē yóu wú
 所以不能深信經語，有此疑者，皆由無
 míng huò gù wàng qǐ diān dǎo yòu bú xìn sān jiè nèi shì kǔ
 明惑故，妄起顛倒。又不信三界內是苦，
 sān jiè wài shì lè měi rǎn shì jiān jiē yán shì lè ruò yán
 三界外是樂。每染世間，皆言是樂。若言
 lè zhě hé yì yú zhōng fù shēng kǔ shòu yǐn shí guò dù biàn
 樂者，何意於中？復生苦受。飲食過度，便
 chéng jí zhěn qì xī chuǎn pò gǔ zhàng xū tòng yòu zhì yī fú
 成疾疹。氣息喘迫，鼓脹疴痛。又至衣服，
 mí jiàn yōu láo hán dé chí xì zé ēn bó niàn qiǎn rè jiàn
 彌見憂勞。寒得絺綌，則恩薄念淺。熱見
 zhòng qiú zé kǔ nǎo yǐ shēn ruò yán shì lè hé yì shēng nǎo
 重裘，則苦惱已深。若言是樂，何意生惱？
 gù zhī yǐn shí yī fú zhēn fēi shì lè yòu yán juàn shǔ yǐ
 故知飲食衣服，真非是樂。又言眷屬以
 wéi lè zhě zé yīng cháng xiāng huān yú gē xiào wú jí hé yì
 為樂者，則應長相歡娛，歌咲無極。何意
 é ěr wú cháng shù yān ér shì shì yǒu jīn wú xiàng zài jīn
 俄爾無常，倏焉而逝？適有今無，向在今
 miè hào tiān kòu dì gān xīn cùn duàn yòu bù néng zhī shēng suǒ
 滅，號天叩地，肝心寸斷。又不能知生所
 cóng lái sǐ suǒ qù xiàng xián bēi xiāng sòng zhí zhì qióng shān zhí
 從來？死所趣向？銜悲相送，直至窮山。執

shǒu cháng lí yì cí wàn jié zhū rú cǐ zhě qí kǔ wú liàng
手長離一辭萬劫。諸如此者，其苦無量。

zhòng shēng mí jiàn wèi qí shì lè chū shì lè yīn jiē yán shì
眾生迷見，謂其是樂。出世樂因，皆言是

kǔ huò jiàn jìn dàn shū sè jié shēn shí shí qù qí qīng ruǎn
苦。或見進噉蔬澀，節身時食，去其輕軟，

xí fèn sǎo yī jiē yán shì děng qiáng zì kùn kǔ bù zhī cǐ
習糞掃衣。皆言是等，強自困苦不知此

yè shì jiě tuō dào huò jiàn bù shī chí jiè rěn rǔ jīng jìn
業，是解脫道。或見布施持戒，忍辱精進，

jīng xíng lǐ bài sòng xí zhī rén qiáo qín bú xiè jiē yán shì
經行禮拜，誦習之人，翹勤不懈，皆言是

kǔ bù zhī shì děng xiū chū shì xīn tuō yǒu jí bìng sǐ wáng
苦。不知是等脩出世心。脫有疾病死亡

zhī rì biàn qǐ yí xīn zhōng rì yì cǐ xīn xíng wú shí zàn
之日，便起疑心。終日役此心形，無時暫

zhǐ rén zhī qì lì hé yǐ kān cǐ ruò bù qín láo qǐ dāng
止。人之氣力，何以堪此？若不勤勞，豈當

zhì kùn tú sàng shēn mìng yú shì wú yì huò fù zì bǐng qí
致困？徒喪身命，於事無益。或復自秉其

shuō lǐ shí rú zhī bù zhī tuī guǒ xún yīn wàng gòu cǐ huò
說：理實如之。不知推果尋因，妄構此惑。

ruò yù shàn zhī shì zé qí huò kě chú yù è zhī shì zé
若遇善知識，則其惑可除。遇惡知識，則

qí yú gèng shèn yīn yí huò gù duò sān è dào zài è dào
其愚更甚。因疑惑故，墮三惡道，在惡道

zhōng huǐ hé suǒ jí jīn rì dào chǎng tóng yè dà zhòng fán yǒu
 中，悔何所及！今日道場，同業大眾。凡有
 cǐ yí yīn yuán wú liàng qiě yí huò xí qì chū sān jiè wài
 此疑，因緣無量。且疑惑習氣，出三界外，
 shàng wèi néng jìn kuàng zài jīn xíng yún hé dùn qù cǐ shēng bú
 尚未能盡。況在今形，云何頓去？此生不
 duàn hòu shì fù zēng dà zhòng xiāng yǔ fāng shè cháng tú zì xíng
 斷，後世復增，大眾相與，方涉長途，自行
 kǔ xíng dāng yī fó yǔ rú jiào xiū xíng bù dé yí huò cí
 苦行。當依佛語，如教脩行。不得疑惑，辭
 yú láo juàn zhū fó shèng rén suǒ yǐ dé chū shēng sǐ dù yú
 於勞倦。諸佛聖人，所以得出生死，度於
 bǐ àn zhě liáng yóu jī shàn zhī gōng gù dé wú ài zì zài
 彼岸者，良由積善之功，故得無礙，自在
 jiě tuō wǒ děng jīn rì wèi lí shēng sǐ yǐ zì kě bēi hé
 解脫。我等今日，未離生死，已自可悲！何
 róng tān zhù cǐ è shì zhōng jīn zhě xìng dé sì dà wèi shuāi
 容貪住，此惡世中？今者幸得四大未衰，
 wǔ fú kāng yù yóu xíng dòng zhuǎn qù lái shì yì ér bù nǚ
 五福康愈。遊行動轉，去來適意。而不努
 lì fù yù hé dài guò qù yì shēng yǐ bú jiàn dì jīn shēng
 力，復欲何待？過去一生，已不見諦。今生
 kōng zhí fù wú suǒ zhèng yú wèi lái shì yǐ hé jì dù fǔ
 空擲，復無所證。於未來世，以何濟度？拊
 yì lùn xīn shí bēi qíng bào dà zhòng jīn rì wéi yīng quàn kè
 臆論心，實悲情抱！大眾今日，唯應勸課，

nǚ lì qín xiū bù dé fù yán qiě yí xiāo xī shèng dào cháng
努力勤脩，不得復言，且宜消息，聖道長
yuǎn yì zhāo nán biàn rú shì yì zhāo huán fù yì zhāo hé shí
遠，一朝難辨。如是一朝，還復一朝，何時
dāng dé suǒ zuò yǐ biàn jīn huò yīn sòng jīng zuò chán qín xíng
當得，所作已辦？今或因誦經坐禪，勤行
kǔ xíng yǒu xiǎo jí bìng biàn yán sòng xí qín kǔ suǒ zhì ér
苦行。有小疾病，便言誦習勤苦所致。而
bù zì zhī bù zuò cǐ xíng zǎo yīng zhōng wáng yīn cǐ xíng gù
不自知，不作此行，早應終亡。因此行故，
dé zhì jīn rì qiě sì dà zēng sǔn jí bìng shì cháng nǎi zhì
得至今日。且四大增損，疾病是常。乃至
lǎo sǐ bù kě dé bì rén shēng shì jiān huì guī mó miè ruò
老死，不可得避。人生世間，會歸磨滅。若
yù dé dào dāng yī fó yǔ wéi ér dé zhě wú yǒu shì chù
欲得道，當依佛語。違而得者，無有是處。
yí qiè zhòng shēng wéi fó yǔ gù suǒ yǐ lún zhuǎn sān tú bèi
一切眾生，違佛語故。所以輪轉三途，備
yīng zhòng kǔ ruò rú fó yǔ dōu wú xiū xī qín yú zhū fǎ
嬰眾苦。若如佛語。都無休息，勤於諸法，
rú jiù tóu rán wù shǐ yì shēng wú suǒ dé yě xiāng yǔ rén
如救頭然。勿使一生，無所得也。相與人
rén děng yí tòng qiè wǔ tǐ tóu dì rú dà shān bēng fèng wèi
人，等一痛切。五體投地，如大山崩。奉為
yǒu shì shén yǐ lái zhì yú jīn rì jīng shēng fù mǔ lì jié
有識神已來，至于今日，經生父母，歷劫

qīn yuán hé shàng ā shé lí tóng tán zūn zhèng shàng zhōng xià zuò
親緣，和尚阿闍黎，同壇尊證，上中下座，
xìn shī tán yuè shàn è zhī shì zhū tiān zhū xiān hù shì sì
信施檀越，善惡知識，諸天諸仙，護世四
wáng zhǔ shàn fá è shǒu hù chí zhòu wǔ fāng lóng wáng lóng shén
王，主善罰惡，守護持呪，五方龍王，龍神
bā bù guǎng jí shí fāng wú qióng wú jìn yí qiè zhòng shēng guī
八部，廣及十方無窮無盡，一切眾生，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 wéi wèi fó
南無維衛佛

nán mó shì qì fó
南無式棄佛

nán mó suí yè fó
南無隨葉佛

nán mó jū liú sūn fó
南無拘留孫佛

nán mó jū nà hán fó
南無拘那含佛

nán mó jiā shè fó
南無迦葉佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

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 shè shòu yǐ shén tōng lì fù
寶。願以慈悲力，同加攝受。以神通力，覆

hù zhǎng jiē cóng jīn rì qù zhì yú pú tí sì wú liàng xīn
護拯接。從今日去，至于菩提。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 dào rù fó zhì huì tóng huà
力，如意自在。行菩薩道，入佛智慧，同化
shí fāng jù dēng zhèng jué
十方，俱登正覺。

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng shàn shè xīn
今日道場，同業大眾。重復至誠，善攝心
niàn xiāng yǔ yǐ dé rù guī xìn mén wéi yīng bǐng yì yǐ qù
念，相與已得入歸信門。唯應秉意，以趣
xiàng wéi qī yú nèi wài fǎ mò fù liú nán ruò běn yè bù
向為期，於內外法，莫復留難。若本業不
míng zì bù néng zào jiàn rén zuò fú wéi yīng jiǎng quàn tán zhǐ
明，自不能造。見人作福，唯應獎勸，彈指
hé zhǎng míng jìn qí dé bù yí qǐ xīn shēng zhū fāng ài shǐ
合掌，明進其德。不宜起心，生諸妨礙。使
bǐ xíng rén xīn chéng zǔ tuì ruò shì bú tuì bǐ jìn rú gù
彼行人，心成阻退。若是不退，彼進如故。
bǐ jì wú jiǎn wéi dāng zì sǔn kōng gòu shì fēi yú shēn hé
彼既無減，唯當自損。空構是非，於身何
yì ruò néng yú shàn wú yǒu ài zhě kě wèi hé dào yǒu lì
益？若能於善，無有礙者，可謂合道，有力
dà rén ruò jīn zuò ài yú wèi lái shì yún hé néng dé tōng
大人。若今作礙，於未來世，云何能得，通
dá fó dào jiù lǐ ér xún sǔn hài shí zhòng zǔ tā shàn gēn
達佛道？就理而尋，損害實重。阻他善根，

zuì zhēn bù qīng rú hù kǒu jīng shuō yǒu yí è guǐ xíng zhuàng
 罪真不輕。如護口經說：。有一餓鬼，形狀
 chǒu è jiàn zhě máo shù mò bú wèi jù shēn chū měng yàn yóu
 醜惡，見者毛豎，莫不畏懼。身出猛焰，猶
 rú huǒ jù kǒu chū qū chóng wú yǒu qióng jìn nóng xiě zhū shuāi
 如火聚。口出蛆蟲，無有窮盡。膿血諸衰，
 yǐ zì yán shēn chòu qì yuǎn chè bù kě qīn jìn huò kǒu tǔ
 以自嚴身。臭氣遠徹，不可親近。或口吐
 yàn zhī jié huǒ qǐ jǔ shēng háo kū dōng xī chí zǒu shì shí
 燄，支節火起，舉聲號哭，東西馳走。是時
 mǎn zú luó hàn wèn è guǐ yuē rǔ sù hé zuì jīn shòu cǐ
 滿足羅漢，問餓鬼曰：汝宿何罪，今受此
 kǔ è guǐ dá yán wú wǎng xī shí céng zuò shā mén liàn zhuó
 苦？餓鬼答言：吾往昔時，曾做沙門。戀著
 zī shēng qiān tān bù shě bú hù wēi yí chū yán cū è ruò
 資生，慳貪不捨，不護威儀，出言麤惡。若
 jiàn chí jiè jīng jìn zhī rén zhé fù mà rù piān yǎn è shì
 見持戒精進之人，輒復罵辱偏眼惡視，
 zì shì háo qiáng wèi cháng bù sǐ zào yú wú liàng bú shàn zhī
 自恃豪強，謂長不死。造於無量不善之
 běn ér jīn zhuī yì huǐ wú suǒ bǔ níng yǐ lì dāo zì jié
 本，而今追憶，悔無所補。寧以利刀，自截
 qí shé cóng jié zhì jié gān xīn shòu kǔ bù yǐ yì yán fěi
 其舌，從劫至劫，甘心受苦，不以任何誹
 bàng tā shàn zūn zhě huán yán fú tí yǐ wǒ xíng zhuàng jiè zhū
 謗他善。尊者還闍浮提，以我形狀，誡諸

bǐ qiū jí fó dì zǐ shàn hù kǒu guò wù wàng chū yán shè
比丘，及佛弟子。善護口過，勿妄出言。設
jiàn chí jiè bù chí jiè zhě niàn xuān qí dé wú shòu guǐ shēn
見持戒，不持戒者，念宣其德。吾受鬼身，
jīng shù qiān jié zhōng rì jìng yè bèi shòu chǔ dú ruò cǐ bào
經數千劫，終日竟夜，備受楚毒，若此報
jìn fù rù dì yù shì shí è guǐ shuō cǐ yǔ yǐ jǔ shēng
盡，復入地獄。是時餓鬼，說此語已，舉聲
háo kū zì tóu yú dì rú dà shān bēng jīn rì dào chǎng tóng
號哭，自投于地，如大山崩。今日道場，同
yè dà zhòng rú jīng suǒ shuō dà kě bù wèi zhǐ yǐ kǒu guò
業大眾，如經所說，大可怖畏。止以口過，
huò bào lěi jié hé kuàng qí yú bú shàn zhī běn shě shēn shòu
獲報累劫，何況其餘不善之本？捨身受
kǔ jiē yóu zuò yè ruò bù zuò yīn yún hé dé guǒ ruò yǒu
苦，皆由作業。若不作因，云何得果？若有
zào yīn guǒ zhōng bù shī zuì fú bù yuǎn shēn zì dāng zhī pì
造因，果終不失。罪福不遠，身自當之。譬
rú yǐng xiǎng bù dé shě lí yīn wú míng shēng yì yīn ér sǐ
如影響，不得捨離。因無明生，亦因而死。
qù lái xiàn zài xíng fàng yì zhě wèi jiàn shì rén ér dé jiě
去來現在，行放逸者；未見是人，而得解
tuō néng shǒu hù zhě shòu fú wú qióng jīn rì dà zhòng yí gè
脫。能守護者，受福無窮。今日大眾，宜各
cán kuì xǐ wǎn shēn xīn chàn xiè qián jiù gé gù bú zào xīn
慚愧。洗浣身心，懺謝前咎，革故不造新，

zhū fó chēng tàn xiāng yǔ cóng jīn rì qù ruò jiàn rén zhī shàn
 諸佛稱歎。相與從今日去，若見人之善。
 mò lùn chéng yǔ bù chéng jiǔ yǔ bù jiǔ dàn shǐ yí niàn yì
 莫論成與不成，久與不久。但使一念一
 qǐng yì shí yí kè yí rì yí yuè bàn nián yí suì yǐ zì
 頃，一時一刻，一日一月，半年一歲，已自
 shèng yú bú zuò zhě yǐ suǒ yǐ fǎ huá jīng yán ruò rén sàn
 勝於不作者矣！所以法華經言：若人散
 luàn xīn rù yú tā miào zhōng yì chēng nán mó fó jiē yǐ chéng
 亂心，入於塔廟中，一稱南無佛，皆已成
 fó dào ér kuàng yǒu rén néng fā rú shì dà xīn qín yú fú
 佛道。而況有人，能發如是大心，勤於福
 shàn bù suí xǐ zhě shèng suǒ bēi niàn zhòng děng zì wéi wú shǐ
 善。不隨喜者，聖所悲念。眾等自惟，無始
 shēng sǐ yǐ lái zhì yú jīn rì yǐ yīng yǒu wú liàng è xīn
 生死已來，至于今日。已應有無量惡心，
 zǔ rén shèng shàn hé yǐ zhī rán ruò wú shì shì yún hé jīn
 阻人勝善。何以知然？若無是事，云何今
 rì yú zhū shàn fǎ duō yǒu liú nán chán dìng bù néng xí zhì
 日，於諸善法，多有留難？禪定不能習，智
 huì bù néng xiū shǎo shí lǐ bài yǐ yán dà kǔ zàn zhí jīng
 慧不能脩。少時禮拜，已言大苦。暫執經
 juàn fù shēng yàn dài zhōng rì láo rǎo qǐ zhū è yè shǐ cǐ
 卷，復生厭怠。終日勞擾，起諸惡業。使此
 shēn xíng bù dé jiě tuō rú cán zuò jiǎn zì yíng zì fù rú
 身形，不得解脫。如蠶作繭，自縈自縛。如

é fù huǒ cháng yè jiāo rán rú shì děng zhàng wú liàng wú biān
蛾赴火，長夜焦然。如是等障，無量無邊。
zhàng pú tí xīn zhàng pú tí yuàn zhàng pú tí xíng jiē yóu è
障菩提心，障菩提願，障菩提行。皆由惡
xīn fěi bàng tā shàn jīn shǐ jué wù shēng dà cán kuì qǐ sāng
心，誹謗他善。今始覺悟，生大慚愧。稽顙
qiú āi chàn huǐ cǐ zuì wéi yuàn zhū fó zhū dà pú sà yǐ
求哀，懺悔此罪。唯願諸佛，諸大菩薩，以
cí bēi xīn tóng jiā shén lì lìng zhòng děng suǒ chàn chú miè suǒ
慈悲心，同加神力，令眾等所懺除滅，所
huǐ qīng jìng suǒ yǒu zhàng ài wú liàng zuì yè yīn jīn chàn huǐ
悔清淨。所有障礙，無量罪業，因今懺悔，
jìng jìn wú yú xiāng yǔ rén rén děng yí tòng qiè wǔ tǐ tóu
淨盡無餘。相與人人，等一痛切，五體投
dì guī yī shì jiān dà cí bēi fù
地，歸依世間，大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó shàn dé fó
南無善德佛

nán mó zhān tán dé fó
南無栴檀德佛

nán mó wú liàng míng fó
南無無量明佛

nán mó xiàng dé fó
南無相德佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó wú yōu dé fó
南無無憂德佛

nán mó bǎo shī fó
南無寶施佛

nán mó huá dé fó
南無華德佛

nán mó sān shèng xíng fó
南無三乘行佛

nán mó guǎng zhòng dé fó
南無廣眾德佛

nán mó míng dé fó
南無明德佛

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 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 xiāng yǔ hú guì hé zhǎng xīn niàn kǒu yán zhòng děng cóng wú
寶。相與胡跪合掌，心念口言：眾等從無

shǐ shēng sǐ yǐ lái zhì yú jīn rì wèi néng dé dào shòu cǐ
始生死以來，至于今日。未能得道，受此

bào shēn yú sì shì zhōng céng wú shě lí tān chēn jí dù sān
報身。於四事中，曾無捨離，貪瞋嫉妬。三

dú chì rán qǐ zhòng è yè jiàn rén bù shī chí jiè zì bù
毒熾然，起眾惡業。見人布施持戒，自不

néng xíng bù néng suí xǐ jiàn rén rěn rù jīng jìn zì bù néng
能行，不能隨喜。見人忍辱精進，自不能

xíng bù néng suí xǐ jiàn rén zuò chán xiū zhì huì yè zì bù
行，不能隨喜。見人坐禪，脩智慧業，自不

néng xíng bù néng suí xǐ rú shì děng zuì wú liàng wú biān jīn
能行，不能隨喜。如是等罪，無量無邊。今

rì chàn huǐ yuàn qǐ chú miè yòu fù wú shǐ yǐ lái zhì yú
日懺悔，願乞除滅。又復無始已來。至于

jīn rì jiàn rén zuò shàn xiū zhū gōng dé bù néng suí xǐ xíng
今日。見人作善，脩諸功德，不能隨喜。行

zhù zuò wò yú sì wēi yí xīn wú cán kuì jiāo màn xiè dài
住坐臥，於四威儀，心無慚愧。憍慢懈怠，
bú niàn wú cháng bù zhī shě cǐ shēn xíng yīng rù dì yù yú
不念無常。不知捨此身形，應入地獄。於
tā shēn sè qǐ zhǒng zhǒng è zhàng rén jiàn lì sān bǎo xīng xiǎn
他身色，起種種惡。障人建立三寶，興顯
gòng yàng zhàng rén xiū xí yí qiè gōng dé rú shì zuì zhàng wú
供養。障人脩習，一切功德。如是罪障，無
liáng wú biān jīn rì chàn huǐ yuàn qǐ chú miè yòu fù wú shǐ
量無邊。今日懺悔，願乞除滅。又復無始
yǐ lái zhì yú jīn rì bú xìn sān bǎo shì guī yī chù zhàng
已來，至于今日。不信三寶，是歸依處。障
rén chū jiā zhàng rén chí jiè zhàng rén bù shī zhàng rén rěn rù
人出家，障人持戒，障人布施，障人忍辱，
zhàng rén jīng jìn zhàng rén zuò chán zhàng rén sòng jīng zhàng rén xiě
障人精進，障人坐禪，障人誦經，障人寫
jīng zhàng rén zhāi huì zhàng rén zào xiàng zhàng rén gòng yàng zhàng rén
經，障人齋會，障人造像，障人供養，障人
kǔ xíng zhàng rén xíng dào nǎi zhì tā rén yì háo zhī shàn jiē
苦行，障人行道，乃至他人一毫之善，皆
shēng zhàng ài bú xìn chū jiā shì yuǎn lí fǎ bú xìn rěn rù
生障礙。不信出家，是遠離法。不信忍辱，
shì ān lè xíng bù zhī píng děng shì pú tí dào bù zhī lí
是安樂行。不知平等，是菩提道。不知離
wàng xiǎng shì chū shì xīn zhì shǐ shēng chù duō zhū zhàng ài rú
妄想，是出世心。致使生處，多諸障礙。如

shì zuì zhàng wú liàng wú biān wéi yǒu zhū fó zhū dà pú sà
 是罪障，無量無邊。唯有諸佛，諸大菩薩，
 jìn zhī jìn jiàn rú zhū fó pú sà suǒ zhī suǒ jiàn zuì liàng
 盡知盡見。如諸佛菩薩，所知所見，罪量
 duō shǎo jīn rì cán kuì fā lù chàn huǐ yí qiè zuì yīn kǔ
 多少，今日慚愧，發露懺悔。一切罪因苦
 guǒ yuàn qǐ xiāo miè cóng jīn rì qù zhì zuò dào chǎng xíng pú
 果，願乞銷滅。從今日去，至坐道場，行菩
 sà dào wú yǒu pí yàn cái fǎ èr shī wú yǒu qióng jìn zhì
 薩道，無有疲厭。財法二施，無有窮盡。智
 huì fāng biàn suǒ zuò bù kōng yí qiè jiàn wén wú bù jiě tuō
 慧方便，所作不空。一切見聞，無不解脫。
 xiāng yǔ zhì xīn wǔ tǐ tóu dì yǎng yuàn shí fāng yí qiè zhū
 相與至心，五體投地。仰願十方，一切諸
 fó dà dì pú sà yí qiè xián shèng yǐ cí bēi xīn tóng jiā
 佛，大地菩薩，一切賢聖。以慈悲心，同加
 shén lì lìng liù dào yí qiè zhòng shēng yǐ jīn chàn fǎ yí qiè
 神力。令六道一切眾生，以今懺法，一切
 zhòng kǔ jiē xī duàn chú lí diān dǎo yuán bù qǐ è jué shě
 眾苦，皆悉斷除，離顛倒緣，不起惡覺。捨
 sì qù yè dé zhì huì shēng xíng pú sà dào bù xiū bù xī
 四趣業，得智慧生。行菩薩道，不休不息。
 xíng yuàn zǎo yuán sù dēng shí dì rù jīn gāng xīn chéng děng zhèng
 行願早圓，速登十地。入金剛心，成等正
 jué
 覺。

chàn huǐ dì sān

懺悔第三

jīn rì dào chǎng tóng yè dà zhòng jīng yán zài fán wèi zhī fù
今日道場，同業大眾。經言：在凡謂之縛，
zài shèng wèi zhī jiě fù jí shì sān yè suǒ qǐ zhī è jiě
在聖謂之解。縛即是三業所起之惡，解
jí shì sān yè wú ài zhī shàn yī qiè shèng rén ān xīn sī
即是三業無礙之善。一切聖人，安心斯
zài shén zhì fāng biàn wú liàng fǎ mén míng liǎo zhòng shēng shàn è
在，神智方便，無量法門。明了眾生善惡
zhī yè néng yǐ yī shēn zuò wú liàng shēn néng yǐ yī xíng zhǒng
之業。能以一身，作無量身。能以一形，種
zhǒng biàn xiàn néng cù yì jié yǐ wéi yī rì néng yán yī rì
種變現。能促一劫，以為一日。能延一日，
yǐ wéi yī jié yù tíng shòu mìng zé yǒng bú miè yù xiàn wú
以為一劫。欲停壽命，則永不滅。欲現無
cháng zé shì niè pán shén tōng zhì huì chū mò zì zài fēi xíng
常，則示涅槃。神通智慧，出沒自在。飛行
shì xìng zuò wò xū kōng lǚ shuǐ rú dì bú jiàn xiǎn nán bì
適性，坐臥虛空。履水如地，不見險難。畢
jìng kōng jí yǐ wéi qī zhǐ tōng dá wàn fǎ kōng yǒu jù míng
竟空寂，以為棲止。通達萬法，空有俱明。
chéng jiù biàn cái zhì huì wú ài rú shì děng fǎ bù cóng è
成就辯才，智慧無礙。如是等法，不從惡
yè zhōng shēng bù cóng tān chēn jí dù zhōng shēng bù cóng yú chī
業中生，不從貪瞋嫉妒中生，不從愚癡

xié jiàn zhōng shēng bù cóng lǎn duò xiè dài zhōng shēng bù cóng jiāo
 邪見中生，不從懶惰懈怠中生，不從憍
 màn zì yǎng zhōng shēng wéi cóng jǐn shèn bú zuò zhòng è qín xíng
 慢自養中生。唯從謹慎，不作眾惡，勤行
 shàn yè zhōng shēng hé chù jiàn rén xiū zhū shàn yè suí cóng fó
 善業中生。何處見人，脩諸善業，隨從佛
 yǔ ér yǒu pín qióng zhě yǒu chǒu lòu zhě yǒu lóng cán bǎi jí
 語，而有貧窮者？有醜陋者？有癱殘百疾
 bú zì zài zhě yǒu bēi jiàn wéi rén líng miè zhě yǒu suǒ yán
 不自在者？有卑賤為人陵蔑者？有所言
 shuō bù wéi rén xìn yòng zhě jīn yǐ shēn zhèng ruò yǒu yì rén
 說，不為人信用者？今以身證，若有一人，
 suí cóng fó yǔ xiū zhū gōng dé bú wéi zì shēn ér dé è
 隨從佛語，脩諸功德，不為自身，而得惡
 bào zhě níng yǐ wǒ shēn rù ā bí dì yù shòu zhǒng zhǒng kǔ
 報者。寧以我身入阿鼻地獄，受種種苦，
 shǐ cǐ děng rén dé è bào zhě wú yǒu shì chù
 使此等人得惡報者，無有是處。

jīn rì dào chǎng tóng yè dà zhòng ruò yù shě fán rù shèng zhě
 今日道場，同業大眾。若欲捨凡入聖者，
 dāng yī fó yǔ rú jiào xiū xíng mò cí xiǎo kǔ shēng lǎn duò
 當依佛語，如教脩行。莫辭小苦，生懶惰
 xīn yí zì nǚ lì chàn huǐ miè zuì jīng yán zuì cóng yīn yuán
 心。宜自努力，懺悔滅罪。經言：罪從因緣
 shēng yì cóng yīn yuán miè jì wèi miǎn yú fán lèi chù xiàng duō
 生，亦從因緣滅。既未免於凡類，觸向多

mí zì fēi zī yǐ chàn huǐ wú yóu chū lí xiāng yǔ jīn rì
迷，自非資以懺悔，無由出離。相與今日，
qǐ yǒng měng xīn fā chàn huǐ yì chàn huǐ zhī lì bù kě sī
起勇猛心，發懺悔意。懺悔之力，不可思
yì hé yǐ zhī rán ā shē shì wáng yǒu dà nì zuì cán kuì
議。何以知然？阿闍世王，有大逆罪，慚愧
huǐ zé zhòng kǔ qīng shòu yòu cǐ chàn fǎ lìng zhū xíng rén dé
悔責，重苦輕受。又此懺法，令諸行人，得
ān yīn lè ruò néng zì kè nǔ lì pī chéng zhì dào qǐ sǎng
安隱樂。若能自課，努力披誠。至到稽顙，
chàn huǐ guī yī bì jìng wéi qí zhě ér bù tōng gǎn zhū fó
懺悔歸依。畢竟為期者，而不通感諸佛，
wèi zhī yǒu yě è yè guǒ bào yǐng xiǎng wú chā yīng dāng bù
未之有也。惡業果報，影響無差，應當怖
jù kǔ dào chàn huǐ gè gè zhì xīn děng yí tòng qiè wǔ tǐ
懼。苦到懺悔，各各至心，等一痛切五體
tóu dì xīn niàn kǒu yán zuò rú shì shuō yáo qǐng zhū fó tóng
投地，心念口言，作如是說：遙請諸佛，同
jiā āi mǐn
加哀愍。

yuàn jiù wǒ kǔ è dà bēi fù yí qiè
願救我苦厄，大悲覆一切。

pǔ fàng jìng guāng míng miè chú chī àn míng
普放淨光明，滅除癡暗暝。

niàn wǒ jí yí qiè fāng yīng dì yù kǔ
念我及一切，方嬰地獄苦。

bì lái zhì wǒ suǒ ,
必來至我所，

wǒ jīn qǐ shǒu lǐ ,
我今稽首禮，

wǒ jīn gòng guī yī ,
我今共歸依，

shī lìng dé ān lè 。
施令得安樂。

wén míng jiù è zhě 。
聞名救厄者。

shì jiān cí bēi fù 。
世間慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó jīn gāng bú huài fó
南無金剛不壞佛

nán mó lóng zūn wáng fó
南無龍尊王佛

nán mó jīng jìn xǐ fó
南無精進喜佛

nán mó bǎo yuè guāng fó
南無寶月光佛

nán mó bǎo yuè fó
南無寶月佛

nán mó lí gòu fó
南無離垢佛

nán mó shī zǐ fān pú sà
南無師子幡菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó bǎo guāng fó
南無寶光佛

nán mó jīng jìn jūn fó
南無精進軍佛

nán mó bǎo huǒ fó
南無寶火佛

nán mó xiàn wú yú fó
南無現無愚佛

nán mó wú gòu fó
南無無垢佛

nán mó shī zǐ zuò pú sà
南無師子作菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

yòu fù guī yī , shí fāng jìn xū kōng jiè , yí qiè sān bǎo 。 wéi
又復歸依，十方盡虛空界，一切三寶。唯

yuàn bì dìng lái mǐn wǒ sān dú kǔ shī lìng dé ān lè jí
願 必 定 來 ， 愍 我 三 毒 苦 ， 施 令 得 安 樂 ， 及
yǐ dà niè pán yǐ dà bēi shuǐ xǐ chú gòu huì lìng zhì pú
以 大 湏 槃 。 以 大 悲 水 ， 洗 除 垢 穢 ， 令 至 菩
tí bì jìng qīng jìng liù dào sì shēng yǒu cǐ zuì zhě tóng dé
提 ， 畢 竟 清 淨 。 六 道 四 生 ， 有 此 罪 者 ， 同 得
qīng jìng chéng jiù ā nòu duō luó sān miǎo sān pú tí jiù jìng
清 淨 ， 成 就 阿 耨 多 羅 三 藐 三 菩 提 ， 究 竟
jiě tuō xiāng yǔ zhì xīn děng yí tòng qiè wǔ tǐ tóu dì xīn
解 脫 。 相 與 至 心 ， 等 一 痛 切 。 五 體 投 地 ， 心
niàn kǒu yán zhòng děng zì cóng wú shǐ yǐ lái zhì yú jīn rì
念 口 言 ： 眾 等 自 從 無 始 已 來 ， 至 于 今 日 。
wú míng suǒ fù ài shǐ suǒ chán chēn huì suǒ fù duò zài yú
無 明 所 覆 ， 愛 使 所 纏 ， 瞋 恚 所 縛 ， 墮 在 愚
wǎng jīng lì sān jiè bèi shè liù dào chén lún kǔ hǎi bù néng
網 。 經 歷 三 界 ， 備 涉 六 道 ， 沉 淪 苦 海 ， 不 能
zì bá bú shì wǎng yè guò qù yīn yuán huò zì pò jìng mìng
自 拔 。 不 識 往 業 ， 過 去 因 緣 。 或 自 破 淨 命 ，
pò tā jìng mìng zì pò fàn xíng pò tā fàn xíng zì pò jìng
破 他 淨 命 。 自 破 梵 行 ， 破 他 梵 行 。 自 破 淨
jiè pò tā jìng jiè rú shì zuì è wú liàng wú biān jīn rì
戒 ， 破 他 淨 戒 。 如 是 罪 惡 ， 無 量 無 邊 。 今 日
cán kuì chàn huǐ yuàn qǐ chú miè zhòng děng chóng fù zhì chéng wǔ
慚 愧 懺 悔 ， 願 乞 除 滅 。 眾 等 重 復 至 誠 ， 五
tǐ tóu dì qiú āi huǐ guò yòu fù wú shǐ yǐ lái zhì yú
體 投 地 ， 求 哀 悔 過 。 又 復 無 始 已 來 ， 至 于

jīn rì yī shēn kǒu yì xíng shí è yè shēn shā dào yáo kǒu
 今日，依身口意，行十惡業。身殺盜婬；口
 wàng yán qǐ yǔ liǎng shé è mà yì tān chēn chí zì xíng shí
 妄言綺語兩舌惡罵；意貪瞋癡。自行十
 è jiào tā xíng shí è zàn tàn shí è fǎ zàn tàn xíng shí
 惡，教他行十惡。讚歎十惡法，讚歎行十
 è fǎ zhě rú shì yí niàn zhī jiān qǐ sì shí zhǒng è rú
 惡法者。如是一念之間，起四十種惡。如
 shì děng zuì wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè
 是等罪，無量無邊。今日懺悔，願乞除滅。
 zhòng děng chóng fù zhì chéng wǔ tǐ tóu dì yòu fù wú shǐ yǐ
 眾等重復至誠，五體投地。又復無始已
 lái zhì yú jīn rì yī yú liù gēn xíng yú liù shì qǔ yú
 來，至于今日。依於六根，行於六識，取於
 liù chén yǎn zhuó sè ěr zhuó shēng bí zhuó xiāng shé zhuó wèi shēn
 六塵。眼著色，耳著聲，鼻著香，舌著味，身
 zhuó xì huá yì zhuó fǎ chén qǐ zhǒng zhǒng yè nǎi zhì kāi bā
 著細滑，意著法塵，起種種業；乃至開八
 wàn sì qiān chén láo mén rú shì zuì è wú liàng wú biān jīn
 萬四千塵勞門。如是罪惡，無量無邊。今
 rì chàn huǐ yuàn qǐ chú miè zhòng děng chóng fù zhì chéng wǔ tǐ
 日懺悔，願乞除滅。眾等重復至誠，五體
 tóu dì yòu fù wú shǐ yǐ lái zhì yú jīn rì yī shēn kǒu
 投地。又復無始已來，至于今日。依身口
 yì xíng bù píng děng dàn zhī yǒu wǒ shēn bù zhī yǒu tā shēn
 意，行不平等。但知有我身，不知有他身。

dàn zhī yǒu wǒ kǔ bù zhī yǒu tā kǔ dàn zhī wǒ qiú ān
但 知 有 我 苦 ， 不 知 有 他 苦 。 但 知 我 求 安
lè bù zhī tā yì qiú ān lè dàn zhī wǒ qiú jiě tuō bù
樂 ， 不 知 他 亦 求 安 樂 。 但 知 我 求 解 脫 ， 不
zhī tā yì qiú jiě tuō dàn zhī yǒu wǒ jiā yǒu wǒ juàn shǔ
知 他 亦 求 解 脫 。 但 知 有 我 家 ， 有 我 眷 屬 。
bù zhī tā yì yǒu jiā yì yǒu juàn shǔ dàn zhī zì shēn yì
不 知 他 亦 有 家 ， 亦 有 眷 屬 。 但 知 自 身 一
yǎng yí tòng bù kě yì rěn chǔ tà tā shēn wéi kǒng kǔ dú
癢 一 痛 ， 不 可 抑 忍 。 楚 撻 他 身 ， 唯 恐 苦 毒
bù shēn dàn zì zhī wèi xiàn shēn xiǎo kǔ ér bù zhī wèi qǐ
不 深 。 但 自 知 畏 ， 現 身 小 苦 ； 而 不 知 畏 起
zhū è yè shě shēn yīng duò dì yù yú dì yù zhōng bèi shòu
諸 惡 業 。 捨 身 應 墮 地 獄 ， 於 地 獄 中 ， 備 受
zhòng kǔ nǎi zhì bú wèi è guǐ dào chù shēng dào ā xiū luó
眾 苦 。 乃 至 不 畏 餓 鬼 道 ， 畜 生 道 ， 阿 脩 羅
dào rén dào tiān dào yǒu zhǒng zhǒng kǔ yǐ bù píng děng gù qǐ
道 ， 人 道 ， 天 道 ， 有 種 種 苦 。 以 不 平 等 故 ， 起
bǐ wǒ xīn shēng yuàn qīn xiǎng suǒ yǐ yuàn duì piàn yú liù dào
彼 我 心 ， 生 怨 親 想 ， 所 以 怨 懟 徧 於 六 道 。
rú shì děng zuì wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú
如 是 等 罪 ， 無 量 無 邊 。 今 日 懺 悔 ， 願 乞 除
miè zhòng děng chóng fù zhì chéng wǔ tǐ tóu dì yòu fù wú shǐ
滅 。 眾 等 重 復 至 誠 ， 五 體 投 地 。 又 復 無 始
yǐ lái zhì yú jīn rì xīn diān dǎo xiǎng diān dǎo jiàn diān dǎo
已 來 ， 至 于 今 日 。 心 顛 倒 ， 想 顛 倒 ， 見 顛 倒 。

lí shàn zhī shì jìn è zhī shì bèi bā zhèng dào xíng bā xié
 離善知識，近惡知識。背八正道，行八邪
 dào fēi fǎ shuō fǎ fǎ shuō fēi fǎ bú shàn shuō shàn shàn shuō
 道。非法說法，法說非法。不善說善，善說
 bú shàn jiàn jiāo màn chuáng zhāng yú chī fán suí wú míng liú rù
 不善。建僥慢幢，張愚癡帆。隨無明流，入
 shēng sǐ hǎi rú shì zuì è wú liàng wú biān jīn rì chàn huǐ
 生死海。如是罪惡，無量無邊。今日懺悔，
 yuàn qǐ chú miè zhòng děng chóng fù kǔ dào wǔ tǐ tóu dì yòu
 願乞除滅。眾等重復苦到，五體投地。又
 fù wú shǐ yǐ lái zhì yú jīn rì yǐ sān bú shàn gēn qǐ
 復無始已來，至于今日。以三不善根，起
 sì diān dǎo zào zuò wǔ nì xíng yú shí è chì rán sān dú
 四顛倒，造作五逆，行於十惡，熾然三毒，
 cháng yǎng bā kǔ zào bā hán bā rè zhū dì yù yīn zào bā
 長養八苦。造八寒八熱諸地獄因，造八
 wàn sì qiān gé zǐ dì yù yīn zào yí qiè chù shēng yīn zào
 萬四千鬲子地獄因，造一切畜生因，造
 yí qiè è guǐ yīn zào rén tiān shēng lǎo bìng sǐ zhǒng zhǒng kǔ
 一切餓鬼因，造人天生老病死種種苦
 yīn shòu yú liù dào wú liàng kǔ guǒ nán kě kān rěn bù kě
 因，受於六道無量苦果。難可堪忍，不可
 wén jiàn rú shì zuì è wú liàng wú biān jīn rì chàn huǐ yuàn
 聞見。如是罪惡，無量無邊。今日懺悔，願
 qǐ chú miè zhòng děng chóng fù kǔ dào wǔ tǐ tóu dì qiú āi
 乞除滅。眾等重復苦到，五體投地，求哀

huǐ guò yòu fù wú shǐ yǐ lái zhì yú jīn rì yǐ sān dú
悔過。又復無始已來，至于今日。以三毒
gēn yú sān yǒu zhōng lì èr shí wǔ yǒu chù chù qǐ zhū zuì
根，於三有中，歷二十五有。處處起諸罪
è suí zhú yè fēng bù zì zhī jué huò zhàng rén chí jiè xiū
惡，隨逐業風，不自知覺；或障人持戒，脩
dìng xiū huì xiū zhū gōng dé xiū zhū shén tōng rú shì zuì zhàng
定脩慧，脩諸功德，脩諸神通。如是罪障，
zhàng pú tí xīn zhàng pú tí yuàn zhàng pú tí xíng jīn rì chàn
障菩提心，障菩提願，障菩提行。今日懺
huǐ yuàn qǐ chú miè zhòng děng chóng fù kǔ dào wǔ tǐ tóu dì
悔，願乞除滅。眾等重復苦到，五體投地。
yòu fù wú shǐ yǐ lái zhì yú jīn rì yǐ tān chēn xīn gòu
又復無始已來，至于今日。以貪瞋心，構
qǐ liù shì suí zhú liù chén qǐ zhòng duō zuì huò yú zhòng shēng
起六識，隨逐六塵，起眾多罪。或於眾生
biān qǐ huò yú fēi zhòng shēng biān qǐ huò yú wú lòu rén qǐ
邊起，或於非眾生邊起，或於無漏人起，
huò yú wú lòu fǎ qǐ rú shì tān chēn suǒ qǐ zuì è jīn
或於無漏法起。如是貪瞋，所起罪惡，今
rì chàn huǐ yuàn qǐ chú miè yòu yú chī xīn qǐ diān dǎo xíng
日懺悔，願乞除滅。又愚癡心，起顛倒行。
xìn yú xié shī shòu yú xié shuō zhuó duàn zhuó cháng zhuó wǒ zhuó
信於邪師，受於邪說。著斷著常，著我著
jiàn suí chī suǒ xíng qǐ wú liàng zuì rú shì yīn yuán zhàng pú
見。隨癡所行，起無量罪。如是因緣，障菩

tí xīn zhàng pú tí yuàn zhàng pú tí xíng jīn rì chàn huǐ yuàn
 提心，障菩提願，障菩提行。今日懺悔願
 qǐ chú miè zhòng děng chóng fù zhì chéng wǔ tǐ tóu dì yòu fù
 乞除滅。眾等重復至誠，五體投地。又復
 wú shǐ yǐ lái zhì yú jīn rì shēn sān è yè kǒu sì è
 無始已來，至于今日。身三惡業，口四惡
 yè yì sān è yè cóng wú shǐ wú míng zhù dì fán nǎo héng
 業，意三惡業；從無始無明住地煩惱，恒
 shā shàng fán nǎo zhǐ shàng fán nǎo guān shàng fán nǎo sì zhù dì
 沙上煩惱，止上煩惱，觀上煩惱，四住地
 fán nǎo sān dú sì qǔ wǔ gài liù ài qī lòu bā gòu jiǔ
 煩惱；三毒四取，五蓋六愛，七漏八垢，九
 jié shí shǐ rú shì yí qiè fán nǎo děng zhàng wú liàng wú biān
 結十使；如是一切煩惱等障，無量無邊。
 zhàng pú tí xīn zhàng pú tí yuàn zhàng pú tí xíng jīn rì chàn
 障菩提心，障菩提願，障菩提行。今日懺
 huǐ yuàn qǐ chú miè zhòng děng chóng fù zhì chéng wǔ tǐ tóu dì
 悔，願乞除滅。眾等重復至誠，五體投地。
 yòu fù wú shǐ yǐ lái zhì yú jīn rì bù néng xiū cí bēi
 又復無始已來，至于今日。不能脩慈悲
 xīn bù néng xiū xǐ shě xīn bù néng xiū tán bō luó mì shī
 心，不能脩喜捨心；不能脩檀波羅蜜，尸
 luó bō luó mì chàn tí bō luó mì pí lí yé bō luó mì
 羅波羅蜜，羴提波羅蜜，毗黎耶波羅蜜，
 chán bō luó mì bō rě bō luó mì yòu bù néng xiū yí qiè
 禪波羅蜜，般若波羅蜜；又不能脩一切

zhù pú tí fǎ rú shì wú yǒu fāng biàn wú yǒu zhì huì zhàng
助 菩 提 法 ； 如 是 無 有 方 便 ， 無 有 智 慧 ， 障
pú tí xīn zhàng pú tí yuàn zhàng pú tí xíng jīn rì chàn huǐ
菩 提 心 ， 障 菩 提 願 ， 障 菩 提 行 。 今 日 懺 悔 ，
yuàn qǐ chú miè zhòng děng chóng fù zēng dào wǔ tǐ tóu dì yòu
願 乞 除 滅 。 眾 等 重 復 增 到 ， 五 體 投 地 。 又
fù wú shǐ yǐ lái zhì yú jīn rì lún zhuǎn sān jiè bèi lì
復 無 始 已 來 ， 至 于 今 日 。 輪 轉 三 界 ， 備 歷
liù dào shòu sì shēng shēn huò nán huò nǚ fēi nán fēi nǚ piàn
六 道 受 四 生 身 。 或 男 或 女 ， 非 男 非 女 。 徧
yí qiè chù qǐ wú liàng zuì huò wéi dà shēn zhòng shēng gèng xiāng
一 切 處 ， 起 無 量 罪 。 或 為 大 身 眾 生 ， 更 相
dàn shí huò wéi xì shēn zhòng shēng gèng xiāng dàn shí rú shì děng
噉 食 。 或 為 細 身 眾 生 ， 更 相 噉 食 。 如 是 等
shā yè wú liàng wú biān zhàng pú tí xīn zhàng pú tí yuàn zhàng
殺 業 ， 無 量 無 邊 。 障 菩 提 心 ， 障 菩 提 願 ， 障
pú tí xíng jīn rì chàn huǐ yuàn qǐ chú miè zhòng děng chóng fù
菩 提 行 。 今 日 懺 悔 ， 願 乞 除 滅 。 眾 等 重 復
zhì chéng wǔ tǐ tóu dì zì cóng yǒu shì shén yǐ lái zhì yú
至 誠 。 五 體 投 地 。 自 從 有 識 神 已 來 ， 至 于
jīn rì yú liù dào zhōng shòu sì shēng shēn yú qí zhōng jiān suǒ
今 日 。 於 六 道 中 ， 受 四 生 身 。 於 其 中 間 ， 所
qǐ zuì è wú qióng wú jìn rú shì děng zuì wéi yǒu shí fāng
起 罪 惡 ， 無 窮 無 盡 。 如 是 等 罪 ， 唯 有 十 方
yí qiè zhū fó dà dì pú sà jìn zhī jìn jiàn rú zhū fó
一 切 諸 佛 ， 大 地 菩 薩 ， 盡 知 盡 見 。 如 諸 佛

pú sà suǒ zhī suǒ jiàn zuì liàng duō shǎo jīn rì zhì xīn qǐ
 菩 薩 ， 所 知 所 見 ， 罪 量 多 少 。 今 日 至 心 ， 稽
 sāng qiú āi cán kuì chàn huǐ yǐ zuò zhī zuì yuàn jìn xiāo miè
 顙 求 哀 ， 慚 愧 懺 悔 。 已 作 之 罪 ， 願 盡 銷 滅 ，
 wèi zuò zhī zuì bù gǎn fù zuò yǎng yuàn shí fāng yí qiè zhū
 未 作 之 罪 ， 不 敢 復 作 。 仰 願 十 方 一 切 諸
 fó yǐ dà cí xīn shòu zhòng děng jīn rì chàn huǐ yǐ dà bēi
 佛 ， 以 大 慈 心 ， 受 眾 等 今 日 懺 悔 。 以 大 悲
 shuǐ xǐ chú zhòng děng néng zhàng pú tí yí qiè zuì gòu lìng zhì
 水 ， 洗 除 眾 等 能 障 菩 提 。 一 切 罪 垢 ， 令 至
 dào chǎng bì jìng qīng jìng yòu yuàn shí fāng yí qiè zhū fó yǐ
 道 場 ， 畢 竟 清 淨 。 又 願 十 方 一 切 諸 佛 ， 以
 bù sī yì lì běn shì yuàn lì dù tuō zhòng shēng lì fù hù
 不 思 議 力 ， 本 誓 願 力 ， 度 脫 眾 生 力 ， 覆 護
 zhòng shēng lì lìng zhòng děng jīn rì qǐ shì fā pú tí xīn cóng
 眾 生 力 。 令 眾 等 今 日 起 ， 誓 發 菩 提 心 。 從
 jīn rì qù zhì zuò dào chǎng bì jìng chéng lì bú fù tuì zhuǎn
 今 日 去 ， 至 坐 道 場 。 畢 竟 成 立 ， 不 復 退 轉 。
 suǒ yǒu shì yuàn xī tóng pú sà suǒ xíng shì yuàn yǎng yuàn shí
 所 有 誓 願 ， 悉 同 菩 薩 所 行 誓 願 。 仰 願 十
 fāng yí qiè zhū fó dà dì pú sà yǐ cí bēi xīn tóng jiā
 方 一 切 諸 佛 ， 大 地 菩 薩 ， 以 慈 悲 心 ， 同 加
 shè shòu lìng zhòng děng dé rú suǒ yuàn mǎn pú tí yuàn yí qiè
 攝 受 。 令 眾 等 得 如 所 願 ， 滿 菩 提 願 。 一 切
 zhòng shēng gè gè jù zú mǎn pú tí yuàn
 眾 生 各 各 具 足 ， 滿 菩 提 願 。

cí bēi dào chǎng chàn fǎ juàn dì yì

慈悲道場懺法卷第一

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

guī yī sān bǎo jié duàn yí gēn cuò qíng zhé yì rù xuán mén
歸依三寶。截斷疑根。挫情折意入玄門。

yīn guǒ yǎn rán cún chàn huǐ gōng shēn zhū fó gòng chuí ēn
因果儼然存。懺悔功深。諸佛共垂恩。

nán mó huān xǐ dì pú sà mó hē sà
南無歡喜地菩薩摩訶薩。(三稱/3 times)

chū chàn

出懺

tiān shàng rén jiān zhèng piàn zhī jué guāng chāo rì yuè dé yuè tài
天上人間，正徧知覺。光超日月，德越太

xū wú qù wú lái yīn yīn cháng jū huá zàng jiè bù shēng bú
虛。無去無來，隱隱常居華藏界。不生不

miè wēi wēi zuò duàn niè pán chéng yīng wù xiàn xíng suí jī fù
滅，巍巍坐斷涅槃城。應物現形，隨機赴

gǎn ruò hóng zhōng zhī dài kòu sì kōng gǔ yǐ chuán shēng yuàn chuí
感。若洪鐘之待扣，似空谷以傳聲。願垂

wú jí zhī dà bēi , jiàn cǐ yì shí zhī fó shì shàng lái fèng
無極之大悲，鑒此一時之佛事。上來奉

wéi qiú chàn zhòng děng xiū chóng
為求懺眾等，脩崇

cí bēi dào chǎng chàn fǎ jīn dāng dì yī juàn gōng dé kè xié ,
慈悲道場懺法。今當第一卷，功德克諧，

yuán mǎn yú nèi xiū shè tán chǎng pù shū gǎn xiàng dēng rán huǒ
圓滿於內。脩設壇場，鋪舒紺像。燈然火

shù xiāng pēn chén tán sàn wǔ sè zhī míng huā xiàn xīn qí zhī
樹，香噴沉檀。散五色之名花，獻新奇之

miào guǒ gē yáng fàn bài chēng zàn hóng míng xíng dào rù chán fèng
妙果。歌揚梵唄，稱讚洪名。行道入禪，諷

jīng chí zhòu suǒ jí gōng yīn zhuān shēn huí xiàng cháng zhù zhēn cí
經持呪。所集功因，專伸回向。常住真慈

sān bǎo huì xià hù fǎ zhū tiān shàng zhōng xià jiè shén qí yuǎn
三寶，會下護法諸天。上中下界神祇，遠

jìn wú biān líng kuàng pǔ yuàn jiàn cǐ chéng chén xián shēng huān xǐ
近無邊靈貺。普願鑒此誠忱，咸生歡喜

zhī xīn liú ēn zé yú tiān shàng rén jiān xuān huà rì yú tā
之心。留恩澤於天上人間，宣化日於他

fāng cǐ jiè yuán mǎn dào chǎng chū shēng gōng dé qiè niàn jīn chén
方此界，圓滿道場，出生功德。切念今辰

qiú chàn zhòng děng chàn shì zuì qiān yíng xiáng jí fú qiú shēng jìng
求懺眾等，懺釋罪愆，迎祥集福。求生淨

tǔ fú yuàn yì shēng zuì gòu bīng xiāo yí qiè yè yuán qīng jìng
土。伏願：一生罪垢冰消，一切業緣清淨；

yì xīn jiě wù xiàng yì lǐ zhī zhēn rú yí niàn huí guāng zào
一 心 解 悟 ， 向 一 理 之 真 如 ， 一 念 回 光 ， 造
yí shèng zhī miào dào zhuǎn kǔ yuán ér chéng lè jù sǎ rè nǎo
一 乘 之 妙 道 ； 轉 苦 緣 而 成 樂 具 ， 灑 熱 惱
ér zuò qīng liáng zǔ mí zōng qīn jué dìng wǎng shēng yú jìng tǔ
而 作 清 涼 ； 祖 禰 宗 親 ， 決 定 往 生 於 淨 土 ；
hé mén rén juàn fāng dāng yǒng xiǎng yú xiá líng děng yuān qīn ér
合 門 人 眷 ， 方 當 永 享 於 遐 齡 ； 等 冤 親 而
gòng mù ēn bō yǔ fán shèng ér tóng jī bǎo dì jīn zé yī
共 沐 恩 波 ， 與 凡 聖 而 同 躋 寶 地 。 今 則 依
wén chàn huǐ yóu kǒng wéi xì zuì yè nán táo zài láo zūn zhòng
文 懺 悔 ， 猶 恐 微 細 罪 業 難 逃 ； 再 勞 尊 眾 ，
tóng qiú chàn huǐ
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 yì juàn gōng dé lì yuàn miè xìn rén wáng zhě yī
梁 皇 懺 。 一 卷 功 德 力 。 願 滅 信 人 亡 者 一
zhàng zuì qīn zhèng pú sà huān xǐ dì chàn wén jǔ chù zuì huā
障 罪 。 親 證 菩 薩 歡 喜 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 yì juàn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁皇懺。一卷已全周。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。

huān xǐ dì pú sà wéi yuàn āi nà shòu
歡喜地菩薩。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 One

The naming of the Repentance of Compassion and Enlightenment Path was inspired by a dream.

The world honored Mi Le (Maitreya Bodhisattva) is known for his compassion during his worldly lives and over the countless eons afterwards. The naming of this passage commemorates this compassion. With this thought of compassion, we wish to guard the three jewels against evil obstructions and overcome our own arrogance and desire to only compliment our superiors and disrespect our inferiors. For those who have never sown good seeds, we wish they do so today. For those who have sowed some good seeds, we wish they would continue to flourish. For those who have only cared about self-benefit, we wish they would start thinking about benefiting others. For those who practice the small vehicle (seeking only own salvation) should not have doubts about the path of great vehicle (seeking salvation for others as well). Let those who cultivate the path of great vehicle have contentment and joy. This compassion is the king of all good deeds, that all beings shall take refuge in, just as the sun that shines during the days and the moon that lights up the nights. Be the eyes, the teacher, the parents, and the brothers of all beings. All shall return to the path, seeking for the truth, having compassion for others that is greater than the one we have for our own relatives, that stays life after life even after death.

There are twelve great causes and conditions of why we are here in today’s Dharma assembly, with both the living and the dead ones, to repent and to bring forth the bodhi mind.

First is our vow to transform everyone within the six realms without exclusion.

Second is to repay our ancestors without limiting our gratitude to just match up what they have done for us.

Third is our hope that, through the merits from our repentance transferred to all beings, all beings will uphold the Buddha's precepts to the extent of not even realizing the desire to offend others.

Fourth is our wish that, through the merits from our repentance transferred to all beings, all beings will be respectful to the elders.

Fifth is our wish that, through the merits from our repentance transferred to all beings, all being can accept where they are born to and not be hateful of their own destiny.

Sixth is our wish that, through the merits from our repentance transferred to all beings, all beings will not feel jealousy of others’ beauty.

Seventh is our wish that, through the merits from our repentance transferred to all beings, all beings will not doubt the Buddhist teachings.

Eighth is our hope that, through the merits from our repentance transferred to all beings, all beings will accumulate merits for all including those who lack merit and protection and not only for oneself.

Ninth is our hope that, through the merits from our repentance transferred to all beings, all beings will practice the Dharma for all and not only for oneself.

Tenth is our wish that, through the merits from our repentance transferred to all beings, all beings will help the unfortunate ones such as orphans, abandoned elders, prisoners, and the ill ones.

Eleventh is our hope that, through the merits from our repentance transferred to all beings, all beings will accept the teachings of Dharma including the stubborn and indifferent ones.

Twelfth is our wish that, through the merits from our repentance transferred to all beings, all beings will always remember to bring forth the bodhi resolve no matter where they are.

We sincerely hope that all the living and dead ones as well as the saints are protected; all will accept the Dharma, be purified through our repentance, and fulfill all our wishes; all have the mind equal to that of all Buddhas; all have the vows like those made by all Buddhas. All beings of six realms and four forms, will follow and bring forth the bodhi resolve.

Chapter One: Taking Refuge in the Three Jewels

In today's Dharma assembly, we, who have common karma, should contemplate on the impermanence of this world. All forms do not endure. The young and strong one will eventually be weakened. Do not take advantage of your physical beauty to commit evil actions. All worldly existence has the nature of impermanence. All will end. Above and below the sky, has there been anyone who has kept youth, appearance, shiny skin, sweet breath forever? All social encounters of life eventually diminish. Birth, aging, sickness, and death can never be predicted. Nobody can substitute us when these events occur. When disaster strikes, there is no escape. Upon death, the bodies of both the noble and the humble will decay and inflate with the same foul smell that most people cannot bear to smell. Thus, what is the point of great loving and caring of our physical bodies? If one does not cultivate diligently in creating supreme karma, there is no other way out of this cycle of life and death.

We shall contemplate that our body is like the morning dew, with the life span of the sunset. From our past lives, we have not accumulated many virtues and merits. Our intelligence is not as high as that of the great people (the enlightened ones or bodhisattvas), celestial beings or saints; and we do not have the illuminating insight of the saints (the enlightened ones). Our speech does not show our loyalty to help create harmony among people nor to spread praise. Our actions are not always proper in all circumstances. Yet we make great vows that we have no intentions of achieving, thus wasting the effort of those trying to help. For this, we sincerely regret and repent.

The time will come for this Dharma feast will end. We must sincerely take this opportunity to repent. It will be futile to regret later. We hope after we adjourn that each of us will work hard with a focused mind, making offerings during both the morning and the evenings, and will continually increase our efforts and only be happy after having done so.

Through this Dharma assembly, we sincerely hope all will be patient and persistent, and will deeply enter into the Dharma door.

In today's Dharma assembly, we, who have common karma, should bring forth the mind of perseverance, the mind without laziness, the mind of concentration, the bodhi mind, the mind of achieving, the mind of great compassion, the mind of rejoicing over others' good deed, the mind of contentment and happiness, the mind of repaying, the resolve to cross over all beings, the mind to protect all, the mind equivalent to those of bodhisattvas, and the mind equivalent to Buddha's mind. Single-minded with ultimate determination, by prostrating with our body to the ground and on behalf of all kings/rulers of all countries, all people, parents, teachers and elders, the wise and lesser wise, the celestial beings, the earth guardians, those in charge of giving rewards and punishments, the dragon kings of five directions, the dragon celestial beings of eight sectors, covering everywhere beyond boundary, all existence with soul and consciousness, including the ones in the air, on the earth and in the water, we:

take refuge in the Buddhas all around us in ten directions;
take refuge in the supreme Dharma all around in ten directions;
take refuge in all Sangha all around in ten directions.

Why should we, who have common karma in today's Dharma assembly, have to take refuge in the three jewels? All Buddhas and Bodhisattvas have boundless compassion to cross over all beings in the world. They have boundless mercy toward all sentient beings to ease our pain. Their concerns for us are like those of parents for their children. They are never lax in their great compassion and sympathy. They continuously try to benefit us. They vowed to extinguish the fire arising from the three poisons from the world. They try to teach and transform us so we can obtain the ultimate enlightenment. They vowed that they would not enter the state of Buddhahood if any single being were not enlightened. Because of this, we should take refuge in them. Furthermore, the kindness of all Buddhas toward all beings exceeds that of parents. One Sutra says the concerns that parents have for children stops at one life cycle. Buddha's kindness is boundless. Those parents who see that their children are not appreciative of their effort often give rise to hatred and lack of kindness. Such is not the kindness of Buddhas and Bodhisattvas. Buddhas would have compassion in such a situation; they would go to the hells and endure endless suffering in their place.

Thus we know that the kindness of all Bodhisattvas exceed that of our parents. However, we allow ignorance to cover our wisdom and afflictions to cover our mind. We did not know where to take refuge. We did not believe when we heard Buddha's teachings. We even slander, never make resolve to help others, and never realize what Buddhas have done for us.

Those who do not believe may fall into the hell, become hungry ghosts, or be born into the realm of animals. In these realms, they suffer until the punishment for their offenses have been repaid; only then can they be born as humans once again. Although when they are human beings, they may not possess all senses or the root for achieving dhyana (a profound state of meditation), or wisdom. These karmic obstructions are due to not believing.

In today's Dharma assembly, we, who have common karma, may have the delusion of non-belief. The severity of non-belief can make a person to never have the opportunity to see the Buddha. If we can give rise to the mind of wanting to be better, give rise to the thought of shame and bow to repent all past karma we have created.

Once we repent for all past karma, both the exterior and interior of our body should be clean. Then we want to start contemplating. To enter the door of belief, we want to do it with perseverance and urge. In the contrary, we will be blocked and will not be able to get through. Once we are blocked, there is no entrance.

So each one of us should prostrate with the same sense of urgency as if mountains are collapsing and with a single thought of returning to faith and no longer bear any doubtful thoughts. Today, relying on the compassion of all Buddhas and Bodhisattvas, we can begin to come to the realization and to feel the shame deeply. For all the negative karma/actions we have done, we hope all can be eradicated; for the ones that we haven't committed, we hope we will not commit. Beginning today, until we obtain the bodhi, we resolve to possess this faith firmly; we resolve to not turn around to retreat. After this life, we may be born into the realm of hell, hungry ghosts, animals, human beings, or heavens. If born into the three upper realms, we may be a man, woman, non-man, and non-woman, big or small, having to endure many obstructions and difficulties. Regardless of which realm we are born into, we vow that we will never lose our faith (in the truth that Buddha was enlightened to and taught) because of suffering. We sincerely hope that all Buddhas and Bodhisattvas everywhere will guard us against our loss of faith so that our faith will strengthen to be equivalent to that of Buddhas and to the extent that Buddhas hope we have. We hope that all demons and non-buddhists cannot destroy our faith. With ultimate sincerity and mind, with our body on the floor, we:

take refuge in the Buddhas all around us in ten directions;
take refuge in the supreme Dharma all around in ten directions;
take refuge in all Sangha all around in ten directions.

In today's Dharma assembly, we, who have common karma, are determined to be righteous and to listen with attentive mind. As human beings and heaven dwelling beings, our minds are deluded by the illusions. Because these illusions bear no fruition of truth, they change every moment. Because these illusions bear no fruit of truth, we stay stagnantly in the stream of birth and death. Because they are constantly changing, we are trapped in the sea of love and suffering. Therefore, the enlightened saints have to keep all the beings in their thought with compassion.

The Dharma Flower sutra tells us that for Bodhisattvas to obtain Buddhahood, they must have made their great vows originated from their heart. Shakyamuni Buddha did not appear as an elder who lived a long life. Rather, he lived a short life because he had compassion for all human beings that are faced with constant changes and are dwelled in the sea of suffering and cannot find the way out. So he chose this land, trying to convert and transform us with anxious words. He never withdrew in the face of hardship when he tried to cross over all beings.

The sutra of Three Samadhi tells us that the mind of the Buddhas is full of great compassion. Because of compassion, they make connections with human beings. When they see that the human beings are suffering, it's like arrow shooting into their heart and it's like their eyes were hurt. When they see anyone crying, their mind will not be at ease. They want to pull the suffering out from the human beings and help our minds to be at ease.

As for the wisdom of all Buddhas, they teach and transfer equally. As for Shakyamuni Buddha, he was brave and diligent. He was able to endure pain to cross us over. Thus we know we owe our greatest teacher a lot. Among the suffering beings, he spoke different languages to benefit all. Today, those of us who still have not been out of bondage, not only did we not get to listen to Buddha's teaching, but also we did not get to see the Buddha while he was alive. These were all because of our own karmic obstructions. Today, together, we are longing for Buddha. Our minds are pure. Although in agony, we are thinking about Buddha. We sob, regret, and feel ashamed and deeply hurt inside. We prostrate, on behalf of kings or rulers of all countries, all people, parents, teachers and elders, the knowledgeable ones and not so knowledgeable ones, the celestial beings, the earth guardians, the ones in charge of giving rewards and punishments, the dragon kings of five directions, the dragon celestial beings of eight sectors, covering everywhere beyond boundary, all existence with soul and consciousness, including all existence living in the air, on the earth, in water,

to take refuge in the Buddhas all around us in ten directions;
to take refuge in the supreme Dharma all around in ten directions;
to take refuge in all Sangha all around in ten directions.

Together on our knees with joined palms, following in our mind, reciting with our mouths as such: All Buddhas and honored ones, they understand the Dharma completely; They are the ultimate masters of all human beings and celestial beings, so we take refuge in them;

All Dharmas are permanently abiding and percepts purify us;
They cure the illness of our body and mind,
so we take refuge in them.
All Bodhisattvas of the earth, and the non-attaching four bramans;
They can rescue us from all suffering,
so we take refuge in them.
The triple jewels guard and protect the world, so we prostrate sincerely;
All beings in six realms, now are taking refuge.
Hope (Buddha's) compassion will be extended to us all, so we can all be at ease.
We have pity for all beings, we all take refuge together.

With utmost sincerity, each of us will recite. We sincerely hope that the triple jewels of ten directions with the power of compassion, great vow, the spiritual penetration, and the inconceivable power, will ease the pain of all beings and enable all beings to become enlightened. Today, we take refuge for [your relative(s)]. With the power of this merit (transferred to all beings), we hope all sentient beings will each get what they wish for. If they are in haven, we hope they exhaust their outflows. If they are among asuras, we hope that they remove their temperament/habit of arrogance. If they are among human beings, we hope that they will never have to suffer. If they are in hells, among hungry ghosts or animals, we hope they will be out of that life soon. Again, today, whether they have or have not heard the name of the three jewels, with the power of spiritual penetration of Buddhas, we hope all sentient beings will be relieved of their suffering and ultimately will obtain the supreme Bodhi and achieve the Buddhahood as all Buddhas have.

Chapter Two: Removing Doubts

In today's Dharma assembly, we, who have common karma, are attracted by righteousness and will listen mindfully. It is because of the law of causes and consequences that response and retribution exist. This is how things are and will be with no exception. However, all sentient beings take non-pure actions and mix good with bad. From these non-pure actions (volition), the retributions may be rough or refined defining whether one is being respected or being despised, whether one is being a good or bad person. They are not necessarily the same. The difference can be miles apart. Because of the vast difference, some don't understand what we have done in the past. Consequently, we have doubts. It is said that if we cultivate diligently and always uphold precepts, we should have long life. However, why are some short lived? Those who kill should have short life. However, why do some have long life? Those who are well-behaved should possess fortune. However, why are some still very poor. Those who steal should result in poverty. However, why are some still very rich?

As human beings, we all have thoughts and lots of doubts. We don't understand that everything has a cause(s) in the past. If we are lighted by Prajna (wisdom), we would know that if one studies and recites the sutras and is still poor and being despised then one must have past karma that should have caused one to be born in hell. Because one is poor and despised in this life, one's past (bad) karma are cancelled. The reason that we cannot believe in the sutra text and have doubts is because we are obstructed by ignorance, resulting in delusion. Some of us do not believe that the three realms (human being, celestial beings and asuras) are full of suffering and there is bliss only beyond the three realms. We believe that this world is full of joy. If this is the case, why are there senses of suffering? For example, when we eat too much, our stomach or abdomen suffers, our breath becomes short and we feel uncomfortable. How about the clothing we wear? When we don't wear enough when it's cold or wear too much when it is warm, we feel very uncomfortable. If all is joyful, why does such discomfort arise? Therefore, we should know that eating and clothing are not truly joyful. Also, when we are with our loved ones, the joyful time seems to pass very quickly and stops being joyful when we lose them. While thinking about our past joys, we become depressed and sometimes cry fiercely as if our hearts broke into pieces. We do not remember our past and do not know where we are going. We sadly see our love ones leaving us, holding hands before the departure and once we are apart we may not be together for thousands of kalpas. Sufferings such as these, there are many other endless sufferings. But most sentient beings, with a deluded view, think life is joy. We regard the actions (like cultivation) to end ones cycle of birth and death as suffering. We see these people eating nothing good but vegetable or hardly eating. We see these people don't wear anything nice but clothes made out of discarded cloth. We think those actions are self-torturing and we don't know that they are on the path to salvation. We see the cultivators give things away, uphold precepts practicing extraordinary patience and diligence, meditate and prostrate to Buddhas and recite sutras. We consider all these are suffering and not realizing these practices are ways to deliverance. When we see these cultivators are sick or dying, we doubt in our mind that these people are exhausted from the non-stop labor of cultivation. We don't know that by not cultivating diligently, when one dies, there is nothing accomplished for one's own salvation. Some of us insist on our own false view and incorrect

reasoning and say that what we say is the real truth. We don't know the reasons to consequences, which cause dilution in our mind. If we get to meet the knowledgeable ones, our dilution may be removed. But if we meet the other diluted ones, our dilution may get worse. Because of doubts, we may fall in the lower three realms (hell, hungry ghosts, animals). Once we fall into the lower realms, it's too late to remorse.

In today's Dharma assembly, we, who have common karma, if we have such doubts (or disbelief in Buddha's teaching), that's because there are past causes for them. Even the ones that are beyond the upper three realms have doubts, not to mention the ones who are still in the three realms. If we cannot remove these doubts in this life, they will increase in later lives. Together, we keep each company while taking on this long journey. We should follow Buddha's teachings and put them in practice without doubts and feeling tired and bored.

The way that all the Buddhas and enlightened ones got liberation from the cycle of birth and death was because of the power of their accumulated good deeds. This power enables them to have no obstruction and therefore to be at ease and deliberated. Today, we are very sad because we are still in the cycle of birth and death. We should not be wanting to abide in the world. Luckily, we are not too old and weak yet and are healthy, with wealth and ability to move around at will. If we don't cultivate now, when are we going to do it? We didn't realize to the truth in our past lives, if we also waste this life, when will we be enlightened? In future lives, what can help us to salvation? It's really sad if you think carefully with your mind.

Today, we should have nothing else to say except to start cultivating very diligently. It's a long path to enlightenment and cannot be achieved in short time. If we ask day after day, when will we get there? The focus should be more on "what have we done?" Sometimes, we studied and recited sutra, meditated, and practiced asceticism for a while and got sick. We say our sickness is caused by reciting diligently. We don't realize that if we have not practiced as such, we would have been dead. It's only because of these practices that we get to live today. Besides, deterioration of the four elements of our body is perfectly normal. So is aging and death. No one gets to escape.

This worldly existence will be eventfully extinguished. If one wants to be enlightened, one must follow Buddha's teaching. No one can be in the right place if they do not believe in Buddha's teaching. All sentient beings are still in the three realms enduring suffering because they have not followed Buddha's teaching. One should practice all dharma as if there is fire in our hair and never let this life ends in vain.

Together, we prostrate sincerely on behalf of all sentient beings and we take refuge in the world's most compassionate father.

*[Get up and prostrate while chanting Buddha names:
Page 27 - Lines 6 to 10 in Chinese/pinyin text]*

One again, we take refuge in the triple jewels in ten directions of the space. Starting today until we obtained Bodhi, we hope that all will benefit from the power of compassion (of the Buddhas). Through the power of the spiritual penetrations, all will be helped and protected. We hope we can always possess the four boundless minds and six prajna-paramitas. With four boundless wisdom and six spiritual penetration powers, we can always do as we wish such as practicing the ways of Bodhisattvas, obtaining the same wisdom that Buddha had, and transforming sentient beings everywhere so all can be enlightened.

In today's Dharma assembly, we, who have common karma, are repenting with sincerity, with our mind very focused, in entering the door of faith. While we do not know our past karma, we do not dare to create new ones. When we see someone doing anything beneficial to others, we should praise them and encourage them. We show them by closing the palms together instantly our respect and encourage them to do more. We should never have the

thought of obstructing them. If we do that, they may be intimidated and stop their virtuous acts. Some may not be affected by our attempts to obstruct them and continue their action. In that case, the virtuous action is not reduced and we have only created damage to ourselves and caused annoyance for others. What good is it?

When we see good actions, not only we do not want to obstruct them, we should help with the good actions that help others. When we create hindrances, what do we gain in our future lives? If we understand Buddha's teaching, following the reasoning, we will know that such action will only cause a lot of damage to ourselves. By obstructing other's good actions, there will be a severe retribution.

As mentioned in the sutra of the protecting mouth, there was a hungry ghost whose look was very ugly and scary. Those who saw it felt that their hair stood up from the impression and were terrified. This ghost emitted fire from its body and worms came out of its mouth continuously. Its body was covered with blood and smelled terribly from far away. No one could bear to come close. So while emitting fire, it cried running around everywhere. One time, there was a Arhat named Content who saw it and asked the hungry ghost what past karma he had to be suffering like that. The ghost answered, "In my past life, I was a monk, I was attached to many worldly things and tried to make a good living. I was stingy and greedy and never gave a thing to help in good cause. I didn't care how I should behave as a monk. I used bad language to insult people. When I ran into practitioners who cultivated diligently and upheld precepts, I scolded them, embarrassed them, and stared at them with despise. I was rich and powerful and thought I could live forever. Now, when I remember these evil acts, I couldn't help but to feel deep remorse. But, what good does it do? I feel like stabbing myself with a knife, cutting my tongue. From now till future lives, I would suffer without complaining and I will never use another word to insult one with good deeds. The honored one, when you are among human beings, please describe me as an example to advise all the monks and Buddha's disciples that they should prevent themselves from committing any verbal abuse. Tell them not to speak improperly. If they see practitioners uphold precepts or ones that do not uphold precept, just think about the virtues they may have. As a hungry ghost, I will be taking the punishment of pain day and night in the next thousands of kalpas. Even after this phase is over, I will next go to the hells." At this time, the hungry ghost, after he finished speaking, he started to cry loudly, throwing his body on the ground like a big collapsed mountain.

In today's Dharma assembly, we, who have common karma, understand from the sutra that just with the fault of our mouth, the retribution can last many kalpas, not to mention the other non-good acts that we may commit. This body suffers because of past karma. When there is no cause committed, why will there be any consequence? As long as there is a cause, the consequence will always be there. Retribution is not far away and this body has to take it. When people want to stay together, they are born because of ignorance and die because of ignorance. In the past, present, and future, there has never been one who behaved badly and got salvation. If we can guard it and protect it, the benefit is endless. Today, each of us should feel ashamed. We are here to cleanse our body and mind. We repent our past bad karma. We promise that we'll change our behavior and never commit any new ones such that the Buddhas will praise us.

Starting today, together, when we see someone doing good act, we will never criticize and say that it will or will not work or discourage. Even if someone did a good act in one thought, one instant, one hour, quarter of an hour, one day, one month, half an year or a year, he/she is better than those who didn't do any at all. The Dharma Flower Sutra says, "Even if one, with non sincere mind, went to a temple, and said Na Mo Buddha (take refuge in Buddha) just once, he is likely already on the Buddha path." Imagine those who can give rise to a great (bodhi) mind, always doing the good things, what will they be like. If one cannot be happy for others' good actions, even the saints will be very sad for us.

We should think that from our past lives till this life, we have been born and dead uncountable times. We have had evil mind and obstructed others' good actions. How do we know? If this is not the case, why in this life, we have

been hesitating in accepting good Dharma and have lots of doubts. We cannot focus ourselves to practice meditation. We have trouble increasing our wisdom. When once in a while we prostrate to Buddha, we think we have endured great suffering. When we pick up the sutra scrolls, we feel tired and disgusted. We spent most of the day doing meaningless and trivial things and often committing bad actions. Because our actions, we end up in this body and have not gotten relieved. It's like "silkworm" creating the cocoon for itself, it weaves and confides itself. It is like the moss flying into the fire and gets burned. Such karmas are endless. In the past, we have obstructed bodhi-minds, bodhi-vows, bodhi actions with evil mind. We have also slandered others. Today, we start to enlighten. When we begin to become enlighten today, we will also be feeling remorse. We sincerely prostrate to Buddha and repent all past karma. We hope that all Buddhas and Bodhisattvas will use their compassion and spiritual power to help erase what we have repented. After our repentance has cleansed ourselves, we hope all obstruction and endless karma will be erased after today's repentance.

Together with everyone, we sincerely, with our body on the ground, take refuge in the great compassionate father.

*[Get up and prostrate while chanting Buddha names:
Page 32 - Lines 9 to Page 33 - Line 3 in Chinese/pinyin text]*

Again, we take refuge in the triple jewels in ten directions of the space. Together, on our knees with our palms joined together, we say the following in our minds, "we, from the countless past lives to this life, we have not enlightened. With this body from retribution, we have not abandoned our attachments, greed, hatred, and jealousy. When the poisons (greed, hatred, and ignorance) are acting up, we committed devious actions. When we saw others doing selfless actions such as helping others with money and persistently upholding the precepts that we did not do, we could not rejoice over these good deeds. When we saw others preserver in their cultivation that we did not do, we could not rejoice. When we saw others practice meditation to gain wisdom that we did not do, we could not rejoice. We have done a lot of countless actions like these. Today, we repent for all these actions and hope that all will be eradicated.

Since many lives past until today, when we saw others accumulating virtues by helping others, we could not be happy for them. In our daily life, we did not pay attention to the proper way to move, stop, sit, and lie down and we neither did we feel ashamed. We were arrogant and lazy and we did not contemplate on impermanence. We did not realize that after this life, we may be going to the realms of hells. We still have devious thoughts when we see that others are handsome or pretty. We obstructed people from setting up the triple jewels and therefore, prevented them from being able to making offering to the triple jewels. We obstructed others in their cultivation and righteous actions. We have done a lot of countless actions like these. Today, we repent for all these actions and hope that all will be eradicated.

Since many lives past until today, we did not believe in the triple jewels to be our refuge. We prevented others from entering the Sangha, from upholding precepts and from helping others. We obstructed others from their persistent cultivation, from meditation, from chanting sutras, from writing sutras, from making food offerings, from making Buddha status, from their ascetic practices, from applying Buddha's teaching and from doing even the slightest good deed. We did not believe that joining the Sangha is the way to remove ourselves from attachments; that endurance is the way to peace of mind and joy; equality is the way of bodhi; and that eradicating wondering thoughts is the way to have the mind not attaching to this world. Because of these disbeliefs, we have had many obstacles regardless where we have been born. We have done a lot of countless actions like these. The amount of these bad actions is like the amount of knowledge and wisdom. Since Buddha's knowledge and wisdom are endless, so are our bad actions. Today, we sincerely repent all these actions, causes and conditions of these actions, and hope that all will be eradicated.

Starting today until we are enlightened, we will practice and follow the Bodhisattva's path and never stop because of fatigue. We will offer money and dharma to help others without limit. We will apply expedience and wisdom in our actions so we do not let our efforts be wasted in vain. We will seek only the true salvation. Together, with attentive mind, with our body on the ground, we sincerely wish that all Buddhas and Bodhisattvas in ten directions and all enlightened saints would endow us with their compassion. Through the power of spiritual penetration and with the merits from repenting, they will help eradicating all suffering from sentient beings in all six realms and also help them to stay away from devious views and obtaining incorrect enlightenment. We wish all sentient beings would not create any more karma that will cause them to be born in the lower four realms. We wish all sentient beings would possess wisdom, taking diligently the passage of Bodhisattvas. Once actions have been completed and all sentient beings have realized our vows, we can quickly enter the ten grounds, have the mind of vajra, and obtain the perfect enlightenment.

Chapter Three: Repentance

A Sutra says the following. What common people consider bondage is what enlightened saints consider as salvation. Bondage is the deviated action driven from the three karma sources. Salvation is the good karma of no obstruction from the three karma sources. The enlightened beings, calming abiding, teach by using expedience with wisdom and countless dharma doors (methods). They clearly know the good and bad karmas of the sentient beings. They transform themselves into countless transformation body. Through one form, they can create many changes and appearances. They can make one kalpas feel like a day and can extend a day to feel like one kalpas. When they want to teach impermanence, they do so by entering Nirvana. They can use their wisdom and power of spiritual penetration to appear and disappear at will. They can fly at will and sit or sleep in an empty space. They can walk safely on water as on earth. They dwell in the ultimate emptiness and void. They have full knowledge of all Dharmas, and have perfect insight into emptiness. They have extraordinary ability to debate with their wisdom of no obstruction.

These Dharmas did not originate from bad karma, nor from greed, hatred or jealousy. They did not originate from ignorance, devious view, nor from laziness or arrogance. These Dharmas were originated from attentiveness, from not committing various evil actions, and from persistently creating good karmas.

We could not find anyone, who is still poor, ugly, severely handicapped, born to be one that has been despised and not trusted by many, after having accumulated various good karmas and have always followed Buddha's teachings? Today, I promise that I will go to the hell of Ay-bi and endure all suffering if there is one human being that have always followed Buddha's teachings and accumulated various good karmas, and yet have received bad retribution. I will go to the hell of Ay-bi, enduring all suffering so that they will not receive bad retribution.

In today's Dharma assembly, we, who have common karma, are to remove ourselves from being common human beings to being an enlightened saint. In order to accomplish this goal, we should follow Buddha's teaching and cultivate accordingly. Do not lax as soon as we encounter small suffering. We should work hard, repent to eradicate karmas. A sutra says, bad karmas are originated from causes and conditions so they will be gone when the causes and conditions for it cease to exist. Since we are still a common human being who tends to be confused, we need to repent. Without self initiated repentance, there will be no salvation for us.

Together, we made the resolve to be persistent and to repent today. The merit of repentance is inconceivable. How do we know? King A-Sir-Shih committed the worst deed and after he repented, showed deep remorse, the punishment he received was less severe than the original one. The merit of this repentance enables those chanting it to be joyful and peaceful. It has never happened that Buddhas do not feel touched when one recite this entire repentance by oneself, sincerely repented and took refuge. Retribution will always come for committed deeds. We

should fear it and repent for it. Each of us, with same sincerity, with body on the ground, we say, we beg that Buddhas will

Take us out from our suffering and obstacles, Compassion endowing all;
 Emit light universally, to help us get rid of the darkness of ignorance;
 For me and all others (sentient beings), they would take our place;
 We have to go to the Buddha's place, to receive the peace and joy;
 We sincerely do prostration and wish that Buddha and Bodhisattvas will help the suffering ones
 when they called out our name.

Today, I take refuge in the most compassionate father;

*[Get up and prostrate while chanting Buddha names:
 Page 39 - Lines 4 to 12 in Chinese/pinyin text]*

Again, we take refuge in the triple jewels in ten directions of the space. We wish the triple jewels would definitely come to relieve us from the suffering from the three poisons so we can have mind peace, joy and ultimately obtain the great Nirvana. We wish that the triple jewels will shower us with the water of compassion to wash away our dusts and dirt (desires and attachment) so we will have Bodhi and supreme purity. We wish all beings in the six realms and four forms with bad karma will receive the same supreme purity and attain the ultimate enlightenment that is the absolute salvation.

Together, sincerely and attentively, with our body on the ground, we recite the following. We, starting from countless past lives to today, have fallen into the net of stupidity because we have been covered with ignorance and dilutions, driven and bound by desires, and tied by jealousy and hatred. We have been through the six realms, drowned in the sea of suffering and could not pull ourselves out. We don't know about our past karma and past causes and conditions. We might have dishonored our own precepts and tainted that of others. We might have broken our vows of pure actions and that of others. We might have committed countless actions like these. Today, we feel deep remorse and repent sincerely and wish that all will be erased.

Also, from the countless past lives till today, through our body, mind, and speech, we might have committed ten evil deeds. Through our body, we might have killed, stolen from others, and had sexual misconduct. Through our speech, we might have spoken the untrue, flattered, slandered, and used bad language. With our thoughts of greed, hatred and dilution, we might have committed the ten evil deeds ourselves and encouraged others to commit the ten evil deeds. We might have even praised the ones committed such deeds. With a thought, we might have initiated forty kinds of evil deeds. We might have committed countless actions like these. Today we sincerely repent and hope that all will be erased.

We, again with all sincerity, with our body on the ground, repent the following. Starting from the countless past lives until today, we are following the six sense faculties, taking actions in our six senses, taking effect in six coverings. With eyes attracted to forms, ears attracted to sound, nose attracted to smells, tongue attracted to tastes, body attracted to touches (contacts), and thought attracted to worldly desires, we committed various karmic actions and opened the eighty four thousand doors to desires and attachments. We might have committed countless deeds like these. Today, we repent and hope all will be eradicated.

Together, sincerely and attentively, we prostrate sincerely. Starting from countless past lives till today, through our body, mind and speech, we have acted with discriminating standards. We appreciated our own body, but not that of others. We know our own suffering but ignored that of others. We pursued ease and joy for ourselves but did not care about others. We cultivated to seek salvation but did not help others. We only cared about our own family but did not care about that of others. We were extremely sensitive to very minor itches and pain of our own and we

badly whipped other's body to make sure they felt the pain. We feared small illness of our body but did not fear for the retribution of evil deeds we committed to be going to hells after this life with endless suffering. We didn't fear for the suffering that will result from the retribution of going to the realms of hungry ghosts, animals and asuras, human being, and celestial beings. Using discriminating standards, we clearly distinguish others from myself. We resented others and thus causing wide spreading hatred in six realms. We have committed countless evil deeds like these. Today, we repent sincerely and hope that all can be eradicated.

Again, sincerely and attentively, we put our body on the ground. Starting from countless past lives till today, we have had diluted mind, thoughts, and views. We stayed away from the virtuous ones and made friends with evil ones. We went against the eight-fold paths and committed to eight evil paths. We spoke the non-truth as truth, the non-virtue as virtue. We praised arrogance and showed ignorance in public. We let ourselves be swept away by steams of ignorance and dilution and be taken into the sea of samsara. We might have committed countless evil deeds like these. Today, we repent sincerely and hope that all can be eradicated.

We (or named) again, lowered our body on the ground. From the countless past lives till today, using the three non-virtuous roots (body, mind and speech), we created four delusions and might have committed the five worst evil deeds and ten general offenses. The fierce fire of the three poisons put us through eight sufferings. It caused the retribution of going to the eight extremely cold and eight extremely hot hells for us. It also caused the retribution of going to eighty four thousand hells of different suffering, of becoming animal, hungry ghost, of going through the suffering of birth, aging, sickness, and death as human or celestial being. Because of these causes, we have been suffering endlessly in the six realms. All these suffering are so unbearable as to no one has seen or heard. We might have committed countless bad deeds of such kind. Today, we sincerely repent and hope all will be eradicated.

We (or named) again, lowered our body on the ground, feel deeply remorse. From the countless past lives till today, due to the three poisonous roots (body, mind and speech), we have been born in the three kinds of existence, going through the twenty five kinds of existence. In different circumstances, under the influence of past karma and habits, we made various offenses without realizing it. We obstructed others from upholding the precepts, from cultivating samadhi (concentration) and the true wisdom, from doing virtuous acts, and from cultivating the various spiritual penetrations. By committing such offenses, we obstructed others from bring forth their bodhi resolve, bodhi vows, and embark on bodhi ways. Today, we sincerely repented these and hope all will be eradicated.

We (or named) again, lowered our body on the ground. From the countless past lives till today, we, due to greed and hatred, built upon the six senses to following the six dusts (six types of object that correspond the six senses) and committed various offenses. We did to sentient being, non-sentient beings, those without outflows, and to the dharma without outflows. Today, we repented all offenses due to greed and hatred and hope all will be eradicated.

Due to ignorance and delusion, we did the opposite acts. We followed non-righteous teachers and believed in bizarre teaching, which either taught that there is no existence after this life or that this existence can last forever, or the existence of self and various devious views. We followed our ignorance and acted upon it, thus committed countless offences. With such actions, we obstructed others from bringing forth their bodhi resolve, bodhi vows, and embark on bodhi ways. Today, we sincerely repented these and hope all will be eradicated.

We (or named), lowered our body on the ground. From the countless past lives till today, with our body we committed three kinds of offenses; with our speech, we committed four; and with our thoughts, we committed three. Due to our ignorance, we also have had various afflictions. We have afflictions of three poisons, four takings, five coverings, six desires, seven outflows, eight defilements, nine entanglements, and ten fetters (delusions, afflictions). With countless afflictions like these, we obstructed others from bring forth their bodhi resolve, bodhi vows, and embark on bodhi ways. Today, we sincerely repented these and hope all will be eradicated.

From the countless past lives till today, we have neither compassion nor mind of rejoicing over other's virtuous deeds, and we have not cultivated (all the paramitas) or the prajna-paramita. We have not cultivated the preparatory lessons that lead to bodhi cultivation. Without true wisdom and without merits from previous effort, we obstructed others from bring forth their bodhi resolve, bodhi vows, and embark on bodhi ways. Today, we sincerely repented these and hope all will be eradicated.

We (or named) again, lowered our body on the ground. From the countless past lives till today, like the turning wheel, we have been through the three realms (desire realm, form realm, and the formless realm), all of six paths, and in all four forms of births. As man, woman, or non-man or non-woman, we have committed countless offenses. As something big, we killed and ate each other. As something small, we also kill and ate each other. By countless killings like this, we obstructed them from bring forth their bodhi resolve, bodhi vows, and embark on bodhi ways. Today, we sincerely repented these and hope all will be eradicated.

We (or named), again, lowered our body on the ground. From the countless past lives till today, while we were in the six paths, taking the four forms of births, we committed countless offences. Buddhas of ten directions know about all our offences. For all the offences that Buddhas and bodhisattvas know, we, all sincerely repent and hope all will eradicated. We hope that the past offences will be erased and we will not commit any new ones.

We wish the Buddhas of ten directions, with their great compassion, will accept our repentance today. Using the water of compassion, they cleanse away our obstruction of bodhi, our sins and dusts, so we can be purified and embark on the bodhi path. We also wish that the Buddhas of ten directions, using their inconceivable power and the power of their original vows, the will power of crossing over all beings, and the power of protecting all beings, will endow us to bring forth the bodhi mind starting today until we attain the way. We all will not retreat until we have accomplished it with our vows like that of the bodhisattvas. We wish that the Buddhas of ten directions, through their compassion, will make sure we stay on our path until we fulfill our vows of attaining bodhi. We wish all sentient beings will also fulfill their vows.

