

EIGHTY-EIGHT

BUDDHAS

REPENTANCE

CEREMONY

八十八佛洪名寶懺

(大眾入座排班 *All rise, face the center aisle, palms together*)

(大眾禮佛三拜 *Three prostrations to the Buddha*)

(迎請主法法師 *Respectfully escort/await the Dharma Master,*

chant Shakyamuni Buddha's name "Námó b n shi shì jia móu ní fó")

舉香讚

HEART INCENSE PRAISE

心 香 五 分 。 性 火 初 焚 。
xīn xiāng wǔ fēn xìng huǒ chū fēn

盡 空 法 界 遍 氤 氳 。
jìn kōng fǎ jiè biàn yīn yūn

凡 聖 普 蒙 熏 。 繚 繞 煙 中 。
fān shèng pǔ méng xūn liáo rào yān zhōng

諸 佛 現 身 雲 。
zhū fó xiàn shēn yún

南 無 香 雲 蓋 菩 薩 摩 訶 薩 (三稱)
nán mó xiāng yún gài pú sā mó hē sā

(Repeat three times)

As the five factors of the heart incense, the flame of true-nature, begins to glow,
All the space of the Dharma Realm is filled with its fragrance.

The aroma permeates both the mundane and the sage.

In the midst of the swirling smoke,

The Buddhas manifest their bodies in clouds.

Namo Incense Cloud Canopy Bodhisattva Mahasattva (Repeat three times)

(長跪 All kneel)

南 無 本 師 釋 迦 牟 尼 佛 (三稱)
nān mo běn shī shì jiā móu ní fō

Namo Fundamental Teacher Shakyamuni Buddha *(Repeat three times)*

開經偈

VERSE FOR OPENING A SUTRA

無 上 甚 深 微 妙 法
wú shàng shēn shēn wēi miào fǎ

百 千 萬 劫 難 遭 遇
bǎi qiān wàn jié nán zāo yù

我 今 見 聞 得 受 持
wǒ jīn jiàn wén dé shòu chí

願 解 如 來 真 實 義
yuàn jiě rú lái zhēn shí yì

The Dharma, incomparably profound and infinitely subtle,
Is rarely encountered even in a hundred million kalpas.
Now we are able to see it, hear it, receive it, and follow it,
May we completely realize the Tathagatha's true meaning.

禮五十三佛洪名寶懺

REPENTANCE CEREMONY TO PAY HOMAGE TO
THE VENERATED FIFTY-THREE BUDDHA NAMES

觀藥王藥上二菩薩經云。爾時藥
guān yào wáng yào shàng èr pú sā jīng yún èr shí yào

上菩薩。為行者稱說過去五十三
shàng pú sā wéi xíng zhě chēng shuō guò qù wǔ shí sān

佛名。告言。法子。過去有佛。名
fó míng gào yán fǎ zǐ guò qù yǒu fó míng

曰普光。次名普明。次名普淨。次
yuē pǔ guāng cì míng pǔ míng cì míng pǔ jìng cì

名多摩羅跋耨檀香。次名耨檀光。
míng duō mó luó bá zhān tán xiāng cì míng zhān tán guāng

次名摩尼幢。次名歡喜藏摩尼寶
cì míng mó ní chuāng cì míng huān xǐ zàng mó ní bǎo

積。次名一切世間樂見上大精進。
jī cì míng yī qiè shì jiān lè jiàn shàng dà jīng jìn

次名摩尼幢燈光。次名慧炬照。次
cì míng mó ní chuāng dēng guāng cì míng huì jù zhào cì

名海德光明。次名金剛牢強普散
míng hǎi dé guāng míng cì míng jīn gāng láo qiáng pǔ sàn

金光。次名大強精進勇猛。次名大
jīn guāng cì míng dà qiáng jīng jìn yǒng měng cì míng dà

悲光。次名慈力王。次名慈藏。次
bēi guāng cì míng cí lì wáng cì míng cí zàng cì

名耨檀窟莊嚴勝。次名賢善首。次
míng zhān tán kū zhuāng yán shèng cì míng xián shàn shǒu cì

名善意。次名廣莊嚴王。
míng shàn yì cì míng guǎngzhuāng yán wáng

**REPENTANCE CEREMONY TO
PAY HOMAGE TO
THE VENERATED FIFTY-THREE BUDDHA NAMES**

In the Sutra of the Medicine King and Superior Medicine Bodhisattvas, it is said:
And then the Superior Medicine Bodhisattva revealed the names of the
Fifty-Three Buddhas of the past for the cultivator. He said, “Child of the Dharma!
In the past there was a Buddha, named Universal Light. The Buddha that
followed was named Universal Illumination.

And the next was named Universal Purity.

And the next was named Tamalapattra and Chandana Fragrance.

And the next was named Chandana Light.

And the next was named Mani Banner.

And the next was named Happy Treasury of Accumulation of Mani Jewels.

And the next was named Superior Great Zeal That All Worlds Delight to See.

And the next was named Mani Banner and Lamp-Light.

And the next was named Torch of Wisdom Shining.

And the next was named Ocean Virtue Radiant.

And the next was named Vajra-Firm and Scattering Golden Light Everywhere.

And the next was named Great Strong Zealous and Courageous.

And the next was named Great Compassionate Light.

And the next was named King of Kindness and Strength.

And the next was named Treasury of Kindness.

And the next was named Superior Adornment Chandana Cave.

And the next was named Worthy and Righteous Leader.

And the next was named Righteous Mind.

And the next was named King of Vast Adornments.

And the next was named King of Self-Mastery Power Like a Jeweled Canopy
Shining in Space.

次名金華光。次名寶蓋照空自在
cì míng jīn huá guāng cì míng bǎo gài zhào kōng zì zài

力王。次名虛空寶華光。次名琉璃
lì wáng cì míng xū kōng bǎo huá guāng cì míng liú lí

莊嚴王。次名普現色身光。次名不
zhuāng yán wáng cì míng pǔ xiàn sè shēn guāng cì míng bú

動智光。次名降伏諸魔王。次名才
dòng zhì guāng cì míng xiàng fú zhū mó wáng cì míng cái

光明。次名智慧勝。次名彌勒仙
guāng míng cì míng zhì huì shèng cì míng mí lè xiān

光。次名世靜光。次名善寂月音妙
guāng cì míng shì jìng guāng cì míng shàn jì yuè yīn miào

尊智王。次名龍種上尊王。次名日
zūn zhì wáng cì míng lóng zhǒng shàng zūn wáng cì míng rì

月光。次名日月珠光。次名慧幡勝
yuè guāng cì míng rì yuè zhū guāng cì míng huì fān shèng

王。次名師子吼自在力王。次名妙
wáng cì míng shī zǐ hǒu zì zài lì wáng cì míng miào

音勝。次名常光幢。次名觀世燈。
yīn shèng cì míng cháng guāng chuāng cì míng guān shì dēng

次名慧威燈王。次名法勝王。次名
cì míng huì wēi dēng wáng cì míng fǎ shèng wáng cì míng

須彌光。次名須曼那華光。次名優
xū mí guāng cì míng xū mǎn nà huá guāng cì míng yōu

曇鉢羅華殊勝王。次名大慧力王。
tán bō luó huá shū shèng wáng cì míng dà huì lì wáng

次名阿闍毘歡喜光。次名無量音
cì míng ā chù pí huān xǐ guāng cì míng wú liàng yīn

聲王。次名才光。次名金海光。次名
shēng wáng cì míng cái guāng cì míng jīn hǎi guāng cì míng

And the next was named Golden Flower Light.
And the next was named Light of Precious Flowers in Space.
And the next was named King Adorned with Lapis Lazuli.
And the next was named Form-Body Light Manifesting Everywhere.
And the next was named Light of Unmoving Wisdom.
And the next was named King of Demon-Subduer.
And the next was named Gifted and Brilliant.
And the next was named Superior Wisdom.
And the next was named Maitreya Immortal Light.
And the next was named Silent Light for the World.
And the next was named King of Well-Stilled Moon-Sound and Wonderful
Venerable Wisdom.
And the next was named Superior and Venerable Dragon-King.
And the next was named Light of Sun and Moon.
And the next was named Pearl-Light of Sun and Moon.
And the next was named Victorious King of Wisdom-Banner.
And the next was named King of Lion Roar and Power of Self-mastery.
And the next was named Wonderful Voice Victory.
And the next was named Banner of Eternal Light.
And the next was named Lamp that Contemplates the World.
And the next was named King of Awesome Lamp of Wisdom.
And the next was named King of Dharma-Victory.
And the next was named Sumeru Light.
And the next was named Sumana Flower Light.
And the next was named King Incomparable as the Udumbara Flower.
And the next was named King of Great Wisdom-Power.
And the next was named Akshobya, Light of Joy.
And the next was named King of Infinite Voices.
And the next was named Gifted and Bright.

山 海 慧 自 在 通 王 。 次 名 大 通 光 。 次
shān hǎi huì zì zài tōng wáng cì míng dà tōng guāng cì

名 一 切 法 常 滿 王 佛 。 爾 時 藥 上 菩 薩
míng yī qiè fǎ cháng mǎn wáng fó ěr shí yào shàng pú sà

說 是 過 去 五 十 三 佛 名 已 。 默 然 而
shuō shì guò qù wǔ shí sān fó míng yì mò rán ér

住 。 爾 時 行 者 即 于 定 中 得 見 過 去 七
zhù ěr shí xíng zhě jí yú dìng zhōng dé jiàn guò qù qī

佛 世 尊 。 毘 婆 尸 佛 而 讚 歎 言 。 善 哉
fó shì zūn pí pō shī fó ér zàn tàn yán shàn zāi

善 哉 。 善 男 子 。 汝 所 宣 說 五 十 三 佛 。
shàn zāi shàn nán zǐ rǔ suǒ xuān shuō wǔ shí sān fó

乃 是 過 去 久 遠 舊 住 娑 婆 世 界 成 熟
nǎi shì guò qù jiǔ yuǎn jiù zhù suō pō shì jiè chéng shóu

眾 生 而 般 涅 槃 。 若 有 善 男 子 善 女 人
zhòng shēng ér bān niè pán ruò yǒu shàn nán zǐ shàn nǚ rén

及 餘 一 切 眾 生 。 得 聞 是 五 十 三 佛 名
jí yú yī qiè zhòng shēng dé wén shì wǔ shí sān fó míng

者 。 是 人 於 百 千 萬 億 阿 僧 祇 劫 。 不
zhě shì rén yú bǎi qiān wàn yì ā sēng qī jié bú

墮 惡 道 。 若 復 有 人 。 能 稱 是 五 十 三
duò è dào ruò fù yǒu rén néng chēng shì wǔ shí sān

佛 名 者 。 生 生 之 處 。 常 得 值 遇 十 方
fó míng zhě shēng shēng zhī chù cháng dé zhí yù shí fāng

諸 佛 。 若 復 有 人 。 能 至 心 敬 禮 五 十
zhū fó ruò fù yǒu rén néng zhì xīn jìng lǐ wǔ shí

三 佛 者 。 除 滅 四 重 五 逆 及 謗 方 等 皆
sān fó zhě chú miè sì zhòng wǔ nì jí bàng fāng děng jiē

悉 清 淨 。 以 是 諸 佛 本 誓 願 故 。
xī qīng jìng yǐ shì zhū fó běn shì yuàn gù

And the next was named Golden Sea of Light.

And the next was named King of Wisdom Like Mountains and Seas and
Self-Mastery Penetrations.

And the next was named Light of Great Penetrations.

And the next was named King Forever Replete In All Dharmas.”

After the Superior Medicine Bodhisattva finished reciting the names of the Fifty-Three Buddhas of the past, he became silent. Thereupon the cultivator, who entered samadhi, saw the Seven Buddhas, the World-Honored Ones of the Past, of which Vipashyin Buddha praised thus,

“Very well, very well, good man. The Fifty-Three Buddhas that you have spoken of are from the distant past, they are the Buddhas who have appeared in the ancient Saha World, who have led sentient beings to maturity and then entered parinirvava. If good men or good women, or other sentient beings can hear of the names of the Fifty-Three Buddhas, they will not fall into the dreadful realms for a hundred million asamkhya kalpas. And if there are those who can recite the names of the Fifty-Three Buddhas, they will be able to meet the Buddhas of the ten directions life after life. And if there are those who can respectfully pay homage to the Fifty-Three Buddhas with utmost sincerity, they will be able to eradicate the Four Grave Sins, the Five Heinous Deeds, and wrongs such as maligning the Vaipulya (Mahayana) sutras. By the original vows of these Buddhas, in thought after thought such wrongs will be eradicated.”

Shiki Buddha, Vishvabhu Buddha, Krakucchanda Buddha, Kanakamuni Buddha, and Kashyapa Buddha, also praised the venerated names of the Fifty-Three Buddhas. And they praised as follows: Good men and good women, all those who can hear the names of the Fifty-Three Buddhas, who can chant and prostrate to these Buddhas, will be able to eradicate their wrongs as described above.

Thereupon Shakyamuni Buddha told the assembly, “Countless kalpas ago, in the Dharma-ending age of the Wondrous Light Buddha, I renounced the home-life to take on the path of cultivation. When I heard the names of the Fifty-Three Buddhas, I placed my palms together

於念念中即得除滅如上諸罪。尸棄

如來。毘舍浮如來。拘留孫如來。

拘那含牟尼如來。迦葉如來亦讚是

五十三佛名。亦復讚歎。善男子善

女人。能聞是五十三佛名者。能稱

名者。能敬禮者。除滅罪障如上所

說。爾時釋迦牟尼佛告大眾言。我

曾往昔無數劫時。於妙光佛末法之

中。出家學道。聞是五十三佛名。

聞已合掌。心生歡喜。復教他人。

令得聞持。他人聞已。展轉相教。

乃至三千人。此三千人。異口同音。

稱諸佛名。一心敬禮。如是敬禮諸

佛因緣功德力故。即得超越無數億

劫。生死之罪。初千人者。

and my heart was filled with joy. I instructed others so that they too could hear and uphold these names. They, in turn, instructed others, up to three thousand in number. These three thousand people, all different voices but in unison, recited the names of these Buddhas and prostrated wholeheartedly. By the merits of paying homage to these Buddhas, they transcended the wrongs of countless millions kalpas of deaths.

“The first one thousand people were none other than the thousand Buddhas of the Magnificent Kalpa, beginning with Flower Light Buddha, and ending with Vishvabhu Buddha. The middle thousand are none other than the thousand Buddhas in the current Virtue Kalpa, beginning with Krakucchanda Buddha, and ending with Rucika Buddha. The last thousand will be none other than the thousand Buddhas in the Constellation Kalpa, beginning with Sunlight Buddha, and ending with Sumeru Face Buddha.”

The Buddha told the cultivator named Accumulated Treasure, “Present Buddhas of the ten directions, such as Good Virtue Buddha, have also heard the names of the Fifty-Three Buddhas and thereafter became Buddhas of the ten directions. If sentient beings wish to eradicate the Four Grave Forbidden Sins, to repent of the Five Heinous Deeds and the Ten Evils, to eliminate the very serious offenses such as unfounded slandering and maligning the Dharma, then they should diligently recite the mantras of the Medicine King Bodhisattva and Superior Medicine Bodhisattva.”

“They should also respectfully pay homage to the Seven Buddhas.

And they should respectfully pay homage
to the Fifty-Three Buddhas.

And then they should make prostrations
to all the countless Buddhas of the ten directions,
in the six periods of time, day and night,
with a clear and penetrating mind,
like water flowing,
performing repentance thus.”

華光佛為首。下至毘舍佛。於莊嚴

劫得成為佛。過去千佛是也。此中

千佛者。拘留孫佛為首。下至樓至

如來。於賢劫中次第成佛。後千佛

者。日光如來為首。下至須彌相。

於星宿劫中。當得成佛。佛告寶積。

十方現在諸佛善德如來等。亦曾得

聞是五十三佛名故。於十方面。各

皆成佛。若有眾生。欲得除滅四重

禁罪。欲得懺悔五逆十惡。欲得除

滅無根謗法極重之罪。當勤誦上藥

王藥上二菩薩咒亦當敬禮七佛。復

當敬禮五十三佛。然後遍禮十方無

量一切諸佛。晝夜六時。心想明利。

猶如流水。行懺悔法。

藥王菩薩咒曰 鳴擊子誦三至七遍

MANTRA OF THE MEDICINE KING BODHISATTVA

(Repeat three to seven times)

阿 目 佉 一 摩 訶 目 佉 二 痤 隸 三 摩 訶 痤
ā mù qiè mó hē mù qiè cuó lì mó hē cuó

隸 四 挖 翅 五 摩 訶 挖 翅 六 常 求 利 七 摩 訶
lì zhā chì mó hē zhā chì cháng qiú lì mó hē

常 求 利 八 烏 摩 致 九 摩 訶 烏 摩 致 十 挖
cháng qiú lì wū mó zhì mó hē wū mó zhì zhā

翅 挖 翅 十一 摩 訶 挖 翅 十二 兜 帝 兜 帝 十三
chì zhā chì mó hē zhā chì dōu dì dōu dì

摩 訶 兜 諦 十四 阿 榆 阿 榆 十五 摩 訶 阿 榆
mó hē dōu dì ā yú ā yú mó hē ā yú

十六 樓 遮 迦 十七 摩 訶 樓 遮 迦 十八 陀 賒 寐 陀
lóu zhē jiā mó hē lóu zhē jiā tuó shē mèi tuó

賒 寐 十九 摩 訶 陀 賒 寐 二十 多 兜 多 兜 二十一
shē mèi mó hē tuó shē mèi duō dōu duō dōu

摩 訶 多 兜 二十二 迦 留 尼 迦 二十三 陀 奢 羅 莎
mó hē duō dōu jiā liú ní jiā tuó shē luó shā

呵 二十四 阿 竹 丘 阿 竹 丘 二十五 摩 瞪 祇 二十六
hē ā zhú qiū ā zhú qiū mó dèng qī

波 登 雌 二十七 遮 梯 二十八 遮 樓 羅 梯 二十九 佛 馱
bō dēng cī zhē tī zhē lóu luó tī fó tuó

遮 犁 三十 迦 留 尼 迦 三十一 莎 訶
zhē lí jiā liú ní jiā shā hē

藥上菩薩咒曰 鳴擊子誦三至七遍

MANTRA OF THE SUPERIOR MEDICINE BODHISATTVA

(Repeat three to seven times)

難 那 牟 一 浮 噉 浮 二 留 浮 丘 留 浮 丘 三
nán nà mōu fú zhì fú liú fú qiū liú fú qiū

迦 留 尼 迦 四 螺 牟 螺 牟 迦 留 尼 迦 五 鞞 鞞
jiā liú ní jiā luó mōu luó mōu jiā liú ní jiā pi

梯 鞞 梯 六 迦 留 尼 迦 七 阿 鞞 梯 他 八 阿
tī pi tī jiā liú ní jiā ā pi tī tā ā

便 他 阿 便 他 九 迦 留 尼 迦 十 珊 遮 羅 十一
biàn tā ā biàn tā jiā liú ní jiā shān zhē luó

莎 訶 (大眾起立 All rise)
shā hē

大 慈 大 悲 愍 眾 生 大 喜 大 捨 濟 含 識
dà cí dà bēi mǐn zhòng shēng dà xǐ dà shě jì hán shì

(東單問訊 East side: half bow)

相 好 光 明 以 自 嚴 眾 等 至 心 歸 命 禮
xiāng hǎo guāng míng yǐ zì yán zhòng děng zhì xīn guī mìng lǐ

(西單問訊 West side: half bow)

To the Ones of Great Kindness and Compassion who have mercy on all sentient beings,

The Ones of Great Joyous Giving who rescue all conscious beings,

The Ones adorned with the Light of Hallmarks and Fine Characteristics,

The Assemblies dedicate their lives and prostrate in utmost sincerity.

(NAMO SEVEN BUDDHAS OF THE PAST)

南 無 過 去 毘 婆 尸 佛 (東單拜 *East side: prostrate*)
nán mo guò qù pí pō shī fó

Namo Vipashyin Buddha

南 無 尸 棄 佛 (西單拜 *West side: prostrate*)
nán mo shī qì fó

Namo Shiki Buddha

南 無 毘 舍 浮 佛 *East and west side continue alternate in prostration*
nán mo pí shè fú fó

Namo Vishvabhu Buddha

南 無 拘 留 孫 佛
nán mo jū liú sūn fó

Namo Krakucchanda Buddha

南 無 拘 那 鎗 牟 尼 佛
nán mo jū nà hán móu ní fó

Namo Kanakamuni Buddha

南 無 迦 葉 佛
nán mo jiā she fó

Namo Kashyapa Buddha

南 無 釋 迦 牟 尼 佛
nán mo shī jiā móu ní fó

Namo Shakyamuni Buddha

(NAMO FIFTY THREE BUDDHAS)

南 無 普 光 佛
nán mo pǔ guāng fó

Namo Universal Light Buddha

南 無 普 明 佛
nán mo pǔ míng fó

Namo Universal Illumination Buddha

南 無 普 淨 佛
nán mo pǔ jìng fó

Namo Universal Purity Buddha

南 無 多 摩 羅 跋 栴 檀 香 佛
nán mo duō mó luó bá zhān tán xiāng fó

Namo Tamalapattra and Chandana Fragrance Buddha

南 無 栴 檀 光 佛
nán mo zhān tán guāng fó

Namo Chandana Light Buddha

南 無 摩 尼 幢 佛
nán mo mó ní chuāng fó

Namo Mani Banner Buddha

南 無 歡 喜 藏 摩 尼 寶 積 佛
nán mo huān xǐ zàng mó ní bǎo jī fó

Namo Happy Treasury of Accumulation of Mani Jewels Buddha

南 無 一 切 世 間 樂 見 上 大 精 進 佛
nán mo yī qiè shì jiān lè jiàn shàng dà jīng jìn fó

Namo Superior Great Zeal That All Worlds Delight to See Buddha

南 無 摩 尼 幢 燈 光 佛
nán mo mó ní chuāng dēng guāng fó

Namo Mani Banner and Lamp-Light Buddha

南 無 慧 炬 照 佛
nán mo huì jù zhào fó

Namo Torch of Wisdom Shining Buddha

南 無 海 德 光 明 佛
nán mo hǎi dé guāng míng fó

Namo Ocean Virtue Radiant Buddha

南 無 金 剛 牢 強 普 散 金 光 佛
nán mo jīn gāng láo qiáng pǔ sǎn jīn guāng fó

Namo Vajra-Firm and Scattering Golden Light Everywhere Buddha

南 無 大 強 精 進 勇 猛 佛
nán mo dà qiáng jīng jìn yǒng měng fó

Namo Great Strong Zealous and Courageous Buddha

南 無 大 悲 光 佛
nán mo dà bēi guāng fó

Namo Great Compassionate Light Buddha

南 無 慈 力 王 佛
nán mo cí lì wáng fó

Namo King of Kindness and Strength Buddha

南 無 慈 藏 佛
nán mo cí zang fó

Namo Treasury of Kindness Buddha

南 無 梅 檀 窟 莊 嚴 勝 佛
nán mo zhān tán kū zhuāng yán shèng fó

Namo Superior Adornment Chandana Cave Buddha

南 無 賢 善 首 佛
nán mo xián shàn shǒu fó

Namo Worthy and Righteous Leader Buddha

南 無 善 意 佛
nán mo shàn yì fó

Namo Righteous Mind Buddha

南 無 廣 莊 嚴 王 佛
nán mo guǎngzhuāng yán wáng fó

Namo King of Vast Adornments Buddha

南 無 金 華 光 佛
nán mo jīn huá guāng fó

Namo Golden Flower Light Buddha

南 無 寶 蓋 照 空 自 在 力 王 佛
nán mo bǎo gài zhào kōng zì zài lì wáng fó

Namo King of Self-Mastery Power Like a Jeweled Canopy Shining in Space Buddha

南 無 虛 空 寶 華 光 佛
nán mo xū kōng bǎo huá guāng fó

Namo Light of Precious Flowers in Space Buddha

南 無 琉 璃 莊 嚴 王 佛
nán mo liú lí zhuāng yán wáng fó

Namo King Adorned with Lapis Lazuli Buddha

南 無 普 現 色 身 光 佛
nán mo pǔ xiàn sè shēn guāng fó

Namo Form-Body Light Manifesting Everywhere Buddha

南 無 不 動 智 光 佛
nán mo bú dòng zhì guāng fó

Namo Light of Unmoving Wisdom Buddha

南 無 降 伏 諸 魔 王 佛
nán mo xiāng fú zhū mó wáng fó

Namo King of Demon-Subduer Buddha

南 無 才 光 明 佛
nán mo cái guāng míng fó

Namo Gifted and Brilliant Buddha

南 無 智 慧 勝 佛
nán mo zhì huì shèng fó

Namo Superior Wisdom Buddha

南 無 彌 勒 仙 光 佛
nán mo mí lè xiān guāng fó

Namo Maitreya Immortal Light Buddha

南 無 世 靜 光 佛
nán mo shì jìng guāng fó

Namo Silent Light for the World Buddha

南 無 善 寂 月 音 妙 尊 智 王 佛
nán mo shàn jì yuè yīn miào zūn zhì wáng fó

Namo King of Well-Stilled Moon-Sound and Wonderful Venerable Wisdom Buddha

南 無 龍 種 上 尊 王 佛
nán mo lóng zhǒng shàng zūn wáng fó

Namo Superior and Venerable Dragon-King Buddha

南 無 日 月 光 佛
nán mo rì yuè guāng fó

Namo Light of Sun and Moon Buddha

南 無 日 月 珠 光 佛
nán mo rì yuè zhū guāng fó

Namo Pearl-Light of Sun and Moon Buddha

南 無 慧 幡 勝 王 佛
nán mo huì fān shèng wáng fó

Namo Victorious King of Wisdom-Banner Buddha

南 無 師 子 吼 自 在 力 王 佛
nán mo shī zǐ hǒu zì zài lì wáng fó

Namo King of Lion Roar and Power of Self-Mastery Buddha

南 無 妙 音 勝 佛
nán mo miào yīn shèng fó

Namo Wonderful Voice Victory Buddha

南 無 常 光 幢 佛
nán mo chāng guāng chuāng fó

Namo Banner of Eternal Light Buddha

南 無 觀 世 燈 佛
nán mo guān shì dēng fó

Namo Lamp that Contemplates the World Buddha

南 無 慧 威 燈 王 佛
nán mo huì wēi dēng wáng fó

Namo King of Awesome Lamp of Wisdom Buddha

南 無 法 勝 王 佛
nán mo fǎ shèng wáng fó

Namo King of Dharma-Victory Buddha

南 無 須 彌 光 佛
nán mo xū mí guāng fó

Namo Sumeru Light Buddha

南 無 須 曼 那 華 光 佛
nán mo xū mǎn nà huā guāng fó

Namo Sumana Flower Light Buddha

南 無 優 曇 鉢 羅 華 殊 勝 王 佛
nán mo yōu tān bō luó huā shū shèng wáng fó

Namo King Incomparable as the Udumbara Flower Buddha

南 無 大 慧 力 王 佛
nán mo dà huì lì wáng fó

Namo King of Great Wisdom-Power Buddha

南 無 阿 閼 毘 歡 喜 光 佛
nán mo ā chū pí huān xǐ guāng fó

Namo Akshobya, Light of Joy Buddha

南 無 無 量 音 聲 王 佛
nán mo wú liàng yīn shēng wáng fó

Namo King of Infinite Voices Buddha

南 無 才 光 佛
nán mo cái guāng fó

Namo Gifted and Bright Buddha

南 無 金 海 光 佛
nán mo jīn hǎi guāng fó

Namo Golden Sea of Light Buddha

南 無 山 海 慧 自 在 通 王 佛
nán mo shān hǎi huì zì zài tōng wáng fó

Namo King of Wisdom Like Mountains and Seas and Self-Mastery Penetrations Buddha

南 無 大 通 光 佛
nán mo dà tōng guāng fó

Namo Light of Great Penetrations Buddha

南 無 一 切 法 常 滿 王 佛
nán mo yí qiè fǎ cháng mǎn wáng fó

Namo King Forever Replete In All Dharmas Buddha

南 無 過 去 莊 嚴 劫 千 佛
nán mo guò qù zhuāng yān jiē qiān fó

Namo the Thousand Buddhas of the past Magnificent Kalpa.

南 無 現 在 賢 劫 千 佛
nán mo xiān zài xiān jiē qiān fó

Namo the Thousand Buddhas of the present Virtue Kalpa.

南 無 未 來 星 宿 劫 千 佛
nán mo wèi lái xīng sù jiē qiān fó

Namo the Thousand Buddhas of the future Constellation Kalpa.

南 無 十 方 一 切 諸 佛
nán mo shí fāng yí qiè zhū fó

Namo all the Buddhas in the ten directions.

南 無 藥 王 菩 薩
nán mo yào wáng pú sà

Namo Medicine King Bodhisattva.

南 無 藥 上 菩 薩
nán mo yào shàng pú sà

Namo Superior Medicine Bodhisattva.

懺悔文

TEXT OF REPENTANCE

(大眾長跪 All kneel)

弟子^{某甲}。 (Say your name). 至心懺悔。自從無
dì zǐ zhì xīn chàn huǐ zì cóng wú
始。至於今日未識佛時。未聞法時。
shǐ zhì yú jīn rì wèi shí fó shí wèi wén fǎ shí
未遇僧時。不知善惡。不信因果。遇
wèi yù sēng shí bú zhī shàn è bú xìn yīn guǒ yù
不善緣。近惡知識。動身口意。無惡
bú shàn yuán jìn è zhī shì dòng shēn kǒu yì wú è
不為。身業不善。行殺、盜、淫。口業
bú wéi shēn yè bú shàn xíng shā dào yín kǒu yè
不善。妄言、綺語、惡口、兩舌。意業
bú shàn wàng yán qǐ yǔ è kǒu liǎng shé yì yè
不善。起貪、嗔、癡。殺父殺母。殺阿
bú shàn qǐ tān chēn chī shā fù shā mǔ shā ā
羅漢。破和合僧。出佛身血。焚燒塔
luó hàn pò hé hé sēng chū fó shēn xiě fén shāo tā
寺。誹謗大乘。侵損常住。汙梵誣僧。
sì fěi bàng dà chéng qīn sǔn cháng zhù wū fàn wū sēng
犯諸禁戒。作不律儀。自作教他。見
fàn zhū jìn jiè zuò bú lǜ yí zì zuò jiào tā jiàn
聞隨喜。如是等罪。無量無邊。今日
wén suí xǐ rú shì děng zuì wú liàng wú biān jīn rì
披陳。發露懺悔。惟願三寶。同賜哀
pī chén fā lù chàn huǐ wéi yuàn sān bǎo tóng sī āi
憐。令我罪根。一念霜融。悉皆清淨。
lián lǐng wǒ zuì gēn yí niàn shuāng róng xī jiē qīng jìng

(大眾起立 All rise)

TEXT OF REPENTANCE

I, Buddha's disciple (*say your own name*), now repent with the utmost sincerity.

From beginningless time until today,
before I have known the Buddha,
before I have heard the Dharma,
before I have met the Sangha,
I did not know right from wrong.

I did not believe in Causality. I was confronted with wrongful conditions. I befriended immoral persons. I committed every crime, physically, verbally and mentally.

My bodily karma was harmful, having committed killing, stealing, and sexual misconduct.

My verbal karma was harmful, having told lies, teased, made meaningless speech, bad-mouthed, and slandered.

My mental karma was harmful, giving rise to greed, anger, and ignorance.

I have killed my father, killed my mother, killed an Arhat, broken the harmony of the Sangha, and made the Buddha bleed. I have burned temples and stupas and maligned the Mahayana teachings. I have intruded upon and injured the Sangha community; I have corrupted the pure, and falsely accused the monks. I have violated the precepts and disregarded the proper conducts. I have done these deeds myself and taught others to do the same. I have seen and heard them being done and assisted or concurred with them.

I now declare, confess and repent of these immeasurable and innumerable offenses.

I only hope that the Triple Gem will be merciful toward me,
and allow the roots of my wrongs to dissolve like frost,
and in one single thought may I become totally purified.

舉讚

PRAISE (OF THE FIFTY-THREE BUDDHAS)

五 十 三 佛 。 過 去 真 慈 。
wǔ shí sān fó guò qù zhēn cí

三 千 諸 佛 轉 聞 持 。 次 第 得 菩 提 。
sān qiān zhū fó zhuǎn wén chí cì dì dé pú tí

我 今 歸 依 。 唯 願 度 群 迷 。
wǒ jīn guī yī wéi yuàn dù qún mí

南 無 求 懺 悔 菩 薩 摩 訶 薩 (三稱)
nán mo qiú chǎn huǐ pú sā mó hē sā

(Repeat three times)

The truly compassionate Fifty-Three Buddhas of the past,
Three thousand Buddhas have heard and uphold their names,
And one by one have achieved enlightenment.
I now take refuge in them,
With the sincere vow to save all deluded beings.

Namo Seeking Repentance Bodhisattva Mahasattva (Repeat three times)

禮三十五佛洪名寶懺

REPENTANCE CEREMONY TO PAY HOMAGE TO
THE VENERATED THIRTY-FIVE BUDDHA NAMES

(大眾長跪 All kneel)

大寶積經云。舍利弗白佛言。世
dà bǎo jī jīng yún shè lì fú bái fó yán shì
尊。是諸菩薩。於貪嗔癡。不怖畏
zūn shì zhū pú sà yú tān chēn chī bú bù wèi
耶。佛言。舍利弗。一切菩薩。有
yé fó yán shè lì fú yī qiè pú sà yǒu
二犯戒。何等為二。一者瞋相應犯。
èr fàn jiè hé děng wéi èr yī zhě chēn xiāng yīng fàn
二者癡相應犯。如是二犯。名大
èr zhě chī xiāng yīng fàn rú shì èr fàn míng dà
破戒。舍利弗。因貪犯者。
pò jiè shè lì fú yīn tān fàn zhě
為過微細。難可捨離。因嗔犯者。
wéi guò wēi xì nán kě shě lí yīn chēn fàn zhě
為過粗重。易可捨離。因癡犯者。
wéi guò cū zhòng yì kě shě lí yīn chī fàn zhě
為過深重。復難捨離。所以者何。
wéi guò shēn zhòng fù nán shě lí suǒ yǐ zhě hé
貪結能為諸有種子。生死蔓延。連
tān jié néng wéi zhū yǒu zhǒng zǐ shēng sǐ mǎn yán lián
持不絕。以是義故。微細難斷。因
chí bú jué yǐ shì yì gù wēi xì nán duàn yīn
嗔犯者。墮於惡趣。可速除斷。因
chēn fàn zhě duò yú è qù kě sù chú duàn yīn
癡犯者。當墮八種大地獄中。
chī fàn zhě dāng duò bā zhǒng dà dì yù zhōng

難 可 解 脫 。 復 次 舍 利 弗 。 若 有 菩 薩
nán kě jiě tuō fù cì shè lì fú ruò yǒu pú sà

犯 波 羅 夷 者 。 應 對 清 淨 十 比 丘 前 。

以 質 直 心 。 殷 重 懺 悔 。 犯 僧 殘 者 。

對 五 淨 僧 。 殷 重 懺 悔 。 若 為 女 人 染

心 所 觸 。 及 因 相 顧 而 生 愛 著 。 應 對

一 二 清 淨 僧 前 。 殷 重 懺 悔 。 舍 利

弗 。 若 諸 菩 薩 。 成 就 五 無 間 罪 。 犯

波 羅 夷 。 或 犯 僧 殘 戒 。 犯 塔 犯 僧 。

及 犯 餘 罪 。 菩 薩 應 當 於 三 十 五 佛

前 。 晝 夜 獨 處 。 殷 重 懺 悔 。 應 自

稱 云 。 我 ^{某甲} (your name) 歸 依 佛 。 歸 依 法 。

歸 依 僧 。

(大眾起立 All rise)

**REPENTANCE CEREMONY TO
PAY HOMAGE TO
THE VENERATED THIRTY-FIVE BUDDHA NAMES**

The Great Accumulated Treasure Sutra says: Sariputra said to the Buddha,
“World-Honored One! Are not bodhisattvas afraid of greed, anger, and ignorance?”

The Buddha said, “Sariputra! All bodhisattvas break the precepts in two ways. Which are these two? The first, those related to anger. The second, those related to ignorance. These two violations are known as the serious breaking of the precepts.”

“Sariputra! Violations resulting from greed are very subtle, and difficult to renounce. Violations resulting from anger are crude, and easy to renounce. Violations resulting from ignorance are deeply ingrained, and even more difficult to renounce.”

“Why is this so? The fetter of greed is the seed of all existence, entangling one in the unending cycle of life and death. For this reason it is subtle and difficult to renounce. Offenses due to anger lead one into the dreadful realms and they are easy to relinquish and remove. Offenses due to ignorance lead one into the Eight Great Hells, and are difficult to extinguish.”

“Furthermore, Sariputra, a bodhisattva who has committed the parajika offenses should repent in front of ten pure bhikshu with great sincerity and an honest straightforward mind.”

“One who has committed the samghavashesa offenses should repent earnestly in front of five pure monks. One who has been touched by a woman [or man] with an impure heart, or who has given rise to impure desires by looking at each other, should repent earnestly in front of one or two pure monks.”

“Sariputra! If the bodhisattvas have committed the Five Incessant Offenses, have committed parajika, or violated samghavashesa precepts, or harmed the stupas or the Sanghas, or committed the other offenses.”

“Those bodhisattvas should repent in front of the Thirty-Five Buddhas,

in deep earnesty,
alone day and night.
They should say,
I, (say your own name),
Take refuge in the Buddha,
Take refuge in the Dharma,
Take refuge in the Sangha.”

讚佛偈

PRAISE OF THE BUDDHA

天 上 天 下 無 如 佛 十 方 世 界 亦 無 比
tiān shàng tiān xià wú rú fó shí fāng shì jiè yì wú bǐ

(東單問訊 East side: half bow)

世 間 所 有 我 盡 見 一 切 無 有 如 佛 者
shì jiān suǒ yǒu wǒ jìn jiàn yī qiè wú yǒu rú fó zhě

(西單問訊 West side: half bow)

**There is no one like the Buddha in the Heavens or on Earth,
Nor is anyone comparable in all the worlds of the ten directions.
I have seen all that can be seen in this world,
And there is no one comparable to the Buddha.**

南 無 釋 迦 牟 尼 佛 (東單拜 East side: prostrate)
nán mo shì jiā móu ní fó

Namo Shakyamuni Buddha

南 無 金 剛 不 壞 佛 (西單拜 West side: prostrate)
nán mo jīn gāng bú huài fó

Namo Vajra-Indestructible Buddha

南 無 寶 光 佛 East and west sides continue to alternate in prostration
nán mo bǎo guāng fó

Namo Precious Light Buddha

南 無 龍 尊 王 佛
nán mo lóng zūn wáng fó

Namo Venerable Dragon-King Buddha

南 無 精 進 軍 佛
nán mo jīng jìn jūn fó

Namo Zealous Army Buddha

南 無 精 進 喜 佛
nán mo jīng jìn xǐ fó

Namo Zealous and Delightful Buddha

南 無 寶 火 佛
nán mo bǎo huǒ fó

Namo Precious Fire Buddha

南 無 寶 月 光 佛
nán mo bǎo yuè guāng fó

Namo Precious Moonlight Buddha

南 無 現 無 愚 佛
nán mo xiǎn wú yú fó

Namo Manifesting Without Delusion Buddha

南 無 寶 月 佛
nán mo bǎo yuè fó

Namo Precious Moon Buddha

南 無 無 垢 佛
nán mo wú gòu fó

Namo Undeified Buddha

南 無 離 垢 佛
nán mo lí gòu fó

Namo Separating From Defilement Buddha

南 無 勇 施 佛
nán mo yǒng shī fó

Namo Courageous Giving Buddha

南 無 清 淨 佛
nán wú qīng jìng fó

Namo Purity Buddha

南 無 清 淨 施 佛
nán mo qīng jìng shī fó

Namo Pure Giving Buddha

南 無 娑 留 那 佛
nán mo suō liú nà fó

Namo Suo Liu Na Buddha

南 無 水 天 佛
nán mo shuǐ tiān fó

Namo Water-Deva Buddha

南 無 堅 德 佛
nán mo jiān dé fó

Namo Firm Virtue Buddha

南 無 栴 檀 功 德 佛
nán mo zhān tān gōng dé fó

Namo Chandana Merit and Virtue Buddha

南 無 無 量 掬 光 佛
nán mo wú liàng jū guāng fó

Namo Infinite Handfuls of Light Buddha

南 無 光 德 佛
nán mo guāng dé fó

Namo Bright Virtue Buddha

南 無 無 憂 德 佛
nán mo wú yōu dé fó

Namo Free of Worry Virtuous Buddha

南 無 那 羅 延 佛
nán mo nà luó yān fó

Namo Narayana Buddha

南 無 功 德 華 佛
nán mo gōng dé huá fó

Namo Flower of Merit and Virtue Buddha

南 無 蓮 華 光 遊 戲 神 通 佛
nán mo lián huá guāng yóu xì shén tōng fó

Namo Lotus-Flower Light, Roaming in Spiritual Power Buddha

南 無 財 功 德 佛
nán mo cái gōng dé fó

Namo Wealthy In Merit and Virtue Buddha

南 無 德 念 佛
nán mo dé niàn fó

Namo Virtue and Mindfulness Buddha

南 無 善 名 稱 功 德 佛
nán mo shàn míng chēng gōng dé fó

Namo Merit and Virtue and Good Renown Buddha

南 無 紅 炎 帝 幢 王 佛
nán mo hōng yán dì chuāngwáng fó

Namo King of Blazing Red Imperial Banner Buddha

南 無 善 遊 步 功 德 佛
nán mo shàn yóu bù gōng dé fó

Namo Skillful Travel and Merit and Virtue Buddha

南 無 鬥 戰 勝 佛
nán mo dòu zhàn shèng fó

Namo Victorious in Battle Buddha

南 無 善 遊 步 佛
nán mo shàn yóu bù fó

Namo Skillfully Traveling Buddha

南 無 周 匝 莊 嚴 功 德 佛
nán mo zhōu zā zhuāng yán gōng dé fó

Namo Encompassing Adornments and Merit and Virtue Buddha

南 無 寶 華 遊 步 佛
nán mo bǎo huá yóu bù fó

Namo Precious Flower Traveling Buddha

南 無 寶 蓮 華 善 住 娑 羅 樹 王 佛
nán mo bǎo lián huá shàn zhù suō luó shù wáng fó

Namo King Precious Lotus Well Abiding Beneath The Sala Tree Buddha

南 無 普 賢 菩 薩
nán mo pǔ xián pú sà

Namo Samatabhadra Bodhisattva

南無觀世音菩薩
nán mo guān shì yīn pú sà

Namo Avalokiteshvara Bodhisattva

(大眾長跪 All kneel)

如是等一切世界。諸佛世尊。常住在世。
rú shì děng yí qiè shì jiè zhū fó shì zūn cháng zhù zài shì

是諸世尊。當慈念我。若我此生。若我
shì zhū shì zūn dāng cí niàn wǒ ruò wǒ cǐ shēng ruò wǒ

前生。從無始生死以來。所作眾罪。若
qián shēng cóng wú shǐ shēng sǐ yǐ lái suǒ zuò zhòng zuì ruò

自作。若教他作。見作隨喜。若塔若僧。
zì zuò ruò jiào tā zuò jiàn zuò suí xǐ ruò tǎ ruò sēng

若四方僧物。若自取。若教他取。見取
ruò sì fāng sēng wù ruò zì qǔ ruò jiào tā qǔ jiàn qǔ

隨喜。五無間罪。若自作。若教他作。見
suí xǐ wǔ wú jiān zuì ruò zì zuò ruò jiào tā zuò jiàn

作隨喜。十不善道。若自作。若教他作。
zuò suí xǐ shí bù shàn dào ruò zì zuò ruò jiào tā zuò

見作隨喜。所作罪障。或有覆藏。或不
jiàn zuò suí xǐ suǒ zuò zuì zhàng huò yǒu fù cáng huò bù

覆藏。應墮地獄、餓鬼、畜生。諸餘惡趣。
fù cáng yīng duò dì yù è guǐ chù shēng zhū yú è qū

邊地下賤。及蔑戾車。如是等處。所作
biān dì xià jiàn jí miè lì chē rú shì děng chù suǒ zuò

罪障。今皆懺悔。今諸佛世尊。當證知
zuì zhàng jīn jiē chǎn huǐ jīn zhū fó shì zūn dāng zhèng zhī

我。當憶念我。我復於諸佛世尊前。作
wǒ dāng yì niàn wǒ wǒ fù yú zhū fó shì zūn qián zuò

如是言。若我此生。若我餘生。曾行布
rú shì yán ruò wǒ cǐ shēng ruò wǒ yú shēng céng xíng bù

施。或守淨戒。乃至施與畜生一搏之食。
shī huò shǒu jìng jiè nǎi zhì shī yǔ chù shēng yí tuán zhī shí

或修淨行。所有善根。成就眾生。所有
huò xiū jìng xíng suǒ yǒu shàn gēn chéng jiù zhòngshēng suǒ yǒu

善根。修行菩提。所有善根。及無上智。
shàn gēn xiū xíng pú tí suǒ yǒu shàn gēn jí wú shàng zhì

所有善根。一切合集。校計籌量。皆悉
suǒ yǒu shàn gēn yī qiè hé jí xiào jì chóu liàng jiē xī

迴向阿耨多羅三藐三菩提。如過去未
huí xiàng ā nòu duō luó sān miǎo sān pú tí rú guò qù wèi

來現在諸佛。所作迴向。我亦如是迴向。
lái xiàn zài zhū fó suǒ zuò huí xiàng wǒ yì rú shì huí xiàng

眾罪皆懺悔
zhòng zuì jiē chǎn huǐ

諸福盡隨喜
zhū fú jìn suí xǐ

及請佛功德
jí qǐng fó gōng dé

願成無上智
yuàn chéng wú shàng zhì

去來現在佛
qù lái xiàn zài fó

於眾生最勝
yú zhòngshēng zuì shèng

無量功德海
wú liàng gōng dé hǎi

我今歸命禮
wǒ jīn guī mìng lǐ

七佛滅罪真言

MANTRA OF THE SEVEN BUDDHAS
TO ERADICATE MISDEEDS

離 婆 離 婆 帝 求 訶 求 訶 帝 陀 羅 尼
lí pō lí pō dì qiú hē qiú hē dì tuó luó ní

帝 尼 訶 囉 帝 毗 黎 你 帝 摩 訶 伽 帝
dì ní hē la dì pí lí nǐ dì mó hē qié dì

真 陵 乾 帝 莎 婆 訶
zhēn líng qián dì shā pō hē

(大眾起立 All rise)

TEXT OF REPENTANCE

And so to the Buddhas in all other worlds, who dwell in the world forever, may all the World Honored Ones have merciful consideration for me, as I repent of the offenses I have committed in this life and in former lives, throughout the cycle of births and deaths without beginning.

Whether I have committed them myself, instructed others to commit them, or condoned their being committed: such as stealing from stupas, from a Sangha, or from the Sanghas of the four directions; either stealing them myself, instructing others to steal them, or condoning their being stolen; or committing the Five Incessant Offenses, either committing them myself, instructing others to commit them, or condoning their being committed; or committing the Ten Evil Deeds, either committing them myself, instructing others to commit them, or condoning their being committed. All these wrongs, whether known by others or remaining unknown, which merit my transmigration into hells, falling among hungry ghosts or animals and other evil destinies, or into a lowly life, a life in the Border regions, or a life as Mleccha, I now repent of all the wrongs I have committed.

Now the World Honored Ones, witness and remember me. Before all the Buddhas, World Honored Ones, I further speak these words: any good roots that I have gained in this life, or in past lives; through giving, through observing the precepts, or even as little as through giving a morsel of food to an animal; or through cultivating pure conduct; any good roots from cultivating enlightenment, and any good roots from attaining supreme wisdom: all of these, accumulated and measured throughout my life spans, I dedicate to Annuttara-Samyak-Sambodhi. In the same way the Buddhas of the past, present and future make dedications, so too I make this dedication.

May the repentance of all wrongs,
The sharing of all blessings,
And the merits of pleading to the Buddhas
All contribute to the achievement of unexcelled wisdom.
To the Buddhas of the past, future and present,
The most superior of all beings,
The infinite sea of merits and virtues,
I pay homage and make dedication of my life.

舉讚

PRAISE (OF THE THIRTY-FIVE BUDDHAS)

三 十 五 佛 。 現 世 慈 尊 。 十 方 法 界 展
sān shí wǔ fó xiàn shì cí zūn shí fāng fǎ jiè zhǎn

慈 門 。 處 處 攝 迷 倫 。 拔 除 罪 根 。
cí mén chù chù shè mí lún bá chú zuì gēn

悉 令 證 真 源 。
xī lìng zhèng zhēn yuán

南 無 求 懺 悔 菩 薩 摩 訶 薩 (三 遍)
nán mó qiú chàn huǐ pú sà mó hē sà

摩 訶 般 若 波 羅 蜜
mó hē bō ruò bō luó mì

(Repeat three times)

The Thirty-Five Buddhas are the benevolent sages of the present.
They open their doors of compassion
In the ten directions of the Dharma Realm.
Taking in deluded beings everywhere,
Uprooting the source of wrongdoing,
They help us realize the fountain of truth.
Namo Seeking Repentance Bodhisattva Mahasattva
Maha Prajna Paramita

禮 八 十 八 佛 洪 名 寶 懺^終

END OF EIGHTY-EIGHT BUDDHAS REPENTANCE

(大眾禮謝主法法師慈悲主法，至誠頂禮三拜 [向佛一問訊：阿彌陀佛])

Respectfully thank Dharma Master: Make three prostrations.

Dharma Master: Half bow to the Buddha. All: “à mi tó fó” [Namo Buddha])

(對面排班，合掌，恭送法師回寮 Face the center aisle, palms together, say “à mi tó fó”)

(禮佛三拜，對面問訊 Three prostrations to the Buddha; face the center aisle, half bow to each other)

(大眾禮謝並恭送維那、悅眾及大眾法師 Respectfully thank Masters of Liturgy, half bow and say “à mi tó fó”)

回向偈

Dedication

願消三障諸煩惱

yuàn xiāo sān zhàng zhū fán nǎo

May I remove the three obstructions and all afflictions.

願得智慧真明了

yuàn dé zhì huì zhēn míng liǎo

May I have the wisdom to perceive the truth.

普願罪障悉消除

pǔ yuàn zuì zhàng xī xiāo chú

May all beings be free of transgression and suffering.

世世常行菩薩道

shì shì cháng xíng pú sà dào

I vow to practice the bodhisattva way, life after life.

(大眾禮謝主法法師慈悲主法，至誠頂禮三拜 [向佛一問訊: 阿彌陀佛])

Respectfully thank Dharma Master: Make three prostrations.

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