

cí      bēi      sān      mèi      shuǐ      chàn      kē      yí  
慈   悲   三   昧   水   懺   科   儀

LITURGY OF THE

# SAMADHI WATER REPENTANCE

OF KINDNESS AND COMPASSION

卷下懺文

SCROLL THREE

**Liturgical of the Samādhi Water Repentance of Kindness and Compassion: Scroll Three**

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cí bēi sān mèi shuǐ chàn juàn xià  
【慈悲三昧水懺·卷下】

● dēng huǎng yào YÍNG HUÁNG LIÈ BǎO TÁI  
燈 晃 耀 · 盈 煌 列 寶 臺 。

GUĀNG MÍNG PIÀN ZHÀO ZHŌU SHĀ JIÈ  
光 明 徧 照 周 沙 界 。

HŪN QÚ LǎNG YÀO Jù WÚ ÀI  
昏 衢 朗 耀 俱 無 礙 。

YÁN MÓ ZHĀN Lǐ Zǐ Jīn TÁI  
閻 魔 瞻 禮 紫 金 臺 。

RÁN DēNG FÓ CHÉNG DÀO CÉNG SHÒU RÉN TIĀN BÀI  
然 燈 佛 成 道 · 曾 受 人 天 拜 。

▲ NÁ MÓ PŪ GŌNG YǎNG PÚ SÀ MÓ HĒ SÀ (3x)  
南 無 普 供 養 菩 薩 摩 訶 薩

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【Samādhi Water Repentance of Kindness and Compassion – Scroll Three】

The lamp's radiant light shines brilliantly on the jeweled platform.

The radiance encompasses and shines throughout realms [numerous as grains] of sand,  
Brightly illuminating dark paths without obstruction.

King Yāma pays his respects in front of the purple-gold platform.

When Dīpaṃkara Buddha attained enlightenment, humans and celestial beings venerated him.

Homage to Universal Offering Bodhisattva-Mahāsattvas!



● rù chàn wén  
入懺文

GŌNG WÉN SĀN QÍ LIÀN XÍNG SĀN JUÉ GŌNG YUÁN SĀN CHÉNG  
恭聞 · 三祇煉行 · 三覺功圓 · 三乘

DÉ DÀO ZHĪ SHÈNG XIÁN SĀN JIÈ FÈN SĪ ZHĪ LÍNG ZHÉ YUÀN FÙ  
得道之聖賢 · 三界分司之靈哲 · 願赴

SĀN XŪN SĀN MÙ GŌNG LÍN SĀN QǐNG SĀN GUĪ QIÀO QÍN SĀN  
三熏三沐 · 恭臨三請三皈 · 翹勤三

YÈ ZHĪ DÀO CHǎNG FŪ LÙ SĀN SHÍ ZHĪ FÓ SHÌ FÈNG WÈI QIÚ  
業之道場 · 敷露三時之佛事 · 奉為求

CHÀN mǒu DĒNG RÙ Cǐ DÀO CHǎNG XŪN XIŪ SĀN MÈI CHÀN Fǎ  
懺 某 等入此道場 · 熏修三昧懺法 ·

ZĪ DĀNG DÌ SĀN JUǎN RÙ TÁN YUÁN Qǐ WŌ ZHŪ XÍNG RÉN  
茲當第三卷 · 入壇緣起 · 我諸行人 ·

DUĀN KÈ YĪ XĪN SÙ GŌNG SĀN YÈ QIÈ NIÀN QIÚ CHÀN mǒu DĒNG  
端恪一心 · 肅恭三業 · 切念求懺 某 等 ·

Prayer of Entering Repentance, Scroll Three

Respectfully listen! After refining and practicing for three asaṃkhyeya kalpas, the merits of the three awakenings are perfected. May the sages who attain the path of the three vehicles and the spiritual beings who divide and manage the three realms descend on our third practice, our third cleansing. May they reverently arrive at our three requests and three [repetitions] of seeking refuge. In this sanctuary of awakening, where we diligently transform the three karmas, we reveal the third session of this Buddhist service. On behalf of this assembly of your disciples who seek repentance, we enter this sanctuary of awakening to practice the Samādhi Repentance Method. We now begin the third scroll by entering the sanctuary. We and our fellow practitioners are solemn and single-minded, and our three karmas are reverent. This assembly of your disciples who seek repentance is urgently mindful of how we,

YĪ MÍ ZHĒN XÌNG    ZHÍ ZHÌ RÚ JĪN    SĀN XĪN ZHÀNG BÌ    ZÌ FÁN  
一迷真性。直至如今。三心障蔽。恣煩

NǎO ZHĪ TĀN CHĒN    SĀN YÈ HUĀNG TÁNG    Qǐ WÚ MÍNG ZHĪ XÍE  
惱之貪瞋。三業荒唐。起無明之邪

JIÀN    ZÀO BĀ WÀN CHÉN LÁO ZHĪ YÈ HǎI    ZUÒ BǎI QIĀN GÀI ZHàng  
見。造八萬塵勞之業海。作百千蓋障

ZHĪ SHĒN QIĀN    ZUÌ JĪ QIŪ SHĀN    YÈ RÚ CĀNG HǎI    KUàng Yǐ  
之深愆。罪積丘山。業如滄海。況以

HUǐ FÓ Bàng SĒNG    BŌ WÚ YĪN GUŌ    BÙ JUÉ BÙ ZHĪ    Gù ZUÒ  
毀佛謗僧。撥無因果。不覺不知。故作

Wù WÈI    RÚ SHĀN GUò JIù    WÈI SUì PĪ CHÉN    ZHàng SĀN BǎO  
誤為。如山過咎。未遂披陳。仗三寶

ZHĪ XIÁng GUĀNG    JÍE YĪ XĪN ÉR CHÀN HUǐ    WŌ YUÀN RÚ SĪ  
之祥光。潔一心而懺悔。我願如斯。

FÓ Bì ĀI LIÁN    YǎNG KòU HÓNG CÍ    Fŭ CHUÍ JIĀ BÈI  
佛必哀憐。仰叩洪慈。俯垂加被。

since being deluded to our true natures until today, have: covered the three minds, been afflicted by desire and hatred, unrestrained in our three karmas, gave rise to ignorance and deviant views, created eighty-thousand defilements in the ocean of karma, formed hundreds of thousands of obstructions and deep transgressions. Our accumulated transgressions form mountains, our karma is like the vast ocean. How much more so if we made mistakes such as slandering the Buddha, slandering the Sangha, and denying cause and effect out of ignorance? These transgressions are like mountains, and we have yet to confess them. Relying on the Triple Gem's auspicious radiance, we cleanse [these transgressions] through single-mindedly repenting and reforming. These are our vows and the Buddha will surely empathize with us. Sincerely prostrating to the One of Great Compassion, may supportive aid be bestowed upon us.



● dà cí DÀ BÈI MǐN ZHÒNG SHÈNG DÀ Xǐ DÀ SHĚ Jì HÁN SHÍ  
大慈大悲愍衆生・大喜大捨濟含識・

XIĀNG HǎO GUĀNG MíNG Yǐ Zì YÁN ZHÒNG DĒNG ZHì XīN GUĪ MìNG Lǐ  
相好光明以自嚴・衆等志心皈命禮。

● Yī Qiè Zhū FÓ MǐN NIàn ZHÒNG SHÈNG WÈI SHUō SHUǐ CHÀN  
一切諸佛愍念衆生・爲說水懺

DÀO CHǎNG ZǒNG Fǎ JīN DĀNG GUĪ MìNG Yī Qiè Zhū FÓ  
道場總法・今當皈命一切諸佛。

● NÁ MÓ PÍ LÚ ZHÈ NÀ FÓ  
南無毗盧遮那佛

NÁ MÓ BÈN SHī SHì Jiā MÓU Ní FÓ  
南無本師釋迦牟尼佛

NÁ MÓ Ō MÍ TUÓ FÓ  
南無阿彌陀佛

NÁ MÓ MÍ LÈ FÓ  
南無彌勒佛

---

With great loving-kindness and great compassion, he empathizes with sentient beings;  
With great joy and great equanimity, he saves beings with consciousness.  
To he who is self-adorned with the hallmarks, characteristics, and radiance;  
We, the assembly, sincerely return our lives in refuge.

All buddhas are compassionately mindful of sentient beings and teach the Compiled Method of the Water Repentance Sanctuary of Awakening on our behalf. We now return our lives in refuge to all buddhas!

Homage to Vairocana Buddha

Homage to Our Teacher, Śākyamuni Buddha

Homage to Amitābha Buddha

Homage to Maitreya Buddha

NÁ MÓ LÓNG ZHǒNG SHàng ZŪN WÁNG FÓ  
南 無 龍 種 上 尊 王 佛

NÁ MÓ LÓNG Zì Zài WÁNG FÓ  
南 無 龍 自 在 王 佛

NÁ MÓ BǎO SHèNG FÓ  
南 無 寶 勝 佛

NÁ MÓ JUÉ HUÁ DìNG Zì Zài WÁNG FÓ  
南 無 覺 華 定 自 在 王 佛

NÁ MÓ JIǎ SHĀ CHUÁNG FÓ  
南 無 袈 裟 幢 佛

NÁ MÓ SHĪ ZI HǒU FÓ  
南 無 師 子 吼 佛

NÁ MÓ WÉN SHŪ SHĪ Lì PÚ SÀ  
南 無 文 殊 師 利 菩 薩

NÁ MÓ Pŭ XIÁN PÚ SÀ  
南 無 普 賢 菩 薩

---

Homage to Supreme Honored King of Dragons Buddha

Homage to Nāgeśvararāja Buddha

Homage to Prabhūtaratna Buddha

Homage to Awakened Blossom Concentration Self-Mastery King Buddha

Homage to Kasayadhvaja Buddha

Homage to Siṃhanāda Buddha

Homage to Mañjuśrī Bodhisattva

Homage to Samantabhadra Bodhisattva



NÁ MÓ DÀ SHÌ ZHÌ PÚ SÀ  
南 無 大 勢 至 菩 薩

NÁ MÓ DÌ ZÀNG PÚ SÀ  
南 無 地 藏 菩 薩

NÁ MÓ DÀ ZHUĀNG YÁN PÚ SÀ  
南 無 大 莊 嚴 菩 薩

NÁ MÓ GUĀN ZÌ ZÀI PÚ SÀ  
南 無 觀 自 在 菩 薩

▲ NÁ MÓ BĒN SHĪ SHÌ JIĀ MÓU NÍ FÓ (3x)  
南 無 本 師 釋 迦 牟 尼 佛

● cí bēi SHUǐ CHÀN Fǎ JUÀN XIÀ  
慈 悲 水 懺 法 卷 下

Lǐ ZHŪ FÓ Yǐ CÌ FÙ CHÀN HUǐ SHÀNG LÁI Yǐ CHÀN  
禮 諸 佛 已 · 次 復 懺 悔 。 上 來 已 懺 ·

SHĒN SĀN KǒU SÌ JìNG JīN DĀNG CHÀN HUǐ FÓ Fǎ SĒNG JIĀN  
身 三 口 四 竟 · 今 當 懺 悔 佛 法 僧 間 ·

Homage to Mahāsthāmaprāpta Bodhisattva

Homage to Kṣitigarbha Bodhisattva

Homage to Mahāvīrya Bodhisattva

Homage to Avalokiteśvara Bodhisattva

Homage to Our Teacher, Śākyamuni Buddha!

[ Water Repentance of Kindness and Compassion – Scroll Two ]

Having prostrated to the Buddhas, again repent and reform. We have already repented for the three physical and four verbal actions. Now, we should repent and reform all obstructions between us and the Buddha, Dharma, and Sangha.



YĪ QÌÈ ZHŪ ZHàng JĪNG ZHōNG FÓ SHUō RÉN SHĒN NÁN DÉ  
一切諸障。經中佛說。人身難得。

FÓ Fǎ NÁN WÉN ZHōNG SĒNG NÁN ZHÍ Xìn XĪN NÁN SHĒNG  
佛法難聞。衆僧難值。信心難生。

LIù GĒN NÁN Jù SHàn YǒU NÁN DÉ ÉR JĪN XIĀNG Yǔ Sù ZHÍ  
六根難具。善友難得。而今相與宿植

SHàn GĒN DÉ Cǐ RÉN SHĒN LIù GĒN WÁN Jù YòU ZHÍ SHàn  
善根。得此人身。六根完具。又值善

YǒU DÉ WÉN ZHèNG Fǎ YÚ QÍ ZHōNG JĪN Fù GÈ Bù NÉNG JĪN  
友。得聞正法。於其中間復各不能盡

XĪN JĪNG QÍN KǒNG YÚ WÈI LÁI ZHǎNG Nì Wàn Kǔ WÚ YǒU  
心精勤。恐於未來。長溺萬苦。無有

CHŪ QĪ SHì Gù JĪN Rì ZHì CHÉNG QÍU ĀI CHàn HUǐ zhòng DĒNG  
出期。是故今日至誠。求哀懺悔。某等

Zì Cóng Wú Shǐ Yǐ Lái Zhì Yú Jīn Rì Cháng Yǐ Wú Míng Fù  
自從無始以來。至于今日。常以無明覆

In the sūtras, the Buddha said that it is difficult to be born in a human body, difficult to hear the Buddha's teachings, difficult to encounter the assembly of monastics, difficult to initiate a mind of faith, difficult to be replete in the six sense organs, and difficult to meet virtuous friends. However, today, because we have planted virtuous roots in the past, we have been born human body replete with the six sense organs. Furthermore, we have met virtuous friends and heard the Proper Dharma. If we are unable to be diligent with all our hearts, then there is the fear that we will perpetually drift among the myriad sufferings in the future without any end in sight. Thus, today, we sincerely repent and reform. Since beginningless time until today, we, the assembly, have constantly had our minds obscured by ignorance



XĪN FÁN NǎO zhàng yì jiàn fó xíng xiàng bù néng jìn xīn  
心 · 煩 惱 障 意 。 見 佛 形 像 · 不 能 盡 心

Gōng jìng qīng miè zhòng sēng cán hài shàn yǒu pò tā  
恭 敬 。 輕 蔑 衆 僧 · 殘 害 善 友 。 破 塔

huǐ sì fén shāo jīng xiàng chū fó shēn xuè huò zì chǔ  
毀 寺 · 焚 燒 經 像 · 出 佛 身 血 。 或 自 處

huá táng ān zhì zūn xiàng bēi wěi zhī chù shǐ yān xūn rì  
華 堂 · 安 置 尊 像 卑 猥 之 處 · 使 煙 熏 日

pù fēng chuī yǔ lù chén tǔ wū bèn què shǔ huǐ huài  
曝 · 風 吹 雨 露 · 塵 土 污 塗 · 雀 鼠 毀 壞 ·

gòng zhù tóng sù céng wú lǐ jìng huò luǒ lù xiàng qián  
共 住 同 宿 · 曾 無 禮 敬 。 或 裸 露 像 前 ·

chū bù yán shì zhē yǎn dēng zhú guān bì diàn yǔ zhàng  
初 不 嚴 飾 · 遮 掩 燈 燭 · 關 閉 殿 宇 · 障

fó guāng míng rú shì děng zuì jīn rì zhì chéng jiē xī  
佛 光 明 。 如 是 等 罪 · 今 日 至 誠 · 皆 悉

and our thoughts clouded by afflictions. When we saw images of the Buddha, we were unable to be respectful with entirety of our hearts. We denigrated the assembly of monastics and hurt virtuous friends; destroyed stupas, ruined temples, and burned scriptures and images; and we shed the Buddha's blood. Or, we ourselves resided in elaborate halls while placing sacred statues in lowly places, causing them to be fumed by smoke, beaten by the sun, blown by the wind, soaked by the rain, soiled by dust and dirt, and destroyed by birds and vermin. Or, we resided in the same building [as the statues] without ever being respectful towards them, passed by the statue while naked, did not adorn the statue, concealed the light of the lamps on its altar, closed its halls, and obstructed the Buddha's radiance. Today, we sincerely repent and reform for all transgressions such as these.

CHÀN HUǐ YÒU FÙ WÚ SHǐ Yǐ LÁI ZHì YÚ JīN Rì HUÒ YÚ Fǎ  
懺悔。又復無始以來。至于今日。或於法

JĀN Yǐ BÙ JìNG SHǒU Bǎ ZHUō JīNG JUǎN HUÒ LÍN JīNG SHŪ  
間。以不淨手。把捉經卷。或臨經書。

FĒI Fǎ SÚ Yǔ HUÒ ĀN ZHì CHUÁNG TÓU ZUÒ Qǐ BÙ JìNG HUÒ  
非法俗語。或安置牀頭。坐起不敬。或

KĀI Bì XIĀNG QIÈ CHÓNG DÙ XIǔ LÀN HUÒ SHǒU ZHÓU TUō  
開閉箱篋。蟲蠹朽爛。或首軸脫

LUÒ BÙ ZHì SHǐ Cì HUÒ WǎN TUō LÒU Wù ZHǐ Mò PÒ LIÈ  
落。部帙失次。或挽脫漏誤。紙墨破裂。

Zì BÙ XIŪ XÍ BÙ KĒN LIÚ CHUÁN RÚ SHì DĒNG ZUì JīN Rì ZHì  
自不修習。不肯流傳。如是等罪。今日至

CHÉNG JĪE Xǐ CHÀN HUǐ HUÒ MIÁN Dì TĪNG JīNG YǎNG Wò DÚ  
誠。皆悉懺悔。或眠地聽經。仰臥讀

SÒNG GĀO SHĒNG Yǔ XIÀO LUÀN TĀ TĪNG Fǎ HUÒ XĪE JĪE FÓ  
誦。高聲語笑。亂他聽法。或邪解佛

Furthermore, since beginningless time until today, we have—regarding the Dharma—grabbed or touched sūtras with unclean hands; or we cursed or used inappropriate language in the presence of sūtras; or we placed the texts on top of our beds and were not respectful when sitting and rising; or we left its cases closed and let insects chew through and mold grow on it; or we misplaced volumes and put the sūtras back in the wrong order; or we did not repair sūtras which were torn, damaged, had missing pages, or neglected, and did not allow them to be circulated. Today, we sincerely repent and reform all of these transgressions. Or, we slept on the ground while listening to the sūtras; or we reclined while reading or reciting sūtras; or we were noisy or laughed and talked, interrupting others who were listening to the Dharma; or we had deviant understandings of the Buddha's words



Yǔ Pì shuō shèng yì fēi fǎ shuō fǎ fǎ shuō fēi fǎ fēi  
語·僻說聖意。非法說法·法說非法。非

Fàn shuō fàn fàn shuō fēi fàn qīng zuì shuō zhòng zhòng  
犯說犯·犯說非犯。輕罪說重·重

Zuì shuō qīng huò chāo qián zhù hòu chāo hòu zhù qián  
罪說輕。或抄前著後·抄後著前。

Qián hòu zhù zhōng zhōng zhù qián hòu qǐ shì wén cí  
前後著中·中著前後。綺飾文詞·

ān zhì jǐ diǎn huò wèi lì yǎng míng yù gōng jìng wèi  
安置己典。或為利養·名譽恭敬。為

Rén shuō fǎ wú dào dé xīn qiú fǎ shī guò ér wèi lùn  
人說法·無道德心。求法師過·而為論

yì fēi lǐ tán jī bù wéi zhǎng xiè qiú chū shì fǎ huò  
義。非理彈擊·不為長解·求出世法。或

qīng màn fó yǔ zūn zhòng xié jiào huǐ zǐ dà chéng zàn  
輕慢佛語·尊重邪教。毀訾大乘·讚

and misinterpreted his sacred meanings; we called non-Dharma "Dharma;" we called Dharma "non-Dharma;" we called non-violations "violations;" we called violations "non-violations;" we called minor offenses "major;" we called major offenses "minor;" or we transcribed the beginning of a sūtra, but not the ending; or we transcribed the ending, but not the beginning; or we transcribed the beginning and ending; but not the middle; or we transcribed the middle, but not the beginning and ending; we added flowery, unnecessary words and placed them into the scriptures. Or, in search of fame and fortune, titles and respect, we spoke the Dharma on others' behalf without any sense of morality; we invited Dharma masters to come, but only to debate and make baseless rebuttals; and we did not seek the transcendental teachings to reach eternal liberation. Or, we were condescending towards the Buddha's words and respected deviant teachings; we slandered the Mahāyāna

SHÈNG WÉN DÀO RÚ SHÌ DĒNG ZUÌ WÚ LIÀNG WÚ BIĀN JĪ XĪ  
 聲聞道。如是等罪。無量無邊。皆悉

CHÀN HUǐ YÒU FÙ WÚ SHǐ Yǐ LÁI ZHì YÚ JĪN Rì HUÒ YÚ SÈNG  
 懺悔。又復無始以來。至于今日。或於僧

JĪAN YǒU ZHàng SHĀ Ō LUÓ HÀN PÒ HÉ HÉ SÈNG HÀI FĀ WÚ  
 間有障。殺阿羅漢。破和合僧。害發無

SHàng PÚ TÍ XĪN Rén DUàn MIÈ FÓ ZHǒNG SHǐ SHÈNG DÀO BÙ  
 上菩提心人。斷滅佛種。使聖道不

XÍNG HUÒ BŌ TUŌ DÀO Rén BIĀN KǎO SHĀ MÈN CHǔ TÀ QŪ  
 行。或剝脫道人。鞭拷沙門。楚撻驅

SHǐ Kǔ YÁN JĪA Bàng HUÒ PÒ JìNG Jiè JÍ PÒ WÈI YÍ HUÒ  
 使。苦言加謗。或破淨戒。及破威儀。或

QUàn TĀ Rén SHĒ YÚ BĀ ZHèNG SHòU XÍNG Wǔ Fǎ HUÒ Jiǎ  
 勸他人。捨於八正。受行五法。或假

TUŌ XÍNG YÍ KŪI QIÈ CHÁNG ZHù RÚ SHÌ DĒNG ZUÌ JĪN XĪ CHÀN  
 託形儀。闖竊常住。如是等罪。今悉懺

and praised the path of Śrāvakas. We repent and reform for all limitless and boundless transgressions such as these. Furthermore, since beginningless time until today, we have—regarding the Sangha—killed arhats; caused schisms in the Sangha; harmed those who gave rise to the unsurpassed bodhi mind; annihilated the Buddha’s lineage; and made the holy path impossible to walk. Or, we stripped cultivators of their clothing; whipped śramaṇas; subjected their bodies to beatings; and slandered them with cruel words. Or, we violated the pure precepts and violated etiquette. Or, we urged others to abandon the noble eightfold path and seek the five [worldly] teachings instead. Or, we changed our appearance [to that of a monastic] and freeloaded off of the monastery. We repent and reform for transgressions such as these.



HUǐ HUÒ LUǒ LÙ SHĒN XÍNG QĪNG YĪ TÁNG TÚ ZÀI JĪNG XIÀNG  
 悔。或 裸 露 身 形 · 輕 衣 搪 揆 · 在 經 像  
 QIÁN BÙ JĪNG JIǎO Lǚ TÀ SHàng DIàn Tǎ HUÒ ZHUÓ XIÈ JĪ  
 前。不 淨 腳 履 · 踏 上 殿 塔。或 著 屨 屐 ·  
 RÙ SĒNG QÍ LÁN TÌ TUÒ TÁNG FÁNG WŪ FÓ SĒNG DÌ CHÉNG  
 入 僧 伽 藍。涕 唾 堂 房 · 汙 佛 僧 地。乘  
 CHĒ CÈ Mǎ PÁI TÚ SÌ SHĚ FÁN RÚ SHÌ DĒNG YÚ SĀN BǎO JIĀN  
 車 策 馬 · 排 揆 寺 舍。凡 如 是 等 · 於 三 寶 間 ·  
 SUǒ Qǐ ZUÌ ZHàng WÚ LIàng WÚ BIĀN JĪN Rì ZHì CHÉNG XIÀNG  
 所 起 罪 障 · 無 量 無 邊 · 今 日 至 誠 · 向  
 SHÍ FĀNG FÓ ZŪN Fǎ SHÈNG ZHòng JĪE XĪ CHÀN HUǐ  
 十 方 佛 · 尊 法 聖 衆 · 皆 悉 懺 悔。

YUÀN SHĒNG SHĒNG SHì SHì CHÁNG ZHÍ SĀN BǎO ZŪN YǎNG  
 願 生 生 世 世 · 常 值 三 寶 · 尊 仰

GŌNG JìNG WÚ YǒU Yàn JUàn TIĀN ZēNG MIào Cǎi ZHòng  
 恭 敬 · 無 有 厭 倦。天 繒 妙 綵 · 衆

Or, we revealed our naked bodies or wore revealing clothing before sūtras and images [of the Buddha]; stepped into the Main Shrine or a stupa with unclean feet. Or, we wore slippers or clogs while entering the sanghārāma or spat in its halls and rooms, soiling the land of the Buddha and Sangha; or rode carts and horses to the very front of the monastery. The obstructive transgressions that arise from such actions regarding the Triple Gem are boundless and limitless. Today, we sincerely face the Buddhas, honored Dharma, and sacred Sangha of the ten directions to repent and reform for them all.

We vow that through all of the merits and virtues born from this repentance and reformation of all obstructive transgressions regarding the Buddha, Dharma, and Sangha, may we—in every lifetime—always encounter the Triple Gem; revere and respect it without ever tiring; always offer celestial silks and exquisite satins,

Bǎo Yīng Luò Bǎi Qiān Jì Yuè Zhēn Yì Míng Xiāng Huā Guǒ  
寶 纓 絡 · 百 千 伎 樂 · 珍 異 名 香 · 花 果

Xiān míng jìn shì suǒ yǒu cháng yǐ gōng yǎng ruò yǒu  
鮮 明 · 盡 世 所 有 · 常 以 供 養 · 若 有

chéng fó xiān wǎng quàn qǐng kāi gān lù mén ruò rù  
成 佛 · 先 往 勸 請 · 開 甘 露 門 · 若 入

Niè pán yuàn wǒ cháng dé xiàn zuì hòu gòng yú zhòng  
涅 槃 · 願 我 常 得 獻 最 後 供 · 於 眾

Sēng zhōng xiū liù hé jìng dé zì zài lì xīng lóng sān  
僧 中 · 修 六 和 敬 · 得 自 在 力 · 興 隆 三

Bǎo shàng hóng fó dào xià huà zhòng shēng  
寶 · 上 弘 佛 道 · 下 化 眾 生 ·

Rú shàng suǒ shuō yú sān bǎo jiān qīng zhòng zhū zuì  
如 上 所 說 · 於 三 寶 間 · 輕 重 諸 罪 ·

Jiē yǐ chàn huǐ qí yú zhū è jīn dāng cì dì fù gèng chàn  
皆 已 懺 悔 · 其 餘 諸 惡 · 今 當 次 第 · 復 更 懺

various treasures and adornments, thousands of kinds of music and dance, fine and rare incenses, fresh and illustrious flowers and fruits, as well as all of the best items throughout the world. If there is a being who becomes the Buddha, we will seek him and request for him to open the Gate of Sweet Dew; if he enters nirvāṇa, then may we always be able to present his last meal as an offering. May we be able to practice the six points of reverent harmony among the assembly of monastics; obtain the strength of self-mastery; bring prosperity to the Triple Gem; propagate the Buddha's Path above; and transform sentient beings below.

We have now repented and reformed all major and minor transgressions related to the Triple Gem. We should now continue to further repent and reform other unwholesome deeds.



HUǐ RÚ JĪNG ZHŌNG SHUŌ YǒU ÈR JIÀN ER YĪ ZHĚ ZÌ BÚ ZUÒ  
 悔。如 經 中 說。有 二 健 兒。一 者 自 不 作  
 ZUÌ ÈR ZHĚ ZUÒ Yǐ NÉNG HUǐ YÒU YǒU ÈR ZHŌNG BĀI Fǎ NÉNG  
 罪。二 者 作 已 能 悔。又 有 二 種 白 法。能  
 WÈI ZHÒNG SHĒNG MIÈ CHÚ ZHÒNG ZHàng YĪ ZHĚ CÁN ZÌ BÚ  
 爲 衆 生。滅 除 衆 障。一 者 慚。自 不  
 ZUÒ È ÈR ZHĚ KUÌ BÚ LìNG TĀ ZUÒ YǒU CÁN KUÌ ZHĚ KĚ  
 作 惡。二 者 愧。不 令 他 作。有 慚 愧 者。可  
 MÍNG WÈI RÉN RUÒ BÙ CÁN KUÌ Yǔ ZHŪ QÍN SHÒU BÙ XIĀNG Yì  
 名 爲 人。若 不 慚 愧。與 諸 禽 獸 不 相 異  
 YĚ SHì Gù JĪN Rì ZHì CHÉNG GUĪ YĪ YÚ FÓ RÚ Fǎ CHÀN HUǐ  
 也。是 故 今 日 至 誠。皈 依 於 佛。如 法 懺 悔。  
 WÚ SHǐ Yǐ LÁI ZHì YÚ JĪN Rì HUÒ Xìn XÍ ÈR DÀO JIÀN SHĀ Hài  
 無 始 以 來。至 于 今 日。或 信 邪 倒 見。殺 害  
 ZHÒNG SHĒNG JĪÈ ZÒU CHĪ MÈI WǎNG LIǎNG GUǐ SHÉN Yù Xī  
 衆 生。解 奏 魑 魅。魍 魎。鬼 神。欲 希

In the sūtras, the Buddha said that there are two kinds of diligent cultivators: the first is one who never commits a transgression, the second is one who is able to reform after committing a transgression. He also said that there are two kinds of pure methods that are able to eradicate various obstacles on behalf of sentient beings: the first is remorse, in which one does not commit transgressions; the second is shame, in which one does not cause others to commit transgressions. [Only] one who feels both remorse and shame can be called a person. Those without remorse and shame are no different from birds and beasts.<sup>1</sup> Thus, today, we sincerely seek refuge in the Buddha to repent and reform in accordance with the Dharma. Since beginningless time until today, we, the assembly, have believed in deviant views; killed and harmed sentient beings; we invoked and made sacrifices to various kinds of demons,<sup>1</sup> ghosts, and spirits hoping to prolong our lives,



YÁN NIÁN    ZHŌNG BÙ NÉNG DÉ    HUÒ WÀNG YÁN JIÀN GUǐ    JIǎ  
 延 年 · 終 不 能 得 。 或 妄 言 見 鬼 · 假

CHÈNG SHÉN Yǔ    RÚ SHÌ DĒNG ZUÌ    JIĒ Xǐ CHÀN HUǐ    YÒU FÙ WÚ  
 稱 神 語 · 如 是 等 罪 · 皆 悉 懺 悔 。 又 復 無

SHǐ Yǐ LÁI    ZHì YÚ JīN Rì    HUÒ XÍNG DÒNG ÀO DÀN    Zì GĀO  
 始 以 來 · 至 于 今 日 · 或 行 動 傲 誕 · 自 高

Zì DÀ    HUÒ SHì ZHŌNG XìNG    QĪNG MÀN YÍ QIÈ    Yǐ GUì QĪNG  
 自 大 · 或 恃 種 姓 · 輕 慢 一 切 · 以 貴 輕

JIÀN    YÒNG QIÁNG LÍNG RUÒ    HUÒ YǐN JIǔ DÒU LUÀN    BÚ Bì QĪN  
 賤 · 用 強 陵 弱 · 或 飲 酒 鬪 亂 · 不 避 親

SHŪ    HŪN ZUì ZHŌNG Rì    BÚ SHì ZŪN BĒI    RÚ SHì DĒNG ZUì  
 疏 · 昏 醉 終 日 · 不 識 尊 卑 · 如 是 等 罪 ·

JĪN Xǐ CHÀN HUǐ    HUÒ SHì YǐN SHÍ    WÚ YǒU QÍ DÙ    HUÒ SHÍ  
 今 悉 懺 悔 · 或 嗜 飲 食 · 無 有 期 度 · 或 食

SHĒNG KUÀi    HUÒ DÀN Wǔ XĪN    XŪN HUì JĪNG XIÀNG    PÁI TÚ JìNG  
 生 鱠 · 或 啖 五 辛 · 薰 穢 經 像 · 排 揆 淨

but this was never obtainable. Or, we lied and claimed to have seen ghosts and falsely invoked the words of spirits. We repent and reform all such transgressions. Furthermore, since beginningless time until today, we have been arrogant in our movements and thought of ourselves as high and mighty; or we were prideful in our race and looked down upon all others; we harassed the poor when we were wealthy and used our power to oppress them; or we consumed intoxicants and quarreled, not caring whether or not we were close to our opponent; we were intoxicated until the end of our days and did not have any sense of respect. Today, we repent for all such transgressions. Or, we ate and drank without any limits; or ate thinly sliced raw meat; or consumed the five pungent vegetables, which created a stench that fumigated the sūtras and images [of the Buddha] and spread through the pure assembly;



ZHÒNG ZÒNG XÍN ZÌ YÌ BÙ ZHĪ XIÀN JÍ SHŪ YUǎN SHÀN RÉN  
 衆 · 縱 心 恣 意 · 不 知 限 極 · 疏 遠 善 人 ·

XIÁ Jìn È YǒU RÚ SHì DĒNG ZUì JĪN XĪ CHÀN HUǐ HUÒ GÒNG  
 狎 近 惡 友 · 如 是 等 罪 · 今 悉 懺 悔 · 或 貢

GĀO JIǎO JIǎ YǎN JIǎN Zì Yòng BĀ Hù Dǐ Tú BÚ SHì RÉN QíNG  
 高 矯 假 · 偃 蹇 自 用 · 跋 扈 抵 揆 · 不 識 人 情 ·

Zì SHì FĒI TĀ XĪ Wàng Jiǎo XìNG RÚ SHì DĒNG ZUì JĪN XĪ CHÀN  
 自 是 非 他 · 希 望 僥 倖 · 如 是 等 罪 · 今 悉 懺

HUǐ HUÒ Lín Cǎi Wú Ràng BÙ LIÁN BÙ CHǐ Tú Ròu GŪ JIŪ QĪ  
 悔 · 或 臨 財 無 讓 · 不 廉 不 恥 · 屠 肉 沽 酒 · 欺

KUÁNG Zì HUÓ HUÒ CHŪ Rù Xī Lì Jì SHÍ MÀi Rì Jù Jī QiǎN  
 誑 自 活 · 或 出 入 息 利 · 計 時 賣 日 · 聚 積 慳

KÈ TĀN QÍU WÚ Yàn SHòU Rén Gòng YǎNG BÙ CÁN BÚ KUì  
 尅 · 貪 求 無 厭 · 受 人 供 養 · 不 慚 不 愧 ·

HUÒ WÚ Jiè Dé KōNG NÀ Xìn SHĪ RÚ SHì DĒNG ZUì JĪN XĪ CHÀN  
 或 無 戒 德 · 空 納 信 施 · 如 是 等 罪 · 今 悉 懺

we were lax in our mind and intentions and did not know our limits; we distanced ourselves from virtuous people and approached evil friends. Today, we repent and reform all such transgressions. Or, we overestimated our talents and arrogantly did what we wanted without following others' advice and instructions or acknowledging our relationships; we believed that we were right and that others were wrong, and hoped that that we would encounter a stroke of luck. We repent and reform all such transgressions. Or, we did not yield regarding wealth; were not honest, not humble; slaughtered animals for meat; dealt intoxicants; and cheated others as our livelihood. Or, we profited off interest, calculating every hour and selling the days; accumulated stinginess and greed and had endless desires; accepted offerings from others without any sense of remorse or shame. Or, by lacking the virtues of precepts, we unrightfully accepted offerings from the faithful. We repent and reform all such transgressions.

HUǐ HUÒ CHUÍ Dǎ NÚ BÌ QŪ SHǐ TÓNG LÌ BÚ WÈN Jī KĒ BÚ  
 悔。或 捶 打 奴 婢。驅 使 僮 吏。不 問 饑 渴。不  
 WÈN HÁN SHŭ HUÒ FĀ CHÈ QIÁO LIÁNG DÙ JUÉ XÍNG LÙ RÚ SHÌ  
 問 寒 暑。或 發 撤 橋 梁。杜 絕 行 路。如 是  
 DĒNG ZUÌ JīN Xī CHÀN HUǐ HUÒ FÀNG Yì Zì Zì WÚ Jì SÀN  
 等 罪。今 悉 懺 悔。或 放 逸 自 恣。無 記 散  
 LUÀN CHŪ PÚ WÉI QÍ QŪN HUÌ TÚN JÙ YǐN SHÍ JIŭ RÒU GÈNG  
 亂。樗 蒲 圍 棋。羣 會 屯 聚。飲 食 酒 肉。更  
 XIĀNG RǎO JIÀN WÚ Qù TÁN HUÀ Lùn SHUŌ TIĀN XIÀ Cóng  
 相 擾 餞。無 趣 談 話。論 說 天 下。從  
 NIÁN JìNG SUì KōNG SÀNG TIĀN Rì CHŪ ZhōNG Hòu Yè CHÁN  
 年 竟 歲。空 喪 天 日。初 中 後 夜。禪  
 Sòng Bù Xiū Xiè Dài Lǎn Duò SHĪ Wò ZhōNG Rì Yú LIù NIàn  
 誦 不 修。懈 怠 懶 惰。尸 臥 終 日。於 六 念  
 CHù XīN Bù JīNG Lǐ JIàn TĀ SHèNG SHì BIàn SHēNG Jí DÙ  
 處。心 不 經 理。見 他 勝 事。便 生 嫉 妬。

Or, we beat [adult] slaves and bullied child slaves, never asking if they were hungry or thirsty, never asking if they were cold or hot. Or, we ruined bridges and blocked roads. We repent and reform all such transgressions. Or, we were lax towards ourselves and were mindless and scattered; we gambled and played chess;1 went to parties; consumed intoxicants and ate meat; held farewell parties for each other;1 had pointless conversations and debated the affairs of the world; we wasted our days throughout the year; did not practice meditation or recitations in the beginning, middle, and ending periods of the night; were lazy and lax, slept like a corpse until the end of our days; were not mindful of the six recollections;1 gave rise to jealousy upon seeing others' accomplishments;



XĪN HUÁI CǎN DÚ BÈI Qǐ FÁN NǎO ZHÌ SHǐ ZHŪ È MÈNG FÈNG  
心 懷 慘 毒 · 備 起 煩 惱 。 致 使 諸 惡 猛 風 ·

CHUĪ ZUÌ XĪN HUŌ CHÁNG Yǐ CHÌ RÁN WÚ YǒU XIŪ XĪ SĀN YÈ  
吹 罪 薪 火 · 常 以 熾 然 · 無 有 休 息 。 三 業

WÈI SHÀN YÍ QIÈ JÙ FÉN SHÀN Fǎ Jì Jìn WÈI Yì CHǎN TÍ  
微 善 · 一 切 俱 焚 。 善 法 既 盡 · 爲 一 闡 提 。

DUÒ DÀ DÌ YÙ WÚ YǒU CHŪ QÍ SHÌ GÙ JĪN Rì ZHì DǎO Qǐ SǎNG  
墮 大 地 獄 · 無 有 出 期 。 是 故 今 日 至 禱 稽 顙 ·

XIÀNG SHÍ FĀNG SĀN BǎO JĪE XĪ CHÀN HUǐ XIÀNG LÁI SUǒ YǒU  
向 十 方 三 寶 · 皆 悉 懺 悔 。 向 來 所 有

YÍ QIÈ ZHÒNG ZUÌ RUÒ QĪNG RUÒ ZHÒNG RUÒ CŪ RUÒ XÌ RUÒ  
一 切 衆 罪 · 若 輕 若 重 · 若 麤 若 細 · 若

Zì ZUÒ RUÒ JIÀO TĀ ZUÒ RUÒ SUÍ Xǐ ZUÒ RUÒ Yǐ SHì Lì BĪ  
自 作 · 若 教 他 作 · 若 隨 喜 作 。 若 以 勢 力 逼

PÒ LìNG ZUÒ RÚ SHì NǎI ZHì ZÀN TÀN XÍNG È Fǎ ZHĒ JĪN Rì  
迫 令 作 · 如 是 乃 至 讚 歎 行 惡 法 者 · 今 日

harbored malicious grudges and gave rise to afflictions. We fanned the flames of transgressions with the fierce wind of evils, causing them to burn continuously without ever pausing. This incinerated all virtues of the three karmas, no matter how small. Once our virtues were exhausted, we became icchantikas and fell into the great hells without any date of liberation. Thus, today, we sincerely pray and prostrate to the Triple Gem of the ten directions to repent and reform for all of these. For all transgressions we have committed, whether major or minor, whether big or small, whether we committed the deed, instructed others to commit the deed, or rejoiced in the deed, whether we used our power to force others to do it, or even praised those who practiced these unwholesome actions,

ZHÌ CHÉNG JIĒ XĪ CHÀN HUǐ  
至 誠 • 皆 悉 懺 悔 。

YUÀN CHÉNG SHÌ CHÀN HUǐ YÍ QIÈ ZHŪ È SUǒ SHĒNG GŌNG DÉ  
願 承 是 懺 悔 一 切 諸 惡 • 所 生 功 德 •

SHĒNG SHĒNG SHÌ SHÌ CÍ HÉ ZHŌNG XIÀO QIĀN BĒI RĒN Rŭ  
生 生 世 世 • 慈 和 忠 孝 • 謙 卑 忍 辱 。

ZHĪ LIÁN SHÌ CHǐ XĪĀN Yì WÈN Xùn XIŪ LIÁNG ZHÈNG JǐN  
知 廉 識 耻 • 先 意 問 訊 • 修 良 正 謹 •

QĪNG JIÉ Yì RÀNG YUǎN LÍ È YǒU CHÁNG Yù SHÀN YUÁN  
清 潔 義 讓 • 遠 離 惡 友 • 常 遇 善 緣 •

SHŌU SHÈ LIÙ QÍNG SHŌU Hù SĀN YÈ HÀN LÁO RĒN Kŭ  
收 攝 六 情 • 守 護 三 業 • 捍 勞 忍 苦 •

XĪN BÚ TUì Mò Lì PÚ TÍ ZHì BÚ Fù ZHòng SHĒNG  
心 不 退 沒 • 立 菩 提 志 • 不 負 衆 生 •

FĀ YUÀN Yǐ GUĪ MìNG Lǐ ZHŪ FÓ  
發 願 已 • 皈 命 禮 諸 佛 •

today, we sincerely repent and reform for them.

We vow that through the merits and virtues born from repenting and reforming all unwholesome deeds, may we—in each and every lifetime—be kind, harmonious, loyal, filial, humble, respectful, tolerant, and patient; know humility, have shame, and think of greeting others first; accord with virtues, be proper and solemn; be pure and yield righteously;<sup>1</sup> greatly distance ourselves from evil friends and always encounter virtuous affinities; collect the six senses and guard the three karmas; be diligent and accept suffering without ever retreating in our minds; establish the Bodhi resolve and never abandon sentient beings. Having made vows, we return our lives in refuge and venerate the buddhas.



● **NÁ MÓ PÍ LÚ ZHĒ NÀ FÓ**  
南 無 毗 盧 遮 那 佛

**NÁ MÓ BĒN SHĪ SHÌ JIĀ MÓU NÍ FÓ**  
南 無 本 師 釋 迦 牟 尼 佛

**NÁ MÓ Ō MÍ TUÓ FÓ**  
南 無 阿 彌 陀 佛

**NÁ MÓ MÍ LÈ FÓ**  
南 無 彌 勒 佛

**NÁ MÓ LÓNG ZHǒNG SHàng ZŪN WÁNG FÓ**  
南 無 龍 種 上 尊 王 佛

**NÁ MÓ LÓNG Zì Zài WÁNG FÓ**  
南 無 龍 自 在 王 佛

**NÁ MÓ BǎO SHèNG FÓ**  
南 無 寶 勝 佛

**NÁ MÓ JUÉ HUÁ DìNG Zì Zài WÁNG FÓ**  
南 無 覺 華 定 自 在 王 佛

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Homage to Vairocana Buddha

Homage to Our Teacher, Śākyamuni Buddha

Homage to Amitābha Buddha

Homage to Maitreya Buddha

Homage to Supreme Honored King of Dragons Buddha

Homage to Nāgeśvararāja Buddha

Homage to Prabhūtaratna Buddha

Homage to Awakened Blossom Concentration Self-Mastery King Buddha

NÁ MÓ JIĀ SHĀ CHUÁNG FÓ  
南 無 袞 袞 幢 佛

NÁ MÓ SHĪ ZI HǒU FÓ  
南 無 師 子 吼 佛

NÁ MÓ WÉN SHŪ SHĪ LÌ PÚ SÀ  
南 無 文 殊 師 利 菩 薩

NÁ MÓ Pŭ XIÁN PÚ SÀ  
南 無 普 賢 菩 薩

NÁ MÓ DÀ SHÌ ZHÌ PÚ SÀ  
南 無 大 勢 至 菩 薩

NÁ MÓ DÌ Zàng PÚ SÀ  
南 無 地 藏 菩 薩

NÁ MÓ DÀ ZHUĀNG YÁN PÚ SÀ  
南 無 大 莊 嚴 菩 薩

NÁ MÓ GUĀN Zì Zài PÚ SÀ  
南 無 觀 自 在 菩 薩

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Homage to Kasayadhvaja Buddha

Homage to Siṃhanāda Buddha

Homage to Mañjuśrī Bodhisattva

Homage to Samantabhadra Bodhisattva

Homage to Mahāsthāmaprāpta Bodhisattva

Homage to Kṣitigarbha Bodhisattva

Homage to Mahāvīrya Bodhisattva

Homage to Avalokiteśvara Bodhisattva



● lǐ zhū FÓ Yǐ CÌ FÙ CHÀN HUǐ XIÀNG LÁI Yǐ CHÀN HUǐ FÁN NǎO  
禮諸佛已·次復懺悔。向來已懺悔煩惱

ZHàng Yǐ CHÀN HUǐ YÈ ZHàng SUǒ YÚ Bào ZHàng Jīn Dāng  
障·已懺悔業障。所餘報障·今當

Cì Dì Pī Chén Chàn Huǐ Jīng Zhōng Shuō Yán Yè Bào Zhì  
次第·披陳懺悔。經中說言·業報至

Shí Fēi Kōng Fēi Hǎi Zhōng Fēi Rù Shān Shì Jiān Wú Yǒu Dì  
時·非空非海中·非入山市間·無有地

Fāng Suǒ Tuō Zhī Bú Shòu Bào Wéi Yǒu Chàn Huǐ Lì Nǎi  
方所·脫之不受報。惟有懺悔力·乃

Néng Dé Chú Miè Hé Yǐ Zhī Rán Shì Tí Huán Yīn Wǔ Shuāi  
能得除滅。何以知然。釋提桓因·五衰

Xiàng Xiàn Kǒng Jù Qiè Xīn Guī Chéng Sān Bǎo Wǔ Xiàng  
相現·恐懼切心·歸誠三寶·五相

Jí Miè Dé Yán Tiān Nián Rú Shì Děng Bǐ Jīng Jiào Suǒ Míng ·  
即滅·得延天年。如是等比·經教所明·

Having prostrated to the Buddhas, next is repentance and reform. We have already repented and reformed afflictive obstructions and karmic obstructions. Only resultative obstructions are left, and we should now confess them to repent and reform. The Sūtra states that when karmic retributions appear, there is no place one can go to escape them: neither in the sky nor in the oceans, nor in the mountains and cities. Only through the power of repenting and reforming can they be extinguished. How do we know this? When Śakra, Lord of the Devas, saw that his five signs of decay had appeared, his mind was filled with fear. He sincerely sought refuge in the Triple Gem, causing the five signs to immediately disappear and prolonging his celestial lifespan. This is but only one of many such stories that the sūtras explain,



QÍ SHÌ FĒI Yī GÙ ZHĪ CHÀN HUǐ SHÍ NÉNG MIÈ HUÒ DÀN FÁN  
其事非一。故知 懺 悔。實 能 滅 禍。但 凡

FŪ ZHĪ RÉN RUÒ BÙ ZHÍ SHÀN YǒU JIǎNG DǎO ZÉ MÍ È ÉR BÚ  
夫 之 人。若 不 值 善 友 獎 導。則 靡 惡 而 不

ZÀO ZHÌ SHǐ DÀ MÌNG JIǎNG JǐN LÍN QÍÓNG ZHĪ Jì DÌ YÙ È  
造。致 使 大 命 將 盡。臨 窮 之 際。地 獄 惡

XIàng JĪE Xiàn Zài Qián DāNG ĚR ZHĪ SHÍ HUǐ Jù Jiāo Zhì BÚ  
相。皆 現 在 前。當 爾 之 時。悔 懼 交 至。不

Yù Xiū Shàn Lín QÍÓNG FāNG HUǐ HUǐ ZHĪ YÚ HòU JIǎNG Hé  
預 修 善。臨 窮 方 悔。悔 之 於 後。將 何

JÍ HŪ YǎNG FÚ Yì CHù Sù Yù Yán Dài DāNG DÚ Qù Rù Dào  
及 乎。殃 福 異 處。宿 預 嚴 待。當 獨 趣 入 到

Dì Yù Suǒ Dàn Dé Qián XíNG Rù Yú HUǒ HUÒ SHĒN XĪN CUĪ  
地 獄 所。但 得 前 行。入 於 火 鑊。身 心 摧

SUì JĪNG SHÉN Tòng Kǔ RÚ Cǐ ZHĪ SHÍ Yù QÍU Yì Lǐ YÍ Chàn  
碎。精 神 痛 苦。如 此 之 時。欲 求 一 禮 一 懺。

thus we know that through repentance and reform, one can truly eradicate disasters. However, without encountering the guidance of virtuous friends, ordinary people commit all transgressions and cause their lifespans to end. At the end of their lives, horrid scenes of hell manifest in their entirety before them. At that moment, fear and regret mutually arise, but they did not cultivate virtues. In waiting until the end of their lives to reform, how could there be time reform after that moment [of seeing the hells]? Calamities [and blessings] are experienced differently based on past actions. They must enter the hells alone and walk to the flaming cauldron, where their bodies and minds and crushed, and their essences and spirits experience suffering. At this moment, although they may yearn to fulfill one prostration and one repentance,



Qǐ kě fù dé 。 zhòng děng qiè mò zì shì shèng nián 。 cái bǎo  
豈可復得。 衆 等 切 莫 自 恃 盛 年 。 財 寶

shì lì 。 lǎn duò xiè dài 。 fàng yì zì zì 。 sǐ kǔ yí zhì 。 wú  
勢 力 。 懶 惰 懈 怠 。 放 逸 自 恣 。 死 苦 一 至 。 無

wèn lǎo shào 。 pín fù guì jiàn 。 jiē xī mó miè 。 yǎn hū ér zhì 。  
問 老 少 。 貧 富 貴 賤 。 皆 悉 磨 滅 。 奄 忽 而 至 。

bú lìng rén zhī 。 fū rén mìng wú cháng 。 yù rú zhāo lù 。 chū  
不 令 人 知 。 夫 人 命 無 常 。 諭 如 朝 露 。 出

xī suī cún 。 rù xī nán bǎo 。 yún hé hū cǐ 。 ér bú chàn huǐ 。  
息 雖 存 。 入 息 難 保 。 云 何 忽 此 。 而 不 懺 悔 。

dàn wǔ tiān shǐ zhě jì lái 。 wú cháng shā guǐ cù zhì 。 shèng  
但 五 天 使 者 既 來 。 無 常 殺 鬼 卒 至 。 盛

nián zhuàng sè 。 wú dé miǎn zhě 。 dāng ěr zhī shí 。 huá táng  
年 壯 色 。 無 得 免 者 。 當 爾 之 時 。 華 堂

suì yǔ 。 hé guān rén shì 。 gāo chē dà mǎ 。 qǐ dé zì suí 。 qī  
邃 宇 。 何 關 人 事 。 高 車 大 馬 。 豈 得 自 隨 。 妻

how could they ever do so? We, the assembly, must be wary and not waste our prime years, wealth, and power. If we are lazy and lax, letting ourselves indulge, then when the suffering of death arrives, it does not matter whether we were young or old, rich or poor, noble or ignoble—all of these are ground to extinction. Death arrives suddenly without letting anybody know. Alas, human lives are impermanent, just like the morning dew. Although it may exist while one exhales, it is difficult to guarantee that it will last until one's next inhalation. How could one neglect this and not repent and reform? When the five celestial attendants arrive and the violent ghost of impermanence comes, even those who are in their prime years, healthy and strong, are unable to be exempted. When the time comes, lavish halls and intricate buildings are useless; lofty carts and handsome steeds are unable to follow;

ZI JUÀN SHǔ FĒI FÙ Wǒ QĪN QĪ ZHĒN BǎO SHÌ NǎI WÈI TĀ WÁN  
子眷屬·非復我親。七珍寶飾·乃爲他玩。

Yǐ Cǐ ÉR YÁN SHÌ JIĀN GUǒ BÀO JĪE WÉI HUÀN HUÀ TIĀN SHàng  
以此而言·世間果報·皆爲幻化。天上

SUĪ LÈ HUÌ GUĪ BÀI HUÀI SHòU JĪN HÚN SHÌ DUò LUò SĀN TÚ  
雖樂·會歸敗壞。壽盡魂逝·墮落三塗。

SHÌ Gù FÓ Yǔ Xǔ BĀ TUó YÁN Rǔ SHĪ Yù TóU LÁN FÚ Lì GĒN  
是故佛語須跋陀言·汝師鬱頭藍弗·利根

CōNG MÍNG NÉNG FÚ FÁN NǎO Zhì Yú Fēi Fēi Xiǎng Chù MìNG  
聰明·能伏煩惱·至於非非想處。命

ZHōNG HUÁN Zuò Chù SHēNG Dào ZhōNG Fēi Lí Zhī SHēN Kuàng  
終還作畜生道中·飛狸之身·況

Fù Yú Zhě Gù Zhī Wèi DēNG SHèNG GUǒ Yǐ HUÁN JĪE YĪNG LÚN  
復餘者。故知未登聖果已還·皆應輪

ZHUǎN BÈI JĪNG È Qù RÚ Bù JĪN SHèn Hū ĚR Yì ZhāO QĪN  
轉·備經惡趣。如不謹慎·忽爾一朝·親

one's wife, children, and relatives are no longer one's family; and jeweled accessories made of the seven treasures become others' playthings. Therefore, it is said that all worldly effects and results are illusions. Although the heavens are blissful, one will eventually fall to destruction. When one's lifespan is exhausted, one falls into the three lower realms. Thus, the Buddha said to Subhadra, "Your teacher, Udrakarāmaputra, possessed keen faculties and was intelligent. He was able to subdue afflictions and reach the state of neither thinking nor not-thinking. However, after he passed away, he fell into the realm of animals and into the body of a flying squirrel—not to mention other beings!" From this, we know that those who have yet to reach the fruition of awakening will retrogress. All are subject to saṃsāra and will experience the lower realms. If we are not cautious, then one morning,



YĪNG SĪ SHÌ JIĀNG BÙ HUǐ ZĀI RÚ JĪN BÈI ZUÌ XÍNG YÌ GŌNG MÉN  
嬰斯事。將不悔哉。如今被罪。行詣公門。

Jǐ SHÌ XIǎO Kǔ QÍNG DÌ ZHĀNG HUÁNG JUÀN SHǔ KǒNG JÙ  
己是小苦。情地悵惶。眷屬恐懼。

QÍU JIÙ BǎI DUĀN DÌ YÙ ZHÒNG Kǔ Bǐ YÚ Cǐ ZHě BǎI QIĀN  
求救百端。地獄衆苦。比於此者。百千

WÀN BÈI BÙ DÉ WÈI YÙ ZHÒNG DĒNG XIĀNG Yǔ CHÉN JÍE Yǐ LÁI  
萬倍。不得爲喻。衆等相與塵劫以來。

ZUÌ RUÒ XŪ MÍ YÚN HÉ WÉN Cǐ ĀN RÁN BÚ WÈI BÙ JĪNG BÙ  
罪若須彌。云何聞此。安然不畏。不驚不

KǒNG LìNG Cǐ JĪNG SHÉN Fù YĪNG SĪ Kǔ SHÍ WÈI Kě Tòng  
恐。令此精神。復嬰斯苦。實爲可痛。

SHÌ GÙ ZHì CHÉNG QÍU ĀI CHÀN HUǐ  
是故至誠。求哀懺悔。

zhòng DĒNG Cóng Wú SHǐ Yǐ LÁI ZHì Yú JĪN Rì SUǒ YǒU Bào  
某等從無始以來。至于今日。所有報

we will encounter the same situation if we do not reform. As of now, when we are faced with crimes, we walk to the gates of justice; this is but an insignificant suffering, yet we are already filled with fear and our relatives are terrified, seeking hundreds of tricks to save us. Compared to this, the suffering of the hells is over hundreds of thousands of millions of times greater, still without any possibility of comparison. We, the assembly, have accumulated transgressions as lofty of Mt. Meru over kalpas as numerous as specs of dust. How could we be at ease upon hearing this, without any fear, apprehension, or terror? To cause our essence and spirits to undergo such suffering again would truly be painful. Therefore, we sincerely seek repentance and reform.

Since beginningless time until today, we, the assembly, have extremely

ZHàng Rán Qí Zhòng Zhě Dì Yī Wéi Yǒu Ā Bí Dì Yù Rú  
障 · 然 其 重 者 · 第 一 惟 有 阿 鼻 地 獄 。 如

Jīng Suǒ Míng Jīn Dāng Lùè Shuō Qí Xiàng Cǐ Yù Zhōu Zā  
經 所 明 · 今 當 略 說 其 相 。 此 獄 周 帛 ·

Yǒu Qī Chóng Tiě Chéng Fù Yǒu Qī Chóng Tiě Wǎng Luó Fù  
有 七 重 鐵 城 · 覆 有 七 重 鐵 網 · 羅 覆

Qí Shàng Xià Yǒu Qī Chóng Tiě Dāo Wéi Lín Wú Liàng Měng  
其 上 · 下 有 七 重 鐵 刀 爲 林 。 無 量 猛

Huǒ Zòng Guǎng Bā Wàn Sì Qiān Yóu Xún Zuì Rén Zhī Shēn  
火 · 縱 廣 八 萬 四 千 由 旬 。 罪 人 之 身 ·

Piàn Mǎn Qí Zhōng Zuì Yè Yīn Yuán Bù Xiāng Fáng Ài Shàng  
徧 滿 其 中 · 罪 業 因 緣 · 不 相 妨 礙 。 上

Huǒ Chè Xià Xià Huǒ Chè Shàng Dōng Xī Nán Běi Tōng Chè  
火 徹 下 · 下 火 徹 上 · 東 西 南 北 · 通 徹

Jiāo Guò Rú Yú Zài Ào Zhī Gāo Jiē Jǐn Cǐ Zhōng Zuì Kǔ Yì  
交 過 。 如 魚 在 鑿 · 脂 膏 皆 盡 · 此 中 罪 苦 · 亦

grave retributive obstructions, the foremost of which is that of Avīci Hell. We should now briefly describe its features as the sūtras explain it. This hell is encircled by seven rings of iron walls, covered above by seven layers of iron nets, and covered below by iron knives as thick as a forest. Infinite blazing flames span eighty-four thousand yojanas, and the bodies of transgressors fill its space. The causes and conditions of transgressions do not mutually obstruct each other. Flames from above burn downwards, and flames from below burn upwards, intersecting everything in the north, east, south, and west. Like a fish in a frying pan with its fats and oils burned dry, such is the suffering of the transgressions



FÙ RÚ SHÌ QÍ CHÉNG SÌ MÉN YǒU SÌ DÀ TÓNG GǒU QÍ SHĒN  
復如是。其城四門。有四大銅狗。其身

ZÒNG GUǎNG SÌ QIĀN YÓU XÚN YÁ ZHUǎ FÈNG CHÁNG YǎN RÚ  
縱廣四千由旬。牙爪鋒長。眼如

CHÈ DIÀN FÙ YǒU WÚ LIÀNG TIĚ ZǔI ZHŪ NIǎO FÈN YÌ FÈI TÉNG  
掣電。復有無量鐵背諸鳥。奮翼飛騰。

DÀN ZUÌ RÉN RÒU NIÚ TÓU YÙ ZÚ XÍNG RÚ LUÓ CHÀ ÉR YǒU  
啖罪人肉。牛頭獄卒。形如羅刹。而有

JIǔ WĒI WĒI RÚ TIĚ CHĀ FÙ YǒU JIǔ TÓU TÓU SHàng SHÍ BĀ  
九尾。尾如鐵叉。復有九頭。頭上十八

JIǎO JIǎO YǒU LIù SHÍ SÌ YǎN Yī Yī YǎN ZHōNG JIĒ Xī BÈNG  
角。角有六十四眼。一一眼中。皆悉迸

CHŪ ZHŪ RÈ TIĚ WÁN SHĀO ZUÌ RÉN RÒU RÁN QÍ YÌ CHĒN YÍ  
出諸熱鐵丸。燒罪人肉。然其一瞋一

NÙ XIÀO HǒU ZHĪ SHÍ SHĒNG RÚ PÌ Lì FÙ YǒU WÚ LIÀNG WÚ  
怒。哮吼之時。聲如霹靂。復有無量無

in this hell. At the four gates are four copper dogs, and each dog's body spans four thousand yojanas. Their fangs are long, their eyes as piercing as lightning. Furthermore, there are limitless iron-beaked birds which soar and fly, feasting on the flesh of transgressors. The ox-headed warden of hell has the appearance of a rākṣasa and nine tails, each tail resembling an iron trident. Furthermore, it has nine heads, with a total of eighteen horns and sixty-four eyes on the horns. Flaming iron pills burst from each eye, burning the flesh of transgressors. When it is enraged, its roar resembles a clap of thunder. Furthermore, there are limitless and boundless

BIĀN DĀO LÚN KŌNG ZHŌNG ÉR XIÀ CÓNG ZUÌ RÉN DǐNG RÙ  
邊 刀 輪 · 空 中 而 下 · 從 罪 人 頂 入 ·

CÓNG ZÚ ÉR CHŪ YÚ SHÌ ZUÌ RÉN TŌNG CHÈ Gǔ SUǐ Kǔ QIÈ GĀN  
從 足 而 出 · 於 是 罪 人 · 痛 徹 骨 髓 · 苦 切 肝

XĪN RÚ SHÌ JĪNG WÚ SHÙ SUÌ QIÚ SHĒNG BÙ DÉ QIÚ Sǐ BÙ DÉ  
心 · 如 是 經 無 數 歲 · 求 生 不 得 · 求 死 不 得 ·

RÚ SHÌ DĒNG BÀO JĪN Rì JĪE XĪ Qǐ SǎNG CÁN KUÌ CHÀN HUǐ  
如 是 等 報 · 今 日 皆 悉 稽 顙 · 慚 愧 懺 悔 ·

CÌ FÙ CHÀN HUǐ DĀO SHĀN JIÀN SHÙ DÌ YÙ SHĒN SHŌU TUŌ  
次 復 懺 悔 刀 山 · 劍 樹 地 獄 · 身 首 脫

LUÒ ZUÌ BÀO CHÀN HUǐ HUÒ TĀNG LÚ TÀN DÌ YÙ SHĀO ZHǔ  
落 罪 報 · 懺 悔 鑊 湯 · 鑪 炭 地 獄 · 燒 煮

ZUÌ BÀO CHÀN HUǐ TIĒ CHUÁNG TÓNG ZHÙ DÌ YÙ JIĀO RÁN ZUÌ  
罪 報 · 懺 悔 鐵 牀 · 銅 柱 地 獄 · 焦 然 罪

BÀO CHÀN HUǐ DĀO LÚN HUŌ CHĒ DÌ YÙ PĪ LÌ ZUÌ BÀO CHÀN  
報 · 懺 悔 刀 輪 · 火 車 地 獄 · 劈 礫 罪 報 · 懺

sword wheels which descend from the sky, slicing into the transgressors' heads and exiting from their feet. Through this, the transgressors experience pain even in their bones and marrow as the suffering pierces their livers and hearts. In this way, they undergo countless years, unable to obtain life when they seek it and unable to obtain death when they seek it. Today, we prostrate remorsefully and shamefully to repent and reform for such retributions. Next, we repent and reform for the transgressions which lead to retributions of heads and bodies being severed in the Mountains of Knives and Trees of Swords Hell; we repent and reform for the transgressions which lead to retributions of being incinerated and cooked in the Boiling Cauldron and Furnace of Coal Hell; we repent and reform for the transgressions which lead to retributions of being burned and mashed in the Iron Bed and Copper Pillar Hell; we repent and reform for the transgressions which lead to retributions of being chopped and crushed in the Wheel of Swords and Carts of Fire Hell:



HUǐ BĀ SHÉ LÍ GĒNG DÌ YÙ CHǔ Tòng ZUÌ BÀO CHÀN HUǐ TŪN  
悔拔舌·犁耕地獄·楚痛罪報。懺悔吞

DÀN TIĒ WÁN YÁNG TÓNG GUÀN KǒU DÌ YÙ Wŭ NÈI XIĀO LÀN  
啖鐵丸·烱銅灌口地獄·五內消爛

ZUÌ BÀO CHÀN HUǐ TIĒ MÓ DÌ YÙ Gŭ Ròu HUǐ FĒN ZUÌ BÀO CHÀN  
罪報。懺悔鐵磨地獄·骨肉灰粉罪報。懺

HUǐ HĒI SHÉNG DÌ YÙ ZHĪ JÍ FĒN LÍ ZUÌ BÀO CHÀN HUǐ HUǐ HÉ  
悔黑繩地獄·肢節分離罪報。懺悔灰河

FÈI SHĪ DÌ YÙ NǎO MÈN ZUÌ BÀO CHÀN HUǐ XIÁN SHUǐ HÁN BĪNG  
沸屎地獄·惱悶罪報。懺悔鹹水寒冰

DÌ YÙ PÍ FŪ CHĀI LIÈ LUǒ DÒNG ZUÌ BÀO CHÀN HUǐ CHÁI LÁNG  
地獄·皮膚拆裂·裸凍罪報。懺悔豺狼·

YĪNG QUǎN DÌ YÙ GÈNG XIĀNG CÁN HÀI ZUÌ BÀO CHÀN HUǐ DĀO  
鷹犬地獄·更相殘害罪報。懺悔刀

BĪNG Jù ZHUǎ DÌ YÙ GÈNG XIĀNG BÓ CUŌ ZHUÓ Cì ZUÌ BÀO  
兵距爪地獄·更相搏撮·斫刺罪報。

we repent and reform for the transgressions which lead to retributions of unbearable pain in the Ripping and Plowing Tongue Hell; we repent and reform for the transgressions which lead to retributions of scalding the five internal organs in the Swallowing Iron Pills and Drinking Molten Copper Hell; we repent and reform for the transgressions which lead to retributions of having one's flesh and bones ground to dust and powder in the Iron Grinder Hell; we repent and reform for the transgressions which lead to retributions of being mutilated in the Black String Hell; we repent and reform for the transgressions which lead to retributions of afflictions and suffocation in the Murky River of Boiling Feces Hell; we repent and reform for the transgressions which lead to retributions of cracked, frozen, naked skin in the Icy Salt Water Hell; we repent and reform for the transgressions which lead to retributions of continued mutual violence and harm in the Jackals, Wolves, Vultures, and Hounds Hell; we repent and reform for the transgressions which lead to retributions of continued mutual conflict, pinching, slicing, and stabbing in the Knives, Soldiers, and



CHÀN HUǐ HUǒ KĒNG DÌ YÙ PÀO ZHì ZUì BÀO CHÀN HUǐ LIǎNG  
懺悔火坑地獄・炮炙罪報。懺悔兩

SHÍ XIĀNG KĒ DÌ YÙ XÍNG HÁI SUÌ PÒ ZUì BÀO CHÀN HUǐ ZHÒNG  
石相磕地獄・形骸碎破罪報。懺悔衆

HÉ HĒI ĚR DÌ YÙ XIÈ TĪ ZUì BÀO CHÀN HUǐ ÀN MÍNG RÒU SHĀN  
合黑耳地獄・解剔罪報。懺悔闇冥肉山

DÌ YÙ ZHǎN CUÒ ZUì BÀO CHÀN HUǐ JÙ XIÈ DĪNG SHĒN DÌ YÙ  
地獄・斬剉罪報。懺悔鋸解釘身地獄・

DUÀN JIÉ ZUì BÀO CHÀN HUǐ TIĚ BÀNG DÀO XUÁN DÌ YÙ TÚ GĒ  
斷截罪報。懺悔鐵棒倒懸地獄・屠割

ZUì BÀO CHÀN HUǐ JIĀO RÈ JIÀO HUÀN DÌ YÙ FÁN YUĀN ZUì BÀO  
罪報。懺悔焦熱叫喚地獄・煩冤罪報。

CHÀN HUǐ DÀ XIǎO TIĚ WÉI SHĀN JĀN CHÁNG YÈ MÍNG MÍNG BÚ  
懺悔大小鐵圍山間・長夜冥冥・不

SHÌ SĀN GUĀNG ZUì BÀO CHÀN HUǐ Ā BŌ BŌ DÌ YÙ Ā PÓ PÓ  
識三光罪報。懺悔阿波波地獄・阿婆婆

we repent and reform for the transgressions which lead to retributions of being burned in the Flaming Pit Hell; we repent and reform for the transgressions which lead to retributions of having one's body crushed in the Two Smashing Stones Hell; we repent and reform for the transgressions which lead to retributions of being sawed apart in the Black Ear Hell; we repent and reform for the transgressions which lead to retributions of being chopped in the Dark Mountain of Flesh Hell; we repent and reform for the transgressions which lead to retributions of being cut and pierced in the Sawing and Nailing Hell; we repent and reform for the transgressions which lead to retributions of being slaughtered in the Iron Staff and Hanging Hell; we repent and reform for the transgressions which lead to retributions of vengeful afflictions in the Incinerating Screams Hell; we repent and reform for the transgressions which lead to retributions of eternal darkness and not knowing the three kinds of light within the Larger and Smaller Iron Encircled Mountains; we repent and reform for Ahaha Hell, Ababa Hell,



DÌ YÙ Ā ZHĀ ZHĀ DÌ YÙ Ā LUÓ LUÓ DÌ YÙ RÚ SHÌ BĀ HÁN  
地獄·阿 吒 吒 地獄·阿 羅 羅 地獄·如 是 八 寒

BĀ RÈ YÍ QÌÈ ZHŪ DÌ YÙ ZHŌNG FÙ YǒU BĀ WÀN SÌ QIĀN GÉ Zǐ  
八 熱 一 切 諸 地 獄 中 · 復 有 八 萬 四 千 鬲 子

DÌ YÙ Yǐ WÉI JUÀN SHŭ Cǐ ZHŌNG ZUÌ Kǔ PÀO ZHŭ CHŭ Tòng ·  
地 獄 以 爲 眷 屬 。 此 中 罪 苦 · 炮 煮 楚 痛 ·

BŌ PÍ SHUĀ RÒU XIĀO Gǔ Dǎ SUǐ CHŌU CHÁNG BĀ FÈI WÚ LIÀNG  
剝 皮 刷 肉 · 削 骨 打 髓 · 抽 腸 拔 肺 · 無 量

ZHŪ Kǔ BÙ KĒ WÉN BÙ KĒ SHUŌ NÁ MÓ FÓ JĪN Rì Zài Cǐ  
諸 苦 · 不 可 聞 · 不 可 說 · 南 無 佛 · 今 日 在 此

ZHŌNG ZHĒ HUÒ SHì Wǒ DĒNG WÚ SHǐ Yǐ LÁI JĪNG SHĒNG Fù Mŭ  
中 者 · 或 是 我 等 無 始 以 來 經 生 父 母 ·

YÍ QÌÈ JUÀN SHŭ Wǒ DĒNG Yǔ Bǐ MìNG ZHŌNG ZHĪ HòU HUÒ  
一 切 眷 屬 。 我 等 與 彼 命 終 之 後 · 或

DĀNG Fù DUÒ RÚ Cǐ YÙ ZHŌNG JĪN Rì Xǐ XĪN KĒN DǎO KòU TóU  
當 復 墮 如 此 獄 中 。 今 日 洗 心 懇 禱 · 叩 頭

Atata Hell, Alala Hell, and the rest of the Eight Cold and Eight Hot Hells, which have eighty-four thousand subordinate hells. In these hells, the transgressions and sufferings include burning, cooking, immense pain, skinning, combing one's raw flesh, shaving one's bones, smashing one's marrow, disemboweling, ripping one's lungs, and other limitless sufferings which are impossible to hear and speak of. Homage to the Buddha! Those who are in these [hells] today are our parents and relatives from beginningless lifetimes ago. After our lives end, we might also fall into these hells. Today, we sincerely cleanse our minds

Qǐ Sǎng xiàng shí fāng fó dà dì pú sà qiú āi chàn huǐ  
稽顙 · 向 十 方 佛 · 大 地 菩 薩 · 求 哀 懺 悔 。

Lìng cǐ yí qiè zuì bào bì jìng xiāo miè  
令 此 一 切 罪 報 · 畢 竟 消 滅 。

Yuàn chéng shì chàn huǐ dì yù děng bào suǒ shēng gōng dé  
願 承 是 懺 悔 地 獄 等 報 · 所 生 功 德 。

Jí shí pò huài ā bí tiě chéng xī wéi jìng tǔ wú è dào  
即 時 破 壞 阿 鼻 鐵 城 · 悉 為 淨 土 · 無 惡 道

Míng qí yú dì yù yí qiè kǔ jù zhuǎn wéi lè yuán dāo  
名 · 其 餘 地 獄 · 一 切 苦 具 · 轉 為 樂 緣 · 刀

Shān jiàn shù biàn chéng bǎo lín huò tāng lú tàn lián  
山 劍 樹 · 變 成 寶 林 · 鑊 湯 爐 炭 · 蓮

Huá huà shēng niú tóu yù zú chú shě bào nüè jiē qǐ cí  
華 化 生 · 牛 頭 獄 卒 · 除 捨 暴 虐 · 皆 起 慈

Bēi wú yǒu è niàn dì yù zhòng shēng dé lí kǔ guǒ  
悲 · 無 有 惡 念 · 地 獄 衆 生 · 得 離 苦 果 。

and prostrate to the buddhas and great bodhisattvas of the ten directions to seek repentance and reform so that these transgressions and their retributions will be completely extinguished.

We vow that through the merits and virtues born from repenting and reforming for the retributions of the hells, may the Iron Citadel of Avīci instantly be destroyed and transformed into the Pure Land, where there is no word for the lower realms; may the instruments of torture in the other hells transform into conditions of bliss; may the mountains of knives and trees of swords transform into jeweled forests; the boiling cauldron and furnace of coal [become] lotuses, from which [beings] are born through transformation; the ox-headed wardens abandon their violence and all give rise to compassion without any evil thoughts; the sentient beings in hell abandon the fruits of suffering



GÈNG BÚ ZÀO YĪN DĚNG SHÒU ĀN LÈ RÚ DÌ SĀN CHÁN YÌ SHÍ  
更不造因。等受安樂。如第三禪。一時

JÙ FĀ WÚ SHÀNG DÀO XĪN CHÀN HUǐ Yǐ ZHÌ XĪN Xìn Lǐ CHÁNG  
俱發。無上道心。懺悔已。至心信禮常

ZHÙ SĀN BǎO  
住三寶。

● NÁ MÓ PÍ LÚ ZHÈ NÀ FÓ  
南無毗盧遮那佛

NÁ MÓ BĒN SHĪ SHÌ JIĀ MÓU NÍ FÓ  
南無本師釋迦牟尼佛

NÁ MÓ Ō MÍ TUÓ FÓ  
南無阿彌陀佛

NÁ MÓ MÍ LÈ FÓ  
南無彌勒佛

NÁ MÓ LÓNG ZHǒNG SHàng ZŪN WÁNG FÓ  
南無龍種上尊王佛

---

and do not continue to sow its seeds; all obtain peace and bliss equal to that of the Third Dhyāna, and give rise to the mind of the unsurpassed way simultaneously. Having repented and reformed, we sincerely have faith in and venerate the eternally abiding Triple Gem!

Homage to Vairocana Buddha

Homage to Our Teacher, Śākyamuni Buddha

Homage to Amitābha Buddha

Homage to Maitreya Buddha

Homage to Supreme Honored King of Dragons Buddha

NÁ MÓ LÓNG ZÌ ZÀI WÁNG FÓ  
南 無 龍 自 在 王 佛

NÁ MÓ BǎO SHÈNG FÓ  
南 無 寶 勝 佛

NÁ MÓ JUÉ HUÁ DÌNG ZÌ ZÀI WÁNG FÓ  
南 無 覺 華 定 自 在 王 佛

NÁ MÓ JIǎ SHĀ CHUÁNG FÓ  
南 無 袈 裟 幢 佛

NÁ MÓ SHĪ ZI HǒU FÓ  
南 無 師 子 吼 佛

NÁ MÓ WÉN SHŪ SHĪ LÌ PÚ SÀ  
南 無 文 殊 師 利 菩 薩

NÁ MÓ Pŭ XIÁN PÚ SÀ  
南 無 普 賢 菩 薩

NÁ MÓ DÀ SHÌ ZHì PÚ SÀ  
南 無 大 勢 至 菩 薩

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Homage to Nāgeśvararāja Buddha

Homage to Prabhūtaratna Buddha

Homage to Awakened Blossom Concentration Self-Mastery King Buddha

Homage to Kasayadhvaja Buddha

Homage to Siṃhanāda Buddha

Homage to Mañjuśrī Bodhisattva

Homage to Samantabhadra Bodhisattva

Homage to Mahāsthāmaprāpta Bodhisattva



NÁ MÓ DÌ ZÀNG PÚ SÀ  
南 無 地 藏 菩 薩

NÁ MÓ DÀ ZHUĀNG YÁN PÚ SÀ  
南 無 大 莊 嚴 菩 薩

NÁ MÓ GUĀN ZÌ ZÀI PÚ SÀ  
南 無 觀 自 在 菩 薩

● lǐ zhū FÓ Yǐ CÌ FÙ CHÀN HUǐ Yǐ CHÀN DÌ YÙ BÀO JìNG JīN  
禮 諸 佛 已 · 次 復 懺 悔 。 已 懺 地 獄 報 竟 · 今

DĀNG CHÀN HUǐ SĀN È DÀO BÀO JīNG ZHōNG FÓ SHUō DUō Yù  
當 懺 悔 三 惡 道 報 。 經 中 佛 說 · 多 欲

ZHī Rén DUō QÍ Lì Gù Kǔ Nǎo Yì DUō ZHī Zú ZHī Rén SUī  
之 人 · 多 求 利 故 · 苦 惱 亦 多 。 知 足 之 人 · 雖

Wò Dì SHàng YóU WÉI ĀN Lè Bù ZHī Zú Zhě SUī CHù TIĀN  
臥 地 上 · 猶 為 安 樂 。 不 知 足 者 · 雖 處 天

TÁNG YóU Bù CHēNG Yì Dàn SHì JiĀN Rén Hū YǒU Jí NÀN  
堂 · 猶 不 稱 意 。 但 世 間 人 · 忽 有 急 難 ·

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Homage to Kṣitigarbha Bodhisattva

Homage to Mahāvīrya Bodhisattva

Homage to Avalokiteśvara Bodhisattva

Having venerated the buddhas, again repent and reform. We have already repented for the retributions of the hells. Now, we should repent and reform for the retributions of the three lower realms. In the Sūtra, the Buddha said, "One who has many desires, due to these desires, will also have many dissatisfactions and afflictions. One who knows contentment, despite sleeping on the ground, experiences joy; one who does not know contentment, despite living in a heavenly palace, will not be satisfied." However, upon encountering calamities, people of the world

BIÀN NÉNG SHĚ CÁI BÚ JÌ DUŌ SHǎO ÉR BÙ ZHĪ Cǐ SHĒN LÍN  
便能捨財。不計多少。而不知此身。臨

YÚ SĀN TÚ SHĒN KĒNG ZHĪ SHàng YÌ XÍ BÙ HUÁN BIÀN YĪNG  
於三塗深坑之上。一息不還。便應

DUÒ LUÒ HŪ YǒU ZHĪ SHÌ QUÀN YÍNG GŌNG DÉ LìNG ZUÒ WÈI  
墮落。忽有知識。勸營功德。令作未

LÁI SHÀN Fǎ ZĪ LIÁNG ZHÍ Cǐ QIĀN XĪN WÚ KĒN ZUÒ Lǐ FÚ  
來善法資糧。執此慳心。無肯作理。夫

RÚ SHÌ ZHĚ JÍ WÉI YÚ HUÒ HÉ Yǐ GÙ ĚR JĪNG ZHŌNG FÓ SHUŌ  
如是者。極為愚惑。何以故爾。經中佛說。

SHÈNG SHÍ BÙ JĪ YÌ WÉN ÉR LÁI Sǐ Yì BÙ CHÍ Yì WÉN ÉR Qù  
生時不齎一文而來。死亦不持一文而去。

Kǔ SHĒN JĪ Jù WÉI ZHĪ YŌU NǎO YÚ Jǐ WÚ Yì TÚ WÉI TĀ YǒU  
苦身積聚。為之憂惱。於己無益。徒為他有。

WÚ SHÀN KĒ SHÌ WÚ DÉ KĒ Hù ZHì SHǐ MìNG ZHŌNG DUÒ ZHŪ  
無善可恃。無德可怙。致使命終。墮諸

will abandon their wealth, no matter how much it amounts to. They do not know that their bodies will fall into the deep abyss of the three lower realms. As soon as a single breath does not return, they will fall [into the lower realms]. They ignore the [virtuous] advisors who urge them to generate merits and virtues, who instruct them to cultivate wholesome Dharmic resources for the future. Being attached to their miserly minds, they do not wish to generate or cultivate. Such beings are the most ignorant. Why is this? In the sūtras, the Buddha said that when one is born, one does not bring a penny; when one dies, one also cannot take a penny. We subject our bodies to suffering in order to accumulate [material possessions] and then worry about them. This does not benefit us, for [the possessions] will become others' possessions. Having no virtues to rely on, we fall to the lower realms at the end of our lives.



È DÀO SHÌ GÙ JĪN RÌ GUĪ MÌNG SĀN BǎO ZHÌ CHÉNG CHÀN HUǐ  
 惡道。是故今日皈命三寶。至誠懺悔。

CÌ FÙ CHÀN HUǐ CHÙ SHÈNG DÀO ZHŌNG WÚ SUǒ SHÌ ZHĪ ZUÌ BÀO  
 次復懺悔畜生道中。無所識知罪報。

CHÀN HUǐ CHÙ SHÈNG DÀO ZHŌNG FÙ ZHòng QĪN LÍ CHÁNG TĀ  
 懺悔畜生道中。負重牽犁。償他

SÙ ZHài ZUÌ BÀO CHÀN HUǐ CHÙ SHÈNG DÀO ZHŌNG BÙ DÉ Zì Zài  
 宿債罪報。懺悔畜生道中。不得自在。

WÉI TĀ ZHUÓ Cì TÚ GĒ ZUÌ BÀO CHÀN HUǐ CHÙ SHÈNG DÀO ZHŌNG  
 爲他斫刺屠割罪報。懺悔畜生道中。

WÚ ZÚ ÈR ZÚ SÌ ZÚ DUŌ ZÚ ZUÌ BÀO CHÀN HUǐ CHÙ SHÈNG DÀO  
 無足二足。四足多足罪報。懺悔畜生道

ZHŌNG SHĒN ZHŪ MÁO Yǔ LÍN JIǎ ZHĪ NÈI WÉI ZHŪ XIǎO CHÓNG  
 中。身諸毛羽。鱗甲之內。爲諸小蟲

ZHĪ SUǒ ZĀ SHÍ ZUÌ BÀO RÚ SHÌ CHÙ SHÈNG DÀO ZHŌNG YǒU WÚ  
 之所啖食罪報。如是畜生道中。有無

Therefore, today, we return our lives to the Triple Gem in refuge to sincerely repent and reform.

Next, we repent and reform the transgressions which lead to retributions of ignorance in the animal realm; we repent and reform the transgressions which lead to retributions of carrying heavy loads to repay past debts in the animal realm; we repent and reform the transgressions which lead to retributions of not being free and being cut, pierced, slaughtered, and sliced by others in the animal realm; we repent and reform the transgressions which lead to retributions of having no feet, two feet, four feet, and multiple feet in the animal realm; we repent and reform the transgressions which lead to retributions of being bitten by insects inside one's fur, feathers, scales, and shell in the animal realm. There are limitless transgressions which lead to retributions such as these in the animal realm.



LIÀNG ZUÌ BÀO JĪN RÌ ZHÌ CHÉNG JIĒ XĪ CHÀN HUǏ  
量 罪 報 · 今 日 至 誠 · 皆 悉 懺 悔 。

CÌ FÙ CHÀN HUǏ È GUǏ DÀO ZHŌNG CHÁNG SHÒU JĪ KĒ BǎI  
次 復 懺 悔 餓 鬼 道 中 · 長 受 饑 渴 · 百

QIĀN WÀN SUÌ BÙ WÉN JIĀNG SHUǐ ZHĪ MÍNG ZUÌ BÀO CHÀN HUǏ  
千 萬 歲 · 不 聞 漿 水 之 名 罪 報 。 懺 悔

È GUǏ SHÍ DÀN NÓNG XUÈ FÈN HUǐ ZUÌ BÀO CHÀN HUǏ È GUǏ  
餓 鬼 · 食 啖 膿 血 · 糞 穢 罪 報 。 懺 悔 餓 鬼 ·

DÒNG SHĒN ZHĪ SHÍ YÍ QIÈ ZHĪ JIÉ HUǒ RÁN ZUÌ BÀO CHÀN HUǏ  
動 身 之 時 · 一 切 肢 節 火 然 罪 報 。 懺 悔

È GUǏ FÙ DÀ YĀN XIǎO ZUÌ BÀO RÚ SHÌ È GUǏ DÀO ZHŌNG  
餓 鬼 · 腹 大 咽 小 罪 報 。 如 是 餓 鬼 道 中 ·

WÚ LIÀNG Kǔ BÀO JĪN RÌ Qǐ SǎNG QIÚ ĀI JIĒ XĪ CHÀN HUǏ  
無 量 苦 報 · 今 日 稽 顙 求 哀 · 皆 悉 懺 悔 。

CÌ FÙ CHÀN HUǏ YÍ QIÈ GUǏ SHÉN XIŪ LUÓ DÀO ZHŌNG YÚ CHǎN  
次 復 懺 悔 一 切 鬼 神 · 修 羅 道 中 · 諛 諂

Today, we sincerely repent and reform for them all.

Next, we repent and reform for the transgressions which lead to retributions of starvation and thirst for hundreds of millions of years without ever hearing of water in the hungry ghost realm; we repent and reform for the transgressions which lead to retributions of hungry ghosts eating pus, blood, feces, and filth; we repent and reform for the transgressions which lead to retributions of hungry ghosts' limbs and joints bursting into flames upon any movement; we repent and reform for the transgressions which lead to retributions of hungry ghosts' large stomachs and narrow throats. There are limitless painful retributions such as these in the hungry ghost realm. Today, we sincerely prostrate to seek repentance and reformation for all of these.

Next, we repent and reform for the transgressions which lead to retributions of flattery,



JIĀO ZHÀ ZUÌ BÀO CHÀN HUǐ GUǐ SHÉN DÀO ZHŌNG DĀN SHĀ FÙ  
 憺 詐 罪 報 。 懺 悔 鬼 神 道 中 。 擔 沙 負

SHÍ TIÁN HÉ SĀI HǎI ZUÌ BÀO CHÀN HUǐ GUǐ SHÉN LUÓ CHÀ  
 石 。 填 河 塞 海 罪 報 。 懺 悔 鬼 神 。 羅 刹

JIŪ PÁN TÚ ZHŪ È GUǐ SHÉN SHÈNG DÀN XUÈ RÒU SHÒU Cǐ  
 鳩 槃 荼 。 諸 惡 鬼 神 。 生 啖 血 肉 。 受 此

CHǒU LÒU ZUÌ BÀO RÚ SHÌ GUǐ SHÉN DÀO ZHŌNG WÚ LIÀNG WÚ  
 醜 陋 罪 報 。 如 是 鬼 神 道 中 。 無 量 無

BIĀN YÍ QÌÈ ZUÌ BÀO JĪN Rì Qǐ SǎNG XIÀNG SHÍ FĀNG FÓ DÀ  
 邊 一 切 罪 報 。 今 日 稽 顙 。 向 十 方 佛 。 大

DÌ PÚ SÀ QIÚ ĀI CHÀN HUǐ Xǐ LìNG XIĀO MIÈ  
 地 菩 薩 。 求 哀 懺 悔 。 悉 令 消 滅 。

YUÀN CHÉNG SHÌ CHÀN HUǐ CHÙ SHÈNG DÈNG BÀO SUǒ SHÈNG  
 願 承 是 懺 悔 畜 生 等 報 。 所 生

GŌNG DÉ SHÈNG SHÈNG SHÌ SHÌ MIÈ YÚ CHĪ GÒU Zì SHÌ YÈ  
 功 德 。 生 生 世 世 。 滅 愚 癡 垢 。 自 識 業

arrogance, and trickery in the realm of ghosts, spirits, and asūras; we repent and reform for the transgressions which lead to retributions of carrying sand and lifting boulders to fill rivers and oceans in the realm of ghosts, spirits, and asuras; we repent and reform for the transgressions which lead to retributions of devouring flesh and blood and being hideous among ghosts, spirits, rākṣasas, kumbhāṇḍas, and other evil ghosts and spirits. There are limitless and boundless transgressions which lead to retributions such as these in the realm of ghosts and spirits. Today, we sincerely prostrate to the buddhas and great bodhisattvas of the ten directions to seek repentance and reform so that they may all be eradicated.

We vow that through the merits and virtues born from this repentance and reformation of such [transgressions which lead to] retributions in the realm of animals, may we, in each and every lifetime, eradicate the defilement of ignorance, be inherently aware of karmic conditions,

YUÁN ZHÌ HUÌ MÍNG ZHÀO DUÀN È DÀO SHĒN YUÀN Yǐ CHÀN  
緣 · 智 慧 明 照 · 斷 惡 道 身 。 願 以 懺

HUǐ È GUǐ DĒNG BÀO SUǒ SHĒNG GŌNG DÉ SHĒNG SHĒNG SHÌ  
悔 餓 鬼 等 報 · 所 生 功 德 · 生 生 世

SHÌ YǒNG LÍ QIĀN TĀN Jī KĒ ZHĪ Kǔ CHÁNG CĀN GĀN LÙ  
世 · 永 離 慳 貪 · 饑 渴 之 苦 · 常 飡 甘 露 ·

JiĒ TUŌ ZHĪ WÈI YUÀN Yǐ CHÀN HUǐ GUǐ SHÉN XIŪ LUÓ DĒNG BÀO  
解 脫 之 味 。 願 以 懺 悔 鬼 神 · 修 羅 等 報 ·

SUǒ SHĒNG GŌNG DÉ SHĒNG SHĒNG SHÌ SHÌ ZHì ZHÍ WÚ CHǎN  
所 生 功 德 · 生 生 世 世 · 質 直 無 諂 ·

LÍ XIÉ MÌNG YĪN CHÚ CHǒU LÒU GUǒ FÚ Lì RÉN TIĀN YUÀN  
離 邪 命 因 · 除 醜 陋 果 · 福 利 人 天 。 願

CÓNG JĪN Yǐ Qù Nǎi ZHì Dào CHǎNG JUÉ DìNG BÚ SHòU SÌ È  
從 今 以 去 · 乃 至 道 場 · 決 定 不 受 四 惡

DÀO BÀO WÉI CHÚ DÀ BĒI WÈI ZHòNG SHĒNG Gù Yǐ SHì YUÀN  
道 報 · 惟 除 大 悲 · 爲 衆 生 故 · 以 誓 願

shine radiantly with wisdom, and abandon the body of lower realms. We vow that through the merits and virtues born from this repentance and reformation of such [transgressions which lead to] retributions in the realm of hungry ghosts, may we, in each and every lifetime, forever cast away the sufferings of stinginess, desire, thirst, and hunger; and always feast on the liberating taste of sweet dew. We vow that through the merits and virtues born from this repentance and reformation of such [transgressions which lead to] retributions in the realm of ghosts, spirits, and asūras, may we, in each and every lifetime, be honest without treachery, abandon the causes of improper livelihood, eradicate the effects of hideousness, and bring benefits and blessings to humans and devas. We vow that from today until reaching our Sanctuary of Awakening, we will definitely not undergo the retributions of the four lower realms, except out of great compassion for sentient beings, wherefore through the power of our vows,



LÌ CHÙ ZHĪ WÚ YÀN  
力·處之無厭。

Yǐ CHÀN SĀN TÚ DĒNG BÀO JĪN DĀNG FÙ CÌ Qǐ KĒN CHÀN HUǐ  
已懺三塗等報·今當復次稽懇懺悔

RÉN TIĀN YÚ BÀO XIĀNG Yǔ BǐNG Cǐ YÁN FÚ SHÒU MÌNG SUǐ YUĒ  
人天餘報。相與稟此閻浮壽命·雖曰

Bǎi NIÁN Mǎn Zhě Wú Jǐ YÚ QÍ Zhōng Jiān Shèng NIÁN YĀO  
百年·滿者無幾。於其中間·盛年天

Wǎng QÍ SHÙ WÚ LIÀNG DÀN YǒU Zhòng Kǔ Jiān Pò Xīn Xíng  
枉·其數無量。但有衆苦·煎迫心形。

CHÓU YŌU KǒNG QIÈ WÈI CÉNG Zàn LÍ RÚ Cǐ Jiē SHì SHàn Gēn  
愁憂恐怯·未曾暫離。如此皆是善根

WÉI RUÒ È YÈ Zī DUŌ Zhì SHǐ Xiàn Zài FÁN YǒU SUǒ WÉI Jiē  
微弱·惡業滋多。致使現在·凡有所爲·皆

Bù CHēNG Yì DĀNG Zhī Xī SHì GUò Qù Yǐ LÁI È YÈ YÚ BÀO SUǒ  
不稱意。當知悉是過去以來·惡業餘報所

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we will never tire of being [in the lower realms].

We have repented the retributions of the three lower realms. Now, we should continue to sincerely repent and reform for the residual retributions among humans and devas. In a Jambudvīpan lifespan, although it is said one can live until the age of one hundred, there are few who actually do so, as the number of those who perish prematurely in their prime is countless. [During these years,] beings are stricken by various sufferings of body and mind, unable to escape them for even a moment. These are all beings with fragile virtuous roots and a plethora of unwholesome karma. This causes them to encounter obstructions in all that they seek, and they should know that these are all residual retributions of unwholesome karma from past lifetimes.

ZHÌ SHÌ GÙ JĪN DĀNG CHÀN HUǐ WÚ SHǐ Yǐ LÁI ZHÌ YÚ JĪN Rì  
致。是故今當懺悔。無始以來至于今日。

SUǒ YǒU XIÀN ZÀI JÍ Yǐ WÈI LÁI RÉN TIĀN ZHĪ ZHŌNG WÚ LIÀNG  
所有現在。及以未來人天之中。無量

YÚ BÀO CHÀN HUǐ RÉN JIĀN LIÚ YĀNG SÙ DUÌ LÓNG CÁN BǎI  
餘報。懺悔人間。流殃宿對。癯殘百

BÌNG LIÙ GĒN BÚ JÙ ZUÌ BÀO CHÀN HUǐ RÉN JIĀN BIĀN DÌ XIÉ  
病。六根不具罪報。懺悔人間。邊地邪

JIÀN SĀN È BĀ NÀN ZUÌ BÀO CHÀN HUǐ RÉN JIĀN DUŌ BÌNG  
見。三惡八難罪報。懺悔人間。多病

XIĀO SHÒU CÙ MÌNG YĀO WǎNG ZUÌ BÀO CHÀN HUǐ RÉN JIĀN  
消瘦。促命夭枉罪報。懺悔人間。

LIÙ QĪN JUÀN SHŭ BÙ DÉ CHÁNG XIĀNG BǎO SHŌU ZUÌ BÀO CHÀN  
六親眷屬。不得常相保守罪報。懺

HUǐ RÉN JIĀN QĪN YǒU DIĀO SÀNG ÀI BIÉ LÍ Kŭ ZUÌ BÀO CHÀN  
悔人間。親友凋喪。愛別離苦罪報。懺

Therefore, we, the assembly, now repent and reform for all of the limitless residual retributions accumulated since beginningless time, in the present, and in the future among humans and devas. We repent and reform for the transgressions which lead to retributions of drifting in calamities and past karma, being deformed, disabled, and experiencing the hundred illnesses, as well as not possessing all six sense organs in the human realm; we repent and reform for the transgressions which lead to retributions of [being born] in the borderlands, deviant views, three evils, and eight difficulties in the human realm; we repent and reform for the transgressions which lead to retributions of chronic illness, malnourishment, and premature death in the human realm; we repent and reform for the transgressions which lead to retributions of having relatives of the six types of kin who do not constantly care and protect each other; we repent and reform for the transgressions which lead to retributions of losing contact with friends and the suffering of separation in the human realm;



HUǐ RÉN JIĀN YUĀN JIĀ JÙ HUÌ CHÓU YŌU BÙ WÈI ZUÌ BÀO CHÀN  
 悔 人 間 · 冤 家 聚 會 · 愁 憂 怖 畏 罪 報 。 懺

HUǐ RÉN JIĀN SHUǐ HUǒ DÀO ZÉI DĀO BĪNG WÉI XIǎN JĪNG KǒNG  
 悔 人 間 · 水 火 盜 賊 · 刀 兵 危 險 · 驚 恐

QIÈ RUÒ ZUÌ BÀO CHÀN HUǐ RÉN JIĀN GŪ DÚ KUN Kǔ LIÚ LÍ BŌ  
 怯 弱 罪 報 。 懺 悔 人 間 · 孤 獨 困 苦 · 流 離 波

BÈNG WÁNG SHĪ GUÓ Tǔ ZUÌ BÀO CHÀN HUǐ RÉN JIĀN LÁO YÙ  
 迸 · 亡 失 國 土 罪 報 。 懺 悔 人 間 · 牢 獄

XÌ BÌ YŌU ZHÍ CÈ LÌ BIĀN TÀ KǎO CHǔ ZUÌ BÀO CHÀN HUǐ RÉN  
 繫 閉 · 幽 執 側 立 · 鞭 撻 拷 楚 罪 報 。 懺 悔 人

JIĀN GŌNG SĪ KǒU SHÉ GÈNG XIĀNG LUÓ RǎN GÈNG XIĀNG WŪ  
 間 · 公 私 口 舌 · 更 相 羅 染 · 更 相 誣

BÀNG ZUÌ BÀO CHÀN HUǐ RÉN JIĀN È BÌNG LIÁN NIÁN LÈI YUÈ  
 謗 罪 報 。 懺 悔 人 間 · 惡 病 連 年 · 累 月

BÚ CHÀI ZHĒN WÒ CHUÁNG XÍ BÙ NÉNG Qǐ JŪ ZUÌ BÀO CHÀN  
 不 瘥 · 枕 臥 牀 席 · 不 能 起 居 罪 報 。 懺

we repent and reform for the transgressions which lead to retributions of encountering enemies, which leads to worry, sorrow, fear, and apprehension in the human realm; we repent and reform for the transgressions which lead to retributions of floods, fires, robbers, and bandits, the dangers of weapons and soldiers, which bring terror and abuse in the human realm; we repent and reform for the transgressions which lead to retributions of loneliness, being bound by sufferings, drifting aimlessly and wander after losing one's country in the human realm; we repent and reform for the transgressions which lead to retributions of being locked in prisons, grabbed in the dark and forced to stand, then being whipped, beaten, and tortured in the human realm; we repent and reform for the transgressions which lead to retributions of public litigation and private defamation, smearing and slandering each other in the human realm; we repent and reform for the transgressions which lead to retributions of being bedridden and unable to get up due to chronic illness which lasts years and months in the human realm;

HUǐ RÉN JIĀN DŌNG WĒN XIÀ YÌ DÚ LÌ SHĀNG HÁN ZUÌ BÀO  
悔 人 間 · 冬 瘟 夏 疫 · 毒 癘 傷 寒 罪 報 。

CHÀN HUǐ RÉN JIĀN ZÉI FĒNG ZHŌNG MǎN Pǐ SÈ ZUÌ BÀO CHÀN  
懺 悔 人 間 · 賊 風 腫 滿 · 否 塞 罪 報 。

HUǐ RÉN JIĀN WÈI ZHŪ È SHÉN CÌ QIÚ QÍ BIÀN YÙ ZUÒ HUÒ  
悔 人 間 · 爲 諸 惡 神 · 伺 求 其 便 · 欲 作 禍

SUÌ ZUÌ BÀO CHÀN HUǐ RÉN JIĀN NIǎO MÍNG BǎI GUÀI FĒI SHĪ  
祟 罪 報 。

XIÉ GUǐ WĒI ZUÒ YĀO YÌ ZUÌ BÀO CHÀN HUǐ RÉN JIĀN WÈI Bǐ  
邪 鬼 · 僞 作 妖 異 罪 報 。

Hŭ BÀO CHÁI LÁNG SHUǐ LÙ YÍ QIÈ ZHŪ È QÍN SHÒU SUǒ SHĀNG  
虎 豹 豺 狼 · 水 陸 一 切 諸 惡 禽 獸 所 傷

ZUÌ BÀO CHÀN HUǐ RÉN JIĀN ZÌ YÌ ZÌ CÌ ZÌ SHĀ ZUÌ BÀO  
罪 報 。

CHÀN HUǐ RÉN JIĀN TÓU KĒNG FÙ HUǒ ZÌ CHÉN ZÌ ZHUÌ ZUÌ BÀO  
懺 悔 人 間 · 投 坑 赴 火 · 自 沈 自 墜 罪 報 。

we repent and reform for the transgressions which lead to retributions of summer and winter illnesses, as well as plagues and colds in the human realm; we repent and reform for the transgressions which lead to retributions of [illness caused by] wind, indigestion, and stagnation in the human realm; we repent and reform for the transgressions which lead to retributions of praying to evil gods to seek disasters and calamities in the human realm; we repent and reform for the transgressions which lead to retributions of birds cawing, the hundred monsters, flying zombies, evil ghosts, those who pretend to be demons in the human realm; we repent and reform for the transgressions which lead to retributions of being injured by tigers, leopards, jackals, wolves, and all vicious creatures of land and sea in the human realm; we repent and reform for the transgressions which lead to retributions of suicide through self-hanging and self-disemboweling in the human realm; we repent and reform for the transgressions which lead to retributions of jumping into a pit, self-immolation, self-drowning, and jumping to one's death in the human realm;



CHÀN HUǐ RÉN JIĀN WÚ YǒU WĒI DÉ MÍNG WÉN ZUÌ BÀO CHÀN  
懺 悔 人 間 · 無 有 威 德 · 名 聞 罪 報 。 懺

HUǐ RÉN JIĀN YĪ FÚ ZĪ SHĒNG BÙ NÉNG CHĒNG XĪN ZUÌ BÀO  
悔 人 間 · 衣 服 資 生 · 不 能 稱 心 罪 報 。

CHÀN HUǐ RÉN JIĀN XÍNG LÁI CHŪ RÙ YǒU SUǒ YÙN WÉI ZHÍ È  
懺 悔 人 間 · 行 來 出 入 · 有 所 運 為 · 值 惡

ZHĪ SHÍ WÈI ZUÒ LIÚ NÁN ZUÌ BÀO RÚ SHÌ XIÀN ZÀI WÈI LÁI RÉN  
知 識 · 為 作 留 難 罪 報 。 如 是 現 在 未 來 人

TIĀN ZHĪ ZHŌNG WÚ LIÀNG HUÒ HÉNG ZĀI YÌ È NÀN SHUĀI NǎO  
天 之 中 · 無 量 禍 橫 · 災 疫 厄 難 衰 惱

ZUÌ BÀO zhòng DĒNG JĪN RÌ ZHÌ CHÉNG XIÀNG SHÍ FĀNG FÓ ZŪN  
罪 報 。 某 等 今 日 至 誠 · 向 十 方 佛 尊

Fǎ SHÈNG ZHòng QÍU ĀI CHÀN HUǐ YUÀN JĪE XIĀO MIÈ  
法 聖 衆 · 求 哀 懺 悔 · 願 皆 消 滅 。

QIÁN Yǐ CHÀN HUǐ SĀN YÈ LIÙ GĒN YÍ QIÈ FÁN NǎO ZHàng YÍ  
前 已 懺 悔 · 三 業 六 根 一 切 煩 惱 障 · 一

we repent and reform for the transgressions which lead to retributions not having awe-inspiring virtue and a well-known name in the human realm; we repent and reform for the transgressions which lead to retributions not having enough clothing to satisfy oneself in the human realm; we repent and reform for the transgressions which lead to retributions of being obstructed by unwholesome advisors while entering, leaving, or traveling in the human realm. There are limitless transgressions which lead to retributions of such calamities and disasters among humans and devas both in the present and in the future. Today, we, your disciples, sincerely face the Buddhas, honored Dharma, and sacred Sangha of the ten directions to seek repentance and reform, vowing that these will all be eradicated.

We have already repented and reformed all afflictive obstructions and karmic obstructions that arise from the three karmas and six sense organs,



QIÈ YÈ ZHàng SÌ SHÈNG LIÙ DÀO YÍ QIÈ BÀO ZHàng JĪN  
切業障。四生六道。一切報障。今

DĀNG CÌ DÌ FĀ YUÀN HUÍ XIàng zhòng DĒNG YUÀN Yǐ Cǐ CHÀN  
當次第發願回向。某等願以此懺

HUǐ SĀN ZHàng SUǒ SHÈNG GŌNG DÉ XĪ JĪE HUÍ XIàng SHĪ Yǔ  
悔三障所生功德。悉皆回向。施與

YÍ QIÈ ZHòng SHÈNG Jù Tóng CHÀN HUǐ YUÀN Yǔ YÍ QIÈ ZHòng  
一切衆生。俱同懺悔。願與一切衆

SHÈNG XIàn SHÈNG ZHĪ Nèi SHĒN XĪN ĀN Lè SĀN ZĀI BĀ NÀN  
生現生之內。身心安樂。三災八難。

BÙ JÍ XIÁNG SHì XIÁN XĪ XIĀO CHÚ YĪ SHÍ FÈNG RÁO ZHèNG  
不吉祥事。咸悉消除。衣食豐饒。正

Xìn SĀN BǎO SHĒ Cǐ BÀO SHĒN JĪE DÉ WǎNG SHÈNG JÍ Lè SHì  
信三寶。捨此報身。皆得往生極樂世

Jiè QĪN Jìn MÍ TUÓ Dé SHòU Jì BĪE DĀNG LÁI SHì ZHōNG  
界。親覲彌陀。得授記莚。當來世中。

as well as the retributive obstructions of the four forms of birth and six realms. Now, we should continue to make vows and dedicate these merits. We, the assembly, vow to dedicate the merits and virtues born from repenting and reforming these three obstructions to all sentient beings. Through repenting and reforming together, may all sentient beings be able to obtain peace and happiness in body and mind in this present lifetime, eradicate all inauspicious situations such as the three disasters and eight difficulties, possess abundant food and clothing, have proper faith in the Triple Gem, be reborn in the Realm of Ultimate Bliss after abandoning this retributive body, personally receive a prophecy from Amitābha Buddha,



JÌÀN MÍ LÈ FÓ TĪNG WÉN zhèng fǎ RÚ jiào jìn xiū yuàn dé  
見 彌 勒 佛 · 聽 聞 正 法 · 如 教 進 修 。 願 得

SHÈNG SHÈNG SHÌ SHÌ zài zài chù chù CHÁNG zhí guó wáng ·  
生 生 世 世 · 在 在 處 處 · 常 值 國 王 ·

XÌNG LÓNG SĀN BǎO BÙ SHÈNG wài dào xié jiàn zhī jiā yòu  
興 隆 三 寶 · 不 生 外 道 邪 見 之 家 。 又

YUÀN SHÈNG SHÈNG SHÌ SHÌ zài zài chù chù LIÁN huá huà  
願 生 生 世 世 · 在 在 處 處 · 蓮 華 化

SHÈNG zhǒng zú zūn shèng ān wěn kuài lè yī shí zì rán 。  
生 · 種 族 尊 勝 · 安 穩 快 樂 · 衣 食 自 然 。

Yòu yuàn SHÈNG SHÈNG SHÌ SHÌ zài zài chù chù CÍ rén zhōng  
又 願 生 生 世 世 · 在 在 處 處 · 慈 仁 忠

xiào dèng xīn jì wù BÙ SHÈNG yí niàn NÌ Hài zhī xīn  
孝 · 等 心 濟 物 · 不 生 一 念 · 逆 害 之 心 。

Yòu yuàn SHÈNG SHÈNG SHÌ SHÌ zài zài chù chù CHÁNG wèi  
又 願 生 生 世 世 · 在 在 處 處 · 常 為

---

see Maitreya Buddha in the next life, and practice diligently according to the teachings upon hearing the proper Dharma. We also vow that in every life and every place, we will be born in lands with rulers who support the Triple Gem and not born in families of other paths and deviant views; we also vow that in every life and every place, we will be born through transformation via a lotus blossom, be of the supreme caste, enjoy peace and bliss, and have clothing and food as desired; we also vow that in every life and every place, we will be kind, humane, loyal, and filial, save sentient beings with a mind of equality, and not give rise to even a single thought of betrayal or harm in our minds; we also vow that in every life and every place, we will always

ZHŪ FÓ ZHĪ SUǒ HÙ NIÀN NÉNG XIÁNG MÓ YUÀN JÍ ZHŪ WÀI  
諸佛之所護念。能降魔怨。及諸外

DÀO YŪ ZHŪ PÚ SÀ JÙ HUÌ YÍ CHÙ PÚ TÍ DÀO XĪN XIĀNG XÙ  
道。與諸菩薩。俱會一處。菩提道心。相續

BÚ DUÀN YÒU YUÀN SHÈNG SHÈNG SHÌ SHÌ ZÀI ZÀI CHÙ CHÙ  
不斷。又願生生世世。在在處處。

XĪNG XIǎN FÓ Fǎ XIŪ XÍNG DÀ CHÈNG FĒN SHĒN WÚ LIÀNG JIÙ  
興顯佛法。修行大乘。分身無量。救

DÙ ZHÒNG SHÈNG ZHÍ ZHÌ DÀO CHǎNG WÚ YǒU TUÌ ZHUǎN RÚ  
度衆生。直至道場。無有退轉。如

ZHŪ FÓ PÚ SÀ SUǒ FĀ SHÌ YUÀN SUǒ XIŪ FÚ ZHÌ SUǒ XÍNG HUÍ  
諸佛菩薩所發誓願。所修福智。所行回

XIÀNG Wǒ Yì RÚ SHÌ FĀ YUÀN XIŪ JÍ HUÍ XIÀNG XŪ KōNG JIÈ  
向。我亦如是發願。修集回向。虛空界

Jìn ZHÒNG SHÈNG JIÈ JǐN ZHÒNG SHÈNG YÈ Jìn ZHÒNG SHÈNG  
盡。衆生界盡。衆生業盡。衆生

receive the mindful protection of all buddhas, be able to subdue demonic enmity and other paths, assemble together in one place with the bodhisattvas, and keep the bodhi mind present in thought after thought without any interruption; we also vow that in every life and every place, we will promote the Buddhadharma, cultivate the Mahāyāna, manifest limitless bodies to save sentient beings, and not retrogress until attaining awakening. Just as all buddhas and bodhisattvas make vows, cultivate blessings and wisdom, and practice dedication, we too vow, cultivate, and dedicate. Even if there is an end to empty space, an end to sentient beings, an end to the karma of sentient beings,



FÁN NǎO Jìn Wǒ cǐ xiū xíng huí xiàng zhōng wú yǒu jìn  
煩 惱 盡 · 我 此 修 行 回 向 · 終 無 有 盡 。

Fā yuàn huí xiàng yǐ zhì xīn xìn lǐ cháng zhù sān bǎo  
發 願 回 向 已 · 至 心 信 禮 常 住 三 寶 。

CÍ Bēi shuǐ chàn fǎ juàn xià  
慈 悲 水 懺 法 卷 下

[qī fó miè zuì zhēn yán  
七佛滅罪真言]

● LI PO LI PO DI QIU HE QIU HE DI TUO LUO NI DI  
離 婆 離 婆 帝 · 求 訶 求 訶 帝 · 陀 羅 尼 帝 ·

NI HE LUO DI PI LI NI DI MO HE QIE DI  
尼 訶 囉 帝 · 毗 黎 你 帝 · 摩 訶 伽 帝 ·

ZHEN LING QIAN DI SA PO HE (3x)  
真 陵 乾 帝 · 莎 婆 訶 。

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and an end to the afflictions of sentient beings, our practice of dedication will never end.  
Having made vows and dedications, we sincerely place our faith in and venerate the eternally  
abiding Triple Gem!

[Water Repentance of Kindness and Compassion – Scroll Three] (end)

[Seven Buddhas Offense-Extinguishing Mantra]

ripa ripate kuha kuhate tranite nigalate vimarite mahāgate jāmlamcamte svāhā!

● chàn rú **HUÀN DÍ Yǐ SHUǐ WÉI MÍNG**  
懺 如 浣 滌 · 以 水 爲 名 。

**ZHì XīN DǐNG Lǐ ZUì GēN QīNG ZUì MIÈ FÚ YÓU SHēNG**  
至 心 頂 禮 罪 根 清 · 罪 滅 福 由 生 。

**HUì Rì ZhāO LÍNG JUÉ HǎI XìNG YUÁN CHéNG**  
慧 日 昭 靈 · 覺 海 性 圓 澄 。

▲ **NÁ MÓ YUÁN JUÉ Dì PÚ SÀ MÓ Hē SÀ** (3x)  
南 無 圓 覺 地 菩 薩 摩 訶 薩

● chū chàn wén  
出 懺 文

**GōNG WÉN XIāNG Yún Jié Jiè RÚ Lái Fàng Wǔ Sè Zhī GUāNG**  
恭 聞 · 香 雲 結 界 · 如 來 放 五 色 之 光

**MíNG BǎO Zhú Tǔ Huā PÚ SÀ Xiàn Yōu Tán Zhī Ruì Xiàng**  
明 · 寶 燭 吐 花 · 菩 薩 現 優 曇 之 瑞 相 。

**SāN Zhuǎn Fǎ Lún Yú Zuò Shàng SāN Shēn Yuán Xiàn Yú**  
三 轉 法 輪 於 座 上 · 三 身 圓 現 於

This repentance is like cleansing oneself and so it is named "Water."

Through sincere prostrations, the roots of transgressions are purified.

Having eradicated transgressions, blessings are born.

The wisdom-sun, illuminates universally. Perfect and pure is the nature of the ocean of awakening.

Homage to the Perfect Awakening Stage Bodhisattva-Mahasattvas!

Prayer of Exiting Repentance, Scroll Three

Respectfully listen! Fragrant clouds secure the boundaries, and the Tathāgata emits five-colored light. Precious candles produce blossom[-like flames], and the bodhisattvas manifest as the auspicious sign of uḍumbara. Upon the throne, you conduct the third turning of the Dharma wheel: amid the radiance, your three bodies perfectly manifest.



GUĀNG ZHŌNG YUÁN MǎN SHÈNG YīN ZHÈNG MÍNG GŌNG DÉ  
光 中 。 圓 滿 勝 因 。 證 明 功 德 。

SHàng LÁI FÈNG Wèi QÍU CHÀN mǒu DÈNG GŌNG DUì JUÉ HUÁNG  
上 來 奉 爲 求 懺 某 等 。 恭 對 覺 皇

ZUò XIÀ XŪN XIŪ SĀN Mèi XUÁN WÉN JīN DĀNG Dì SĀN JUǎN  
座 下 。 熏 修 三 昧 玄 文 。 今 當 第 三 卷 。

GŌNG DÉ ZHŌU LÓNG WŌ ZHŪ XÍNG RÉN YÚ QÍ TÁN Nèi CŌNG  
功 德 周 隆 。 我 諸 行 人 。 於 其 壇 內 。 從

SHǐ ZHì ZHŌNG JǐN Yī Kē FÀN XÍNG DÀO RÀO XUÁN FÈNG JīNG  
始 至 終 。 謹 依 科 範 。 行 道 遶 旋 。 諷 經

CHÍ ZHòU XUĀN CHÀN DǐNG Lǐ CHàng FÓ GUī Yī XIàn XīN HUĀ  
持 呪 。 宣 懺 頂 禮 。 唱 佛 皈 依 。 獻 心 花

YÚ ZHŪ FÓ XIàng QIÁN XUĚ ZUì QIĀN YÚ ZHòNG ZHĒN ZUò XIÀ  
於 諸 佛 像 前 。 雪 罪 愆 於 衆 眞 座 下 。

SUŌ JÍ SHŪ XŪN XIĀN SHĒN HUÍ XIàng LÈ BĀNG WÚ LIàng SHòU  
所 集 殊 勳 。 先 伸 回 向 。 樂 邦 無 量 壽 。

Perfectly fulfilling these supreme causes, may you witness these merits and virtues. On behalf of this assembly of your disciples who seek repentance, we respectfully face the throne of the King of Awakening and practice the profound text of Samādhi. Now, we have completed the merits and virtues of the third scroll. Within this sanctuary, we and our fellow practitioners have followed the liturgy from start to finish. In practicing the path, circumambulating, reciting sūtras, upholding mantras, proclaiming repentance, prostrating, singing the buddhas' [names] and seeking refuge in them, as well as presenting flowers of the mind before the buddha statues, our transgressions [fall like] snow before the thrones of truth. All of the extraordinary merits accumulated are first extended in dedication to Infinite Life [Tathāgata] of the Land of Bliss,

HUÁ ZÀNG SHÌ JIĀ ZŪN MÍNG YÁNG LIǎNG JIÈ ZHĪ WĒI LÍNG YUǎN  
華藏釋迦尊。冥陽兩界之威靈。遠

Jìn Wú BIĀN ZHĪ ZHĒN Zǎi Yǐ Cǐ SHŪ SHÈNG SHÀN YĪN JìNG WÈI  
近無邊之真宰。以此殊勝善因。敬為

QÍU CHÀN mǒu DĒNG Xǐ KōNG WĒI Xì ZUì QIĀN CHÉNG JIÙ WÚ  
求懺某等。洗空微細罪愆。成就無

BIĀN FÚ Lì FÚ YUÀN Bǎi QIĀN HUÀ FÓ GÒNG XĪNG YĪ Zǐ ZHĪ  
邊福利。伏願。百千化佛。共興一子之

BĒI XĪN SĀN SHì RÚ LÁI BǐNG SHòU QĪ ZHĪ ZHĪ Jù JIÈ SĀN WÚ  
悲心。三世如來。稟受七支之具戒。三無

LÒU XUÉ XUĀN MÍNG SĀN HUì LÓNG HUÁ SHòU Jì YĪ XĪN BÚ  
漏學宣明。三會龍華授記。一心不

LUÀN YÈ SHÍ DUN KōNG SÌ ĒN Pŭ BÀO SĀN YǒU JŪN ZĪ  
亂。業識頓空。四恩普報。三有均資。

Fǎ JIÈ YUĀN QĪN XIĀN ZHĀN Lì LÈ SUĪ ZÉ YĪ WÉN CHÀN HUĪ  
法界冤親。咸沾利樂。雖則依文懺悔。

to Honored Śākyamuni of the Lotus Treasury, to the solemn spirits between the realms of the living and deceased, and to the boundless protectors both near and far. May these extraordinary, supreme virtuous causes be respectfully [dedicated] on behalf of this assembly of your disciples who seek repentance, wishing that all transgressions—no matter how minute—will be washed clean, and that boundless blessings and benefits can be accomplished. We humbly vow: may the hundreds of thousands of manifested buddhas, in unison, give rise to the compassionate mind of [having] one child; may the tathāgatas of the three periods of time proclaim and confer the seven limbs of complete precepts; may the three unstained learnings be clarified, and may all receive prophecies [of awakening] at the three assemblies [under the] Dragon Blossom Tree. Single-mindedly and undisturbed, both karma and consciousness are suddenly empty. Universally repaying the four kindnesses and equally benefitting the three realms of existence, both our friends and foes within the Dharma realm benefit. Although we have repented and reformed in



YÓU KǒNG FĀ LÙ WÈI CHÉNG ZÀI LÁO ZŪN ZHòng  
猶 恐 發 露 未 誠 • 再 勞 尊 衆 •

CHÓNG QIÚ CHÀN HUǐ  
重 求 懺 悔 。

▲ NÁ MÓ PŪ XIÁN WÁNG PÚ SÀ MÓ HÈ SÀ (3x)  
南 無 普 賢 王 菩 薩 摩 訶 薩

▲ NÁ MÓ DÀ CHÈNG CHÁNG ZHÙ SĀN BǎO (3x)  
南 無 大 乘 常 住 三 寶

xuān dú wén shū  
【宣讀文疏】

▲ NÁ MÓ ZHUĀNG YÁN WÚ SHàng FÓ PÚ TÍ (3x)  
南 無 莊 嚴 無 上 佛 菩 提

▲ NÁ MÓ Ō MÍ TUÓ FÓ  
南 無 阿 彌 陀 佛

---

accordance with this text, we fear that our confessions are not sincere. Again, we implore the honored assembly to, once more, seek repentance and reform.

Homage to Samantabhadra Bodhisattva-Mahāsattva!

Homage to the eternally abiding Triple Gem of the Mahāyāna!

[Dedicative Report] declared by Officiant

Homage to the Dignified Adornment of the Buddha’s Unsurpassed Bodhi!

Homage to Amitābha Buddha!



wǎng shēng tán huí xiàng

## 【往生壇回向】

▲ NÁ MÓ QĪNG LIÁNG DÌ PÚ SÀ MÓ HÈ SÀ (3x)

南無清涼地菩薩摩訶薩

▲ NÁ MÓ XĪ FĀNG JIĒ YĪN Ō MÍ TUÓ FÓ (3x)

南無西方接引阿彌陀佛

● BŌ RUǐ BŌ LUÓ MÌ DUŌ XĪN JĪNG

般若波羅蜜多心經

GUĀN ZÌ ZÀI PÚ SÀ XÍNG SHĒN BŌ RUǐ BŌ LUÓ MÌ DUŌ SHÍ  
觀自在菩薩·行深般若波羅蜜多時·ZHÀO JIÀN Wŭ YÙN JIĒ KŌNG DÙ YÍ QIÈ Kǔ È SHÈ LÌ Zǐ  
照見五蘊皆空·度一切苦厄。舍利子·SÈ BÚ Yì KŌNG KŌNG BÚ Yì SÈ SÈ JÍ SHÌ KŌNG KŌNG JÍ  
色不異空·空不異色·色即是空·空即SHÌ SÈ SHÒU XIǎNG XÍNG SHÌ Yì Fù RÚ SHÌ SHÈ LÌ Zǐ  
是色·受想行識亦復如是。舍利子·

## 【Memorial Altar Dedication】

Homage to Pure, Cool Ground Bodhisattva-Mahāsattvas!

Homage to Guide and Receiver in the West, Amitābha Buddha!

## Prajñāpāramitā Heart Sūtra

While practicing the profound prajñāpāramitā, Avalokiteśvara Bodhisattva clearly looked into the five aggregates, and overcame all ills and dissatisfaction by seeing them as all empty.

Śāriputra! Form is no different from emptiness, emptiness is no different from form; form is just emptiness, emptiness is just form; so too are sensation, perception, volition, and consciousness. Śāriputra!



SHÌ ZHŪ Fǎ KōNG XIàng BÙ SHēNG BÚ MIè BÚ GÒU BÚ JìNG  
是 諸 法 空 相 · 不 生 不 滅 · 不 垢 不 淨 ·

BÙ ZēNG BÙ JiǎN SHì Gù KōNG ZhōNG WÚ Sè WÚ SHòU XIǎNG  
不 增 不 減 · 是 故 空 中 無 色 · 無 受 想 ·

XíNG SHì WÚ YǎN ĒR BÍ SHé SHēN Yì WÚ Sè SHēNG XIāNG  
行 識 · 無 眼 耳 鼻 舌 身 意 · 無 色 聲 香

Wèi CHù Fǎ WÚ YǎN Jiè Nǎi Zhì WÚ Yì SHì Jiè WÚ WÚ MíNG  
味 觸 法 · 無 眼 界 · 乃 至 無 意 識 界 · 無 無 明 ·

Yì WÚ WÚ MíNG Jìn Nǎi Zhì WÚ LǎO Sǐ Yì WÚ LǎO Sǐ Jìn  
亦 無 無 明 盡 · 乃 至 無 老 死 · 亦 無 老 死 盡 ·

WÚ Kǔ Jí MIè Dào WÚ Zhì Yì WÚ Dé Yǐ WÚ SUǒ Dé Gù  
無 苦 集 滅 道 · 無 智 亦 無 得 · 以 無 所 得 故 ·

Pú Tí Sà Duǒ Yī Bō Ruǐ Bō LUó Mì Duō Gù XīN WÚ GUÀ Ài  
菩 提 薩 埵 · 依 般 若 波 羅 蜜 多 故 · 心 無 罣 礙 ·

WÚ GUÀ Ài Gù WÚ YóU KǒNG Bù YuǎN Lí DIĀN DǎO MèNG XIǎNG  
無 罣 礙 故 · 無 有 恐 怖 · 遠 離 顛 倒 夢 想 ·

This is the characteristic emptiness of all dharmas: they neither arise nor cease, are neither impure nor pure, neither increase nor decrease. Therefore, in emptiness, there is no form, no sensation, perception, volition nor consciousness; no eyes, ears, nose, tongue, body nor mind; no form, sound, scent, taste, touchable object nor mental formation; no realm of sight, up to no realm of mind; no ignorance and no end of ignorance, up to no aging and death and no end of aging and death; no dissatisfaction, origination, cessation or path; no wisdom and also no attainment. By the absence of attainment, bodhisattvas, having relied on prajñāpāramitā, have no mental hindrances; because there are no hindrances, they have no fear and leave inverted dream-like delusions far behind,

JIÙ JÌNG NIÈ PÁN SĀN SHÌ ZHŪ FÓ YĪ BŌ RUǐ BŌ LUÓ MÌ DUŌ GÙ  
究 竟 涅 槃 。 三 世 諸 佛 。 依 般 若 波 羅 蜜 多 故 。

DÉ Ō NIÚ DUŌ LUÓ SĀN MIǎO SĀN PÚ TÍ GÙ ZHĪ BŌ RUǐ  
得 阿 耨 多 羅 三 藐 三 菩 提 。 故 知 般 若

BŌ LUÓ MÌ DUŌ SHÌ DÀ SHÉN ZHÒU SHÌ DÀ MÍNG ZHÒU  
波 羅 蜜 多 。 是 大 神 咒 。 是 大 明 咒 。

SHÌ WÚ SHÀNG ZHÒU SHÌ WÚ DÉNG DÉNG ZHÒU NÉNG CHÚ YÍ QÌÈ Kǚ  
是 無 上 咒 。 是 無 等 等 咒 。 能 除 一 切 苦 。

ZHĒN SHÍ BÙ XŪ GÙ SHUŌ BŌ RUǐ BŌ LUÓ MÌ DUŌ ZHÒU  
真 實 不 虛 。 故 說 般 若 波 羅 蜜 多 咒 。

JÍ SHUŌ ZHÒU YUĒ JIE DI JIE DI BO LUO JIE DI  
即 說 咒 曰 。 揭 諦 揭 諦 。 波 羅 揭 諦 。

BO LUO SENG JIE DI PU TI SA PO HE  
波 羅 僧 揭 諦 。 菩 提 薩 婆 訶 。

---

ultimately reaching nirvāṇa. All buddhas of all times, having relied on prajñāpāramitā, thus attain anuttarāsaṃyaksambodhi. Therefore, know that prajñāpāramitā is the great spiritual mantra, the great illuminating mantra, the unexcelled mantra, the unequaled mantra; able to dispel all dissatisfaction, it is true, not deceptive. Thus the prajñāpāramitā mantra is proclaimed. Recite it this way: gate gate pāragate pārasaṃgate bodhi svāhā!



<sup>wǎng shēng zhòu</sup>  
[往生咒]

▲ **NA MO O MI DUO PO YE DUO TA QIE DUO YE DUO DI YE TA**  
南 無 阿 彌 多 婆 夜 · 哆 他 伽 多 夜 · 哆 地 夜 他 ·

**O MI LI DOU PO PI O MI LI DUO XI DAN PO PI**  
阿 彌 利 都 婆 毗 · 阿 彌 利 哆 · 悉 耽 婆 毗 ·

**O MI LI DUO PI JIA LAN DI O MI LI DUO PI JIA LAN DUO**  
阿 彌 唎 哆 · 毗 迦 蘭 帝 · 阿 彌 唎 哆 · 毗 迦 蘭 多 ·

**QIE MI NI QIE QIE NA ZHI DUO JIA LI SUO PO HE (3x)**  
伽 彌 膩 · 伽 伽 那 · 枳 多 迦 利 · 娑 婆 訶 。

<sup>biàn shí zhēn yán</sup>  
[變食真言]

▲ **NA MO SA WA DA TA YE DUO- WA LU ZHI DI-**  
曩 謨 薩 嚩 怛 他 誡 多 · 嚩 嚧 枳 帝 ·

**AN- SAN- BO LA- SAN- BO LA- HONG- (3x)**  
唵 · 三 跋 囉 · 三 跋 囉 · 吽 。

---

[Rebirth in the Pure Land Dhāraṇī]

Namo'mitābhāya tathāgatāya tadyathā [oṃ] amṛtod bhava amṛta-siddhaṃ bhava  
amṛta-vikrānte amṛta-vikrānta gāmini gagana kīrta kāre svāhā!

[Transformation of Food Dhāraṇī]

Namaḥ sarva-tathāgatāvalokite oṃ sambhara sambhara hūṃ!

[<sup>gān lù shuǐ zhēn yán</sup>  
甘露水真言]

▲ **NA MO SU LU PO YE- DA TA YE DUO YE- DA ZHI TA- AN-**  
曩 謨 蘇 嚕 婆 耶 · 怛 他 誡 多 耶 · 怛 姪 他 · 唵 ·

**SU LU- SU LU- BO LA SU LU BO LA SU LU SUO PO HE- (3x)**  
蘇 嚕 · 蘇 嚕 · 鉢 囉 蘇 嚕 · 鉢 囉 蘇 嚕 · 娑 婆 訶 。

[<sup>pǔ gòng yǎng zhēn yán</sup>  
普供養真言]

▲ **AN- YE YE NANG- SAN PO WA- FA RI LA- HU- (3x)**  
唵 · 誡 誡 曩 · 三 婆 嚩 · 伐 日 囉 · 斛 。

[<sup>huí xiàng jī</sup>  
回向偈]

● **yuàn shēng XĪ FĀNG JÌNG Tŭ ZHŌNG JIÚ PÌN LIÁN HUÁ WÉI FÙ Mŭ**  
願 生 西 方 淨 土 中 · 九 品 蓮 華 為 父 母 ·

**HUÁ KĀI JIÀN FÓ WÙ WÚ SHĒNG BÚ TUÌ PÚ SÀ WÉI BÀN Lŭ**  
華 開 見 佛 悟 無 生 · 不 退 菩 薩 為 伴 侶 。

▲ **NÁ MÓ Ō MÍ TUÓ FÓ**  
南 無 阿 彌 陀 佛

[Water of Sweet Dew Dhāraṇī]

Namaḥ surūpāya tathāgatāya tadyathā oṃ suru suru pra suru pra suru svāhā!

[Universal Offering Dhāraṇī]

Oṃ gagana sambhava vajra hoh!

[Verse of Dedication]

Vowing to be reborn in the Western Pure Land,

The Nine Stages of Lotus Blossoms serve as parents.

When the blossom opens and the Buddha is seen, one awakens to non-arising

With non-regressive bodhisattvas as companions!

Homage to Amitābha Buddha!



[<sup>sòngshèng zàn</sup>送聖讚]

● fó CÍ GUǎNG DÀ GǎN YìNG WÚ CHĀ  
佛慈廣大·感應無差。

JÍ GUǎNG SĀN MÈI PIÀN HÉ SHĀ YUÀN BÙ LÍ QÍ YĒ  
寂光三昧徧河沙。願不離伽耶。

JIÀNG FÚ ZHĀI JIĀ JĪN DÌ YǒNG LIÁN HUĀ  
降福齋家·金地湧蓮花。

▲ NÁ MÓ DÈNG YÚN LÙ PÚ SÀ MÓ HĒ SÀ (3x)  
南無登雲路菩薩摩訶薩

[<sup>sān guī yī wén</sup>三皈依文]

● zì guī YÍ FÓ DĀNG YUÀN ZHòng SHÈNG  
自皈依佛·當願眾生·

Tǐ JIĒ DÀ DÀO FĀ WÚ SHàng XĪN  
體解大道·發無上心。

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[Praise of Sending-Off the Sacred]

The Buddha's compassion is vast and great, responding to all invocations without difference.  
His samādhī of tranquil radiance pervades worlds numerous as the sands of the Ganges River.  
May he never leave [Bodh] Gaya.

Bestowing blessings upon benefactor families,  
Lotus blossoms spring from the golden ground [of the monastery]!  
Homage to Ascending the Path of Clouds Bodhisattva-Mahāsattvas!

[Three Refuges]

I seek refuge in the Buddha, wishing that all sentient beings  
understand the great Path and make the greatest vow!

● ZÌ GUĪ YĪ Fǎ DĀNG YUÀN ZHÒNG SHÈNG  
自 皈 依 法 · 當 願 眾 生 ·

SHÈN RÙ JĪNG Zàng ZHÌ HUÌ RÚ Hǎi  
深 入 經 藏 · 智 慧 如 海 。

● ZÌ GUĪ YĪ SÈNG DĀNG YUÀN ZHÒNG SHÈNG  
自 皈 依 僧 · 當 願 眾 生 ·

TÓNG Lǐ DÀ ZHÒNG YÍ QÌÈ WÚ Ài  
統 理 大 眾 · 一 切 無 礙 。

<sup>huí xiàng jī</sup>  
[回向偈]

● cí bēi XÍ SHĒ PIÀN Fǎ JIÈ XÍ FÚ JIÉ YUÁN Lì RÉN TIĀN  
慈 悲 喜 捨 遍 法 界 · 惜 福 結 緣 利 人 天 ·

CHÁN JìNG Jiè HÈN PíNG DĒNG RĒN CÁN KUÌ GǎN ÈN DÀ YUÀN XĪN  
禪 淨 戒 行 平 等 忍 · 慚 愧 感 恩 大 願 心 。

---

I seek refuge in the Dharma, wishing that all sentient beings  
deeply study the sutra treasury and acquire an ocean of wisdom!  
I seek refuge in the Sangha, wishing that all sentient beings  
lead the congregation without any obstruction!

[Verse of Dedication]

May kindness, compassion, joy, and equanimity fill all Dharma Realms;  
May we cherish our blessings and create affinities benefitting heaven and earth;  
May we practice Chan, Pure Land, precepts, and the patience of equality;  
May we be humble, grateful, and bear a mind of great vows!