The Great Compassion Repentance Service

千手千眼大悲懺懺儀

American Buddhist Cultural Society

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The Great Compassion Repentance Ceremony Preface

In our daily lives, when our clothes become dirty, we wash them with water. Just like clothes that can be devalued by dirt, whenever greed, anger, and delusion arise in our minds, we are infected with worries and anxiety. Buddhist devotees practice repentance to cleanse their minds so they will not be distressed. There are different repentance ceremonies. The Great Compassion Repentance Ceremony being one of the most popular.

The basis of the Great Compassion Repentance Ceremony is the Great Compassion Mantra. The full name of the Great Compassion Mantra literally means “Thousand-arms and Thousand-eyes Avalokitesvara Bodhisattva’s all-embracing great compassion Dharani.” The mantra consists of 84 phrases. It is very popular in the Chinese culture, and it is widely recited among devotees. Some of the benefits often associated with chanting of the Great Compassion Mantra are: rebirth into higher realms; gain the opportunity to meet beneficial acquaintances; possess competent sense organs; have bountiful food and money; obtain great respect from others; and gain opportunities to learn Buddhist teachings. Moreover, those who recite this mantra will not suffer death of starvation, disease, poison, flood, or fire. Water that has been blessed with the Great Compassion Mantra is called the Great Compassion Water, and is taken by devotees for its spiritually cleansing qualities. Buddhists believe that by having faith in Avalokitesvara Bodhisattva, not only conditions in this life are improved, rebirths into the Western Pure Land are also enabled.

In addition than the above benefits, by participating in the ceremony, devotees further benefit from the strength of the compassionate vows of Avalokitesvara Bodhisattva to find peace within themselves. They learn to treat others with respect and humility, and to bring harmony to their families and the society.

We invite everyone to take the opportunity to plant the seeds of beneficial causes and conditions that will lead to the ultimate wisdom.

** Note

The words in red are Chinese Ping-Yin for the participants to follow throughout the chanting service.
The black words in the box are what the Master or Venerable will be chanting. Please follow along silently.
The Great Compassion Repentance Ceremony

大眾齊唱南無大悲觀世音菩薩，迎請和尚及維那進入法會
Everyone chants Avalokitesvara Bodhisattva’s name while waiting for the service to start.

* Nan mo da bei guan shi yin pu sa (Repeat *many times)

Let us take refuge in the most compassionate Avalokitesvara Bodhisattva.

楊枝淨水讚
Congregation Chants the Praise of Holy Water.

Y ang zhi jing shui 。 Pian sa san qian 。

With willow twigs may holy water be sprinkled to the three thousand realms.

X ing kong ba de li ren tian 。

May its nature of Sunyata and eight virtues benefit heaven and earth.

F u shou guang zeng yan 。 Mie zui xiao qian 。

Good fortune and long life both be enhanced and extended. Sins absolved and iniquities exonerated.

Huo yan hua hong lian 。

The burning flames were transformed into red lotus blossoms.

* Nan mo guan shi yin pu sa mo he sa (Repeat *3 Times & prostrations)

Let us take refuge in the Avalokitesvara Bodhisattva.

(Please make a half bow) Yi qie gong jing

(問訊) 一切恭敬

Let us all be solemn.
Yi    xin    ding    li    shi    fang    chang    zhu    san    bao  
一    心    頂    礼    十    方    常    住    三    寶  
(One prostration and half bow)  

Sincerely prostrate to the Eternal Three Jewels in the Ten Directions.

Shi    zhu    zhong    deng    Ge    ge    hu    gui  
是    諸    眾    等    各    各    胡    趴  
(Please kneel down)

Everyone in the congregation, please kneel down.

Yan    chi    xiang    hua    Ru    fa    gong    yang  
嚴    持    香    花    如    法    供    養  

Let us hold up the incense and flower, and offer them according to the Dharma.

Yuan    ci    xiang    hua    yun    Pian    man    shi    fang    jie  
願    此    香    花    雲    如    法    供    養  

May this fragrant flower of incense transverse through all Ten Directions.

Yi    yi    zhu    fo    tu    Wu    liang    xiang    zhuang    yan  
一    一    諸    佛    土    無    量    香    莊    嚴  

May it adorn each and every Buddha Land.

Ju    zu    pu    sa    dao    Cheng    jiu    ru    lai    xiang  
具    足    菩    薩    道    如    佛    來    香  

May the limitless incense offerings aid us in walking down the Bodhisattva path in becoming a Tathagata.

Wo    ci    xiang    hua    pian    shi    fang  
我    此    香    花    織    十    方  
(Stay kneeled down and contemplate the following)

The flower I am holding transforms into a platform that extends to all Ten Directions, of where offerings are being made to the heaven. The incredible and unspeakable Dharma realms
reflect upon and dignify each other. I sincerely come before the Three Jewels of all Ten Directions to make offerings. Every single one of my thought is focused, and there is nothing to obstruct my practice. I wish and pray for the fragrance of the flower to reach all Dharma realms in all Ten Directions, and for all sentient beings that sense the fragrance of the flower to give rise to bodhi minds.

With hope we will achieve Buddhahood with no more rebirths.

Now that the offerings have been made, let us all be solemn.

The Tathagata who illuminated the Righteous Path of the past is now the Avalokitesvara Bodhisattva in front of us.

She possesses miraculous merits and virtues and is most compassionate. With one mind and body, she manifests thousands of hands and eyes to illuminate all dharma realms.

She guides and protects all sentient beings, and encourages them to walk the path of the profound way.
She teaches the perfect and sacred Dharani, which enables the foregoing of the evil realm forever and rebirths in the Buddha-land.

All of our endless wrongdoings and grave evils that render us totally helpless will all be dissipated.

We will achieve oratory eloquence through Samadhi and all of our wishes may be fulfilled without any doubt. We can attain the three vehicles quickly and the land of the Buddha can also be reached soon.

This magnificent power deserves endless praise. Thus, single-mindedly, I take refuge and prostrate to thee.

Whenever you are bowing, please show your sincerity to the Buddhas and the Three Jewels by contemplating wholeheartedly. And when the lead chanter sounds the chime, please rise.

Please raise the sandalwood in the plate to the level of your eyebrow.
Single-mindedly, we prostrate to our teacher -- Sakyamuni Bhagavan.

Single-mindedly, we prostrate to Amitabha Bhagavan of the Western Land of Ultimate Bliss.

Single-mindedly, we prostrate to the Thousand-Light King of Quietude Bhagavan, who appeared in countless trillions of kalpas in the past.

Single-mindedly, we prostrate to all Buddhas Bhagavan, the number of which equals the grains of sand in ninety-nine trillion Ganges Rivers.

Single-mindedly, we prostrate to the Bhagavan of Clear Understanding of the Dharma, who appeared in countless kalpas in the past.
Single-mindedly, we prostrate to the Buddhas Bhagavan of all Ten Directions.

Single-mindedly, we prostrate to the one thousand Buddhas Bhagavan of the Bhadra Kalpa and all Buddhas of the Three Periods.

Please raise the sandalwood in the plate to the level of your eyebrow.

Single-mindedly, we prostrate to all Dharanis discoursed by Avalokitesvara and the Dharma of all Ten Directions and of the Three Periods.
Single-mindedly, we prostrate to the thousand armed, thousand eyed, the kindest and most compassionate Avalokitesvara Bodhisattva Mahasattva.

Single-mindedly, we prostrate to Mahasthamaprapta Bodhisattva Mahasattva.

Single-mindedly, we prostrate to Bodhisattva Mahasatva of Total Control.

Single-mindedly, we prostrate to Suryaprabha Bodhisattva Mahasattva and Candraprabha Bodhisattva Mahasattva.

Single-mindedly, we prostrate to Ratnaraja Bodhisattva Mahasattva, Bhaisajyamaha Bodhisattva Mahasattva, and Bhaisajya-samudgata Bodhisattva Mahasattva.
Single-mindedly, we prostrate to Avatamsaka Bodhisattva Mahasattva, Grand Adornment Bodhisattva Mahasattva, and Ratna-grabha Bodhisattva Mahasattva.

Single-mindedly, we prostrate to Virtue-Adorned Bodhisattva Mahasattva, Vajna-Garbha Bodhisattva Mahasattva, and Akasagarbha Bodhisattva Mahasattva.

Single-mindedly, we prostrate to Maitreya Bodhisattva Mahasattva, Samaantabhadra Bodhisattva Mahasattva, and Manjusri Bodhisattva Mahasattva.

Single-mindedly, we prostrate to all Bodhisattva Mahasattvas of all Ten Directions and the Three Periods.

Single-mindedly, we prostrate to Mahakasyapa and the countless Elders of the Sravaka Sangha.
Please raise the sandalwood in the plate to the level of your eyebrow.

Single-mindedly, we prostrate to Master Fa-chih of the Tien Tai School who taught the four contemplations that lead to illumination.

(One prostration and half bow)

(One prostration, a half bow, and then kneel down)
Sincerely, we prostrate to the Three Jewels on behalf of all heavenly beings and their families: the four Guardians of the World; the dragons; the spirits of the sky; the spirits of rivers, seas, streams, fountains, and lakes; the spirits of trees and herbs; the spirits of houses and buildings; the spirits of water, fire, wind, and earth; the spirits of mountains; the spirits of palaces; all the spirits who protect the Dharani.

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The Sutra discourses: for any bhiksu, bhiksuni, upasaka, upasika, boy, or girl who wishes to hold and recite the Dharani, he/she must be kind and compassionate to all sentient beings. Let us start by making the following vows.

**(Please join your palms)**

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**(One prostration and stay kneeled down)**

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Let us take refuge in the most compassionate Avalokitesvara. I pledge to know all the Dharma quickly.

**(Please join your palms)**

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Let us take refuge in the most compassionate Avalokitesvara. I pledge to obtain the eye of wisdom soon.
Let us take refuge in the Most Compassionate Avalokitesvara. I pledge to emancipate all sentient beings quickly.

(Please join your palms)  Nan  mo  da  bei  guan  shi  yin
(請合掌)  南  無  大  悲  觀  世  音

Let us take refuge in the most compassionate Avalokitesvara. I pledge to obtain the expedient means soon.

(Please join your palms)  Nan  mo  da  bei  guan  shi  yin
(請合掌)  南  無  大  悲  觀  世  音

Let us take refuge in the most compassionate Avalokitesvara. I pledge to sail the boat of Prajna quickly.

(Please join your palms)  Nan  mo  da  bei  guan  shi  yin
(請合掌)  南  無  大  悲  觀  世  音

Let us take refuge in the most compassionate Avalokitesvara. I pledge to cross the sea of sufferings soon.

(Please join your palms)  Nan  mo  da  bei  guan  shi  yin
(請合掌)  南  無  大  悲  觀  世  音

Let us take refuge in the most compassionate Avalokitesvara. I pledge to achieve the full practice of precepts and Dhyana quickly.

(Please join your palms)  Nan  mo  da  bei  guan  shi  yin
(請合掌)  南  無  大  悲  觀  世  音
Let us take refuge in the most compassionate Avalokitesvara. I pledge to reach the summit of Nirvana soon.

(Please join your palms)  
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(One prostration and stay kneeled down)  
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<th>Yuan</th>
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Let us take refuge in the most compassionate Avalokitesvara. I pledge to enter the home of non-doing quickly.

(Please join your palms)  
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(Kneel down)  
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Let us take refuge in the most compassionate Avalokitesvara. I pledge to acquire the Dharmakaya soon.

請跟隨法師的地鐘聲頂禮及跪拜

Stay to kneel down and make one prostration after the first sound of the bell. Please remain kneelt down even after the second sound of the bell.

| Wo  | ruo | xiang | dao | shan |  | Dao | shan | zi | cui | zhe |
|-----|-----|--------|-----|------| |     |      |    |     |     |

If I encounter a mountain of knives, the knives shall break.

| Wo  | ruo | xiang | huo | tang |  | Huo | tang | zi | ku | jie |
|-----|-----|--------|-----|------| |     |      |    |    |    |

If I encounter boiling water, the water shall dry up.

| Wo  | ruo | xiang | di | yu |  | Di | yu | zi | xiao | mie |
|-----|-----|--------|----|----| |    |    |    |     |     |

If I encounter hell, the hell shall vanish.

| Wo  | ruo | xiang | e | gui |  | E  | gui | zi | bao | man |
|-----|-----|--------|---|-----| |    |     |    |     |     |

If I encounter hungry ghosts, the ghosts shall become surfeited.
Wo ruo xiang xiu luo , E xin zi tiao fu 。
我 若 向 修 羅 ， 惡 心 自 調 伏 。

If I encounter the Asuras, their hatred shall subside.

Wo ruo xiang chu sheng , Zi de da zhi hui 。
我 若 向 畜 生 ， 自 得 大 智 慧 。

If I encounter animals, they shall attain great wisdom.

* Nan mo guan shi yin pu sa (Repeat * 10 times)
南 無 觀 世 音 菩 薩 （重覆十次）

I take refuge in Avalokitesvara Bodhisattva.

* Nan mo A mi tuo fo (Repeat * 10 times)
南 無 阿 彌 陀 佛 （重覆十次）

I take refuge in Amitabha Buddha.

Guan shi yin pu sa 。 Bai fo yan 。 Shi zun
觀 世 音 菩 薩 。 白 佛 言 。 世 尊

Ruo zhu zhong sheng 。 Song chi da bei shen zhou 。
若 諸 畜 生 。 誦 持 大 悲 神 咒 。

Duo san e dao zhe 。 Wo shi bu cheng zheng jue
墮 三 惡 道 者 。 我 誓 不 成 正 覺

Avalokitesvara Bodhisattva pledged to the Buddha: “Bhagavan, as long as there is a sentient being who recites and upholds the Dharani of Great Compassion but is still being reborn in the three evil realms, I will not attain Ultimate Enlightenment.

Song chi da bei shen zhou 。 Ruo bu sheng zhu fo
誦 持 大 悲 神 咒 。 若 不 生 諸 佛

As long as there is a sentient being who recites and upholds the Dharani of Great Compassion but is not being reborn in a Buddha Land, I will not attain Ultimate Enlightenment.
As long as there is a sentient being who recites and upholds the Dharani of Great Compassion yet cannot obtain the boundless Samadhi and oratory eloquence, I will not attain Ultimate Enlightenment.

If there is a sentient being who recites and upholds the Dharani of Great Compassion yet cannot have his/her wishes fulfilled in the present life, it is not the Dharani of Great Compassion that he/she has been reciting.
After saying this, Avalokitesvara Bodhisattva placed her palms together. Upon seeing all the sentient beings in the assembly, compassion arose and she gave a kind smile. Immediately, she discoursed the miraculous verses of this grand, complete and unobstructed Dharani of Great Compassion. The Dharani goes:

大眾齋念大悲咒,跟隨香燈師父繞佛,最後再站回原來的位置。

*Please stand, make a half bow, then follow the venerable in circumambulating the table while chanting the Great Compassion Dharani.*

千手千眼無礙大悲心陀羅尼

Dharani of Great Compassion

```
*Nan* mo he la da na duo la ye ye 。 *Nan*
南 無 喝 嗥 那 問 夜 耶 。 南

mo a li ye 。 *Po* lu jie di 。 *Shuo* bo
無 阿 啲 耶 。 婆 爛 禪 帝 。 燒 埕

la ye 。 *Pu* ti sa duo po ye 。 *Mo* he
偈 耶 。 菩 提 薩 塘 婆 耶 。 摩 訶

sa duo po ye 。 *Mo* he jia lu ni jia ye
薩 塘 婆 耶 。 摩 訶 迦 禪 尼 迦 耶

An 。 *Sa* po la fa yi 。 *Shu* da na da
唵 。 薩 婆 嗥 罰 戕 。 數 恒 那 恒

xie 。 *Nan* mo xi ji li duo yi meng a li
寫 。 南 無 悉 吉 栢 塘 伊 蒙 阿 啲

ye 。 *Po* lu ji di 。 *Shi* fo la neng tuo
耶 。 婆 爛 吉 帝 。 室 佛 嗥 楞 軌

po 。 *Nan* mo na la jin chi 。 *Xi* li mo
婆 。 南 無 那 嗥 諸 堆 。 醯 啲 摩
```
The Great Compassion Repentance Ceremony

大悲懺法會

he  Bo  duo  sha  mie  Sa  po  a  ta  dou
訶  邦  哆  沙  啪  薩  婆  阿  他  豆

shu  peng  A  shi  yun  Sa  po  sa  duo
輸  朋  阿  逝  孕  薩  婆  薩  哆

Na  mo  po  sa  duo  Na  mo  po  jie  Mo
那  摩  婆  薩  哆  那  摩  婆  伽  摩

fa  te  dou  Da  zhi  ta  An  A  po
罰  特  豆  恒  妇  他  唔  阿  婆

lu  xi  Lu  jia  di  Jia  luo  di  Yi
盧  醜  龙  阿  伽  阿  羅  阿  夷

xi  li  Mo  he  pu  ti  sa  duo  Sa  po
醯  呀  摩  何  菩  提  薩  哆  薩  婆

Sa  Mo  la  mo  la  Mo  xi  mo  xi
薩  婆  摩  罌  摩  罌  摩  醜  摩  醜

Li  tuo  yun  Ju  lu  ju  lu  jie  mong  Du
剎  儀  孕  俱  竜  俱  竜  伽  蒙  度

lu  du  lu  fa  she  ye  di  Mo  he  fa  she
盧  度  竜  罌  伽  那  帝  摩  婆  罌  伽

ye  di  Tuo  la  tuo  la  Di  li  ni
耶  帝  阿  罌  罌  陀  呢  尼

Shi  fo  la  ye  Zhe  la  zhe  la  Mo  mo
室  佛  罌  耶  伽  罌  罌  罌  麼  麼

fa  mo  la  Mu  di  li  Yi  xi  yi  xi
罰  摩  罌  穆  帝  階  夷  醜  夷  醜
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<td>詩</td>
<td>悉</td>
<td>囉</td>
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</tbody>
</table>
Please keep on repeating the Dharani with the congregation and back to page 15 (*)

最後一遍結束時, 全部一起問訊及放掌
The congregation makes a half bow and puts your palms.
When Avalokitesvara Bodhisattva had completed the discourse, the earth shook in six different ways and there was a rain of heavenly flowers from the sky.

Buddhas of all Ten Directions were delighted, while devils and heretics were petrified. Everybody who attended this assembly achieved spiritual advancement.

Some achieved the status of Stream-Winner, some achieved the status of Once-Returner, some achieved the status of Non-Returner, and some attained Arhatship.
Some achieved the first stage of the Bodhisattva Path, some second stage, some third, some fourth, some fifth, and some even the tenth stage. And Bodhi mind arose in countless sentient beings.

Since the endless beginning, all sentient beings and I have been obstructed by our sins and unable to recognize the Buddhas. We did not know the Truth and the meaning of liberation but kept on floating in the sea of births and deaths. I now become aware of the importance of the Truth; however, just like all sentient beings, I am still enslaved by my past wrongdoings. In front of the Avalokitesvara Bodhisattva and Buddhas of all Ten Directions now, all sentient beings and I sincerely repent our past wrongdoings in the hope that we can be blessed by the Buddhas and all of our sins would be eliminated.

To benefit our parents, teachers, the Three Jewels, our countries, and all sentient beings in all dharma realms, let us pledge to cut off the Three Hindrances, take refuge in the Buddha, and repent.
廣造眾罪。事雖不廣。惡心徧布。晝夜相續。無有間斷。不欲人知。不畏惡道。無慚無愧。撥無因果。故於今日深信因果。生重慚愧。生大怖畏。發露懺悔。斷相續心。發菩提心。斷惡修善勤策三業。翻昔重過。隨喜凡聖。一毫之善。念十方佛。有大福慧能救拔我及諸眾生。從二死海。置三德岸。從無始來。不知諸法。本性空寂。廣造眾惡。今知空寂。為求菩提。為眾生故。廣修諸善。徧斷眾惡。唯願觀音慈悲攝受。

Since the endless beginning, due to our desires and greed, all sentient beings and I calculate against others and commit unwholesome acts with friends. Even where a small effort on our parts can result in a good deed, we hesitate in doing it. With our speech, body, and mind as means, we commit numerous sins. Although not that many bad deeds may have been done by us, our bad intentions to do wrong are incessant throughout nights and days. Moreover, we conceal our own wrongs so that no one would know. Because of our lack of shame and conscience and our disbelief in cause and effects, we do not know to fear for rebirths in the lower realms. 

Beginning today, we will believe in cause and effect, have shame and conscience, and know to fear for falling into the lower realms. We sincerely repent to discontinue our unwholesome thoughts, to give rise to bodhi minds, to cease all evil deeds, and to perform all good deeds by diligently impelling our speech, body, and mind. Furthermore, even if it only takes the smallest effort to fulfill the requests from saints and mundane beings, we will gladly do it. We want to be able to chant the names of the Buddhas of all Ten Directions and have the wisdom and merit to lift all sentient being from the boundless sea of suffering to the shore of Three Virtues.

Since the endless beginning, we did not know the Truth and the state of nirvana. As a result, we committed numerous unwholesome deeds. Now that we know about nirvana, in order to achieve bodhi on behalf of all sentient beings, we need to effectuate good deeds everywhere and to discontinue all unwholesome deeds by all sentient beings. We take pledge in the most compassionate Avalokitesvara Bodhisattva.

<table>
<thead>
<tr>
<th>Zhi</th>
<th>xin</th>
<th>chan</th>
<th>hui</th>
<th>(Make one prostration, remain in the same position even after the sound of the bell and join your palms)</th>
</tr>
</thead>
<tbody>
<tr>
<td>至</td>
<td>心</td>
<td>懺</td>
<td>悔</td>
<td>(頂禮一拜，聽到地鐘聲後，繼續呈跪式及合掌)</td>
</tr>
</tbody>
</table>

Sincerely we repent.

<table>
<thead>
<tr>
<th>Di</th>
<th>zì</th>
<th>Your Dharma Name or Your Name</th>
<th>Deng</th>
<th>yu</th>
<th>fa</th>
<th>jie</th>
<th>yi</th>
<th>qie</th>
</tr>
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<tbody>
<tr>
<td>弟</td>
<td>子</td>
<td>某甲</td>
<td>等</td>
<td>奪</td>
<td>法</td>
<td>界</td>
<td>一</td>
<td>切</td>
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<tr>
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<th>Xian</th>
<th>qian</th>
<th>yi</th>
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<th>Ben</th>
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<tr>
<td>罪</td>
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<td>現</td>
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<td>心</td>
<td>。</td>
<td>本</td>
<td>具</td>
<td>千</td>
<td>法</td>
</tr>
</tbody>
</table>
Disciple (your own dharma name) and all sentient beings in all dharma realms, in our own nature, possess all knowledge, miraculous power, and perfect wisdom.

The nature of a Buddha is the same as possessed by all sentient beings.

But because of our ignorance since the endless beginning, our true nature has been obstructed. Due to our own desires, our minds are tightened up into knots.

Despite the Buddhist concept that all sentient beings are equal, we begin to differentiate and discriminate between ourselves and others.

Desires and greed as the source, with body and mouth as the means, we commit endless crimes:

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Falsely denouncing the Dharma and others; violating the precepts and rules; ruining temples and steeplets; stealing from the Sangha; obstructing others’ practices; destroying public properties.

Thousands of Buddhas may come and go, but because of all the sins we have committed, we would not even know to repent. This type of wrong renders our sins boundless, resulting in our beings trapped in the cycle of life and death.

Onto death, we fall into the three lower realms and suffer endlessly. Even while alive, there will be much distress, sickness and sufferings, hindering our cultivation, and obstructing our progress.

Now we know the complete and full Dharani of Great Compassion. It can swiftly extinguish all sins. That is why we are here sincerely reciting the Dharani.

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Let us refuge in Avalokitesvara Bodhisattva and all great masters of the Ten Directions. We pledge to give rise to the bodhi mind and practice the way of the Dharani. With all beings, we admit our faults and sincerely ask for forgiveness, praying for our sins to be eliminated.
May the most compassionate Avalokitesvara Bodhisattva Mahasattva (make one prostration) guard us with her thousand arms and illuminate us with her thousand eyes. May all of our internal and external hindrances be eliminated. May our pledges and practices for ourselves and others be fulfilled. May we see our true nature and realize the way of the Buddha. May we conquer all evils, diligently practice the three karmas, and plant the causes to be reborn in Buddha land. May we not take on rebirths anywhere else other than in Amitabha Buddha’s Land of Ultimate Bliss.

Sincerely we make offerings to the most compassionate Avalokitesvara Bodhisattva. May we possess the merits of the Dharani so as to salvage all sentient beings from the cycle of rebirths and to achieve wisdom. Now that we have repented and pledged, let us take refuge and prostrate to the Three Jewels.

Please follow the venerable in circumambulate the table while chanting at the same time. Keep on repeating three times with the congregation.

Let us take refuge in the Buddhas of all Ten Directions.

Let us take refuge in the Dharma of all Ten Directions.

Let us take refuge in the Sangha of all Ten Directions.
Let us take refuge in our teacher, Sakyamuni Buddha.

Let us take refuge in Amitabha Buddha.

Let us take refuge in the Thousand-Light King of Quietude Buddha.

Let us take refuge in the grand and complete Dharani of Great Compassion.

Let us take refuge in the Avalokitesvara Bodhisattva of a thousand arms and a thousand eyes.

Let us take refuge in Mahasthamaprapta Bodhisattva.

Let us take refuge in the Bodhisattva of Total and Absolute Control.

问讯及合掌

Please make a half bow and join your palms.
三皈依

**Taking Refuge:**

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<td>佛</td>
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<td>當</td>
<td>願</td>
<td>眾</td>
<td>生</td>
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<th>jie</th>
<th>da</th>
<th>dao</th>
<th>,</th>
<th>Fa</th>
<th>wu</th>
<th>shang</th>
<th>xin</th>
<th>(Make one prostration)</th>
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<td>解</td>
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<td>無</td>
<td>上</td>
<td>心</td>
<td>（頂禮一拜）</td>
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I take refuge in the Buddha, wishing all sentient beings can understand the Great Way, and give rise to superior resolve.

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<th>Zhi</th>
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<th>(Make one prostration)</th>
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<td>智</td>
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<td>如</td>
<td>海</td>
<td>（頂禮一拜）</td>
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I take refuge in the Dharma, wishing all sentient beings delve into in the Sutra Pitaka and gaining wisdom as unfathomable as the ocean.

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<th>gui</th>
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<th>Seng</th>
<th>,</th>
<th>Dang</th>
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<td>無</td>
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<td>（頂禮一拜）</td>
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I take refuge in the Sangha, wishing all sentient beings lead the multitude in harmony without any obstructions.

講解

**Purification**

**問訊及合掌**

*Please make a half bow and join your palms.*

<table>
<thead>
<tr>
<th>*Nan</th>
<th>mo</th>
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<th>bei</th>
<th>guan</th>
<th>shi</th>
<th>yin</th>
<th>pu</th>
<th>sa</th>
<th>(Repeat <em>many times</em>)</th>
</tr>
</thead>
<tbody>
<tr>
<td>南</td>
<td>無</td>
<td>大</td>
<td>悲</td>
<td>觀</td>
<td>世</td>
<td>音</td>
<td>菩</td>
<td>薩</td>
<td>（重覆多次）</td>
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</tbody>
</table>

Let us take refuge in the most compassionate Avalokitesvara Bodhisattva.

*大眾齊唱觀音世菩薩聖號, 排隊到和尚前，拿大悲水*

*Congregation will begin to chant Avalokitesvara Bodhisattva’s name. Each person will take turn to approach the altar and receive holy water.*
觀音讚
Praise of Avalokitesvara Bodhisattva

Her Holiness Avalokitesvara, a manifestation of an ancient Buddha.

With thousands of arms and eyes, she extends her compassion and brings salvation to all nine realms.

The magical Dharani is indeed profound.

Let us take refuge in the Bodhisattva Mahasattva who grants security.

上供
Liturgy for Making Offerings

We take refuge in the assembly of buddhas and bodhisattvas residing on Vulture Peak.

We take refuge in the eternally abiding Buddhas of the ten directions.

We take refuge in the eternally abiding Dharma of the ten directions.

We take refuge in the eternally abiding Sangha of the ten directions.
We take refuge in our original teacher, the Sakyamuni Buddha.

We take refuge in the Medicine Buddha, who dispels calamities and prolongs life.

We take refuge in the Amitabha Buddha in the Land of Ultimate Bliss.

We take refuge in the Honored To-Be-Born Maitreya Buddha.

We take refuge in the innumerable Buddhas of the ten directions and three ages.

We take refuge in Manjusri, the Bodhisattva of Great Wisdom.

We take refuge in Samanthabhadra, the Bodhisattva of Great Practice.

We take refuge in Avalokitesvara, the Bodhisattva of Great Compassion.

We take refuge in Mahāsthāmaprāpta, the Bodhisattva of Great Power.

We take refuge in the clear and pure ocean-wide assembly of Bodhisattvas.
We take refuge in Ksitigarbha, the Bodhisattva King of Great Vows.

We take refuge in the Dharma Protector Celestial Bodhisattvas.

We take refuge in Sangharama’s holy assembly of Bodhisattvas.

Food-Conversion Mantra

Ambrosia Mantra
These foods with wonderful appearance, aroma, and flavor are offered to the Buddhas of the ten directions, to all the sacred and wise ones, and to those within the six realms…

…to be given without distinction or discrimination, satisfying and fulfilling according to the wishes of each.

For all who have contributed, they will acquire immeasurable perfections.

Three virtues and six flavors are offered to the Buddha and the Sangha…

…and to the sentient beings of the dharma realms. May this offering be universally received by all.
Universal Offering Mantra
普供養真言

*An  Ye  Ye  Nang  San  Po  Wa  Fa  Ri
唵  誐  誐  袋  三  婆  嘴  伐  日

La  Hong
囉  胡

(*Repeat 3 times) (重覆三遍)

*Nan  mo  da  sheng  chang  zhu  san  bao
南  無  大  乘  常  住  三  寶

(Repeat *3 Times & prostrations)

Let us take refuge in the eternally-existing Three Jewels of the Mahayana.
和尚宣讀文疏時請跪拜及合掌, 當和尚有報到您大名時, 請起立三拜, 拜完後繼續跪拜。
The congregation kneels down. An this point, the monk will recite the reason and attendance of the repentance service. He will pray for the congregation and ask that all merits be redistributed.

*Nan  mo  zhuang  yan  wu  shang  fo  pu  ti
南  無  莊  嚴  無  上  佛  菩  提

(Repeat *3 Times & prostrations)

Let us take refuge in the supreme Buddha and Bodhi.

Praise for Celestial Offering
天廚妙供讚

Tian  Chu  Miao  Gong  Chan  Yue  Su  Tuo  Hu  An
天  廚  妙  供  禪  悅  酥  酢  戶  唵

Wondrous offerings from the celestial kitchens. Foods of meditative joy.
We take refuge in the Meditative Joy Bodhisattva-Mahasattva.

Maha-Prajna-Paramita.

(The assembly makes a half bow to the Buddha) (問訊)
Amitabha Buddha of the Western Pure Land.

We take refuge in the Amitabha Buddha of the Western Pure Land.

Making Offerings to the Deceased

Pure and Cool Land Bodhisattva-Mahasattva.

We take refuge in Amitabha Buddha of the Western Pure Land.
The Great Compassion Repentance Ceremony

<table>
<thead>
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<th>Bo</th>
<th>Re</th>
<th>Po</th>
<th>Luo</th>
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Prajna Paramita Heart Sutra

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<td>死</td>
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<td>亦</td>
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The Avalokitesvara Bodhisattva, while profoundly contemplating the Prajna Paramita, realized that the Five Skandhas were empty, and thus he was able to overcome all sufferings. To Sariputra: form is not different from emptiness, emptiness is not different from form; form is emptiness, and emptiness is form. The same is for feeling, conception, volition, and consciousness. To Sariputra: emptiness is the nature of all dharmas. It neither arises nor ceases, can neither be defiled nor cleansed, and neither be increased nor decreased. Therefore, in emptiness there is no form, no feeling, conception, volition, nor consciousness; neither eyes, ears, nose, tongue, body, nor mind; no form, sound, smell, taste, touch, nor conception; no visual consciousness; no ignorance, nor its cessation; no aging and no death, nor their cessation; no suffering, causes, cessation, nor the paths to such; no wisdom, and nothing to attain.

The Great Compassion Repentance Ceremony

Wu Lao Si Jin Wu Ku Ji Mie Dao Wu
無老死盡，無苦集滅道，無

Zhi Yi Wu De
智亦無得。

Yi Wu Suo De Gu Pu Ti Sa Duo Yi
以無所得故，菩提薩埵，依

Bo Re Po Luo Mi Duo Gu Xin Wu Gua Ai
般若波羅蜜多故，心無罣礙

，Wu Gua Ai Gu Wu You Kong Bu Yuan
，無罣礙故，無有恐怖，遠

Li Dian Dao Meng Xiang Jiu Jing Nie Pan San
離顛倒夢想，究竟涅槃。

Shi Zhu Fo Yi Bo Re Po Luo Mi Duo Gu
世諸佛，依般若波羅蜜多故

，De O Nou Duo Luo San Miao San Pu Ti
，得阿耨多羅三藐三菩提。

Gu Zhi Bo Re Po Luo Mi Duo Shi Da Shen
故知般若波羅蜜多，是大神

Zhou Shi Da Ming Zhou Shi Wu Shang Zhou
咒，是大明咒，是無上咒，
As there is nothing to attain, a bodhisattva relying on the Prajna Paramita has neither worry nor obstruction. Without worry and obstruction, there is no fear, and without confusion and reams, Nirvana can be reached. The Buddhas of the past, present, and future also rely on the Prajna Paramita to attain Supreme Enlightenment. Thus, one should know that Prajna Paramita is the greatest mantra, the mantra of illumination, and the supreme of all mantras. It is unequalled and able to alleviate all suffering. This is true and not false. Thus, in proclaiming the Prajna Paramita Mantra, it is said, “Gate, Gate, Paragate, Parasamgate, Bodhi svaha!”

**Rebirth in Pure Land Dharani** 往生咒

```plaintext
*Na Mo O Mi Duo Po Ye 。 Duo Ta Qie Duo
南 無 阿 彌 多 婆 夜 。 哆 他 伽 多

Ye 。 Duo Di Ye Ta 。 O Mi Li Du Po
夜 。 哆 地 夜 他 。 阿 彌 利 都 婆

Pi 。 O Mi Li Duo Xi Dan Po Pi 。
毗 。 阿 彌 利 哆 。 悉 耽 婆 昆 。

O Mi Li Duo 。 Pi Jia Lan Di  O Mi
阿 彌 哆 哆 。 毗 迦 蘭 帝 。 阿 彌

Li Duo 。 Pi Jia Lan Duo 。 Qie Mi Ni 。
喇 哆 。 毗 迦 蘭 多 。 伽 彌 脆 。

Qie Qie Na 。 Zhi Duo Jia Li 。 Suo Po He。
伽 伽 那 。 枳 多 迦 利 。 婆 婆 訶。
```

(*Repeat 3 times) (重覆三次)

copyright: International Buddhist Progress Society Page: 38 of 41
Food-Conversion Mantra 變食真言

*Na  Mo  Sa  Bo  Dan  Ta  Ye  Duo  。  Bo  Lu  Zhi
南  無  薩  哲  他  誕  多  。  哲  噴  枳

Di  。  An  。  San  Po  La  。  San  Po  La  。
帝  。  唵  。  三  跋  嘿  。  三  跋  嘿  。

Hong  。
吽 。
(*Repeat 3 times) (重覆三遍)

Ambrosia Mantra 甘露水真言

*Na  Mo  Su  Lu  Po  Ye  。  Da  Ta  E  Duo  Ye
南  無  蘇  喰  婆  耶  。  恒  他  誕  多  耶

Da  Zhi  Ta  。  An  。  Su  Lu  。  Su  Lu  。
怛  婼  他  。  唵  。  蘇  喰  。  蘇  喰  。

Po  La  Su  Lu  。  Po  La  Su  Lu  。  Suo  Po
鉢  嘿  蘇  喰  。  鉢  嘿  蘇  喰  。  婆  婆

He  。
訶  。
(*Repeat 3 times) (重覆三遍)

Universal Offering Mantra 普供養真言

*An  。  Ye  Ye  Nang  。  San  Po  Wa  。  Fa  Ri
唵  。  諸  諸  囊  。  三  婆  哲  。  伐  日

La  Hong  。
囉  腩  。
(*Repeat 3 times) (重覆三遍)
Praise of the Lotus Pond 蓮池讚

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<th>Lian</th>
<th>Chi</th>
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<th>Hui</th>
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<td>池</td>
<td>海</td>
<td>會</td>
<td>繼</td>
<td>陀</td>
<td>如</td>
<td>來</td>
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In the Assembly of the Lotus Pond, Amitabha Tathagata,

<table>
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<tr>
<th>Guan</th>
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<th>Zuo</th>
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<tbody>
<tr>
<td>觀</td>
<td>音</td>
<td>勢</td>
<td>至</td>
<td>坐</td>
<td>蓮</td>
<td>臺</td>
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Avalokitesvara, and Mahasthamaprapta are seated on the lotus platform…

<table>
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<tr>
<th>Jie</th>
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<tr>
<td>接</td>
<td>引</td>
<td>上</td>
<td>金</td>
<td>階</td>
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…to receive and guide us up the golden steps.

<table>
<thead>
<tr>
<th>Da</th>
<th>Shi</th>
<th>Hong</th>
<th>Kai</th>
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<tr>
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<td>誓</td>
<td>弘</td>
<td>開</td>
<td>普</td>
<td>願</td>
<td>離</td>
<td>塵</td>
<td>埃</td>
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Their great vow is committed, wishing for all to depart from defilements.

*Na  | Mo  | Lian | Chi | Hui | Pu  | Sa  | Mo  | He  | Sa
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<td>池</td>
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<td>薩</td>
<td>摩</td>
<td>訴</td>
<td>薩</td>
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(*Repeat 3 times) (三稱)

We take refuge in the Lotus Pond Assembly of Buddhas and Bodhisattvas.

回向偈
Parinamana Gatha

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<td>功</td>
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<td>諸</td>
<td>有</td>
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I wish that all mired sentient beings can be transported to the Pure Land of the Buddha of Infinite Light.

Homage to Buddhas of all time and space, all Bodhisattvas Mahasattvas.

Maha Prajna Paramita.

法會結束前，向菩薩頂禮三拜
The congregation makes three prostrations to complete the service.

大悲懺法卷終
End of Great Compassion Repentance Service