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



卷上懺文・佛前上供・往生壇回向

Scroll One

Offerings Before the Buddhas

Memorial Altar Dedication

Liturgy of the Samādhi Water Repentance of Kindness and Compassion:

Scroll One・Offerings Before the Buddhas・Memorial Altar Dedication

Scroll Two

Scroll Three

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Imperial Preface for Water Repentance

The Samādhi Water Repentance originated when National Master Wuda Zhixuan of the Tang dynasty met Honored Kanaka. Through samādhi water, he washed away enmity from past lives. Zhixuan then followed the instructions of the Great Awakened One and taught it as a repentance text to universally benefit those of profound minds in the future. Its blessings and virtues are unmatched.

Here, " samādhi " is the name for "proper sensation." To not indulge in sensations is called proper sensation. [In samādhi,] there is true emptiness, serenity, and stillness, and the present mind is unmovable. Its essence is simply in causing people to seek within themselves. People who are born in the world are not of superior wisdom; how could they commit transgressions through mistake without any reason, or without the fetters of karmic enmity from past lives?

The Tathāgata, expanding his compassionate intentions, initiated the method of repentance and reform. If one is able to earnestly repent and reform single-mindedly, then one's accumulated karmic transgressions will instantly disperse like ice [melting] into water. When bathing an impure body, there is no part of it remains cleansed; after washing a soiled garment, there is no part of it that is unclean; after scrubbing a dirty vessel, there is no part of it that is not pure. Its essence does not exceed even a square inch of space. Thus, it is said that the mind is the spirit of the body. For all wholesome actions, there are wholesome effects. For all unwholesome actions, there are unwholesome effects. Like a shadow following its caster, or an echo following its sound, its effects are swift and do not miss even the slightest hair.

This Samādhi Water Repentance was composed to benefit humans. Its merits are profound, and upon considering that Zhixuan was an eminent monk for ten lifetimes before experiencing retributions from his past, he was surely not an ordinary person. In the past, Sun Hao desecrated a metal statue and encountered retribution in death. Upon repenting and reform through confession, his calamities were averted. There are many cases like this; ordinary people should take them to heart, for without remorse or repentance and reformation, how could one ever cleanse [one's transgressions] and progress on virtuous paths? Without even a thread of unwholesome thoughts covering the mind, calamities are averted and both blessings and virtues will grow and increase. It is like how rain refreshes plants, causing them to grow and flourish. Although one's eyes are unable to see it, many people invisibly receive its beneficial dew. Furthermore, samādhi only exists within one's own mind. One does not need to seek externally.

I write this as a preface to the text and have had it carved [into woodblocks] to benefit beings as an expedient means. This is to draw samādhi from the great ocean and sprinkle it throughout the trichiliocosm to cleanse [the transgressions accumulated over] kalpas as numerous as specs of dust. Those who contemplate this will be cautious of where they are headed.

First Day of the Seventh Lunar Month in the Fourteenth Year of the Yongle Reign (July 24, 1416 CE)

Preface of the Water Repentance of the Kind and Compassionate Sanctuary of Awakening

It is said, aside from the sacred teachings of sūtra, vinaya, and śāstra, which were translated at the translation courts, have there been any texts composed by later sages which invoked any response? If one looks through each line and page for examples and cites the various texts, it is not easy to find such records of an efficacious text titled Water Repentance. Please explain its origins.

In the past, during the reign of Emperor Yizong of Tang (859–873 CE), there was a monk named Zhixuan who served under the title National Master Wuda. Before he was renowned, he was a lone monk who happened upon a monastic teacher from the capital who had forgotten where he lived. The monastic teacher had contracted kamala disease and the assembly was disgusted by him. Zhixuan stayed with him as a neighbor and often cared for him without any sign of loathing. When it was time for them to part, the monastic teacher was touched by Zhixuan's honor and thanked him, saying, "In the future, if you have any difficulties, you can go towards Pengzhou in the kingdom of Western Shu and find me at Nine Peaks Mountain. That mountain has two pines to mark it."

Afterwards, National Master Wuda stayed at Anguo Monastery and possessed radiant virtues. [Emperor] Yizong personally attended his Dharma gatherings and granted him a Dharma throne carved from aloeswood. [Receiving the Emperor's] great display of kindness, he suddenly grew a ulcer on his knee. The ulcer had a human face, complete with eyebrows, eyes, a mouth, and teeth. Every time he ate, he fed it with food and drink, and it would open its mouth to chew and swallow. There was no difference between the ulcer and a human.

Despite seeking renowned physicians, they all waved their hands and remained silent. Upon remembering the words of the monk he once lived next to, he set out into the mountains to meet him. Up until the sky was dark, he traveled in the four directions. Then, he saw two pines among the misty clouds and was confident that their meeting was not misguided. He went towards it and came across a complex of lofty pavilions and vast halls, with gold and jade shining amongst each other. The monastic teacher stood at the door and greeted him joyfully. Because he stayed over for the night, he told the teacher about all the sufferings he was experiencing. The teacher said, "There is no harm. At the bottom of the mountain, there is a spring. Tomorrow at dawn, wash [your ulcer] and it will be healed."

The next morning a child attendant guided him to the spring. Upon scooping up a handful of water, the human-faced ulcer suddenly screamed loudly, "You must not wash yet! Your knowledge is profound, and you have studied both the past and present. Have you ever read the story of Yuan Yang and Yao Cuo

in the Book of Western Han?" [Zhixuan] replied, "I have read it." [The ulcer continued,] "Seeing that you have read it, then you should know that Yuan Yang killed Yao Cuo. You were Yuan Yang, and I am Yao Cuo. Cuo was cut in half at the waist in the Eastern City, and that enmity was unparalleled. For lifetime after lifetime, I sought vengeance against you, but for ten lifetimes you were an eminent monastic who was diligent and strict with the precepts and regulations. I could not obtain my revenge. Now, you received the favor of a human lord and gave rise to a mind of fame and gain, thus hurting your virtues. That is why I was able to hurt you. Now, you have encountered Honored Kanaka and will wash me with the Dharma water of samādhi. After I leave, I will no longer hold any grudges against you."

Upon hearing this, Wuda felt like his spirit was not stable in his own body. He quickly scooped a handful of water and washed the ulcer. Pain seared through the core of his bones, and he fainted. Upon waking up, the ulcer was nowhere to be seen. Thus, he knew that [the water] was a sign of the sages, for it was not something ordinary beings could know of. He wished to return and pay respects [to the monastic teacher], but upon returning, he could no longer see the monastery.

Thus, he built a small hut at that very spot which later became a monastery and composed a text. During the Zhidao reign of the Song dynasty, it was imperially granted the name Zhide Chan Monastery. There were eminent monastics who believed in Master [Wuda] and recorded this. They recorded the events and their details.

At that time, Wuda felt that this was extraordinary and thought deeply of the enmity which is accumulated over lifetimes. If it were not for sages, how could one obtain liberation? Because it was expounded as a repentance method and both venerated and recited day and night, it later circulated throughout the world. Now, the repentance text in three scrolls is the very text [which he composed]. With the idea of using samādhi water to wash away spiteful karma, he named it Water Repentance. It is said that this extraordinary case of Wuda invoking Kanaka's response was to give a proper name to and establish meaning in repaying one's roots.

Now, having read this preface, know that this is true and that its signs have manifested. Upon opening its scrolls, whether prostrating or reciting it, one should know the prior virtuous events which led to its origins. Also know that throughout the kalpas, its causes and effects are not obscured.

cí bēi sān mèi shuǐ chàn juàn shàng
【慈悲三昧水懺・卷上】

jiè dìng zhēn xiāng zàn
[戒定真香讚]

| | ○ | | ◎ | |○| | ○ | | ○ | | ○ | |○| |

● jiè **DÌNG ZHĒN XIĀNG FÉN QǏ CHŌNG TIĀN SHÀNG**

戒 定 真 香 焚 起 衝 天 上

○ | | ○ | | ○ | ○||◎|○||○| ○| ○| ○ | | ○ | |○| |

ZHÒNG DĚNG QIÁN CHÉNG RÈ ZÀI JĪN LÚ FÀNG

眾 等 虔 誠 熱 在 金 爐 放

○ | | ○ | | ○ | ○||◎|○||○|○| ○| ○ | | ○ | |○| |

QǏNG KÈ YĪN YŪN JÍ PIÀN MǍN SHÍ FĀNG

頃 刻 氤 氳 即 徧 滿 十 方

○ | | ○ | | ○ | | ○ | | ○| ○|| ◎|○|

GǓ JĪN RÉN MÍN MIǍN NÀN XIĀO ZĀI ZHÀNG

古 今 人 民 免 難 消 災 障

|○ | ○ | ○ | ○ | | ○ | | ○ | | ○ | | ○| ○|| ○| ○|

▲ **NÁ MÓ XIĀNG YÚN GÀI PÚ SÀ MÓ HĒ SÀ** (3x)

南 無 香 雲 蓋 菩 薩 摩 訶 薩

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

[Praise of the Incense of Precepts and Concentration]

Incense of precepts and meditative concentration burns, rushing to the heavens above.
The assembly, devout and sincere, burn it in a golden censer.
Instantaneously it spreads, permeating the ten directions.
All peoples, past and present, avert calamities and eradicate obstructions!
Homage to the Incense Cloud Canopy Bodhisattva-Mahāsattvas!

● gōng wén **RÚ LÁI YÌNG HUÀ PǓ LÌ QÚN JĪ ZŪN ZHĚ XĪNG CÍ**
恭 聞・如 來 應 化・普 利 羣 機・尊 者 興 慈・

XIÁN ZŪN HÒU JÌ JIĀNG CHÉNG YUÈ YÌNG JIĀ MÓ LUÓ JÍ ÉR JIǍ
咸 尊 後 記。江 澄 月 映・迦 摩 羅 疾 而 假

SHÌ HUÀN YÍ DÉ SǓN ĒN NÓNG CHÀ DÌ LÌ CHǑNG ÉR RÓNG
示 幻 儀・德 損 恩 濃・剎 帝 利 寵 而 榮

YĪNG BǍO ZUÒ CHÁO CUÒ HÁN DŌNG SHÌ ZHĪ HÈN SÌ XÌ XÚN
膺 寶 座。晁 錯 含 東 市 之 恨・伺 隙 尋

SHĒN YUÁN ÀNG JIÉ XĪ HÀN ZHĪ CHÓU CHÉNG SHÍ HUÒ BÀO
伸・袁 盎 結 西 漢 之 讎・乘 時 獲 報。

YÓU SHÌ GUǑ YĪN WÚ SHUǍNG LÌ HÀN TÁNG ÉR YǏN MǍN ZHĀO RÁN
由 是 果 因 無 爽・歷 漢 唐 而 引 滿 昭 然・

ZHĒN SÚ XIĀNG WÉI CHÍ JIÈ LǙ ÉR MÓ YUĀN WǍN ĚR SUǑ YǏ
眞 俗 相 違・弛 戒 律 而 魔 冤 宛 爾。所 以

CHUĀNG SHĒNG RÉN MIÀN QǏ JŪ ZHĪ TÒNG KǓ NÁN JĪN YǑU YÙ
瘡 生 人 面・起 居 之 痛 苦 難 禁。友 遇

Respectfully listen! The Tathāgata manifests to respond to and universally benefit all beings; the Honored One practiced kindness and reverently record this. Just as how the moon is reflected in the water of a pure river, the kāmalā disease manifested as an illusory ailment. A moral downfall and deep attachment arose when the king favored [Master Wuda] and bestowed a precious throne upon him. Yao Cuo had harbored a grudge ever since the [Battle of the] Eastern City and searched far and wide; Yuan Yang, who had formed the enmity during the Western Han, was faced with inevitable retribution—it was only a matter of time. Thus, cause and effect were not in vain. From the Han to the Tang dynasty, [the grudge] was pulled throughout time, as [the pursuit of ultimate] truth and worldliness lead away from each other. However, upon violating the precepts, demonic enmity appeared, and thus [Master Wuda was afflicted] by a ulcer which grew a human face. It was impossible to stop the pain and suffering that came from this ulcer.

SHÈNG LIÚ SHÒU SHÒU ZHĪ MÉNG YÁN KĀN XÌN YÌ LÙ BÌ NÌ
聖 流・授 受 之 盟 言 堪 信。驛 路 睥 睨

FĀNG CǍO HÉ WÒ YĚ QIĀN LǏ ZHĪ ZHUĪ XÚN GUĀN SHĀN TIÁO
芳 草 合・沃 野 千 里 之 追 尋。關 山 迢

DÌ BÁI YÚN FĒI JǏN GUÓ CÉNG FĒNG ZHĪ RÙ WÀNG CHÉNG ZHÒNG
遞 白 雲 飛・錦 國 層 峰 之 入 望。誠 重

LÁO QĪNG QIÚ SHĒN YUÀN DÁ SHUĀNG SŌNG ZHĀNG GÀI HÁN
勞 輕・求 深 願 達。雙 松 張 蓋・含

XIÉ ZHÀO ÉR YǍNG ZHǏ CHÓU XIĀO JIǓ LǑNG LÍNG KŌNG XIǍN
斜 照 而 仰 止 愁 消。九 隴 凌 空・顯

FÀN CHÀ ÉR JĪN GUĀNG HUĪ YÀO FÉNG YÍNG QǏ GÀO YUÀN JUÉ
梵 剎 而 金 光 輝 耀。逢 迎 啓 告・願 厥

JÍ ZHĪ ZǍO LIÀO ĀN WÈI TIÁN YÍ YÙ GĀN QUÁN ZHĪ KĚ TUŌ
疾 之 早 瘳。安 慰 恬 怡・浴 甘 泉 之 可 脫。

HÒU YÈ GŪ ZHŌNG SÀN SHǓ ZHÒNG YÁN WÀN HÈ LIÚ GUĀNG
後 夜 孤 鐘 散 曙・重 巖 萬 壑 流 光。

By encountering and befriending a sacred being, he accepted instructions and believed in them. He traveled deep into a dark forest of fragrant grasses and wandered in search for a thousand miles. Encountering a mountain pass where white clouds soared in the skies above, he passed through land after land and peak after peak. With earnest sincerity, his toil was effortless; with profound hope, his vows would lead him to his destination. Twin pines formed a canopy over the entrance, and upon glimpsing it, his sorrows disappeared. The Nine Peaks soared into the sky, revealing a monastery which shone with a brilliant golden radiance. Upon being welcomed, he announced that he wished to quickly cure his illness. Comforting him, [the monk] explained that he could be free [of the illness] by bathing in a spring of sweet water. At the last part of the night, the lonely sound of a bell dispelled the darkness and the peaks and valleys filled with light.

ZŪN ZHĚ JIĀ NUÒ DÀO XǏ SĀN MÈI ZHĪ FǍ SHUǏ GUÓ SHĪ WÙ DÁ
尊 者 迦 諾 • 道 洗 三 昧 之 法 水 。 國 師 悟 達 •

JUĀN CHÚ LĚI SHÌ ZHĪ QIĀN YÓU SHÌ QǏ YÌ SHÍ FǍ LIÚ QIĀN GǓ
蠲 除 累 世 之 愆 尤 。 事 啓 一 時 • 法 流 千 古 。

ZHUÀN WÉI SHÀNG ZHÒNG XIÀ SĀN JUÀN ZHĪ YÍ WÉN RÉN TIĀN
撰 為 上 中 下 三 卷 之 儀 文 • 人 天

JÌNG YǍNG CHÀN MÓ SHĒN KǑU YÌ SHÍ È ZHĪ ZUÌ YÈ FÁN SHÈNG
敬 仰 。 懺 摩 身 口 意 十 惡 之 罪 業 • 凡 聖

GUĪ CHÓNG YÍ XÙN XIÁ XUĀN JIÀ CÍ HÁNG ÉR ZHÍ CHĀO BÙ HǍI
皈 崇 。 遺 訓 遐 宣 • 駕 慈 航 而 直 超 怖 海 。

HÓNG MÍNG DǏNG LǏ YÓU JUÉ LÙ ÉR YǑNG TUŌ KǓ LÚN JIǑNG
洪 名 頂 禮 • 由 覺 路 而 永 脫 苦 輪 。 迥

CHŪ CHÉN LÁO WǓ ZHUÓ ZHĪ XIĀNG GÒNG SHĒNG JÌNG YÙ JIǓ LIÁN
出 塵 勞 五 濁 之 鄉 • 共 生 淨 域 九 蓮

ZHĪ GUǑ YUĀN QĪN PǓ LÌ CÚN MÒ ZHĀN ĒN ZĪ ZHĚ CHÀN WÉN
之 果 。 冤 親 普 利 • 存 沒 沾 恩 。 茲 者 懺 文

Honored Kanaka taught him to wash [his ulcer] with the Dharma water of samādhi. National Master Wuda eradicated his afflictions from past lifetimes. Although the event happened just once, its Dharma circulates perpetually. It was compiled as a liturgy in three scrolls—as such, humans and devas venerate it. It is used to repent for the transgressions of the ten unwholesome deed which arise from one's body, speech, and mind—as such, sacred and ordinary beings seek refuge in it. Proclaiming its teachings, one directs the compassionate ferry to transcend the ocean of fear. Venerating its profound names, one walks the path to awakening to forever leave the wheel of suffering. Leaving our defiled home of the five degenerations; we are born together in the pure land of nine grades of lotuses. [This text] benefits both our friends and foes; its virtues reach both the living and the deceased. Thus, as the repentance text is about to begin,

ZHÀO QǏ YǍNG KÒU PǓ XIÁN YUÀN WÁNG YÙN XIǍNG XIĀNG HUĀ
肇 啓• 仰 叩 普 賢 願 王 •運 想 香 花

GÒNG YǍNG SHÍ FĀNG TIÁO YÙ YÙ YÁN QĪNG JÌNG ZHĪ CHÀN TÁN
供 養 十 方 調 御。欲 嚴 清 淨 之 懺 壇•

XIĀN SÒNG MÌ MÌ ZHĪ ZHĀNG JÙ YÀO QÍ SHÀN GUǑ YǏ ZHŌU LÓNG
先 誦 秘 密 之 章 句。要 祈 善 果 以 週 隆•

BÌ SHǏ ZUÌ HUĀ ÉR DIĀO XIÈ YǍNG KÒU HÓNG CÍ DÀ ZHĀNG LÍNG YÌNG
必 使 罪 花 而 彫 謝。仰 叩 洪 慈•大 彰 靈 應。

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

● yǒu yī PÚ SÀ JIÉ JIĀ FŪ ZUÒ MÍNG YUĒ PǓ XIÁN
有 一 菩 薩 結 跏 趺 坐 名 曰 普 賢

SHĒN BÁI YÙ SÈ WǓ SHÍ ZHǑNG GUĀNG WǓ SHÍ ZHǑNG SÈ
身 白 玉 色 五 十 種 光 五 十 種 色

YǏ WÉI XIÀNG GUĀNG SHĒN ZHŪ MÁO KǑNG LIÚ CHŪ JĪN GUĀNG
以 為 項 光 身 諸 毛 孔 流 出 金 光

---

we prostrate to Samantabhadra, King of Vows, and visualize incense and flowers as an offering to the Tamers of the ten directions. Wishing for a solemn and pure repentance altar, we first recite secret verses; praying for wholesome fruits to ripen, we must first cause the flowers of transgression to wilt. Prostrating to the Great Compassionate One, may he manifest a great spiritual response!

Homage to Samantabhadra Bodhisattva-Mahāsattva!

There is a bodhisattva who sits in full lotus. His name is Samantabhadra, and his body is the color of white jade. He emits fifty kinds of lights—lights in fifty colors— as an aura around his neck. The pores on his body emit golden light.

QÍ JĪN GUĀNG DUĀN　WÚ LIÀNG HUÀ FÓ　ZHŪ HUÀ PÚ SÀ
其 金 光 端　無 量 化 佛　諸 化 菩 薩

YǏ WÉI JUÀN SHǓ　ĀN XIÁNG XÚ BÙ　YǓ DÀ BǍO HUĀ
以 為 眷 屬　安 庠 徐 步　雨 大 寶 花

ZHÌ XÍNG ZHĚ QIÁN　QÍ XIÀNG KĀI KǑU　YÚ XIÀNG YÁ SHÀNG
至 行 者 前　其 象 開 口　於 象 牙 上

ZHŪ CHÍ YÙ NǙ　GǓ YUÈ XIÁN GĒ　QÍ SHĒNG WÉI MIÀO
諸 池 玉 女　鼓 樂 絃 歌　其 聲 微 妙

ZÀN TÀN DÀ CHÈNG　YĪ SHÍ ZHĪ DÀO　XÍNG ZHĚ JIÀN YǏ
讚 嘆 大 乘　一 實 之 道　行 者 見 已

HUĀN XǏ JÌNG LǏ　FÙ GÈNG DÚ SÒNG　SHÈN SHĒN JĪNG DIǍN
歡 喜 敬 禮　復 更 讀 誦　甚 深 經 典

PIÀN LǏ SHÍ FĀNG　WÚ LIÀNG ZHŪ FÓ　LǏ DUŌ BǍO FÓ TǍ
徧 禮 十 方　無 量 諸 佛　禮 多 寶 佛 塔

JÍ SHÌ JIĀ MÓU NÍ　BÌNG LǏ PǓ XIÁN　ZHŪ DÀ PÚ SÀ
及 釋 迦 牟 尼　并 禮 普 賢　諸 大 菩 薩

Within the rays of golden light are infinite manifested buddhas and manifested bodhisattvas who form his retinue. Walking with graceful and peaceful steps, large jeweled blossoms rain down as he approaches the practitioner. His elephant opens its mouth, and atop the elephant's tusks are ponds with jade goddesses drumming, dancing, strumming, and singing. The sounds [of the music] are subtle and wondrous. They praise the Mahāyāna, the Path of One Reality. After the practitioner sees this, he is delighted and respectfully prostrates. Then, he recites the profound sūtras, universally venerates the infinite manifested buddhas in the ten directions, venerates Prabhūtaratna Buddha's stupa and Śākyamuni [Buddha], as well as Samantabhadra. All great bodhisattvas

FĀ SHÌ SHÌ YUÀN　RUÒ WǑ SÙ FÚ　YĪNG JIÀN PǓ XIÁN
發 是 誓 願　若 我 宿 福　應 見 普 賢

YUÀN ZŪN ZHĚ PIÀN JÍ　SHÌ WǑ SÈ SHĒN
願 尊 者 徧 吉　示 我 色 身

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

● yí qiè gōng jìng
一 切 恭 敬

● yì xīn **DǏNG LǏ　SHÍ FĀNG FǍ JIÈ CHÁNG ZHÙ FÓ**
一 心 頂 禮・十 方 法 界 常 住 佛

yì xīn **DǏNG LǏ　SHÍ FĀNG FǍ JIÈ CHÁNG ZHÙ FǍ**
一 心 頂 禮・十 方 法 界 常 住 法

yì xīn **DǏNG LǏ　SHÍ FĀNG FǍ JIÈ CHÁNG ZHÙ SĒNG**
一 心 頂 禮・十 方 法 界 常 住 僧

---

make this vow: If my past merits allow me to see Samantabhadra, then may the Honored Universal Auspiciousness manifest to me in a physical form!

Homage to Samantabhadra Bodhisattva-Mahasattva!

All be reverent and solemn!

Single-mindedly prostrate to the eternally-abiding Buddhas
in the Dharma realms of the ten directions!

Single-mindedly prostrate to the eternally-abiding Dharma
in the Dharma realms of the ten directions!

Single-mindedly prostrate to the eternally-abiding Sangha
in the Dharma realms of the ten directions!

● shì zhū zhòng děng gè gè hú guì yán chí xiāng huā rú fǎ gòng yǎng
是 諸 衆 等 各 各 胡 跪 嚴 持 香 花 如 法 供 養

● yuàn cǐ **XIĀNG HUĀ PIÀN SHÍ FĀNG YǏ WÉI WÉI MIÀO GUĀNG MÍNG TÁI**
願 此 香 花 徧 十 方 以 為 微 妙 光 明 臺

ZHŪ TIĀN YĪN YUÈ TIĀN BǍO XIĀNG ZHŪ TIĀN YÁO SHÀN TIĀN BǍO YĪ
諸 天 音 樂 天 寶 香 諸 天 餚 饍 天 寶 衣

BÙ KĚ SĪ YÌ MIÀO FǍ CHÉN YĪ YĪ CHÉN CHŪ YÍ QIÈ CHÉN
不 可 思 議 妙 法 塵 一 一 塵 出 一 切 塵

YĪ YĪ CHÉN CHŪ YÍ QIÈ FǍ XUÁN ZHUǍN WÚ ÀI HÙ ZHUĀNG YÁN
一 一 塵 出 一 切 法 旋 轉 無 礙 互 莊 嚴

PIÀN ZHÌ SHÍ FĀNG SĀN BǍO QIÁN SHÍ FĀNG FǍ JIÈ SĀN BǍO QIÁN
徧 至 十 方 三 寶 前 十 方 法 界 三 寶 前

XĪ YǑU WǑ SHĒN XIŪ GÒNG YǍNG YĪ YĪ JIĒ XĪ PIÀN FǍ JIÈ
悉 有 我 身 修 供 養 一 一 皆 悉 徧 法 界

BǏ BǏ WÚ ZÁ WÚ ZHÀNG ÀI JǏN WÈI LÁI JÌ ZUÒ FÓ SHÌ
彼 彼 無 雜 無 障 礙 盡 未 來 際 作 佛 事

Each in the assembly, all kneel down.
Solemnly hold the incense and flowers and offer them in accordance with the Dharma.

May these incense and flowers pervade the ten directions and become a subtle and wondrous platform of light; various kinds of celestial music, and precious celestial incenses; various celestial delicacies, and precious celestial robes; and inconceivable and wondrous dharma sense objects. Each of these [six sense] objects manifests all sense objects; each of these [six sense] objects manifests all phenomena. [These offerings] spin and adorn each other without obstruction, spreading and arriving before the Triple Gem of the ten directions. And before all of the Triple Gem in the Dharma realms of the ten directions, my own body is making this offering, with each of my bodies appearing throughout Dharma realms. [These offerings] do not interfere or obstruct each other, and until the limits of the future, they conduct the

PǓ XŪN FǍ JIÈ ZHŪ ZHÒNG SHĒNG MÉNG XŪN JIĒ FĀ PÚ TÍ XĪN
普 熏 法 界 諸 衆 生 蒙 熏 皆 發 菩 提 心

TÓNG RÙ WÚ SHĒNG ZHÈNG FÓ ZHÌ
同 入 無 生 證 佛 智

● YUÀN CǏ XIĀNG HUĀ YÚN PIÀN MǍN SHÍ FĀNG JIÈ
願 此 香 花 雲 徧 滿 十 方 界

GÒNG YǍNG YÍ QIÈ FÓ ZŪN FǍ ZHŪ PÚ SÀ
供 養 一 切 佛 尊 法 諸 菩 薩

WÚ BIĀN SHĒNG WÉN ZHÒNG JÍ YÍ QIÈ TIĀN XIĀN
無 邊 聲 聞 衆 及 一 切 天 仙

YǏ QǏ GUĀNG MÍNG TÁI GUÒ YÚ WÚ BIĀN JIÈ
以 起 光 明 臺 過 於 無 邊 界

WÚ BIĀN FÓ TǓ ZHŌNG SHÒU YONG ZUÒ FÓ SHÌ
無 邊 佛 土 中 受 用 作 佛 事

PǓ XŪN ZHŪ ZHÒNG SHĒNG JIĒ FĀ PÚ TÍ XĪN
普 熏 諸 衆 生 皆 發 菩 提 心

Buddha's work; [their fragrance] universally permeates all sentient beings in the Dharma realm, and those who are permeated [by its fragrance] all give rise to the bodhi mind and together enter the state of non-arising, awakening to the Buddha's wisdom!

May this cloud of incense and flowers fill the realms in the ten directions as an offering to all buddhas, the honored Dharma, all bodhisattvas, the assembly of pratyekabuddhas and śrāvakas, and to all heavenly sages. It establishes a platform of light which is larger than the boundless realms, and in the boundless buddha-lands, it is accepted and used for the Buddha's work, universally permeating sentient beings so that all give rise to the bodhi mind.

● **RÓNG YÁN SHÈN QÍ MIÀO　GUĀNG MÍNG ZHÀO SHÍ FĀNG**
容 顏 甚 奇 妙　光 明 照 十 方

WǑ SHÌ CÉNG GÒNG YǍNG　JĪN FÙ HUÁN QĪN JÌN
我 適 曾 供 養　今 復 還 親 近

SHÈNG ZHǓ TIĀN ZHŌNG WÁNG　JIĀ LÍNG PÍN QIÉ SHĒNG
聖 主 天 中 王　迦 陵 頻 伽 聲

ĀI MǏN ZHÒNG SHĒNG ZHĚ　WǑ DĚNG JĪN JÌNG LǏ
哀 愍 衆 生 者　我 等 今 敬 禮

▲ **NÁ MÓ BǍO TÁN HUÁ PÚ SÀ MÓ HĒ SÀ** (3x)
南 無 寶 曇 華 菩 薩 摩 訶 薩

● rù chàn wén
入 懺 文

GŌNG WÉN　YÌ FÓ CHŪ SHÌ　KĀI BĀ WÀN SÌ QIĀN ZHĪ FǍ MÉN
恭 聞・一 佛 出 世・開 八 萬 四 千 之 法 門。

YÍ YUÈ ZÀI TIĀN　PÒ DÀ DÌ JIǓ YŌU ZHĪ HŪN ÀN　KUÒ YÍ CHÈNG
一 月 在 天・破 大 地 九 幽 之 昏 暗。廓 一 乘

His face and appearance are truly wondrous; his radiance illuminates the ten directions. We have made such offerings before, and now draw near again. To the sacred lord, king among gods, whose voice resembles that of a kalaviṅka, who empathizes with sentient beings, we now respectfully prostrate!
Homage to Precious Uḍumbara Blossom Bodhisattva-Mahāsattva!

Prayer of Entering Repentance, Scroll One
Respectfully listen! When one Buddha appears in the world, he opens the eighty-four thousand Dharma gates; when one moon abides in the sky, it dispels the darkness of the nine obscurities which cover the land.

ZHĪ MIÀO DÀO CHÀN YÍ QIÈ ZHĪ QIĀN YÓU YǍNG QǏ QĪ FÓ
之 妙 道 • 懺 一 切 之 愆 尤 。 仰 啓 七 佛

SHÌ ZŪN SHÍ FĀNG CÍ FÙ SHŪ HÁO XIÀNG GUĀNG JIÀN ZĪ QIÁN
世 尊 • 十 方 慈 父 • 舒 毫 相 光 • 鑑 茲 虔

KĚN JĪN ZÉ FÈNG WÉI QIÚ CHÀN mǒu DĚNG GŌNG DUÌ JĪN
懇 。 今 則 奉 為 求 懺 某 等 • 恭 對 金

LIÁN ZUÒ XIÀ XŪN XIŪ SHUǏ CHÀN FǍ MÉN JĪN DĀNG DÌ YĪ JUÀN
蓮 座 下 • 熏 修 水 懺 法 門 。 今 當 第 一 卷 •

RÙ TÁN YUÁN QǏ WǑ ZHŪ XÍNG RÉN YÚ QÍ TÁN NÈI SĀN YÈ
入 壇 緣 起 。 我 諸 行 人 • 於 其 壇 內 • 三 業

QĪNG JÌNG YÍ NIÀN JĪNG ZHUĀN SHĀO XIĀNG SÀN HUĀ HÚ GUÌ
清 淨 • 一 念 精 專 。 燒 香 散 花 • 胡 跪

HÉ ZHǍNG DǏNG LǏ SHÍ FĀNG SĀN BǍO GUĪ YĪ DÀ JUÉ JĪN XIĀN
合 掌 • 頂 禮 十 方 三 寶 • 皈 依 大 覺 金 仙 。

KĚN QIÈ TÓU CHÉNG FĀ LÙ CHÀN HUǏ FÚ NIÀN mǒu DĚNG YÍ
懇 切 投 誠 • 發 露 懺 悔 。 伏 念 某 等 • 一

Expanding the wondrous path of the One Vehicle and repenting all transgressions, we rely on and proclaim to the Seven Buddhas, World-Honored Ones: may the compassionate fathers of the ten directions who possess serene marks, characteristics, and radiance, witness our sincerity! Now, on behalf of this assembly of your disciples who seek repentance, we respectfully face the base of your golden lotus throne and practice the Water Repentance Dharma Gate. Now, we begin the first scroll by entering the sanctuary. Within this sanctuary, we and our fellow practitioners have purified our three karmas, and we are single-mindedly concentrated as we burn incense, scatter flowers, kneel, and join our palms. We venerate the Triple Gem of the ten directions, seek refuge in the Golden Sage of Great Awakening, and sincerely confess [our transgressions] to repent and reform for them. We humbly think of how

XÌNG CHÉN MÍ GǓ MÒ YÚ SÌ SHĒNG ZHĪ NÈI YÌ ZHĒN HŪN MÈI
性 沈 迷・汨 沒 於 四 生 之 內。一 眞 昏 昧・

LÚN ZHUǍN YÚ LIÙ QÙ ZHĪ ZHŌNG YÓU SHÌ ZÌ SHĒN KǑU YÌ ZÒNG
輪 轉 於 六 趣 之 中 。由 是 恣 身 口 意・ 縱

TĀN CHĒN CHÌ MIÙ ZUÒ WÀNG WÉI ZÀO WÚ BIĀN ZHĪ YÈ ZHÀNG
貪 瞋 癡。謬 作 妄 為・造 無 邊 之 業 障 。

SUÍ XIÉ ZHÚ È QǏ DUŌ ZHǑNG ZHĪ QIĀN YÓU GÙ RÚ LÁI QǏ FĀNG
隨 邪 逐 惡・起 多 種 之 愆 尤。故 如 來 啓 方

BIÀN ZHĪ JIÀO MÉN RÁN WǑ DĚNG TÓU CHÉNG ÉR CHÀN HUǏ YǍNG
便 之 教 門・然 我 等 投 誠 而 懺 悔。仰

PÍNG QĪNG ZHÒNG PĪ SÒNG LÍNG WÉN XǏ DÍ QIĀN YÓU ZĪ YÁN
憑 清 衆・披 誦 靈 文・洗 滌 愆 尤・資 嚴

JÌNG JIÈ WǑ YUÀN RÚ SĪ FÓ BÌ ĀI LIÁN KĚN KÒU HÓNG CÍ
淨 戒。我 願 如 斯・佛 必 哀 憐・懇 叩 洪 慈・

MÍNG XŪN JIĀ BÈI
冥 熏 加 被。

---

this assembly of your disciples was deluded to the one nature and thus drowned in the four kinds of birth. Not realizing the one truth, we transmigrated in the six realms. Through our body, speech, and mind, we were bound by desire, anger, and ignorance, thus committing various unwholesome deeds and creating limitless karmic obstacles. We followed falsity and evil, giving rise to many kinds of transgressions. Thus, the Tathāgata proclaimed a teaching of expedient means. We now sincerely repent and reform by relying on the pure assembly and reciting this efficacious text to cleanse our transgressions and adorn ourselves with pure precepts. These are our vows and the Buddha will surely empathize with us. We sincerely prostrate to the One of Great Compassion, invisibly imbuing us with supportive aid!

● TIĀN SHÀNG TIĀN XIÀ WÚ RÚ FÓ SHÍ FĀNG SHÌ JIÈ YÌ WÚ BǏ
天 上 天 下 無 如 佛・十 方 世 界 亦 無 比・

SHÌ JIĀN SUǑ YǑU WǑ JÌN JIÀN YÍ QIÈ WÚ YǑU RÚ FÓ ZHĚ
世 間 所 有 我 盡 見・一 切 無 有 如 佛 者。

● QǏ YÙN CÍ BĒI DÀO CHǍNG CHÀN FǍ YÌ XĪN GUĪ MÌNG SĀN SHÌ ZHŪ FÓ
啓 運 慈 悲 道 場 懺 法・一 心 皈 命 三 世 諸 佛。

● NÁ MÓ GUÒ QÙ PÍ PÓ SHĪ FÓ
南 無 過 去 毗 婆 尸 佛

NÁ MÓ SHĪ QÌ FÓ
南 無 尸 棄 佛

NÁ MÓ PÍ SHĚ FÚ FÓ
南 無 毗 舍 浮 佛

NÁ MÓ JŪ LIÚ SŪN FÓ
南 無 拘 留 孫 佛

NÁ MÓ JŪ NÀ HÁN MÓU NÍ FÓ
南 無 拘 那 含 牟 尼 佛

Above and below the heavens, none resemble the Buddha;
Throughout the ten directions, there are none who can compare.
In all that I have seen throughout the worlds,
There is nobody who resembles the Buddha.
Initiating and employing the Repentance-Dharma of the Kind and Compassionate Sanctuary of Awakening, single-mindedly, we seek refuge in the myriad buddhas of the three time periods!
Homage to the past Vipaśyin Buddha
Homage to Śikhin Buddha
Homage to Viśvabhū Buddha
Homage to Krakucchanda Buddha
Homage to Kanakamuni Buddha

NÁ MÓ JIĀ SHÈ FÓ
南 無 迦 葉 佛

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

NÁ MÓ DĀNG LÁI MÍ LÈ ZŪN FÓ
南 無 當 來 彌 勒 尊 佛

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

● **WÚ SHÀNG SHÈN SHĒN WÉI MIÀO FǍ BǍI QIĀN WÀN JIÉ NÁN ZĀO YÙ**
無 上 甚 深 微 妙 法・百 千 萬 劫 難 遭 遇・

WǑ JĪN JIÀN WÉN DÉ SHÒU CHÍ YUÀN JIĚ RÚ LÁI ZHĒN SHÍ YÌ
我 今 見 聞 得 受 持・願 解 如 來 眞 實 義。

Homage to Kāśyapa Buddha
Homage to our teacher, Śākyamuni Buddha
Homage to future descending-birth, honored Maitreya Buddha

Homage to our teacher, Śākyamuni Buddha!

The unsurpassed, profound, and subtly wondrous Dharma,
Is difficult to encounter in hundreds of thousands of myriad kalpas.
Today we see, hear, receive, and uphold it,
Vowing to understand the Tathāgata's true meaning!

● CÍ BĒI SHUǏ CHÀN FǍ JUÀN SHÀNG
慈 悲 水 懺 法 卷 上

YÍ QIÈ ZHŪ FÓ MǏN NIÀN ZHÒNG SHĒNG WÈI SHUŌ SHUǏ CHÀN
一 切 諸 佛・愍 念 衆 生・為 說 水 懺

DÀO CHǍNG ZǑNG FǍ LIÁNG YǏ ZHÒNG SHĒNG GÒU ZHÒNG HÉ RÉN
道 場 總 法。良 以 衆 生 垢 重・何 人

WÚ ZUÌ HÉ ZHĚ WÚ QIĀN FÁN FŪ YÚ XÍNG WÚ MÍNG ÀN FÙ
無 罪・何 者 無 愆 。凡 夫 愚 行・無 明 闇 覆。

QĪN JÌN È YǑU FÁN NǍO LUÀN XĪN LÌ XÌNG WÚ ZHĪ ZÌ XĪN
親 近 惡 友・煩 惱 亂 心・立 性 無 知・恣 心

ZÌ SHÌ BÙ XÌN SHÍ FĀNG ZHŪ FÓ BÙ XÌN ZŪN FǍ SHÈNG SĒNG
自 恃。不 信 十 方 諸 佛・不 信 尊 法 聖 僧 。

BÙ XIÀO FÙ MǓ LIÙ QĪN JUÀN SHǓ SHÈNG NIÁN FANG YÌ YǏ ZÌ
不 孝 父 母・六 親 眷 屬。盛 年 放 逸・以 自

JIĀO JÙ YÚ YÍ QIÈ CÁI BǍO YÍ QIÈ GĒ YUÈ YÍ QIÈ NǙ SÈ XĪN
憍 倨。於 一 切 財 寶・一 切 歌 樂・一 切 女 色・心

[Water Repentance of Kindness and Compassion – Scroll One]

All buddhas are compassionately mindful of sentient beings and teach the Compiled Method of the Water Repentance Sanctuary of Awakening on our behalf. Because the defilements of sentient beings are heavy, who is without transgression? Who is without affliction? The ignorant practices of us unenlightened beings are concealed by our own lack of wisdom. We associated with evil friends, our minds were afflicted and disturbed, we gave rise to [self-]nature without knowing, and we were lax and arrogant. We did not have faith in the buddhas of the ten directions, nor did we have faith in the honored Dharma or the sacred Sangha. We were not filial to our parents and six kinds of relatives. At the prime of our lives, we were lax and arrogant. We desired all wealth and treasures, desired all musical entertainment, and desired all sexual pleasures.

SHĒNG TĀN LIÀN YÌ QǏ FÁN NǍO QĪN JÌN FĒI SHÈNG XIÈ XIÁ È
生 貪 戀・意 起 煩 惱。親 近 非 聖 ・媟 狎 惡

YǑU BÙ ZHĪ QUĀN GÉ HUÒ FÙ SHĀ HÀI YÍ QIÈ ZHÒNG SHĒNG
友・不 知 悛 革。或 復 殺 害 一 切 衆 生 ・

HUÒ YǏN JIǓ HŪN MÍ WÚ ZHÌ HUÌ XĪN HÉNG YǓ ZHÒNG SHĒNG
或 飲 酒 昏 迷・無 智 慧 心。恆 與 衆 生 ・

ZÀO NÌ PÒ JIÈ GUÒ QÙ ZHŪ ZUÌ XIAN ZÀI ZHÒNG È JĪN RÌ
造 逆 破 戒。過 去 諸 罪・現 在 衆 惡・今 日

ZHÌ CHÉNG XĪ JIĒ CHÀN HUǏ WÈI ZUÒ ZHĪ ZUÌ BÙ GĂN GÈNG ZUÒ
至 誠 ・悉 皆 懺 悔。未 作 之 罪・不 敢 更 作。

SHÌ GÙ JĪN RÌ ZHÌ XĪN GUĪ YĪ SHÍ FĀNG JǏN XŪ KŌNG JIÈ
是 故 今 日・至 心 皈 依・十 方 盡 虛 空 界・

YÍ QIÈ ZHŪ FÓ ZHŪ DÀ PÚ SÀ PÌ ZHĪ LUÓ HÀN FÀN WÁNG
一 切 諸 佛・諸 大 菩 薩・辟 支 羅 漢。梵 王

DÌ SHÌ TIĀN LÓNG BĀ BÙ YÍ QIÈ SHÈNG ZHÒNG
帝 釋・天 龍 八 部・一 切 聖 衆 ・

Our minds gave rise to desire, and our thoughts gave rise to afflictions. We associated with unvirtuous people and lusted for evil friends without knowing to repent and reform. Or, we killed all sentient beings, or we consumed intoxicants and became deluded, lacking a mind of wisdom. Today, we sincerely repent and reform for each and every one of these past offenses as well as the evils we are currently conducting. Today, we sincerely repent and reform for all of these, not daring to commit any future transgressions.

Today, your disciples in the assembly sincerely seek refuge in all buddhas of the ten directions, throughout the realms of empty space; the great bodhisattvas, pratyekabuddhas, arhats, and those of the Four Fruitions and Four Progressions; King Brāhma and Emperor Śakra; the Eightfold Division of Devas and Nagas; and the entirety of the sacred assembly,

YUÀN CHUÍ ZHÈNG JIÀN
願 垂 證 鑑。

● NÁ MÓ PÍ LÚ ZHĒ NÀ FÓ
南 無 毗 盧 遮 那 佛

NÁ MÓ BĚN 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

---

praying for their presence and witness!

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
Homage to Kasayadhvaja Buddha
Homage to Siṃhanāda Buddha

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

NÁ MÓ JIĀ SHĀ CHUÁNG FÓ
南 無 袈 裟 幢 佛

NÁ MÓ SHĪ ZI HǓU 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 PǓ 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

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
Homage to Kṣitigarbha Bodhisattva
Homage to Mahāvyūha Bodhisattva
Homage to Avalokiteśvara Bodhisattva

● LǏ ZHŪ FÓ YǏ CÌ FÙ CHÀN HUǏ FÚ YÙ LǏ CHÀN BÌ XŪ XIĀN
禮 諸 佛 已・次 復 懺 悔。夫 欲 禮 懺 ・必 須 先

JÌNG SĀN BǍO SUǑ YǏ RÁN ZHĚ SĀN BǍO JÍ SHÌ YÍ QIÈ ZHÒNG
敬 三 寶。所 以 然 者。三 寶 卽 是 一 切 衆

SHĒNG LIÁNG YǑU FÚ TIÁN RUÒ NÉNG GUĪ XIÀNG ZHĚ ZÉ MIÈ WÚ
生 ・良 友 福 田。若 能 歸 向 者・則 滅 無

LIÀNG ZUÌ ZHǍNG WÚ LIÀNG FÚ NÉNG LÌNG XÍNG ZHĚ LÍ
量 罪・長 無 量 福。能 令 行 者・離

SHĒNG SǏ KǓ DÉ JIĚ TUŌ LÈ SHÌ GÙ
生 死 苦・得 解 脫 樂。是 故

GUĪ YĪ SHÍ FĀNG JÌN XŪ KŌNG JIÈ YÍ QIÈ ZHŪ FÓ
皈 依 十 方 盡 虛 空 界・一 切 諸 佛。

GUĪ YĪ SHÍ FĀNG JÌN XŪ KŌNG JIÈ YÍ QIÈ ZŪN FǍ
皈 依 十 方 盡 虛 空 界・一 切 尊 法。

GUĪ YĪ SHÍ FĀNG JÌN XŪ KŌNG JIÈ YÍ QIÈ SHÈNG SĒNG
皈 依 十 方 盡 虛 空 界・一 切 聖 僧 。

Having prostrated to the buddhas, again, repent and reform. When one wishes to repent, it is necessary to first venerate the Triple Gem. This is because the Triple Gem is a virtuous friend and field of merit for all sentient beings. If one can seek refuge in it, then one can eradicate limitless transgressions and gain limitless blessings. It can cause the practitioner to be free from the suffering of birth and death and obtain the joy of liberation. Thus, your disciples in the assembly

seek refuge in all Buddhas of the ten directions, throughout the realms of empty space; seek refuge in all honored Dharmas of the ten directions, throughout the realms of empty space; and seek refuge in all sacred Sanghas of the ten directions, throughout the realms of empty space!

zhòng DĚNG JĪN RÌ SUǑ YǏ CHÀN HUǏ ZHĚ ZHÈNG WÉI WÚ SHǏ YǏ LÁI
某 等 今日所以懺悔者。正為無始以來。

ZÀI FÁN FŪ DÌ MÒ WÈN GUÌ JIÀN ZUÌ XIÀNG WÚ LIÀNG HUÒ YĪN
在凡夫地。莫問貴賤。罪相無量。或因

SĀN YÈ ÉR SHĒNG ZUÌ HUÒ CÓNG LIÙ GĒN ÉR QǏ GUÒ HUÒ YǏ
三業而生罪。或從六根而起過。或以

NÈI XĪN ZÌ XIÉ SĪ WÉI HUÒ JIÈ WÀI JÌNG QǏ ZHŪ RǍN ZHUÓ RÚ SHÌ
內心自邪思惟。或藉外境。起諸染著。如是

NǍI ZHÌ SHÍ È ZĒNG ZHǍNG BĀ WÀN SÌ QIĀN ZHŪ CHÉN LÁO MÉN
乃至十惡。增長八萬四千諸塵勞門。

RÁN QÍ ZUÌ XIÀNG SUĪ FÙ WÚ LIÀNG DÀ ÉR WÉI YǓ BÙ CHŪ
然其罪相。雖復無量。大而為語。不出

YǑU SĀN YĪ ZHĚ FÁN NǍO ÈR ZHĚ SHÌ YÈ SĀN ZHĚ GUǑ
有三。一者煩惱。二者是業。三者果

BÀO CǏ SĀN ZHǑNG FǍ NÉNG ZHÀNG SHÈNG DÀO JÍ YǏ RÉN
報。此三種法。能障聖道。及以人

Today, we, your disciples, are repenting and reforming precisely because since beginningless time, we have been at the stage of ordinary beings. Regardless of class and status, our offenses are limitless. Whether these offenses were born from our Three Karmas or rose from our Six Faculties; whether these were internal—born of our deviant thoughts, or external—created from various defilements; the Ten Unwholesome Deeds grew in this way to become the Eighty-Four Thousand Gates of Affliction. Though these offenses are limitless, described in general, they fall under three categories without exception. First are afflictions, second is karma, and third is result. These three phenomena can obstruct the sagely path

TIĀN SHÈNG MIÀO HǍO SHÌ SHÌ GÙ JĪNG ZHŌNG MÙ WÈI SĀN
天 勝 妙 好 事。是 故 經 中 •目 為 三

ZHÀNG SUǑ YǏ ZHŪ FÓ PÚ SÀ JIÀO ZUÒ FĀNG BIÀN CHÀN HUǏ
障 。所 以 諸 佛 菩 薩• 教 作 方 便 • 懺 悔

CHÚ MIÈ CǏ SĀN ZHÀNG MIÈ ZÉ LIÙ GĒN SHÍ È NǍI ZHÌ BĀ
除 滅。此 三 障 滅 •則 六 根 十 惡• 乃 至 八

WÀN SÌ QIĀN ZHŪ CHÉN LÁO MÉN JIĒ XĪ QĪNG JÌNG SHÌ GÙ
萬 四 千 諸 塵 勞 門 •皆 悉 清 淨 。是 故

zhòng DĚNG JĪN RÌ YÙN CǏ ZĒNG SHÀNG SHÈNG XĪN CHÀN HUǏ
某 等 •今 日 運 此 增 上 勝 心 • 懺 悔

SĀN ZHÀNG YÙ MIÈ SĀN ZHÀNG ZHĚ DĀNG YÒNG HÉ DĚNG XĪN
三 障 。欲 滅 三 障 者• 當 用 何 等 心 •

KĚ LÌNG CǏ ZHÀNG MIÈ CHÚ XIĀN DĀNG XĪNG QĪ ZHǑNG XĪN YǏ
可 令 此 障 滅 除。先 當 興 七 種 心 •以

WÉI FĀNG BIÀN RÁN HÒU CǏ ZHÀNG NǍI KĚ DÉ MIÈ
為 方 便 。然 後 此 障 • 乃 可 得 滅 。

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and the wondrous affairs among humans and devas. Therefore, the sūtras catalog these as the Three Obstructions. Thus, the buddhas and bodhisattvas teach the expedient means of repentance and reformation to eradicate these Three Obstructions and cause the Six Faculties, Ten Unwholesome Deeds, and even the Eighty-Four Thousand Gates of Affliction to all be pure. Therefore, your disciples in the assembly repent and reform for the Three Obstructions today with the supreme mind of improvement. For those who wish to eradicate the Three Obstructions, what kind of mindset should one use that can cause these obstructions to be eradicated? First, one should give rise to the Seven Kinds of Mind as expedient means. Then these obstructions can be eradicated.

HÉ DĚNG WÉI QĪ YĪ ZHĚ CÁN KUÌ ÈR ZHĚ KǑNG BÙ SĀN ZHĚ
何 等 為 七。一 者 慚 愧・二 者 恐 怖・三 者

YÀN LÍ SÌ ZHĚ FĀ PÚ TÍ XĪN WǓ ZHĚ YUÀN QĪN PÍNG DĚNG
厭 離・四 者 發 菩 提 心・五 者 怨 親 平 等・

LIÙ ZHĚ NIÀN BÀO FÓ ĒN QĪ ZHĚ GUĀN ZUÌ XÌNG KŌNG
六 者 念 報 佛 恩・七 者 觀 罪 性 空 。

DÌ YĪ CÁN KUÌ ZHĚ ZÌ WÉI WǑ YǓ SHÌ JIĀ RÚ LÁI TÓNG WÈI FÁN
第 一 慚 愧 者。自 惟 我 與 釋 迦 如 來 同 為 凡

FŪ ÉR JĪN SHÌ ZŪN CHÉNG DÀO YǏ LÁI YǏ JĪNG ĚR SUǑ CHÉN
夫・而 今 世 尊 成 道 以 來・已 經 爾 所 塵

SHĀ JIÉ SHÙ ÉR WǑ DĚNG XIĀNG YǓ DĀN RǍN LIÙ CHÉN LÚN
沙 劫 數。而 我 等 相 與 耽 染 六 塵・輪

ZHUǍN SHĒNG SǏ YǑNG WÚ CHŪ QÍ CǏ SHÍ TIĀN
轉 生 死・永 無 出 期。此 實 天

XIÀ KĚ CÁN KĚ KUÌ KĚ XIŪ KĚ CHǏ
下・可 慚 可 愧・可 羞 可 恥。

What are these seven? First is remorse and shame, second is fear, third is dispassion, fourth is to give rise to the bodhi mind, fifth is seeing friends and foes as equal, six is be mindful of and repay the Buddha's kindness, and seventh is contemplating the empty nature of transgressions.

Regarding the first mind of remorse and shame, one should think: Śākyamuṇi Tathāgata and I were both originally ordinary beings, but the World-Honored One has attained awakening for innumerable kalpas numbering the grains of dust and sand while we still indulge in the defilements of the Six Dusts and eternally tumble in the cycle of birth and death without any end in sight. This is truly a matter in this world which is remorseful, shameful, embarrassing, and disgraceful.

DÌ ÈR KǑNG BÙ ZHĚ JÌ SHÌ FÁN FŪ SHĒN KǑU YÌ YÈ CHÁNG
第二恐怖者。既是凡夫，身口意業，常

YǓ ZUÌ XIĀNG YÌNG YǏ SHÌ YĪN YUÁN MÌNG ZHŌNG ZHĪ HÒU
與罪相應。以是因緣，命終之後，

YĪNG DUÒ DÌ YÙ CHÙ SHĒNG È GUǏ SHÒU WÚ LIÀNG KǓ RÚ
應墮地獄，畜生餓鬼，受無量苦。如

CǏ SHÍ WÈI KĚ JĪNG KĚ KǑNG KĚ BÙ KĚ JÙ
此實為可驚可恐，可怖可懼。

DÌ SĀN YÀN LÍ ZHĚ XIĀNG YǓ CHÁNG GUĀN SHĒNG SǏ ZHĪ ZHŌNG
第三厭離者。相與常觀，生死之中

WÉI YǑU WÚ CHÁNG KǓ KŌNG WÚ WǑ BÚ JÌNG XŪ JIǍ RÚ SHUǏ
惟有無常苦空無我，不淨虛假。如水

SHÀNG PÀO SÙ QǏ SÙ MIÈ WǍNG LÁI LIÚ ZHUǍN YÓU RÚ CHĒ
上泡，速起速滅。往來流轉，猶如車

LÚN SHĒNG LǍO BÌNG SǏ BĀ KǓ JIĀO JIĀN WÚ SHÍ ZÀN XÍ
輪。生老病死，八苦交煎，無時暫息。

Regarding the second mind of fear, the physical, verbal, and mental karma of ordinary beings is always resonating with offenses. Through these causes and conditions, at the end of our lives, we should descend into the realms of hell, animals, and hungry ghosts to endure limitless suffering. This is truly startling, frightening, terrifying, and fearsome.

Regarding the third mind of dispassion, we should always observe that within birth and death, there is only impermanence, suffering, emptiness, non-self, impurities, and false forms which resemble bubbles in the water—suddenly appearing and suddenly disappearing. Since the distant past, we have cycled through [birth and death] like a cart's wheel, undergoing birth, old age, sickness, and death and the burns of the Eight Sufferings without any moment of pause.

ZHÒNG DĚNG XIĀNG YǓ DÀN GUĀN ZÌ SHĒN CÓNG TÓU ZHÌ ZÚ
眾 等 相 與・但 觀 自 身・從 頭 至 足・

QÍ ZHŌNG DÀN YǑU SĀN SHÍ LIÙ WÙ FǍ MÁO ZHUǍ CHǏ CHĪ LÈI
其 中 但 有 三 十 六 物・髮 毛 爪 齒・眵 淚

TÌ TUÒ GÒU HÀN ÈR BIÀN PÍ FŪ XIĚ RÒU JĪN MÀI GǓ SUǏ
涕 唾・垢 汗 二 便・皮 膚 血 肉・筋 脈 骨 髓・

FÁNG GĀO NǍO MÓ PÍ SHÈN XĪN FÈI GĀN DǍN CHÁNG WÈI CHÌ
肪 膏 腦 膜・脾 腎 心 肺・肝 膽 腸 胃・赤

BÁI TÁN YÌN SHĒNG SHÚ ÈR ZÀNG RÚ SHÌ JIǓ KǑNG CHÁNG LIÚ
白 痰 癊・生 熟 二 臟・如 是 九 孔 常 流。

SHÌ GÙ JĪNG YÁN CǏ SHĒN ZHÒNG KǓ SUǑ JÍ YÍ QIÈ JIĒ SHÌ BÚ
是 故 經 言・此 身 眾 苦 所 集・一 切 皆 是 不

JÌNG HÉ YǑU ZHÌ HUÌ ZHĚ ÉR DĀNG YÀO CǏ SHĒN SHĒNG SǏ JÌ
淨。何 有 智 慧 者・而 當 樂 此 身。生 死 既

YǑU RÚ CǏ ZHǑNG ZHǑNG È FǍ SHÉN KĚ HUÀN YÀN
有 如 此 種 種 惡 法・甚 可 患 厭。

We, the assembly, only see our bodies—from head to toe—as only having thirty-six parts: head hair, body hair, nails, teeth, eye crust, tears, saliva, filth, sweat, urine, feces, skin, tissue, blood, flesh, tendons, veins and arteries, bone, marrow, fat, grease, brain, membrane, kidneys, heart, lung, liver, large intestine, small intestine, red phlegm, white phlegm, stomach, and bowels. In this way, the Nine Orifices constantly flow. Thus, the sūtras state that this body is formed through a collection of sufferings and all of it is impure. How could there be a wise person who relishes this body? Birth and death are comprised of such unwholesome phenomena and should be regarded with loathing and dispassion.

DÌ SÌ FĀ PÚ TÍ XĪN ZHĚ JĪNG YÁN DĀNG YÀO FÓ SHĒN FÓ SHĒN
第四發菩提心者。經言・當樂佛身。佛身

ZHĚ JÍ FǍ SHĒN YĚ CÓNG WÚ LIÀNG GŌNG DÉ ZHÌ HUÌ SHĒNG
者・卽法身也。從無量功德智慧生・

CÓNG LIÙ BŌ LUÓ MÌ SHĒNG CÓNG CÍ BĒI XǏ SHĚ SHĒNG CÓNG
從六波羅蜜生・從慈悲喜捨生・從

SĀN SHÍ QĪ ZHÙ PÚ TÍ FǍ SHĒNG CÓNG RÚ SHÌ DĚNG ZHǑNG
三十七助菩提法生・從如是等・種

ZHǑNG GŌNG DÉ ZHÌ HUÌ SHĒNG RÚ LÁI SHĒN YÙ DÉ CǏ SHĒN ZHĚ
種功德智慧生如來身。欲得此身者・

DĀNG FĀ PÚ TÍ XĪN QIÚ YÍ QIÈ ZHǑNG ZHÌ CHÁNG LÈ WǑ JÌNG
當發菩提心・求一切種智。常樂我淨・

SÀ PÓ RUÒ GUǑ JÌNG FÓ GUÓ TǓ CHÉNG JIÙ ZHÒNG SHĒNG YÚ
薩婆若果。淨佛國土・成就衆生。於

SHĒN MÌNG CÁI WÚ SUǑ LÌN XÍ
身命財・無所吝惜。

Regarding the fourth mind of giving rise to the bodhi mind, the sūtras state that one should seek the Buddha's body, which is the Dharma body. It is born through limitless merits and virtues as well as wisdom. It is born through the Six Pāramitās. It is born through kindness, compassion, joy, and equanimity. It is born through the Thirty-Seven Factors of Awakening. The tathāgata's body is born through all of these merits and virtues as well as wisdom. One who wishes to obtain this body should give rise to the bodhi mind and seek omniscience; permanence, bliss, self-nature, and purity; the fruit of sarvajna; purify the buddha's land; assist sentient beings; and not be attached to one's body, life, and possessions.

DÌ WǓ YUÀN QĪN PÍNG DĚNG ZHĚ YÚ YÍ QIÈ ZHÒNG SHĒNG QǏ
第五怨親平等者。於一切衆生・起

CÍ BĒI XĪN WÚ BǏ WǑ XIÀNG HÉ YǏ GÙ ĚR RUÒ JIÀN YUÀN YÌ
慈悲心・無彼我相。何以故爾。若見怨異

YÚ QĪN JÍ SHÌ FĒN BIÉ YǏ FĒN BIÉ GÙ QǏ ZHŪ XIÀNG ZHUÓ
於親・卽是分別。以分別故・起諸相著。

XIÀNG ZHUÓ YĪN YUÁN SHĒNG ZHŪ FÁN NǍO FÁN NǍO YĪN YUÁN
相著因緣・生諸煩惱。煩惱因緣・

ZÀO ZHŪ È YÈ È YÈ YĪN YUÁN GÙ DÉ KǓ GUǑ
造諸惡業。惡業因緣・故得苦果。

DÌ LIÙ NIÀN BÀO FÓ ĒN ZHĚ RÚ LÁI WǍNG XÍ WÚ LIÀNG JIÉ ZHŌNG
第六念報佛恩者。如來往昔無量劫中・

SHĚ TÓU MÙ SUǏ NǍO ZHĪ JIÉ SHǑU ZÚ GUÓ CHÉNG QĪ ZǏ
捨頭目髓腦・支節手足・國城妻子・

XIÀNG MǍ QĪ ZHĒN WÈI WǑ DĚNG GÙ XIŪ ZHŪ KǓ HÈN CǏ ĒN
象馬七珍。為我等故・修諸苦行。此恩

Regarding the fifth mind of seeing friends and foes as equal, one should give rise to a mind of compassion towards all sentient beings without differentiating between self and other. Why is this? If one sees friends different from foes, then that is discriminating. Because of this discrimination, attachment to form arises. This attachment to form leads to the causes and conditions for afflictions to arise. Afflictions are the causes and conditions for unwholesome karma, and unwholesome karma forms the causes and conditions for the fruition of suffering.

Regarding the sixth mind of repaying the buddha's kindness, in limitless kalpas past, the Tathāgata offered his head, eyes, marrow, brain, limbs, hands, and feet; his nation and kingdom; his wife and children; his elephant, steed, and Seven Treasures. On our behalf, he practiced austerities.

CǏ DÉ SHÍ NÁN CHÓU BÀO SHÌ GÙ JĪNG YÁN RUÒ YǏ DǏNG DÀI
此德・實 難 酬 報。是故經 言・若 以 頂 戴・

LIǍNG JIĀN HÉ FÙ YÚ HÉNG SHĀ JIÉ YÌ BÙ NÉNG BÀO WǑ DĚNG
兩 肩 荷 負・於 恆 沙 劫・亦不 能 報。我 等

YÙ BÀO RÚ LÁI ĒN ZHĚ DĀNG YÚ CǏ SHÌ YǑNG MĚNG JĪNG JÌN
欲 報 如 來 恩 者・當 於此世・勇 猛 精 進・

HÀN LÁO RĚN KǓ BÙ XÍ SHĒN MÌNG JIÀN LÌ SĀN BǍO HÓNG
捍 勞 忍 苦・不惜 身 命。建 立 三 寶・弘

TŌNG DÀ CHÈNG GUǍNG HUÀ ZHÒNG SHĒNG TÓNG RÙ ZHÈNG JUÉ
通 大 乘・廣 化 衆 生・同 入 正 覺。

DÌ QĪ GUĀN ZUÌ XÌNG KŌNG ZHĚ ZUÌ WÚ ZÌ XÌNG WÚ YǑU SHÍ
第七 觀 罪 性 空 者。罪無自 性・無 有 實

XIÀNG CÓNG YĪN YUÁN SHĒNG DIĀN DǍO ÉR YǑU JÌ CÓNG YĪN
相。從 因 緣 生・顛 倒 而 有。既 從 因

YUÁN ÉR SHĒNG YÌ CÓNG YĪN YUÁN ÉR MIÈ CÓNG YĪN YUÁN ÉR
緣 而 生・亦 從 因 緣 而 滅。從 因 緣 而

This kindness and virtue is truly difficult to repay. Thus, the sūtra states, “Even if one were to bear him on one’s head and shoulders out of deep respect, for as many kalpas as there are grains of sand in the Ganges River, one could not repay him.”1 We, who wish to repay this kindness, should be courageous and diligent in this world; work hard and endure suffering, unconcerned with our body and life; establish the Triple Gem and propagate the Mahāyāna; and transform sentient beings so that all attain Proper Awakening.

Regarding the seventh mind of contemplating the empty nature of transgressions, transgressions lack an inherent nature and arise through causes and conditions. They exist through distortions. Since they arise through causes and conditions, they cease through causes and conditions.

SHĒNG ZHĚ XIÁ JÌN È YǑU ZÀO ZUÒ WÚ DUĀN CÓNG YĪN YUÁN
生 者・狎 近 惡 友・造 作 無 端 。從 因 緣

ÉR MIÈ ZHĚ JÍ SHÌ JĪN RÌ XǏ XĪN CHÀN HUǏ SHÌ GÙ JĪNG YÁN
而 滅 者・卽 是 今 日 洗 心 懺 悔。是 故 經 言・

CǏ ZUÌ XÌNG BÙ ZÀI NÈI BÙ ZÀI WÀI BÙ ZÀI ZHŌNG JIĀN GÙ
此 罪 性・不 在 內・不 在 外・不 在 中 間 。故

ZHĪ CǏ ZUÌ CÓNG BĚN SHÌ KŌNG
知 此 罪・從 本 是 空 。

SHĒNG RÚ SHÌ DĚNG QĪ ZHǑNG XĪN YǏ YUÁN XIĂNG SHÍ FĀNG
生 如 是 等・七 種 心 已・緣 想 十 方・

ZHŪ FÓ XIÁN SHÈNG QÍNG QUÁN HÉ ZHĂNG PĪ CHÉN ZHÌ DǍO
諸 佛 賢 聖・擎 拳 合 掌・披 陳 致 禱・

CÁN KUÌ GǍI GÉ SHŪ LÌ XĪN GĀN XǏ DÀNG CHÁNG WÈI RÚ CǏ
慚 愧 改 革・舒 瀝 心 肝・洗 蕩 腸 胃。如 此

CHÀN HUǏ HÉ ZUÌ BÚ MIÈ HÉ FÚ BÙ SHĒNG RUÒ FÙ BÙ ĚR
懺 悔・何 罪 不 滅・何 福 不 生 。若 復 不 爾・

They arise through causes and conditions such as lusting to be with evil friends and behaving improperly. They cease through causes and conditions such as the repentance and reformation today, which cleanses our minds. Therefore, the sūtras state that the nature of transgression is not internal, not external, and not in between. Thus, we know that the transgressions are originally empty [in nature].

Having given rise to these Seven Kinds of Mind, next we contemplate the buddhas and worthy sages of the ten directions and join our palms while admitting our [faults]. Filled with remorse and shame, we vow to change. Purifying our hearts and cleansing our insides, through this repentance and reformation, what offenses can remain unabolished? What merits are not born? If this is not the case,

YŌU YŌU HUǍN ZÒNG QÍNG LÜ ZÀO DÒNG TÚ ZÌ LÁO XÍNG
悠 悠 緩 縱 • 情 慮 躁 動 • 徒 自 勞 形 •

YÚ SHÌ HÉ YÌ QIĚ FÙ RÉN MÌNG WÚ CHÁNG YÙ RÚ ZHUǍN ZHÚ
於 事 何 益。且 復 人 命 無 常 • 諭 如 轉 燭 •

YÌ XÍ BÙ HUÁN BIÀN TONG HUĪ RǍNG SĀN TÚ KǓ BÀO JÍ SHĒN
一 息 不 還 • 便 同 灰 壤 。三 塗 苦 報 • 卽 身

YĪNG SHÒU BÙ KĚ YǏ QIÁN CÁI BǍO HUÒ ZHǓ TUŌ QIÚ TUŌ
應 受 。不 可 以 錢 財 寶 貨 • 囑 託 求 脫 。

YǍO YǍO MÍNG MÍNG ĒN SHÈ WÚ QĪ DÚ YĪNG CǏ KǓ WÚ DÀI
窈 窈 冥 冥 • 恩 赦 無 期。獨 嬰 此 苦 • 無 代

SHÒU ZHĚ MÒ YÁN WǑ JĪN SHĒNG ZHŌNG WÚ YǑU CǏ ZUÌ SUǑ
受 者。莫 言 我 今 生 中 • 無 有 此 罪 • 所

YǏ BÙ NÉNG KĚN DǍO CHÀN HUǏ JĪNG ZHŌNG WÈI YÁN FÁN FŪ
以 不 能 懇 禱 懺 悔。經 中 謂 言 • 凡 夫

ZHĪ RÉN JǓ ZÚ DÒNG BÙ WÚ FĒI SHÌ ZUÌ YÒU FÙ GUÒ QÙ
之 人 • 舉 足 動 步 • 無 非 是 罪。又 復 過 去

---

then one is either lax and unconcerned, or giving rise to agitated thoughts and emotions. This is merely exhausting one's body. What benefit could there possibly be? Furthermore, one's life is impermanent like a candle. If just one breath is missed, then one is the same as ashes and dust. The retribution of suffering in the Three Lower Realms are instantly on one's body, and no amount of money, treasure, or material possessions can provide an escape. Somber and dark, there is no benevolent pardon, nor anybody to undergo these sufferings on one's behalf. Do not say, "I have not committed these transgressions in this life, and so I cannot sincerely repent and reform." The sūtra states that when ordinary beings even raise their foot and take a step, are all transgressions. Furthermore, in past lives,

SHĒNG ZHŌNG JIĒ XĪ CHÉNG JIÙ WÚ LIÀNG È YÈ ZHUĪ ZHÚ
生 中 •皆悉 成 就無 量 惡業• 追 逐

XÍNG ZHĚ RÚ YǏNG SUÍ XÍNG RUÒ BÚ CHÀN HUǏ ZUÌ È RÌ SHĒN
行 者如 影 隨 形 。若 不 懺 悔•罪 惡日 深 。

GÙ ZHĪ BĀO CÁNG XIÁ CǏ FÓ BÙ XǓ KĚ SHUŌ HUǏ XIĀN ZUÌ
故 知 包 藏 瑕 疵•佛不 許 可。 說 悔 先 罪•

JÌNG MÍNG SUǑ SHÀNG GÙ SHǏ CHÁNG LÚN KǓ HǍI SHÍ YǑU YǏN
淨 名 所 尚 。故使 長 淪 苦 海•實 有 隱

FÙ SHÌ GÙ zhòng DĚNG JĪN RÌ FĀ LÙ CHÀN HUǏ BÚ FÙ FÙ CÁNG
覆。是 故 某 等 今日發露 懺 悔•不復覆 藏 。

SUǑ YÁN SĀN ZHÀNG ZHĚ YĪ YUĒ FÁN NǍO ÈR MÍNG WÈI YÈ
所 言 三 障 者。一 曰 煩 惱•二 名 為 業•

SĀN SHÌ GUǑ BÀO CǏ SĀN ZHǑNG FǍ GÈNG XIĀNG YÓU JIÈ YĪN
三 是 果 報。此三 種 法• 更 相 由 藉。因

FÁN NǍO GÙ SUǑ YǏ QǏ ZHŪ È YÈ È YÈ YĪN YUÁN GÙ DÉ
煩 惱 故• 所 以起 諸 惡 業•惡 業 因 緣 •故得

---

we have all committed limitless unwholesome deeds which follow us like a shadow and its form. If we do not repent and reform, these transgressions and evils will increase day by day. Thus, know that the Buddha did not permit concealing one's flaws. Instead, confess one's past transgressions as the Vimalakirti Sūtra teaches. Therefore, drifting in the Sea of Suffering is precisely because of concealing [one's transgressions]. Thus, we, your disciples, confess as well as repent and reform for all transgressions today without concealing them any further. Of the Three Obstructions, the first is affliction, the second is karma, and the third is result. These three phenomena mutually lead to each other. Because of afflictions, unwholesome karma arises. Because of unwholesome karma,

KǓ GUǑ SHÌ GÙ zhòng DĚNG JĪN RÌ ZHÌ XĪN CHÀN HUǏ
苦 果。是 故 某 等 今 日・至 心 懺 悔。

DÌ YĪ XIĀN YĪNG CHÀN HUǏ FÁN NǍO ZHÀNG ÉR CǏ FÁN NǍO JIĒ
第 一 先 應 懺 悔 煩 惱 障 ・而 此 煩 惱・皆

CÓNG YÌ QǏ SUǑ YǏ ZHĚ HÉ YÌ YÈ QǏ GÙ ZÉ SHĒN YǓ KǑU
從 意 起。所 以 者 何。意 業 起 故・則 身 與 口・

SUÍ ZHĪ ÉR DÒNG YÌ YÈ YǑU SĀN YĪ ZHĚ QIĀN TĀN ÈR ZHĚ
隨 之 而 動 。意 業 有 三。一 者 慳 貪・二 者

CHĒN HUÌ SĀN ZHĚ CHĪ ÀN YÓU CHĪ ÀN GÙ QǏ ZHŪ XIÉ JIÀN
瞋 恚・三 者 癡 闇。由 癡 闇 故・起 諸 邪 見・

ZÀO ZHŪ BÚ SHÀN SHÌ GÙ JĪNG YÁN TĀN CHĒN CHĪ YÈ NÉNG
造 諸 不 善 。是 故 經 言・貪 瞋 癡 業・能

LÌNG ZHÒNG SHĒNG DUÒ YÚ DÌ YÙ È GUǏ CHÙ SHĒNG SHÒU KǓ
令 衆 生・墮 於 地 獄、餓 鬼、畜 生 受 苦。

RUÒ SHĒNG RÉN ZHŌNG DÉ PÍN QIÓNG GŪ LÙ XIŌNG HĚN WÁN
若 生 人 中・得 貧 窮 孤 露・兇 狠 頑

---

one obtains suffering as a result. Thus, your disciples in the assembly sincerely repent and reform today.

First, we should repent and reform for the Obstruction of Afflictions. These afflictions arise from the mind. How does this happen? Due to mental karma, body and speech follow in action. There are three kinds of mental karma. First is greed and desire, second is anger and aversion, third is ignorance. Because of ignorance, wrong view arises and one commits unwholesome acts. Thus, the sutra states that actions of desire, aversion, and ignorance can cause sentient beings to fall into the realms of hell, hungry ghosts, and animals, where they experience suffering. If they are born as humans, then they will be poor, destitute, lonely, homeless, vicious, spiteful, stubborn, and dull.

DÙN YÚ MÍ WÚ ZHĪ ZHŪ FÁN NǍO BÀO YÌ YÈ JÌ YǑU RÚ CǏ
鈍・愚迷無知・諸煩惱報。意業既有如此

È GUǑ SHÌ GÙ zhòng DĚNG JĪN RÌ ZHÌ XĪN GUĪ MÌNG ZHŪ FÚ
惡果。是故某等・今日至心皈命諸佛・

QIÚ ĀI CHÀN HUǏ
求哀懺悔。

FÚ CǏ FÁN NǍO ZHŪ FÓ PÚ SÀ RÙ LǏ SHÈNG RÉN ZHǑNG ZHǑNG
夫此煩惱・諸佛菩薩・入理聖人・種種

HĒ ZÉ YÌ MÍNG CǏ FÁN NǍO YǏ WÉI YUÀN JIĀ HÉ YǏ GÙ NÉNG
呵責・亦名此煩惱以為怨家。何以故。能

DUÀN ZHÒNG SHĒNG HUÌ MÌNG GĒN GÙ YÌ MÍNG CǏ FÁN NǍO YǏ
斷眾生・慧命根故。亦名此煩惱以

ZHĪ WÈI ZÉI NÉNG JIÉ ZHÒNG SHĒNG ZHŪ SHÀN FǍ GÙ YÌ MÍNG
之為賊・能劫眾生諸善法故。亦名

CǏ FÁN NǍO YǏ WÈI PÙ HÉ NÉNG PIÀO ZHÒNG SHĒNG RÙ YÚ SHĒNG
此煩惱以為瀑河・能漂眾生入於生

In their delusion, they do not know that these afflictions are retributions and that mental karma causes these terrible results. Thus, today, we sincerely return our lives in refuge to the buddhas and request compassion through repenting and reforming.

These afflictions are subject to all sorts of blame by the buddhas, bodhisattvas, and sages who grasp reality. They also call these afflictions enemies. Why is this? Because these afflictions are able to sever the root of the wisdom life of sentient beings. They also call these afflictions thieves. Because these afflictions are able to steal the virtuous Dharmas of sentient beings. They also call these afflictions turbulent rivers because these afflictions are able to

SǏ DÀ KǓ HǍI GÙ YÌ MÍNG CǏ FÁN NǍO YǏ WÈI JĪ SUǑ NÉNG
死 大 苦 海 故。亦 名 此 煩 惱 以 為 羈 鎖 • 能

XÌ ZHÒNG ZHÒNG YÚ SHĒNG SǏ YÙ BÙ NÉNG DÉ CHŪ GÙ SUǑ
繫 衆 生 於 生 死 獄 • 不 能 得 出 故。所

YǏ LIÙ DÀO QIĀN LIÁN SÌ SHĒNG BÙ JUÉ È YÈ WÚ QIÓNG KǓ
以 六 道 牽 連 • 四 生 不 絕 • 惡 業 無 窮 • 苦

GUǑ BÙ XĪ DĀNG ZHĪ JIĒ SHÌ FÁN NǍO GUÒ HUÀN SHÌ GÙ JĪN
果 不 息。當 知 皆 是 煩 惱 過 患 。是 故 今

RÌ YÙN CǏ ZĒNG SHÀNG SHÀN XĪN QIÚ ĀI CHÀN HUǏ
日 • 運 此 增 上 善 心 • 求 哀 懺 悔。

zhòng DĚNG ZÌ CÓNG WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ ZÀI RÉN
某 等 自 從 無 始 以 來 • 至 于 今 日 • 或 在 人

TIĀN LIÙ DÀO SHÒU BÀO YǑU CǏ XĪN SHÍ CHÁNG HUÁI YÚ HUÒ
天 • 六 道 受 報 • 有 此 心 識 • 常 懷 愚 惑 •

FÁN MǍN XIŌNG JĪN HUÒ YĪN SĀN DÚ GĒN ZÀO YÍ QIÈ ZUÌ
繁 滿 胸 襟。或 因 三 毒 根 • 造 一 切 罪。

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sweep sentient beings into the Great Sea of Suffering of birth and death. They also call these afflictions shackles because these afflictions can lock sentient beings in the prison of birth and death without any way out. This is why the Six Realms continue, and the Four Forms of Existence do not end; unwholesome deeds are limitless, and the fruits of suffering do not cease. One should know that these are all faults of afflictions. Thus, today, we give rise to this virtuous mind of improvement and request compassion through repenting and reforming.

Since beginningless time until today, we, the assembly, whether as human, celestial, or other beings within the Six Realms, have filled our hearts and consciousnesses with ignorance and disturbed and harmed all sentient beings in the Six Realms and Four Forms of Existence, whether committing all transgressions because of the Three Poisons,

HUÒ YĪN SĀN LÒU ZÀO YÍ QIÈ ZUÌ HUÒ YĪN SĀN KǓ ZÀO YÍ QIÈ
或 因 三 漏 • 造 一 切 罪 。 或 因 三 苦 • 造 一 切

ZUÌ HUÒ YUÁN SĀN DǍO ZÀO YÍ QIÈ ZUÌ HUÒ TĀN SĀN YǑU
罪 。 或 緣 三 倒 • 造 一 切 罪 。 或 貪 三 有 •

ZÀO YÍ QIÈ ZUÌ RÚ SHÌ DĚNG ZUÌ WÚ LIÀNG WÚ BIĀN NǍO LUÀN
造 一 切 罪 。 如 是 等 罪 • 無 量 無 邊 • 惱 亂

YÍ QIÈ LIÙ DÀO SÌ SHĒNG JĪN RÌ CÁN KUÌ JIĒ XĪ CHÀN HUǏ
一 切 六 道 四 生 • 今 日 慚 愧 • 皆 悉 懺 悔 。

YÒU FÙ zhòng DĚNG ZÌ CÓNG WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ
又 復 某 等 • 自 從 無 始 以 來 • 至 于 今 日 •

HUÒ YĪN SÌ ZHÙ ZÀO YÍ QIÈ ZUÌ HUÒ YĪN SÌ LIÚ ZÀO YÍ QIÈ
或 因 四 住 • 造 一 切 罪 。 或 因 四 流 • 造 一 切

ZUÌ HUÒ YĪN SÌ QǓ ZÀO YÍ QIÈ ZUÌ HUÒ YĪN SÌ ZHÍ ZÀO YÍ QIÈ
罪 。 或 因 四 取 • 造 一 切 罪 。 或 因 四 執 • 造 一 切

ZUÌ HUÒ YĪN SÌ YUÁN ZÀO YÍ QIÈ ZUÌ HUÒ YĪN SÌ DÀ ZÀO
罪 。 或 因 四 緣 • 造 一 切 罪 。 或 因 四 大 • 造

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whether committing all transgressions because of the Three Outflows, whether committing all transgressions because of the Three Sufferings, whether committing all transgressions because of the Three Delusions, or whether committing all transgressions because of attachment towards the Three Realms, these transgressions are limitless and boundless. Today, we are remorseful and shameful as we repent and reform for all of these.

Furthermore, since beginningless time until today, we, the assembly, disturbed and harmed all sentient beings in the Six Realms, whether committing all transgressions because of the Four [Attachments of] Consciousness, whether committing all transgressions because of the Four Flows, whether committing all transgressions because of the Four Graspings, whether committing all transgressions because of the Four Attachments, whether committing all transgressions because of the Four Conditions, whether committing all transgressions because of attachment towards the Four Elements,

YÍ QIÈ ZUÌ HUÒ YĪN SÌ FÙ ZÀO YÍ QIÈ ZUÌ HUÒ YĪN SÌ TĀN
一 切 罪。或 因 四 縛• 造 一 切 罪。或 因 四 貪 •

ZÀO YÍ QIÈ ZUÌ HUÒ YĪN SÌ SHĒNG ZÀO YÍ QIÈ ZUÌ RÚ SHÌ
造 一 切 罪。或 因 四 生 • 造 一 切 罪。如 是

DĚNG ZUÌ WÚ LIÀNG WÚ BIĀN NǍO LUÀN LIÙ DÀO YÍ QIÈ ZHÒNG
等 罪• 無 量 無 邊 • 惱 亂 六 道 一 切 衆

SHĒNG JĪN RÌ CÁN KUÌ JIĒ XĪ CHÀN HUǏ
生 。今 日 慚 愧• 皆 悉 懺 悔。

YÒU FÙ zhòng DĚNG ZÌ CÓNG WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ
又 復 某 等 • 自 從 無 始 以 來• 至 于 今 日 •

HUÒ YĪN WǓ ZHÙ ZÀO YÍ QIÈ ZUÌ HUÒ YĪN WǓ GÀI ZÀO YÍ QIÈ
或 因 五 住 • 造 一 切 罪。或 因 五 蓋 • 造 一 切

ZUÌ HUÒ YĪN WǓ QIĀN ZÀO YÍ QIÈ ZUÌ HUÒ YĪN WǓ JIÀN
罪。或 因 五 慳 • 造 一 切 罪。或 因 五 見 •

ZÀO YÍ QIÈ ZUÌ HUÒ YĪN WǓ XĪN ZÀO YÍ QIÈ ZUÌ RÚ SHÌ DĚNG
造 一 切 罪。或 因 五 心 • 造 一 切 罪。如 是 等

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whether committing all transgressions because of attachment towards the Four Bindings, whether committing all transgressions because of attachment towards the Four Desires, or whether committing all transgressions because of the Four Forms of Existence, these transgressions are limitless and boundless. Today, we are remorseful and shameful as we repent and reform for all of these.

Furthermore, since beginningless time until today, we, the assembly, disturbed and harmed all sentient beings in the Six Realms, whether committing all transgressions because of the Five Stages [of Misconceptions], whether committing all transgressions because of the Five Coverings, whether committing all transgressions because of the Five Forms of Stinginess, whether committing all transgressions because of the Five Views, or whether committing all transgressions because of the Five Minds,

FÁN NǍO WÚ LIÀNG WÚ BIĀN NǍO LUÀN LIÙ DÀO YÍ QIÈ ZHÒNG
煩 惱・無 量 無 邊・惱 亂 六 道 一 切 衆

SHĒNG JĪN RÌ FĀ LÙ JIĒ XĪ CHÀN HUǏ
生 。今 日 發 露・皆 悉 懺 悔。

YÒU FÙ zhòng DĚNG ZÌ CÓNG WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ
又 復 某 等・自 從 無 始 以 來・至 于 今 日・或

YĪN LIÙ GĒN ZÀO YÍ QIÈ ZUÌ HUÒ YĪN LIÙ SHÌ ZÀO YÍ QIÈ ZUÌ
因 六 根・造 一 切 罪。或 因 六 識・造 一 切 罪。

HUÒ YĪN LIÙ XIǍNG ZÀO YÍ QIÈ ZUÌ HUÒ YĪN LIÙ SHÒU ZÀO YÍ
或 因 六 想・造 一 切 罪。或 因 六 受・造 一

QIÈ ZUÌ HUÒ YĪN LIÙ XÍNG ZÀO YÍ QIÈ ZUÌ HUÒ YĪN LIÙ ÀI
切 罪。或 因 六 行・造 一 切 罪。或 因 六 愛・

ZÀO YÍ QIÈ ZUÌ HUÒ YĪN LIÙ YÍ ZÀO YÍ QIÈ ZUÌ RÚ SHÌ DĚNG
造 一 切 罪。或 因 六 疑・造 一 切 罪。如 是 等

FÁN NǍO WÚ LIÀNG WÚ BIĀN NǍO LUÀN LIÙ DÀO YÍ QIÈ ZHÒNG
煩 惱・無 量 無 邊・惱 亂 六 道 一 切 衆

these transgressions are limitless and boundless. Today, we confess as well as repent and reform for all of these.

Furthermore, since beginningless time until today, we, the assembly, have disturbed and harmed all sentient beings in the Six Realms, whether committing all transgressions because of the Six Emotions, whether committing all transgressions because of the Six Consciousnesses, whether committing all transgressions because of the Six Perceptions, whether committing all transgressions because of the Six Sensations, whether committing all transgressions because of the Six Volitions, whether committing all transgressions because of the Six Passions, or whether committing all transgressions because of the Six Doubts, these transgressions are limitless and boundless.

SHĒNG JĪN RÌ CÁN KUÌ FĀ LÙ JIĒ XĪ CHÀN HUǏ
生 。今 日 慚 愧 發 露 • 皆 悉 懺 悔 。

YÒU FÙ zhòng DĚNG ZÌ CÓNG WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ
又 復 某 等 • 自 從 無 始 以 來 • 至 于 今 日 • 或

YĪN QĪ LÒU ZÀO YÍ QIÈ ZUÌ HUÒ YĪN QĪ SHǏ ZÀO YÍ QIÈ ZUÌ
因 七 漏 • 造 一 切 罪 。 或 因 七 使 • 造 一 切 罪 。

HUÒ YĪN BĀ DǍO ZÀO YÍ QIÈ ZUÌ HUÒ YĪN BĀ GÒU ZÀO YÍ QIÈ
或 因 八 倒 • 造 一 切 罪 。 或 因 八 垢 • 造 一 切

ZUÌ HUÒ YĪN BĀ KǓ ZÀO YÍ QIÈ ZUÌ RÚ SHÌ DĚNG FÁN NǍO
罪 。 或 因 八 苦 • 造 一 切 罪 。 如 是 等 煩 惱 •

WÚ LIÀNG WÚ BIĀN NǍO LUÀN LIÙ DÀO YÍ QIÈ ZHÒNG SHĒNG
無 量 無 邊 • 惱 亂 六 道 一 切 衆 生 。

JĪN RÌ FĀ LÙ JIĒ XĪ CHÀN HUǏ
今 日 發 露 • 皆 悉 懺 悔 。

YÒU FÙ zhòng DĚNG ZÌ CÓNG WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ
又 復 某 等 • 自 從 無 始 以 來 • 至 于 今 日 • 或

Today, we are remorseful and shameful as we repent and reform for all of these.

Furthermore, since beginningless time until today, we, the assembly, disturbed and harmed all sentient beings in the Six Realms, whether committing all transgressions because of the Seven Outflows, whether committing all transgressions because of the Seven Tendencies, whether committing all transgressions because of the Eight Delusions, whether committing all transgressions because of the Eight Defilements, or whether committing all transgressions because of the Eight Sufferings, these transgressions are limitless and boundless. Today, we confess as well as repent and reform for all of these.

Furthermore, since beginningless time until today, we, the assembly, burn ablaze from

YĪN JIǓ NǍO ZÀO YÍ QIÈ ZUÌ HUÒ YĪN JIǓ JIÉ ZÀO YÍ QIÈ ZUÌ
因 九 惱 • 造 一 切 罪。 或 因 九 結 • 造 一 切 罪。

HUÒ YĪN JIǓ YUÁN ZÀO YÍ QIÈ ZUÌ HUÒ YĪN SHÍ FÁN NǍO ZÀO
或 因 九 緣 • 造 一 切 罪。 或 因 十 煩 惱 • 造

YÍ QIÈ ZUÌ HUÒ YĪN SHÍ CHÁN ZÀO YÍ QIÈ ZUÌ HUÒ YĪN SHÍ YĪ
一 切 罪。 或 因 十 纏 • 造 一 切 罪。 或 因 十 一

PIÀN SHǏ ZÀO YÍ QIÈ ZUÌ HUÒ YĪN SHÍ ÈR RÙ ZÀO YÍ QIÈ ZUÌ
徧 使 • 造 一 切 罪。 或 因 十 二 入 • 造 一 切 罪。

HUÒ YĪN SHÍ LIÙ ZHĪ JIÀN ZÀO YÍ QIÈ ZUÌ HUÒ YĪN SHÍ BĀ JIÈ
或 因 十 六 知 見 • 造 一 切 罪。 或 因 十 八 界 •

ZÀO YÍ QIÈ ZUÌ HUÒ YĪN ÈR SHÍ WǓ WǑ ZÀO YÍ QIÈ ZUÌ HUÒ
造 一 切 罪。 或 因 二 十 五 我 • 造 一 切 罪。 或

YĪN LIÙ SHÍ ÈR JIÀN ZÀO YÍ QIÈ ZUÌ HUÒ YĪN JIÀN DÌ SĪ WÉI
因 六 十 二 見 • 造 一 切 罪。 或 因 見 諦 思 惟

JIǓ SHÍ BĀ SHǏ BǍI BĀ FÁN NǍO ZHÒU YÈ CHÌ RÁN KĀI ZHŪ LÒU
九 十 八 使 • 百 八 煩 惱 • 晝 夜 熾 然 • 開 諸 漏

day to night and open the gates of outflow, whether committing all transgressions because of the Nine Difficulties, whether committing all transgressions because of the Nine Fetters, whether committing all transgressions because of the Nine Conditions, whether committing all transgressions because of the Ten Afflictions, whether committing all transgressions because of the Ten Bonds, whether committing all transgressions because of the Eleven Biases, whether committing all transgressions because of the Twelve Contacts, whether committing all transgressions because of the Sixteen Understandings and Views, whether committing all transgressions because of the Eighteen Realms, whether committing all transgressions because of the Twenty-Five Aspects of Self, whether committing all transgressions because of the Sixty-Two Views, or whether committing all transgressions because of thoughts after seeing the truth, the Ninety-Eight Afflictions, or the One Hundred and Eight Afflictions,

MÉN ZÀO YÍ QIÈ ZUÌ NǍO LUÀN XIAN SHÈNG JÍ YǏ SÌ SHĒNG
門・造 一 切 罪。惱 亂 賢 聖 ・及 以 四 生 ・

PIÀN MǍN SĀN JIÈ MÍ GÈN LIÙ DÀO WÚ CHÙ KĚ BÌ JĪN RÌ ZHÌ
徧 滿 三 界・彌 亘 六 道 ・無 處 可 避。今 日 致

DǍO XIÀNG SHÍ FĀNG FÓ ZŪN FǍ SHÈNG ZHÒNG CÁN KUÌ FĀ
禱・向 十 方 佛、尊 法、聖 衆 ・慚 愧 發

LÙ JIĒ XĪ CHÀN HUǏ
露・皆 悉 懺 悔。

YUÀN zhòng DĚNG CHÉNG SHÌ CHÀN HUǏ SĀN DÚ YÍ QIÈ FÁN NǍO
願 某 等 承 是 懺 悔・三 毒 一 切 煩 惱 ・

SUǑ SHĒNG GŌNG DÉ SHĒNG SHĒNG SHÌ SHÌ SĀN HUÌ MÍNG SĀN
所 生 功 德・生 生 世 世・三 慧 明 ・三

DÁ LǍNG SĀN KǓ MIÈ SĀN YUÀN MǍN
達 朗 ・三 苦 滅・三 願 滿 。

YUÀN CHÉNG SHÌ CHÀN HUǏ SÌ SHÍ DĚNG YÍ QIÈ FÁN NǍO SUǑ
願 承 是 懺 悔・四 識 等 一 切 煩 惱 ・所

these transgressions harm and disturb the worthy sages and the Four Forms of Existence, fill the Three Realms and extend throughout the Six Realms without any place to escape. Today, we sincerely pray to the Buddhas, honored Dharma, and sacred Sangha of the ten directions. We are remorseful and shameful as we repent and reform for all of these.

Through the merits and virtues born from repenting and reforming for all of the afflictions of the Three Poisons, may we in the assembly illuminate the Three Wisdoms, grasp the Three Understandings, eradicate the Three Sufferings, and fulfill the Three Vows, birth after birth, lifetime after lifetime.

Through the merits and virtues born from repenting and reforming for all of the afflictions of the Four Consciousnesses,

SHĒNG GŌNG DÉ SHĒNG SHĒNG SHÌ SHÌ GUĂNG SÌ DĚNG XĪN LÌ
生 功 德・生 生 世 世・廣 四 等 心・立

SÌ XÌN YÈ MIÈ SÌ È QÙ DÉ SÌ WÚ WÈI
四 信 業・滅 四 惡 趣・得 四 無 畏。

YUÀN CHÉNG SHÌ CHÀN HUǏ WǓ GÀI DĚNG ZHŪ FÁN NǍO SUǑ
願 承 是 懺 悔・五 蓋 等 諸 煩 惱・所

SHĒNG GŌNG DÉ DÙ WǓ DÀO SHÙ WǓ GĒN JÌNG WǓ YǍN
生 功 德・度 五 道・豎 五 根・淨 五 眼・

CHÉNG WǓ FĒN
成 五 分。

YUÀN CHÉNG SHÌ CHÀN HUǏ LIÙ SHÒU DĚNG ZHŪ FÁN NǍO SUǑ
願 承 是 懺 悔・六 受 等 諸 煩 惱・所

SHĒNG GŌNG DÉ SHĒNG SHĒNG SHÌ SHÌ JÙ ZÚ LIÙ SHÉN TŌNG
生 功 德・生 生 世 世・具 足 六 神 通・

MǍN ZÚ LIÙ DÙ YÈ BÚ WÈI LIÙ CHÉN HUÒ CHÁNG XÍNG LIÙ
滿 足 六 度 業・不 為 六 塵 惑・常 行 六

---

may we in the assembly expand the Four Kinds of Mind, establish the Four Faiths, eradicate the Four Lower Realms, and obtain the Four Kinds of Fearlessness, birth after birth, lifetime after lifetime.

Through the merits and virtues born from repenting and reforming for all of the afflictions of the Five Coverings, may we in the assembly liberate the Five Realms, establish the Five Faculties, purify the Five Eyes, and complete the Five Parts [of the Dhama Body].

Through the merits and virtues born from repenting and reforming for all of the afflictions of the Six Sensations, may we in the assembly obtain the Six Spiritual Powers, perfect actions of the Six Pāramitās, not be misled by the Six Dusts, and always practice the Six Wondrous [Gates], birth after birth, lifetime after lifetime.

MIÀO HÈN
妙 行。

YÒU YUÀN CHÉNG SHÌ CHÀN HUǏ QĪ LÒU BĀ GÒU JIǓ JIÉ SHÍ
又 願 承 是 懺 悔、七 漏、八 垢、九 結、十

CHÁN DĚNG YÍ QIÈ ZHŪ FÁN NǍO SUǑ SHĒNG GŌNG DÉ SHĒNG
纏 等・一 切 諸 煩 惱・所 生 功 德・生

SHĒNG SHÌ SHÌ ZUÒ QĪ JÌNG HUÁ XǏ BĀ JIĚ SHUǏ JÙ JIǓ DUÀN
生 世 世・坐 七 淨 華・洗 八 解 水・具 九 斷

ZHÌ CHÉNG SHÍ DÌ HÈN
智・成 十 地 行。

YUÀN YǏ CHÀN HUǏ SHÍ YĪ PIÀN SHǏ JÍ SHÍ ÈR RÙ SHÍ BĀ JIÈ
願 以 懺 悔・十 一 徧 使・及 十 二 入・十 八 界

DĚNG YÍ QIÈ ZHŪ FÁN NǍO SUǑ SHĒNG GŌNG DÉ YUÀN SHÍ YĪ
等・一 切 諸 煩 惱・所 生 功 德・願 十 一

KŌNG NÉNG JIĚ CHÁNG YÒNG QĪ XĪN ZÌ ZÀI NÉNG ZHUǍN SHÍ ÈR
空 能 解・常 用 栖 心 自 在・能 轉 十 二

Through the merits and virtues born from repenting and reforming for all of the afflictions of the Seven Outflows, Eight Defilements, Nine Fetters, and Ten Bonds, may we, the assembly, sit on the Lotus of Seven Purities, wash ourselves with the Water of Eight Liberations, accumulate the Nine Severing Wisdoms, and complete the practices of the Ten Grounds, birth after birth, lifetime after lifetime.

Through the merits and virtues born from repenting and reforming for all of the afflictions of the Eleven Biases, Twelve Contacts,

HÈN FǍ LÚN JÙ ZÚ SHÍ BĀ BÚ GÒNG ZHĪ FǍ WÚ LIÀNG GŌNG
行 法 輪・具 足 十 八 不 共 之 法・無 量 功

DÉ YÍ QIÈ YUÁN MǍN FĀ YUÀN YǏ GUĪ MÌNG LǏ ZHŪ FÓ
德・一 切 圓 滿 。發 願 已・皈 命 禮 諸 佛。

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

NÁ MÓ BĚN 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

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and Eighteen Realms, may we, the assembly, be able to understand the Eleven Kinds of Emptiness and always rest the mind in ease, be able to turn the Dharma Wheel of Twelve Aspects, obtain the Eighteen Distinct Traits, and perfect all limitless merits and virtues. Having made vows, we return our lives in refuge and venerate the buddhas!

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

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 JIĀ 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 PǓ 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

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
Homage to Kṣitigarbha Bodhisattva

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 FŪ LÙN CHÀN HUǏ ZHĚ BĚN SHÌ
禮 諸 佛 已・次 復 懺 悔。夫 論 懺 悔 者・本 是

GǍI WǍNG XIŪ LÁI MIÈ È XĪNG SHÀN RÉN ZHĪ JŪ SHÌ SHUÍ NÉNG
改 往 修 來・滅 惡 興 善 。人 之 居 世・誰 能

WÚ GUÒ XUÉ RÉN SHĪ NIÀN SHÀNG QǏ FÁN NǍO LUÓ HÀN JIÉ XÍ
無 過。學 人 失 念・ 尚 起 煩 惱・羅 漢 結 習・

DÒNG SHĒN KǑU YÈ QǏ KUÀNG FÁN FŪ ÉR DĀNG WÚ GUÒ
動 身 口 業・豈 況 凡 夫・而 當 無 過。

DÀN ZHÌ ZHĚ XIĀN JUÉ BIÀN NÉNG GǍI HUǏ YÚ ZHĚ FÙ CÁNG
但 智 者 先 覺・便 能 改 悔。愚 者 覆 藏・

SUÌ SHǏ ZĪ MÀN SUǑ YǏ CHÁNG YÈ JĪ XÍ XIǍO WÙ WÚ QĪ
遂 使 滋 蔓・所 以 長 夜 積 習・曉 悟 無 期。

Homage to Mahāvyūha Bodhisattva
Homage to Avalokiteśvara Bodhisattva

Having prostrated to the buddhas, again, repent and reform. In explaining repentance and reformation, fundamentally, it is rectifying the past and cultivating for the future; eradicating evils and giving rise to virtues. Of the humans in this world, who has not made any mistakes? Because those who are learning lose their mindfulness, afflictions arise. Even an arhat forms habits and creates [karma] through their body, speech, and mind. How much more so for unawakened beings who believe they are faultless? However, the wise realize this quickly and are able to change, whereas the ignorant conceal [their mistakes] and cause them to grow. Thus, one accumulates habits in the eternal night without any expectation of dawn or awakening.

RUÒ NÉNG CÁN KUÌ FĀ LÙ CHÀN HUǏ ZHĚ QǏ WÉI ZHǏ SHÌ MIÈ
若 能 慚 愧・發 露 懺 悔 者・豈 惟 止 是 滅

ZUÌ YÌ FÙ ZĒNG ZHǍNG WÚ LIÀNG GŌNG DÉ SHÙ LÌ RÚ LÁI NIÈ
罪・亦 復 增 長 無 量 功 德・豎 立 如 來 涅

PÁN MIÀO GUǑ RUÒ YÙ XÍNG CǏ FǍ ZHĚ XIĀN DĀNG WÀI SÙ XÍNG
槃 妙 果。若 欲 行 此 法 者・先 當 外 肅 形

YÍ ZHĀN FÈNG ZŪN XIÀNG NÈI QǏ JÌNG YÌ YUÁN YÚ XIǍNG FǍ
儀・瞻 奉 尊 像・內 起 敬 意・緣 於 想 法。

KĚN QIÈ ZHÌ DǍO SHĒNG ÈR ZHǑNG XĪN HÉ DĚNG WÉI ÈR YĪ
懇 切 至 禱・生 二 種 心。何 等 為 二。一

ZHĚ ZÌ NIÀN WǑ CǏ XÍNG MÌNG NÁN KĚ CHÁNG BǍO YÌ ZHĀO
者 自 念・我 此 形 命・難 可 常 保。一 朝

SÀN HUÀI BÙ ZHĪ CǏ SHĒN HÉ SHÍ KĚ FÙ RUÒ FÙ BÙ ZHÍ ZHŪ
散 壞・不 知 此 身・何 時 可 復。若 復 不 值 諸

FÓ XIÁN SHÈNG HŪ FÉNG È YǑU ZÀO ZHÒNG ZUÌ YÈ FÙ YĪNG
佛 賢 聖・忽 逢 惡 友・造 衆 罪 業・復 應

If one is able to confess as well as repent and reform with remorse and shame, then how could one merely eradicate offenses? One would also gain limitless merits and virtues as well as establish the wondrous result of the Tathāgata's nirvāṇa. If one wishes to practice this method, then externally, one should first tidy one's appearance, be solemn in behavior, and venerate an honored image; internally, one should give rise to reverence, be immersed in the method of visualization, and sincerely give rise to the Two Kinds of Mind. What are these two? First, think to oneself, my life and body is impossible to preserve forever. One morning, it will decay and disperse without knowing when this body will return. If I continue to not value the buddhas and worthy sages, then I will surely meet evil friends and create plenty of unwholesome karma.

DUÒ LUÒ SHĒN KĒNG XIǍN QÙ ÈR ZHĚ ZÌ NIÀN WǑ CǏ SHĒNG
墮 落 深 坑 險 趣。二 者 自 念・我 此 生

ZHŌNG SUĪ DÉ ZHÍ YÙ RÚ LÁI ZHÈNG FǍ BÚ WÈI FÓ FǍ SHÀO
中 ・雖 得 值 遇・如 來 正 法・不 為 佛 法 紹

JÌ SHÈNG ZHǑNG JÌNG SHĒN KǑU YÌ SHÀN FǍ ZÌ JŪ ÉR JĪN
繼 聖 種 ・淨 身 口 意・ 善 法 自 居。而 今

WǑ DĚNG SĪ ZÌ ZUÒ È ÉR FÙ FÙ CÁNG YÁN TĀ BÙ ZHĪ WÈI
我 等 ・私 自 作 惡・而 復 覆 藏 。言 他 不 知・謂

BǏ BÚ JIÀN YǏN TÈ ZÀI XĪN ÀO RÁN WÚ KUÌ CǏ SHÍ TIĀN XIÀ
彼 不 見 。隱 慝 在 心・傲 然 無 愧。此 實 天 下・

YÚ HUÒ ZHĪ SHÈN JÍ JĪN XIÀN YǑU SHÍ FĀNG ZHŪ FÓ ZHŪ DÀ
愚 惑 之 甚 。卽 今 現 有 十 方 諸 佛、諸 大

PÚ SÀ ZHŪ TIĀN SHÉN XIĀN HÉ CÉNG BÙ YǏ QĪNG JÌNG TIĀN YǍN
菩 薩、諸 天 神 仙・何 曾 不 以 清 淨 天 眼・

JIÀN YÚ WǑ DĚNG SUǑ ZUÒ ZUÌ È YÒU FÙ YŌU XIǍN LÍNG QÍ
見 於 我 等 ・所 作 罪 惡。又 復 幽 顯 靈 祇・

Then, I will fall into the abyss of the dangerous realms. Second, think to oneself, although I have been able to encounter the Tathāgata's proper Dharma in this life, I do not work to propagate the sacred seeds of the Buddhadharma; purify my body, speech, and mind; and abide in virtuous Dharmas. Up until now, we behaved unwholesomely in private and concealed these actions, saying that others will not know and that nobody saw it. We hid these in our minds and were arrogant and shameless. This is a truly ignorant mistake indeed. Now, the buddhas of the ten directions, great bodhisattvas, celestial beings, deities, and sages have manifested. When have they not used their pure celestial eyes to see the evil transgressions that we committed? Furthermore, there are visible and invisible spirits

ZHÙ JÌ ZUÌ FÚ XIĀN HÁO WÚ CHĀ FÚ LÙN ZUÒ ZUÌ ZHĪ RÉN
注 記 罪 福 • 纖 毫 無 差 。 夫 論 作 罪 之 人 •

MÌNG ZHŌNG ZHĪ HÒU NIÚ TÓU YÙ ZÚ LÙ QÍ JĪNG SHÉN ZÀI
命 終 之 後 • 牛 頭 獄 卒 • 錄 其 精 神 • 在

YÁN LUÓ WANG SUǑ BIÀN HÉ SHÌ FĒI DĀNG ĚR ZHĪ SHÍ YÍ QIÈ
閻 羅 王 所 • 辯 覈 是 非 。 當 爾 之 時 • 一 切

YUÀN DUÌ JIĒ LÁI ZHÈNG JÙ GÈ YÁN RǓ XIĀN TÚ LÙ WǑ SHĒN
怨 對 • 皆 來 證 據 • 各 言 汝 先 屠 戮 我 身 •

PÀO ZHǓ ZHĒNG ZHÌ HUÒ XIĀN BŌ DUÓ YÚ WǑ YÍ QIÈ CÁI BǍO
炮 煮 蒸 炙 。 或 先 剝 奪 於 我 • 一 切 財 寶 •

LÍ WǑ JUÀN SHǓ WǑ YÚ JĪN RÌ SHǏ DÉ RǓ BIÀN YÚ SHÍ XIÀN
離 我 眷 屬 。 我 於 今 日 • 始 得 汝 便 • 於 時 現

QIÁN ZHÈNG JÙ HÉ DÉ GǍN HUÌ WÉI YĪNG GĀN XĪN FĒN SHÒU SÙ
前 證 據 。 何 得 敢 諱 。 惟 應 甘 心 分 受 宿

YĀNG RÚ JĪNG SUǑ MÍNG DÌ YÙ ZHĪ ZHŌNG BÙ WǍNG ZHÌ RÉN
殃 。 如 經 所 明 • 地 獄 之 中 • 不 枉 治 人 。

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that record offenses and merits without a hair of error. Regarding a person who has committed transgressions, at the end of their life, the Ox-Headed Warden of Hell records their essence and spirit, debating and investigating their rights and wrongs before King Yāma. At this time, all of their enemies come to testify, each saying, "You mutilated my body, then fried, boiled, steamed, and roasted it," or, "You first robbed me of all of my wealth and possessions, then separated me from my family. Today, I finally get to take advantage of you." When they appear and testify, how could anybody dare deny [their testimonies]? One can only accept the retribution of past calamities willingly. As the sūtras explain, the hells do not punish people unjustly.

RUÒ QÍ PING SÙ SUǑ ZUÒ ZHÒNG ZUÌ XĪN ZÌ WÀNG SHĪ ZHĚ LÍN
若 其 平 素 所 作 衆 罪・心 自 忘 失 者・臨

MÌNG ZHŌNG SHÍ ZÀO È ZHĪ CHÙ YÍ QIÈ ZHŪ XIĀNG JIĒ XIÀN
命 終 時・造 惡 之 處・一 切 諸 相 ・皆 現

ZÀI QIÁN GÈ YÁN RǓ XĪ ZÀI YÚ WǑ BIĀN ZUÒ RÚ SHÌ ZUÌ JĪN
在 前 。各 言 汝 昔・在 於 我 邊 ・作 如 是 罪・今

HÉ DÉ HUÌ SHÌ SHÍ ZUÒ ZUÌ ZHĪ RÉN WÚ CÁNG YǏN CHÙ YÚ SHÌ
何 得 諱 。是 時 作 罪 之 人・無 藏 隱 處 。於 是

YÁN LUÓ WANG QIÈ CHǏ HĒ ZÉ JIĀNG FÙ DÌ YÙ LÌ WÚ LIÀNG
閻 羅 王 ・切 齒 呵 責・ 將 付 地 獄・歷 無 量

JIÉ QIÚ CHŪ MÒ YÓU CǏ SHÌ BÙ YUǍN BÙ GUĀN TĀ RÉN
劫・求 出 莫 由・此 事 不 遠 。不 關 他 人・

ZHÈNG SHÌ WǑ SHĒN ZÌ ZUÒ ZÌ SHÒU SUĪ FÙ ZI ZHÌ QĪN YÍ
正 是 我 身・自 作 自 受 。雖 父 子 至 親・一

DÀN DUÌ ZHÌ WÚ DÀI SHÒU ZHĚ WǑ DĚNG XIĀNG YǓ DÉ CǏ RÉN
旦 對 至・無 代 受 者 。我 等 相 與 得 此 人

If someone forgets the many transgressions they habitually committed, then at the end of their life, then the locations where they committed the offense and all of the forms appear before them. Each of them say, “In the past, you did such and such a deed to me. How could you deny this now?” At this time, the transgressor has nowhere to conceal [the offenses]. Thus, King Yāma clenches his teeth, sentencing them to hell. Even after limitless kalpas, they are unable to seek an escape. This matter is not distant, nor does it concern others. It is on our bodies—we committed the deeds ourselves and we will undergo the retribution ourselves. Although the closest relationship is between father and son, once we face the end, there is nobody who can undergo the retribution on another’s behalf. We have all obtained this human body,

SHĒN TǏ WÚ ZHÒNG JÍ GÈ ZÌ NǓ LÌ YǓ XÌNG MÌNG JÌNG DÀ
身・體 無 衆 疾・各 自 努 力・與 性 命 競・大

BÙ ZHÌ SHÍ HUǏ WÚ SUǑ JÍ SHÌ GÙ ZHÌ XĪN QIÚ ĀI CHÀN HUǏ
怖 至 時・悔 無 所 及。是 故 至 心・求 哀 懺 悔。

zhòng DĚNG ZÌ CÓNG WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ JĪ JÙ WÚ
某 等 自 從 無 始 以 來・至 于 今 日・積 聚 無

MÍNG ZHÀNG BÌ XĪN MÙ SUÍ FÁN NǍO XÌNG ZÀO SĀN SHÌ SHÌ
明・障 蔽 心 目。隨 煩 惱 性・造 三 世 罪。

HUÒ DĀN RǍN ÀI ZHUÓ QǏ TĀN YÙ FÁN NǍO HUÒ CHĒN HUÌ FÈN
或 耽 染 愛 著・起 貪 欲 煩 惱。或 瞋 恚 忿

NÙ HUÁI HÀI FÁN NǍO HUÒ XĪN KUÌ HŪN MÉNG BÙ LIǍO FÁN NǍO
怒・懷 害 煩 惱。或 心 憒 惛 懵・不 了 煩 惱。

HUÒ WǑ MÀN ZÌ GĀO QĪNG ÀO FÁN NǍO YÍ HUÒ ZHÈNG DÀO
或 我 慢 自 高・輕 傲 煩 惱。疑 惑 正 道・

YÓU YÙ FÁN NǍO BÀNG WÚ YĪN GUǑ XIÉ JIÀN FÁN NǍO BÙ SHÌ
猶 豫 煩 惱。謗 無 因 果・邪 見 煩 惱。不 識

---

which is not infected with various illnesses. We should each be diligent and work urgently, greatly fearing that when the end arrives, it will be too late to reform. Because of this, we sincerely request compassion through repenting and reforming.

From beginningless time until today, we have accumulated ignorance which obstructs our mind's eye, went along with the nature of afflictions and committed transgressions in the Three Periods. Today, we sincerely repent and reform for all afflictions, up to and including the Four Attachments and other conditioned afflictions, whether they be from indulging in passion and attachments, giving rise the afflictions of desire; or harboring the afflictions of violence through aversion and anger; or being unable to end our afflictions due to mental delusions; or underestimating afflictions due to arrogance; or the afflictions of hesitation due to doubts regarding the Noble Path; or the afflictions of wrong view due to falsely claiming that there is

YUÁN JIǍ ZHUÓ WǑ FÁN NǍO MÍ YÚ SĀN SHÌ ZHÍ DUÀN CHÁNG
緣 假• 著 我 煩 惱 。迷 於 三 世• 執 斷 常

FÁN NǍO PÉNG XIÁ È FǍ QǏ JIÀN QǓ FÁN NǍO PÌ BǏNG XIÉ SHĪ
煩 惱 。 朋 狎 惡 法•起 見 取 煩 惱 。僻 稟 邪 師•

ZÀO JIÈ QǓ FÁN NǍO NǍI ZHÌ YÍ QIÈ SÌ ZHÍ HÉNG JÌ FÁN NǍO
造 戒 取 煩 惱 。乃 至 一 切 四 執• 橫 計 煩 惱 。

JĪN RÌ ZHÌ CHÉNG XĪ JIĒ CHÀN HUǏ
今 日 至 誠 •悉 皆 懺 悔。

YÒU FÙ WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ SHǑU XÍ JIĀN ZHUÓ QǏ
又 復 無 始 以 來•至 于 今 日• 守 惜 堅 著 •起

QIĀN LÌN FÁN NǍO BÚ SHÈ LIÙ QÍNG SHĒ DÀN FÁN NǍO XĪN XÍNG
慳 吝 煩 惱 。不 攝 六 情 •奢 誕 煩 惱 。心 行

BÌ È BÙ RĚN FÁN NǍO DÀI DUÒ HUǍN ZÒNG BÙ QÍN FÁN NǍO
弊 惡•不 忍 煩 惱 。怠 惰 緩 縱 •不 勤 煩 惱 。

YÍ LǛ ZÀO DÒNG JUÉ GUĀN FÁN NǍO CHÙ JÌNG MÍ HUÒ WÚ
疑 慮 躁 動 •覺 觀 煩 惱 。觸 境 迷 惑 •無

---

no cause and effect; or the afflictions of attachment to self due to not understanding conditioned existence; or clinging to the afflictions of eternalism and nihilism due to not understanding the Three Periods; or giving rise to the afflictions of attachment to views due to becoming familiar with evil teachings; or creating the afflictions of attachment to precepts (rites and rituals) due to apprenticing under deviant teachers.

Furthermore, since beginningless time until today, we disturbed and harmed all worthy sages and sentient beings in the Six Realms and Four Forms of Existence through giving rise to limitless and boundless afflictions such as the afflictions of stinginess due to attachments to protecting and cherishing our property; the afflictions of creation due to not restraining the Six Emotions; the afflictions of intolerance due to harmful thoughts; the afflictions of laxity due to being lazy and indulgent; the afflictions of gross and nuanced discrimination due to doubts

ZHĪ JIĚ FÁN NǍO SUÍ SHÌ BĀ FĒNG SHĒNG BǏ WǑ FÁN NǍO CHǍN
知 解 煩 惱。隨 世 八 風・ 生 彼 我 煩 惱。 諂

QŪ MIÀN YÙ BÙ ZHÍ XĪN FÁN NǍO QIÁNG GUǍNG NÁN CHÙ BÙ
曲 面 譽・不 直 心 煩 惱。 強 獷 難 觸・不

TIÁO HÉ FÁN NǍO YÌ FÈN NÁN YUÈ DUŌ HÁN HÈN FÁN NǍO JÍ
調 和 煩 惱。易 忿 難 悅・多 含 恨 煩 惱。嫉

DÙ JĪ CÌ HĚN LÌ FÁN NǍO XIŌNG XIǍN BÀO HÀI CǍN DÚ FÁN
妬 擊 刺・狠 戾 煩 惱。 凶 險 暴 害・慘 毒 煩

NǍO GUĀI BÈI SHÈNG DÌ ZHÍ XIÀNG FÁN NǍO YÚ KǓ JÍ MIÈ
惱。乖 背 聖 諦・執 相 煩 惱。於 苦 集 滅

DÀO SHĒNG DIĀN DǍO FÁN NǍO SUÍ CÓNG SHĒNG SǏ SHÍ ÈR
道・ 生 顛 倒 煩 惱。隨 從 生 死・十 二

YĪN YUÁN LÚN ZHUǍN FÁN NǍO NǍI ZHÌ WÚ SHǏ WÚ MÍNG ZHÙ
因 緣・輪 轉 煩 惱。乃 至 無 始 無 明 住

DÌ HÉNG SHĀ FÁN NǍO QǏ SÌ ZHÙ DÌ GÒU YÚ SĀN JIÈ KǓ
地・ 恆 沙 煩 惱。起 四 住 地・ 構 於 三 界・苦

---

and restlessness; the afflictions of not knowing and not understanding due to delusional interaction with one's environment; giving rise to the afflictions of self and other due to according with the Eight Worldly Winds; the afflictions of insincerity due to cajolery and flattery; the afflictions of discord due to being fiercely violent and unapproachable; the afflictions of harboring resentment due to irritability and fussiness; the afflictions of ruthlessness due to piercing envy; the afflictions of maliciousness due to being vicious and violent; the afflictions of attaching to forms due to denying the Noble Truths; gave rise the afflictions of delusion through [misunderstanding] suffering, its origin, its cessation, and the path to its cessation; the afflictions of cyclic existence due to following birth and death as well as the Twelve Links of Dependent Origination; up to and including as many afflictions as the grains of sand in the Ganges River due to ignorance and the Foundations [of Afflictions] since beginningless time;

GUǑ FÁN NǍO WÚ LIÀNG WÚ BIĀN NǍO LUÀN XIÁN SHÈNG LIÙ
果 煩 惱・無 量 無 邊・惱 亂 賢 聖 ・六

DÀO SÌ SHĒNG JĪN RÌ FĀ LÙ XIÀNG SHÍ FĀNG FÓ ZŪN FǍ
道 四 生 。今 日 發 露・向 十 方 佛、尊 法、

SHÈNG ZHÒNG JIĒ XĪ CHÀN HUǏ
聖 眾 ・皆 悉 懺 悔。

YUÀN zhòng DĚNG CHÉNG SHÌ CHÀN HUǏ YÌ YÈ SUǑ QǏ TĀN CHĒN
願 某 等 承 是 懺 悔・意 業 所 起・貪 瞋

CHĪ DĚNG YÍ QIÈ FÁN NǍO SUǑ SHĒNG GŌNG DÉ SHĒNG SHĒNG
癡 等 ・一 切 煩 惱。所 生 功 德・生 生

SHÌ SHÌ ZHÉ JIĀO MÀN CHUÁNG JIÉ ÀI YÙ SHUǏ MIÈ CHĒN HUÌ
世 世・折 憍 慢 幢 ・竭 愛 欲 水・滅 瞋 恚

HUǑ PÒ YÚ CHĪ ÀN BÁ DUÀN YÍ GĒN LIÈ ZHŪ JIÀN WǍNG
火 ・破 愚 癡 闇・拔 斷 疑 根・裂 諸 見 網 。

SHĒN SHÌ SĀN JIÈ YÓU RÚ LÁO YÙ SÌ DÀ DÚ SHÉ WǓ YĪN YUÀN
深 識 三 界・猶 如 牢 獄。四 大 毒 蛇・五 陰 怨

---

and giving rise to the afflictions of the suffering of the Three Realms through establishing the Four Foundations [of Afflictions]. Today, we confess these to the Buddhas, honored Dharma, and sacred Sangha of the ten directions to repent and reform for them all.

Through the merits and virtues born from repenting and reforming all afflictions born of mental karma such as desire, aversion, and ignorance, we vow that for birth after birth, lifetime after lifetime, we will remove the banner of arrogance; dry the river of passion and desires; extinguish the flames of aversion and anger; dispel the darkness of ignorance and delusion; remove the roots of doubt; cut through the net of wrong views; truly understand the Three Realms as a prison, the Four Elements as venomous snakes, the Five Aggregates as bandits,

ZÉI LIÙ RÙ KŌNG JÙ ÀI ZHÀ QĪN SHÀN XIŪ BĀ SHÈNG DÀO
賊・六 入 空 聚・愛 詐 親 善 ・修 八 聖 道 ・

DUÀN WÚ MÍNG YUÁN ZHÈNG XIÀNG NIÈ PÁN BÙ XIŪ BÙ XĪ
斷 無 明 源 。 正 向 涅 槃・不 休 不 息。

SĀN SHÍ QĪ PǏN XĪN XĪN XIĀNG XÙ SHÍ BŌ LUÓ MÌ CHÁNG DÉ
三 十 七 品・心 心 相 續。十 波 羅 蜜・ 常 得

XIÀN QIÁN CHÀN HUǏ FĀ YUÀN YǏ ZHÌ XĪN XÌN LǏ CHÁNG ZHÙ
現 前 。 懺 悔 發 願 已・至 心 信 禮 常 住

SĀN BǍO
三 寶 。

● CÍ BĒI SHUǏ CHÀN FǍ JUÀN SHÀNG
慈 悲 水 懺 法 卷 上

[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 NI HE LUO DI
離 婆 離 婆 帝・求 訶 求 訶 帝・陀 羅 尼 帝・尼 訶 囉 帝・

PI LI NI DI MO HE QIE DI ZHEN LING QIAN DI SA PO HE (3x)
毗 黎 你 帝・摩 訶 伽 帝・ 真 陵 乾 帝・莎 婆 訶。

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the Six Senses as a formation of emptiness, and passion as an imposter trying to seem friendly and virtuous; practice the Noble Eightfold Path and sever the source of ignorance; progress towards nirvana without resting or ceasing; maintain the Thirty-Seven Factors of Awakening in every thought; and always be able to manifest the Ten Pāramitās. Having repented and reformed, sincerely and faithfully venerate the eternally abiding Triple Gem!

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

[Seven Buddhas Offense-Extinguishing Mantra]

ripa ripate kuha kuhate tranite nigalate vimarite mahāgate jāmlamcamte svāhā!

● chuāng rú **RÉN MIÀN SÙ HÀN HÉ DUŌ**
瘡 如 人 面 • 宿 憾 何 多 。

QĪNG QUÁN YÌ JŪ JÍ XIĀO MÓ MǏN JǏ FÙ LIÁN TUÓ
清 泉 一 掬 卽 消 磨 。 愍 己 復 憐 佗 。

SHÙ WÈI CHÀN MÓ WÀN GǓ MÙ ĒN BŌ
述 為 懺 摩 • 萬 古 沐 恩 波 。

▲ **NÁ MÓ DĚNG JUÉ DÌ PÚ SÀ MÓ HĒ SÀ** (3x)
南 無 等 覺 地 菩 薩 摩 訶 薩

● chū chàn wén
出 懺 文

GŌNG WÉN ZǏ JĪN MIÀO XIĀNG SUÍ YUÁN FÙ GǍN YÚ HUÁ YǓ
恭 聞 • 紫 金 妙 相 • 隨 緣 赴 感 於 華 雨

CÓNG ZHŌNG MǍN YUÈ CÍ RÓNG MǏN WÙ CHUÍ GUĀNG YÚ XIĀNG
叢 中 。 滿 月 慈 容 • 愍 物 垂 光 於 香

YĀN YÚN LǏ ZUÒ SHĪ ZI ZUÒ YǍN WĒI MIÀO YĪN YUÀN SHŪ
烟 雲 裡 。 坐 獅 子 座 • 演 微 妙 音 。 願 舒

How many past transgressions were there for the ulcer to resemble a human face?
With one handful of [water from] the pure spring, it disappeared entirely.
Giving rise to empathy for himself and then for others, [Master Wuda] expounded on this as a method of repentance; its waves of benevolence cleanse perpetually!
Homage to the Equal Awakening Stage Bodhisattva-Mahāsattvas!

Prayer of Exiting Repentance, Scroll One
Respectfully listen! [The Buddha's] wondrous, purple-gold appearance accords with conditions to descend amidst a shower of blossoms in the forest. Your kind countenance, which resembles the full moon, empathizes with beings and shines radiantly from within the clouds of incense smoke. Seated upon the lion throne, you expound with a subtle and wondrous voice.

QIĀN RÌ ZHĪ GUĀNG MÍNG JIÀN WǑ YĪ SHÍ ZHĪ HUÍ XIÀNG SHÀNG
千 日 之 光 明 • 鑑 我 一 時 之 回 向 。 上

LÁI FÈNG WÈI QIÚ CHÀN mǒu DĚNG PǓ JÍ XIÀN XIÀN QĪNG ZHÒNG
來 奉 為 求 懺 某 等 • 普 集 現 前 清 眾 •

XŪN XIŪ SĀN MÈI LING WÉN JĪN DĀNG DÌ YĪ JUÀN GŌNG GUǑ
熏 修 三 昧 靈 文 。今 當 第 一 卷 • 功 果

KÈ XIÉ WǑ ZHŪ XÍNG RÉN YÚ QÍ TÁN NÈI SHĀO XIĀNG SÀN HUĀ
克 諧。我 諸 行 人 • 於 其 壇 內 • 燒 香 散 花 •

HÚ GUÌ HÉ ZHǍNG YĪ WÉN CHÀN GUÒ XÍNG DÀO RÀO XUÁN
胡 跪 合 掌 • 依 文 懺 過 • 行 道 遶 旋 •

CHĒNG CHÀNG HÓNG MÍNG SUǑ JÍ GŌNG DÉ XIĀN SHĒN HUÍ
稱 唱 洪 名 。所 集 功 德 • 先 伸 回

XIÀNG CHÁNG ZHÙ ZHĒN CÍ SĀN BǍO HUÌ XIÀ HÙ FǍ ZHŪ TIĀN
向 常 住 真 慈 • 三 寶 會 下 • 護 法 諸 天 。

SHÀNG ZHŌNG XIÀ JIÈ ZHĪ SHÉN QÍ YUǍN JÌN WÚ BIĀN ZHĪ LÍNG
上 中 下 界 之 神 祇 • 遠 近 無 邊 之 靈

May you radiate with the brilliance of a thousand suns and witness us in our momentary dedication of merits. On behalf of this assembly of your disciples, we have gathered the present pure assembly to practice the efficacious text of samādhi. We have now completed the merits and fruitions of the first scroll. Within the sanctuary, we and our fellow practitioners have burned incense, scattered flowers, kneeled, and joined our palms to repent for past transgressions through relying on the text, walked and circumambulated, as well as invoked and sung the [Buddha's] profound names. May all of the merits and virtues accumulated [through these practices] be first extended in dedication to the eternally abiding Triple Gem of True Compassion; to the Dharma protectors and various devas beneath the assembly; to the spirits of the higher, middle, and lower realms; as well as to the limitless spirits both near and far.

KUÀNG FÚ YUÀN RÚ ZĪ GŌNG DÉ XIÁN SHĒNG HUĀN XǏ ZHĪ
貺 。伏 願 • 如 茲 功 德 • 咸 生 歡 喜 之

XĪN LIÚ FÚ ZÉ YÚ RÉN RÉN TIĀN SHÀNG XUĀN HUÀ RÌ YÚ CǏ JIÈ
心 。流 福 澤 於 人 間 天 上 • 宣 化 日 於 此 界

TĀ FĀNG YUÁN MǍN DÀO CHǍNG CHŪ SHĒNG SHÀN GUǑ ZHUĀN
他 方 。圓 滿 道 場 • 出 生 善 果 • 專

WÈI QIÚ CHÀN mǒu DĚNG MIÈ ZUÌ SHÌ QIÁN YÍNG XIÁNG JÍ FÚ
為 求 懺 某 等 • 滅 罪 釋 愆 • 迎 祥 集 福 •

QIÚ SHĒNG JÌNG TǓ FÚ JÌ YÌ SHĒNG ZUÌ YÈ BĪNG XIĀO YÍ QIÈ
求 生 淨 土 。伏 冀 • 一 生 罪 業 冰 消 • 一 切

YÈ YUÁN QĪNG JÌNG YÌ XĪN JIĚ WÙ XIÀNG YĪ LǏ ZHĪ ZHĒN RÚ
業 緣 清 淨 。一 心 解 悟 • 向 一 理 之 眞 如 。

YÍ NIÀN HUÍ GUĀNG ZÀO YÍ CHÈNG ZHĪ MIÀO DÀO ZHUǍN KǓ
一 念 回 光 • 造 一 乘 之 妙 道 。 轉 苦

YUÁN ÉR CHÉNG LÈ JÙ SǍ YÈ NǍO ÉR DÉ QĪNG LIÁNG ZǓ MÍ
緣 而 成 樂 具 • 灑 業 惱 而 得 清 涼 。祖 禰

We also humbly vow that through these merits and virtues, all will give rise to a mind of joy, blessings will flow and irrigate the human realm and the heavens above, transform those in this and other realms. The virtuous results from perfecting the Sanctuary of Awakening are dedicated on behalf of this assembly, your disciples who are seeking repentance, may all transgressions be absolved and all offenses be resolved, may auspiciousness arrive and blessings accumulate, and may all seek rebirth in the Pure Land. Furthermore, we humbly wish that all karmic transgressions in this life melt like ice, that all karmic conditions be purified, that we all are single-mindedly awakened and turn towards the truth of One Reality, that we all have a single thought of returning to the light and create the wondrous path of the One Vehicle. May all conditions of suffering become instruments of bliss, and may karmic afflictions be showered upon so that all obtain refreshing coolness.

XIĀN WANG JUÉ DING WǍNG SHĒNG YÚ JÌNG JIÈ HÉ MÉN RÉN
先 亡 • 決 定 往 生 於 淨 界。合 門 人

JUÀN FĀNG DĀNG YǑNG XIǍNG YÚ XIÁ LÍNG DĚNG YUĀN QĪN ÉR
眷 • 方 當 永 享 於 遐 齡。等 冤 親 而

GONG SHÈ ĒN BŌ YǓ FÁN SHÈNG ÉR QÍ DĒNG BǍO DÌ JĪN ZÉ YĪ
共 涉 恩 波 • 與 凡 聖 而 齊 登 寶 地。今 則 依

WÉN CHÀN HUǏ YÒU KǑNG WÉI XÌ NÁN CHÚ ZÀI LÁO ZŪN ZHÒNG
文 懺 悔 • 又 恐 微 細 難 除 • 再 勞 尊 眾 •

TÓNG QIÚ CHÀN HUǏ
同 求 懺 悔。

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

[三皈依文 sān guī yī wén]

● zì guī YĪ FÓ DĀNG YUÀN ZHÒNG SHĒNG
自 皈 依 佛 • 當 願 眾 生 •

TǏ JIĚ DÀ DÀO FĀ WÚ SHÀNG XĪN
體 解 大 道 • 發 無 上 心。

May our ancestors and those who have passed away affirm their rebirth in the Pure Land; may our surviving relatives continually enjoy the extents of their natural lifespan. May both our friends and foes bathe in the waves of benevolence together; and may both ordinary and sacred beings ascend to the jeweled ground in unison. Now, we have relied upon the text in repentance and reform. Still fearing that the finer [transgressions] are difficult to eradicate, we again implore the honored assembly to seek repentance and reform together!
Homage to Samantabhadra Bodhisattva-Mahāsattva!

[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 SHĒNG**
自 皈 依 法・ 當 願 眾 生 ・

SHĒN RÙ JĪNG ZÀNG ZHÌ HUÌ RÚ HǍI
深 入 經 藏 ・智 慧 如 海。

● **ZÌ GUĪ YĪ SĒNG DĀNG YUÀN ZHÒNG SHĒNG**
自 皈 依 僧 ・ 當 願 眾 生 ・

TÓNG LǏ DÀ ZHÒNG YÍ QIÈ WÚ ÀI
統 理 大 眾 ・一 切 無 礙。

[回向偈 huí xiàng jì]

● cí bēi **XÍ SHĚ 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 DĚNG RĚN CÁN KUÌ GǍN ĒN 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!

【佛前上供】 fó qián shàng gòng

[爐香讚 lú xiāng zàn]

| | ○ | | ◎ | | ○ | | ○ | | ○ | | ○ | |○| |

● lú **XIĀNG ZHÀ RÈ FǍ JIÈ MÉNG XŪN**

爐 香 乍 爇 法 界 蒙 薰

○ | | ○ | | ○ | ○|| ◎|○| |○| ○| ○|

ZHŪ FÓ HǍI HUÌ XĪ YÁO WÉN

諸 佛 海 會 悉 遙 聞

○ | | ○ | | ○ | ○|| ◎|○| |○|

SUÍ CHÙ JIÉ XIÁNG YÚN

隨 處 結 祥 雲

○| ○| ○ | | ○ | |○| | ○ | | ○| ○|| ◎|○|

CHÉNG YÌ FĀNG YĪN ZHŪ FÓ XIÀN QUÁN SHĒN

誠 意 方 殷 諸 佛 現 全 身

|○ | ○| ○| ○ | | ○ | | ○ | | ○ | | ○| ○|| ○| ○|

▲ **NÁ MÓ XIĀNG YÚN GÀI PÚ SÀ MÓ HĒ SÀ** (3x)

南 無 香 雲 蓋 菩 薩 摩 訶 薩

▲ **NÁ MÓ LÍNG SHĀN HUÌ SHÀNG FÓ PÚ SÀ–** (3x)

南 無 靈 山 會 上 佛 菩 薩

【Offerings Before the Buddhas】

[Praise of Incense in the Censer]

Incense in the censer just begins to burn, [instantly] permeating all Dharma Realms.
Oceanic assemblies of buddhas all perceive it from afar
As auspicious clouds gather everywhere.
Through sincerity and respect, all buddhas manifest in their entirety.
Homage to the Incense Cloud Canopy Bodhisattva-Mahāsattvas!

Homage to the Vulture Peak Assembly of Buddhas and Bodhisattvas!

▲ **NÁ MÓ CHÁNG ZHÙ SHÍ FĀNG FÓ**
南 無 常 住 十 方 佛

NÁ MÓ CHÁNG ZHÙ SHÍ FĀNG FǍ
南 無 常 住 十 方 法

NÁ MÓ CHÁNG ZHÙ SHÍ FĀNG SĒNG
南 無 常 住 十 方 僧

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

NÁ MÓ XIĀO ZĀI YÁN SHÒU YÀO SHĪ FÓ
南 無 消 災 延 壽 藥 師 佛

NÁ MÓ JÍ LÈ SHÌ JIÈ Ō MÍ TUÓ FÓ
南 無 極 樂 世 界 阿 彌 陀 佛

NÁ MÓ DĀNG LÁI XIÀ SHĒNG MÍ LÈ ZŪN FÓ
南 無 當 來 下 生 彌 勒 尊 佛

NÁ MÓ SHÍ FĀNG SĀN SHÌ YÍ QIÈ ZHŪ FÓ
南 無 十 方 三 世 一 切 諸 佛

Homage to the eternally abiding Buddhas of the ten directions.
Homage to the eternally abiding Dharma of the ten directions.
Homage to the eternally abiding Sangha of the ten directions.
Homage to our teacher, Śākyamuni Buddha.
Homage to disaster-eradicating and longevity-extending Medicine Master Buddha.
Homage to Western Pure Land, Amitābha Buddha.
Homage to future descending-birth, honored Maitreya Buddha.
Homage to all Buddhas in the ten directions and three periods of time.

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

NÁ MÓ DÀ HÈN PǓ XIÁN PÚ SÀ
南 無 大 行 普 賢 菩 薩

NÁ MÓ DÀ BĒI GUĀN SHÌ YĪN PÚ SÀ
南 無 大 悲 觀 世 音 菩 薩

NÁ MÓ DÀ SHÌ ZHÌ PÚ SÀ
南 無 大 勢 至 菩 薩

NÁ MÓ QĪNG JÌNG DÀ HǍI ZHÒNG PÚ SÀ
南 無 清 淨 大 海 眾 菩 薩

NÁ MÓ DÀ YUÀN DÌ ZÀNG WÁNG PÚ SÀ
南 無 大 願 地 藏 王 菩 薩

NÁ MÓ HÙ FǍ ZHŪ TIĀN PÚ SÀ
南 無 護 法 諸 天 菩 薩

NÁ MÓ QIÉ LÁN SHÈNG ZHÒNG PÚ SÀ
南 無 伽 藍 聖 眾 菩 薩

NÁ MÓ LÌ DÀI ZǓ SHĪ PÚ SÀ
南 無 歷 代 祖 師 菩 薩

Homage to Great Wisdom, Mañjuśrī Bodhisattva.
Home to Great Practice, Samantabhadra Bodhisattva.
Homage to Great Compassion, Avalokiteśvara Bodhisattva.
Homage to Mahāsthāmaprāpta Bodhisattva.
Homage to the Great Oceanic Assembly of Pure Bodhisattvas.
Homage to Great Vows, Kṣitigarbha Bodhisattva.
Homage to the myriad Dharma-Protecting Celestial Bodhisattvas.
Homage to the sacred congregation of Sanghārāma Bodhisattvas.
Homage to the successive generations of Ancestral Master Bodhisattvas.

[變食真言 biàn shí zhēn yán]

▲ NA MO SA WA DA TA YE DUO– WA LU ZHI DI–
曩 謨 薩 嚩 怛 他 誐 多 • 嚩 嚧 枳 帝 •

AN– SAN– BO LA– SAN– BO LA– HONG– (3x)
唵 • 三 跋 囉 • 三 跋 囉 • 吽 。

[甘露水真言 gān lù shuǐ zhēn yán]

▲ NA MO SU LU PO YE– DA TA YE DUO YE– DA ZHI TA– AN–
曩 謨 蘇 嚕 婆 耶 • 怛 他 誐 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 。

● CǏ SHÍ SÈ XIĀNG WÈI SHÀNG GÒNG SHÍ FĀNG FÓ
此 食 色 香 味 • 上 供 十 方 佛 •

ZHŌNG FÈNG ZHŪ SHÈNG XIÁN XIÀ JÍ LIÙ DÀO PǏN
中 奉 諸 聖 賢 • 下 及 六 道 品 。

DĚNG SHĪ WÚ CHĀ BIÉ SUÍ YUÀN JIĒ BǍO MǍN
等 施 無 差 別 • 隨 願 皆 飽 滿 •

[Transformation of Food Dhāraṇī]

Namaḥ sarva-tathāgatāvalokite oṃ sambhara sambhara hūṃ!

[Water of Sweet Dew Dhāraṇī]

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

This foods' form, fragrance, and flavor are offered above to the Buddhas of the ten directions, in the middle to all the sagely and sacred ones, and below to the beings of the six realms. It is given without difference nor discrimination, satisfying and fulfilling in accord to one's wishes.

LÌNG JĪN SHĪ ZHĚ DÉ WÚ LIÀNG BŌ LUÓ MÌ
令 今 施 者 得・無 量 波 羅 蜜。

● **SĀN DÉ LIÙ WÈI GÒNG FÓ JÍ SĒNG**
三 德 六 味・ 供 佛 及 僧 ・

FǍ JIÈ YǑU QÍNG PǓ TÓNG GÒNG YǍNG
法 界 有 情・普 同 供 養 。

[pǔ gòng yǎng zhēn yán
普供養真言]

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

▲ **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

Causing all those who have contributed today, to attain immeasurable pāramitās.
The three virtues and six flavors are offered to the Buddha and Sangha.
Sentient beings of the Dharma Realm are universally and equally proffered this offering.

[Universal Offering Dhāraṇī]

Oṃ gagana sambhava vajra hoḥ!

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!

● **TIĀN CHÚ MIÀO GÒNG　CHÁN YÙE SŪ TUÓ**
天 廚 妙 供 • 禪 悅 酥 酡。

HU AN SU LU SA LI WA　DA TA O YE DUO
戶 唵 蘇 嚕 薩 哩 噓 • 怛 他 阿 誐 多 •

DA NI YE TA　SU LU SUO WA HE
怛 你 也 他 • 蘇 嚕 娑 噓 訶。

▲ **NÁ MÓ CHÁN YÙE ZÀNG PÚ SÀ MÓ HĒ SÀ**
南 無 禪 悅 藏 菩 薩 摩 訶 薩 •

MÓ HĒ BŌ RUǏ BŌ LUÓ MÌ
摩 訶 般 若 波 羅 蜜。

▲ **NÁ MÓ Ō MÍ TUÓ FÓ**
南 無 阿 彌 陀 佛

This wondrous offering of the celestial kitchen is the butter of dhyāna-bliss.
Oṃ suru-sarva
Tathāgata
Tadyatha suru svāhā
Homage to Dhyāna Bliss Treasury Bodhisattva Mahāsattva.
Mahāprajñāpāramitā!

Homage to Amitābha Buddha!

wǎng shēng tán huí xiàng
【往生壇回向】

▲ NÁ MÓ QĪNG LIÁNG DÌ PÚ SÀ MÓ HĒ SÀ (3x)
南 無 清 涼 地 菩 薩 摩 訶 薩

▲ NÁ MÓ XĪ FĀNG JIĒ YǏN 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 WǓ 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 the 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 ÉR 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 LÁO SǏ YÌ WÚ LÁO 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 DĚNG ZHÒU NÉNG CHÚ YÍ QIÈ KǓ
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 anuttarāsamyaksaṃbodhi. 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!

[往生咒 wǎng shēng zhòu]

▲ 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。

[變食真言 biàn shí zhēn yán]

▲ NA MO SA WA DA TA YE DUO– WA LU ZHI DI–
曩 謨 薩 嚩 怛 他 誐 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]

Namoʻmitābhāya tathāgatāya tadyathā [oṃ] amṛtod bhave amṛta-siddhaṃ bhave amṛta-vikrānte amṛta-vikrānta gāmini gagana kīrta kāre svāhā!

[Transformation of Food Dhāraṇī]

Namaḥ sarva-tathāgatāvalokite oṃ sambhara sambhara hūṃ!

[gān lù shuǐ zhēn yán 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 誐 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。

[pǔ gòng yǎng zhēn yán 普供養真言]

▲ AN– YE YE NANG– SAN PO WA– FA RI LA– HU– (3x)
唵・誐 誐 曩・三 婆 嚩・伐 日 囉・斛。

[lián chí zàn 蓮池讚]

● lián CHÍ HǍI HUÌ MÍ TUÓ RÚ LÁI
蓮 池 海 會・彌 陀 如 來・

GUĀN YĪN SHÌ ZHÌ ZUÒ LIÁN TÁI JIĒ YǏN SHÀNG JĪN JIĒ
觀 音 勢 至 坐 蓮 臺・接 引 上 金 階。

DÀ SHÌ HÓNG KĀI PǓ YUÀN LÍ CHÉN ĀI
大 誓 弘 開・普 願 離 塵 埃。

▲ NÁ MÓ LIÁN CHÍ HǍI HUÌ PÚ SÀ MÓ HĒ SÀ (3x)
南 無 蓮 池 海 會 菩 薩 摩 訶 薩

[Water of Sweet Dew Dhāraṇī]

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

[Universal Offering Dhāraṇī]

Oṃ gagana sambhava vajra hoḥ!

[Praise of the Lotus Pool]

In the Lotus Pool Oceanic Assembly, Amitābha Tathāgata, Avalokiteśvara, and Mahāsthāmaprāpta sit upon lotus thrones, receiving and guiding one up golden steps.
Their mighty vows magnificently realized, universally wish all to leave the dust of defilements!
Homage to the Lotus Pool Oceanic Assembly of Bodhisattva-Mahāsattvas!

▲ **NÁ MÓ Ō MÍ TUÓ FÓ**
南 無 阿 彌 陀 佛

[huí xiàng jì **回向偈**]

|| ○| ○||○| ○| ◎ ||○ || ○| ○||○|○| ○ ||
○ shàng gòng **GŌNG DÉ SHŪ SHÈNG XÍNG WÚ BIĀN SHÈNG FÚ JIĒ HUÍ XIÀNG**
上 供 功 德 殊 勝 行・無 邊 勝 福 皆 回 向 ・

○ || ○| ○||○| ○| ○ ||○ || ○| ○ || ○| ○| ○ ||
PǓ YUÀN CHÉN NÌ ZHŪ ZHÒNG SHĒNG SÙ WǍNG WÚ LIÀNG GUĀNG FÓ CHÀ
普 願 沉 溺 諸 有 情・速 往 無 量 光 佛 剎。

○ || ○| ○ ||○| ○| ◎ ||○ || ○| ○ ||○| ○| ○ ||
SHÍ FĀNG SĀN SHÌ YÍ QIÈ FÓ YÍ QIÈ PÚ SÀ MÓ HĒ SÀ
十 方 三 世 一 切 佛。一 切 菩 薩 摩 訶 薩。

◎ || ○| ○ ||◎| ○| ◎
MÓ HĒ BŌ RUǏ BŌ LUÓ MÌ
摩 訶 般 若 波 羅 密。

Homage to Amitābha Buddha!

[Verse of Dedication]

Making offerings is a rare and extraordinary practice that generates merits and virtues.
These boundless and extraordinary blessings are transferred in dedication,
Universally wishing that all mired sentient beings
Are swiftly reborn in the Buddha-Land of Infinite Light!
All Buddhas of the ten directions and three time periods!
All Bodhisattva-Mahāsattvas!
Mahāprajñāpāramitā!