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



卷中懺文

Scroll Two

Liturgy of the Samādhi Water Repentance of Kindness and Compassion: Scroll Two

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cí bēi sān mèi shuǐ chàn juàn zhōng
【慈悲三昧水懺・卷中】

● huā fèng xiàn **WÉN SHŪ GÒNG PǓ XIÁN**
花 奉 獻・文 殊 共 普 賢 。

MǓ DĀN SHÁO YÀO ZHĒN KĀN XIÀN
牡 丹 芍 藥 眞 堪 羨 。

BǍI HUĀ XIÀN SHÀNG HUÁNG JĪN DIÀN
百 花 獻 上 黃 金 殿 。

HUĀ KĀI HUĀ XIÈ ZHÀN JĪN LIÁN
花 開 花 謝 綻 金 蓮 。

QĪNG YĪ TÓNG ZǏ GÒNG XIÀN CÍ ZŪN MIÀN
青 衣 童 子・供 獻 慈 尊 面 。

▲ **NÁ MÓ PǓ GÒNG YǍNG PÚ SÀ MÓ HĒ SÀ** (3x)
南 無 普 供 養 菩 薩 摩 訶 薩

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

Flowers are presented to Mañjuśrī and Samantabhadra,
For the herbaceous and woody peonies are truly worthy of admiration.
Hundreds of flowers are presented in the Golden Hall.
As the flowers blossom and wilt, they transform into golden lotuses.
The blue-robed child presents flowers before the Compassionate Lord.
Homage to the Universal Offering Bodhisattva-Mahāsattvas!

● rù chàn wén
入 懺 文

GŌNG WÉN YÌ CHÉN QĪNG JÌNG CÍ YÚN GĀN LÙ YǏ JUĀN JUĀN
恭 聞・一 塵 清 淨・慈 雲 甘 露 以 涓 涓 。

ÈR XÍNG YUÁN MÍNG JĪN XIÀNG YÙ HÁO ÉR DÀNG DÀNG HUÒ SHÌ
二 行 圓 明・金 相 玉 毫 而 蕩 蕩 。或 示

SĀN SHÍ ÈR YÌNG HUÒ XIÀN QIĀN BǍI YÌ SHĒN ZUÒ BǍO LIÁN TÁI
三 十 二 應・或 現 千 百 億 身 。坐 寶 蓮 臺・

ZHÈNG MÍNG GŌNG DÉ FÈNG WÈI QIÚ CHÀN mǒu DĚNG XŪN XIŪ
證 明 功 德。奉 爲 求 懺 某 等・熏 修

CÍ BĒI SĀN MÈI CHÀN FǍ ZĪ DĀNG DÌ ÈR JUÀN RÙ TÁN YUÁN QǏ
慈 悲 三 昧 懺 法。茲 當 第 二 卷 入 壇 緣 起。

WǑ ZHŪ ZHÒNG DĚNG QIÁN CHÉNG KĚN QIÈ RÚ FǍ XIŪ CHÍ FÉN
我 諸 衆 等・虔 誠 懇 切・如 法 修 持・焚

DŌU LÓU PÓ SÀN FĒN TUÓ LÌ GŌNG YǍNG SHÍ FĀNG SĀN BǍO
兜 樓 婆・散 分 陀 利・供 養 十 方 三 寶・

Prayer of Entering Repentance, Scroll Two
Respectfully listen! When one speck of dust is purified, sweet dew trickles from the clouds of loving-kindness; when the two practices are perfectly illuminated, the jade ū rṇā flutters on the [Buddha's] golden appearance. Whether manifesting in the thirty-two responses or in the trillion-fold bodies, you sit upon the jeweled lotus platform, witnessing these merits and virtues. On behalf of this assembly of your disciples, we practice the Samādhi Repentance Method of Kindness and Compassion. We now begin the second scroll by entering the sanctuary. We, both monastics and laity, are sincere and devout as we practice and uphold [this teaching] in accordance with the Dharma. We burn turuṣka incense and scatter white lotus blossoms as an offering to the Triple Gem of the ten directions.

CHĒNG YÁNG ZHŪ FÓ HÓNG MÍNG QIÁO QÍN ZUÒ LǏ FĀ LÙ ZUÌ
稱 揚 諸 佛 洪 名 。 翹 勤 作 禮 • 發 露 罪

GÒU QIÈ NIÀN mǒu DĚNG YUǍN CÓNG DUŌ JIÉ QÌ ZHÌ JĪN SHĒNG
垢 。 切 念 某 等 • 遠 從 多 劫 • 迄 至 今 生 。

YǑU ÈR ZHÀNG ZHĪ SUǑ CHÁN QǏ ÈR ZHǑNG ZHĪ DIĀN DǍO MÍ
有 二 障 之 所 纏 • 起 二 種 之 顛 倒 。 迷

ZHĒN ZHÚ WÀNG BÈI JUÉ HÉ CHÉN SĀN BǍO ZHĪ QIÁN BÙ SHĒNG
眞 逐 妄 • 背 覺 合 塵 。 三 寶 之 前 • 不 生

JǏNG YǍNG ÈR QĪN FÈN SHÀNG XIÀO DÀO GUĀI WÉI ZÌ KǑU YÌ
景 仰 。 二 親 分 上 • 孝 道 乖 違 。 恣 口 意

ZHĪ TĀN CHĒN SHĀ SHĒNG LÍNG ÉR SHÍ DÀN ZUÌ WÉI QIĀN ZHǑNG
之 貪 瞋 • 殺 生 靈 而 食 啖 。 罪 爲 千 種 •

YÈ ZÀO WÀN DUĀN FĚI JIǍ KĚN XIŪ YÚ CHÀN FǍ HÉ NÉNG MIǍN
業 造 萬 端 。 匪 假 懇 修 於 懺 法 • 何 能 免

LÍ YÚ QIĀN YÓU YÓU SHÌ GUĪ YĪ DÀ JUÉ FĀ LÙ CHÀN HUǏ WǑ
離 於 愆 尤 。 由 是 皈 依 大 覺 • 發 露 懺 悔 。 我

We invoke and proclaim the Buddha's profound names and diligently make prostrations to confess our transgressions and defilements. We, your disciples, are urgently mindful of how we have been bound by the two obstructions, given rise to the two kinds of inverted views, been deluded to the truth and sought the false, turned our backs on awakening to revile in defilement. Before the Triple Gem, we have not given rise to respect and faith, been unfilial to our two parents, practiced desire and anger through our speech and mind, and killed living creatures for devouring, thus committing thousands of transgressions and creating myriads of karma since many kalpas ago until this very lifetime. Without sincerely practicing this repentance method, how could one absolve and distance oneself from such transgressions? Thus, we seek refuge in the Great Awakening, confess, as well as repent and reform.

YUÀN RÚ SĪ FÓ BÌ ĀI LIÁN YǍNG KÒU HÓNG CÍ
願 如 斯・佛 必 哀 憐 。 仰 叩 洪 慈・

MÍNG XŪN JIĀ BÈI
冥 熏 加 被。

● SÌ BĀ DUĀN YÁN WÉI MIÀO XIÀNG SĒNG QÍ SĀN DÀ JIÉ XIŪ LÁI
四 八 端 嚴 微 妙 相 ・ 僧 祇 三 大 劫 修 來・

MIÀN RÚ MǍN YUÈ MÙ RÚ LIÁN TIĀN SHÀNG RÉN JIĀN XIÁN GŌNG JÌNG
面 如 滿 月 目 如 蓮・天 上 人 間 咸 恭 敬。

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

DÀO CHǍNG ZǑNG FǍ JĪN DĀNG GUĪ MÌNG YÍ QIÈ ZHŪ FÓ
道 場 總 法・今 當 皈 命 一 切 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

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!

The thirty-two solemnly adorned and subtly wondrous marks
Are cultivated over three great asaṃkhyeya kalpas.
With a face like the full moon and eyes like lotus blossoms,
All in the heavens above and in the human realm [below] reverently pay respects.
All buddhas are compassionately mindful of sentient beings and teach the Compiled Method of the Water Repentance Sanctuary of Awakening on our behalf. We now return our lives in refuge to all buddhas!
Homage to Vairocana Buddha
Homage to our teacher, Śākyamuni Buddha

NÁ MÓ Ō MÍ TUÓ FÓ
南 無 阿 彌 陀 佛

NÁ MÓ MÍ LÈ FÓ
南 無 彌 勒 佛

NÁ MÓ LÓNG ZHǑNG SHÀNG ZŪN WÁNG FÓ
南 無 龍 種 上 尊 王 佛

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

NÁ MÓ BǍO SHÈNG FÓ
南 無 寶 勝 佛

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

NÁ MÓ JIĀ SHĀ CHUÁNG FÓ
南 無 袈 裟 幢 佛

NÁ MÓ SHĪ ZI HǑU FÓ
南 無 師 子 吼 佛

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 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

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

Homage to Mañjuśrī Bodhisattva
Homage to Samantabhadra Bodhisattva
Homage to Mahāsthāmaprāpta Bodhisattva
Homage to Kṣitigarbha Bodhisattva
Homage to Mahāvyūha Bodhisattva
Homage to Avalokiteśvara Bodhisattva

Homage to our teacher, Śākyamuni Buddha!

● cí bēi **SHUǏ CHÀN FǍ JUÀN ZHŌNG**
慈悲水懺法卷中

LǏ ZHŪ FÓ YǏ CÌ FÙ CHÀN HUǏ zhòng **DĚNG JÍ JĪN SHĒN XĪN JÍ**
禮諸佛已・次復懺悔。某等即今身心寂

JÌNG WÚ CHǍN WÚ ZHÀNG ZHÈNG SHÌ SHĒNG SHÀN MIÈ È ZHĪ
靜・無諂無障・正是生善滅惡之

SHÍ FÙ YĪNG GÈ QǏ SÌ ZHǑNG GUĀN XÍNG YǏ WÉI MIÈ ZUÌ FĀNG
時。復應各起四種觀行・以爲滅罪方

BIÀN HÉ DĚNG WÉI SÌ YĪ ZHĚ GUĀN YÚ YĪN YUÁN ÈR ZHĚ
便。何等爲四。一者觀於因緣・二者

GUĀN YÚ GUǑ BÀO SĀN ZHĚ GUĀN WǑ ZÌ SHĒN SÌ ZHĚ GUĀN
觀於果報・三者觀我自身・四者觀

RÚ LÁI SHĒN
如來身。

DÌ YĪ GUĀN YĪN YUÁN ZHĚ ZHĪ WǑ CǏ ZUÌ JIÈ YǏ WÚ MÍNG BÚ
第一觀因緣者。知我此罪藉以無明・不

[Water Repentance of Kindness and Compassion – Scroll Two]

Having prostrated to the buddhas, again repent and reform. Together, our bodies and minds are now serene and tranquil, without flattery and without obstruction. It is precisely the time to give rise to virtues and eradicate evils. Furthermore, prior to eradicating transgressions, we should each give rise to Four Kinds of Observation as a preliminary practice. What are these four? First is observing causes and conditions, second is observing results and effects, third is observing one's own body, and fourth is observing the Tathāgata's body.

First, observing causes and conditions, know that our transgressions originate from ignorant, unwholesome thinking.

SHÀN SĪ WÉI WÚ ZHÈNG GUĀN LÌ BÚ SHÌ QÍ GUÒ YUǍN LÍ
善 思 惟・無 正 觀 力・不 識 其 過。遠 離

SHÀN YǑU ZHŪ FÓ PÚ SÀ SUÍ ZHÚ MÓ DÀO XÍNG XIÉ XIǍN JÌNG
善 友・諸 佛 菩 薩。隨 逐 魔 道・行 邪 險 徑。

RÚ YÚ TŪN GŌU BÙ ZHĪ QÍ HUÀN RÚ CÁN ZUÒ JIǍN ZÌ CHÁN
如 魚 吞 鉤・不 知 其 患。如 蠶 作 繭・自 纏

ZÌ FÚ RÚ É FÙ HUǑ ZÌ SHĀO ZÌ LÀN YǏ SHÌ YĪN YUÁN BÙ
自 縛。如 蛾 赴 火・自 燒 自 爛。以 是 因 緣・不

NÉNG ZÌ CHŪ
能 自 出。

DÌ ÈR GUĀN YÚ GUǑ BÀO ZHĚ SUǑ YǑU ZHŪ È BÚ SHÀN ZHĪ
第 二 觀 於 果 報 者。所 有 諸 惡・不 善 之

YÈ SĀN SHÌ LÚN ZHUǍN KǓ GUǑ WÚ QIÓNG CHÉN NÌ WÚ BIĀN
業。三 世 輪 轉・苦 果 無 窮。沉 溺 無 邊・

JÙ YÈ DÀ HǍI WÉI ZHŪ FÁN NǍO LUÓ CHÀ SUǑ SHÍ WÈI LÁI
亘 夜 大 海。爲 諸 煩 惱・羅 剎 所 食。未 來

Lacking the strength of proper observation, we did not recognize them as offenses; abandoned our virtuous friends as well as the buddhas and bodhisattvas; and followed demonic paths, practicing deviant and dangerous methods. Like a fish biting a hook, we do not know our predicament; like a silkworm making a cocoon, we bind and trap ourselves; like a moth flying into a flame, we burn and obliterate ourselves. Due to these causes and conditions, we are unable to leave [the cycle of birth and death] on our own.

Regarding the second observation of results and effects, all evil and unwholesome karma such as the inexhaustible results of suffering from tumbling in the Three Periods, sinking in the boundless, great sea of darkness while being devoured by the Rākṣasas of Affliction.

SHĒNG SǏ MÍNG RÁN WÚ YÁ SHÈ SHǏ BÀO DÉ ZHUǍN LÚN SHÈNG
生 死• 冥 然 無 涯。設 使 報 得 轉 輪 聖

WÁNG WÁNG SÌ TIĀN XIÀ FĒI XÍNG ZÌ ZÀI QĪ BǍO JÙ ZÚ MÌNG
王 • 王 四 天 下。飛 行 自 在•七 寶 具 足。 命

ZHŌNG ZHĪ HÒU BÙ MIǍN È QÙ SÌ KŌNG GUǑ BÀO SĀN JIÈ JÍ
終 之 後 •不 免 惡 趣。四 空 果 報 • 三 界 極

ZŪN FÚ JǏN HUÁN ZUÒ NIÚ LǏNG ZHŌNG CHÓNG KUÀNG FÙ QÍ
尊。福 盡 還 作 牛 領 中 蟲 • 況 復 其

YÚ WÚ FÚ DÉ ZHĚ ÉR FÙ XIÈ DÀI BÙ QÍN CHÀN HUǏ CǏ YÌ PÌ
餘• 無 福 德 者 •而 復 懈 怠 •不 勤 懺 悔。此 亦 譬

RÚ BÀO SHÍ CHÉN YUĀN QIÚ CHŪ YĪNG NÁN
如 抱 石 沈 淵 • 求 出 應 難。

DÌ SĀN GUĀN WǑ ZÌ SHĒN SUĪ YǑU ZHÈNG YĪN LÍNG JUÉ ZHĪ XÌNG
第 三 觀 我 自 身。雖 有 正 因 靈 覺 之 性 •

ÉR WÈI FÁN NǍO HĒI ÀN CÓNG LÍN ZHĪ SUǑ FÙ BÌ WÚ LIǍO YĪN
而 爲 煩 惱 黑 闇 叢 林 之 所 覆 蔽。無 了 因

The future iterations of birth and death are dark and endless. Even if one is born as a Wheel-Turning Monarch and reigns over the Four Continents, flying with ease and possessing the Seven Treasures, after one's life comes to an end, one cannot evade the results and effects of the evil realms. The results and effects of the Four Emptinesses are the Lords of the Three Realms. When their blessings are exhausted, they are reborn as pests in the neck of a cow. Not to mention everybody else who does not have such blessings and virtues while continuing to be lazy and not diligently repent and reform. This is like holding a boulder while sinking in a pool; it is impossible to seek an escape.

Third, observe one's own body. Although we have an awakened nature as a proper cause, it has been concealed by a dark jungle of afflictions.

LÌ BÙ NÉNG DÉ XIǍN WǑ JĪN YĪNG DĀNG FĀ QǏ SHÈNG XĪN PÒ
力・不 能 得 顯 。我 今 應 當 發起 勝 心・破

LIÈ WÚ MÍNG DIĀN DǍO ZHÒNG ZHÀNG DUÀN MIÈ SHĒNG SǏ XŪ
裂 無 明・顛 倒 重 障 。斷 滅 生 死 虛

WĚI KǓ YĪN XIǍN FĀ RÚ LÁI DÀ MÍNG JUÉ HUÌ JIÀN LÌ WÚ
偽 苦 因・顯 發 如 來・大 明 覺 慧 。建 立 無

SHÀNG NIÈ PÁN MIÀO GUǑ
上 ・涅 槃 妙 果 。

DÌ SÌ GUĀN RÚ LÁI SHĒN WÚ WÈI JÍ ZHÀO LÍ SÌ JÙ JUÉ BǍI
第 四 觀 如 來 身 。無 爲 寂 照 ・離 四 句・絕 百

FĒI ZHÒNG DÉ JÙ ZÚ ZHÀN RÁN CHÁNG ZHÙ SUĪ FÙ FĀNG BIÀN
非。 衆 德 具 足・湛 然 常 住 。雖 復 方 便・

RÙ YÚ MIÈ DÙ CÍ BĒI JIÙ JIĒ WÈI CÉNG ZÀN SHĚ
入 於 滅 度 。慈 悲 救 接・未 曾 暫 捨 。

SHĒNG RÚ SHÌ XĪN KĚ WÈI MIÈ ZUÌ ZHĪ LIÁNG JĪN CHÚ ZHÀNG ZHĪ
生 如 是 心・可 謂 滅 罪 之 良 津・除 障 之

Without the cause of understanding's strength, it is impossible to reveal this. We should now give rise to the supreme mind of destroying the heavy obstructions from ignorance and delusion, ending the illusory causes of the suffering of birth and death, manifest the Tathāgata's awakened wisdom of great illumination and establish the wondrous result of supreme nirvāṇa.

Fourth, observe the Tathāgata's body. Unmoving and shining serenely, it transcends the Four Lemmas and ends the Hundred Disagreements; it is replete with the various virtues, and blazes while eternally abiding. Although it goes on to enter extinction as an expedient means, it has never abandoned its compassionate vow to save all for even a moment. By giving rise to this mind, it can be said that this is an essential practice

YÀO XÍNG SHÌ GÙ ZHÌ CHÉNG QIÚ ĀI CHÀN HUǏ zhòng DĚNG WÚ
要 行。是 故 至 誠 •求 哀 懺 悔。某 等 無

SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ ZHǍNG YǍNG FÁN NǍO RÌ SHĒN RÌ
始 以 來•至 于 今 日• 長 養 煩 惱 •日 深 日

HÒU RÌ ZĪ RÌ MÀO FÙ GÀI HUÌ YǍN LÌNG WÚ SUǑ JIÀN DUÀN
厚 •日 滋 日 茂 。覆 蓋 慧 眼 •令 無 所 見。斷

CHÚ ZHÒNG SHÀN BÙ DÉ XIĀNG XÙ QǏ ZHÀNG BÙ DÉ JIÀN FÓ
除 衆 善 •不 得 相 續。起 障 不 得 見 佛•

BÙ WÉN ZHÈNG FǍ BÙ ZHÍ SHÈNG SĒNG FÁN NǍO QǏ ZHÀNG BÚ
不 聞 正 法•不 值 聖 僧 煩 惱。起 障 不

JIÀN GUÒ QÙ WÈI LÁI YÍ QIÈ SHÀN È YÈ XÍNG CHŪ LÍ FÁN NǍO
見 過 去 未 來•一 切 善 惡 業 行 •出 離 煩 惱。

ZHÀNG SHÒU RÉN TIĀN ZŪN GUÌ ZHĪ FÁN NǍO ZHÀNG SHĒNG SÈ
障 受 人 天 尊 貴 之 煩 惱。障 生 色

WÚ SÈ JIÈ CHÁN DÌNG FÚ LÈ ZHĪ FÁN NǍO ZHÀNG BÙ DÉ ZÌ ZÀI
無 色 界 禪 定 福 樂 之 煩 惱。障 不 得 自 在

---

of eradicating transgressions and eliminating obstructions. Thus, we sincerely seek compassion through repenting and reforming. Since beginningless time until today, we have nurtured afflictions so that day by day, they grow deeper and stronger. They cover our eyes of wisdom so that we are unable to see; sever our virtues so that they do not continue; create the afflictions that obstruct us from seeing the Buddha, hearing the proper Dharma, and respecting the sacred Sangha; create the afflictions that obstruct us from seeing the wholesome and unwholesome actions committed in the past and the future, as well as escape afflictions; the afflictions that prevent us from being honored among humans and celestial beings; the afflictions that obstruct us from experiencing the meditative bliss of the Form Realm and Formless Realm;

SHÉN TŌNG FĒI TÉNG YǏN XIǍN PIÀN ZHÌ SHÍ FĀNG ZHŪ FÓ JÌNG
神 通・飛 騰 隱 顯・徧 至 十 方・諸 佛 淨

TǓ TĪNG FǍ ZHĪ FÁN NǍO ZHÀNG XUÉ ĀN NÀ BĀN NÀ SHǓ XÍ
土・聽 法 之 煩 惱。障 學 安 那 般 那 數 息・

BÚ JÌNG YĪN YUÁN GUĀN DĚNG ZHŪ FÁN NǍO ZHÀNG XUÉ NUǍN
不 淨・因 緣 觀 等 諸 煩 惱。障 學 煖・

DǏNG RĚN DÌ YĪ FǍ QĪ FĀNG BIÀN DĚNG ZHŪ FÁN NǍO ZHÀNG
頂・忍・第 一 法・七 方 便 等 諸 煩 惱。障

XUÉ CÍ BĒI XǏ SHĚ WÉN SĪ XIŪ DĚNG ZHŪ FÁN NǍO ZHÀNG XUÉ
學 慈 悲 喜 捨・聞 思 修 等 諸 煩 惱。障 學

KŌNG PÍNG DĚNG ZHŌNG DÀO JIĚ SĀN GUĀN YÌ ZHŪ FÁN NǍO
空・平 等・中 道 解・三 觀 義 諸 煩 惱。

ZHÀNG XUÉ ZHÙ DÀO PǏN NIÀN CHÙ ZHÈNG QÍN GĒN LÌ RÚ
障 學 助 道 品・念 處・正 勤・根 力・如

YÌ ZÚ ZHŪ FÁN NǍO ZHÀNG XUÉ BĀ ZHÈNG DÀO SHÌ XIĀNG ZHĪ
意 足 諸 煩 惱。障 學 八 正 道・示 相 之

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the afflictions that obstruct us from being at ease and having spiritual powers to fly, become invisible, and reach the buddhas' pure lands in the ten directions to listen to the Dharma; the afflictions that obstruct us from learning meditations such as ānāpānasmṛti, counting the breath, contemplation of impurities, and causes and conditions; the afflictions that obstruct us from learning the stages of Warmth, Summit, Acceptance, and Supreme Attribute, as well as the Seven Expedient Means; the afflictions that obstruct us from learning kindness, compassion, joy, and equanimity, as well as listening, contemplating, and practicing; the afflictions that obstruct us from learning emptiness, equality, the middle way, and the meaning of the Three Contemplations; the afflictions that obstruct us from learning the Factors of Awakening, including the Foundations of Mindfulness, Proper Exertions, Faculties, Powers, and Means to Accomplishment; the afflictions that obstruct us from learning the Noble Eightfold Path

FÁN NǍO ZHÀNG XUÉ QĪ JUÉ ZHĪ BÙ SHÌ XIĀNG FÁN NǍO ZHÀNG
煩 惱。 障 學 七 覺 支・不 示 相 煩 惱。 障

XUÉ BĀ JIĚ TUŌ JIǓ KŌNG DÌNG FÁN NǍO ZHÀNG XUÉ YÚ SHÍ ZHÌ
學 八 解 脫・九 空 定 煩 惱。 障 學 於 十 智・

SĀN SĀN MÈI FÁN NǍO ZHÀNG XUÉ SĀN MÍNG LIÙ TŌNG SÌ WÚ
三 三 昧 煩 惱。 障 學 三 明 六 通・四 無

ÀI FÁN NǍO ZHÀNG XUÉ LIÙ DÙ SÌ DĚNG FÁN NǍO ZHÀNG XUÉ
礙 煩 惱。 障 學 六 度 四 等 煩 惱。 障 學

SÌ SHÈ FǍ GUǍNG HUÀ ZHĪ FÁN NǍO ZHÀNG XUÉ DÀ CHÈNG XĪN
四 攝 法・ 廣 化 之 煩 惱。 障 學 大 乘 心・

SÌ HÓNG SHÌ YUÀN ZHĪ FÁN NǍO ZHÀNG XUÉ SHÍ MÍNG SHÍ XÍNG
四 弘 誓 願 之 煩 惱。 障 學 十 明 十 行

ZHĪ FÁN NǍO ZHÀNG XUÉ SHÍ HUÍ XIÀNG SHÍ YUÀN ZHĪ FÁN NǍO
之 煩 惱。 障 學 十 回 向・十 願 之 煩 惱。

ZHÀNG XUÉ CHŪ DÌ ÈR DÌ SĀN DÌ SÌ DÌ MÍNG JIĚ ZHĪ FÁN
障 學 初 地・二 地・三 地・四 地・ 明 解 之 煩

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and teachings of attainment; the afflictions that obstruct us from learning the Seven Limbs of Awakening and teachings of non-attainment; the afflictions that obstruct us from learning the Eight Liberations and Nine Empty Concentrations; the afflictions that obstruct us from learning the Ten Wisdoms and Three Samādhis; the afflictions that obstruct us from learning the Three Insights, Six Spiritual Powers, and Four Unobstructed Wisdoms; the afflictions that obstruct us from learning the Six Perfections and Four Shared Traits; the afflictions that obstruct us from learning the Four Means of Embracing and extensively teaching sentient beings; the afflictions that obstruct us from learning the Mahāyāna aspiration and Four Universal Vows; the afflictions that obstruct us from learning the Ten Illuminations and Ten Practices; the afflictions that obstruct us from learning the Ten Dedications and Ten Vows; the afflictions that obstruct us from learning the radiant understanding of the First Stage, Second Stage, Third Stage, and Fourth Stage;

NǍO ZHÀNG XUÉ WǓ DÌ LIÙ DÌ QĪ DÌ ZHŪ ZHĪ JIÀN FÁN NǍO
惱。障學五地・六地・七地・諸知見煩惱。

ZHÀNG XUÉ BĀ DÌ JIǓ DÌ SHÍ DÌ SHUĀNG ZHÀO ZHĪ FÁN NǍO
障學八地・九地十地・雙照之煩惱。

ZHÀNG XUÉ FÓ GUǑ BǍI WÀN Ā SĒNG QÍ ZHŪ XÍNG ZHĪ FÁN NǍO
障學佛果百萬阿僧祇・諸行之煩惱。

RÚ SHÌ XÍNG ZHÀNG WÚ LIÀNG WÚ BIĀN JĪN RÌ ZHÌ DǍO QǏ KĚN
如是行障・無量無邊・今日致禱稽懇・

XIÀNG SHÍ FĀNG FÓ ZŪN FǍ SHÈNG ZHÒNG CÁN KUÌ CHÀN HUǏ
向十方佛・尊法聖衆・慚愧懺悔・

YUÀN JIĒ XIĀO MIÈ
願皆消滅。

YUÀN JIÈ CǏ CHÀN HUǏ ZHÀNG YÚ ZHŪ XÍNG YÍ QIÈ FÁN NǍO
願藉此懺悔・障於諸行一切煩惱・

SUǑ SHĒNG GŌNG DÉ YUÀN ZÀI ZÀI CHÙ CHÙ ZÌ ZÀI SHÒU SHĒNG
所生功德・願在在處處・自在受生・

---

the afflictions that obstruct us from learning the knowledge and views of the Fifth Stage, Sixth Stage, and Seventh Stage; the afflictions that obstruct us from learning the mutual illumination of the Eighth Stage, Ninth Stage, and Tenth Stage; and the afflictions that obstruct us from learning the various practices over millions of asaṃkhyeya kalpas that lead to the fruition of Buddhahood. Such obstructions are limitless and boundless. Today, we, your disciples, sincerely face the Buddhas, honored Dharma, and sacred Sangha of the ten directions to repent and reform with remorse and shame, wishing that all of these will be eradicated.

Through the merits and virtues born from repenting of all these afflictions which obstruct our practices, no matter where we are, may we: always be born in ease;

BÚ WÈI JIÉ JÍ YÈ XÍNG ZHĪ SUǑ HUÍ ZHUǍN YǏ RÚ YÌ TŌNG YÚ
不 爲 結 集 業 行 之 所 回 轉 。以 如 意 通 ・於

YÍ NIÀN QǏNG PIÀN ZHÌ SHÍ FĀNG JÌNG ZHŪ FÓ TǓ SHÈ HUÀ
一 念 頃 ・ 徧 至 十 方 ・ 淨 諸 佛 土。攝 化

ZHÒNG SHĒNG YÚ ZHŪ CHÁN DÌNG SHÈN SHĒN JÌNG JIÈ JÍ ZHŪ
衆 生 ・於 諸 禪 定 ・ 甚 深 境 界・及 諸

ZHĪ JIÀN TŌNG DÁ WÚ ÀI XĪN NÉNG PǓ ZHŌU YÍ QIÈ ZHŪ FǍ
知 見 ・ 通 達 無 礙。心 能 普 周 ・一 切 諸 法。

LÈ SHUŌ WÚ QIÓNG ÉR BÙ RǍN ZHUÓ DÉ XĪN ZÌ ZÀI DÉ FǍ ZÌ
樂 說 無 窮 ・而 不 染 著 。得 心 自 在・得 法 自

ZÀI FĀNG BIÀN ZÌ ZÀI LÌNG CǏ FÁN NǍO JÍ WÚ ZHĪ JIÉ XÍ
在・ 方 便 自 在。令 此 煩 惱 ・及 無 知 結 習・

BÌ JÌNG YǑNG DUÀN BÚ FÙ XIĀNG XÙ WÚ LÒU SHÈNG DÀO
畢 竟 永 斷 ・不 復 相 續。無 漏 聖 道 ・

LǍNG RÁN RÚ RÌ FĀ YUÀN YǏ GUĪ MÌNG LǏ ZHŪ FÓ
朗 然 如 日。發 願 已・皈 命 禮 諸 佛。

never be trapped in the cycle of accumulated karmic action; be able to travel throughout the ten directions in a moment's thought using wish-fulfilling powers; purify the buddhas' lands and transform sentient beings; be unobstructed in reaching the various deep states of meditative concentration and developing knowledge; possess a mind capable of encompassing all teachings and be able to expound on them endlessly and without attachment; obtain mastery of mind, mastery of phenomena, and mastery of expedient means; forever sever all of these afflictions and accumulated habits of ignorance so that they do not continue any further; and complete the sagely way, which is as brilliant as the sun. Having made vows, we return our lives in refuge and venerate the buddhas!

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

NÁ MÓ 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

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

Homage to Vairocana Buddha
Homage to our teacher, Śākyamuni Buddha
Homage to Amitābha Buddha
Homage to Maitreya Buddha
Homage to Supreme Honored King of Dragons Buddha
Homage to Nāgeśvararāja Buddha
Homage to Prabhūtaratna Buddha
Homage to Awakened Blossom Concentration Self-Mastery King Buddha

NÁ MÓ JIĀ SHĀ CHUÁNG FÓ
南 無 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

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 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 zhòng DĚNG LÜÈ CHÀN FÁN NǍO
禮 諸 佛 已・次 復 懺 悔。某 等 略 懺 煩 惱

ZHÀNG JÌNG JĪN DĀNG CÌ DÌ CHÀN HUǏ YÈ ZHÀNG FÚ YÈ ZHĚ
障 竟・今 當 次第 懺 悔 業 障 。夫 業 者・

NÉNG ZHUĀNG SHÌ SHÌ QÙ ZÀI ZÀI CHÙ CHÙ BÚ FÙ SĪ WÉI QIÚ
能 莊 飾 世 趣・在 在 處 處・不 復 思 惟・求

LÍ SHÌ JIĚ TUŌ SUǑ YǏ LIÙ DÀO GUǑ BÀO ZHǑNG ZHǑNG BÙ
離 世 解 脫。所 以 六 道 果 報・種 種 不

TÓNG XÍNG LÈI GÈ YÌ DĀNG ZHĪ JIĒ SHÌ YÈ LÌ SUǑ ZUÒ FÓ SHÍ
同・形 類 各 異・當 知 皆 是 業 力 所 作。佛 十

LÌ ZHŌNG YÈ LÌ SHÈN SHĒN FÁN FŪ ZHĪ RÉN DUŌ YÚ CǏ ZHŌNG
力 中・業 力 甚 深。凡 夫 之 人・多 於 此 中・

HÀO QǏ YÍ HUÒ HÉ YǏ GÙ ĚR XIÀN JIÀN SHÌ JIĀN XÍNG SHÀN ZHĪ
好 起 疑 惑。何 以 故 爾。現 見 世 間 行 善 之

RÉN CHÙ XIÀNG KǍN KĒ WÈI È ZHĪ ZHĚ SHÌ SHÌ XIÉ ǑU WÈI
人・觸 向 轗 軻・爲 惡 之 者・是 事 諧 偶。謂

Having prostrated to the buddhas, again, repent and reform. We have briefly repented for our obstructions of affliction. Now, we should sequentially repent and reform for our karmic obstacles. Karma decorates the realms so that in each and every place, we do not have a second thought of wanting to leave and obtain liberation. Thus, the results and effects of the six realms have various categories with each type differing. We should know that these are all created by the power of karma. Of the Buddhas' Ten Powers, karmic power is the most profound. Ordinary beings often have doubts regarding this. Why is this? In this present world, we see people who practice virtues encounter misfortunes while those who are evil meet fortunate circumstances.

YÁN TIĀN XIÀ SHÀN È WÚ FĒN RÚ CǏ JÌ ZHĚ JIĒ SHÌ BÙ NÉNG
言 天 下 善 惡 無 分・如 此 計 者・皆 是 不 能

SHĒN DÁ YÈ LǏ HÉ YǏ GÙ ĚR JĪNG ZHŌNG SHUŌ YÁN YǑU SĀN
深 達 業 理。何 以 故 爾。經 中 說 言・有 三

ZHǑNG YÈ HÉ DĚNG WÈI SĀN YĪ ZHĚ XIÀN BÀO ÈR ZHĚ SHĒNG
種 業。何 等 爲 三。一 者 現 報・二 者 生

BÀO SĀN ZHĚ HÒU BÀO XIÀN BÀO YÈ ZHĚ XIÀN ZÀI ZUÒ È
報・三 者 後 報。現 報 業 者・現 在 作 惡・

XIÀN SHĒN SHÒU BÀO SHĒNG BÀO YÈ ZHĚ CǏ SHĒNG ZUÒ SHÀN
現 身 受 報。生 報 業 者・此 生 作 善

ZUÒ È LÁI SHĒNG SHÒU BÀO HÒU BÀO YÈ ZHĚ HUÒ SHÌ GUÒ
作 惡・來 生 受 報。後 報 業 者・或 是 過

QÙ WÚ LIÀNG SHĒNG ZHŌNG ZUÒ SHÀN ZUÒ È YÚ CǏ SHĒNG
去・無 量 生 中・作 善 作 惡・於 此 生

ZHŌNG SHÒU HUÒ ZÀI WÈI LÁI WÚ LIÀNG SHĒNG ZHŌNG SHÒU
中 受・或 在 未 來・無 量 生 中 受。

We declare that there is no difference between good and evil in this world. However, those who calculate this way are unable to truly understand the workings of karma. Why is this? The sūtras state that there are three kinds of karma. What are these three? First, retribution in the present life. Second, retribution in the next life. Third, retribution in future lifetimes. Karmic retribution in the present life refers to receiving the retribution of evil deeds done in this present lifetime during this very lifetime. Karmic retribution in the next life refers to receiving the retribution of deeds done in this life, whether virtuous or evil, in the next life. Karmic retribution in future lifetimes refers to receiving the retribution of deeds done in the distant past, whether virtuous or unwholesome, in the present life or in future lifetimes.

RUÒ JĪN XÍNG È ZHĪ RÉN XIÀN ZÀI JIÀN HǍO ZHĚ CǏ SHÌ GUÒ
若 今 行 惡 之 人 • 現 在 見 好 者 • 此 是 過

QÙ SHĒNG BÀO HÒU BÀO SHÀN YÈ SHÚ GÙ SUǑ YǏ XIÀN ZÀI YǑU
去 生 報 後 報 善 業 熟 故。所 以 現 在 有

CǏ LÈ GUǑ QǏ GUĀN XIÀN ZÀI ZUÒ ZHŪ È YÈ ÉR DÉ HǍO BÀO
此 樂 果 • 豈 關 現 在 作 諸 惡 業 • 而 得 好 報。

RUÒ JĪN XÍNG SHÀN ZHĪ RÉN XIÀN ZÀI YÍNG KǓ ZHĚ CǏ SHÌ GUÒ
若 今 行 善 之 人 • 現 在 縈 苦 者 • 此 是 過

QÙ SHĒNG BÀO HÒU BÀO È YÈ SHÚ GÙ XIÀN ZÀI SHÀN GĒN LÌ
去 生 報 後 報 惡 業 熟 故。現 在 善 根 力

RUÒ BÙ NÉNG PÁI QIǍN SHÌ GÙ DÉ CǏ KǓ BÀO QǏ GUĀN XIÀN
弱 • 不 能 排 遣 • 是 故 得 此 苦 報 • 豈 關 現

ZÀI ZUÒ SHÀN ÉR ZHĀO È BÀO SUǑ YǏ RÁN ZHĚ XIÀN JIÀN
在 作 善 • 而 招 惡 報。所 以 然 者 • 現 見

SHÌ JIĀN WÈI SHÀN ZHĪ ZHĚ RÉN SUǑ ZÀN TÀN RÉN SUǑ ZŪN
世 間 • 爲 善 之 者 • 人 所 讚 歎 • 人 所 尊

If, in the present, an evildoer seems to be well-off, this is due to karmic retribution in the future that was planted in the distant past and is now blossoming. Thus, they are able to enjoy the fruits of pleasure. How could their positive results come from the negative karma they are committing in the present? If a virtuous person is suffering, this is because negative karmic retribution in future lifetimes was planted in the distant past and is now blossoming. Their roots of wisdom are weak and they are unable to dispel this. Thus, they encounter this suffering. How could their virtuous acts in the present have brought about negative results? How do we know this? In the present, when we see people who do virtuous deeds, who are praised by others and respected by others,

ZHÒNG GÙ ZHĪ WÈI LÁI BÌ ZHĀO LÈ GUǑ GUÒ QÙ JÌ YǑU RÚ
重 • 故 知 未 來 • 必 招 樂 果 。 過 去 既 有 如

CǏ È YÈ SUǑ YǏ ZHŪ FÓ PÚ SÀ JIÀO LÌNG QĪN JÌN SHÀN YǑU
此 惡 業 • 所 以 諸 佛 菩 薩 • 教 令 親 近 善 友 •

GÒNG XÍNG CHÀN HUǏ JIÀN SHÀN ZHĪ SHÍ YÚ DÉ DÀO ZHŌNG
共 行 懺 悔 。 見 善 知 識 • 於 得 道 中 •

ZÉ WÉI QUÁN LÌ SHÌ GÙ JĪN RÌ ZHÌ CHÉNG GUĪ YĪ YÚ FÓ zhòng
則 爲 全 利 。 是 故 今 日 至 誠 皈 依 於 佛 。 某

DĚNG WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ JĪ È RÚ HÉNG SHĀ ZÀO
等 無 始 以 來 • 至 于 今 日 • 積 惡 如 恆 沙 • 造

ZUÌ MǍN DÀ DÌ SHĚ SHĒN YǓ SHÒU SHĒN BÙ JUÉ YÌ BÙ ZHĪ
罪 滿 大 地 • 捨 身 與 受 身 • 不 覺 亦 不 知 。

HUÒ ZUÒ WǓ NÌ SHĒN HÒU ZHUÓ CHÁN WÚ JIĀN ZUÌ YÈ HUÒ
或 作 五 逆 • 深 厚 濁 纏 • 無 間 罪 業 。 或

ZÀO YĪ CHǍN TÍ DUÀN SHÀN GĒN YÈ QĪNG WŪ FÓ YǓ BÀNG
造 一 闡 提 • 斷 善 根 業 。 輕 誣 佛 語 • 謗

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we know that they will surely receive the fruits of pleasure in the future. Since we have accumulated such evil karma in the past, the buddhas and bodhisattvas have taught and caused us to draw near virtuous friends to repent and reform together. Virtuous advisors are the entirety of the path, thus today, we sincerely seek refuge in the Buddha. Since beginningless time until today, we have accumulated evils as numerous as the grains of sand in the Ganges River, committed transgressions that fill the earth, and passed on from life to life without any realization or understanding. Whether we have committed the Five Grave Deeds, binding ourselves to the karmic transgression of Uninterrupted [Hell]; or committed the karma of an icchantika by severing virtuous roots; the karma of disparaging the Buddhas' words

FĀNG DĚNG YÈ PÒ MIÈ SĀN BǍO HUǏ ZHÈNG FǍ YÈ BÙ XÌN ZUÌ
方 等 業。破 滅 三 寶・毀 正 法 業。不 信 罪

FÚ QǏ SHÍ È YÈ MÍ ZHĒN FǍN ZHÈNG CHĪ HUÒ ZHĪ YÈ BÚ
福・起 十 惡 業。迷 眞 反 正 ・癡 惑 之 業。不

XIÀO ÈR QĪN FǍN LÌ ZHĪ YÈ QĪNG MÀN SHĪ ZHǍNG WÚ LǏ JÌNG
孝 二 親・反 戾 之 業。輕 慢 師 長 ・無 禮 敬

YÈ PÉNG YǑU BÚ XÌN WÚ YÌ ZHĪ YÈ HUÒ ZUÒ SÌ ZHÒNG BĀ
業。 朋 友 不 信・無 義 之 業。或 作 四 重 ・八

ZHÒNG ZHÀNG SHÈNG DÀO YÈ HUǏ FÀN WǓ JIÈ PÒ BĀ ZHāI YÈ
重 ・ 障 聖 道 業。毀 犯 五 戒・破 八 齋 業。

WǓ PIĀN QĪ JÙ DUŌ QUĒ FÀN YÈ YŌU PÓ SÈ JIÈ QĪNG ZHÒNG
五 篇 七 聚・多 缺 犯 業。優 婆 塞 戒・輕 重

GÒU YÈ HUÒ PÚ SÀ JIÈ BÙ NÉNG QĪNG JÌNG RÚ SHUŌ XÍNG YÈ
垢 業。或 菩 薩 戒・不 能 清 淨・如 說 行 業。

QIÁN HÒU FĀNG BIÀN WŪ FÀN HÈN YÈ YUÈ WÚ LIÙ ZHāI XIÈ DÀI
前 後 方 便・汙 梵 行 業。月 無 六 齋・懈 怠

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and slandering the Vaipulya; the karma of destroying the Triple Gem and ruining the Proper Dharma; the Ten Unwholesome Karmas from not believing in cause and effect; the karma of delusion, which deludes the truth and overturns what is proper; the karma of turning against one's parents and not being filial; the karma of arrogantly disrespecting one's teachers; the karma of being disloyal to friends; or committed the karma of the Four Major and Eight Major Offenses, which obstruct the sagely path; the karma of violating the Five Precepts and Eight Precepts; the karma of often committing the Five Types and Seven Categories [of Vinaya Violations].; the karma of major and minor corruptions of the upāsaka precepts; or the karma of not being able to practice the bodhisattva precepts with purity as instructed; the karma of tainting one's pure conduct with either the front or the back orifice; the karma of laziness in not observing the six fasting days each month;

ZHĪ YÈ NIÁN SĀN CHÁNG ZHĀI BÙ CHÁNG XIŪ YÈ SĀN QIĀN
之 業。 年 三 長 齋 • 不 常 修 業。 三 千

WĒI YÍ BÙ RÚ FǍ YÈ BĀ WÀN LǛ YÍ WÉI XÌ ZUÌ YÈ BÙ XIŪ
威 儀 • 不 如 法 業。 八 萬 律 儀 • 微 細 罪 業。 不 修

SHĒN JIÈ XĪN HUÌ ZHĪ YÈ CHŪN QIŪ BĀ WÁNG ZÀO ZHÒNG ZUÌ
身 戒 • 心 慧 之 業。 春 秋 八 王 • 造 衆 罪

YÈ XÍNG SHÍ LIÙ ZHǑNG È LǛ YÍ YÈ YÚ ZHŪ ZHÒNG SHĒNG
業。 行 十 六 種 • 惡 律 儀 業。 於 諸 衆 生 •

WÚ MǏN SHĀNG YÈ BÙ JĪN BÙ NIÀN WÚ LIÁN MǏN YÈ BÙ BÁ BÚ
無 愍 傷 業。 不 矜 不 念 • 無 憐 愍 業。 不 拔 不

JÌ WÚ JIÙ HÙ YÈ XĪN HUÁI JÍ DÙ WÚ DÙ BǏ YÈ YÚ YUÀN
濟 • 無 救 護 業。 心 懷 嫉 妒 • 無 度 彼 業。 於 怨

QĪN JÌNG BÙ PÍNG DĚNG YÈ DĀN HUĀNG WǓ YÙ BÚ YÀN LÍ YÈ
親 境 • 不 平 等 業。 耽 荒 五 欲 • 不 厭 離 業。

HUÒ YĪN YĪ SHÍ YUÁN LÍN CHÍ ZHǍO SHĒNG DÀNG YÌ YÈ HUÒ
或 因 衣 食 • 園 林 池 沼 • 生 蕩 逸 業。 或

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the karma of not continually cultivating the three long fasting periods each year; the karma of not following the teachings of the Three-Thousand Etiquettes; the karma of the subtle transgressions of the Eighty-Thousand Regulations; the karma of not physically cultivating precepts, the mind, and wisdom; the karma of committing various transgressions on the Eight Seasonal Markers; the karma of practicing the sixteen kinds of improper livelihoods; the karma of mercilessly harming sentient beings; the karma of not giving rise to thoughts of kindness and compassion; the karma of not assisting and saving others; the karma not liberating others due to harboring envy; the karma of not viewing friends and foes as equal; the karma of indulging in the Five Desires and not abandoning them; or the karma of being wasteful and negligent due to possessing clothes, food, gardens, and ponds;

YǏ SHÈNG NIÁN FÀNG ZÌ QÍNG YÙ ZÀO ZHÒNG ZUÌ YÈ HUÒ ZUÒ
以 盛 年・放 恣 情 欲・造 衆 罪 業。或 作

YǑU LÒU SHÀN HUÍ XIÀNG SĀN YǑU ZHÀNG CHŪ SHÌ YÈ RÚ SHÌ
有 漏 善・回 向 三 有・障 出 世 業。如 是

DĚNG ZUÌ WÚ LIÀNG WÚ BIĀN JĪN RÌ FĀ LÙ XIÀNG SHÍ FĀNG FÓ
等 罪・無 量 無 邊・今 日 發 露・向 十 方 佛・

ZŪN FǍ SHÈNG ZHÒNG JIĒ XĪ CHÀN HUǏ
尊 法 聖 衆 ・皆 悉 懺 悔。

YUÀN zhòng DĚNG CHÉNG SHÌ CHÀN HUǏ WÚ MÍNG DĚNG ZUÌ ZHŪ
願 某 等 承 是 懺 悔・無 明 等 罪・諸

BÚ SHÀN YÈ JÌN JIĒ XIĀO MIÈ SUǑ SHĒNG FÚ SHÀN YUÀN SHĒNG
不 善 業・盡 皆 消 滅。所 生 福 善・願 生

SHĒNG SHÌ SHÌ MIÈ WǓ NÌ ZUÌ CHÚ CHǍN TÍ HUÒ RÚ SHÌ QĪNG
生 世 世・滅 五 逆 罪・除 闡 提 惑。如 是 輕

ZHÒNG ZHŪ ZUÌ È YÈ CÓNG JĪN YǏ QÙ NǍI ZHÌ DÀO CHǍNG
重 ・諸 罪 惡 業・從 今 以 去・乃 至 道 場 ・

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or the karma of committing various transgressions due to being unrestrained in sexual desires after puberty; or the karma of practicing imperfect virtues or dedicating merits to the Three Realms, which obstructs one's liberation from the world; these offenses are limitless and boundless. Today, we confess these before the Buddhas, honored Dharma, and sacred Sangha of the ten directions to repent and reform for them all.

Through this repentance and reform of ignorance and various transgressions, may all of our unwholesome karma be eradicated, and may all of the merits and blessings born from this eradicate the transgressions of the Five Grave Deeds and eliminate the delusion of icchantikas, birth after birth, lifetime after lifetime. From now on, until reaching the sanctuary of awakening, we vow to: not commit any of these transgressions and unwholesome karmas, both major and minor;

SHÌ BÚ GÈNG FÀN CHÁNG XÍ CHŪ SHÌ QĪNG JÌNG SHÀN FǍ JĪNG
誓 不 更 犯。 常 習 出 世• 清 淨 善 法。 精

CHÍ LǛ HÈN SHǑU HÙ WĒI YÍ RÚ DÙ HǍI ZHĚ ÀI XÍ FÚ NÁNG
持 律 行• 守 護 威 儀。如 渡 海 者• 愛 惜 浮 囊 。

LIÙ DÙ SÌ DĚNG CHÁNG BIĀO HÈN SHǑU JIÈ DÌNG HUÌ PǏN ZHUǍN
六 度 四 等 • 常 標 行 首 。戒 定 慧 品• 轉

DÉ ZĒNG MÍNG SÙ CHÉNG RÚ LÁI SĀN SHÍ ÈR XIÀNG BĀ SHÍ
得 增 明 。速 成 如 來• 三 十 二 相 • 八 十

ZHǑNG HǍO SHÍ LÌ WÚ WÈI DÀ BĒI SĀN NIÀN CHÁNG YÀO
種 好 • 十 力• 無 畏 • 大 悲• 三 念 • 常 樂

MIÀO ZHÌ BĀ ZÌ ZÀI WǑ GUĪ YĪ ZHŪ FÓ YUÀN CHUÍ HÙ NIÀN
妙 智 • 八 自 在 我。皈 依 諸 佛• 願 垂 護 念 。

zhòng DĚNG QIÁN YǏ ZǑNG XIÀNG CHÀN HUǏ YÍ QIÈ ZHŪ YÈ JĪN
某 等 前 已 總 相 懺 悔 一 切 諸 業。今

DĀNG CÌ DÌ GÈNG FÙ YĪ YĪ BIÉ XIÀNG CHÀN HUǏ RUÒ ZǑNG RUÒ
當 次 第• 更 復 一 一 別 相 懺 悔。若 總 若

always practice pure and wholesome teachings that lead to liberation; diligently uphold the regulations and observe proper etiquette just as a person crossing the sea cherishes their buoy; practice the Six Pāramitās and Four Limitless Minds as first and foremost; precepts, concentration, and wisdom, which cycle and generate radiance; swiftly obtain the Tathāgata's Thirty-Two Marks and Eighty Signs, Ten Powers, fearlessness, great compassion, Three Contemplations, permanence, bliss, profound wisdom, and Eight Masteries of the Self. We seek refuge in the buddhas; may they bestow thoughts of protection.

We have already repented and reformed all karmas as a whole. Now, we should repent and reform for each and every one of them separately. Whether as a whole

BIÉ RUÒ CŪ RUÒ XÌ RUÒ QĪNG RUÒ ZHÒNG RUÒ SHUŌ BÙ SHUŌ
別・若 麤 若 細・若 輕 若 重 ・若 說 不 說 ・

PǏN LÈI XIĀNG CÓNG YUÀN JIĒ XIÃO MIÈ BIÉ XIÀNG CHÀN ZHĚ
品 類 相 從 ・願 皆 消 滅。別 相 懺 者・

XIĀN CHÀN SHĒN SĀN CÌ CHÀN KǑU SÌ QÍ YÚ ZHŪ ZHÀNG CÌ DÌ
先 懺 身 三・次 懺 口 四。其 餘 諸 障 ・次 第

QǏ SǍNG SHĒN SĀN YÈ ZHĚ DÌ YĪ SHĀ HÀI RÚ JĪNG SUǑ MÍNG
稽 顙 。身 三 業 者・第 一 殺 害。如 經 所 明 ・

SHÙ JǏ KĚ WÉI YÙ WÙ SHĀ WÙ XÍNG ZHÀNG SUĪ FÙ QÍN SHÒU
恕 己 可 爲 諭・勿 殺 勿 行 杖 。雖 復 禽 獸

ZHĪ SHŪ BǍO MÌNG WÈI SǏ QÍ SHÌ SHÌ YĪ RUÒ XÚN CǏ ZHÒNG
之 殊・保 命 畏 死・其 事 是 一。若 尋 此 衆

SHĒNG WÚ SHǏ YǏ LÁI HUÒ SHÌ WǑ FÙ MǓ XIŌNG DÌ LIÙ QĪN
生 ・無 始 以 來・或 是 我 父 母・ 兄 弟・六 親

JUÀN SHǓ YǏ YÈ YĪN YUÁN LÚN HUÍ LIÙ DÀO CHŪ SHĒNG RÙ
眷 屬・以 業 因 緣 ・輪 回 六 道。出 生 入

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or separately, whether generally or detailed, whether minor or major, whether spoken or unspoken, may all of these categories [of transgressions] be eradicated. In repenting for these separately, we will start by repenting for the three physical [karmas], then the four verbal [karmas]. We will touch our heads to the floor to sequentially [repent] for the other obstructions. Of the three physical karmas, first is killing. As the sūtra explains, one should put oneself in the place of another and not kill or beat them. Furthermore, among the realm of fowls and beasts, all are concerned about preserving one's own life and fear death. One should see these sentient beings as one's own parents, siblings, and six types of kin since beginningless time who are transmigrating in the Six Realms due to karmic causes and conditions.

SǏ GǍI XÍNG YÌ BÀO BÚ FÙ XIĀNG SHÌ ÉR JĪN XÌNG HÀI SHÍ
死・改 形 易 報・不 復 相 識・而 今 興 害・食

DÀN QÍ RÒU SHĀNG CÍ ZHĪ SHÈN SHÌ GÙ FÓ YÁN SHÈ DÉ YÚ
啖 其 肉・ 傷 慈 之 甚 。是 故 佛 言・設 得 餘

SHÍ DĀNG RÚ JĪ SHÌ SHÍ ZǏ RÒU XIǍNG HÉ KUÀNG SHÍ DÀN
食・ 當 如 饑 世・食 子 肉 想 ・何 況 食 啖・

CǏ YÚ RÒU YÉ YÒU YÁN WÈI LÌ SHĀ ZHÒNG SHĒNG YǏ CÁI
此 魚 肉 耶。又 言・爲 利 殺 衆 生 ・以 財

WǍNG ZHŪ RÒU ÈR JÙ SHÌ È YÈ SǏ DUÒ HÀO JIÀO YÙ GÙ ZHĪ
網 諸 肉・二 俱 是 惡 業・死 墮 號 叫 獄。故 知

SHĀ HÀI JÍ YǏ SHÍ DÀN ZUÌ SHĒN HÉ HǍI GUÒ CHÓNG QIŪ YUÈ
殺 害・及 以 食 啖・罪 深 河 海・過 重 丘 岳。

RÁN WǑ DĚNG WÚ SHǏ YǏ LÁI BÚ YÙ SHÀN YǑU JIĒ WÈI CǏ YÈ
然 我 等 無 始 以 來・不 遇 善 友・皆 爲 此 業。

SHÌ GÙ JĪNG YÁN SHĀ HÀI ZHĪ ZUÌ NÉNG LÌNG ZHÒNG SHĒNG
是 故 經 言・殺 害 之 罪・能 令 衆 生 ・

Unable to recognize each other due to changing forms between each passage of life and death, they now hurt each other and devour each other's flesh, greatly injuring their capacity for compassion. Thus, the Buddha said that upon receiving excess food, one should know that there is famine in the world and consider eating it as eating the flesh of one's own child. How much more so for those who eat fish and meat? He also said slaughtering sentient beings for incentives and capturing animals for wealth both constitute unwholesome karma. Upon dying, one will descend into the Hell of Screams. Thus, know that the transgressions of killing, harming, and consuming [sentient beings] is deeper than rivers and oceans and stacked higher than mountain peaks. Furthermore, due to this karma, we, the assembly, have not encountered virtuous friends since beginningless time. Thus, the sūtras state that the transgression of killing and harming can cause sentient beings

DUÒ YÚ DÌ YÙ È GUǏ SHÒU KǓ RUÒ ZÀI CHÙ SHĒNG ZÉ SHÒU
墮 於 地 獄 惡 鬼 受 苦。若 在 畜 生 ・則 受

HǓ BÀO CHÁI LÁNG YĪNG YÀO DĚNG SHĒN HUÒ SHÒU DÚ SHÉ FÙ
虎 豹 豺 狼 鷹 鷂 等 身。或 受 毒 蛇 蝮

XIĒ DĚNG SHĒN CHÁNG HUÁI È XĪN HUÒ SHÒU ZHĀNG LÙ XIÓNG
蠍 等 身・常 懷 惡 心。或 受 麞 鹿・熊

PÍ DĚNG SHĒN CHÁNG HUÁI KǑNG BÙ RUÒ ZÀI RÉN ZHŌNG DÉ
羆 等 身・常 懷 恐 怖。若 在 人 中 ・得

ÈR ZHǑNG GUǑ BÀO YĪ ZHĚ DUŌ BÌNG ÈR ZHĚ DUǍN MÌNG SHĀ
二 種 果 報。一 者 多 病・二 者 短 命。殺

HÀI SHÍ DÀN JÌ YǑU RÚ SHÌ WÚ LIÀNG ZHǑNG ZHǑNG ZHŪ È
害 食 啖・既 有 如 是・無 量 種 種・諸 惡

GUǑ BÀO SHÌ GÙ ZHÌ CHÉNG QIÚ ĀI CHÀN HUǏ zhòng DĚNG ZÌ
果 報。是 故 至 誠・求 哀 懺 悔。某 等 自

CÓNG WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ YǑU CǏ XĪN SHÌ CHÁNG HUÁI
從 無 始 以 來・至 于 今 日・有 此 心 識・常 懷

to descend among the hells and hungry ghosts, where they undergo suffering. Or, if they are born among animals, they will be born as tigers, leopards, hyenas, wolves, eagles, or hawks; or they will be born as venomous snakes or scorpions and eternally possess wicked minds. Or, they will be born as deer and bears and live in constant fear. If they are born among humans, they will obtain two types of effects and results. The first is having many illnesses, the second is having a short lifespan. Killing, harming, and eating [sentient beings] carries infinitely many unwholesome karmic effects and results such as these. Therefore, we should seek forgiveness through repenting and reforming with utmost sincerity. Since beginningless time until today, we, the assembly, have always harbored

CǍN DÚ WÚ CÍ MǏN XĪN HUÒ YĪN TĀN QǏ SHĀ YĪN CHĒN YĪN
慘 毒・無 慈 愍 心。或 因 貪 起 殺・因 瞋 因

CHĪ JÍ YǏ MÀN SHĀ HUÒ XĪNG È FĀNG BIÀN SHÌ SHĀ YUÀN
癡・及 以 慢 殺。或 興 惡 方 便・誓 殺 願

SHĀ JÍ YǏ ZHÒU SHĀ HUÒ PÒ JUÉ HÚ CHÍ FÉN SHĀO SHĀN
殺・及 以 呪 殺。或 破 決 湖 池・焚 燒 山

YĚ TIÁN LIÈ YÚ BǓ HUÒ YĪN FĒNG FÀNG HUǑ FĒI YĪNG FÀNG
野・畋 獵 漁 捕。或 因 風 放 火・飛 鷹 放

QUǍN NǍO HÀI YÍ QIÈ RÚ SHÌ DĚNG ZUÌ JĪN XĪ CHÀN HUǏ
犬・惱 害 一 切。如 是 等 罪・今 悉 懺 悔。

HUÒ YǏ KǍN JIÀNG KĒNG BŌ CHĀ JǏ GŌNG NǓ TÁN SHÈ FĒI NIǍO
或 以 檻 弶 坑 撥・扠 戟 弓 弩・彈 射 飛 鳥・

ZǑU SHÒU ZHĪ LÈI HUÒ YǏ GǓ WǍNG ZĒNG DIÀO LIǍO LÙ SHUǏ
走 獸 之 類。或 以 罟 網 罾 釣・撩 漉 水

XÌNG YÚ BIĒ YUÁN TUÓ XIĀ XIÀN LUÓ BÀNG SHĪ JŪ ZHĪ SHǓ
性・魚 鼈 黿 鼉・蝦 蜆 螺 蚌・濕 居 之 屬。

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vicious, toxic, minds without any trace of kindness in our mind consciousnesses. Whether we killed out of desire, or killed out of anger, ignorance, or pride, or used unskillful means and vowed to kill, or killed through curses, or through destroying ponds and lakes, burning mountains and forests, hunting and fishing, or through starting a fire in the wind, or by setting dogs out among hawks, we hurt all beings. Now, we repent and reform for all of these transgressions. Whether with cages, snares, pits, spits, forks, halberds, bows, or crossbows, we shot animals such as birds who were flying and beasts who were running. Whether with various kinds of nets or hooks, we caught and drained creatures which live in water such as fish, turtles, alligators, shrimp, snails, and clams.

SHǏ SHUǏ LÙ KŌNG XÍNG CÁNG CUÀN WÚ DÌ HUÒ XÙ YǍNG JĪ
使 水 陸 空 行・藏 竄 無 地。或 畜 養 雞

ZHŪ NIÚ YÁNG QUǍN SHǏ É YĀ ZHĪ SHǓ ZÌ GŌNG PÁO CHÚ
豬・牛 羊 犬 豕・鵝 鴨 之 屬・自 供 庖 廚。

HUÒ LÌN TĀ ZǍI SHĀ SHǏ QÍ ĀI SHĒNG WÈI JÌN MÁO YǓ TUŌ LUÒ
或 賃 他 宰 殺・使 其 哀 聲 未 盡。毛 羽 脫 落・

LÍN JIǍ SHĀNG HUǏ SHĒN SHǑU FĒN LÍ GǓ RÒU XIĀO SUÌ BŌ LIÈ
鱗 甲 傷 毀。身 首 分 離・骨 肉 銷 碎。剝 裂

TÚ GĒ PÀO SHĀO ZHǓ ZHÌ CHǓ DÚ SUĀN QIÈ HÉNG JIĀ WÚ GŪ
屠 割・炮 燒 煮 炙。楚 毒 酸 切・橫 加 無 辜。

DÀN SHǏ YÌ SHÍ ZHĪ KUÀI KǑU DÉ WÈI SHÈN GUǍ BÚ GUÒ SĀN CÙN
但 使 一 時 之 快 口・得 味 甚 寡・不 過 三 寸

SHÉ GĒN ÉR YǏ RÁN QÍ ZUÌ BÀO YĀNG LÈI YǑNG JIÉ RÚ SHÌ
舌 根 而 已。然 其 罪 報・殃 累 永 劫。如 是

DĚNG ZUÌ JĪN RÌ ZHÌ CHÉNG JIĒ XĪ CHÀN HUǏ YÒU FÙ WÚ SHǏ
等 罪・今 日 至 誠・皆 悉 懺 悔。又 復 無 始

We forced creatures who live in water, on land, and in the sky to flee and destroyed their habitats. Whether they were domesticated animals such as chickens, pigs, cows, goats, dogs, hogs, geese, or ducks, we brought them to the kitchen ourselves or sold them to slaughterhouses. Before their cries fell silent, their fur and feathers had already been ripped off, their scales and shells pierced, their heads separated from their bodies, their flesh and bones ground and sliced, then cooked and stewed in poisonous cruelty. This is for no other purpose other than to provide a momentary pleasure in taste that is extremely crude. It does not go beyond the three inches of one's tongue. However, the results from this transgression brings misfortune for kalpas into eternity. Today, we sincerely repent and reform for all transgressions such as these. Furthermore,

YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ FÙ XĪNG SHĪ XIĀNG FÁ JIĀNG CHǍNG
以來・至于今日・或復興師相伐・疆場

JIĀO ZHĒNG LIǍNG ZHÈN XIĀNG XIÀNG GÈNG XIĀNG SHĀ HÀI
交爭・兩陣相向・更相殺害・

HUÒ ZÌ SHĀ JIÀO SHĀ WÉN SHĀ HUĀN XǏ HUÒ XÍ TÚ KUÀI
或自殺・教殺・聞殺歡喜。或習屠儈・

LÌN WÉI XÍNG LÙ PĒNG ZǍI TĀ MÌNG XÍNG YÚ BÙ RĚN HUÒ ZÌ
賃爲刑戮。烹宰他命・行於不忍。或恣

BÀO NÙ HUĪ GĒ WǓ RÈN HUÒ ZHǍN HUÒ CÌ HUÒ TUĪ ZHUÓ
暴怒・揮戈舞刃。或斬或刺・或推著

KĒNG QIÀN HUÒ YÒNG SHUǏ CHÉN NÌ HUÒ SĀI XUÈ HUÀI CHÁO
坑塹。或用水沈溺・或塞穴壞巢・

TǓ SHÍ CHUÍ DIÀN HUÒ YǏ CHĒ MǍ LÌN LÌ JIÀN TÀ YÍ QIÈ ZHÒNG
土石碓磹。或以車馬躪轢・踐踏一切衆

SHĒNG RÚ SHÌ DĚNG ZUÌ WÚ LIÀNG WÚ BIĀN JĪN RÌ FĀ LÙ
生。如是等罪・無量無邊・今日發露・

since beginningless time until today, whether we incited strategists to wage war against each other, send troops to fight on the battleground, and pit opposing armies to kill and harm each other; whether we personally engaged in killing, taught others to kill, or gave rise to joy upon hearing of killing; whether we worked as a slaughterer or as an executioner, mercilessly ending others' lives; whether we were violently angry, waving spears and dancing with swords, slicing and stabbing, shoving others into pits and moats; whether we drowned others in water; whether we plugged crevices or destroyed nests; whether we stacked dirt and rocks to form wedges; whether we ran over and trampled on all sentient beings with carts and horses. Transgressions such as these are limitless and boundless. Today, we confess these

JIĒ XĪ CHÀN HUǏ YÒU FÙ WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ DUÒ
皆悉懺悔。又復無始以來・至于今日・或墮

TĀI PÒ LUǍN DÚ YÀO GǓ DÀO SHĀNG SHĀ ZHÒNG SHĒNG KĚN
胎破卵・毒藥蠱道・傷殺衆生。墾

TǓ JUÉ DÌ ZHÒNG ZHÍ TIÁN YUÁN YǍNG CÁN ZHǓ JIǍN SHĀNG
土掘地・種植田園。養蠶煮繭・傷

SHĀ ZĪ SHÈN HUÒ DǍ PŪ WÉN RUÌ QIĀ NIÈ ZǍO SHĪ HUÒ SHĀO
殺滋甚。或打撲蚊蚋・掐嚙蚤虱。或燒

CHÚ FÈN SǍO KĀI JUÉ GŌU QÚ WǍNG HÀI YÍ QIÈ HUÒ DÀN GUǑ
除糞掃・開決溝渠・枉害一切。或啖果

SHÍ HUÒ YÒNG GǓ MǏ HUÒ YÒNG CÀI RÚ HÉNG SHĀ ZHÒNG
實・或用穀米・或用菜茹・橫殺衆

SHĒNG HUÒ RÁN QIÁO XĪN HUÒ LÙ DĒNG ZHÚ SHĀO ZHŪ CHÓNG
生。或然樵薪・或露燈燭・燒諸蟲

LÈI HUÒ QǓ JIÀNG CÙ BÙ XIĀN YÁO DÒNG HUÒ XIÈ TĀNG SHUǏ
類。或取醬醋・不先搖動。或瀉湯水・

---

to repent and reform for them all. Furthermore, since beginningless time until today, whether through abortions or cracking eggs, through poison or through curses, we harmed and killed sentient beings. We cultivated the land and dug the earth, planted in fields and gardens, and raised silkworms and boiled their cocoons, hurting and killing immensely. Whether swatting flies and mosquitoes or pinching and biting fleas and parasites; whether burning dung or opening canals, we harmed all beings in a frenzy. Whether we ate fruits or used grains and rice; whether we used vegetables and fungi, we accidentally killed sentient beings. Whether through burning firewood; whether we left lit lamps and candles to burn insects; whether we used sauces and vinegars without first stirring them; whether we poured boiling water

JIĀO SHĀ CHÓNG YǏ RÚ SHÌ NǍI ZHÌ XÍNG ZHÙ ZUÒ WÒ SÌ WĒI
澆 殺 蟲 蟻。如 是 乃 至 行 住 坐 臥・四 威

YÍ ZHŌNG CHÁNG CHÁNG SHĀNG SHĀ FĒI KŌNG ZHUÓ DÌ WÉI
儀 中・常 常 傷 殺・飛 空 著 地・微

XÌ ZHÒNG SHĒNG FÁN FŪ SHÌ ÀN BÙ JUÉ BÙ ZHĪ JĪN RÌ FĀ LÙ
細 衆 生 。凡 夫 識 闇・不 覺 不 知。今 日 發 露・

JIĒ XĪ CHÀN HUǏ YÒU FÙ WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ YǏ
皆 悉 懺 悔。又 復 無 始 以 來・至 于 今 日・或 以

BIĀN ZHÀNG JIĀ SUǑ HÁNG XIÈ YĀ LĀ KǍO LÜÈ DǍ ZHÌ SHǑU
鞭 杖 枷 鎖・桁 械 壓 拉・拷 掠 打 擲・手

JIǍO CÙ TÀ JŪ FÙ LÓNG XÌ DUÀN JUÉ SHUǏ GǓ RÚ SHÌ ZHǑNG
腳 蹴 踏・拘 縛 籠 繫・斷 絕 水 穀。如 是 種

ZHǑNG ZHŪ È FĀNG BIÀN KǓ NǍO ZHÒNG SHĒNG JĪN RÌ ZHÌ
種・諸 惡 方 便・苦 惱 衆 生 。今 日 至

CHÉNG XIÀNG SHÍ FĀNG FÓ ZŪN FǍ SHÈNG ZHÒNG
誠・向 十 方 佛・尊 法 聖 衆・

and scalded and kill insects and ants; in actions such as these, up to and including the four postures of walking, standing, sitting, and reclining, we constantly hurt and killed microscopic sentient beings which fly in the air and crawl on the ground. Because our recognition as ordinary beings is obscure, we are unawakened and unaware. Today, we confess these to repent and reform for them all. Furthermore, since beginningless time until today, whether with whips, sticks, fetters, or shackles, we oppressed, dragged, tortured, beat, and tossed sentient beings. With our hands and feet, we kicked and stomped on them, we bound, confined, and imprisoned them. We cut off their access to food and water. Through such all sorts of unskillful means such as these, we inflicted pain and suffering on sentient beings. Today, before the Buddhas, honored Dharma, and sacred Sangha of the ten directions,

JIĒ XĪ CHÀN HUǏ
皆 悉 懺 悔。

YUÀN CHÉNG SHÌ CHÀN HUǏ SHĀ HÀI DĚNG ZUÌ SUǑ SHĒNG GŌNG
願 承 是 懺 悔・殺 害 等 罪・所 生 功

DÉ SHĒNG SHĒNG SHÌ SHÌ DÉ JĪN GĀNG SHĒN SHÒU MÌNG WÚ
德・生 生 世 世・得 金 剛 身・壽 命 無

QIÓNG YǑNG LÍ YUÀN ZĒNG WÚ SHĀ HÀI XIǍNG YÚ ZHŪ ZHÒNG
窮 。永 離 怨 憎・無 殺 害 想 。於 諸 衆

SHĒNG DÉ YÌ ZǏ DÌ RUÒ JIÀN WĒI NÀN JÍ È ZHĪ ZHĚ BÙ XÍ
生・得 一 子 地。若 見 危 難・急 厄 之 者・不 惜

SHĒN MÌNG FĀNG BIÀN JIÙ TUŌ RÁN HÒU WÈI SHUŌ WÉI MIÀO
身 命・方 便 救 脫。然 後 爲 說・微 妙

ZHÈNG FǍ SHǏ ZHŪ ZHÒNG SHĒNG DǓ XÍNG JIÀN YǏNG JIĒ MÉNG
正 法。使 諸 衆 生・覩 形 見 影・皆 蒙

ĀN LÈ WÉN MÍNG TĪNG SHĒNG KǑNG BÙ XĪ CHÚ WǑ JĪN QǏ
安 樂。聞 名 聽 聲・恐 怖 悉 除。我 今 稽

---

we sincerely repent and reform for all of these.

Through the merits and virtues born from this repentance and reformation for transgressions such as killing and harming, may we obtain the vajra body in each and every lifetime, possess an inexhaustible lifespan, forever abandon hatred and spite, not have any thoughts of killing and harming sentient beings, and reach the stage of viewing all sentient beings as our only child. If we see others in danger, we will not worry about our own lives and use skillful means to rescue and liberate them, then teach them the subtle and wondrous Proper Dharma, causing all sentient beings see both form and its shadow so that they obtain peace and bliss. Upon hearing our names and listening to our voices, may all of their fears subside. We now sincerely

SĂNG GUĪ YĪ YÚ FÓ
僧 • 皈 依 於 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 ZHŎNG 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 BĂO SHÈNG FÓ
南 無 寶 勝 佛

---

seek refuge in 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
Homage to Prabhūtaratna 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 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

NÁ MÓ DÀ ZHUĀNG YÁN PÚ SÀ
南 無 大 莊 嚴 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

NÁ MÓ GUĀN ZÌ ZÀI PÚ SÀ
南 無 觀 自 在 菩 薩

● LǏ ZHŪ FÓ YǏ CÌ FÙ CHÀN HUǏ JIÉ DÀO ZHĪ YÈ JĪNG ZHŌNG
禮 諸 佛 已・次 復 懺 悔。劫 盜 之 業・經 中

SHUŌ YÁN RUÒ WÙ SHǓ TĀ TĀ SUǑ SHǑU HÙ YÚ TĀ WÙ ZHŌNG
說 言・若 物 屬 他・他 所 守 護。於 他 物 中 ・

YÌ CǍO YÍ YÈ BÙ YǓ BÙ QǓ HÉ KUÀNG QIÈ DÀO DÀN SHÌ ZHÒNG
一 草 一 葉・不 與 不 取・何 況 竊 盜。但 是 衆

SHĒNG WÉI JIÀN XIÀN LÌ GÙ YǏ ZHǑNG ZHǑNG BÚ DÀO ÉR QǓ
生 ・唯 見 現 利・故 以 種 種 ・不 道 而 取・

ZHÌ SHǏ WÈI LÁI SHÒU CǏ YĀNG LÈI SHÌ GÙ JĪNG YÁN JIÉ DÀO
致 使 未 來・ 受 此 殃 累。是 故 經 言・劫 盜

ZHĪ ZUÌ NÉNG LÌNG ZHÒNG SHĒNG DUÒ YÚ DÌ YÙ È GUǏ SHÒU
之 罪・ 能 令 衆 生 ・墮 於 地 獄・餓 鬼 受

KǓ RUÒ ZÀI CHÙ SHĒNG ZÉ SHÒU NIÚ MǍ LǙ LUÓ LUÒ TUÓ
苦。若 在 畜 生 ・則 受 牛 馬・驢 騾・駱 駝

Homage to Avalokiteśvara Bodhisattva

Having prostrated to the buddhas, again repent and reform. We, the assembly, next repent for the karma of stealing. The sutras explain that if an object belongs to someone else and is protected by someone else, one should not take even a blade of grass or a single leaf that is not given, not to mention steal. However, because sentient beings only see short-term benefits, they use all sorts of improper methods to obtain [what they want], causing them to suffer these disasters in the future. Therefore, the sūtras say that the transgression of stealing can cause sentient beings to fall into and suffer in the hell realm and hungry ghost realm. If they are in the animal realm, then they will be born as cows, horses, donkeys, mules, and camels.

DĚNG XÍNG YǏ QÍ SUǑ YǑU SHĒN LÌ XUÈ RÒU CHÁNG TĀ SÙ ZHÀI
等 形。以其所有身力血肉，償他宿債。

RUÒ SHĒNG RÉN ZHŌNG WÉI TĀ NÚ BÌ YĪ BÚ BÌ XÍNG SHÍ BÙ
若生人中，爲他奴婢，衣不蔽形，食不

CHŌNG KǑU PÍN QIÓNG KÙN KǓ RÉN LǏ DÀI JǏN JIÉ DÀO JÌ YǑU
充口。貧窮困苦，人理殆盡。劫盜既有，

RÚ SHÌ KǓ BÀO SHÌ GÙ JĪN RÌ ZHÌ CHÉNG QIÚ ĀI CHÀN HUǏ
如是苦報。是故今日至誠，求哀懺悔。

zhòng DĚNG ZÌ CÓNG WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ DÀO TĀ
某等自從無始以來，至于今日，或盜他

CÁI BǍO XÌNG RÈN QIÁNG DUÓ HUÒ ZÌ FÈN SHĒN BĪ PÒ ÉR QǓ
財寶，興刃強奪。或自奮身，逼迫而取。

HUÒ SHÌ GŌNG WĒI HUÒ JIǍ SHÌ LÌ GĀO HÉNG DÀ XIÈ WǍNG YĀ
或恃公威，或假勢力，高桁大械，枉壓

LIÁNG SHÀN TŪN NÀ JIĀN HUÒ KǍO ZHÍ WÉI QŪ WÈI CǏ YĪN
良善。吞納姦貨，拷直爲曲。爲此因

Using all of their physical strength, blood, and flesh, they repay their past debts. If they are born among humans, they will serve as others' slaves, with insufficient clothes to cover their bodies and insufficient food to fill their mouths. Destitute, cold, troubled, and dissatisfied, they seek to end their own lives. Since stealing has such miserable retributions, today, we sincerely request compassion through repentance and reform. Since beginningless time until today, we, the assembly, have either stolen others' wealth and treasures or forcibly robbed them; stole personally or obtained items through coercion, through relying on public authority, or through using our own power to create grand stocks and shackles to oppress the virtuous and seize their belongings, punishing the righteous as corrupt.

YUÁN SHĒN LÍ XIÀN WǍNG HUÒ RÈN XIÉ ZHÌ LǏNG TĀ CÁI WÙ
緣 • 身 罹 憲 網 。或 任 邪 治 • 領 他 財 物 。

QĪN GŌNG YÌ SĪ QĪN SĪ YÌ GŌNG SǓN BǏ LÌ CǏ SǓN CǏ LÌ
侵 公 益 私 • 侵 私 益 公 。損 彼 利 此 • 損 此 利

BǏ GĒ TĀ ZÌ RÁO KǑU YǓ XĪN LÌN QIÈ MÒ ZŪ GŪ TŌU DÙ
彼 。割 他 自 饒 • 口 與 心 吝 。竊 沒 租 估 • 偷 渡

GUĀN JĪN SĪ NÌ GŌNG KÈ CÁNG YǏN SHǏ YÌ RÚ SHÌ DĚNG ZUÌ
關 津 。私 匿 公 課 • 藏 隱 使 役 。如 是 等 罪 •

JIĒ XĪ CHÀN HUǏ YÒU FÙ WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ SHÌ
皆 悉 懺 悔 。又 復 無 始 以 來 • 至 于 今 日 • 或 是

FÓ FǍ SĒNG WÙ BÙ YǓ ÉR QǓ HUÒ JĪNG XIÀNG WÙ HUÒ ZHÌ
佛 法 僧 物 • 不 與 而 取 。或 經 像 物 • 或 治

TǍ SÌ WÙ HUÒ GŌNG YǍNG CHÁNG ZHÙ SĒNG WÙ HUÒ NǏ ZHĀO
塔 寺 物 。或 供 養 常 住 僧 物 。或 擬 招

TÍ SĒNG WÙ HUÒ DÀO QǓ WÙ YÒNG SHÌ SHÌ BÙ HUÁN HUÒ ZÌ
提 僧 物 。或 盜 取 誤 用 • 恃 勢 不 還 。或 自

Through these causes and conditions, we were caught in the net of laws. Or, we governed corruptly as we pleased, confiscated others' wealth and property, pillaged the public to benefit private entities, pillaged private entities to benefit the public, harmed someone to benefit another, harmed another to benefit someone, exploited others to enrich ourselves, and spoke of generosity while thinking of stinginess. Or, we cheated the public through bribery, smuggling, and tax evasion, or hid from authorities to avoid payment. We repent and reform for all transgressions such as these. Furthermore, since beginningless time until today, we have either taken items from the Buddha, Dharma, or Sangha that were not given, whether they were items such as sūtras or images, or items to aid the stupa or monastery, or items offered to the eternally abiding Sangha. Or, we schemed to steal the Sangha's temple possessions; or we stole, misused, cheated, or did not return the items,

JIÈ HUÒ DÀI RÉN HUÒ FÙ HUÀN DÀI LÒU WÀNG HUÒ SĀN BǍO
借・或 貸 人・或 復 換 貸 漏 忘 。或 三 寶

WÙ HÙN LUÀN ZÁ YÒNG HUÒ YǏ ZHÒNG WÙ GǓ MǏ QIÁO XĪN
物・混 亂 雜 用 。或 以 衆 物・穀 米 樵 薪・

YÁN SHÌ JIÀNG CÙ CÀI RÚ GUǑ SHÍ QIÁN BÓ ZHÚ MÙ ZĒNG CǍI
鹽 豉 醬 醋・菜 茹 果 實・錢 帛 竹 木・繒 綵

FĀN GÀI XIĀNG HUĀ YÓU ZHÚ SUÍ QÍNG ZHÚ YÌ HUÒ ZÌ YÒNG
旛 蓋・香 花 油 燭・隨 情 逐 意。或 自 用・

HUÒ YǓ RÉN HUÒ ZHĀI FÓ HUĀ GUǑ YÒNG SĒNG MÁN WÙ YĪN
或 與 人。或 摘 佛 花 果・用 僧 鬘 物。因

SĀN BǍO CÁI WÙ SĪ ZÌ LÌ JǏ RÚ SHÌ DĚNG ZUÌ WÚ LIÀNG WÚ
三 寶 財 物・私 自 利 己。如 是 等 罪・無 量 無

BIĀN JĪN RÌ CÁN KUÌ JIĒ XĪ CHÀN HUǏ YÒU FÙ WÚ SHǏ YǏ LÁI
邊・今 日 慚 愧・皆 悉 懺 悔。又 復 無 始 以 來・

ZHÌ YÚ JĪN RÌ HUÒ ZUÒ ZHŌU XUÁN PÉNG YǑU SHĪ SĒNG TÓNG
至 于 今 日・或 作 周 旋 朋 友・師 僧 同

whether after borrowing them for ourselves or lending them out to others, or forgetting about the loan. We mixed up the Triple Gem's possessions and misused them, or were negligent with the community's possessions such as grains, rice, firewood, salt, bean paste, vinegar, vegetables, fungi, fruits, money, cotton, bamboo, wood, textiles, banners, canopies, incense, flowers, oil, and candles. We used them ourselves or gave them to others, or picked the Buddha's flowers and fruits or used the Sangha's robes. Because we used the Triple Gem's possessions to privately benefit ourselves, [we committed] limitless and boundless offenses such as these. Today, we are remorseful and shameful as we repent and reform for all of these. Furthermore, since beginningless time until today, we have either contended with our friends, teachers, monastics,

XUÉ FÙ MǓ XIŌNG DÌ LIÙ QĪN JUÀN SHǓ GÒNG ZHÙ TÓNG ZHǏ
學・父母 兄 弟・六 親 眷 屬・共 住 同 止・

BǍI YĪ SUǑ XŪ GÈNG XIĀNG QĪ WǍNG HUÒ YÚ XIĀNG LÍN BǏ JÌN
百 一 所 須・更 相 欺 誆 。或 於 鄉 鄰 比 近・

YÍ LÍ TÀ QIÁNG QĪN TĀ DÌ ZHÁI GǍI BIĀO YÌ XIÀNG LǓ LÜÈ ZĪ
移 籬 拓 牆 ・侵 他 地 宅・改 標 易 相 。虜 掠 資

CÁI BĀO ZHÀN TIÁN YUÁN YĪN GŌNG TUŌ SĪ DUÓ RÉN DǏ DIÀN
財・包 占 田 園 ・因 公 託 私・奪 人 邸 店 ・

JÍ YǏ CŪN YĚ RÚ SHÌ DĚNG ZUÌ JĪN XĪ CHÀN HUǏ YÒU FÙ WÚ
及 以 村 野。如 是 等 罪・今 悉 懺 悔。又 復 無

SHǏ YǏ LÁI HUÒ GŌNG CHÉNG PÒ YÌ SHĀO CŪN HUÀI SHĀN TŌU
始 以 來・或 攻 城 破 邑・燒 村 壞 柵 。偷

MÀI LIÁNG MÍN YÒU TĀ NÚ BÌ HUÒ FÙ WǍNG YĀ WÚ ZUÌ ZHĪ
賣 良 民・誘 他 奴 婢。或 復 枉 壓 無 罪 之

RÉN SHǏ QÍ XÍNG CÚ XUÈ RÈN SHĒN BÈI TÚ SUǑ JIĀ YUÁN PÒ
人・使 其 形 殂 血 刃・身 被 徒 鎖。家 緣 破

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classmates, parents, siblings, and the six types of kin, with whom we lived together and shared the same address with, cheating them out of the hundred and one essential items; or moved our neighbors' fences and walls; trespassed on others' properties; changed or removed landmarks; robbed and stole others' possessions; besieged others' fields; embezzled public funds for personal gain; or stole others' urban and rural residences. We now repent and reform for transgressions such as these. Furthermore, since beginningless time, we either attacked cities, destroyed towns, burned villages, or broke fences; kidnapped and sold good citizens or lured others' slaves; unjustly imprisoned innocent people, killed them with bloody swords and enslaved them by putting shackles on their bodies;

SÀN GǓ RÒU SHĒNG LÍ FĒN ZHĀNG YÌ YÙ SHĒNG SǏ GÉ JUÉ
散・骨 肉 生 離・分 張 異域・ 生 死隔絕。

RÚ SHÌ DĚNG ZUÌ WÚ LIÀNG WÚ BIĀN JĪN XĪ CHÀN HUǏ YÒU FÙ
如 是 等 罪・無 量 無 邊・今悉懺 悔。又 復

WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ SHĀNG GŪ BÓ HUÒ DǏ DIÀN
無 始 以 來・至 于 今 日・或 商 估 博 貨・邸 店

SHÌ YÌ QĪNG CHÈNG XIǍO DǑU JIǍN GĒ CHǏ CÙN DÀO QIÈ FĒN
市 易。輕 秤 小 斗・減 割 尺 寸。盜 竊 分

ZHŪ QĪ WǍNG GUĪ HÉ YǏ CŪ YÌ HǍO YǏ DUǍN HUÀN CHÁNG
銖・欺 調 圭 合。以 麤 易 好・以 短 換 長 。

QĪ QIǍO BǍI DUĀN XĪ WÀNG HÁO LÌ RÚ SHÌ DĚNG ZUÌ JĪN XĪ
欺 巧 百 端・希 望 毫 利。如 是 等 罪・今 悉

CHÀN HUǏ YÒU FÙ WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ CHUĀN YÚ QIÁNG
懺 悔。又 復 無 始 以 來・至 于 今 日・ 穿 窬 牆

BÌ DUÀN DÀO CHĀO LÜÈ DǏ HÀN ZHÀI XĪ FÙ QÍNG WÉI YÀO
壁・斷 道 抄 掠。抵 捍 債 息・負 情 違 要・

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scattered their families' wealth, separated them from their children, sent them to different regions, or irreversibly separated them through life and death. We now repent and reform for transgressions such as these. Furthermore, since beginningless time until today, while traveling to sell or barter merchandise at guilds and shops, we either manipulated the scales or misaligned measurements, stole even a centigram or cheated even a millimeter, sold coarse wares as refined, exchanged long items for short ones, or practiced hundreds of tricks and cheats in hopes of even the most miniscule profits. We now repent and reform for transgressions such as these. Furthermore, since beginningless time until today, we either poked through walls, robbed at crossroads, failed to repay even the smallest loans, betrayed relationships and violated contracts,

MIÀN QĪ XĪN QǓ HUÒ FĒI DÀO LÍNG DUÓ GUǏ SHÉN QÍN CHÙ SÌ
面 欺 心 取。或 非 道 陵 奪・鬼 神 禽 畜 四

SHĒNG ZHĪ WÙ HUÒ JIǍ TUŌ BǓ XIÀNG QǓ RÉN CÁI BǍO RÚ SHÌ
生 之 物。或 假 託 卜 相 ・取 人 財 寶 。如 是

NǍI ZHÌ YǏ LÌ QIÚ LÌ È QIÚ DUŌ QIÚ WÚ YÀN WÚ ZÚ RÚ
乃 至・以 利 求 利・惡 求 多 求・無 厭 無 足。如

SHÌ DĚNG ZUÌ WÚ LIÀNG WÚ BIĀN BÙ KĚ SHUŌ JǏN JĪN RÌ
是 等 罪・無 量 無 邊 ・不 可 說 盡。今 日

ZHÌ DǍO XIÀNG SHÍ FĀNG FÓ ZŪN FǍ SHÈNG ZHÒNG
致 禱・向 十 方 佛・尊 法 聖 衆 ・

JIĒ XĪ CHÀN HUǏ
皆 悉 懺 悔。

YUÀN CHÉNG SHÌ CHÀN HUǏ JIÉ DÀO DĚNG ZUÌ SUǑ SHĒNG GŌNG
願 承 是 懺 悔・劫 盜 等 罪・所 生 功

DÉ SHĒNG SHĒNG SHÌ SHÌ DÉ RÚ YÌ BǍO CHÁNG YǓ QĪ ZHĒN
德・生 生 世 世・得 如 意 寶 ・常 雨 七 珍 ・

---

stole in person or thought of stealing, stole things that are not of this realm, such as the possessions of ghosts, spirits, birds, beasts, and those born through the four kinds of birth; or we falsely practiced divination and physiognomy to obtain others' wealth and treasures. In this way, we even sought more profits on top of our profits, sought evil and sought excessively. We were never tired of it and were never satisfied. These offenses are limitless and boundless, and they can never be fully explained. Today, we sincerely pray to the Buddhas, honored Dharma, and sacred Sangha of the ten directions to repent and reform for all of this.

We vow that through all of the merits and virtues born from this repentance and reformation of the various kinds of offenses related to stealing, may we—in each and every lifetime—obtain: the wish-fulfilling treasure, from which the Seven Treasures constantly shower forth;

SHÀNG MIÀO YĪ FÚ BǍI WÈI GĀN ZHUÀN ZHǑNG ZHǑNG TĀNG
上 妙 衣服・百 味 甘 饌 ・ 種 種 湯

YÀO SUÍ YÌ SUǑ XŪ YÌNG NIÀN JÍ ZHÌ YÍ QIÈ ZHÒNG SHĒNG
藥・隨 意 所 須・應 念 卽 至。一 切 衆 生 ・

WÚ TŌU DUÓ XIǍNG JIĒ NÉNG SHǍO YÙ ZHĪ ZÚ BÙ DĀN BÙ RǍN
無 偷 奪 想 。皆 能 少 欲 知 足・不 耽 不 染 。

CHÁNG YÀO HUÌ SHĪ XÍNG JǏ JÌ DÀO SHĚ TÓU MÙ SUǏ NǍO RÚ
常 樂 惠 施・行 給 濟 道 。捨 頭 目 髓 腦 ・如

QÌ TÌ TUÒ HUÍ XIÀNG MǍN ZÚ TÁN BŌ LUÓ MÌ
棄 涕 唾・回 向 滿 足 檀 波 羅 蜜。

zhòng DĚNG CÌ FÙ CHÀN HUǏ TĀN ÀI ZHĪ ZUÌ JĪNG ZHŌNG SHUŌ
某 等 次 復 懺 悔・貪 愛 之 罪。經 中 說

YÁN DÀN WÈI YÙ GÙ GUĀN ZÀI CHĪ YÙ MÒ SHĒNG SǏ HÉ MÒ
言・但 爲 欲 故・關 在 癡 獄・沒 生 死 河・莫

ZHĪ NÉNG CHŪ ZHÒNG SHĒNG WÈI SHÌ WǓ YÙ YĪN YUÁN CÓNG XÍ
知 能 出。衆 生 爲 是 五 欲 因 緣 ・從 昔

---

the finest, most exquisite robes and clothing; hundreds of delicacies; and all kinds of medicinal decoctions. May these all appear in response to our thoughts. May all sentient beings not give rise to thoughts of stealing and be able to be content with few desires, neither being lax nor defiled. May they constantly delight in generosity and practice the path of giving and aid; relinquishing their heads, eyes, marrow, and brains as if disposing of their mucus and saliva. These merits and virtues are dedicated to fulfilling danapāramitā.

We, the assembly, further repent and reform offenses of greed and desire. The sūtras state, “It is only due to desire that one is locked within the prison of ignorance and submerged in the river of birth and death without any knowledge of how to escape.” Due to the causes and conditions of the five desires,

YǏ LÁI LIÚ ZHUǍN SHĒNG SǏ YÍ QIÈ ZHÒNG SHĒNG LÌ JIÉ SHĒNG
以來・流 轉 生 死。一切 衆 生 ・歷劫 生

ZHŌNG SUǑ JĪ SHĒN GǓ RÚ WÁNG SHĚ CHÉNG PÍ FÙ LUÓ SHĀN
中 ・所積身 骨・如 王 舍 城 ・毗富羅 山 。

SUǑ YǏN MǓ RǓ RÚ SÌ HǍI SHUǏ SHĒN SUǑ CHŪ XIÈ FÙ GUÒ
所 飲 母乳・如四海 水。身 所 出 血・復 過

YÚ CǏ FÙ MǓ XIŌNG DÌ LIÙ QĪN JUÀN SHǓ MÌNG ZHŌNG KŪ QÌ
於此。父母 兄 弟・六親 眷 屬・命 終 哭泣・

SUǑ CHŪ MÙ LÈI RÚ SÌ HǍI SHUǏ SHÌ GÙ SHUŌ YÁN YǑU ÀI ZÉ
所 出 目淚・如四海 水。是故 說 言・有愛則

SHĒNG ÀI JǏN ZÉ MIÈ GÙ ZHĪ SHĒNG SǏ TĀN ÀI WÉI BĚN SUǑ
生 ・愛盡則滅・故知 生 死・貪愛爲本。所

YǏ JĪNG YÁN YÍN YÙ ZHĪ ZUÌ NÉNG LÌNG ZHÒNG SHĒNG DUÒ YÚ
以經 言・淫欲之罪・能 令 衆 生 ・墮於

DÌ YÙ È GUǏ SHÒU KǓ RUÒ ZÀI CHÙ SHĒNG ZÉ SHÒU GĒ QUÈ
地獄・餓鬼 受 苦。若在畜 生 ・則受鴿雀・

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sentient beings have tumbled in samsara since the distant past. Over kalpas of lifetimes, the accumulated bones of each sentient being [forms a mound] as massive as Mount Vepulla near the city of Rājagṛha. The amount of milk one has consumed from one's mother is as vast as the four oceans, the blood shed from one's body is even greater. The amount of tears shed at the death of one's father, mother, siblings, and six kinds of kin is as vast as the four oceans. Thus, it is said that through desire, there is arising. When desire is exhausted, there is cessation. Thus, know that samsara originates from greed and desire. Thus, the Sūtra states, "The offense of sexual desire is able to cause sentient beings to descend into the realms of hell, hungry ghosts, and animals and undergo suffering. If one is [reborn] among animals, one will be reborn as a pigeon, sparrow,

YUĀN YĀNG DĚNG SHĒN RUÒ ZÀI RÉN ZHŌNG QĪ BÙ ZHĒN LIÁNG
鴛 鴦 等 身。若 在 人 中 ・妻 不 貞 良 ・

DÉ BÙ SUÍ YÌ JUÀN SHǓ YÍN YÙ JÌ YǑU RÚ CǏ È GUǑ SHÌ GÙ
得 不 隨 意 眷 屬。淫 欲 既 有 ・如 此 惡 果。是 故

JĪN RÌ ZHÌ CHÉNG QIÚ ĀI CHÀN HUǏ zhòng DĚNG YÒU FÙ WÚ SHǏ
今 日 至 誠 ・求 哀 懺 悔。某 等 又 復 無 始

YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ TŌU RÉN QĪ QIÈ DUÓ TĀ FÙ NǙ̌
以 來・至 于 今 日・或 偷 人 妻 妾・奪 他 婦 女。

QĪN LÍNG ZHĒN JIÉ WŪ BǏ QIŪ NÍ PÒ TĀ FÀN HÈN BĪ PÒ BÚ
侵 陵 貞 潔・汙 比 丘 尼・破 他 梵 行・逼 迫 不

DÀO ZHUÓ XĪN XIÉ SHÌ YÁN YǓ CHÁO DIÀO HUÒ FÙ CHǏ TĀ MÉN
道・濁 心 邪 視・言 語 嘲 調。或 復 恥 他 門

HÙ WŪ XIÁN SHÀN MÍNG HUÒ YÚ NÁN ZǏ WǓ ZHǑNG RÉN SUǑ
戶・汙 賢 善 名。或 於 男 子・五 種 人 所・

QǏ BÚ JÌNG XÍNG RÚ SHÌ DĚNG ZUÌ WÚ LIÀNG WÚ BIĀN JĪN RÌ
起 不 淨 行。如 是 等 罪・無 量 無 邊・今 日

---

or mandarin duck. If one is [reborn] among humans, one's wife will not be faithful, and one's relatives will not be agreeable." Seeing that sexual desire creates such unwholesome effects, today, we seek to repent and reform with utmost sincerity. Furthermore, since beginningless time until today, we have either stolen others' wives, violated others' purity, defiled bhiksunis, violated others' celibacy, [engaged in sexual acts] through force or coercion, gave rise to a dirty mind or engaged in voyeurism, or flirted through language and laughter. Or, we humiliated others' families and slandered the names of virtuous sages. Or, we engaged in impure actions with the five kinds of people. These offenses are limitless and boundless.

ZHÌ CHÉNG JIĒ XĪ CHÀN HUǏ
至 誠 ・皆 悉 懺 悔。

YUÀN CHÉNG SHÌ CHÀN HUǏ YÍN YÙ DĚNG ZUÌ SUǑ SHĒNG GŌNG
願 承 是 懺 悔・淫 欲 等 罪・所 生 功

DÉ SHĒNG SHĒNG SHÌ SHÌ ZÌ RÁN HUÀ SHĒNG BÙ YÓU BĀO TĀI
德・生 生 世 世・自 然 化 生 ・不 由 胞 胎。

QĪNG JÌNG JIǍO JIÉ XIÀNG HǍO GUĀNG MÍNG LIÙ QÍNG KĀI LǍNG
清 淨 皎 潔・相 好 光 明 。六 情 開 朗 ・

CŌNG LÌ MÍNG DÁ LIǍO WÙ ĒN ÀI YÓU RÚ ZHÌ GÙ GUĀN BǏ
聰 利 明 達。了 悟 恩 愛・猶 如 桎 梏。觀 彼

LIÙ CHÉN RÚ HUÀN RÚ HUÀ YÚ WǓ YÙ JÌNG JUÉ DÌNG YÀN LÍ
六 塵 ・如 幻 如 化 。於 五 欲 境・決 定 厭 離。

NǍI ZHÌ MÈNG ZHŌNG BÙ QǏ XIÉ XIǍNG NÈI WÀI YĪN YUÁN YǑNG
乃 至 夢 中 ・不 起 邪 想 。內 外 因 緣 ・ 永

BÙ NÉNG DÒNG CHÀN HUǏ FĀ YUÀN YǏ GUĪ MÌNG LǏ SĀN BǍO
不 能 動 。 懺 悔 發 願 已・皈 命 禮 三 寶 。

Today, we sincerely repent and reform for them.

We vow that through all of the merits and virtues born from this repentance and reformation of the various kinds of offenses related to sexual desire, may we—in every lifetime—be born naturally through transformation instead of from a womb; be pure, bright, and clean, possess the marks and characteristics as well as radiance [of a Buddha]; liberate the six senses; possess keen faculties; fully awaken to the nature of romance and view it as fetters and shackles; contemplate the six dusts as illusions and mirages; be resolute in abandoning the five desires and not give rise to deviant thoughts, even in our dreams; and be undisturbed by internal and external causes and conditions. Having repented and reformed as well as made vows, we return our lives in refuge and venerate the Triple Gem.

QIÁN YǏ CHÀN HUǏ SHĒN SĀN YÈ JÌNG JĪN DĀNG CÌ DÌ CHÀN HUǏ
前 已 懺 悔 身 三 業 竟・今 當 次 第 懺 悔

KǑU SÌ È YÈ JĪNG ZHŌNG SHUŌ YÁN KǑU YÈ ZHĪ ZUÌ NÉNG
口 四 惡 業。經 中 說 言・口 業 之 罪・能

LÌNG ZHÒNG SHĒNG DUÒ YÚ DÌ YÙ È GUǏ SHÒU KǓ RUÒ ZÀI
令 衆 生 ・墮 於 地 獄・餓 鬼 受 苦。若 在

CHÙ SHĒNG ZÉ SHÒU XIŪ LIÚ QÚ LUÒ NIǍO XÍNG WÉN QÍ SHĒNG
畜 生 ・則 受 鵂 鶹 鴝 鵒 鳥 形・聞 其 聲

ZHĚ WÚ BÙ ZĒNG È RUÒ SHĒNG RÉN ZHŌNG KǑU QÌ CHÁNG
者・無 不 憎 惡。若 生 人 中 ・口 氣 常

CHÒU YǑU SUǑ YÁN SHUŌ RÉN BÚ XÌN SHÒU JUÀN SHǓ BÙ HÉ
臭 。有 所 言 說・人 不 信 受 。眷 屬 不 合・

CHÁNG HÀO DÒU ZHĒNG KǑU YÈ JÌ YǑU RÚ CǏ È GUǑ SHÌ GÙ
常 好 鬪 諍 。口 業 旣 有 如 此 惡 果 。是 故

JĪN RÌ ZHÌ CHÉNG GUĪ YĪ SĀN BǍO JIĒ XĪ CHÀN HUǏ zhòng DĚNG
今 日 至 誠・皈 依 三 寶・皆 悉 懺 悔。某 等

Having already repented and reformed the three physical actions, we should next repent and reform the four unwholesome verbal actions. The Sūtra states, “The offense of verbal actions is able to cause sentient beings to fall into the realms of hell, hungry ghosts, and animals and undergo suffering. If one is [reborn] among animals, one will be reborn as various kinds of owls and all who hear its cries will despise it. If one is reborn among humans, one will constantly have a stinky breath; nobody will trust or accept one’s words; one’s relatives will not be harmonious, and they will constantly enjoy quarrelling.” Seeing that verbal actions have such unwholesome effects, today, we seek refuge in the Triple Gem utmost sincerity to repent and reform for all of this.

ZÌ CÓNG WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ YǏ È KǑU YÈ YÚ SÌ
自 從 無 始 以 來・至 于 今 日・以 惡 口 業・於 四

SHĒNG LIÙ DÀO ZÀO ZHǑNG ZHǑNG ZUÌ CHŪ YÁN CŪ GUĂNG
生 六 道・造 種 種 罪。出 言 麤 獷 ・

FĀ YǓ BÀO HÈNG BÚ WÈN ZŪN BĒI QĪN SHŪ GUÌ JIÀN SHĀO BÙ
發 語 暴 橫 。不 問 尊 卑・親 疏 貴 賤 ・ 稍 不

RÚ YÌ BIÀN HUÁI CHĒN NÙ MÀ LÌ HUǏ RǓ WĚI XIÈ HUÌ È WÚ
如 意・便 懷 瞋 怒・罵 詈 毀 辱・猥 褻 穢 惡・無

SUǑ BÙ ZHÌ SHǏ BǏ XIÁN HÈN ZHŌNG SHĒNG BÚ WÀNG LIÁN HUÒ
所 不 至。使 彼 銜 恨・終 生 不 忘 。連 禍

JIÉ CHÓU WÚ YǑU QIÓNG YǏ YÒU HUÒ YUÀN DÚ TIĀN DÌ HĒ ZÉ
結 讎・無 有 窮 已。又 或 怨 黷 天 地・訶 責

GUǏ SHÉN BIĂN CHÌ SHÈNG XIÁN WŪ WŪ LIÁNG SHÀN RÚ SHÌ È
鬼 神 。貶 斥 聖 賢・誣 汙 良 善 。如 是 惡

KǑU SUǑ QǏ ZUÌ YÈ WÚ LIÀNG WÚ BIĀN JĪN RÌ ZHÌ CHÉNG
口・所 起 罪 業・無 量 無 邊・今 日 至 誠 ・

Since beginningless time until today, we, the assembly, have committed all kinds of offenses among the Four Forms of Birth within the Six Realms due to unwholesome verbal actions. We have used coarse language and abused with language. We have yelled at, insulted, slandered, and humiliated others at the slightest dissatisfaction without any regard for status, relation, or class, hurling all sorts of malicious insults without any limit, causing them to harbor a hatred which they carried with them until the end of their lives without ever forgetting it. These conflicts continue one after the other, forming endless vengeances. Or, we have denounced heaven and earth, blamed ghosts and spirits, complained about sages, and vilified the virtuous. The karmic offenses that arise from these unwholesome words are limitless and boundless.

JIĒ XĪ CHÀN HUǏ YÒU FÙ WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ YǏ
皆悉懺悔。又復無始以來・至于今日・以

WÀNG YǓ YÈ ZUÒ ZHǑNG ZHǑNG ZUÌ YÌ ZHŌNG XĪ QIÚ MÍNG YÙ
妄語業・作種種罪。意中希求名譽

LÌ YǍNG NÌ QÍNG BIÀN ZHÀ MÈI XĪN HÒU YÁN ZHǏ YǑU YÁN
利養。匿情變詐・昧心厚顏。指有言

KŌNG ZHǏ KŌNG YÁN YǑU JIÀN YÁN BÚ JIÀN BÚ JIÀN YÁN JIÀN
空・指空言有。見言不見・不見言見。

WÉN YÁN BÙ WÉN BÙ WÉN YÁN WÉN ZHĪ YÁN BÙ ZHĪ BÙ ZHĪ YÁN
聞言不聞・不聞言聞。知言不知・不知言

ZHĪ ZUÒ YÁN BÚ ZUÒ BÚ ZUÒ YÁN ZUÒ QĪ WǍNG XIÁN SHÈNG
知。作言不作・不作言作。欺罔賢聖・

KUÁNG HUÒ SHÌ RÉN ZHÌ YÚ FÙ ZǏ JŪN CHÉN QĪN QĪ PÉNG JIÙ
誑惑世人。至於父子君臣・親戚朋舊・

YǑU SUǑ TÁN SHUŌ WÈI CHÁNG CHÉNG SHÍ ZHÌ SHǏ TĀ RÉN WÙ
有所談說・未嘗誠實。致使他人・誤

Today, we sincerely repent and reform. Furthermore, since beginningless time, we committed all kinds of offenses through false speech. In search of fame and fortune, we forsook our relations and became cheaters, deceived our hearts and toughened our faces. We pointed at something and claimed there was nothing there. We pointed at nothing and claimed there was something there. We saw things, yet claimed we did not see; we did not see, yet claimed we did see. We heard, yet claimed we did not hear; we did not hear, yet claimed we did hear. We knew, yet claimed we did not know; we did not know, yet claimed we knew. We did not do, yet claimed we did do; we did do, yet claimed we did not do. We deceived the virtuous sages and tricked the people of the world. Even between father and child, lord and subject, immediate and extended family, as well as new and old friends, we were never sincere or truthful in any of our discussions. We led others

JIĀ TĪNG XÌN WÁNG JIĀ BÀI GUÓ XIÁN CǏ ZHĪ YÓU HUÒ JIǍ YĀO
加 聽 信。 亡 家 敗 國 • 咸 此 之 由 。 或 假 妖

HUÀN MĚI ZÌ CHĒNG ZÀN WÈI DÉ SÌ CHÁN SÌ WÚ SÈ DÌNG
幻 • 每 自 稱 讚 • 謂 得 四 禪 • 四 無 色 定 •

ĀN NÀ BŌ NÀ SHÍ LIÙ HÈN GUĀN DÉ XŪ TUÓ HUÁN ZHÌ Ā
安 那 般 那 • 十 六 行 觀 。 得 須 陀 洹 • 至 阿

LUÓ HÀN DÉ PÌ ZHĪ FÓ BÙ TUÌ PÚ SÀ TIĀN LÁI LÓNG LÁI SHÉN
羅 漢 。 得 辟 支 佛 • 不 退 菩 薩 。 天 來 龍 來 • 神

LÁI GUǏ LÁI XUÁN FĒNG TǓ GUǏ JIĒ ZHÌ WǑ SUǑ XIǍN YÌ HUÒ
來 鬼 來 • 旋 風 土 鬼 • 皆 至 我 所 。 顯 異 惑

ZHÒNG QIÚ QÍ GŌNG JÌNG SÌ SHÌ GŌNG YǍNG RÚ SHÌ WÀNG
衆 • 求 其 恭 敬 • 四 事 供 養 。 如 是 妄

YǓ SUǑ QǏ ZUÌ YÈ WÚ LIÀNG WÚ BIĀN JĪN RÌ ZHÌ CHÉNG JIĒ
語 • 所 起 罪 業 • 無 量 無 邊 • 今 日 至 誠 • 皆

XĪ CHÀN HUǏ YÒU FÙ WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ YǏ QǏ YǓ
悉 懺 悔 。 又 復 無 始 以 來 • 至 于 今 日 • 以 綺 語

to mistakenly listen and believe in our words. It is precisely this which brings ruin to families and catastrophe to nations. Or, we conjured illusions [of various beings] and used them to praise us. We claimed to have attained the Four Dhyānas, four formless concentrations, ānāpānasmṛti, the sixteen practices and contemplations, or that we attained the state of a śrotāpanna up to the state of an arhat, or that we attained the state of a pratyekabuddha, a non-retrogressing bodhisattva. Or [we claimed that] devas come, nagas come, spirits come, ghosts come, wind spirits and earth ghosts all come to us. We conjured miracles to deceive sentient beings as a way to seek their respect and the four kinds of offerings. In this way, false speech gives rise to limitless and boundless karmic offenses. Today, we sincerely repent and reform. Furthermore, since beginningless time until today, we committed all kinds of offenses through idle chatter.

YÈ ZUÒ ZHǑNG ZHǑNG ZUÌ YÁN CÍ HUÁ MÍ HÀN MÒ YÀN LÌ
業・作 種 種 罪。言 辭 華 靡・翰 墨 艷 麗。

WÉN GUÒ SHÌ FĒI QIǍO ZUÒ GĒ QǓ XÍNG RÓNG YĀO YĚ MŌ XIĚ
文 過 飾 非・巧 作 歌 曲。形 容 妖 冶・摸 寫

YÍN TÀI SHǏ ZHŌNG XIÀ ZHĪ LIÚ DÒNG XĪN SHĪ XÌNG DĀN HUĀNG
淫 態。使 中 下 之 流・動 心 失 性。耽 荒

JIǓ SÈ BÙ NÉNG ZÌ FǍN HUÒ ZÌ RÈN SĪ CHÓU WÀNG QÍ GŌNG
酒 色・不 能 自 返。或 恣 任 私 讎・忘 其 公

YÌ BǏ SUĪ ZHŌNG CHÉN XIÀO ZǏ ZHÌ SHÌ RÉN RÉN QIÁNG ZUÒ
議。彼 雖 忠 臣 孝 子・志 士 仁 人・強 作

PIĀN ZHĀNG WÉN ZHÌ QÍ È HÒU SHÌ PĪ LǍN SUÌ YǏ WÉI RÁN
篇 章・文 致 其 惡・後 世 披 覽・遂 以 爲 然・

LÌNG QÍ BÀO HÈN CHÓNG QUÁN WÚ SUǑ MÍNG BÁI RÚ SHÌ QǏ
令 其 抱 恨 重 泉・無 所 明 白。如 是 綺

YǓ SUǑ QǏ ZUÌ YÈ WÚ LIÀNG WÚ BIĀN JĪN RÌ ZHÌ CHÉNG JIĒ
語・所 起 罪 業・無 量 無 邊・今 日 至 誠・皆

Speaking with flowery language and writing lines with dark ink, we composed texts which were editorialized and riddled with falsehoods, wrote songs and lyrics, described erotic scenes, and detailed sexual themes. This caused those in the middle and lower stages of cultivation to be disturbed and forget their nature. Thus, they indulged in intoxicants and sex, unable to return on their own. Or, we lost ourselves in personal grudges and forgot about justice. We made other loyal officers, filial children, loyal bureaucrats, and benevolent people write texts to sentence the innocent on false charges. Those of later generations would read the texts and believe in them, causing the accused to harbor an eternal hatred without any possibility of revealing the truth. In this way, idle chatter gives rise to limitless and boundless karmic offenses. Today, we sincerely repent and reform.

XĪ CHÀN HUǏ YÒU FÙ WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ YǏ LIǍNG
悉 懺 悔。又 復 無 始 以 來・至 于 今 日・以 兩

SHÉ YÈ ZUÒ ZHǑNG ZHǑNG ZUÌ MIÀN YÙ BÈI HUǏ QIǍO YǓ BǍI
舌 業・作 種 種 罪。面 譽 背 毀・巧 語 百

DUĀN XIÀNG BǏ SHUŌ CǏ XIÀNG CǏ SHUŌ BǏ WÉI ZHĪ LÌ JǏ
端 。向 彼 說 此・向 此 說 彼。惟 知 利 己・

BÚ GÙ HÀI TĀ CHÁN JIĀN JŪN CHÉN WŪ HUǏ LIÁNG SHÀN SHǏ
不 顧 害 他。讒 間 君 臣・誣 毀 良 善 。使

JŪN CHÉN CĀI JÌ FÙ ZǏ BÙ HÉ FŪ QĪ SHĒNG LÍ QĪN QĪ SHŪ
君 臣 猜 忌・父 子 不 和・夫 妻 生 離・親 戚 疏

KUÀNG SHĪ ZĪ ĒN SÀNG PÉNG YǑU DÀO JUÉ ZHÌ YÚ JIĀO SHÀN
曠 ・師 資 恩 喪 ・朋 友 道 絕。至 於 交 扇

ÈR GUÓ YÚ MÉNG SHĪ HUĀN JIÉ YUÀN LIÁN BĪNG SHĀNG SHĀ
二 國・渝 盟 失 歡 ・結 怨 連 兵・傷 殺

BǍI XÌNG RÚ SHÌ LIǍNG SHÉ SUǑ QǏ ZUÌ YÈ WÚ LIÀNG WÚ BIĀN
百 姓 。如 是 兩 舌・所 起 罪 業・無 量 無 邊・

Furthermore, since beginningless time until today, we committed all kinds of offenses through divisive speech. We sang praises in others' faces while slandering them behind their backs, used sly language with hundreds of meanings, and talked about this person with another person only to also talk about another person with this person. We only considered our own benefit and never cared if we hurt others. We slandered the virtuous, sowed discord among lords and subjects, and caused them to distrust each other. We disturbed the harmony between parents and children, created distance between husbands and wives, and formed rifts between immediate and extended family. We caused teachers and students to forget their gratitude, and friends and comrades to end their journeys. We even fanned conflicts between two countries so that they would become extremely displeased with each other, leading to grudges and wars which massacre commoners. In this way, divisive speech gives rise to limitless and boundless karmic offenses.

JĪN RÌ ZHÌ CHÉNG XIÀNG SHÍ FĀNG FÓ ZŪN FǍ SHÈNG ZHÒNG
今日至誠・向十方佛・尊法聖衆・

FĀ LÙ QIÚ ĀI JIĒ XĪ CHÀN HUǏ
發露求哀・皆悉懺悔。

YUÀN CHÉNG SHÌ CHÀN HUǏ KǑU SÌ È YÈ SUǑ SHĒNG GŌNG DÉ
願承是懺悔・口四惡業・所生功德・

SHĒNG SHĒNG SHÌ SHÌ JÙ BĀ YĪN SHĒNG DÉ SÌ BIÀN CÁI CHÁNG
生生世世・具八音聲・得四辯才。常

SHUŌ HÉ HÉ LÌ YÌ ZHĪ YǓ QÍ SHĒNG QĪNG YǍ YÍ QIÈ YÀO WÉN
說和合・利益之語。其聲清雅・一切樂聞。

SHÀN JIĚ ZHÒNG SHĒNG FĀNG SÚ YÁN YǓ RUÒ YǑU SUǑ SHUŌ
善解衆生・方俗言語。若有所說・

YÌNG SHÍ YÌNG GĒN LÌNG BǏ TĪNG ZHĚ JÍ DÉ JIĚ WÙ CHĀO FÁN
應時應根。令彼聽者・即得解悟。超凡

RÙ SHÈNG KĀI FĀ HUÌ YǍN CHÀN HUǏ FĀ YUÀN YǏ GUĪ MÌNG
入聖・開發慧眼。懺悔發願已・皈命

Today, before the Buddhas, honored Dharma, and sacred Sangha of the ten directions, we sincerely repent and reform for all of these.

We vow that through all of the merits and virtues born from this repentance and reformation of the four unwholesome verbal karmas, may we—in each and every lifetime—be replete with the eight kinds of voices, obtain the four kinds of eloquence, and always speak with words that bring harmony and benefit. May the sound of our voices be pure and elegant—a sound that all enjoy hearing. May we be able to skillfully understand the various languages and dialects of sentient beings. If we are to speak, may it be at the proper time and accord with those of proper conditions so that the listeners will obtain immediate liberation and awakening, transcend the ordinary and enter the sacred, as well as open their eyes of wisdom. Having repented and reformed as well as made vows, we return our lives in refuge

LǏ SĀN BǍO
禮 三 寶 。

QIÁN YǏ CHÀN HUǏ SHĒN SĀN KǑU SÌ YÈ JÌNG JĪN DĀNG CÌ DÌ
前 已 懺 悔 身 三 • 口 四 業 竟 。今 當 次 第

CHÀN HUǏ LIÙ GĒN SUǑ ZUÒ ZUÌ ZHÀNG zhòng DĚNG WÚ SHǏ YǏ LÁI
懺 悔 六 根 所 作 罪 障 。 某 等 無 始 以 來 •

ZHÌ YÚ JĪN RÌ HUÒ YǍN WÉI SÈ HUÒ ÀI RǍN XUÁN HUÁNG HÓNG
至 于 今 日 • 或 眼 爲 色 惑 • 愛 染 玄 黃 • 紅

LǙ ZHŪ ZǏ ZHĒN WÁN BǍO SHÌ HUÒ QǓ NÁN NǙ CHÁNG DUǍN
綠 朱 紫 • 珍 玩 寶 飾 。 或 取 男 女 長 短

HĒI BÁI ZHĪ XIÀNG ZĪ TÀI YĀO YÀN QǏ FĒI FǍ XIǍNG HUÒ ĚR
黑 白 之 相 • 姿 態 妖 艷 • 起 非 法 想 。 或 耳

TĀN HǍO SHĒNG GŌNG SHĀNG XIÁN GUǍN JÌ YUÈ GĒ CHÀNG
貪 好 聲 • 宮 商 絃 管 • 伎 樂 歌 唱 。

HUÒ QǓ NÁN NǙ YĪN SHĒNG YǓ YÁN TÍ XIÀO ZHĪ XIÀNG QǏ FĒI
或 取 男 女 音 聲 • 語 言 啼 笑 之 相 • 起 非

---

and venerate the Triple Gem.

Having already repented and reformed the three physical and four verbal actions, we should sequentially repent and reform the obstructive transgressions committed by the six sense organs. Since beginningless time until today, we, the assembly, have had our eyes deceived by forms, become attached to black, yellow, red, green, vermillion, and purple; to precious playthings and jeweled accessories; the seductive postures of men and women, whether tall or short, dark-skinned or light-skinned; and gave rise to improper thoughts. Our ears became attached to sounds; the various musical notes played by strings, woodwinds, courtesans, and singing; the voices and laughter of men and women; and gave rise to improper thoughts.

FǍ XIǍNG HUÒ BÍ JIÈ MÍNG XIĀNG CHÉN TÁN LÓNG SHÈ YÙ JĪN
法 想 。或 鼻 藉 名 香 • 沈 檀 龍 麝 • 鬱 金

SŪ HÉ QǏ FĒI FǍ XIǍNG HUÒ SHÉ TĀN HǍO WÈI XIĀN MĚI GĀN
蘇 合 • 起 非 法 想 。或 舌 貪 好 味 • 鮮 美 甘

FÉI ZHÒNG SHĒNG XUÈ RÒU ZĪ YǍNG SÌ DÀ GÈNG ZĒNG KǓ BĚN
肥 • 衆 生 血 肉 • 資 養 四 大 • 更 增 苦 本 •

QǏ FĒI FǍ XIǍNG HUÒ SHĒN YÀO HUĀ QǏ JǏN XIÙ ZĒNG HÚ YÍ
起 非 法 想 。或 身 樂 花 綺 • 錦 繡 繒 縠 • 一

QIÈ XÌ HUÁ QĪ ZHĒN LÌ FÚ QǏ FĒI FǍ XIǍNG HUÒ YÌ DUŌ LUÀN
切 細 滑 • 七 珍 麗 服 • 起 非 法 想 。或 意 多 亂

XIǍNG CHÙ XIÀNG GUĀI FǍ YÓU CǏ LIÙ GĒN SUǑ ZÀO ZUÌ YÈ
想 • 觸 向 乖 法 。由 此 六 根 • 所 造 罪 業 •

WÚ LIÀNG WÚ BIĀN JĪN RÌ ZHÌ CHÉNG XIÀNG SHÍ FĀNG FÓ ZŪN
無 量 無 邊 • 今 日 至 誠 • 向 十 方 佛 • 尊

FǍ SHÈNG ZHÒNG JIĒ XĪ CHÀN HUǏ
法 聖 衆 • 皆 悉 懺 悔 。

Our noses became attached to renowned fragrances such as those of aloeswood, sandalwood, camphor, musk, turmeric, and sweetgum; and gave rise to improper thoughts. Our tongues craved the flavors of fresh, sweet, fatty flesh of sentient beings to feed the four elements [of our bodies], perpetuated more suffering; and gave rise to improper thoughts. Our bodies delighted in lavish linens, satins, embroideries, as well as all kinds of fine and smooth sensations; in the seven treasures and beautiful clothing; giving rise to improper thoughts. Our minds were often scattered and thought of eccentric and incorrect teachings. The karmic transgressions created through these six sense organs are limitless and boundless. Today, we sincerely pray to the Buddhas, honored Dharma, and sacred Sangha of the ten directions to repent and reform for all of this.

YUÀN YǏ CHÀN HUǏ YǍN GĒN GŌNG DÉ YUÀN LÌNG CǏ YǍN CHÈ
願 以 懺 悔・眼 根 功 德・願 令 此 眼・徹

JIÀN SHÍ FĀNG ZHŪ FÓ PÚ SÀ QĪNG JÌNG FǍ SHĒN BÙ YǏ ÈR XIÀNG
見 十 方 諸 佛 菩 薩・清 淨 法 身・不 以 二 相 。

YUÀN YǏ CHÀN HUǏ ǍN GĒN GŌNG DÉ YUÀN LÌNG CǏ ǍN CHÁNG
願 以 懺 悔・耳 根 功 德・願 令 此 耳・常

WÉN SHÍ FĀNG ZHŪ FÓ XIÁN SHÈNG SUǑ SHUŌ ZHÈNG FǍ RÚ JIÀO
聞 十 方 諸 佛 賢 聖・所 說 正 法・如 教

FÈNG XÍNG YUÀN YǏ CHÀN HUǏ BÍ GĒN GŌNG DÉ YUÀN LÌNG CǏ
奉 行 。願 以 懺 悔・鼻 根 功 德・願 令 此

BÍ CHÁNG WÉN XIĀNG JĪ RÙ FǍ WÈI XIĀNG SHĚ LÍ SHĒNG SǏ
鼻・常 聞 香 積 入 法 位 香 。捨 離 生 死

BÙ JÌNG CHÒU HUÌ YUÀN YǏ CHÀN HUǏ SHÉ GĒN GŌNG DÉ YUÀN
不 淨 臭 穢。願 以 懺 悔・舌 根 功 德・願

LÌNG CǏ SHÉ CHÁNG CĀN FǍ XǏ CHÁN YUÈ ZHĪ SHÍ BÙ TĀN ZHÒNG
令 此 舌・常 飡 法 喜 禪 悅 之 食・不 貪 衆

We vow that through the merits and virtues of repenting and reforming [the karmic offenses of] the eye organ, may these eyes be able to fully see the pure, non-dual Dharma bodies of the buddhas and bodhisattvas in the ten directions; we vow that through the merits and virtues of repenting and reforming [the karmic offenses of] the ear organ, may these ears be able to always hear the Dharma preached by buddhas and awakened beings of the ten directions and practice according to their teachings; we vow that through the merits and virtues of repenting and reforming [the karmic offenses of] the nose organ, may these noses be able to always smell the accumulated fragrance of entering the Dharma seat and abandon the impure stench of saṃsāra; we vow that through the merits and virtues of repenting and reforming [the karmic offenses of] the tongue organ, may these tongues be able to always eat the food of Dharma joy and meditative bliss,

SHĒNG XUÈ RÒU ZHĪ WÈI YUÀN YǏ CHÀN HUǏ SHĒN GĒN GŌNG
生 血 肉 之 味。願 以 懺 悔・身 根 功

DÉ YUÀN LÌNG CǏ SHĒN PĪ RÚ LÁI YĪ ZHUÓ RĚN RǓ KǍI WÒ
德・願 令 此 身 ・披 如 來 衣・著 忍 辱 鎧・臥

WÚ WÈI CHUÁNG ZUÒ FǍ KŌNG ZUÒ YUÀN YǏ CHÀN HUǏ YÌ GĒN
無 畏 牀 ・坐 法 空 座。願 以 懺 悔・意 根

GŌNG DÉ YUÀN LÌNG CǏ YÌ CHÉNG JIÙ SHÍ LÌ DÒNG DÁ WǓ
功 德・願 令 此 意・成 就 十 力・洞 達 五

MÍNG SHĒN GUĀN ÈR DÌ KŌNG PÍNG DĚNG LǏ CÓNG FĀNG BIÀN
明・深 觀 二 諦・空 平 等 理。從 方 便

HUÌ RÙ FǍ LIÚ SHUǏ NIÀN NIÀN ZĒNG MÍNG XIǍN FĀ RÚ LÁI
慧・入 法 流 水・念 念 增 明。顯 發 如 來・

DÀ WÚ SHĒNG RĚN FĀ YUÀN YǏ GUĪ MÌNG LǏ CHÁNG ZHÙ SĀN BǍO
大 無 生 忍。發 願 已・皈 命 禮 常 住 三 寶。

CÍ BēI SHUǏ CHÀN FǍ JUÀN ZHŌNG
慈 悲 水 懺 法 卷 中

never craving the taste of sentient beings' flesh; we vow that through the merits and virtues of repenting and reforming [the karmic offenses of] the body organ, may these bodies be able to wear the Tathāgata's robes and don the armor of patience, recline on the bed of fearlessness and sit on the seat of empty phenomena; we vow that through the merits and virtues of repenting and reforming [the karmic offenses of] the mind organ, may these minds be able to accomplish the ten powers, illuminate the five wisdoms, deeply contemplate the two truths, as well as the truths of emptiness and equality, enter the Dharma flow through wisdom of skillful means, become wiser with each thought, and give rise to the Tathāgata's vast, non-arising patience. Having made vows, we return our lives in refuge and venerate the Triple Gem.

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

[七佛滅罪真言]
qī fó miè zuì zhēn yán

▲ **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。

● xī shǔ **JIǓ LǑNG YǑU MÌ QÍ QUÁN**
西 蜀 九 隴 • 有 泌 其 泉 。

JUÉ MÍNG SĀN MÈI DÍ YUĀN QIĀN JIĀ NUÒ QǏ ZHĒN YUÁN
厥 名 三 昧 滌 冤 愆 。迦 諾 啟 眞 源 。

QĪNG JÌNG TŌNG XUÁN QÍ FǍ GUǍNG LIÚ CHUÁN
清 淨 通 玄 •其 法 廣 流 傳 。

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

[Seven Buddhas Offense-Extinguishing Mantra]

ripa ripate kuha kuhate tranite nigalate vimarite mahāgate jāmlamcamte svāhā!

In Jiulong in the [Kingdom of] Western Shu, there flows a spring
Named Samādhi which can wash away enmity and transgressions.
[Venerable] Kanaka initiated its true origins,
Which are pure and lead to the profound. Its Dharma is now circulated widely!
Homage to the Wondrous Awakening Stage Bodhisattva-Mahāsattvas!

● chū chàn wén

出 懺 文

GŌNG WÉN CHÉN XIĀO JÌNG JÍ PÚ TÍ XIĀNG SÀN YÚ RÉN TIĀN
恭 聞・塵 消 境 寂・菩提 香 散 於 人 天。

ZUÌ MIÈ XÌNG KŌNG BŌ RUǏ GUĀNG HUĪ YÚ FǍ JIÈ YǍNG QǏ QIĀN
罪 滅 性 空・般若 光 輝 於法界。仰 啓 千

HUĀ TÁI SHÀNG WÀN YÈ LIÁN ZHŌNG DÀ YUÁN JUÉ HǍI PÓ QIÉ
花 臺 上・萬 葉 蓮 中・大 圓 覺 海・婆伽

ZHÌ ZŪN YUÀN CÌ WĒI GUĀNG ZHÈNG MÍNG DĀN KĚN SHÀNG LÁI
至 尊・願 賜 威 光・證 明 丹 懇。上 來

FÈNG WÉI QIÚ CHÀN mǒu **DĚNG XŪN XIŪ CÍ BĒI DÀO CHǍNG CHÀN**
奉 爲 求 懺 某 等・熏 修 慈 悲 道 場 懺

FǍ JĪN DĀNG DÌ ÈR JUÀN GŌNG GUǑ ZHŌU LÓNG ZHÒNG DĚNG
法。今 當 第二 卷・功 果 周 隆。衆 等

QIÁN CHÉNG XĪN SHĒNG KĚ YǍNG CHŪ CHÀN RÙ CHÀN CHĒNG
虔 誠・心 生 渴 仰。出 懺 入 懺・稱

Prayer of Exiting Repentance, Scroll Two

Respectfully listen! The dust disappears as one's environment stills, and the fragrance of bodhi is scattered among humans and devas. Transgressions are eradicated in the nature of emptiness, as the light of prajñā illuminates the Dharma Realm. We prostrate to the One atop the thousand-petalled throne, within the myriad-petalled lotus, the ocean of great, perfect awakening, the unsurpassed honored Bhagavān. May you bestow your awe-inspiring light and witness our sincerity. On behalf of this assembly of your disciples, we practice the Repentance Method of the Kind and Compassionate Sanctuary of Awakening. We have now completed the merits and fruitions of the second scroll. We, the assembly, are sincere and our minds give rise to earnest reverence. May the all of the merits and causes accumulated from invoking and singing the [buddhas'] profound names, exiting repentance, and entering repentance,

CHÀNG HÓNG MÍNG SUǑ JÍ GŌNG YĪN ZHUĀN SHĒN HUÍ XIÀNG
唱 洪 名。所 集 功 因• 專 伸 回 向 •

ZHĒN RÚ JIÈ NÈI FÚ HUÌ LIǍNG ZÚ ZHĪ ZŪN HUÁ ZÀNG HǍI ZHŌNG
眞 如 界 內•福 慧 兩 足 之 尊。華 藏 海 中 •

BĒI ZHÌ ÈR YÁN ZHĪ ZHǓ SHÍ FĀNG PÚ SÀ SÌ GUǑ SHĒNG WÉN
悲 智 二 嚴 之 主。十 方 菩 薩•四 果 聲 聞。

HÙ FǍ ZHŪ TIĀN MÍNG YÁNG XIÁN ZHÉ PÍNG DĚNG ZĪ PÉI PǓ JIĒ
護 法 諸 天 • 冥 陽 賢 哲 • 平 等 資 陪 • 普 皆

RÁO YÌ FÚ YUÀN XĪN YUÈ JUĀN JUĀN DÀO BŌ LUÓ ZHĪ BǏ ÀN
饒 益。伏 願 • 心 月 娟 娟 • 到 波 羅 之 彼 岸。

XÌNG TIĀN LǍNG LǍNG RÙ YUÁN JUÉ ZHĪ XUÁN MÉN CHÁNG WÈI
性 天 朗 朗 • 入 圓 覺 之 玄 門。常 爲

FÓ FǍ DÒNG LIÁNG PǓ LÌ SHÍ FĀNG HÁN SHÍ QĪNG XĪN HUǏ GUÒ
佛 法 棟 樑 • 普 利 十 方 含 識。傾 心 悔 過 •

QÍNG KǑNG WÈI CHÚ YǍNG LÁO ZŪN ZHÒNG QIÚ ĀI CHÀN HUǏ
情 恐 未 除 • 仰 勞 尊 衆 • 求 哀 懺 悔。

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be specially dedicated to the Honored One replete in both merits and wisdom in the Realm of True Thusness, to the Lord who is adorned by both compassion and wisdom in the Ocean of the Flower Treasury, to the bodhisattvas of the ten directions, the śrāvakas in the four fruitions, the devas who protect the Dharma, and to all virtuous sages among both the living and the deceased. May they be aided equally and benefitted universally. We also vow that our minds will be as pure as the moon until we reach the other shore of pāramitā, and that our natures will be as clear as the sky until we enter the profound gate of perfect awakening. We will always be the pillars and crossbeams of the Buddhadharma and universally benefit sentient beings of the ten directions. We reflect on our minds and reform our wrongdoings. Fearing that they have not been eradicated, we implore the honored assembly to sincerely seek repentance and reform!

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

[huí xiàng jì
回向偈]

● cí bēi **XÍ SHĚ PIÀN FĂ 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 GĂN ĒN DÀ YUÀN XĪN
禪 淨 戒 行 平 等 忍・慚 愧 感 恩 大 願 心。

Homage to Samantabhadra Bodhisattva-Mahāsattva!

[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!