cí bēi sān mèi shuǐ chàn kē yí

慈悲三昧水懺科儀

Liturgy of the

Samadhi Water Repentance

of Kindness and Compassion



卷下懺文

Scroll Three

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

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

● dēng huǎng yào **YÍNG HUÁNG LIÈ BǍO TÁI**
燈 晃 耀・盈 煌 列 寶 臺。

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

HŪN QÚ LǍNG YÀO JÙ WÚ ÀI
昏 衢 朗 耀 俱 無 礙。

YÁN MÓ ZHĀN LǏ ZǏ JĪN TÁI
閻 魔 瞻 禮 紫 金 臺。

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

▲ **NÁ MÓ PǓ GŌNG 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 Three】

The lamp's radiant light shines brilliantly on the jeweled platform.
The radiance encompasses and shines throughout realms [numerous as grains] of sand,
Brightly illuminating dark paths without obstruction.
King Yāma pays his respects in front of the purple-gold platform.
When Dīpaṃkara Buddha attained enlightenment, humans and celestial beings venerated him.
Homage to the Universal Offering Bodhisattva-Mahāsattvas!

● rù chàn wén
入 懺 文

GŌNG WÉN SĀN QÍ LIÀN XÍNG SĀN JUÉ GŌNG YUÁN SĀN CHÉNG
恭 聞・三 祇 煉 行・三 覺 功 圓・三 乘

DÉ DÀO ZHĪ SHÈNG XIÁN SĀN JIÈ FĒN SĪ ZHĪ LÍNG ZHÉ YUÀN FÙ
得 道 之 聖 賢・三 界 分 司 之 靈 哲。願 赴

SĀN XŪN SĀN MÙ GŌNG LÍN SĀN QǏNG SĀN GUĪ QIÀO QÍN SĀN
三 熏 三 沐・恭 臨 三 請 三 皈・翹 勤 三

YÈ ZHĪ DÀO CHǍNG FŪ LÙ SĀN SHÍ ZHĪ FÓ SHÌ FÈNG WÈI QIÚ
業 之 道 場・敷 露 三 時 之 佛 事。奉 爲 求

CHÀN mǒu **DĚNG RÙ CǏ DÀO CHǍNG XŪN XIŪ SĀN MÈI CHÀN FǍ**
懺 某 等 入 此 道 場・熏 修 三 昧 懺 法。

ZĪ DĀNG DÌ SĀN JUǍN RÙ TÁN YUÁN QǏ WǑ ZHŪ XÍNG RÉN
茲 當 第 三 卷・入 壇 緣 起・我 諸 行 人・

DUĀN KÈ YĪ XĪN SÙ GŌNG SĀN YÈ QIÈ NIÀN QIÚ CHÀN mǒu **DĚNG**
端 恪 一 心・肅 恭 三 業。切 念 求 懺 某 等・

Prayer of Entering Repentance, Scroll Three

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

YĪ MÍ ZHĒN XÌNG ZHÍ ZHÌ RÚ JĪN SĀN XĪN ZHÀNG BÌ ZÌ FÁN
一迷 眞 性・直 至 如今。三 心 障 蔽・恣 煩

NǍO ZHĪ TĀN CHĒN SĀN YÈ HUĀNG TÁNG QǏ WÚ MÍNG ZHĪ XIÉ
惱 之 貪 瞋 。三 業 荒 搪・起 無 明 之 邪

JIÀN ZÀO BĀ WÀN CHÉN LÁO ZHĪ YÈ HǍI ZUÒ BǍI QIĀN GÀI ZHÀNG
見。造 八 萬 塵 勞 之 業 海・作 百 千 蓋 障

ZHĪ SHĒN QIĀN ZUÌ JĪ QIŪ SHĀN YÈ RÚ CĀNG HǍI KUÀNG YǏ
之 深 愆 。罪 積 丘 山・業 如 滄 海。況 以

HUǏ FÓ BÀNG SĒNG BŌ WÚ YĪN GUǑ BÙ JUÉ BÙ ZHĪ GÙ ZUÒ
毀 佛 謗 僧・撥 無 因 果・不 覺 不 知・故 作

WÙ WÈI RÚ SHĀN GUÒ JIÙ WÈI SUÌ PĪ CHÉN ZHÀNG SĀN BǍO
誤 爲。如 山 過 咎・未 遂 披 陳・仗 三 寶

ZHĪ XIÁNG GUĀNG JIÉ YĪ XĪN ÉR CHÀN HUǏ WǑ YUÀN RÚ SĪ
之 祥 光・潔 一 心 而 懺 悔。我 願 如 斯・

FÓ BÌ ĀI LIÁN YǍNG KÒU HÓNG CÍ FǓ CHUÍ JIĀ BÈI
佛 必 哀 憐・仰 叩 洪 慈・俯 垂 加 被。

---

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

● dà cí **DÀ BĒI MǏN ZHÒNG SHĒNG　DÀ XǏ DÀ SHĚ JÌ HÁN SHÍ**
大 慈 大 悲 愍 衆 生 ・大 喜 大 捨 濟 含 識・

XIĀNG HǍO GUĀNG MÍNG YǏ ZÌ YÁN　ZHÒNG DĚNG ZHÌ XĪN GUĪ MÌNG LǏ
相 好 光 明 以 自 嚴・衆 等 志 心 皈 命 禮。

● **YĪ QIÈ ZHŪ FÓ MǏN NIÀN ZHÒNG 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 YĪ 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

NÁ MÓ Ō MÍ TUÓ FÓ
南 無 阿 彌 陀 佛

NÁ MÓ MÍ LÈ FÓ
南 無 彌 勒 佛

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

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

Homage to Vairocana Buddha
Homage to our teacher, Śākyamuni Buddha
Homage to Amitābha Buddha
Homage to Maitreya Buddha

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

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

NÁ MÓ BǍO SHÈNG FÓ
南 無 寶 勝 佛

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

NÁ MÓ 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

Homage to Supreme Honored King of Dragons Buddha
Homage to Nāgeśvararāja Buddha
Homage to Prabhūtaratna Buddha
Homage to Awakened Blossom Concentration Self-Mastery King Buddha
Homage to Kasayadhvaja Buddha
Homage to Siṃhanāda Buddha
Homage to Mañjuśrī Bodhisattva
Homage to Samantabhadra Bodhisattva

NÁ MÓ DÀ SHÌ ZHÌ PÚ SÀ
南 無 大 勢 至 菩 薩

NÁ MÓ DÌ ZÀNG PÚ SÀ
南 無 地 藏 菩 薩

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

NÁ MÓ GUĀN ZÌ ZÀI PÚ SÀ
南 無 觀 自 在 菩 薩

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

● cí bēi **SHUǏ CHÀN FǍ JUÀN XIÀ**
慈 悲 水 懺 法 卷 下

LǏ ZHŪ FÓ YǏ CÌ FÙ CHÀN HUǏ SHÀNG LÁI YǏ CHÀN
禮 諸 佛 已・次 復 懺 悔。上 來 已 懺・

SHĒN SĀN KǑU SÌ JÌNG JĪN DĀNG CHÀN HUǏ FÓ FǍ SĒNG JIĀN
身 三 口 四 竟・今 當 懺 悔 佛 法 僧 間・

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

Homage to our teacher, Śākyamuni Buddha!

[Water Repentance of Kindness and Compassion – Scroll Two]

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

YĪ QIÈ ZHŪ ZHÀNG JĪNG ZHŌNG FÓ SHUŌ RÉN SHĒN NÁN DÉ
一 切 諸 障 。經 中 佛 說 • 人 身 難 得 •

FÓ FǍ NÁN WÉN ZHÒNG SĒNG NÁN ZHÍ XÌN XĪN NÁN SHĒNG
佛 法 難 聞 • 衆 僧 難 值 • 信 心 難 生 •

LIÙ GĒN NÁN JÙ SHÀN YǑU NÁN DÉ ÉR JĪN XIĀNG YǓ SÙ ZHÍ
六 根 難 具 • 善 友 難 得 。而 今 相 與 宿 植

SHÀN GĒN DÉ CǏ RÉN SHĒN LIÙ GĒN WÁN JÙ YÒU ZHÍ SHÀN
善 根 • 得 此 人 身 • 六 根 完 具 。又 值 善

YǑU DÉ WÉN ZHÈNG FǍ YÚ QÍ ZHŌNG JIĀN FÙ GÈ BÙ NÉNG JǏN
友 • 得 聞 正 法 。於 其 中 間 復 各 不 能 盡

XĪN JĪNG QÍN KǑNG YÚ WÈI LÁI ZHǍNG NÌ WÀN KǓ WÚ YǑU
心 精 勤 • 恐 於 未 來 • 長 溺 萬 苦 • 無 有

CHŪ QĪ SHÌ GÙ JĪN RÌ ZHÌ CHÉNG QIÚ ĀI CHÀN HUǏ zhòng DĚNG
出 期 。是 故 今 日 至 誠 • 求 哀 懺 悔 。某 等

ZÌ CÓNG WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ CHÁNG YǏ WÚ MÍNG FÙ
自 從 無 始 以 來 • 至 于 今 日 • 常 以 無 明 覆

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

XĪN FÁN NǍO ZHÀNG YÌ JIÀN FÓ XÍNG XIÀNG BÙ NÉNG JÌN XĪN
心・煩 惱 障 意。見 佛 形 像 ・不 能 盡 心

GŌNG JÌNG QĪNG MIÈ ZHÒNG SĒNG CÁN HÀI SHÀN YǑU PÒ TǍ
恭 敬。輕 蔑 衆 僧・殘 害 善 友。破 塔

HUǏ SÌ FÉN SHĀO JĪNG XIÀNG CHŪ FÓ SHĒN XUĚ HUÒ ZÌ CHǓ
毀 寺・焚 燒 經 像・出 佛 身 血。或 自 處

HUÁ TÁNG ĀN ZHÌ ZŪN XIÀNG BĒI WĚI ZHĪ CHÙ SHǏ YĀN XŪN RÌ
華 堂・安 置 尊 像 卑 猥 之 處・使 煙 熏 日

PÙ FĒNG CHUĪ YǓ LÙ CHÉN TǓ WŪ BÈN QUÈ SHǓ HUǏ HUÀI
曝・風 吹 雨 露・塵 土 汙 坌・雀 鼠 毀 壞・

GÒNG ZHÙ TÓNG SÙ CÉNG WÚ LǏ JÌNG HUÒ LUǑ LÙ XIÀNG QIÁN
共 住 同 宿・曾 無 禮 敬。或 裸 露 像 前・

CHŪ BÙ YÁN SHÌ ZHĒ YǍN DĒNG ZHÚ GUĀN BÌ DIÀN YǓ ZHÀNG
初 不 嚴 飾・遮 掩 燈 燭・關 閉 殿 宇・障

FÓ GUĀNG MÍNG RÚ SHÌ DĚNG ZUÌ JĪN RÌ ZHÌ CHÉNG JIĒ XĪ
佛 光 明。如 是 等 罪・今 日 至 誠・皆 悉

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

CHÀN HUǏ YÒU FÙ WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ YÚ FǍ
懺 悔。又 復 無 始 以 來• 至 于 今 日• 或 於 法

JIĀN YǏ BÙ JÌNG SHǑU BǍ ZHUŌ JĪNG JUǍN HUÒ LÍN JĪNG SHŪ
間 •以 不 淨 手 •把 捉 經 卷 。或 臨 經 書 •

FĒI FǍ SÚ YǓ HUÒ ĀN ZHÌ CHUÁNG TÓU ZUÒ QǏ BÙ JÌNG HUÒ
非 法 俗 語。或 安 置 牀 頭 • 坐 起 不 敬 。或

KĀI BÌ XIĀNG QIÈ CHÓNG DÙ XIǓ LÀN HUÒ SHǑU ZHÓU TUŌ
開 閉 箱 篋• 蟲 蠹 朽 爛。或 首 軸 脫

LUÒ BÙ ZHÌ SHĪ CÌ HUÒ WǍN TUŌ LÒU WÙ ZHǏ MÒ PÒ LIÈ
落 •部 帙 失 次。或 挽 脫 漏 誤 • 紙 墨 破 裂 •

ZÌ BÙ XIŪ XÍ BÙ KĚN LIÚ CHUÁN RÚ SHÌ DĚNG ZUÌ JĪN RÌ ZHÌ
自 不 修 習 •不 肯 流 傳 。如 是 等 罪 • 今 日 至

CHÉNG JIĒ XĪ CHÀN HUǏ HUÒ MIÁN DÌ TĪNG JĪNG YǍNG WÒ DÚ
誠 • 皆 悉 懺 悔。或 眠 地 聽 經 • 仰 臥 讀

SÒNG GĀO SHĒNG YǓ XIÀO LUÀN TĀ TĪNG FǍ HUÒ XIÉ JIĚ FÓ
誦 。高 聲 語 笑 • 亂 他 聽 法。或 邪 解 佛

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

YǓ PÌ SHUŌ SHÈNG YÌ FĒI FǍ SHUŌ FǍ FǍ SHUŌ FĒI FǍ FĒI
語・僻 說 聖 意。非 法 說 法・法 說 非 法。非

FÀN SHUŌ FÀN FÀN SHUŌ FĒI FÀN QĪNG ZUÌ SHUŌ ZHÒNG ZHÒNG
犯 說 犯・犯 說 非 犯。輕 罪 說 重・重

ZUÌ SHUŌ QĪNG HUÒ CHĀO QIÁN ZHÙ HÒU CHĀO HÒU ZHÙ QIÁN
罪 說 輕。或 抄 前 著 後・抄 後 著 前。

QIÁN HÒU ZHÙ ZHŌNG ZHŌNG ZHÙ QIÁN HÒU QǏ SHÌ WÉN CÍ
前 後 著 中・中 著 前 後。綺 飾 文 詞・

ĀN ZHÌ JǏ DIǍN HUÒ WÈI LÌ YǍNG MÍNG YÙ GŌNG JÌNG WÈI
安 置 己 典。或 爲 利 養・名 譽 恭 敬。爲

RÉN SHUŌ FǍ WÚ DÀO DÉ XĪN QIÚ FǍ SHĪ GUÒ ÉR WÈI LÙN
人 說 法・無 道 德 心。求 法 師 過・而 爲 論

YÌ FĒI LǏ TÁN JĪ BÙ WÉI ZHǍNG XIÈ QIÚ CHŪ SHÌ FǍ HUÒ
義。非 理 彈 擊・不 爲 長 解・求 出 世 法。或

QĪNG MÀN FÓ YǓ ZŪN ZHÒNG XIÉ JIÀO HUǏ ZǏ DÀ CHÈNG ZÀN
輕 慢 佛 語・尊 重 邪 教。毀 呰 大 乘・讚

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

SHĒNG WÉN DÀO RÚ SHÌ DĚNG ZUÌ WÚ LIÀNG WÚ BIĀN JIĒ XĪ
聲 聞 道。如 是 等 罪・無 量 無 邊 ・皆 悉

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

JIĀN YǑU ZHÀNG SHĀ Ō LUÓ HÀN PÒ HÉ HÉ SĒNG HÀI FĀ WÚ
間 有 障 ・殺 阿 羅 漢・破 和 合 僧 。害 發 無

SHÀNG PÚ TÍ XĪN RÉN DUÀN MIÈ FÓ ZHǑNG SHǏ SHÈNG DÀO BÙ
上 菩 提 心 人。斷 滅 佛 種 ・使 聖 道 不

XÍNG HUÒ BŌ TUŌ DÀO RÉN BIĀN KǍO SHĀ MÉN CHǓ TÀ QŪ
行。或 剝 脫 道 人・鞭 拷 沙 門・楚 撻 驅

SHǏ KǓ YÁN JIĀ BÀNG HUÒ PÒ JÌNG JIÈ JÍ PÒ WĒI YÍ HUÒ
使・苦 言 加 謗 。或 破 淨 戒・及 破 威 儀。或

QUÀN TĀ RÉN SHĚ YÚ BĀ ZHÈNG SHÒU XÍNG WǓ FǍ HUÒ JIǍ
勸 他 人・捨 於 八 正 ・受 行 五 法。或 假

TUŌ XÍNG YÍ KUĪ QIÈ CHÁNG ZHÙ RÚ SHÌ DĚNG ZUÌ JĪN XĪ CHÀN
託 形 儀・闚 竊 常 住。如 是 等 罪・今 悉 懺

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

HUǏ HUÒ LUǑ LÙ SHĒN XÍNG QĪNG YĪ TÁNG TÚ ZÀI JĪNG XIÀNG
悔。或 裸 露 身 形・輕 衣 搪 揳・在 經 像

QIÁN BÙ JÌNG JIǍO LǙ TÀ SHÀNG DIÀN TǍ HUÒ ZHUÓ XIÈ JĪ
前 。不 淨 腳 履・踏 上 殿 塔。或 著 屧 屐・

RÙ SĒNG QIÉ LÁN TÌ TUÒ TÁNG FÁNG WŪ FÓ SĒNG DÌ CHÉNG
入 僧 伽 藍。涕 唾 堂 房・汙 佛 僧 地。乘

CHĒ CÈ MǍ PÁI TÚ SÌ SHĚ FÁN RÚ SHÌ DĚNG YÚ SĀN BǍO JIĀN
車 策 馬・排 揳 寺 舍。凡 如 是 等・於 三 寶 間・

SUǑ QǏ ZUÌ ZHÀNG WÚ LIÀNG WÚ BIĀN JĪN RÌ ZHÌ CHÉNG XIÀNG
所 起 罪 障・無 量 無 邊・今 日 至 誠・向

SHÍ FĀNG FÓ ZŪN FǍ SHÈNG ZHÒNG JIĒ XĪ CHÀN HUǏ
十 方 佛・尊 法 聖 衆・皆 悉 懺 悔。

YUÀN SHĒNG SHĒNG SHÌ SHÌ CHÁNG ZHÍ SĀN BǍO ZŪN YǍNG
願 生 生 世 世・常 值 三 寶・尊 仰

GŌNG JÌNG WÚ YǑU YÀN JUÀN TIĀN ZĒNG MIÀO CǍI ZHÒNG
恭 敬・無 有 厭 倦。天 繒 妙 綵・衆

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

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

BǍO YĪNG LUÒ BǍI QIĀN JÌ YUÈ ZHĒN YÌ MÍNG XIĀNG HUĀ GUǑ
寶 纓 絡・百 千 伎 樂・珍 異 名 香・花 果

XIĀN MÍNG JǏN SHÌ SUǑ YǑU CHÁNG YǏ GŌNG YǍNG RUÒ YǑU
鮮 明・盡 世 所 有・常 以 供 養。若 有

CHÉNG FÓ XIĀN WǍNG QUÀN QǏNG KĀI GĀN LÙ MÉN RUÒ RÙ
成 佛・先 往 勸 請・開 甘 露 門。若 入

NIÈ PÁN YUÀN WǑ CHÁNG DÉ XIÀN ZUÌ HÒU GÒNG YÚ ZHÒNG
涅 槃・願 我 常 得 獻 最 後 供。於 衆

SĒNG ZHŌNG XIŪ LIÙ HÉ JÌNG DÉ ZÌ ZÀI LÌ XĪNG LÓNG SĀN
僧 中・修 六 和 敬。得 自 在 力・興 隆 三

BǍO SHÀNG HÓNG FÓ DÀO XIÀ HUÀ ZHÒNG SHĒNG
寶。上 弘 佛 道・下 化 衆 生。

RÚ SHÀNG SUǑ SHUŌ YÚ SĀN BǍO JIĀN QĪNG ZHÒNG ZHŪ ZUÌ
如 上 所 說・於 三 寶 間・輕 重 諸 罪・

JIĒ YǏ CHÀN HUǏ QÍ YÚ ZHŪ È JĪN DĀNG CÌ DÌ FÙ GÈNG CHÀN
皆 已 懺 悔。其 餘 諸 惡・今 當 次 第・復 更 懺

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

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

HUǏ RÚ JĪNG ZHŌNG SHUŌ YǑU ÈR JIÀN ER YĪ ZHĚ ZÌ BÚ ZUÒ
悔。如 經 中 說 • 有 二 健 兒。一 者 自 不 作

ZUÌ ÈR ZHĚ ZUÒ YǏ NÉNG HUǏ YÒU YǑU ÈR ZHǑNG BÁI FǍ NÉNG
罪 • 二 者 作 已 能 悔。又 有 二 種 白 法 • 能

WÈI ZHÒNG SHĒNG MIÈ CHÚ ZHÒNG ZHÀNG YĪ ZHĚ CÁN ZÌ BÚ
爲 衆 生 • 滅 除 衆 障 。一 者 慚 • 自 不

ZUÒ È ÈR ZHĚ KUÌ BÚ LÌNG TĀ ZUÒ YǑU CÁN KUÌ ZHĚ KĚ
作 惡。二 者 愧 • 不 令 他 作 。有 慚 愧 者 • 可

MÍNG WÈI RÉN RUÒ BÙ CÁN KUÌ YǓ ZHŪ QÍN SHÒU BÙ XIĀNG YÌ
名 爲 人。若 不 慚 愧 • 與 諸 禽 獸 不 相 異

YĚ SHÌ GÙ JĪN RÌ ZHÌ CHÉNG GUĪ YĪ YÚ FÓ RÚ FǍ CHÀN HUǏ
也。是 故 今 日 至 誠 • 皈 依 於 佛 • 如 法 懺 悔。

WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ XÌN XIÉ DÀO JIÀN SHĀ HÀI
無 始 以 來 • 至 于 今 日 • 或 信 邪 倒 見 • 殺 害

ZHÒNG SHĒNG JIĚ ZÒU CHĪ MÈI WǍNG LIǍNG GUǏ SHÉN YÙ XĪ
衆 生 。解 奏 魑 魅 • 魍 魎 • 鬼 神 • 欲 希

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

YÁN NIÁN ZHŌNG BÙ NÉNG DÉ HUÒ WÀNG YÁN JIÀN GUǏ JIǍ
延 年 • 終 不 能 得。或 妄 言 見 鬼 • 假

CHĒNG SHÉN YǓ RÚ SHÌ DĚNG ZUÌ JIĒ XĪ CHÀN HUǏ YÒU FÙ WÚ
稱 神 語 • 如 是 等 罪 • 皆 悉 懺 悔。又 復 無

SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ HUÒ XÍNG DÒNG ÀO DÀN ZÌ GĀO
始 以 來 • 至 于 今 日 • 或 行 動 傲 誕 • 自 高

ZÌ DÀ HUÒ SHÌ ZHǑNG XÌNG QĪNG MÀN YÍ QIÈ YǏ GUÌ QĪNG
自 大。或 恃 種 姓 • 輕 慢 一 切。以 貴 輕

JIÀN YÒNG QIÁNG LÍNG RUÒ HUÒ YǏN JIǓ DÒU LUÀN BÚ BÌ QĪN
賤 • 用 強 陵 弱。或 飲 酒 鬪 亂 • 不 避 親

SHŪ HŪN ZUÌ ZHŌNG RÌ BÚ SHÌ ZŪN BĒI RÚ SHÌ DĚNG ZUÌ
疏。惛 醉 終 日 • 不 識 尊 卑。如 是 等 罪 •

JĪN XĪ CHÀN HUǏ HUÒ SHÌ YǏN SHÍ WÚ YǑU QÍ DÙ HUÒ SHÍ
今 悉 懺 悔。或 嗜 飲 食 • 無 有 期 度。或 食

SHĒNG KUÀI HUÒ DÀN WǓ XĪN XŪN HUÌ JĪNG XIÀNG PÁI TÚ JÌNG
生 鱠 • 或 啖 五 辛 • 薰 穢 經 像 。排 揆 淨

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

ZHÒNG ZÒNG XĪN ZÌ YÌ BÙ ZHĪ XIÀN JÍ SHŪ YUǍN SHÀN RÉN
衆・縱心恣意・不知限極。疏遠善人・

XIÁ JÌN È YǑU RÚ SHÌ DĚNG ZUÌ JĪN XĪ CHÀN HUǏ HUÒ GÒNG
狎近惡友。如是等罪・今悉懺悔。或貢

GĀO JIǍO JIǍ YǍN JIǍN ZÌ YÒNG BÁ HÙ DǏ TÚ BÚ SHÌ RÉN QÍNG
高矯假・偃蹇自用。跋扈抵捩・不識人情。

ZÌ SHÌ FĒI TĀ XĪ WÀNG JIǍO XÌNG RÚ SHÌ DĚNG ZUÌ JĪN XĪ CHÀN
自是非他・希望僥倖。如是等罪・今悉懺

HUǏ HUÒ LÍN CÁI WÚ RÀNG BÙ LIÁN BÙ CHǏ TÚ RÒU GŪ JIǓ QĪ
悔。或臨財無讓・不廉不恥・屠肉沽酒・欺

KUÁNG ZÌ HUÓ HUÒ CHŪ RÙ XÍ LÌ JÌ SHÍ MÀI RÌ JÙ JĪ QIĀN
誑自活。或出入息利・計時賣日。聚積慳

KÈ TĀN QIÚ WÚ YÀN SHÒU RÉN GÒNG YǍNG BÙ CÁN BÚ KUÌ
尅・貪求無厭。受人供養・不慚不愧。

HUÒ WÚ JIÈ DÉ KŌNG NÀ XÌN SHĪ RÚ SHÌ DĚNG ZUÌ JĪN XĪ CHÀN
或無戒德・空納信施。如是等罪・今悉懺

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

HUǏ HUÒ CHUÍ DǍ NÚ BÌ QŪ SHǏ TÓNG LÌ BÚ WÈN JĪ KĚ BÚ
悔。或 捶 打 奴 婢•驅 使 僮 吏。不 問 饑 渴•不

WÈN HÁN SHǓ HUÒ FĀ CHÈ QIÁO LIÁNG DÙ JUÉ XÍNG LÙ RÚ SHÌ
問 寒 暑。或 發 撤 橋 梁 •杜 絕 行 路。如 是

DĚNG ZUÌ JĪN XĪ CHÀN HUǏ HUÒ FÀNG YÌ ZÌ ZÌ WÚ JÌ SÀN
等 罪•今 悉 懺 悔。或 放 逸 自 恣•無 記 散

LUÀN CHŪ PÚ WÉI QÍ QÚN HUÌ TÚN JÙ YǏN SHÍ JIǓ RÒU GÈNG
亂。樗 蒲 圍 棋•羣 會 屯 聚。飲 食 酒 肉• 更

XIĀNG RǍO JIÀN WÚ QÙ TÁN HUÀ LÙN SHUŌ TIĀN XIÀ CÓNG
相 擾 餞。無 趣 談 話•論 說 天 下。從

NIÁN JÌNG SUÌ KŌNG SÀNG TIĀN RÌ CHŪ ZHŌNG HÒU YÈ CHÁN
年 竟 歲• 空 喪 天 日。初 中 後 夜• 禪

SÒNG BÙ XIŪ XIÈ DÀI LǍN DUÒ SHĪ WÒ ZHŌNG RÌ YÚ LIÙ NIÀN
誦 不 修。懈 怠 懶 惰•尸 臥 終 日。於 六 念

CHÙ XĪN BÙ JĪNG LǏ JIÀN TĀ SHÈNG SHÌ BIÀN SHĒNG JÍ DÙ
處•心 不 經 理。見 他 勝 事• 便 生 嫉 妒。

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

XĪN HUÁI CǍN DÚ BÈI QǏ FÁN NǍO ZHÌ SHǏ ZHŪ È MĚNG FĒNG
心 懷 慘 毒・備 起 煩 惱。致 使 諸 惡 猛 風・

CHUĪ ZUÌ XĪN HUǑ CHÁNG YǏ CHÌ RÁN WÚ YǑU XIŪ XĪ SĀN YÈ
吹 罪 薪 火・ 常 以 熾 然・無 有 休 息。三 業

WĒI SHÀN YÍ QIÈ JÙ FÉN SHÀN FǍ JÌ JÌN WÈI YÌ CHǍN TÍ
微 善・一 切 俱 焚。 善 法 既 盡・爲 一 闡 提。

DUÒ DÀ DÌ YÙ WÚ YǑU CHŪ QÍ SHÌ GÙ JĪN RÌ ZHÌ DǍO QǏ SǍNG
墮 大 地 獄・無 有 出 期。是 故 今 日 至 禱 稽 顙・

XIÀNG SHÍ FĀNG SĀN BǍO JIĒ XĪ CHÀN HUǏ XIÀNG LÁI SUǑ YǑU
向 十 方 三 寶・皆 悉 懺 悔。向 來 所 有

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

ZÌ ZUÒ RUÒ JIÀO TĀ ZUÒ RUÒ SUÍ XǏ ZUÒ RUÒ YǏ SHÌ LÌ BĪ
自 作・若 教 他 作・若 隨 喜 作。若 以 勢 力 逼

PÒ LÌNG ZUÒ RÚ SHÌ NǍI ZHÌ ZÀN TÀN XÍNG È FǍ ZHĚ JĪN RÌ
迫 令 作・如 是 乃 至 讚 歎 行 惡 法 者・今 日

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

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

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

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

ZHĪ LIÁN SHÌ CHǏ XIĀN YÌ WÈN XÙN XIŪ LIÁNG ZHÈNG JǏN
知 廉 識 耻• 先 意 問 訊。修 良 正 謹•

QĪNG JIÉ YÌ RÀNG YUǍN LÍ È YǑU CHÁNG YÙ SHÀN YUÁN
清 潔 義 讓 。 遠 離 惡 友 • 常 遇 善 緣 。

SHŌU SHÈ LIÙ QÍNG SHǑU HÙ SĀN YÈ HÀN LÁO RĚN KǓ
收 攝 六 情 • 守 護 三 業。捍 勞 忍 苦•

XĪN BÚ TUÌ MÒ LÌ PÚ TÍ ZHÌ BÚ FÙ ZHÒNG SHĒNG
心 不 退 沒。立 菩 提 志•不 負 衆 生 。

FĀ YUÀN YǏ GUĪ MÌNG LǏ ZHŪ FÓ
發 願 已• 皈 命 禮 諸 佛。

today, we sincerely repent and reform for them.

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

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

NÁ MÓ 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 XIÀNG LÁI YǏ CHÀN HUǏ FÁN NǍO**
禮 諸 佛 已・次 復 懺 悔。 向 來 已 懺 悔 煩 惱

ZHÀNG YǏ CHÀN HUǏ YÈ ZHÀNG SUǑ YÚ BÀO ZHÀNG JĪN DĀNG
障 ・已 懺 悔 業 障 。所 餘 報 障 ・今 當

CÌ DÌ PĪ CHÉN CHÀN HUǏ JĪNG ZHŌNG SHUŌ YÁN YÈ BÀO ZHÌ
次 第・披 陳 懺 悔。經 中 說 言・業 報 至

SHÍ FĒI KŌNG FĒI HǍI ZHŌNG FĒI RÙ SHĀN SHÌ JIĀN WÚ YǑU DÌ
時・非 空 非 海 中 ・非 入 山 市 間・無 有 地

FĀNG SUǑ TUŌ ZHĪ BÚ SHÒU BÀO WÉI YǑU CHÀN HUǏ LÌ NǍI
方 所・脫 之 不 受 報。惟 有 懺 悔 力・乃

NÉNG DÉ CHÚ MIÈ HÉ YǏ ZHĪ RÁN SHÌ TÍ HUÁN YĪN WǓ SHUĀI
能 得 除 滅。何 以 知 然 。釋 提 桓 因・五 衰

XIÀNG XIÀN KǑNG JÙ QIÈ XĪN GUĪ CHÉNG SĀN BǍO WǓ XIÀNG
相 現・恐 懼 切 心・歸 誠 三 寶 。五 相

JÍ MIÈ DÉ YÁN TIĀN NIÁN RÚ SHÌ DĚNG BǏ JĪNG JIÀO SUǑ MÍNG
即 滅・得 延 天 年 。如 是 等 比・經 教 所 明 ・

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

QÍ SHÌ FĒI YĪ GÙ ZHĪ CHÀN HUǏ SHÍ NÉNG MIÈ HUÒ DÀN FÁN
其 事 非 一。故 知 懺 悔，實 能 滅 禍。但 凡

FŪ ZHĪ RÉN RUÒ BÙ ZHÍ SHÀN YǑU JIǍNG DǍO ZÉ MÍ È ÉR BÚ
夫 之 人，若 不 值 善 友 獎 導，則 靡 惡 而 不

ZÀO ZHÌ SHǏ DÀ MÌNG JIĀNG JǏN LÍN QIÓNG ZHĪ JÌ DÌ YÙ È
造，致 使 大 命 將 盡，臨 窮 之 際，地 獄 惡

XIÀNG JIĒ XIÀN ZÀI QIÁN DĀNG ĚR ZHĪ SHÍ HUǏ JÙ JIĀO ZHÌ BÚ
相，皆 現 在 前。當 爾 之 時，悔 懼 交 至。不

YÙ XIŪ SHÀN LÍN QIÓNG FĀNG HUǏ HUǏ ZHĪ YÚ HÒU JIĀNG HÉ
預 修 善，臨 窮 方 悔。悔 之 於 後，將 何

JÍ HŪ YĀNG FÚ YÌ CHÙ SÙ YÙ YÁN DÀI DĀNG DÚ QÙ RÙ DÀO
及 乎。殃 福 異 處，宿 預 嚴 待。當 獨 趣 入 到

DÌ YÙ SUǑ DÀN DÉ QIÁN XÍNG RÙ YÚ HUǑ HUÒ SHĒN XĪN CUĪ
地 獄 所，但 得 前 行，入 於 火 鑊，身 心 摧

SUÌ JĪNG SHÉN TÒNG KǓ RÚ CǏ ZHĪ SHÍ YÙ QIÚ YÌ LǏ YÍ CHÀN
碎，精 神 痛 苦。如 此 之 時，欲 求 一 禮 一 懺，

---

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

QǏ KĚ FÙ DÉ ZHÒNG DĚNG QIÈ MÒ ZÌ SHÌ SHÈNG NIÁN CÁI BǍO
豈 可 復 得。 衆 等 切 莫 自 恃 盛 年 • 財 寶

SHÌ LÌ LǍN DUÒ XIÈ DÀI FÀNG YÌ ZÌ ZÌ SǏ KǓ YÍ ZHÌ WÚ
勢 力 • 懶 惰 懈 怠 • 放 逸 自 恣。死 苦 一 至 • 無

WÈN LǍO SHÀO PÍN FÙ GUÌ JIÀN JIĒ XĪ MÓ MIÈ YǍN HŪ ÉR ZHÌ
問 老 少 • 貧 富 貴 賤 • 皆 悉 磨 滅。奄 忽 而 至 •

BÚ LÌNG RÉN ZHĪ FÚ RÉN MÌNG WÚ CHÁNG YÙ RÚ ZHĀO LÙ CHŪ
不 令 人 知。夫 人 命 無 常 • 諭 如 朝 露。出

XÍ SUĪ CÚN RÙ XÍ NÁN BǍO YÚN HÉ HŪ CǏ ÉR BÚ CHÀN HUǏ
息 雖 存 • 入 息 難 保。云 何 忽 此 • 而 不 懺 悔。

DÀN WǓ TIĀN SHǏ ZHĚ JÌ LÁI WÚ CHÁNG SHĀ GUǏ CÙ ZHÌ SHÈNG
但 五 天 使 者 既 來 • 無 常 殺 鬼 卒 至。 盛

NIÁN ZHUÀNG SÈ WÚ DÉ MIǍN ZHĚ DĀNG ĚR ZHĪ SHÍ HUÁ TÁNG
年 壯 色 • 無 得 免 者。當 爾 之 時 • 華 堂

SUÌ YǓ HÉ GUĀN RÉN SHÌ GĀO CHĒ DÀ MǍ QǏ DÉ ZÌ SUÍ QĪ
邃 宇 • 何 關 人 事。高 車 大 馬 • 豈 得 自 隨。妻

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

ZI JUÀN SHǓ FĒI FÙ WǑ QĪN QĪ ZHĒN BǍO SHÌ NǍI WÈI TĀ WÁN
子 眷 屬・非 復 我 親。七 珍 寶 飾・乃 爲 他 玩。

YǏ CǏ ÉR YÁN SHÌ JIĀN GUǑ BÀO JIĒ WÉI HUÀN HUÀ TIĀN SHÀNG
以 此 而 言・世 間 果 報・皆 爲 幻 化。天 上

SUĪ LÈ HUÌ GUĪ BÀI HUÀI SHÒU JǏN HÚN SHÌ DUÒ LUÒ SĀN TÚ
雖 樂・會 歸 敗 壞。壽 盡 魂 逝・墮 落 三 塗。

SHÌ GÙ FÓ YǓ XŪ BÁ TUÓ YÁN RǓ SHĪ YÙ TÓU LÁN FÚ LÌ GĒN
是 故 佛 語 須 跋 陀 言・汝 師 鬱 頭 藍 弗・利 根

CŌNG MÍNG NÉNG FÚ FÁN NǍO ZHÌ YÚ FĒI FĒI XIǍNG CHÙ MÌNG
聰 明・能 伏 煩 惱・至 於 非 非 想 處。命

ZHŌNG HUÁN ZUÒ CHÙ SHĒNG DÀO ZHŌNG FĒI LÍ ZHĪ SHĒN KUÀNG
終 還 作 畜 生 道 中・飛 狸 之 身・況

FÙ YÚ ZHĚ GÙ ZHĪ WÈI DĒNG SHÈNG GUǑ YǏ HUÁN JIĒ YĪNG LÚN
復 餘 者。故 知 未 登 聖 果 已 還・皆 應 輪

ZHUǍN BÈI JĪNG È QÙ RÚ BÙ JǏN SHÈN HŪ ĚR YÌ ZHĀO QĪN
轉・備 經 惡 趣。如 不 謹 慎・忽 爾 一 朝・親

---

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

YĪNG SĪ SHÌ JIĀNG BÙ HUǏ ZĀI RÚ JĪN BÈI ZUÌ XÍNG YÌ GŌNG MÉN
嬰 斯 事• 將 不 悔 哉•如 今 被 罪• 行 詣 公 門•

JǏ SHÌ XIǍO KǓ QÍNG DÌ ZHĀNG HUÁNG JUÀN SHǓ KǑNG JÙ
己 是 小 苦• 情 地 慞 惶 • 眷 屬 恐 懼•

QIÚ JIÙ BǍI DUĀN DÌ YÙ ZHÒNG KǓ BǏ YÚ CǏ ZHĚ BǍI QIĀN
求 救 百 端 。地 獄 衆 苦•比 於 此 者 • 百 千

WÀN BÈI BÙ DÉ WÈI YÙ ZHÒNG DĚNG XIĀNG YǓ CHÉN JIÉ YǏ LÁI
萬 倍•不 得 爲 喻。 衆 等 相 與 塵 劫 以 來•

ZUÌ RUÒ XŪ MÍ YÚN HÉ WÉN CǏ ĀN RÁN BÚ WÈI BÙ JĪNG BÙ
罪 若 須 彌• 云 何 聞 此•安 然 不 畏 •不 驚 不

KǑNG LÌNG CǏ JĪNG SHÉN FÙ YĪNG SĪ KǓ SHÍ WÈI KĚ TÒNG
恐 • 令 此 精 神 •復 嬰 斯 苦•實 爲 可 痛 •

SHÌ GÙ ZHÌ CHÉNG QIÚ ĀI CHÀN HUǏ
是 故 至 誠 • 求 哀 懺 悔。

zhòng DĚNG CÓNG WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ SUǑ YǑU BÀO
某 等 從 無 始 以 來• 至 于 今 日• 所 有 報

---

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

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

ZHÀNG RÁN QÍ ZHÒNG ZHĚ DÌ YĪ WÉI YǑU Ā BÍ DÌ YÙ RÚ
障 • 然 其 重 者 • 第 一 惟 有 阿 鼻 地 獄 。 如

JĪNG SUǑ MÍNG JĪN DĀNG LÜÈ SHUŌ QÍ XIÀNG CǏ YÙ ZHŌU ZĀ
經 所 明 • 今 當 略 說 其 相 。 此 獄 周 帀 •

YǑU QĪ CHÓNG TIĚ CHÉNG FÙ YǑU QĪ CHÓNG TIĚ WĂNG LUÓ FÙ
有 七 重 鐵 城 • 覆 有 七 重 鐵 網 • 羅 覆

QÍ SHÀNG XIÀ YǑU QĪ CHÓNG TIĚ DĀO WÉI LÍN WÚ LIÀNG MĚNG
其 上 • 下 有 七 重 鐵 刀 爲 林 。 無 量 猛

HUǑ ZÒNG GUĂNG BĀ WÀN SÌ QIĀN YÓU XÚN ZUÌ RÉN ZHĪ SHĒN
火 • 縱 廣 八 萬 四 千 由 旬 。 罪 人 之 身 •

PIÀN MĂN QÍ ZHŌNG ZUÌ YÈ YĪN YUÁN BÙ XIĀNG FÁNG ÀI SHÀNG
徧 滿 其 中 • 罪 業 因 緣 • 不 相 妨 礙 。 上

HUǑ CHÈ XIÀ XIÀ HUǑ CHÈ SHÀNG DŌNG XĪ NÁN BĚI TŌNG CHÈ
火 徹 下 • 下 火 徹 上 • 東 西 南 北 • 通 徹

JIĀO GUÒ RÚ YÚ ZÀI ÀO ZHĪ GĀO JIĒ JǏN CǏ ZHŌNG ZUÌ KǓ YÌ
交 過 。 如 魚 在 鏊 • 脂 膏 皆 盡 • 此 中 罪 苦 • 亦

---

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

FÙ RÚ SHÌ QÍ CHÉNG SÌ MÉN YǑU SÌ DÀ TÓNG GǑU QÍ SHĒN
復 如 是。其 城 四 門 • 有 四 大 銅 狗 。其 身

ZÒNG GUĂNG SÌ QIĀN YÓU XÚN YÁ ZHUĂ FĒNG CHÁNG YĂN RÚ
縱 廣 四 千 由 旬。牙 爪 鋒 長 • 眼 如

CHÈ DIÀN FÙ YǑU WÚ LIÀNG TIĚ ZUǏ ZHŪ NIĂO FÈN YÌ FĒI TÉNG
掣 電 。復 有 無 量 鐵 觜 諸 鳥 • 奮 翼 飛 騰 •

DÀN ZUÌ RÉN RÒU NIÚ TÓU YÙ ZÚ XÍNG RÚ LUÓ CHÀ ÉR YǑU
啖 罪 人 肉 。牛 頭 獄 卒 • 形 如 羅 剎 • 而 有

JIǓ WĚI WĚI RÚ TIĚ CHĀ FÙ YǑU JIǓ TÓU TÓU SHÀNG SHÍ BĀ
九 尾。尾 如 鐵 叉 • 復 有 九 頭 。頭 上 十 八

JIĂO JIĂO YǑU LIÙ SHÍ SÌ YĂN YĪ YĪ YĂN ZHŌNG JIĒ XĪ BÈNG
角 • 角 有 六 十 四 眼。一 一 眼 中 • 皆 悉 迸

CHŪ ZHŪ RÈ TIĚ WÁN SHĀO ZUÌ RÉN RÒU RÁN QÍ YÌ CHĒN YÍ
出 諸 熱 鐵 丸 • 燒 罪 人 肉 。然 其 一 瞋 一

NÙ XIÀO HǑU ZHĪ SHÍ SHĒNG RÚ PÌ LÌ FÙ YǑU WÚ LIÀNG WÚ
怒 • 哮 吼 之 時 • 聲 如 霹 靂。復 有 無 量 無

---

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

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

CÓNG ZÚ ÉR CHŪ YÚ SHÌ ZUÌ RÉN TÒNG CHÈ GǓ SUǏ KǓ QIÈ GĀN
從 足 而 出。於 是 罪 人・痛 徹 骨 髓・苦 切 肝

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

RÚ SHÌ DĚNG BÀO JĪN RÌ JIĒ XĪ QǏ SǍNG CÁN KUÌ CHÀN HUǏ
如 是 等 報・今 日 皆 悉 稽 顙・慚 愧 懺 悔。

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

LUÒ ZUÌ BÀO CHÀN HUǏ HUÒ TĀNG LÚ TÀN DÌ YÙ SHĀO ZHǓ
落 罪 報。懺 悔 鑊 湯・鑪 炭 地 獄・燒 煮

ZUÌ BÀO CHÀN HUǏ TIĚ CHUÁNG TÓNG ZHÙ DÌ YÙ JIĀO RÁN ZUÌ
罪 報。懺 悔 鐵 牀・銅 柱 地 獄・焦 然 罪

BÀO CHÀN HUǏ DĀO LÚN HUǑ CHĒ DÌ YÙ PĪ LÌ ZUÌ BÀO CHÀN
報。懺 悔 刀 輪・火 車 地 獄・劈 礫 罪 報。懺

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

HUǏ BÁ SHÉ LÍ GĒNG DÌ YÙ CHǓ TÒNG ZUÌ BÀO CHÀN HUǏ TŪN
悔 拔 舌・犁 耕 地獄・楚 痛 罪 報。懺 悔 吞

DÀN TIĚ WÁN YÁNG TÓNG GUÀN KǑU DÌ YÙ WǓ NÈI XIĀO LÀN
啖 鐵 丸・烊 銅 灌 口 地獄・五 內 消 爛

ZUÌ BÀO CHÀN HUǏ TIĚ MÓ DÌ YÙ GǓ RÒU HUĪ FĚN ZUÌ BÀO CHÀN
罪 報。懺 悔 鐵 磨 地獄・骨 肉 灰 粉 罪 報。懺

HUǏ HĒI SHÉNG DÌ YÙ ZHĪ JIÉ FĒN LÍ ZUÌ BÀO CHÀN HUǏ HUĪ HÉ
悔 黑 繩 地獄・肢 節 分 離 罪 報。懺 悔 灰 河

FÈI SHǏ DÌ YÙ NǍO MÈN ZUÌ BÀO CHÀN HUǏ XIÁN SHUǏ HÁN BĪNG
沸 屎 地獄・惱 悶 罪 報。懺 悔 鹹 水 寒 冰

DÌ YÙ PÍ FŪ CHĀI LIÈ LUǑ DÒNG ZUÌ BÀO CHÀN HUǏ CHÁI LÁNG
地獄・皮 膚 拆 裂・裸 凍 罪 報。懺 悔 豺 狼・

YĪNG QUǍN DÌ YÙ GÈNG XIĀNG CÁN HÀI ZUÌ BÀO CHÀN HUǏ DĀO
鷹 犬 地獄・更 相 殘 害 罪 報。懺 悔 刀

BĪNG JÙ ZHUǍ DÌ YÙ GÈNG XIĀNG BÓ CUŌ ZHUÓ CÌ ZUÌ BÀO
兵 距 爪 地獄・更 相 搏 撮・斫 刺 罪 報。

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

CHÀN HUǏ HUǑ KĒNG DÌ YÙ PÀO ZHÌ ZUÌ BÀO CHÀN HUǏ LIǍNG
懺 悔 火 坑 地獄・炮 炙 罪 報。懺 悔 兩

SHÍ XIĀNG KĒ DÌ YÙ XÍNG HÁI SUÌ PÒ ZUÌ BÀO CHÀN HUǏ ZHÒNG
石 相 磕 地獄・形 骸 碎 破 罪 報。懺 悔 衆

HÉ HĒI ĚR DÌ YÙ XIÈ TĪ ZUÌ BÀO CHÀN HUǏ ÀN MÍNG RÒU SHĀN
合 黑 耳 地獄・解 剔 罪 報。懺 悔 闇 冥 肉 山

DÌ YÙ ZHǍN CUÒ ZUÌ BÀO CHÀN HUǏ JÙ XIÈ DĪNG SHĒN DÌ YÙ
地獄・斬 剉 罪 報。懺 悔 鋸 解 釘 身 地獄・

DUÀN JIÉ ZUÌ BÀO CHÀN HUǏ TIĚ BÀNG DÀO XUÁN DÌ YÙ TÚ GĒ
斷 截 罪 報。懺 悔 鐵 棒 倒 懸 地獄・屠 割

ZUÌ BÀO CHÀN HUǏ JIĀO RÈ JIÀO HUÀN DÌ YÙ FÁN YUĀN ZUÌ BÀO
罪 報。懺 悔 焦 熱 叫 喚 地獄・煩 冤 罪 報。

CHÀN HUǏ DÀ XIǍO TIĚ WÉI SHĀN JIĀN CHÁNG YÈ MÍNG MÍNG BÚ
懺 悔 大 小 鐵 圍 山 間・長 夜 冥 冥・不

SHÌ SĀN GUĀNG ZUÌ BÀO CHÀN HUǏ Ā BŌ BŌ DÌ YÙ Ā PÓ PÓ
識 三 光 罪 報。懺 悔 阿 波 波 地獄・阿 婆 婆

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

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

BĀ RÈ YÍ QIÈ ZHŪ DÌ YÙ ZHŌNG FÙ YǑU BĀ WÀN SÌ QIĀN GÉ ZǏ
八 熱 一 切 諸 地獄 中 ・復 有 八 萬 四 千 鬲 子

DÌ YÙ YǏ WÉI JUÀN SHǓ CǏ ZHŌNG ZUÌ KǓ PÀO ZHǓ CHǓ TÒNG
地獄以爲 眷 屬。此 中 罪苦・炮 煮 楚 痛 ・

BŌ PÍ SHUĀ RÒU XIĀO GǓ DǍ SUǏ CHŌU CHÁNG BÁ FÈI WÚ LIÀNG
剝 皮 刷 肉・削 骨 打 髓・抽 腸 拔 肺・無 量

ZHŪ KǓ BÙ KĚ WÉN BÙ KĚ SHUŌ NÁ MÓ FÓ JĪN RÌ ZÀI CǏ
諸 苦・不 可 聞 ・不 可 說 ・南 無 佛。今 日 在 此

ZHŌNG ZHĚ HUÒ SHÌ WǑ DĚNG WÚ SHǏ YǏ LÁI JĪNG SHĒNG FÙ MǓ
中 者・或 是 我 等 無 始 以 來 經 生 父 母・

YÍ QIÈ JUÀN SHǓ WǑ DĚNG YǓ BǏ MÌNG ZHŌNG ZHĪ HÒU HUÒ
一 切 眷 屬。我 等 與 彼 命 終 之 後・或

DĀNG FÙ DUÒ RÚ CǏ YÙ ZHŌNG JĪN RÌ XǏ XĪN KĚN DǍO KÒU TÓU
當 復 墮 如 此 獄 中 。今 日 洗 心 懇 禱・叩 頭

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

QǏ SǍNG XIÀNG SHÍ FĀNG FÓ DÀ DÌ PÚ SÀ QIÚ ĀI CHÀN HUǏ
稽 顙 • 向 十 方 佛 • 大 地 菩 薩 • 求 哀 懺 悔 。

LÌNG CǏ YÍ QIÈ ZUÌ BÀO BÌ JÌNG XIĀO MIÈ
令 此 一 切 罪 報 • 畢 竟 消 滅 。

YUÀN CHÉNG SHÌ CHÀN HUǏ DÌ YÙ DĚNG BÀO SUǑ SHĒNG GŌNG DÉ
願 承 是 懺 悔 地 獄 等 報 • 所 生 功 德 •

JÍ SHÍ PÒ HUÀI Ā BÍ TIĚ CHÉNG XĪ WÉI JÌNG TǓ WÚ È DÀO
即 時 破 壞 阿 鼻 鐵 城 • 悉 爲 淨 土 • 無 惡 道

MÍNG QÍ YÚ DÌ YÙ YÍ QIÈ KǓ JÙ ZHUǍN WÉI LÈ YUÁN DĀO
名 。其 餘 地 獄 • 一 切 苦 具 • 轉 爲 樂 緣 。 刀

SHĀN JIÀN SHÙ BIÀN CHÉNG BǍO LÍN HUÒ TĀNG LÚ TÀN LIÁN
山 劍 樹 • 變 成 寶 林 。 鑊 湯 爐 炭 • 蓮

HUÁ HUÀ SHĒNG NIÚ TÓU YÙ ZÚ CHÚ SHĚ BÀO NÜÈ JIĒ QǏ CÍ
華 化 生 。 牛 頭 獄 卒 • 除 捨 暴 虐 • 皆 起 慈

BĒI WÚ YǑU È NIÀN DÌ YÙ ZHÒNG SHĒNG DÉ LÍ KǓ GUǑ
悲 • 無 有 惡 念 。 地 獄 衆 生 • 得 離 苦 果 •

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

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

GÈNG BÚ ZÀO YĪN DĚNG SHÒU ĀN LÈ RÚ DÌ SĀN CHÁN YÌ SHÍ
更 不 造 因。等 受 安樂•如 第 三 禪 。一 時

JÙ FĀ WÚ SHÀNG DÀO XĪN CHÀN HUǏ YǏ ZHÌ XĪN XÌN LǏ CHÁNG
俱 發• 無 上 道 心。懺 悔 已• 至 心 信 禮 常

ZHÙ SĀN BǍO
住 三 寶 。

● NÁ MÓ PÍ LÚ 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

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

Homage to Vairocana Buddha
Homage to our teacher, Śākyamuni Buddha
Homage to Amitābha Buddha
Homage to Maitreya Buddha
Homage to Supreme Honored King of Dragons Buddha

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

NÁ MÓ BǍO SHÈNG FÓ
南 無 寶 勝 佛

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

NÁ MÓ 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

Homage to Nāgeśvararāja Buddha
Homage to Prabhūtaratna Buddha
Homage to Awakened Blossom Concentration Self-Mastery King Buddha
Homage to Kasayadhvaja Buddha
Homage to Siṃhanāda Buddha
Homage to Mañjuśrī Bodhisattva
Homage to Samantabhadra Bodhisattva
Homage to Mahāsthāmaprāpta Bodhisattva

NÁ MÓ DÌ ZÀNG PÚ SÀ
南 無 地 藏 菩 薩

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

NÁ MÓ GUĀN ZÌ ZÀI PÚ SÀ
南 無 觀 自 在 菩 薩

● lǐ zhū **FÓ YǏ CÌ FÙ CHÀN HUǏ YǏ CHÀN DÌ YÙ BÀO JÌNG JĪN**
禮 諸 佛 已・次 復 懺 悔。已 懺 地 獄 報 竟・今

DĀNG CHÀN HUǏ SĀN È DÀO BÀO JĪNG ZHŌNG FÓ SHUŌ DUŌ YÙ
當 懺 悔 三 惡 道 報。經 中 佛 說・多 欲

ZHĪ RÉN DUŌ QIÚ LÌ GÙ KǓ NǍO YÌ DUŌ ZHĪ ZÚ ZHĪ RÉN SUĪ
之 人・多 求 利 故・苦 惱 亦 多。知 足 之 人・雖

WÒ DÌ SHÀNG YÓU WÉI ĀN LÈ BÙ ZHĪ ZÚ ZHĚ SUĪ CHÙ TIĀN
臥 地 上 ・猶 爲 安 樂。不 知 足 者・雖 處 天

TÁNG YÓU BÙ CHĒNG YÌ DÀN SHÌ JIĀN RÉN HŪ YǑU JÍ NÀN
堂・猶 不 稱 意。但 世 間 人・忽 有 急 難・

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

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

BIÀN NÉNG SHĚ CÁI BÚ JÌ DUŌ SHǍO ÉR BÙ ZHĪ CǏ SHĒN LÍN
便 能 捨 財・不 計 多 少 ・而 不 知 此 身 ・臨

YÚ SĀN TÚ SHĒN KĒNG ZHĪ SHÀNG YÌ XÍ BÙ HUÁN BIÀN YĪNG
於 三 塗 深 坑 之 上 。一 息 不 還 ・便 應

DUÒ LUÒ HŪ YǑU ZHĪ SHÌ QUÀN YÍNG GŌNG DÉ LÌNG ZUÒ WÈI
墮 落。忽 有 知 識・ 勸 營 功 德・令 作 未

LÁI SHÀN FǍ ZĪ LIÁNG ZHÍ CǏ QIĀN XĪN WÚ KĚN ZUÒ LǏ FÚ
來 善 法 資 糧 。執 此 慳 心・無 肯 作 理。夫

RÚ SHÌ ZHĚ JÍ WÉI YÚ HUÒ HÉ YǏ GÙ ĚR JĪNG ZHŌNG FÓ SHUŌ
如 是 者・極 爲 愚 惑 ・何 以 故 爾。經 中 佛 說 ・

SHĒNG SHÍ BÙ JĪ YÌ WÉN ÉR LÁI SǏ YÌ BÙ CHÍ YÌ WÉN ÉR QÙ
生 時 不 齎 一 文 而 來・死 亦 不 持 一 文 而 去。

KǓ SHĒN JĪ JÙ WÉI ZHĪ YŌU NǍO YÚ JǏ WÚ YÌ TÚ WÉI TĀ YǑU
苦 身 積 聚・爲 之 憂 惱 ・於 己 無 益・徒 爲 他 有 。

WÚ SHÀN KĚ SHÌ WÚ DÉ KĚ HÙ ZHÌ SHǏ MÌNG ZHŌNG DUÒ ZHŪ
無 善 可 恃・無 德 可 怙。致 使 命 終 ・墮 諸

---

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

È DÀO SHÌ GÙ JĪN RÌ GUĪ MÌNG SĀN BǍO ZHÌ CHÉNG CHÀN HUǏ
惡 道。是 故 今 日 皈 命 三 寶・至 誠 懺 悔。

CÌ FÙ CHÀN HUǏ CHÙ SHĒNG DÀO ZHŌNG WÚ SUǑ SHÌ ZHĪ ZUÌ BÀO
次 復 懺 悔 畜 生 道 中・無 所 識 知 罪 報。

CHÀN HUǏ CHÙ SHĒNG DÀO ZHŌNG FÙ ZHÒNG QIĀN LÍ CHÁNG TĀ
懺 悔 畜 生 道 中・負 重 牽 犁・償 他

SÙ ZHÀI ZUÌ BÀO CHÀN HUǏ CHÙ SHĒNG DÀO ZHŌNG BÙ DÉ ZÌ ZÀI
宿 債 罪 報。懺 悔 畜 生 道 中・不 得 自 在・

WÉI TĀ ZHUÓ CÌ TÚ GĒ ZUÌ BÀO CHÀN HUǏ CHÙ SHĒNG DÀO ZHŌNG
爲 他 斫 刺 屠 割 罪 報。懺 悔 畜 生 道 中・

WÚ ZÚ ÈR ZÚ SÌ ZÚ DUŌ ZÚ ZUÌ BÀO CHÀN HUǏ CHÙ SHĒNG DÀO
無 足 二 足・四 足 多 足 罪 報。懺 悔 畜 生 道

ZHŌNG SHĒN ZHŪ MÁO YǓ LÍN JIǍ ZHĪ NÈI WÉI ZHŪ XIǍO CHÓNG
中・身 諸 毛 羽・鱗 甲 之 內・爲 諸 小 蟲

ZHĪ SUǑ ZĀ SHÍ ZUÌ BÀO RÚ SHÌ CHÙ SHĒNG DÀO ZHŌNG YǑU WÚ
之 所 啀 食 罪 報。如 是 畜 生 道 中・有 無

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

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

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

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

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

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

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

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

WÚ LIÀNG KǓ BÀO JĪN RÌ QǏ SǍNG QIÚ ĀI JIĒ XĪ CHÀN HUǏ
無 量 苦 報・今 日 稽 顙 求 哀・皆 悉 懺 悔。

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

Today, we sincerely repent and reform for them all.

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

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

JIĀO ZHÀ ZUÌ BÀO CHÀN HUǏ GUǏ SHÉN DÀO ZHŌNG DĀN SHĀ FÙ
憍 詐 罪 報。懺 悔 鬼 神 道 中 • 擔 沙 負

SHÍ TIÁN HÉ SĀI HǍI ZUÌ BÀO CHÀN HUǏ GUǏ SHÉN LUÓ CHÀ
石 • 塡 河 塞 海 罪 報。懺 悔 鬼 神 • 羅 剎

JIŪ PÁN TÚ ZHŪ È GUǏ SHÉN SHĒNG DÀN XUÈ RÒU SHÒU CǏ
鳩 槃 荼 • 諸 惡 鬼 神 • 生 啖 血 肉 • 受 此

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

BIĀN YÍ QIÈ ZUÌ BÀO JĪN RÌ QǏ SǍNG XIÀNG SHÍ FĀNG FÓ DÀ
邊 一 切 罪 報 • 今 日 稽 顙 • 向 十 方 佛 • 大

DÌ PÚ SÀ QIÚ ĀI CHÀN HUǏ XĪ LÌNG XIĀO MIÈ
地 菩 薩 • 求 哀 懺 悔 • 悉 令 消 滅。

YUÀN CHÉNG SHÌ CHÀN HUǏ CHÙ SHĒNG DĚNG BÀO SUǑ SHĒNG
願 承 是 懺 悔 畜 生 等 報 • 所 生

GŌNG DÉ SHĒNG SHĒNG SHÌ SHÌ MIÈ YÚ CHĪ GÒU ZÌ SHÌ YÈ
功 德 • 生 生 世 世 • 滅 愚 癡 垢 • 自 識 業

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

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

YUÁN ZHÌ HUÌ MÍNG ZHÀO DUÀN È DÀO SHĒN YUÀN YǏ CHÀN
緣・智慧明照・斷惡道身。願以懺

HUǏ È GUǏ DĚNG BÀO SUǑ SHĒNG GŌNG DÉ SHĒNG SHĒNG SHÌ
悔餓鬼等報・所生功德・生生世

SHÌ YǑNG LÍ QIĀN TĀN JĪ KĚ ZHĪ KǓ CHÁNG CĀN GĀN LÙ
世・永離慳貪・饑渴之苦・常飡甘露・

JIĚ TUŌ ZHĪ WÈI YUÀN YǏ CHÀN HUǏ GUǏ SHÉN XIŪ LUÓ DĚNG BÀO
解脫之味。願以懺悔鬼神・修羅等報・

SUǑ SHĒNG GŌNG DÉ SHĒNG SHĒNG SHÌ SHÌ ZHÌ ZHÍ WÚ CHǍN
所生功德・生生世世・質直無諂・

LÍ XIÉ MÌNG YĪN CHÚ CHǑU LÒU GUǑ FÚ LÌ RÉN TIĀN YUÀN
離邪命因・除醜陋果・福利人天。願

CÓNG JĪN YǏ QÙ NǍI ZHÌ DÀO CHǍNG JUÉ DÌNG BÚ SHÒU SÌ È
從今以去・乃至道場・決定不受四惡

DÀO BÀO WÉI CHÚ DÀ BĒI WÈI ZHÒNG SHĒNG GÙ YǏ SHÌ YUÀN
道報・惟除大悲・爲衆生故・以誓願

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

LÌ CHÙ ZHĪ WÚ YÀN
力・處 之 無 厭 。

YǏ CHÀN SĀN TÚ DĚNG BÀO JĪN DĀNG FÙ CÌ QǏ KĚN CHÀN HUǏ
已 懺 三 塗 等 報・今 當 復 次 稽 懇 懺 悔

RÉN TIĀN YÚ BÀO XIĀNG YǓ BǏNG CǏ YÁN FÚ SHÒU MÌNG SUĪ YUĒ
人 天 餘 報 。 相 與 稟 此 閻 浮 壽 命・雖 曰

BǍI NIÁN MǍN ZHĚ WÚ JǏ YÚ QÍ ZHŌNG JIĀN SHÈNG NIÁN YĀO
百 年・滿 者 無 幾 。於 其 中 間・盛 年 夭

WǍNG QÍ SHÙ WÚ LIÀNG DÀN YǑU ZHÒNG KǓ JIĀN PÒ XĪN XÍNG
枉・其 數 無 量 。但 有 衆 苦・煎 迫 心 形 。

CHÓU YŌU KǑNG QIÈ WÈI CÉNG ZÀN LÍ RÚ CǏ JIĒ SHÌ SHÀN GĒN
愁 憂 恐 怯・未 曾 暫 離 。如 此 皆 是 善 根

WÉI RUÒ È YÈ ZĪ DUŌ ZHÌ SHǏ XIÀN ZÀI FÁN YǑU SUǑ WÉI JIĒ
微 弱・惡 業 滋 多 。致 使 現 在・凡 有 所 爲・皆

BÙ CHĒNG YÌ DĀNG ZHĪ XĪ SHÌ GUÒ QÙ YǏ LÁI È YÈ YÚ BÀO SUǑ
不 稱 意 。當 知 悉 是 過 去 以 來・惡 業 餘 報 所

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

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

ZHÌ SHÌ GÙ JĪN DĀNG CHÀN HUǏ WÚ SHǏ YǏ LÁI ZHÌ YÚ JĪN RÌ
致。是故今當懺悔・無始以來至于今日・

SUǑ YǑU XIÀN ZÀI JÍ YǏ WÈI LÁI RÉN TIĀN ZHĪ ZHŌNG WÚ LIÀNG
所有現在・及以未來人天之中・無量

YÚ BÀO CHÀN HUǏ RÉN JIĀN LIÚ YĀNG SÙ DUÌ LÓNG CÁN BǍI
餘報。懺悔人間・流殃宿對・癃殘百

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

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

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

LIÙ QĪN JUÀN SHǓ BÙ DÉ CHÁNG XIĀNG BǍO SHǑU ZUÌ BÀO CHÀN
六親眷屬・不得常相保守罪報。懺

HUǏ RÉN JIĀN QĪN YǑU DIĀO SÀNG ÀI BIÉ LÍ KǓ ZUÌ BÀO CHÀN
悔人間・親友凋喪・愛別離苦罪報。懺

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

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

HUǏ RÉN JIĀN SHUǏ HUǑ DÀO ZÉI DĀO BĪNG WÉI XIǍN JĪNG KǑNG
悔 人 間・水 火 盜 賊・刀 兵 危 險・驚 恐

QIÈ RUÒ ZUÌ BÀO CHÀN HUǏ RÉN JIĀN GŪ DÚ KÙN KǓ LIÚ LÍ BŌ
怯 弱 罪 報。懺 悔 人 間・孤 獨 困 苦・流 離 波

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

XÌ BÌ YŌU ZHÍ CÈ LÌ BIĀN TÀ KǍO CHǓ ZUÌ BÀO CHÀN HUǏ RÉN
繫 閉・幽 執 側 立・鞭 撻 拷 楚 罪 報。懺 悔 人

JIĀN GŌNG SĪ KǑU SHÉ GÈNG XIĀNG LUÓ RǍN GÈNG XIĀNG WŪ
間・公 私 口 舌・更 相 羅 染・更 相 誣

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

BÚ CHÁI ZHĚN WÒ CHUÁNG XÍ BÙ NÉNG QǏ JŪ ZUÌ BÀO CHÀN
不 瘥・枕 臥 牀 席・不 能 起 居 罪 報。懺

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

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

CHÀN HUǏ RÉN JIĀN ZÉI FĒNG ZHǑNG MǍN PǏ SÈ ZUÌ BÀO CHÀN
懺 悔 人 間・賊 風 腫 滿・否 塞 罪 報。懺

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

SUÌ ZUÌ BÀO CHÀN HUǏ RÉN JIĀN NIǍO MÍNG BǍI GUÀI FĒI SHĪ
祟 罪 報。懺 悔 人 間・鳥 鳴 百 怪・飛 屍

XIÉ GUǏ WǍI ZUÒ YĀO YÌ ZUÌ BÀO CHÀN HUǏ RÉN JIĀN WÈI BǏ
邪 鬼・僞 作 妖 異 罪 報。懺 悔 人 間・爲 彼

HǓ BÀO CHÁI LÁNG SHUǏ LÙ YÍ QIÈ ZHŪ È QÍN SHÒU SUǑ SHĀNG
虎 豹 豺 狼・水 陸 一 切 諸 惡 禽 獸 所 傷

ZUÌ BÀO CHÀN HUǏ RÉN JIĀN ZÌ YÌ ZÌ CÌ ZÌ SHĀ ZUÌ BÀO
罪 報。懺 悔 人 間・自 縊 自 刺・自 殺 罪 報。

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

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

CHÀN HUǏ RÉN JIĀN WÚ YǑU WĒI DÉ MÍNG WÉN ZUÌ BÀO CHÀN
懺 悔 人 間・無 有 威 德・名 聞 罪 報。懺

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

CHÀN HUǏ RÉN JIĀN XÍNG LÁI CHŪ RÙ YǑU SUǑ YÙN WÉI ZHÍ È
懺 悔 人 間・行 來 出 入・有 所 運 爲・值 惡

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

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

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

FǍ SHÈNG ZHÒNG QIÚ ĀI CHÀN HUǏ YUÀN JIĒ XIĀO MIÈ
法 聖 衆・求 哀 懺 悔・願 皆 消 滅。

QIÁN YǏ CHÀN HUǏ SĀN YÈ LIÙ GĒN YÍ QIÈ FÁN NǍO ZHÀNG YÍ
前 已 懺 悔・三 業 六 根 一 切 煩 惱 障・一

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

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

QIÈ YÈ ZHÀNG SÌ SHĒNG LIÙ DÀO YÍ QIÈ BÀO ZHÀNG JĪN
切 業 障 。四 生 六 道 • 一 切 報 障 • 今

DĀNG CÌ DÌ FĀ YUÀN HUÍ XIÀNG zhòng DĚNG YUÀN YǏ CǏ CHÀN
當 次 第 發 願 回 向 。某 等 願 以 此 懺

HUǏ SĀN ZHÀNG SUǑ SHĒNG GŌNG DÉ XĪ JIĒ HUÍ XIÀNG SHĪ YǓ
悔 三 障 所 生 功 德 • 悉 皆 回 向 • 施 與

YÍ QIÈ ZHÒNG SHĒNG JÙ TÓNG CHÀN HUǏ YUÀN YǓ YÍ QIÈ ZHÒNG
一 切 衆 生 • 俱 同 懺 悔 • 願 與 一 切 衆

SHĒNG XIÀN SHĒNG ZHĪ NÈI SHĒN XĪN ĀN LÈ SĀN ZĀI BĀ NÀN
生 現 生 之 內 • 身 心 安 樂 • 三 災 八 難 •

BÙ JÍ XIÁNG SHÌ XIÁN XĪ XIĀO CHÚ YĪ SHÍ FĒNG RÁO ZHÈNG
不 吉 祥 事 • 咸 悉 消 除 。衣 食 豐 饒 • 正

XÌN SĀN BǍO SHĚ CǏ BÀO SHĒN JIĒ DÉ WǍNG SHĒNG JÍ LÈ SHÌ
信 三 寶 • 捨 此 報 身 • 皆 得 往 生 極 樂 世

JIÈ QĪN JÌN MÍ TUÓ DÉ SHÒU JÌ BIÉ DĀNG LÁI SHÌ ZHŌNG
界 • 親 覲 彌 陀 • 得 授 記 莂 。 當 來 世 中 •

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

JIÀN MÍ LĒI FÓ TĪNG WÉN ZHÈNG FǍ RÚ JIÀO JÌN XIŪ YUÀN DÉ
見 彌 勒 佛 • 聽 聞 正 法 • 如 教 進 修 。 願 得

SHĒNG SHĒNG SHÌ SHÌ ZÀI ZÀI CHÙ CHÙ CHÁNG ZHÍ GUÓ WÁNG
生 生 世 世 • 在 在 處 處 • 常 值 國 王 •

XÌNG LÓNG SĀN BǍO BÙ SHĒNG WÀI DÀO XIÉ JIÀN ZHĪ JIĀ YÒU
興 隆 三 寶 • 不 生 外 道 邪 見 之 家 。 又

YUÀN SHĒNG SHĒNG SHÌ SHÌ ZÀI ZÀI CHÙ CHÙ LIÁN HUÁ HUÀ
願 生 生 世 世 • 在 在 處 處 • 蓮 華 化

SHĒNG ZHǑNG ZÚ ZŪN SHÈNG ĀN WĚN KUÀI LÈ YĪ SHÍ ZÌ RÁN
生 • 種 族 尊 勝 • 安 穩 快 樂 • 衣 食 自 然 。

YÒU YUÀN SHĒNG SHĒNG SHÌ SHÌ ZÀI ZÀI CHÙ CHÙ CÍ RÉN ZHŌNG
又 願 生 生 世 世 • 在 在 處 處 • 慈 仁 忠

XIÀO DĚNG XĪN JÌ WÙ BÙ SHĒNG YÍ NIÀN NÌ HÀI ZHĪ XĪN
孝 • 等 心 濟 物 • 不 生 一 念 • 逆 害 之 心 。

YÒU YUÀN SHĒNG SHĒNG SHÌ SHÌ ZÀI ZÀI CHÙ CHÙ CHÁNG WÈI
又 願 生 生 世 世 • 在 在 處 處 • 常 爲

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

ZHŪ FÓ ZHĪ SUǑ HÙ NIÀN NÉNG XIÁNG MÓ YUÀN JÍ ZHŪ WÀI
諸 佛 之 所 護 念 • 能 降 魔 怨 • 及 諸 外

DÀO YǓ ZHŪ PÚ SÀ JÙ HUÌ YÍ CHÙ PÚ TÍ DÀO XĪN XIĀNG XÙ
道 。與 諸 菩 薩 • 俱 會 一 處 • 菩 提 道 心 • 相 續

BÚ DUÀN YÒU YUÀN SHĒNG SHĒNG SHÌ SHÌ ZÀI ZÀI CHÙ CHÙ
不 斷 。又 願 生 生 世 世 • 在 在 處 處 •

XĪNG XIǍN FÓ FǍ XIŪ XÍNG DÀ CHÈNG FĒN SHĒN WÚ LIÀNG JIÙ
興 顯 佛 法 • 修 行 大 乘 。分 身 無 量 • 救

DÙ ZHÒNG SHĒNG ZHÍ ZHÌ DÀO CHǍNG WÚ YǑU TUÌ ZHUǍN RÚ
度 衆 生 。直 至 道 場 • 無 有 退 轉 。如

ZHŪ FÓ PÚ SÀ SUǑ FĀ SHÌ YUÀN SUǑ XIŪ FÚ ZHÌ SUǑ XÍNG HUÍ
諸 佛 菩 薩 所 發 誓 願 • 所 修 福 智 • 所 行 回

XIÀNG WǑ YÌ RÚ SHÌ FĀ YUÀN XIŪ JÍ HUÍ XIÀNG XŪ KŌNG JIÈ
向 • 我 亦 如 是 發 願 • 修 集 回 向 。虛 空 界

JÌN ZHÒNG SHĒNG JIÈ JǏN ZHÒNG SHĒNG YÈ JÌN ZHÒNG SHĒNG
盡 • 衆 生 界 盡 • 衆 生 業 盡 • 衆 生

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

FÁN NǍO JÌN WǑ CǏ XIŪ XÍNG HUÍ XIÀNG ZHŌNG WÚ YǑU JÌN
煩 惱 盡・我 此 修 行 回 向 ・ 終 無 有 盡。

FĀ YUÀN HUÍ XIÀNG YǏ ZHÌ XĪN XÌN LǏ CHÁNG ZHÙ SĀN BǍO
發 願 回 向 已・至 心 信 禮 常 住 三 寶。

CÍ BĒI SHUǏ CHÀN FǍ JUÀN XIÀ
慈 悲 水 懺 法 卷 下

[qī fó miè zuì zhēn yán
七佛滅罪真言]

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

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

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

---

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

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

[Seven Buddhas Offense-Extinguishing Mantra]

ripa ripate kuha kuhate tranite nigalate vimarite mahāgate jāmlamcamte svāhā!

● chàn rú **HUÀN DÍ YǏ SHUǏ WÉI MÍNG**
懺 如 浣 滌・以 水 爲 名 。

ZHÌ XĪN DǏNG LǏ ZUÌ GĒN QĪNG ZUÌ MIÈ FÚ YÓU SHĒNG
至 心 頂 禮 罪 根 清 ・罪 滅 福 由 生 。

HUÌ RÌ ZHĀO LÍNG JUÉ HǍI XÌNG YUÁN CHÉNG
慧 日 昭 靈・覺 海 性 圓 澄 。

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

● chū chàn wén
出 懺 文

GŌNG WÉN XIĀNG YÚN JIÉ JIÈ RÚ LÁI FÀNG WǓ SÈ ZHĪ GUĀNG
恭 聞・香 雲 結 界・如 來 放 五 色 之 光

MÍNG BǍO ZHÚ TǓ HUĀ PÚ SÀ XIÀN YŌU TÁN ZHĪ RUÌ XIÀNG
明 。寶 燭 吐 花・菩 薩 現 優 曇 之 瑞 相 。

SĀN ZHUǍN FǍ LÚN YÚ ZUÒ SHÀNG SĀN SHĒN YUÁN XIÀN YÚ
三 轉 法 輪 於 座 上・三 身 圓 現 於

This repentance is like cleansing oneself and so it is named “Water.”
Through sincere prostrations, the roots of transgressions are purified.
Having eradicated transgressions, blessings are born.
The wisdom-sun, illuminates universally. Perfect and pure is thenature of the ocean of awakening.
Homage to the Perfect Awakening Stage Bodhisattva-Mahasattvas!

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

GUĀNG ZHŌNG YUÁN MǍN SHÈNG YĪN ZHÈNG MÍNG GŌNG DÉ
光 中。圓 滿 勝 因• 證 明 功 德。

SHÀNG LÁI FÈNG WÈI QIÚ CHÀN mǒu DĚNG GŌNG DUÌ JUÉ HUÁNG
上 來 奉 爲 求 懺 某 等• 恭 對 覺 皇

ZUÒ XIÀ XŪN XIŪ SĀN MÈI XUÁN WÉN JĪN DĀNG DÌ SĀN JUǍN
座 下• 熏 修 三 昧 玄 文。今 當 第 三 卷•

GŌNG DÉ ZHŌU LÓNG WǑ ZHŪ XÍNG RÉN YÚ QÍ TÁN NÈI CÓNG
功 德 周 隆。我 諸 行 人•於 其 壇 內。從

SHǏ ZHÌ ZHŌNG JǏN YĪ KĒ FÀN XÍNG DÀO RÀO XUÁN FĚNG JĪNG
始 至 終 •謹 依 科 範。行 道 遶 旋 • 諷 經

CHÍ ZHÒU XUĀN CHÀN DǏNG LǏ CHÀNG FÓ GUĪ YĪ XIÀN XĪN HUĀ
持 呪。宣 懺 頂 禮• 唱 佛 皈 依。獻 心 花

YÚ ZHŪ FÓ XIÀNG QIÁN XUĚ ZUÌ QIĀN YÚ ZHÒNG ZHĒN ZUÒ XIÀ
於 諸 佛 像 前 •雪 罪 愆 於 衆 眞 座 下。

SUǑ JÍ SHŪ XŪN XIĀN SHĒN HUÍ XIÀNG LÈ BĀNG WÚ LIÀNG SHÒU
所 集 殊 勳 •先 伸 回 向。樂 邦 無 量 壽 •

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

HUÁ ZÀNG SHÌ JIĀ ZŪN MÍNG YÁNG LIǍNG JIÈ ZHĪ WĒI LÍNG YUǍN
華 藏 釋 迦 尊。冥 陽 兩 界之 威 靈・遠

JÌN WÚ BIĀN ZHĪ ZHĒN ZǍI YǏ CǏ SHŪ SHÈNG SHÀN YĪN JÌNG WÈI
近 無 邊 之 眞 宰。以此 殊 勝 善 因・敬 爲

QIÚ CHÀN mǒu DĚNG XǏ KŌNG WĒI XÌ ZUÌ QIĀN CHÉNG JIÙ WÚ
求 懺 某 等・洗 空 微 細 罪 愆・成 就 無

BIĀN FÚ LÌ FÚ YUÀN BǍI QIĀN HUÀ FÓ GÒNG XĪNG YĪ ZǏ ZHĪ
邊 福 利。伏 願・百 千 化 佛・共 興 一 子 之

BĒI XĪN SĀN SHÌ RÚ LÁI BǏNG SHÒU QĪ ZHĪ ZHĪ JÙ JIÈ SĀN WÚ
悲 心。三 世 如 來・稟 受 七 支 之 具 戒。三 無

LÒU XUÉ XUĀN MÍNG SĀN HUÌ LÓNG HUÁ SHÒU JÌ YĪ XĪN BÚ
漏 學 宣 明・三 會 龍 華 授 記。一 心 不

LUÀN YÈ SHÍ DÙN KŌNG SÌ ĒN PǓ BÀO SĀN YǑU JŪN ZĪ
亂・業 識 頓 空。四 恩 普 報・三 有 均 資。

FǍ JIÈ YUĀN QĪN XIÁN ZHĀN LÌ LÈ SUĪ ZÉ YĪ WÉN CHÀN HUǏ
法 界 冤 親・咸 沾 利 樂。雖 則 依 文 懺 悔・

---

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

YÓU KǑNG FĀ LÙ WÈI CHÉNG ZÀI LÁO ZŪN ZHÒNG
猶 恐 發 露 未 誠 ・再 勞 尊 衆 ・

CHÓNG QIÚ CHÀN HUǏ
重 求 懺 悔。

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

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

【宣讀文疏】 (xuān dú wén shū)

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

▲ NÁ MÓ Ō MÍ TUÓ FÓ
南 無 阿 彌 陀 佛

---

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

Homage to Samantabhadra Bodhisattva-Mahāsattva!

Homage to the eternally abiding Triple Gem of the Mahāyāna!

[Dedicative Report] declared by Officiant

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

Homage to Amitābha Buddha!

【往生壇回向】
wǎng shēng tán huí xiàng

▲ **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!

[wǎng shēng zhòu 往生咒]

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

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

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

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

[biàn shí zhēn yán 變食真言]

▲ 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。

[huí xiàng jì 回向偈]

● yuàn shēng XĪ FĀNG JÌNG TǓ ZHŌNG JIÚ PÌN LIÁN HUÁ WÉI FÙ MǓ
願 生 西 方 淨 土 中・九 品 蓮 華 為 父 母・

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

▲ NÁ MÓ Ō MÍ TUÓ FÓ
南 無 阿 彌 陀 佛

[Water of Sweet Dew Dhāraṇī]

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

[Universal Offering Dhāraṇī]

Oṃ gagana sambhava vajra hoḥ!

[Verse of Dedication]

Vowing to be reborn in the Western Pure Land,
The Nine Stages of Lotus Blossoms serve as parents.
When the blossom opens and the Buddha is seen, one awakens to non-arising
With non-regressive bodhisattvas as companions!

Homage to Amitābha Buddha!

[送聖讚 sòng shèng zàn]

● fó **CÍ GUǍNG DÀ GǍN YÌNG WÚ CHĀ**
佛 慈 廣 大・感 應 無 差。

JÍ GUĀNG SĀN MÈI PIÀN HÉ SHĀ YUÀN BÙ LÍ QIÉ YĒ
寂 光 三 昧 徧 河 沙。願 不 離 伽 耶。

JIÀNG FÚ ZHĀI JIĀ JĪN DÌ YǑNG LIÁN HUĀ
降 福 齋 家・金 地 湧 蓮 花。

▲ **NÁ MÓ DĒNG YÚN LÙ PÚ SÀ MÓ HĒ SÀ** (3x)
南 無 登 雲 路 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。

[Praise of Sending-Off the Sacred]

The Buddha's compassion is vast and great, responding to all invocations without difference.
His samādhi of tranquil radiance pervades worlds numerous as the sands of the Ganges River.
May he never leave [Bodh] Gaya.
Bestowing blessings upon benefactor families,
Lotus blossoms spring from the golden ground [of the monastery]!
Homage to the Ascending the Path of Clouds Bodhisattva-Mahāsattvas!

[Three Refuges]

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

● **ZÌ GUĪ YĪ FǍ DĀNG YUÀN ZHÒNG 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 。

[慈悲三昧水懺祈願文]

● cí bēi wěi dà de fó tuó
慈 悲 偉 大 的 佛 陀 ！

dì zi děng jīn tiān pú fú zài nǐn de zuò qián
弟 子 等 今 天 匍 匐 在 您 的 座 前 ・

yī zhào cí bēi sān mèi shuǐ chàn fǎ yǐ jiè shèn huáng kǒng de xīn qíng
依 照 慈 悲 三 昧 水 懺 法・以 戒 慎 惶 恐 的 心 情 ・

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!

[Prayer for the Samadhi Water Repentance of Kindness and Compassion]

Oh great, compassionate Buddha!
We, your disciples, prostrate before your seat today
and follow the Samadhi Water Repentance of Kindness and Compassion.
With feelings of urgent fear and a resolve to abstain from anger,

xiàng nǐn fā lù chàn huǐ wǎng xī de zuì yè
向 您 發 露 懺 悔 往 昔 的 罪 業。

cí bēi wěi dà de fó tuó wú shǐ yǐ lái wǒ huò xǔ céng jīng
慈 悲 偉 大 的 佛 陀！無 始 以 來・我 或 許 曾 經～

qīng màn sān bǎo bú xiào fù mǔ
輕 慢 三 寶・不 孝 父 母・

shā dào yín wàng rǎo luàn zhòng shēng
殺 盜 淫 妄・擾 亂 眾 生・

tān yù fán nǎo dān zhuó yì lè
貪 欲 煩 惱・耽 著 逸 樂・

gōng gāo wǒ màn huǐ bàng shèng xián
貢 高 我 慢・毀 謗 聖 賢・

bàng wú yīn guǒ xié jiàn yú chī
謗 無 因 果・邪 見 愚 癡。

rú jīn dì zi děng zài cǐ qiú āi chàn huǐ
如 今・弟 子 等 在 此 求 哀 懺 悔・

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we reveal, repent, and reform our past karmic transgressions.
Oh great, compassionate Buddha!
Since beginningless time, we have either
dismissed the Triple Gem; were unfilial to our parents;
killed, stole, engaged in sexual misconduct, and lied; antagonized sentient beings;
indulged in the afflictions of desire; were lazy and unrestrained;
arrogant and prideful; slandered the sacred and virtuous;
denied the existence of cause and effect; and ignorantly held distorted views.
Now, we, your disciples, earnestly seek repentance and reform.

qí qiú cí bēi wěi dà de fó tuó āi mǐn nà shòu
祈 求 慈 悲 偉 大 的 佛 陀 哀 愍 納 受 ·

yuàn wǒ mén nèi xīn de chī àn
願 我 們 內 心 的 癡 暗 ·

néng yīn chàn huǐ de míng dēng ér zhào liàng
能 因 懺 悔 的 明 燈 而 照 亮 ·

yuàn wǒ mén fán nǎo de huǒ yàn
願 我 們 煩 惱 的 火 焰 ·

néng yīn chàn huǐ de gān lín ér xí miè
能 因 懺 悔 的 甘 霖 而 熄 滅 ·

yuàn wǒ mén tān yù de hóng liú
願 我 們 貪 慾 的 洪 流 ·

néng yīn chàn huǐ de dī bà ér zǔ duàn
能 因 懺 悔 的 堤 壩 而 阻 斷 ·

yuàn wǒ mén jiāo màn de gāo shān
願 我 們 憍 慢 的 高 山 ·

We ask you, great compassionate Buddha, to empathize with and accept us.
We vow that the darkness of ignorance in our minds
will be illuminated by the radiant lamp of repentance and reform.
We vow that the flames of our afflictions
will be extinguished by the sweet rain of repentance and reform.
We vow that the floods of our greed and desire
will be stopped by the dams of repentance and reform.
We vow that the lofty mountains of our pride and arrogance

néng yīn chàn huǐ de jù chǎn ér tuī píng
能 因 懺 悔 的 巨 鏟 而 推 平 ·

yuàn wǒ mén jí hèn de dāo jiàn
願 我 們 嫉 恨 的 刀 箭 ·

néng yīn chàn huǐ de lì liàng ér sǔn huǐ
能 因 懺 悔 的 力 量 而 損 毀 ·

yuàn wǒ mén kǒng jù de chuàng shāng
願 我 們 恐 懼 的 創 傷 ·

néng yīn chàn huǐ de wèi jí ér ān wěn
能 因 懺 悔 的 慰 藉 而 安 穩 ·

yuàn wǒ mén fàng yì de chén kē
願 我 們 放 逸 的 沉 痾 ·

néng yīn chàn huǐ de yào cǎo ér zhì yù
能 因 懺 悔 的 藥 草 而 治 癒 ·

yuàn wǒ mén yuàn duì de zhuó shuǐ
願 我 們 怨 懟 的 濁 水 ·

---

will be leveled by the plows of repentance and reform.
We vow that the blades and arrows of our jealousy and hatred
will be destroyed by the strength of repentance and reform.
We vow that the trauma of our fear and worry
will be comforted by the solace of repentance and reform.
We vow that the grave diseases of our laziness
will be cured by the medicinal herbs of repentance and reform.
We vow that the turbid water of our enmity

néng yīn chàn huǐ de qīng zhū ér jié jìng
能 因 懺 悔 的 清 珠 而 潔 淨 。

cí bēi wěi dà de fó tuó
慈 悲 偉 大 的 佛 陀 ！

jīn hòu wǒ yào yòng cí bēi lái měi huà rén shēng
今 後 · 我 要 用 慈 悲 來 美 化 人 生 ·

jīn hòu wǒ yào yòng xǐ shě lái jìng huà shè huì
今 後 · 我 要 用 喜 捨 來 淨 化 社 會 ·

jīn hòu wǒ yào yòng shuāng jiān lái chéng dān zé rèn
今 後 · 我 要 用 雙 肩 來 承 擔 責 任 ·

jīn hòu wǒ yào yòng zūn zhòng lái bāo róng yí qiè
今 後 · 我 要 用 尊 重 來 包 容 一 切 ·

qí qiú nǐn yǐ fó guāng jiā bèi wǒ men
祈 求 您 以 佛 光 加 被 我 們 ～

ràng wǒ men bú yào suí shùn è yè
讓 我 們 不 要 隨 順 惡 業 ·

---

will be purified by the clear pearl of repentance and reform.
Oh great, compassionate Buddha!
From now on, we will use kindness and compassion to make life beautiful.
From now on, we will use joy and equanimity to make society pure.
From now on, we will use our two shoulders to carry responsibilies.
From now on, we will use respect to accept all.
We pray that you aid and support us with your Buddha light—
so that we will not go along with unwholesome deeds,

ràng wǒ men bú yào zài zào xīn yāng
讓 我 們 不 要 再 造 新 殃 ·

ràng wǒ men bú yào wéi bèi yīn guǒ
讓 我 們 不 要 違 背 因 果 ·

ràng wǒ men bú yào wàng shī xìn xīn
讓 我 們 不 要 忘 失 信 心 。

qí qiú nǐn yǐ cí yún fù hù wǒ men
祈 求 您 以 慈 雲 覆 護 我 們 ～

ràng wǒ men néng gòu jiě yuān shì jié
讓 我 們 能 夠 解 冤 釋 結 ·

ràng wǒ men néng gòu yuǎn lí wú míng
讓 我 們 能 夠 遠 離 無 明 ·

ràng wǒ men néng gòu jù zú fó fǎ
讓 我 們 能 夠 具 足 佛 法 ·

ràng wǒ men néng gòu bú zào kǔ yīn
讓 我 們 能 夠 不 造 苦 因 ·

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so that we will not create new disasters,
so that we will not turn away from cause and effect,
so that we will not lose our faith.
We pray that you will cover us with clouds of kindness—
so that we will be able to untie the knots of hatred,
so that we will be able to leave ignorance far behind,
so that we will be able to be replete with the Buddha Dharma
so that we will be able to not create the causes of suffering.

cí bēi wěi dà de fó tuó
慈 悲 偉 大 的 佛 陀 !

wǒ men yào gǎn ēn zhū fó pú sà de cí bēi
我 們 要 感 恩 諸 佛 菩 薩 的 慈 悲 ·

kuàng jié yǐ lái zhòng shēng mí shī yú zuì yè shēn yuān zhī zhōng
曠 劫 以 來 · 眾 生 迷 失 於 罪 業 深 淵 之 中 ·

shì fó fǎ jiāo dǎo chàn huǐ de fǎ mén
是 佛 法 · 教 導 懺 悔 的 法 門 ·

shì fǎ shuǐ xǐ dí wǒ men de yuān yè
是 法 水 · 洗 滌 我 們 的 冤 業 。

cí bēi wěi dà de fó tuó
慈 悲 偉 大 的 佛 陀 !

wǒ men yào yǐ zhū fó pú sà de bēi zhì wéi bǎng yàng
我 們 要 以 諸 佛 菩 薩 的 悲 智 為 榜 樣 ·

wǒ men yào yǐ gǔ shèng xiān xián de hèn yuàn wéi diǎn fàn
我 們 要 以 古 聖 先 賢 的 行 願 為 典 範 。

Oh great, compassionate Buddha!
We would like to thank the buddhas and bodhisattvas for their kindness and compassion.
Since distant kalpas past, sentient beings have been lost in the deep swamp of karmic transgressions.
It is the Buddha Dharma which teaches the method of repentance and reform;
it is the Dharma water which cleanses our karmic enmity.
Oh great, compassionate Buddha!
We wish to follow the buddhas' and bodhisattvas' compassion and wisdom as a role model;
we wish to follow the ancient sages' and virtuous ones' practices and vows as an exemplar.

wǒ men yào fā yáng chàn huǐ de fǎ mén
我 們 要 發 揚 懺 悔 的 法 門 ·

ràng dà jiā xǐ qīng zuì yè zǒu xiàng xìn fú de rén shēng
讓 大 家 洗 清 罪 業 · 走 向 幸 福 的 人 生 。

wǒ men yào dài shí fāng dà zhòng chàn huǐ
我 們 要 代 十 方 大 眾 懺 悔 ·

ràng dà jiā gòng chéng bǎo fá tóng dēng jiě tuō de bǐ àn
讓 大 家 共 乘 寶 筏 · 同 登 解 脫 的 彼 岸 。

cí bēi wěi dà de fó tuó
慈 悲 偉 大 的 佛 陀 !

qí qiú nǐn jiē shòu wǒ zhì chéng de qí yuàn
祈 求 您 接 受 我 至 誠 的 祈 願 ·

qí qiú nǐn jiē shòu wǒ zhì chéng de qí yuàn
祈 求 您 接 受 我 至 誠 的 祈 願 。

ná mó běn shī shì jiā móu ní fó
南 無 本 師 釋 迦 牟 尼 佛 。

We wish to spread the Dharma method of repentance and reform
so that everyone can wash away their karmic transgressions and progress towards a blissful life.
We wish to repent and reform on behalf of the great assembly in the ten directions
so that everyone can board the precious raft and reach the shore of liberation together.
Oh great, compassionate Buddha!
Please accept our sincerest prayer.
Please accept our sincerest prayer.

Homage to our teacher, Śākyamuni Buddha!

[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。

[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!