

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

LITURGY OF THE

SAMADHI WATER REPENTANCE

OF KINDNESS AND COMPASSION



卷上懺文 · 佛前上供 · 往生壇回向

SCROLL ONE

NOON OFFERING BEFORE THE BUDDHAS

MEMORIAL ALTAR DEDICATION

Liturgy of the Samādhi Water Repentance of Kindness and Compassion:

Scroll One • Noon Offering Before the Buddhas • Memorial Altar Dedication

Scroll Two

Scroll Three

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IMPERIAL PREFACE FOR WATER REPENTANCE

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

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

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

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

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

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

PREFACE OF THE WATER REPENTANCE OF THE KIND AND COMPASSIONATE SANCTUARY OF AWAKENING

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

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

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

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

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

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

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

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

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

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

【^{cí} ^{bēi} ^{sān} ^{mèi} ^{shuǐ} ^{chàn} ^{kē} ^{yí} ^{juàn} ^{shàng} 慈悲三昧水懺科儀·卷上】

LITURGY OF THE
SAMADHI WATER REPENTANCE
OF KINDNESS AND COMPASSION

SCROLL ONE

[Bow + Venerate the Buddha with Three Prostrations+ Bow ^{wèn xùn} ^{lǐ fó sān bài} ^{wèn xùn} 問訊、禮佛三拜、問訊]

[True Incense of Precepts and Concentration Praise ^{jiè dìng zhēn xiāng zàn} 戒定真香讚]

● jiè dìng zhēn xiāng fén qǐ chōng tiān shàng
戒 定 真 香 焚 起 衝 天 上

True incense of precepts and meditative concentration burns, rushing to the heavens above.

zhòng děng qián chéng rè zài jīn lú fàng
眾 等 虔 誠 爇 在 金 爐 放

Disciples devout and sincere, burn it in a golden censer.

qǐng kè yīn yūn jí piàn mǎn shí fāng
頃 刻 氤 氳 即 徧 滿 十 方

Instantaneously it spreads, permeating the ten directions.

gǔ jīn rén mín miǎn nàn xiāo zāi zhàng
古 今 人 民 免 難 消 災 障

All peoples, past and present, avert calamities and eradicate obstructions!

▲ ná mó xiāng yún gài pú sà mó hē sà (3x)
南 無 香 雲 蓋 菩 薩 摩 訶 薩

Homage to the Incense Cloud Canopy Bodhisattva-Mahāsattvas!



● gōng wén rú lái yìng huà pǔ lì qún jī zūn zhě xīng cí xián zūn
 恭聞·如來應化·普利羣機·尊者興慈·咸尊
 Respectfully listen! The Tathāgata manifests to respond to and universally benefit all beings; the Honored One practiced kindness and reverently record this.

hòu jì jiāng chéng yuè yìng jiā mó luó jí ér jiǎ shì huàn yí dé
 後記。江澄月映·迦摩羅疾而假示幻儀·德
 Just as how the moon is reflected in the water of a pure river, the kāmālā disease manifested as

sǔn ēn nóng chà dì lì chǒng ér róng yīng bǎo zuò yáo cuò hán
 損恩濃·刹帝利寵而榮膺寶座。晁錯含
 an illusory ailment. A moral downfall and deep attachment arose when the king favored [Master Wuda] and bestowed a precious throne upon him. Yao Cuo had harbored a grudge

dōng shì zhī hèn sì xì xún shēn yuán yàng jié xī hàn zhī chóu
 東市之恨·伺隙尋伸·袁盎結西漢之讎·
 ever since the [Battle of the] Eastern City and searched far and wide; Yuan Yang, who had formed the enmity during the Western Han, was faced with inevitable retribution—it was only a

chéng shí huò bào yóu shì guǒ yīn wú shuǎng lì hàn táng ér yǐn
 乘時獲報。由是果因無爽·歷漢唐而引
 matter of time. Thus, cause and effect were not in vain. From the Han to the Tang dynasty, [the

mǎn zhāo rán zhēn sú xiāng wéi chí jiè lǜ ér mó yuān wǎn ěr suǒ
 滿昭然·真俗相違·弛戒律而魔冤宛爾。所
 grudge] was pulled throughout time, as [the pursuit of ultimate] truth and worldliness lead away from each other. However, upon violating the precepts, demonic enmity appeared, and

yǐ chuāng shēng rén miàn qǐ jū zhī tòng kǔ nán jīn yǒu yù shèng
 以瘡生人面·起居之痛苦難禁。友遇聖
 thus [Master Wuda was afflicted] by an ulcer which grew a human face. It was impossible to stop the pain and suffering that came from this ulcer. By encountering and befriending a sacred

liú shòu shòu zhī méng yán kān xìn yì lù bì nì fāng cǎo hé wò
 流·授受之盟言堪信。驛路睥睨芳草合·沃
 being, he accepted instructions and believed in them. He traveled deep into a dark forest of

yě qiān lǐ zhī zhuī xún guān shān tiáo dì bái yún fēi jǐn guó céng
野千里之追尋。關山迢遞白雲飛。錦國層
fragrant grasses and wandered in search for a thousand miles. Encountering a mountain pass
where white clouds soared in the skies above, he passed through land after land and peak after

fēng zhī rù wàng chéng zhòng láo qīng qiú shēn yuàn dá shuāng
峰之入望。誠重勞輕。求深願達。雙
peak. With earnest sincerity, his toil was effortless; with profound hope, his vows would lead

sōng zhāng gài hán xié zhào ér yǎng zhǐ chóu xiāo jiǔ lǒng líng
松張蓋。含斜照而仰止愁消。九隴凌
him to his destination. Twin pines formed a canopy over the entrance, and upon glimpsing it,
his sorrows disappeared. The Nine Peaks soared into the sky,

kōng xiǎn fàn chà ér jīn guāng huī yào féng yíng qǐ gào yuàn jué
空。顯梵刹而金光輝耀。逢迎啓告。願厥
revealing a monastery which shone with a brilliant golden radiance. Upon being welcomed, he

jí zhī zǎo liào ān wèi tián yí yù gān quán zhī kě tuō hòu yè gū
疾之早瘳。安慰恬怡。浴甘泉之可脫。後夜孤
announced that he wished to quickly cure his illness. Comforting him, [the monk] explained
that he could be free [of the illness] by bathing in a spring of sweet water. At the last part of the

zhōng sàn shǔ zhòng yán wàn hè liú guāng zūn zhě jiā nuò dào
鐘散曙。重巖萬壑流光。尊者迦諾。道
night, the lonely sound of a bell dispelled the darkness and the peaks and valleys filled with
light. Honored Kanaka taught him to wash [his ulcer]

xǐ sān mèi zhī fǎ shuǐ guó shī wù dá juān chú lěi shì zhī qiān yóu
洗三昧之法水。國師悟達。蠲除累世之愆尤。
with the Dharma water of samādhi. National Master Wuda eradicated his afflictions from past

shì qǐ yì shí fǎ liú qiān gǔ zhuàn wéi shàng zhòng xià sān juàn zhī
事啓一時。法流千古。撰為上中下三卷之
lifetimes. Although the event happened just once, its Dharma circulates perpetually. It was
compiled as a liturgy in three scrolls—



yí wén rén tiān jìng yǎng chàn mó shēn kǒu yì shí è zhī zuì yè
 儀文·人天敬仰。懺摩身口意十惡之罪業。
 as such, humans and devas venerate it. It is used to repent for the transgressions of the ten unwholesome deeds which arise from one's body, speech, and mind—

fán shèng guī chóng yí xùn xiá xuān jià cí háng ér zhí chāo bù hǎi
 凡聖皈崇。遺訓遐宣·駕慈航而直超怖海。
 as such, sacred and ordinary beings seek refuge in it. Proclaiming its teachings, one directs the compassionate ferry to transcend the ocean of fear.

hóng míng dǐng lǐ yóu jué lù ér yǒng tuō kǔ lún jiǒng chū chén
 洪名頂禮·由覺路而永脫苦輪。迥出塵
 Venerating its profound names, one walks the path to awakening to forever leave the wheel of

láo wǔ zhuó zhī xiāng gòng shēng jìng yù jiǔ lián zhī guǒ yuān qīn
 勞五濁之鄉·共生淨域九蓮之果。冤親
 suffering. Leaving our defiled home of the five degenerations; we are born together in the pure land of nine grades of lotuses. [This text] benefits both our friends and foes;

pǔ lì cún mò zhān ēn zī zhě chàn wén zhào qǐ yǎng kòu pǔ xián
 普利·存沒沾恩。茲者懺文肇啓·仰叩普賢
 its virtues reach both the living and the deceased. Thus, as the repentance text is about to begin, we prostrate to Samantabhadra, King of Vows,

yuàn wáng yùn xiǎng xiāng huā gòng yǎng shí fāng tiáo yù yù yán
 願王·運想香花供養十方調御。欲嚴
 and visualize incense and flowers as an offering to the Tamers of the ten directions. Wishing for

qīng jìng zhī chàn tán xiān sòng mì mì zhī zhāng jù yào qí shàn
 清淨之懺壇·先誦秘密之章句。要祈善
 a solemn and pure repentance altar, we first recite secret verses; praying for wholesome fruits

guǒ yǐ zhōu lóng bì shǐ zuì huā ér diāo xiè yǎng kòu hóng cí
 果以週隆·必使罪花而彫謝。仰叩洪慈。
 to ripen, we must first cause the flowers of transgression to wilt. Prostrating to the Great

dà zhāng líng yìng
 大彰靈應。

Compassionate One, may he manifest a great spiritual response!

▲ **ná mó pǔ xián wáng pú sà mó hē sà** (3x)

南無普賢王菩薩摩訶薩

Homage to Samantabhadra Bodhisattva-Mahāsattva!

● **yǒu yī pú sà jié jiā fū zuò míng yuē pǔ xián**

有一菩薩結跏趺坐名曰普賢

There is a bodhisattva who sits in full lotus. His name is Samantabhadra,

shēn bái yù sè wǔ shí zhǒng guāng wǔ shí zhǒng sè

身白玉色五十種光五十種色

and his body is the color of white jade. He emits fifty kinds of lights—lights in fifty colors—

yǐ wéi xiàng guāng shēn zhū máo kǒng liú chū jīn guāng

以為項光身諸毛孔流出金光

as an aura around his neck. The pores on his body emit golden light.

qí jīn guāng duān wú liàng huà fó zhū huà pú sà

其金光端無量化佛諸化菩薩

Within the rays of golden light are infinite manifested buddhas and manifested bodhisattvas

yǐ wéi juàn shǔ ān xiáng xú bù yǔ dà bǎo huā

以為眷屬安庠徐步雨大寶花

who form his retinue. Walking with graceful and peaceful steps, large jeweled blossoms rain down

zhì xíng zhě qián qí xiàng kāi kǒu yú xiàng yá shàng

至行者前其象開口於象牙上

as he approaches the practitioner. His elephant opens its mouth, and atop the elephant's tusks

zhū chí yù nǚ gǔ yuè xián gē qí shēng wéi miào

諸池玉女鼓樂絃歌其聲微妙

are ponds with jade goddesses drumming, dancing, strumming, and singing. The sounds [of the music] are subtle and wondrous.

zàn tàn dà chéng yī shí zhī dào xíng zhě jiàn yǐ

讚嘆大乘一實之道行者見已

They praise the Mahāyāna, the Path of One Reality. After the practitioner sees this,



huān xǐ jìng lǐ fù gèng dú sòng shèn shēn jīng diǎn
歡喜敬禮 復更讀誦 甚深經典

he is delighted and respectfully prostrates. Then, he recites the profound sūtras,

piàn lǐ shí fāng wú liàng zhū fó lǐ duō bǎo fó tǎ
徧禮十方 無量諸佛 禮多寶佛塔

universally venerates the infinite manifested buddhas in the ten directions, venerates Prabhūtaratna Buddha's stupa and

jí shì jiā móu ní bìng lǐ pǔ xián zhū dà pú sà
及釋迦牟尼 并禮普賢 諸大菩薩

Śākyamuni [Buddha], as well as Samantabhadra. All great bodhisattvas

fā shì shì yuàn ruò wǒ sù fú yīng jiàn pǔ xián
發是誓願 若我宿福 應見普賢

make this vow: If my past merits allow me to see Samantabhadra,

yuàn zūn zhě piàn jí shì wǒ sè shēn
願尊者徧吉 示我色身

then may the Honored Universal Auspiciousness manifest to me in a physical form!

▲ ná mó pǔ xián wáng pú sà mó hē sà (3x)

南無普賢王菩薩摩訶薩

Homage to Samantabhadra Bodhisattva-Mahāsattva!

● yí qiè gōng jìng
一切恭敬

All be reverent and solemn!

● yì xīn dǐng lǐ shí fāng fǎ jiè cháng zhù fó
一心頂禮 · 十方法界常住佛

Single-mindedly prostrate to the Eternally Abiding Buddhas in the Dharma realms of the ten directions!

yì xīn dǐng lǐ shí fāng fǎ jiè cháng zhù fǎ
一心頂禮 · 十方法界常住法

Single-mindedly prostrate to the Eternally Abiding Dharma in the Dharma realms of the ten directions!

yì xīn dǐng lǐ shí fāng fǎ jiè cháng zhù sēng
 一 心 頂 禮 · 十 方 法 界 常 住 僧

Single-mindedly prostrate to the Eternally Abiding Sangha in the Dharma realms of the ten directions!

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

Each in the assembly, all kneel down.

Solemnly hold the incense and flowers and offer them in accordance with the Dharma.

● yuàn cǐ xiāng huā piàn shí fāng yǐ wéi wéi miào guāng míng tái
 願 此 香 花 徧 十 方 以 為 微 妙 光 明 臺

May these incense and flowers pervade the ten directions and become a subtle and wondrous

zhū tiān yīn yuè tiān bǎo xiāng zhū tiān yáo shàn tiān bǎo yī
 諸 天 音 樂 天 寶 香 諸 天 餚 餚 天 寶 衣

platform of light; various kinds of celestial music, and precious celestial incenses; various celestial delicacies, and precious celestial robes; and inconceivable and wondrous

bù kě sī yì miào fǎ chén yī yī chén chū yí qiè chén
 不 可 思 議 妙 法 塵 一 一 塵 出 一 切 塵

dharma sense objects. Each of these [six sense] objects manifests all sense objects;

yī yī chén chū yí qiè fǎ xuán zhuǎn wú ài hù zhuāng yán
 一 一 塵 出 一 切 法 旋 轉 無 礙 互 莊 嚴

each of these [six sense] objects manifests all phenomena. [These offerings] spin and adorn

piàn zhì shí fāng sān bǎo qián shí fāng fǎ jiè sān bǎo qián
 徧 至 十 方 三 寶 前 十 方 法 界 三 寶 前

each other without obstruction, spreading and arriving before the Triple Gem of the ten directions. And before all of the Triple Gem in the Dharma Realms of the ten directions,

xī yǒu wǒ shēn xiū gòng yǎng yī yī jiē xī piàn fǎ jiè
 悉 有 我 身 修 供 養 一 一 皆 悉 徧 法 界

my own body is making this offering, with each of my bodies appearing throughout Dharma



bǐ bǐ wú zá wú zhàng ài jǐn wèi lái jì zuò fó shì
彼 彼 無 雜 無 障 礙 盡 未 來 際 作 佛 事

Realms. [These offerings] do not interfere or obstruct each other, and until the limits of the

pǔ xūn fǎ jiè zhū zhòng shēng méng xūn jiē fā pú tí xīn
普 熏 法 界 諸 衆 生 蒙 熏 皆 發 菩 提 心

future, they conduct the Buddha's work; [their fragrance] universally permeates all sentient beings in the Dharma Realm, and those who are permeated [by its fragrance] all give rise to the

tóng rù wú shēng zhèng fó zhì
同 入 無 生 證 佛 智

bodhi mind and together enter the state of non-arising, awakening to the Buddha's wisdom!

● yuàn cǐ xiāng huā yún piàn mǎn shí fāng jiè
願 此 香 花 雲 徧 滿 十 方 界

May this cloud of incense and flowers fill the realms in the ten directions

gòng yǎng yī qiè fó zūn fǎ zhū pú sà
供 養 一 切 佛 尊 法 諸 菩 薩

as an offering to all buddhas, the honored Dharma, all bodhisattvas,

wú biān shēng wén zhòng jí yī qiè tiān xiān
無 邊 聲 聞 衆 及 一 切 天 仙

the assembly of pratyekabuddhas and śrāvakas, and to all heavenly sages.

yǐ qǐ guāng míng tái guò yú wú biān jiè
以 起 光 明 臺 過 於 無 邊 界

It establishes a platform of light which is larger than the boundless realms,

wú biān fó tǔ zhōng shòu yòng zuò fó shì
無 邊 佛 土 中 受 用 作 佛 事

and in the boundless buddha-lands, it is accepted and used for the Buddha's work,

pǔ xūn zhū zhòng shēng jiē fā pú tí xīn
普 熏 諸 衆 生 皆 發 菩 提 心

universally permeating sentient beings so that all give rise to the bodhi mind.

● róng yán shèn qí miào guāng míng zhào shí fāng
容 顏 甚 奇 妙 光 明 照 十 方

His face and appearance are truly wondrous; his radiance illuminates the ten directions.

wǒ shì céng gòng yǎng jīn fù huán qīn jìn
我 適 曾 供 養 今 復 還 親 近

We have made such offerings before, and now draw near again.

shèng zhǔ tiān zhōng wáng jiā líng pín qié shēng
聖 主 天 中 王 迦 陵 頻 伽 聲

To the sacred lord, king among gods, whose voice resembles that of a kalaviṅka,

āi mǐn zhòng shēng zhě wǒ děng jīn jìng lǐ
哀 愍 衆 生 者 我 等 今 敬 禮

who empathizes with sentient beings, we now respectfully prostrate!

▲ nán mó bǎo tán huá pú sà mó hē sà (3x)

南 無 寶 曇 華 菩 薩 摩 訶 薩

Homage to Precious Uḍumbara Blossom Bodhisattva-Mahāsattva!

● rù chàn wén

入 懺 文

Prayer of Entering Repentance, Scroll One

gōng wén yì fó chū shì kāi bā wàn sì qiān zhī fǎ mén yí yuè
恭 聞 · 一 佛 出 世 · 開 八 萬 四 千 之 法 門 · 一 月

Respectfully listen! When one Buddha appears in the world, he opens the eighty-four thousand

zài tiān pò dà dì jiǔ yōu zhī hūn àn kuò yí chéng zhī miào dào
在 天 · 破 大 地 九 幽 之 昏 暗 · 廓 一 乘 之 妙 道 ·

Dharma gates; when one moon abides in the sky, it dispels the darkness of the nine obscurities which cover the land. Expanding the wondrous path of the One Vehicle and repenting all

chàn yí qiè zhī qiān yóu yǎng qǐ qī fó shì zūn shí fāng cí fù
懺 一 切 之 愆 尤 · 仰 啓 七 佛 世 尊 · 十 方 慈 父 ·

transgressions, we rely on and proclaim to the Seven Buddhas, World-Honored Ones: may the compassionate fathers of the ten directions



shū háo xiàng guāng jiàn zī qián kěn jīn zé fèng wéi qiú chàn mǒu
 舒 毫 相 光 · 鑑 茲 虔 懇 。 今 則 奉 為 求 懺 某
 who possess serene marks, characteristics, and radiance, witness our sincerity! Now, on behalf

děng gōng duì jīn lián zuò xià xūn xiū shuǐ chàn fǎ mén jīn dāng
 等 · 恭 對 金 蓮 座 下 · 熏 修 水 懺 法 門 。 今 當
 of this assembly of your disciples who seek repentance, we respectfully face the base of your
 golden lotus throne and practice the Water Repentance Dharma Gate. Now, we begin the first

dì yī juàn rù tán yuán qǐ wǒ zhū xíng rén yú qí tán nèi sān
 第 一 卷 · 入 壇 緣 起 。 我 諸 行 人 · 於 其 壇 內 · 三
 scroll by entering the sanctuary. Within this sanctuary, we and our fellow practitioners have

yè qīng jìng yí niàn jīng zhuān shāo xiāng sǎn huā hú guì hé
 業 清 淨 · 一 念 精 專 。 燒 香 散 花 · 胡 跪 合
 purified our three karmas, and we are single-mindedly concentrated as we burn incense, scatter

zhǎng dǐng lǐ shí fāng sān bǎo guī yī dà jué jīn xiān kěn qiè tóu
 掌 · 頂 禮 十 方 三 寶 · 皈 依 大 覺 金 仙 。 懇 切 投
 flowers, kneel, and join our palms. We venerate the Triple Gem of the ten directions, seek
 refuge in the Golden Sage of Great Awakening, and sincerely confess [our transgressions] to

chéng fā lù chàn huǐ fú niàn mǒu děng yí xìng chén mí gǔ mò
 誠 · 發 露 懺 悔 。 伏 念 某 等 · 一 性 沈 迷 · 汨 沒
 repent and reform for them. We humbly think of how this assembly of your disciples was

yú sì shēng zhī nèi yì zhēn hūn mèi lún zhuǎn yú liù qù zhī zhōng
 於 四 生 之 內 。 一 真 昏 昧 · 輪 轉 於 六 趣 之 中 。
 deluded to the one nature and thus drowned in the four kinds of birth. Not realizing the one
 truth, we transmigrated in the six realms.

yóu shì zì shēn kǒu yì zòng tān chēn chí miù zuò wàng wéi zào
 由 是 恣 身 口 意 · 縱 貪 瞋 癡 。 謬 作 妄 為 · 造
 Through our body, speech, and mind, we were bound by desire, anger, and ignorance, thus

wú biān zhī yè zhàng suí xié zhú è qǐ duō zhǒng zhī qiān yóu
 無 邊 之 業 障 。 隨 邪 逐 惡 · 起 多 種 之 愆 尤 。
 committing various unwholesome deeds and creating limitless karmic obstacles. We followed
 falsity and evil, giving rise to many kinds of transgressions.

gù rú lái qǐ fāng biàn zhī jiào mén rán wǒ děng tóu chéng ér chàn
 故如來啓方便之教門。然我等投誠而懺
 Thus, the Tathāgata proclaimed a teaching of expedient means. We now sincerely repent and

huǐ yǎng píng qīng zhòng pī sòng líng wén xǐ dí qiān yóu zī
 悔。仰憑清衆。披誦靈文。洗滌愆尤。資
 reform by relying on the pure assembly and reciting this efficacious text to cleanse our

yán jìng jiè wǒ yuàn rú sī fó bì āi lián kěn kòu hóng cí
 嚴淨戒。我願如斯。佛必哀憐。懇叩洪慈。
 transgressions and adorn ourselves with pure precepts. These are our vows and the Buddha will surely empathize with us. We sincerely prostrate to the One of Great Compassion,

míng xūn jiā bèi
 冥熏加被。
 invisibly imbuing us with supportive aid!

- **tiān shàng tiān xià wú rú fó shí fāng shì jiè yì wú bǐ**
 天上天下無如佛。十方世界亦無比。
 Above and below the heavens, none resemble the Buddha;
 Throughout the ten directions, there are none who can compare.

shì jiān suǒ yǒu wǒ jìn jiàn yí qiè wú yǒu rú fó zhě
 世間所有我盡見。一切無有如佛者。
 In all that I have seen throughout the worlds,
 There is nobody who resembles the Buddha.

- **qǐ yùn cí bēi dào chǎng chàn fǎ yì xīn guī mìng sān shì zhū fó**
 啓運慈悲道場懺法。一心皈命三世諸佛。
 Initiating and employing the Repentance-Dharma of the Kind and Compassionate Sanctuary of Awakening, single-mindedly, we seek refuge in the myriad buddhas of the three time periods!

- **ná mó guò qù pí pó shī fó**
 南無過去毗婆尸佛
 Homage to the past Vipasyin Buddha



ná mó shī qì fó

南無尸棄佛

Homage to Śikhin Buddha

ná mó pí shě fú fó

南無毗舍浮佛

Homage to Viśvabhū Buddha

ná mó jū liú sūn fó

南無拘留孫佛

Homage to Krakucchanda Buddha

ná mó jū nà hán móu ní fó

南無拘那含牟尼佛

Homage to Kanakamuni Buddha

ná mó jiā shè fó

南無迦葉佛

Homage to Kāśyapa Buddha

ná mó běn shī shì jiā móu ní fó

南無本師釋迦牟尼佛

Homage to our teacher, Śākyamuni Buddha

ná mó dāng lái mí lè zūn fó

南無當來彌勒尊佛

Homage to future descending-birth, honored Maitreya Buddha

▲ **ná mó běn shī shì jiā móu ní fó** (3x)

南無本師釋迦牟尼佛

Homage to our teacher, Śākyamuni Buddha!

● wú shàng shèn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù
無上甚深微妙法·百千萬劫難遭遇·

The unsurpassed, profound, and subtly wondrous Dharma,

Is difficult to encounter in hundreds of thousands of myriad kalpas.

wǒ jīn jiàn wén dé shòu chí • yuàn jiě rú lái zhēn shí yì
我今見聞得受持 • 願解如來真實義。

Today we see, hear, receive, and uphold it,
Vowing to understand the Tathāgata's true meaning!

● cí bēi shuǐ chàn fǎ juàn shàng

慈悲水懺法卷上

Water Repentance of Kindness and Compassion – Scroll One

yí qiè zhū fó mǐn niàn zhòng shēng wèi shuō shuǐ chàn dào chǎng
一切諸佛 • 愍念衆生 • 為說水懺道場

All buddhas are compassionately mindful of sentient beings and teach the Compiled Method

zǒng fǎ liáng yǐ zhòng shēng gòu zhòng hé rén wú zuì hé zhě
總法。良以衆生垢重 • 何人無罪 • 何者

of the Water Repentance Sanctuary of Awakening on our behalf. Because the defilements of sentient beings are heavy, who is without transgression?

wú qiān fán fū yú xíng wú míng àn fù qīn jìn è yǒu fán nǎo
無愆。凡夫愚行 • 無明闇覆。親近惡友 • 煩惱

Who is without affliction? The ignorant practices of us unenlightened beings are concealed by our own lack of wisdom. We associated with evil friends, our minds were afflicted and

luàn xīn lì xìng wú zhī zì xīn zì shì bù xìn shí fāng zhū fó
亂心 • 立性無知 • 恣心自恃。不信十方諸佛 •

disturbed, we gave rise to [self-]nature without knowing, and we were lax and arrogant. We did not have faith in the buddhas of the ten directions,

bù xìn zūn fǎ shèng sēng bù xiào fù mǔ liù qīn juàn shǔ shèng
不信尊法聖僧。不孝父母 • 六親眷屬。盛

nor did we have faith in the honored Dharma or the sacred Sangha. We were not filial to our parents and six kinds of relatives. At the prime of our lives,

nián fang yì yǐ zì jiāo jù yú yí qiè cái bǎo yí qiè gē yuè
年放逸 • 以自僥倨。於一切財寶 • 一切歌樂 •

we were lax and arrogant. We desired all wealth and treasures, desired all musical entertainment,



yí qiè nǚ sè xīn shēng tān liàn yì qǐ fán nǎo qīn jìn fēi shèng
 一切女色·心生貪戀·意起煩惱·親近非聖·
 and desired all sexual pleasures. Our minds gave rise to desire, and our thoughts gave rise to
 afflictions. We associated with unvirtuous people

xiè xiá è yǒu bù zhī quān gé huò fù shā hài yí qiè zhòng shēng
 蝶狎惡友·不知悛革·或復殺害一切衆生·
 and lusted for evil friends without knowing to repent and reform. Or, we killed all sentient beings,

huò yǐn jiǔ hūn mí wú zhì huì xīn héng yǔ zhòng shēng zào nì
 或飲酒昏迷·無智慧心·恆與衆生·造逆
 or we consumed intoxicants and became deluded. Lacking a mind of wisdom, we always

pò jiè guò qù zhū zuì xiān zài zhòng è jīn rì zhì chéng xī
 破戒·過去諸罪·現在衆惡·今日至誠·悉
 opposed sentient beings and violated the precepts. Today, we sincerely repent and reform for
 each and every one of these past offenses as well as the evils we are currently conducting.

jiē chàn huǐ wèi zuò zhī zuì bù gǎn gèng zuò shì gù jīn rì zhì xīn
 皆懺悔·未作之罪·不敢更作·是故今日·至心
 Today, we sincerely repent and reform for all of these, not daring to commit any future

guī yī shí fāng jǐn xū kōng jiè yí qiè zhū fó zhū dà pú sà
 皈依·十方盡虛空界·一切諸佛·諸大菩薩·
 transgressions. Today, your disciples in the assembly sincerely seek refuge in all buddhas of the
 ten directions, throughout the realms of empty space; the great bodhisattvas,

pì zhī luó hàn fàn wáng dì shì tiān lóng bā bù yí qiè shèng
 辟支羅漢·梵王帝釋·天龍八部·一切聖
 pratyekabuddhas, arhats, and those of the Four Fruitions and Four Progressions; King Brāhma
 and Emperor Śakra; the Eightfold Division of Devas and Nagas; and the entirety of the sacred

zhòng yuàn chuí zhèng jiàn
 衆·願垂證鑑·
 assembly, praying for their presence and witness!

● **ná mó pí lú zhē nà fó**
南無毗盧遮那佛
Homage to Vairocana Buddha

ná mó běn shī shì jiā móu ní fó
南無本師釋迦牟尼佛
Homage to our teacher Śākyamuni Buddha

ná mó ē mí tuó fó
南無阿彌陀佛
Homage to Amitābha Buddha

ná mó mí lè fó
南無彌勒佛
Homage to Maitreya Buddha

ná mó lóng zhǒng shàng zūn wáng fó
南無龍種上尊王佛
Homage to Nāgagotrodārajñānarāja Buddha

ná mó lóng zì zài wáng fó
南無龍自在王佛
Homage to Nāgeśvararāja Buddha

ná mó bǎo shèng fó
南無寶勝佛
Homage to Prabhūtaratna Buddha

ná mó jué huá dìng zì zài wáng fó
南無覺華定自在王佛
Homage to Buddhapuṇḍarīkadhyaneśvararāja Buddha

ná mó jiā shā chuáng fó
南無袈裟幢佛
Homage to Kasayadhvaja Buddha

ná mó shī zǐ hǒu fó
南無師子吼佛
Homage to Siṃhanāda Buddha



ná mó wén shū shī lì pú sà
南無文殊師利菩薩
Homage to Mañjuśrī Bodhisattva

ná mó pǔ xián pú sà
南無普賢菩薩
Homage to Samantabhadra Bodhisattva

ná mó dà shì zhì pú sà
南無大勢至菩薩
Homage to Mahāsthāmaprāpta Bodhisattva

ná mó dì zàng pú sà
南無地藏菩薩
Homage to Kṣitigarbha Bodhisattva

ná mó dà zhuāng yán pú sà
南無大莊嚴菩薩
Homage to Mahāvīrya Bodhisattva

ná mó guān zì zài pú sà
南無觀自在菩薩
Homage to Avalokiteśvara Bodhisattva

● **lǐ zhū fó yǐ cì fù chàn huǐ fú yù lǐ chàn bì xū xiān jìng sān**
禮諸佛已·次復懺悔。夫欲禮懺·必須先敬三
Having prostrated to the buddhas, again, repent and reform. When one wishes to repent, it is

bǎo suǒ yǐ rán zhě sān bǎo jí shì yí qiè zhòng shēng liáng yǒu
寶。所以然者。三寶卽是一切衆生·良友
necessary to first venerate the Triple Gem. This is because the Triple Gem is a virtuous friend
and field of merit for all sentient beings.

fú tián ruò néng guī xiàng zhě zé miè wú liàng zuì zhǎng wú
福田。若能歸向者·則滅無量罪·長無
If one can seek refuge in it, then one can eradicate limitless transgressions and gain limitless

liàng fú néng lìng xíng zhě lí shēng sǐ kǔ dé jiě tuō lè shì
量 福。能 令 行 者。離 生 死 苦。得 解 脫 樂。是
blessings. It can cause the practitioner to be free from the suffering of birth and death and
obtain the joy of liberation. Thus, your disciples in the assembly

gù guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó
故 皈 依 十 方 盡 虛 空 界。一 切 諸 佛。
seek refuge in all Buddhas of the ten directions, throughout the realms of empty space;

guī yī shí fāng jìn xū kōng jiè yí qiè zūn fǎ
皈 依 十 方 盡 虛 空 界。一 切 尊 法。
seek refuge in all honored Dharmas of the ten directions, throughout the realms of empty space;

guī yī shí fāng jìn xū kōng jiè yí qiè shèng sēng
皈 依 十 方 盡 虛 空 界。一 切 聖 僧。
and seek refuge in all sacred Sanghas of the ten directions, throughout the realms of empty space!

zhòng děng jīn rì suǒ yǐ chàn huǐ zhě zhèng wéi wú shǐ yǐ lái zài fán
某 等 今 日 所 以 懺 悔 者。正 為 無 始 以 來。在 凡
Today, we, your disciples, are repenting and reforming precisely because since beginningless
time, we have been at the stage of ordinary beings.

fū dì mò wèn guì jiàn zuì xiàng wú liàng huò yīn sān yè ér shēng
夫 地。莫 問 貴 賤。罪 相 無 量。或 因 三 業 而 生
Regardless of class and status, our offenses are limitless. Whether these offenses were born

zuì huò cóng liù gēn ér qǐ guò huò yǐ nèi xīn zì xié sī wéi huò
罪。或 從 六 根 而 起 過。或 以 內 心 自 邪 思 惟。或
from our Three Karmas or rose from our Six Faculties; whether these were internal—born of our

jiè wài jìng qǐ zhū rǎn zhuó rú shì nǎi zhì shí è zēng zhǎng bā
藉 外 境。起 諸 染 著。如 是 乃 至 十 惡。增 長 八
deviant thoughts, or external—created from various defilements; the Ten Unwholesome Deeds

wàn sì qiān zhū chén láo mén rán qí zuì xiàng suī fù wú liàng
萬 四 千 諸 塵 勞 門。然 其 罪 相。雖 復 無 量。
grew in this way to become the Eighty-Four Thousand Gates of Affliction. Though these
offenses are limitless, described in general,



dà ér wéi yǔ bù chū yǒu sān yī zhě fán nǎo èr zhě shì yè
大而為語·不出有三。一者煩惱·二者是業·
they fall under three categories without exception. First are afflictions, second is karma, and

sān zhě guǒ bào cǐ sān zhǒng fǎ néng zhàng shèng dào jí yǐ
三者果報。此三種法·能障聖道·及以
third is result. These three phenomena can obstruct the sagely path and the wondrous affairs

rén tiān shèng miào hǎo shì shì gù jīng zhōng mù wèi sān zhàng
人天勝妙好事。是故經中·目為三障。
among humans and devas. Therefore, the sūtras catalog these as the Three Obstructions.

suǒ yǐ zhū fó pú sà jiào zuò fāng biàn chàn huǐ chú miè cǐ sān
所以諸佛菩薩·教作方便·懺悔除滅。此三
Thus, the buddhas and bodhisattvas teach the expedient means of repentance and reformation

zhàng miè zé liù gēn shí è nǎi zhì bā wàn sì qiān zhū chén láo
障滅·則六根十惡·乃至八萬四千諸塵勞
to eradicate these Three Obstructions and cause the Six Faculties, Ten Unwholesome Deeds,
and even the Eighty-Four Thousand Gates of Affliction to all be pure.

mén jiē xī qīng jìng shì gù zhòng děng jīn rì yùn cǐ zēng shàng
門·皆悉清淨。是故某等·今日運此增上
Therefore, your disciples in the assembly repent and reform for the Three Obstructions today

shèng xīn chàn huǐ sān zhàng yù miè sān zhàng zhě dāng yòng
勝心·懺悔三障。欲滅三障者·當用
with the supreme mind of improvement. For those who wish to eradicate the Three
Obstructions, what kind of mindset should one use

hé děng xīn kě lìng cǐ zhàng miè chú xiān dāng xīng qī zhǒng xīn
何等心·可令此障滅除。先當興七種心·
that can cause these obstructions to be eradicated? First, one should give rise to the Seven Kinds

yǐ wéi fāng biàn rán hòu cǐ zhàng nǎi kě dé miè hé děng wéi
以為方便。然後此障·乃可得滅。何等為
of Mind as expedient means. Then these obstructions can be eradicated. What are these seven?

qī yī zhě cán kuì èr zhě kǒng bù sān zhě yàn lí sì zhě fā
 七。一者慚愧。二者恐怖。三者厭離。四者發
 First is remorse and shame, second is fear, third is dispassion, fourth is to give rise to the bodhi

pú tí xīn wǔ zhě yuàn qīn píng děng liù zhě niàn bào fó ēn qī
 菩提心。五者怨親平等。六者念報佛恩。七
 mind, fifth is seeing friends and foes as equal, six is be mindful of and repay the Buddha's kindness,

zhě guān zuì xìng kōng

者觀罪性空。

and seventh is contemplating the empty nature of transgressions.

dì yī cán kuì zhě zì wéi wǒ yǔ shì jiā rú lái tóng wéi fán fū ér
 第一慚愧者。自惟我與釋迦如來同為凡夫。而
 Regarding the first mind of remorse and shame, one should think: Śākyamuṇi Tathāgata and I

jīn shì zūn chéng dào yǐ lái yǐ jīng ěr suǒ chén shā jié shù ér
 今世尊成道以來。已經爾所塵沙劫數。而
 were both originally ordinary beings, but the World-Honored One has attained awakening for
 innumerable kalpas numbering grains of dust and sand

wǒ děng xiāng yǔ dān rǎn liù chén lún zhuǎn shēng sǐ yǒng wú
 我等相與耽染六塵。輪轉生死。永無
 while we still indulge in the defilements of the Six Dusts and eternally tumble in the cycle of
 birth and death without any end in sight.

chū qī cǐ shí tiān xià kě cán kě kuì kě xiū kě chǐ
 出期。此實天下。可慚可愧。可羞可恥。

This is truly a matter in this world which is remorseful, shameful, embarrassing, and disgraceful.

dì èr kǒng bù zhě jì shì fán fū shēn kǒu yì yè cháng yǔ zuì
 第二恐怖者。既是凡夫。身口意業。常與罪
 Regarding the second mind of fear, the physical, verbal, and mental karma of ordinary beings is

xiāng yìng yǐ shì yīn yuán mìng zhōng zhī hòu yīng duò dì yù
 相應。以是因緣。命終之後。應墮地獄。
 always resonating with offenses. Through these causes and conditions, at the end of our lives,



chù shēng è guǐ shòu wú liàng kǔ rú cǐ shí wèi kě jīng kě kǒng
 畜生餓鬼·受無量苦。如此實為可驚可恐。
 we should descend into the realms of hell, animals, and hungry ghosts to endure limitless suffering.

kě bù kě jù
 可怖可懼。
 This is truly startling, frightening, terrifying, and fearsome.

dì sān yàn lí zhě xiāng yǔ cháng guān shēng sǐ zhī zhōng wéi yǒu
 第三厭離者。相與常觀·生死之中惟有
 Regarding the third mind of dispassion, we should always observe that within birth and death,

wú cháng kǔ kōng wú wǒ bú jìng xū jiǎ rú shuǐ shàng pào sù qǐ
 無常苦空無我·不淨虛假。如水上泡·速起
 there is only impermanence, suffering, emptiness, non-self, impurities, and false forms which resemble bubbles in the water—suddenly appearing and suddenly disappearing.

sù miè wǎng lái liú zhuǎn yóu rú chē lún shēng lǎo bìng sǐ
 速滅。往來流轉·猶如車輪。生老病死。
 Since the distant past, we have cycled through [birth and death] like a cart's wheel, undergoing

bā kǔ jiāo jiān wú shí zàn xī zhòng děng xiāng yǔ dàn guān zì
 八苦交煎·無時暫息。眾等相與·但觀自
 birth, old age, sickness, and death and the burns of the Eight Sufferings without any moment of pause. We, the assembly, only see our bodies—

shēn cóng tóu zhì zú qí zhōng dàn yǒu sān shí liù wù fǎ máo
 身·從頭至足·其中但有三十六物·髮毛
 from head to toe—as only having thirty-six parts: head hair, body hair,

zhuǎ chǐ chī lèi tì tuò gòu hàn èr biàn pí fū xiě ròu jīn mài
 爪齒·眇淚涕唾·垢汗二便·皮膚血肉·筋脈
 nails, teeth, eye crust, tears, saliva, filth, sweat, urine, feces, skin, tissue, blood, flesh, tendons, veins & arteries,

gǔ suǐ fāng gāo nǎo mó pí shèn xīn fèi gān dǎn cháng wèi chì
 骨髓·肪膏腦膜·脾腎心肺·肝膽腸胃·赤
 bone, marrow, fat, grease, brain, membrane, kidneys, heart, lung, liver, large intestine, small intestine,

bái tán yìn shēng shú èr zàng rú shì jiǔ kǒng cháng liú shì gù
 白痰癢。生熟二臟。如是九孔常流。是故
 red phlegm, white phlegm, stomach, and bowels. In this way, the Nine Orifices constantly flow.

jīng yán cǐ shēn zhòng kǔ suǒ jí yí qiè jiē shì bú jìng hé yǒu
 經言。此身衆苦所集。一切皆是不淨。何有
 Thus, the sūtras state that this body is formed through a collection of sufferings and all of it is

zhì huì zhě ér dāng yào cǐ shēn shēng sǐ jì yǒu rú cǐ zhǒng
 智慧者。而當樂此身。生死既有如此種
 impure. How could there be a wise person who relishes this body? Birth and death are comprised

zhǒng è fǎ shén kě huàn yàn
 種惡法。甚可患厭。
 of such unwholesome phenomena and should be regarded with loathing and dispassion.

dì sì fā pú tí xīn zhě jīng yán dāng yào fó shēn fó shēn zhě
 第四發菩提心者。經言。當樂佛身。佛身者。
 Regarding the fourth mind of giving rise to the bodhi mind, the sūtras state that one should

jí fǎ shēn yě cóng wú liàng gōng dé zhì huì shēng cóng liù bō
 卽法身也。從無量功德智慧生。從六波
 seek the Buddha's body, which is the Dharma body. It is born through limitless merits and
 virtues as well as wisdom. It is born through the Six Pāramitās.

luó mì shēng cóng cí bēi xǐ shě shēng cóng sān shí qī zhù pú tí
 羅蜜生。從慈悲喜捨生。從三十七助菩提
 It is born through kindness, compassion, joy, and equanimity. It is born through the Thirty-

fǎ shēng cóng rú shì děng zhǒng zhǒng gōng dé zhì huì shēng rú
 法生。從如是等。種種功德智慧生如
 Seven Factors of Awakening. The tathāgata's body is born through all of these merits and virtues

lái shēn yù dé cǐ shēn zhě dāng fā pú tí xīn qiú yí qiè zhǒng
 來身。欲得此身者。當發菩提心。求一切種
 as well as wisdom. One who wishes to obtain this body should give rise to the bodhi mind and



zhì cháng lè wǒ jìng sà pó ruò guǒ jìng fó guó tǔ chéng jiù
 智。常樂我淨。薩婆若果。淨佛國土。成就
 seek omniscience; permanence, bliss, self-nature, and purity; the fruit of sarvajña; purify the

zhòng shēng yú shēn mìng cái wú suǒ lìn xī
 衆生。於身命財。無所吝惜。
 buddha's land; assist sentient beings; and not be attached to one's body, life, and possessions.

dì wǔ yuàn qīn píng děng zhě yú yī qiè zhòng shēng qǐ cí bēi
 第五怨親平等者。於一切衆生。起慈悲
 Regarding the fifth mind of seeing friends and foes as equal, one should give rise to a mind of

xīn wú bǐ wǒ xiàng hé yǐ gù ěr ruò jiàn yuàn yì yú qīn jí
 心。無彼我相。何以故爾。若見怨異於親。卽
 compassion towards all sentient beings without differentiating between self and other. Why is this? If one sees friends different from foes,

shì fēn bié yǐ fēn bié gù qǐ zhū xiàng zhuó xiàng zhuó yīn yuán
 是分別。以分別故。起諸相著。相著因緣。
 then that is discriminating. Because of this discrimination, attachment to form arises. This attachment

shēng zhū fán nǎo fán nǎo yīn yuán zào zhū è yè è yè yīn
 生諸煩惱。煩惱因緣。造諸惡業。惡業因
 to form leads to the causes and conditions for afflictions to arise. Afflictions are the causes and conditions for unwholesome karma,

yuán gù dé kǔ guǒ
 緣。故得苦果。
 and unwholesome karma forms the causes and conditions for the fruition of suffering.

dì liù niàn bào fó ēn zhě rú lái wǎng xī wú liàng jié zhōng shě
 第六念報佛恩者。如來往昔無量劫中。捨
 Regarding the sixth mind of repaying the buddha's kindness, in limitless kalpas past, the

tóu mù suǐ nǎo zhī jié shǒu zú guó chéng qī zǐ xiàng mǎ qī
 頭目髓腦。支節手足。國城妻子。象馬七
 Tathāgata offered his head, eyes, marrow, brain, limbs, hands, and feet; his nation and kingdom; his wife and children; his elephant, steed, and Seven Treasures.

zhēn wèi wǒ děng gù xiū zhū kǔ hàng cǐ ēn cǐ dé shí nán chóu
 珍。為我等故。修諸苦行。此恩此德。實難酬
 On our behalf, he practiced austerities. This kindness and virtue is truly difficult to repay. Thus,

bào shì gù jīng yán ruò yǐ dǐng dài liǎng jiān hé fù yú héng
 報。是故經言。若以頂戴。兩肩荷負。於恆
 the sūtra states, "Even if one were to bear him on one's head and shoulders out of deep

shā jié yì bù néng bào wǒ děng yù bào rú lái ēn zhě dāng yú
 沙劫。亦不能報。我等欲報如來恩者。當於
 respect, for as many kalpas as there are grains of sand in the Ganges River, one could not repay
 him." We, who wish to repay this kindness, should be courageous

cǐ shì yǒng měng jīng jìn hàn láo rěn kǔ bù xī shēn mìng jiàn
 此世。勇猛精進。捍勞忍苦。不惜身命。建
 and diligent in this lifetime; work hard and endure suffering, unconcerned with our body and life;

lì sān bǎo hóng tōng dà chéng guǎng huà zhòng shēng tóng rù
 立三寶。弘通大乘。廣化衆生。同入
 establish the Triple Gem and propagate the Mahāyāna; and transform sentient beings so that

zhèng jué
 正覺。

all attain Proper Awakening.

dì qī guān zuì xìng kōng zhě zuì wú zì xìng wú yǒu shí xiàng
 第七觀罪性空者。罪無自性。無有實相。
 Regarding the seventh mind of contemplating the empty nature of transgressions, transgressions
 lack an inherent nature and lack the characteristics of reality.

cóng yīn yuán shēng diān dǎo ér yǒu jì cóng yīn yuán ér shēng
 從因緣生。顛倒而有。既從因緣而生。
 They arise through causes and conditions. They exist through distortions. Since they arise through

yì cóng yīn yuán ér miè cóng yīn yuán ér shēng zhě xiá jìn è
 亦從因緣而滅。從因緣而生者。狎近惡
 causes and conditions, they also cease through causes and conditions. They arise through
 causes and conditions such as lusting to be with evil friends



yǒu zào zuò wú duān cóng yīn yuán ér miè zhě jí shì
友 · 造 作 無 端 。 從 因 緣 而 滅 者 · 卽 是
and behaving improperly. They cease through causes and conditions such as the repentance

jīn rì xǐ xīn chàn huǐ shì gù jīng yán cǐ zuì xìng bù zài nèi
今 日 洗 心 懺 悔 。 是 故 經 言 · 此 罪 性 · 不 在 內 ·
and reformation today, which cleanses our minds. Therefore, the sūtras state that the nature of

bù zài wài bù zài zhōng jiān gù zhī cǐ zuì cóng běn shì kōng
不 在 外 · 不 在 中 間 。 故 知 此 罪 · 從 本 是 空 。
transgression is not internal, not external, and not in between. Thus, we know that the
transgressions are originally empty [in nature].

shēng rú shì děng qī zhǒng xīn yǐ yuán xiǎng shí fāng zhū fó
生 如 是 等 · 七 種 心 已 · 緣 想 十 方 · 諸 佛
Having given rise to these Seven Kinds of Mind, next we contemplate the buddhas and worthy

xián shèng qíng quán hé zhǎng pī chén zhì dǎo cán kuì gǎi gé
賢 聖 · 擎 拳 合 掌 · 披 陳 致 禱 · 慚 愧 改 革 ·
sages of the ten directions and join our palms while admitting our [faults]. Filled with remorse

shū lì xīn gān xǐ dàng cháng wèi rú cǐ chàn huǐ hé zuì bú miè
舒 瀝 心 肝 · 洗 蕩 腸 胃 。 如 此 懺 悔 · 何 罪 不 滅 ·
and shame, we vow to change. Purifying our hearts and cleansing our insides, through this
repentance and reformation, what offenses can remain unabolished?

hé fú bù shēng ruò fù bù ěr yōu yōu huǎn zòng qíng lù zào
何 福 不 生 。 若 復 不 爾 · 悠 悠 緩 縱 · 情 慮 躁
What merits are not born? If this is not the case, then one is either lax and unconcerned, or
giving rise to agitated thoughts and emotions.

dòng tú zì láo xíng yú shì hé yì qiě fù rén mìng wú cháng
動 · 徒 自 勞 形 · 於 事 何 益 。 且 復 人 命 無 常 ·
This is merely exhausting one's body. What benefit could there possibly be? Furthermore, one's

yù rú zhuǎn zhú yì xī bù huán biàn tóng huī rǎng sān tú kǔ
諭 如 轉 燭 · 一 息 不 還 · 便 同 灰 壤 。 三 塗 苦
life is impermanent like a candle. If just one breath is missed, then one is the same as ashes and dust.

bào jí shēn yīng shòu bù kě yǐ qián cái bǎo huò zhǔ tuō qiú
報·即身應受。不可以錢財寶貨·囑託求
The retribution of suffering in the Three Lower Realms are instantly on one's body, and no amount of money, treasure, or material possessions can provide an escape.

tuō yǎo yǎo míng míng ēn shè wú qī dú yīng cǐ kǔ wú dài
脫。窈窈冥冥·恩赦無期。獨嬰此苦·無代
Somber and dark, there is no benevolent pardon, nor anybody to undergo these sufferings on

shòu zhě mò yán wǒ jīn shēng zhōng wú yǒu cǐ zuì suǒ yǐ bù
受者。莫言我今生中·無有此罪·所以不
one's behalf. Do not say, "I have not committed these transgressions in this life, and so I cannot

néng kěn dǎo chàn huǐ jīng zhōng wèi yán fán fū zhī rén jǔ zú
能懇禱懺悔。經中謂言·凡夫之人·舉足
sincerely repent and reform." The sūtras state that when ordinary beings even raise their foot

dòng bù wú fēi shì zuì yòu fù guò qù shēng zhōng jiē xī chéng
動步·無非是罪。又復過去生中·皆悉成
and take a step, are all transgressions. Furthermore, in past lives, we have all committed

jiù wú liàng è yè zhuī zhú xíng zhě rú yǐng suí xíng ruò bú chàn
就無量惡業·追逐行者如影隨形。若不懺
limitless unwholesome deeds which follow us like a shadow and its form. If we do not repent

huǐ zuì è rì shēn gù zhī bāo cáng xiá cǐ fó bù xǔ kě shuō
悔·罪惡日深。故知包藏瑕疵·佛不許可。說
and reform, these transgressions and evils will increase day by day. Thus, know that the Buddha did not permit concealing one's flaws. Instead, confess one's past transgressions as the

huǐ xiān zuì jìng míng suǒ shàng gù shǐ cháng lún kǔ hǎi shí yǒu
悔先罪·淨名所尚。故使長淪苦海·實有
Vimalakirti Sūtra teaches. Therefore, drifting in the Sea of Suffering is precisely because of

yīn fù shì gù zhòng děng jīn rì fā lù chàn huǐ bú fù fù cáng
隱覆。是故某等今日發露懺悔·不復覆藏。
concealing [one's transgressions]. Thus, we, your disciples, confess as well as repent and reform for all transgressions today without concealing them any further.



suǒ yán sān zhàng zhě yī yuē fán nǎo èr míng wèi yè sān shì
 所言三障者。一曰煩惱。二名為業。三是
 Of the Three Obstructions, the first is affliction, the second is karma, and the third is result.

guǒ bào cǐ sān zhǒng fǎ gèng xiāng yóu jiè yīn fán nǎo gù suǒ
 果報。此三種法。更相由藉。因煩惱故。所
 These three phenomena mutually lead to each other. Because of afflictions, unwholesome

yǐ qǐ zhū è yè è yè yīn yuán gù dé kǔ guǒ shì gù zhòng děng
 以起諸惡業。惡業因緣。故得苦果。是故某等
 karma arises. Because of unwholesome karma, one obtains suffering as a result. Thus, your

jīn rì zhì xīn chàn huǐ
 今日。至心懺悔。
 disciples in the assembly sincerely repent and reform today.

dì yī xiān yīng chàn huǐ fán nǎo zhàng ér cǐ fán nǎo jiē cóng yì
 第一先應懺悔煩惱障。而此煩惱。皆從意
 First, we should repent and reform for the Obstruction of Afflictions. These afflictions arise from

qǐ suǒ yǐ zhě hé yì yè qǐ gù zé shēn yǔ kǒu suí zhī ér
 起。所以者何。意業起故。則身與口。隨之而
 the mind. How does this happen? Due to mental karma, body and speech follow in action.

dòng yì yè yǒu sān yī zhě qiān tān èr zhě chēn huì sān zhě
 動。意業有三。一者慳貪。二者瞋恚。三者
 There are three kinds of mental karma. First is greed and desire, second is anger and aversion,

chī àn yóu chī àn gù qǐ zhū xié jiàn zào zhū bú shàn shì gù
 癡闇。由癡闇故。起諸邪見。造諸不善。是故
 third is ignorance. Because of ignorance, wrong view arises and one commits unwholesome acts.

jīng yán tān chēn chī yè néng lìng zhòng shēng duò yú dì yù
 經言。貪瞋癡業。能令衆生。墮於地獄、
 Thus, the sūtra states that actions of desire, aversion, and ignorance can cause sentient beings
 to fall into the realms of hell, hungry ghosts, and animals,

è guǐ chù shēng shòu kǔ ruò shēng rén zhōng dé pín qióng gū
 餓鬼、畜生受苦。若生人中，得貧窮孤
 where they experience suffering. If they are born as humans, then they will be poor, destitute,

lù xiōng hěn wán dùn yú mí wú zhī zhū fán nǎo bào yì yè jì
 露。兇狠頑鈍。愚迷無知。諸煩惱報。意業既
 lonely, homeless, vicious, spiteful, stubborn, and dull. In their delusion, they do not know that
 these afflictions are retributions and that mental karma causes these terrible results.

yǒu rú cǐ è guǒ shì gù zhòng děng jīn rì zhì xīn guī mìng zhū fú
 有如此惡果。是故某等。今日至心皈命諸佛。
 Thus, today, we sincerely return our lives in refuge to the buddhas and request empathy

qiú āi chàn huǐ
 求哀懺悔。
 in repenting and reforming.

fú cǐ fán nǎo zhū fó pú sà rù lǐ shèng rén zhǒng zhǒng hē zé
 夫此煩惱。諸佛菩薩。入理聖人。種種呵責。
 These afflictions are subject to all sorts of blame by the buddhas, bodhisattvas, and sages who

yì míng cǐ fán nǎo yǐ wéi yuàn jiā hé yǐ gù néng duàn zhòng
 亦名此煩惱以為怨家。何以故。能斷眾
 grasp reality. They also call these afflictions enemies. Why is this? Because these afflictions are

shēng huì mìng gēn gù yì míng cǐ fán nǎo yǐ zhī wèi zéi néng
 生。慧命根故。亦名此煩惱以之為賊。能
 able to sever the root of the wisdom life of sentient beings. They also call these afflictions thieves.

jié zhòng shēng zhū shàn fǎ gù yì míng cǐ fán nǎo yǐ wèi pù hé
 劫眾諸善法故。亦名此煩惱以為瀑河。
 Because these afflictions are able to steal the virtuous Dharmas of sentient beings. They also
 call these afflictions turbulent rivers because these afflictions are able to sweep sentient beings

néng piào zhòng shēng rù yú shēng sǐ dà kǔ hǎi gù yì míng cǐ
 能漂眾入於生死大苦海故。亦名此
 into the Great Sea of Suffering of birth and death. They also call these afflictions shackles



fán nǎo yǐ wèi jī suǒ néng xì zhòng zhòng yú shēng sǐ yù bù
煩 惱 以 為 羈 鎖 · 能 繫 衆 生 於 生 死 獄 · 不
because these afflictions can lock sentient beings in the prison of birth and death without any

néng dé chū gù suǒ yǐ liù dào qiān lián sì shēng bù jué è yè
能 得 出 故 。 所 以 六 道 牽 連 · 四 生 不 絕 · 惡 業
way out. This is why the Six Realms continue, and the Four Forms of Existence do not end;

wú qióng kǔ guǒ bù xī dāng zhī jiē shì fán nǎo guò huàn shì
無 窮 · 苦 果 不 息 。 當 知 皆 是 煩 惱 過 患 。 是
unwholesome deeds are limitless, and the fruits of suffering do not cease. One should know
that these are all faults of afflictions.

gù jīn rì yùn cǐ zēng shàng shàn xīn qiú āi chàn huǐ
故 今 日 · 運 此 增 上 善 心 · 求 哀 懺 悔 。
Thus, today, we give rise to this virtuous mind of improvement and request empathy in
repenting and reforming.

zhòng děng zì cóng wú shǐ yǐ lái zhì yú jīn rì huò zài rén tiān
某 等 自 從 無 始 以 來 · 至 于 今 日 · 或 在 人 天 ·
Since beginningless time until today, we, the assembly, whether as human, celestial, or other

liù dào shòu bào yǒu cǐ xīn shí cháng huái yú huò fán mǎn xiōng
六 道 受 報 · 有 此 心 識 · 常 懷 愚 惑 · 繁 滿 胸
beings within the Six Realms, have filled our hearts and consciousnesses with ignorance and
disturbed and harmed all sentient beings in the Six Realms and Four Forms of Existence,

jīn huò yīn sān dú gēn zào yí qiè zuì huò yīn sān lòu zào yí
襟 。 或 因 三 毒 根 · 造 一 切 罪 。 或 因 三 漏 · 造 一
whether committing all transgressions because of the Three Poisons, whether committing all
transgressions because of the Three Outflows,

qiè zuì huò yīn sān kǔ zào yí qiè zuì huò yuán sān dǎo zào
切 罪 。 或 因 三 苦 · 造 一 切 罪 。 或 緣 三 倒 · 造
whether committing all transgressions because of the Three Sufferings, whether committing all
transgressions because of the Three Delusions,

yí qiè zuì huò tān sān yǒu zào yí qiè zuì rú shì děng zuì wú
 一 切 罪 。 或 貪 三 有 。 造 一 切 罪 。 如 是 等 罪 。 無
 or whether committing all transgressions because of attachment towards the Three Realms,

liàng wú biān nǎo luàn yí qiè liù dào sì shēng jīn rì cán kuì
 量 無 邊 。 惱 亂 一 切 六 道 四 生 。 今 日 慚 愧 。
 these transgressions are limitless and boundless. Today, we are remorseful and shameful as we

jiē xī chàn huǐ
 皆 悉 懺 悔 。

repent and reform for all of these.

yòu fù zhòng děng zì cóng wú shǐ yǐ lái zhì yú jīn rì huò yīn
 又 復 某 等 。 自 從 無 始 以 來 。 至 于 今 日 。 或 因
 Furthermore, since beginningless time until today, we, the assembly, disturbed and harmed all
 sentient beings in the Six Realms, whether committing all transgressions because of the

sì zhù zào yí qiè zuì huò yīn sì liú zào yí qiè zuì huò yīn
 四 住 。 造 一 切 罪 。 或 因 四 流 。 造 一 切 罪 。 或 因
 Four [Attachments of] Consciousness, whether committing all transgressions because of the

sì qǔ zào yí qiè zuì huò yīn sì zhí zào yí qiè zuì huò yīn
 四 取 。 造 一 切 罪 。 或 因 四 執 。 造 一 切 罪 。 或 因
 Four Flows, whether committing all transgressions because of the Four Graspings, whether
 committing all transgressions because of the Four Attachments, whether committing all

sì yuán zào yí qiè zuì huò yīn sì dà zào yí qiè zuì huò yīn
 四 緣 。 造 一 切 罪 。 或 因 四 大 。 造 一 切 罪 。 或 因
 transgressions because of the Four Conditions, whether committing all transgressions because
 of attachment towards the Four Elements, whether committing all transgressions because of

sì fù zào yí qiè zuì huò yīn sì tān zào yí qiè zuì huò yīn
 四 縛 。 造 一 切 罪 。 或 因 四 貪 。 造 一 切 罪 。 或 因
 attachment towards the Four Bindings, whether committing all transgressions because of
 attachment towards the Four Desires, or whether committing all transgressions because of the

sì shēng zào yí qiè zuì rú shì děng zuì wú liàng wú biān nǎo
 四 生 。 造 一 切 罪 。 如 是 等 罪 。 無 量 無 邊 。 惱
 Four Forms of Existence, these transgressions are limitless and boundless. Today, we are



luàn liù dào yí qiè zhòng shēng jīn rì cán kuì jiē xī chàn huǐ
 亂六道一切衆生。今日慚愧。皆悉懺悔。
 remorseful and shameful as we repent and reform for all of these.

yòu fù zhòng děng zì cóng wú shǐ yǐ lái zhì yú jīn rì huò yīn
 又復某等。自從無始以來。至于今日。或因
 Furthermore, since beginningless time until today, we, the assembly, disturbed and harmed all
 sentient beings in the Six Realms, whether committing all transgressions because of the

wǔ zhù zào yí qiè zuì huò yīn wǔ gài zào yí qiè zuì huò yīn
 五住。造一切罪。或因五蓋。造一切罪。或因
 Five Stages [of Misconceptions], whether committing all transgressions because of the Five Coverings,

wǔ qiān zào yí qiè zuì huò yīn wǔ jiàn zào yí qiè zuì huò yīn
 五慳。造一切罪。或因五見。造一切罪。或因
 whether committing all transgressions because of the Five Forms of Stinginess, whether
 committing all transgressions because of the Five Views, or whether committing all

wǔ xīn zào yí qiè zuì rú shì děng fán nǎo wú liàng wú biān
 五心。造一切罪。如是等煩惱。無量無邊。
 transgressions because of the Five Minds, these transgressions are limitless and boundless.

nǎo luàn liù dào yí qiè zhòng shēng jīn rì fā lù jiē xī chàn huǐ
 惱亂六道一切衆生。今日發露。皆悉懺悔。
 Today, we confess as well as repent and reform for all of these.

yòu fù zhòng děng zì cóng wú shǐ yǐ lái zhì yú jīn rì huò yīn
 又復某等。自從無始以來。至于今日。或因
 Furthermore, since beginningless time until today, we, the assembly, have disturbed and
 harmed all sentient beings in the Six Realms, whether committing all transgressions because of

liù gēn zào yí qiè zuì huò yīn liù shì zào yí qiè zuì huò yīn
 六根。造一切罪。或因六識。造一切罪。或因
 the Six Emotions, whether committing all transgressions because of the Six Consciousnesses,

liù xiǎng zào yí qiè zuì huò yīn liù shòu zào yí qiè zuì huò
 六想。造一切罪。或因六受。造一切罪。或
 whether committing all transgressions because of the Six Perceptions, whether committing all
 transgressions because of the Six Sensations,

yīn liù xíng zào yí qiè zuì huò yīn liù ài zào yí qiè zuì huò
 因六行・造一切罪。或因六愛・造一切罪。或
 whether committing all transgressions because of the Six Volitions, whether committing all
 transgressions because of the Six Passions,

yīn liù yí zào yí qiè zuì rú shì děng fán nǎo wú liàng wú biān
 因六疑・造一切罪。如是等煩惱・無量無邊。
 or whether committing all transgressions because of the Six Doubts, these transgressions are

nǎo luàn liù dào yí qiè zhòng shēng jīn rì cán kuì fā lù jiē xī
 惱亂六道一切衆生。今日慚愧發露・皆悉
 limitless and boundless. Today, we are remorseful and shameful as we repent and reform

chàn huǐ
 懺悔。
 for all of these.

yòu fù zhòng děng zì cóng wú shǐ yǐ lái zhì yú jīn rì huò yīn
 又復某等・自從無始以來・至于今日・或因
 Furthermore, since beginningless time until today, we, the assembly, disturbed and harmed all
 sentient beings in the Six Realms, whether committing all transgressions because of the

qī lòu zào yí qiè zuì huò yīn qī shǐ zào yí qiè zuì huò yīn
 七漏・造一切罪。或因七使・造一切罪。或因
 Seven Outflows, whether committing all transgressions because of the Seven Tendencies,

bā dǎo zào yí qiè zuì huò yīn bā gòu zào yí qiè zuì huò yīn
 八倒・造一切罪。或因八垢・造一切罪。或因
 whether committing all transgressions because of the Eight Delusions, whether committing all
 transgressions because of the Eight Defilements,

bā kǔ zào yí qiè zuì rú shì děng fán nǎo wú liàng wú biān
 八苦・造一切罪。如是等煩惱・無量無邊。
 or whether committing all transgressions because of the Eight Sufferings, these transgressions

nǎo luàn liù dào yí qiè zhòng shēng jīn rì fā lù jiē xī chàn huǐ
 惱亂六道一切衆生。今日發露・皆悉懺悔。
 are limitless and boundless. Today, we confess as well as repent and reform for all of these.



yòu fù zhòng děng zì cóng wú shǐ yǐ lái zhì yú jīn rì huò yīn
 又復 某 等 · 自 從 無 始 以 來 · 至 于 今 日 · 或 因
 Furthermore, since beginningless time until today, we, the assembly, burn ablaze from day to
 night and open the gates of outflow, whether committing all transgressions because of the

jiǔ nǎo zào yí qiè zuì huò yīn jiǔ jié zào yí qiè zuì huò yīn
 九 惱 · 造 一 切 罪 。 或 因 九 結 · 造 一 切 罪 。 或 因
 Nine Difficulties, whether committing all transgressions because of the Nine Fetters, whether

jiǔ yuán zào yí qiè zuì huò yīn shí fán nǎo zào yí qiè zuì huò
 九 緣 · 造 一 切 罪 。 或 因 十 煩 惱 · 造 一 切 罪 。 或
 committing all transgressions because of the Nine Conditions, whether committing all
 transgressions because of the Ten Afflictions, whether committing all transgressions because of

yīn shí chán zào yí qiè zuì huò yīn shí yī piàn shǐ zào yí qiè zuì
 因 十 纏 · 造 一 切 罪 。 或 因 十 一 徧 使 · 造 一 切 罪 。
 the Ten Bonds, whether committing all transgressions because of the Eleven Biases, whether

huò yīn shí èr rù zào yí qiè zuì huò yīn shí liù zhī jiàn zào yí
 或 因 十 二 入 · 造 一 切 罪 。 或 因 十 六 知 見 · 造 一
 committing all transgressions because of the Twelve Contacts, whether committing all
 transgressions because of the Sixteen Understandings and Views, whether committing all

qiè zuì huò yīn shí bā jiè zào yí qiè zuì huò yīn èr shí wǔ wǒ
 切 罪 。 或 因 十 八 界 · 造 一 切 罪 。 或 因 二 十 五 我 ·
 transgressions because of the Eighteen Realms, whether committing all transgressions because
 of the Twenty-Five Aspects of Self, whether committing all transgressions because of the

zào yí qiè zuì huò yīn liù shí èr jiàn zào yí qiè zuì huò yīn jiàn
 造 一 切 罪 。 或 因 六 十 二 見 · 造 一 切 罪 。 或 因 見
 Sixty-Two Views, or whether committing all transgressions because of thoughts after seeing the

dì sī wéi jiǔ shí bā shǐ bǎi bā fán nǎo zhòu yè chì rán kāi zhū
 諦 思 惟 九 十 八 使 · 百 八 煩 惱 · 晝 夜 熾 然 · 開 諸
 truth, the Ninety-Eight Afflictions, or the One Hundred and Eight Afflictions, these transgressions

lòu mén zào yí qiè zuì nǎo luàn xiān shèng jí yǐ sì shēng
 漏 門 · 造 一 切 罪 。 惱 亂 賢 聖 · 及 以 四 生 ·
 harm and disturb the worthy sages and the Four Forms of Existence, fill the Three Realms and

piàn mǎn sān jiè mí gèn liù dào wú chù kě bì jīn rì zhì dǎo
 徧 滿 三 界 · 彌 亘 六 道 · 無 處 可 避 。 今 日 致 禱 ·
 extend throughout the Six Realms without any place to escape. Today, we sincerely pray to the

xiàng shí fāng fó zūn fǎ shèng zhòng cán kuì fā lù jiē xī
 向 十 方 佛 · 尊 法 · 聖 衆 · 慚 愧 發 露 · 皆 悉
 Buddhas, honored Dharma, and sacred Sangha of the ten directions. We are remorseful and

chàn huǐ
 懺 悔 。

shameful as we repent and reform for all of these.

yuàn zhòng děng chéng shì chàn huǐ sān dú yí qiè fán nǎo suǒ shēng
 願 某 等 承 是 懺 悔 · 三 毒 一 切 煩 惱 · 所 生
 Through the merits and virtues born from repenting and reforming for all of the afflictions of

gōng dé shēng shēng shì shì sān huì míng sān dá lǎng sān kǔ
 功 德 · 生 生 世 世 · 三 慧 明 · 三 達 朗 · 三 苦
 the Three Poisons, may we in the assembly illuminate the Three Wisdoms, grasp the Three Understandings, eradicate the Three Sufferings, and fulfill the Three Vows, birth after birth,

miè sān yuàn mǎn
 滅 · 三 願 滿 。

lifetime after lifetime.

yuàn chéng shì chàn huǐ sì shí děng yí qiè fán nǎo suǒ shēng
 願 承 是 懺 悔 · 四 識 等 一 切 煩 惱 · 所 生
 Through the merits and virtues born from repenting and reforming for all of the afflictions of

gōng dé shēng shēng shì shì guǎng sì děng xīn lì sì xìn yè
 功 德 · 生 生 世 世 · 廣 四 等 心 · 立 四 信 業 ·
 the Four Consciousnesses, may we in the assembly expand the Four Kinds of Mind, establish the Four Faiths, eradicate the Four Lower Realms, and obtain the Four Kinds of Fearlessness,

miè sì è qù dé sì wú wèi
 滅 四 惡 趣 · 得 四 無 畏 。

birth after birth, lifetime after lifetime.



yuàn chéng shì chàn huǐ wǔ gài děng zhū fán nǎo suǒ shēng gōng
願 承 是 懺 悔 · 五 蓋 等 諸 煩 惱 · 所 生 功
Through the merits and virtues born from repenting and reforming for all of the afflictions of

dé dù wǔ dào shù wǔ gēn jìng wǔ yǎn chéng wǔ fēn
德 · 度 五 道 · 豎 五 根 · 淨 五 眼 · 成 五 分 。
the Five Coverings, may we in the assembly liberate the Five Realms, establish the Five Faculties, purify the Five Eyes, and complete the Five Parts [of the Dhama Body].

yuàn chéng shì chàn huǐ liù shòu děng zhū fán nǎo suǒ shēng gōng
願 承 是 懺 悔 · 六 受 等 諸 煩 惱 · 所 生 功
Through the merits and virtues born from repenting and reforming for all of the afflictions of

dé shēng shēng shì shì jù zú liù shén tōng mǎn zú liù dù yè
德 · 生 生 世 世 · 具 足 六 神 通 · 滿 足 六 度 業 ·
the Six Sensations, may we in the assembly obtain the Six Spiritual Powers, perfect actions of

bú wèi liù chén huò cháng xíng liù miào hòng
不 為 六 塵 惑 · 常 行 六 妙 行 。
the Six Pāramitās, not be misled by the Six Dusts, and always practice the Six Wondrous [Gates], birth after birth, lifetime after lifetime.

yòu yuàn chéng shì chàn huǐ qī lòu bā gòu jiǔ jié shí chán
又 願 承 是 懺 悔 · 七 漏 · 八 垢 · 九 結 · 十 纏
Through the merits and virtues born from repenting and reforming for all of the afflictions of the Seven Outflows, Eight Defilements, Nine Fetters, and Ten Bonds, may we, the assembly, sit

děng yí qiè zhū fán nǎo suǒ shēng gōng dé shēng shēng shì shì
等 · 一 切 諸 煩 惱 · 所 生 功 德 · 生 生 世 世 ·
on the Lotus of Seven Purities, wash ourselves with the Water of Eight Liberations, accumulate

zuò qī jìng huá xǐ bā jiě shuǐ jù jiǔ duàn zhì chéng shí dì hòng
坐 七 淨 華 · 洗 八 解 水 · 具 九 斷 智 · 成 十 地 行 。
the Nine Severing Wisdoms, and complete the practices of the Ten Grounds, birth after birth, lifetime after lifetime.

yuàn yǐ chàn huǐ shí yī piàn shǐ jí shí èr rù shí bā jiè děng
願 以 懺 悔 · 十 一 徧 使 · 及 十 二 入 · 十 八 界 等 ·
Through the merits and virtues born from repenting and reforming for all of the afflictions of the Eleven Biases, Twelve Contacts, and Eighteen Realms,

yí qiè zhū fán nǎo suǒ shēng gōng dé yuàn shí yī kōng néng jiě
 一切諸煩惱·所生功德·願十一空能解·
 may we, the assembly, be able to understand the Eleven Kinds of Emptiness and always

cháng yòng qī xīn zì zài néng zhuǎn shí èr hèn fǎ lún jù zú shí
 常用栖心自在·能轉十二行法輪·具足十
 rest the mind in ease, be able to turn the Dharma Wheel of Twelve Aspects, obtain the Eighteen

bā bú gòng zhī fǎ wú liàng gōng dé yí qiè yuán mǎn fā yuàn
 八不共之法·無量功德·一切圓滿·發願
 Distinct Traits, and perfect all limitless merits and virtues. Having made vows, we return our

yǐ guī mìng lǐ zhū fó
 已·皈命禮諸佛。
 lives in refuge and venerate the buddhas!

● ná mó pí lú zhē nà fó
 南無毗盧遮那佛
 Homage to Vairocana Buddha

ná mó běn shī shì jiā móu ní fó
 南無本師釋迦牟尼佛
 Homage to our teacher Śākyamuni Buddha

ná mó ē mí tuó fó
 南無阿彌陀佛
 Homage to Amitābha Buddha

ná mó mí lè fó
 南無彌勒佛
 Homage to Maitreya Buddha

ná mó lóng zhǒng shàng zūn wáng fó
 南無龍種上尊王佛
 Homage to Nāgagotrodārajñānarāja Buddha



ná mó lóng zì zài wáng fó
南無龍自在王佛
Homage to Nāgeśvararāja Buddha

ná mó bǎo shèng fó
南無寶勝佛
Homage to Prabhūtaratna Buddha

ná mó jué huá dìng zì zài wáng fó
南無覺華定自在王佛
Homage to Buddhapuṇḍarīkadhyaneśvararāja Buddha

ná mó jiā shā chuáng fó
南無袈裟幢佛
Homage to Kasayadhvaja Buddha

ná mó shī zi hǒu fó
南無師子吼佛
Homage to Siṃhanāda Buddha

ná mó wén shū shī lì pú sà
南無文殊師利菩薩
Homage to Mañjuśrī Bodhisattva

ná mó pǔ xián pú sà
南無普賢菩薩
Homage to Samantabhadra Bodhisattva

ná mó dà shì zhì pú sà
南無大勢至菩薩
Homage to Mahāsthāmaprāpta Bodhisattva

ná mó dì zàng pú sà
南無地藏菩薩
Homage to Kṣitigarbha Bodhisattva

ná mó dà zhuāng yán pú sà
南無大莊嚴菩薩
Homage to Mahāvīyūha Bodhisattva

ná mó guān zì zài pú sà
南無觀自在菩薩

Homage to Avalokiteśvara Bodhisattva

● lǐ zhū fó yǐ cì fù chàn huǐ fū lùn chàn huǐ zhě běn shì gǎi
禮諸佛已。次復懺悔。夫論懺悔者。本是改
Having prostrated to the buddhas, again, repent and reform. In explaining repentance and

wǎng xiū lái miè è xīng shàn rén zhī jū shì shuí néng wú guò
往修來。滅惡興善。人之居世。誰能無過。
reformation, fundamentally, it is rectifying the past and cultivating for the future; eradicating
evils and giving rise to virtues. Of the humans in this world, who has not made any mistakes?

xué rén shī niàn shàng qǐ fán nǎo luó hàn jié xí dòng shēn kǒu
學人失念。尚起煩惱。羅漢結習。動身口
Because those who are learning lose their mindfulness, afflictions arise. Even an arhat forms
habits and creates [karma] through their body, speech, and mind.

yè qǐ kuàng fán fū ér dāng wú guò dàn zhì zhě xiān jué biàn
業。豈況凡夫。而當無過。但智者先覺。便
How much more so for unawakened beings who believe they are faultless? However, the wise

néng gǎi huǐ yú zhě fù cáng suì shǐ zī màn suǒ yǐ cháng yè jī
能改悔。愚者覆藏。遂使滋蔓。所以長夜積
realize this quickly and are able to change, whereas the ignorant conceal [their mistakes] and
cause them to grow. Thus, one accumulates habits in the eternal night without any expectation

xí xiǎo wù wú qī ruò néng cán kuì fā lù chàn huǐ zhě qǐ wéi
習。曉悟無期。若能慚愧。發露懺悔者。豈惟
of dawn or awakening. If one is able to confess as well as repent and reform with remorse and

zhǐ shì miè zuì yì fù zēng zhǎng wú liàng gōng dé shù lì rú lái
止是滅罪。亦復增長無量功德。豎立如來
shame, then how could one merely eradicate offenses? One would also gain limitless merits
and virtues as well as establish the wondrous result of the Tathāgata's nirvāṇa.



niè pán miào guǒ ruò yù xíng cǐ fǎ zhě xiān dāng wài sù xíng yí
 涅槃妙果。若欲行此法者。先當外肅形儀。
 If one wishes to practice this method, then externally, one should first tidy one's appearance, be

zhān fèng zūn xiàng nèi qǐ jìng yì yuán yú xiǎng fǎ kěn qiè zhì
 瞻奉尊像。內起敬意。緣於想法。懇切至
 solemn in behavior, and venerate an honored image; internally, one should give rise to
 reverence, be immersed in the method of visualization, and sincerely give rise to the

dǎo shēng èr zhǒng xīn hé děng wéi èr yī zhě zì niàn wǒ
 禱。生二種心。何等為二。一者自念。我
 Two Kinds of Mind. What are these two? First, think to oneself, my life and body is impossible

cǐ xíng mìng nán kě cháng bǎo yì zhāo sàn huài bù zhī cǐ shēn
 此形命。難可常保。一朝散壞。不知此身。
 to preserve forever. One morning, it will decay and disperse without knowing when this body

hé shí kě fù ruò fù bù zhí zhū fó xián shèng hū féng è yǒu
 何時可復。若復不值諸佛賢聖。忽逢惡友。
 will return. If I continue to not value the buddhas and worthy sages, then I will surely meet evil

zào zhòng zuì yè fù yīng duò luò shēn kēng xiǎn qù èr zhě zì
 造衆罪業。復應墮落深坑險趣。二者自
 friends and create plenty of unwholesome karma. Then, I will fall into the abyss of the

niàn wǒ cǐ shēng zhōng suī dé zhí yù rú lái zhèng fǎ bú wèi
 念。我此生中。雖得值遇。如來正法。不為
 dangerous realms. Second, think to oneself, although I have been able to encounter the
 Tathāgata's proper Dharma in this life, I do not work to propagate

fó fǎ shào jì shèng zhǒng jìng shēn kǒu yì shàn fǎ zì jū ér
 佛法紹繼聖種。淨身口意。善法自居。而
 the sacred seeds of the Buddhadharma; purify my body, speech, and mind; and abide in virtuous

jīn wǒ děng sī zì zuò è ér fù fù cáng yán tā bù zhī wèi
 今我等。私自作惡。而復覆藏。言他不知。謂
 Dharmas. Up until now, we behaved unwholesomely in private and concealed these actions,
 saying that others will not know and that nobody saw it.

bǐ bú jiàn yǐn tè zài xīn ào rán wú kuì cǐ shí tiān xià yú huò
 彼不見。隱慝在心。傲然無愧。此實天下。愚惑
 We hid these in our minds and were arrogant and shameless. This is a truly ignorant mistake indeed.

zhī shèn jí jīn xiàn yǒu shí fāng zhū fó zhū dà pú sà zhū tiān
 之甚。卽今現有十方諸佛、諸大菩薩、諸天
 Now, the buddhas of the ten directions, great bodhisattvas, celestial beings,

shén xiān hé céng bù yǐ qīng jìng tiān yǎn jiàn yú wǒ děng suǒ
 神仙。何曾不以清淨天眼。見於我等。所
 deities, and sages have manifested. When have they not used their pure celestial eyes to see

zuò zuì è yòu fù yōu xiǎn líng qí zhù jì zuì fú xiān háo wú
 作罪惡。又復幽顯靈祇。注記罪福。纖毫無
 the evil transgressions that we committed? Furthermore, there are visible and invisible spirits
 that record offenses and merits without a hair of error.

chā fú lùn zuò zuì zhī rén mìng zhōng zhī hòu niú tóu yù zú
 差。夫論作罪之人。命終之後。牛頭獄卒。
 Regarding a person who has committed transgressions, at the end of their life, the Ox-Headed

lù qí jīng shén zài yán luó wáng suǒ biàn hé shì fēi dāng ěr zhī
 錄其精神。在閻羅王所。辯覈是非。當爾之
 Warden of Hell records their essence and spirit, debating and investigating their rights and

shí yí qiè yuàn duì jiē lái zhèng jù gè yán rǔ xiān tú lù wǒ
 時。一切怨對。皆來證據。各言汝先屠戮我
 wrongs before King Yāma. At this time, all of their enemies come to testify, each saying, "You

shēn pào zhǔ zhēng zhì huò xiān bō duó yú wǒ yí qiè cái bǎo
 身。炮煮蒸炙。或先剝奪於我。一切財寶。
 mutilated my body, then fried, boiled, steamed, and roasted it," or, "You first robbed me of all of

lí wǒ juàn shǔ wǒ yú jīn rì shǐ dé rǔ biàn yú shí xiàn qián
 離我眷屬。我於今日。始得汝便。於時現前
 my wealth and possessions, then separated me from my family. Today, I finally get to take
 advantage of you." When they appear and testify,



zhèng jù hé dé gǎn huì wéi yīng gān xīn fēn shòu sù yāng rú
 證 據。何 得 敢 諱。惟 應 甘 心 分 受 宿 殃。如
 how could anybody dare deny [their testimonies]? One can only accept the retribution of past

jīng suǒ míng dì yù zhī zhōng bù wǎng zhì rén ruò qí píng sù
 經 所 明。地 獄 之 中。不 枉 治 人。若 其 平 素
 calamities willingly. As the sūtras explain, the hells do not punish people unjustly. If someone

suǒ zuò zhòng zuì xīn zì wàng shī zhě lín mìng zhōng shí zào è
 所 作 衆 罪。心 自 忘 失 者。臨 命 終 時。造 惡
 forgets the many transgressions they habitually committed, then at the end of their life, then

zhī chù yí qiè zhū xiāng jiē xiàn zài qián gè yán rǔ xī zài yú
 之 處。一 切 諸 相。皆 現 在 前。各 言 汝 昔。在 於
 the locations where they committed the offense and all of the forms appear before them. Each

wǒ biān zuò rú shì zuì jīn hé dé huì shì shí zuò zuì zhī rén wú
 我 邊。作 如 是 罪。今 何 得 諱。是 時 作 罪 之 人。無
 of them say, "In the past, you did such and such a deed to me. How could you deny this now?"

cáng yīn chù yú shì yán luó wáng qiè chǐ hē zé jiāng fù dì yù
 藏 隱 處。於 是 閻 羅 王。切 齒 呵 責。將 付 地 獄。
 At this time, the transgressor has nowhere to conceal [the offenses]. Thus, King Yāma clenches

lì wú liàng jié qiú chū mò yóu cǐ shì bù yuǎn bù guān tā rén
 歷 無 量 劫。求 出 莫 由。此 事 不 遠。不 關 他 人。
 his teeth, sentencing them to hell. Even after limitless kalpas, they are unable to seek an escape. This matter is not distant, nor does it concern others.

zhèng shì wǒ shēn zì zuò zì shòu suī fù zǐ zhì qīn yí dàn duì
 正 是 我 身。自 作 自 受。雖 父 子 至 親。一 旦 對
 It is on our bodies—we committed the deeds ourselves and we will undergo the retribution ourselves. Although the closest relationship is between father and son, once we face the end,

zhì wú dài shòu zhě wǒ děng xiāng yǔ dé cǐ rén shēn tǐ wú
 至。無 代 受 者。我 等 相 與 得 此 人 身。體 無
 there is nobody who can undergo the retribution on another's behalf. We have all obtained this

zhòng jí gè zì nǚ lì yǔ xìng mìng jìng dà bù zhì shí huǐ wú
 衆疾・各自努力・與性命競・大怖至時・悔無
 human body, which is not infected with various illnesses. We should each be diligent and work
 urgently, greatly fearing that when the end arrives, it will be too late to reform. Because of this,

suǒ jí shì gù zhì xīn qiú āi chàn huǐ
 所及。是故至心・求哀懺悔。
 we sincerely request compassion through repenting and reforming.

zhòng děng zì cóng wú shǐ yǐ lái zhì yú jīn rì jī jù wú míng
 某等自從無始以來・至于今日・積聚無明・
 From beginningless time until today, we have accumulated ignorance which obstructs our

zhàng bì xīn mù suí fán nǎo xìng zào sān shì shì huò dān rǎn
 障蔽心目。隨煩惱性・造三世罪。或耽染
 mind's eye, went along with the nature of afflictions and committed transgressions in the Three
 Periods. Today, we sincerely repent and reform for all afflictions, up to and including the Four

ài zhuó qǐ tān yù fán nǎo huò chēn huì fèn nù huái hài fán nǎo
 愛著・起貪欲煩惱。或瞋恚忿怒・懷害煩惱。
 Attachments and other conditioned afflictions, whether they be from indulging in passion and
 attachments, giving rise the afflictions of desire; or harboring the afflictions of violence through

huò xīn kuì hūn méng bù liǎo fán nǎo huò wǒ màn zì gāo qīng
 或心慣昏懵・不了煩惱。或我慢自高・輕
 aversion and anger; or being unable to end our afflictions due to mental delusions; or
 underestimating afflictions due to arrogance;

ào fán nǎo yí huò zhèng dào yóu yù fán nǎo bàng wú yīn guǒ
 傲煩惱。疑惑正道・猶豫煩惱。謗無因果・
 or the afflictions of hesitation due to doubts regarding the Noble Path; or the afflictions of

xié jiàn fán nǎo bù shì yuán jiǎ zhuó wǒ fán nǎo mí yú sān shì
 邪見煩惱。不識緣假・著我煩惱。迷於三世・
 wrong view due to falsely claiming that there is no cause and effect; or the afflictions of
 attachment to self due to not understanding conditioned existence; or clinging to the



zhí duàn cháng fán nǎo péng xiá è fǎ qǐ jiàn qǔ fán nǎo pì
 執斷常煩惱。朋狎惡法。起見取煩惱。僻
 afflictions of eternalism and nihilism due to not understanding the Three Periods; or giving rise
 to the afflictions of attachment to views due to becoming familiar with evil teachings;

bǐng xié shī zào jiè qǔ fán nǎo nǎi zhì yí qiè sì zhí héng jì fán
 稟邪師。造戒取煩惱。乃至一切四執。橫計煩
 or creating the afflictions of attachment to precepts (rites and rituals)

nǎo jīn rì zhì chéng xī jiē chàn huǐ
 惱。今日至誠。悉皆懺悔。
 due to apprenticing under deviant teachers.

yòu fù wú shǐ yǐ lái zhì yú jīn rì shǒu xī jiān zhuó qǐ qiān lìn
 又復無始以來。至于今日。守惜堅著。起慳吝
 Furthermore, since beginningless time until today, we disturbed and harmed all worthy sages
 and sentient beings in the Six Realms and Four Forms of Existence through giving rise to

fán nǎo bú shè liù qíng shē dàn fán nǎo xīn xíng bì è bù rěn
 煩惱。不攝六情。奢誕煩惱。心行弊惡。不忍
 limitless and boundless afflictions such as the afflictions of stinginess due to attachments to
 protecting and cherishing our property; the afflictions of creation due to not restraining the Six

fán nǎo dài duò huǎn zòng bù qín fán nǎo yí lǜ zào dòng jué
 煩惱。怠惰緩縱。不勤煩惱。疑慮躁動。覺
 Emotions; the afflictions of intolerance due to harmful thoughts; the afflictions of laxity due to
 being lazy and indulgent; the afflictions of gross and nuanced discrimination

guān fán nǎo chù jìng mí huò wú zhī jiě fán nǎo suí shì bā fēng
 觀煩惱。觸境迷惑。無知解煩惱。隨世八風。
 due to doubts and restlessness; the afflictions of not knowing and not understanding due to
 delusional interaction with one's environment; giving rise to the afflictions of self and other due

shēng bǐ wǒ fán nǎo chǎn qū miàn yù bù zhí xīn fán nǎo qiáng
 生彼我煩惱。諂曲面譽。不直心煩惱。強
 to according with the Eight Worldly Winds; the afflictions of insincerity due to cajolery and

guǎng nán chù bù tiáo hé fán nǎo yì fèn nán yuè duō hán hèn
 獷難觸。不調和煩惱。易忿難悅。多含恨
 flattery; the afflictions of discord due to being fiercely violent and unapproachable; the
 afflictions of harboring resentment due to irritability and fussiness;

fán nǎo jí dù jī cì hěn lì fán nǎo xiōng xiǎn bào hài cǎn
 煩惱。嫉妬擊刺。狠戾煩惱。凶險暴害。慘
 the afflictions of ruthlessness due to piercing envy; the afflictions of maliciousness due to being

dú fán nǎo guāi bèi shèng dì zhí xiàng fán nǎo yú kǔ jí miè
 毒煩惱。乖背聖諦。執相煩惱。於苦集滅
 vicious and violent; the afflictions of attaching to forms due to denying the Noble Truths; gave
 rise the afflictions of delusion through [misunderstanding] suffering, its origin, its cessation,

dào shēng diān dǎo fán nǎo suí cóng shēng sǐ shí èr yīn yuán
 道。生顛倒煩惱。隨從生死。十二因緣。
 and the path to its cessation; the afflictions of cyclic existence due to following birth and death
 as well as the Twelve Links of Dependent Origination;

lún zhuǎn fán nǎo nǎi zhì wú shǐ wú míng zhù dì héng shā fán nǎo
 輪轉煩惱。乃至無始無明住地。恆沙煩惱。
 up to and including as many afflictions as the grains of sand in the Ganges River due to
 ignorance and the Foundations [of Afflictions] since beginningless time;

qǐ sì zhù dì gòu yú sān jiè kǔ guǒ fán nǎo wú liàng wú biān
 起四住地。構於三界。苦果煩惱。無量無邊。
 and giving rise to the afflictions of the suffering of the Three Realms through establishing the

nǎo luàn xián shèng liù dào sì shēng jīn rì fā lù xiàng shí fāng
 惱亂賢聖。六道四生。今日發露。向十方
 Four Foundations [of Afflictions]. Today, we confess these to the Buddhas, honored Dharma,

fó zūn fǎ shèng zhòng jiē xī chàn huǐ
 佛、尊法、聖眾。皆悉懺悔。
 and sacred Sangha of the ten directions to repent and reform for them all.

yuàn zhòng děng chéng shì chàn huǐ yì yè suǒ qǐ tān chēn chī děng
 願某等承是懺悔。意業所起。貪瞋癡等。
 Through the merits and virtues born from repenting and reforming all afflictions born of
 mental karma such as desire, aversion, and ignorance,



yí qiè fán nǎo suǒ shēng gōng dé shēng shēng shì shì zhé jiāo
一切煩惱。所生功德。生生世世。折僑。
we vow that for birth after birth, lifetime after lifetime, we will remove the banner of arrogance;

màn chuáng jié ài yù shuǐ miè chēn huì huǒ pò yú chī àn bá
慢幢。竭愛欲水。滅瞋恚火。破愚癡闇。拔
dry the river of passion and desires; extinguish the flames of aversion and anger; dispel the
darkness of ignorance and delusion;

duàn yí gēn liè zhū jiàn wǎng shēn shì sān jiè yóu rú lǎo yù
斷疑根。裂諸見網。深識三界。猶如牢獄。
remove the roots of doubt; cut through the net of wrong views; truly understand the Three

sì dà dú shé wǔ yīn yuàn zéi liù rù kōng jù ài zhà qīn shàn
四大毒蛇。五陰怨賊。六入空聚。愛詐親善。
Realms as a prison, the Four Elements as venomous snakes, the Five Aggregates as bandits, the
Six Senses as a formation of emptiness, and passion as an imposter trying to seem friendly and

xiū bā shèng dào duàn wú míng yuán zhèng xiàng niè pán bù xiū
修八聖道。斷無明源。正向涅槃。不休
virtuous; practice the Noble Eightfold Path and sever the source of ignorance; progress towards

bù xī sān shí qī pǐn xīn xīn xiāng xù shí bō luó mì cháng dé
不息。三十七品。心心相續。十波羅蜜。常得
nirvana without resting or ceasing; maintain the Thirty-Seven Factors of Awakening in every
thought; and always be able to manifest the Ten Pāramitās.

xiàn qián chàn huǐ fā yuàn yǐ zhì xīn xìn lǐ cháng zhù sān bǎo
現前。懺悔發願已。至心信禮常住三寶。
Having repented and reformed, sincerely and faithfully venerate the eternally abiding Triple Gem!

● cí bēi shuǐ chàn fǎ juàn shàng
慈悲水懺法卷上

慈悲水懺法卷上

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

[Seven Buddhas Offense-Extinguishing Mantra 七佛滅罪真言]

● li po li po di qiu he qiu he di tuo luo ni di ni he luo di
離 婆 離 婆 帝 · 求 訶 求 訶 帝 · 陀 羅 尼 帝 · 尼 訶 囉 帝 ·
ripa ripate kuha kuhate tranite nigalate

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 。
vimarite mahāgate jāmlamcamte svāhā!

● chuāng rú rén miàn sù hàn hé duō
瘡 如 人 面 · 宿 憾 何 多 。
How many past transgressions were there for the ulcer to resemble a human face?

qīng quán yì jū jí xiāo mó mǐn jǐ fù lián tuó
清 泉 一 掬 卽 消 磨 。 愍 己 復 憐 佗 。
With one handful of [water from] the pure spring, it disappeared entirely.
Giving rise to empathy for himself and then for others,

shù wèi chàn mó wàn gǔ mù ēn bō
述 為 懺 摩 · 萬 古 沐 恩 波 。
[Master Wuda] expounded on this as a method of repentance;
its waves of benevolence cleanse perpetually!

▲ nán mó děng jué dì pú sà mó hē sà (3x)
南 無 等 覺 地 菩 薩 摩 訶 薩
Homage to the Equal Awakening Stage Bodhisattva-Mahāsattvas!

● chū chàn wén
出 懺 文
Prayer of Exiting Repentance, Scroll One

gōng wén zǐ jīn miào xiāng suí yuán fù gǎn yú huá yǔ cóng zhōng
恭 聞 · 紫 金 妙 相 · 隨 緣 赴 感 於 華 雨 叢 中 。
Respectfully listen! [The Buddha's] wondrous, purple-gold appearance accords with conditions
to descend amidst a shower of blossoms in the forest.



mǎn yuè cí róng mǐn wù chuí guāng yú xiāng yān yún lǐ zuò shī
 滿月慈容 · 愍物垂光於香烟雲裡。坐獅
 Your kind countenance, which resembles the full moon, empathizes with beings and shines
 radiantly from within the clouds of incense smoke.

zi zuò yǎn wēi miào yīn yuàn shū qiān rì zhī guāng míng jiàn
 子座 · 演微妙音。願舒千日之光明 · 鑑
 Seated upon the lion throne, you expound with a subtle and wondrous voice. May you radiate
 with the brilliance of a thousand suns

wǒ yī shí zhī huí xiàng shàng lái fèng wèi qiú chàn mǒu děng pǔ
 我一時之回向。上來奉為求懺某等 · 普
 and witness us in our momentary dedication of merits. On behalf of this assembly of your

jí xiàn xiàn qīng zhòng xūn xiū sān mèi ling wén jīn dāng dì yī
 集現前清眾 · 熏修三昧靈文。今當第一
 disciples, we have gathered the present pure assembly to practice the efficacious text of samādhi.

juàn gōng guǒ kè xié wǒ zhū xíng rén yú qí tán nèi shāo xiāng
 卷 · 功果克諧。我諸行人 · 於其壇內 · 燒香
 We have now completed the merits and fruitions of the first scroll. Within the sanctuary, we
 and our fellow practitioners have burned incense,

sàn huā hú guì hé zhǎng yī wén chàn guò xíng dào rào xuán
 散花 · 胡跪合掌 · 依文懺過 · 行道遶旋 ·
 scattered flowers, kneeled, and joined our palms to repent for past transgressions through
 relying on the text, walked and circumambulated,

chēng chàng hóng míng suǒ jí gōng dé xiān shēn huí xiàng cháng
 稱唱洪名。所集功德 · 先伸回向常
 as well as invoked and sung the [Buddha's] profound names. May all of the merits and virtues
 accumulated [through these practices] be first extended in dedication to the eternally abiding

zhù zhēn cí sān bǎo huì xià hù fǎ zhū tiān shàng zhōng xià jiè
 住真慈 · 三寶會下 · 護法諸天。上中下界
 Triple Gem of True Compassion; to the Dharma protectors and various devas beneath the
 assembly; to the spirits of the higher, middle, and lower realms;

zhī shén qí yuǎn jìn wú biān zhī líng kuàng fú yuàn rú zī gōng
 之 神 祇 · 遠 近 無 邊 之 靈 貺 。 伏 願 · 如 茲 功
 as well as to the limitless spirits both near and far. We also humbly vow that through these

dé xián shēng huān xǐ zhī xīn liú fú zé yú rén jiān tiān shàng
 德 · 咸 生 歡 喜 之 心 。 流 福 澤 於 人 間 天 上 ·
 merits and virtues, all will give rise to a mind of joy, blessings will flow and irrigate the human

xuān huà rì yú cǐ jiè tā fāng yuán mǎn dào chǎng chū shēng shàn
 宣 化 日 於 此 界 他 方 。 圓 滿 道 場 · 出 生 善
 realm and the heavens above, transform those in this and other realms. The virtuous results
 from perfecting the Sanctuary of Awakening

guǒ zhuān wèi qiú chàn mǒu děng miè zuì shì qiān yíng xiáng jí
 果 · 專 為 求 懺 某 等 · 滅 罪 釋 愆 · 迎 祥 集
 are dedicated on behalf of this assembly, your disciples who are seeking repentance, may all
 transgressions be absolved and all offenses be resolved, may auspiciousness arrive and

fú qiú shēng jìng tǔ fú jì yì shēng zuì yè bīng xiāo yí qiè
 福 · 求 生 淨 土 。 伏 冀 · 一 生 罪 業 冰 消 · 一 切
 blessings accumulate, and may all seek rebirth in the Pure Land. Furthermore, we humbly wish
 that all karmic transgressions in this life melt like ice,

yè yuán qīng jìng yì xīn jiě wù xiàng yī lǐ zhī zhēn rú yí niàn
 業 緣 清 淨 。 一 心 解 悟 · 向 一 理 之 真 如 。 一 念
 that all karmic conditions be purified, that we all are single-mindedly awakened and turn

huí guāng zào yí chéng zhī miào dào zhuǎn kǔ yuán ér chéng lè
 回 光 · 造 一 乘 之 妙 道 。 轉 苦 緣 而 成 樂
 towards the truth of One Reality, that we all have a single thought of returning to the light and
 create the wondrous path of the One Vehicle. May all conditions of suffering become

jù sǎ yè nǎo ér dé qīng liáng zǔ mí xiān wáng jué dìng wǎng
 具 · 灑 業 惱 而 得 清 涼 。 祖 禰 先 亡 · 決 定 往
 instruments of bliss, and may karmic afflictions be showered upon so that all obtain refreshing
 coolness. May our ancestors and those who have passed away affirm their rebirth

shēng yú jìng jiè hé mén rén juàn fāng dāng yǒng xiǎng yú xiá líng
 生 於 淨 界 。 合 門 人 眷 · 方 當 永 享 於 遐 齡 。
 in the Pure Land; may our surviving relatives continually enjoy the extents of their natural lifespan.



děng yuān qīn ér gòng shè ēn bō yǔ fán shèng ér qí dēng bǎo dì
等 冤 親 而 共 涉 恩 波 · 與 凡 聖 而 齊 登 寶 地 。

May both our friends and foes bathe in the waves of benevolence together; and may both ordinary and sacred beings ascend to the jeweled ground in unison.

jīn zé yī wén chàn huǐ yòu kǒng wéi xì nán chú zài láo zūn zhòng
今 則 依 文 懺 悔 · 又 恐 微 細 難 除 · 再 勞 尊 眾 。

Now, we have relied upon the text in repentance and reform. Still fearing that the finer [transgressions] are difficult to eradicate, we again implore the honored assembly

tóng qiú chàn huǐ
同 求 懺 悔 。

to seek repentance and reform together!

▲ nán mó pǔ xián wáng pú sà mó hē sà (3x)

南 無 普 賢 王 菩 薩 摩 訶 薩

Homage to Samantabhadra Bodhisattva-Mahāsattva!

fó qián shàng gòng
【佛前上供】

NOON OFFERING BEFORE THE BUDDHAS

[Triple Invocation 三稱]

▲ ná mó líng shān huì shàng fó pú sà- (3x)
南無靈山會上佛菩薩

Homage to the Vulture Peak Assembly of Buddhas and Bodhisattvas!

[Repeat the following section three times.]

[Offering Text 上供文]

▲ ná mó cháng zhù shí fāng fó
南無常住十方佛

Homage to the eternally abiding Buddhas of the Ten Directions.

ná mó cháng zhù shí fāng fǎ
南無常住十方法

Homage to the eternally abiding Dharma of the Ten Directions.

ná mó cháng zhù shí fāng sēng
南無常住十方僧

Homage to the eternally abiding Sangha of the Ten Directions.

ná mó běn shī shì jiā móu ní fó
南無本師釋迦牟尼佛

Homage to Our Teacher, Śākyamuni Buddha.

ná mó xiāo zāi yán shòu yào shī fó
南無消災延壽藥師佛

Homage to disaster-eradicating and longevity-extending Medicine Master Buddha.

ná mó jí lè shì jiè ō mí tuó fó
南無極樂世界阿彌陀佛

Homage to Western Pure Land, Amitābha Buddha.

ná mó dāng lái xià shēng mí lè zūn fó
南無當來下生彌勒尊佛

Homage to future descending-birth, honored Maitreya Buddha.



ná mó shí fāng sān shì yí qiè zhū fó
南無十方三世一切諸佛

Homage to all buddhas in the ten directions and three periods of time.

ná mó dà zhì wén shū shī lì pú sà
南無大智文殊師利菩薩

Homage to Great Wisdom, Mañjuśrī Bodhisattva.

ná mó dà hèn pǔ xián pú sà
南無大行普賢菩薩

Homage to Great Practice, Samantabhadra Bodhisattva.

ná mó dà bēi guān shì yīn pú sà
南無大悲觀世音菩薩

Homage to Great Compassion, Avalokiteśvara Bodhisattva.

ná mó dà shì zhì pú sà
南無大勢至菩薩

Homage to Mahāsthāmaprāpta Bodhisattva.

ná mó qīng jìng dà hǎi zhòng pú sà
南無清淨大海眾菩薩

Homage to the Great Oceanic Assembly of Pure Bodhisattvas.

ná mó dà yuàn dì zàng wáng pú sà
南無大願地藏王菩薩

Homage to Great Vows, Kṣitigarbha Bodhisattva.

ná mó hù fǎ zhū tiān pú sà
南無護法諸天菩薩

Homage to the myriad Dharma-Protecting Celestial Bodhisattvas.

ná mó qié lán shèng zhòng pú sà
南無伽藍聖眾菩薩

Homage to the sacred assembly of Sanghārāma Bodhisattvas.

ná mó lì dài zǔ shī pú sà
南無歷代祖師菩薩

[Return to ▲ and repeat the section three times.]

Homage to the successive generations of Ancestral Master Bodhisattvas.

[Transformation of Food Dhāraṇī ^{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 識 多 • 嚩 嚧 枳 帝 •
 Namaḥ sarva-tathāgatāvalokite

om- san- bo la- san- bo la- hong- (3x)
 唵 • 三 跋 囉 • 三 跋 囉 • 吽 •
 oṃ sambhara sambhara hūṃ!

[Sweet Dew Dhāraṇī ^{gān lù shuǐ zhēn yán} 甘露水真言]

▲ **na mo su lu po ye- da ta ye duo ye- da zhi ta-**
 曩 謨 蘇 嚕 婆 耶 • 怛 他 識 多 耶 • 怛 姪 他 •
 Namaḥ surūpāya tathāgatāya tadyathā

om- su lu- su lu- bo la su lu bo la su lu suo po he- (3x)
 唵 • 蘇 嚕 • 蘇 嚕 • 鉢 囉 蘇 嚕 • 鉢 囉 蘇 嚕 • 娑 婆 訶 •
 oṃ suru suru pra suru pra suru svāhā!

● **cǐ shí sè xiāng wèi shàng gòng shí fāng fó**
 此 食 色 香 味 • 上 供 十 方 佛 •

This food's form, fragrance, and flavor are offered above to the Buddhas of the ten directions,

zhōng fèng zhū shèng xián xià jí liù dào pǐn
 中 奉 諸 聖 賢 • 下 及 六 道 品 •

In the middle to all the sacred and virtuous ones, and below to the beings of the six realms.

děng shī wú chā bié suí yuàn jiē bǎo mǎn
 等 施 無 差 別 • 隨 願 皆 飽 滿 •

It is given without difference nor discrimination, fulfilling in accord to one's wishes;

lìng jīn shī zhě dé wú liàng bō luó mì
 令 今 施 者 得 • 無 量 波 羅 蜜 •

Causing all those who have contributed today to attain immeasurable perfections.

● **sān dé liù wèi gòng fó jí sēng fǎ jiè yǒu qíng pǔ tóng gòng yǎng**
 三 德 六 味 • 供 佛 及 僧 • 法 界 有 情 • 普 同 供 養 •

The three virtues and six flavors are offered to the Buddha and Sangha.

Sentient beings of the Dharma realm are universally and equally proffered this offering.



[Universal Offering Dhāraṇī 普供養真言]

▲ om- ye ye nang- san po wa- fa ri la- hu- (3x)
唵 · 譏 譏 曩 · 三 婆 嚩 · 伐 日 囉 · 斛 。

Oṃ gagana sambhava vajra hoḥ!

▲ ná mó dà chéng cháng zhù sān bǎo (3x)

南 無 大 乘 常 住 三 寶

Homage to the Eternally Abiding Triple Gem of the Mahāyāna!

[Declaration of Dedicative Report 宣讀文疏]

▲ ná mó zhuāng yán wú shàng fó pú tí (3x)

南 無 莊 嚴 無 上 佛 菩 提

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

[Celestial Kitchen Praise 天廚妙供讚]

● tiān chū miào gòng chán yuè sū tuó hu an su lu
天 廚 妙 供 禪 悅 酥 酪 戶 唵 蘇 嚕

This wondrous offering of the celestial kitchen is the butter of dhyāna-bliss. Oṃ suru-

sa li wa da ta o ye duo
薩 哩 嚩 怛 他 阿 譏 多

sarva tathāgata

da ni ye ta su lu suo wa he
怛 你 也 他 蘇 嚕 娑 嚩 訶

tadyathā suru svāhā!

▲ ná mó chán yuè zàng pú sà mó hē sà mó hē bō rui bō luó mì
南 無 禪 悅 藏 菩 薩 摩 訶 薩 摩 訶 般 若 波 羅 蜜

Homage to Dhyāna Bliss Treasury Bodhisattva-Mahāsattva! Mahāprajñāpāramitā!

- ▲ **ná mó ō mí tuó fó**
南無阿彌陀佛
Homage to Amitābha Buddha.

wǎng shēng tán huí xiàng
【往生壇回向】

MEMORIAL ALTAR DEDICATION

[Triple Invocation and Prostration ^{sān chēng sān bài} 三稱三拜]

- ▲ **ná mó qīng liáng dì pú sà mó hē sà** (3x)
南無清涼地菩薩摩訶薩
Homage to the Pure, Cool Ground Bodhisattva-Mahāsattvas!

[Triple Invocation ^{sān chēng} 三稱]

- ▲ **ná mó xī fāng jiē yǐn ō mí tuó fó** (3x)
南無西方接引阿彌陀佛
Homage to Guide and Receiver of the West, Amitābha Buddha!

[Heart Sūtra ^{bō ruì xīn jīng} 般若心經]

- **bō ruì bō luó mì duō xīn jīng**
般若波羅蜜多心經
Prajñāpāramitā Heart Sūtra

guān zì zài pú sà xíng shēn bō ruì bō luó mì duō shí zhào jiàn wǔ
觀自在菩薩·行深般若波羅蜜多時·照見五
While practicing the profound prajñāpāramitā, Avalokiteśvara Bodhisattva clearly looked into the

yùn jiē kōng dù yí qiè kǔ è shè lì zǐ sè bú yì kōng kōng
蘊皆空·度一切苦厄。舍利子·色不異空·空
five aggregates, and overcame all ills and dissatisfaction by seeing them as all empty. Śāriputra!
Form is no different from emptiness,

bú yì sè sè jí shì kōng kōng jí shì sè shòu xiǎng xíng shì yì
不異色·色即是空·空即是色·受想行識亦
emptiness is no different from form; form is just emptiness, emptiness is just form; so too are
sensation, perception, volition, and consciousness.



fù rú shì shè lì zǐ shì zhū fǎ kōng xiàng bù shēng bú miè bú
復如是。舍利子。是諸法空相。不生不滅。不
Śāriputra! This is the characteristic emptiness of all dharmas: they neither arise nor cease,

gòu bú jìng bù zēng bù jiǎn shì gù kōng zhōng wú sè wú shòu
垢不淨。不增不減。是故空中無色。無受
are neither impure nor pure, neither increase nor decrease. Therefore, in emptiness, there is no
form, no sensation,

xiǎng xíng shì wú yǎn ér bí shé shēn yì wú sè shēng xiāng wèi
想行識。無眼耳鼻舌身意。無色聲香味
perception, volition nor consciousness; no eyes, ears, nose, tongue, body nor mind; no form,
sound, scent, taste,

chù fǎ wú yǎn jiè nǎi zhì wú yì shì jiè wú wú míng yì wú wú
觸法。無眼界。乃至無意識界。無無明。亦無無
touchable object nor mental formation; no realm of sight, up to no realm of mind; no ignorance

míng jìn nǎi zhì wú lǎo sǐ yì wú lǎo sǐ jìn wú kǔ jí miè dào
明盡。乃至無老死。亦無老死盡。無苦集滅道。
and no end of ignorance, up to no aging and death and no end of aging and death; no
dissatisfaction, origination, cessation or path;

wú zhì yì wú dé yǐ wú suǒ dé gù pú tí sà duǒ yī bō ruì bō luó
無智亦無得。以無所得故。菩提薩埵。依般若波羅
no wisdom and also no attainment. By the absence of attainment, bodhisattvas, having relied

mì duō gù xīn wú guà ài wú guà ài gù wú yǒu kǒng bù yuǎn
蜜多故。心無罣礙。無罣礙故。無有恐怖。遠
on prajñāpāramitā, have no mental hindrances; because there are no hindrances, they have no fear

lí diān dǎo mèng xiǎng jiù jìng niè pán sān shì zhū fó yī bō ruì bō luó
離顛倒夢想。究竟涅槃。三世諸佛。依般若波羅
and leave inverted dream-like delusions far behind, ultimately reaching nirvāṇa. All buddhas of

mì duō gù dé ā niú duō luó sān miǎo sān pú tí gù zhī bō ruì bō
蜜多故。得阿耨多羅三藐三菩提。故知般若波
all times, having relied on prajñāpāramitā, thus attain anuttarāsamyaksambodhi. Therefore, know

luó mì duō shì dà shén zhòu shì dà míng zhòu shì wú shàng zhòu
 羅蜜多·是大神咒·是大明咒·是無上咒·
 that prajñāpāramitā is the great spiritual mantra, the great illuminating mantra, the unexcelled

shì wú déng děng zhòu néng chú yí qiè kǔ zhēn shí bù xū gù shuō bō
 是無等等咒·能除一切苦·真實不虛·故說般
 mantra, the unequaled mantra; able to dispel all dissatisfaction, it is true, not deceptive. Thus

ruì bō luó mì duō zhòu jí shuō zhòu yuē jie di jie di
 若波羅蜜多咒·即說咒曰·揭諦揭諦·
 the prajñāpāramitā mantra is proclaimed. Recite it this way: gate gate

bo luo jie di bo luo seng jie di pu ti sa po he
 波羅揭諦·波羅僧揭諦·菩提薩婆訶·
 pāragate pārasaṃgate bodhi svāhā!

[Rebirth in the Pure Land Dhāraṇī ^{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·
 Namo'mitābhāya tathāgatāya tadyathā

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·
 [oṃ] amṛtod bhava amṛta-siddham bhava

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·
 amṛta-vikrānte amṛta-vikrānta

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·
 gāmini gagana kīrta kāre svāhā!

[Transformation of Food Dhāraṇī ^{biàn shí zhēn yán} 變食真言]

▲ na mo sa wa da ta ye duo- wa lu zhi di-
 曩謨薩嚩怛他識多·嚩嚧枳帝·
 Namaḥ sarva-tathāgatāvalokite



om- san- bo la- san- bo la- hong- (3x)
 唵 · 三 跋 囉 · 三 跋 囉 · 吽 。

om sambhara sambhara hūṃ!

[Sweet Dew Dhāraṇī ^{gān lù shuǐ zhēn yán} 甘露水真言]

▲ na mo su lu po ye- da ta ye duo ye- da zhi ta-
 曩 謨 蘇 嚕 婆 耶 · 怛 他 誡 多 耶 · 怛 姪 他 ·
 Namaḥ surūpāya tathāgatāya tadyathā

om- su lu- su lu- bo la su lu bo la su lu suo po he- (3x)
 唵 · 蘇 嚕 · 蘇 嚕 · 鉢 囉 蘇 嚕 · 鉢 囉 蘇 嚕 · 娑 婆 訶 。

om suru suru pra suru pra suru svāhā!

[Universal Offering Dhāraṇī ^{pǔ gòng yǎng zhēn yán} 普供養真言]

▲ om- ye ye nang- san po wa- fa ri la- hu- (3x)
 唵 · 誡 誡 曩 · 三 婆 嚩 · 伐 日 囉 · 斛 。

Om gagana sambhava vajra hoḥ!

[Lotus Pool Praise ^{lián chí zàn} 蓮池讚]

● lián chí hǎi huì mí tuó rú lái guān yīn shì zhì zuò lián tái
 蓮 池 海 會 · 彌 陀 如 來 · 觀 音 勢 至 坐 蓮 臺 ·
 In the Lotus Pool Oceanic Assembly, Amitābha Tathāgata, Avalokiteśvara, and
 Mahāsthāmaprāpta sit upon lotus thrones,

jiē yǐn shàng jīn jiē dà shì hóng kāi pǔ yuàn lí chén āi
 接 引 上 金 階 · 大 誓 弘 開 · 普 願 離 塵 埃 。

receiving and guiding one up golden steps. Their mighty vows magnificently realized,
 universally wish all to leave the dust of defilements!

▲ ná mó lián chí hǎi huì pú sà mó hē sà (3x)
 南 無 蓮 池 海 會 菩 薩 摩 訶 薩

Homage to the Lotus Pool Oceanic Assembly of Bodhisattva-Mahāsattvas!

▲ **ná mó ō mí tuó fó**
 南無阿彌陀佛
 Homage to Amitābha Buddha.

[Three Refuges ^{sān guī yī wén} 三皈依文]

- zì **guī yī fó** **dāng yuàn zhòng shēng**
 自皈依佛 · 當願眾生 ·
 I seek refuge in the Buddha, wishing that all sentient beings

tǐ jiě dà dào **fā wú shàng xīn**
 體解大道 · 發無上心。
 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 ·
 I seek refuge in the Dharma, wishing that all sentient beings

shēn rù jīng zàng **zhì huì rú hǎi**
 深入經藏 · 智慧如海。
 deeply study the sūtra treasury and acquire an ocean of wisdom!

- zì **guī yī sēng** **dāng yuàn zhòng shēng**
 自皈依僧 · 當願眾生 ·
 I seek refuge in the Sangha, wishing that all sentient beings

tóng lǐ dà zhòng **yí qiè wú ài**
 統理大眾 · 一切無礙。
 lead the congregation without any obstruction!



[Dedication Verse ^{huí xiàng jī} 回向偈]

● cí bēi xǐ shě piàn fǎ jiè xī fú jié yuán lì rén tiān
慈悲喜捨遍法界·惜福結緣利人天·

May kindness, compassion, joy, and equanimity fill all Dharma Realms;
May we cherish our blessings and create affinities benefitting heaven and earth;

chán jìng jiè hèng píng děng rěn cán kuì gǎn ēn dà yuàn xīn
禪淨戒行平等忍·慚愧感恩大願心。

May we practice Chan, Pure Land, precepts, and the patience of equality;
May we be humble, grateful, and bear a mind of great vows!

[Venerate the Buddha with Three Prostrations + Bow ^{lǐ fó sān bài wèn xùn} 禮佛三拜、問訊]

[Dharma Talk by Officiant ^{zhǔ fǎ kāi shì} 主法開示]

^{cí bēi sān mèi shuǐ chàn kē yí juàn shàng zhōng}
慈悲三昧水懺科儀·卷上 終

Liturgy of the Samadhi Water Repentance of Kindness and Compassion: Scroll One | The End