

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

LITURGY OF THE

SAMADHI WATER REPENTANCE

OF KINDNESS AND COMPASSION



卷中懺文

SCROLL TWO

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

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Translators, Editors, and Graphic Designers:

Andrew Nguy, Raymond Kong

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Printed in the United States of America

Electronic Edition 3.0, April 2022

Fo Guang Shan Hsi Lai Temple

3456 Glenmark Drive,

Hacienda Heights, CA 91745

Tel: (626) 961-9697, Fax: (626) 369-1944

Email: info@ibps.org

Web: www.hsilai.org

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

LITURGY OF THE
SAMADHI WATER REPENTANCE
OF KINDNESS AND COMPASSION

SCROLL TWO

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

[Flowers Presented Praise ^{huā fèng xiàn zàn} 花奉獻讚]

● ^{huā fèng xiàn} ^{wén shū gòng pǔ xián}
花奉獻·文殊共普賢。
Flowers are presented to Mañjuśrī and Samantabhadra,

^{mǔ dān sháo yào zhēn kān xiàn}
牡丹芍藥真堪羨。
For the herbaceous and woody peonies are truly worthy of admiration.

^{bǎi huā xiàn shàng huáng jīn diàn}
百花獻上黃金殿。
Hundreds of flowers are presented in the Golden Hall.

^{huā kāi huā xiè zhàn jīn lián}
花開花謝綻金蓮。
As the flowers blossom and wilt, they transform into golden lotuses.

^{qīng yī tóng zǐ gòng xiàn cí zūn miàn}
青衣童子·供獻慈尊面。
The blue-robed child presents flowers before the Compassionate Lord.

▲ ^{ná mó pǔ gòng yǎng pú sà mó hē sà} (3x)
南無普供養菩薩摩訶薩
Homage to the Universal Offering Bodhisattva-Mahāsattvas!



● rù chàn wén

入懺文

Prayer of Entering Repentance, Scroll Two

gōng wén yì chén qīng jìng cí yún gān lù yǐ juān juān èr xíng
 恭聞 · 一塵清淨 · 慈雲甘露以涓涓 · 二行
 Respectfully listen! When one speck of dust is purified, sweet dew trickles from the clouds of

yuán míng jīn xiàng yù háo ér dàng dàng huò shì sān shí èr yìng
 圓明 · 金相玉毫而蕩蕩 · 或示三十二應 ·
 loving-kindness; when the two practices are perfectly illuminated, the jade ūrṇā flutters on the
 [Buddha's] golden appearance. Whether manifesting in the thirty-two responses or in the

huò xiàn qiān bǎi yì shēn zuò bǎo lián tái zhèng míng gōng dé
 或現千百億身 · 坐寶蓮臺 · 證明功德 ·
 trillion-fold bodies, you sit upon the jeweled lotus platform, witnessing these merits and virtues.

fèng wèi qiú chàn mǒu děng xūn xiū cí bēi sān mèi chàn fǎ zī dāng
 奉為求懺某等 · 熏修慈悲三昧懺法 · 茲當
 On behalf of this assembly of your disciples, we practice the Samādhi Repentance Method of

dì èr juàn rù tán yuán qǐ wǒ zhū zhòng děng qián chéng kěn qiè
 第二卷入壇緣起 · 我諸眾等 · 虔誠懇切 ·
 Kindness and Compassion. We now begin the second scroll by entering the sanctuary. We,
 both monastics and laity, are sincere and devout

rú fǎ xiū chí fén dōu lóu pó sàn fēn tuó lì gòng yǎng shí fāng
 如法修持 · 焚兜樓婆 · 散分陀利 · 供養十方
 as we practice and uphold [this teaching] in accordance with the Dharma. We burn turuṣka
 incense and scatter white lotus blossoms as an offering to the Triple Gem of the ten directions.

sān bǎo chēng yáng zhū fó hóng míng qiáo qín zuò lǐ fā lù
 三寶 · 稱揚諸佛洪名 · 翹勤作禮 · 發露
 We invoke and proclaim the Buddha's profound names and diligently make prostrations to

zuì gòu qiè niàn mǒu děng yuǎn cóng duō jié qì zhì jīn shēng
 罪垢 · 切念某等 · 遠從多劫 · 迄至今生 ·
 confess our transgressions and defilements. We, your disciples, are urgently mindful of how we

yǒu èr zhàng zhī suǒ chán qǐ èr zhǒng zhī diān dǎo mí zhēn zhú
 有 二 障 之 所 纏 · 起 二 種 之 顛 倒 。 迷 真 逐
 have been bound by the two obstructions, given rise to the two kinds of inverted views, been

wàng bèi jué hé chén sān bǎo zhī qián bù shēng jǐng yǎng èr
 妄 · 背 覺 合 塵 。 三 寶 之 前 · 不 生 景 仰 。 二
 deluded to the truth and sought the false, turned our backs on awakening to revile in
 defilement. Before the Triple Gem, we have not given rise to respect and faith,

qīn fèn shàng xiào dào guāi wéi zì kǒu yì zhī tān chēn shā shēng
 親 分 上 · 孝 道 乖 違 。 恣 口 意 之 貪 瞋 · 殺 生
 been unfilial to our two parents, practiced desire and anger through our speech and mind, and

líng ér shí dàn zuì wéi qiān zhǒng yè zào wàn duān fěi jiǎ kěn
 靈 而 食 啖 。 罪 爲 千 種 · 業 造 萬 端 。 匪 假 懇
 killed living creatures for devouring, thus committing thousands of transgressions and creating

xiū yú chàn fǎ hé néng miǎn lí yú qiān yóu yóu shì guī yī dà
 修 於 懺 法 · 何 能 免 離 於 愆 尤 。 由 是 皈 依 大
 myriads of karma. Without sincerely practicing this repentance method, how could one absolve
 and distance oneself from such transgressions? Thus, we seek refuge in the Great Awakened

jué fā lù chàn huǐ wǒ yuàn rú sī fó bì āi lián yǎng kòu
 覺 · 發 露 懺 悔 。 我 願 如 斯 · 佛 必 哀 憐 。 仰 叩
 One, and confess in repentance and reform. These are our vows and the Buddha will surely
 empathize with us. We sincerely prostrate to the One of Great Compassion,

hóng cí míng xūn jiā bèi
 洪 慈 · 冥 熏 加 被 。
 invisibly imbuing us with supportive aid!

- sì bā duān yán wéi miào xiàng sēng qí sān dà jié xiū lái
 四 八 端 嚴 微 妙 相 · 僧 祇 三 大 劫 修 來 ·
 The thirty-two solemnly adorned and subtly wondrous marks
 Are cultivated over three great asaṃkhyeya kalpas.



miàn rú mǎn yuè mù rú lián tiān shàng rén jiān xián gōng jìng
面如滿月目如蓮·天上人間咸恭敬。

With a face like the full moon and eyes like lotus blossoms,

All in the heavens above and in the human realm [below] reverently pay respects.

● yí qiè zhū fó mǐn niàn zhòng shēng wèi shuō shuǐ chàn
一切諸佛愍念眾生·爲說水懺

All buddhas are compassionately mindful of sentient beings and teach the Compiled Method of the Water Repentance Sanctuary of Awakening on our behalf.

dào chǎng zǒng fǎ jīn dāng guī mìng yí qiè zhū fó
道場總法·今當皈命一切諸佛。

We now return our lives in refuge to all buddhas!

● nán mó pí lú zhē nà fó
南無毗盧遮那佛

Homage to Vairocana Buddha

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

Homage to our teacher Śākyamuni Buddha

nán mó ē mí tuó fó
南無阿彌陀佛

Homage to Amitābha Buddha

nán mó mí lè fó
南無彌勒佛

Homage to Maitreya Buddha

nán mó lóng zhǒng shàng zūn wáng fó
南無龍種上尊王佛

Homage to Nāgagotrodārajñānarāja Buddha

nán 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



▲ **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!

● cí bēi **shuǐ chàn fǎ juàn zhōng**

慈悲水懺法卷中

Water Repentance of Kindness and Compassion – Scroll Two

lǐ zhū fó yǐ cì fù chàn huǐ zhòng děng jí jīn shēn xīn jí jìng

禮諸佛已·次復懺悔。某等即今身心寂靜。

Having prostrated to the buddhas, again, repent and reform. Together, our bodies and minds

wú chǎn wú zhàng zhèng shì shēng shàn miè è zhī shí fù yīng gè

無諂無障·正是生善滅惡之時。復應各

are now serene and tranquil, without flattery and without obstruction. It is precisely the time to give rise to virtues and eradicate evils. Furthermore, prior to eradicating transgressions, we

qǐ sì zhǒng guān xíng yǐ wéi miè zuì fāng biàn hé děng wéi sì

起四種觀行·以爲滅罪方便。何等爲四。

should each give rise to Four Kinds of Observation as a preliminary practice. What are these four?

yī zhě guān yú yīn yuán èr zhě guān yú guǒ bào sān zhě guān wǒ

一者觀於因緣·二者觀於果報·三者觀我

First is observe causes and conditions, second is observe results and effects, third is observe

zì shēn sì zhě guān rú lái shēn

自身·四者觀如來身。

one's own body, and fourth is observe the Tathāgata's body.

dì yī guān yīn yuán zhě zhī wǒ cǐ zuì jiè yǐ wú míng bú shàn sī

第一觀因緣者。知我此罪藉以無明·不善思

First, observing causes and conditions: Know that our transgressions originate from ignorant,

wéi wú zhèng guān lì bú shì qí guò yuǎn lí shàn yǒu zhū fó

惟·無正觀力·不識其過。遠離善友·諸佛

unwholesome thinking. Lacking the strength of proper observation, we did not recognize them as offenses; abandoned our virtuous friends as well as the buddhas and bodhisattvas;

pú sà suí zhú mó dào xíng xié xiǎn jìng rú yú tūn gōu bù zhī
 菩薩。隨逐魔道。行邪險徑。如魚吞鈎。不知
 and followed demonic paths, practicing deviant and dangerous methods. Like a fish biting a
 hook, we do not know our predicament;

qí huàn rú cán zuò jiǎn zì chán zì fú rú é fù huǒ zì shāo
 其患。如蠶作繭。自纏自縛。如蛾赴火。自燒
 like a silkworm making a cocoon, we bind and trap ourselves; like a moth flying into a flame, we

zì làn yǐ shì yīn yuán bù néng zì chū
 自爛。以是因緣。不能自出。
 burn and obliterate ourselves. Due to these causes and conditions, we are unable to leave [the
 cycle of birth and death] on our own.

dì èr guān yú guǒ bào zhě suǒ yǒu zhū è bú shàn zhī yè sān
 第二觀於果報者。所有諸惡。不善之業。三
 Second, observe results and effects: All evil and unwholesome karma [cause] the inexhaustible

shì lún zhuǎn kǔ guǒ wú qióng chén nì wú biān jù yè dà hǎi
 世輪轉。苦果無窮。沉溺無邊。巨夜大海。
 results of suffering from tumbling in the Three Periods, sinking in the boundless, great sea of

wéi zhū fán nǎo luó chà suǒ shí wèi lái shēng sǐ míng rán wú yá
 爲諸煩惱。羅刹所食。未來生死。冥然無涯。
 darkness while being devoured by the Rākṣasas of Affliction. The future iterations of birth and

shè shǐ bào dé zhuǎn lún shèng wáng wáng sì tiān xià fēi xíng zì
 設使報得轉輪聖王。王四天下。飛行自
 death are dark and endless. Even if one is born as a Wheel-Turning Monarch and reigns over

zài qī bǎo jù zú mìng zhōng zhī hòu bù miǎn è qù sì kōng
 在。七寶具足。命終之後。不免惡趣。四空
 the Four Continents, flying with ease and possessing the Seven Treasures, after one's life comes
 to an end, one cannot evade the results and effects of the evil realms. The results and effects of

guǒ bào sān jiè jí zūn fú jìn huán zuò niú líng zhōng chóng
 果報。三界極尊。福盡還作牛領中蟲。
 the Four Emptinesses are the Lords of the Three Realms. When their blessings are exhausted,
 they are reborn as pests in the neck of a cow.



kuàng fù qí yú wú fú dé zhě ér fù xiè dài bù qín chàn huǐ
 況復其餘·無福德者·而復懈怠·不勤懺悔。

Not to mention everybody else who does not have such blessings and virtues while continuing to be lazy and not diligently repent and reform.

cǐ yì pì rú bào shí chén yuān qiú chū yīng nán
 此亦譬如抱石沈淵·求出應難。

This is like holding a boulder while sinking in a pool; it is impossible to seek an escape.

dì sān guān wǒ zì shēn suī yǒu zhèng yīn líng jué zhī xìng ér wèi
 第三觀我自身。雖有正因靈覺之性·而為

Third, observe one's own body: Although we have an awakened nature as a proper cause, it has

fán nǎo hēi àn cóng lín zhī suǒ fù bì wú liǎo yīn lì bù néng dé
 煩惱黑闇叢林之所覆蔽。無了因力·不能得

been concealed by a dark jungle of afflictions. Without the strength of causes which lead to

xiǎn wǒ jīn yīng dāng fā qǐ shèng xīn pò liè wú míng diān dǎo
 顯。我今應當發起勝心·破裂無明·顛倒

understanding, it is impossible to reveal this. We should now give rise to the supreme mind of destroying the heavy obstructions from ignorance and delusion,

zhòng zhàng duàn miè shēng sǐ xū wěi kǔ yīn xiǎn fā rú lái dà
 重障。斷滅生死虛偽苦因·顯發如來·大

ending the illusory causes of the suffering of birth and death, manifest the Tathāgata's

míng jué huì jiàn lì wú shàng niè pán miào guǒ
 明覺慧。建立無上·涅槃妙果。

awakened wisdom of great illumination and establish the wondrous result of supreme nirvāṇa.

dì sì guān rú lái shēn wú wèi jí zhào lí sì jù jué bǎi fēi
 第四觀如來身。無為寂照·離四句·絕百非。

Fourth, observe the Tathāgata's body: Unmoving and shining serenely, it transcends the Four Lemmas and ends the Hundred Disagreements;

zhòng dé jù zú zhàn rán cháng zhù suī fù fāng biàn rù yú miè
 衆德具足·湛然常住。雖復方便·入於滅

it is replete with the various virtues, luminous and eternally abiding. Although it goes on to enter extinction as an expedient means,

dù cí bēi jiù jiē wèi céng zàn shě
度。慈悲救接。未曾暫捨。

it has never abandoned its compassionate vow to save all for even a moment.

shēng rú shì xīn kě wèi miè zuì zhī liáng jīn chú zhàng zhī yào xíng
生如是心。可謂滅罪之良津。除障之要行。

By giving rise to these minds, it can be said that this is an essential practice of eradicating transgressions and eliminating obstructions.

shì gù zhì chéng qiú āi chàn huǐ zhòng děng wú shǐ yǐ lái zhì yú
是故至誠。求哀懺悔。某等無始以來。至于

Thus, we sincerely seek empathy in repenting and reforming. Since beginningless time until

jīn rì zhǎng yǎng fán nǎo rì shēn rì hòu rì zī rì mào fù
今日。長養煩惱。日深日厚。日滋日茂。覆

today, we have nurtured afflictions so that day by day, they grow deeper and stronger. They

gài huì yǎn lìng wú suǒ jiàn duàn chú zhòng shàn bù dé xiāng xù
蓋慧眼。令無所見。斷除衆善。不得相續。

cover our eyes of wisdom so that we are unable to see; sever our virtues so that they do not

qǐ zhàng bù dé jiàn fó bù wén zhèng fǎ bù zhí shèng sēng fán nǎo
起障不得見佛。不聞正法。不值聖僧煩惱。

continue; create the afflictions that obstruct us from seeing the Buddha, hearing the proper Dharma, and encountering the sacred Sangha;

qǐ zhàng bú jiàn guò qù wèi lái yí qiè shàn è yè xíng chū lí fán
起障不見過去未來。一切善惡業行。出離煩

create the afflictions that obstruct us from seeing the wholesome and unwholesome actions committed in the past and the future, which prevents us from escaping;

nǎo zhàng shòu rén tiān zūn guì zhī fán nǎo zhàng shēng sè wú sè
惱。障受人天尊貴之煩惱。障生色無色

the afflictions that prevent us from being honored among humans and celestial beings; the

jiè chán dìng fú lè zhī fán nǎo zhàng bù dé zì zài shén tōng fēi
界禪定福樂之煩惱。障不得自在神通。飛

afflictions that obstruct us from experiencing the meditative bliss of the Form Realm and

Formless Realm; the afflictions that obstruct us from being at ease and having spiritual powers



téng yǐn xiǎn piàn zhì shí fāng zhū fó jìng tǔ tīng fǎ zhī fán nǎo
騰 隱 顯 · 徧 至 十 方 · 諸 佛 淨 土 · 聽 法 之 煩 惱 。

to fly, become invisible, and reach the buddhas' pure lands in the ten directions to listen to the

zhàng xué ān nà bān nà shǔ xī bú jìng yīn yuán guān děng zhū fán
障 學 安 那 般 那 數 息 · 不 淨 · 因 緣 觀 等 諸 煩
Dharma; the afflictions that obstruct us from learning meditations such as ānāpānasmṛti,
counting the breath, contemplation of of impurities, and causes and conditions;

nǎo zhàng xué nuǎn dǐng rěn dì yī fǎ qī fāng biàn děng zhū
惱 。

障 學 煖 · 頂 · 忍 · 第 一 法 · 七 方 便 等 諸
the afflictions that obstruct us from learning the stages of Warmth, Summit, Acceptance, and
Supreme Attribute, as well as the Seven Expedient Means;

fán nǎo zhàng xué cí bēi xǐ shě wén sī xiū děng zhū fán nǎo
煩 惱 。

障 學 慈 悲 喜 捨 · 聞 思 修 等 諸 煩 惱 。

the afflictions that obstruct us from learning kindness, compassion, joy, and equanimity, as well
as listening, contemplating, and practicing;

zhàng xué kōng píng děng zhōng dào jiě sān guān yì zhū fán
障 學 空 · 平 等 · 中 道 解 · 三 觀 義 諸 煩
the afflictions that obstruct us from learning emptiness, equality, the middle way, and the
meaning of the Three Contemplations;

nǎo zhàng xué zhù dào pǐn niàn chù zhèng qín gēn lì rú yì
惱 。

障 學 助 道 品 · 念 處 · 正 勤 · 根 力 · 如 意
the afflictions that obstruct us from learning the Factors of Awakening, including the
Foundations of Mindfulness, Proper Exertions, Faculties, Powers, and Means to

zú zhū fán nǎo zhàng xué bā zhèng dào shì xiāng zhī fán nǎo
足 諸 煩 惱 。

障 學 八 正 道 · 示 相 之 煩 惱 。

Accomplishment; the afflictions that obstruct us from learning the Noble Eightfold Path and

zhàng xué qī jué zhī bù shì xiāng fán nǎo zhàng xué bā jiě tuō
障 學 七 覺 支 · 不 示 相 煩 惱 。

障 學 八 解 脫 ·
teachings of attainment; the afflictions that obstruct us from learning the Seven Limbs of
Awakening and teachings of non-attainment; the afflictions that obstruct us from learning the

jiǔ kōng dìng fán nǎo zhàng xué yú shí zhì sān sān mèi fán nǎo
九空定煩惱。障學於十智。三三昧煩惱。
Eight Liberations and Nine Empty Concentrations; the afflictions that obstruct us from learning
the Ten Wisdoms and Three Samādhis;

zhàng xué sān míng liù tōng sì wú ài fán nǎo zhàng xué liù dù sì
障學三明六通。四無礙煩惱。障學六度四
the afflictions that obstruct us from learning the Three Insights, Six Spiritual Powers, and Four
Unobstructed Wisdoms; the afflictions that obstruct us from learning the Six Perfections and

děng fán nǎo zhàng xué sì shè fǎ guǎng huà zhī fán nǎo zhàng
等煩惱。障學四攝法。廣化之煩惱。障
Four Shared Traits; the afflictions that obstruct us from learning the Four Means of Embracing
and extensively teaching sentient beings;

xué dà chéng xīn sì hóng shì yuàn zhī fán nǎo zhàng xué shí míng
學大乘心。四弘誓願之煩惱。障學十明
the afflictions that obstruct us from learning the Mahāyāna aspiration and Four Universal Vows;
the afflictions that obstruct us from learning the Ten Illuminations

shí xíng zhī fán nǎo zhàng xué shí huí xiàng shí yuàn zhī fán nǎo
十行之煩惱。障學十回向。十願之煩惱。
and Ten Practices; the afflictions that obstruct us from learning the Ten Dedications and Ten Vows;

zhàng xué chū dì èr dì sān dì sì dì míng jiě zhī fán nǎo
障學初地。二地。三地。四地。明解之煩惱。
the afflictions that obstruct us from learning the radiant understanding of the First Stage,
Second Stage, Third Stage, and Fourth Stage;

zhàng xué wǔ dì liù dì qī dì zhū zhī jiàn fán nǎo zhàng xué
障學五地。六地。七地。諸知見煩惱。障學
the afflictions that obstruct us from learning the knowledge and views of the Fifth Stage, Sixth
Stage, and Seventh Stage; the afflictions that obstruct us

bā dì jiǔ dì shí dì shuāng zhào zhī fán nǎo zhàng xué fó guǒ
八地。九地。十地。雙照之煩惱。障學佛果
from learning the mutual illumination of the Eighth Stage, Ninth Stage, and Tenth Stage; and
the afflictions that obstruct us from learning the various practices over millions of asaṃkhyeya



bǎi wàn ā sēng qí zhū xíng zhī fán nǎo rú shì xíng zhàng wú
 百 萬 阿 僧 祇 · 諸 行 之 煩 惱 。 如 是 行 障 · 無
 kalpas that lead to the fruition of Buddhahood. Such obstructions of practice are limitless and

liàng wú biān jīn rì zhì dǎo qǐ kěn xiàng shí fāng fó zūn fǎ
 量 無 邊 · 今 日 致 禱 稽 懇 · 向 十 方 佛 · 尊 法
 boundless. Today, we, your disciples, sincerely face the Buddhas, honored Dharma, and sacred

shèng zhòng cán kuì chàn huǐ yuàn jiē xiāo miè
 聖 衆 · 慚 愧 懺 悔 · 願 皆 消 滅 。

Sangha of the ten directions to repent and reform with remorse and shame, wishing that all of these will be eradicated.

yuàn jiè cǐ chàn huǐ zhàng yú zhū xíng yī qiè fán nǎo suǒ shēng
 願 藉 此 懺 悔 · 障 於 諸 行 一 切 煩 惱 · 所 生
 Through the merits and virtues born from repenting of all these afflictions which obstruct our

gōng dé yuàn zài zài chù chù zì zài shòu shēng bú wèi jié jí yè
 功 德 · 願 在 在 處 處 · 自 在 受 生 · 不 爲 結 集 業
 practices, no matter where we are, may we: always be born in ease; never be trapped in the

xíng zhī suǒ huí zhuǎn yǐ rú yì tōng yú yī niàn qǐng piàn zhì
 行 之 所 回 轉 · 以 如 意 通 · 於 一 念 頃 · 徧 至
 cycle of accumulated karmic action; be able to travel throughout the pure lands of all buddhas

shí fāng jìng zhū fó tǔ shè huà zhòng shēng yú zhū chán dìng
 十 方 · 淨 諸 佛 土 · 攝 化 衆 生 · 於 諸 禪 定 ·
 in the ten directions in a moment's thought using [physical] wish-fulfilling powers; be able to receive and teach sentient beings in reaching the various deep states

shèn shēn jìng jiè jí zhū zhī jiàn tōng dá wú ài xīn néng pǔ
 甚 深 境 界 · 及 諸 知 見 · 通 達 無 礙 · 心 能 普
 of meditative concentration and developing knowledge unobstructed; possess a mind

zhōu yī qiè zhū fǎ yào shuō wú qióng ér bù rǎn zhuó dé xīn
 周 · 一 切 諸 法 · 樂 說 無 窮 · 而 不 染 著 · 得 心
 capable of encompassing all teachings and be able to expound on them endlessly and without

zì zài dé fǎ zì zài fāng biàn zì zài lìng cǐ fán nǎo jí wú zhī
 自在·得法自在·方便自在。令此煩惱·及無知
 attachment; obtain mastery of mind, mastery of phenomena, and mastery of expedient means;
 forever sever all of these afflictions and accumulated habits of ignorance

jié xí bì jìng yǒng duàn bú fù xiāng xù wú lòu shèng dào lǎng
 結習·畢竟永斷·不復相續。無漏聖道·朗
 so that they do not continue any further; and [cause] the sagely way to be as brilliant as the

rán rú rì fā yuàn yǐ guī mìng lǐ zhū fó
 然如日。發願已·皈命禮諸佛。
 sun. Having made vows, we return our lives in refuge and venerate the buddhas!

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

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

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

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

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

nán 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 Mahāvīha 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 zhòng děng lüè chàn fán nǎo zhàng
 禮諸佛已。次復懺悔。某等略懺煩惱障
 Having prostrated to the buddhas, again, repent and reform. We have briefly repented for our

jìng jīn dāng cì dì chàn huǐ yè zhàng fú yè zhě néng zhuāng shì
 竟。今當次第懺悔業障。夫業者。能莊飾
 obstructions of affliction. Now, we should sequentially repent and reform for our karmic

shì qù zài zài chù chù bú fù sī wéi qiú lí shì jiě tuō suǒ yǐ
 世趣。在在處處。不復思惟。求離世解脫。所以
 obstacles. Karma decorates the realms so that in each and every place, we do not have a
 second thought of wanting to leave and obtain liberation.

liù dào guǒ bào zhǒng zhǒng bù tóng xíng lèi gè yì dāng zhī jiē
 六道果報。種種不同。形類各異。當知皆
 Thus, the results and effects of the six realms have various categories with each type differing.

shì yè lì suǒ zuò fó shí lì zhōng yè lì shèn shēn fán fū zhī
 是業力所作。佛十力中。業力甚深。凡夫之
 We should know that these are all created by the power of karma. Of the Buddhas' Ten Powers,

rén duō yú cǐ zhōng hào qǐ yí huò hé yǐ gù ěr xiàn jiàn shì
 人。多於此中。好起疑惑。何以故爾。現見世
 karmic power is the most profound. Ordinary beings often have doubts regarding this. Why is this?

jiān xíng shàn zhī rén chù xiàng kǎn kē wèi è zhī zhě shì shì xié
 間行善之人。觸向輾轉。爲惡之者。是事諧
 In this present world, we see people who practice virtues encounter misfortunes while those
 who are evil meet fortunate circumstances.

ǒu wèi yán tiān xià shàn è wú fēn rú cǐ jì zhě jiē shì bù néng
 偶。謂言天下善惡無分。如此計者。皆是不能
 We declare that there is no difference between good and evil in this world. However, those who

shēn dá yè lǐ hé yǐ gù ěr jīng zhōng shuō yán yǒu sān zhǒng
 深達業理。何以故爾。經中說言。有三種
 calculate this way are unable to truly understand the workings of karma. Why is this? The sūtras



yè hé děng wèi sān yī zhě xiàn bào èr zhě shēng bào sān zhě
業。何等爲三。一者現報。二者生報。三者
state that there are three kinds of karma. What are these three? First, retribution in the present
lifetime. Second, retribution in the next lifetime.

hòu bào xiàn bào yè zhě xiàn zài zuò è xiàn shēn shòu bào
後報。現報業者。現在作惡。現身受報。
Third, retribution in future lifetimes. Karmic retribution in the present lifetime refers to receiving
the retribution of evil deeds done in this present lifetime during this very lifetime.

shēng bào yè zhě cǐ shēng zuò shàn zuò è lái shēng shòu bào
生報業者。此生作善作惡。來生受報。
Karmic retribution in the next lifetime refers to receiving the retribution of deeds done in this
life, whether virtuous or evil, in the next life.

hòu bào yè zhě huò shì guò qù wú liàng shēng zhōng zuò shàn
後報業者。或是過去。無量生中。作善
Karmic retribution in future lifetimes refers to receiving the retribution of deeds done during

zuò è yú cǐ shēng zhōng shòu huò zài wèi lái wú liàng shēng
作惡。於此生中受。或在未來。無量生
infinite lifetimes of the distant past, whether virtuous or unwholesome, in the present life or in

zhōng shòu ruò jīn xíng è zhī rén xiàn zài jiàn hǎo zhě cǐ shì guò
中受。若今行惡之人。現在見好者。此是過
infinite future lifetimes. If, in the present, an evildoer seems to be well-off, this is because

qù shēng bào hòu bào shàn yè shú gù suǒ yǐ xiàn zài yǒu cǐ lè guǒ
去生報後報善業熟故。所以現在有此樂果。
wholesome deeds done in the past with retributions in the next lifetime or a future lifetime are
now maturing. Thus, they are now able to enjoy the fruits of pleasure.

qǐ guān xiàn zài zuò zhū è yè ér dé hǎo bào ruò jīn xíng shàn zhī
豈關現在作諸惡業。而得好報。若今行善之
How could their positive results come from the negative karma they are committing in the present?

rén xiàn zài yíng kǔ zhě cǐ shì guò qù shēng bào hòu bào è yè
人。現在縈苦者。此是過去生報後報惡業
If, in the present, a virtuous person seems to be suffering, this is because unwholesome deeds
done in the past with retributions in the next lifetime or a future lifetime are now maturing.

shú gù xiàn zài shàn gēn lì ruò bù néng pái qiǎn shì gù dé cǐ
 熟故。現在善根力弱。不能排遣。是故得此
 Their virtuous roots are weak and they are unable to dispel this. Thus, they encounter

kǔ bào qǐ guān xiàn zài zuò shàn ér zhāo è bào suǒ yǐ rán zhě
 苦報。豈關現在作善。而招惡報。所以然者。
 this suffering. How could their virtuous acts in the present have brought about negative

xiàn jiàn shì jiān wèi shàn zhī zhě rén suǒ zàn tàn rén suǒ zūn
 現見世間。為善之者。人所讚歎。人所尊
 results? How do we know this? In the present, when we see people who do virtuous deeds,
 who are praised by others and respected by others,

zhòng gù zhī wèi lái bì zhāo lè guǒ guò qù jì yǒu rú cǐ è
 重。故知未來。必招樂果。過去既有如此惡
 we know that they will surely receive the fruits of pleasure in the future. Since we have
 accumulated such evil karma in the past,

yè suǒ yǐ zhū fó pú sà jiào lìng qīn jìn shàn yǒu gòng xíng chàn
 業。所以諸佛菩薩。教令親近善友。共行懺
 the buddhas and bodhisattvas have taught and caused us to draw near virtuous friends to

huǐ jiàn shàn zhī shí yú dé dào zhōng zé wéi quán lì shì gù
 悔。見善知識。於得道中。則為全利。是故
 repent and reform together. Virtuous advisors are the entirety of the path, thus today, we

jīn rì zhì chéng guī yī yú fó zhòng děng wú shǐ yǐ lái zhì yú jīn
 今日至誠皈依於佛。某等無始以來。至于今
 sincerely seek refuge in the Buddha. Since beginningless time until today, we have accumulated

rì jī è rú héng shā zào zuì mǎn dà dì shě shēn yǔ shòu shēn
 日。積惡如恆沙。造罪滿大地。捨身與受身。
 evils as numerous as the grains of sand in the Ganges River, committed transgressions that fill
 the earth, and passed on from life to life

bù jué yì bù zhī huò zuò wǔ nì shēn hòu zhuó chán wú jiān zuì
 不覺亦不知。或作五逆。深厚濁纏。無間罪
 without any realization or understanding. Whether we have committed the Five Grave Deeds,
 binding ourselves to the karmic transgression of Uninterrupted [Hell];



yè huò zào yī chǎn tí duàn shàn gēn yè qīng wū fó yǔ bàng
業。或造一闡提。斷善根業。輕誣佛語。謗
or committed the karma of an icchantika by severing virtuous roots; the karma of disparaging
the Buddhas' words and slandering the Vaipulya;

fāng děng yè pò miè sān bǎo huǐ zhèng fǎ yè bù xìn zuì fú qǐ
方等業。破滅三寶。毀正法業。不信罪福。起
the karma of destroying the Triple Gem and ruining the Proper Dharma; the Ten Unwholesome

shí è yè mí zhēn fǎn zhèng chī huò zhī yè bú xiào èr qīn fǎn
十惡業。迷真反正。癡惑之業。不孝二親。反
Karmas from not believing in cause and effect; the karma of delusion, which deludes the truth
and overturns what is proper; the karma of turning against one's parents

lì zhī yè qīng màn shī zhǎng wú lǐ jìng yè péng yǒu bú xìn
戾之業。輕慢師長。無禮敬業。朋友不信。
and not being filial; the karma of arrogantly disrespecting one's teachers; the karma of being

wú yì zhī yè huò zuò sì zhòng bā zhòng zhàng shèng dào yè
無義之業。或作四重。八重。障聖道業。
disloyal to friends; or committed the karma of the Four Major and Eight Major Offenses, which

huǐ fàn wǔ jiè pò bā zhāi yè wǔ piān qī jù duō quē fàn yè yōu
毀犯五戒。破八齋業。五篇七聚。多缺犯業。優
obstruct the sagely path; the karma of violating the Five Precepts and Eight Precepts; the karma
of often committing the Five Types and Seven Categories [of Vinaya Violations].; the karma of

pó sè jiè qīng zhòng gòu yè huò pú sà jiè bù néng qīng jìng
婆塞戒。輕重垢業。或菩薩戒。不能清淨。
major and minor corruptions of the upāsaka precepts; or the karma of not being able to
practice the bodhisattva precepts with purity as instructed;

rú shuō xíng yè qián hòu fāng biàn wū fàn hòng yè yuè wú liù
如說行業。前後方便。汙梵行業。月無六
the karma of tainting one's pure conduct with either the front or the back orifice; the karma of

zhāi xiè dài zhī yè nián sān cháng zhāi bù cháng xiū yè sān qiān
齋。懈怠之業。年三長齋。不常修業。三千
laziness in not observing the six fasting days each month; the karma of not continually
cultivating the three long fasting periods each year; the karma of not following the teachings

wēi yí bù rú fǎ yè bā wàn lǜ yí wēi xì zuì yè bù xiū shēn
威儀·不如法業。八萬律儀·微細罪業。不修身
of the Three-Thousand Etiquettes; the karma of the subtle transgressions of the Eighty-Thousand

jiè xīn huì zhī yè chūn qiū bā wáng zào zhòng zuì yè xíng shí liù
戒·心慧之業。春秋八王·造衆罪業。行十六
Regulations; the karma of not physically cultivating precepts, the mind, and wisdom; the karma
of committing various transgressions on the Eight Seasonal Markers; the karma of practicing

zhǒng è lǜ yí yè yú zhū zhòng shēng wú mǐn shāng yè bù
種·惡律儀業。於諸衆生·無愍傷業。不
the sixteen kinds of improper livelihoods; the karma of mercilessly harming sentient beings; the

jīn bù niàn wú lián mǐn yè bù bá bú jì wú jiù hù yè xīn huái
矜不念·無憐愍業。不拔不濟·無救護業。心懷
karma of not giving rise to thoughts of kindness and compassion; the karma of not assisting

jí dù wú dù bǐ yè yú yuàn qīn jìng bù píng děng yè dān huāng
嫉妬·無度彼業。於怨親境·不平等業。耽荒
and saving others; the karma not liberating others due to harboring envy; the karma of not
viewing friends and foes as equal; the karma of indulging

wǔ yù bú yàn lí yè huò yīn yī shí yuán lín chí zhǎo shēng
五欲·不厭離業。或因衣食·園林池沼·生
in the Five Desires and not abandoning them; or the karma of being wasteful and negligent
due to possessing clothes, food, gardens, and ponds;

dàng yì yè huò yǐ shèng nián fàng zì qíng yù zào zhòng zuì
蕩逸業。或以盛年·放恣情欲·造衆罪
or the karma of committing various transgressions due to being unrestrained in sexual desires

yè huò zuò yǒu lòu shàn huí xiàng sān yǒu zhàng chū shì yè rú
業。或作有漏善·回向三有·障出世業。如
after puberty; or the karma of practicing imperfect virtues or dedicating merits to the Three
Realms, which obstructs one's liberation from the world;

shì děng zuì wú liàng wú biān jīn rì fā lù xiàng shí fāng fó
是等罪·無量無邊·今日發露·向十方佛·
these offenses are limitless and boundless. Today, we confess these before the Buddhas,



zūn fǎ shèng zhòng jiē xī chàn huǐ
 尊法聖衆・皆悉懺悔。

honored Dharma, and sacred Sangha of the ten directions to repent and reform for them all.

yuàn zhòng děng chéng shì chàn huǐ wú míng děng zuì zhū bú shàn
 願某等承是懺悔・無明等罪・諸不善

Through this repentance and reform of ignorance and various transgressions, may all of our

yè jìn jiē xiāo miè suǒ shēng fú shàn yuàn shēng shēng shì shì
 業・盡皆消滅。所生福善・願生生世世・

unwholesome karma be eradicated, and may all of the merits and blessings born from this

miè wǔ nì zuì chú chǎn tí huò rú shì qīng zhòng zhū zuì è yè
 滅五逆罪・除闡提惑。如是輕重・諸罪惡業・

eradicate the transgressions of the Five Grave Deeds and eliminate the delusion of icchantikas, birth after birth, lifetime after lifetime.

cóng jīn yǐ qù nǎi zhì dào chǎng shì bú gèng fàn cháng xí chū
 從今以去・乃至道場・誓不更犯。常習出

From now on, until reaching the sanctuary of awakening, we vow to: not commit any of these transgressions and unwholesome karmas, both major and minor;

shì qīng jìng shàn fǎ jīng chí lǜ hènɡ shǒu hù wēi yí rú dù hǎi
 世・清淨善法。精持律行・守護威儀。如渡海

always practice pure and wholesome teachings that lead to liberation; diligently uphold the regulations and observe proper etiquette just as a person crossing the sea

zhě ài xí fú náng liù dù sì děng cháng biāo hèn shǒu jiè dìng
 者・愛惜浮囊。六度四等・常標行首。戒定

cherishes their buoy; practice the Six Pāramitās and Four Limitless Minds as first and foremost;

huì pǐn zhuǎn dé zēng míng sù chéng rú lái sān shí èr xiàng bā
 慧品・轉得增明。速成如來・三十二相・八

precepts, concentration, and wisdom, which cycle and generate radiance; swiftly obtain the

shí zhǒng hǎo shí lì wú wèi dà bēi sān niàn cháng yào miào
 十種好・十力・無畏・大悲・三念・常樂妙

Tathāgata's Thirty-Two Marks and Eighty Signs, Ten Powers, fearlessness, great compassion, Three Contemplations, always delight in profound wisdom, and Eight Masteries of the Self.

zhì bā zì zài wǒ guī yī zhū fó yuàn chuí hù niàn
 智 · 八 自 在 我 · 皈 依 諸 佛 · 願 垂 護 念 。

We seek refuge in the buddhas; may they bestow thoughts of protection.

zhòng děng qián yǐ zǒng xiàng chàn huǐ yí qiè zhū yè jīn dāng cì
 某 等 前 已 總 相 懺 悔 一 切 諸 業 。

We have already repented and reformed all karmas as a whole. Now, we should sequentially

dì gèng fù yī yī bié xiàng chàn huǐ ruò zǒng ruò bié ruò cū
 第 · 更 復 一 一 別 相 懺 悔 。

repent and reform for each and every one of them separately. Whether as a whole or separately,

ruò xì ruò qīng ruò zhòng ruò shuō bù shuō pǐn lèi xiāng cóng
 若 細 · 若 輕 若 重 · 若 說 不 說 · 品 類 相 從 。

whether generally or detailed, whether minor or major, whether spoken or unspoken, may all of

yuàn jiē xiāo miè bié xiàng chàn zhě xiān chàn shēn sān cì chàn
 願 皆 消 滅 。

別 相 懺 者 · 先 懺 身 三 · 次 懺

kǒu sì qí yú zhū zhàng cì dì qǐ sǎng shēn sān yè zhě dì yī
 口 四 。

其 餘 諸 障 · 次 第 稽 顙 。

shā hài rú jīng suǒ míng shù jǐ kě wéi yù wù shā wù xíng zhàng
 殺 害 。

如 經 所 明 · 恕 己 可 為 諭 。

suī fù qín shòu zhī shū bǎo mìng wèi sǐ qí shì shì yī ruò xún
 雖 復 禽 獸 之 殊 。

保 命 畏 死 。

cǐ zhòng shēng wú shǐ yǐ lái huò shì wǒ fù mǔ xiōng dì liù qīn
 此 衆 生 。

無 始 以 來 。

或 是 我 父 母 。

兄 弟 。

六 親

their lives and fearing death. One should see these sentient beings as one's own parents, siblings,



juàn shǔ yǐ yè yīn yuán lún huí liù dào chū shēng rù sǐ gǎi
眷屬·以業因緣·輪回六道·出生入死·改
and six types of kin since beginningless time who are transmigrating in the Six Realms due to
karmic causes and conditions. Unable to recognize each other due to changing forms between

xíng yì bào bú fù xiāng shì ér jīn xìng hài shí dàn qí ròu shāng
形易報·不復相識·而今興害·食啖其肉·傷
each passage of life and death, they now hurt each other and devour each other's flesh, greatly

cí zhī shèn shì gù fó yán shè dé yú shí dāng rú jī shì shí zǐ
慈之甚。是故佛言·設得餘食·當如饑世·食子
injuring their capacity for compassion. Thus, the Buddha said that upon receiving excess food,
one should know that there is famine in the world and consider eating it as eating the flesh of

ròu xiǎng hé kuàng shí dàn cǐ yú ròu yé yòu yán wèi lì shā
肉想·何況食啖·此魚肉耶。又言·爲利殺
one's own child. How much more so for those who eat fish and meat? He also said slaughtering

zhòng shēng yǐ cái wǎng zhū ròu èr jù shì è yè sǐ duò hào
衆生·以財網諸肉·二俱是惡業·死墮號
sentient beings for incentives and capturing animals for wealth both constitute unwholesome

jiào yù gù zhī shā hài jí yǐ shí dàn zuì shēn hé hǎi guò chóng
叫獄。故知殺害·及以食啖·罪深河海·過重
karma. Upon dying, one will descend into the Hell of Screams. Thus, know that the transgressions
of killing, harming, and consuming [sentient beings] is deeper than rivers and oceans

qiū yuè rán wǒ děng wú shǐ yǐ lái bú yù shàn yǒu jiē wèi cǐ yè
丘岳。然我等無始以來·不遇善友·皆爲此業。
and stacked higher than mountain peaks. Furthermore, due to this karma, we, the assembly,
have not encountered virtuous friends since beginningless time.

shì gù jīng yán shā hài zhī zuì néng lìng zhòng shēng duò yú dì
是故經言·殺害之罪·能令衆生·墮於地
Thus, the sūtras state that the transgression of killing and harming can cause sentient beings to

yù è guǐ shòu kǔ ruò zài chù shēng zé shòu hǔ bào chái láng yīng
獄惡鬼受苦。若在畜生·則受虎豹豺狼鷹
descend among the hells and hungry ghosts, where they undergo suffering. Or, if they are born
among animals, they will be born as tigers, leopards, hyenas, wolves, eagles,

yào děng shēn huò shòu dú shé fù xiē děng shēn cháng huái è
 鷓等身。或受毒蛇蝮蠍等身。常懷惡
 or hawks; or they will be born as venomous snakes or scorpions and eternally possess wicked

xīn huò shòu zhāng lù xióng pí děng shēn cháng huái kǒng bù
 心。或受麀鹿。熊羆等身。常懷恐怖。
 minds. Or, they will be born as deer and bears and live in constant fear.

ruò zài rén zhōng dé èr zhǒng guǒ bào yī zhě duō bìng èr zhě
 若在人中。得二種果報。一者多病。二者
 If they are born among humans, they will obtain two types of effects and results. The first is
 having many illnesses, the second is having a short lifespan.

duǎn mìng shā hài shí dàn jì yǒu rú shì wú liàng zhǒng zhǒng
 短命。殺害食啖。既有如是。無量種種。
 Killing, harming, and eating [sentient beings] carries infinitely many unwholesome karmic

zhū è guǒ bào shì gù zhì chéng qiú āi chàn huǐ zhòng děng zì
 諸惡果報。是故至誠。求哀懺悔。某等自
 effects and results such as these. Therefore, we should seek forgiveness through repenting and
 reforming with utmost sincerity. Since beginningless time until today,

cóng wú shǐ yǐ lái zhì yú jīn rì yǒu cǐ xīn shì cháng huái cǎn dú
 從無始以來。至于今日。有此心識。常懷慘毒。
 we, the assembly, have always harbored vicious, toxic, minds without any trace of kindness in

wú cí mǐn xīn huò yīn tān qǐ shā yīn chēn yīn chī jí yǐ màn
 無慈愍心。或因貪起殺。因瞋因癡。及以慢
 our mind consciousnesses. Whether we killed out of desire, or killed out of anger, ignorance,

shā huò xīng è fāng biàn shì shā yuàn shā jí yǐ zhòu shā
 殺。或興惡方便。誓殺願殺。及以呪殺。
 or pride, or used unskillful means and vowed to kill, or killed through curses, or through

huò pò jué hú chí fén shāo shān yě tián liè yú bǔ huò yīn fēng
 或破決湖池。焚燒山野。畋獵漁捕。或因風
 destroying ponds and lakes, burning mountains and forests, hunting and fishing, or through



fàng huǒ fēi yīng fàng quǎn nǎo hài yí qiè rú shì děng zuì jīn
放火·飛鷹放犬·惱害一切。如是等罪·今
starting a fire in the wind, or by setting dogs out among hawks, we hurt all beings. Now, we

xī chàn huǐ huò yǐ kǎn jiàng kēng bō chā jǐ gōng nǚ tán shè fēi
悉懺悔。或以檻犂坑撥·擗戟弓弩·彈射飛
repent and reform for all of these transgressions. Whether with cages, snares, pits, spits, forks,
halberds, bows, or crossbows, we shot animals such as birds who were flying

niǎo zǒu shòu zhī lèi huò yǐ gǔ wǎng zēng diào liǎo lù shuǐ xìng
鳥·走獸之類。或以罟網罾釣·撩漉水性·
and beasts who were running. Whether with various kinds of nets or hooks, we caught and

yú biē yuán tuó xiā xiàn luó bàng shī jū zhī shǔ shǐ shuǐ lù kōng
魚鼈黿鼉·蝦蜆螺蚌·濕居之屬。使水陸空
drained creatures which live in water such as fish, turtles, alligators, shrimp, snails, and clams.
We forced creatures who live in water, on land, and in the sky

xíng cáng cuàn wú dì huò xù yǎng jī zhū niú yáng quǎn shǐ
行·藏竄無地。或畜養雞豬·牛羊犬豕·
to flee and destroyed their habitats. Whether they were domesticated animals such as chickens,
pigs, cows, goats, dogs, hogs,

é yā zhī shǔ zì gòng páo chú huò lìn tā zǎi shā shǐ qí āi shēng
鵝鴨之屬·自供庖廚。或賃他宰殺·使其哀聲
geese, or ducks, we brought them to the kitchen ourselves or sold them to slaughterhouses.

wèi jìn máo yǔ tuō luò lín jiǎ shāng huǐ shēn shǒu fēn lí gǔ
未盡。毛羽脫落·鱗甲傷毀。身首分離·骨
Before their cries fell silent, their fur and feathers had already been ripped off, their scales and
shells pierced, their heads separated from their bodies,

ròu xiāo suì bō liè tú gē pào shāo zhǔ zhì chǔ dú suān qiè
肉銷碎。剝裂屠割·炮燒煮炙。楚毒酸切·
their flesh and bones ground and sliced, then cooked and stewed in poisonous cruelty,

héng jiā wú gū dàn shǐ yì shí zhī kuài kǒu dé wèi shèn guǎ bú
橫加無辜。但使一時之快口·得味甚寡·不
needlessly inflicting suffering on the innocent. This is for no other purpose other than to
provide a momentary pleasure in taste that is extremely crude.

guò sān cùn shé gēn ér yǐ rán qí zuì bào yāng lèi yǒng jié rú
 過三寸舌根而已。然其罪報。殃累永劫。如
 It does not go beyond the three inches of one's tongue. However, the results from this
 transgression brings misfortune for kalpas into eternity.

shì děng zuì jīn rì zhì chéng jiē xī chàn huǐ yòu fù wú shǐ yǐ
 是等罪。今日至誠。皆悉懺悔。又復無始以
 Today, we sincerely repent and reform for all transgressions such as these. Furthermore, since

lái zhì yú jīn rì huò fù xīng shī xiāng fá jiāng chǎng jiāo zhēng
 來。至于今日。或復興師相伐。疆場交爭。
 beginningless time until today, whether we incited strategists to wage war against each other,
 send troops to fight on the battleground,

liǎng zhèn xiāng xiàng gèng xiāng shā hài huò zì shā jiào shā
 兩陣相向。更相殺害。或自殺。教殺。
 and pit opposing armies to kill and harm each other; whether we personally engaged in killing,

wén shā huān xǐ huò xí tú kuài lìn wéi xíng lù pēng zǎi tā mìng
 聞殺歡喜。或習屠儉。賃爲刑戮。烹宰他命。
 taught others to kill, or gave rise to joy upon hearing of killing; whether we worked as a
 slaughterer or as an executioner, mercilessly ending others' lives;

xíng yú bù rěn huò zì bào nù huī gē wǔ rèn huò zhǎn huò cì
 行於不忍。或恣暴怒。揮戈舞刃。或斬或刺。
 whether we were violently angry, waving spears and dancing with swords, hacking and stabbing,

huò tuī zhuó kēng qiàn huò yòng shuǐ chén nì huò sāi xuè huài cháo
 或推著坑塹。或用水沈溺。或塞穴壞巢。
 shoving others into pits and moats; whether we drowned others in water; whether we plugged

tǔ shí chuí diàn huò yǐ chē mǎ lìn lì jiàn tà yí qiè zhòng shēng
 土石礎礮。或以車馬躪轢。踐踏一切衆生。
 crevices or destroyed nests; whether we stacked dirt and rocks to form wedges; whether we ran
 over and trampled on all sentient beings with carts and horses. Transgressions such as these

rú shì děng zuì wú liàng wú biān jīn rì fā lù jiē xī chàn huǐ
 如是等罪。無量無邊。今日發露。皆悉懺悔。
 are limitless and boundless. Today, we confess these to repent and reform for them all.



yòu fù wú shǐ yǐ lái zhì yú jīn rì huò duò tāi pò luǎn dú yào gǔ
 又復無始以來·至于今日·或墮胎破卵·毒藥蠱
 Furthermore, since beginningless time until today, whether through abortions or cracking eggs,

dào shāng shā zhòng shēng kěn tǔ jué dì zhòng zhí tián yuán
 道·傷殺衆生。墾土掘地·種植田園。
 through poison or through curses, we harmed and killed sentient beings. We cultivated the
 land and dug the earth, planted in fields and gardens,

yǎng cán zhǔ jiǎn shāng shā zī shèn huò dǎ pū wén ruì qiā niè
 養蠶煮繭·傷殺滋甚。或打撲蚊蚋·招嚙
 and raised silkworms and boiled their cocoons, hurting and killing immensely. Whether
 swatting flies and mosquitoes or pinching and biting fleas and parasites;

zǎo shī huò shāo chú fèn sǎo kāi jué gōu qú wǎng hài yí qiè
 蚤虱。或燒除糞掃·開決溝渠·枉害一切。
 whether burning dung or opening canals, we harmed all beings in a frenzy. Whether we ate

huò dàn guǒ shí huò yòng gǔ mǐ huò yòng cài rú héng shā zhòng
 或啖果實·或用穀米·或用菜茹·橫殺衆
 fruits or used grains and rice; whether we used vegetables and fungi, we accidentally killed

shēng huò rán qiáo xīn huò lù dēng zhú shāo zhū chóng lèi huò
 生。或然樵薪·或露燈燭·燒諸蟲類。或
 sentient beings. Whether through burning firewood; whether we exposed lit lamps and candles

qǔ jiàng cù bù xiān yáo dòng huò xiè tāng shuǐ jiāo shā chóng yǐ
 取醬醋·不先搖動。或瀉湯水·澆殺蟲蟻。
 to burn insects; whether we used sauces and vinegars without first stirring them; whether we
 poured boiling water and scalded and killed insects and ants; in actions such as these,

rú shì nǎi zhì xíng zhù zuò wò sì wēi yí zhōng cháng cháng shāng
 如是乃至行住坐臥·四威儀中·常常傷
 up to and including the four postures of walking, standing, sitting, and reclining, we constantly

shā fēi kōng zhuó dì wéi xì zhòng shēng fán fū shì àn bù jué
 殺·飛空著地·微細衆生。凡夫識闇·不覺
 hurt and killed microscopic sentient beings which fly in the air and crawl on the ground.
 Because our recognition as ordinary beings is obscure, we are unawakened and unaware.

bù zhī jīn rì fā lù jiē xī chàn huǐ yòu fù wú shǐ yǐ lái zhì
 不知。今日發露。皆悉懺悔。又復無始以來。至
 Today, we confess these to repent and reform for them all. Furthermore, since beginningless

yú jīn rì huò yǐ biān zhàng jiā suǒ háng xiè yā lā kǎo lüè dǎ
 于今日。或以鞭杖枷鎖。桁械壓拉。拷掠打
 time until today, whether with whips, sticks, fetters, or shackles, we oppressed, dragged, tortured,

zhì shǒu jiǎo cù tà jū fù lóng xì duàn jué shuǐ gǔ rú shì zhǒng
 擲。手腳蹴踏。拘縛籠繫。斷絕水穀。如是種
 beat, and tossed sentient beings. With our hands and feet, we kicked and stomped on them,
 we bound, confined, and imprisoned them. We cut off their access to food and water. Through

zhǒng zhū è fāng biàn kǔ nǎo zhòng shēng jīn rì zhì chéng
 種。諸惡方便。苦惱衆生。今日至誠。
 such all sorts of unskillful means such as these, we inflicted pain and suffering on sentient

xiàng shí fāng fó zūn fǎ shèng zhòng jiē xī chàn huǐ
 向十方佛。尊法聖衆。皆悉懺悔。
 beings. Today, before the Buddhas, honored Dharma, and sacred Sangha of the ten directions,
 we sincerely repent and reform for all of these.

yuàn chéng shì chàn huǐ shā hài děng zuì suǒ shēng gōng dé shēng
 願承是懺悔。殺害等罪。所生功德。生
 Through the merits and virtues born from this repentance and reformation for transgressions

shēng shì shì dé jīn gāng shēn shòu mìng wú qióng yǒng lí yuàn
 生世世。得金剛身。壽命無窮。永離怨
 such as killing and harming, in each and every lifetime, may we obtain the vajra body, possess
 an inexhaustible lifespan, forever abandon hatred and spite,

zēng wú shā hài xiǎng yú zhū zhòng shēng dé yì zǐ dì ruò
 憎。無殺害想。於諸衆生。得一子地。若
 not have any thoughts of killing or harming, and reach the stage of viewing all sentient beings

jiàn wēi nàn jí è zhī zhě bù xī shēn mìng fāng biàn jiù tuō
 見危難。急厄之者。不惜身命。方便救脫。
 as our only child. If we see others in danger or urgency, we will not worry about our own lives
 and use skillful means to rescue and liberate them,



rán hòu wèi shuō wéi miào zhèng fǎ shǐ zhū zhòng shēng dǔ xíng
然後爲說·微妙正法。使諸衆生·觀形
then teach them the subtle and wondrous Proper Dharma, causing all sentient beings who see

jiàn yǐng jiē méng ān lè wén míng tīng shēng kǒng bù xī chú
見影·皆蒙安樂。聞名聽聲·恐怖悉除。
our form or shadow to obtain peace and bliss. Upon hearing our names and listening to our voices,

wǒ jīn qǐ sǎng guī yī yú fó
我今稽顙·皈依於佛。
may all of their fears subside. We now sincerely seek refuge in 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 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 jié dào zhī yè jīng zhōng shuō yán**
 禮諸佛已·次復懺悔。劫盜之業·經中說言·
 Having prostrated to the buddhas, again, repent and reform. Regarding the karma of stealing,

ruò wù shǔ tā tā suǒ shǒu hù yú tā wù zhōng yì cǎo yí yè
 若物屬他·他所守護。於他物中·一草一葉·
 the sūtras explain that if an object belongs to someone else and is protected by someone else, one should not take even a blade of grass or a single leaf that is not given,

bù yǔ bù qǔ hé kuàng qiè dào dàn shì zhòng shēng wéi jiàn xiàn
 不與不取·何況竊盜。但是衆生·唯見現
 not to mention steal. However, because sentient beings only see short-term benefits,

lì gù yǐ zhǒng zhǒng bú dào ér qǔ zhì shǐ wèi lái shòu cǐ
 利·故以種種·不道而取·致使未來·受此
 they use all sorts of improper methods to obtain [what they want], causing them to suffer these

yāng lèi shì gù jīng yán jié dào zhī zuì néng lìng zhòng shēng
 殃累。是故經言·劫盜之罪·能令衆生·
 disasters in the future. Therefore, the sūtras say that the transgression of stealing can cause

duò yú dì yù è guǐ shòu kǔ ruò zài chù shēng zé shòu niú mǎ
 墮於地獄·餓鬼受苦。若在畜生·則受牛馬·
 sentient beings to fall into and suffer in the hell realm and hungry ghost realm. If they are in the animal realm, then they will be born as cows, horses,

lú luó luò tuó děng xíng yǐ qí suǒ yǒu shēn lì xuè ròu cháng
 驢騾·駱駝等形。以其所有身力血肉·償
 donkeys, mules, and camels. Using all of their physical strength, blood, and flesh, they repay

tā sù zhài ruò shēng rén zhōng wéi tā nú bì yī bú bì xíng shí
 他宿債。若生人中·爲他奴婢·衣不蔽形·食
 their past debts. If they are born among humans, they will serve as others' slaves, with insufficient clothes to cover their bodies

bù chōng kǒu pín qióng kùn kǔ rén lǐ dài jìn jié dào jì yǒu rú
 不充口。貧窮困苦·人理殆盡。劫盜既有·如
 and insufficient food to fill their mouths. Destitute, cold, troubled, and dissatisfied, they seek to end their own lives. Since stealing has such miserable retributions,

shì kǔ bào shì gù jīn rì zhì chéng qiú āi chàn huǐ zhòng děng zì
 是苦報。是故今日至誠。求哀懺悔。某等自
 today, we sincerely request empathy in repentance and reform. Since beginningless

cóng wú shǐ yǐ lái zhì yú jīn rì huò dào tā cái bǎo xìng rèn
 從無始以來。至于今日。或盜他財寶。興刃
 time until today, we, the assembly, have either stolen others' wealth and treasures or forcibly

qiáng duó huò zì fèn shēn bī pò ér qǔ huò shì gōng wēi huò
 強奪。或自奮身。逼迫而取。或恃公威。或
 robbed them; stole personally or obtained items through coercion, through relying on public authority,

jiǎ shì lì gāo héng dà xiè wǎng yā liáng shàn tūn nà jiān huò
 假勢力。高桁大械。枉壓良善。吞納姦貨。
 or through using our own power to create grand stocks and shackles to oppress the virtuous

kǎo zhí wéi qū wèi cǐ yīn yuán shēn lí xiàn wǎng huò rèn xié
 拷直爲曲。爲此因緣。身罹憲網。或任邪
 and seize their belongings, punishing the righteous as corrupt. Through these causes and
 conditions, we were caught in the net of laws. Or, we governed corruptly

zhì lǐng tā cái wù qīn gōng yì sī qīn sī yì gōng sǔn bǐ lì
 治。領他財物。侵公益私。侵私益公。損彼利
 as we pleased, confiscated others' wealth and property, pillaged the public to benefit private
 entities, pillaged private entities to benefit the public, harmed someone to benefit another,

cǐ sǔn cǐ lì bǐ gē tā zì ráo kǒu yǔ xīn lìn qiè mò zū gū
 此。損此利彼。割他自饒。口與心吝。竊沒租估。
 harmed another to benefit someone, exploited others to enrich ourselves, and spoke of
 generosity while thinking of stinginess. Or, we cheated the public through bribery,

tōu dù guān jīn sī nì gōng kè cáng yǐn shǐ yì rú shì děng zuì
 偷渡關津。私匿公課。藏隱使役。如是等罪。
 smuggling, and tax evasion, or hid from authorities to avoid payment. We repent and reform

jiē xī chàn huǐ yòu fù wú shǐ yǐ lái zhì yú jīn rì huò shì fó fǎ
 皆悉懺悔。又復無始以來。至于今日。或是佛法
 for all transgressions such as these. Furthermore, since beginningless time until today, we have



sēng wù bù yǔ ér qǔ huò jīng xiàng wù huò zhì tǎ sì wù huò
 僧物・不與而取。或經像物・或治塔寺物。或
 either taken items from the Buddha, Dharma, or Sangha that were not given, whether they
 were items such as sūtras or images, or items to aid the stupa or monastery, or items offered to

gōng yǎng cháng zhù sēng wù huò nǐ zhāo tí sēng wù huò dào
 供養常住僧物。或擬招提僧物。或盜
 the eternally abiding Sangha. Or, we schemed to steal the Sangha's temple possessions; or we

qǔ wù yòng shì shì bù huán huò zì jiè huò dài rén huò fù huàn
 取誤用・恃勢不還。或自借・或貸人・或復換
 stole, misused, cheated, or did not return the items, whether after borrowing them for
 ourselves or lending them out to others, or forgetting about the loan.

dài lòu wàng huò sān bǎo wù hùn luàn zá yòng huò yǐ zhòng wù
 貸漏忘。或三寶物・混亂雜用。或以衆物。
 We mixed up the Triple Gem's possessions and misused them, or were negligent with the

gǔ mǐ qiáo xīn yán shì jiàng cù cài rú guǒ shí qián bó zhú mù
 穀米樵薪・鹽豉醬醋・菜茹果實・錢帛竹木。
 community's possessions such as grains, rice, firewood, salt, bean paste, soy sauce, vinegar,
 vegetables, fungi, fruits, money, cotton, bamboo, wood,

zēng cǎi fān gài xiāng huā yóu zhú suí qíng zhú yì huò zì yòng
 繒綵幡蓋・香花油燭・隨情逐意。或自用。
 textiles, banners, canopies, incense, flowers, oil, and candles. Following our feelings and
 thoughts, we used them ourselves

huò yǔ rén huò zhāi fó huā guǒ yòng sēng mán wù yīn sān bǎo
 或與人。或摘佛花果・用僧鬘物。因三寶
 or gave them to others, or picked the Buddha's flowers and fruits or used the Sangha's robes.

cái wù sī zì lì jǐ rú shì děng zuì wú liàng wú biān jīn rì
 財物・私自利己。如是等罪・無量無邊・今日
 Because we used the Triple Gem's possessions to privately benefit ourselves, [we committed]
 limitless and boundless offenses such as these. Today, we are remorseful and shameful as we

cán kuì jiē xī chàn huǐ yòu fù wú shǐ yǐ lái zhì yú jīn rì huò
 慚愧・皆悉懺悔。又復無始以來・至于今日・或
 repent and reform for all of these. Furthermore, since beginningless time until today, we have

zuò zhōu xuán péng yǒu shī sēng tóng xué fù mǔ xiōng dì liù
 作 周 旋 朋 友 · 師 僧 同 學 · 父 母 兄 弟 · 六
 either contended with our friends, teachers, monastics, classmates, parents, siblings, and the Six

qīn juàn shǔ gòng zhù tóng zhǐ bǎi yī suǒ xū gèng xiāng qī wǎng
 親 眷 屬 · 共 住 同 止 · 百 一 所 須 · 更 相 欺 調 。
 Types of Kin, with whom we lived together and shared the same address with, cheating them
 out of the hundred and one essential items;

huò yú xiāng lín bǐ jìn yí lí tà qiáng qīn tā dì zhái gǎi biāo
 或 於 鄉 鄰 比 近 · 移 籬 拓 牆 · 侵 他 地 宅 · 改 標
 or moved our neighbors' fences and walls; trespassed on others' properties; changed or

yì xiàng lǚ lüè zī cái bāo zhàn tián yuán yīn gōng tuō sī duó
 易 相 。 虜 掠 資 財 · 包 占 田 園 · 因 公 託 私 · 奪
 removed landmarks; robbed and stole others' possessions; besieged others' fields; embezzled

rén dī diàn jí yǐ cūn yě rú shì děng zuì jīn xī chàn huǐ yòu
 人 邸 店 · 及 以 村 野 。 如 是 等 罪 · 今 悉 懺 悔 。 又
 public funds for personal gain; or stole others' urban and rural residences. We now repent and
 reform for transgressions such as these.

fù wú shǐ yǐ lái huò gōng chéng pò yì shāo cūn huài shān tōu
 復 無 始 以 來 · 或 攻 城 破 邑 · 燒 村 壞 柵 。 偷
 Furthermore, since beginningless time, we either attacked cities, destroyed towns, burned villages,

mài liáng mǐn yòu tā nú bì huò fù wǎng yā wú zuì zhī rén shǐ
 賣 良 民 · 誘 他 奴 婢 。 或 復 枉 壓 無 罪 之 人 · 使
 or broke fences; kidnapped and sold good citizens or lured others' slaves; unjustly imprisoned

qí xíng cú xuè rèn shēn bèi tú suǒ jiā yuán pò sàn gǔ ròu shēng
 其 形 殂 血 刃 · 身 被 徒 鎖 。 家 緣 破 散 · 骨 肉 生
 innocent people, killed them with bloody swords and enslaved them by putting shackles on
 their bodies; shattered the conditions of their family,

lí fēn zhāng yì yù shēng sǐ gé jué rú shì děng zuì wú liàng
 離 · 分 張 異 域 · 生 死 隔 絕 。 如 是 等 罪 · 無 量
 separated them from their children, sent them to different regions, or irreversibly separated
 them through life and death. We now repent and reform for limitless and boundless



wú biān jīn xī chàn huǐ yòu fù wú shǐ yǐ lái zhì yú jīn rì huò
 無邊·今悉懺悔。又復無始以來·至于今日·或
 transgressions such as these. Furthermore, since beginningless time until today, while traveling

shāng gū bó huò dī diàn shì yì qīng chéng xiǎo dòu jiǎn gē chǐ
 商估博貨·邸店市易。輕秤小斗·減割尺
 to sell or barter merchandise at guilds and shops, we either manipulated the scales or misaligned

cùn dào qiè fēn zhū qī wǎng guī hé yǐ cū yì hǎo yǐ duǎn huàn
 寸。盜竊分銖·欺調圭合。以麤易好·以短換
 measurements, stole even a centigram or cheated even a millimeter, sold coarse wares as
 refined, exchanged long items for short ones,

cháng qī qiǎo bǎi duān xī wàng háo lì rú shì děng zuì jīn xī
 長。欺巧百端·希望毫利。如是等罪·今悉
 or practiced hundreds of tricks and cheats in hopes of even the most miniscule profits. We now
 repent and reform for transgressions such as these.

chàn huǐ yòu fù wú shǐ yǐ lái zhì yú jīn rì chuān yú qiáng bì
 懺悔。又復無始以來·至于今日·穿窬牆壁·
 Furthermore, since beginningless time until today, we either poked through walls,

duàn dào chāo lüè dǐ hàn zhài xī fù qíng wéi yào miàn qī xīn
 斷道抄掠。抵捍債息·負情違要·面欺心
 robbed at crossroads, failed to repay even the smallest loans, betrayed relationships and
 violated contracts, stole in person or thought of stealing,

qǔ huò fēi dào líng duó guǐ shén qín chù sì shēng zhī wù huò
 取。或非道陵奪·鬼神禽畜四生之物。或
 stole things that are not of this realm, such as the possessions of ghosts, spirits, birds, beasts,
 and those born through the four kinds of birth;

jiǎ tuō bǔ xiàng qǔ rén cái bǎo rú shì nǎi zhì yǐ lì qiú lì è
 假託卜相·取人財寶。如是乃至·以利求利·惡
 or we falsely practiced divination and physiognomy to obtain others' wealth and treasures. In
 this way, we even sought more profits on top of our profits,

qiú duō qiú wú yàn wú zú rú shì děng zuì wú liàng wú biān
 求多求・無厭無足。如是等罪・無量無邊・
 sought evil and sought excessively. We were never tired of it and were never satisfied. These
 offenses are limitless and boundless,

bù kě shuō jìn jīn rì zhì dǎo xiàng shí fāng fó zūn fǎ shèng
 不可說盡。今日致禱・向十方佛・尊法聖
 and they can never be fully explained. Today, we sincerely pray to the Buddhas, honored Dharma,

zhòng jiē xī chàn huǐ
 衆・皆悉懺悔。
 and sacred Sangha of the ten directions to repent and reform for all of this.

yuàn chéng shì chàn huǐ jié dào děng zuì suǒ shēng gōng dé shēng
 願承是懺悔・劫盜等罪・所生功德・生
 We vow that through all of the merits and virtues born from this repentance and reformation of
 the various kinds of offenses related to stealing,

shēng shì shì dé rú yì bǎo cháng yǔ qī zhēn shàng miào yī fú
 生世世・得如意寶・常雨七珍・上妙衣服・
 may we—in each and every lifetime—obtain: the wish-fulfilling treasure, from which the Seven
 Treasures constantly shower forth; the finest, most exquisite robes and clothing;

bǎi wèi gān zhuàn zhǒng zhǒng tāng yào suí yì suǒ xū yìng niàn
 百味甘饌・種種湯藥・隨意所須・應念
 hundreds of delicacies; and all kinds of medicinal decoctions. According to our needs, may these

jí zhì yí qiè zhòng shēng wú tōu duó xiǎng jiē néng shǎo yù zhī
 卽至。一切衆生・無偷奪想。皆能少欲知
 all appear in response to our thoughts. May all sentient beings not give rise to thoughts of
 stealing and be able to be content with few desires,

zú bù dān bù rǎn cháng yào huì shī xíng jǐ jì dào shě tóu mù
 足・不耽不染。常樂惠施・行給濟道。捨頭目
 neither being lax nor defiled. May they constantly delight in generosity and practice the path of
 giving and aid; relinquishing their heads, eyes,



suǐ nǎo rú qì tì tuò huí xiàng mǎn zú tán bō luó mì
髓腦·如棄涕唾·回向滿足檀波羅蜜。

marrow, and brains as if disposing of their mucus and saliva. These merits and virtues are dedicated to fulfilling danapāramitā.

zhòng děng cì fù chàn huǐ tān ài zhī zuì jīng zhōng shuō yán dàn
某等次復懺悔·貪愛之罪。經中說言·但

We, the assembly, further repent and reform offenses of greed and desire. The sūtras state,

wèi yù gù guān zài chī yù mò shēng sǐ hé mò zhī néng chū
爲欲故·關在癡獄·沒生死河·莫知能出。

"It is only due to desire that one is locked within the prison of ignorance and submerged in the river of birth and death without any knowledge of how to escape."

zhòng shēng wèi shì wǔ yù yīn yuán cóng xī yǐ lái liú zhuǎn shēng
衆生爲是五欲因緣·從昔以來·流轉生

Due to the causes and conditions of the five desires, sentient beings have tumbled in saṃsāra

sǐ yí qiè zhòng shēng lì jié shēng zhōng suǒ jī shēn gǔ rú
死。一切衆生·歷劫生中·所積身骨·如

since the distant past. Over kalpas of lifetimes, the accumulated bones of each sentient being

wáng shě chéng pí fù luó shān suǒ yǐn mǔ rǔ rú sì hǎi shuǐ
王舍城·毗富羅山·所飲母乳·如四海水。

[forms a mound] as massive as Mount Vipula near the city of Rājagṛha. The amount of milk one has consumed from one's mother is as vast as the four oceans,

shēn suǒ chū xiè fù guò yú cǐ fù mǔ xiōng dì liù qīn juàn shǔ
身所出血·復過於此。父母兄弟·六親眷屬·

the blood shed from one's body is even greater. The amount of tears shed at the death of one's

mìng zhōng kū qì suǒ chū mù lèi rú sì hǎi shuǐ shì gù shuō yán
命終哭泣·所出目淚·如四海水。是故說言·

father, mother, siblings, and six types of kin is as vast as the four oceans. Thus, it is said that

yǒu ài zé shēng ài jìn zé miè gù zhī shēng sǐ tān ài wéi běn
有愛則生·愛盡則滅·故知生死·貪愛爲本。

through desire, there is arising. When desire is exhausted, there is cessation. Thus, know that saṃsāra originates from greed and desire.

suǒ yǐ jīng yán yín yù zhī zuì néng lìng zhòng shēng duò yú dì
 所以經言·淫欲之罪·能令衆生·墮於地
 Thus, the sūtras state, "The offense of sexual desire is able to cause sentient beings to descend

yù è guǐ shòu kǔ ruò zài chù shēng zé shòu gē què yuān yāng
 獄·餓鬼受苦。若在畜生·則受鴿雀·鴛鴦
 into the realms of hell, hungry ghosts, and animals and undergo suffering. If one is [reborn]
 among animals, one will be reborn as a pigeon, sparrow, or mandarin duck.

děng shēn ruò zài rén zhōng qī bù zhēn liáng dé bù suí yì juàn
 等身。若在人中·妻不貞良·得不隨意眷
 If one is [reborn] among humans, one's wife will not be faithful, and one's relatives will not be

shǔ yín yù jì yǒu rú cǐ è guǒ shì gù jīn rì zhì chéng qiú āi
 屬。淫欲既有·如此惡果。是故今日至誠·求哀
 agreeable." Seeing that sexual desire creates such negative effects, today, we seek to repent

chàn huǐ zhòng děng yòu fù wú shǐ yǐ lái zhì yú jīn rì huò tōu
 懺悔。某等又復無始以來·至于今日·或偷
 and reform with utmost sincerity. Furthermore, since beginningless time until today, we have

rén qī qiè duó tā fù nǚ qīn líng zhēn jié wū bǐ qiū ní pò tā
 人妻妾·奪他婦女。侵陵貞潔·汙比丘尼·破他
 either stolen others' wives, violated others' purity, defiled bhikṣuṇīs, violated others' celibacy,

fàn hòng bī pò bú dào zhuó xīn xié shì yán yǔ cháo diào huò fù
 梵行·逼迫不道·濁心邪視·言語嘲調。或復
 [engaged in sexual acts] through force or coercion, gave rise to a dirty mind or engaged in
 voyeurism, or flirted through language and laughter.

chǐ tā mén hù wū xián shàn míng huò yú nán zǐ wǔ zhǒng rén
 恥他門戶·汙賢善名。或於男子·五種人
 Or, we humiliated others' families and slandered the names of virtuous sages. Or, we engaged

suǒ qǐ bú jìng xíng rú shì děng zuì wú liàng wú biān jīn rì
 所·起不淨行。如是等罪·無量無邊·今日
 in impure actions with the five kinds of people. These offenses are limitless and boundless.



zhì chéng jiē xī chàn huǐ
至誠 · 皆悉懺悔。

Today, we sincerely repent and reform for them.

yuàn chéng shì chàn huǐ yín yù děng zuì suǒ shēng gōng dé shēng
願承是懺悔 · 淫欲等罪 · 所生功德 · 生

We vow that through all of the merits and virtues born from this repentance and reformation of the various kinds of offenses related to sexual desire,

shēng shì shì zì rán huà shēng bù yóu bāo tāi qīng jìng jiǎo jié
生世世 · 自然化生 · 不由胞胎 · 清淨皎潔 ·

may we—in every lifetime—be born naturally through transformation instead of from a womb;

xiàng hǎo guāng míng liù qíng kāi lǎng cōng lì míng dá liǎo wù
相好光明 · 六情開朗 · 聰利明達 · 了悟

be pure, bright, and clean, possess the marks and characteristics as well as radiance [of a Buddha]; liberate the six senses; possess keen faculties; fully awaken to the nature of romance

ēn ài yóu rú zhì gù guān bǐ liù chén rú huàn rú huà yú wǔ
恩愛 · 猶如桎梏 · 觀彼六塵 · 如幻如化 · 於五

and view it as fetters and shackles; contemplate the six dusts as illusions and mirages; be

yù jìng jué dìng yàn lí nǎi zhì mèng zhōng bù qǐ xié xiǎng nèi
欲境 · 決定厭離 · 乃至夢中 · 不起邪想 · 內

resolute in abandoning the five desires and not give rise to deviant thoughts, even in our dreams;

wài yīn yuán yǒng bù néng dòng chàn huǐ fā yuàn yǐ guī mìng
外因緣 · 永不能動 · 懺悔發願已 · 皈命

and be undisturbed by internal and external causes and conditions. Having repented and reformed as well as made vows, we return our lives in refuge

lǐ sān bǎo
禮三寶。

and venerate the Triple Gem.

qián yǐ chàn huǐ shēn sān yè jìng jīn dāng cì dì chàn huǐ kǒu sì è
前已懺悔身三業竟 · 今當次第懺悔口四惡

Having already repented and reformed the three physical actions, we should next sequentially repent and reform the four unwholesome verbal actions.

yè jīng zhōng shuō yán kǒu yè zhī zuì néng lìng zhòng shēng
業。經中說言。口業之罪。能令衆生。
The sūtras state, "The offense of verbal actions is able to cause sentient beings to fall into the

duò yú dì yù è guǐ shòu kǔ ruò zài chù shēng zé shòu xiū liú
墮於地獄。餓鬼受苦。若在畜生。則受鴛鴦
realms of hell, hungry ghosts, and animals and undergo suffering. If one is [reborn] among

qú luò niǎo xíng wén qí shēng zhě wú bù zēng è ruò shēng rén
鵠鵠鳥形。聞其聲者。無不憎惡。若生人
animals, one will be reborn as various kinds of owls and all who hear its cries will despise it. If

zhōng kǒu qì cháng chòu yǒu suǒ yán shuō rén bú xìn shòu
中。口氣常臭。有所言說。人不信受。
one is reborn among humans, one will constantly have a stinky breath; nobody will trust or

juàn shǔ bù hé cháng hào dòu zhēng kǒu yè jì yǒu rú cǐ è guǒ
眷屬不合。常好鬪諍。口業既有如此惡果。
accept one's words; one's relatives will not be harmonious, and they will constantly enjoy
quarrelling." Seeing that verbal actions have such negative effects,

shì gù jīn rì zhì chéng guī yī sān bǎo jiē xī chàn huǐ zhòng děng
是故今日至誠。皈依三寶。皆悉懺悔。某等
today, we seek refuge in the Triple Gem with utmost sincerity to repent and reform for all of this.

zì cóng wú shǐ yǐ lái zhì yú jīn rì yǐ è kǒu yè yú sì shēng liù
自從無始以來。至于今日。以惡口業。於四生六
Since beginningless time until today, we, the assembly, have committed all kinds of offenses
among the Four Forms of Birth within the Six Realms

dào zào zhǒng zhǒng zuì chū yán cū guǎng fā yǔ bào hèng bú
道。造種種罪。出言麤獷。發語暴橫。不
due to unwholesome verbal actions. We have used coarse language and abused with language.

wèn zūn bēi qīn shū guì jiàn shāo bù rú yì biàn huái chēn nù
問尊卑。親疏貴賤。稍不如意。便懷瞋怒。
We have yelled at, insulted, slandered, and humiliated others at the slightest dissatisfaction
without any regard for status, relation, or class,



mà lì huǐ rǔ wěi xiè huì è wú suǒ bù zhì shǐ bǐ xián hèn
 罵詈毀辱·猥褻穢惡·無所不至。使彼銜恨。
 hurling all sorts of malicious insults without any limit, causing them to harbor a hatred which

zhōng shēng bú wàng lián huò jié chóu wú yǒu qióng yǐ yòu huò
 終生不忘。連禍結讎。無有窮已。又或
 they carried with them until the end of their lives without ever forgetting it. These conflicts
 continue one after the other, forming endless vengeancees.

yuàn dú tiān dì hē zé guǐ shén biǎn chì shèng xián wū wū liáng
 怨黷天地·訶責鬼神。貶斥聖賢·誣汙良
 Or, we have denounced heaven and earth, blamed ghosts and spirits, complained about sages,

shàn rú shì è kǒu suǒ qǐ zuì yè wú liàng wú biān jīn rì zhì
 善。如是惡口。所起罪業。無量無邊。今日至
 and vilified the virtuous. The karmic offenses that arise from these unwholesome words are

chéng jiē xī chàn huǐ yòu fù wú shǐ yǐ lái zhì yú jīn rì yǐ
 誠·皆悉懺悔。又復無始以來。至于今日。以
 limitless and boundless. Today, we sincerely repent and reform. Furthermore, since beginningless

wàng yǔ yè zuò zhǒng zhǒng zuì yì zhōng xī qiú míng yù lì yǎng
 妄語業。作種種罪。意中希求名譽利養。
 time until today, we committed all kinds of offenses through false speech. In search of fame

nì qíng biàn zhà mèi xīn hòu yán zhǐ yǒu yán kōng zhǐ kōng yán
 匿情變詐·昧心厚顏。指有言空·指空言
 and fortune, we forsook our relations and became cheaters, deceived our hearts and
 toughened our faces. We pointed at something and claimed there was nothing there. We

yǒu jiàn yán bú jiàn bú jiàn yán jiàn wén yán bù wén bù wén yán
 有。見言不見·不見言見。聞言不聞·不聞言
 pointed at nothing and claimed there was something there. We saw things, yet claimed we did
 not see; we did not see, yet claimed we did see. We heard, yet claimed we did not hear; we did

wén zhī yán bù zhī bù zhī yán zhī zuò yán bú zuò bú zuò yán
 聞。知言不知·不知言知。作言不作·不作言
 not hear, yet claimed we did hear. We knew, yet claimed we did not know; we did not know, yet
 claimed we knew. We did not do, yet claimed we did do; we did do, yet claimed we did not do.

zuò qī wǎng xián shèng kuáng huò shì rén zhì yú fù zǐ jūn chén
 作。欺 調 賢 聖。誑 惑 世 人。至 於 父 子 君 臣。
 We deceived the virtuous sages and tricked the people of the world. Even between father and son,

qīn qī péng jiù yǒu suǒ tán shuō wèi cháng chéng shí zhì shǐ tā
 親 戚 朋 舊。有 所 談 說。未 嘗 誠 實。致 使 他
 lord and subject, immediate and extended family, as well as new and old friends, we were never
 sincere or truthful in any of our discussions. We led others to mistakenly

rén wù jiā tīng xìn wáng jiā bài guó xián cǐ zhī yóu huò jiǎ yāo
 人。誤 加 聽 信。亡 家 敗 國。咸 此 之 由。或 假 妖
 listen and believe in our words. It is precisely this which brings ruin to families and catastrophe

huàn měi zì chēng zàn wèi dé sì chán sì wú sè dìng ān nà
 幻。每 自 稱 讚。謂 得 四 禪。四 無 色 定。安 那
 to nations. Or, we conjured illusions [of various beings] and used them to praise us. We claimed
 to have attained the Four Dhyānas, four formless concentrations,

bān nà shí liù hàng guān dé xū tuó huán zhì ā luó hàn dé pì
 般 那。十 六 行 觀。得 須 陀 洹。至 阿 羅 漢。得 辟
 ānāpānasmṛti, the sixteen practices and contemplations, or that we attained the state of a
 śrotāpanna up to the state of an arhat, or that we attained the state of a pratyekabuddha,

zhī fó bù tuì pú sà tiān lái lóng lái shén lái guǐ lái xuán fēng
 支 佛。不 退 菩 薩。天 來 龍 來。神 來 鬼 來。旋 風
 a non-retrogressing bodhisattva. Or [we claimed that] devas come, nāgas come, spirits come,

tǔ guǐ jiē zhì wǒ suǒ xiǎn yì huò zhòng qiú qí gōng jìng sì
 土 鬼。皆 至 我 所。顯 異 惑 衆。求 其 恭 敬。四
 ghosts come, wind spirits and earth ghosts all come to us. We conjured miracles to deceive
 sentient beings as a way to seek their respect

shì gōng yǎng rú shì wàng yǔ suǒ qǐ zuì yè wú liàng wú biān
 事 供 養。如 是 妄 語。所 起 罪 業。無 量 無 邊。
 and the four kinds of offerings. In this way, false speech gives rise to limitless and boundless

jīn rì zhì chéng jiē xī chàn huǐ yòu fù wú shǐ yǐ lái zhì yú jīn
 今 日 至 誠。皆 悉 懺 悔。又 復 無 始 以 來。至 于 今
 karmic offenses. Today, we sincerely repent and reform. Furthermore, since beginningless time



rì yǐ qǐ yǔ yè zuò zhǒng zhǒng zuì yán cí huá mí hàn mò
 日·以綺語業·作種種罪。言辭華靡·翰墨
 until today, we committed all kinds of offenses through idle chatter. Speaking with flowery
 language and writing lines with dark ink,

yàn lì wén guò shì fēi qiǎo zuò gē qǔ xíng róng yāo yě mō
 艷麗。文過飾非·巧作歌曲。形容妖冶·摸
 we composed texts which were editorialized and riddled with falsehoods, wrote songs and
 lyrics, described erotic scenes, and detailed sexual themes.

xiě yín tài shǐ zhōng xià zhī liú dòng xīn shī xìng dān huāng jiǔ
 寫淫態。使中下之流·動心失性。耽荒酒
 This caused those in the middle and lower stages [of cultivation] to be disturbed and forget
 their nature. Thus, they indulged in intoxicants and sex,

sè bù néng zì fǎn huò zì rèn sī chóu wàng qí gōng yì bǐ
 色·不能自返。或恣任私讎·忘其公議。彼
 unable to return on their own. Or, we lost ourselves in personal grudges and forgot about justice.

sūi zhōng chén xiào zǐ zhì shì rén rén qiáng zuò piān zhāng wén
 雖忠臣孝子·志士仁人·強作篇章·文
 We made other loyal officers, filial children, loyal bureaucrats, and benevolent people write texts
 to sentence the innocent on false charges.

zhì qí è hòu shì pī lǎn suì yǐ wéi rán lìng qí bào hèn chóng
 致其惡·後世披覽·遂以爲然·令其抱恨重
 Those of later generations would read the texts and believe in them, causing the accused to

quán wú suǒ míng bái rú shì qǐ yǔ suǒ qǐ zuì yè wú liàng wú
 泉·無所明白。如是綺語·所起罪業·無量無
 harbor an eternal hatred without any possibility of revealing the truth. In this way, idle chatter
 gives rise to limitless and boundless karmic offenses.

biān jīn rì zhì chéng jiē xī chàn huǐ yòu fù wú shǐ yǐ lái zhì
 邊·今日至誠·皆悉懺悔。又復無始以來·至
 Today, we sincerely repent and reform. Furthermore, since beginningless time until today, we

yú jīn rì yǐ liǎng shé yè zuò zhǒng zhǒng zuì miàn yù bèi huǐ
 于今日·以兩舌業·作種種罪。面譽背毀。
 committed all kinds of offenses through divisive speech. We sang praises in others' faces while
 slandering them behind their backs,

qiǎo yǔ bǎi duān xiàng bǐ shuō cǐ xiàng cǐ shuō bǐ wéi zhī lì
 巧語百端。向彼說此·向此說彼。惟知利
 used hundreds of kinds of frivolous language, and talked about this person with another
 person only to also talk about another person with this person.

jǐ bú gù hài tā chán jiān jūn chén wū huǐ liáng shàn shǐ jūn
 己·不顧害他。讒間君臣·誣毀良善。使君
 We only considered our own benefit and never cared if we hurt others. We slandered the
 virtuous, sowed discord among lords and subjects,

chén cāi jì fù zǐ bù hé fū qī shēng lí qīn qī shū kuàng shī
 臣猜忌·父子不和·夫妻生離·親戚疏曠·師
 and caused them to distrust each other. We disturbed the harmony between parents and
 children, created distance between husbands and wives, and formed rifts between immediate

zī ēn sàng péng yǒu dào jué zhì yú jiāo shàn èr guó yú méng
 資恩喪·朋友道絕。至於交扇二國·渝盟
 and extended family. We caused teachers and students to forget their gratitude, and friends
 and comrades to end their journeys. We even fanned conflicts between two countries so that

shī huān jié yuàn lián bīng shāng shā bǎi xìng rú shì liǎng shé
 失歡·結怨連兵·傷殺百姓。如是兩舌·
 they would become extremely displeased with each other, leading to grudges and wars which
 massacre commoners. In this way, divisive speech

suǒ qǐ zuì yè wú liàng wú biān jīn rì zhì chéng xiàng shí fāng fó
 所起罪業·無量無邊·今日至誠·向十方佛。
 gives rise to limitless and boundless karmic offenses. Today, before the Buddhas, honored Dharma,

zūn fǎ shèng zhòng fā lù qiú āi jiē xī chàn huǐ
 尊法聖眾·發露求哀·皆悉懺悔。
 and sacred Sangha of the ten directions, we sincerely repent and reform for all of these.



yuàn chéng shì chàn huǐ kǒu sì è yè suǒ shēng gōng dé shēng
願 承 是 懺 悔 · 口 四 惡 業 · 所 生 功 德 · 生
We vow that through all of the merits and virtues born from this repentance and reformation of the four unwholesome verbal karmas,

shēng shì shì jù bā yīn shēng dé sì biàn cái cháng shuō hé hé
生 世 世 · 具 八 音 聲 · 得 四 辯 才 · 常 說 和 合 ·
may we—in each and every lifetime—be replete with the eight kinds of voices, obtain the four kinds of eloquence, and always speak with words

lì yì zhī yǔ qí shēng qīng yǎ yí qiè yào wén shàn jiě zhòng
利 益 之 語 · 其 聲 清 雅 · 一 切 樂 聞 · 善 解 衆
that bring harmony and benefit. May the sound of our voices be pure and elegant—a sound that all enjoy hearing. May we be able to skillfully understand

shēng fāng sú yán yǔ ruò yǒu suǒ shuō yīng shí yīng gēn lìng
生 · 方 俗 言 語 · 若 有 所 說 · 應 時 應 根 · 令
the various languages and dialects of sentient beings. If we are to speak, may it be at the proper time and accord with those of proper conditions

bǐ tīng zhě jí dé jiě wù chāo fán rù shèng kāi fā huì yǎn
彼 聽 者 · 即 得 解 悟 · 超 凡 入 聖 · 開 發 慧 眼 ·
so that the listeners will obtain immediate liberation and awakening, transcend the ordinary and enter the sacred, as well as open their eyes of wisdom. Having repented and reformed

chàn huǐ fā yuàn yǐ guī mìng lǐ sān bǎo
懺 悔 發 願 已 · 皈 命 禮 三 寶 ·
as well as made vows, we return our lives in refuge and venerate the Triple Gem.

qián yǐ chàn huǐ shēn sān kǒu sì yè jìng jīn dāng cì dì chàn huǐ
前 已 懺 悔 身 三 · 口 四 業 竟 · 今 當 次 第 懺 悔
Having already repented and reformed the three physical and four verbal actions, we should

liù gēn suǒ zuò zuì zhàng zhòng děng wú shǐ yǐ lái zhì yú jīn rì
六 根 所 作 罪 障 · 某 等 無 始 以 來 · 至 于 今 日 ·
sequentially repent and reform the obstructive transgressions committed by the six sense organs. Since beginningless time until today, we, the assembly,

huò yǎn wéi sè huò ài rǎn xuán huáng hóng lǜ zhū zǐ zhēn wán
 或眼爲色惑·愛染玄黃·紅綠朱紫·珍玩
 have had our eyes deceived by forms, become attached to black, yellow, red, green, vermillion,
 and purple; to precious playthings and jeweled accessories;

bǎo shì huò qǔ nán nǚ cháng duǎn hēi bái zhī xiàng zī tài yāo yàn
 寶飾·或取男女長短黑白之相·姿態妖艷·
 the seductive postures of men and women, whether tall or short, dark-skinned or light-skinned;

qǐ fēi fǎ xiǎng huò ěr tān hǎo shēng gōng shāng xián guǎn jì
 起非法想·或耳貪好聲·宮商絃管·伎
 and gave rise to improper thoughts. Our ears became attached to pleasing sounds; the various
 musical notes played by strings, woodwinds,

yuè gē chàng huò qǔ nán nǚ yīn shēng yǔ yán tí xiào zhī xiàng
 樂歌唱·或取男女音聲·語言啼笑之相·
 courtesans, and singing; the voices and laughter of men and women; and gave rise to improper

qǐ fēi fǎ xiǎng huò bí jiè míng xiāng chén tán lóng shè yù jīn
 起非法想·或鼻藉名香·沈檀龍麝·鬱金
 thoughts. Our noses became attached to renowned fragrances such as those of aloeswood,
 sandalwood, camphor, musk, turmeric,

sū hé qǐ fēi fǎ xiǎng huò shé tān hǎo wèi xiān měi gān féi
 蘇合·起非法想·或舌貪好味·鮮美甘肥·
 and sweetgum; and gave rise to improper thoughts. Our tongues craved the flavors of fresh,

zhòng shēng xuè ròu zī yǎng sì dà gèng zēng kǔ běn qǐ fēi fǎ
 衆生血肉·資養四大·更增苦本·起非法
 sweet, fatty flesh of sentient beings to feed the four elements [of our bodies], perpetuated
 more suffering; and gave rise to improper thoughts.

xiǎng huò shēn yào huā qǐ jǐn xiù zēng hú yí qiè xì huá qī
 想·或身樂花綺·錦繡繪縠·一切細滑·七
 Our bodies delighted in lavish linens, satins, embroideries, as well as all kinds of fine and

zhēn lì fú qǐ fēi fǎ xiǎng huò yì duō luàn xiǎng chù xiàng guāi
 珍麗服·起非法想·或意多亂想·觸向乖
 smooth sensations; in beautiful clothing of the seven treasures; giving rise to improper
 thoughts. Our minds were often scattered and thought of eccentric and incorrect teachings.



fǎ yóu cǐ liù gēn suǒ zào zuì yè wú liàng wú biān jīn rì zhì
 法。由此六根。所造罪業。無量無邊。今日至
 The karmic transgressions created through these six sense organs are limitless and boundless.

chéng xiàng shí fāng fó zūn fǎ shèng zhòng jiē xī chàn huǐ
 誠。向十方佛。尊法聖眾。皆悉懺悔。
 Today, we sincerely pray to the Buddhas, honored Dharma, and sacred Sangha of the ten directions to repent and reform for all of this.

yuàn yǐ chàn huǐ yǎn gēn gōng dé yuàn lìng cǐ yǎn chè jiàn shí
 願以懺悔。眼根功德。願令此眼。徹見十
 We vow that through the merits and virtues of repenting and reforming [the karmic offenses of] the eye organ, may these eyes be able to fully see the pure,

fāng zhū fó pú sà qīng jìng fǎ shēn bù yǐ èr xiàng yuàn yǐ
 方諸佛菩薩。清淨法身。不以二相。願以
 non-dual Dharma bodies of the buddhas and bodhisattvas in the ten directions; we vow that

chàn huǐ ěr gēn gōng dé yuàn lìng cǐ ěr cháng wén shí fāng
 懺悔。耳根功德。願令此耳。常聞十方
 through the merits and virtues of repenting and reforming [the karmic offenses of] the ear

zhū fó xián shèng suǒ shuō zhèng fǎ rú jiào fèng xíng yuàn yǐ
 諸佛賢聖。所說正法。如教奉行。願以
 organ, may these ears be able to always hear the Proper Dharma preached by buddhas and awakened beings of the ten directions and practice according to their teachings; we vow that

chàn huǐ bí gēn gōng dé yuàn lìng cǐ bí cháng wén xiāng jī rù
 懺悔。鼻根功德。願令此鼻。常聞香積入
 through the merits and virtues of repenting and reforming [the karmic offenses of] the nose organ, may these noses be able to always smell the accumulated fragrance

fǎ wèi xiāng shě lí shēng sǐ bù jìng chòu huì yuàn yǐ chàn huǐ
 法位香。捨離生死不淨臭穢。願以懺悔。
 of entering the Dharma seat and abandon the impure stench of saṃsāra; we vow that through

shé gēn gōng dé yuàn lìng cǐ shé cháng cān fǎ xǐ chán yuè zhī
 舌根功德。願令此舌。常飡法喜禪悅之
 the merits and virtues of repenting and reforming [the karmic offenses of] the tongue organ, may these tongues be able to always eat the food of Dharma joy and meditative bliss,

shí bù tān zhòng shēng xuè ròu zhī wèi yuàn yǐ chàn huǐ shēn
 食·不貪衆生血肉之味。願以懺悔·身
 never craving the taste of sentient beings' flesh; we vow that through the merits and virtues of

gēn gōng dé yuàn lìng cǐ shēn pī rú lái yī zhuó rěn rǔ kǎi
 根功德·願令此身·披如來衣·著忍辱鎧·
 repenting and reforming [the karmic offenses of] the body organ, may these bodies be able to
 wear the Tathāgata's robes and don the armor of patience,

wò wú wèi chuáng zuò fǎ kōng zuò yuàn yǐ chàn huǐ yì gēn gōng
 臥無畏牀·坐法空座。願以懺悔·意根功
 recline on the bed of fearlessness and sit on the seat of empty phenomena; we vow that

dé yuàn lìng cǐ yì chéng jiù shí lì dòng dá wǔ míng shēn guān
 德·願令此意·成就十力·洞達五明·深觀
 through the merits and virtues of repenting and reforming [the karmic offenses of] the mind
 organ, may these minds be able to accomplish the ten powers, illuminate the five wisdoms,

èr dì kōng píng děng lǐ cóng fāng biàn huì rù fǎ liú shuǐ
 二諦·空平等理。從方便慧·入法流水·
 deeply contemplate the two truths, as well as the truths of emptiness and equality, enter the
 Dharma flow through wisdom of skillful means,

niàn niàn zēng míng xiǎn fā rú lái dà wú shēng rěn fā yuàn yǐ
 念念增明。顯發如來·大無生忍。發願已·
 become wiser with each thought, and give rise to the Tathāgata's vast, non-arising patience.

guī mìng lǐ cháng zhù sān bǎo
 皈命禮常住三寶。

Having made vows, we return our lives in refuge and venerate the Triple Gem.

cí bēi shuǐ chàn fǎ juàn zhōng
 慈悲水懺法卷中

Water Repentance of Kindness and Compassion – Scroll Two (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 mahagate jāmlamcamte svāhā!

● **xī shǔ jiǔ lǒng yǒu mì qí quán**
西 蜀 九 隴 · 有 泌 其 泉 ·
On Mt. Jiulong in the Western Shu [region], there is a secret spring

jué míng sān mèi dí yuān qiān jiā nuò qǐ zhēn yuán
厥 名 三 昧 滌 冤 愆 · 迦 諾 啟 真 源 ·
Which is named Samādhi and can cleanse enmity and transgressions.
[Venerable] Kanaka initiated its true origins.

qīng jìng tōng xuán qí fǎ guǎng liú chuán
清 淨 通 玄 · 其 法 廣 流 傳 ·
Purification having reached [Venerable Zhi]xuan,
His [repentance] method continues to be widely spread and disseminated!

▲ **ná mó miào jué dì pú sà mó hē sà** (3x)
南 無 妙 覺 地 菩 薩 摩 訶 薩
Homage to the Wondrous Awakening Stage Bodhisattva-Mahāsattvas!

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

gōng wén chén xiāo jìng jí pú tí xiāng sàn yú rén tiān zuì miè
恭 聞 · 塵 消 境 寂 · 菩 提 香 散 於 人 天 · 罪 滅
Respectfully listen! The dust disappears as one's environment stills, and the fragrance of bodhi
is scattered among humans and devas. Transgressions are eradicated

xìng kōng bō ruǐ guāng huī yú fǎ jiè yǎng qǐ qiān huā tái shàng
 性空 · 般若光輝於法界。仰啓千花臺上。
 in the nature of emptiness, as the light of prajñā illuminates the Dharma Realm. We prostrate to
 the One atop the thousand-petalled throne,

wàn yè lián zhōng dà yuán jué hǎi pó qié zhì zūn yuàn cì wēi
 萬葉蓮中 · 大圓覺海 · 婆伽至尊 · 願賜威
 within the myriad-petalled lotus, the ocean of great, perfect awakening, the unsurpassed
 honored Bhagavān. May you bestow your awe-inspiring light

guāng zhèng míng dān kěn shàng lái fèng wéi qiú chàn mǒu děng
 光 · 證明丹懇。上來奉爲求懺某等。
 and witness our sincerity. On behalf of this assembly of your disciples, we practice the

xūn xiū cí bēi dào chǎng chàn fǎ jīn dāng dì èr juàn gōng guǒ
 熏修慈悲道場懺法。今當第二卷 · 功果
 Repentance Method of the Kind and Compassionate Sanctuary of Awakening. We have now
 completed the merits and fruitions of the second scroll.

zhōu lóng zhòng děng qián chéng xīn shēng kě yǎng chū chàn rù
 周隆。衆等虔誠 · 心生渴仰。出懺入
 We, the assembly, are sincere and our minds give rise to earnest reverence. May the all of the

chàn chēng chàng hóng míng suǒ jí gōng yīn zhuān shēn huí xiàng
 懺 · 稱唱洪名。所集功因 · 專伸回向。
 merits and causes accumulated from invoking and singing the [buddhas'] profound names,
 exiting repentance, and entering repentance, be specially dedicated to

zhēn rú jiè nèi fú huì liǎng zú zhī zūn huá zàng hǎi zhōng bēi zhì
 眞如界內 · 福慧兩足之尊。華藏海中 · 悲智
 the Honored One replete in both merits and wisdom in the Realm of True Thusness, to the Lord

èr yán zhī zhǔ shí fāng pú sà sì guǒ shēng wén hù fǎ zhū tiān
 二嚴之主。十方菩薩 · 四果聲聞。護法諸天。
 who is adorned by both compassion and wisdom in the Ocean of the Flower Treasury, to the
 bodhisattvas of the ten directions, to the śrāvakas in the four fruitions, to the devas who protect



míng yáng xián zhé píng děng zī péi pǔ jiē ráo yì fú yuàn xīn
冥 陽 賢 哲 · 平 等 資 陪 · 普 皆 饒 益 · 伏 願 · 心
the Dharma, and to all virtuous sages among both the living and the deceased. May they be
aided equally and benefitted universally. We also vow that our minds

yuè juān juān dào bō luó zhī bǐ àn xìng tiān lǎng lǎng rù yuán jué
月 娟 娟 · 到 波 羅 之 彼 岸 · 性 天 朗 朗 · 入 圓 覺
will be as pure as the moon until we reach the other shore of pāramitā, and that our natures
will be as clear as the sky until we enter the profound gate of perfect awakening.

zhī xuán mén cháng wèi fó fǎ dòng liáng pǔ lì shí fāng hán shí
之 玄 門 · 常 爲 佛 法 棟 樑 · 普 利 十 方 含 識 ·
We will always be the pillars and crossbeams of the Buddhadharma and universally benefit
sentient beings of the ten directions.

qīng xīn huǐ guò qíng kǒng wèi chú yǎng láo zūn zhòng qiú āi
傾 心 悔 過 · 情 恐 未 除 · 仰 勞 尊 衆 · 求 哀
We reflect on our minds and reform our wrongdoings. Fearing that they have not been
eradicated, we implore the honored assembly

chàn huǐ
懺 悔 ·

to sincerely seek repentance and reform!

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

南 無 普 賢 王 菩 薩 摩 訶 薩

Homage to Samantabhadra Bodhisattva-Mahāsattva!

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

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

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 hòng 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]

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

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