

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

LITURGY OF THE
SAMADHI WATER REPENTANCE
OF KINDNESS AND COMPASSION



卷下懺文 · 往生壇回向 · 祈願文

SCROLL THREE

MEMORIAL ALTAR DEDICATION

FO GUANG PRAYER

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

Copyright © 2022 by Fo Guang Shan Hsi Lai Temple (International Buddhist Progress Society)

Translators, Editors, and Graphic Designers:

Andrew Nguy, Raymond Kong

All rights reserved.

Protected by copyright under the terms of the International Copyright Union. Except for fair use in book reviews, no part of this book may be reproduced for any reason by any means, including any method of photographic reproduction, without permission of the publisher.

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} ^{xià} 慈悲三昧水懺科儀·卷下】

LITURGY OF THE
SAMADHI WATER REPENTANCE
OF KINDNESS AND COMPASSION

SCROLL THREE

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

[Lamp's Radiant Light Praise ^{dēng huǎng yào zàn} 燈晃耀讚]

● ^{dēng huǎng yào} ^{yíng huáng liè bǎo tái}
燈 晃 耀 · 盈 煌 列 寶 臺 。

The lamp's radiant light shines brilliantly on the jeweled platform.

^{guāng míng piàn zhào zhōu shā jiè}
光 明 徧 照 周 沙 界 。

The radiance encompasses and shines throughout realms [numerous as grains] of sand,

^{hūn qú lǎng yào jù wú ài}
昏 衢 朗 耀 俱 無 礙 。

Brightly illuminating dark paths without obstruction.

^{yán mó zhān lǐ zǐ jīn tái}
閻 魔 瞻 禮 紫 金 臺 。

King Yāma pays his respects in front of the purple-gold platform.

^{rán dēng fó chéng dào céng shòu rén tiān bài}
然 燈 佛 成 道 · 曾 受 人 天 拜 。

When Dīpaṃkara Buddha attained enlightenment, humans and celestial beings venerated him.

▲ ^{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 Three

gōng wén sān qí liàn xíng sān jué gōng yuán sān chéng dé dào zhī
 恭聞·三祇煉行·三覺功圓·三乘得道之
 Respectfully listen! After refining and practicing for three asaṃkhyeya kalpas, the merits of the three awakenings are perfected. May the sages who attain the path of the three vehicles and

shèng xián sān jiè fēn sī zhī líng zhé yuàn fù sān xūn sān mù
 聖賢·三界分司之靈哲。願赴三熏三沐·
 the spiritual beings who divide and manage the three realms descend on our third practice, our

gōng lín sān qǐng sān guī qiào qín sān yè zhī dào chǎng fū lù sān
 恭臨三請三皈·翹勤三業之道場·敷露三
 third cleansing. May they reverently arrive at our three requests and three [repetitions] of seeking refuge. In this sanctuary of awakening, where we diligently transform the three karmas,

shí zhī fó shì fèng wèi qiú chàn mǒu děng rù cǐ dào chǎng xūn xiū
 時之佛事。奉為求懺某等入此道場·熏修
 we reveal the third session of this service. On behalf of this assembly of your disciples who seek repentance, we enter this sanctuary of awakening to practice

sān mèi chàn fǎ zī dāng dì sān juǎn rù tán yuán qǐ wǒ zhū xíng
 三昧懺法。茲當第三卷·入壇緣起·我諸行
 the Samādhi Repentance Method. We now begin the third scroll by entering the sanctuary. We

rén duān kè yī xīn sù gōng sān yè qiè niàn qiú chàn mǒu děng
 人·端恪一心·肅恭三業。切念求懺某等·
 and our fellow practitioners are solemn and single-minded, and our three karmas are reverent. This assembly of your disciples who seek repentance is urgently mindful of how we,

yī mí zhēn xìng zhí zhì rú jīn sān xīn zhàng bì zì fán nǎo zhī
 一迷真性·直至如今。三心障蔽·恣煩惱之
 since being deluded to our true natures until today, have: covered the three minds, been

tān chēn sān yè huāng táng qǐ wú míng zhī xié jiàn zào bā wàn
 貪瞋。三業荒唐·起無明之邪見。造八萬
 afflicted by desire and hatred, unrestrained in our three karmas, gave rise to ignorance and

chén láo zhī yè hǎi zuò bǎi qiān gài zhàng zhī shēn qiān zuì jī qiū
 塵勞之業海·作百千蓋障之深愆。罪積丘
 deviant views, created eighty-thousand defilements in the ocean of karma, formed hundreds of
 thousands of obstructions and deep transgressions. Our accumulated transgressions

shān yè rú cāng hǎi kuàng yǐ huǐ fó bàng sēng bō wú yīn guǒ
 山·業如滄海。況以毀佛謗僧·撥無因果。
 form mountains, our karma is like the vast ocean. How much more so if we made mistakes such
 as slandering the Buddha, slandering the Sangha, and denying cause and effect

bù jué bù zhī gù zuò wù wèi rú shān guò jù wèi suì pī chén
 不覺不知·故作誤爲。如山過咎·未遂披陳。
 out of ignorance? These transgressions are like mountains, and we have yet to confess them.

zhàng sān bǎo zhī xiáng guāng jié yī xīn ér chàn huǐ wǒ yuàn rú
 仗三寶之祥光·潔一心而懺悔。我願如
 Relying on the Triple Gem's auspicious radiance, we cleanse [these transgressions] through
 single-mindedly repenting and reforming. These are our vows

sī fó bì āi lián yǎng kòu hóng cí fǔ chuí jiā bèi
 斯·佛必哀憐·仰叩洪慈·俯垂加被。
 and the Buddha will surely empathize with us. Sincerely prostrating to the One of Great
 Compassion, may supportive aid be bestowed upon us.

- dà cí dà bēi mǐn zhòng shēng dà xǐ dà shě jì hán shí
 大慈大悲愍衆生·大喜大捨濟含識。
 With great loving-kindness and great compassion, he empathizes with sentient beings;
 With great joy and great equanimity, he saves beings with consciousness.

xiāng hǎo guāng míng yǐ zì yán zhòng děng zhì xīn guī mìng lǐ
 相好光明以自嚴·衆等志心皈命禮。
 To he who is self-adorned with the hallmarks, characteristics, and radiance;
 We, the assembly, sincerely return our lives in refuge.

- yí qiè zhū fó mǐn niàn zhòng shēng wèi shuō shuǐ chàn
 一切諸佛愍念衆生·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 yī 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

nán mó bǎo shèng fó
南 無 寶 勝 佛
Homage to Prabhūtaratna Buddha

nán mó jué huá dìng zì zài wáng fó
南 無 覺 華 定 自 在 王 佛
Homage to Buddhapuṇḍarīkadhyaneśvararāja Buddha

nán 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 Sīṃhanāda 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 xià
慈悲水懺法卷下

Water Repentance of Kindness and Compassion – Scroll Three

lǐ zhū fó yǐ cì fù chàn huǐ shàng lái yǐ chàn shēn sān kǒu
禮諸佛已·次復懺悔。上來已懺·身三口

Having prostrated to the Buddhas, again repent and reform. We have already repented for the

sì jìng jīn dāng chàn huǐ fó fǎ sēng jiān yī qiè zhū zhàng jīng
四竟·今當懺悔佛法僧間·一切諸障。經

three physical and four verbal actions. Now, we should repent and reform all obstructions between us and the Buddha, Dharma, and Sangha.

zhōng fó shuō rén shēn nán dé fó fǎ nán wén zhòng sēng nán
中佛說·人身難得·佛法難聞·衆僧難

In the sūtras, the Buddha said that it is difficult to be born in a human body, difficult to hear the Buddha's teachings, difficult to encounter the assembly of monastics,

zhí xìn xīn nán shēng liù gēn nán jù shàn yǒu nán dé ér jīn
值·信心難生·六根難具·善友難得。而今

difficult to initiate a mind of faith, difficult to be replete in the six sense organs, and difficult to

xiāng yǔ sù zhí shàn gēn dé cǐ rén shēn liù gēn wán jù yòu zhí
相與宿植善根·得此人身·六根完具。又值

meet virtuous friends. However, today, because we have planted virtuous roots in the past, we have been born with a human body replete with the six sense organs. Furthermore, we have

shàn yǒu dé wén zhèng fǎ yú qí zhōng jiān fù gè bù néng jìn xīn
善友·得聞正法。於其中間復各不能盡心

met virtuous friends and heard the Proper Dharma. If we are unable to be diligent with all our hearts,

jīng qín kǒng yú wèi lái zhǎng nì wàn kǔ wú yǒu chū qī shì
精勤·恐於未來·長溺萬苦·無有出期。是

then there is the fear that we will perpetually drift among the myriad sufferings in the future

gù jīn rì zhì chéng qiú āi chàn huǐ zhòng děng zì cóng wú shǐ yǐ
故今日至誠·求哀懺悔。某等自從無始以

without any end in sight. Thus, today, we sincerely repent and reform. Since beginningless time

lái zhì yú jīn rì cháng yǐ wú míng fù xīn fán nǎo zhàng yì
 來·至于今日·常以無明覆心·煩惱障意。
 until today, we, the assembly, have constantly had our minds obscured by ignorance and our

jiàn fó xíng xiàng bù néng jìn xīn gōng jìng qīng miè zhòng sēng
 見佛形像·不能盡心恭敬。輕蔑衆僧。
 thoughts clouded by afflictions. When we saw images of the Buddha, we were unable to be respectful with entirety of our hearts. We denigrated the assembly of monastics

cán hài shàn yǒu pò tǎ huǐ sì fén shāo jīng xiàng chū fó shēn
 殘害善友。破塔毀寺·焚燒經像·出佛身
 and hurt virtuous friends; destroyed stupas, ruined temples, and burned scriptures and images;

xuè huò zì chǔ huá táng ān zhì zūn xiàng bēi wěi zhī chù shǐ yān
 血。或自處華堂·安置尊像卑猥之處·使煙
 and we shed the Buddha's blood. Or, we ourselves resided in elaborate halls while placing sacred statues in lowly places, causing them to be fumed by smoke,

xūn rì pù fēng chuī yǔ lù chén tǔ wū bèn què shǔ huǐ huài
 熏日曝·風吹雨露·塵土汙坌·雀鼠毀壞。
 beaten by the sun, blown by the wind, soaked by the rain, soiled by dust and dirt, and destroyed

gòng zhù tóng sù céng wú lǐ jìng huò luǒ lù xiàng qián chū bù yán
 共住同宿·曾無禮敬。或裸露像前·初不嚴
 by birds and vermin. Or, we resided in the same building [as the statues] without ever being respectful towards them, passed by the statue while naked, did not adorn the statue,

shì zhē yǎn dēng zhú guān bì diàn yǔ zhàng fó guāng míng
 飾·遮掩燈燭·關閉殿宇·障佛光明。
 concealed the light of the lamps on its altar, closed its halls, and obstructed the Buddha's radiance.

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

yǐ lái zhì yú jīn rì huò yú fǎ jiān yǐ bù jìng shǒu bǎ zhuō
 以來·至于今日·或於法間·以不淨手·把捉
 beginningless time until today, we have—regarding the Dharma—grabbed or touched sūtras



jīng juǎn huò lín jīng shū fēi fǎ sù yǔ huò ān zhì chuáng tóu
 經卷。或臨經書。非法俗語。或安置牀頭。
 with unclean hands; or we cursed or used inappropriate language in the presence of sūtras; or
 we placed the texts on top of our beds

zuò qǐ bù jìng huò kāi bì xiāng qiè chóng dù xiǔ làn huò shǒu
 坐起不敬。或開閉箱篋。蟲蠹朽爛。或首
 and were not respectful when sitting and rising; or we left its cases closed and let insects chew

zhóu tuō luò bù zhì shī cì huò wǎn tuō lòu wù zhǐ mò pò liè
 軸脫落。部帙失次。或挽脫漏誤。紙墨破裂。
 through and mold grow on it; or we misplaced volumes and put the sūtras back in the wrong
 order; or we did not repair sūtras which were torn, damaged, had missing pages, and while we

zì bù xiū xí bù kěn liú chuán rú shì děng zuì jīn rì zhì chéng
 自不修習。不肯流傳。如是等罪。今日至誠。
 did not practice them, were unwilling to allow them to be circulated. Today, we sincerely repent

jiē xī chàn huǐ huò mián dì tīng jīng yǎng wò dú sòng gāo shēng
 皆悉懺悔。或眠地聽經。仰臥讀誦。高聲
 and reform all of these transgressions. Or, we slept on the ground while listening to the sūtras;
 or we reclined while reading or reciting sūtras;

yǔ xiào luàn tā tīng fǎ huò xié jiě fó yǔ pì shuō shèng yì
 語笑。亂他聽法。或邪解佛語。僻說聖意。
 or we were noisy or laughed and talked, interrupting others who were listening to the Dharma; or
 we had deviant understandings of the Buddha's words and misinterpreted his sacred meanings;

fēi fǎ shuō fǎ fǎ shuō fēi fǎ fēi fàn shuō fàn fàn shuō fēi fàn
 非法說法。法說非法。非犯說犯。犯說非犯。
 we called non-Dharma "Dharma;" we called Dharma "non-Dharma;" we called non-violations
 "violations;" we called violations "non-violations;"

qīng zuì shuō zhòng zhòng zuì shuō qīng huò chāo qián zhù hòu
 輕罪說重。重罪說輕。或抄前著後。
 we called minor offenses "major;" we called major offenses "minor;" Or we transcribed the
 beginning [of a sūtra] and appended it to the end,

chāo hòu zhù qián qián hòu zhù zhōng zhōng zhù qián hòu qǐ shì
抄後著前。前後著中。中著前後。綺飾
or we transcribed the ending and appended it to the beginning, or appended the beginning
and ending to the middle, or appended the middle to the beginning and ending.

wén cí ān zhì jǐ diǎn huò wèi lì yǎng míng yù gōng jìng wèi
文詞。安置己典。或爲利養。名譽恭敬。爲
we added flowery, unnecessary words and placed them into the scriptures. Or, in search of

rén shuō fǎ wú dào dé xīn qiú fǎ shī guò ér wèi lùn yì fēi
人說法。無道德心。求法師過。而爲論義。非
fame and fortune, titles and respect, we spoke the Dharma on others' behalf without any sense
of morality; we invited Dharma masters to come, but only to debate and make baseless

lǐ tán jī bù wéi zhǎng xiè qiú chū shì fǎ huò qīng màn fó yǔ
理彈擊。不爲長解。求出世法。或輕慢佛語。
rebuttals; and we did not seek the transcendental teachings to reach eternal liberation. Or, we
were condescending towards the Buddha's words

zūn zhòng xié jiào huǐ zǐ dà chéng zàn shēng wén dào rú shì
尊重邪教。毀訾大乘。讚聲聞道。如是
and respected deviant teachings; we slandered the Mahāyāna and praised the path of Śrāvakas.

děng zuì wú liàng wú biān jiē xī chàn huǐ yòu fù wú shǐ yǐ lái
等罪。無量無邊。皆悉懺悔。又復無始以來。
We repent and reform for all limitless and boundless transgressions such as these. Furthermore,

zhì yú jīn rì huò yú sēng jiān yǒu zhàng shā ā luó hàn pò hé
至于今日。或於僧間有障。殺阿羅漢。破和
since beginningless time until today, we have—regarding the Sangha—killed arhats; caused

hé sēng hài fā wú shàng pú tí xīn rén duàn miè fó zhǒng shǐ
合僧。害發無上菩提心人。斷滅佛種。使
schisms in the Sangha; harmed those who have given rise to the unsurpassed bodhi mind;

shèng dào bù xíng huò bō tuō dào rén biān kǎo shā mén chǔ tà
聖道不行。或剝脫道人。鞭拷沙門。楚撻
annihilated the Buddha's lineage; and made the holy path impossible to walk. Or, we stripped
cultivators of their clothing; whipped śramaṇas; subjected their bodies to beatings;



qū shǐ kǔ yán jiā bàng huò pò jìng jiè jí pò wēi yí huò quàn
 驅使・苦言加謗。或破淨戒・及破威儀。或勸
 and slandered them with cruel words. Or, we violated the pure precepts and violated etiquette.

tā rén shě yú bā zhèng shòu xíng wǔ fǎ huò jiǎ tuō xíng yí
 他人・捨於八正・受行五法。或假託形儀。
 Or, we urged others to abandon the Noble Eightfold Path and seek the five [worldly] teachings instead. Or, we falsely changed our appearance [to that of a monastic] and freeloaded off of the

kūi qiè cháng zhù rú shì děng zuì jīn xī chàn huǐ huò luǒ lù shēn
 闖竊常住。如是等罪・今悉懺悔。或裸露身
 monastery. We repent and reform for transgressions such as these. Or, we revealed our naked

xíng qīng yī táng tú zài jīng xiàng qián bù jìng jiǎo lǚ tà shàng
 形・輕衣搪揆・在經像前。不淨腳履・踏上
 bodies or wore revealing clothing before sūtras and images [of the Buddha]; stepped into a

diàn tǎ huò zhuó xiè jī rù sēng qié lán tì tuò táng fáng wū fó
 殿塔。或著屨屐・入僧伽藍。涕唾堂房・汗佛
 shrine or a stupa with unclean feet. Or, we wore slippers or clogs while entering the
 sanghārāma or spat in its halls and rooms, soiling the land of the Buddha

sēng dì chéng chē cè mǎ pái tú sì shě fán rú shì děng yú sān
 僧地。乘車策馬・排揆寺舍。凡如是等・於三
 and Sangha; or rode carts and horses to the very front of the monastery. The obstructive

bǎo jiān suǒ qǐ zuì zhàng wú liàng wú biān jīn rì zhì chéng xiàng
 寶間・所起罪障・無量無邊・今日至誠・向
 transgressions that arise from such actions regarding the Triple Gem are boundless and limitless.

shí fāng fó zūn fǎ shèng zhòng jiē xī chàn huǐ
 十方佛・尊法聖衆・皆悉懺悔。

Today, we sincerely face the Buddhas, honored Dharma, and sacred Sangha of the ten directions to repent and reform for them all.

yuàn shēng shēng shì shì cháng zhí sān bǎo zūn yǎng gōng jìng wú
 願生生世世・常值三寶・尊仰恭敬・無
 We vow that through all of the merits and virtues born from this repentance and reformation of all obstructive transgressions regarding the Buddha, Dharma, and Sangha, may we—in every

yǒu yàn juàn tiān zēng miào cǎi zhòng bǎo yīng luò bǎi qiān jì
 有厭倦。天繪妙綵。衆寶纓絡。百千伎
 lifetime—always encounter the Triple Gem; revere and respect it without ever tiring; always
 offer celestial silks and exquisite satins, various treasures and adornments, thousands of kinds

yuè zhēn yì míng xiāng huā guǒ xiān míng jǐn shì suǒ yǒu cháng
 樂。珍異名香。花果鮮明。盡世所有。常
 of music and dance, fine and rare incenses, fresh and illustrious flowers and fruits, as well as all

yǐ gōng yǎng ruò yǒu chéng fó xiān wǎng quàn qǐng kāi gān lù
 以供養。若有成佛。先往勸請。開甘露
 of the best items throughout the world. If there is a being who becomes a buddha, we will seek
 him and request for him to open the Gate of Sweet Dew;

mén ruò rù niè pán yuàn wǒ cháng dé xiàn zuì hòu gòng yú zhòng
 門。若入涅槃。願我常得獻最後供。於衆
 if he enters nirvāṇa, then may we always be able to present his last meal as an offering. May we

sēng zhōng xiū liù hé jìng dé zì zài lì xīng lóng sān bǎo
 僧中。修六和敬。得自在力。興隆三寶。
 be able to practice the six points of reverent harmony among the assembly of monastics;
 obtain the strength of self-mastery; bring prosperity to the Triple Gem;

shàng hóng fó dào xià huà zhòng shēng
 上弘佛道。下化衆生。
 propagate the Buddha's Path above; and transform sentient beings below.

rú shàng suǒ shuō yú sān bǎo jiān qīng zhòng zhū zuì jiē yǐ chàn
 如上所說。於三寶間。輕重諸罪。皆已懺
 We have now repented and reformed all major and minor transgressions related to the Triple Gem.

huǐ qí yú zhū è jīn dāng cì dì fù gèng chàn huǐ rú jīng zhōng
 悔。其餘諸惡。今當次第。復更懺悔。如經中
 We should now continue to sequentially repent and reform other unwholesome deeds. As stated

shuō yǒu èr jiàn er yī zhě zì bú zuò zuì èr zhě zuò yǐ néng
 說。有二健兒。一者自不作罪。二者作已能
 in the sūtras, there are two kinds of diligent cultivators: the first is one who never commits a
 transgression, the second is one who is able to reform after committing a transgression.



huǐ yòu yǒu èr zhǒng bái fǎ néng wéi zhòng shēng miè chú zhòng
 悔。又有二種白法。能為衆生。滅除衆
 There are also another two kinds of pure methods that are able to eradicate various obstacles

zhàng yī zhě cán zì bú zuò è èr zhě kuì bú lìng tā zuò
 障。一者慚。自不作惡。二者愧。不令他作。
 on behalf of sentient beings: the first is remorse, in which one does not commit transgressions;
 the second is shame, in which one does not cause others to commit transgressions.

yǒu cán kuì zhě kě míng wéi rén ruò bù cán kuì yǔ zhū qín shòu
 有慚愧者。可名為人。若不慚愧。與諸禽獸
 [Only] one who feels both remorse and shame can be called a person. Those without remorse

bù xiāng yì yě shì gù jīn rì zhì chéng guī yī yú fó rú fǎ chàn
 不相異也。是故今日至誠。皈依於佛。如法懺
 and shame are no different from birds and beasts. Thus, today, we sincerely seek refuge in the
 Buddha to repent and reform in accordance with the Dharma.

huǐ wú shǐ yǐ lái zhì yú jīn rì huò xìn xié dào jiàn shā hài
 悔。無始以來。至于今日。或信邪倒見。殺害
 Since beginningless time until today, we, the assembly, have believed in deviant views; killed

zhòng shēng jiě zòu chī mèi wǎng liǎng guǐ shén yù xī yán nián
 衆生。解奏魑魅。魑魍。鬼神。欲希延年。
 and harmed sentient beings; we invoked and made sacrifices to various kinds of demons,
 ghosts, and spirits hoping to prolong our lives,

zhōng bù néng dé huò wàng yán jiàn guǐ jiǎ chēng shén yǔ rú shì
 終不能得。或妄言見鬼。假稱神語。如是
 but this was never obtainable. Or, we lied and claimed to have seen ghosts and falsely invoked

děng zuì jiē xī chàn huǐ yòu fù wú shǐ yǐ lái zhì yú jīn rì
 等罪。皆悉懺悔。又復無始以來。至于今日。
 the words of spirits. We repent and reform all such transgressions. Furthermore, since

huò xíng dòng ào dàn zì gāo zì dà huò shì zhǒng xìng qīng màn
 或行動傲誕。自高自大。或恃種姓。輕慢
 beginningless time until today, we have been arrogant in our movements and thought of
 ourselves as high and mighty; or we were prideful in our race and looked down upon all others;

yí qiè yǐ guì qīng jiàn yòng qiáng líng ruò huò yǐn jiǔ dòu luàn
 一切。以貴輕賤。用強陵弱。或飲酒鬪亂。
 we harassed the poor when we were wealthy and used our power to oppress them; or we

bú bì qīn shū hūn zuì zhōng rì bú shì zūn bēi rú shì děng zuì
 不避親疏。昏醉終日。不識尊卑。如是等罪。
 consumed intoxicants and quarreled, not caring whether or not we were close to our opponent;
 we were intoxicated until the end of our days and did not have any sense of respect. Today, we

jīn xī chàn huǐ huò shì yǐn shí wú yǒu qí dù huò shí shēng kuài
 今悉懺悔。或嗜飲食。無有期度。或食生鱠。
 repent for all such transgressions. Or, we ate and drank without any limits; or ate thinly sliced

huò dàn wǔ xīn xūn huì jīng xiàng pái tú jìng zhòng zòng xīn zì
 或啖五辛。薰穢經像。排揆淨衆。縱心态
 raw meat; or consumed the five pungent vegetables, which created a stench that saturated the
 sūtras and images [of the Buddha] and spread through the pure assembly; we were lax in our

yì bù zhī xiàn jí shū yuǎn shàn rén xiá jìn è yǒu rú shì děng
 意。不知限極。疏遠善人。狎近惡友。如是等
 mind and intentions and did not know our limits; we distanced ourselves from virtuous people
 and approached evil friends. Today, we repent and reform

zuì jīn xī chàn huǐ huò gòng gāo jiǎo jiǎ yǎn jiǎn zì yòng bá
 罪。今悉懺悔。或貢高矯假。偃蹇自用。跋
 all such transgressions. Or, we overestimated our talents and arrogantly did what we wanted
 without following others' advice and instructions

hù dǐ tú bú shì rén qíng zì shì fēi tā xī wàng jiǎo xìng rú shì
 扈抵揆。不識人情。自是非他。希望僥倖。如是
 or acknowledging our relationships; we believed that we were right and that others were
 wrong, and hoped that that we would encounter a stroke of luck. We repent and reform all

děng zuì jīn xī chàn huǐ huò lín cái wú ràng bù lián bù chǐ tú
 等罪。今悉懺悔。或臨財無讓。不廉不恥。屠
 such transgressions. Or, we did not yield regarding wealth; were not honest, not humble;



ròu gū jiǔ qī kuáng zì huó huò chū rù xī lì jì shí mài rì
 肉沽酒·欺誑自活。或出入息利·計時賣日。
 slaughtered animals for meat; dealt intoxicants; and cheated others as our livelihood. Or, we
 profited off interest, calculating every hour and selling the days;

jù jī qiān kè tān qiú wú yàn shòu rén gòng yǎng bù cán bú kuì
 聚積慳尅·貪求無厭。受人供養·不慚不愧。
 accumulated stinginess and greed and had endless desires; accepted offerings from others
 without any sense of remorse or shame.

huò wú jiè dé kōng nà xìn shī rú shì děng zuì jīn xī chàn huǐ
 或無戒德·空納信施。如是等罪·今悉懺悔。
 Or, by lacking the virtues of precepts, we unrightfully accepted offerings from the faithful. We
 repent and reform all such transgressions.

huò chuí dǎ nú bì qū shǐ tóng lì bú wèn jī kě bú wèn hán shǔ
 或捶打奴婢·驅使僮吏。不問饑渴·不問寒暑。
 Or, we beat [adult] slaves and bullied child slaves, never asking if they were hungry or thirsty,

huò fā chè qiáo liáng dù jué xíng lù rú shì děng zuì jīn xī chàn
 或發撤橋梁·杜絕行路。如是等罪·今悉懺
 never asking if they were cold or hot. Or, we ruined bridges and blocked roads. We repent and

huǐ huò fàng yì zì zì wú jì sàn luàn chū pú wéi qí qún huì
 悔。或放逸自恣·無記散亂。樗蒲圍棋·羣會
 reform all such transgressions. Or, we were lax towards ourselves and were mindless and
 scattered; we gambled and played chess; went to parties;

tún jù yǐn shí jiǔ ròu gèng xiāng rǎo jiàn wú qù tán huà lùn
 屯聚。飲食酒肉·更相擾餞。無趣談話·論
 consumed intoxicants and ate meat; held farewell parties for each other; had pointless conversations

shuō tiān xià cóng nián jìng suì kōng sàng tiān rì chū zhōng hòu
 說天下。從年竟歲·空喪天日。初中後
 and debated the affairs of the world; we wasted our days throughout the year; did not practice

yè chán sòng bù xiū xiè dài lǎn duò shī wò zhōng rì yú liù
 夜·禪誦不修。懈怠懶惰·尸臥終日。於六
 meditation or recitations in the beginning, middle, and ending periods of the night; were lazy
 and lax, slept like a corpse until the end of our days; were not mindful

niàn chù xīn bù jīng lǐ jiàn tā shèng shì biàn shēng jí dù xīn
念處·心不經理。見他勝事·便生嫉妬。心
of the six recollections; gave rise to jealousy upon seeing others' accomplishments; harbored

huái cǎn dú bèi qǐ fán nǎo zhì shǐ zhū è měng fēng chuī zuì xīn
懷慘毒·備起煩惱。致使諸惡猛風·吹罪薪
malicious grudges and gave rise to afflictions. We fanned the flames of transgressions with the

huǒ cháng yǐ chì rán wú yǒu xiū xī sān yè wēi shàn yí qiè jù
火·常以熾然·無有休息。三業微善·一切俱
fierce wind of evils, causing them to burn continuously without ever pausing. This incinerated
all virtues of the three karmas, no matter how small.

fén shàn fǎ jì jìn wèi yì chǎn tí duò dà dì yù wú yǒu chū
焚。善法既盡·爲一闡提。墮大地獄·無有出
Once our virtues were exhausted, we became icchantikas and fell into the great hells without

qī shì gù jīn rì zhì dǎo qǐ sǎng xiàng shí fāng sān bǎo jiē xī
期。是故今日至禱稽顙·向十方三寶·皆悉
any date of liberation. Thus, today, we sincerely pray and prostrate to the Triple Gem of the ten

chàn huǐ xiàng lái suǒ yǒu yí qiè zhòng zuì ruò qīng ruò zhòng
懺悔。向來所有一切衆罪·若輕若重·
directions to repent and reform for all of these. For all transgressions we have committed,

ruò cū ruò xì ruò zì zuò ruò jiào tā zuò ruò suí xǐ zuò ruò
若麤若細·若自作·若教他作·若隨喜作。若
whether major or minor, whether big or small, whether we committed the deed, instructed
others to commit the deed, or rejoiced in the deed,

yǐ shì lì bī pò lìng zuò rú shì nǎi zhì zàn tàn xíng è fǎ zhě jīn
以勢力逼迫令作·如是乃至讚歎行惡法者·今
whether we used our power to force others to do it, or even praised those who practiced these

rì zhì chéng jiē xī chàn huǐ
日至誠·皆悉懺悔。
unwholesome actions, today, we sincerely repent and reform for them.



yuàn chéng shì chàn huǐ yí qiè zhū è suǒ shēng gōng dé shēng
願 承 是 懺 悔 一 切 諸 惡 · 所 生 功 德 · 生

We vow that through the merits and virtues born from repenting and reforming all unwholesome

shēng shì shì cí hé zhōng xiào qiān bēi rěn rǔ zhī lián shì chǐ
生 世 世 · 慈 和 忠 孝 · 謙 卑 忍 辱 · 知 廉 識 耻 ·

deeds, may we—in each and every lifetime—be kind, harmonious, loyal, filial, humble, respectful, tolerant, and patient; know humility, have shame,

xiān yì wèn xùn xiū liáng zhèng jǐn qīng jié yì ràng yuǎn lí è
先 意 問 訊 · 修 良 正 謹 · 清 潔 義 讓 · 遠 離 惡

and think of greeting others first; accord with virtues, be proper and solemn; be pure and yield righteously; greatly distance ourselves from evil friends

yǒu cháng yù shàn yuán shōu shè liù qíng shǒu hù sān yè hàn
友 · 常 遇 善 緣 · 收 攝 六 情 · 守 護 三 業 · 捍

and always encounter virtuous affinities; collect the six senses and guard the three karmas;

láo rěn kǔ xīn bú tuì mò lì pú tí zhì bú fù zhòng shēng fā
勞 忍 苦 · 心 不 退 沒 · 立 菩 提 志 · 不 負 衆 生 · 發

be diligent and accept suffering without ever retreating in our minds; establish the Bodhi resolve and never abandon sentient beings. Having made vows,

yuàn yǐ guī mìng lǐ zhū fó
願 已 · 皈 命 禮 諸 佛 ·

we return our 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 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 xiàng lái yǐ chàn huǐ fán nǎo zhàng**
禮諸佛已。次復懺悔。向來已懺悔煩惱障。
Having prostrated to the Buddhas, again, repent and reform. We have already repented and

yǐ chàn huǐ yè zhàng suǒ yú bào zhàng jīn dāng cì dì pī chén
已懺悔業障。所餘報障。今當次第。披陳
reformed afflictive obstructions and karmic obstructions. Only resultative obstructions are left,
and we should now sequentially confess them to repent and reform.

chàn huǐ jīng zhōng shuō yán yè bào zhì shí fēi kōng fēi hǎi zhōng
懺悔。經中說言。業報至時。非空非海中。
The sūtras state that when karmic retributions appear, there is no place one can go to escape

fēi rù shān shì jiān wú yǒu dì fāng suǒ tuō zhī bú shòu bào wéi
非入山市間。無有地方所。脫之不受報。惟
them: neither in the sky nor in the oceans, nor in the mountains and cities. Only through the

yǒu chàn huǐ lì nǎi néng dé chú miè hé yǐ zhī rán shì tí huán
有懺悔力。乃能得除滅。何以知然。釋提桓
power of repenting and reforming can they be extinguished. How do we know this? When Śakra,

yīn wǔ shuāi xiàng xiàn kǒng jù qiè xīn guī chéng sān bǎo wǔ
因。五衰相現。恐懼切心。歸誠三寶。五
Lord of the Devas, saw that his five signs of decay had appeared, his mind was filled with fear.
He sincerely sought refuge in the Triple Gem,

xiàng jí miè dé yán tiān nián rú shì děng bǐ jīng jiào suǒ míng
相 即 滅 · 得 延 天 年 。 如 是 等 比 · 經 教 所 明 ·
causing the five signs to immediately disappear and prolonging his celestial lifespan. This is but

qí shì fēi yī gù zhī chàn huǐ shí néng miè huò dàn fán fū zhī
其 事 非 一 。 故 知 懺 悔 · 實 能 滅 禍 。 但 凡 夫 之
only one of many such stories that the sūtras explain, thus we know that through repentance
and reform, one can truly eradicate disasters. However, without encountering the guidance of

rén ruò bù zhí shàn yǒu jiǎng dǎo zé mí è ér bú zào zhì shǐ dà
人 · 若 不 值 善 友 獎 導 · 則 靡 惡 而 不 造 · 致 使 大
virtuous friends, ordinary people commit all transgressions and cause their lifespans to end.

mìng jiāng jìn lín qióng zhī jì dì yù è xiàng jiē xiàn zài qián
命 將 盡 · 臨 窮 之 際 · 地 獄 惡 相 · 皆 現 在 前 。
At the end of their lives, horrid scenes of hell manifest in their entirety before them. At that

dāng ěr zhī shí huǐ jù jiāo zhì bú yù xiū shàn lín qióng fāng huǐ
當 爾 之 時 · 悔 懼 交 至 。 不 預 修 善 · 臨 窮 方 悔 。
moment, fear and regret mutually arise, but they did not cultivate virtues. In waiting until the

huǐ zhī yú hòu jiāng hé jí hū yāng fú yì chǔ sù yù yán dài
悔 之 於 後 · 將 何 及 乎 。 殃 福 異 處 · 宿 預 嚴 待 。
end of their lives to reform, how could there be time to reform after that moment [of seeing
the hells]? Calamities [and blessings] are experienced differently based on past actions.

dāng dú qù rù dào dì yù suǒ dàn dé qián xíng rù yú huǒ huò
當 獨 趣 入 到 地 獄 所 · 但 得 前 行 · 入 於 火 鑊 ·
They must enter the hells alone, only able to trudge forward into a flaming cauldron,

shēn xīn cuī suì jīng shén tòng kǔ rú cǐ zhī shí yù qiú yì lǐ yí
身 心 摧 碎 · 精 神 痛 苦 。 如 此 之 時 · 欲 求 一 禮 一
where their bodies and minds are crushed, and their essences and spirits experience suffering.
At this moment, although they may yearn to fulfill one prostration and one repentance, how

chàn qǐ kě fù dé zhòng děng qiè mò zì shì shèng nián cái bǎo
懺 · 豈 可 復 得 。 衆 等 切 莫 自 恃 盛 年 · 財 寶
could they ever do so? We, the assembly, must be wary and not waste our prime years, wealth,



shì lì lǎn duò xiè dài fàng yì zì zì sǐ kǔ yí zhì wú wèn lǎo
 勢力·懶惰懈怠·放逸自恣。死苦一至·無問老
 and power. If we are lazy and lax, letting ourselves indulge, then when the suffering of death
 arrives, it does not matter whether we were young or old,

shào pín fù guì jiàn jiē xī mó miè yǎn hū ér zhì bú lìng rén
 少·貧富貴賤·皆悉磨滅。奄忽而至·不令人
 rich or poor, noble or ignoble—all of these are ground to extinction. Death arrives suddenly

zhī fú rén mìng wú cháng yù rú zhāo lù chū xī suī cún rù xī
 知。夫人命無常·諭如朝露。出息雖存·入息
 without letting anybody know. Alas, human lives are impermanent, just like the morning dew.
 Although one is alive while exhaling, the next inhalation is impossible to guarantee.

nán bǎo yún hé hū cǐ ér bú chàn huǐ dàn wǔ tiān shǐ zhě jì lái
 難保。云何忽此·而不懺悔。但五天使者既來·
 How could one neglect this and not repent and reform? When the five celestial attendants

wú cháng shā guǐ cù zhì shèng nián zhuàng sè wú dé miǎn zhě
 無常殺鬼卒至。盛年壯色·無得免者。
 arrive and the violent ghost of impermanence comes, even those who are in their prime years,
 healthy and strong, are unable to be exempted.

dāng ěr zhī shí huá táng suì yǔ hé guān rén shì gāo chē dà mǎ
 當爾之時·華堂邃宇·何關人事。高車大馬·
 When the time comes, lavish halls and intricate buildings are useless; lofty carts and handsome

qǐ dé zì suí qī zǐ juàn shǔ fēi fù wǒ qīn qī zhēn bǎo shì nǎi
 豈得自隨。妻子眷屬·非復我親。七珍寶飾·乃
 steeds are unable to follow; one's wife, children, and relatives are no longer one's family; and
 jeweled accessories made of the seven treasures

wèi tā wán yǐ cǐ ér yán shì jiān guǒ bào jiē wéi huàn huà tiān
 爲他玩。以此而言·世間果報·皆爲幻化。天
 become others' playthings. Therefore, it is said that all worldly effects and results are illusions.

shàng suī lè huì guī bài huài shòu jìn hún shì duò luò sān tú
 上雖樂·會歸敗壞。壽盡魂逝·墮落三塗。
 Although the heavens are blissful, one will eventually fall to destruction. When one's lifespan is
 exhausted, one falls into the Three Lower Realms.

shì gù fó yǔ xū bá tuó yán rǔ shī yù tóu lán fú lì gēn cōng míng
 是故佛語須跋陀言·汝師鬱頭藍弗·利根聰明·
 Thus, the Buddha said to Subhadra, "Your teacher, Udrakarāmaputra, possessed keen faculties

néng fú fán nǎo zhì yú fēi fēi xiǎng chù mìng zhōng huán zuò chù
 能伏煩惱·至於非非想處·命終還作畜
 and was intelligent. He was able to subdue afflictions and reach the state of neither thinking
 nor not-thinking. However, after he passed away,

shēng dào zhōng fēi lí zhī shēn kuàng fù yú zhě gù zhī wèi dēng
 生道中·飛狸之身·況復餘者·故知未登
 he fell into the realm of animals and into the body of a flying squirrel—not to mention other
 beings!" From this, we know that those who have yet to reach the fruition of awakening

shèng guǒ yǐ huán jiē yīng lún zhuǎn bèi jīng è qù rú bù jǐn
 聖果已還·皆應輪轉·備經惡趣·如不謹
 will retrogress. All are subject to saṃsāra and will experience the lower realms. If we are not

shèn hū ěr yì zhāo qīn yīng sī shì jiāng bù huǐ zāi rú jīn bèi
 慎·忽爾一朝·親嬰斯事·將不悔哉·如今被
 cautious, then one morning, we will encounter the same situation if we do not reform. As of

zuì xíng yì gōng mén jǐ shì xiǎo kǔ qíng dì zhāng huáng juàn
 罪·行詣公門·已是小苦·情地悵惶·眷
 now, when we are faced with crimes, we walk to the gates of justice; this is but an insignificant
 suffering, yet we are already filled with fear

shǔ kǒng jù qiú jiù bǎi duān dì yù zhòng kǔ bǐ yú cǐ zhě
 屬恐懼·求救百端·地獄衆苦·比於此者·
 and our relatives are terrified, seeking hundreds of methods to save us. Compared to this, the

bǎi qiān wàn bèi bù dé wèi yù zhòng děng xiāng yǔ chén jié yǐ
 百千萬倍·不得爲喻·衆等相與塵劫以
 suffering of the hells is over hundreds of thousands of millions of times greater, still without
 any possibility of comparison. We, the assembly, have accumulated transgressions as lofty of

lái zuì ruò xū mí yún hé wén cǐ ān rán bú wèi bù jīng bù
 來·罪若須彌·云何聞此·安然不畏·不驚不
 Mt. Meru over kalpas as numerous as specs of dust. How could we be at ease upon hearing
 this, without any fear, apprehension, or terror?



kǒng lìng cǐ jīng shén fù yīng sī kǔ shí wèi kě tòng shì gù
 恐 · 令 此 精 神 · 復 嬰 斯 苦 · 實 爲 可 痛 · 是 故
 To cause our essence and spirits to undergo such suffering again would truly be painful.

zhì chéng qiú āi chàn huǐ
 至 誠 · 求 哀 懺 悔 。
 Therefore, we sincerely seek repentance and reform.

zhòng děng cóng wú shǐ yǐ lái zhì yú jīn rì suǒ yǒu bào zhàng
 某 等 從 無 始 以 來 · 至 于 今 日 · 所 有 報 障 ·
 Since beginningless time until today, we, the assembly, have extremely grave retributive

rán qí zhòng zhě dì yī wéi yǒu ā bí dì yù rú jīng suǒ míng
 然 其 重 者 · 第 一 惟 有 阿 鼻 地 獄 。 如 經 所 明 ·
 obstructions, the foremost of which is that of Avīci Hell. We should now briefly describe its

jīn dāng lüè shuō qí xiàng cǐ yù zhōu zā yǒu qī chóng tiě chéng
 今 當 略 說 其 相 。 此 獄 周 帀 · 有 七 重 鐵 城 ·
 features as the sūtras explain it. This hell is encircled by seven rings of iron walls,

fù yǒu qī chóng tiě wǎng luó fù qí shàng xià yǒu qī chóng tiě
 覆 有 七 重 鐵 網 · 羅 覆 其 上 · 下 有 七 重 鐵
 covered above by seven layers of iron nets, and covered below by iron knives as thick as a

dāo wéi lín wú liàng měng huǒ zòng guǎng bā wàn sì qiān yóu xún
 刀 爲 林 。 無 量 猛 火 · 縱 廣 八 萬 四 千 由 旬 。
 forest. Infinite blazing flames span eighty-four thousand yojanas, and the bodies of

zuì rén zhī shēn piàn mǎn qí zhōng zuì yè yīn yuán bù xiāng fáng
 罪 人 之 身 · 徧 滿 其 中 · 罪 業 因 緣 · 不 相 妨
 transgressors fill its space. The causes and conditions of transgressions do not mutually obstruct

ài shàng huǒ chè xià xià huǒ chè shàng dōng xī nán běi tōng
 礙 。 上 火 徹 下 · 下 火 徹 上 · 東 西 南 北 · 通
 each other. Flames from above burn downwards, and flames from below burn upwards,
 intersecting everything in the north, east, south, and west.

chè jiāo guò rú yú zài ào zhī gāo jiē jǐn cǐ zhōng zuì kǔ yì
 徹 交 過 。 如 魚 在 鑿 · 脂 膏 皆 盡 · 此 中 罪 苦 · 亦
 Like a fish in a frying pan with its fats and oils burned dry, such is the suffering of the

fù rú shì qí chéng sì mén yǒu sì dà tóng gǒu qí shēn zòng
 復如是。其城四門。有四大銅狗。其身縱
 transgressions in this hell. At the four gates are four copper dogs, and each dog's body spans

guǎng sì qiān yóu xún yá zhuǎ fēng cháng yǎn rú chē diàn fù
 廣四千由旬。牙爪鋒長。眼如掣電。復
 four thousand yojanas. Their fangs are long, their eyes as piercing as lightning. Furthermore,

yǒu wú liàng tiě zǐ zhū niǎo fèn yì fēi téng dàn zuì rén ròu niú
 有無量鐵觜諸鳥。奮翼飛騰。啖罪人肉。牛
 there are limitless iron-beaked birds which soar and fly, feasting on the flesh of transgressors.

tóu yù zú xíng rú luó chà ér yǒu jiǔ wěi wěi rú tiě chā fù
 頭獄卒。形如羅刹。而有九尾。尾如鐵叉。復
 The ox-headed warden of hell has the appearance of a rākṣasa and nine tails, each tail resembling

yǒu jiǔ tóu tóu shàng shí bā jiǎo jiǎo yǒu liù shí sì yǎn yī yī
 有九頭。頭上十八角。角有六十四眼。一一
 an iron trident. Furthermore, it has nine heads, with a total of eighteen horns and sixty-four eyes

yǎn zhōng jiē xī bèng chū zhū rè tiě wán shāo zuì rén ròu rán
 眼中。皆悉迸出諸熱鐵丸。燒罪人肉。然
 on the horns. Flaming iron pills burst from each eye, burning the flesh of transgressors.

qí yì chēn yí nù xiào hǒu zhī shí shēng rú pì lì fù yǒu wú
 其一瞋一怒。哮吼之時。聲如霹靂。復有無
 When it is enraged, its roar resembles a clap of thunder. Furthermore, there are limitless and

liàng wú biān dāo lún kōng zhōng ér xià cóng zuì rén dǐng rù
 量無邊刀輪。空中而下。從罪人頂入。
 boundless sword wheels which descend from the sky, slicing into the transgressors' heads and

cóng zú ér chū yú shì zuì rén tòng chè gǔ suǐ kǔ qiè gān xīn
 從足而出。於是罪人。痛徹骨髓。苦切肝心。
 exiting from their feet. Through this, the transgressors experience pain even in their bones and
 marrow as the suffering pierces their livers and hearts.

rú shì jīng wú shù suì qiú shēng bù dé qiú sǐ bù dé rú shì děng
 如是經無數歲。求生不得。求死不得。如是等
 In this way, they undergo countless years, unable to obtain life when they seek it and unable to



bào jīn rì jiē xī qǐ sǎng cán kuì chàn huǐ cì fù chàn huǐ dāo
 報 · 今日皆悉稽顙 · 慚愧懺悔 · 次復懺悔刀
 obtain death when they seek it. Today, we prostrate remorsefully and shamefully to repent and reform for such retributions. Next, we repent and reform for the transgressions which lead to

shān jiàn shù dì yù shēn shǒu tuō luò zuì bào chàn huǐ huò tāng ·
 山 · 劍樹地獄 · 身首脫落罪報 · 懺悔鑊湯 ·
 retributions of heads and bodies being severed in the Mountains of Knives and Trees of Swords Hell; we repent and reform for the transgressions which lead to retributions of being

lú tàn dì yù shāo zhǔ zuì bào chàn huǐ tiě chuáng tóng zhù dì
 鑪炭地獄 · 燒煮罪報 · 懺悔鐵牀 · 銅柱地
 incinerated and cooked in the Boiling Cauldron and Furnace of Coal Hell; we repent and reform for the transgressions which lead to retributions of being burned and mashed in the Iron Bed

yù jiāo rán zuì bào chàn huǐ dāo lún huǒ chē dì yù pī lì zuì
 獄 · 焦然罪報 · 懺悔刀輪 · 火車地獄 · 劈礫罪
 and Copper Pillar Hell; we repent and reform for the transgressions which lead to retributions of being chopped and crushed in the Wheel of Swords and Carts of Fire Hell; we repent and

bào chàn huǐ bá shé lí gēng dì yù chǔ tòng zuì bào chàn huǐ
 報 · 懺悔拔舌 · 犁耕地獄 · 楚痛罪報 · 懺悔
 reform for the transgressions which lead to retributions of unbearable pain in the Ripping and Plowing Tongue Hell; we repent and reform for the transgressions which lead to retributions of

tūn dàn tiě wán yáng tóng guàn kǒu dì yù wǔ nèi xiāo làn zuì bào ·
 吞啖鐵丸 · 烱銅灌口地獄 · 五內消爛罪報 ·
 scalding the five internal organs in the Swallowing Iron Pills and Drinking Molten Copper Hell;

chàn huǐ tiě mó dì yù gǔ ròu huī fěn zuì bào chàn huǐ hēi shéng dì
 懺悔鐵磨地獄 · 骨肉灰粉罪報 · 懺悔黑繩地
 we repent and reform for the transgressions which lead to retributions of having one's flesh and bones ground to dust and powder in the Iron Grinder Hell; we repent and reform for the

yù zhī jié fēn lí zuì bào chàn huǐ huī hé fèi shǐ dì yù nǎo mèn
 獄 · 肢節分離罪報 · 懺悔灰河沸屎地獄 · 惱悶
 transgressions which lead to retributions of being mutilated in the Black String Hell; we repent and reform for the transgressions which lead to retributions of afflictions and suffocation in the

zuì bào chàn huǐ xián shuǐ hán bīng dì yù pí fū chāi liè luǒ dòng
 罪報。懺悔鹹水寒冰地獄。皮膚拆裂。裸凍
 Murky River of Boiling Feces Hell; we repent and reform for the transgressions which lead to retributions of cracked, frozen, naked skin in the Icy Salt Water Hell; we repent and reform for

zuì bào chàn huǐ chái láng yīng quǎn dì yù gèng xiāng cán hài zuì
 罪報。懺悔豺狼。鷹犬地獄。更相殘害罪
 the transgressions which lead to retributions of continued mutual violence and harm in the Jackals, Wolves, Vultures, and Hounds Hell; we repent and reform for the transgressions which

bào chàn huǐ dāo bīng jù zhuǎ dì yù gèng xiāng bó cuō zhuó
 報。懺悔刀兵距爪地獄。更相搏撮。斫
 lead to retributions of continued mutual conflict, pinching, slicing, and stabbing in the Weapons, Soldiers, and Distant Claw Hell. we repent and reform for the transgressions which lead to

cì zuì bào chàn huǐ huǒ kēng dì yù pào zhì zuì bào chàn huǐ
 刺罪報。懺悔火坑地獄。炮炙罪報。懺悔
 retributions of being burned in the Flaming Pit Hell; we repent and reform for the transgressions

liǎng shí xiāng kē dì yù xíng hái suì pò zuì bào chàn huǐ zhòng hé
 兩石相磕地獄。形骸碎破罪報。懺悔衆合
 which lead to retributions of having one's body crushed in the Two Smashing Stones Hell; we repent and reform for the transgressions which lead to retributions

hēi ěr dì yù xiè tī zuì bào chàn huǐ àn míng ròu shān dì yù
 黑耳地獄。解剔罪報。懺悔闇冥肉山地獄。
 of being sawed apart in the Black Ear Hell; we repent and reform for the transgressions which lead to retributions of being chopped in the Dark Mountain of Flesh Hell; we repent and reform

zhǎn cuò zuì bào chàn huǐ jù xiè dīng shēn dì yù duàn jié zuì bào
 斬剉罪報。懺悔鋸解釘身地獄。斷截罪報。
 for the transgressions which lead to retributions of being cut and pierced in the Sawing and

chàn huǐ tiě bàng dào xuán dì yù tú gē zuì bào chàn huǐ jiāo rè
 懺悔鐵棒倒懸地獄。屠割罪報。懺悔焦熱
 Nailing Hell; we repent and reform for the transgressions which lead to retributions of being slaughtered in the Iron Staff and Hanging Hell; we repent and reform for the transgressions



jiào huàn dì yù fán yuān zuì bào chàn huǐ dà xiǎo tiě wéi shān jiān
 叫喚地獄·煩冤罪報。懺悔大小鐵圍山間。
 which lead to retributions of vengeful afflictions in the Incinerating Screams Hell; we repent and reform for the transgressions which lead to retributions of eternal darkness and not knowing

cháng yè míng míng bú shì sān guāng zuì bào chàn huǐ ā bō bō
 長夜冥冥·不識三光罪報。懺悔阿波波
 the three kinds of light within the Larger and Smaller Iron Encircled Mountains; we repent and

dì yù ā pó pó dì yù ā zhā zhā dì yù ā luó luó dì yù rú
 地獄·阿婆婆地獄·阿吒吒地獄·阿羅羅地獄·如
 reform for Ahaha Hell, Ababa Hell, Atata Hell, Alala Hell, and the rest of the

shì bā hán bā rè yí qiè zhū dì yù zhōng fù yǒu bā wàn sì qiān
 是八寒八熱一切諸地獄中·復有八萬四千
 Eight Cold and Eight Hot Hells, which have eighty-four thousand subordinate hells. In these

gé zǐ dì yù yǐ wéi juàn shǔ cǐ zhōng zuì kǔ pào zhǔ chǔ tòng
 鬲子地獄以爲眷屬。此中罪苦·炮煮楚痛。
 hells, the transgressions and sufferings include burning, cooking, immense pain,

bō pí shuā ròu xiāo gǔ dǎ suǐ chōu cháng bá fèi wú liàng zhū kǔ
 剝皮刷肉·削骨打髓·抽腸拔肺·無量諸苦。
 skinning, combing one's raw flesh, shaving one's bones, smashing one's marrow, disemboweling, ripping one's lungs, and other limitless sufferings

bù kě wén bù kě shuō nán mó fó jīn rì zài cǐ zhōng zhě huò
 不可聞·不可說·南無佛。今日在此中者·或
 which are impossible to hear and speak of. Homage to the Buddha! Those who are in these

shì wǒ děng wú shǐ yǐ lái jīng shēng fù mǔ yí qiè juàn shǔ wǒ děng
 是我等無始以來經生父母·一切眷屬。我等
 [hells] today are our parents and relatives from beginningless lifetimes ago.

yǔ bǐ mìng zhōng zhī hòu huò dāng fù duò rú cǐ yù zhōng jīn rì
 與彼命終之後·或當復墮如此獄中。今日
 After our lives end, we might also fall into these hells. Today, we sincerely

xǐ xīn kěn dǎo kòu tóu qǐ sǎng xiàng shí fāng fó dà dì pú sà
洗心懇禱 · 叩頭稽顙 · 向十方佛 · 大地菩薩 ·
cleanse our minds and prostrate to the buddhas and great bodhisattvas of the ten directions to

qiú āi chàn huǐ lìng cǐ yí qiè zuì bào bì jìng xiāo miè
求哀懺悔 · 令此一切罪報 · 畢竟消滅 ·
seek repentance and reform so that these transgressions and their retributions will be completely extinguished.

yuàn chéng shì chàn huǐ dì yù děng bào suǒ shēng gōng dé jí shí
願承是懺悔地獄等報 · 所生功德 · 即時
We vow that through the merits and virtues born from repenting and reforming for the

pò huài ā bí tiě chéng xī wéi jìng tǔ wú è dào míng qí yú
破壞阿鼻鐵城 · 悉爲淨土 · 無惡道名 · 其餘
retributions of the hells, may the Iron Citadel of Avīci instantly be destroyed and transformed into the Pure Land, where there is no word for the lower realms; may the instruments of torture

dì yù yí qiè kǔ jù zhuǎn wéi lè yuán dāo shān jiàn shù biàn
地獄 · 一切苦具 · 轉爲樂緣 · 刀山劍樹 · 變
in the other hells transform into conditions of bliss; may the mountains of knives and trees of

chéng bǎo lín huò tāng lú tàn lián huá huà shēng niú tóu yù zú
成寶林 · 鑊湯爐炭 · 蓮華化生 · 牛頭獄卒 ·
swords transform into jeweled forests; the boiling cauldron and furnace of coal [become] lotuses, from which [beings] are born through transformation; may the ox-headed wardens

chú shě bào nüè jiē qǐ cí bēi wú yǒu è niàn dì yù zhòng shēng
除捨暴虐 · 皆起慈悲 · 無有惡念 · 地獄衆生 ·
abandon their violent abuse and all give rise to compassion without any evil thoughts; the

dé lí kǔ guǒ gèng bú zào yīn děng shòu ān lè rú dì sān chán
得離苦果 · 更不造因 · 等受安樂 · 如第三禪 ·
sentient beings in hell abandon the fruits of suffering and do not continue to sow its seeds; may all obtain peace and bliss equal to that of the Third Dhyāna,

yì shí jù fā wú shàng dào xīn chàn huǐ yǐ zhì xīn xìn lǐ cháng
一時俱發 · 無上道心 · 懺悔已 · 至心信禮常
and give rise to the mind of the unsurpassed way simultaneously. Having repented and reformed, we sincerely have faith in and venerate



zhù sān bǎo

住 三 寶 。

the eternally abiding Triple Gem!

● **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 Sīṃhanāda 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 yǐ chàn dì yù bào jìng jīn
禮諸佛已。次復懺悔。已懺地獄報竟。今

Having venerated the buddhas, again, repent and reform. We have already repented for the retributions of the hells. Now, we should repent and reform

dāng chàn huǐ sān è dào bào jīng zhōng fó shuō duō yù zhī rén

當懺悔三惡道報。經中佛說。多欲之人。

for the retributions of the Three Lower Realms. In the sūtras, the Buddha said, "One who has



duō qiú lì gù kǔ nǎo yì duō zhī zú zhī rén suī wò dì shàng
 多求利故·苦惱亦多。知足之人·雖臥地上·
 many desires, due to these desires, will also have many dissatisfactions and afflictions. One who
 knows contentment, despite sleeping on the ground,

yóu wéi ān lè bù zhī zú zhě suī chù tiān táng yóu bù chēng yì
 猶爲安樂。不知足者·雖處天堂·猶不稱意。
 experiences joy; one who does not know contentment, despite living in a heavenly palace, will

dàn shì jiān rén hū yǒu jí nàn biàn néng shě cái bú jì duō
 但世間人·忽有急難·便能捨財·不計多
 not be satisfied." However, upon encountering calamities, people of the world will abandon
 their wealth, no matter how much it amounts to.

shǎo ér bù zhī cǐ shēn lín yú sān tú shēn kēng zhī shàng yì
 少·而不知此身·臨於三塗深坑之上。一
 They do not know that their bodies will fall into the deep abyss of the Three Lower Realms.

xī bù huán biàn yīng duò luò hū yǒu zhī shì quàn yíng gōng dé
 息不還·便應墮落。忽有知識·勸營功德。
 As soon as a single breath does not return, they will fall [into the lower realms]. They ignore the
 [virtuous] advisors who urge them to generate merits and virtues,

lìng zuò wèi lái shàn fǎ zī liáng zhí cǐ qiān xīn wú kěn zuò lǐ
 令作未來善法資糧。執此慳心·無肯作理。
 who instruct them to cultivate the resources for the future attainment of wholesome Dharmas.
 Being attached to their miserly minds, they do not wish to generate or cultivate.

fú rú shì zhě jí wéi yú huò hé yǐ gù ěr jīng zhōng fó shuō
 夫如是者·極爲愚惑·何以故爾。經中佛說·
 Such beings are the most ignorant. Why is this? In the sūtras, the Buddha said that when one is

shēng shí bù jī yì wén ér lái sǐ yì bù chí yì wén ér qù kǔ
 生時不齎一文而來·死亦不持一文而去。苦
 born, one does not bring a penny; when one dies, one also cannot take a penny. We subject

shēn jī jù wéi zhī yōu nǎo yú jǐ wú yì tú wéi tā yǒu wú shàn
 身積聚·爲之憂惱·於己無益·徒爲他|有。無善
 our bodies to suffering in order to accumulate [material possessions] and then worry about
 them. This does not benefit us, for [the possessions] will become others' possessions. Having

kě shì wú dé kě hù zhì shǐ mìng zhōng duò zhū è dào shì gù
 可恃·無德可怙。致使命終·墮諸惡道。是故
 no virtues to rely on, we fall to the lower realms at the end of our lives. Therefore, today, we

jīn rì guī mìng sān bǎo zhì chéng chàn huǐ cì fù chàn huǐ chù shēng
 今日皈命三寶·至誠懺悔。次復懺悔畜生
 return our lives to the Triple Gem in refuge to sincerely repent and reform. Next, we repent and

dào zhōng wú suǒ shì zhī zuì bào chàn huǐ chù shēng dào zhōng fù
 道中·無所識知罪報。懺悔畜生道中·負
 reform the transgressions which lead to retributions of ignorance in the animal realm; we
 repent and reform the transgressions which lead to retributions of carrying heavy loads to

zhòng qiān lí cháng tā sù zhài zuì bào chàn huǐ chù shēng dào zhōng
 重牽犁·償他宿債罪報。懺悔畜生道中·
 repay past debts in the animal realm; we repent and reform the transgressions which lead to

bù dé zì zài wéi tā zhuó cì tú gē zuì bào chàn huǐ chù shēng dào
 不得自在·爲他斫刺屠割罪報。懺悔畜生道
 retributions of not being free and being cut, pierced, slaughtered, and sliced by others in the
 animal realm; we repent and reform the transgressions

zhōng wú zú èr zú sì zú duō zú zuì bào chàn huǐ chù shēng dào
 中·無足二足·四足多足罪報。懺悔畜生道
 which lead to retributions of having no feet, two feet, four feet, and multiple feet in the animal
 realm; we repent and reform the transgressions

zhōng shēn zhū máo yǔ lín jiǎ zhī nèi wéi zhū xiǎo chóng zhī suǒ
 中·身諸毛羽·鱗甲之內·爲諸小蟲之所
 which lead to retributions of being bitten by insects inside one's fur, feathers, scales, and shell

zā shí zuì bào rú shì chù shēng dào zhōng yǒu wú liàng zuì bào
 啖食罪報。如是畜生道中·有無量罪報·
 in the animal realm. There are limitless transgressions which lead to retributions such as these

jīn rì zhì chéng jiē xī chàn huǐ
 今日至誠·皆悉懺悔。

in the animal realm. Today, we sincerely repent and reform for them all.



cì fù chàn huǐ è guǐ dào zhōng cháng shòu jī kě bǎi qiān wàn
次復懺悔餓鬼道中。長受饑渴。百千萬

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

suì bù wén jiāng shuǐ zhī míng zuì bào chàn huǐ è guǐ shí dàn
歲。不聞漿水之名罪報。懺悔餓鬼。食啖

thirst for hundreds of millions of years without ever hearing of water in the hungry ghost realm; we repent and reform for the transgressions

nóng xuè fèn huì zuì bào chàn huǐ è guǐ dòng shēn zhī shí yí
膿血。糞穢罪報。懺悔餓鬼。動身之時。一

which lead to retributions of hungry ghosts eating pus, blood, feces, and filth; we repent and reform for the transgressions which lead to retributions of hungry ghosts' limbs and joints

qiè zhī jié huǒ rán zuì bào chàn huǐ è guǐ fù dà yān xiǎo zuì bào
切肢節火然罪報。懺悔餓鬼。腹大咽小罪報。

bursting into flames upon any movement; we repent and reform for the transgressions which lead to retributions of hungry ghosts' large stomachs and narrow throats.

rú shì è guǐ dào zhōng wú liàng kǔ bào jīn rì qǐ sǎng qiú āi
如是餓鬼道中。無量苦報。今日稽顙求哀。

There are limitless painful retributions such as these in the hungry ghost realm. Today, we sincerely prostrate to seek repentance and reformation for all of these.

jiē xī chàn huǐ cì fù chàn huǐ yí qiè guǐ shén xiū luó dào zhōng
皆悉懺悔。次復懺悔一切鬼神。修羅道中。

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

yú chǎn jiāo zhà zuì bào chàn huǐ guǐ shén dào zhōng dān shā fù
諛諂僞詐罪報。懺悔鬼神道中。擔沙負

arrogance, and trickery in the realm of ghosts, spirits, and asūras; we repent and reform for the transgressions which lead to retributions of carrying sand and lifting boulders to fill rivers and

shí tián hé sāi hǎi zuì bào chàn huǐ guǐ shén luó chà jiū pán tú
石。填河塞海罪報。懺悔鬼神。羅刹鳩槃荼。

oceans in the realm of ghosts, spirits, and asūras; we repent and reform for the transgressions which lead to retributions of devouring raw flesh and blood and being hideous among ghosts,

zhū è guǐ shén shēng dàn xuè ròu shòu cǐ chǒu lòu zuì bào rú
 諸惡鬼神・生啖血肉・受此醜陋罪報。如
 spirits, rākṣasas, kumbhāṇḍas, and other evil ghosts and spirits. There are limitless and

shì guǐ shén dào zhōng wú liàng wú biān yí qiè zuì bào jīn rì qǐ
 是鬼神道中・無量無邊一切罪報・今日稽
 boundless transgressions which lead to retributions such as these in the realm of ghosts and

sǎng xiàng shí fāng fó dà dì pú sà qiú āi chàn huǐ xī lìng
 顙・向十方佛・大地菩薩・求哀懺悔・悉令
 spirits. Today, we sincerely prostrate to the buddhas and great bodhisattvas of the ten
 directions to seek repentance and reform

xiāo miè

消滅。

so that they may all be eradicated.

yuàn chéng shì chàn huǐ chù shēng děng bào suǒ shēng gōng dé
 願承是懺悔畜生等報・所生功德・
 We vow that through the merits and virtues born from this repentance and reformation of such
 [transgressions which lead to] retributions in the realm of animals,

shēng shēng shì shì miè yú chī gòu zì shì yè yuán zhì huì míng
 生生世世・滅愚癡垢・自識業緣・智慧明
 may we, in each and every lifetime, eradicate the defilement of ignorance, be inherently aware
 of karmic conditions, shine radiantly with wisdom,

zhào duàn è dào shēn yuàn yǐ chàn huǐ è guǐ děng bào suǒ
 照・斷惡道身。願以懺悔餓鬼等報・所
 and abandon the body of lower realms. We vow that through the merits and virtues born from
 this repentance and reformation of such [transgressions which lead to] retributions in the realm

shēng gōng dé shēng shēng shì shì yǒng lí qiān tān jī kě zhī
 生功德・生生世世・永離慳貪・饑渴之
 of hungry ghosts, may we, in each and every lifetime, forever cast away the sufferings of
 stinginess, desire, thirst, and hunger;



kǔ cháng cān gān lù jiě tuō zhī wèi yuàn yǐ chàn huǐ guǐ shén
 苦 · 常 飡 甘 露 · 解 脫 之 味 。 願 以 懺 悔 鬼 神 ·
 and always feast on the liberating taste of sweet dew. We vow that through the merits and
 virtues born from this repentance and reformation of such [transgressions which lead to]

xiū luó děng bào suǒ shēng gōng dé shēng shēng shì shì zhì zhí
 修 羅 等 報 · 所 生 功 德 · 生 生 世 世 · 質 直
 retributions in the realm of ghosts, spirits, and asūras, may we, in each and every lifetime, be

wú chǎn lí xié mìng yīn chú chǒu lòu guǒ fú lì rén tiān yuàn
 無 諂 · 離 邪 命 因 · 除 醜 陋 果 · 福 利 人 天 。 願
 honest without treachery, abandon the causes of improper livelihood, eradicate the effects of
 hideousness, and bring benefits and blessings to humans and devas. We vow that from today

cóng jīn yǐ qù nǎi zhì dào chǎng jué dìng bú shòu sì è dào bào
 從 今 以 去 · 乃 至 道 場 · 決 定 不 受 四 惡 道 報 ·
 until reaching our Sanctuary of Awakening, we will definitely not undergo the retributions of

wéi chú dà bēi wèi zhòng shēng gù yǐ shì yuàn lì chù zhī
 惟 除 大 悲 · 爲 衆 生 故 · 以 誓 願 力 · 處 之
 the four lower realms, except out of great compassion for sentient beings, wherefore through
 the power of our vows, we will never tire

wú yàn
 無 厭 。

of being [in the lower realms].

yǐ chàn sān tú děng bào jīn dāng fù cì qǐ kěn chàn huǐ rén tiān yú
 已 懺 三 塗 等 報 · 今 當 復 次 稽 懇 懺 悔 人 天 餘
 We have repented the retributions of the Three Lower Realms. Now, we should continue to
 sincerely repent and reform for the residual retributions among humans and devas.

bào xiāng yǔ bǐng cǐ yán fú shòu mìng suī yuē bǎi nián mǎn zhě
 報 。 相 與 稟 此 閻 浮 壽 命 · 雖 曰 百 年 · 滿 者
 In a Jambudvīpan lifespan, although it is said one can live until the age of one hundred, there

wú jǐ yú qí zhōng jiān shèng nián yāo wǎng qí shù wú liàng
 無 幾 。 於 其 中 間 · 盛 年 夭 枉 · 其 數 無 量 。
 are few who actually do so, as the number of those who perish prematurely in their prime is

dàn yǒu zhòng kǔ jiān pò xīn xíng chóu yōu kǒng qiè wèi céng zàn
 但有衆苦・煎迫心形。愁憂恐怯・未曾暫
 countless. [During these years,] beings are stricken by various sufferings of body and mind,
 unable to escape them for even a moment.

lí rú cǐ jiē shì shàn gēn wēi ruò è yè zī duō zhì shǐ xiàn zài
 離。如此皆是善根微弱・惡業滋多。致使現在。
 These are all beings with fragile virtuous roots and a plethora of unwholesome karma. This

fán yǒu suǒ wéi jiē bù chēng yì dāng zhī xī shì guò qù yǐ lái
 凡有所爲・皆不稱意。當知悉是過去以來。
 causes them to encounter obstructions in all that they seek now, and they should know that

è yè yú bào suǒ zhì shì gù jīn dāng chàn huǐ wú shǐ yǐ lái zhì yú
 惡業餘報所致。是故今當懺悔・無始以來至于
 these are all residual retributions of unwholesome karma from past lifetimes. Therefore, we, the
 assembly, now repent and reform for all of the limitless

jīn rì suǒ yǒu xiàn zài jí yǐ wèi lái rén tiān zhī zhōng wú liàng
 今日・所有現在・及以未來人天之中・無量
 residual retributions accumulated since beginningless time, in the present, and in the future

yú bào chàn huǐ rén jiān liú yāng sù duì lóng cán bǎi bìng liù
 餘報。懺悔人間・流殃宿對・癡殘百病・六
 among humans and devas. We repent and reform for the transgressions which lead to the disasters
 of banishment arising from past enmity, being deformed, disabled, and experiencing the hundred

gēn bú jù zuì bào chàn huǐ rén jiān biān dì xié jiàn sān è bā
 根不具罪報。懺悔人間・邊地邪見・三惡八
 illnesses, as well as not possessing all six sense organs in the human realm; we repent and
 reform for the transgressions which lead to retributions of [being born] in the borderlands,

nàn zuì bào chàn huǐ rén jiān duō bìng xiāo shòu cù mìng yāo
 難罪報。懺悔人間・多病消瘦・促命夭
 deviant views, three evils, and eight difficulties in the human realm; we repent and reform for
 the transgressions which lead to retributions of chronic illness, malnourishment, and premature



wǎng zuì bào chàn huǐ rén jiān liù qīn juàn shǔ bù dé cháng xiāng
 枉罪報。懺悔人間。六親眷屬。不得常相
 death in the human realm; we repent and reform for the transgressions which lead to
 retributions of having relatives of the six types of kin who do not constantly care and protect

bǎo shǒu zuì bào chàn huǐ rén jiān qīn yǒu diào sàng ài bié lí
 保守罪報。懺悔人間。親友凋喪。愛別離
 each other; we repent and reform for the transgressions which lead to retributions of losing
 contact with friends and the suffering of separation in the human realm; we repent and reform

kǔ zuì bào chàn huǐ rén jiān yuān jiā jù huì chóu yōu bù wèi zuì
 苦罪報。懺悔人間。冤家聚會。愁憂怖畏罪
 for the transgressions which lead to retributions of encountering enemies, which leads to
 worry, sorrow, fear, and apprehension in the human realm;

bào chàn huǐ rén jiān shuǐ huǒ dào zéi dāo bīng wéi xiǎn jīng kǒng
 報。懺悔人間。水火盜賊。刀兵危險。驚恐
 we repent and reform for the transgressions which lead to retributions of floods, fires, robbers,
 and bandits, the dangers of weapons and soldiers, which bring terror

qiè ruò zuì bào chàn huǐ rén jiān gū dú kùn kǔ liú lí bō bèng
 怯弱罪報。懺悔人間。孤獨困苦。流離波迸。
 and abuse in the human realm; we repent and reform for the transgressions which lead to
 retributions of loneliness, being bound by sufferings, drifting aimlessly and wander after losing

wáng shī guó tǔ zuì bào chàn huǐ rén jiān láo yù xì bì yōu zhí
 亡失國土罪報。懺悔人間。牢獄繫閉。幽執
 one's country in the human realm; we repent and reform for the transgressions which lead to
 retributions of being locked in prisons, grabbed in the dark

cè lì biān tà kǎo chǔ zuì bào chàn huǐ rén jiān gōng sī kǒu
 側立。鞭撻拷楚罪報。懺悔人間。公私口
 and forced to stand, then being whipped, beaten, and tortured in the human realm; we repent
 and reform for the transgressions which lead to retributions of public litigation and private

shé gèng xiāng luó rǎn gèng xiāng wū bàng zuì bào chàn huǐ rén
 舌。更相羅染。更相誣謗罪報。懺悔人
 defamation, smearing each other and slandering each other in the human realm; we repent

jiān è bìng lián nián lèi yuè bú chài zhěn wò chuáng xí bù
 間·惡病連年·累月不瘥·枕臥牀席·不
 and reform for the transgressions which lead to retributions of being bedridden and unable to

néng qǐ jū zuì bào chàn huǐ rén jiān dōng wēn xià yì dú lì
 能起居罪報。懺悔人間·冬瘟夏疫·毒癘
 get up due to chronic illness which lasts years and months in the human realm; we repent and
 reform for the transgressions which lead to retributions of summer and winter illnesses, as well

shāng hán zuì bào chàn huǐ rén jiān zéi fēng zhǒng mǎn pǐ sè zuì
 傷寒罪報。懺悔人間·賊風腫滿·否塞罪
 as plagues and colds in the human realm; we repent and reform for the transgressions which
 lead to retributions of [illness caused by] wind, indigestion, and stagnation in the human realm;

bào chàn huǐ rén jiān wèi zhū è shén cì qiú qí biàn yù zuò
 報。懺悔人間·爲諸惡神·伺求其便·欲作
 we repent and reform for the transgressions which lead to retributions of praying to evil gods

huò suì zuì bào chàn huǐ rén jiān niǎo míng bǎi guài fēi shī xié
 禍祟罪報。懺悔人間·鳥鳴百怪·飛屍邪
 to seek disasters and calamities in the human realm; we repent and reform for the transgressions
 which lead to retributions of birds cawing, the hundred monsters, flying zombies, evil ghosts,

guǐ wěi zuò yāo yì zuì bào chàn huǐ rén jiān wèi bǐ hǔ bào chái
 鬼·僞作妖異罪報。懺悔人間·爲彼虎豹豺
 those who pretend to be demons in the human realm; we repent and reform for the
 transgressions which lead to retributions of being injured by tigers, leopards, jackals,

láng shuǐ lù yí qiè zhū è qín shòu suǒ shāng zuì bào chàn huǐ
 狼·水陸一切諸惡禽獸所傷罪報。懺悔
 wolves, and all vicious creatures of land and sea in the human realm; we repent and reform for

rén jiān zì yì zì cì zì shā zuì bào chàn huǐ rén jiān tóu kēng
 人間·自縊自刺·自殺罪報。懺悔人間·投坑
 the transgressions which lead to retributions of suicide through self-hanging and self-
 disemboweling in the human realm; we repent and reform for the transgressions which lead to



fù huǒ zì chén zì zhuì zuì bào chàn huǐ rén jiān wú yǒu wēi dé
 赴火·自沈自墜罪報。懺悔人間·無有威德。
 retributions of jumping into a pit, self-immolation, self-drowning, and jumping to one's death
 in the human realm; we repent and reform for the transgressions which lead to retributions of

míng wén zuì bào chàn huǐ rén jiān yī fú zī shēng bù néng
 名聞罪報。懺悔人間·衣服資生·不能
 not having awe-inspiring virtue and a well-known name in the human realm; we repent and
 reform for the transgressions which lead to retributions not having enough clothing to satisfy

chēng xīn zuì bào chàn huǐ rén jiān xíng lái chū rù yǒu suǒ yùn
 稱心罪報。懺悔人間·行來出入·有所運
 oneself in the human realm; we repent and reform for the transgressions which lead to
 retributions of being obstructed by unwholesome advisors while entering, leaving,

wéi zhí è zhī shí wèi zuò liú nán zuì bào rú shì xiàn zài wèi lái
 爲·值惡知識·爲作留難罪報。如是現在未來
 or traveling in the human realm. There are limitless transgressions which lead to retributions of

rén tiān zhī zhōng wú liàng huò héng zāi yì è nàn shuāi nǎo zuì
 人天之中·無量禍橫·災疫厄難衰惱罪
 such calamities and disasters among humans and devas both in the present and in the future.

bào zhòng děng jīn rì zhì chéng xiàng shí fāng fó zūn fǎ shèng
 報。某等今日至誠·向十方佛尊法聖
 Today, we, your disciples, sincerely face the Buddhas, honored Dharma, and sacred Sangha of

zhòng qiú āi chàn huǐ yuàn jiē xiāo miè
 衆·求哀懺悔·願皆消滅。
 the ten directions to seek repentance and reform, vowing that these will all be eradicated.

qián yǐ chàn huǐ sān yè liù gēn yí qiè fán nǎo zhàng yí qiè yè
 前已懺悔·三業六根一切煩惱障·一切業
 We have already repented and reformed all afflictive obstructions and karmic obstructions that
 arise from the three karmas and six sense organs, as well as the retributive obstructions of the

zhàng sì shēng liù dào yí qiè bào zhàng jīn dāng cì dì fā yuàn
 障。四生六道·一切報障·今當次第發願
 four forms of birth and six realms. Now, we should sequentially make vows and dedicate these

huí xiàng zhòng děng yuàn yǐ cǐ chàn huǐ sān zhàng suǒ shēng gōng
 回向。某等願以此懺悔三障所生功
 merits. We, the assembly, vow to dedicate the merits and virtues born from repenting and
 reforming these three obstructions,

dé xī jiē huí xiàng shī yǔ yí qiè zhòng shēng jù tóng chàn huǐ
 德·悉皆回向·施與一切衆生·俱同懺悔·
 bestowing them to all sentient beings so that they may repent and reform together in the same

yuàn yǔ yí qiè zhòng shēng xiàn shēng zhī nèi shēn xīn ān lè sān
 願與一切衆生現生之內·身心安樂·三
 way. May all sentient beings be able to obtain peace and happiness in body and mind in this

zāi bā nàn bù jí xiáng shì xián xī xiāo chú yī shí fēng ráo
 災八難·不吉祥事·咸悉消除。衣食豐饒·
 present lifetime, eradicate all inauspicious situations such as the three disasters and eight
 difficulties, possess abundant food and clothing,

zhèng xìn sān bǎo shě cǐ bào shēn jiē dé wǎng shēng jí lè shì
 正信三寶·捨此報身·皆得往生極樂世
 have proper faith in the Triple Gem, be reborn in the Realm of Ultimate Bliss after abandoning

jiè qīn jìn mí tuó dé shòu jì bié dāng lái shì zhōng jiàn mí lē
 界·親覲彌陀·得授記莝。當來世中·見彌勒
 this retributive body, personally receive a prophecy from Amitābha Buddha, see Maitreya

fó tīng wén zhèng fǎ rú jiào jìn xiū yuàn dé shēng shēng shì
 佛·聽聞正法·如教進修。願得生生世
 Buddha in a future lifetime, and practice diligently according to the teachings upon hearing the
 proper Dharma. We also vow that in every life and every place,

shì zài zài chù chù cháng zhí guó wáng xìng lóng sān bǎo bù
 世·在在處處·常值國王·興隆三寶·不
 we will be born in lands with rulers who support the Triple Gem and not be born in families of

shēng wài dào xié jiàn zhī jiā yòu yuàn shēng shēng shì shì
 生外道邪見之家。又願生生世世·
 other paths and deviant views; we also vow that in every life and every place, we will be born



zài zài chù chù lián huá huà shēng zhǒng zú zūn shèng ān wěn
 在在處處・蓮華化生・種族尊勝・安穩
 through transformation via a lotus blossom, be of the supreme caste, enjoy peace and bliss,

kuài lè yī shí zì rán yòu yuàn shēng shēng shì shì zài zài chù
 快樂・衣食自然。又願生生世世・在在處處
 and have clothing and food as desired; we also vow that in every life and every place, we will

chù cí rén zhōng xiào děng xīn jì wù bù shēng yí niàn nì hài
 處・慈仁忠孝・等心濟物・不生一念・逆害
 be kind, humane, loyal, and filial, save sentient beings with a mind of equality, and not give rise

zhī xīn yòu yuàn shēng shēng shì shì zài zài chù chù cháng wèi
 之心。又願生生世世・在在處處・常為
 to even a single thought of betrayal or harm in our minds; we also vow that in every life and

zhū fó zhī suǒ hù niàn néng xiáng mó yuàn jí zhū wài dào yǔ
 諸佛之所護念・能降魔怨・及諸外道。與
 every place, we will always receive the mindful protection of all buddhas, be able to subdue

zhū pú sà jù huì yí chù pú tí dào xīn xiāng xù bú duàn yòu
 諸菩薩・俱會一處・菩提道心・相續不斷。又
 demonic enmity and other paths, assemble together in one place with the bodhisattvas, and
 keep the bodhi mind present in thought after thought without any interruption; we also vow

yuàn shēng shēng shì shì zài zài chù chù xīng xiǎn fó fǎ xiū xíng
 願生生世世・在在處處・興顯佛法・修行
 that in every life and every place, we will promote the Buddhadharma, cultivate the Mahāyāna,

dà chéng fēn shēn wú liàng jiù dù zhòng shēng zhí zhì dào chǎng
 大乘。分身無量・救度衆生。直至道場。
 manifest limitless bodies to save sentient beings, and not retrogress until attaining awakening.

wú yǒu tuì zhuǎn rú zhū fó pú sà suǒ fā shì yuàn suǒ xiū fú
 無有退轉。如諸佛菩薩所發誓願・所修福
 Just as all buddhas and bodhisattvas make vows, cultivate blessings

zhì suǒ xíng huí xiàng wǒ yì rú shì fā yuàn xiū jí huí xiàng
 智・所行回向・我亦如是發願・修集回向。
 and wisdom, and practice dedication, we too vow, cultivate, and dedicate. Even if there is an

xū kōng jiè jìn zhòng shēng jiè jìn zhòng shēng yè jìn zhòng
虛空界盡·衆生界盡·衆生業盡·衆

end to empty space, an end to sentient beings, an end to the karma of sentient beings, and an

shēng fán nǎo jìn wǒ cǐ xiū xíng huí xiàng zhōng wú yǒu jìn
生煩惱盡·我此修行回向·終無有盡。

end to the afflictions of sentient beings, our practice of dedication will never end.

fā yuàn huí xiàng yǐ zhì xīn xìn lǐ cháng zhù sān bǎo
發願回向已·至心信禮常住三寶。

Having made vows and dedications, we sincerely place our faith in and venerate the eternally abiding Triple Gem!

cí bēi shuǐ chàn fǎ juàn xià
慈悲水懺法卷下

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

[Seven Buddhas Offense-Extinguishing Mantra ^{qī fó miè zuì zhēn yán} 七佛滅罪真言]

● li po li po di qiu he qiu he di tuo luo ni di ni he luo di
離婆離婆帝·求訶求訶帝·陀羅尼帝·尼訶囉帝·
ripa ripate kuha kuhate tranite nigalate

pī lì nǐ dì mó hē qiē dì zhēn líng qiān dì sā pō hē (3x)
毗黎你帝·摩訶伽帝·真陵乾帝·莎婆訶。
vimarite mahāgate jāmlamcamte svāhā!

● chàn rú huàn dí yǐ shuǐ wéi míng
懺如浣滌·以水爲名。

This repentance is like cleansing oneself and so it is named "Water."

zhì xīn dǐng lǐ zuì gēn qīng zuì miè fú yóu shēng
至心頂禮罪根清·罪滅福由生。

Through sincere prostrations, the roots of transgressions are purified.

Having eradicated transgressions, blessings are born.



huì rì zhāo líng jué hǎi xìng yuán chéng
 慧日昭靈·覺海性圓澄。
 Like the wisdom sun which is brilliant and aware,
 Perfect and pure is the nature of the ocean of awakening.

▲ ná mó yuán jué dì pú sà mó hē sà (3x)
 南無圓覺地菩薩摩訶薩
 Homage to the Perfect Awakening Stage Bodhisattva-Mahasattvas!

● chū chàn wén
 出懺文
 Prayer of Exiting Repentance, Scroll Three

gōng wén xiāng yún jié jiè rú lái fàng wǔ sè zhī guāng míng
 恭聞·香雲結界·如來放五色之光明。
 Respectfully listen! Fragrant clouds secure the boundaries, and the Tathāgata emits five-colored

bǎo zhú tǔ huā pú sà xiàn yōu tán zhī ruì xiàng sān zhuǎn fǎ lún
 寶燭吐花·菩薩現優曇之瑞相。三轉法輪
 light. Precious candles produce blossom[-like flames], and the bodhisattvas manifest as the
 auspicious sign of uḍumbara. Upon the throne, you conduct the third turning of the Dharma

yú zuò shàng sān shēn yuán xiàn yú guāng zhōng yuán mǎn shèng
 於座上·三身圓現於光中。圓滿勝
 wheel; amid the radiance, your three bodies perfectly manifest. Perfectly fulfilling these

yīn zhèng míng gōng dé shàng lái fèng wèi qiú chàn mǒu děng
 因·證明功德。上來奉為求懺某等。
 supreme causes, may you witness these merits and virtues. On behalf of this assembly of your

gōng duì jué huáng zuò xià xūn xiū sān mèi xuán wén jīn dāng dì
 恭對覺皇座下·熏修三昧玄文。今當第
 disciples who seek repentance, we respectfully face the throne of the King of Awakening and

sān juǎn gōng dé zhōu lóng wǒ zhū xíng rén yú qí tán nèi
 三卷·功德周隆。我諸行人·於其壇內。
 practice the profound text of Samādhī. Now, we have completed the merits and virtues of the
 third scroll. Within this sanctuary, we and our fellow practitioners

cóng shǐ zhì zhōng jǐn yī kē fàn xíng dào rào xuán fěng jīng chí
從始至終 · 謹依科範 · 行道遶旋 · 諷經持
have followed the liturgy from start to finish. In practicing the path, circumambulating, reciting

zhòu xuān chàn dǐng lǐ chàng fó guī yī xiàn xīn huā yú zhū fó
呪 · 宣懺頂禮 · 唱佛皈依 · 獻心花於諸佛
sūtras, upholding mantras, proclaiming repentance, prostrating, singing the buddhas' [names]
and seeking refuge in them, as well as presenting flowers of the mind before the buddha

xiàng qián xuě zuì qiān yú zhòng zhēn zuò xià suǒ jí shū xūn
像前 · 雪罪愆於衆真座下 · 所集殊勳 ·
images, our transgressions [fall like] snow before the thrones of truth. All of the extraordinary

xiān shēn huí xiàng lè bāng wú liàng shòu huá zàng shì jiā zūn
先伸回向 · 樂邦無量壽 · 華藏釋迦尊 ·
merits accumulated are first extended in dedication to Infinite Life [Tathāgata] of the Land of
Bliss, to Honored Śākyamuni of the Lotus Treasury,

míng yáng liǎng jiè zhī wēi líng yuǎn jìn wú biān zhī zhēn zǎi yǐ cǐ
冥陽兩界之威靈 · 遠近無邊之真宰 · 以此
to the solemn spirits between the realms of the living and deceased, and to the boundless
protectors both near and far.

shū shèng shàn yīn jìng wèi qiú chàn mǒu děng xǐ kōng wēi xì zuì
殊勝善因 · 敬爲求懺某等 · 洗空微細罪
May these extraordinary and supreme virtuous causes be respectfully [dedicated] on behalf of
this assembly of your disciples who seek repentance, wishing that all transgressions—no matter

qiān chéng jiù wú biān fú lì fú yuàn bǎi qiān huà fó gòng
愆 · 成就無邊福利 · 伏願 · 百千化佛 · 共
how minute—will be washed clean, and that boundless blessings and benefits can be
accomplished. We humbly vow: may the hundreds of thousands of manifested buddhas,

xīng yī zǐ zhī bēi xīn sān shì rú lái bǐng shòu qī zhī zhī jù jiè
興一子之悲心 · 三世如來 · 稟受七支之具戒 ·
in unison, give rise to the compassionate mind of [having] one child; may the tathāgatas of the
three periods of time proclaim and confer the seven limbs of complete precepts;



sān wú lòu xué xuān míng sān huì lóng huá shòu jì yī xīn bú
三無漏學宣明·三會龍華授記。一心不

may the three unstained learnings be clarified, and may all receive prophecies [of awakening] at the three assemblies [under the] Dragon Blossom Tree. Single-mindedly and undisturbed,

luàn yè shí dùn kōng sì ēn pǔ bào sān yǒu jūn zī fǎ jiè yuān
亂·業識頓空。四恩普報·三有均資。法界冤

both karma and consciousness are suddenly empty. Universally repaying the four kindnesses and equally benefitting the three realms of existence, both our friends and foes within the

qīn xián zhān lì lè suī zé yī wén chàn huǐ yóu kǒng fā lù wèi
親·咸沾利樂。雖則依文懺悔·猶恐發露未

Dharma realm benefit. Although we have repented and reformed in accordance with this text, we fear that our confessions are not sincere. Again, we implore the honored assembly to,

chéng zài láo zūn zhòng chóng qiú chàn huǐ
誠·再勞尊衆·重求懺悔。

once more, 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!

▲ 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 ^{xuān dú wén shū} 宣讀文疏]

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

南無莊嚴無上佛菩提

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

- ▲ **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 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 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 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] amṛta-d 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 。

Oṃ gagana sambhava vajra hoḥ!

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

● yuàn shēng xī fāng jìng tǔ zhōng jiú pìn lián huá wéi fù mǔ
 願 生 西 方 淨 土 中 · 九 品 蓮 華 為 父 母 ·
 Vowing to be reborn in the Western Pure Land,
 The Nine Stages of Lotus Blossoms serve as parents.

huá kāi jiàn fó wù wú shēng bú tuì pú sà wéi bàn lǚ
 華 開 見 佛 悟 無 生 · 不 退 菩 薩 為 伴 侶 。

When the blossom opens and the Buddha is seen, one awakens to non-arising
With non-regressive bodhisattvas as companions!

▲ ná mó ō mí tuó fó
 南 無 阿 彌 陀 佛
 Homage to Amitābha Buddha!

[Sending-Off the Sacred Praise ^{sòng shèng zàn} 送聖讚]

● fó cí guǎng dà gǎn yìng wú chā
佛慈廣大·感應無差。

The Buddha's compassion is vast and great, responding to all invocations without difference.

jí guāng sān mèi piàn hé shā yuàn bù lí qié yē
寂光三昧徧河沙。願不離伽耶。

His samādhi of tranquil radiance pervades worlds numerous as the sands of the Ganges River.
May he never leave [Bodh] Gaya.

jiàng fú zhāi jiā jīn dì yǒng lián huā
降福齋家·金地湧蓮花。

Bestowing blessings upon benefactor families,
Lotus blossoms spring from the golden ground [of the monastery]!

▲ nán mó dēng yún lù pú sà mó hē sà (3x)
南無登雲路菩薩摩訶薩

Homage to Ascending the Path of Clouds Bodhisattva-Mahāsattvas!

[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!

[A Prayer for the Samadhi Water Repentance of Kindness and Compassion 慈悲三昧水懺祈願文]

—Venerable Master Hsing Yun 星雲大師 著

● cí bēi wěi dà de fó tuó
 慈悲偉大的佛陀！
 Oh great, compassionate Buddha!

dì zǐ děng jīn tiān pú fú zài nǐn de zuò qián
 弟子等今天匍匐在您的座前 ·
 We, your disciples, prostrate before your seat today

yī zhào cí bēi sān mèi shuǐ chàn fǎ yǐ jiè shèn huáng kǒng de xīn qíng
 依照慈悲三昧水懺法 · 以戒慎惶恐的心情 ·
 and follow the Samadhi Water Repentance of Kindness and Compassion.
 With feelings of urgent fear and a resolve to abstain from anger,

xiàng nǐn fā lù chàn huǐ wǎng xī de zuì yè
 向您發露懺悔往昔的罪業 ·
 we reveal, repent, and reform our past karmic transgressions.

cí bēi wěi dà de fó tuó wú shǐ yǐ lái wǒ huò xǔ céng jīng
 慈悲偉大的佛陀！無始以來 · 我或許曾經 ~
 Oh great, compassionate Buddha! Since beginningless time, we have either

qīng màn sān bǎo bú xiào fù mǔ
 輕慢三寶 · 不孝父母 ·
 dismissed the Triple Gem; were unfilial to our parents;

shā dào yín wàng rǎo luàn zhòng shēng
 殺盜淫妄 · 擾亂眾生 ·
 killed, stole, engaged in sexual misconduct, and lied; antagonized sentient beings;

tān yù fán nǎo dān zhuó yì lè
貪欲煩惱 · 耽著逸樂 ·

indulged in the afflictions of desire; were lazy and unrestrained;

gōng gāo wǒ màn huǐ bàng shèng xián
貢高我慢 · 毀謗聖賢 ·

arrogant and prideful; slandered the sacred and virtuous;

bàng wú yīn guǒ xié jiàn yú chī
謗無因果 · 邪見愚癡 ·

denied the existence of cause and effect; and ignorantly held distorted views.

rú jīn dì zǐ děng zài cǐ qiú āi chàn huǐ
如今 · 弟子等在此求哀懺悔 ·

Now, we, your disciples, earnestly seek repentance and reform.

qí qiú cí bēi wěi dà de fó tuó āi mǐn nà shòu
祈求慈悲偉大的佛陀哀愍納受 ·

We ask you, great compassionate Buddha, to empathize with and accept us.

yuàn wǒ mén nèi xīn de chī àn
願我們內心的癡暗 ·

We vow that the darkness of ignorance in our minds

néng yīn chàn huǐ de míng dēng ér zhào liàng
能因懺悔的明燈而照亮 ·

will be illuminated by the radiant lamp of repentance and reform.

yuàn wǒ mén fán nǎo de huǒ yàn
願我們煩惱的火焰 ·

We vow that the flames of our afflictions

néng yīn chàn huǐ de gān lín ér xí miè
能因懺悔的甘霖而熄滅 ·

will be extinguished by the sweet rain of repentance and reform.

yuàn wǒ mén tān yù de hóng liú
願我們貪慾的洪流 ·

We vow that the floods of our greed and desire



néng yīn chàn huǐ de dī bà ér zǔ duàn
能 因 懺 悔 的 堤 壩 而 阻 斷 。
will be stopped by the dams of repentance and reform.

yuàn wǒ mén jiāo màn de gāo shān
願 我 們 驕 慢 的 高 山 。
We vow that the lofty mountains of our pride and arrogance

néng yīn chàn huǐ de jù chǎn ér tuī píng
能 因 懺 悔 的 巨 鎗 而 推 平 。
will be leveled by the plows of repentance and reform.

yuàn wǒ mén jí hèn de dāo jiàn
願 我 們 嫉 恨 的 刀 箭 。
We vow that the blades and arrows of our jealousy and hatred

néng yīn chàn huǐ de lì liàng ér sǔn huǐ
能 因 懺 悔 的 力 量 而 損 毀 。
will be destroyed by the strength of repentance and reform.

yuàn wǒ mén kǒng jù de chuàng shāng
願 我 們 恐 懼 的 創 傷 。
We vow that the trauma of our fear and worry

néng yīn chàn huǐ de wèi jí ér ān wěn
能 因 懺 悔 的 慰 藉 而 安 穩 。
will be comforted by the solace of repentance and reform.

yuàn wǒ mén fàng yì de chén kē
願 我 們 放 逸 的 沉 痾 。
We vow that the grave diseases of our laziness

néng yīn chàn huǐ de yào cǎo ér zhì yù
能 因 懺 悔 的 藥 草 而 治 癒 。
will be cured by the medicinal herbs of repentance and reform.

yuàn wǒ mén yuàn duì de zhuó shuǐ
願 我 們 怨 懟 的 濁 水 。
We vow that the turbid water of our enmity

néng yīn chàn huǐ de qīng zhū ér jié jìng
能 因 懺 悔 的 清 珠 而 潔 淨 。
will be purified by the clear pearl of repentance and reform.

cí bēi wěi dà de fó tuó
慈 悲 偉 大 的 佛 陀 ！
Oh great, compassionate Buddha!

jīn hòu wǒ yào yòng cí bēi lái měi huà rén shēng
今 後 ． 我 要 用 慈 悲 來 美 化 人 生 ．
From now on, we will use kindness and compassion to make life beautiful.

jīn hòu wǒ yào yòng xǐ shě lái jìng huà shè huì
今 後 ． 我 要 用 喜 捨 來 淨 化 社 會 ．
From now on, we will use joy and equanimity to make society pure.

jīn hòu wǒ yào yòng shuāng jiān lái chéng dān zé rèn
今 後 ． 我 要 用 雙 肩 來 承 擔 責 任 ．
From now on, we will use our two shoulders to carry responsibilities.

jīn hòu wǒ yào yòng zūn zhòng lái bāo róng yí qiè
今 後 ． 我 要 用 尊 重 來 包 容 一 切 ．
From now on, we will use respect to accept all.

qí qiú nǐ yǐ fó guāng jiā bèi wǒ men
祈 求 您 以 佛 光 加 被 我 們 ～
We pray that you aid and support us with your Buddha light—

ràng wǒ men bú yào suí shùn è yè
讓 我 們 不 要 隨 順 惡 業 ．
so that we will not go along with unwholesome deeds,

ràng wǒ men bú yào zài zào xīn yāng
讓 我 們 不 要 再 造 新 殃 ．
so that we will not create new disasters,

ràng wǒ men bú yào wéi bèi yīn guǒ
讓 我 們 不 要 違 背 因 果 ．
so that we will not turn away from cause and effect,



ràng wǒ men bú yào wàng shī xìn xīn
讓我們不要忘失信心。
so that we will not lose our faith.

qí qiú nǐn yǐ cí yún fù hù wǒ men
祈求您以慈雲覆護我們～
We pray that you will cover us with clouds of kindness—

ràng wǒ men néng gòu jiě yuān shì jié
讓我們能夠解冤釋結。
so that we will be able to untie the knots of hatred,

ràng wǒ men néng gòu yuǎn lí wú míng
讓我們能夠遠離無明。
so that we will be able to leave ignorance far behind,

ràng wǒ men néng gòu jù zú fó fǎ
讓我們能夠具足佛法。
so that we will be able to be replete with the Buddha Dharma

ràng wǒ men néng gòu bú zào kǔ yīn
讓我們能夠不造苦因。
so that we will be able to not create the causes of suffering.

cí bēi wěi dà de fó tuó !
慈悲偉大的佛陀！
Oh great, compassionate Buddha!

wǒ men yào gǎn ēn zhū fó pú sà de cí bēi
我們要感恩諸佛菩薩的慈悲。
We would like to thank the buddhas and bodhisattvas for their kindness and compassion.

kuàng jié yǐ lái zhòng shēng mí shī yú zuì yè shēn yuān zhī zhōng
曠劫以來。眾生迷失於罪業深淵之中。
Since distant kalpas past, sentient beings have been lost in the deep swamp of karmic transgressions.

shì fó fǎ jiāo dǎo chàn huǐ de fǎ mén
是佛法。教導懺悔的法門。
It is the Buddha Dharma which teaches the method of repentance and reform;

shì fǎ shuǐ xǐ dí wǒ men de yuān yè
是法水·洗滌我們的冤業。
it is the Dharma water which cleanses our karmic enmity.

cí bēi wěi dà de fó tuó
慈悲偉大的佛陀！
Oh great, compassionate Buddha!

wǒ men yào yǐ zhū fó pú sà de bēi zhì wéi bǎng yàng
我們要以諸佛菩薩的悲智為榜樣。
We wish to follow the buddhas' and bodhisattvas' compassion and wisdom as a role model;

wǒ men yào yǐ gǔ shèng xiān xián de hèn yuàn wéi diǎn fàn
我們要以古聖先賢的行願為典範。
we wish to follow the ancient sages' and virtuous ones' practices and vows as an exemplar.

wǒ men yào fā yáng chàn huǐ de fǎ mén
我們要發揚懺悔的法門。
We wish to spread the Dharma method of repentance and reform

ràng dà jiā xǐ qīng zuì yè zǒu xiàng xìng fú de rén shēng
讓大家洗清罪業·走向幸福的人生。
so that everyone can wash away their karmic transgressions and progress towards a blissful life.

wǒ men yào dài shí fāng dà zhòng chàn huǐ
我們要代十方大眾懺悔。
We wish to repent and reform on behalf of the great assembly in the ten directions

ràng dà jiā gòng chéng bǎo fá tóng dēng jiě tuō de bǐ àn
讓大家共乘寶筏·同登解脫的彼岸。
so that everyone can board the precious raft and reach the shore of liberation together.

cí bēi wěi dà de fó tuó
慈悲偉大的佛陀！
Oh great, compassionate Buddha!

qí qiú nǐ jiē shòu wǒ zhì chéng de qí yuàn
祈求您接受我至誠的祈願。
Please accept our sincerest prayer.



qí qiú nǐn jiē shòu wǒ zhì chéng de qí yuàn
祈求您接受我至誠的祈願。
Please accept our sincerest prayer.

[Verse of Dedication ^{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 xià zhōng
慈悲三昧水懺科儀·卷下 終

Liturgical of the Samadhi Water Repentance of Kindness and Compassion: Scroll Three | The End