

THE DHARMA OF REPENTANCE OF THE GREAT COMPASSION
WITH A THOUSAND HANDS AND A THOUSAND EYES

qiān shǒu qiān yǎn dà bēi chàn fǎ
千 手 千 眼 大 悲 懺 法

The assembly says: (眾云：)

Na Mwo Gwan Shr Yin Bodhisattva of Great Compassion. (3 times)

ná mó dà bēi guān shì yīn pú sà
南 無 大 悲 觀 世 音 菩 薩 (三稱)

The leader says: (維那師云：)

Let all be respectful and reverent.

yī qiè gōng jìng
一 切 恭 敬

The assembly says: (眾云：)

With one mind I bow to the Everlasting Triple Jewel of the Ten Directions.

(Bow once, then stand and half-bow)

yī xīn dǐng lǐ shí fāng cháng zhù sān bǎo
一 心 頂 禮 十 方 常 住 三 寶 (一拜起立，問訊)

The leader says: (維那師云：)

All in this assembly. Each one kneeling, holding in adornment incense and a flower, in accord with dharma make offerings.

shì zhū zhòng děng gè gè hú guì
是 諸 眾 等 各 各 胡 跪

yán chí xiāng huā rú fǎ gòng yàng[⊙]
嚴 持 香 華 如 法 供 養[⊙]

(The assembly kneels holding up incense and a flower, and then says :)

(眾跪，手持香花云：)

May this fragrant flower-cloud fully pervade the ten directions. May one by one all Buddhalands be adorned. May the Bodhisattva path be fulfilled and the Thus-Come-One fragrance perfected.

yuàn cǐ xiāng huā yún[⊙] biàn mǎn shí fāng jiè
願 此 香 華 雲[⊙] 遍 滿 十 方 界
yī yī zhū fó tǔ wú liàng xiāng zhuāng yán
一 一 諸 佛 土 無 量 香 莊 嚴
jù zú pú sà dào chéng jiù rú lái xiāng[⊙] (bow)
具 足 菩 薩 道 成 就 如 來 香[⊙] (bow)

(The leader says, the assembly bows and reflects silently:)

(維那師云，眾拜下默念)

This incense and flower pervade the ten directions, making a tower of subtle, wonderful light. All heavenly music, jeweled heavenly incense, rare heavenly delicacies, and jeweled heavenly garments, all inconceivably wonderful dharma-objects, each object emitting all objects, each object emitting all dharmas, revolving unobstructed and adorning each other, are offered everywhere to the Triple Jewel of the ten directions. Before the Triple Jewel of the Dharma Realm of the ten directions, my body everywhere makes offerings. Each one entirely pervades the Dharma Realm, each one unalloyed and unimpeded, exhausting the bounds of the future, doing the Buddhas' work, and spreading fragrance everywhere over all the living beings in the Dharma Realm. Having received the fragrance, they bring forth the Bodhi-mind, and together they enter the Unproduced and are certified to the Buddhas' wisdom.

wǒ cǐ xiāng huā biàn shí fāng
我此香華遍十方

yǐ wéi wéi miào guāng míng tái
以為微妙光明臺

zhū tiān yīn yuè tiān bǎo xiāng
諸天音樂天寶香

zhū tiān yáo shàn tiān bǎo yī
諸天肴膳天寶衣

bù kě sī yì miào fǎ chén
不可思議妙法塵

yī yī chén chū yī qiè chén
一一塵出一切塵

yī yī chén chū yī qiè fǎ
一一塵出一切法

xuán zhuǎn wú ài hù zhuāng yán
旋轉無礙互莊嚴

biàn zhì shí fāng sān bǎo qián
遍至十方三寶前

shí fāng fǎ jiè sān bǎo qián
十方法界三寶前

xī yǒu wǒ shēn xiū gòng yàng
悉有我身修供養

yī yī jiē xī biàn fǎ jiè
一一皆悉遍法界

bǐ bǐ wú zá wú zhàng ài
彼彼無雜無障礙

jìn wèi lái jì zuò fó shì
盡未來際作佛事

pǔ xūn fǎ jiè zhū zhòng shēng
普薰法界諸眾生

méng xūn jiē fā pú tí xīn
蒙薰皆發菩提心

tóng rù wú shēng zhèng fó zhì
同入無生證佛智◎

The leader says: (維那師云：)

The offering is now complete. Let all be reverent and respectful.

(Bow, stand, and half-bow)

gòng yàng yǐ yī qiè gōng jìng
供養已一切恭敬◎ (拜起，問訊) • • • ◎

(The assembly kneels and recites) (眾胡跪，同念讚觀音文)

Na Mo the Former Thus Come One Light of Proper Dharma, the present Gwan Shr Yin Bodhisattva, perfect in miraculous merit, complete in great compassion.

ná mó guò qù zhèng fǎ míng rú lái ① xiàn qián guān shì
 南 無 過 去 正 法 明 如 來 現 前 觀 世
 yīn pú sà chéng miào gōng dé jù dà cí bēi
 音 菩 薩 成 妙 功 德 具 大 慈 悲

Who in a single body and mind manifests a thousand hands, a thousand eyes, who illumines and looks upon the Dharma Realm and protects and upholds living beings and causes them to bring forth the great mind of the way, who teaches them to hold the perfect spiritual mantra.

yú yì shēn xīn xiàn qiān shǒu yǎn zhào jiàn fǎ
 於 一 身 心 現 千 手 眼 照 見 法
 jiè hù chí zhòng shēng lìng fā guǎng dà dào xīn
 界 護 持 眾 生 令 發 廣 大 道 心
 jiāo chí yuán mǎn shén zhòu
 教 持 圓 滿 神 咒

To leave forever the evil paths, and to be reborn at the time of a Buddha. Grave offenses which deserve the uninterrupted hells and evil ills which bind the body, from which no one can be saved or extricated, are caused to melt away.

yǒng lí è dào dé shēng fó qián ① wú jiàn zhòng
 永 離 惡 道 得 生 佛 前 無 間 重
 qiān chán shēn è jí mò néng jiù jì xī
 愆 纏 身 惡 疾 莫 能 救 濟 悉
 shǐ xiāo chú
 使 消 除

Samadhi, eloquence, and whatever is sought in this present life, are all brought to accomplishment.

sān mèi biàn cái xiàn shēng qiú yuàn jīe lìng guǒ suì
 三 昧 辯 才 現 生 求 願 皆 令 果 遂

There is no doubt whatever that the Three Vehicles can be quickly attained and that the ground of the Buddhas can soon be reached.

jué dìng wú yí néng shǐ sù huò sān shèng zǎo
決 定 無 疑 能 使 速 獲 三 乘 早
dēng fó dì
登 佛 地[◎]

No one can exhaust the praises of his awesome spiritual might. Therefore with one mind I return my life in worship.

wēi shén zhī lì tàn mò néng qióng gù wǒ yì xīn
威 神 之 力 歎 莫 能 窮 故 我 一 心
guī mìng dǐng lǐ
歸 命 頂 禮[◎] .. ◎ (Bow, stand, and half-bow) (拜起，問訊)

伸述誠懇，隨其智力，如實說之。然所求之事，不可增長生死；所運之心，必須利益群品；惟在專謹，方有感通，慎勿容易。

With one mind I bow to my original teacher Shakyamuni Buddha, World Honored One. (3 times)

yì xīn dǐng lǐ běn shī shì jiā móu ní shì zūn
一 心 頂 禮[◎] 本 師 釋 迦 牟 尼 世 尊[◎] .

(Bow to each Buddha or group of Buddhas, reflecting silently in turn:)
(諸眾皆須五體投地，殷重致禮，想云：)

The worshipped and the worshipper are empty and still in nature. The response and the Way are intertwined, inconceivably. This Way-place of mine is like a wish-fulfilling pearl; the Buddha(s) [reflect on name(s)] appear before me. I appear before (name of Buddha or Buddhas) . Bowing down, I return my life in worship.

néng lǐ suǒ lǐ xìng kōng jì gǎn yīng dào jiāo nán sī yì
能禮所禮性空寂 感應道交難思議

wǒ cǐ dào chǎng rú dì zhū shì jiā rú lái yǐng xiàn zhōng
我此道場如帝珠 釋迦如來影現中

wǒ shēn yǐng xiàn shì jiā rú lái qián tóu miàn jiē zú guī mìng lǐ
我身影現 釋迦如來前 頭面接足歸命禮

(頂禮其他佛時，想云與釋迦如來同，但念至尊號時分別改換。)

With one mind I bow to Amita Buddha of the Western Land of Ultimate Bliss, World Honored One.

yì xīn dǐng lǐ xī fāng jí lè shì jiè ā mí
一心頂禮 西方極樂世界阿彌
tuó shì zūn
陀世尊。

With one mind I bow to King of a Thousand Lights Buddha of Countless Kotis of Kalpas Past, World Honored One.

yì xīn dǐng lǐ guò qù wú liàng yì jié qiān guāng
一心頂禮 過去無量億劫千光
wáng jìng zhù shì zūn
王靜住世尊。

With one mind I bow to all the Buddhas of the past, many as the sands of ninety-nine kotis of ganges rivers, World Honored Ones.

yì xīn dǐng lǐ guò qù jiǔ shí jiǔ yì qíng qié
一心頂禮 過去九十九億殞伽
shā zhū fó shì zūn
沙諸佛世尊。

With one mind I bow to Light of Proper Dharma of Countless Kalpas Past, World Honored One.

yì xīn dǐng lǐ guò qù wú liàng jié zhèng fǎ míng
 一 心 頂 禮 過 去 無 量 劫 正 法 明
 shì zūn
 世 尊 .

With one mind I bow to all the Buddhas of the ten directions, World Honored Ones.

yì xīn dǐng lǐ shí fāng yí qiè zhū fó shì zūn
 一 心 頂 禮 十 方 一 切 諸 佛 世 尊 .

With one mind I bow to all the thousand Buddhas of the three periods of time in the Worthy Kalpa, World Honored Ones. (Bow, Stand, and half-bow)

yì xīn dǐng lǐ xián jié qiān fó sān shì yí qiè
 一 心 頂 禮 賢 劫 千 佛 三 世 一 切
 zhū fó shì zūn (拜起，問訊) . . .

With one mind I bow to the spiritual, wonderful words of the *dharani* of the greatly compassionate mind, perfect, full, unimpeded, vast, and great. (Bow three times, reflecting:)

yì xīn dǐng lǐ guǎng dà yuán mǎn wú ài dà bēi
 一 心 頂 禮 廣 大 圓 滿 無 礙 大 悲
 xīn dà tuó luó ní shén miào zhāng jù (三稱三拜，想云：) .

The Dharma-Nature, like emptiness, cannot be seen. The everlasting Dharma-Jewel is difficult to conceive of. With my three karmas now in accord with Dharma, I pray that it will manifest and accept this offering.

fǎ xìng rú kōng bù kě jiàn cháng zhù fǎ bǎo nán sī yì
法性如空不可見 常住法寶難思議

wǒ jīn sān yè rú fǎ qǐng wéi yuàn xiǎn xiàn shòu gòng yàng
我今三業如法請 惟願顯現受供養

With one mind I bow to all the *dharanis* spoken by Gwan Yin and to all the honored dharmas of the ten directions and the three periods of time. (Bow, stand, and half-bow.)

yì xīn dǐng lǐ guān yīn suǒ shuō zhū tuó luó ní
一心頂禮 觀音所說諸陀羅尼
jí shí fāng sān shì yí qiè zūn fǎ (拜起，問訊) • •
及十方三世一切尊法

(Bow and reflect :) (頂禮想云：)

True emptiness, the Dharma-nature, is like empty space. The everlasting Dharma-Jewel is difficult to conceive of. I now manifest before the Dharma-Jewel. With one mind, in accord with Dharma, I return my life in worship.

zhēn kōng fǎ xìng rú xū kōng cháng zhù fǎ bǎo nán sī yì
真空法性如虛空 常住法寶難思議

wǒ shēn yǐng xiàn fǎ bǎo qián yì xīn rú fǎ guī mìng lǐ
我身影現法寶前 一心如法歸命禮

With one mind I bow to the greatly kind, greatly compassionate Gwan Shr Yin Bodhisattva, who with a thousand hands and a thousand eyes contemplates at ease the sounds of the world, Mahasattva.

(Bow and reflect three times:)

yì xīn dǐng lǐ qiān shǒu qiān yǎn dà cí dà bēi
一心頂禮 千手千眼大慈大悲
guān shì yīn zì zài pú sà mó hē sà (三稱三拜，想云：) •
觀世音自在菩薩摩訶薩

The worshipped and the worshipper are empty and still in nature. The response and the Way are intertwined, inconceivably. This Way-place of mine is like a wish-fulfilling pearl. The Greatly Compassionate Bodhisattva manifests in it; I now manifest before the Greatly Compassionate One as I seek eradication of obstacles, prostrate and worshipping.

néng lǐ suǒ lǐ xìng kōng jì gǎn yìng dào jiāo nán sī yì
能禮所禮性空寂 感應道交難思議

wǒ cǐ dào chǎng rú dì zhū dà bēi pú sà yǐng xiàn zhōng
我此道場如帝珠 大悲菩薩影現中

wǒ shēn yǐng xiàn dà bēi qián wèi qiú miè zhàng jiē zú lǐ
我身影現大悲前 為求滅障接足禮

With one mind I bow to the Bodhisattva who has attained Great Strength, Mahasattva.

yì xīn dǐng lǐ dà shì zhì pú sà mó hē sà
一心頂禮 大勢至菩薩摩訶薩

(Bow once to Great Strength Bodhisattva and to each subsequent Bodhisattva or Bodhisattvas, reflecting as when bowing to Gwan Yin Bodhisattva, but substituting the appropriate name or names.)

(頂禮大勢至菩薩及其他菩薩時，想云與觀世音菩薩同，但念至尊號時分別改換。)

With one mind I bow to Dharani-King Bodhisattva, Mahasattva.

yì xīn dǐng lǐ zǒng chí wáng pú sà mó hē sà
一心頂禮 總持王菩薩摩訶薩

With one mind I bow to Sunlight Bodhisattva and Moonlight Bodhisattva, Mahasattvas.

yì xīn dǐng lǐ rì guāng pú sà yuè guāng pú
 一 心 頂 禮 日 光 菩 薩 月 光 菩
 sà mó hē sà
 薩 摩 訶 薩

With one mind I bow to King of Jewels Bodhisattva, Physician King Bodhisattva, and Supreme Physician Bodhisattva, Mahasattvas.

yì xīn dǐng lǐ bǎo wáng pú sà yào wáng pú
 一 心 頂 禮 寶 王 菩 薩 藥 王 菩
 sà yào shàng pú sà mó hē sà
 薩 藥 上 菩 薩 摩 訶 薩

With one mind I bow to Flower-Adornment Bodhisattva, Great Adornment Bodhisattva, and Treasury of Jewels Bodhisattva, Mahasattvas.

yì xīn dǐng lǐ huá yán pú sà dà zhuāng yán
 一 心 頂 禮 華 嚴 菩 薩 大 莊 嚴
 pú sà bǎo zàng pú sà mó hē sà
 菩 薩 寶 藏 菩 薩 摩 訶 薩

With one mind I bow to Merit-Treasury Bodhisattva, Vajra-Treasury Bodhisattva, and Empty-Space Treasury Bodhisattva, Mahasattvas.

yì xīn dǐng lǐ dé zàng pú sà jīn gāng zàng
 一 心 頂 禮 德 藏 菩 薩 金 剛 藏
 pú sà xū kōng zàng pú sà mó hē sà
 菩 薩 虛 空 藏 菩 薩 摩 訶 薩

With one mind I bow to Maitreya Bodhisattva, Universal Worthy Bodhisattva, and Manjushri Bodhisattva, Mahasattvas.

yì xīn dǐng lǐ mí lè pú sà pǔ xián pú
 一 心 頂 禮 彌 勒 菩 薩 普 賢 菩
 sà wén shū shī lì pú sà mó hē sà
 薩 文 殊 師 利 菩 薩 摩 訶 薩

With one mind I bow to all the Bodhisattvas of the ten directions and the three periods of time, Mahasattvas

yì xīn dǐng lǐ shí fāng sān shì yí qiè pú sà
 一 心 頂 禮 十 方 三 世 一 切 菩 薩
 mó hē sà
 摩 訶 薩

With one mind I bow to Mahakashyapa and the immeasurable, innumerable great sound-hearer sangha. (Bow, stand, and half-bow)

yì xīn dǐng lǐ mó hē jiā shè wú liàng wú shù
 一 心 頂 禮 摩 訶 迦 葉 無 量 無 數
 dà shēng wén sēng
 大 聲 聞 僧 (拜起，問訊) . . .

With one mind I bow to the venerable one of Sz Ming Mountain, expounder of the Tyan Tai teachings and contemplations, Great Master Fa Jr. (Bow, stand, and half-bow)

yì xīn dǐng lǐ chǎn tiān tái jiào guān sì míng zūn
 一 心 頂 禮 闡 天 台 教 觀 四 明 尊
 zhě fǎ zhì dà shī
 者 法 智 大 師 (拜起，問訊) . . .

With one mind, on behalf of the God shan Ja Fan Mwo and God Chu Pwo Chye,

yì xīn dài wéi shàn zhā fàn mó qú pó qié tiān zǐ[Ⓢ]
一 心 代 爲 善 吒 梵 摩 瞿 婆 伽 天 子

The Four World-Protecting Kings, the gods, dragons, and the rest of the eight divisions, the Goddess Pure Eyes,

hù shì sì wáng tiān lóng bā bù tóng mù tiān nǚ
護 世 四 王 天 龍 八 部 童 目 天 女

The spirits of empty space, the spirits of rivers and oceans, the spirits of fountains and springs, the spirits of streams and pools,

xū kōng shén jiāng hǎi shén quán yuán shén hé zhǎo
虛 空 神 江 海 神 泉 源 神 河 沼
shén
神

the spirits of herbs, grasses, and woods, the household spirits, the water spirits, the fire spirits,

yào cǎo shù lín shén shè zhái shén shuǐ shén huǒ
藥 草 樹 林 神 舍 宅 神 水 神 火
shén
神

the wind spirits, the earth spirits, the mountain spirits, the ground spirits, the palace spirits, and others.

fēng shén tǔ shén shān shén dì shén gōng diàn
風 神 土 神 山 神 地 神 宮 殿
shén děng[Ⓢ]
神 等

All the gods, dragons, ghosts, and spirits who protect those who hold mantras, each with his or her retinue: on their behalf I bow to the Triple Jewel. (*Bow, stand, and half-bow.*)

jí shǒu hù chí zhòu yí qiè tiān lóng guǐ shén gè
 及 守 護 持 咒 一 切 天 龍 鬼 神 各
 jí juàn shǔ dǐng lǐ sān bǎo (一拜起立，問訊) . . . ◎
 及 眷 屬 頂 禮 三 寶

All kneel. The leader says: (眾跪，維那師云：)

The sutra says, "If there are bhikshus, bhikshunis, upasakas, upasikas, young men, or young women who wish to recite and bear in mind this mantra and to bring forth a heart of kindness and compassion for all living beings, they should first follow me in making these vows":

jīng yún ruò yǒu bǐ qiū bǐ qiū ní yōu pó
 經 云 若 有 比 丘 比 丘 尼 優 婆
 sè yōu pó yí tóng nán tóng nǚ yù sòng chí
 塞 優 婆 夷 童 男 童 女 欲 誦 持
 zhě yú zhū zhòng shēng qǐ cí bēi xīn xiān dāng
 者 於 諸 眾 生 起 慈 悲 心 先 當
 cóng wǒ fā rú shì yuàn
 從 我 發 如 是 願

Na Mo Greatly Compassionate Gwan Shr Yin. (*Bow*)

I vow that I will quickly know all dharmas. (*Rise, remain kneeling*)

ná mó dà bēi guān shì yīn (拜下)
 南 無 大 悲 觀 世 音
 yuàn wǒ sù zhī yí qiè fǎ (起，持跪)
 願 我 速 知 一 切 法

Na Mo Greatly Compassionate Gwan Shr Yin.

I vow that I will soon obtain the wisdom-eye.

ná mó dà bēi guān shì yīn
南 無 大 悲 觀 世 音

yuàn wǒ zǎo dé zhì huì yǎn
願 我 早 得 智 慧 眼

Na Mo Greatly Compassionate Gwan Shr Yin.

I vow that I will quickly cross all living beings over.

ná mó dà bēi guān shì yīn
南 無 大 悲 觀 世 音

yuàn wǒ sù dù yí qiè zhòng
願 我 速 度 一 切 眾

Na Mo Greatly Compassionate Gwan Shr Yin.

I vow that I will soon obtain good skill in means.

ná mó dà bēi guān shì yīn
南 無 大 悲 觀 世 音

yuàn wǒ zǎo dé shàn fāng biàn
願 我 早 得 善 方 便

Na Mo Greatly Compassionate Gwan Shr Yin.

I vow that I will quickly board the prajna boat.

ná mó dà bēi guān shì yīn
南 無 大 悲 觀 世 音

yuàn wǒ sù chéng bō rě chuán
願 我 速 乘 般 若 船

Na Mo Greatly Compassionate Gwan Shr Yin.

I vow that I will soon cross over the sea of suffering.

ná mó dà bēi guān shì yīn
南 無 大 悲 觀 世 音

yuàn wǒ zǎo dé yuè kǔ hǎi
願 我 早 得 越 苦 海

Na Mo Greatly Compassionate Gwan Shr Yin.

I vow that I will quickly attain precepts, samadhi, and the Way.

ná mó dà bēi guān shì yīn
南 無 大 悲 觀 世 音

yuàn wǒ sù dé jiè dìng dào[◎]
願 我 速 得 戒 定 道

Na Mo Greatly Compassionate Gwan Shr Yin.

I vow that I will soon climb Nirvana Mountain.

ná mó dà bēi guān shì yīn
南 無 大 悲 觀 世 音

yuàn wǒ zǎo dēng niè pán shān
願 我 早 登 涅 槃 山

Na Mo Greatly Compassionate Gwan Shr Yin.

I vow that I will quickly dwell in the unconditioned.

ná mó dà bēi guān shì yīn
南 無 大 悲 觀 世 音

yuàn wǒ sù huì wú wéi shè
願 我 速 會 無 爲 舍

Na Mo Greatly Compassionate Gwan Shr Yin.

I vow that I will soon unite with the Dharma-nature body. (Bow)

ná mó dà bēi guān shì yīn
南 無 大 悲 觀 世 音

yuàn wǒ zǎo tóng fǎ xìng shēn (拜下)
願 我 早 同 法 性 身

If I face the mountain of knives, the mountain of knives of itself breaks up. (Rise, remain kneeling)

wǒ ruò xiàng dāo shān dāo shān zì cuī zhé (起，持跪)
我 若 向 刀 山 刀 山 自 摧 折

If I face the boiling oil, the boiling oil of itself dries up.

wǒ ruò xiàng huǒ tāng huǒ tāng zì kū jié
我 若 向 火 湯 火 湯 自 枯 竭

If I face the hells, the hells of themselves disappear.

wǒ ruò xiàng dì yù dì yù zì xiāo miè
我 若 向 地 獄 地 獄 自 消 滅

If I face the hungry ghosts, the hungry ghosts by themselves become full.

wǒ ruò xiàng è guǐ è guǐ zì bǎo mǎn
我 若 向 餓 鬼 餓 鬼 自 飽 滿

If I face the *asuras*, their evil thoughts by themselves are tamed.

wǒ ruò xiàng xiū luó è xīn zì tiáo fú
我 若 向 修 羅 惡 心 自 調 伏

If I face the animals, they by themselves attain great wisdom.

wǒ ruò xiàng chù shēng zì dé dà zhì huì
我 若 向 畜 生 自 得 大 智 慧

Na Mo Gwan Shr Yin Bodhisattva. (Recite ten times)

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩 (十聲)

Na Mo Amita Buddha. (Recite ten times, then bow once, stand, and half-bow.)

ná mó ā mí tuó fó
南 無 阿 彌 陀 佛 (念十聲，拜下。起立，問訊)

All kneel. The leader says: (眾跪，維那師云：)

Gwan Shr Yin Bodhisattva (All say :) said to the Buddha: "World Honored One.

guān shì yīn pú sà bái fó yán shì zūn
觀 世 音 菩 薩 (眾和：) 白 佛 言 世 尊

If any living being who recites and holds the spiritual mantra of great compassion should fall into the three evil paths, I vow not to attain the Right Enlightenment.

ruò zhū zhòng shēng sòng chí dà bēi shén zhòu duò
若 諸 眾 生 誦 持 大 悲 神 咒 墮
sān è dào zhě wǒ shì bù chéng zhèng jué
三 惡 道 者 我 誓 不 成 正 覺

If any living being who recites and holds this spiritual mantra of great compassion should not be reborn in any Buddhaland, I vow not to attain the Right Enlightenment.

sòng chí dà bēi shén zhòu ruò bù shēng zhū fó guó
誦 持 大 悲 神 咒 若 不 生 諸 佛 國
zhě wǒ shì bù chéng zhèng jué
者 我 誓 不 成 正 覺

If any living being who recites and holds the spiritual mantra of great compassion should not attain immeasurable *samadhis* and eloquence, I vow not to attain the Right Enlightenment.

sòng chí dà bēi shén zhòu ruò bù dé wú liàng sān
誦持大悲神咒 若不得無量三
mèi biàn cái zhě wǒ shì bù chéng zhèng jué
昧辯才者 我誓不成正覺

If any living being who recites and holds the spiritual mantra of great compassion should not obtain whatever he seeks in this present life,

sòng chí dà bēi shén zhòu yú xiàn zài shēng zhōng yī
誦持大悲神咒 於現在生中 一
qiè suǒ qiú ruò bù guǒ suì zhě
切所求 若不果遂者

Then it cannot be the *dharani* of the great compassion mind."

bù dé wéi dà bēi xīn tuó luó ní yě[◎]
不得爲大悲心陀羅尼也[◎]

The leader says: (維那師云：)

Having spoken these words before the assembly, (All say :) he put his palms together.

nǎi zhì shuō shì yǔ yǐ yú zhòng huì qián (zhòng hé :)
乃至說是語已 於眾會前 (眾和：)
hé zhǎng zhèng zhù
合掌正住

Stood upright, and brought forth a thought of great compassion for all living beings. He smiled broadly

yú zhū zhòng shēng qǐ dà bēi xīn kāi yán hán xiào
於諸眾生 起大悲心 開顏含笑

And in this way spoke the wonderful spiritual phrases of the *dharani* of great compassion, perfect, full, unimpeded, vast and great. The *dharani* is recited like this: (*recite Great Compassion Mantra 21 times*)

jí shuō rú shì guǎng dà yuán mǎn wú ài dà bēi xīn
 即說如是廣大圓滿無礙大悲心
 dà tuó luó ní shén miào zhāng jù tuó luó ní yuē
 大陀羅尼神妙章句陀羅尼曰

(持誦大悲咒二十一遍)

1. ná mó hē lā dá nuó duō lā yè yě^{1,21}
 南無喝囉怛那哆囉夜耶
2. ná mó è lì yě
 南無阿唎耶
3. pó lú jié dì shuo bō lā yě
 婆盧羯帝爍鉢囉耶
4. pú tí sā duō pó yě
 菩提薩埵婆耶
5. mó hē sā duō pó yě
 摩訶薩埵婆耶
6. mó hē jiā lú ní jiā yě
 摩訶伽盧尼伽耶
7. nān
 唵
8. sā pān lā fá yě
 薩幡囉罰曳
9. shuò dá nuó dá xiě
 數怛那怛寫
10. ná mó xì jí lì tuó yì méng è lì yě
 南無悉吉栗埵伊蒙阿唎耶

11. pó lú jí dì shǐ fó lā lèng tuó pó
婆 盧 吉 帝 室 佛 囉 楞 馱 婆

12. ná mó nuó lā jǐn chí
南 無 那 囉 謹 墀

13. xī lì mó hē pān duō shā miē
醯 唎 摩 訶 幡 哆 沙 咩

14. sā pó è tuō dòu shū péng
薩 婆 阿 他 豆 輸 朋

15. è shì yùn
阿 逝 孕

16. sā pó sā duō nuó mó pó sā duō¹
薩 婆 薩 哆 那 摩 婆 薩 多¹

nuó mó pó qiè
那 摩 婆 伽

17. mó fá tè dòu
摩 罰 特 豆

18. dá shī tuō
怛 姪 他

nān¹
唵¹

19. è pó lú xī
阿 婆 盧 醯

20. lú jiā dì
盧 迦 帝

21. jiā lā dì
迦 羅 帝

22. yī xī lì
夷 醯 唎

23. mó hē pú tí sā tuō
摩 訶 菩 提 薩 埵
24. sā pó sā pó
薩 婆 薩 婆
25. mó lā mó lā
摩 囉 摩 囉
26. mó xī mó xī lì tuó yùn
摩 醯 摩 醯 唎 馱 孕
27. jù lǔ jù lǔ jié méng
俱 盧 俱 盧 羯 蒙
28. dù lǔ dù lǔ fá shé yě dì
度 盧 度 盧 罰 闍 耶 帝
29. mó hē fá shé yě dì
摩 訶 罰 闍 耶 帝
30. tuó lā tuó lā
陀 囉 陀 囉
31. dì lì ní
地 唎 尼
32. shǐ fó lā yě
室 佛 囉 耶
33. zhē lā zhē lā
遮 囉 遮 囉
34. mó mó fá mó lā
摩 摩 罰 摩 囉
35. mù dì lì
穆 帝 隸
36. yí xǐ yí xǐ
伊 醯 伊 醯

37. shǐ nuó shǐ nuó
室 那 室 那
38. è lā sēng fó lā shě lì
阿 囉 嚩 佛 囉 舍 利
39. fá shā fá sēng
罰 沙 罰 參
40. fó la shě yě
佛 囉 舍 耶
41. hū lū hū lū mó lā
呼 盧 呼 盧 摩 囉
42. hū lū hū lū xī lì
呼 盧 呼 盧 醯 利
43. suō lā suō lā
娑 囉 娑 囉
44. xì lì xì lì
悉 唎 悉 唎
45. sū lū sū lū
蘇 嚧 蘇 嚧
46. pú tí yè pú tí yè
菩 提 夜 菩 提 夜
47. pú tuó yè pú tuó yè
菩 馱 夜 菩 馱 夜
48. mí dì lì yè
彌 帝 利 夜
49. nuó lā jīn chí
那 囉 謹 墀
50. dì lì sǎi ní nuó
地 利 瑟 尼 那

51. bō yè mó nuó
婆 夜 摩 那

52. suō pó hē
娑 婆 訶^{㊟21}

53. xī tuó yè
悉 陀 夜

54. suō pó hē
娑 婆 訶

55. mó hē xī tuó yè
摩 訶 悉 陀 夜

56. suō pó hē
娑 婆 訶

57. xī tuó yú yì
悉 陀 喻 藝

58. shì pān lā yē
室 幡 囉 耶

59. suō pó hē
娑 婆 訶

60. nuó lā jǐn chí
那 囉 謹 墀

61. suō pó hē
娑 婆 訶

62. mó lā nuó lā
摩 囉 那 囉

63. suō pó hē
娑 婆 訶

64. xī lǚ sēng è mù qué yē
悉 囉 僧 阿 穆 佉 耶

65. suō pó hē 娑 婆 訶
66. suō pó mó hē è xì tuó yè 娑 婆 摩 訶 阿 悉 陀 夜
67. suō pó hē 娑 婆 訶
68. zhě jí lā è xì tuó yè 者 吉 囉 阿 悉 陀 夜
69. suō pó hē 娑 婆 訶
70. bō tuó mó jié xì tuó yè 波 陀 摩 羯 悉 陀 夜
71. suō pó hē 娑 婆 訶
72. nuó lā jǐn chí pān qié lā yě 那 囉 謹 墀 幡 伽 囉 耶
73. suō pó hē 娑 婆 訶
74. mó pó lì shèng jié lā yè 摩 婆 利 勝 羯 囉 夜
75. suō pó hē 娑 婆 訶
76. ná mó hē lā dá nuó duō lā yè yě 南 無 喝 囉 怛 那 哆 囉 夜 耶²¹
77. ná mó è lì yě 南 無 阿 利 耶
78. pó lú jié dì 娑 嚧 吉 帝

79. shuò pān lā yè
爍 幡 囉 夜

80. suō pó hē
娑 婆 訶

81. nān²¹
唵[㊦]

xì diàn dū
悉 殿 都

82. màn duō lā
漫 多 囉

83. bá tuó yē
跋 陀 耶

84. suō pó hē²¹
娑 婆 訶[㊦]

Stand and recite : (立白云：)

When Gwan Shr Yin Bodhisattva had finished speaking this mantra.

▷ guān shì yīn pú sà shuō cǐ zhòu yǐ[㊦]
觀 世 音 菩 薩 說 此 咒 已[㊦]

The great earth shook in six ways. The heavens rained forth jeweled flowers, which fell in colorful profusion.

dà dì liù biàn zhèn dòng tiān yǔ bǎo huā bīn
大 地 六 變 震 動 天 雨 寶 華 繽
fēn ér xià
紛 而 下

All the Buddhas of the ten directions were delighted,

shí fāng zhū fó xī jiē huān xǐ
十 方 諸 佛 悉 皆 歡 喜

While the heavenly demons and externalists were so afraid that their hair stood on end.

tiān mó wài dào kǒng bù máo shù
天 魔 外 道 恐 怖 毛 豎

Everyone in the entire assembly was certified to the fruition,

yí qiè zhòng huì jiē huò guǒ zhèng
一 切 眾 會 皆 獲 果 證

Some attaining the Fruition of a Stream-enterer, some the Fruition of a Once-returned,

huò dé xū tuó huán guǒ huò dé sī tuó hán guǒ
或 得 須 陀 洹 果 或 得 斯 陀 含 果

Some the Fruition of a Never-returned, some the Fruition of an Arhat,

huò dé ā nà hán guǒ huò dé ā luó hàn guǒ[◎]
或 得 阿 那 含 果 或 得 阿 羅 漢 果[◎]

Others attaining the First Ground of a Bodhisattva, the Second Ground, the Third, Fourth, or Fifth Ground,

huò dé yí dì èr dì sān sì wǔ dì
或 得 一 地 二 地 三 四 五 地

Even up to the Tenth Ground. Innumerable living beings brought forth the Bodhi-mind.

nǎi zhì shí dì zhě wú liàng zhòng shēng fā pú
乃 至 十 地 者 無 量 眾 生 發 菩

tí xīn[◎] (Bow and reflect, silently) (拜下，默念想云：)

行者誦咒畢，當念一切緣障，皆由宿因，過去今生，與諸有情，何惡不造？罪累既積，世世相逢，為冤為親，為障為惱，若不懺悔，無由解脫，道法不成，故須披陳，哀求三寶，為我滅除。

I and all living beings, from beginningless time, have been constantly obstructed by the grave offenses of the three karmic actions and the six sense-faculties, not seeing any Buddhas, not knowing the essentials of escape, merely complying with birth and death and not knowing the wonderful principle. Now, although I know, I continue, along with all other living beings, to be obstructed by all kinds of grave offenses. Now, before Gwan Yin and the Buddhas of the ten directions, for the sake of all living beings everywhere, I return my life in repentance and reform, praying that there will be protection, and that offenses will be caused to be eradicated.

wǒ jí zhòng shēng 我及眾生	wú shǐ cháng wéi 無始常為	sān yè liù gēn 三業六根
zhòng zuì suǒ zhàng 重罪所障	bú jiàn zhū fó 不見諸佛	bù zhī chū yào 不知出要
dàn shùn shēng sǐ 但順生死	bù zhī miào lǐ 不知妙理	wǒ jīn suī zhī 我今雖知
yóu yǔ zhòng shēng 猶與眾生	tóng wéi yí qiè 同為一切	zhòng zuì suǒ zhàng 重罪所障
jīn duì guān yīn 今對觀音	shí fāng fó qián 十方佛前	pǔ wéi zhòng shēng 普為眾生
guī mìng chàn huǐ 歸命懺悔	wéi yuàn jiā hù 惟願加護	lìng zhàng xiāo miè 令障消滅 ◎

(Stand with joined palms and say:) (念已起立，合掌唱云：)

**Everywhere, for the sake of the four superiors, all in the triple world,
and the living beings of the Dharma Realm,**

pǔ wèi sì ēn sān yǒu ① fǎ jiè zhòng shēng
普 爲 四 恩 三 有 法 界 眾 生

I vow that all cut off the three obstructions, as I return my life in repentance and reform.

xī yuàn duàn chú sān zhàng guī mìng chàn huǐ ②
悉 願 斷 除 三 障 歸 命 懺 悔

(Bow and reflect silently:) (唱已，五體投地，心復念云：)

Along with living beings, from beginningless time until the present, because of love and views, I scheme for myself within, and consort with bad friends outside. I do not rejoice compliantly in even a hair's breadth of the good of others, but with the three karmic actions commit all manner of offenses on a wide scale. Although what I do is not a very great matter in itself, my evil mind pervades everything. It continues day and night without cease, covering up its transgressions, errors, and mistakes, not wanting people to know, not fearing evil ways, not ashamed, without remorse, and denying cause and effect. Therefore, on this day, I have come to believe deeply in cause and effect, I give birth to deep shame and great fear and repent, I cut off that incessant mind, bring forth the Bodhi-mind, cut off evil and cultivate good, go diligently forward in the three karmic actions, reform all my past errors, and rejoice compliantly in the slightest hair's breadth of the good of sages and ordinary people. I recollect the Buddhas of the ten directions, who have great blessings and wisdom which can rescue me and pull me, along with all other living beings, out of the sea of the two deaths, and can bring me straight to the shore of the three virtues. From beginningless time onward, I have not known that all dharmas are in their fundamental nature empty and still, and I have committed all manner of evil on a wide scale. Knowing now that all dharmas are empty and still, for the

sake of seeking Bodhi and for the sake of living beings, I completely cut off every evil and cultivate all good on a wide scale. I only pray that Gwan Yin will compassionately gather it in and receive it.

wǒ yǔ zhòng shēng 我與眾生	wú shǐ lái jīn 無始來今	yóu ài jiàn gù 由愛見故
nèi jì wǒ rén 內計我人	wài jiā è yǒu 外加惡友	bù suí xǐ tā 不隨喜他
yì háo zhī shàn 一毫之善	wéi biàn sān yè 惟遍三業	guǎng zào zhòng zuì 廣造眾罪
shì suī bù guǎng 事雖不廣	è xīn biàn bù 惡心遍布	zhòu yè xiāng xù 晝夜相續
wú yǒu jiàn duàn 無有間斷	fù huì guò shī 覆諱過失	bú yù rén zhī 不欲人知
bú wèi è dào 不畏惡道	wú cán wú kuì 無慚無愧	bō wú yīn guǒ 撥無因果
gù yú jīn rì 故於今日	shēn xìn yīn guǒ 深信因果	shēng zhòng cán kuì 生重慚愧
shēng dà bù wèi 生大怖畏	fā lòu chàn huǐ 發露懺悔	duàn xiāng xù xīn 斷相續心
fā pú tí xīn 發菩提心	duàn è xiū shàn 斷惡修善	qín cè sān yè 勤策三業
fān xī chóng guò 翻昔重過	suí xǐ fán shèng 隨喜凡聖	yì háo zhī shàn 一毫之善
niàn shí fāng fó 念十方佛	yǒu dà fú huì 有大福慧	néng jiù bá wǒ 能救拔我
jí zhū zhòng shēng 及諸眾生	cóng èr sǐ hǎi 從二死海	zhì sān dé àn 置三德岸

cóng wú shǐ lái bù zhī zhū fǎ běn xìng kōng jì
從 無 始 來 不 知 諸 法 本 性 空 寂

guǎng zào zhòng è jīn zhī kōng jì wèi qiú pú tí
廣 造 眾 惡 今 知 空 寂 為 求 菩 提

wèi zhòng shēng gù guǎng xiū zhū shàn biàn duàn zhòng è
為 眾 生 故 廣 修 諸 善 遍 斷 眾 惡

wéi yuàn guān yīn cí bēi shè shòu
惟 願 觀 音 慈 悲 攝 受[◎] (Stand and half-bow) (起，問訊) ..

(All kneel and recite.) (觀已，眾跪唱云：)

With the utmost sincerity of mind (Bow), I disciple (), repent.

This very mind, shared by all living beings of the Dharma Realm (Rise, remain kneeling), is fundamentally complete with the thousand dharmas.

zhì xīn chàn huǐ[◎] (就地一拜) dì zǐ zhòng děng yǔ
至 心 懺 悔 弟 子 眾 等 與
fǎ jiè (起，持跪) yī qiè zhòng shēng[◎] xiàn qián yì xīn
法 界 一 切 眾 生 現 前 一 心
běn jù qiān fǎ
本 具 千 法

It has in full all spiritual strength and the use of bright wisdom.

jiē yǒu shén lì jí yǐ zhì míng
皆 有 神 力 及 以 智 明

Above, it equals the Buddha-mind; below, it is identical to all that lives.

shàng děng fó xīn xià tóng hán shì
上 等 佛 心 下 同 含 識

Beginningless dark movement blocks this still brightness.

wú shǐ àn dòng zhàng cǐ jìng míng
無 始 闇 動 障 此 靜 明

Contact with things dims and confuses it, and thoughts arise and bind it in attachments.

chù shì hūn mí jǔ xīn fù zhuó
觸 事 昏 迷 舉 心 縛 著

In the midst of the sameness of dharmas arise the notions of self and other.

píng děng fǎ zhōng qǐ zì tā xiǎng
平 等 法 中 起 自 他 想

In all existence, love and views are the basis and the body and mouth are the conditions: with them no offense is not created.

ài jiàn wéi běn shēn kǒu wéi yuán yú zhū yǒu
愛 見 爲 本 身 口 爲 緣 於 諸 有
zhōng wú zuì bú zào
中 無 罪 不 造

The ten evils, the five rebellious offenses, slandering Dharma, slandering people.

shí è wǔ nì bàng fǎ bàng rén
十 惡 五 逆 謗 法 謗 人

Breaking the precepts, breaking the rules of pure eating, destroying stupas, ruining temples.

pò jiè pò zhāi huǐ tǎ huài sì
破 戒 破 齋 毀 塔 壞 寺

Stealing from the sangha, defiling the conduct of the pure.

tōu sēng zhī wù wū jìng fàn hòng
偷 僧 祇 物 污 淨 梵 行

Destroying property of the sangha, eating and drinking the sangha's food.

qīn sǔn cháng zhù yǐn shí cái wù
侵 損 常 住 飲 食 財 物

And failing to know repentance though a thousand Buddhas appear in the world.

qiān fó chū shì bù tōng chàn huǐ[◎]
千 佛 出 世 不 通 懺 悔

Offenses such as these are measureless and boundless;

rú shì děng zuì wú liàng wú biān
如 是 等 罪 無 量 無 邊

When this body is cast aside, it is fitting that I fall into the three paths of rebirth and there be entangled in a myriad of ills.

shě zī xíng mìng (以下快板) hé duò sān tú[◎] bèi yīng
捨 茲 形 命 合 墮 三 塗 備 嬰
wàn kǔ
萬 苦

Moreover, in this present life, because a swarm of troubles embroils me, foul illnesses which bind me up,

fù yú xiàn shì zhòng nǎo jiāo jiān huò è jí
復 於 現 世 眾 惱 交 煎 或 惡 疾
yíng chán
縈 纏

And oppressive conditions brought about by others, I am obstructed in the Dharmas of the Path, and do not become well-seasoned in my cultivation. Now, having met (*Bow*)

tā yuán bī pò zhàng yú dào fǎ bù dé xūn
他 緣 逼 迫 障 於 道 法 不 得 薰
xiū jīn yù (拜)
修 今 遇

The perfect spiritual mantra of great compassion, I am able to quickly wipe out the obstacles of offenses like these. (*Rise, remain kneeling*)

dà bēi yuán mǎn shén zhòu sù néng miè chú rú
◎ 大 悲 圓 滿 神 咒 速 能 滅 除 如
shì zuì zhàng (起, 持跪)
是 罪 障

Therefore, on this day, with utter sincerity, I recite and hold this mantra and return (*Bow*)

gù yú jīn rì zhì xīn sòng chí guī xiàng (拜)
故 於 今 日 至 心 誦 持 歸 向

To Gwan Shr Yin Bodhisattva and to all the great masters of the ten directions. (*Rise, remain kneeling*)

guān shì yīn pú sà jí shí fāng dà shī (起, 持跪)
◎ 觀 世 音 菩 薩 及 十 方 大 師

I bring forth the Bodhi-mind and cultivate the practice of true words.

fā pú tí xīn xiū zhēn yán hènɡ
發 菩 提 心 修 真 言 行

Together with all living beings I confess my many offenses and seek repentance so that they will be extinguished at last. I only wish (*Bow*)

yǔ zhū zhòng shēng fā lòu zhòng zuì qiú qǐ chàn
 與 諸 眾 生 發 露 眾 罪 求 乞 懺
 huǐ bì jìng xiāo chú wéi yuàn (拜)
 悔 畢 竟 消 除 惟 願 (拜)

That the Greatly Compassionate Gwan Shr Yin Bodhisattva, Mahasattva, will protect and uphold us with his thousand hands, (*Rise and remain kneeling*)

◎ dà bēi guān shì yīn pú sà mó hē sà qiān shǒu
 大 悲 觀 世 音 菩 薩 摩 訶 薩 千 手
 hù chí (起，持跪)
 護 持 (起，持跪)

And that with his thousand eyes he will illumine us and look upon us and cause our inner and outer conditions of obstruction to become still and extinguished.

qiān yǎn zhào jiàn lìng wǒ děng nèi wài zhàng yuán jí
 千 眼 照 見 令 我 等 內 外 障 緣 寂
 miè
 滅

I vow that my practice and the practice of others will be complete in accomplishment. I vow to open the knowledge of my original seeing and to have control over demons and externalist paths.

zì tā hēng yuàn yuán chéng kāi běn jiàn zhī zhì
 自 他 行 願 圓 成 開 本 見 知 制
 zhū mó wài
 諸 魔 外

I vow to be vigorous in the three karmic actions and to cultivate the Pure Land cause, so that when this body is cast aside I will have no other destiny but to attain rebirth, (Bow)

sān yè jīng jìn xiū jìng dù yīn zhì shě cǐ
 三 業 精 進 修 淨 土 因 至 捨 此
 shēn gèng wú tā qù jué dìng dé shēng (拜)
 身 更 無 他 趣 決 定 得 生

In Amita Buddha's land of ultimate bliss, and draw near to, serve, and make offerings to the Greatly Compassionate Gwan Yin.

(Rise, remain kneeling)

ā mí tuó fó jí lè shì jiè qīn chéng gòng
 阿 彌 陀 佛 極 樂 世 界 親 承 供
 yàng dà bēi guān yīn (起, 持跪)
 養 大 悲 觀 音

I vow to be complete in all the *dharanis* and on a wide scale to cross over the many classes of beings so that they all escape the wheel of suffering and reach the ground of wisdom together. Now that the vows of repentance are made, I return my life in worship to the Triple Jewel. (Bow, then stand and half-bow)

jù zhū zǒng chí guǎng dù qún pǐn jiē chū kǔ
 具 諸 總 持 廣 度 群 品 皆 出 苦
 lún tóng dào zhì dì
 輪 同 到 智 地

The leader says 維那師云： chàn huǐ fā yuàn yǐ
 懺 悔 發 願 已

All say 眾和： guī mìng lǐ sān bǎo (拜, 起立, 問訊) • • •
 歸 命 禮 三 寶

(For each name, each side of the assembly bows once while the other side recites:) (東西兩序輪流一唱一拜)

Na Mo the Buddhas of the Ten Directions.

ná mó shí fāng fó
南無十方佛[◎]
.....

Na Mo the Dharma of the Ten Directions.

ná mó shí fāng fǎ
南無十方法
.....

Na Mo the Sangha of the Ten Directions.

ná mó shí fāng sēng
南無十方僧
.....

Na Mo our original teacher Shakyamuni Buddha.

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

Na Mo Amita Buddha.

ná mó ā mí tuó fó
南無阿彌陀佛
.....

Na Mo King of a Thousand Lights Buddha Who Abides in Stillness.

ná mó qiān guāng wáng jìng zhù fó
南無千光王靜住佛
.....

Na Mo the Great Dharani of the Greatly Compassionate Mind, Perfect, Full, Unimpeded, Vast, and Great.

ná mó guǎng dà yuán mǎn wú ài dà bēi xīn dà tuó
 南 無 廣 大 圓 滿 無 礙 大 悲 心 大 陀

 luó ní
 羅 尼

Na Mo Gwan Shr Yin Bodhisattva of the Thousand Hands and Thousand Eyes.

ná mó qiān shǒu qiān yǎn guān shì yīn pú sà
 南 無 千 手 千 眼 觀 世 音 菩 薩

Na Mo Bodhisattva who has Attained Great Strength.

ná mó dà shì zhì pú sà
 南 無 大 勢 至 菩 薩

Na Mo Dharani-King Bodhisattva.

ná mó zǒng chí wáng pú sà
 南 無 總 持 王 菩 薩[◎]

To the Buddha I return and rely, vowing that all living beings understand the Great Way profoundly and bring forth the Bodhi mind.

zì guī yī fó dāng yuàn zhòng shēng tǐ jiě dà
 自 皈 依 佛[◎] 當 願 眾 生 體 解 大

 dào fā wú shàng xīn
 道 發 無 上 心[◎]

To the Dharma I return and rely, vowing that all living beings deeply enter the Sutra Treasury and have wisdom like the sea.

zì guī yī fǎ ① dāng yuàn zhòng shēng shēn rù jīng
 ▽ 自 皈 依 法 當 願 眾 生 深 入 經

zàng zhì huì rú hǎi ①
 藏 智 慧 如 海

To the Sangha I return and rely, vowing that all living beings, form together a great assembly, one and all in harmony.

zì guī yī sēng ①,2 dāng yuàn zhòng shēng tǒng lǐ dà
 ▽ 自 皈 依 僧 當 願 眾 生 統 理 大
 zhòng yī qiè wú ài ①,2 hé nán shèng zhòng
 眾 一 切 無 礙 和 南 聖 眾

(On the word "sheng" of the final recitation, the side of the assembly that is bowing stands; at the end, the entire assembly makes one full bow, stands, and half-bows.)

(誦至「生」字，拜者起立，與大眾一起拜下；再起立，問訊)

Na Mo Gwan Shr Yin Bodhisattva of Great Compassion.

(3 times and half-bow)

ná mó dà bēi guān shì yīn pú sà ①,2
 ▽ 南 無 大 悲 觀 世 音 菩 薩 (三稱，問訊)

VERSE FOR TRANSFERRING THE MERIT
FROM BOWING REPENTANCE

lǐ chàn gōng dé huí xiàng
禮懺功德迴向

I dedicate the merit and virtue from the profound act of bowing
repentance.

lǐ chàn gōng dé shū shèng hēng
禮懺功德殊勝行
◎

With all its superior, limitless blessings,

wú biān shèng fú jiē huí xiàng
無邊勝福皆迴向

With the universal vow that all living beings sunk in defilement,

pǔ yuàn chén nì zhū zhòng shēng
普願沈溺諸眾生

Will quickly go to the land of the Buddha of limitless light (Amitabha).

sù wǎng wú liàng guāng fó chà
速往無量光佛剎

All Buddhas of the ten directions and the three periods of time.

shí fāng sān shì yí qiè fó
十方三世一切佛
◎

All Bodhisattvas, Mahasattvas. Maha Prajna Paramita!

yí qiè pú sà mó hē sà mó hē bō rě pō luó mì
一切菩薩摩訶薩 摩訶般若波羅蜜
◎ ◎ ◎