

※Please note this is only a preliminary translation to provide a general understanding of the liturgy.※

【金山御製梁皇寶懺·卷第五】

Treasured Repentance of the Emperor of Liang – Imperially Commissioned  
at Jinshan: Scroll Five

qí yuán guǒ zī wèi shèn kān cháng qīng guā hóng shì ā lí  
祇園菓。滋味甚堪嘗。青瓜紅柿阿梨

yàng lì zhī lóng yǎn kān gòng yǎng ān mó luó guǒ shì wú  
樣。荔枝龍眼堪供養。菴摩羅果世無

shuāng pó luó mén xiān rén qīn xiàn lián tái shàng  
雙。婆羅門仙人親獻蓮臺上。

ná mó pǔ gòng yǎng pú sà mó hē sà  
南無普供養菩薩摩訶薩 (3x)

Fruit of Jeta Grove produces the most flavorful juice ever tasted. Cucumbers, persimmons, pears, lychees, and longans are our offerings. The āmalakāḥ fruit has no match on Earth. The Brahman gods personally offer them to the one upon the lotus platform.

Homage to the Universal Offering Bodhisattva-Mahāsattvas!

rù chàn wén  
入懺文

gōng wén jìng wǔ yǎn zhī cí zūn hè hè xiàn guāng míng zhī miào  
恭聞。淨五眼之慈尊。赫赫現光明之妙

xiāng wǔ chéng zhī jiào hǎi lǎng lǎng xuān bō rě zhī xuán yīn wǔ  
相。五乘之教海。朗朗宣般若之玄音。五

shí wǔ wèi zhī shèng xián niàn niàn pú tí guǒ mǎn wǔ gēn wǔ lì  
十五位之聖賢。念念菩提果滿。五根五力

zhī dà shì chén chén jiě tuō yīn yuán guī yī zé zēng cháng fú  
之大士。塵塵解脫因緣。皈依則增長福

tián lǐ niàn zé xiāo róng zuì gòu jì rán bù dòng gǎn ér suì  
田。禮念則消融罪垢。寂然不動。感而遂

tōng yuàn cì cí guāng zhèng míng xiū fèng shàng lái fèng wéi  
通。願賜慈光。證明修奉。上來奉為

qiú chàn zhòng děng xiū chóng cí bēi dào chǎng chàn fǎ cí dāng  
求懺衆等。修崇慈悲道場懺法。茲當

dì wǔ juǎn rù tán yuán qǐ jǐn bèi dēng zhú guǒ míng zhēn qí  
第 五 卷 。 入 壇 緣 起 。 謹 備 燈 燭 果 茗 。 珍 奇

miào gòng pǔ fèng zhū fó shèng xián chēng lǐ hóng míng bǎo  
妙 供 。 普 奉 諸 佛 聖 賢 。 稱 禮 洪 名 寶

hào jī sǎng guī yī fā lù tóu chéng qiē niàn qiú chàn zhòng  
號 。 稽 顙 皈 依 。 發 露 投 誠 。 切 念 求 懺 衆

děng yuǎn cóng nǎng jié zhí zhì jīn shēng mí wǔ yùn zhī qù lái 。  
等 。 遠 從 曩 劫 。 直 至 今 生 。 迷 五 蘊 之 去 來 。

suí wǔ zhuó zhī liú zhuǎn wǔ yù yíng chán wǔ chén jiāo bì wǔ nì  
隨 五 濁 之 流 轉 。 五 欲 縈 纏 。 五 塵 交 蔽 。 五 逆

wèi chú qǐ rén wǒ ài zēng zhī niàn wǔ fǎ wèi wù zēng zì tā fán  
未 除 。 起 人 我 愛 憎 之 念 。 五 法 未 悟 。 增 自 他 煩

nǎo zhī qíng yīn yuán jì yǐ wú chà yè guǒ shí nán táo bì jīn zé  
惱 之 情 。 因 緣 既 以 無 差 。 業 果 實 難 逃 避 。 今 則

fǎ zhòng qián chéng zhī zhì gè kāi jiě tuō zhī mén guī yī yú shèng  
法 衆 虔 誠 之 志 。 各 開 解 脫 之 門 。 皈 依 於 聖

jiào zhī zhōng xǐ qiān yú pú tí hǎi nèi qíng yì rú sī fó bì āi  
教 之 中 。 洗 愆 於 菩 提 海 內 。 情 意 如 斯 。 佛 必 哀

lián yǎng kòu hóng cí míng xūn jiā bèi  
憐 。 仰 叩 洪 慈 。 冥 熏 加 被 。

### Prayer of Entering Repentance

Respectfully listen! The compassionate lord pures five eyes, his marvelous appearance radiating awe-inspiring light. With five vehicles in the ocean of teachings, he proclaims the profound sound of Prajna. The fifty-five saints attain the fruit of Bodhi with every thought, the masters of the five roots and five powers are resolve karmic ties in every dust. Taking refuge, we increase our merit fields. Mindfully bowing, we melt our offenses. Quiet and unmoving, our senses flow. May compassionate light be bestowed upon us as evidence of our practice and offering. We conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly wishing for repentance. We are now starting the fifth scroll. We universally offer wondrous offerings such as lamps, candles and famed fruits to the Buddhas and sages. Praising and bowing to the precious names, we touch our foreheads to the floor as a sincere sign of taking refuge. May all remember the assembly wishing for repentance. From the distant kalpas until this life, we have been lost in the five aggregates, flowing with the five turbities. Wrapping ourselves with the five cravings and covering ourselves in the five defilements, our fivegrave offenses have not been eradicated. Giving rise to thoughts of others, ourselves, attachment, and hatred, we have not understood the five Dharmas. Increasing our afflictions and others', our karmic affinities are no

different from each other's. The retribution of our karma is truly unavoidable. Today, we, the sincere Dharma assembly, cleanse our offenses with water from the ocean of Bodhi. May the Buddhas pity us as we bow to the One of Great Compassion, invisibly imbuing us with supportive aid!

fó shēn qīng jìng sì liú li      fó miàn yóu rú mǎn yuè huī  
佛 身 清 淨 似 琉 璃 。 佛 面 猶 如 滿 月 輝 。

fó zài shì jiān néng jiù kǔ      fó xīn wú chù bù cí bēi  
佛 在 世 間 能 救 苦 。 佛 心 無 處 不 慈 悲 。

qǐ yùn cí bēi dào chǎng chàn fǎ      yī xīn guī mìng sān shì zhū fó  
啟 運 慈 悲 道 場 懺 法 。 一 心 皈 命 三 世 諸 佛 。

ná mó guō qù pí pó shī fó  
南 無 過 去 毘 婆 尸 佛

ná mó shī qì fó  
南 無 尸 棄 佛

ná mó pí shě fú fó  
南 無 毘 舍 浮 佛

ná mó jū liú sūn fó  
南 無 拘 留 孫 佛

ná mó jū nà hán móu ní fó  
南 無 拘 那 含 牟 尼 佛

ná mó jiā shè fó  
南 無 迦 葉 佛

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

ná mó dāng lái mí lè zūn fó  
南 無 當 來 彌 勒 尊 佛

The Buddha's body is as pure as crystal. The Buddha's face is like a full moon's radiance.

The Buddha can rescue beings from suffering, for there is no place without compassion in his heart.

Initiating and employing the Repentance-Dharma of the Kind and Compassionate Sanctuary of Awakening, single-mindedly, we seek refuge in the myriad buddhas of the three time periods!

Homage to the Past Vipaśyin Buddha

Homage to Śikhin Buddha

Homage to Viśvabhū Buddha

Homage to Krakucchanda Buddha

Homage to Kanakamuni Buddha

Homage to Kāśyapa Buddha  
Homage to Our Teacher, Śākyamuni Buddha  
Homage to Maitreya, the Future Buddha

ná mó běn shī shì jiā móu ní fó  
南 無 本 師 釋 迦 牟 尼 佛 (3x)  
Homage to Our Teacher, Śākyamuni Buddha!

wú shàng shèn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù  
無 上 甚 深 微 妙 法。百 千 萬 劫 難 遭 遇。

wǒ jīn jiàn wén dé shòu chí yuàn jiě rú lái zhēn shí yí  
我 今 見 聞 得 受 持。願 解 如 來 真 實 義。

The unsurpassed, profound, and subtly wondrous Dharma,  
Is difficult to encounter in hundreds of thousands of myriad kalpas.  
Today we see, hear, receive, and uphold it,  
Vowing to understand the Tathāgata's true meaning!

cí bēi dào chǎng chàn fǎ juǎn dì wǔ  
慈 悲 道 場 懺 法 卷 第 五

jiě yuàn shì jié dì jiǔ  
解 怨 釋 結 第 九

jīn rì dào chǎng tóng yè dà zhòng yí qiè zhòng shēng jiē yǒu  
今 日 道 場。同 業 大 衆。一 切 衆 生。皆 有

yuàn duì hé yǐ zhī zhī ruò wú yuàn duì zé wú è dào jīn è dào  
怨 懟。何 以 知 之。若 無 怨 懟 則 無 惡 道。今 惡 道

bù xiū sān tú cháng fèi shì zhī yuàn duì wú yǒu qióng yǐ jīng  
不 休。三 塗 長 沸。是 知 怨 懟。無 有 窮 已。經

yán yí qiè zhòng shēng xī jiē yǒu xīn yǒu xīn zhě jiē dé zuò fó  
言。一 切 衆 生 悉 皆 有 心。有 心 者 皆 得 作 佛。

ér zhū zhòng shēng xīn xiǎng diān dǎo tān zhuó shì jiān bù zhī  
而 諸 衆 生。心 想 顛 倒。貪 著 世 間。不 知

chū yào jiàn lì kǔ běn zhǎng yǎng yuàn gēn suǒ yǐ lún huí sān  
出 要。建 立 苦 本。長 養 怨 根。所 以 輪 迴 三

yǒu wǎng lái liù dào shě shēn shòu shēn wú zàn tíng xī hé yǐ  
有。往來六道。捨身受身。無暫停息。何以  
gù ěr yī qiè zhòng shēng wú shǐ yǐ lái ān shì xiāng chuán wú  
故爾。一切衆生。無始以來。聞識相傳。無  
míng suǒ fù ài shuǐ suǒ nì qǐ sān dú gēn qǐ sì diān dǎo cóng  
明所覆。愛水所溺。起三毒根。起四顛倒。從  
sān dú gēn qǐ shí fán nǎo yī yú shēn jiàn qǐ yú wǔ jiàn yī yú  
三毒根。起十煩惱。依於身見。起於五見。依於  
wǔ jiàn qǐ liù shí èr jiàn yī shēn kǒu yì qǐ shí è xíng shēn  
五見。起六十二見。依身口意。起十惡行。身  
shā dào yín kǒu wàng yán qǐ yǔ liǎng shé è mà yì tān chēn  
殺盜婬。口妄言綺語。兩舌惡罵。意貪瞋  
chī zì xíng shí è jiào tā xíng shí è zàn tàn shí è fǎ zàn tàn  
癡。自行十惡。教他行十惡。讚歎十惡法。讚歎  
xíng shí è fǎ zhě rú shì yī shēn kǒu yì qǐ sì shí zhǒng è fù  
行十惡法者。如是依身口意。起四十種惡。復  
yī liù qíng tān zhuó liù chén nǎi zhì guǎng kāi bā wàn sì qiān  
依六情。貪著六塵。乃至廣開八萬四千  
chén láo mén yī niàn zhī jiān qǐ liù shí èr jiàn yī niàn zhī qǐng  
塵勞門。一念之間。起六十二見。一念之頃。  
xíng sì shí zhǒng è yī niàn zhī jiān kāi bā wàn sì qiān chén láo  
行四十種惡。一念之間。開八萬四千塵勞  
mén kuàng fù yī rì suǒ qǐ zhòng zuì kuàng fù yī yuè suǒ qǐ  
門。況復一日所起衆罪。況復一月所起  
zhòng zuì kuàng fù yī nián suǒ qǐ zhòng zuì kuàng fù zhōng shēn  
衆罪。況復一年所起衆罪。況復終身  
lì jié suǒ qǐ zhòng zuì rú shì zuì è wú liàng wú biān yuàn duì  
歷劫所起衆罪。如是罪惡。無量無邊。怨懟  
xiāng xún wú yǒu qióng yǐ  
相尋。無有窮已。

[Kind and Compassionate Sanctuary of Awakening Repentance Dharma: Scroll Five]

### Untying the Knots of Resentment: Chapter Nine

In today's Dharma assembly, we, who have common karma, all have resentments and enemies. How do we know this? If there were not any resentments and enemies, there would not be any evil destinies. Today, the evil paths not only exist, but are crowded. Therefore, we know that there are endless resentments and enemies. The sutras say that all sentient beings have minds and anyone with mind can become a Buddha. However, the sentient beings' mind is delusive. We are attached to the mundane world and do not seek the way out of it. We create the causes of suffering and hatred and let them grow. That is why we transmigrate within the three realms and travel through the six destinies. We die and are reborn in another life without a rest. Why? Since beginningless time, sentient beings inherited perverse knowledge and were cloaked with ignorance. We were immersed in lust, grew three poisonous roots, and raised four perversions. The three poisonous roots gave rise to the ten afflictions. The view of attachment to self, gives rise to the five views. The five views grow into sixty two views. Through the body, mouth, and mind, we committed ten evil deeds. Through the body, we killed, stole, and engaged in sexual misconduct. Through the mouth, we lied, flattered, spoke nonsense, estranged, and slandered. Through the mind, we craved, hated and were ignorant. Not only did we commit these ten evil deeds but we also ask others to do the same. We praise the ten evil deeds and those who practiced the ten evil deeds. Thus the forty evils grew from the body, mouth, and mind. In addition, our six sense organs craved the six defilements. Thus, we open the door to eighty-four thousand defilements. One thought can give rise to sixty-two views. One thought can cause forty evils. One thought can open the door to eighty-four thousand defilements. How much more so the number of offenses one can accumulate in one day, in one month, in one year, in one's lifetime, and in all the life times through countless kalpas? Because such offenses are countless and boundless, the resentment and hatred from seeking revenge is inexhaustible.

ér zhū zhòng shēng yú yú chī jù wú míng fù huì fán nǎo fù  
而 諸 衆 生 。 與 愚 癡 俱 。 無 明 覆 慧 。 煩 惱 覆  
xīn bù zì jué zhī xīn xiǎng diān dǎo bù xìn jīng shuō bù yī fó  
心 。 不 自 覺 知 。 心 想 顛 倒 。 不 信 經 說 。 不 依 佛  
yǔ bù zhī jiě yuàn bù wàng jiě tuō zì tóu è dào rú é fù  
語 。 不 知 解 怨 。 不 望 解 脫 。 自 投 惡 道 。 如 蛾 赴  
huǒ lì jié cháng yè shòu wú liàng kǔ jiǎ shǐ yè bào yǒu zhōng 。  
火 。 歷 劫 長 夜 。 受 無 量 苦 。 假 使 業 報 有 終 。  
dé huán rén dào rú shì è rén zhōng bù gǎi gé shì yǐ zhòng  
得 還 人 道 。 如 是 惡 人 。 終 不 改 革 。 是 以 衆  
shèng qǐ dà cí bēi zhèng wéi rú shì yuàn duì zhòng shēng wǒ  
聖 。 起 大 慈 悲 。 正 為 如 是 怨 懟 衆 生 。 我  
děng xiāng yú fā pú tí xīn xíng pú sà dào pú sà mó hē sà jiù  
等 相 與 發 菩 提 心 。 行 菩 薩 道 。 菩 薩 摩 訶 薩 。 救

kǔ wéi zī liáng jiě yuàn wéi yào xíng bù shě zhòng shēng rěn kǔ  
 苦 為 資 糧 。 解 怨 為 要 行 。 不 捨 眾 生 。 忍 苦  
 wéi běn wǒ děng jīn rì yì fù rú shì qǐ yǒng měng xīn qǐ cí  
 為 本 。 我 等 今 日 。 亦 復 如 是 。 起 勇 猛 心 。 起 慈  
 bēi xīn děng rú lái xīn chéng zhū fó lì shù dào chǎng fān xī  
 悲 心 。 等 如 來 心 。 承 諸 佛 力 。 樹 道 場 幡 。 擊  
 gān lù gǔ bǐng zhì huì gōng zhí jiān gù jiàn pǔ wéi sì shēng liù  
 甘 露 鼓 。 秉 智 慧 弓 。 執 堅 固 箭 。 普 為 四 生 六  
 dào sān shì zhòng yuàn fù mǔ shī zhǎng liù qīn juàn shǔ jiě yuàn  
 道 。 三 世 眾 怨 。 父 母 師 長 。 六 親 眷 屬 。 解 怨  
 shì jié yǐ jié zhī yuàn yī qiē shě shī wèi jié zhī yuàn bì jìng bù  
 釋 結 。 已 結 之 怨 。 一 切 捨 施 。 未 結 之 怨 。 畢 竟 不  
 jié yǎng yuàn zhū fó zhū dà pú sà yǐ cí bēi lì yǐ běn yuàn  
 結 。 仰 願 諸 佛 諸 大 菩 薩 。 以 慈 悲 力 。 以 本 願  
 lì yǐ shén tōng lì tóng jiā fù hù zhé fú shè shòu lìng sān shì  
 力 。 以 神 通 力 。 同 加 覆 護 。 折 伏 攝 受 。 令 三 世  
 wú liàng zhòng yuàn cóng jīn rì qù nǎi zhì pú tí jiě yuàn shì  
 無 量 眾 怨 。 從 今 日 去 。 乃 至 菩 提 。 解 怨 釋  
 jié wú fù chóu duì yī qiē zhòng kǔ bì jìng duàn chú xiāng yú  
 結 。 無 復 讎 對 。 一 切 眾 苦 。 畢 竟 斷 除 。 相 與  
 zhì xīn děng yī tòng qiē wǔ tī tóu dì fèng wéi sì shēng liù  
 至 心 。 等 一 痛 切 。 五 體 投 地 。 奉 為 四 生 六  
 dào sān shì zhòng yuàn fù mǔ shī zhǎng yī qiē juàn shǔ guī yī  
 道 。 三 世 眾 怨 。 父 母 師 長 。 一 切 眷 屬 。 歸 依  
 shì jiān dà cí bēi fù  
 世 間 。 大 慈 悲 父 。

Sentient beings are ignorant. Our wisdom is cloaked by ignorance. Our minds are filled with defilement. We do not realize these problems. We think inversely and do not believe the sutras. We do not follow the Buddha's words. We do not seek to resolve resentments and do not hope to be liberated. We fall into the evil paths like moths flying into flame. We suffer endlessly through the kalpas. When our retribution ends and we are reborn as human beings, we continue doing evil deeds and do not correct our actions. Therefore, sages give rise to great compassionate minds for sentient beings with resentments and hatred. Today, we also resolve to attain Bodhi and walk the Bodhisattva path. The Bodhisattvas and

Mahasattvas accumulate merits and virtues from helping the suffering ones, resolving resentments and hatred, and bearing suffering for the sake of sentient beings. Today we also want to do the same. We want to bring forth our diligent and compassionate minds. We resolve to attain the mind of Tathagata. Relying on the Buddhas' power, we raise the banners signifying the place of enlightenment and beat the drums of sweet dew. We pull the bow of wisdom and hold the arrows of determination. We want to dissolve the resentments and hatred among the sentient beings of the four forms in the six realms through the three periods, which include our parents, our teachers, our families and relatives. Let the past resentments go. Let the future resentments never be. We pray to all Buddhas and great Bodhisattvas to embrace and protect all through their great compassion, resolve, and supernatural power. Starting today until Bodhi attained, we wish that the countless sentient beings of the three periods will dissolve their resentments and hatred, and finally end all suffering. Together, on behalf of the sentient beings from four births, six destinies, three periods, our parents, our teachers, our families and relatives, we, with utmost sincerity and urgency, bow and take refuge in the world's most compassionate father.

ná mó mí lè fó    ná mó shì jiā móu ní fó  
南 無 彌 勒 佛 。 南 無 釋 迦 牟 尼 佛 。

ná mó shàn yì fó    ná mó lí gòu fó  
南 無 善 意 佛 。 南 無 離 垢 佛 。

ná mó yuè xiāng fó    ná mó dà míng fó  
南 無 月 相 佛 。 南 無 大 名 佛 。

ná mó zhū jì fó    ná mó wēi měng fó  
南 無 珠 髻 佛 。 南 無 威 猛 佛 。

ná mó shī zǐ bù fó    ná mó dé shù fó  
南 無 師 子 步 佛 。 南 無 德 樹 佛 。

ná mó guān shì fó    ná mó huì jù fó  
南 無 觀 釋 佛 。 南 無 慧 聚 佛 。

ná mó ān zhù fó    ná mó yǒu yì fó  
南 無 安 住 佛 。 南 無 有 意 佛 。

ná mó yāng qié tuó fó    ná mó wú liàng yì fó  
南 無 鴦 伽 陀 佛 。 南 無 無 量 意 佛 。

ná mó miào sè fó    ná mó duō zhì fó  
南 無 妙 色 佛 。 南 無 多 智 佛 。

ná mó guāng míng fó    ná mó jiān jiè fó  
南 無 光 明 佛 。 南 無 堅 戒 佛 。



ná mó jí xiáng fó ná mó bǎo xiāng fó  
南無吉祥佛。南無寶相佛。

ná mó lián huā fó ná mó nà luó yán fó  
南無蓮華佛。南無那羅延佛。

ná mó ān lè fó ná mó zhì jī fó  
南無安樂佛。南無智積佛。

ná mó dé jìng fó  
南無德敬佛。

ná mó jiān yǒng jīng jìn pú sà ná mó jīn gāng huì pú sà  
南無堅勇精進菩薩。南無金剛慧菩薩。

ná mó wú biān shēn pú sà ná mó guān shì yīn pú sà  
南無無邊身菩薩。南無觀世音菩薩。

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiē sān bǎo rú  
又復歸依。如是十方。盡虛空界。一切三寶。如

shì sān shì yī qiē zhòng yuàn jīn rì zài liù dào zhōng yǐ shòu  
是三世。一切衆怨。今日在六道中。已受

yuàn duì zhě yuàn yǐ fó lì fǎ lì xián shèng lì lìng cǐ zhòng  
怨對者。願以佛力。法力。賢聖力。令此衆

shēng xī dé jiě tuō ruò yú liù dào zhōng yīng shòu duì zhě wèi  
生。悉得解脫。若於六道中。應受對者。未

shòu duì zhě yuàn yǐ fó lì fǎ lì xián shèng lì lìng cǐ zhòng  
受對者。願以佛力。法力。賢聖力。令此衆

shēng bì jìng bù fù rù yú è qù bì jìng bù fù è xīn xiāng  
生。畢竟不復入於惡趣。畢竟不復惡心相

xiàng bì jìng bù fù chù dú xiāng jiā yī qiē shě shī wú yuàn qīn  
向。畢竟不復楚毒相加。一切捨施。無怨親

xiǎng yī qiē zuì jiù gè dé xiāo chú yī qiē yuàn duì jiē dé jiě  
想。一切罪咎。各得銷除。一切怨對。皆得解

tuō tóng xīn hé hé yóu rú shuǐ rǔ yī qiē huān xǐ yóu rú chū  
脫。同心和合。猶如水乳。一切歡喜。猶如初

dì shòu mìng wú qióng shēn xīn yǒng lè tiān gōng jìng tǔ suí  
地。壽命無窮。身心永樂。天宮淨土。隨  
yì wǎng shēng niàn yī yī lái xiǎng shí shí zhì wú fù yuàn duì  
意往生。念衣衣來。想食食至。無復怨對。  
dòu zhēng zhī shēng sì tǐ bù wéi biàn dòng suǒ qīn wǔ qíng bù  
鬪爭之聲。四體不為變動所侵。五情不  
wéi chén huò suǒ rǎn zhòng shàn jìng huì wàn è zhēng xiāo fā  
為塵惑所染。眾善競會。萬惡爭消。發  
qǐ dà chéng xiū pú sà hēng sì děng liù dù yī qiē jù zú shě  
起大乘。修菩薩行。四等六度。一切具足。捨  
shēng sǐ bào tóng chéng zhèng jué jīn rì dào chǎng tóng yè dà  
生死報。同成正覺。今日道場。同業大  
zhòng hé zhě yuàn gēn kǔ běn yǎn tān sè ěr tān shēng bí tān  
眾。何者怨根苦本。眼貪色。耳貪聲。鼻貪  
xiāng shé tān wèi shēn tān xì huá cháng wéi wǔ chén zhī suǒ xì  
香。舌貪味。身貪細滑。常為五塵之所繫  
fù suǒ yǐ lì jié cháng yè bù dé jiě tuō yòu fù liù qīn yī qiē  
縛。所以歷劫長夜。不得解脫。又復六親。一切  
juàn shǔ jiē shì wǒ děng sān shì yuàn gēn yī qiē yuàn duì jiē  
眷屬。皆是我等。三世怨根。一切怨對。皆  
cóng qīn qǐ ruò wú yǒu qīn yì wú yǒu yuàn ruò néng lí qīn jí  
從親起。若無有親亦無有怨。若能離親。即  
shì lí yuàn hé yǐ gù ěr ruò gè yì chù yuǎn gé tā xiāng rú shì  
是離怨。何以故爾。若各異處。遠隔他鄉。如是  
èr rén zhōng bù dé qǐ yuàn hèn zhī xīn dé qǐ yuàn hèn jiē yóu  
二人。終不得起怨恨之心。得起怨恨。皆由  
qīn jìn yǐ sān dú gēn zì xiāng chù nǎo yǐ chù nǎo gù duō qǐ  
親近。以三毒根。自相觸惱。以觸惱故。多起  
hèn xīn suǒ yǐ qīn qī juàn shǔ jí shēng zé wàng huò fù mǔ zé  
恨心。所以親戚眷屬。亟生責望。或父母責

wàng yú zǐ huò zǐ zé wàng fù mǔ xiōng dì zǐ mèi yī qiē jiē  
 望 於 子。或 子 責 望 父 母。兄 弟 姊 妹。一 切 皆  
 rán gèng xiāng zé wàng gèng xiāng xián hèn xiǎo bù shì yì biàn  
 然。更 相 責 望。更 相 嫌 恨。小 不 適 意。便  
 shēng chēn nù ruò yǒu cái bǎo qīn qī jìng qiú pín qióng zhī rì  
 生 瞋 怒。若 有 財 寶。親 戚 競 求。貧 窮 之 日。  
 chū wú yōu niàn yòu dé zhě yù yǐ wéi shǎo yù dé yù wéi bù zú  
 初 無 憂 念。又 得 者 愈 以 為 少。愈 得 愈 為 不 足。  
 bǎi qiú bǎi dé bù yǐ wéi ēn yī bù chēng xīn biàn zēng fèn hàn  
 百 求 百 得。不 以 為 恩。一 不 稱 心。便 增 忿 憾。  
 shì zé cái huái è niàn suì qǐ yì xīn gù jié chóu lián huò shì shì  
 是 則 纔 懷 惡 念。遂 起 異 心。故 結 讎 連。禍 世 世  
 wú qióng tuī cǐ ér yán sān shì yuàn duì shí fēi tā rén jiē shì wǒ  
 無 窮。推 此 而 言。三 世 怨 懟。實 非 他 人。皆 是 我  
 děng qīn yuán juàn shǔ dāng zhī juàn shǔ jí shì yuàn jù qǐ dé  
 等。親 緣 眷 屬。當 知 眷 屬。即 是 怨 聚。豈 得  
 bù rén rén yīn qín huǐ guō yí gè zhì xīn wǔ tī tóu dì fèng wéi  
 不 人 人 慇 懃 悔 過。宜 各 至 心。五 體 投 地。奉 為  
 yǒu shì shén yǐ lái zhì yú jīn rì jīng shēng fù mǔ lì jié qīn  
 有 識 神 已 來。至 於 今 日。經 生 父 母。歷 劫 親  
 yuán yú liù dào zhōng jié yuàn duì zhě ruò duì fēi duì ruò qīng  
 緣。於 六 道 中 結 怨 懟 者。若 懟 非 懟。若 輕  
 ruò zhòng jīn rì ruò zài dì yù dào zhě ruò zài chù shēng dào  
 若 重。今 日 若 在 地 獄 道 者。若 在 畜 生 道  
 zhě ruò zài è guǐ dào zhě ruò zài ā xiū luó dào zhě ruò zài rén  
 者。若 在 餓 鬼 道 者。若 在 阿 修 羅 道 者。若 在 人  
 dào zhě ruò zài tiān dào zhě ruò zài xiān dào zhě jīn rì xiàn zài  
 道 者。若 在 天 道 者。若 在 仙 道 者。今 日 現 在  
 juàn shǔ zhōng zhě rú shì sān shì yī qiē zhòng yuàn gè jí juàn  
 眷 屬 中 者。如 是 三 世 一 切 眾 怨。各 及 眷

shǔ zhòng děng jīn rì yǐ cí bēi xīn wú yuàn qīn xiǎng děng zhū  
屬。衆等今日以慈悲心。無怨親想。等諸

fó xīn tóng zhū fó yuàn pǔ jiē fèng wéi guī yī shì jiān dà cí  
佛心。同諸佛願。普皆奉為。歸依世間。大慈

bēi fù  
悲父。

Again, we take refuge in the Triple Gem of all realms in the ten directions. Through the power of the Buddhas, the Dharma, and the sages, we pray that all resentments and hatred among those who are and will be receiving their retribution in the six destinies will be resolved and they will no longer fall into the evil realms for these resentments and hatred. They will never have evil minds against each other and never try to harm each other. They will not differentiate between enemies and friends in generosity and they will no longer commit any offenses. We pray that all resentments will be dissolved, that all will live in harmony like water and milk, enjoy the joy of the Bodhisattva's first stage, have an infinite and happy life, be reborn in any heaven or pureland at will, clothing or food will appear as needed, no sounds of fighting be heard, the four limbs not hurt by constant changes, the five senses uninfluenced by delusions, all will diligently cultivate virtuous conducts and eliminate all evil deeds, resolve to attain a Mahayana mind, practice the Bodhisattva way, accomplish the four immeasurable minds and the six paramitas, transcend the cycle of birth and death, and attain enlightenment.

In today's Dharma assembly, we, who have common karma, should ask ourselves: what are the causes of resentment and suffering? Eyes crave form, ears crave sound, nose crave smell, the tongue crave tastes, the body craves soft and smooth sensations. We are constantly attached to the objects perceived by the five sense organs. This is why we cannot liberate ourselves kalpa after kalpa. Next, our families and friends are whom we have resentments with in the three periods. All resentments arise from intimate relationships. If there is no intimacy, there is no resentment. Leaving intimacy means leaving resentment. Why? If people live in different places far away, they will never resent each other. All resentments are due to intimacy. Due to the three poisonous roots, we create afflictions when we interact with each other. Afflictions cause hatred. That is why there are always complaints about one another among relatives. Parents complain about their children, children complain about their parents, and siblings complain about each other. The more complaints we have, the more resentful we become. Due to these resentments, when there is a minor disagreement, we become furious and hateful. If we have a fortune, our relatives will compete for it. If we are poor, we do not have to worry about people trying to take the fortune. When we first receive something, we think it is too little. The more we get, the greedier we become. When getting everything we want, we never think about the kindness of the giver. When we do not get what we want, we become resentful. Then, we have evil thoughts. It is through such behavior that we make countless enemies and create troubles for ourself life after life. Based on this, our enemies in the past, present, and future lives are not strangers, but our families and friends. Therefore, we should know by now that the families and friends are just manifestations of resentful affinities. Consequently, we should repent our faults and bow faithfully. Today, on behalf of all who we resented or resented us since being conscious until today, including those who were our parents and are presently in realms of hells, animals, hungry ghosts, asuras, humans, celestial beings, and immortals, no matter who was right or wrong or the severity of the resentment and hatred, with compassionate mind and no differentiating

thoughts of enemies or friends, we resolve to attain the same mind as the Buddhas', make the same vow as the Buddhas', and take the refuge in the world's most compassionate father.

ná mó mí lè fó ná mó shì jiā móu ní fó  
南 無 彌 勒 佛。南 無 釋 迦 牟 尼 佛。

ná mó fàn dé fó ná mó bǎo jī fó  
南 無 梵 德 佛。南 無 寶 積 佛。

ná mó huā tiān fó ná mó shàn sī yì fó  
南 無 華 天 佛。南 無 善 思 議 佛。

ná mó fǎ zì zài fó ná mó míng wén yì fó  
南 無 法 自 在 佛。南 無 名 聞 意 佛。

ná mó yào shuō jù fó ná mó jīn gāng xiāng fó  
南 無 樂 說 聚 佛。南 無 金 剛 相 佛。

ná mó qiú lì yì fó ná mó yóu xì shén tōng fó  
南 無 求 利 益 佛。南 無 遊 戲 神 通 佛。

ná mó lí ān fó ná mó duō tiān fó  
南 無 離 閻 佛。南 無 多 天 佛。

ná mó mí lóu xiāng fó ná mó zhòng míng fó  
南 無 彌 樓 相 佛。南 無 衆 明 佛。

ná mó bǎo zàng fó ná mó jí gāo hēng fó  
南 無 寶 藏 佛。南 無 極 高 行 佛。

ná mó tí shā fó ná mó zhū jiǎo fó  
南 無 提 沙 佛。南 無 珠 角 佛。

ná mó dé zàn fó ná mó rì yuè míng fó  
南 無 德 讚 佛。南 無 日 月 明 佛。

ná mó rì míng fó ná mó xīng xiǔ fó  
南 無 日 明 佛。南 無 星 宿 佛。

ná mó shī zǐ xiāng fó ná mó wéi lán wáng fó  
南 無 師 子 相 佛。南 無 違 藍 王 佛。

ná mó fú zàng fó  
南 無 福 藏 佛。

ná mó qì yīn gài pú sà ná mó jì gēn pú sà  
南無棄陰蓋菩薩。南無寂根菩薩。

ná mó wú biān shēn pú sà ná mó guān shì yīn pú sà  
南無無邊身菩薩。南無觀世音菩薩。

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiē sān bǎo  
又復歸依。如是十方。盡虛空界。一切三寶。

yuàn yǐ fó lì fǎ lì dà dì pú sà lì yī qiē xián shèng lì lìng  
願以佛力。法力。大地菩薩力。一切賢聖力。令

zhòng děng fù mǔ qīn yuán yú liù dào zhōng yǒu yuàn duì zhě  
衆等父母親緣。於六道中。有怨懟者。

gè jí juàn shǔ jiē xī tóng shí jí cǐ dào chǎng gòng chàn xiān  
各及眷屬。皆悉同時集此道場。共懺先

zuì jiě zhū yuàn jié ruò yǒu shēn xíng jū ài bù dé dào zhě yuàn  
罪。解諸怨結。若有身形拘礙。不得到者。願

chéng sān bǎo zhī lì shè qí jīng shén jiē xī tóng dào yǐ cí bēi  
承三寶之力。攝其精神。皆悉同到。以慈悲

xīn shòu zhòng děng jīn rì chàn huǐ yī qiē yuàn duì yuàn méng  
心。受衆等今日懺悔。一切怨懟。願蒙

jiě tuō dào chǎng dà zhòng yí gè rén rén xīn niàn kǒu yán  
解脫。道場大衆。宜各人人。心念口言。

zhòng děng cóng wú shǐ yǒu shì shén yǐ lái zhì yú jīn rì yú jīng  
衆等從無始有識神已來。至於今日。於經

shēng fù mǔ lì jié qīn yuán gū yí bó shū nèi wài juàn shǔ yǐ  
生父母。歷劫親緣。姑姨伯叔。內外眷屬。以

sān dú gēn qǐ shí è yè huò yǐ bù zhī huò yǐ bù xìn huò yǐ  
三毒根。起十惡業。或以不知。或以不信。或以

bù xiū yǐ wú míng gù qǐ zhū yuàn jié yú fù mǔ juàn shǔ nǎi  
不修。以無明故。起諸怨結。於父母眷屬。乃

zhì liù dào zhōng yì yǒu yuàn duì rú shì děng zuì wú liàng wú  
至六道中。亦有怨懟。如是等罪。無量無

biān jīn rì chàn huǐ yuàn qī chú miè yòu fù wú shǐ yǐ lái zhì  
 邊。今日懺悔。願乞除滅。又復無始已來。至  
 yú jīn rì huò yǐ chēn huǐ huò yǐ tān ài huò yǐ yú chī cóng  
 於今日。或以瞋恚。或以貪愛。或以愚癡。從  
 sān dú gēn zào zhǒng zhǒng zuì rú shì zuì è wú liàng wú biān 。  
 三毒根。造種種罪。如是罪惡。無量無邊。  
 cán kuì chàn huǐ yuàn qī shě shī yòu fù wú shǐ yǐ lái zhì yú jīn  
 慚愧懺悔。願乞捨施。又復無始已來。至於今  
 rì huò wèi tián yè huò wèi shě zhái huò wèi qián cái qǐ yuàn  
 日。或為田業。或為舍宅。或為錢財。起怨  
 duì yè yú juàn shǔ zhōng bèi jiā shā hài rú shì zhǒng zhǒng shā  
 懟業。於眷屬中。備加殺害。如是種種殺  
 zuì bù kě jù shuō suǒ qǐ yuàn duì wú yǒu bā qī jīn rì cán  
 罪。不可具說。所起怨懟。無有罷期。今日慚  
 kuì fā lù chàn huǐ yuàn fù mǔ liù qīn yí qiè juàn shǔ yǐ cí bēi  
 愧。發露懺悔。願父母六親。一切眷屬。以慈悲  
 xīn shòu wǒ chàn huǐ yí qiè shě shī wú fù hèn xiǎng nǎi zhì dào  
 心。受我懺悔。一切捨施。無復恨想。乃至盜  
 qiè xié yín wàng yǔ shí è wǔ nì wú bù bèi zuò wàng xiǎng diān  
 竊。邪淫妄語。十惡五逆。無不備作。妄想顛  
 dǎo pān yuán zhū jìng zào yí qiè zuì rú shì děng zuì wú liàng  
 倒。攀緣諸境。造一切罪。如是等罪。無量  
 wú biān huò yú fù mǔ biān qǐ huò yú xiōng dì zǐ mèi biān qǐ  
 無邊。或於父母邊起。或於兄弟姊妹邊起。  
 huò yú gū yí bó shū biān qǐ nǎi zhì yǒu shì shén yǐ lái zhì yú jīn  
 或於姑姨伯叔邊起。乃至有識神已來。至於今  
 rì yú liù qīn juàn shǔ biān qǐ rú shì děng zuì rú shì zuì yīn kǔ  
 日。於六親眷屬邊起。如是等罪。如是罪因苦  
 guǒ shòu duì jié shǔ yuàn jié duō shǎo wéi yǒu shí fāng yí qiè  
 果。受懟劫數。怨結多少。唯有十方。一切

zhū fó dà dì pú sà jìn zhī jìn jiàn rú zhū fó pú sà suǒ zhī suǒ  
諸佛。大地菩薩。盡知盡見。如諸佛菩薩。所知所  
jiàn zuì liàng duō shǎo yuàn duì jié shǔ yú wèi lái shì fāng shòu  
見。罪量多少。怨懟劫數。於未來世。方受  
duì zhě zhòng děng jīn rì cán yán gěng tòng xián bēi zì zé gǎi  
懟者。眾等今日慚顏哽慟。銜悲自責。改  
wǎng xiū lái bù gǎn fù zuò wéi yuàn fù mǔ qīn yuán juàn shǔ  
往修來。不敢復作。唯願父母。親緣眷屬。  
yǐ róu ruǎn xīn tiáo hé xīn yào shàn xīn huān xǐ xīn shǒu hù  
以柔軟心。調和心。樂善心。歡喜心。守護  
xīn děng rú lái xīn shòu zhòng děng jīn rì chàn huǐ yí qiè shě  
心。等如來心。受眾等今日懺悔。一切捨  
shī wú yuàn qīn xiǎng yòu yuàn fù mǔ qīn yuán yí qiè juàn shǔ  
施。無怨親想。又願父母親緣。一切眷屬。  
ruò yǒu yuàn duì zài liù dào zhōng zhě yì yuàn liù dào yí qiè  
若有怨懟。在六道中者。亦願六道。一切  
zhòng shēng tóng gòng shě shī sān shì yuàn jié yì shí jù jìn  
眾生。同共捨施。三世怨結。一時俱盡。  
cóng jīn yǐ qù zhì yú dào chǎng yǒng lí sān tú jué sì qù kǔ  
從今已去。至於道場。永離三塗。絕四趣苦。  
yí qiè hé hé yóu rú shuǐ rǔ yí qiè wú ài děng yú xū kōng yǒng  
一切和合。猶如水乳。一切無礙等於虛空。永  
wéi fǎ qīn cí bēi juàn shǔ gè gè xiū xí wú liàng zhì huì jù zú  
為法親。慈悲眷屬。各各修習。無量智慧。具足  
chéng jiù yí qiè gōng dé yǒng měng jīng jìn bù xiū bù xī xíng  
成就。一切功德。勇猛精進。不休不息。行  
pú sà dào wú yǒu pí juàn děng zhū fó xīn tóng zhū fó yuàn dé  
菩薩道。無有疲倦。等諸佛心。同諸佛願。得  
fó sān mì jù wǔ fēn shēn jiū jìng wú shàng pú tí chéng děng  
佛三密。具五分身。究竟無上菩提。成等



zhèng jué jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ jiě fù  
 正覺。今日道場。同業大眾。相與已解父  
 mǔ yuàn jìng cì fù yīng jiě shī zhǎng yuàn jié zì dà shèng yǐ  
 母怨竟。次復應解師長怨結。自大聖已  
 huán tǐ wèi yuán jí zhì yú wú shēng fǎ rěn yóu wéi sān xiāng  
 還。體未圓極。至於無生法忍。猶為三相  
 qiān miè zài yú rú lái shàng jiǎ kǔ yán lìng è zhòng shēng yīn  
 遷滅。在於如來。尚假苦言。令惡衆生。因  
 cí wù dào ér dé míng huà wù yóu xiàn cǐ cí kuàng fù fán yú  
 茲悟道。而德明化物。猶現此辭。況復凡愚。  
 lǐ jué jìng jìng jīn shàn è zá róu míng bái wèi fēn qǐ néng dùn  
 理絕淨境。今善惡雜糅。明白未分。豈能頓  
 lí sān yè zhī shī ruò wén suǒ shuō yīng dāng cán kuì shī zhǎng  
 離。三業之失。若聞所說。應當慚愧。師長  
 ēn dé shēn zì huǐ zé bù dé jīng yí ér huái è niàn jīng yán  
 恩德。深自悔責。不得驚疑。而懷惡念。經言。  
 suī fù chū jiā yóu wèi jiě tuō jīn suī chū jiā bù dé biàn yán wú  
 雖復出家。猶未解脫。今雖出家。不得便言。無  
 fù zhū è zài sù zhī rén bù dé biàn yán dōu wú qí shàn qiě zhì  
 復諸惡。在俗之人。不得便言都。無其善。且置  
 shì shì rú jīng suǒ shuō fó gào dà zhòng rǔ dāng yuán niàn shī  
 是事。如經所說。佛告大眾。汝當緣念師  
 zhǎng zhī ēn fù mǔ suī fù shēng yù xùn huì ér bù néng shǐ lí yú  
 長之恩。父母雖復生育訓誨。而不能使離於  
 sān tú shī zhǎng dà cí yòu jìn tóng méng shǐ dé chū jiā bǐng  
 三塗。師長大慈。誘進童蒙。使得出家。稟  
 shòu jù jiè shì jí huái luó hàn tāi shēng luó hàn guǒ lí shēng  
 受具戒。是即懷羅漢胎。生羅漢果。離生  
 sǐ kǔ dé niè pán lè shī zhǎng yǒu cǐ chū shì ēn dé shéi néng  
 死苦。得涅槃樂。師長有此出世恩德。誰能

shàng bào ruò néng zhōng shēn xíng dào zhèng kě zì lì fēi bào  
上 報。若 能 終 身 行 道。正 可 自 利。非 報

shī ēn fó yán tiān xià shàn yǒu mò guò shī zhǎng  
師 恩。佛 言。天 下 善 友。莫 過 師 長。

Again, we take refuge in the Triple Gem of all realms in ten directions. We pray that, through the power of the Buddhas, the Dharma, and the Bodhisattvas, all our past parents, families, and relatives in the six realms, come to this Dharma assembly. Together, we repent our past offenses and hope to resolve all resentments and hatred. If there is anyone who cannot come due to the limitation of their present form, we pray that the power of the Triple Gem can bring their spirits here. We pray that all will accept the repentance from each other with compassion and dissolve all resentments between each other. Each one in the Dharma assembly should recite loudly and in their mind that, since the beginningless time we had consciousness, we have had close affinity with our parents, aunts, uncles, families and relatives through many kalpas. We have committed ten evil deeds due to the three poisonous roots. We neither remember, believe, nor try to correct our behaviors. We caused the resentments and hatred among parents and relatives and enemies in six realms due to our ignorance. Such karmic offenses we have committed are countless and boundless. Today we repent and hope to eradicate such offenses. We have also committed various karmic offenses due to the three poisonous roots of hatred, craving, and ignorance since the beginningless time. These offenses are also countless and boundless. We feel ashamed and repent and we beg for forgiveness.

Next, since beginningless time, we created resentment and hatred for the sake of land, houses, and money. We harmed and murdered relatives. Such killings are indescribable. Today, we feel deeply ashamed and wish to confess and repent our offenses. We pray that our parents, families, and relatives compassionately accept our repentance, forgive us and will no longer have hatred toward us. Our other offenses include stealing, sexual misconduct, lying, five grave offenses, and ten evil deeds. We have been full of delusive thinking, deeply attached to sense objects, and committing all kinds of offenses. These crimes and offenses are countless and boundless. Our offenses, which result in suffering, are due to the conflicts and resentments with our parents, siblings, or aunts and uncles in past lives. Only the Buddhas and Bodhisattvas in the ten directions have seen and know how much resentment and hatred we have accumulated with our families and relatives and how many offenses and enemies we have created through the kalpas, and how much resentment we will receive in the future. Today, we are deeply ashamed and in tears. We resolve to correct past wrongs, do good deeds in the future, and never make the same mistakes. We resolve to treat our parents, families and relatives with a tender mind, a reconciliatory mind, a sympathetic mind, a joyful mind, a protective mind, and the mind of the Buddhas. Today, we repent and make offerings with no differentiation between enemies and friends. We also hope that the enemies of our parents, families and relatives in the six realms will generously forgive them all and all resentments and hatred will end at this moment. Starting now until we attain Bodhi, we hope to never be born in the three evil realms again or suffer in the four evil destinies. We hope all relationships will be as harmonious as water and milk, as unobstructed as empty space, and we will always be part of the compassionate Dharma family. We hope that each of us will study and practice immeasurable wisdom and accomplish all merits and virtues. We will practice the Bodhisattva way vigorously and diligently without breaks or stop of exhaustion. We resolve to attain the same mind as Buddhas' and

make the same vows as that of the Buddhas. We hope to attain the three deeds, the five-part Dharma body of the Buddha, and finally achieve the ultimate supreme enlightenment.

In today's Dharma assembly, we, who have common karma, after having dissolved the resentments for our parents, we should resolve the resentments for our teachers and elders. After the Buddha entered Nirvana, we are still going through the changes and passing of the three forms and have not yet be able to achieve the ultimate state of non-arising. The Tathagata taught the truth of suffering so all sentient beings could obtain realization through it. If the meritorious beings are still reluctant, then think about how the common and ignorant ones are. When we are still mixing good and evil deeds and cannot understand the difference, how can we prevent ourselves from creating the three types of karmic offenses? Upon hearing this, we should be grateful to our teachers and elders and feel remorseful. We should not be suspicious and have devious thoughts. The sutras say that a person who left home for monastic life is not yet liberated. One should not say that one has no evil offenses because one has joined the monastery and one should not say that lay people do no good deeds. As mentioned in the sutras, the Buddha told the assembly that they should think about the benefactions of our teachers and elders. Although our parents provided us with upbringing and guidance, they cannot help their children to leave three evil destinies. It was through the compassion of the teachers and the elders teaching and guiding us since we were young and innocent that we later left home to join the monastery and took the monastic precepts. They planted the seeds of Arhat that will bear the fruit of becoming an Arhat, who can transcend the suffering of deaths and rebirths and enjoy the bliss of Nirvana. Thus we owe to our teachers and the elders for leaving the home life that we can never repay enough. If we can follow the Bodhi path throughout our life, we benefit ourselves and we are returning the favor of our teachers. The Buddha said that no best friends can benefit us more than our teachers.

jīn rì dào chǎng tóng yè dà zhòng rú fó suǒ shuō shī zhǎng yǒu  
 今日道場。同業大眾。如佛所說。師長有  
 rú cǐ ēn dé ér wèi céng fā niàn bào shī zhǎng ēn huò fù jiào  
 如此恩德。而未曾發念報師長恩。或復教  
 huì yì bú xìn shòu nǎi zhì cū yán qǐ yú fěi bàng héng shēng shì  
 誨。亦不信受。乃至麤言。起於誹謗。橫生是  
 fēi shǐ fó fǎ shuāi luò rú shì děng zuì hé dāng miǎn lí sān tú  
 非。使佛法衰落。如是等罪。何當免離三塗。  
 cǐ zhī kǔ bào wú rén dài zhě jí qí shě mìng lè qù kǔ guī shén  
 此之苦報。無人代者。及其捨命。樂去苦歸。神  
 qíng cǎn nǎo yì yòng hūn mí liù shì bù cōng wǔ gēn sāng bài  
 情慘惱。意用昏迷。六識不聰。五根喪敗。  
 yù xíng zú bù néng dòng yù zuò shēn bù zì lì jiǎ shǐ yù tīng fǎ  
 欲行足不能動。欲坐身不自立。假使欲聽法

yán zé ěr wú fù suǒ wén yù shì shēng jìng zé yǎn wú fù suǒ  
言。則耳無復所聞。欲視勝境。則眼無復所  
jiàn dāng rú cǐ shí gòng sī jīn rì lǐ chàn qǐ kě fù dé dàn  
見。當如此時。共思今日禮懺。豈可復得。但  
yǒu dì yù wú liàng zhòng kǔ rú shì kǔ bào zì zuò zì shòu suǒ  
有地獄。無量衆苦。如是苦報。自作自受。所  
yǐ jīng yán yú chī zì shì bú xìn yāng huò bàng shī huǐ shī zēng  
以經言。愚癡自恃。不信殃禍。謗師毀師。憎  
shī jí shī rú shì děng rén fǎ zhōng dà mó dì yù zhǒng zǐ zì  
師嫉師。如是等人。法中大魔。地獄種子。自  
jié yuàn duì shòu bào wú qióng rú huā guāng bǐ qiū shàn shuō  
結怨懟。受報無窮。如華光比丘。善說  
fǎ yào yǒu yī dì zǐ héng huái jiāo màn hé shàng wèi shuō dōu  
法要。有一弟子。恒懷驕慢。和尚為說。都  
bù xìn shòu jí zuò shì yán wǒ dà hé shàng kōng wú zhì huì dàn  
不信受。即作是言。我大和尚。空無智慧。但  
néng zàn tàn xū kōng zhī shì yuàn wǒ hòu shēng bú fù lè jiàn yú  
能讚歎虛空之事。願我後生。不復樂見。於  
shì dì zǐ fǎ shuō fēi fǎ fēi fǎ shuō fǎ suī chí jìn jiè wú yǒu  
是弟子。法說非法。非法說法。雖持禁戒。無有  
huǐ fàn yǐ miù jiě gù mìng zhōng zhī hòu rú shè jiàn qǐng duò ā  
毀犯。以謬解故。命終之後。如射箭頃墮阿  
bí yù bā shí yì jié héng shòu dà kǔ jīn rì dào chǎng tóng yè  
鼻獄。八十億劫。恒受大苦。今日道場。同業  
dà zhòng rú jīng suǒ shuō qǐ dé bù rén rén qǐ dà bù wèi zhǐ yú  
大衆。如經所說。豈得不人人起大怖畏。止於  
hé shàng fā yí è yán duò ā bí yù bā shí yì jié hé kuàng chū  
和尚。發一惡言。墮阿鼻獄。八十億劫。何況出  
jiā yǐ lái zhì yú jīn rì yú hé shàng biān suǒ qǐ è yè qí zuì wú  
家已來。至於今日。於和尚邊所起惡業。其罪無

liàng pàn shě shēn xíng tóng bǐ wú yí hé yǐ gù ěr hé shàng  
量。判捨身形。同彼無疑。何以故爾。和尚

shé lí héng jiā xùn huì ér wèi céng rú fǎ xiū xíng yú zhū shī  
闍黎。恒加訓誨。而未曾如法修行。於諸師

zhǎng duō shēng wéi nì huò fù jǐ yú ér wú yàn zú huò shī  
長。多生違逆。或復給與。而無厭足。或師

chēn dì zǐ huò dì zǐ hèn shī yú sān shì zhōng xǐ nù wú liàng  
瞋弟子。或弟子恨師。於三世中喜怒無量。

rú shì děng zuì bù kě chēng jì jīng yán qǐ yī chēn xīn yuàn duì  
如是等罪不可稱計。經言。起一瞋心。怨懟

wú liàng rú shì yuàn duì fēi dàn liù qīn shī tú dì zǐ qiè hèn yì  
無量。如是怨懟。非但六親。師徒弟子。慊恨亦

shèn yòu fù tóng fáng gòng zhù shàng zhōng xià zuò bù néng  
甚。又復同房。共住上中下座。不能

shēn xìn chū jiā shì yuǎn lí fǎ bù zhī rěn rǔ shì ān lè xíng bù  
深信出家。是遠離法。不知忍辱。是安樂行。不

zhī píng děng shì pú tí dào bù zhī lí wàng xiāng shì chū shì  
知平等。是菩提道。不知離妄相。是出世

xīn shī jí dì zǐ tóng fáng gòng zhù jié yè wèi jìn hù xiāng wéi  
心。師及弟子。同房共住。結業未盡。互相違

lì fèn zhèng zhī xīn fēn rán luàn qǐ suǒ yǐ shì shì bù dé hé hé  
戾。忿諍之心。紛然亂起。所以世世不得和合。

yòu chū jiā rén huò tóng xué yè huò fù gòng shī shēng jìn zhī  
又出家人。或同學業。或復共師。升進之

rì biàn hán dú huái chēn ér bù zì yán sù xí zhì huì bǐ yǒu fú  
日。便含毒懷瞋。而不自言。宿習智慧。彼有福

dé wǒ wú shàn gēn yǒu lòu zhī xīn jí shēng gāo xià duō qǐ dòu  
德。我無善根。有漏之心。亟生高下。多起鬪

zhèng shǎo néng hé hé bù néng tuī hòu jū bó gèng xiāng xián  
諍。少能和合。不能推厚居薄。更相嫌

hèn bù shěng jǐ fēi wéi tán tā duǎn huò yǐ sān dú gèng xiāng  
恨。不省己非。唯談他短。或以三毒。更相  
chán bàng wú zhōng xìn xīn wú gōng jìng yì hé chù fù niàn wǒ  
讒謗。無忠信心。無恭敬意。何處復念。我  
wéi fó jiè nǎi zhì gāo shēng dà yǔ è mà chǒu yán shī zhǎng jiào  
違佛戒。乃至高聲大語。惡罵醜言。師長教  
huì dōu wú xìn shòu shàng zhōng xià zuò rén gè huái hèn yǐ  
誨。都無信受。上中下座。人各懷恨。以  
huái hèn gù gèng xiāng shì fēi yú è dào zhōng duō yǒu yuàn  
懷恨故。更相是非。於惡道中。多有怨  
duì shì fēi yuàn duì jiē shì wǒ děng shī tú dì zǐ tóng xué gòng  
懟。是非怨懟。皆是我等師徒弟子。同學共  
zhù shàng zhōng xià zuò qǐ yī hèn xīn yuàn duì wú liàng suǒ yǐ  
住。上中下座。起一恨心。怨懟無量。所以  
jīng yán jīn shì hèn yì wēi xiāng zēng jí hòu shì zhuǎn jù zhì  
經言。今世恨意。微相憎嫉。後世轉劇。至  
chéng dà yuàn hé kuàng zhōng shēn suǒ qǐ è yè jīn rì dào  
成大怨。何況終身。所起惡業。今日道  
chǎng tóng yè dà zhòng gè bú zì zhī zài hé dào zhōng yú zhū  
場。同業大眾。各不自知。在何道中。於諸  
shī zhǎng shàng zhōng xià zuò qǐ zhū yuàn jié rú shì yuàn duì  
師長。上中下座。起諸怨結。如是怨懟。  
wú yǒu qióng jìn wú xíng zhī duì wú yǒu nián qī yì wú jié shǔ  
無有窮盡。無形之懟。無有年期。亦無劫數。  
dāng shòu kǔ shí bù kě kān rěn suǒ yǐ pú sà mó hē sà shě yuàn  
當受苦時。不可堪忍。所以菩薩摩訶薩。捨怨  
qīn xīn lí yuàn qīn xiǎng yǐ cí bēi xīn píng děng shè shòu xiāng  
親心。離怨親想。以慈悲心。平等攝受。相  
yú jīn rì yǐ fā pú tí xīn yǐ fā pú tí yuàn yí yīng xí xíng pú  
與今日。已發菩提心。已發菩提願。宜應習行菩

sà zhī xíng sì wú liàng xīn liù bō luó mì sì hóng shì sì shè  
 薩之。行。四。無。量。心。六。波。羅。蜜。四。弘。誓。四。攝  
 fǎ rú zhū fó pú sà suǒ xíng běn xíng wǒ děng jīn rì yì yīng  
 法。如。諸。佛。菩。薩。所。行。本。行。我。等。今。日。亦。應  
 xí xíng yuàn qīn píng děng yí qiè wú ài cóng jīn rì qù zhì yú  
 習。行。怨。親。平。等。一。切。無。礙。從。今。日。去。至。於  
 pú tí shì dāng jiù hù yí qiè zhòng shēng lìng zhū zhòng shēng  
 菩。提。誓。當。救。護。一。切。眾。生。令。諸。眾。生。  
 jiū jìng yí chéng xiāng yú zhì xīn wǔ tī tóu dì fèng wéi yǒu shì  
 究。竟。一。乘。相。與。至。心。五。體。投。地。奉。為。有。識  
 shén yǐ lái jīng shēng chū jiā hé shàng shé lí yǒu yuàn duì zhě  
 神。已。來。經。生。出。家。和。尚。闍。黎。有。怨。懟。者。  
 tóng tán zūn zhèng yǒu yuàn duì zhě tóng xué juàn shǔ shàng  
 同。壇。尊。證。有。怨。懟。者。同。學。眷。屬。上  
 zhōng xià zuò yǒu yuàn duì zhě yǒu yuán wú yuán guǎng jí shí  
 中。下。座。有。怨。懟。者。有。緣。無。緣。廣。及。十  
 fāng sì shēng liù dào sān shì zhòng yuàn ruò duì fēi duì ruò  
 方。四。生。六。道。三。世。眾。怨。若。懟。非。懟。若  
 qīng ruò zhòng gè jí juàn shǔ zhòng děng ruò yú liù dào yí qiè  
 輕。若。重。各。及。眷。屬。眾。等。若。於。六。道。一。切  
 zhòng shēng zhōng yǒu yuàn duì zhě yú wèi lái xiàn zài yīng shòu  
 眾。生。中。有。怨。懟。者。於。未。來。現。在。應。受  
 duì zhě jīn rì chàn huǐ yuàn qī chú miè ruò liù dào zhōng yí  
 懟。者。今。日。懺。悔。願。乞。除。滅。若。六。道。中。一  
 qiè zhòng shēng gè gè yǒu yuàn duì zhě zhòng děng jīn rì yǐ cí  
 切。眾。生。各。各。有。怨。懟。者。眾。等。今。日。以。慈  
 bēi xīn wú yuàn qī xiǎng pǔ wéi sān shì zhòng yuàn qiú āi chàn  
 悲。心。無。怨。親。想。普。為。三。世。眾。怨。求。哀。懺  
 huǐ yuàn jiē shě shī wú fù è niàn xiāng jiā huái dú xiāng xiàng  
 悔。願。皆。捨。施。無。復。惡。念。相。加。懷。毒。相。向。

yuàn liù dào yí qiè zhòng shēng yì tóng shě shī yí qiè huān xǐ  
願六道一切衆生。亦同捨施。一切歡喜。

cóng jīn jiě jié wú fù chēn hèn gè zì gōng jìng niàn bào ēn xīn  
從今解結。無復瞋恨。各自恭敬。念報恩心。

děng zhū fó xīn tóng zhū fó yuàn gè gè zhì xīn guī yī shì jiān  
等諸佛心。同諸佛願。各各至心。歸依世間。

dà cí bēi fù  
大慈悲父。

In today's Dharma assembly, we, who have common karma, were told that, as said by the Buddha, our masters and elders had such beneficial virtues but we did not appreciate them. Although our masters and elders frequently taught us, we didn't listen and follow. We even scolded and slandered. We stirred up turbulence to make the Dharma decline. How can we escape three evil destinies with such offenses? No one can take our place during retribution. When life ends and joy is gone, suffering comes. Our feelings are miserable and minds are dull. Our six consciousnesses are not wise and our five sense organs deteriorate. When we want to walk, we cannot move our feet. When we want to sit, we cannot sit up straight. When we want to listen to the Dharma, our ears cannot hear. When we want to see a wonderful scene, our eyes cannot see. Now we think and repent today. This opportunity may not come again. There are hells with many sufferings. If there is miserable retribution, it is the punishment of one's own actions. The sutra says, "Ignorant and arrogant people do not believe in disaster. They defame, attack, hate, and envy the masters and elders. They are demonic and the seeds of the hell. They tangle knots of resentment and will have endless retributions." There was a Bhikshu named Flower Light who preached the Dharma well. He had a disciple who was arrogant. "My master is empty of wisdom," said the disciple, "He can only praise the emptiness. I wish to never see him again in my future lives." Then the disciple talked about the Dharma as non-Dharma, while non-Dharma as the Dharma. Although he kept the precepts and did not break, he distorted the truth. After he died, he fell to Avici Hell like a flying arrow. He suffered greatly in the hell for eight trillion kalpas.

In today's Dharma assembly, we, who have common karma, were told from the sutras how people can not be terrified that after slandering of the monk, he fell to the uninterrupted hell and suffered for eight billion kalpas. What about a monk who made the evil deeds after he was admitted in a monastery? His karmic offenses are countless. He is no different from the previous disciple. Why? The monastic masters often taught him but he did not follow the instruction to practice. He frequently did things against the masters' wills. Thus, the masters were angry at the disciple while the disciple hated the masters. There were immeasurable happiness and anger from three lives. Those karmic offenses are countless. The sutras said, when a mind of anger arises, it causes countless resentment and enemies. This animosity is not only in our families and friends but the hatred between the masters and the disciples are much more.

Again, we are in the same room as the venerable teachers. We did not believe that ordaining the way to avoid close affinities. We did not know that the forbearance is the practice of peace. We did not know that equality is the Bodhi way. We did not know that leaving delusions is the transcending-world mind. Masters and disciples live under the same roof. They have resentments and conflict frequently.



This is why we could not get along with each other for generations. Monks in the same monastery or under the same master, after seeing that one has progressed, hold grudges towards that person. They do not think that he studied day and night; he has merits while they do not have good roots. Their faulted mind discriminates high and low, leading to more quarrels and less peace. Unable to live through thick and thin, they increase their hatred. They talk only about the other's faults. They slander each other with the three poisons. They do not have loyalty and respect. They do not think that they have broken the Buddha's precepts. They even scold aloud with dirty words. They do not accept the masters' and elders' teachings. People sitting in the same room hold grudges with each other. The grudges stir up more troubles. There are many resentment and enemies in the evil paths. Those enemies are all of our masters and disciples. Those who sit in the same room give rise to a mind of hatred cause many resentment and enemies. Thus, the sutras say, "A small grudge in this life becomes a great resentment in the next, let alone offenses created over a lifetime."

In today's Dharma assembly, we, who have common karma, do not know where we tangled the knots of resentment with our masters and colleagues in the past. Thus, the resentments and our enemies are countless and formless. They do not go away for years and kalpas. When we suffer, the pain is unbearable. Therefore, great Bodhisattvas forsake the mind and thoughts of resentment and affection. They protect and accept everyone equally with benevolent compassion. Today, together, we already resolved to attain the Bodhi mind and vow. We should learn the Bodhisattva way of the four immeasurable minds, six paramitas, four great vows, and four methods. As the actions by Buddhas and Bodhisattvas, today we also should do the same. We should treat the loved and hated ones equally. We should be tolerant. From today until we attain Bodhi, we resolve to save and protect all sentient beings. We resolve to transform sentient beings to the supreme One Vehicle. Together, we bow with utmost sincerity. We know that since we had consciousness, we have made resentful enemies with the masters and colleagues. They are everywhere in ten directions, including sentient beings of four births and six destinies, enemies or not, minor or serious, and our families and friends. We, along with the sentient beings in six destinies who have resentful enemies now and future, repent and beg today for eradication. For sentient beings in six destinies with resentful enemies, today we treat them with benevolent compassion and do not have thoughts of hatred and affection. We together repent and beg for sentient beings of three periods. We are willing to give alms. We do not have grudging and evil minds against each other. We pray that sentient beings in six destinies can give alms and be happy, can untangle the knots and forget the hatred. We are respectful and mindful of gratitude. We resolve to attain Buddhas' minds and vows. We, with the most sincerity, take refuge in the world's most compassionate father.

ná mó mí lè fó    ná mó shì jiā móu ní fó  
南 無 彌 勒 佛 。 南 無 釋 迦 牟 尼 佛 。

ná mó jiàn yǒu biān fó    ná mó diàn míng fó  
南 無 見 有 邊 佛 。 南 無 電 明 佛 。

ná mó jīn shān fó    ná mó shī zǐ dé fó  
南 無 金 山 佛 。 南 無 師 子 德 佛 。

ná mó shèng xiāng fó ná mó míng zàn fó  
南無勝相佛。南無明讚佛。

ná mó jiān jīng jìn fó ná mó jù zú zàn fó  
南無堅精進佛。南無具足讚佛。

ná mó lí wèi shī fó ná mó yīng tiān fó  
南無離畏師佛。南無應天佛。

ná mó dà dēng fó ná mó shì míng fó  
南無大燈佛。南無世明佛。

ná mó miào yīn fó ná mó chí shàng gōng dé fó  
南無妙音佛。南無持上功德佛。

ná mó lí ān fó ná mó bǎo zàn fó  
南無離闇佛。南無寶讚佛。

ná mó shī zǐ jiá fó ná mó miè guō fó  
南無師子頰佛。南無滅過佛。

ná mó chí gān lù fó ná mó rén yuè fó  
南無持甘露佛。南無人月佛。

ná mó xǐ jiàn fó ná mó zhuāng yán fó  
南無喜見佛。南無莊嚴佛。

ná mó zhū míng fó ná mó shān dǐng fó  
南無珠明佛。南無山頂佛。

ná mó míng xiāng fó ná mó fǎ jī fó  
南無名相佛。南無法積佛。

ná mó huì shàng pú sà ná mó cháng bù lí shì pú sà  
南無慧上菩薩。南無常不離世菩薩。

ná mó wú biān shēn pú sà ná mó guān shì yīn pú sà  
南無無邊身菩薩。南無觀世音菩薩。

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo  
又復歸依。如是十方。盡虛空界。一切三寶。

yuàn yǐ fó lì fǎ lì dà dì pú sà lì yí qiè xián shèng lì lìng  
願以佛力。法力。大地菩薩力。一切賢聖力。令

sān shì wú liàng zhòng yuàn ruò duì fēi duì jìn kōng fǎ jiè yí qiè  
 三 世 無 量 眾 怨。若 懟 非 懟 盡 空 法 界。一 切  
 zhòng shēng jiē tóng chàn huǐ jiě yuàn shì jié yí qiè shě shī wú  
 眾 生。皆 同 懺 悔。解 怨 釋 結。一 切 捨 施。無  
 yuàn qīn xiǎng yí qiè hé hé yóu rú shuǐ rǔ yí qiè huān xǐ yóu  
 怨 親 想。一 切 和 合。猶 如 水 乳。一 切 歡 喜。猶  
 rú chū dì yí qiè wú ài yóu rú xū kōng cóng jīn yǐ qù zhì yú  
 如 初 地。一 切 無 礙。猶 如 虛 空。從 今 以 去。至 於  
 pú tí yǒng wéi fǎ qīn wú bié yì xiǎng cháng wéi pú sà cí bēi  
 菩 提。永 為 法 親。無 別 異 想。常 為 菩 薩。慈 悲  
 juàn shǔ yòu yǐ jīn rì lǐ bài chàn huǐ jiě yuàn shì jié gōng dé  
 眷 屬。又 以 今 日。禮 拜 懺 悔。解 怨 釋 結。功 德  
 yīn yuán yuàn hé shàng shé lí tóng tán zūn zhèng tóng xué dì  
 因 緣。願 和 尚 闍 黎。同 壇 尊 證。同 學 弟  
 zǐ shàng zhōng xià zuò yí qiè juàn shǔ yǒu yuàn duì zhě nǎi zhì  
 子。上 中 下 座。一 切 眷 屬。有 怨 懟 者。乃 至  
 sì shēng liù dào gè yǒu sān shì zhòng yuàn wèi jiě tuō zhě jīn rì  
 四 生 六 道。各 有 三 世 眾 怨。未 解 脫 者。今 日  
 ruò yǒu zài tiān dào zhě zài xiān dào zhě zài ā xiū luó dào zhě  
 若 有 在 天 道 者。在 仙 道 者。在 阿 修 羅 道 者。  
 zài dì yù dào zhě zài è guǐ dào zhě zài chù shēng dào zhě zài  
 在 地 獄 道 者。在 餓 鬼 道 者。在 畜 生 道 者。在  
 rén dào zhě jīn rì xiàn zài juàn shǔ zhōng zhě rú shì shí fāng sān  
 人 道 者。今 日 現 在 眷 屬 中 者。如 是 十 方 三  
 shì zhòng yuàn ruò duì fēi duì gè jí juàn shǔ cóng jīn yǐ qù zhì  
 世 眾 怨。若 懟 非 懟。各 及 眷 屬。從 今 以 去。至  
 yú pú tí yí qiè zuì zhàng jiē dé chú miè yí qiè yuàn duì bì  
 於 菩 提。一 切 罪 障。皆 得 除 滅。一 切 怨 懟。畢  
 jìng jiě tuō jié xí fán nǎo yǒng dé qīng jìng cháng cí sì qù zì  
 竟 解 脫。結 習 煩 惱。永 得 清 淨。長 辭 四 趣。自

zài shòu shēng niàn niàn fǎ liú xīn xīn zì zài liù bō luó mì jù  
在 受 生 。 念 念 法 流 。 心 心 自 在 。 六 波 羅 蜜 。 具

zú zhuāng yán shí dì hòng yuàn wú bù jiū jìng dé fó shí lì  
足 莊 嚴 。 十 地 行 願 。 無 不 究 竟 。 得 佛 十 力 。

shén tōng wú ài zǎo jù ā nòu duō luó sān miǎo sān pú tí chéng  
神 通 無 礙 。 早 具 阿 耨 多 羅 三 藐 三 菩 提 。 成

děng zhèng jué jīn rì dào chǎng tóng yè dà zhòng qián shì zōng  
等 正 覺 。 今 日 道 場 。 同 業 大 衆 。 前 是 總

xiāng wéi sān shì zhòng yuàn jiě zhū yuàn jié cǐ xià zì jìng yí  
相 。 為 三 世 衆 怨 。 解 諸 怨 結 。 此 下 自 淨 。 宜

dū qí xīn xiāng yú jīn rì hé gù bù dé jiě tuō jìn bù dǔ miàn  
督 其 心 。 相 與 今 日 。 何 故 不 得 解 脫 。 進 不 覩 面

qián shòu jì tuì bù wén yī yīn yǎn shuō liáng yóu zuì yè shēn  
前 授 記 。 退 不 聞 一 音 演 說 。 良 由 罪 業 深

hòu yuàn jié láo gù fēi wéi bù jiàn qián fó hòu fó pú sà xián  
厚 。 怨 結 牢 固 。 非 唯 不 見 前 佛 後 佛 。 菩 薩 賢

shèng yì kǒng shí èr fēn jiào wén shēng chuán xiǎng yǒng gé xīn  
聖 。 亦 恐 十 二 分 教 。 聞 聲 傳 響 。 永 隔 心

lù è dào yuàn duì wú cóng dé miǎn shě cǐ xíng mìng fāng  
路 。 惡 道 怨 懟 。 無 從 得 免 。 捨 此 形 命 。 方

chén fèi hǎi lún zhuǎn sān tú bèi lì è qù hé shí dāng fù cǐ rén  
沈 沸 海 。 輪 轉 三 塗 。 備 歷 惡 趣 。 何 時 當 復 此 人

shēn fā rú shì yì shí yǒu qiè qíng zhī bēi yùn rú shì xiǎng bù  
身 。 發 如 是 意 。 實 有 切 情 之 悲 。 運 如 是 想 。 不

jué tòng xīn zhī kǔ xiāng yú yǐ dé yǎng cān fēng huà gē ài cí  
覺 痛 心 之 苦 。 相 與 已 得 。 仰 餐 風 化 。 割 愛 辭

qīn shě róng qì sú gèng wú yì yuán qǐ dé bù yú shí jìng gè  
親 。 捨 榮 棄 俗 。 更 無 異 緣 。 豈 得 不 與 時 競 。 各

qiú suǒ ān ruò bù zhì yì jiān qiáng hàn láo rěn kǔ xián bēi cè  
求 所 安 。 若 不 志 意 堅 強 。 捍 勞 忍 苦 。 銜 悲 惻

chuāng zhě hū ěr shēn bèi dǔ jí zhōng yīn xiāng xiàn yù zú luó  
 愴者。忽爾身被篤疾。中陰相現。獄卒羅  
 chà niú tóu ā páng shū xíng yì zhuàng yī cháo ér zhì fēng dāo  
 剎。牛頭阿旁。殊形異狀。一朝而至。風刀  
 jiě shēn xīn huái bù luàn juàn shǔ háo qì wú suǒ jué zhī dāng  
 解身。心懷怖亂。眷屬號泣。無所覺知。當  
 cǐ zhī shí yù qiú jīn rì lǐ chàn qǐ yī shàn xīn qǐ kě fù dé dàn  
 此之時。欲求今日禮懺。起一善心。豈可復得。但  
 yǒu sān tú wú liàng zhòng kǔ jīn rì dà zhòng gè zì nǚ lì yú  
 有三塗。無量衆苦。今日大衆。各自努力。與  
 shí chí jìng ruò rèn qíng shì yì zé jìn qù lǐ chí hàn láo rěn kǔ  
 時馳競。若任情適意。則進趣理遲。捍勞忍苦。  
 zé yǒng měng xīn jí suǒ yǐ jīng yán bēi shì dào chǎng rěn pí kǔ  
 則勇猛心疾。所以經言。悲是道場。忍疲苦  
 gù fā hēng shì dào chǎng néng bàn shì gù shì zhī wàn shàn  
 故。發行是道場。能辦事故。是知萬善  
 zhuāng yán bù qín wú tuō yù dù jù hǎi fēi zhōu hé jì ruò yǒu  
 莊嚴。不勤無託。欲度巨海。非舟何寄。若有  
 yuàn yào zhī xīn bù xíng yuàn yào zhī shì xīn shì bù jí zhí wèi  
 願樂之心。不行願樂之事。心事不即。直未  
 jiàn guǒ rú jué liáng zhī rén xīn cún bǎi wèi yú qí jī nǎo zhōng  
 見果。如絕糧之人。心存百味。於其飢惱。終  
 wú jì yì dāng zhī yù qiú shēng miào guǒ bào bì xū xīn shì jù  
 無濟益。當知欲求勝妙果報。必須心事俱  
 xíng xiāng yú jí shí shēng zēng shàng xīn huái cán kuì yì chàn  
 行。相與及時。生增上心。懷慚愧意。懺  
 huǐ miè zuì jiě zhū yuàn jié tuō gèng chù ān kāi liǎo wèi qí rén  
 悔滅罪。解諸怨結。脫更處闇。開了未期。人

jiē jiě tuō mò zhuī hòu huǐ gè gè zhì xīn děng yī tòng qiē wǔ  
皆 解 脫 。 莫 追 後 悔 。 各 各 至 心 。 等 一 痛 切 。 五

tī tóu dì guī yī shì jiān dà cí bēi fù  
體 投 地 。 歸 依 世 間 。 大 慈 悲 父 。

Again, we take refuge in the Triple Gem of all realms in ten directions. We rely on the Buddhas', Dharma's, Bodhisattvas' and sages' power so countless resentful sentient beings in all Dharma realms can repent, resolve and untangle the knots of resentments. We hope that there is no differentiation in generosity between enemies and friends. We hope all live together in perfect harmony like water and milk. We resolve to make all relationships as joyful as the Bodhisattvas in the first stage. We resolve to treat everything without hindrance like a vast sky. From today until we attain Bodhi, we resolve to be Dharma relatives forever and will not second thoughts. We resolve to be the Bodhisattvas' and compassionate ones' relatives. Today we sincerely bow, repent, resolve, and untangle the knots of resentment to make meritorious virtues and affinities. We pray that all hindrances from our masters and colleagues, families and friends with resentful enemies, sentient beings with unresolved resentments of the four births, six destinies, three periods, the sentient beings in heaven, sage, asura, hell, hungry ghosts, animal, and human realm, as well as our families and friends today, enemies or not, from today until attaining Bodhi, can be eradicated. We hope all resentful enemies are disengaged. The accumulated bad habits and afflictions are alleviated forever. We resolve to never fall in four bad destinies and always live comfortably. We resolve to have our thoughts filled with the Dharma and minds to be free. We resolve to fulfill the six paramitas with dignity. We resolve to practice the ten stages and vows completely. We resolve to unobstructedly attain Buddha's ten transcendental powers and Annutarasamyaksambodhi.

In today's Dharma assembly, we, who have common karma, know that everything previously mentioned are just general descriptions. In order to resolve and untangle the knots of resentments of three lifetimes, we must purify and see our own minds. We wonder why sentient beings are still not liberated yet. This is because we have not been ordained by the Buddhas or heard the Buddhas' preachings. This is a result of our deep karmic offenses and stubborn resentful knots. We were not able to see the Buddhas and Bodhisattvas in previous and current lives. We were afraid that the twelve divisions of the Buddha's canon would not touch our minds. It is difficult to avoid the resentful enemies in the evil paths. We have lost our forms and lives sinking in the sea of defilements. We have transmigrated in three evil realms and were uncertain when we would regain a human form. When we think about it, we feel deeply sad and painful. Altogether, after we already have lived a simple life, left families and friends, gave up worldly glory, do not have other relations, and yet we have not found the peace racing against time? If we are not strong, forbearing, and tolerant, one day when we are suddenly very sick in bed, the shadows of the intermediate state will be shown. Jailers from the hells will come. Our bodies will feel as if they are being cut by wind knives and our minds will be terrified. Our families and friends will cry but we will not know why they are crying. At that time, how could we get one moment of compassion in today's repentance? There are countless sentient beings in three evil paths. Today we are diligent and racing against time. If we act freely, we progress slowly. If we endure hardship, we can progress faster. Therefore, as said in the sutras, because compassion is a place to find Buddha, we shall endure the hardship. Because taking action is a place to find Buddha, we shall act. Thousands of compassionate dignity does not come out of laziness. To cross a great sea cannot be

accomplished without a boat. We have minds that want to be happy but we do not take actions toward obtaining such happiness. If our minds and actions are not in harmony then we cannot see the results. It is like a starving person who has hundreds of tastes in mind but cannot satisfy his hunger. Therefore, if we seek the wonderful reward, minds and actions must work altogether. Today, we strengthen our progressive minds, feel ashamed, repent for our karmic offenses, and untangle the resentful knots. We resolve to break and leave the endless ignorant dark side. We hope everyone will be liberated and will have no regrets. Together, we, with utmost sincerity and urgency, bow and take refuge in the world's most compassionate father.

ná mó mí lè fó ná mó shì jiā móu ní fó  
南無彌勒佛。南無釋迦牟尼佛。

ná mó dìng yí fó ná mó shī yuàn fó  
南無定義佛。南無施願佛。

ná mó bǎo zhòng fó ná mó zhòng wáng fó  
南無寶衆佛。南無衆王佛。

ná mó yóu bù fó ná mó ān yǐn fó  
南無遊步佛。南無安隱佛。

ná mó fǎ chà bié fó ná mó shàng zūn fó  
南無法差別佛。南無上尊佛。

ná mó jí gāo dé fó ná mó shàng shī zǐ yīn fó  
南無極高德佛。南無上師子音佛。

ná mó lè xì fó ná mó lóng míng fó  
南無樂戲佛。南無龍明佛。

ná mó huā shān fó ná mó lóng xǐ fó  
南無華山佛。南無龍喜佛。

ná mó xiāng zì zài wáng fó ná mó dà míng fó  
南無香自在王佛。南無大名佛。

ná mó tiān lì fó ná mó dé mán fó  
南無天力佛。南無德鬘佛。

ná mó lóng shǒu fó ná mó shàn hòng yì fó  
南無龍首佛。南無善行意佛。

ná mó yīn zhuāng yán fó ná mó zhì shēng fó  
南無因莊嚴佛。南無智勝佛。

ná mó wú liàng yuè fó ná mó shí yǔ fó  
南無無量月佛。南無實語佛。

ná mó rì míng fó  
南無日明佛。

ná mó yào wáng pú sà ná mó yào shàng pú sà  
南無藥王菩薩。南無藥上菩薩。

ná mó wú biān shēn pú sà ná mó guān shì yīn pú sà  
南無無邊身菩薩。南無觀世音菩薩。

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiē sān bǎo  
又復歸依。如是十方。盡虛空界。一切三寶。

zhòng děng jī jí zuì zhàng shēn yú dà dì wú míng fù bì cháng  
衆等積集罪障。深於大地。無明覆蔽。長

yè bù xiǎo cháng suí sān dú zào yuàn duì yīn zhì shǐ mí lún sān  
夜不曉。常隨三毒。造怨懟因。致使迷淪三

yǒu yǒng wú chū qī jīn rì yǐ zhū fó pú sà dà cí bēi lì shǐ  
有。永無出期。今日以諸佛菩薩。大慈悲力。始

méng jué wù xīn shēng cán kuì zhì chéng qiú āi fā lù chàn huǐ  
蒙覺悟。心生慚愧。至誠求哀。發露懺悔。

yuàn zhū fó pú sà cí bēi shè shòu yǐ dà zhì huì lì bù kě sī yì  
願諸佛菩薩。慈悲攝受。以大智慧力。不可思議

lì wú liàng zì zài lì xiáng fú sì mó lì miè zhū fán nǎo lì jiě  
力。無量自在力。降伏四魔力。滅諸煩惱力。解

zhū yuàn jié lì dù tuō zhòng shēng lì ān yǐn zhòng shēng lì jiě  
諸怨結力。度脫衆生力。安隱衆生力。解

tuō dì yù lì jì dù è guǐ lì jiù bá chù shēng lì shè huà ā xiū  
脫地獄力。濟度餓鬼力。救拔畜生力。攝化阿修

luó lì shè shòu rén dào lì jìn zhū tiān zhū xiān lòu lì wú liàng  
羅力。攝受人道力。盡諸天諸仙漏力。無量

wú biān gōng dé lì wú liàng wú jìn zhì huì lì lìng sì shēng liù  
無邊功德力。無量無盡智慧力。令四生六



dào yí qiè zhòng yuàn tóng dào dào chǎng shòu zhòng děng jīn  
 道。一切衆怨。同到道場。受衆等今  
 rì chàn huǐ yí qiè shě shī wú yuàn qīn xiǎng suǒ jié yuàn yè  
 日懺悔。一切捨施。無怨親想。所結怨業。  
 tóng dé jiě tuō yǒng lí bā nán wú sì qù kǔ cháng zhí zhū fó  
 同得解脫。永離八難。無四趣苦。常值諸佛。  
 wén fǎ wù dào fā pú tí xīn xíng chū shì yè sì děng liù dù  
 聞法悟道。發菩提心。行出世業。四等六度。  
 shēn xīn xiū xí yí qiè hēng yuàn děng jiē shí dì rù jīn gāng xīn  
 深心修習。一切行願。等階十地。入金剛心  
 jù chéng zhèng jué jīn rì dào chǎng tóng yè dà zhòng fū yuàn  
 俱成正覺。今日道場。同業大眾。夫怨  
 duì xiāng xún jiē yóu sān yè zhuāng yán xíng rén yīng zhū kǔ  
 懺相尋。皆由三業。莊嚴行人。嬰諸苦  
 bào xiāng yú jì zhī shì zhòng kǔ zhī běn yí yīng yǒng měng cuò  
 報。相與既知是衆苦之本。宜應勇猛。挫  
 ér miè zhī miè kǔ zhī yào wéi yǒu chàn huǐ gù jīng chēng tàn shì  
 而滅之。滅苦之要。唯有懺悔。故經稱歎。世  
 èr jiàn ér yī bú zuò zuì èr néng chàn huǐ dà zhòng jīn rì jiāng  
 二健兒。一不作罪。二能懺悔。大眾今日。將  
 yù chàn huǐ dāng jié qí xīn zhěng sù qí róng nèi huái cán kuì  
 欲懺悔。當潔其心。整肅其容。內懷慚愧。  
 bēi chàng yú wài qǐ èr zhǒng xīn zé wú zuì bù miè hé zhě èr  
 悲暢於外。起二種心。則無罪不滅。何者二  
 zhǒng xīn yī cán èr kuì cán zhě cán tiān kuì zhě kuì rén cán zhě  
 種心。一慚二愧。慚者慚天。愧者愧人。慚者  
 zì néng chàn huǐ miè zhū yuàn duì kuì zhě néng jiào tā rén jiě  
 自能懺悔。滅諸怨懺。愧者能教他人。解  
 zhū jié fù cán zhě néng zuò zhòng shàn kuì zhě néng jiàn suí xǐ  
 諸結縛。慚者能作衆善。愧者能見隨喜。

cán zhě nèi zì xiū chǐ kuì zhě fā lù xiàng rén yǐ shì èr fǎ néng  
慚者內自羞恥。愧者發露向人。以是二法。能  
lìng xíng rén dé wú ài lè xiāng yú jīn rì qǐ dà cán kuì zuò dà  
令行人得無礙樂。相與今日。起大慚愧。作大  
chàn huǐ zhì xīn qiú āi sì shēng liù dào hé yǐ gù ěr jīng yán  
懺悔。至心求哀。四生六道。何以故爾。經言。  
yí qiè zhòng shēng jiē shì qīn yuán huò jīng wéi fù mǔ huò jīng  
一切衆生。皆是親緣。或經為父母。或經  
wéi shī zhǎng nǎi zhì jīng wéi xiōng dì zǐ mèi yí qiè jiē rán liáng  
為師長。乃至經為兄弟姊妹。一切皆然。良  
yóu duò wú míng wǎng bù fù xiāng zhī jì bù xiāng zhī duō qǐ  
由墮無明網。不復相知。既不相知。多起  
chù nǎo yǐ chù nǎo gù yuàn duì wú qióng dà zhòng jīn rì jué  
觸惱。以觸惱故。怨懟無窮。大衆今日。覺  
wù cǐ yì zhì chéng kěn cè kǔ qiē yòng xīn bì lìng yí niàn gǎn  
悟此意。至誠懇惻。苦切用心。必令一念感  
shí fāng fó yī bài duàn chú wú liàng yuàn duì děng yī tòng qiē  
十方佛。一拜斷除無量怨懟。等一痛切。  
wǔ tǐ tóu dì chóng fù guī yī shì jiān dà cí bēi fù  
五體投地。重復歸依世間。大慈悲父。

Again, we take refuge in the Triple Gem of all realms in ten directions. Our accumulated karmic offenses are as great as the ground. We are cloaked by ignorance, unawakened in the long night. We made resentful enemies due to the three poisons, causing us to transmigrate in the three kinds of existence and never escape. Today, relying on the Buddhas' and Bodhisattvas' great kindness and compassionate power, we feel ashamed and sincerely repent. We pray to the Buddhas and Bodhisattvas to embrace and protect all sentient beings. We ask all with resentment of four forms and six paths to come to this assembly and accept our repentance. We ask them to come through the Buddhas' and Bodhisattvas' power of great wisdom, inconceivability, immeasurable power of no afflictions, power to conquer the four demons, power to eradicate afflictions, power to untangle resentful knots, power to liberate sentient beings, power to console sentient beings, power to save people in the hells, power to help hungry ghosts, power to save animals, power to convert asuras, power to influence human beings, power to overcome the divine beings' imperfection, power of immeasurable meritorious virtue, and power of immeasurable wisdom. We hope there is no differentiation in generosity between enemies and friends. We hope all resentments will be dissolved. We resolve to leave the eight difficulties and four evil realms forever. We hope to see and hear the Buddhas and realize the supreme truth. We resolve to

attain Bodhi and do transcending-world deeds. We resolve to practice the four equal minds and six paramitas. We resolve that all our actions and vows are the same as those made by Bodhisattvas in tenth stage. We resolve to cultivate the Bodhi mind and attain the supreme enlightenment.

In today's Dharma assembly, we, who have common karma, know that the resentments are caused by the three karmic deeds and that offenders suffer retributions. We all know that this is the root of our suffering. We should vigorously work to eradicate it. The only way to eradicate suffering is through repentance. The sutras praised two types of strong people in our world. Those who do not commit karmic offenses and those who recognizes his mistakes and repent for them. Today, we repent and hope to cleanse our minds and solemnize our appearance. We feel ashamed inside and sad outside. If we can keep these two minds then there is no offense that cannot be eliminated. What are the two minds? The first is a mind of shame. The second is a mind of regret. Those who are ashamed can offer repentance to heaven while those who are regretful can offer repentance to people. Those who are ashamed can repent to eradicate various resentments while those who are regretful can help others untangle their knots. Those who are ashamed can do many good deeds while those who are regretful can rejoice in others' virtues. Those who are ashamed are humble while those who are regretful are remorseful to public. Therefore, having these two minds help practitioners be peaceful. Today, during this great repentance, we are shameful and regretful. We sincerely beg the sentient beings in four births and six destinies for forgiveness. Why? The sutras say, "All sentient beings are related." They can be our parents, teachers, elders, brothers, or sisters. Before, we were in the net of ignorance and did not know about this and often had afflictions. Afflictions cause countless resentful enemies. We now understand and our minds are very sincere. Our one thought can move the Buddhas in ten directions; our one sincere prostration can eradicate countless enemies. Together, we, with utmost sincerity and urgency, bow to take refuge in the world's most compassionate father.

ná mó mí lè fó ná mó shì jiā móu ní fó  
南無彌勒佛。南無釋迦牟尼佛。

ná mó dìng yì fó ná mó wú liàng xíng fó  
南無定意佛。南無無量形佛。

ná mó míng zhào fó ná mó bǎo xiāng fó  
南無明照佛。南無寶相佛。

ná mó duàn yí fó ná mó shàn míng fó  
南無斷疑佛。南無善明佛。

ná mó bù xū bù fó ná mó jué wù fó  
南無不虛步佛。南無覺悟佛。

ná mó huā xiāng fó ná mó shān zhǔ wáng fó  
南無華相佛。南無山主王佛。

ná mó dà wēi dé fó ná mó biàn jiàn fó  
南無大威德佛。南無徧見佛。

ná mó wú liàng míng fó ná mó bǎo tiān fó  
南無無量名佛。南無寶天佛。

ná mó zhù yì fó ná mó mǎn yì fó  
南無住義佛。南無滿意佛。

ná mó shàng zàn fó ná mó wú yōu fó  
南無上讚佛。南無無憂佛。

ná mó wú gòu fó ná mó fàn tiān fó  
南無無垢佛。南無梵天佛。

ná mó huā míng fó ná mó shēn chà bié fó  
南無華明佛。南無身差別佛。

ná mó fǎ míng fó ná mó jìn jiàn fó  
南無法明佛。南無盡見佛。

ná mó dé jìng fó  
南無德淨佛。

ná mó wén shū shī lì pú sà ná mó pǔ xián pú sà  
南無文殊師利菩薩。南無普賢菩薩。

ná mó wú biān shēn pú sà ná mó guān shì yīn pú sà  
南無無邊身菩薩。南無觀世音菩薩。

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiē sān bǎo  
又復歸依。如是十方。盡虛空界。一切三寶。

yǎng yuàn sān bǎo tóng jiā shè shòu lìng zhòng děng suǒ chàn chú  
仰願三寶。同加攝受。令眾等所懺除

miè suǒ huǐ qīng jìng yòu yuàn jīn rì tóng chàn huǐ zhě cóng jīn  
滅。所悔清淨。又願今日。同懺悔者。從今

rì qù nǎi zhì pú tí yī qiè yuàn duì jiē dé jiě tuō yī qiè zhòng  
日去。乃至菩提。一切怨懟。皆得解脫。一切眾

kǔ bì jìng xiāo miè jié xí fán nǎo yǒng dé qīng jìng cháng cí  
苦。畢竟銷滅。結習煩惱。永得清淨。長辭

sì qù zì zài shòu shēng qīn shì zhū fó miàn fèng zūn jì liù dù  
四趣。自在受生。親侍諸佛。面奉尊記。六度

sì děng wú bù bèi xíng jù sì biàn cái dé fó shí lì xiāng hǎo  
四 等 。 無 不 備 行 。 具 四 辯 才 。 得 佛 十 力 。 相 好

yán shēn shén tōng wú ài rù jīn gāng xīn chéng děng zhèng jué  
嚴 身 。 神 通 無 礙 。 入 金 剛 心 。 成 等 正 覺 。

cí bēi dào chǎng chàn fǎ juǎn dì wǔ  
慈 悲 道 場 懺 法 卷 第 五

li po li po di qiu he qiu he di tuo luo ni di ni he la di  
離 婆 離 婆 帝 。 求 訶 求 訶 帝 。 陀 羅 尼 帝 。 尼 訶 囉 地 。

pi li ni di mo he qie di zhen ling qian di sha po he  
毘 梨 你 帝 。 摩 訶 伽 帝 。 真 陵 乾 帝 。 莎 婆 訶 。

(3x)  
Again, we take refuge in the Triple Gem of all realms in ten directions. We pray for the Triple Gem's embrace and protection. We pray so that what we repented can be eradicated and what we regretted can be purified. We pray for all people who repented today, from now until attaining Bodhi, can have all resentful enemies liberated, can have all sufferings alleviated, and can cleanse all accumulated bad habits and afflictions. We resolve to stay away from four evil destinies and to have rebirths only at our will. We resolve to serve the Buddhas and hope to receive their endorsement. We resolve to practice the six paramitas and four equal minds. We hope to have the four abilities of unhindered understanding and expression. We hope to have the ten powers of Buddha. We hope to have the solemn and glorious body and supreme supernatural powers without afflictions. We resolve to attain the diamond mind and achieve the supreme enlightenment.

**Kind and Compassionate Sanctuary of Awakening Repentance Dharma: Scroll Five (end)**

Ripa ripate kuha kuhate tranite nigalate vimarite mahāgate jāmlamcamte svāhā!

sì shēng wǎng fǎn liù dào huí xuán jiē yóu yuān duì ān xiāng chuán  
四 生 往 返 。 六 道 迴 旋 。 皆 由 冤 懟 闇 相 傳 。

yuàn zhàng fó āi lián jiě shì yuān qiān wàn hè zǒng yōu rán  
願 仗 佛 哀 憐 。 解 釋 冤 愆 。 萬 壑 縱 悠 然 。

ná mó nán shēng dì pú sà mó hē sà  
南 無 難 勝 地 菩 薩 摩 訶 薩 (3x)

The four forms of birth turn back, the six paths return because enemies pass on in the darkness. May the Buddhas pity us as we untangle our knots of resentment. All ravines are made gradually.

Homage to the Unconquerable Stage of Bodhisattva-Mahāsattvas!

chū chàn wén  
出 懺 文

miào xiāng wēi wēi lí zhōng tiān zhī gǎo rì cí fēng dàng dàng  
妙 相 巍 巍。麗 中 天 之 杲 日。慈 風 蕩 蕩。  
zhèn dà dì zhī chūn léi sǎ gān lù yú chén xīn guàn tí hú yú shā  
振 大 地 之 春 雷。洒 甘 露 於 塵 心。灌 醍 醐 於 沙  
jiè yǒu qiú jiē yīng wú yuàn bù cóng rú lái shū wǔ yǎn zhī guāng  
界。有 求 皆 應。無 願 不 從。如 來 舒 五 眼 之 光  
míng róng huì zuò wǔ shí zhī fó shì shàng lái fèng wéi qiú chàn  
明。融 會 作 五 時 之 佛 事。上 來 奉 為 求 懺  
zhòng děng xiū chóng cí bēi dào chǎng chàn fǎ jīn dāng dì wǔ  
衆 等。修 崇 慈 悲 道 場 懺 法。今 當 第 五  
juǎn lǐ sòng yún zhōu gōng xūn jiāng bì jí wǔ dé zhī gāo liú  
卷。禮 誦 云 週。功 勳 將 畢。集 五 德 之 高 流。  
zhān wǔ tiān zhī miào xiāng rán wǔ fēn zhī zhēn xiāng diǎn wǔ fāng  
瞻 五 天 之 妙 相。然 五 分 之 真 香。點 五 方  
zhī huì jù jì zàn yī yīn huā fēi wǔ sè gòng zhuàn liáo wéi qín  
之 慧 炬。偈 讚 一 音。花 飛 五 色。供 饌 聊 為 芹  
xiàn lǐ fó xiào yú kuí qīng zuò guān sòng jīng shū gōng yì dé  
獻。禮 佛 效 於 葵 傾。作 觀 誦 經。殊 功 異 德。  
xiān shēn huí xiàng fó pú tí rán hòu pǔ zī zhōu fǎ jiè chū shēng  
先 伸 回 向 佛 菩 提。然 後 普 資 周 法 界。出 生  
shū lì fèng wéi qiú chàn zhòng děng chàn wèi chàn zhī zuì gòu  
殊 利。奉 為 求 懺 衆 等。懺 未 懺 之 罪 垢。  
jí wèi jí zhī shēng yīn fú yuàn wǔ yùn zhī yún zì kōng wǔ  
集 未 集 之 勝 因。伏 願。五 蘊 之 雲 自 空。五  
shuāi zhī xiāng bù xiàn wǔ gēn wǔ lì ér jù zú wǔ gài wǔ zhàng  
衰 之 相 不 現。五 根 五 力 而 具 足。五 蓋 五 障  
yǐ xiāo róng fā míng wǔ zhǒng zhī xīn huā chí shǒu wǔ zhī zhī  
以 消 鎔。發 明 五 種 之 心 花。持 守 五 支 之  
jìng jiè xiàn cún juàn shǔ xī wǔ fú yǐ xián zhēn guō qù zōng  
淨 戒。現 存 眷 屬。希 五 福 以 咸 臻。過 去 宗

qīn dé wǔ míng zhī chéng jiù míng mò yōu chén zhī lèi kǔ lún xī  
 親。得五明之成就。冥漠幽沉之類。苦輪息  
 ér gòng zhèng pú tí chóu chóu zhí duì zhī tú yuān yè jiě ér tóng  
 而共證菩提。仇讎執對之徒。冤業解而同  
 shēng shàn dào lüè lüè wēi wén huǐ guō xì xì yè guǒ chú yī yī  
 生善道。略略微文悔過。細細業果除。一一  
 yǎng yú zī liú chóng chóng qiú yú chàn huǐ  
 仰於緇流。重重求於懺悔。

### Prayer of Exiting Repentance

His wondrous body is majestic, resembling the shining sun. The wind of his compassion is encompassing, shaking the earth like spring thunder. Sprinkling sweet dew onto our defiled hearts and anointing perfect enlightenment upon the trichiliocosm, he answers every request without exception. May the light of the Tathagata's relaxing five eyes harmonize with our fifth session. We conduct this offering on behalf of the assembly wishing for repentance. We have now completed the fifth scroll of The Compassionate Place of Enlightenment Repentance. We accumulate five kind of virtue and pay respects to the wondrous body of five heavens, burn the five parts of true incense and light the torch of wisdom in five directions. The gathas and praises and sung in one voice and five-colored flowers fly as we offer food and bow to the Buddhas. We forward the supreme merit of contemplating and chanting the sutras to the attainment of Bodhi. After attaining enlightenment, we will help the Dharmadhatu attain an auspicious birth. On behalf of the assembly beseeching repentance, we repent any unrepented offenses and accumulate any unaccumulated virtuous roots. May the five aggregates be empty, the five signs of deterioration nonexistent, the five roots and five powers accomplished, the five coverings and five obstacles eradicated, the five kinds of heart flowers illuminated, and the five pure precepts upheld. Now, thinking of our relatives, we hope that the five fortunes will be perfected. To our past relatives, may the five illuminations be attained. To those in the darkness of the netherworlds, may the wheel of suffering stop and may they all attain Bodhi. May those who are vengeful have their hateful karma eradicated and be born in good realms. Following the text, we repent and hope our offenses are eradicated. We look up at the flowing black silk, again, asking for repentance.

liáng huáng chàn wǔ juǎn gōng dé lì yuàn miè xìn rén wǔ nì  
 梁皇懺。五卷功德力。願滅信人五逆  
 zuì qīn zhèng pú sà nán shèng dì chàn wén jǔ chù zuì huā fēi jiě  
 罪。親證菩薩難勝地。懺文舉處罪花飛。解  
 liǎo yuān chàn liǎo zuì xiao zāi zēng fú huì lóng huā sān huì yuàn  
 了冤。懺了罪。消災增福慧。龍華三會願  
 xiāng féng mí lè fó qián qīn shòu jì  
 相逢。彌勒佛前親受記。

ná mó lóng huā huì pú sà mó hē sà  
南無龍華會菩薩摩訶薩 (3x)

We wish that the merits from the fifth scroll of Emperor Liang's Repentance will eradicate the devotees' Five Grave Offenses. We personally enter the Bodhisattvas' Unconquerable Stage. Wherever this repentance is held, the offenses fly away like flowers. We have unraveled past hatreds, repented past offenses. Doing so, our disasters are avoided and our fortune and wisdom are increased. We wish to meet again at the three assemblies of the Dragon Flower, where Maitreya Buddha will personally receive us.

Homage to the Dragon Flower Assembly of Bodhisattva-Mahāsattvas!

liáng huáng chàn wǔ juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān  
梁皇懺。五卷已全週。迴向四恩並三

yǒu bài chàn zhòng děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ qiān  
有。拜懺衆等增福壽。願將法水洗愆

yóu nán shēng dì pú sà wéi yuàn āi nà shòu  
尤。難勝地菩薩惟願哀納受。

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

We have now finished the fifth scroll of Emperor Liang's Repentance. We forward this merit to the Four Kindnesses and Triple Realm. The participants of the repentance will have their longevity enhanced. We use the Dharma water to wash away our offenses. Our only wish is for the deceased to travel west. May the Bodhisattvas of the Unconquerable Stage accept our only wish!

Homage to Ascending the Path of Clouds Bodhisattva-Mahāsattvas!

zì guī yī fó dāng yuàn zhòng shēng tǐ jiě dà dào  
自皈依佛。當願衆生。體解大道。

fā wú shàng xīn  
發無上心。

zì guī yī fǎ dāng yuàn zhòng shēng shēn rù jīng zàng  
自皈依法。當願衆生。深入經藏。

zhì huì rú hǎi  
智慧如海。

zì guī yī sēng dāng yuàn zhòng shēng tǒng lǐ dà zhòng  
自皈依僧。當願衆生。統理大眾。



yí qiè wú ài  
一切無礙。

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

I seek refuge in the Dharma, wishing that all sentient beings deeply study the sutra treasury and acquire an ocean of wisdom!

I seek refuge in the Sangha, wishing that all sentient beings lead the congregation without any obstruction!

gōng dú fó guāng shān kāi shān xīng yún dà shī  
恭讀佛光山開山星雲大師

liáng huáng bǎo chàn qí yuàn wén  
梁皇寶懺祈願文

cí bēi wěi dà de fó tuó  
慈悲偉大的佛陀！

wú shǐ jié lái wǒ mén fán yú zhòng shēng  
無始劫來，我們凡愚眾生

bù zhī dào zào xià le duō shǎo è yè  
不知道造下了多少惡業，

gǎn xiè fó tuó nín cì gěi wǒ mén chàn huǐ de fāng fǎ  
感謝佛陀您賜給我們懺悔的方法，

xǐ dí wǒ mén wū huì de shēn xīn  
洗滌我們污穢的身心，

ràng wǒ mén dé yǐ yuè chū yōu kǔ de láo lóng chóng xīn chū fā  
讓我們得以躍出憂苦的牢籠，重新出發。

xiàng ā shé shì wáng yīn huǐ zuì ér xiāo chú è yè  
像阿闍世王因悔罪而消除惡業，

xiàng chī shì huáng hòu yīn chàn huǐ ér lí kǔ dé lè  
像郝氏皇后因懺悔而離苦得樂，

xiàng yuán liǎo fán yīn huǐ gǎi ér suǒ qiú rú yuàn  
像袁了凡因悔改而所求如願，

xiàng xūn qīng yáng yīn lǐ bài ér yán miàn yuán mǎn  
像孫清揚因禮拜而顏面圓滿。

tā mén wèi shì jiān liú xià chàn huǐ miè zuì de jiā huà  
他 們 為 世 間 留 下 懺 悔 滅 罪 的 佳 話 ，

yě wèi hòu rén liú xià yǒng yú gǎi guò de diǎn fàn  
也 為 後 人 留 下 勇 於 改 過 的 典 範 。

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

「 wǎng xī suǒ zào zhū wù yè jiē yóu wú shǐ tān chēn chí  
往 昔 所 造 諸 惡 業 ， 皆 由 無 始 貪 瞋 癡 ，

cóng shēn yǔ yì zhī suǒ shēng yī qiè wǒ jīn jiē chàn huǐ  
從 身 語 意 之 所 生 ， 一 切 我 今 皆 懺 悔 。

wǒ mén zài rén jiān de shēng huó  
我 們 在 人 間 的 生 活 ~

wǎng wǎng yīn yǎn gēn tān zhuó zhū sè  
往 往 因 眼 根 貪 著 諸 色 ，

zuò le ēn ài de nú lì  
作 了 恩 愛 的 奴 隸 ；

wǎng wǎng yīn ěr gēn zhuī zhú yīn shēng  
往 往 因 耳 根 追 逐 音 聲 ，

mí huò běn xìng de qīng jìng  
迷 惑 本 性 的 清 淨 ；

wǎng wǎng yīn bí gēn zhí zhuó xiāng qì  
往 往 因 鼻 根 執 著 香 氣 ，

rǎn zhuó shì jiān de chén yuán  
染 著 世 間 的 塵 緣 ；

wǎng wǎng yīn shé gēn kǒu chū è yán  
往 往 因 舌 根 口 出 惡 言 ，

fàn xià wú biān de zuì yè  
犯 下 無 邊 的 罪 業 ；

wǎng wǎng yīn shēn gēn tān liàn shì ji  
往 往 因 身 根 貪 戀 世 間 ，

qīn hài biè rén de suǒ yǒu  
侵 害 別 人 的 所 有 ；

wǎng wǎng yīn yì gēn qǐ tān chēn chí  
往 往 因 意 根 起 貪 瞋 癡 ；

jī jù xǔ duō de fán nǎo  
積 聚 許 多 的 煩 惱 。

zhǒng zhǒng zuì è kě wèi shēn guǎng wú biān  
種 種 罪 惡 ； 可 謂 深 廣 無 邊 ；

zhì jīn xiǎng lái tì lèi jiāo liú kuì huǐ wú bǐ  
至 今 想 來 ； 涕 淚 交 流 ； 愧 悔 無 比 ；

zhǐ yǒu yī zhào liáng huáng bǎo chàn de yí guǐ  
只 有 依 照 梁 皇 寶 懺 的 儀 軌 ；

qián cheng dǐng lǐ pī chén wǎng xī de zuì yè  
虔 誠 頂 禮 ； 披 陳 往 昔 的 罪 業 ；

qí qiú nín fàng guāng jiā bèi qí qiú nín cí bēi hù chí  
祈 求 您 放 光 加 被 ； 祈 求 您 慈 悲 護 持 ；

zēng shàng wǒ de lì liàng jiān dìng wǒ de shàn niàn  
增 上 我 的 力 量 ； 堅 定 我 的 善 念 ；

ràng wǒ yǐ zuò zhī zuì xùn sù miè chú  
讓 我 已 作 之 罪 ； 迅 速 滅 除 ；

ràng wǒ wèi zuò zhī zuì bú zài fù zào  
讓 我 未 作 之 罪 ； 不 再 復 造 。

zì jīn ěr hòu  
自 今 爾 後 ；

wǒ yào xué xí yǐ cí yǎn huì yǎn fǎ yǎn fó yǎn  
我 要 學 習 以 慈 眼 慧 眼 法 眼 佛 眼 ；

dòng chá shì jiān de shí xiàng  
洞 察 世 間 的 實 相 ；

wǒ yào xué xí yòng shàn tīng dì tīng jiān tīng quán tīng  
我 要 學 習 用 善 聽 諦 聽 兼 聽 全 聽 ；

miǎn chú rén wǒ de shì fēi  
免 除 人 我 的 是 非 ；

wǒ yào xué xí shuō ài yǔ zuò shàn shì cún hǎo xīn  
我 要 學 習 說 愛 語、做 善 事、存 好 心，

sàn bō sān hǎo de zhǒng zǐ  
散 播「三 好」的 種 子；

wǒ yào xué xí jiǎng rén yì jiǎng dào yì jiǎng ēn yì  
我 要 學 習 講 仁 義、講 道 義、講 恩 義，

fā yáng sān yì de qì jié  
發 揚「三 義」的 氣 節。

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

qǐng qiú nín fǔ chuí jiàn zhèng  
請 求 您 俯 垂 鑑 證，

qí yuàn suǒ yǒu chàn huǐ shàn gēn  
祈 願 所 有 懺 悔 善 根，

xī jiē huí xiàng ā niú duō luó sān miǎo sān pú tí  
悉 皆 回 向 阿 耨 多 羅 三 藐 三 菩 提。

yuàn fǎ jiè yí qiè zhòng shēng  
願 法 界 一 切 眾 生 ~

yè zhàng xiāo chú zhū gēn qīng jìng  
業 障 消 除，諸 根 清 淨；

wú zhū yōu nǎo kuài yì ān rán yuǎn lí wèi jù zì zài wú ài  
無 諸 憂 惱，快 意 安 然；遠 離 畏 懼，自 在 無 礙；

gòng shēng jìng tǔ tóng dēng bǐ àn  
共 生 淨 土，同 登 彼 岸。

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

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

**A Prayer for the Treasured Repentance of the Emperor of Liang**  
*by Venerable Master Hsing Yun, Fo Guang Shan*

Oh great, compassionate Buddha!  
 Through innumerable kalpas,  
 We, ordinary beings, have created infinite unwholesome karma;  
 Thank you, Buddha, for granting us the method for repenting  
 To wash away and cleanse our impure bodies and minds,  
 To let us escape the prison of worries and suffering, and start anew.  
 Like Ajatasatru, a king of Magadha who killed his father, King Bimbisara, and later repented,  
 And was able to eliminate such evil karma;  
 Like Empress Chi of the Liang Dynasty, who repented  
 And was able to avert suffering and obtain happiness;  
 Like Yuan Liaofan of the Ming Dynasty, who repented and was able to obtain what he wished for;  
 Like Sun Qingyang, whose countenance became more elegant because of paying reverence.  
 They left anecdotes of repentance for the world to eliminate wrongdoings  
 And also established models of the courage to correct mistakes.  
 Oh great, compassionate Buddha!  
 "All the unwholesome karma that was created in the past  
 "By greed, anger, and ignorance "In innumerable kalpas,  
 "And from the body, speech, and mind:  
 "I now repent them all."  
 In the life of this human world,  
 We often become slaves to love and affection, because our eyes indulge in all physical forms;  
 We often misunderstand our purity of intrinsic nature, because our ears grasp at sounds;  
 We often accept the mundane conditions of the world, because our noses cling to fragrance;  
 We often commit the boundless karma of wrongdoings, because our mouths speak harsh words;  
 We often encroach on others' possessions, because our bodies desire worldly matters;  
 We often accumulate many worries, because our minds arouse greed, anger, and ignorance.  
 All these vices are truly deep, vast, and boundless;  
 Until now, recalling these, I have cried bitterly, and am extremely ashamed and regretful;  
 I can only follow the model of the Treasured Repentance of the Emperor of Liang  
 To prostrate myself sincerely and openly state my past karma of wrongdoings:  
 Please bless me with your great light;  
 Please protect and support me with your compassion:  
 To reinforce my strength; to fortify my benevolent thoughts;  
 To allow my past wrongdoings to be quickly eliminated; to allow my future wrongdoings to be averted.  
 From this day on:  
 I will learn to observe with eyes of compassion,  
 Eyes of wisdom, eyes of Dharma, and eyes of Buddha,  
 To clearly understand the true reality of the world;  
 I will learn to be a good listener, to listen attentively,  
 To listen to both sides, and to listen thoroughly, to prevent gossip;  
 I will learn to speak kind words, to do good deeds,  
 And to have good intentions to spread the seeds of "the Three Good Deeds";  
 I will learn to have regard for kindness and justice, morality and gratitude,

To promote the moral principles of "the Three Righteousnesses."

Oh great, compassionate Buddha!

Please give witness:

May all the merits of all good roots of repentance

Be transferred to Anuttara-samyak-sambodhi, the unexcelled complete enlightenment.

May all sentient beings in the dharma realms:

Eliminate the hindrance of past karma, and have all their senses be free from defilement:

Have no anxiety and have no anger, and be happy and peaceful;

Be free from fear and be at ease without obstacles;

Be reborn in the Pure Land together and attain nirvana.

Oh great, compassionate Buddha, please accept my sincerest prayer!

Oh great, compassionate Buddha, please accept my sincerest prayer!

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 。

chán jìng jiè hèn píng déng rěn cán kuì gǎn ēn dà yuàn xīn  
禪 淨 戒 行 平 等 忍 。 慚 愧 感 恩 大 願 心 。

May kindness, compassion, joy, and equanimity fill all Dharma Realms;

May we cherish our blessings and create affinities benefitting heaven and earth;

May we practice Chan, Pure Land, precepts, and the patience of equality;

May we be humble, grateful, and bear a mind of great vows!