

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

【<sup>jīn</sup> 金 <sup>shān</sup> 山 <sup>yù</sup> 御 <sup>zhì</sup> 製 <sup>liáng</sup> 梁 <sup>huáng</sup> 皇 <sup>bǎo</sup> 寶 <sup>chàn</sup> 懺 <sup>juǎn</sup> · 卷 <sup>dì</sup> 第 <sup>liù</sup> 六】

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

chūn xiān ruǐ bǎi cǎo shèn qí qīng chá yá diǎn chū xīn xiāng pēn  
春 先 蕊。百 草 甚 奇 青。茶 芽 點 出 馨 香 噴。

yù ōu zhǎn nèi xuě huā huī zhào zhōu gōng àn yòu chóng xīn shuì  
玉 甌 盞 內 雪 花 輝。趙 州 公 案 又 重 新。睡

mó wáng néng tuì jī dù huáng hūn zhèn  
魔 王 能 退 幾 度 黃 昏 陣。

ná mó pǔ gòng yǎng pú sà mó hē sà  
南 無 普 供 養 菩 薩 摩 訶 薩 (3x)

The first buds of spring have unique shades of green among the hundred grasses. The tender buds of tea leaves emanate their fragrance when prepared. Within translucent jade cups, leaves flutter like shimmering snowflakes. Chan Master Zhaozhou's koans have been born anew. The demon king of drowsiness retreats during the moments of dusk.

Homage to the Universal Offering Bodhisattva-Mahāsattvas!

rù chàn wén  
入 懺 文

gōng wén jué huáng shì jiā shì liù nián zhī kǔ hòng dào guǒ yuán  
恭 聞。覺 皇 釋 迦。示 六 年 之 苦 行。道 果 圓

chéng pò liù yù zhī tiān mó shén guāng shǎn shuò pú sà jì xiū yú  
成 破 六 欲 之 天 魔。神 光 閃 爍。菩 薩 齊 修 於

liù dù wéi juàn shǔ zhī zhuāng yán shēng wén zhèng guǒ yú yú  
六 度。為 眷 屬 之 莊 嚴。聲 聞 證 果 於 於

tōng zuò qián hòu zhī wéi rào shòu jì zé liù hé qián kūn ér zhèn  
通。作 前 後 之 圍 遶。授 記 則 六 合 乾 坤 而 震

dòng shuō fǎ zé liù shí huā yǔ yǐ bīn fēn miào dé nán sī ēn  
動。說 法 則 六 時 花 雨 以 繽 紛。妙 德 難 思，恩

guāng pǔ bèi yuàn chuí āi mǐn jiàn cǐ wēi chén shàng lái fèng  
光 普 被。願 垂 哀 憫。鑑 此 微 忱。上 來 奉

wéi qiú chàn zhòng děng qǐ jiàn cí bēi dào chǎng chàn fǎ cí dāng  
為 求 懺 衆 等 。 啟 建 慈 悲 道 場 懺 法 。 茲 當

dì liù juǎn rù tán yuán qǐ xiāng pēn liù zhū dēng rán liù tiān liù  
第 六 卷 。 入 壇 緣 起 。 香 噴 六 鉢 。 燈 然 六 天 。 六

huā fēi liù hé zhī qián kūn liù wèi gòng liù tiān zhī gàn xiàng jī  
花 飛 六 合 之 乾 坤 。 六 味 供 六 天 之 紺 像 。 稽

shǒu tóu chéng yīn qín huǐ guō qiē niàn qiú chàn zhòng děng yīn  
首 投 誠 。 懇 懃 悔 過 。 切 念 求 懺 衆 等 。 因

cóng náng jié guǒ gǎn jīn shēng suí zhú liù gēn fàng yì liáng yóu  
從 囊 劫 。 果 感 今 生 。 隨 逐 六 根 放 意 。 良 由

liù shì pān yuán tān liù chén zhī huàn huà zào liù qù zhī lún huí  
六 識 攀 緣 。 貪 六 塵 之 幻 化 。 造 六 趣 之 輪 迴 。

wǎng xiū liù niàn zhī zhèng yīn wèi yuán liù dù zhī fàn hòng shēng  
罔 修 六 念 之 正 因 。 未 圓 六 度 之 梵 行 。 生

shēng zhī nèi kǔ guǒ wú qióng shì shì zhī zhōng wàng yuán bù  
生 之 內 。 苦 果 無 窮 。 世 世 之 中 。 妄 緣 不

jué jīn zé xīn huái huǐ guō yì jié jīng chéng mìng liù hé zhī dà  
絕 。 今 則 心 懷 悔 過 。 意 竭 精 誠 。 命 六 和 之 大

dé xiū liù dù zhī chàn wén píng liù shí zhī kěn qiē jiě liù qù zhī  
德 。 修 六 度 之 懺 文 。 憑 六 時 之 懇 切 。 解 六 趣 之

qiān yóu yǎng kòu jué huáng míng xūn jiā bèi  
愆 尤 。 仰 叩 覺 皇 。 冥 熏 加 被 。

### Prayer of Entering Repentance

Respectfully listen! Shakyamuni, the king of enlightenment, underwent six years of suffering practices. After attaining the way, he conquered the demon of six cravings. Radiating heavenly light, the Bodhisattvas practice the six paramitas. On behalf of their relative's adornment, the Sravakas attain their fruition of supernatural powers. Circumambulating forward and backward, may the Buddha accept us and make the worlds in six directions tremble. When expounding the Dharma, flower rains down from the sky six times. His wondrous merit is hard to conceive, his benevolent light universally shining. May he pity us and see our sincerity. We conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We are now starting the sixth scroll. The incense is fragrant and is of twelve grams. The lamps burn of the sixth heaven. Six flowers fly in the worlds of six directions. Six dishes are offered to the violet figure in the sixth heaven. We sincerely take refuge in him, repenting our past offenses. May all be mindful of the assembly wishing for repentance. The cause was planted in the distant kalpas, but the retribution is felt in this life. Following our six roots, we let our

six consciousnesses wander. We craved the pleasures of the six defilements and created the six realms of reincarnation. We have not practiced the true roots of the six thought method and we have not perfected the six paramitas. In every life, we have experienced inexhaustible suffering and we have not severed our illusory thoughts. Now, we are shameful and sincerely repent. With the saints of six harmonies, we practice the repentance text of the six paramitas. In the six times, we are sincere, subduing the sorrow of the six realms. We bow to the king of enlightenment, invisibly imbuing us with supportive aid!

dà cí dà bēi mǐn zhòng shēng dà xǐ dà shě jì hán shì  
大慈大悲愍眾生。大喜大捨濟含識。

xiāng hǎo guāng míng yǐ zì yán zhòng děng zhì xīn guī mìng lǐ  
相好光明以自嚴。眾等志心皈命禮。

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

With great loving-kindness and great compassion, he empathizes with sentient beings;

With great joy and great equanimity, he saves beings with consciousness.

To he who is self-adorned with the hallmarks, characteristics, and radiance;

We, the assembly, sincerely return our lives in refuge.

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 Vipāśyin 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 liù  
慈悲道場懺法卷第六

jiě yuàn shì jié dì jiǔ zhī yú  
解怨釋結第九之餘

jīn rì dào chǎng tóng yè dà zhòng xiān xiàng sì shēng liù dào  
今日道場。同業大眾。先向四生六道。

chàn shēn è yè jīng yán yǒu shēn zé kǔ shēng wú shēn zé kǔ  
懺身惡業。經言。有身則苦生。無身則苦

miè ér cǐ shēn zhě zhòng kǔ zhī běn sān tú jù bào jiē yóu  
滅。而此身者。衆苦之本。三塗劇報。皆由

shēn dé wèi jiàn tā zuò wǒ shòu wǒ zuò tā shòu zì zuò qí yīn  
身得。未見他作我受。我作他受。自作其因。

zì shòu qí guǒ ruò yí yè chéng zuì wú biān jì hé kuàng zhōng  
 自 受 其 果 。 若 一 業 成 。 罪 無 邊 際 。 何 況 終  
 shēn suǒ qǐ è yè jīn wéi zhī yǒu wǒ shēn bù zhī yǒu tā shēn  
 身 。 所 起 惡 業 。 今 唯 知 有 我 身 。 不 知 有 他 身 。  
 wéi zhī yǒu wǒ kǔ bù zhī yǒu tā kǔ wéi zhī wǒ qiú ān lè bù zhī  
 唯 知 有 我 苦 。 不 知 有 他 苦 。 唯 知 我 求 安 樂 。 不 知  
 tā yì qiú ān lè yǐ yú chī gù qǐ bǐ wǒ xīn shēng yuàn qīn  
 他 亦 求 安 樂 。 以 愚 癡 故 。 起 彼 我 心 。 生 怨 親  
 xiǎng suǒ yǐ yuàn duì biàn yú liù dào ruò bù jiě jié yú liù dào  
 想 。 所 以 怨 懟 遍 於 六 道 。 若 不 解 結 。 於 六 道  
 zhōng hé shí miǎn lí cóng jié zhì jié qǐ bù tòng zāi xiāng yú jīn  
 中 。 何 時 免 離 。 從 劫 至 劫 。 豈 不 痛 哉 。 相 與 今  
 rì qǐ yǒng měng xīn shēng dà cán kuì zuò dà chàn huǐ bì shǐ  
 日 。 起 勇 猛 心 。 生 大 慙 愧 。 作 大 懺 悔 。 必 使  
 yí niàn gǎn shí fāng fó yí bài duàn chú wú liàng yuàn jié děng  
 一 念 。 感 十 方 佛 。 一 拜 斷 除 。 無 量 怨 結 。 等  
 yí tòng qiè wǔ tī tóu dì guī yī shì jiān dà cí bēi fù  
 一 痛 切 。 五 體 投 地 。 歸 依 世 間 。 大 慈 悲 父 。

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

**Untying the Knots of Resentment: Chapter Nine (continued)**

In today's Dharma assembly, we, who have common karma, first repent for our physical evil karma to all sentient beings in four forms of birth and six paths of reincarnation. The sutras said that suffering comes from our body. If there is no body, there is no suffering. Therefore, this body is the fundamental reason of all sufferings. All three bad retributions are the consequences of this body. Others' behaviors can not lead to our retribution, nor can our behaviors lead to others' retribution. The cause comes from our own behaviors and the effect is our reward, not those of others. The offenses from one bad deed are boundless, needless to mention the evil karma accumulated in our entire life. We only care about our bodies and do not take into account that others also care about their bodies. We only care about our own suffering forget that others suffer too. We only seek for our own peace and happiness ignoring that others also seek for peace and happiness. Because of our ignorance, our mind discriminates between oneself and others. Afterwards, we classify others into friends or enemies. Therefore, living beings that resent us are all over the six paths. If this resentment is not resolved, when can we be free from six paths? Is it not sad that we transmigrate from kalpa to kalpa without liberation? Let us bring forth the determined mind vehemently, feel deeply ashamed and repent seriously. We must make this one sincere thought to reach the Buddhas in ten directions. One sincere bow can eradicate countless

resentments and sufferings. 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 yuè miàn fó    ná mó bǎo dēng fó  
南 無 月 面 佛 。 南 無 寶 燈 佛 。

ná mó bǎo xiāng fó    ná mó shàng míng fó  
南 無 寶 相 佛 。 南 無 上 名 佛 。

ná mó zuò míng fó    ná mó wú liàng yīn fó  
南 無 作 名 佛 。 南 無 無 量 音 佛 。

ná mó wéi lán fó    ná mó shī zǐ shēn fó  
南 無 違 藍 佛 。 南 無 師 子 身 佛 。

ná mó míng yì fó    ná mó wú néng shēng fó  
南 無 明 意 佛 。 南 無 無 能 勝 佛 。

ná mó gōng dé pǐn fó    ná mó yuè xiāng fó  
南 無 功 德 品 佛 。 南 無 月 相 佛 。

ná mó dé shì fó    ná mó wú biān hēng fó  
南 無 得 勢 佛 。 南 無 無 邊 行 佛 。

ná mó kāi huā fó    ná mó jìng gòu fó  
南 無 開 華 佛 。 南 無 淨 垢 佛 。

ná mó jiàn yī qiè yī fó    ná mó yǒng lì fó  
南 無 見 一 切 義 佛 。 南 無 勇 力 佛 。

ná mó fù zú fó    ná mó fú dé fó  
南 無 富 足 佛 。 南 無 福 德 佛 。

ná mó suí shí fó    ná mó guǎng yì fó  
南 無 隨 時 佛 。 南 無 廣 意 佛 。

ná mó gōng dé jìng fó    ná mó shàn jì miè fó  
南 無 功 德 敬 佛 。 南 無 善 寂 滅 佛 。

ná mó cái tiān fó    ná mó qìng yīn fó  
南 無 財 天 佛 。 南 無 慶 音 佛 。

ná mó dà shì zhì pú sà ná mó cháng jīng jìn pú sà  
南無大勢至菩薩。南無常精進菩薩。

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 zhū pú sà lì yí qiè xián shèng lì lìng sì  
願以佛力。法力。諸菩薩力。一切賢聖力。令四

shēng liù dào yí qiè zhòng yuàn tóng dào dào chǎng gè gè chàn  
生六道。一切衆怨。同到道場。各各懺

xiè xīn niàn kǒu yán zuò rú shì shuō zhòng děng cóng wú shǐ wú  
謝。心念口言。作如是說。衆等從無始無

míng zhù dì yǐ lái zhì yú jīn rì yǐ shēn è yè yīn yuán huò yú  
明住地已來。至於今日。以身惡業因緣。或於

tiān dào rén dào qǐ zhū yuàn jié huò yú ā xiū luó dào dì yù  
天道。人道。起諸怨結。或於阿修羅道。地獄

dào qǐ zhū yuàn jié huò yú è guǐ dào chù shēng dào qǐ zhū  
道。起諸怨結。或於餓鬼道。畜生道。起諸

yuàn jié yuàn yǐ fó lì fǎ lì zhū pú sà lì yí qiè xián shèng  
怨結。願以佛力。法力。諸菩薩力。一切賢聖

lì lìng sì shēng liù dào sān shì zhòng yuàn ruò duì fēi duì ruò  
力。令四生六道。三世衆怨。若懟非懟。若

qīng ruò zhòng yǐ jīn chàn huǐ suǒ chàn chú miè suǒ huǐ qīng  
輕若重。以今懺悔。所懺除滅。所悔清

jìng sān jiè kǔ guǒ yǒng bù fù shòu zài suǒ shēng chǔ cháng zhí  
淨。三界苦果。永不復受。在所生處。常值

zhū fó yòu fù jīn rì tóng chàn huǐ zhě cóng wú shǐ shēng sǐ yǐ  
諸佛。又復今日。同懺悔者。從無始生死以

lái zhì yú jīn rì yǐ shēn è yè yīn yuán yú è dào zhōng bèi qǐ  
來。至於今日。以身惡業因緣。於惡道中。備起

yuàn jié huò yǐ chēn huì huò yǐ tān ài huò yǐ yú chī cóng sān  
怨 結。或 以 瞋 恚。或 以 貪 愛。或 以 愚 癡。從 三

dú gēn zào shí è hòng hào shā qín shòu duàn niú yáng děng  
毒 根。造 十 惡 行。好 殺 禽 獸。斷 牛 羊 等。

huò wèi tián yè huò wèi shě zhái huò wèi qián cái gèng xiāng shā  
或 為 田 業。或 為 舍 宅。或 為 錢 財。更 相 殺

hài yòu wú shǐ yǐ lái zhì yú jīn rì huò wèi lì yǎng miù cì  
害。又 無 始 已 來。至 於 今 日。或 為 利 養。謬 刺

zhòng shēng huò qī wàng zuò yī zhēn jiǔ bǎi xìng rú shì děng  
衆 生。或 欺 妄 作 醫。針 灸 百 姓。如 是 等

zuì yuàn duì wú liàng jīn rì chàn huǐ yuàn qī chú miè yòu wú  
罪。怨 懟 無 量。今 日 懺 悔。願 乞 除 滅。又 無

shǐ yǐ lái zhì yú jīn rì huò jī è zhòng shēng huò duó rén liáng  
始 已 來。至 於 今 日。或 饑 餓 衆 生。或 奪 人 糧

shí huò bī zhòng shēng jiǎn kǔ huò duàn rén shuǐ jiāng rú shì  
食。或 逼 衆 生 鹹 苦。或 斷 人 水 漿。如 是

zhǒng zhǒng è yè yuàn duì jīn rì chàn huǐ yuàn qī chú miè  
種 種 惡 業 怨 懟。今 日 懺 悔。願 乞 除 滅。

Again, we take refuge in the Triple Gem of all realms in the ten directions. We hope to be blessed with the power of Buddha, Dharma, Bodhisattvas, and all virtuous sages, so all resentful sentient beings of four forms of birth and six paths can come to this Dharma assembly. Here, we want to repent and apologize to them. Our fundamental ignorance, since the beginningless time, and our physical evil karma being the cause and condition, have caused resentment with the sentient beings in the heaven and human realms, the asura and hell realms, and the hungry ghost and animal realms. We hope to be blessed with the power of Buddha, Dharma, Bodhisattvas, and all virtuous sages, so through today's repentance, what we repent today can be eradicated and what we regret can be cleansed. We hope this also helps all past, present, and future resentful sentient beings of four forms and six paths, whether they are our enemies or not, whether their resentment is deep or not. We wish to no longer have the retribution of triple realm, and can often encounter numerous Buddhas wherever we are reborn.

Also, we, who repent together today, since the beginningless cycle of birth and death, our physical evil karma being the cause and condition, have caused resentment repeatedly in evil realms. It might have been because of anger, greed, or ignorance that these three evil roots grew and resulted in our ten evil deeds leading us to the habit of killing animals such as cows and sheep. It might have been because of planting field and property, housing and residence, or because of money, that we killed sentient beings. Again, since beginningless time, it might have been self-benefit that led us to stab sentient beings, lie, and pretend to be doctors. Such offenses have caused countless sentient beings to



resent us. Today, we repent for these offenses and plead for their eradication. Again, since beginningless time, we might have starved sentient beings, robbed food, forced sentient beings to eat salty and bitter food, and blocked water supplies. Today, we repent and plead for the eradication of all such evil karmas and the resulting resentment.

yòu wú shǐ yǐ lái zhì yú jīn rì huò shā hài zhòng shēng dàn shí  
 又無始已來。至於今日。或殺害衆生。噉食  
 qí ròu huò zǒng sān dú biān dǎ zhòng shēng huò yǐ dú shí sì  
 其肉。或縱三毒。鞭打衆生。或以毒食。飼  
 shā zhòng shēng rú shì yuàn duì wú liàng wú biān jīn rì chàn  
 殺衆生。如是怨懟。無量無邊。今日懺  
 huǐ yuàn qī chú miè yòu wú shǐ yǐ lái zhì yú jīn rì yuǎn lí  
 悔。願乞除滅。又無始已來。至於今日。遠離  
 míng shī qīn jìn è yǒu cóng shēn sān yè zào zhǒng zhǒng zuì  
 明師。親近惡友。從身三業。造種種罪。  
 sì qíng shā hài wǎng yāo wú gū huò fā chè bí chí yōng sāi gǎng  
 肆情殺害。枉夭無辜。或發撤陂池。壅塞溝  
 qú nǎo hài shuǐ xìng zhū yú xì chóng huò fén shāo shān yě huò  
 渠。惱害水性。諸餘細蟲。或焚燒山野。或  
 shè wǎng zhāng luó shuǐ lù zhòng shēng bèi jiā shā hài rú shì  
 設網張羅。水陸衆生。備加殺害。如是  
 yuàn duì wú liàng wú biān jīn rì chàn huǐ yuàn qī chú miè yòu  
 怨懟。無量無邊。今日懺悔。願乞除滅。又  
 wú shǐ yǐ lái zhì yú jīn rì wú cí bēi xīn guāi píng děng hèn  
 無始已來。至於今日。無慈悲心。乖平等行。  
 dòu chènqī kuáng qīn líng xià liè huò pò tā chéng yì chāo lüě  
 斗秤欺誑。侵凌下劣。或破他城邑。抄掠  
 jié duó huò tōu dào tā cái yǐ zì gòng gěi wú yǒu chéng xìn  
 劫奪。或偷盜他財。以自供給。無有誠信。  
 gèng xiāng shā hài rú shì yuàn duì wú liàng wú biān jīn rì chàn  
 更相殺害。如是怨懟。無量無邊。今日懺

huǐ yuàn qī chú miè yòu wú shǐ yǐ lái zhì yú jīn rì wú cí bēi  
悔。願乞除滅。又無始已來，至於今日。無慈悲

xīn wú cí bēi hēng zài liù dào zhōng yú zhū zhòng shēng bèi jiā  
心。無慈悲行。在六道中。於諸衆生。備加

chǔ dú huò biān dǎ juàn shǔ bù yǐ qí dào huò xì huò fú suǒ  
楚毒。或鞭打眷屬。不以其道。或繫或縛。鎖

xiè yōu bì huò kǎo lüě cè lì cì shè shāng huǐ huò zhǎn jié  
械幽閉。或考掠側立。刺射傷毀。或斬截

cán hài bāo zhì shāo zhǔ rú shì yuàn duì wú liàng wú biān jīn rì  
殘。害剝灸燒煮。如是怨懟。無量無邊。今日

chàn huǐ yuàn qī chú miè yòu wú shǐ yǐ lái zhì yú jīn rì shēn  
懺悔。願乞除滅。又無始已來。至於今日。身

sān è yè kǒu sì è yè yì sān è yè sì zhòng wǔ nì zhū yú  
三惡業。口四惡業。意三惡業。四重五逆。諸餘

bù shàn wú bù bèi zuò zì shì nián mìng bù wèi guǐ shén wéi  
不善。無不備作。自恃年命。不畏鬼神。唯

kǒng wǒ bù shēng rén rén néng shēng wǒ  
恐我不勝人。人能勝我。

Again, since beginningless time, we might have murdered and are sentient beings' flesh, let the three evil roots control us, whip sentient beings, fed sentient beings poison and killed them. Consequently, resentful sentient beings are countless and boundless. Today we repent for these offenses and plead for their eradication. Again, since beginningless time, we might have distanced ourselves from the enlightened teachers and associated with evil friends. Our three physical evil karmas resulted in committing all kinds of offenses. We might have indulged in killing, killed innocent people, destroyed ponds, filled ditches, disturbed and killed sentient beings and bacteria in the water. We might have set fire to mountains or set traps to catch and kill fish and animals. Consequently, resentful living beings are countless and boundless. Today we repent for these offenses and plead for their eradication.

Again, since beginningless time, we have not had a kind and compassionate mind. We have not treated others equally. We might have cheated customers by using modified scales to our advantage. We might have offended them with bad tricks. We might have knocked down others' castles, stormed, and robbed them. We might have stolen others' belongings for ourselves. We were neither honest nor trustworthy. Even worse, we might have killed. Consequently, resentful living beings are countless and boundless. Today we repent for these offenses and plead for their eradication.

Again, since beginningless time, we have not had a kind mind and behavior. We might have made all sentient beings in the six paths suffer severely, whipped family members leading to the improper handling of relationship, tied and caged living beings, hurt them by stabbing or shooting, cut

them into pieces, skin, and cooked them. Consequently, resentful living beings are countless and boundless. Today, we repent for these offenses and plead for their eradication. Again, since beginningless time, we might have committed three physical offenses, four verbal offenses, three mental offenses, four serious precept breakings, five grave offenses, and all other offenses. We might have relied incorrectly on our own fate and disrespected holy spirits. We might have worried about others being superior to us.

huò yǐ huá mén wàng zú líng rén ào wù zuò rú shì yuàn huò yǐ  
 或 以 華 門 望 族。凌 人 傲 物。作 如 是 怨。或 以  
 duō wén shì dá líng rén ào wù zuò rú shì yuàn huò yǐ piān zhāng  
 多 聞 識 達。凌 人 傲 物。作 如 是 怨。或 以 篇 章  
 jì yì líng rén ào wù zuò rú shì yuàn huò yǐ kuā háo shē chǐ  
 技 藝。凌 人 傲 物。作 如 是 怨。或 以 誇 豪 奢 侈。  
 líng rén ào wù zuò rú shì yuàn huò yǐ biàn kǒu lì cí líng rén ào  
 凌 人 傲 物。作 如 是 怨。或 以 辯 口 利 辭。凌 人 傲  
 wù zuò rú shì yuàn rú shì zhòng yuàn huò yú zūn xiàng fú tián  
 物。作 如 是 怨。如 是 衆 怨。或 於 尊 像 福 田  
 biān qǐ huò yú hé shàng shé lí biān qǐ huò yú tóng zhù shàng  
 邊 起。或 於 和 尚 闍 黎 邊 起。或 於 同 住 上  
 zhōng xià zuò biān qǐ huò yú tóng xué juàn shǔ biān qǐ huò yú fù  
 中 下 座 邊 起。或 於 同 學 眷 屬 邊 起。或 於 父  
 mǔ qīn qī biān qǐ rú shì yuàn duì wú liàng wú biān jīn rì chàn  
 母 親 戚 邊 起。如 是 怨 懟。無 量 無 邊。今 日 懺  
 huǐ yuàn qǐ chú miè yòu wú shǐ yǐ lái zhì yú jīn rì huò yú tiān  
 悔。願 乞 除 滅。又 無 始 已 來。至 於 今 日。或 於 天  
 dào rén dào qǐ zhū yuàn jié huò yú ā xiū luó dào dì yù dào  
 道。人 道。起 諸 怨 結。或 於 阿 修 羅 道。地 獄 道。  
 qǐ zhū yuàn jié huò yú chù shēng dào è guǐ dào nǎi zhì shí fāng  
 起 諸 怨 結。或 於 畜 生 道。餓 鬼 道。乃 至 十 方  
 yī qiè zhòng shēng biān qǐ zhū yuàn jié rú shì zuì è wú liàng wú  
 一 切 衆 生 邊。起 諸 怨 結。如 是 罪 惡 無 量 無  
 biān jīn rì chàn huǐ yuàn qǐ chú miè  
 邊。今 日 懺 悔。願 乞 除 滅。

We might have been born in an upper-class family, were arrogant, offended people, and caused resentment. We might have better knowledge and education than others, were arrogant, offended people, and caused resentment. We might have had superior writing skills, were arrogant, offended people, and caused resentment. We might have bragged about riches and luxury, were arrogant, offended people, and caused resentment. We might have been sharp when debating speeches, were arrogant, offended people, and caused resentment.

The origination of resentment from sentient beings may start when we interact with them relating to the statue and a field of good fortune. It might have started when we interacted with monastics and venerable Acaryas, schoolmates, family, and relatives. Consequently, resentments are countless and boundless. Today, we repent for our offenses and plead for their eradication.

Again, since beginningless time, we might have caused living beings to resent us when we were in the heaven and human realms. We might have caused living beings to resent us when we were in the asura and hell realms. We might have caused sentient beings to resent us when we were in the animal and hungry ghost realms. We might have even caused sentient beings in ten directions to resent us. Consequently, our offenses are countless and boundless. Today we repent for these offenses and plead for their eradication.

zhòng děng yòu wú shǐ yǐ lái zhì yú jīn rì huò wéi jí dù huò  
衆 等 又 無 始 已 來。至 於 今 日。或 為 嫉 妬。或

wèi chǎn qū zì qiú shēng jìn huò wéi míng yù huò wéi lì yǎng。  
為 諂 曲。自 求 升 進。或 為 名 譽。或 為 利 養。

suí zhú xié jiàn wú yǒu cán kuì rú shì yuàn jié ruò qīng ruò  
隨 逐 邪 見。無 有 慚 愧。如 是 怨 結。若 輕 若

zhòng zuì yīn kǔ guǒ shǔ liàng duō shǎo wéi yǒu zhū fó zhū dà  
重。罪 因 苦 果。數 量 多 少。唯 有 諸 佛。諸 大

pú sà jìn zhī jìn jiàn zhū fó pú sà dāng cí niàn wǒ ruò wǒ zì  
菩 薩。盡 知 盡 見。諸 佛 菩 薩。當 慈 念 我。若 我 自

cóng wú shǐ shēng sǐ yǐ lái suǒ zuò zhòng zuì ruò zì zuò jiào tā  
從 無 始 生 死 已 來。所 作 衆 罪。若 自 作。教 他

zuò jiàn zuò suí xǐ ruò sān bǎo wù zì qǔ jiào tā qǔ jiàn qǔ suí  
作。見 作 隨 喜。若 三 寶 物。自 取 教 他 取。見 取 隨

xǐ huò yǒu fù cáng huò bù fù cáng rú zhū fó pú sà suǒ zhī  
喜。或 有 覆 藏。或 不 覆 藏。如 諸 佛 菩 薩。所 知

suǒ jiàn zuì liàng duō shǎo yīng duò dì yù è guǐ chù shēng jí  
所 見。罪 量 多 少。應 墮 地 獄。餓 鬼 畜 生。及

zhū è qù biān dì xià jiàn shòu yuàn duì zhě jīn jiē chàn huǐ  
 諸惡趣。邊地下賤。受怨懟者。今皆懺悔。

yuàn qǐ chú miè  
 願乞除滅。

Again, since beginningless time, we might have followed the evil views and not be ashamed because of our jealousy, seeking to please others to get promotion and seeking for good reputation or self-benefit. Only the Buddhas and great Bodhisattvas can fully realize such kind of resentment and its suffering effects regardless of whether the offenses are serious or not, big or small. All these Buddhas and Bodhisattvas kindly have us in their mind.

Since beginningless cycle of birth and death, we have done all evil deeds, whether we did it ourselves, or urged others to do it, or were joyful when seeing others do it. We have taken away Triple Gem' belongings, or urged others to take it, or were joyful when seeing others takes it. Whether this offense is concealed or not, as all Buddhas and Bodhisattvas have known and seen, the amount of our offenses shall make us descend to hell, reborn as hungry ghosts and animals, and reborn at all evil place or non-decent borderlands. Today we repent for all these offenses and plead for their eradication.

zhū fó shén lì bù kě sī yì yuàn yǐ cí bēi xīn jiù hù yí qiè  
 諸佛神力。不可思議。願以慈悲心救護一切。

shòu zhòng děng jīn rì xiàng sì shēng liù dào fù mǔ shī zhǎng yí  
 受眾等今日向四生六道。父母師長。一

qiè juàn shǔ chàn huǐ wǎng zuì jiě yuàn shì jié yuàn lìng liù dào  
 切眷屬。懺悔往罪。解怨釋結。願令六道

yuàn duì gè gè huān xǐ yí qiè shě shī wú yuàn qīn xiǎng yí qiè  
 怨懟各各歡喜。一切捨施。無怨親想。一切

wú ài yóu rú xū kōng cóng jīn rì qù zhì yú pú tí jié xí fán  
 無礙。猶如虛空。從今日去。至於菩提。結習煩

nǎo bì jìng duàn chú sān yè qīng jìng zhòng yuàn yǒng jìn tiān  
 惱。畢竟斷除。三業清淨。眾怨永盡。天

gōng bǎo diàn suí yì wǎng shēng sì wú liàng xīn liù bō luó mì  
 宮寶殿。隨意往生。四無量心。六波羅蜜。

cháng néng xiū xíng bǎi fú yán shēn wàn shàn jù zú zhù shǒu  
 常能修行。百福嚴身。萬善具足。住首

léng yán sān mèi dé jīn gāng shēn yǐ yī niàn qǐng biàn yīng liù  
 楞嚴三昧。得金剛身。以一念頃。遍應六

dào gèng xiāng jì dù shǐ wú wèi yú tóng zuò dào chǎng chéng  
道。更相濟度。使無遺餘。同坐道場。成

děng zhèng jué  
等正覺。

All Buddhas have inconceivable power. We make the resolve to liberate all living beings with our kind and compassionate mind. Today, all Buddhas will witness our repentance to living beings in four forms and six paths, parents, teachers, elders, family, and all relatives. We repent for our past offenses and hope to resolve the resentments. We vow to make each resentful living being in six paths happy. All our giving will no longer have the differentiation of friends and enemies. Our understanding of emptiness will help us overcome all obstacles. From today until we attain enlightenment, may afflictions caused by resentment stop, our three karmas will be purified and all living beings' resentments be gone forever. We will reborn in heaven and its jewelled halls at our wish. We will be able to practice the four immeasurable minds and the six paramitas. One hundred fortunes will adorn our bodies and the thousand virtues will be complete. We will dwell in the Surangama Samadhi and obtain Vajra body. We will have one thought to deal with all six paths. We will be able to help them so that they don't have anything left unsolved. Together we sit at our place of enlightenment and attain the perfect enlightenment.

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ dé chàn huǐ shēn  
今日道場。同業大眾。相與已得。懺悔身

zuì zé shēn yè qīng jìng suǒ yú kǒu guō fù shì yí qiè yuàn huò  
罪。則身業清淨。所餘口過。復是一切怨禍

zhī mén gù zhū fó jiè bù dé liǎng shé è kǒu wàng yán qǐ yǔ  
之門。故諸佛誡。不得兩舌。惡口妄言綺語。

dāng zhī chǎn qū huā cí gòu shàn shì fēi wéi huàn bù qīng zhāo  
當知諂曲華辭。構扇是非。為患不輕。招

bào shí zhòng fū rén chǔ shì xīn huái dú niàn kǒu shī dú yán  
報實重。夫人處世。心懷毒念。口施毒言。

shēn xíng dú hòng yǐ cǐ sān shì jiā hài zhòng shēng zhòng shēng  
身行毒行。以此三事。加害眾生。眾生

bèi dú jí jié yuàn hèn shì xīn yù bào huò xiàn shì huò yuàn huò  
被毒。即結怨恨。誓心欲報。或現世獲願。或

zhōng hòu cóng xīn rú shì yuàn jié bèi jū liù dào gèng xiāng bào  
終後從心。如是怨結。備居六道。更相報

fù wú yǒu qióng jìn jiē yóu sù mìng fēi kōng suǒ dé dāng zhī  
復。無。有。窮。盡。皆。由。宿。命。非。空。所。得。當。知

shēn sān kǒu sì shí zhòng è zhī yuán chù sù zhě bù xíng zhōng  
身。三。口。四。實。衆。惡。之。源。處。俗。者。不。行。忠

xiào sǐ rù tài shān nǎi yǒu tāng huǒ zhī kù chū jiā zhě bù yào  
孝。死。入。泰。山。乃。有。湯。火。之。酷。出。家。者。不。樂

fó fǎ suǒ shēng zhī chù cháng yú è jù rú cǐ yuàn duì jiē zī  
佛。法。所。生。之。處。常。與。惡。俱。如。此。怨。懟。皆。資

sān yè sān yè zhī zhōng kǒu yè shí zhòng nǎi zhì huò bào bèi  
三。業。三。業。之。中。口。業。實。重。乃。至。獲。報。備

zhū chǔ dú nán xiǎo zhī yè bù jué bù zhī  
諸。楚。毒。難。曉。之。夜。不。覺。不。知。

In today's Dharma assembly, we, who have common karma, together have already repented for our physical karma. Our physical karma is now purified, but not our verbal karma, which is also a reason of all resentment. That is why all Buddhas caution us to not backbite, speak evil words, not to lie, and engage in frivolous speech. We must know that frivolous speech causes trouble to relationships. The trouble is bad and its retribution is heavy. Human beings in this world frequently have evil thoughts in their minds, speak evil words, and do evil deeds. These three karmas harm sentient beings. Once sentient beings are harmed, we resent and vow to seek revenge. Sometimes our vengeful wishes come true in this life, sometimes the next. Such resentful sentient beings are all over the six paths. They are bound to seek never-ending revenge. All of this is due to past wrong doings. It does not happen without reason.

We should realize that the three physical and four verbal karmas are the origin of all evils. Human beings in this world who fail to be loyal to their nations and filial to their parents will have the severe punishment of being thrown into a flaming cauldron when they die. Those who ordained but disliked Buddhism will frequently be born in evil places. All resentment comes from our three bad karmas, among which the verbal karma is the offense we have done the most. When retribution of verbal karma happens, it is especially bitter and harsh, like a long night that never ends.

jīn rì dào chǎng tóng yè dà zhòng wǒ děng suǒ yǐ lún huí liù dào  
今。日。道。場。同。業。大。衆。我。等。所。以。輪。迴。六。道

zhě jiē yóu kǒu yè huò fù qīng yán sì yǔ biàn kǒu lì cí fú xū  
者。皆。由。口。業。或。復。輕。言。肆。語。辯。口。利。辭。浮。虛

jiǎ shì yán xíng xiāng guāi è bào zì zhāo lì jié wú miǎn qǐ dé  
假。飾。言。行。相。乖。惡。報。自。招。歷。劫。無。免。豈。得

bù rén rén sǒng rán zēng dào chàn xǐ cǐ guō xiāng yú cóng yǒu  
不人。人悚然增到。懺洗此過。相與從有

shì shén yǐ lái zhì yú jīn rì kǒu yè bù shàn yú sì shēng liù  
識神已來。至於今日。口業不善。於四生六

dào fù mǔ shī zhǎng yí qiè juàn shǔ biān mí è bù xuān chū  
道。父母師長。一切眷屬邊。靡惡不宣。出

yán cū guǎng fā yǔ huǐ bào péng yóu jù yǔ wú yì ér shuō zhǐ  
言麤獷。發語毀暴。朋遊聚語。無義而說。指

kōng wéi yǒu zhǐ yǒu wéi kōng jiàn yán bù jiàn bù jiàn yán jiàn  
空為有。指有為空。見言不見。不見言見。

wén yán bù wén bù wén yán wén zuò yán bù zuò bù zuò yán  
聞言不聞。不聞言聞。作言不作。不作言

zuò rú shì diān dǎo fǎn tiān yì dì zì lì shāng wù gèng xiāng  
作。如是顛倒。反天易地。自利傷物。更相

chán bàng yán yǐ zé mí dé bù guī shuō tā zé hé è bù wǎng nǎi  
讒謗。言已則靡德不歸。說他則何惡不往。乃

zhì pǐn sù shèng xián cái liàng jūn fù jī shuō shī zhǎng bàng  
至品訴聖賢。裁量君父。譏說師長。謗

shàn zhī shì wú dào wú yí wú suǒ gù nán shì yǒu yōu è shāng  
善知識。無道無義。無所顧難。世有幽厄。傷

xíng sāng mìng wèi lái chǔ tòng yǒng jié yīng bào qiě xì xiào zhī  
形喪命。未來楚痛。永劫嬰報。且戲笑之

qǐng biàn néng jù zú wú liàng zhòng zuì hé kuàng kǔ yán yǐ jiā  
頃。便能具足。無量重罪。何況苦言。以加

yí qiè zhòng děng xiāng yú wú shǐ yǐ lái zhì yú jīn rì yǐ è  
一切。眾等相與。無始已來。至於今日。以惡

kǒu yè yú tiān dào rén dào yǒu yuàn duì zhě yú ā xiū luó  
口業。於天道。人道。有怨懟者。於阿修羅

dào dì yù dào yǒu yuàn duì zhě yú è guǐ dào chù shēng dào  
道。地獄道。有怨懟者。於餓鬼道。畜生道。



yǒu yuàn duì zhě yú fù mǔ shī zhǎng yí qiè juàn shǔ yǒu yuàn  
有 怨 懟 者。於 父 母 師 長。一 切 眷 屬。有 怨

duì zhě zhòng děng yǐ cí bēi xīn tóng pú sà hēng tóng pú sà  
懟 者。眾 等 以 慈 悲 心。同 菩 薩 行。同 菩 薩

yuàn pǔ jiē fèng wéi guī mìng jìng lǐ dà cí bēi fù  
願。普 皆 奉 為。歸 命 敬 禮。大 慈 悲 父。

In today's Dharma assembly, we, who have common karma, transmigrate in six paths of reincarnation because of verbal karma. Immoral language and frivolous talk inevitably bring evil retribution life after life. Shouldn't we be afraid of this and repent? Since we've had our consciousness until today, we have been committing evil verbal karma. We have been very rude to all sentient beings of four forms and six paths as well as to parents, teachers, elders, family, and relatives. When getting together with friends, we often have immoral talks. We pretend existence is void and void is existence. We would say we don't see something when actually we see it, or vice versa. We would say we have not heard something when actually we have heard it, or vice versa. We would say we have not done something when actually we have, or vice versa. Such inversion is like turning the sky upside-down. We would benefit ourselves and sacrifice others. And even worse, we might have destroyed other's reputation.

When talking about ourselves, we give ourselves all sorts of merits and credits. When talking about others, we associate all kind of evil with them. We even criticize sages; prejudge rulers; laugh at teachers and elders; and slander virtuous advisors. We have no justice and don't care about others. We make others lose their lives, which will cause our own retribution of suffering and sorrow. A short time of playing tricks is already enough to cause countless and serious offenses. How much more so when we associate evil things with sentient beings on purpose? All of us together, since beginningless time, because of verbal evil karma, might have caused resentment in heaven and human realms, in the asura and hell realms, or in the hungry ghost and animal realms. We might have caused resentment with parents, teachers, elders, family, and relatives. We now bring forth the kind and compassionate mind, with the same practices as the Bodhisattvas, with the same vow as the Bodhisattvas. On behalf of resentful beings, we take refuge in and bow to 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 jìng duàn yí fó ná mó wú liàng chí fó  
南 無 淨 斷 疑 佛。南 無 無 量 持 佛。

ná mó miào lè fó ná mó bù fù fó  
南 無 妙 樂 佛。南 無 不 負 佛。

ná mó wú zhù fó ná mó dé chā jiā fó  
南 無 無 住 佛。南 無 得 叉 迦 佛。

ná mó zhòng shǒu fó   ná mó shì guāng fó  
南 無 眾 首 佛 。 南 無 世 光 佛 。

ná mó duō dé fó   ná mó fú shā fó  
南 無 多 德 佛 。 南 無 弗 沙 佛 。

ná mó wú biān wēi dé fó   ná mó yì yì fó  
南 無 無 邊 威 德 佛 。 南 無 義 意 佛 。

ná mó yào wáng fó   ná mó duàn è fó  
南 無 藥 王 佛 。 南 無 斷 惡 佛 。

ná mó è rè fó   ná mó shàn tiáo fó  
南 無 惡 熱 佛 。 南 無 善 調 佛 。

ná mó míng dé fó   ná mó huā dé fó  
南 無 名 德 佛 。 南 無 華 德 佛 。

ná mó yǒng dé fó   ná mó jīn gāng jūn fó  
南 無 勇 德 佛 。 南 無 金 剛 軍 佛 。

ná mó dà dé fó   ná mó jì miè yì fó  
南 無 大 德 佛 。 南 無 寂 滅 意 佛 。

ná mó xiāng xiàng fó   ná mó nà luó yán fó  
南 無 香 象 佛 。 南 無 那 羅 延 佛 。

ná mó shàn zhù fó  
南 無 善 住 佛 。

ná mó bù xiū xī pú sà   ná mó miào yīn pú sà  
南 無 不 休 息 菩 薩 。 南 無 妙 音 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 mìng   rú shì shí fāng   jìn xū kōng jiè   yí qiè sān bǎo  
又 復 歸 命 。 如 是 十 方 。 盡 虛 空 界 。 一 切 三 寶 。

yuàn yǐ fó lì   fǎ lì   pú sà lì   xián shèng lì   lìng sì shēng liù  
願 以 佛 力 。 法 力 。 菩 薩 力 。 賢 聖 力 。 令 四 生 六

dào   yí qiè zhòng shēng   chóng shǐ jué wù   tóng dào dào chǎng  
道 。 一 切 眾 生 。 重 使 覺 悟 。 同 到 道 場 。

ruò yǒu shēn xíng jū ài yǒu xīn bù dé dào zhě yuàn yǐ fó lì fǎ  
 若 有 身 形 拘 礙。有 心 不 得 到 者。願 以 佛 力。法  
 lì pú sà lì xián shèng lì shè qí jīng shén yí qiè tóng dào  
 力。菩 薩 力。賢 聖 力。攝 其 精 神。一 切 同 到。  
 shòu zhòng děng chàn kǒu yè zuì cóng wú shǐ wú míng zhù dì yǐ  
 受 衆 等 懺 口 業 罪。從 無 始 無 明 住 地 已  
 lái zhì yú jīn rì yǐ kǒu è yè yīn yuán yú liù dào zhōng bèi qǐ  
 來。至 於 今 日。以 口 惡 業 因 緣。於 六 道 中。備 起  
 yuàn jié yuàn yǐ sān bǎo shén lì lìng sì shēng liù dào sān shì  
 怨 結。願 以 三 寶 神 力。令 四 生 六 道。三 世  
 yuàn duì suǒ chàn yǒng duàn suǒ huǐ yǒng miè zhòng děng cóng  
 怨 懺。所 懺 永 斷。所 悔 永 滅。衆 等 從  
 wú shǐ yǐ lái zhì yú jīn rì huò yǐ chēn huì huò yǐ tān ài huò  
 無 始 已 來。至 於 今 日。或 以 瞋 恚。或 以 貪 愛。或  
 yǐ yú chī cóng sān dú gēn zào shí è hòng yǐ kǒu sì è qǐ wú  
 以 愚 癡。從 三 毒 根。造 十 惡 行。以 口 四 惡。起 無  
 liàng zuì huò yǐ è kǒu nǎo luàn fù mǔ shī zhǎng juàn shǔ jí  
 量 罪。或 以 惡 口。惱 亂 父 母。師 長 眷 屬。及  
 zhū zhòng shēng huò yú fù mǔ qǐ wàng yǔ yè huò yú shī  
 諸 衆 生。或 於 父 母。起 妄 語 業。或 於 師  
 zhǎng qǐ wàng yǔ yè huò yú juàn shǔ qǐ wàng yǔ yè huò yú yí  
 長。起 妄 語 業。或 於 眷 屬。起 妄 語 業。或 於 一  
 qiè zhòng shēng qǐ wàng yǔ yè huò fù jiàn yán bù jiàn bù jiàn  
 切 衆 生。起 妄 語 業。或 復 見 言 不 見。不 見  
 yán jiàn huò wén yán bù wén bù wén yán wén huò zhī yán bù  
 言 見。或 聞 言 不 聞。不 聞 言 聞。或 知 言 不  
 zhī bù zhī yán zhī huò wéi jiāo màn huò wéi jí dù qǐ wàng yǔ  
 知。不 知 言 知。或 為 驕 慢。或 為 嫉 妬。起 妄 語  
 yè rú shì zuì è wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú  
 業。如 是 罪 惡。無 量 無 邊。今 日 懺 悔。願 乞 除

miè yòu wú shǐ yǐ lái zhì yú jīn rì qǐ liǎng shé yè shòu tā è  
滅。又無始已來。至於今日。起兩舌業。受他惡  
yán bù néng fù cáng xiàng bǐ shuō cǐ xiàng cǐ shuō bǐ shǐ rén  
言。不能覆藏。向彼說此。向此說彼。使人  
fēn sǎn lìng tā yīng kǔ huò yīn xì xiào dòu zhēng liǎng jiā lí  
分散。令他嬰苦。或因戲笑。鬪諍兩家。離  
rén gǔ ròu pò tā juàn shǔ chán luàn jūn chén fēn rǎo yí qiè rú  
人骨肉。破他眷屬。讒亂君臣。紛擾一切。如  
shì děng zuì wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè  
是等罪。無量無邊。今日懺悔。願乞除滅。  
yòu fù wú shǐ yǐ lái zhì yú jīn rì zào qǐ yǔ zuì shuō wú yì  
又復無始已來。至於今日。造綺語罪。說無義  
yǔ wú lì yì yǔ huò nǎo fù mǔ huò nǎo shī zhǎng huò nǎo  
語。無利益語。或惱父母。或惱師長。或惱  
tóng xué nǎi zhì liù dào yí qiè zhòng shēng jiē qǐ nǎo hài rú shì  
同學。乃至六道一切衆生。皆起惱害。如是  
kǒu yè suǒ qǐ yuàn duì wú liàng wú biān jīn rì chàn huǐ yuàn  
口業。所起怨懟。無量無邊。今日懺悔。願  
qǐ chú miè yuàn yǐ fó lì fǎ lì zhū pú sà lì yí qiè xián  
乞除滅。願以佛力。法力。諸菩薩力。一切賢  
shèng lì shòu zhòng děng jīn rì chàn huǐ lìng sì shēng liù dào  
聖力。受衆等今日懺悔。令四生六道。  
sān shì zhòng yuàn yí qiè yuàn jié bì jìng jiě tuō yí qiè zuì yè  
三世衆怨。一切怨結。畢竟解脫。一切罪業。  
jiē xī chú duàn bì jìng bù fù qǐ zhū yuàn jié gèng rù sān tú  
皆悉除斷。畢竟不復。起諸怨結。更入三塗。  
bì jìng bù fù yú liù dào zhōng chǔ dú xiāng jiā cóng jīn rì qù  
畢竟不復。於六道中。楚毒相加。從今日去。  
yí qiè shě shī wú yuàn qīn xiǎng yí qiè hé hé yóu rú shuǐ rǔ  
一切捨施。無怨親想。一切和合。猶如水乳。

yí qiè huān xǐ yóu rú chū dì yǒng wéi fǎ qīn cí bēi juàn shǔ  
一切歡喜。猶如初地。永為法親。慈悲眷屬。

cóng jīn yǐ qù nǎi zhì pú tí sān jiè guǒ bào yǒng bù fù shòu  
從今已去。乃至菩提。三界果報。永不復受。

duàn sān zhàng yè chú wǔ bù wèi sì wú liàng xīn liù bō luó mì  
斷三障業。除五怖畏。四無量心。六波羅蜜。

zēng jìn shēn xiū xíng dà chéng dào rù fó zhì huì yí qiè yuàn  
增進深修。行大乘道。入佛智慧。一切願

hǎi jiē néng mǎn zú liù tōng sān dá wú bù míng liǎo dé fó sān  
海。皆能滿足。六通三達。無不明了。得佛三

mì jù wǔ fēn shēn dēng jīn gāng huì chéng zhǒng zhì guǒ  
密。具五分身。登金剛慧。成種智果。

Again, we take refuge in Triple Gem of ten directions and all space. We wish to be blessed with the power of Buddha, Dharma, Bodhisattvas, and virtuous sages, so all sentient beings of four forms and six paths be awakened and come to this Dharma assembly. If any of them is willing to come but unable to because of bodily restrictions, may they be blessed with the power of Buddha, Dharma, Bodhisattvas, and virtuous sages so they can come to accept our repentance of our verbal evil karma on their behalf.

Our fundamental ignorance since the beginningless time is caused and conditioned by our verbal evil karma. Because our verbal evil karma, we have caused sentient beings in the six paths to resent us. May with the power of Triple Gem, make resentful sentient beings of four forms and six paths in the past, present, and future forever stop their resentment because of our repentance and forever cease their resentment because of our regret.

All of us, since the beginningless time, because of our three evil roots growing into our ten evil deeds and the four verbal evil karmas, have committed countless offenses. Our evil words might have irritated and disturbed our parents, teachers, elders, family, relatives, and sentient beings. Our bad karma might have come from lying to our parents, to our teachers and elders, to our family and relatives, or from lying to all sentient beings. We might have said we didn't see, hear, or know something when actually we did, or vice versa. We might have lied and thus have the verbal karma because of pride or jealousy. Such offenses are countless. Today we repent for these offenses and plead for their eradication.

Again, since the beginningless time, we backbit and thus have this verbal offense. When we heard someone criticizing others with bad words, we couldn't keep it to ourselves. We had to tell one person about what the other said and vice versa. Good friends then became enemies and suffer from a bad relationship. Unintentionally, we might have caused two families to fight. We might have caused family members to separate and thus becoming a broken family. We might have backbit and caused trouble between a king and his advisers. Such offenses are countless and boundless. Today we repent for these offenses and plead for their eradication.

Again, since beginningless time, we might have committed offenses because of frivolous talk as well as meaningless and worthless talk. We might have irritated parents, teachers, elders and classmates.

We might have offended to the degree that all sentient beings in the six paths are troubled and affected. Such verbal karma has caused countless and boundless resentful sentient beings to suffer. Today we repent for these offenses and plead for its eradication.

May we be blessed with the power of the Buddha, Dharma, Bodhisattvas, and virtuous sages, who witness our repentance today, to free us from all resentment of sentient beings of four forms and six paths, collected in the past, present, and future. May we be liberated from all offenses, stop creating resentments, which can send us back to the three evil realms, and avoid the suffer-filled retribution of six paths.

Starting today, our we will give without discriminating between friends and enemies. We will be harmonious with all people like water and with milk, make all relationships as joyful as Bodhisattva's first stage, and forever get along with our family and relatives in accordance with the Dharma. Starting today until we attain enlightenment, we hope to no longer experience the retribution of Triple Realm. We want to get rid of three evil karmas and the five worries of a beginner. We resolve to cultivate the four immeasurable minds and six paramitas. We vow to practice the Mahayana to attain Buddha's wisdom. We hope that all wishes will be fulfilled, to gain the six supernatural powers, and fully understand the causes and conditions of the past, present, and future cycles of birth and death. We wish to attain Buddha's three karma and five manifestations, Vajra wisdom, and fruition of wisdom.

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ dé chàn huǐ shēn  
今日道場。同業大眾。相與已得。懺悔身  
kǒu zuì jìng cì fù yīng xū qīng jìng yì yè yí qiè zhòng shēng lún  
口罪竟。次復應須清淨意業。一切衆生。輪  
huí shēng sǐ bù dé jiě tuō zhě jiē yóu yì yè jié jí láo gù shí  
迴生死。不得解脫者。皆由意業。結集牢固。十  
è wǔ nì bì yóu yì zào gù fó jiè yán bù dé tān yù chēn huì yú  
惡五逆。必由意造。故佛誠言。不得貪欲瞋恚愚  
chī xié jiàn hòu duò dì yù shòu kǔ wú qióng jīn rì xiāng yú gòng  
癡邪見。後墮地獄。受苦無窮。今日相與共  
jiàn xīn zhī qū yì zhū shì yì yóu jūn zhī zǒng cè qí chén kǒu fā  
見。心之驅役諸識。亦由君之摠策其臣。口發  
è yán shēn xíng è xíng yú liù dào zhōng néng zhāo jù bào  
惡言身行惡行。於六道中。能招劇報。  
dāng zhī miè shēn shì yóu xīn zào jīn yù gǎi huǐ xiān cuò qí xīn  
當知滅身。事由心造。今欲改悔。先挫其心。  
cì zhé qí yì hé yǐ gù ěr jīng yán zhì zhī yí chù wú shì bù  
次折其意。何以故爾。經言。制之一處。無事不

bàn dāng zhī jié xīn shì jiě tuō zhī běn jìng yì shì jìn qù zhī jī  
 辦。當。知。潔。心。是。解。脫。之。本。淨。意。是。進。趣。之。基。

sān tú jù bào bù lái è dào zhòng kǔ bù wǎng rán shēn kǒu yè  
 三。塗。劇。報。不。來。惡。道。衆。苦。不。往。然。身。口。業

cū yì qiǎn yì dì wéi xì nán chú rú lái dà shèng yī qiè zhì  
 麤。易。遣。意。地。微。細。難。除。如。來。大。聖。一。切。智

rén yú shēn kǒu yì shǐ dé bù hù kuàng hū yú huò fán fū ér bù  
 人。於。身。口。意。始。得。不。護。況。乎。愚。惑。凡。夫。而。不

shǒu shèn ruò bù zhé cuò wèi jiàn qí shàn shì yǐ jīng yún fáng  
 守。慎。若。不。折。挫。未。見。其。善。是。以。經。云。防

yì rú chéng shǒu kǒu rú píng qǐ dé bù hù xiāng yú wú shǐ yǐ  
 意。如。城。守。口。如。瓶。豈。得。不。護。相。與。無。始。已

lái jí cǐ yī xíng wú míng qǐ ài zēng zhǎng shēng sǐ yì néng  
 來。及。此。一。形。無。明。起。愛。增。長。生。死。亦。能

jù zú shí èr kǔ shì bā xié bā nán sān tú liù dào lún huí liú  
 具。足。十。二。苦。事。八。邪。八。難。三。塗。六。道。輪。迴。流

zhuǎn wú bù jīng lì rú shì zhū chù shòu wú liàng kǔ jiē yóu yì  
 轉。無。不。經。歷。如。是。諸。處。受。無。量。苦。皆。由。意

yè gòu qǐ yuàn duì niàn niàn pān yuán wèi céng zàn shě shàn  
 業。構。起。怨。懟。念。念。攀。緣。未。曾。暫。捨。扇

dòng liù qíng chí yì wǔ tī qīng zhòng è yè wú bù bèi zào huò  
 動。六。情。馳。役。五。體。輕。重。惡。業。無。不。備。造。或

shēn kǒu bù suì xīn zēng fèn dú gèng xiāng shā hài wú lián mǐn  
 身。口。不。遂。心。增。忿。毒。更。相。殺。害。無。憐。愍

xīn ruò zì wēi yǒu tòng yǎng bù kě yì rěn bǐ zhì zài tā wéi  
 心。若。自。微。有。痛。癢。不。可。抑。忍。比。至。在。他。唯

kǒng chǔ dú bù shēn jiàn rén zhī guō zhì yuàn xuān shuō zì yǒu  
 恐。楚。毒。不。深。見。人。之。過。志。願。宣。說。自。有

qiān shī bù xǐ tā wén yǒu rú shì xīn shí kě cán kuì yòu yì dì qǐ  
 愆。失。不。喜。他。聞。有。如。是。心。實。可。慚。愧。又。意。地。起

chēn dà dào yuàn zéi suǒ yǐ jīng yán jié gōng dé zéi wú guō  
瞋。大 道 怨 賊。所 以 經 言。劫 功 德 賊。無 過

chēn huì yòu huā yán jīng yún fó zǐ ruò qǐ yī chēn huì xīn yī  
瞋 恚。又 華 嚴 經 云。佛 子 若 起 一 瞋 恚 心。一

qiè è zhōng wú guō cǐ è hé yǐ gù ěr qǐ yī chēn huì xīn zé  
切 惡 中。無 過 此 惡。何 以 故 爾。起 一 瞋 恚 心。則

shòu bǎi qiān zhàng ài suǒ wèi bù jiàn pú tí zhàng bù wén fǎ  
受 百 千 障 礙。所 謂 不 見 菩 提 障。不 聞 法

zhàng shēng è dào zhàng duō jí bìng zhàng bèi bàng huǐ  
障。生 惡 道 障。多 疾 病 障。被 謗 毀

zhàng shēng ān dùn zhàng shī zhèng niàn zhàng shǎo zhì huì  
障。生 闇 鈍 障。失 正 念 障。少 智 慧

zhàng jìn è zhī shì zhàng bú yào xián shàn zhàng yuǎn zhèng jiàn  
障。近 惡 知 識 障。不 樂 賢 善 障。遠 正 見

zhàng nǎi zhì lí fó zhèng jiào rù mó jìng jiè bèi shàn zhī shì  
障。乃 至 離 佛 正 教。入 魔 境 界。背 善 知 識。

zhū gēn bù jù shēng è yè jiā shēng yú biān dì rú shì děng  
諸 根 不 具。生 惡 業 家。生 於 邊 地。如 是 等

zhàng bù kě jù shuō wǒ děng wú shǐ yǐ lái zhì yú jīn rì yīng  
障。不 可 具 說。我 等 無 始 已 來。至 於 今 日。應

yǒu wú liàng wú biān chēn huì è xīn nǎi zhì qǐ chēn bù bì qīn  
有 無 量 無 邊。瞋 恚 惡 心。乃 至 起 瞋。不 避 親

zú hé kuàng liù dào zhū zhòng shēng děng jí qí fán nǎo měng  
族。何 況 六 道。諸 衆 生 等。及 其 煩 惱 猛

dú bù fù zì zhī  
毒。不 復 自 知。

In today's Dharma assembly, we, who have common karma, have already repented for our physical and verbal karmas. Next, we shall purify our thought karma. All sentient beings transmigrate through cycle of birth and death without liberation is often because of the accumulation of karma due to our thoughts. The ten evil deeds and five grave offenses originate from mind with a single thought. Therefore, the Buddha cautioned us not to be greedy, angry, ignorant, and not to have evil views. They will make us descend to the hells and suffer endlessly.



Today we all see that our mind commands our consciousness like a king commands his officials. Evil talks from our mouths and evil deeds via our bodies can lead to bad retributions in the six paths. We shall know that since our mind causes our destruction, if we wish to repent, we should change our mind first and then change our thoughts secondly. Why? The sutras said if we can control our mind and be singleminded, then everything else works. We need to be aware that having a purified mind is the foundation for liberation. Similarly, having a clean thought is the foundation for progress. A pure mind and clean thoughts make sure that the retribution of three evil realms and all sufferings associated with them won't happen to us. However, it is easier to prevent physical and verbal evil karmas, but not mental karma. The Tathagata, great sages, and all wise ones mind their physical and verbal karma. The average person are usually not careful on these. They need lessons to turn them to benevolence. Therefore, the sutras teach us to defend our mind like defending a city and to guard our speech like a bottle guarding its contents. How can they not be guarded?

Since beginningless time, our ignorance had led us to attachment. Consequently, we have stayed in the infinite cycles of birth and death. It also causes twelve kinds of sufferings, eight evils, eight difficulties, and made us transmigrate among three evil realms and six paths. All these countless sufferings are all because our mental evil karma causing resentment. Thought after thought, we never stop this kind of mental karma that lead to all evil deeds. When things do not work out the way we want, we become cruele. We might have killed beings without sympathy. When it relates to us, a slight pain seems intolerable. When it relates to others, we worry that the pain is not harsh enough. When seeing others' faults, we unilaterally spread this to all people. For our own fault, we don't want others to know. We should be ashamed for this kind of attitude.

Moreover, anger raised from the mind is a burglar of great path of enlightenment. Therefore, sutras said nothing could rub our merits and virtues more than an angered mind. Furthermore, the Avatamsaka Sutra said that an angry thought is most evil in all kinds of evils. Why? It is because an angry thought can cause hundreds and thousands of obstacles. These obstacles include: not seeing Bodhi, not hearing the Dharma, rebirth in evil realms, constant illness, being slandered, being born deaf, losing the right thoughts, lack of wisdom, affinities with evil advisors, disliking sages and virtuous people, distancing oneself from right view. It even causes us to deviate from Buddhism, the proper teaching, and descend into the demon world, away from good and knowledgeable people, lack good roots, rebirth in families of evil karma, live at remote frontiers, and so on. Such obstacles are inexhaustible. Since beginningless time, we must have had countless and boundless angry thoughts. When we were angry, we might have had confrontations with our family, not to mention the sentient beings of the six paths. We did not realize how fiercely our anger was and how much affliction it causes.

dàn shì bù dé wéi xīn xiǎng zé hé suǒ bù niàn ruò shǐ dé suì xīn  
但事不得為。心想則何所不念。若使得遂心

yì zé shéi bù bèi kùn gù tiān zǐ yí nù fú shī wàn lǐ jiàng sī  
意。則誰不被困。故天子一怒。伏屍萬里。降斯

yǐ huán kōng zì fēn rǎo biān tà chuí fù yǒu zhū zuì guò dāng  
已還空自紛擾。鞭撻捶縛。有諸罪過。當

cǐ zhī shí hé chù yīng yán wǒ yī shàn jiè wéi kǒng kǔ kù bù  
此之時。何處應言。我依善誡。唯恐苦酷。不

shēn bú zhòng shì yì dì è tōng yú yǒu shì zhì yú bù miǎn háo  
深不重。是意地惡。通於有識。智愚不免。豪

jiàn gòng yǒu wèi cháng yí rì cán kuì gǎi huǐ jīn rì dào chǎng 。  
賤共有。未嘗一日。慚愧改悔。今日道場。

tóng yè dà zhòng chēn huì fán nǎo yì lǜ yōu shēn suī fù yù  
同業大眾。瞋恚煩惱。意慮幽深。雖復欲

shě duì jìng yǐ fā dòng yú è jù niàn niàn xiāng chù hé shí dāng  
捨。懟境已發動與惡俱。念念相觸。何時當

dé miǎn lí sī kǔ dà zhòng jì zhī qí zuì qǐ dé yàn rán ér bù  
得。免離斯苦。大眾既知其罪。豈得晏然。而不

gǎi huǐ xiāng yú jīn rì kěn dào pī chéng chàn miè cǐ zuì yí gè  
改悔。相與今日。懇到披誠。懺滅此罪。宜各

rén rén dēng yí tòng qiè wǔ tī tóu dì guī yī shì jiān dà cí bēi  
人人。等一痛切。五體投地。歸依世間。大慈悲

fù  
父。

When we have desires, what things we don't want? If things suit our purpose, then who can avoid to cause karma? When an emperor is mad, dead bodies are lying along tens of thousands of miles. This mental evil interrelates with our consciousness. It happens to both wise and stupid ones, high social status and low level ones. None of them ever repent and regret for even one day.

In today's Dharma assembly, we, who have common karma, are troubled by our anger. Although we like to avoid anger thoughts, when the conditions arise, we commit evil karma. When can we leave this suffering? Now that we know about our offenses, how can we not be regretful and change? Today we are here together to sincerely repent for our offenses. Everyone must do it. With utmost sincerity and urgency, we 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 wú suǒ fù fó ná mó yuè xiāng fó  
南無無所負佛。南無月相佛。

ná mó diàn xiāng fó ná mó gōng jìng fó  
南無電相佛。南無恭敬佛。

ná mó wēi dé shǒu fó   ná mó zhì rì fó  
南 無 威 德 守 佛 。 南 無 智 日 佛 。

ná mó shàng lì fó   ná mó xū mí dǐng fó  
南 無 上 利 佛 。 南 無 須 彌 頂 佛 。

ná mó zhì yuàn zéi fó   ná mó lián huā fó  
南 無 治 怨 賊 佛 。 南 無 蓮 華 佛 。

ná mó yīng zàn fó   ná mó zhī cì fó  
南 無 應 讚 佛 。 南 無 知 次 佛 。

ná mó lí jiāo fó   ná mó nà luó yán fó  
南 無 離 憍 佛 。 南 無 那 羅 延 佛 。

ná mó cháng lè fó   ná mó bù shǎo guó fó  
南 無 常 樂 佛 。 南 無 不 少 國 佛 。

ná mó tiān míng fó   ná mó jiàn yǒu biān fó  
南 無 天 名 佛 。 南 無 見 有 邊 佛 。

ná mó shèn liáng fó   ná mó duō gōng dé fó  
南 無 甚 良 佛 。 南 無 多 功 德 佛 。

ná mó bǎo yuè fó   ná mó shī zǐ xiāng fó  
南 無 寶 月 佛 。 南 無 師 子 相 佛 。

ná mó yào chán fó   ná mó wú suǒ shǎo fó  
南 無 樂 禪 佛 。 南 無 無 所 少 佛 。

ná mó yóu xì fó  
南 無 遊 戲 佛 。

ná mó shī zǐ yóu xì pú sà   ná mó shī zǐ fèn xùn pú sà  
南 無 師 子 遊 戲 菩 薩 。 南 無 師 子 奮 迅 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 cí bēi lì   wú liàng wú biān zì zài lì   shòu zhòng děng jīn  
願 以 慈 悲 力 。 無 量 無 邊 自 在 力 。 受 眾 等 今

rì xiàng sì shēng liù dào fù mǔ shī zhǎng yí qiè juàn shǔ chàn  
日 向 四 生 六 道 。 父 母 師 長 。 一 切 眷 屬 。 懺

yì suǒ jié yí qiè yuàn duì ruò duì fēi duì ruò qīng ruò zhòng yǐ  
意 所 結 。 一 切 怨 懟 。 若 懟 非 懟 。 若 輕 若 重 。 已

jié zhī yuàn yuàn chàn chú miè wèi jì zhī yuàn bù gǎn fù jié  
結 之 怨 。 願 懺 除 滅 。 未 結 之 怨 。 不 敢 復 結 。

yǎng yuàn yǐ sān bǎo lì tóng jiā shè shòu āi mǐn fù hù lìng dé  
仰 願 以 三 寶 力 。 同 加 攝 受 。 哀 愍 覆 護 。 令 得

jiě tuō zhòng děng cóng wú shǐ yǐ lái zhì yú jīn rì yǐ yì è yè  
解 脫 。 衆 等 從 無 始 已 來 。 至 於 今 日 。 以 意 惡 業

yīn yuán yú sì shēng liù dào fù mǔ shī zhǎng yí qiè juàn shǔ  
因 緣 。 於 四 生 六 道 。 父 母 師 長 。 一 切 眷 屬 。

jié zhū yuàn duì ruò qīng ruò zhòng jīn rì cán kuì fā lù chàn  
結 諸 怨 懟 。 若 輕 若 重 。 今 日 慚 愧 。 發 露 懺

huǐ yí qiè yuàn duì yuàn qǐ chú miè yòu wú shǐ yǐ lái zhì yú jīn  
悔 。 一 切 怨 懟 。 願 乞 除 滅 。 又 無 始 已 來 。 至 於 今

rì yī sān dú gēn qǐ yú tān xīn yīn yú tān shǐ qǐ yú tān yè  
日 。 依 三 毒 根 。 起 於 貪 心 。 因 於 貪 使 。 起 於 貪 業 。

ruò yōu ruò xiǎn jìn kōng fǎ jiè tā suǒ yǒu wù qǐ yú è niàn  
若 幽 若 顯 。 盡 空 法 界 。 他 所 有 物 。 起 於 惡 念 。

wǒ dāng qǔ zhī nǎi zhì fù mǔ wù shī zhǎng wù juàn shǔ wù yí  
我 當 取 之 。 乃 至 父 母 物 。 師 長 物 。 眷 屬 物 。

qiè zhòng shēng wù zhū tiān zhū xiān wù rú shì děng wù jiē niàn  
切 衆 生 物 。 諸 天 諸 仙 物 。 如 是 等 物 。 皆 念

shǔ jǐ rú shì zuì è wú liàng wú biān jīn rì chàn huǐ yuàn qǐ  
屬 己 。 如 是 罪 惡 。 無 量 無 邊 。 今 日 懺 悔 。 願 乞

chú miè yòu wú shǐ yǐ lái zhì yú jīn rì qǐ yú chēn yè zhòu yè  
除 滅 。 又 無 始 已 來 。 至 於 今 日 。 起 於 瞋 業 。 晝 夜

shāo rán yì shí yí kè wú zàn xiū xī xiǎo bù shì yì biàn dà huì  
燒 然 。 一 時 一 刻 。 無 暫 休 息 。 小 不 適 意 。 便 大 恚

nù qǔ zhū zhòng shēng zhǒng zhǒng nǎo hài huò jiā biān zhàng  
 怒。取 諸 衆 生。種 種 惱 害。或 加 鞭 杖。

huò fù chén nì nǎi zhì qū pò jī è xuán fú yōu xì rú shì chēn  
 或 復 沈 溺。乃 至 驅 迫 飢 餓。懸 縛 幽 繫。如 是 瞋

zuì wú liàng yuàn duì jīn rì chàn huǐ yuàn qǐ chú miè yòu wú  
 罪。無 量 怨 懟。今 日 懺 悔。願 乞 除 滅。又 無

shǐ yǐ lái zhì yú jīn rì suí zhú wú míng qǐ yū chī yè wú è bù  
 始 已 來。至 於 今 日。隨 逐 無 明。起 於 癡 業。無 惡 不

zào wú yǒu zhèng huì xìn yú xié yán shòu yú xié fǎ rú shì chī  
 造。無 有 正 慧。信 於 邪 言。受 於 邪 法。如 是 癡

yè jié zhū yuàn duì wú liàng wú biān jīn rì chàn huǐ yuàn qǐ  
 業。結 諸 怨 懟。無 量 無 邊。今 日 懺 悔。願 乞

chú miè yòu wú shǐ yǐ lái zhì yú jīn rì xíng shí xié dào wú yuàn  
 除 滅。又 無 始 已 來。至 於 今 日。行 十 邪 道。無 怨

bù jié wú yè bù zào niàn niàn pān yuán wèi céng zàn shě shàn  
 不 結。無 業 不 造。念 念 攀 緣。未 曾 暫 捨。扇

dòng liù qíng qǐ zhū jié yè huò shēn kǒu bù suì qí shì xīn zēng  
 動 六 情。起 諸 結 業。或 身 口 不 遂 其 事。心 增

dú lì nǎi zhì xì xiào gòu qǐ shì fēi bù yǐ zhí xīn yú rén cóng  
 毒 厲。乃 至 戲 笑。構 起 是 非。不 以 直 心 與 人。從

shì héng huái chǎn qū wú yǒu cán kuì rú shì děng zuì wú liàng  
 事 恒 懷 諂 曲。無 有 慚 愧。如 是 等 罪。無 量

wú biān yú liù dào zhōng shòu dà kǔ nǎo jīn rì chàn huǐ yuàn  
 無 邊。於 六 道 中。受 大 苦 惱。今 日 懺 悔。願

qǐ chú miè zhòng děng cóng wú shǐ yǐ lái zhì yú jīn rì shēn yè  
 乞 除 滅。衆 等 從 無 始 已 來。至 於 今 日。身 業

bù shàn kǒu yè bù shàn yì yè bù shàn rú shì è yè yú fó biān  
 不 善。口 業 不 善。意 業 不 善。如 是 惡 業。於 佛 邊

qǐ yí qiè zuì zhàng yú fǎ biān qǐ yí qiè zuì zhàng yú zhū pú  
 起。一 切 罪 障。於 法 邊 起。一 切 罪 障。於 諸 菩

sà xián shèng biān qǐ yí qiè zuì zhàng rú shì zuì zhàng wú liàng  
薩 賢 聖 邊 起。一 切 罪 障。如 是 罪 障。無 量  
wú biān jīn rì zhì chéng qiú āi chàn huǐ yuàn qǐ chú miè yòu  
無 邊。今 日 至 誠。求 哀 懺 悔。願 乞 除 滅。又  
wú shǐ yǐ lái zhì yú jīn rì shēn sān kǒu sì yì sān è yè wǔ nì  
無 始 已 來。至 於 今 日。身 三 口 四。意 三 惡 業。五 逆  
sì zhòng wú zuì bù zuò jīn rì chàn huǐ yuàn qǐ chú miè yòu wú  
四 重。無 罪 不 作。今 日 懺 悔。願 乞 除 滅。又 無  
shǐ yǐ lái zhì yú jīn rì liù gēn liù chén liù shì wàng xiǎng diān  
始 已 來。至 於 今 日。六 根 六 塵。六 識 妄 想。顛  
dǎo pān yuán zhū jìng zào yí qiè zuì jīn rì chàn huǐ yuàn qǐ  
倒 攀 緣 諸 境。造 一 切 罪。今 日 懺 悔。願 乞  
chú miè yòu wú shǐ yǐ lái zhì yú jīn rì yú shè wēi yí jiè shè  
除 滅。又 無 始 已 來。至 於 今 日。於 攝 威 儀 戒。攝  
shàn fǎ jiè shè zhòng shēng jiè duō yǒu huǐ fàn shēn huài mìng  
善 法 戒。攝 衆 生 戒。多 有 毀 犯。身 壞 命  
zhōng duò sān è dào zài dì yù zhōng shòu wú liàng wú biān  
終。墮 三 惡 道。在 地 獄 中。受 無 量 無 邊。  
héng shā děng kǔ yòu duò è guǐ wú suǒ shì zhī héng bào jī  
恒 沙 等 苦。又 墮 餓 鬼。無 所 識 知。恒 抱 饑  
kě shòu zhū rè nǎo yòu duò chù shēng shòu wú liàng kǔ yǐn shí  
渴。受 諸 熱 惱。又 墮 畜 生。受 無 量 苦。飲 食  
bù jìng jī hán kùn kǔ yòu chū shēng rén zhōng duò xié jiàn jiā  
不 淨。饑 寒 困 苦。又 出 生 人 中。墮 邪 見 家。  
xīn cháng chǎn qū xìn yú xié yán shī yú zhèng dào méi shēng sǐ  
心 常 諂 曲。信 於 邪 言。失 於 正 道。沒 生 死  
hǎi yǒng wú chū qī sān shì yí qiè zhòng è yuàn duì bù kě  
海。永 無 出 期。三 世 一 切 衆 惡 怨 懟。不 可

chēng jì wéi yǒu zhū fó jìn zhī jìn jiàn qí rú zhū fó suǒ zhī  
稱 計。唯 有 諸 佛。盡 知 盡 見。齊 如 諸 佛。所 知

suǒ jiàn zuì bào duō shǎo jīn rì chàn huǐ yuàn qǐ chú miè  
所 見。罪 報 多 少。今 日 懺 悔。願 乞 除 滅。

Again, we take refuge in Triple Gem in the ten directions and all worlds. May we be blessed with the power of kindness and compassion, and boundless at-will power to liberate sentient beings of four forms and six paths, parents, teachers, elders, family, and relatives, and repent for all resentment that we have caused, whether those sentient beings are our enemies or not, whether the resentment is serious or not. For all the past unresolved resentments, we repent and vow to resolve it. For future resentments not yet being entangled, we dare not to make it happen. We earnestly pray for the power of Triple Gem to embrace and protect us. We plead sadly for their protection so that we can be emancipated. All of us, since beginningless time, due to our mental evil karma, have caused resentments in the four forms and six paths, parents, teachers, elders, family, and relatives. Whether these resentments are serious or not, we make the resolve for repentance. We plead for the eradication of all resentments.

Again, since beginningless time, our three evil roots conditioned our greed and our greed resulted in greed karma. In the Dharmadhatu, we might have thoughts of taking all others' belongings away for our own use. We might have thought about occupying even those belongings from our parents, teachers, elders, family, relatives, all sentient beings, divine beings. Such kinds of offenses are countless and boundless. Today we repent for these offenses and plead for their eradication.

Again, since beginningless time, our angry mental karma burns us day and night without single moment of rest. A small disappointment can make us become furious. It can make us offend all sentient beings, such as whipping them, drowning them, starving them or hanging and binding them. Such offenses from anger are countless. Today we repent for these offenses and plead for their eradication.

Again, since beginningless time, we were driven by ignorance. Our karma is from this ignorance. There is no evil deed not done by us. We lack the right wisdom. We believed in evil speech and accepted evil teachings. Such ignorance caused countless resentments. Today we repent for these offenses and plead for their eradication.

Again, since beginningless time, we have committed the ten evil deeds and caused resentments and evil karma. All our thoughts merely tried to take advantage of situations. We never stopped thinking this way. We encouraged sentient beings to commit offenses. If things were not working in the way we wanted or not suited our body and mind, our evil mind became even worse. We were playful and played tricks to others. We did not treat others in the right way. We pleased others not in the right way and were not ashamed for it. Such kinds of offenses are countless. They make us suffer bitterly in the six paths. Today we repent for these offenses and plead for their eradication.

Since beginningless time, none of our physical, verbal and mental karmas have been virtuous. Such evil karma is from all offenses committed when dealing with Buddha, Dharma, all Bodhisattvas and sages. Such kinds of offenses are countless. Today we sincerely repent for these offenses and plead for its eradication. Again, since beginningless time, we have committed three physical, four verbal, and three mental offenses. The five grave and four heavy offenses have all been committed. Today we repent for these offenses and plead for their eradication. Again, since beginningless time, our six roots reacted to the six defilements producing six consciousnesses. This process has been full of delusion and

inversion. Our attachments to all conditions lead us to commit all offenses. Today we repent for these offenses and plead for their eradication.

Again, since beginningless time, we often broke the precepts of maintaining dignified manners, precepts of following all good Dharma, and precepts of helping all sentient beings. When we die, this will cause us to often descend to the three evil realms: to hell where we have countless sufferings; to the hungry ghosts where we are always hungry, thirsty, and troubled by the heat; to the animal realm where we eat dirty food and suffer a difficult life. Even if we reborn as human beings, we will often be involved in frivolous speech and believe in evil teachings. Thus, we be deviated from the right way and sink in the sea of birth and death without liberation. Such kind of resentment from past, present and future resentful sentient beings are countless. Only all Buddhas have fully realized and seen how much offenses we have committed. Today we repent for these offenses and plead for its eradication.

yuàn yǐ zhū fó dà cí bēi lì dà shén tōng lì rú fǎ tiáo fú zhū  
願以諸佛。大慈悲力。大神通力。如法調伏。諸  
zhòng shēng lì lìng zhòng děng jīn rì chàn huǐ yí qiè yuàn duì  
衆生力。令衆等今日懺悔。一切怨懟。  
jí dé chú miè liù dào sì shēng jīn rì yǐ shòu duì zhě wèi shòu  
即得除滅。六道四生。今日已受懟者。未受  
duì zhě yuàn yǐ zhū fó dà dì pú sà yí qiè xián shèng dà cí bēi  
懟者。願以諸佛。大地菩薩。一切賢聖。大慈悲  
lì lìng cǐ zhòng yuàn bì jìng jiě tuō cóng jīn rì qù zhì yú pú  
力。令此衆怨。畢竟解脫。從今日去。至於菩  
tí yí qiè zuì zhàng bì jìng qīng jìng shě è dào shēng dé jìng  
提。一切罪障。畢竟清淨。捨惡道生。得淨  
tǔ shēng shě yuàn duì mìng dé zhì huì mìng shě yuàn duì shēn  
土生。捨怨懟命。得智慧命。捨怨懟身。  
dé jīn gāng shēn shě è dào kǔ dé niè pán lè niàn è dào kǔ  
得金剛身。捨惡道苦。得涅槃樂。念惡道苦。  
fā pú tí xīn sì děng liù dù cháng dé xiàn qián sì biàn liù  
發菩提心。四等六度。常得現前。四辯六  
tōng rú yì zì zài yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn  
通。如意自在。勇猛精進。不休不息。乃至進  
xiū mǎn shí dì hēng huán dù wú biān yí qiè zhòng shēng jīn rì  
修滿十地行。還度無邊。一切衆生。今日



dào chǎng tóng yè dà zhòng guō qù xiàn zài sì shēng liù dào  
道 場 。 同 業 大 衆 。 過 去 現 在 。 四 生 六 道 。

qióng wèi lái jì yí qiè zhòng shēng yuàn yǐ jīn chàn huǐ tóng dé  
窮 未 來 際 。 一 切 衆 生 。 願 以 今 懺 悔 。 同 得

qīng jìng tóng dé jiě tuō jù zú zhì huì shén lì zì zài yuàn zhū  
清 淨 。 同 得 解 脫 。 具 足 智 慧 。 神 力 自 在 。 願 諸

zhòng shēng cóng jīn rì qù zhì yú pú tí cháng jiàn shí fāng jìn  
衆 生 。 從 今 日 去 。 至 於 菩 提 。 常 見 十 方 。 盡

xū kōng jiè zhū fó fǎ shēn cháng jiàn zhū fó sān shí èr xiāng  
虛 空 界 。 諸 佛 法 身 。 常 見 諸 佛 。 三 十 二 相 。

zǐ mó zhī shēn cháng jiàn zhū fó bā shí zhǒng hǎo fēn xíng sàn  
紫 磨 之 身 。 常 見 諸 佛 。 八 十 種 好 。 分 形 散

tī biàn mǎn shí fāng jiù zhòng shēng shēn cháng jiàn zhū fó  
體 。 遍 滿 十 方 。 救 衆 生 身 。 常 見 諸 佛 。

fàng méi jiān bái háo xiāng guāng jì dì yù kǔ yòu yuàn jīn rì dào  
放 眉 間 白 毫 相 光 。 濟 地 獄 苦 。 又 願 今 日 道

chǎng tóng yè dà zhòng yǐ jīn chàn huǐ qīng jìng gōng dé yīn  
場 。 同 業 大 衆 。 以 今 懺 悔 。 清 淨 功 德 因

yuán cóng jīn rì qù shě shēn shòu shēn bù jīng dì yù dào huò  
緣 。 從 今 日 去 。 捨 身 受 身 。 不 經 地 獄 道 。 鑊

tāng lú tàn jiāo xíng làn tī zhī kǔ bù jīng è guǐ dào huái jī  
湯 鑪 炭 。 焦 形 爛 體 之 苦 。 不 經 餓 鬼 道 。 懷 饑

bào kě zhēn hóu gǔ fù zhī kǔ bù jīng chù shēng dào cháng zhài  
抱 渴 。 針 喉 鼓 腹 之 苦 。 不 經 畜 生 道 。 償 債

chóu mìng qū chí zǎi gē zhī kǔ ruò zài rén dào bù jīng sì bǎi sì  
酬 命 。 驅 馳 宰 割 之 苦 。 若 在 人 道 。 不 經 四 百 四

bìng chù shēn zhī kǔ bù jīng dà rè dà hán nán nài zhī kǔ bù  
病 。 觸 身 之 苦 。 不 經 大 熱 大 寒 。 難 耐 之 苦 。 不

jīng dāo zhàng dú yào jiā hài zhī kǔ bù jīng jī kě kùn fá zhī  
經 刀 杖 毒 藥 。 加 害 之 苦 。 不 經 饑 渴 。 困 乏 之

kǔ yòu yuàn dà zhòng cóng jīn rì qù fèng jiè qīng jìng wú diàn  
苦。又願大衆。從今日去。奉戒清淨。無玷  
wū xīn cháng xiū rén yì niàn bào ēn xīn gòng yǎng fù mǔ rú  
汙心。常修仁義。念報恩心。供養父母。如  
shì shì zūn fèng shì shī zhǎng rú duì zhū fó jìng zhòng guó  
視世尊。奉事師長。如對諸佛。敬重國  
wáng rú zhēn fǎ shēn yú yú yí qiè jiē rú jǐ xiǎng yòu yuàn dà  
王。如真法身。於餘一切。皆如己想。又願大  
zhòng cóng jīn rì qù nǎi zhì pú tí dá shēn fǎ yì zhì wú suǒ  
衆。從今日去。乃至菩提。達深法義。智無所  
wèi míng jiě dà chéng liǎo jiàn zhèng fǎ jí zì kāi jiě bù yóu tā  
畏。明解大乘。了見正法。即自開解。不由他  
wù yí xiàng jiān gù zhì qiú fó dào huán dù wú biān yí qiè  
悟。一向堅固。志求佛道。還度無邊。一切  
zhòng shēng děng yú rú lái jù chéng zhèng jué jīn rì dào  
衆生。等與如來。俱成正覺。今日道  
chǎng yōu xiǎn dà zhòng cì wéi zhèng míng suǒ fā wēi yuàn  
場。幽顯大衆。賜為證明。所發微願。  
zhòng děng zhèng yuàn yuàn shēng shèng rén suǒ jū zhī chù  
衆等正願。願生聖人。所居之處。  
cháng néng jiàn lì dào chǎng xīng xiǎn gòng yǎng wéi zhū zhòng  
常能建立道場。興顯供養。為諸衆  
shēng zuò dà lì yì cháng méng sān bǎo cí bēi shè shòu cháng  
生。作大利益。常蒙三寶。慈悲攝受。常  
yǒu shì lì huà dǎo dé xíng cháng xiū jīng jìn bù zhú shì lè zhī  
有勢力。化導得行。常修精進。不著世樂。知  
yí qiè fǎ kōng yú zhū yuàn qīn tóng yǐ shàn huà nǎi zhì pú tí  
一切法空。於諸怨親。同以善化。乃至菩提。  
xīn wú tuì zhuǎn cóng jīn rì qù yì háo zhī shàn xī zī yuàn lì  
心無退轉。從今日去。一毫之善。悉資願力。

yòu yuàn ruò shēng rén zhōng shēng xiū shàn jiā gèng lì cí bēi  
又願若生人中。生修善家。更立慈悲

dào chǎng gòng yǎng sān bǎo yì háo zhī shàn xī shī yí qiè  
道場。供養三寶。一毫之善。悉施一切。

yuàn yú hé shàng shé lí bù xiāng shě lí zì rán shū shí jué ài  
願與和尚闍黎。不相捨離。自然蔬食。絕愛

rǎn xīn bù xū qī zǐ zhōng xìn qīng zhí rén shù hé píng sǔn jǐ  
染心。不須妻子。忠信清直。仁恕和平。損己

jì wù bù qiú míng lì yòu yuàn ruò shě cǐ shēn bù méng jiě  
濟物。不求名利。又願若捨此身。不蒙解

tuō shēng guǐ shén zhōng yuàn wéi dà lì hù fǎ shàn shén jì kǔ  
脫。生鬼神中。願為大力護法善神。濟苦

shàn shén bù xū yī shí zì rán wēn bǎo yòu yuàn shě cǐ shēn  
善神。不須衣食。自然溫飽。又願捨此身

mìng bù méng jiě tuō duò chù shēng zhōng cháng chù shēn  
命。不蒙解脫。墮畜生中。常處深

shān shí cǎo yǐn shuǐ wú zhū kǔ shì chū zé wéi ruì bú bèi lóng  
山。食草飲水。無諸苦事。出則為瑞。不被籠

zhí yòu yuàn shě cǐ shēn mìng bù méng jiě tuō duò è guǐ  
繫。又願捨此身命。不蒙解脫。墮餓鬼

zhōng yuàn shēn xīn ān lè wú zhū rè nǎo huà zhū tóng kǔ jiē  
中。願身心安樂。無諸熱惱。化諸同苦。皆

lìng huǐ guō fā pú tí xīn yòu yuàn shě cǐ shēn mìng bù méng jiě  
令悔過。發菩提心。又願捨此身命。不蒙解

tuō duò zài dì yù zì shì xiǔ mìng huà zhū tóng kǔ jiē lìng huǐ  
脫。墮在地獄。自識宿命。化諸同苦。皆令悔

guō fā pú tí xīn zhòng děng héng zì yì pú tí xīn lìng pú tí  
過。發菩提心。衆等恆自憶菩提心。令菩提

xīn xiāng xù bù duàn yǎng yuàn shí fāng yí qiè zhū fó dà dì pú  
心，相續不斷。仰願十方。一切諸佛。大地菩

sà yí qiè shèng rén yǐ cí bēi xīn xiàn wéi wǒ zhèng yòu yuàn  
薩。一。切。聖。人。以。慈。悲。心。現。為。我。證。又。願

zhū tiān zhū xiān hù shì sì wáng zhǔ shàn fá è shǒu hù chí  
諸。天。諸。仙。護。世。四。王。主。善。罰。惡。守。護。持

zhòu wǔ fāng lóng wáng lóng shén bā bù tóng wéi zhèng míng 。  
咒。五。方。龍。王。龍。神。八。部。同。為。證。明。

chóng fù zhì chéng guī yī sān bǎo  
重。復。至。誠。歸。依。三。寶。

May we be blessed with the Buddhas' power of great kindness and compassion, supreme supernatural power, and power to make sentient beings follow dharma, to help us repent for all resentments we have caused. For sentient beings of the four forms and six paths, whether there is resentment or not, we pledge to be blessed with the power of Buddha, Bodhisattvas, and all virtuous sages, to extinguish all resentment. Starting today until enlightenment, may all our karmic offenses be cleansed. We vow to leave the evil realms and be reborn in the pureland, abandon a resentful life to gain a wise life, abandon the resentful body to gain the wisdom body, abandon the sufferings of the evil realms and achieve ultimate bliss, be mindful of the suffering in the evil realms and bring forth the bodhi mind, and practice incessantly until achieving the Ten Grounds of a Bodhisattva. We vow to then come back to liberate all sentient beings.

In today's Dharma assembly, we, who have common karma, wish to be purified and liberated through our repentance and obtain the power of wisdom. May this repentance purify all sentient beings in the past, present, and future, of four forms and six paths. We wish all sentient beings, starting today until enlightenment, will often encounter all Buddhas' Dharma bodies, thirty-two features, eighty kinds of benevolence, see the Buddhas manifest into countless bodies to liberate sentient beings, and see the buddhas radiate a fine white light from their foreheads to ease the suffering of hell.

Also, may we, who have common karma in today's Dharma assembly, through our repentance merits, starting today until enlightenment, will never have to experience the retribution of burning in hell, suffer hunger and thirst as a hungry ghost, be killed as an animal, and as a human, never contract the four hundred diseases, experience extreme heat and cold, be poisoned, and suffer hunger and thirst.

Moreover, may we, starting today, hold precepts, have no defilements, practice benevolence, be appreciative, make offerings to our parents like making offer to Buddha, treat teachers and elders like Buddhas, respect kings like the true Dharma body, and to treat others like ourselves.

Moreover, may we, starting today until enlightenment, fully realize Dharma meaning, be wise and understand the Mahayana, understand the true Dharma, be enlightened without relying on others, have a firm mind to seek Buddhahood, liberate boundless beings, and achieve supreme enlightenment equal to the Tathagata.

In today's Dharma assembly, both living and deceased beings witness for our vow to be reborn at a place where sages live. In this place, a temple will be built to make offers to the Buddha on behalf of all sentient beings. We will often be kindly embraced and protected by the Triple Gem. We will often practice diligently without indulging in worldly joy. We will realize all Dharma's void nature and we

can make our resentments turn to kindness. Our bodhi mind will not regress. Starting today, any small merit from our virtuous acts will all contribute to enhance the strength of the above wishes.

If we are reborn as humans, we wish to be born in a kind family where a temple is nearby to make offerings. Thus we can practice all good deeds and make close friend with teacher monks. We will be a vegetarian. We will not have a defiled mind. We will not need a wife. We will be peaceful and help others without expecting any fame in return. If we cannot be liberated, and are reborn as deities, we wish to be strong Dharma protectors or deities who helps needy. As deities, we will not need food or clothes as they are naturally provided. If we cannot be liberated, and are reborn as animals, we wish to live deep in the mountains, chewing grass and drinking water without sufferings. If we walk out of our hiding place, we won't be captured. If we cannot be liberated, and are reborn as hungry ghosts, we wish to be comfortable without the torture of extreme heat and be able to make other ghosts repent for past wrongs and bring forth the Bodhi mind. If we cannot be liberated, and are reborn in hell, we wish to understand our fate and make other suffering beings repent for past wrongs and bring forth the Bodhi mind. All of us shall always keep the Bodhi mind and make it continuously grow. We humbly beseech all Buddhas in ten directions, all Bodhisattvas and all sages, to witness us. Again, may all divine beings and four World-Protecting Kings, those in charge of rewards and punishments, mantra upholders, dragons in the five directions, and eight divisions of celestials and dragons witness this vow. We now sincerely take refuge in the Triple Gem again.

zàn fó zhòu yuàn  
讚 佛 咒 願

dà shèng shì zūn wēi wēi táng táng sān dá dòng zhào  
大 聖 世 尊。巍 巍 堂 堂。三 達 洞 照。

zhòng shèng zhōng wáng fēn shēn jǐ wù xiàn zuò dào cháng  
眾 聖 中 王。分 身 濟 物。現 坐 道 場。

tiān rén guī yǎng cān bǐng wèi yāng bā yīn yuǎn bèi  
天 人 歸 仰。餐 稟 未 央。八 音 遠 被。

qún mó jīng huáng wēi zhèn dà qiān cí huà liú fāng  
群 魔 驚 惶。威 震 大 千。慈 化 流 芳。

yǐ cí bēi lì pǔ shè shí fāng cháng cí bā kǔ  
以 慈 悲 力。普 攝 十 方。長 辭 八 苦。

dào pú tí xiāng gù hào rú lái yīng gòng zhèng biān zhī míng  
到 菩 提 鄉。故 號 如 來。應 供。正 遍 知。明

xíng zú shàn shì shì jiān jiě wú shàng shì tiáo yù zhàng fū tiān  
行 足。善 逝。世 間 解。無 上 士。調 御 丈 夫。天

rén shī fó shì zūn dù rén wú liàng bá shēng sǐ kǔ yǐ jīn chàn  
人師。佛。世尊。度人無量。拔生死苦。以今懺

huǐ qīng jìng zàn fó gōng dé yīn yuán yuàn sì shēng liù dào yī  
悔。清淨讚佛。功德因緣。願四生六道。一

qiè zhòng shēng cóng jīn rì qù zhì yú pú tí yǐ fó shén lì suí  
切衆生。從今日去。至於菩提。以佛神力。隨

xīn zì zài  
心自在。

cí bēi dào chǎng chàn fǎ juǎn dì liù  
慈悲道場懺法卷第六

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)

#### Mantra and Prayers in Praise of the Buddha

The great sage World Honored One is majestic.

His three penetrating wisdoms thoroughly illuminates, as he is the king among saints.

He manifests into many bodies to rescue sentient beings,  
appearing seated in his place of enlightenment.

Celestial beings and humans bow and take refuge in him,

The eight sounds can be heard from afar, terrifying congregations of demons.

Shaking the trichiliocosm, his loving-kindness is well known.

Through his compassionate powers, he accepts all beings in the ten directions.

Taking them away from the eight difficulties, and they arrive at the hometown of Bodhi.

Therefore, he is called Tathagata, Arhat, Samyak Sambuddha, Vidyacaranasampanna, Sugata, Lokavid, Anuttara, Purusadamyasarathi, Sasta Devamanusyanam, Buddha, and Bhagavat. Liberating countless people, he relieves them from the suffering of birth and death. By the merit of today's repentance and pure praising of the Buddha, we wish that all sentient beings of four forms and six paths, from today until attaining Bodhi, through the Buddha's divine power, will be at ease.

#### Kind and Compassionate Sanctuary of Awakening Repentance Dharma: Scroll Six (end)

Ripa ripate kuha kuhate tranite nivalate vimarite mahāgate jāmlamcamte svāhā!

xīn qū shēn kǒu zhǎn zhuǎn xiāng yóu bèi jīng liù dào qǐ shēn yóu  
心驅身口。展轉相由。備經六道起深尤。

yuàn duì zōng chóu miào zhàng fó cí zhōu pǔ yùn guō fán liú  
怨對總綢繆。仗佛慈舟。普運過煩流。

ná mó xiàn qián dì pú sà mó hē sà  
南無現前地菩薩摩訶薩 (3x)

The mind drives the body and mouth. It all goes back to the cause. Transmigrating through the six paths creates deep hatred. Our enemies bind us like silk. With the buddha's compassionate ship, we will cross the flow of afflictions.

Homage to the Apparent Stage of Bodhisattva-Mahāsattvas!

chū chàn wén  
出懺文

rú lái wǎng xī liù niàn zhōng dà cí bēi mén bù kě shuō rú shì  
如來往昔六念中。大慈悲門不可說。如是

xiū xíng wú yǒu yǐ gù dé jiān gù bù huài shēn cí bēi guǎng dà  
修行無有已。故得堅固不壞身。慈悲廣大。

zhì yòng nán liàng zēng jìn liù shí yuán míng liù dù yǎng wéi dà  
智用難量。增進六時。圓明六度。仰惟大

jué sù cì gǎn tōng shàng lái fèng wéi qiú chàn zhòng děng xiū  
覺。速賜感通。上來奉為求懺眾等。修

jiàn cí bēi dào chǎng chàn fǎ jīn dāng dì liù juǎn gōng kè yuán  
建慈悲道場懺法。今當第六卷。功課圓

mǎn xiāng fén hǎi àn zhú bǐng fēng fáng pán liè qī zhēn zhī miào  
滿。香焚海岸。燭炳蜂房。盤列七珍之妙

gòng chá pēng shàng yuàn zhī xiān chūn gòng yǎng fǎ huì zhī  
供。茶烹上苑之先春。供養法會之

shèng xián hù fǎ jiān tán zhī zhǔ zǎi jí sī shàn guǒ pǔ lì yǒu  
聖賢。護法監壇之主宰。集斯善果。普利有

qíng fèng wéi qiú chàn zhòng děng xǐ chú jī shì zhī zhàng yuán  
情。奉為求懺眾等。洗除積世之障緣。

zēng cháng liù tiān zhī kuài lè fú yuàn liù gēn qīng jìng rú gǎo  
增長六天之快樂。伏願。六根清淨。如杲

rì yǐ dāng kōng liù shì yuán míng sì qiū chán ér yìng shuǐ liù  
日以當空。六識圓明。似秋蟾而映水。六

chù liù shòu jù chéng bō rě zhī yīn liù ài liù chén děng rù yuán  
觸六受。俱乘般若之因。六愛六塵。等入圓

míng zhī guǒ huò liù shū shēng yú cǐ jiè tā fāng mǎn liù dù hēng  
明之果。獲六殊勝於此界他方。滿六度行

yú rén jiān tiān shàng sì shēng liù dào tóng dēng jiě tuō zhī  
於人間天上。四生六道。同登解脫之

mén jiǔ yǒu sān tú xián chū mí lún zhī kǔ qíng shēn wèi bèi guō  
門。九有三塗。咸出迷淪之苦。情深未備。過

zhòng nán yán zài láo zūn zhòng tóng qiú chàn huǐ  
重難言。再勞尊眾。同求懺悔。

### Prayer of Exiting Repentance

In the past, the Tathagata was absorbed in the six contemplations, his door of great compassion was unspeakable. He practiced like this incessantly, for if he was strong, his body would not fail. With his expansive compassion and immeasurable wisdom, he entered the six periods, perfected the six paramitas, and was revered as the great awakened one, quickly bestowing his spiritual aid. We conduct this offering of The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We have now finished the sixth scroll. The incense smoke reaches the other shore, the candles illuminate the honeycombs (of realms). With plates filled with seven exquisite offerings and tea reminiscent of past springs, we offer them to the sages of this Dharma assembly and the Dharma protectors who watch over this platform, transferring the acquired merits to all sentient beings. On behalf of the assembly beseeching repentance, we wash away the obstructions accumulated in this life and extend the joy of the sixth heaven. We also wish that our six roots will be as pure as the sun in the sky, our six consciousnesses illuminated like the reflection of a toad in autumn, our six attachments and six senses filled with the cause of Prajna, our six cravings and six dusts equal to the perfection of Bodhi, and the six paramitas cover this world and all others. After perfecting the six paramitas in this world and the heavens, may sentient beings of four forms and six paths all enter the door to liberation. May those of the Triple Realm and three evil realms leave their confusion and suffering. Our attachments are still deep, our offenses hard to describe. Again, we toil respectfully to the assembly, wishing for repentance.

liáng huáng chàn liù juǎn gōng dé lì yuàn xìn rén liù gēn zuì qīn  
梁皇懺。六卷功德力。願信人六根罪。親

zhèng pú sà xiàn qián dì chàn wén jǔ chǔ zuì huā fēi jiě liǎo  
證菩薩現前地。懺文舉處罪花飛。解了



yuān chàn liǎo zuì xiao zāi zēng fú huì lóng huā sān huì yuàn  
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 sixth scroll of Emperor Liang's Repentance will eradicate the devotees' Offense of Six Roots. We personally enter the Bodhisattvas' Apparent 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 liù juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān  
梁。皇。懺。六。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 xiàn qián dì pú sà wéi yuàn āi nà shòu  
尤。現。前。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 sixth 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 blessings and longevity enhanced. We use the Dharma water to wash away our offenses. May the Bodhisattvas of the Apparent 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 。

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 羇 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 men 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 yí qiè wǒ jīn jiē chàn huǐ  
從 身 語 意 之 所 生 ， 一 切 我 今 皆 懺 悔 。」

wǒ men 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 jiān  
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 ；

fāyáng 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 niù 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!