

讚

Praise

祇園菓 (guo) 滋味甚堪嘗。青瓜紅柿阿梨樣。荔枝龍眼堪供
jhīh yuán zīh wèi shén kān cháng cīng guā hōng shīh ā lí yàng lì zhīh lóng yán kān gōng
養。唵摩羅果世無雙。婆羅門仙人。親獻蓮臺上。
yǎng ǎn mó luó guǒ shìh wú shuāng pó luó mén xiān rén cīn xiàn lián tái shàng

The fruits of the Jetavana Garden are delicious. Many kinds of vegetables and fruits are being offered here, as well as rare fruits that cannot be found elsewhere in the world. The Brahman immortals offer these on the lotus platform.

南無普供養菩薩摩訶薩 (三稱)
nán wú pǔ gòng yǎng pú sà mó hē sà

Namo Universal Offering Bodhisattva Mahsattva (3 times)

恭聞
gōng wén

淨五眼之慈尊，赫赫現光明之妙相；開五乘之教海，朗
jīng wǔ yǎn zhī cī zūn hè hè xiàn guāng míng zhī miào xiāng kāi wǔ chéng zhī jiào hǎi lǎng
朗宣般若之玄音。五十五位之聖賢，念念菩提果滿；五
lǎng syuān bān ruò zhī syuán yīn wǔ shíh wǔ wèi zhī shèng xián niàn niàn pú tí guǒ mǎn wǔ
根五力之大士，塵塵解脫因緣。皈依則增長福田，禮念
gēn wǔ lì zhī dà shīh chén chén jiè tuō yīn yuán guī yī zé zēng cháng fú tián lǐ niān
則銷融罪垢。寂然不動，感而遂通。願賜慈光，證明脩奉。
zé xiāo róng zuì gòu jī rán bú dòng gǎn ér suī tōng yuàn sīh cīh guāng zhèng míng xiū fèng

Listen respectfully :

The compassionate World Honored One, with the purity of the five eyes, radiant and wonderful features, introduces the teachings of the Five Vehicles, and preaches the profound principles of prajna wisdom. Fifty-five saints and sages, in thought after thought, have attained the fruit of bodhi enlightenment. The Mahasattvas (Great Ones) of the five roots (sense organs) and five powers, have been liberated from causal

existence. By taking refuge [in the Three Jewels], we increase our field of blessings ; by paying homage and reciting [the sutras], we eradicate our sins and defilements. In stillness and tranquility, we will thoroughly realize [the Way]. May the Buddha bestow his compassionate light upon us and certify our repentance.

上來奉為求懺（弟子眾等），脩崇慈悲道場懺法。茲當
shàng lái fèng wéi qiú xiǎn (dì zǐ zhòng děng), xiū chóng cí bēi dào chǎng xiǎn fǎ. zī dāng
第五卷，入壇緣起。謹備燈燭果茗，珍奇妙供，普奉諸佛
dì wǔ juǎn, rù tán yuán qǐ. jǐn bèi dēng zhú guǒ míng, zhēn qí miào gòng, pǔ fèng zhū fó
聖賢；稱禮洪名寶號。稽顙皈依，發露投誠。切念求懺
shèng xián; chēng lǐ hōng míng bǎo hào. jī sāng guī yī, fā lù tóu chéng. qiè niàn qiú xiǎn
（弟子眾等），遠從曩劫，直至今生。迷五蘊之去來，隨
dì zǐ zhòng děng, yuǎn cóng nǎng jié, zhí zhì jīn shēng. mí wǔ yùn zhī qù lái, suí
五濁之流轉。五欲縈纏，五塵交蔽。
wǔ zhuō zhī liú zhuǎn. wǔ yù yíng chán, wǔ chén jiāo bì.

We make repentance in this compassionate place of cultivation and recite Scroll five, giving the reasons for this repentance liturgy. We offer lamps, candles, fruit, and flowers to all the Buddhas, saints, and sages, and praise their great names. We prostrate, take refuge, and wholeheartedly make repentance for all our offences from previous kalpas until today. Deluded by the arising and ceasing of the five skandhas, we cycle through the five turbidities. We are entangled by the five desires, and obstructed by the five dusts.

五逆未除，起人我愛憎之念。五法未悟，增自他煩惱之
wǔ nì wèi chú, qǐ rén wǒ ài zēng zhī niàn. wǔ fǎ wèi wù, zēng zì tā fán nǎo zhī
情。因緣既以無差，業果實難逃避。今則法眾虔誠之志，
qíng. yīn yuán jì yǐ wú chā, yè guǒ shí nán táo bì. jīn zé fǎ zhòng qián chéng zhī zhì,
各開解脫之門。皈依於聖教之中，洗愆於菩提海內。情
gè kāi jiě tuō zhī mén. guī yī yú shèng jiào zhī zhōng, xǐ qiān yú pú tí hǎi nèi. qíng
意如斯，佛必哀憐。仰叩洪慈，冥熏加被。
yì rú sī, fó bì āi lián. yǎng kòu hōng cí, míng xūn jiā bèi.

We have not eradicated the five rebellious acts, and have given rise to

attachments and hatred. We have not understood the five wisdoms (laws) thus increasing our vexations. The law of causality never fails, and one cannot escape from karmic retributions. Today, together with the sincerity and devotion of this Dharma assembly, may we open the door of liberation. We take refuge in the saintly teaching, and cleanse our offences in the sea of enlightenment. This is our wish—that the Buddha will have pity on us. In his great compassion, may he help and protect us.

佛身清淨似琉璃，佛面猶如滿月輝。
fó shēn cīng jìng sì liú lí fó miàn yóu rú mǎn yuè huī

佛在世間能救苦，佛心無處不慈悲。
fó zài shì jiān néng jiù kǔ fó xīn wú chù bú cǐ bēi

The Buddha's body is as pure as lapis lazuli,
His face is radiant like the full moon ;
He saves suffering beings in this world,
His compassion permeates everywhere.

入懺

Beginning of Repentance

啟運慈悲道場懺法

cǐ yùn cí bēi dào chǎng chàn fǎ

一心歸命三世諸佛

yī xīn guī mìng sān shì zhū fó

南無過去毘婆尸佛

nán wú guò qù pī pó shī fó

南無尸棄佛

nán wú shī qì fó

南無毘舍浮佛

nán wú pī shè fú fó

南無拘留孫佛

nán wú jiū liú sūn fó

南無拘那含牟尼佛

nán wú jū nà hán móu ní fó

南無迦葉佛

nán wú jiā yè fó

南無本師釋迦牟尼佛

nán wú běn shī shì jiā móu ní fó

南無當來彌勒尊佛

nán wú dāng lái mí lè zūn fó

慈悲道場懺法卷第五

Compassionate Repentance Liturgy at the Place of Cultivation Scroll 5

解冤釋結第九

Chapter Nine : Resolving Enmities (Resentments and Hatred)

今日道場，同業大眾，一切眾生，皆有怨對。何以知之？

若無怨對，則無惡道。今惡道不休，三途長沸，是知怨對，

無有窮已。經言：一切眾生，悉皆有心，有心者皆得作

佛。而諸眾生，心想顛倒，貪著世間，不知出要，建立苦

本，長養怨根。

In today's Dharma assembly, we, who have common karma, all have harbored enmity toward others. How do we know this? If there is no enmity there will be no evil destinies. Now, the evil paths are endless and the three evil realms are continuously on fire ; therefore, we know that enmity among people is endless. The sutra says that all sentient beings have this mind and each one can become a Buddha. However, the minds of sentient beings are deluded. We cling to the mundane world and do not know how to transcend it. We create the causes of suffering and nurture the seeds of ill-will.

所以輪迴三有，往來六道，捨身受身，無暫停息。何以故

爾？一切眾生，無始以來，闇識相傳。無明所覆。愛水所

溺。起三毒根，起四顛倒。從三毒根，起十煩惱。依於身

見，起於五見。依於五見，起六十二見。依身口意，起十

惡行。身殺盜淫；口妄言綺語，兩舌惡罵；

That is why we transmigrate in the three realms and traverse through the

six existences. We are continually being reborn. Why ? From beginningless time, all sentient beings are surrounded by darkness, cloaked with ignorance, drowning in desire and lust. The three poisonous roots (greed, hatred, and ignorance) give rise to four perversions and ten vexations. Attachment to self gives rise to the five erroneous views. The five erroneous views give rise to the sixty-two views. Through body, speech, and mind, sentient beings commit the ten evil deeds. The three evil deeds of the body include killing, stealing, and sexual misconduct. The four evils of the mouth include lying, malicious, abusive, and frivolous speech.

意貪瞋癡；自行十惡，教他行十惡，讚歎十惡法。讚歎
yì tān chēn chī zhì xíng shí è jiāo tā xíng shí è zàn tàn shí è fǎ zàn tàn
行十惡法者，如是依身口意，起四十種惡。復依六情，貪
xíng shí è fǎ zhě rú shì yī shēn kǒu yì qǐ sì shí zhǒng è fù yī liù qíng tān
著六塵，乃至廣開八萬四千塵勞門。一念之間，起六十
zhe liù chén nǎi zhì guǎng kāi bā wàn sì qiān chén láo mén yī niàn zhī jiān qǐ lǚ shí
二見。一念之頃，行四十種惡。一念之間，開八萬四千塵
èr jiàn yī niàn zhī qǐng xíng sì shí zhǒng è yī niàn zhī jiān kāi bā wàn sì qiān chén
勞門。
láo mén

The three evils of the mind include greed, hatred, and ignorance. Not only do we commit these ten evil deeds but we also ask others to do the same. We praise the ten evil deeds and those who commit them. Therefore, body, speech, and mind give rise to the forty evils. In addition, our six sense organs crave the six sense objects, opening the door to eighty-four thousand defilements. One instant of thought can give rise to sixty-two views and cause forty evils. One instant of thought can open the door to eighty-four thousand defilements.

況復一日所起眾罪，況復一月所起眾罪，況復一年所起
kuàng fù yī rì suǒ qǐ zhòng zuì kuàng fù yī yuè suǒ qǐ zhòng zuì kuàng fù yī nián suǒ qǐ
眾罪，況復終身歷劫所起眾罪，如是罪惡，無量無邊。怨
zhòng zuì kuàng fù zhōng shēn lì jié suǒ qǐ zhòng zuì rú shì zuì è wú liàng wú biān yuàn
對相尋，無有窮已。而諸眾生，與愚癡俱。無明覆慧，煩
duì xiāng xún wú yǒu qióng yǐ ér zhū zhòng shēng yǔ yú chī jū wú míng fù huì fán

惱覆心。不自覺知，心想顛倒。不信經說，不依佛語。不
nǎo fù sīn bú zì jǔé jīh sīn xiǎng diān dǎo bú sīn jīng shuō bú yī fó yǔ bú
知解怨，不望解脫。
jīh jiě yuàn bú wàng jiě tuō

How much more then are the number of offenses one can accumulate in one day, in one month, in one year, in one lifetime, and in all lifetimes through countless kalpas? These offenses are boundless and incalculable, and enmities between people are endless. Sentient beings are filled with ignorance. Ignorance obscures their wisdom, and vexations cloud the mind. Because we do not realize this, our thoughts are deluded. We do not believe the teachings in the sutras. We do not follow the Buddha's words. We do not seek to resolve enmities among ourselves and do not hope to be liberated.

自投惡道，如蛾赴火。歷劫長夜，受無量苦。假使業報有
zì tóu è dào rú é fù huǒ lì jié cháng yè shòu wú liàng kǔ jiǎ shǐ yè bào yǒu
終，得還人道。如是惡人，終不改革。是以眾聖，起大慈
zhōng dé hái rén dào rú shì è rén zhōng bú gǎi gé shì yǐ zhòng shèng qǐ dà cí
悲，正為如是怨對眾生。我等相與發菩提心，行菩薩道。
bēi zhèng wéi rú shì yuàn duì zhòng shēng wǒ děng xiāng yǔ fā pú tí sīn xíng pú sā dào
菩薩摩訶薩，救苦為資糧。解怨為要行。不捨眾生，忍苦
pú sā mó hē sā jiù kǔ wéi zī liáng jiě yuàn wéi yào xíng bú shě zhòng shēng rěn kǔ
為本。
wéi běn

We plunge ourselves into the evil paths just as a moth flies into a flame. We suffer endlessly through the long night of successive kalpas. When the retribution for bad karma ends and we are reborn in the human realm, we still commit evil deeds and do not correct our actions. Therefore, all the saints give rise to great compassionate minds to help sentient beings who harbor enmity toward each other. We should also give rise to the bodhi mind, and cultivate the bodhisattva way. The bodhisattvas mahasattvas regard saving those who suffer as their sustenance, and resolving enmities as their important practice. They do not abandon sentient beings; enduring suffering is their essential characteristic.

我等今日，亦復如是。起勇猛心，起慈悲心，等如來心。
wǒ děng jīn rì yì fù rú shì cǐ yǒng měng xīn cǐ cǐ bēi xīn děng rú lái xīn
承諸佛力，樹道場旛，擊甘露鼓。秉智慧弓，執堅固箭。
chéng zhū fó lì shù dào chǎng fān jī gān lóu gǔ bǐng zhì huì gōng zhì jiān gù jiàn
普為四生六道，三世眾怨，父母師長，六親眷屬，解怨釋
pǔ wéi sì shēng liù dào sān shì zhòng yuàn fù mǔ shī cháng liù qīn juān shǔ jiě yuàn shì
結。已結之怨，一切捨施。未結之怨，畢竟不結。
jié yǐ jié zhī yuàn yī qiè shě shī wèi jié zhī yuàn bì jìng bù jié

Today, we also hope to do the same ; we hope to give rise to a valiant and compassionate mind equal to the mind of Tathagata. Relying on the Buddhas' power, we raise the banners of the Dharma assembly and beat the drums of the sweet dew. We pull the bows of wisdom and wield the arrows of determination. We want to dissolve the enmity among sentient beings of the four forms of birth, the six existences, the three periods of time, as well as those of our parents, teachers, families and relatives. May we renounce all past enmities that have been formed, as well as enmities that have not yet been formed.

仰願諸佛諸大菩薩，以慈悲力，以本願力，以神通力，同
yǎng yuàn zhū fó zhū dà pú sà yǐ cǐ bēi lì yǐ běn yuàn lì yǐ shēn tōng lì tóng
加覆護，折伏攝受。令三世無量眾怨，從今日去，乃至菩
jiā fù hù zhé fú shè shòu lìng sān shì wú liàng zhòng yuàn cóng jīn rì qù nǎi zhì pú
提。解怨釋結，無復讎對。一切眾苦，畢竟斷除。相與至
tí jiě yuàn shì jié wú fù chóu duì yī qiè zhòng kǔ bì jìng duàn chú xiāng yǔ zhì
心，等一痛切。五體投地，奉為四生六道，三世眾怨，父
xīn děng yī tòng qiè wú tǐ tóu dì fèng wéi sì shēng liù dào sān shì zhòng yuàn fù
母師長，一切眷屬，歸依世間大慈悲父。
mǔ shī cháng yī qiè juān shǔ guī yī shì jiān dà cǐ bēi fù

May all Buddhas and great bodhisattvas guide and protect us through the power of their compassion, their original vows, and supernatural powers. Starting today until we attain bodhi, may all enmities be resolved, all bonds be released, and animosities never recur. May all suffering be extinguished. On behalf of all sentient beings from the four

forms of births, six existences, and three periods of time, as well as our parents, teachers, families and relatives, we prostrate with utmost sincerity, and take refuge in the most compassionate father of the world.

南無彌勒佛

nán wú mí lè fó

南無善意佛

nán wú shàn yì fó

南無月相佛

nán wú yuè xiāng fó

南無珠髻佛

nán wú zhū jì fó

南無師子步佛

nán wú shī zǐ bù fó

南無歡釋佛

nán wú huān shì fó

南無安住佛

nán wú ān zhù fó

南無耆伽陀佛

nán wú qī jiā tuó fó

南無妙色佛

nán wú miào sè fó

南無光明佛

nán wú guāng míng fó

南無吉祥佛

nán wú jí xiáng fó

南無蓮華佛

nán wú lián huá fó

南無安樂佛

nán wú ān lè fó

南無德敬佛

nán wú dé jìng fó

南無堅勇精進菩薩

nán wú jiān yǒng jīng jìn pú sà

南無釋迦牟尼佛

nán wú shì jiā móu ní fó

南無離垢佛

nán wú lí gòu fó

南無大名佛

nán wú dà míng fó

南無威猛佛

nán wú wēi měng fó

南無德樹佛

nán wú dé shù fó

南無慧聚佛

nán wú huì jù fó

南無有意佛

nán wú yǒu yì fó

南無無量意佛

nán wú wú liàng yì fó

南無多智佛

nán wú duō zhì fó

南無堅戒佛

nán wú jiān jiè fó

南無寶相佛

nán wú bǎo xiāng fó

南無那羅延佛

nán wú nà luó yán fó

南無智積佛

nán wú zhì jī fó

南無金剛慧菩薩

nán wú jīn gāng huì pú sà

南無無邊身菩薩

nán wú wú biān shēn pú sà

南無觀世音菩薩

nán wú guān shìh yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。如是三世一
yòu fù guī yī rú shìh shìh fāng jìn syū kōng jiè yī ciè sān bǎo rú shìh sān shìh yī
切眾怨，今日在六道中，已受怨對者；願以佛力，法力，
ciè zhòng yuàn jīn rì zài liù dào zhōng yī shòu yuàn duì zhě yuàn yī fó lì fǎ lì
賢聖力，令此眾生，悉得解脫。若於六道中，應受對者，
xián shèng lì lìng cǐ zhòng shēng xī dé jiě tuō ruò yú liù dào zhōng yīng shòu duì zhě
未受對者；願以佛力，法力，賢聖力，令此眾生，畢竟不
wèi shòu duì zhě yuàn yī fó lì fǎ lì xián shèng lì lìng cǐ zhòng shēng bì jìng bú
復入於惡趣。畢竟不復惡心相向。畢竟不復楚毒相加。
fù rù yú è cǐ bì jìng bú fù è sīn xiāng xiàng bì jìng bú fù chǔ dú xiāng jiā
一切捨施，無怨親想。
yī ciè shě shīh wú yuàn cīn xiǎng

Again, we take refuge in the Three Jewels in the ten directions and vast space. Through the power of the Buddhas, the Dharma, the saints and sages, we pray that all sentient beings who have formed enmities in the six existences will be liberated. May all those in the six existences who have either formed or not formed enmities no longer fall into the evil realms. May they never harbor evil minds against each other and never try to harm each other. May they never discriminate between enemies and friends.

一切罪咎，各得銷除。一切怨對，皆得解脫。同心和合，
yī ciè zuì jiù gè dé xiāo chú yī ciè yuàn duì jiē dé jiě tuō tóng sīn hé hé
猶如水乳。一切歡喜，猶如初地。壽命無窮，身心永樂。
yóu rú shuǐ rǔ yī ciè huān xǐ yóu rú chū dì shòu mìng wú qióng shēn sīn yǒng lè
天宮淨土，隨意往生。念衣衣來。想食食至。無復怨對鬪
tiān gōng jìng tǔ suí yì wǎng shēng niàn yī yī lái xiǎng shí shí zhì wú fù yuàn duì
(dou) 諍之聲。四體不為變動所侵，五情不為塵惑所染。眾
zhēng zhī shēng sì tǐ bù wéi biàn dòng suǒ qīn wú qíng bù wéi chén huò suǒ rǎn zhòng
善競會，萬惡爭消。
shàn jìng huì wàn è zhēng xiāo

We pray that all enmities among people will be dissolved. By being charitable to all, may all their offences be eradicated. Being of one

mind, may they live harmoniously like water mixed with milk. May all enjoy the bliss of the first stage of the bodhisattva's practice. May all enjoy an infinite and happy life, dwelling freely in heaven or the Pure Land. Clothing or food will appear as one desires. No sound of fighting among rivals will be heard. The four limbs will not be harmed by changes. The five sense organs will not be influenced by delusions.

發起大乘，脩菩薩行。四等六度，一切具足。捨生死報，
fā cǐ dà chéng xiū pú sà xíng sì děng liù dù yī qiè jù zú shě shēng sǐ bào
同成正覺。今日道場，同業大眾，何者怨根苦本？眼貪
tóng chéng zhèng jué jīn rì dào chǎng tóng yè dà zhòng hé zhě yuàn gēn kǔ běn yǎn tān
色，耳貪聲，鼻貪香，舌貪味，身貪細滑，常為五塵之所
sè ěr tān shēng bí tān xiāng shé tān wèi shēn tān xì huá cháng wéi wǔ chén zhī suǒ
繫縛。所以歷劫長夜，不得解脫。又復六親，一切眷屬，
sì fù suǒ yǐ lì jié cháng yè bù dé jiě tuō yòu fù liù qīn yī qiè juān shǔ
皆是我等三世怨根。一切怨對，皆從親起。
jiē shì wǒ děng sān shì yuàn gēn yī qiè yuàn duì jiē cóng qīn qǐ

May we all diligently cultivate virtuous conducts and eliminate all evil deeds, resolve to attain the Mahayana mind, practice the bodhisattva way, achieve the four immeasurable sates of mind and the six paramitas, transcend the cycle of birth and death, and attain enlightenment. In today's Dharma assembly, we, who have common karma, ask what are the root causes of enmity and suffering? The eyes crave forms. The ears crave sounds. The nose craves fragrances. The tongue craves tastes. The body craves the soft and smooth. We are constantly entangled by the five sense objects. This is why we cannot liberate ourselves for many kalpas. Next, our families and friends are the roots of resentment and enmity in the three periods of time. All resentments and enmity arise from intimate relationships.

若無有親，亦無有怨。若能離親，即是離怨，何以故爾？
ruò wú yǒu qīn yī wú yǒu yuàn ruò néng lí qīn jí shì lí yuàn hé yǐ gù ěr

若各異處，遠隔他鄉，如是二人，終不得起怨恨之心。得
ruò gè yì chù yuǎn gé tā xiāng rú shì èr rén zhōng bù dé qǐ yuàn hèn zhī xīn dé

起怨恨，皆由親近。以三毒根，自相觸惱。以觸惱故，多

起恨心。所以親戚眷屬，互生責望。或父母責望於子，或

子責望父母。兄弟姊妹一切皆然。

If there is no intimacy, there is no resentment and enmity. By avoiding intimacy, one avoids resentments and enmity. Why? If people live in different places, far away from each other, they can never form enmities with each other. All resentments and enmity are due to intimacy. Due to the three poisonous roots, we create afflictions when we interact with each other. These afflictions then cause hatred between people. That is why there are always complaints about one another among family members and relatives. Parents complain about their children. Children complain about their parents. Brothers and sisters complain about each other.

更相責望，更相嫌恨。小不適意，便生瞋怒。若有財寶，

親戚競求。貧窮之日，初無憂念。又得者愈以為少，愈得

愈為不足。百求百得，不以為恩。一不稱心，便增忿憾。

是則纔懷惡念，遂起異心。故結讎連禍，世世無窮。

The more complaints we have, the more resentful we become. Minor disagreements give rise to anger and hatred. If we possess wealth and fortune, relatives will compete to get it. If we are poor, we have less worries. Those who have much feel that it is too little. The more one has, the greedier one becomes. When we get everything we ask for, we are not grateful for its source. Once we do not get what we want, we immediately become angry and resentful, giving rise to evil thoughts and a calculating mind, creating countless enemies and troubles, life after life.

推此而言，三世怨對，實非他人，皆是我等親緣眷屬。當
tuī cǐ ér yán sān shì yuàn duì shí fēi tā rén jiē shì wǒ děng qīn yuán jūàn shǔ dāng
知眷屬，即是怨聚。豈得不人人慙懃悔過，宜各至心，五
zhī jūàn shǔ jí shì yuàn jù qǐ dé bù rén rén yīn cǐn huī guò yí gè zhī xīn wǔ
體投地。豈得不人人慙懃悔過，宜各至心，五體投地。奉
tǐ tóu dì qǐ dé bù rén rén yīn cǐn huī guò yí gè zhī xīn wǔ tǐ tóu dì fèng
為有識神以來，至于今日。經生父母，歷劫親緣。
wéi yǒu shí shén yǐ lái zhī jīn rì jīng shēng fù mǔ lì jié qīn yuán

Based upon this, our enemies of the past, present, and future lives are not strangers but our families and friends. Therefore, we should know that families and friends are indeed the source of resentment and enmity. Consequently, we should earnestly make repentance for our faults, and prostrate wholeheartedly. Today, we make repentance on behalf of all who we have formed enmity with since we had consciousness through countless kalpas until today, including those who were our parents, those in the realms of hells, animals, hungry ghosts, asuras, human beings, heavenly beings, and immortals in the three periods of time.

於六道中，結怨對者，若對非對，若輕若重。今日若在地
yú liù dào zhōng jié yuàn duì zhě ruò duì fēi duì ruò qīng ruò zhòng jīn rì ruò zài dì
獄道者，若在畜生道者，若在餓鬼道者，若在阿脩羅道
yù dào zhě ruò zài chù shēng dào zhě ruò zài è guǐ dào zhě ruò zài ā xiū luó dào
者，若在人道者，若在天道者，若在仙道者，今日現在眷
zhě ruò zài rén dào zhě ruò zài tiān dào zhě ruò zài xiān dào zhě jīn rì xiàn zài jūàn
屬中者；如是三世，一切眾怨，各及眷屬；（弟子眾
shǔ zhōng zhě rú shì sān shì yī qiè zhòng yuàn gè jí jūàn shǔ dì zǐ zhòng
等）今日以慈悲心，無怨親想。等諸佛心，同諸佛願。普
děng jīn rì yǐ cǐ bēi xīn wú yuàn qīn xiǎng děng zhū fó xīn tóng zhū fó yuàn pǔ
皆奉為歸依世間，大慈悲父。
jiē fèng wéi guī yī shì jiān dà cǐ bēi fù

No matter who was right or wrong or the severity of the resentment and hatred, with a compassionate mind and no discriminating thoughts between enemies or friends, we resolve to attain the same mind as the Buddha, make the same vows as the Buddha, and take refuge in the most compassionate father of the world.

南無彌勒佛

nán wú mí lè fó

南無梵德佛

nán wú fàn dé fó

南無華天佛

nán wú huá tiān fó

南無法自在佛

nán wú fā zì zài fó

南無樂說聚佛

nán wú lè shuō jù fó

南無求利益佛

nán wú qiú lì yì fó

南無離闇佛

nán wú lí àn fó

南無彌樓相佛

nán wú mí lóu xiāng fó

南無寶藏佛

nán wú bǎo cáng fó

南無提沙佛

nán wú tí shā fó

南無德讚佛

nán wú dé zàn fó

南無日明佛

nán wú rì míng fó

南無師子相佛

nán wú shī zǐ xiāng fó

南無福藏佛

nán wú fú cáng fó

南無棄陰蓋菩薩

nán wú qì yīn gài pú sà

南無無邊身菩薩

nán wú wú biān shēn pú sà

南無釋迦牟尼佛

nán wú shì jiā móu ní fó

南無寶積佛

nán wú bǎo jī fó

南無善思議佛

nán wú shàn sī yì fó

南無名聞意佛

nán wú míng wén yì fó

南無金剛相佛

nán wú jīn gāng xiāng fó

南無遊戲神通佛

nán wú yóu sī shén tōng fó

南無多天佛

nán wú duō tiān fó

南無眾明佛

nán wú zhòng míng fó

南無極高行佛

nán wú jí gāo xíng fó

南無珠角佛

nán wú zhū jiǎo fó

南無日月明佛

nán wú rì yuè míng fó

南無星宿佛

nán wú xīng sù fó

南無違藍王佛

nán wú wéi lán wáng fó

南無寂根菩薩

nán wú jì gēn pú sà

南無觀世音菩薩

nán wú guān shì yīn pú sà

又復歸依如是十方。盡虛空界。一切三寶。願以佛力、法
 yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ fó lì fǎ
 力、大地菩薩力、一切賢聖力。令（弟子眾等）父母親
 lì dà dì pú sà lì yī qiè xián shèng lì lìng dì zǐ zhòng děng fù mǔ qīn
 緣，於六道中，有怨對者；各及眷屬，皆悉同時，集此道
 yuán yú liù dào zhōng yǒu yuàn duì zhě gè jí juàn shǔ jiē xī tóng shí jí cǐ dào
 場。共懺先罪，解諸怨結。若有身形拘礙，不得到者；願
 chǎng gòng chàn xiān zuì jiě zhū yuàn jié ruò yǒu shēn xíng jū ài bú dé dào zhě yuàn
 承三寶之力，攝其精神，皆悉同到。

Again, we take refuge in the Three Jewels in the ten directions and the vast space. We pray that, through the power of the Buddha, the Dharma, and the bodhisattvas, all our past parents, families, and relatives in the six existences who have resented or hated each other, will come to this Dharma assembly. Together, at this place of cultivation, we make repentance for our past offenses and hope to dissolve all enmities. If there is anyone who cannot come due to the limitation of their present form, we pray that the power of the Three Jewels can bring their spirits here. [May the Three Jewels], in their compassion, accept our repentance today, and may all enmities be resolved.

以慈悲心，受（弟子眾等）今日懺悔。一切怨對，願蒙
 yǐ cí bēi xīn shòu dì zǐ zhòng děng jīn rì chàn huī yī qiè yuàn duì yuàn méng
 解脫。道場大眾，宜各人人心念口言：（弟子眾等）從
 jiě tuō dào chǎng dà zhòng yí gè rén rén xīn niàn kǒu yán dì zǐ zhòng děng cóng
 無始有識神以來，至于今日。於經生父母，歷劫親緣，姑
 wú shǐ yǒu shí shén yǐ lái zhì yú jīn rì yú jīng shēng fù mǔ lì jié qīn yuán gū
 姨伯叔，內外眷屬。以三毒根，起十惡業。或以不知，或
 yī bó shū nèi wài juàn shǔ yǐ sān dú gēn qǐ shí è yè huò yǐ bù zhī huò
 以不信，或以不脩，以無明故，起諸怨結。

Each one in this Dharma assembly should recite the following with their mouth and mind : Since beginningless time when we had consciousness, we had close affinities with our parents, aunts, uncles, families and relatives through many kalpas. Due to our three poisonous

roots, we have committed the ten evil deeds. We had neither understanding nor faith and did not cultivate good deeds.

於父母眷屬，乃至六道中，亦有怨對，如是等罪，無量無
yú fù mǔ juàn shǔ nǎi jīh liù dào zhōng yì yǒu yuàn duì rú shì děng zuì wú liàng wú
邊。今日懺悔，願乞除滅。又復無始以來，至于今日。或
biān jīn rì chàn huǐ yuàn qǐ chú miè yòu fù wú shǐ yǐ lái jīh yú jīn rì huò
以瞋恚，或以貪愛，或以愚癡，從三毒根，造種種罪，如
yǐ chēn huǐ huò yǐ tān ài huò yǐ yú chī cōng sān dú gēn zāo zhǒng zhǒng zuì rú
是罪惡，無量無邊。慚愧懺悔，願乞捨施。
shì zuì è wú liàng wú biān cān kuǐ chàn huǐ yuàn qǐ shě shī

Due to our ignorance, we caused enmity among our parents and relatives, even forming enemies in the six existences. These offenses are countless and boundless. Today we make repentance and hope to eradicate such offenses. From beginningless time, we have also committed offenses due to the three poisonous roots of greed, hatred, and ignorance. These offenses are also countless and boundless. We make repentance today and pray that all enmities will be dissolved.

又復無始以來，至于今日。或為田業，或為舍宅，或為錢
yòu fù wú shǐ yǐ lái jīh yú jīn rì huò wéi tián yè huò wéi shě zhái huò wéi qián
財，起怨對業，於眷屬中，備加殺害。如是種種殺罪，不
cái qǐ yuàn duì yè yú juàn shǔ zhōng bèi jiā shā hài rú shì zhǒng zhǒng shā zuì bú
可具說。所起怨對，無有罷期。今日慚愧，發露懺悔。願
kě jù shuō suǒ qǐ yuàn duì wú yǒu bà qī jīn rì cān kuǐ fā lù chàn huǐ yuàn
父母六親，一切眷屬。以慈悲心，受我懺悔。一切捨施，
fù mǔ liù qīn yī qiè juàn shǔ yǐ cǐ bēi sīn shòu wǒ chàn huǐ yī qiè shě shī
無復恨想。乃至盜竊邪淫妄語，十惡五逆，無不備作。
wú fù hèn xiǎng nǎi jīh dào qiè xié yín wàng yǔ shí è wú nǐ wú bú bèi zuò

Also, since beginningless time, we created enemies for the sake of lands, houses, and money. We harmed and murdered members of our families and relatives. Such crimes of killing are too many to describe. The enmity caused by such crimes will never end. Today, we feel deeply remorseful and wish to make repentance. We pray that our parents, families and relatives will accept our repentance with compassion,

forgive us, and no longer harbor hatred toward us. We have also committed the offences of stealing, sexual misconduct, lying, the five heinous crimes, and all ten evil deeds.

妄想顛倒，攀緣諸境，造一切罪。如是等罪，無量無邊。

wāng xiǎng diān dǎo pān yuán zhū jìng zào yī qiè zuì rú shì děng zuì wú liàng wú biān

或於父母邊起，或於兄弟姊妹邊起，或於姑姨伯叔邊起，

huò yú fù mǔ biān qǐ huò yú xīng dì zī mèi biān qǐ huò yú gū yī bó shū biān qǐ

乃至有識神以來，至于今日。於六親眷屬邊起，如是等

nǎi zhì yǒu shí shén yǐ lái zhì yú jīn rì yú liù qīn juān shǔ biān qǐ rú shì děng

罪，如是罪因苦果，受對劫數，怨結多少。唯有十方一切

zuì rú shì zuì yīn kǔ guǒ shòu duì jié shù yuàn jié duō shǎo wéi yǒu shí fāng yī qiè

諸佛，大地菩薩，盡知盡見。如諸佛菩薩，所知所見。罪

zhū fó dà dì pú sà jìn zhī jìn jiàn rú zhū fó pú sà suǒ zhī suǒ jiàn zuì

量多少，怨對劫數。於未來世，方受對者。

liàng duō shǎo yuàn duì jié shù yú wèi lái shì fāng shòu duì zhě

We have had delusive thoughts, were deeply attached to sense objects, and committed all kinds of offenses. These offenses are countless and boundless. These offenses are due to conflicts with parents, siblings, or aunts and uncles from our past lives to the present. The offences committed against our family and relatives caused enmities as well as retributions for many kalpas. Only the Buddhas and bodhisattvas in the ten directions see and know this. These offences will cause enmity in future lives.

（弟子眾等）今日，慚顏哽慟。銜悲自責。改往脩來，不

dì zǐ zhòng děng jīn rì cán yán gěng tòng xián bēi zì zé gǎi wǎng xiū lái bú

敢復作。唯願父母親緣眷屬，以柔軟心，調和心，樂善心，

gǎn fù zuò wéi yuàn fù mǔ qīn yuán juān shǔ yǐ róu ruǎn xīn tiáo hé xīn lè shān xīn

歡喜心，守護心，等如來心，受（弟子眾等）今日懺悔。

huān xǐ xīn shǒu hù xīn děng rú lái xīn shòu (dì zǐ zhòng děng) jīn rì chǎn huǐ

一切捨施，無怨親想。又願父母親緣，一切眷屬。若有怨

yī qiè shě shī wú yuàn qīn xiǎng yòu yuàn fù mǔ qīn yuán yī qiè juān shǔ ruò yǒu yuàn

對，在六道中者，亦願六道一切眾生，同共捨施。三世怨

dù zài liù dào zhōng zhě yì yuàn liù dào yī qiè zhòng shēng tóng gòng shě shī sān shì yuàn

結，一時俱盡。

jié yī shí jù jìn

Today, we are deeply remorseful, and tearfully reprimand ourselves. We resolve to correct our past offences and never commit them again. We resolve to treat our parents, families and relatives with a gentle mind, a reconciliatory mind, a sympathetic mind, a joyful mind, a protective mind, and the mind of the Tathagata. 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 existences, will generously forgive them all and that all enmities will immediately end.

從今以去，至于道場。永離三途，絕四趣苦。一切和合，

cóng jīn yǐ qù zhì yú dào chǎng yǒng lí sān tú jué sì qū kǔ yī qiè hé hé

猶如水乳。一切無礙，等於虛空。永為法親，慈悲眷屬。

yóu rú shuǐ rǔ yī qiè wú ài děng yú xū kōng yǒng wéi fǎ qīn cǐ bēi juān shǔ

各各脩習，無量智慧，具足成就。一切功德，勇猛精進，

gè gè xiū xí wú liàng zhì huì jù zú chéng jiù yī qiè gōng dé yǒng měng jīng jìn

不休不息。行菩薩道，無有疲倦。等諸佛心，同諸佛願。

bú xiū bù xī xíng pú sà dào wú yǒu pí juàn děng zhū fó xīn tóng zhū fó yuàn

得佛三密，具五分身。究竟無上菩提，成等正覺。

dé fó sān mī jù wǔ fēn shēn jiū jìng wú shàng pú tí chéng děng zhèng jué

Starting now until we attain bodhi/enlightenment, we hope to be forever freed from the three evil realms and the sufferings of the four evil realms. We hope that all relationships will be in harmony like water mixed with milk, that there will be no obstructions, just like the vast and empty space, and we will always be part of a compassionate Dharma family. We hope that each of us will study and cultivate infinite wisdom and accomplish all merits and virtues. We will vigorously and diligently practice the bodhisattva way without resting or stopping because of exhaustion. We resolve to attain the same mind as all the Buddhas and the same vows of all the Buddhas, achieve the mystical body, mouth, and mind of the Tathagata, be replete with the five attributes of the Dharmakaya, and finally attain supreme enlightenment.

今日道場，同業大眾，相與已解父母怨竟。次復應解師
長怨結，自大聖已還，體未圓極。至於無生法忍，猶為三
相遷滅。在于如來，尚假苦言。令惡眾生，因茲悟道。而
德明化物，猶現此辭。況復凡愚。理絕淨境。

In today's Dharma assembly, we, who have common karma, after having resolved the enmities of our parents, should resolve the enmities of our teachers and elders. After the Buddha entered nirvana, we still have not been able to attain absolute perfection and the tolerance of non-arising dharmas, and are still going through the changes of the three forms. The Tathagata taught the truth of suffering so all sentient beings can be enlightened to the truth. The virtuous ones yet taught the sentient beings by manifest literal explanation, how can the common and ignorant ones realize the absolute state of purity without any teaching?

今善惡雜糅，明白未分。豈能頓離三業之失，若聞所說，
應當慚愧師長恩德。深自悔責，不得驚疑，而懷惡念。經
言：雖復出家，猶未解脫。今雖出家，不得便言無復諸
惡。在俗之人，不得便言都無其善。且置是事，如經所說，
佛告大眾，汝當緣念師長之恩。

When we are still intermixing good and evil deeds and cannot understand the difference, how can we be immediately freed from creating the three karmic offenses? Upon hearing this, we should be grateful to our teachers and elders, be remorseful, not be fearful or have any doubts or devious thoughts. The sutra says that even if one embraces the monastic life, one is not yet liberated. Even though one is a monastic, one should not say that one commits any more evil deeds

or that a lay person does not do any good deeds. As mentioned in the sutras, the Buddha told the assembly that they should be mindful of the kindness of teachers and elders.

父母雖復生育訓誨，而不能使離於三途。師長大慈，誘
fǔ mú suī fù shēng yù syūn huì ér bú néng shī lí yú sān tú shī cháng dà cǐ yòu
進童蒙。使得出家，稟受具戒。是即懷羅漢胎，生羅漢果。
jìn tóng méng shǐ dé chū jiā bǐng shòu jū jiè shì jí huái luó hàn tāi shēng luó hàn guǒ
離生死苦，得涅槃樂。師長有此出世恩德，誰能上報。若
lí shēng sǐ kǔ dé niè pán lè shī cháng yǒu cǐ chū shì ēn dé shēi néng shàng bào ruò
能終身行道，正可自利，非報師恩。佛言天下善友，莫過
néng zhōng shēn xíng dào zhèng kě zì lì fēi bào shī ēn fó yán tiān xià shàn yǒu mò guò
師長。
shī cháng

Although our parents have raised us, taught and guided us, they cannot help us to escape from the three evil realms. It is the compassion of the teachers and elders that encouraged the youth to enter the monastic life and to take the precepts. The seeds of the arhat will bear the fruit of arhathood. One can then transcend the cycle of life and death and attain the bliss of nirvana. How can people repay the transcendental and virtuous kindness of their teachers? If we can cultivate the Way for a whole lifetime, we can benefit ourselves but still cannot repay the kindness of our teachers. The Buddha said that all the good friends in the world cannot benefit us more than our teachers.

今日道場，同業大眾。如佛所說，師長有如此恩德。而未
jīn rì dào chǎng tóng yè dà zhòng rú fó suǒ shuō shī cháng yǒu rú cǐ ēn dé ér wèi
曾發念，報師長恩。或復教誨，亦不信受。乃至麤言，起
céng fā niàn bào shī cháng ēn huò fù jiào huì yì bú xìn shòu nǎi zhì cū yán qǐ
於誹謗。橫生是非，使佛法衰落。如是等罪，何當免離三
yú fēi bàng héng shēng shì fēi shī fó fǎ shuāi luò rú shì děng zuì hé dāng miǎn lí sān
途！此之苦報，無人代者。及其捨命，樂去苦歸。神情慘
tú cǐ zhī kǔ bào wú rén dài zhě jí qí shě mìng lè qù kǔ guī shén qíng cǎn
惱，意用昏迷。六識不聰，五根喪敗。
nǎo yì yòng hūn mí liù shī bú cōng wú gēn sāng bài

In today's Dharma assembly, we, who have common karma, were told by the Buddha, that our teachers and elders have great beneficence and virtues, but we have not resolved to repay their kindness. They have repeatedly taught and admonished us, but we have not followed and upheld their teachings. We even scolded and slandered them. We stirred up trouble to cause the Dharma to decline. With such offenses, how can we escape the three evil realms? No one can substitute for us in enduring our retributive sufferings. When life ends, happiness is gone, and suffering arrives. Our consciousness is miserable and confused. Our six consciousnesses are dull and the five sense organs deteriorate.

欲行足不能動，欲坐身不自立。假使欲聽法言，則耳無
yù xíng zú bù néng dòng yù zuò shēn bù zì lì jiǎ shǐ yù tīng fǎ yán zé ěr wú
復所聞。欲視勝境，則眼無復所見。當如此時，共思今日
fù suǒ wén yù shì shèng jìng zé yǎn wú fù suǒ jiàn dāng rú cǐ shí gòng sī jīn rì
禮懺，豈可復得？但有地獄無量眾苦，如是苦報，自作
lǐ xiǎn qǐ kě fù dé dàn yǒu dì yù wú liàng zhòng kǔ rú shì kǔ bào zì zuò
自受。所以經言：愚癡自恃，不信殃禍。謗師毀師，憎師
zì shòu suǒ yǐ jīng yán yú chī zì shì bù xìn yāng huò bàng shī huǐ shī zēng shī
嫉師。如是等人，法中大魔，地獄種子。自結怨對，受報
jí shī rú shì děng rén fǎ zhōng dà mó dì yù zhǒng zǐ zì jié yuàn duì shòu bào
無窮。
wú qióng

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 enjoy the beautiful scenery, our eyes cannot see. We should then realize that today's repentance ceremony is a rare opportunity that does not come often. There are hells with endless sufferings. The sorrowful retributions are the result of our own actions. Therefore the sutra says that ignorant and arrogant people do not believe in calamities and disasters. They slander, attack, hate, and envy their teachers. These people are the great demons of the Dharma and the seeds of the hells. They entangle themselves in the knots of enmity and suffer endless retributions.

如華光比丘，善說法要。有一弟子，恆懷驕慢。和尚為說，

都不信受。即作是言：我大和尚，空無智慧，但能讚歎

虛空之事。願我後生，不復樂見。於是弟子，法說非法，

非法說法。雖持禁戒，無有毀犯，以謬解故，命終之後，

如射箭頃，墮阿鼻獄。八十億劫，恆受大苦。

Bhiksuu Hua Guang who was eloquent in preaching Dharma had a disciple, who was arrogant and did not have faith in his master's teaching. He said : "My master is devoid of wisdom, but he can praise the illusive and empty things. I hope that I will never see him again in my future lives. " Then the disciple talked about the Dharma as non-Dharma, and non-Dharma as the Dharma. Although he kept the precepts and did not violate them, because he distorted the truth, after he died, like an arrow, he fell into the Avici Hell and underwent intense suffering for trillions of kalpas.

今日道場，同業大眾，如經所說，豈得不人人起大怖畏。

止於和尚，發一惡言，墮阿鼻獄，八十億劫。何況出家以

來，至于今日。於和尚邊，所起惡業，其罪無量。判捨身

形，同彼無疑。何以故爾？和尚闍黎，恆加訓誨，而未曾

如法脩行。

In today's Dharma assembly, we, who have common karma, after reading what the sutra says, should give rise to great fear. Such a monk after speaking a malicious word, fell into the Avici Hell and suffered for trillions of kalpas. Since a novice entered the monastic life, although he practiced with his master, the offences of his evil deeds were immeasurable. He is no different from the previous disciple. Why? His

teachers continuously taught and guided him, but he did not practice according to the Dharma.

於諸師長，多生違逆。或復給與，而無厭足。或師瞋弟子，
yú zhū shī cháng duō shēng wéi nì huò fù gěi yǔ ér wú yàn zú huò shī chēn dì zǐ
或弟子恨師，於三世中，喜怒無量。如是等罪，不可稱計。
huò dì zǐ hèn shī yú sān shì zhōng xǐ nù wú liàng rú shì děng zuì bù kě chēng jì
經言起一瞋心，怨對無量。如是怨對，非但六親，師徒弟
jīng yán qǐ yī chēn xīn yuàn duì wú liàng rú shì yuàn duì fēi dàn liù qīn shī tú dì
子，嫌恨亦甚。又復同房共住，上中下座。不能深信出家，
zǐ xián hèn yì shēn yòu fù tóng fáng gòng zhù shàng zhōng xià zuò bù néng shēn xìn chū jiā
是遠離法。不知忍辱，是安樂行。
shì yuǎn lí fǎ bù zhī rěn rǔ shì ān lè xíng

He disregarded all his teachers and elders. The masters were angry at the disciple, and the disciple hated the master. In the three periods of time, there was immeasurable joy as well as anger. Such offences are countless. The sutra says that when the mind gives rise to a single thought of anger, it causes countless enmities. These enmities are not only among our families and friends, but they are even more intense between the masters and their disciples. Again, we live in the same dwelling and sit next to each other. We do not believe that to leave home for the monastery is to renounce the world. We do not know that practicing tolerance brings peace and happiness.

不知平等，是菩提道。不知離妄想，是出世心。師及弟子，
bù zhī píng děng shì pú tí dào bù zhī lí wǎng xiǎng shī chū shì xīn shī jí dì zǐ
同房共住。結業未盡，互相違戾。忿諍之心，紛然亂起，
tóng fáng gòng zhù jié yè wèi jìn hù xiāng wéi lì fèn zhēng zhī xīn fēn rán luàn qǐ
所以世世不得和合。又出家人，或同學業，或復共師，升
suǒ yǐ shì shì bù dé hé hé yòu chū jiā rén huò tóng xué yè huò fù gòng shī shēng
進之日，便含毒懷瞋。而不自言宿習智慧，彼有福德，我
jìn zhī rì biàn hán dú huái chēn ér bù zì yán sù xí zhì huì bǐ yǒu fú dé wǒ
無善根。有漏之心，亟生高下。多起鬪^(dou)諍，少能和合。
wú shàn gēn yǒu lòu zhī xīn jí shēng gāo xià duō qǐ dòu zhēng shǎo néng hé hé

We do not know that equality is the bodhi way. We do not know that to

be free of deluded thoughts is a mind that transcends the world. The masters and disciples live under the same roof and their common karma has not ended. They find fault in each other and often give rise to conflicts. That is why, from lifetime to lifetime, they cannot live in harmony. In addition, monastics give rise to hatred when they see their fellow cultivators or teachers advance in their practice. They do not think that one who has studied and practiced wisdom day and night has merits and virtues while they themselves do not have good roots. Those with a defiled mind give rise to conflicts and discriminations, and are seldom able to live in harmony with others.

不能推厚居薄，更相嫌恨。不省己非，唯談他短。或以三
bú néng tuī hòu jū bó gēng xiāng xiǎn hèn bú shěng jǐ fēi wéi tán tā duǎn huò yǐ sān
毒，更相讒謗。無忠信心，無恭敬意。何處復念，我違佛
dú gēng xiāng chán bàng wú zhōng xìn xīn wú gōng jìng yì hé chù fù niàn wǒ wéi fó
戒。乃至高聲大語，惡罵醜言。師長教誨，都無信受。上
jiè nǎi zhì gāo shēng dà yǔ è mà chǒu yán shī cháng jiāo huì dōu wú xìn shòu shàng
中下座，人各懷恨。以懷恨故，更相是非。於惡道中，多
zhōng xià zuò rén gè huái hèn yǐ huái hèn gù gēng xiāng shì fēi yú è dào zhōng duō
有怨對。
yǒu yuàn duì

They do not praise the virtuous and are content to be ignorant. They hate each other and do not realize their own faults. They speak of the shortcomings of others. With the three poisons, they slander each other. They neither have loyalty nor respect. They never recite, "I have broken the Buddha's precepts." They even loudly scold others using malicious words. They do not follow or uphold the teachings of their masters and elders. People sitting in the same room hate each other. This hatred stirs up more troubles. There is much enmity in the evil paths.

是非怨對，皆是我等，師徒弟子，同學共住，上中下座，
shì fēi yuàn duì jiē shì wǒ děng shī tú dì zǐ tóng xué gòng zhù shàng zhōng xià zuò
起一恨心，怨對無量。所以經言：今世恨意，微相憎嫉。
qǐ yī hèn xīn yuàn duì wú liàng suǒ yǐ jīng yán jīn shì hèn yì wēi xiāng zēng jí

後世轉劇，至成大怨。何況終身，所起惡業。今日道場，
 hòu shì zhuǎn jù zhì chéng dà yuàn hé kuàng zhōng shēn suǒ qǐ è yè jīn rì dào chǎng
 同業大眾。各不自知，在何道中，於諸師長，上中下座，
 tóng yè dà zhòng gè bù zì zhī zài hé dào zhōng yú zhū shī cháng shàng zhōng xià zuò
 起諸怨結？如是怨對，無有窮盡。無形之對，無有年期，
 qǐ zhū yuàn jié rú shì yuàn duì wú yǒu qióng jìn wú xíng zhī duì wú yǒu nián qī
 亦無劫數。當受苦時，不可堪忍。
 yì wú jié shù dāng shòu kǔ shí bù kě kān rěn

These enemies are all our masters and disciples. Fellow cultivators who live together and sit in the same room give rise to a mind of hatred, causing endless enmity. Thus, the sutras say, “A little hatred and envy in this life will intensify in the next life and cause great enmities. How much more enmity is created in a whole lifetime! In today’s Dharma assembly, we, who have common karma, do not know in which existence we created enmity with our masters and all our elders, peers, and juniors. Such enmities are endless and boundless, lasting for endless years or countless kalpas. When we suffer from them, the pain is unbearable.

所以菩薩摩訶薩，捨怨親心，離怨親想。以慈悲心，平等
 suǒ yī pú sà mó hē sà shě yuàn qīn xīn lí yuàn qīn xiǎng yǐ cǐ bēi xīn píng děng
 攝受。相與今日，已得發菩提心，已發菩提願，宜應習行
 shè shòu xiāng yǔ jīn rì yǐ dé fā pú tí xīn yǐ fā pú tí yuàn yí yīng xí xíng
 菩薩之行，四無量心，六波羅蜜，四弘誓，四攝法，如諸
 pú sà zhī xíng sì wú liàng xīn liù bō luó mì sì hóng shì sì shè fǎ rú zhū
 佛菩薩，所行本行。我等今日，亦應習行。怨親平等，一
 fó pú sà suǒ xíng běn xíng wǒ děng jīn rì yì yīng xí xíng yuàn qīn píng děng yī
 切無礙，從今日去，至於菩提，誓當救護一切眾生。令諸
 qiè wú ài cóng jīn rì qù zhì yú pú tí shì dāng jiù hù yī qiè zhòng shēng lìng zhū
 眾生，究竟一乘，相與至心，五體投地。
 zhòng shēng jiū jìng yī chéng xiāng yǔ zhì xīn wǔ tǐ tóu dì

Therefore, the great bodhisattvas extinguish feelings of enmity in their mind and thoughts. They protect and accept everyone equally with a mind of compassion. Today we have already given rise to the bodhi mind and the bodhi vow. We should learn to cultivate the bodhisattva way, the four immeasurable states of mind, the six paramitas, the four great vows, and the four all embracing virtues. We should cultivate the

conduct of all the Buddhas and bodhisattvas. Today, we should treat our loved ones and enemies equally, without any obstructions. From today until we attain bodhi, we resolve to save and protect all sentient beings. May all sentient beings follow the One Great Vehicle. Together, we prostrate with utmost sincerity.

奉為有識神以來，經生出家，和尚闍黎，有怨對者；同
fèng wéi yǒu shìh shén yǐ lái jīng shēng chū jiā hé shàng shé lí yǒu yuàn duì jhě tóng
壇尊證，有怨對者；同學眷屬，上中下座，有怨對者；
tán zūn zhèng yǒu yuàn duì jhě tóng xué juān shǔ shàng zhōng xià zuò yǒu yuàn duì jhě
有緣無緣，廣及十方，四生六道，三世眾怨，若對非對，
yǒu yuán wú yuán guǎng jí shíh fāng sì shēng liù dào sān shìh zhòng yuàn ruò duì fēi duì
若輕若重，各及眷屬。（弟子眾等）若於六道，一切眾生
ruò qīng ruò zhòng gè jí juān shǔ dì zǐ zhòng děng ruò yú liù dào yī qiè zhòng shēng
中，有怨對者；於未來現在，應受對者；今日懺悔，願
zhōng yǒu yuàn duì jhě yú wèi lái xiàn zài yīng shòu duì jhě jīn rì chàn huǐ yuàn
乞除滅。
qǐ chú miè

Since we had consciousness, we have made enemies with our masters, fellow cultivators, family and relatives, elders, peers, and juniors, as well as all those in the ten directions who had or did not have affinity with us, those in the four forms of birth, the six existences, and the three periods of time, who were either right or wrong, whose resentments were minor or serious, and our families and friends. We make repentance today and pray that all present and future enmities of sentient beings in the six existences will be resolved.

若六道一切眾生，各各有怨對者；（弟子眾等）今日，
ruò liù dào yī qiè zhòng shēng gè gè yǒu yuàn duì jhě dì zǐ zhòng děng jīn rì
以慈悲心，無怨親想。普為三世眾怨，求哀懺悔，願皆捨
yǐ cǐ bēi sīn wú yuàn cīn xiǎng pǔ wéi sān shìh zhòng yuàn qiū āi chàn huǐ yuàn jiē shě
施。無復惡念相加，懷毒相向，願六道一切眾生，亦同捨
shī wú fù è niàn xiāng jiā huái dú xiāng xiàng yuàn liù dào yī qiè zhòng shēng yì tóng shě

施, 一切歡喜. 從今解結, 無復瞋恨, 各自恭敬, 念報恩

shīh yí ciè huān sī cóng jīn jiě jié wú fū chēn hèn gè zìh gōng jīng niàn bào ēn

心. 等諸佛心, 同諸佛願. 各各至心, 歸依世間, 大慈悲

sīn dèng jhū fó sīn tóng jhū fó yuàn gè gè jhīh sīn guī yī shīh jiàn dà cīh bēi

父.

fū

Today, [for] all sentient beings in the six existences who have enemies, we will treat them with a mind of compassion, without discrimination between loved ones or enemies. We make repentance for all sentient beings in the three periods of time and hope they will resolve their enmities, and no longer harbor evil or poisonous thoughts against each other. May all sentient beings in the three periods of time renounce these evil thoughts and be happy. May they untangle their knots, no longer hate others, be respectful toward each other, have minds of gratitude, with minds and vows equal to those of all the Buddhas. With utmost sincerity, we take refuge in the world's most compassionate father.

南無彌勒佛

nán wú mí lè fó

南無釋迦牟尼佛

nán wú shīh jiā móu ní fó

南無見有邊佛

nán wú jiàn yǒu biān fó

南無電明佛

nán wú diàn míng fó

南無金山佛

nán wú jīn shān fó

南無師子德佛

nán wú shīh zīh dé fó

南無勝相佛

nán wú shèng xiāng fó

南無明讚佛

nán wú míng zàn fó

南無堅精進佛

nán wú jiān jīng jìn fó

南無具足讚佛

nán wú jū zú zàn fó

南無離畏師佛

nán wú lí wèi shīh fó

南無應天佛

nán wú yīng tiān fó

南無大燈佛

nán wú dà dēng fó

南無世明佛

nán wú shīh míng fó

南無妙音佛

nán wú miào yīn fó

南無持上功德佛

nán wú chí shàng gōng dé fó

南無離闇佛

nán wú lí àn fó

南無寶讚佛

nán wú bǎo zàn fó

南無師子頰佛

nán wú shī zǐ jiǎn fó

南無滅過佛

nán wú miè guò fó

南無持甘露佛

nán wú chí gān lù fó

南無人月佛

nán wú rén yuè fó

南無喜見佛

nán wú xǐ jiàn fó

南無莊嚴佛

nán wú zhuāng yán fó

南無珠明佛

nán wú zhū míng fó

南無山頂佛

nán wú shān dǐng fó

南無名相佛

nán wú míng xiāng fó

南無法積佛

nán wú fǎ jī fó

南無慧上菩薩

nán wú huì shàng pú sà

南無常不離世菩薩

nán wú cháng bú lí shì pú sà

南無無邊身菩薩

nán wú wú biān shēn pú sà

南無觀世音菩薩

nán wú guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。願以佛力，

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ fó lì

法力，大地菩薩力，一切賢聖力；令三世無量眾怨，若

fǎ lì dà dì pú sà lì yī qiè xián shèng lì lìng sān shì wú liàng zhòng yuàn ruò

對非對，盡空法界，一切眾生，皆同懺悔，解怨釋結。一

duì fēi duì jìn kōng fǎ jiè yī qiè zhòng shēng jiē tóng chǎn huǐ jiě yuàn shì jié yī

切捨施，無怨親想。一切和合，猶如水乳。一切歡喜，猶

qiè shě shī wú yuàn qīn xiǎng yī qiè hé hé yóu rú shuǐ rǔ yī qiè huān xǐ yóu

如初地。一切無礙，猶如虛空。

rú chū dì yī qiè wú ài yóu rú xū kōng

Again, we take refuge in the Three Jewels in the ten directions and vast space. Relying on the power of the Buddhas, the Dharma, bodhisattvas of the earth, and saints, we make repentance for the countless enmities of sentient beings in the three periods of time, in all the Dharma realms, whether they are right or wrong, and hope that they will untangle the knots of enmity, renounce all these offences without discrimination between loved ones or enemies. May all live harmoniously, like water mixed with milk. May all be filled with joy, like the bodhisattvas in the first stage of practice. May there be no obstructions, like the empty

space.

從今以去，至于菩提。永為法親，無別異想。常為菩薩慈
cóng jīn yǐ cū yú jīh yú pú tí yǒng wéi fǎ qīn wú bié yì xiǎng cháng wéi pú sà cǐ
悲眷屬。又以今日，禮拜懺悔，解怨釋結，功德因緣。願
bēi juān shǔ yòu yǐ jīn rì lǐ bài chǎn huǐ jiě yuàn shì jié gōng dé yīn yuán yuàn
和尚闍黎，同壇尊證，同學弟子，上中下座，一切眷屬，
hé shàng shé lí tóng tán zūn zhèng tóng xué dì zǐ shàng zhōng xià zuò yī qiè juān shǔ
有怨對者；乃至四生六道，各有三世眾怨，未解脫者；
yǒu yuàn duì zhě nǎi zhì sì shēng liù dào gè yǒu sān shì zhòng yuàn wèi jiě tuō zhě

From today until we attain bodhi, we hope to be Dharma relatives forever and not have a second thought. We hope to be the relatives of bodhisattvas and compassionate ones. Today we sincerely prostrate, make repentance, and resolve to untangle the knots of enmity, as a cause for cultivating virtues and merits. We pray that all our masters, fellow cultivators, families, friends, enemies, sentient beings in the four births, six existences, and three periods of time,

今日若有在天道者，在仙道者，在阿脩羅道者，在地獄
jīn rì ruò yǒu zài tiān dào zhě zài xiān dào zhě zài ā xiū luó dào zhě zài dì yù
道者，在餓鬼道者，在畜生道者，在人道者，今日現在眷
dào zhě zài è guǐ dào zhě zài chù shēng dào zhě zài rén dào zhě jīn rì xiān zài juān
屬中者；如是十方三世眾怨，若對非對，各及眷屬。從
shǔ zhōng zhě rú shì shí fāng sān shì zhòng yuàn ruò duì fēi duì gè jí juān shǔ cóng
今以去，至于菩提。一切罪障，皆得除滅。一切怨對，畢
jīn yǐ cū yú jīh yú pú tí yī qiè zuì zhàng jiē dé chú miè yī qiè yuàn duì bì
竟解脫。結習煩惱，永得清淨。長辭四趣，自在受生。念
jīng jiě tuō jié xí fán nǎo yǒng dé qīng jìng cháng cí sì qù zì zài shòu shēng niàn
念法流，心心自在。
niàn fǎ liú xīn xīn zì zài

those in the heavenly realm, the realm of asuras, hell, hungry ghosts, animals and humans, as well as our families and friends today, who have not dissolved their enmity, who are either rivals or not, from today until they attain bodhi, will eradicate all their offences and obstructions. May all their animosities be removed. May their accumulated bad habits and

afflictions be eradicated forever, and may they attain purity. May we be forever freed from the four destinies and be reborn at will. May their every thought be filled with the Dharma, and may their minds be free and at ease.

六波羅蜜，具足莊嚴。十地行願，無不究竟。得佛十力，
lù bō luó mì jù zú zhuāng yán shí dì xíng yuàn wú bú jiù jīng dé fó shí lì
神通無礙。早具阿耨多羅三藐三菩提，成等正覺。今日
shén tōng wú ài zǎo jù ā nòu duō luó sān miǎo sān pú tí chéng děng zhèng jué jīn rì
道場，同業大眾。前是總相，為三世眾怨，解諸怨結。此
dào chǎng tóng yè dà zhòng qián shì zǒng xiāng wéi sān shì zhòng yuàn jiě zhū yuàn jié cǐ
下自淨，宜督其心。相與今日，何故不得解脫？進不覩^(du)
xià zì jìng yí dū cǐ xīn xiāng yǔ jīn rì hé gù bù dé jiě tuō jìn bù kù
面前授記，退不聞一音演說。
miàn qián shòu jì tuì bù wén yī yīn yǎn shuō

We vow to fulfill the six paramitas and to practice and perfect the ten stages and vows of the bodhisattva. May we achieve the Buddha's ten supernatural powers without obstructions, and attain supreme unsurpassed enlightenment. In today's Dharma assembly, we, who have common karma, know that the previous passages are just general descriptions to help sentient beings of the three periods of time to resolve and untangle the knots of enmity. We must first purify and control our own minds. Why are we not yet liberated today? This is because we have not obtained the Buddha's prediction [to attain enlightenment] or heard a single word [The one-sound teaching] of the Buddha's preaching.

良由罪業深厚，怨結牢固。非惟不見前佛後佛，菩薩賢
liáng yóu zuì yē shēn hòu yuàn jié láo gù fēi wéi bú jiàn qián fó hòu fó pú sā xián
聖。亦恐十二分教，聞聲傳響，永隔心路。惡道怨對，無
shèng yì kǒng shí èr fēn jiào wén shēng chuán xiǎng yǒng gé xīn lù è dào yuàn duì wú
從得免。捨此形命，方沈沸海。輪轉三途，備歷惡趣。何
cóng dé miǎn shě cǐ xíng mìng fāng shěn fèi hǎi lún zhuǎn sān tú bèi lì è qū hé

時當得復此人身？發如是意，實有切情之悲。運如是想，

shí dāng dé fù cǐ rén shēn fā rú shì yì shí yǒu qiè qíng zhī bēi yùn rú shì xiǎng

不覺痛心之苦。

bú jué tòng xīn zhī kǔ

This is a result of our deep karmic offenses and stubborn knots of resentment. We were not able to see the Buddhas, bodhisattvas, saints, and sages in previous and current lives. We were also afraid that that Buddha's twelve divisions of the canon would not touch our minds. It is difficult to avoid our enemies in the evil paths. After we relinquish our bodies and lives, we drown in the turbulent sea again. We have transmigrated in the three evil destinies, traversing in all the evil realms. We did not know when we would regain the human form. When we think about it, we feel intense pain and are deeply sorrowful.

相與已得仰餐風化，割愛辭親，捨榮棄俗，更無異緣。豈

xiāng yǔ yǐ dé yǎng cān fēng huà gē ài cí qīn shě róng qì sù gēng wú yì yuán qǐ

得不與時競，各求所安。若不志意堅強，捍勞忍苦，銜悲

dé bú yǔ shí jìng gè qiú suǒ ān ruò bú zhì yì jiān qiáng hàn láo rěn kǔ xián bēi

惻愴者。忽爾身被篤疾，中陰相現。獄卒羅剎，牛頭阿傍。

cè chuāng zhě hū ěr shēn bèi dǔ jí zhōng yīn xiāng xiàn yù zú luó chà niú tóu ā bàng

殊形異狀，一朝而至。風刀解身，心懷怖亂。眷屬號泣，

shū xíng yì zhuàng yī zhāo ér zhì fēng dāo jiě shēn xīn huái bù luàn juān shǔ hào qì

無所覺知。

wú suǒ jué zhī

Since we have already lived the simple life together, left families and friends, renounced the honor and glory of the world, and do not have other causal relationships, why are we not racing against time to find peace? If our resolve is not strong, and we are not tolerant in adversity, when we suddenly become severely ill, the intermediate stage between death and rebirth manifests. The prison guards from the hells, the raksasas, ox-headed torturers, and all kinds of bizarre creatures will come. Wind like knives will cut up our bodies, and our minds will be terrified and distraught. Our families and friends will weep but we will not know why they are weeping.

當此之時，欲求今日禮懺，起一善心，豈可復得？但有
dāng cǐ jīh shíh yū ciú jīn rìh lí chàn cǐ yī shàn sīn cǐ kě fù dé dàn yǒu
三途，無量眾苦。今日大眾，各自努力，與時馳競。若任
sān tú wú liàng zhòng kǔ jīn rìh dà zhòng gè zìh nǔ lì yǔ shíh chí jìng ruò rèn
情適意，則進趣理遲。捍勞忍苦，則勇猛心疾。所以經
cíng shìh yì zé jìn cǐlǐ chíh hàn láo rěn kǔ zé yǒng měng sīn jí suǒ yǐ jīng
言：悲是道場。忍疲苦故。發行是道場，能辦事故。是知
yán bēi shìh dào chǎng rěn pí kǔ gù fā xíng shìh dào chǎng néng bàn shìh gù shìh jīh
萬善莊嚴，不勤無託。欲度巨海，非舟何寄。
wàn shàn zhuāng yán bú qín wú tuō yū dù jǔhǎi fēi zhōu hé jì

At that time how can we give rise to one good thought from today's repentance? Countless sentient beings are enduring infinite suffering in the three evil paths. Today, we should each work hard and race against time. If we act impulsively, we will progress slowly. If we are diligent and tolerant of suffering, we will swiftly achieve a valiant mind. Therefore, the sutra says, compassion is the place of enlightenment, because we have endured sufferings with tolerance. Taking action is the place of enlightenment, because we have accomplished our tasks. Perfecting myriads of good deeds can only be accomplished by diligence. Crossing a great sea cannot be accomplished without a boat. ”

若有願樂之心，不行願樂之事。心事不即，直未見果。如
ruò yǒu yuàn lè jīh sīn bú xíng yuàn lè jīh shìh sīn shìh bú jí zhí wèi jiàn guǒ rú
絕糧之人，心存百味，於其飢惱，終無濟益。當知欲求勝
jué liáng zhī rén sīn cún bǎi wèi yú cǐ jī nǎo zhōng wú jì yì dāng jīh yū ciú shèng
妙果報，必須心事俱行。相與及時，生增上心。懷慚愧意，
miào guǒ bào bì xū sīn shìh jù xíng xiāng yǔ jí shíh shēng zēng shàng sīn huái cán kuì yì
懺悔滅罪，解諸怨結。脫更處闇，開了未期，人皆解脫，
chàn huǐ miè zuì jiě zhū yuàn jié tuō gēng chù àn kāi le wèi qī rén jiē jiě tuō
莫追後悔。各各至心，等一痛切。五體投地，歸依世間，
mò zhuī hòu huǐ gè gè zhì sīn děng yī tòng qiè wǔ tǐ tóu dì guī yī shì jiān
大慈悲父。
dà cǐh bēi fù

If we wish to have a mind of joy, but do not take action toward obtaining this joy, our minds are not in harmony with our practice and we will not obtain results. It is like a person on a starvation diet who cannot satisfy

his hunger while he is craving all kinds of flavorful foods. Therefore, if we seek superior retribution, our mind and practice must be in agreement. Today, we strengthen our mind toward attaining enlightenment, are remorseful, make repentance for our karmic offenses, and untangle the knots of all enmity. May we be freed from the endless ignorance of the dark realms. We hope that everyone will be liberated and will have no regrets. Together, with utmost sincerity, we prostrate and take refuge in the most compassionate father of the world.

南無彌勒佛

nán wú mí lè fó

南無釋迦牟尼佛

nán wú shī jiā móu ní fó

南無定義佛

nán wú dìng yì fó

南無施願佛

nán wú shī yuàn fó

南無寶眾佛

nán wú bǎo zhòng fó

南無眾王佛

nán wú zhòng wáng fó

南無遊步佛

nán wú yóu bù fó

南無安隱佛

nán wú ān yǐn fó

南無法差別佛

nán wú fǎ chà bié fó

南無上尊佛

nán wú shàng zūn fó

南無極高德佛

nán wú jí gāo dé fó

南無上師子音佛

nán wú shàng shī zǐ yīn fó

南無樂戲佛

nán wú lè xì fó

南無龍明佛

nán wú lóng míng fó

南無華山佛

nán wú huá shān fó

南無龍喜佛

nán wú lóng xǐ fó

南無香自在王佛

nán wú xiāng zì zài wáng fó

南無大名佛

nán wú dà míng fó

南無天力佛

nán wú tiān lì fó

南無德鬘佛

nán wú dé mǎn fó

南無龍首佛

nán wú lóng shǒu fó

南無善行意佛

nán wú shàn xíng yì fó

南無因莊嚴佛

nán wú yīn zhuāng yán fó

南無智勝佛

nán wú zhì shèng fó

南無無量月佛

nán wú wú liàng yuè fó

南無實語佛

nán wú shí yǔ fó

南無日明佛

nán wú rì míng fó

南無藥王菩薩

nán wú yào wáng pú sà

南無藥上菩薩

nán wú yào shàng pú sà

南無無邊身菩薩

nán wú wú biān shēn pú sà

南無觀世音菩薩

nán wú guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。（弟子眾

yòu fù guī yī rú shì shí fāng jìn sūyō kōng jiè yī qiè sān bǎo dì zǐ zhòng

等）積集罪障，深於大地。無明覆蔽，長夜不曉。常隨三

děng jī jí zuì zhàng shēn yú dà dì wú míng fù bì cháng yè bú xiǎo cháng suí sān

毒，造怨對因。致使迷淪三有，永無出期。今日以諸佛菩

dú zào yuàn duì yīn zhì shǐ mí lún sān yǒu yǒng wú chū qī jīn rì yǐ zhū fó pú

薩，大慈悲力。始蒙覺悟。心生慚愧，至誠求哀。發露懺

sà dà cǐ bēi lì shǐ méng jué wù xīn shēng cán kuī zhì chéng qiú āi fā lù xiǎn

悔，願諸佛菩薩，慈悲攝受。

huǐ yuàn zhū fó pú sà cǐ bēi shē shòu

Again, we take refuge in the Three Jewels of the ten directions and vast space. Our accumulated karmic offenses are as deep as the earth. We are cloaked by ignorance and have not awakened for long nights. We created enmities due to the three poisons, causing us to transmigrate endlessly in the three realms, never being able to escape. Today, relying on the great compassionate and merciful power of the Buddhas and bodhisattvas, we are finally awakened. Our minds give rise to remorse and we sincerely pray that we will be repentant. May all the Buddhas and bodhisattvas accept our plea.

以大智慧力，不思議力，無量自在力，降伏四魔力，滅諸

yǐ dà zhì huì lì bù sī yì lì wú liàng zì zài lì jiàng fú sì mó lì miè zhū

煩惱力，滅諸怨結力，度脫眾生力，安隱眾生力，解脫地

fán nǎo lì miè zhū yuàn jié lì dù tuō zhòng shēng lì ān yǐn zhòng shēng lì jiě tuō dì

獄力，濟度餓鬼力，救拔畜生力，攝化阿脩羅力，攝受人

yù lì jì dù è guǐ lì jiù bá chù shēng lì shè huà ā xiū luó lì shè shòu rén

道力，盡諸天諸仙漏力，無量無邊功德力，無量無盡智

dào lì jìn jhū tiān jhū siān lòu lì wú liàng wú biān gōng dé lì wú liàng wú jìn jhīh

慧力。

huì lì

With the power of their great wisdom and inconceivable powers, their power of self-mastery, power to subdue the four Maras, power to protect sentient beings, power to liberate all from hell, power to help and save the hungry ghosts and animals, power to influence and liberate asuras and human beings, power to remove the defilements of heavenly beings, power of immeasurable and boundless virtue and merits, power of infinite wisdom,

令四生六道，一切眾怨。同到道場。受（弟子眾等）今

lǐng sì shēng liù dào yī qiè zhòng yuàn tóng dào dào chāng shòu dì zǐ zhòng děng jīn

日懺悔，一切捨施，無怨親想。所結怨業，同得解脫。永

rì chàn huǐ yī qiè shě shī wú yuàn qīn xiǎng suǒ jié yuàn yè tóng dé jiě tuō yǒng

離八難，無四趣苦。常值諸佛，聞法悟道。發菩提心，行

lí bā nán wú sì qū kǔ cháng zhí zhū fó wén fǎ wù dào fā pú tí xīn xíng

出世業。四等六度，深心脩習。一切行願，等階十地。入

chū shì yè sì děng liù dù shēn xīn xiū xí yī qiè xíng yuàn děng jiē shí dì rù

金剛心，俱成正覺。

jīn gāng xīn jù chéng zhèng jué

may they lead all mutual enemies of the four births and six existences to enlightenment. We hope that there will be no discrimination between enemies and friends. We hope that all enmities will be dissolved and that we will be eternally free from the eight difficulties and the sufferings of the four evil destinies. We vow to always follow all the Buddhas, listen to their teachings, be awakened to the Way, give rise to the bodhi mind, and cultivate the transcendent path. We vow to deeply practice the four immeasurable states of mind and the six paramitas. May all our conduct and vows be equal to those of the bodhisattvas in the tenth stage. May we enter the vajra mind and attain supreme enlightenment.

今日道場，同業大眾。夫怨對相尋，皆由三業，莊嚴行人。

嬰諸苦報，相與既知是眾苦之本。宜應勇猛，挫而滅之。

滅苦之要，唯有懺悔。故經稱歎，世二健兒：一不作罪。

二能懺悔。大眾今日，將欲懺悔，當潔其心，整肅其容。

內懷慚愧，悲暢於外。起二種心，則無罪不滅。

In today's Dharma assembly, we, who have common karma, know that enmities are caused by the three karmas and that offenders suffer the retributions. We all know that this is the root of our suffering. We should vigorously eradicate it. Only by making repentance can we eradicate suffering. Therefore, the sutras praise two types of strong people in our world. Ones who do not commit offenses and others who can make repentance for their faults. Today, if we wish to make repentance, we should cleanse our mind and rectify our appearance. Inwardly, we are repentant ; outwardly, we show remorse. If we give rise to the two minds, there are no faults that cannot be eliminated.

何者二種心？一慚二愧。慚者慚天，愧者愧人。慚者自

能懺悔，滅諸怨對。愧者能教他人，解諸結縛。慚者能作

眾善，愧者能見隨喜。慚者內自羞恥，愧者發露向人。以

是二法，能令行人，得無礙樂。相與今日，起大慚愧，作

大懺悔。至心求哀，四生六道。何以故爾？

What are these two minds ? The first is the mind of shame. The second is the mind of regret. One who feels ashamed can offer repentance to heaven ; one who is regretful can offer repentance to people. One who feels ashamed can repent to eradicate various enmities ; one who is

regretful can teach others to untangle all their knots. One who feels ashamed can do many good deeds ; one who is regretful rejoices at others' good deeds. One who feels ashamed is humble inwardly ; one who is regretful shows remorse outwardly to others. Therefore, these two minds help practitioners to attain unobstructed joy. Today, with great shame and remorse, we make profound repentance. We sincerely beg sentient beings in the four births and six existences for forgiveness. Why ?

經言：一切眾生，皆是親緣。或經為父母，或經為師長。
jīng yán yī qiè zhòng shēng jiē shì qīn yuán huò jīng wéi fù mǔ huò jīng wéi shī cháng
乃至經為兄弟姊妹，一切皆然。良由墮無明網，不復相
nǎi zhì jīng wéi xiōng dì zī mèi yī qiè jiē rán liáng yóu duò wú míng wǎng bù fù xiāng
知。既不相知，多起觸惱。以觸惱故，怨對無窮。大眾今
zhī jì bù xiāng zhī duō qǐ chù nǎo yǐ chù nǎo gù yuàn duì wú qióng dà zhòng jīn
日，覺悟此意。至誠懇惻，苦切用心。必令一念感十方佛，
rì jué wù cǐ yì zhì chéng kěn cè kǔ qiè yòng xīn bì lìng yī niàn gǎn shí fāng fó
一拜斷除無量怨對。等一痛切，五體投地，重復歸依，世
yī bài duàn chú wú liàng yuàn duì děng yī tòng qiè wú tǐ tóu dì zhòng fù guī yī shì
間大悲慈父。
jiān dà bēi cǐ fù

The sutras say : “All sentient beings are related. They can be our parents, teachers, elders, brothers, sisters, or other relatives. ” We fell into the net of ignorance and did not know this ; therefore, we had many afflictions. Afflictions give rise to countless enemies. We are now awakened to this truth ; our minds are very sincere. One single thought can move the Buddhas in the ten directions ; our one sincere prostration can eradicate countless enmities. Together, with utmost sincerity, we prostrate and take refuge in the most compassionate father of the world.

南無彌勒佛
nán wú mí lè fó

南無釋迦牟尼佛
nán wú shì jiā móu ní fó

南無定意佛
nán wú dīng yì fó

南無無量形佛
nán wú wú liàng xíng fó

南無明照佛

nán wú míng zhào fó

南無寶相佛

nán wú bǎo xiāng fó

南無斷疑佛

nán wú duàn yí fó

南無善明佛

nán wú shàn míng fó

南無不虛步佛

nán wú bù xū bù fó

南無覺悟佛

nán wú jué wù fó

南無華相佛

nán wú huá xiāng fó

南無山主王佛

nán wú shān zhǔ wáng fó

南無大威德佛

nán wú dà wēi dé fó

南無遍見佛

nán wú biàn jiàn fó

南無無量名佛

nán wú wú liàng míng fó

南無寶天佛

nán wú bǎo tiān fó

南無住義佛

nán wú zhù yì fó

南無滿意佛

nán wú mǎn yì fó

南無上讚佛

nán wú shàng zǎn fó

南無無憂佛

nán wú wú yōu fó

南無無垢佛

nán wú wú gòu fó

南無梵天佛

nán wú fàn tiān fó

南無華明佛

nán wú huá míng fó

南無身差別佛

nán wú shēn chà bié fó

南無法明佛

nán wú fǎ míng fó

南無盡見佛

nán wú jìn jiàn fó

南無德淨佛

nán wú dé jìng fó

南無文殊師利菩薩

nán wú wén shū shī lì pú sà

南無普賢菩薩

nán wú pǔ xián pú sà

南無無邊身菩薩

nán wú wú biān shēn pú sà

南無觀世音菩薩

nán wú guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。仰願三寶，

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yǎng yuàn sān bǎo

同加攝受。令（弟子眾等）所懺除滅，所悔清淨。又願

tóng jiā shè shòu lìng dì zǐ zhòng děng suǒ chǎn chú miè suǒ huǐ qīng jìng yòu yuàn

今日，同懺悔者，從今日去，乃至菩提。一切怨對，皆得

jīn rì tóng chǎn huǐ zhě cóng jīn rì qù nǎi zhì pú tí yī qiè yuàn duì jiē dé

解脫。一切眾苦，畢竟銷滅。結習煩惱，永得清淨。長辭
jiě tuō yī qiè zhòng kǔ bì jìng xiāo miè jié xí fán nǎo yǒng dé qīng jìng cháng cí
四趣，自在受生。親侍諸佛，面奉尊記。六度四等，無不
sì qū zì zài shòu shēng qīn shì zhū fó miàn fèng zūn jì liù dù sì děng wú bù
備行。
bèi xíng

Again, we take refuge in the Three Jewels in the ten directions and vast space. We pray that the Three Jewels will protect us. We pray that what we repented can be eradicated and what we regretted can be purified. We pray that all those who make repentance with us today, from now until attaining bodhi, will be freed from all their resentment and enmities. May all sufferings be alleviated, and all accumulated bad habits and afflictions be purified. We hope to be forever freed from the four evil destinies and to have rebirths only at will. We vow to serve all the Buddhas and hope to receive their approval. We vow to practice the six paramitas and four immeasurable states of mind.

具四辯才，得佛十力。相好嚴身，神通無礙。入金剛心，
jù sì biàn cái dé fó shí lì xiāng hào yán shēn shén tōng wú ài rù jīn gāng xīn
成等正覺。
chéng děng zhèng jué

May we have the four skills of eloquence and the ten powers of the Buddha. May we achieve the Buddha's good characteristics, majestic body, and supernatural powers without obstructions. May we achieve the vajra mind and attain supreme enlightenment.

慈悲道場懺法卷第五

Compassionate Repentance Liturgy at the Place of Cultivation Scroll 5

讚

Praise

四生往返，六道迴旋，皆由冤對閻相傳，願仗佛哀憐，解
sì shēng wǎng fǎn liù dào huí xuán jiē yóu yuān duì àn xiāng chuán yuàn zhàng fó āi lián jiě
釋冤愆，萬壑縱悠然。
shì yuān qiān wàn hè zòng yōu rán

Continuous rebirth in the Triple realm is due to hatred and resentment. Resolve resentment and enmity among sentient beings with a compassionate mind.

南無難勝地菩薩摩訶薩 (三稱)
nán wú nán shèng dì pú sà mó hè sà

Namo Bodhisattva Mahasattva of the Fifth Stage (Hard to conquer) (3 tiems)

出懺

Concluding Repentance

妙相巍巍，麗中天之杲日；慈風蕩蕩，振大地之春雷。
miào xiāng wēi wēi lì zhōng tiān zhī gǎo rì cí fēng dàng dàng zhèn dà dì zhī chūn léi
洒^(sa)甘露於塵心，灌醍醐於沙界，有求皆應，無願不從。
gǎn lóu yú chén xīn guàn tí hú yú shā jiè yǒu qiú jiē yīng wú yuàn bú cóng
如來舒五眼之光明，融會作五時之佛事，上來奉為求懺
rú lái shū wǔ yǎn zhī guāng míng róng huì zuò wǔ shí zhī fó shì shàng lái fèng wéi qiú chàn
(弟子眾等)，脩崇慈悲道場懺法，今當第五卷，禮誦
dì zǐ zhòng děng xiū chōng cí bēi dào chǎng chàn fǎ jīn dāng dì wǔ juǎn lǐ sòng
云週，功勳將畢。
yún zhōu gōng xūn jiāng bì

The Buddha's wonderful majestic body shines like the sun high up in the sky ; it is like the stirring of a compassionate breeze and like the

thunder of spring awakening the earth. He showers sweet dew upon the minds of defiled beings, imparting his wisdom to the worlds as numerous as the sands of the Ganges River. He responds to all our pleas and aspirations. The brightness of the Tathagata's five eyes imparts thorough understanding at all times to those who do the Buddha's work. We now practice the compassionate repentance and are about to finish Scroll five. In completing our ceremony and chanting, we are about to perfect our merits.

集五德之高流，瞻五天之妙相。然五分之真香，點五方
jī wú dé jīh gāo liú zhān wú tiān jīh miào xiāng rán wú fēn jīh jhēn xiāng diǎn wú fāng
之慧炬。偈讚一音，花飛五色。供饌聊為芹獻，禮佛效於
jīh huī jǔ jiè zàn yī yīn huā fēi wú sè gòng jhūn liáo wéi cín xiàn lǐ fó xiào yú
葵傾。作觀誦經，殊功異德。先伸回向佛菩提，然後普資
kuí qīng zuò guān sòng jīng shū gōng yì dé xiān shēn huí xiàng fó pú tí rán hòu pǔ zī
周法界。出生殊利，奉為求懺（弟子眾等），懺未懺之
zhōu fǎ jiè chū shēng shū lì fèng wéi qiú chàn dī zǐ zhòng děng chàn wèi chàn jīh
罪垢，集未集之勝因。
zuì gòu jī wèi jī jīh shèng yīn

May we accumulate the five virtues, and respectfully observe the wonderful characteristics of the five heavens. We burn five kinds of incense and light the torch of five kinds of wisdom. From one gatha of praise, flowers of five colors appear. We offer food as our humble gift ; we pay homage to the Buddha in admiration. Contemplating and reciting the sutras confers extraordinary merits. We first dedicate our merits to the Buddha, and then spread them universally to all beings in the Dharma realm. We now make repentance for all the sins which we have not yet repented, and create excellent causes.

伏願：五蘊之雲自空，五衰之相不現；五根五力而具足，
fú yuàn wú yùn jīh yún zì kōng wú shuāi jīh xiāng bù xiàn wú gēn wú lì ér jǔ zú
五蓋五障以消鎔；發明五種之心花，持守五支之淨戒；
wǔ gài wǔ zhàng yǐ xiāo róng fā míng wú zhǒng jīh xīn huā chí shǒu wǔ zhī jīh jīh jìng jiè

現存眷屬，希五福以咸臻，過去宗親，得五明之成就；

xiàn cún jyuàn shù xī wǔ fú yī xián jhēn guò cyù zōng cīn dé wǔ míng jhīh chéng jiù

冥漠幽沉之類，苦輪息而共證菩提；

míng mò yōu chén jhīh lèi kǔ lún sī ér gōng jhèng pú tí

We humbly pray that the hindrances of the five skandhas will naturally be extinguished, and that the five signs of aging never appear. May we have the five perfect sense organs and the five powers. May the five hindrances and the five obstructions be extinguished. May we bring forth the five flowers of innocence (purity), observe and uphold the five pure precepts. May our current relatives enjoy the five kinds of blessings and our past relatives achieve the knowledge of the five sciences. May all sentient beings who flounder in the dark realms be freed from the wheel of suffering and attain enlightenment.

仇讎執對之徒，冤業解而同生善道。略略微文悔過，細

chóu chóu jhīh duì jhīh tú yuān yè jiě ér tóng shēng shàn dào lüè lüè wéi wún huí guò xì

細業果難除；一一仰於緇流，重重求於懺悔。

xì yè guǒ nán chú yī yī yǎng yú zī liú zhòng zhòng qiú yú chǎn huí

May those who hate us resolve the bonds of enmity and together with us, be reborn in the virtuous paths. By making this meager repentance, we fear that our karmic consequences are difficult to eradicate ; therefore, we hope that the sangha will make this repentance with us.

讚

Praise

梁皇懺。五卷功德力。願滅（信人） / （亡者）五逆罪。
liáng huáng chàn wú juǎn gōng dé lì yuàn miè xìn rén wáng zhě wú nǐ zuì

親証菩薩難勝地。懺文舉處罪花飛。解了冤。滅了罪。
qīn zhèng pú sà nán shèng dì chàn wén jǔ chù zuì huā fēi jiě le yuān miè le zuì

（消災增福慧） / （脫苦生忉利）。龍華三會願相逢。彌
xiāo zāi zēng fú huì tuō kǔ shēng tāo lì lóng huá sān huì yuàn xiāng féng mí

勒佛前親受記。
lè fó qián qīn shòu jì

May the power of the merits from the Liang Huang Repentance eradicate the five rebellious sins of the cultivators/deceased. May they attain the fifth stage (mastery of final difficulties) of the bodhisattva. Wherever this repentance is recited, may all sins be eradicated. We have resolved our enmities. We have made repentance for our sins. May calamities be extinguished; may blessings and wisdom increase. May we be freed from suffering and be reborn in the Trayastrimsas Heaven. May we meet at Maitreya's three Dharma assemblies, and personally obtain Maitreya Buddha's prediction for us [to attain buddhahood.].

南無龍華會菩薩摩訶薩（三稱）
nán wú lóng huá huì pú sà mó hē sà

Namo Maitreya Buddha of the Dharma Assemblies (3 times)

舉讚

Praise

梁皇懺。五卷已全周。回向四恩并三有。拜懺（弟子眾

等）增福壽。（願將法水洗愆尤） / （惟願亡靈往西遊）。

難勝地菩薩惟願哀納受。

We have now completed scroll five of the Liang Huang Repentance Liturgy. We dedicate our merits to our four benefactors and all those in the three realms. May we obtain longevity and increased blessings through this repentance. May the Dharma waters cleanse our offences. May all the deceased enter the Western Pure Land. May the bodhisattva of the fifth stage compassionately receive us.

南無登雲路菩薩摩訶薩（三稱）

Namo Bodhisattva Mahasattva Ascending the Cloud Road (3 times) .