

讚

Praise

春先蕊。百草甚奇青。茶芽點出馨香噴。玉甌盞內雪花
chūn xiān ruǐ bǎi cǎo shèn qí qīng chá yá diǎn chū sīn xiāng pēn yù ōu zhǎn nèi xuě huā
輝。趙州公案又重新。睡魔王。能退幾度黃昏陣。
huī zhào zhōu gōng àn yòu zhòng sīn shuì mó wáng néng tuì jǐ dù huāng hūn zhèn

Spring is filled with flower buds and hundreds of exotic green grasses. Sprouts of tea leaves emit their fragrance. Jade containers are filled with brilliant white flowers. The story of Zhao Zhou is renewed. The Yama King sleeps—how many nights will he spend in retirement!

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

Namo Universal Offering Bodhisattva Mahasattva (3 Times)

恭聞
gōng wén

覺皇釋迦，示六年之苦行，道果圓成；破六欲之天魔，
jué huáng shì jiā shì liù nián kǔ xíng dào guǒ yuán chéng pò liù yù tiān mó
神光閃爍。菩薩齊脩於六度，為眷屬之莊嚴；聲聞證果
shén guāng shǎn shuò pú sà cí xiū yú liù dù wéi juàn shǔ zhāng yán shēng wén zhèng guǒ
於六通，作前後之圍遶。授記則六合乾坤而震動，說法
yú liù tōng zuò qián hòu zhī wéi rào shòu jì zé liù hé gān kūn ér zhèn dòng shuō fǎ
則六時花雨以繽紛。妙德難思，恩光普被。願垂哀憫，鑒
zé liù shí huā yǔ yǐ bīn fēn miào dé nán sī ēn guāng pǔ bèi yuàn chuí āi mǐn jiàn
此微忱。
cǐ wēi chén

Listen respectfully : The Enlightened King Shakyamuni practiced asceticism for six years and attained the fruit of enlightenment. He conquered the six desires of the heavenly demon ; his spiritual light shines brilliantly. The bodhisattva cultivated the six paramitas and

adorned his retinues. The sravakas attained the fruition of the six supernatural powers and circumambulate around the Buddha. The Buddha's predictions shake the six assemblies of heaven and earth ; his preaching is like flowers being scattered day and night. His wonderful merits are inconceivable. His compassionate light pervades everywhere. We hope that the Buddha will have mercy on us as we sincerely make repentance at this compassionate place of cultivation.

上來奉為求懺（弟子眾等），啟建慈悲道場懺法。茲當

shàng lái fèng wéi qiú xiàn (dì zǐ zhòng děng), qǐ jiàn cǐ bēi dào chǎng xiàn fǎ. zī dāng

第六卷，入壇緣起。香噴六鉢，燈然六天。六花飛六合之

dì liù juǎn, rù tán yuán qǐ. xiāng pēn liù bō, dēng rán liù tiān. liù huā fēi liù hé zhī

乾坤，六味供六天之紺像。稽首投誠，慤懃悔過。切念求

qiān kūn, liù wèi gòng liù tiān zhī gān xiàng. jī shǒu tóu chéng, yīn cǐn huǐ guò. qiè niàn qiú

懺（弟子眾等），因從曩劫，果感今生。隨逐六根放意，

xiàn (dì zǐ zhòng děng), yīn cóng nǎng jié, guǒ gǎn jīn shēng. suí zhú liù gēn fàng yì,

良由六識拔緣。

liáng yóu liù shí bā yuán.

We now begin to recite scroll six, and give the reasons for this repentance. The aroma of the precious incense permeates everywhere. Lamps illuminate the six heavens. The six flowers soar above the six assemblies of heaven and earth. The six flavors are offered to the Buddhas of the six heavens. We prostrate and are deeply remorseful. We now sincerely make repentance for our offences of many past kalpas and feel grateful for our present existence. We have not restrained our six senses and have been swayed by our six consciousnesses.

貪六塵之幻化，造六趣之輪迴。罔脩六念之正因，未圓

tān liù chén zhī huàn huà, zào liù qū zhī lún huí. wǎng xiū liù niàn zhī zhèng yīn, wèi yuán

六度之梵行。生生之內，苦果無窮；世世之中，妄緣不

liù dù zhī fàn xíng. shēng shēng zhī nèi, kǔ guǒ wú qióng; shì shì zhī zhōng, wàng yuán bù

絕。今則心懷悔過，意竭精誠。命六和之大德，脩六度之

jué. jīn zé xīn huái huǐ guò, yì jié jīng chéng. mìng liù hé zhī dà dé, xiū liù dù zhī

懺文；憑六時之懇切，解六趣之愆尤。仰叩覺皇，冥熏

chàn wún

píng liù shí jīh kěn ciè

jiě liù cǔ jīh ciān yōu

yǎng kòu jué huáng

míng xūn

加被。

jiā bèi

We have pursued the illusory transformations of the six sense objects, which lead to our transmigration in the six existences. We did not cultivate the six contemplations of the true cause and did not achieve the pure conduct of the six paramitas. Therefore, from lifetime to lifetime, our retributive sufferings are immeasurable, and from realm to realm, the cause of our delusions never ends. We now repent wholeheartedly. We ask the great virtuous ones of the six harmonious assemblies to recite the repentance of the six paramitas. Relying on our deep sincerity at all times, may we be liberated from our offences in the six existences. We prostrate and ask the Enlightened King to help and protect us.

大慈大悲愍眾生，

dà cí dà bēi mǐn zhòng shēng

大喜大捨濟含識。

dà xǐ dà shě jì hán shí

相好光明以自嚴，

xiāng hào guāng míng yǐ zì yán

眾等志心皈命禮。

zhòng děng zhì xīn guī mìng lǐ

May the Great Compassionate One have mercy on all sentient beings,
May the Great Blissful and Generous One save all sentient beings,
May the radiance of his great characteristics sustain us,
And all beings sincerely pay homage and take refuge in him.

入懺

Beginning of Repentance

啟運慈悲道場懺法

cǐ yùn cǐ 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 pō 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 jiū 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

慈悲道場懺法卷第六

Liang Huang Repentance Liturgy Scroll 6

今日道場，同業大眾。先向四生六道，懺身惡業。

jīn rì dào chǎng tóng yè dà zhòng xiān xiàng sì shēng liù dào xiǎn shēn è yè

In today's Dharma assembly, we, who have common karma, first make repentance for our evil bodily karma to all sentient beings in the four forms of birth and six existences.

經言：有身則苦生，無身則苦滅。而此身者，眾苦之本。

jīng yán yǒu shēn zé kǔ shēng wú shēn zé kǔ miè ér cǐ shēn zhě zhòng kǔ zhī běn

三途劇報，皆由身得。未見他作我受，我作他受。自作其

sān tú jù bào jiē yóu shēn dé wèi jiàn tā zuò wǒ shòu wǒ zuò tā shòu zì zuò qí

因，自受其果。若一業成，罪無邊際。何況終身所起惡

yīn zì shòu qí guǒ ruò yī yè chéng zuì wú biān jì hé kuàng zhōng shēn suǒ qǐ è

業！今唯知有我身，不知有他身。唯知有我苦，不知有

yè jīn wéi zhī yǒu wǒ shēn bù zhī yǒu tā shēn wéi zhī yǒu wǒ kǔ bù zhī yǒu

他苦。唯知我求安樂，不知他亦求安樂。

tā kǔ wéi zhī wǒ qiú ān lè bù zhī tā yì qiú ān lè

The sutra says that suffering arises because we have a body ; if there is no body, there will be no suffering. Therefore, this body is the fundamental cause of all sufferings. All the bad retributions of the three evil realms are the consequences of this body. The actions of others cannot cause our suffering, and our actions cannot cause the suffering of others. We create the cause by our own actions and suffer the retribution ourselves. The offenses from one bad deed are immeasurable, not to mention the evil karma accumulated during an entire lifetime. We only think of our own bodies and do not think of the bodies of others. We only know that we have sufferings but do not think of the sufferings of others. We only seek our own peace and happiness and do not realize that others also seek peace and happiness.

以愚癡故，起彼我心，生怨親想，所以怨對，遍於六道。

若不解結，於六道中，何時免離？從劫至劫，豈不痛

哉！相與今日，起勇猛心，生大慚愧，作大懺悔。必使一

念感十方佛，一拜斷除無量怨結。等一痛切，五體投地，

歸依世間，大慈悲父。

Because of our ignorance, we discriminate between self and others, between loved ones and enemies. Therefore we give rise to enmities throughout the six existences. If enmities are not resolved, when can we be free from the six existences? Isn't it sorrowful that we transmigrate in the six existences from kalpa to kalpa? Let us bring forth a valiant mind, be deeply remorseful, and make profound repentance. We must have this one sincere thought to obtain response from the Buddhas in the ten directions. One prostration can eradicate countless resentments and 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

南無月面佛

nán wú yuè miàn fó

南無寶燈佛

nán wú bǎo dēng fó

南無寶相佛

nán wú bǎo xiāng fó

南無上名佛

nán wú shàng míng fó

南無作名佛

nán wú zuò míng fó

南無無量音佛

nán wú wú liàng yīn fó

南無違藍佛

nán wú wéi lán fó

南無師子身佛

nán wú shī zǐ shēn fó

南無明意佛

nán wú míng yì fó

南無無能勝佛

nán wú wú néng shèng fó

南無功德品佛

nán wú gōng dé pǐn fó

南無月相佛

nán wú yuè xiāng fó

南無得勢佛

nán wú dé shì fó

南無無邊行佛

nán wú wú biān xíng fó

南無開華佛

nán wú kāi huā fó

南無淨垢佛

nán wú jìng gòu fó

南無見一切義佛

nán wú jiàn yī qiè yì fó

南無勇力佛

nán wú yǒng lì fó

南無富足佛

nán wú fù zú fó

南無福德佛

nán wú fú dé fó

南無隨時佛

nán wú suí shí fó

南無廣意佛

nán wú guǎng yì fó

南無功德敬佛

nán wú gōng dé jìng fó

南無善寂滅佛

nán wú shàn jì miè fó

南無財天佛

nán wú cái tiān fó

南無慶音佛

nán wú qìng yīn fó

南無大勢至菩薩

nán wú dà shì zhì pú sà

南無常精進菩薩

nán wú cháng jīng jìn 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，諸菩薩力，一切賢聖力；令四生六道，一切眾怨，

fá lì zhū pú sà lì yī qiè xián shèng lì lìng sì shēng liù dào yī qiè zhòng yuàn

同到道場。各各懺謝，心念口言，作如是說：（弟子眾

tóng dào dào chǎng gè gè chàn xiè xīn niàn kǒu yán zuò rú shì shuō dì zǐ zhòng

等）從無始無明住地以來，至于今日。以身惡業因緣，

děng cóng wú shǐ wú míng zhù dì yǐ lái zhì yú jīn rì yǐ shēn è yè yīn yuán

或於天道，人道，起諸怨結。或於阿脩羅道，地獄道，起

huò yú tiān dào rén dào qǐ zhū yuàn jié huò yú ā xiū luó dào dì yù dào qǐ

諸怨結。或於餓鬼道，畜生道，起諸怨結。

zhū yuàn jié huò yú è guǐ dào chù shēng dào qǐ zhū yuàn jié

Again, we take refuge in the Three Jewels in the ten directions and vast space. Relying on the power of all the Buddhas, the Dharma, bodhisattvas, and all the saints and sages, may all those in the four forms of birth and six existences, who harbor resentment and enmity, come to this place of enlightenment. We will each make repentance

with gratitude, and with minds and mouth, say the following : Since our ignorance from beginningless time, due to the evil deeds of our body, we have given rise to resentments and enmity in the heavenly and human realms, in the realms of the asuras, hells, hungry ghosts, and animals.

願以佛力，法力，諸菩薩力，一切賢聖力；令四生六道，
yuàn yǐ fó lì fǎ lì zhū pú sà lì yī qiè xián shèng lì lìng sì shēng liù dào
三世眾怨。若對非對，若輕若重，以今懺悔。所懺除滅，
sān shì zhòng yuàn ruò duì fēi duì ruò qīng ruò zhòng yǐ jīn chǎn huǐ suǒ chǎn chú miè
所悔清淨。三界苦果，永不復受，在所生處，常值諸佛。
suǒ huǐ qīng jìng sān jiè kǔ guǒ yǒng bú fù shòu zài suǒ shēng chù cháng zhí zhū fó
又復今日，同懺悔者，從無始生死以來，至于今日。以身
yòu fù jīn rì tóng chǎn huǐ zhě cóng wú shǐ shēng sǐ yǐ lái zhì yú jīn rì yǐ shēn
惡業因緣，於惡道中，備起怨結。
è yè yīn yuán yú è dào zhōng bèi qǐ yuàn jié

Relying on the power of the Buddha, the Dharma, all bodishattvas, and all the saints and sages, we make repentance for all the enmities we have caused in the three periods of time, the four forms of life, and the six existences, whether there were enmities or not, whether the enmities were slight or severe. May what we repent today be eradicated and what we regret be cleansed. May we never suffer again from the retributions of the three realms. Wherever we are born, may we always encounter all the Buddhas. Today, we who make repentance together, since the beginningless cycle of birth and death, have caused enmities in the evil realms because of our evil bodily karma.

或以瞋恚，或以貪愛，或以愚癡，從三毒根，造十惡行。
huò yǐ chēn huī huò yǐ tān ài huò yǐ yú chī cóng sān dú gēn zào shí è xíng
好殺禽獸，斷牛羊等。或為田業，或為舍宅，或為錢財，
hǎo shā qín shòu duàn niú yáng děng huò wéi tián yè huò wéi shě zhái huò wéi qián cái
更相殺害。又無始以來，至于今日。或為利養，謬刺眾生。
gēng xiāng shā hài yòu wú shǐ yǐ lái zhì yú jīn rì huò wéi lì yǎng miù cì zhòng shēng

或欺妄作醫，針灸百姓。如是等罪，怨對無量。今日懺悔。

huò cǐ wǎng zuò yī jhēn jiū bǎi xìng rú shì děng zuì yuàn duì wú liàng jīn rì chàn huǐ

願乞除滅。

yuàn qǐ chú miè

These are due to our anger, greed, or ignorance. These three evil roots gave rise to the ten evil deeds, leading us to kill birds and animals, cows and sheep, etc. We killed each other for farms, houses, or money. Also, since beginningless time, we have killed other sentient beings to benefit ourselves, or deceived others by pretending to be doctors and performed acupuncture on them. Such offenses have caused countless resentments and enmities. Today, we make repentance for these offenses and pray that they will all be eradicated.

又無始以來，至于今日。或飢餓眾生，或奪人糧食，或逼

yòu wú shǐ yǐ lái zhì yú jīn rì huò jī è jhōng shēng huò duō rén liáng shí huò bī

眾生鹹^(sian)苦，或斷人水漿。如是種種惡業怨對，今日懺悔

jhōng shēng kǔ huò duàn rén shuǐ jiāng rú shì zhǒng zhǒng è yè yuàn duì jīn rì chàn huǐ

願乞除滅。又無始以來，至于今日。或殺害眾生，噉食其

yuàn qǐ chú miè yòu wú shǐ yǐ lái zhì yú jīn rì huò shā hài jhōng shēng dàn shí qí

肉。或縱三毒，鞭打眾生。或以毒食，飼殺眾生。如是怨

ròu huò zòng sān dú biān dǎ jhōng shēng huò yǐ dú shí sì shā jhōng shēng rú shì yuàn

對。無量無邊。今日懺悔，願乞除滅。

duì wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè

Moreover, since beginningless time, we have starved other sentient beings, robbed their food, forced them to eat salty and bitter food, and blocked their water supply. Today we make repentance for these offences and pray that these offences will all be eradicated. Moreover, since beginningless time, we have murdered sentient beings and eaten their flesh. Due to the three poisons, we whipped them, fed them poisonous food and killed them. Such animosities are countless and boundless. Today we make repentance for these offenses and pray that they may all be eradicated.

又無始以來，至于今日。遠離明師，親近惡友。從身三業，
yòu wú shǐ yǐ lái zhì yú jīn rì yuǎn lí míng shī qīn jìn è yǒu cóng shēn sān yè
造種種罪。肆情殺害，枉天無辜。或發撤陂池，壅塞溝渠。
zào zhǒng zhǒng zuì sì qíng shā hài wǎng tiān wú gū huò fā chè pī chí yōng sāi gōu yú
惱害水性，諸餘細蟲。或焚燒山野，或設網張羅。水陸眾
nǎo hài shuǐ xìng zhū yú xì chóng huò fēn shāo shān yě huò shè wǎng zhāng luó shuǐ lù zhòng
生，備加殺害。如是怨對，無量無邊。今日懺悔，願乞除
shēng bèi jiā shā hài rú shì yuàn duì wú liàng wú biān jīn rì xiǎn huǐ yuàn qǐ chú
滅。
miè

Moreover, since beginningless time, we have distanced ourselves from enlightened teachers and associated with evil friends. Our three evil bodily karmas caused us to commit all kinds of offenses. We have indulged in killing innocent people. We have destroyed ponds, clogged up streams, disturbed and killed living beings and all worms under the water, set fire to mountains, or set up fishing nets and traps to catch and kill fish and animals. Such animosities are countless and boundless. Today we make repentance for these offenses and pray that they may all be eradicated.

又無始以來，至于今日。無慈悲心，乖平等行。斗秤欺誑，
yòu wú shǐ yǐ lái zhì yú jīn rì wú cí bēi xīn guāi píng děng xíng dòu chēng qī kuāng
侵凌下劣。或破他城邑，抄掠劫奪。或偷盜他財，以自供
qīn líng xià liè huò pò tā chéng yì chāo lüè jié duó huò tōu dào tā cái yǐ zì gòng
給。無有誠信，更相殺害。如是怨對，無量無邊。今日懺
gěi wú yǒu chéng xìn gēng xiāng shā hài rú shì yuàn duì wú liàng wú biān jīn rì xiǎn
悔，願乞除滅。
huǐ yuàn qǐ chú miè

Moreover, since beginningless time, we did not have a kind and compassionate mind. We did not treat others equally. We cheated customers by altering our scales ; we humiliated the inferior and lowly. We knocked down others' castles, looted and robbed them. We stole others' belongings for our own use. We were neither honest nor trustworthy and even killed each other. Such offences are countless and boundless. Today we make repentance for these offenses and pray that

they may all be eradicated.

又無始以來，至于今日。無慈悲心，無慈悲行。在六道中，
yòu wú shǐ yǐ lái zhì yú jīn rì wú cǐ bēi xīn wú cǐ bēi xíng zài liù dào zhōng
於諸眾生，備加楚毒。或鞭打眷屬，不以其道。或繫或縛，
yú zhū zhòng shēng bèi jiā chǔ dú huò biān dǎ juàn shǔ bù yǐ qí dào huò xì huò fù
鎖械幽閉。或拷掠側立，刺射傷毀。或斬截殘害，剝炙燒
suǒ xiè yōu bì huò kǎo lüè cè lì cì shè shāng huǐ huò zhǎn jié cán hài bō zhì shāo
煮。如是怨對無量無邊。今日懺悔，願乞除滅。
zhǔ rú shì yuàn duì wú liàng wú biān jīn rì xiǎn huǐ yuàn qǐ chú miè

Moreover, since beginningless time, we did not have kind and compassionate minds or conduct. We caused severe suffering to all sentient beings in the six existences. We whipped our family members, and went against their principles. We tied and locked them up. We tortured them, stabbed or shot them. We cut them into pieces, peeled their skins and cooked them. Such animosities are countless and boundless. Today we make repentance for these offenses and pray that they will all be eradicated.

又無始以來，至于今日。身三惡業，口四惡業，意三惡
yòu wú shǐ yǐ lái zhì yú jīn rì shēn sān è yè kǒu sì è yè yì sān è
業；四重五逆，諸餘不善，無不備作。自恃年命，不畏鬼
yè sì zhòng wǔ nì zhū yú bù shàn wú bù bèi zuò zì shì nián mìng bù wèi guǐ
神。唯恐我不勝人，人能勝我。或以華門望族，凌人傲物，
shén wéi kǒng wǒ bù shèng rén rén néng shèng wǒ huò yǐ huá mén wàng zú líng rén ào wù
作如是怨。或以多聞識達，凌人傲物，作如是怨。或以篇
zuò rú shì yuàn huò yǐ duō wén shì dá líng rén ào wù zuò rú shì yuàn huò yǐ piān
章技藝，凌人傲物，作如是怨。
zhāng jì yì líng rén ào wù zuò rú shì yuàn

Moreover, since beginningless time, we have committed all three evil bodily karmas, four evil verbal karmas, three evil mental karmas, violated the four serious precepts, committed the five rebellious acts and all other bad deeds. We relied on our own fate and did not fear the demons and spirits. We worried that others were superior to us, or we

were born in an upper-class family and therefore were arrogant, offended others, and caused resentments. We had better knowledge and education than others and were therefore arrogant, offended others, and caused resentments. We had superior writing skills, and were therefore arrogant, offended others, and caused resentments.

或以誇豪奢侈，凌人傲物，作如是怨。或以辯口利辭，凌
huò yǐ kuā háo shē chǐ lǐng rén ào wù zuò rú shì yuàn huò yǐ biàn kǒu lì cí líng
人傲物，作如是怨。如是眾怨，或於尊像福田邊起，或於
rén ào wù zuò rú shì yuàn rú shì zhòng yuàn huò yú zūn xiàng fú tián biān qǐ huò yú
和尚闍黎邊起，或於同住上中下座邊起，或於同學眷屬
hé shàng shē lí biān qǐ huò yú tóng zhù shàng zhōng xià zuò biān qǐ huò yú tóng syuē jyuān shǔ
邊起，或於父母親戚邊起，如是怨對，無量無邊。今日懺
biān qǐ huò yú fù mǔ qīn qī biān qǐ rú shì yuàn duì wú liàng wú biān jīn rì chàn
悔，願乞除滅。
huǐ yuàn qǐ chú miè

We bragged about our wealth and luxurious lifestyle, were therefore arrogant, offended others, and caused resentments. We were eloquent in debate, were therefore arrogant, offended others, and caused resentments. These resentments may originate from Buddhas' statues, the field of blessings, from interactions with monks, fellow monastics who are of higher, equal, or lower status than us, schoolmates, parents, or relatives. Consequently, such resentments are countless and boundless. Today, we make repentance for these offenses pray that they will all be eradicated.

又無始以來，至于今日。或於天道、人道，起諸怨結。或
yòu wú shǐ yǐ lái zhì yú jīn rì huò yú tiān dào rén dào qǐ zhū yuàn jié huò
於阿脩羅道、地獄道，起諸怨結。或於畜生道、餓鬼道，
yú ā xiū luó dào dì yù dào qǐ zhū yuàn jié huò yú chù shēng dào è guǐ dào
乃至十方一切眾生邊，起諸怨結。如是罪惡，無量無邊。
nǎi zhì shí fāng yī qiè zhòng shēng biān qǐ zhū yuàn jié rú shì zuì è wú liàng wú biān
今日懺悔，願乞除滅。（弟子眾等）又無始以來，至于今
jīn rì chàn huǐ yuàn qǐ chú miè dì zǐ zhòng děng yòu wú shǐ yǐ lái zhì yú jīn

日。或為嫉妒，或為諂曲，自求升進。或為名譽，或為利

rì huò wéi jì dù huò wéi chǎn qū zì qiú shēng jìn huò wéi míng yù huò wéi lì

養，隨逐邪見，無有慚愧。

yǎng suí zhú xié jiàn wú yǒu cán kuì

Moreover, since beginningless time, we have created resentments and enmity among those in the heavenly and human realms, the realm of asuras, the realm of hell, the realms of animals and hungry ghosts, as well as with all sentient beings in the ten directions. These resentments and enmities are countless and boundless. Today we make repentance for these offenses and pray that they will all be eradicated. Also, since beginningless time, we have promoted ourselves by our jealousy and flattery, by seeking reputation for self-benefit. We followed our erroneous views, and had no sense of remorse.

如是怨結，若輕若重，罪因苦果，數量多少，唯有諸佛諸

rú shì yuàn jié ruò qīng ruò zhòng zuì yīn kǔ guǒ shù liàng duō shǎo wéi yǒu zhū fó zhū

大菩薩，盡知盡見。諸佛菩薩，當慈念我。若我自從無始

dà pú sà jìn zhī jìn jiàn zhū fó pú sà dāng cí niàn wǒ ruò wǒ zì cóng wú shǐ

生死以來，所作眾罪；若自作，教他作，見作隨喜。若三

shēng sǐ yǐ lái suǒ zuò zhòng zuì ruò zì zuò jiāo tā zuò jiàn zuò suí xǐ ruò sān

寶物，自取，教他取，見取隨喜。或有覆藏，或不覆藏。

bǎo wù zì qǔ jiāo tā qǔ jiàn qǔ suí xǐ huò yǒu fù cáng huò bù fù cáng

These offences can be either serious or light. Only the Buddhas and great bodhisattvas know the retribution for these offences. May they be mercifully mindful of us. Since the beginningless cycle of birth and death, we have committed all evil deeds, either committing them ourselves, or instructing others to commit them, or condoning their being committed. We have stolen from the Three Jewels, either stealing them ourselves, instructing others to steal them, or condoning their being stolen.

如諸佛菩薩，所知所見，罪量多少，應墮地獄餓鬼畜生。

rú jhū fó pú sà suǒ zhī suǒ jiàn zuì liàng duō shǎo yīng duò dì yù è guǐ chù shēng

及諸惡趣，邊地下賤。受怨對者，今皆懺悔，願乞除滅。

jí jhū è cǔ biān dì xià jiàn shòu yuàn duì zhě jīn jiē chàn huǐ yuàn qǐ chú miè

諸佛神力，不可思議，願以慈悲心，救護一切。受（弟子

jhū fó shén lì bù kě sī yì yuàn yǐ cǐ bēi sīn jiù hù yī qiè shòu dì zǐ

眾等）今日向四生六道，父母師長，一切眷屬，懺悔往

zhòng děng jīn rì xiàng sì shēng liù dào fù mǔ shī cháng yī qiè juàn shǔ chàn huǐ wǎng

罪，解怨釋結。願令六道怨對，各各歡喜。

zuì jiě yuàn shì jié yuàn lìng liù dào yuàn duì gè gè huān xǐ

Whether these offences are concealed or not, all the Buddhas and bodhisattvas have known and seen them. Depending on the number of our offenses, we shall descend into hell, be reborn as hungry ghosts and animals, or in wretched places in the border regions of the evil realms. Today we make repentance for all these offenses and pray that they may all be eradicated. The miraculous power of the Buddhas is inconceivable. With great compassionate minds, may they liberate all beings. Today, we make repentance for our offences to all those in the four forms of birth and six existences, our parents, teachers, and all relatives, hoping to resolve all enmities, and that they will all be happy.

一切捨施，無怨親想。一切無礙，猶如虛空。從今日去，

yī qiè shě shī wú yuàn qīn xiǎng yī qiè wú ài yóu rú xū kōng cóng jīn rì qù

至于菩提。結習煩惱，畢竟斷除。三業清淨，眾怨永盡。

zhì yú pú tí jié xí fán nǎo bì jìng duàn chú sān yè qīng jìng zhòng yuàn yǒng jìn

天宮寶殿，隨意往生。四無量心，六波羅蜜。常能脩行，

tiān gōng bǎo diàn suí yì wǎng shēng sì wú liàng sīn liù bō luó mì cháng néng xiū xíng

百福嚴身，萬善具足。住首楞嚴三昧，得金剛身。以一念

bǎi fú yán shēn wàn shàn jù zú zhù shǒu léng yán sān mèi dé jīn gāng shēn yǐ yī niǎn

頃，遍應六道。更相濟度，使無遺餘。同坐道場，成等正

qǐng biān yīng liù dào gēng xiāng jì dù shǐ wú yí yú tóng zuò dào chǎng chéng děng zhèng

覺。

jiuè

May we give without discriminating between friends and enemies. May there be no obstructions, like the empty space. Starting today until enlightenment,

may all afflictions be extinguished. May our three karmas be purified and enmities be forever exterminated. May we be reborn at will in the treasured heavenly realms. May we always practice the four immeasurable states of mind and the six paramitas. May we always be able to cultivate the Way. May hundreds of blessings adorn our body and may we be replete in all virtues. May we abide in Surangama Samadhi and attain the vajra body. In one instant of thought, we will respond to those in the six existences and help to liberate them without leaving anything unresolved. May we gather together at the place of cultivation and attain supreme enlightenment.

今日道場，同業大眾。相與已得，懺悔身罪。則身業清淨，
jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé xiàn huǐ shēn zuì zé shēn yè qīng jìng
所餘口過，復是一切怨禍之門。故諸佛誠，不得兩舌惡
suǒ yú kǒu guò fù shì yī qiè yuàn huò zhī mén gù zhū fó chéng bù dé liǎng shé è
口妄言綺語。當知諂曲華辭，搆扇是非，為患不輕，招報
kǒu wǎng yán qǐ yǔ dāng zhī tiǎn qū huá cí gòu shān shì fēi wéi huàn bù qīng zhāo bào
實重。夫人處世，心懷毒念，口施毒言，身行毒行，以此
shí zhòng fū rén chǔ shì xīn huái dú niàn kǒu shī dú yán shēn xíng dú xíng yǐ cǐ
三事，加害眾生。
sān shì jiā hài zhòng shēng

In today's Dharma assembly, we, who have common karma, have together made repentance for our bodily karma. Our bodily karma is now purified, but not our verbal karma, which is the door to all animosities and troubles. That is why all Buddhas caution us not to engage in verbal offences of duplicity, malicious speech, lying, and frivolous speech. These cause intense harm and lead to serious retribution. People in this world frequently harbor evil thoughts, speak malicious words, and commit bodily karma. These three karmas cause great harm to sentient beings.

眾生被毒，即結怨恨，誓心欲報。或現世獲願，或終後從
zhòng shēng bèi dú jí jié yuàn hèn shì xīn yù bào huò xiàn shì huò yuàn huò zhōng hòu cóng
心。如是怨結，備居六道。更相報復，無有窮盡。皆由宿
xīn rú shì yuàn jié bèi jū liù dào gēng xiāng bào fù wú yǒu qióng jìn jiē yóu sù

命，非空所得。當知身三口四，實眾惡之源。處俗者，不
mìng fēi kōng suǒ dé dāng zhī shēn sān kǒu sì shí zhòng è jīh yuán chù sù zhě bú
行忠孝，死入泰山。乃有湯火之酷。出家者，不樂佛法，
xíng zhōng xiào sǐ rù tài shān nǎi yǒu tāng huǒ zhī kù chū jiā zhě bú lè fó fǎ
所生之處，常與惡俱。
suǒ shēng zhī chù cháng yǔ è jù

When sentient beings are harmed, they give rise to animosity and hatred, vowing for revenge. These may happen in this life or in a future life. Such animosities prevail in the six existences. Thoughts of revenge never end. These are all due to past wrongdoings and do not happen without reason. We should know that the three bodily and four verbal karmas are indeed the origin of all evils. People in this world, who fail to be loyal to their country and filial to their parents, will die on the sacred Tai Mountain where they will be burned. Those who become monastics but are not happy with the Buddha Dharma will frequently be reborn in the evil realms.

如此怨對，皆資三業。三業之中，口業實重。乃至獲報，
rú cǐ yuàn duì jiē zī sān yè sān yè zhī zhōng kǒu yè shí zhòng nǎi zhì huò bào
備諸楚毒，難曉之夜，不覺不知。今日道場，同業大眾。
bèi zhū chǔ dú nán xiǎo zhī yè bú jué bú zhī jīn rì dào chǎng tóng yè dà zhòng
我等所以輪迴六道者，皆由口業。或復輕言肆語，辯口
wǒ děng suǒ yǐ lún huí liù dào zhě jiē yóu kǒu yè huò fù qīng yán sì yǔ biàn kǒu
利辭。浮虛假飾，言行相乖。惡報自招，歷劫無免。豈得
lì cí fú xū jiǎ shì yán xíng xiāng guāi è bào zì zhāo lì jié wú miǎn qǐ dé
不人人悚然增到，懺洗此過。相與從有識神以來，至于
bú rén rén sǒng rán zēng dào xiǎn xǐ cǐ guò xiāng yǔ cóng yǒu shí shén yǐ lái zhì yú
今日。
jīn rì

All animosities are due to the three evil karmas among which the verbal karma is the most severe, and its retribution is extremely harsh, like a long night that never ends. In today's Dharma assembly, we, who have common karma, transmigrate in the six existences because of our verbal karma. Immoral and spiteful language, frivolous and argumentative speech, inevitably bring us evil retribution generation after

generation. Shouldn't we be fearful of these faults and make repentance for them? Since we first had consciousness until today, we have been committing evil verbal karma.

口業不善，於四生六道，父母師長一切眷屬邊，靡惡不
kǒu yè bú shàn yú sì shēng liù dào fù mǔ shī cháng yī qiè juàn shǔ biān mǐ è bú
宣。出言麤獷，發語毀暴。朋友聚話，無義而說。指空為
xuān chū yán cū guǎng fā yǔ huǐ bào péng yǒu jù huà wú yì ér shuō zhǐ kōng wéi
有，指有為空。見言不見，不見言見。聞言不聞，不聞言
yǒu zhǐ yǒu wéi kōng jiàn yán bú jiàn bú jiàn yán jiàn wén yán bú wén bú wén yán
聞。作言不作，不作言作。如是顛倒，反天易地。自利傷
wán zuò yán bú zuò bú zuò yán zuò rú shì diǎn dǎo fǎn tiān yì dì zì lì shāng
物，更相讒謗，
wù gēng xiāng chán bàng

We were rude to all sentient beings of the four forms of birth and six existences as well as to parents, teachers, elders, family and all relatives. When we got together with friends, our speech was not righteous. We claimed that existence is emptiness and emptiness is existence. We claimed that we didn't see something when we saw it and that we saw something when we didn't see it. We claimed that we heard something when we didn't hear it and that we didn't hear something when we heard it. We claimed that we did something when we didn't do it and claimed that we didn't do something when we did it. Such contradictions are like reversing the earth and the sky. We hurt and even slandered others to benefit ourselves.

言已則靡德不歸。說他，則何惡不往。乃至品訴聖賢，裁
yán jǐ zé mǐ dé bú guī shuō tā zé hé è bú wǎng nǎi zhì pǐn sù shèng xián cái
量君父。譏說師長，謗善知識。無道無義，無所顧難。世
liàng jūn fù jī shuō shī cháng bàng shān jī shī wú dào wú yì wú suǒ gù nán shì
有幽厄，傷形喪命。未來楚痛，永劫嬰報。且戲笑之頃，
yǒu yǒu è shāng xíng sāng mìng wèi lái chǔ tòng yǒng jié yīng bào qiě xī xiào zhī qǐng
便能具足無量重罪。何況苦言以加一切！
biàn néng jù zú wú liàng zhòng zuì hé kuàng kǔ yán yǐ jiā yī qiè

When talking about ourselves, we credit ourselves with all kinds of merits. When talking about others, we ascribe all kinds of evil to them. We even criticize the saints and sages, degrade our rulers and fathers, ridicule our teachers and elders, and slander good and knowledgeable people. We have no morals and have no concern for the difficulties of others. We cause others to lose their life, leading to our own retribution of suffering and sorrow for infinite kalpas. Even a short instant of ridiculing others is enough to cause countless serious offenses, especially if malicious words are added.

眾等相與無始以來，至于今日。以惡口業，於天道、人道，
jūn děng xiāng yǔ wú shǐ yǐ lái zhì yú jīn rì yǐ è kǒu yè yú tiān dào rén dào
有怨對者；於阿脩羅道、地獄道，有怨對者；於餓鬼
yǒu yuàn duì zhě yú ā xiū luó dào dì yù dào yǒu yuàn duì zhě yú è guǐ
道、畜生道，有怨對者；於父母師長，一切眷屬，有怨對
dào chù shēng dào yǒu yuàn duì zhě yú fù mǔ shī cháng yī qiè juān shǔ yǒu yuàn duì
者；（弟子眾等）以慈悲心，同菩薩行，同菩薩願，普
zhě dì zǐ zūn děng yǐ cǐ bēi xīn tóng pú sà xíng tóng pú sà yuàn pǔ
皆奉為歸命敬禮大慈悲父。
jiē fèng wéi guī mìng jìng lǐ dà cǐ bēi fù

Since beginningless time, because of evil verbal karma, we have caused resentment and enmity in the heavenly and human realms, in the asura and hell realms, in the hungry ghost and animal realms. We caused enmity toward parents, teachers, elders, family and all relatives. With a compassionate mind, and the same conduct and vows as the bodhisattvas, we take refuge in and pay homage to 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

南無淨斷疑佛
nán wú jìng duàn yí fó

南無無量持佛
nán wú wú liàng chí fó

南無妙樂佛
nán wú miào lè fó

南無不負佛
nán wú bù fù fó

南無無住佛
nán wú wú zhù fó

南無得叉迦佛
nán wú dé chā jiā fó

南無眾首佛
nán wú zhòng shǒu fó

南無世光佛
nán wú shì guāng fó

南無多德佛
nán wú duō dé fó

南無弗沙佛
nán wú fú shā fó

南無無邊威德佛
nán wú wú biān wēi dé fó

南無義意佛
nán wú yì yì fó

南無藥王佛
nán wú yào wáng fó

南無斷惡佛
nán wú duàn è fó

南無無熱佛
nán wú wú rè fó

南無善調佛
nán wú shàn tiáo fó

南無名德佛
nán wú míng dé fó

南無華德佛
nán wú huá dé fó

南無勇德佛
nán wú yǒng dé fó

南無金剛軍佛
nán wú jīn gāng jūn fó

南無大德佛
nán wú dà dé fó

南無寂滅意佛
nán wú jì miè yì fó

南無香象佛
nán wú xiāng xiàng fó

南無那羅延佛
nán wú nà luó yán fó

南無善住佛
nán wú shàn zhù fó

南無不休息菩薩
nán wú bù xiū xiǐ pú sà

南無妙音菩薩
nán wú miào yīn 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

又復歸命如是十方，盡虛空界，一切三寶。願以佛力，法
yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ fó lì fǎ
力，菩薩力，賢聖力；令四生六道一切眾生，重使覺悟，
lì pú sà lì xián shèng lì lìng sì shēng liù dào yī qiè zhòng shēng zhòng shǐ jué wù

同到道場。若有身形拘礙，有心不得到者。願以佛力，法
tóng dào dào chǎng ruò yǒu shēn sīng jū ài yǒu sīn bú dé dào jiě yuàn yǐ fó lì fǎ
力，菩薩力，賢聖力；攝其精神，一切同到，
lì pú sà lì xián shèng lì shè cí jīng shén yī qiè tóng dào

Again, we take refuge in Three Jewels of the ten directions and all space. Relying on the power of the Buddha, the Dharma, bodhisattvas, saints, and sages, may all sentient beings in the four forms of birth and six existences be awakened and come to this Dharma assembly. If any of them is willing but unable to come due to limitations of their body, may the power of the Buddha, the Dharma, bodhisattvas, saints, and sages enable their spirits to come and partake in the repentance for the offences of their verbal karma.

受（弟子眾等）懺口業罪。從無始無明。住地以來，至
shòu dì zǐ zhòng děng xiàn kǒu yè zuì cóng wú shǐ wú míng zhù dì yǐ lái zhì
于今日。以口惡業因緣，於六道中，備起怨結。願以三寶
yú jīn rì yǐ kǒu è yè yīn yuán yú liù dào zhōng bèi qǐ yuàn jié yuàn yǐ sān bǎo
神力，令四生六道，三世怨對，所懺永斷，所悔永滅。
shén lì lìng sì shēng liù dào sān shì yuàn duì suǒ xiàn yǒng duàn suǒ huǐ yǒng miè
（弟子眾等）從無始以來，至于今日。或以瞋恚，或以
dì zǐ zhòng děng cóng wú shǐ yǐ lái zhì yú jīn rì huò yǐ chēn huī huò yǐ
貪愛，或以愚癡。從三毒根，造十惡行。以口四惡，起無
tān ài huò yǐ yú chī huò yǐ yú chī cóng sān dú gēn zào shí è xíng yǐ kǒu sì è qǐ wú
量罪。
liàng zuì

Our fundamental ignorance since beginningless time is caused and conditioned by our evil verbal karma, giving rise to animosities in sentient beings in the six existences. Relying on the power of Three Jewels, may our remorse and repentance forever dissolve the enmities of those in four forms of birth and six existences and the three periods of time. Since beginningless time, due to the three poisonous roots of our anger, greed, and ignorance, we committed the ten evil deeds. Our four evil verbal karmas gave rise to countless offences. The evil verbal offences have annoyed and disturbed our parents, teachers, elders, family, relatives, and all sentient beings.

或以惡口，惱亂父母師長眷屬，及諸眾生。或於父母，起
huò yǐ è kǒu nǎo luàn fù mǔ shīh cháng jyuàn shǔ jí jū zhòng shēng huò yú fù mǔ cǐ
妄語業。或於師長，起妄語業。或於眷屬，起妄語業。或
wàng yǔ yè huò yú shīh cháng cí wàng yǔ yè huò yú jyuàn shǔ cí wàng yǔ yè huò
於一切眾生，起妄語業。或復見言不見，不見言見。或聞
yú yī qiè zhòng shēng cǐ wàng yǔ yè huò fù jiàn yán bú jiàn bú jiàn yán jiàn huò wén
言不聞，不聞言聞。或知言不知，不知言知。或為憍慢。
yán bú wén bú wén yán wén huò zhī yán bú zhī bú zhī yán zhī huò wéi jiāo màn
或為嫉妒，起妄語業。如是罪惡，無量無邊。今日懺悔，
huò wéi jí dù cǐ wàng yǔ yè rú shì zuì è wú liàng wú biān jīn rì chàn huǐ
願乞除滅。
yuàn qǐ chú miè

Or, we created bad karma by lying to our parents, our teachers and elders, our friends and relatives, and all sentient beings. We said we didn't see something when actually we did, or said we saw something when we actually did not. We said we did not hear something when we actually did, or said that we heard something when we did not. We said we did not know about something when we actually did, or said that we knew something when we actually did not. Or, because of pride or jealousy, we gave rise to evil verbal karma. Such evil actions are countless and boundless. Today we make repentance for these offenses and pray that they may be eradicated.

又復無始以來，至于今日。起兩舌業。受他惡言，不能覆
yòu fù wú shǐ yǐ lái zhì yú jīn rì qǐ liǎng shé yè shòu tā è yán bú néng fù
藏。向彼說此，向此說彼。使人分散，令他嬰苦。或因戲
cáng xiàng bǐ shuō cǐ xiàng cǐ shuō bǐ shǐ rén fēn sǎn lìng tā yīng kǔ huò yīn sī
笑，鬪(dou)諍兩家。離人骨肉，破他眷屬。讒亂君臣，紛擾一
xiào dòu shìng liǎng jiā lí rén gǔ ròu pò tā jyuàn shǔ chán luàn jūn chén fēn rǎo yī
切。如是等罪，無量無邊。今日懺悔，願乞除滅。
qiè rú shì děng zuì wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè

Again, since beginningless time, we committed the evil karma of divisive speech. When we heard someone speaking evil of others, we couldn't conceal it. We repeated what one person said about the other and vice versa. This caused rifts between people, leading them to

suffer from bad relationships. By making fun of others, we caused conflict between families. We caused family members to separate and broke up families of relatives. By backbiting we caused conflict between emperors and their advisors. Such offenses are countless and boundless. Today we make repentance for these offenses and pray that they may be eradicated.

又無始以來，至于今日。造綺語罪。說無義語，無利益語。

yòu wú shǐ yǐ lái zhì yú jīn rì zào qǐ yǔ zuì shuō wú yì yǔ wú lì yì yǔ

或惱父母，或惱師長，或惱同學。乃至六道，一切眾生，

huò nǎo fù mǔ huò nǎo shī cháng huò nǎo tóng xué nǎi zhì liù dào yī qiè zhòng shēng

皆起惱害。如是口業，所起怨對，無量無邊。今日懺悔。

jiē qǐ nǎo hài rú shì kǒu yè suǒ qǐ yuàn duì wú liàng wú biān jīn rì chǎn huǐ

願乞除滅。願以佛力，法力，諸菩薩力，一切賢聖力；受

yuàn qǐ chú miè yuàn yǐ fó lì fǎ lì zhū pú sà lì yī qiè xián shèng lì shòu

（弟子眾等）今日懺悔。令四生六道，三世眾怨，一切

dī zǐ zhòng děng jīn rì chǎn huǐ lìng sì shēng liù dào sān shì zhòng yuàn yī qiè

怨結，畢竟解脫。

yuàn jié bì jǐng jiě tuō

Again, since beginningless time, we have committed offenses because of frivolous speech, immoral speech, and fruitless speech. We have irritated parents, teachers, elders and classmates, or harmed and irritated all sentient beings in the six existences. The enmities due to such verbal karma are countless and boundless. Today we make repentance for these offenses and pray that they may be eradicated. Relying on the power of the Buddha, the Dharma, bodhisattvas, saints and sages, may the repentance we make today, free us from all the enmities of sentient beings in the four forms of birth, the six existences, and three periods of time.

一切罪業，皆悉除斷，畢竟不復，起諸怨結。更入三途，

yī qiè zuì yè jiē xī chú duàn bì jǐng bù fù qǐ zhū yuàn jié gèng rù sān tú

畢竟不復於六道中，楚毒相加。從今日去，一切捨施，無

bì jǐng bù fù yú liù dào zhōng chǔ dú xiāng jiā cóng jīn rì qù yī qiè shě shī wú

怨親想。一切和合，猶如水乳。一切歡喜，猶如初地。永
yuàn cīn xiǎng yī qiè hé hé yóu rú shuǐ rǔ yī qiè huān xǐ yóu rú chū dì yǒng
為法親，慈悲眷屬。從今以去，乃至菩提。三界果報，永
wéi fǎ cīn cǐ bēi juàn shǔ cóng jīn yǐ qù nǎi zhì pú tí sān jiè guǒ bào yǒng
不復受。斷三障業，除五怖畏。
bú fù shòu duàn sān zhàng yè chú wǔ bù wèi

May all our offences be eradicated and enmities never arise again. May we never return and endure the bitterness of the three evil destinies and the retributions of the six existences. Starting today, all our acts of giving will be without thoughts of discriminating between friends and enemies. We will live in harmony with all people like water mixed with milk. We will make all relationships as joyful as the first stage of the bodhisattva. We will always view others as our Dharma brothers and be kind to our family and relatives. Starting today until we attain bodhi/enlightenment, may we never again suffer retribution in the three realms. May we extinguish the three hindrances and the five fears [of beginners on the bodhisattva way].

四無量心，六波羅蜜，增進深脩，行大乘道，入佛智慧。
sì wú liàng xīn liù bō luó mì zēng jìn shēn xiū xíng dà chéng dào rù fó zhì huì
一切願海，皆能滿足。六通三達，無不明了。得佛三密，
yī qiè yuàn hǎi jiē néng mǎn zú liù tōng sān dá wú bù míng le dé fó sān mì
具五分身。登金剛慧，成種智果。今日道場，同業大眾，
jū wǔ fēn shēn dēng jīn gāng huì chéng zhǒng zhì guǒ jīn rì dào chǎng tóng yè dà zhòng
相與已得懺悔身口罪竟。次復應須清淨意業。
xiāng yǔ yǐ dé chǎn huǐ shēn kǒu zuì jìng cì fù yīng xū qīng jìng yì yè

We resolve to cultivate and make progress in practicing the four immeasurable states of mind and six paramitas. We vow to practice the Great Mahayana Way and attain the Buddha's wisdom. We hope all that our wishes will be fulfilled. We hope to gain the six supernatural powers (1. the power of unimpeded bodily action 2. the power of divine vision 3. the power of divine audibility 4. the power of awareness of the minds of others 5. the power of the knowledge of previous lifetimes 6. the power of the extinction of contamination) and three aspects of the omniscience of Buddha. May we attain the mystical body, mouth, and mind, and the five attributes of the Tathagata. May we attain the vajra wisdom and achieve the fruit of omniscience. In today's Dharma

assembly, we, who have common karma, have already repented for our bodily and verbal karmas. Next, we must purify our thoughts.

一切眾生，輪迴生死，不得解脫者；皆由意業，結集牢固。十惡五逆，必由意造。故佛誠言，不得貪欲瞋恚愚癡邪見。後墮地獄，受苦無窮。今日相與，共見心之驅役諸識，亦由君之摠策其臣。口發惡言，身行惡行。於六道中，能招劇報。

All sentient beings transmigrate through the cycle of birth and death and cannot be liberated because of the accumulation of many karmas due to their thoughts. The ten evil deeds (killing, stealing, adultery, lying, using immoral language, slandering, duplicity, greed, anger, and false views) and five heinous crimes (killing one's mother; killing one's father; killing a sage; wounding the body of the Buddha; destroying the harmony of the sangha) all originate from our thoughts. Therefore, the Buddha cautions us not to be greedy, angry, ignorant, or have erroneous views, as they will plunge us into hell where we will endure endless sufferings. Today we all realize that our mind commands all our consciousnesses just as a king commands his officials. Evil words from the mouth and evil deeds from the body can lead to bad retributions in the six existences.

當知滅身，事由心造。今欲改悔，先挫其心，次折其意。何以故爾？經言：制之一處，無事不辦。當知潔心，是

解脫之本。淨意，是進趣之基。三途劇報不來，惡道眾苦

jiě tuō zhī běn jìng yì shì jìn qū zhī jī sān tú jù bào bù lái è dào zhòng kǔ

不往。然身口業麤易遣，意地微細難除。

bù wǎng rán shēn kǒu yè cū yì qiǎn yì dì wēi xì nán chú

We should know that the deterioration of the body is created by the mind. If we wish to repent, we should first rectify our mind and then rectify our thoughts. Why? The sutra says that by focusing the mind in one place, one can accomplish all things. We should know that a pure mind is the foundation of liberation, and pure thoughts are the source of progress. If we do not incur the severe retributions of the three evil paths, we will not suffer in the evil realms. It is easy to prevent bodily and verbal evil karmas, but the subtle thoughts of the mind are difficult to eliminate.

如來大聖，一切智人。於身口意，始得不護。況乎愚惑凡

rú lái dà shèng yī qiè zhì rén yú shēn kǒu yì shǐ dé bù hù kuàng hū yú huò fán

夫，而不守慎。若不折挫，未見其善。是以經云：防意如

fū ér bù shǒu shèn ruò bù zhé cuò wèi jiàn qí shàn shì yǐ jīng yún fáng yì rú

城，守口如瓶。豈得不護。相與無始以來，及此一形，無

chéng shǒu kǒu rú píng qǐ dé bù hù xiāng yǔ wú shǐ yǐ lái jí cǐ yī xíng wú

明起愛，增長生死，亦能具足十二苦事。八邪八難，三途

míng qǐ ài zēng cháng shēng sǐ yì néng jù zú shí èr kǔ shì bā xié bā nán sān tú

六道，輪迴流轉，無不經歷。如是諸處，受無量苦。

liù dào lún huí liú zhuǎn wú bù jīng lì rú shì zhū chù shòu wú liàng kǔ

The Tathagata, great saints, and all wise ones are mindful of their bodily and verbal karma, much less the ignorant and deluded ordinary beings, who are not watchful of these. They need to control such karma and turn them to virtue. Therefore, the sutra says: "Guard your thoughts like guarding a castle, and guard your speech like guarding a bottleneck." Since beginningless time, our ignorance gives rise to craving, therefore we remain in the cycle of birth and death, enduring the twelve kinds of suffering, eight erroneous practices, and eight difficulties, and transmigrate in the three evil destinies and six existences where we will endure infinite sufferings.

皆由意業，構起怨對。念念攀緣，未曾暫捨。扇動六情，
jiē yóu yì yè gòu cǐ yuàn duì niàn niàn pān yuán wèi céng zhàn shě shān dòng liù qíng
馳役五體，輕重惡業，無不備造。或身口不遂，心增忿毒。
chí yì wǔ tǐ qīng zhòng è yè wú bú bèi zào huò shēn kǒu bú suì xīn zēng fèn dú
更相殺害，無憐愍心。若自微有痛癢，不可抑忍。比至在
gēng xiāng shā hài wú lián mǐn xīn ruò zì wēi yǒu tòng yǎng bù kě yì rěn bǐ zhì zài
他，唯恐楚毒不深。見人之過，志願宣說。自有愆失，不
tā wéi kǒng chǔ dú bù shēn jiàn rén zhī guò zhì yuàn xuān shuō zì yǒu qiǎn shī bù
喜他聞。有如是心，實可慚愧。
xǐ tā wén yǒu rú shì xīn shí kě cǎn kuì

All these sufferings are due to our evil mental karma that create resentment and animosities. In thought after thought, we cling to this evil karma and cannot relinquish it for a single moment. Giving rein to the five desires and being enslaved by the body, we create all kinds of bad karma. When things do not go our way, we become angry and cruel. We may kill each other without any mercy or compassion. Even a slight pain in ourselves seems intolerable. But when others are in pain, we think that their pain is not harsh enough. When we see the faults of others, we want to broadcast them to everyone. When we are at fault, we don't want others to know about it. We should be ashamed to have this kind of attitude.

又意地起瞋，大道怨賊。所以經言：劫功德賊無過瞋恚。
yòu yì dì qǐ chēn dà dào yuàn zéi suǒ yǐ jīng yán jié gōng dé zéi wú guò chēn huī
又華嚴經云：佛子若起一瞋恚心，一切惡中，無過此惡。
yòu huá yán jīng yún fó zǐ ruò qǐ yī chēn huī xīn yī qiè è zhōng wú guò cǐ è
何以故爾？起一瞋心，則受百千障礙。所謂不見菩提障，
hé yǐ gù ěr qǐ yī chēn xīn zé shòu bǎi qiān zhàng ài suǒ wèi bú jiàn pú tí zhàng
不聞法障，生惡道障，多疾病障，被謗毀障，生闇鈍障，
bù wén fǎ zhàng shēng è dào zhàng duō jí bìng zhàng bèi bàng huī zhàng shēng àn dùn zhàng
失正念障，少智慧障，近惡知識障，不樂賢善障，遠正見
shī zhèng niàn zhàng shǎo zhì huì zhàng jìn è zhī shī zhàng bù lè xián shàn zhàng yuǎn zhèng jiàn
障。
zhàng

Moreover, when the mind gives rise to anger, it is the thief of the great

way to enlightenment. Therefore, the sutra says that nothing can rob us of our merits and virtues more than anger. Moreover, the *Avatamsaka Sutra* says that if Buddha's disciple gives rise to thoughts of anger, it is the greatest of all evils. Why? It is because one angry thought can cause hundreds and thousands of obstacles. These obstacles include : Not Seeing Bodhi, Not Hearing the Dharma, Rebirth in the Evil Realms, Many Illnesses, Being Slandered, Being Born Deaf, Losing Right Thought, Lacking Wisdom, Association with Evil Friends, Disliking Sages and Virtuous People, Distancing Oneself from Right View.

乃至離佛正教，入魔境界，背善知識，諸根不具，生惡業
nǎi zhì lí fó zhèng jiào rù mó jìng jiè bèi shàn zhī shì zhū gēn bú jù shēng è yè
家，處於邊地。如是等障，不可具說。我等無始以來，至
jiā chū yú biān dì rú shì děng zhàng bù kě jù shuō wǒ děng wú shǐ yǐ lái zhì
于今日，應有無量無邊瞋恚惡心。乃至起瞋，不避親族，
yú jīn rì yīng yǒu wú liàng wú biān chēn huī è sīn nǎi zhì qǐ chēn bù bì qīn zú
何況六道諸眾生等？及其煩惱猛毒，不復自知。但事不
hé kuàng liù dào zhū zhòng shēng děng jí cí fán nǎo měng dú bù fù zì zhī dàn shì bù
得為，心想則何所不念。若使得遂心意，則誰不被困。
dé wéi sīn xiǎng zé hé suǒ bù niàn ruò shǐ dé suī sīn yì zé shuí bù bèi kùn

It even causes us to deviate from Buddhism—the right teaching, —and descend into the realm of demons, away from good and knowledgeable people, have incomplete sense organs, be born into families with evil karma, live in the border regions, and so on. Such obstacles are too numerous to mention. Since beginningless time, we must have had countless and boundless angry thoughts. When we were angry, we could not avoid confrontations with our family, much less the sentient beings of the six existences. We did not realize the afflictions that our anger caused. When we have desires, there is nothing that we do not want. If everything goes according to our wishes, then who can avoid creating karma?

故天子一怒，伏屍萬里。降斯已還，空自紛擾。鞭撻捶縛，
 gù tiān zǐ yī nù fú shī wàn lǐ jiàng sī yǐ hái kōng zì fēn rǎo biān tà chuí fú
 有諸罪過，當此之時，何處應言？我依善誠，唯恐苦酷。
 yǒu zhū zuì guò dāng cǐ zhī shí hé chù yīng yán wǒ yī shàn jiè wéi kǒng kǔ kù
 不深不重，是意地惡，通於有識。智愚不免，豪賤共有，
 bú shēn bú zhòng shì yì dì è tōng yú yǒu shí zhì yú bú miǎn háo jiàn gòng yǒu
 未嘗一日，慚愧改悔。今日道場，同業大眾。瞋恚煩惱，
 wèi cháng yī rì cán kuī gǎi huǐ jīn rì dào chǎng tóng yè dà zhòng chēn huī fán nǎo
 意慮幽深。雖復欲捨，對境已發，動與惡俱，念念相觸。
 yì lǜ yōu shēn suī fù yù shě duì jìng yǐ fā dòng yǔ è jù niàn niàn xiāng chù
 何時當得，免離斯苦！
 hé shí dāng dé miǎn lí sī kǔ

Therefore, when an emperor is angry, dead bodies lie along tens of thousands of miles. This is due to evil thoughts, which are present in both the wise and the foolish, the noble and the lowly. And no one is remorseful or repentant for even a single day. In today's Dharma assembly, we, who have common karma, are deeply afflicted by our anger. Although we wish to avoid angry thoughts, when conditions arise, we usually commit evil karma. Each thought reacts to the condition. When can we be free from this suffering?

大眾既知其罪，豈得晏然而不改悔？相與今日，懇到披
 dà zhòng jì zhī qí zuì qǐ dé yàn rán ér bù gǎi huǐ xiāng yǔ jīn rì kěn dào pī
 誠，懺滅此罪。宜各人人，等一痛切。五體投地，歸依世
 chéng chàn miè cǐ zuì yí gè rén rén dèng yī tòng qiè wú tǐ tóu dì guī yī shì
 間，大慈悲父。
 jiān dà cí bēi fù

Now that we realize our offenses, how can we not be remorseful and repentant? Today we are here together to sincerely make repentance and pray that our offences will be eradicated. Each one of us should sincerely 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

南無無所負佛

nán wú wú suǒ fù fó

南無月相佛

nán wú yuè xiāng fó

南無電相佛

nán wú diàn xiāng fó

南無恭敬佛

nán wú gōng jìng fó

南無威德守佛

nán wú wēi dé shǒu fó

南無智日佛

nán wú zhì rì fó

南無上利佛

nán wú shàng lì fó

南無須彌頂佛

nán wú xū mí dǐng fó

南無治怨賊佛

nán wú zhì yuàn zéi fó

南無蓮華佛

nán wú lián huá fó

南無應讚佛

nán wú yīng zàn fó

南無智次佛

nán wú zhì cì fó

南無離憍佛

nán wú lí jiāo fó

南無那羅延佛

nán wú nà luó yán fó

南無常樂佛

nán wú cháng lè fó

南無不少國佛

nán wú bù shǎo guó fó

南無天名佛

nán wú tiān míng fó

南無見有邊佛

nán wú jiàn yǒu biān fó

南無甚良佛

nán wú shèn liáng fó

南無多功德佛

nán wú duō gōng dé fó

南無寶月佛

nán wú bǎo yuè fó

南無師子相佛

nán wú shī zǐ xiāng fó

南無樂禪佛

nán wú lè chán fó

南無無所少佛

nán wú wú suǒ shǎo fó

南無遊戲佛

nán wú yóu xì fó

南無師子遊戲菩薩

nán wú shī zǐ yóu xì pú sǎ

南無師子奮迅菩薩

nán wú shī zǐ fèn xùn pú sǎ

南無無邊身菩薩

nán wú wú biān shēn pú sǎ

南無觀世音菩薩

nán wú guān shì yīn pú sǎ

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲力，

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

無量無邊自在力。受（弟子眾等）今日向四生六道，父

wú liàng wú biān zì zài lì shòu (dì zǐ zhòng děng) jīn rì xiàng sì shēng liù dào fù

母師長，一切眷屬。懺意所結，一切怨對。若對非對，若
mǔ shī cháng yī qiè juàn shǔ chàn yì suǒ jié yī qiè yuàn duì ruò duì fēi duì ruò
輕若重。已起之怨，願懺除滅。未結之怨，不敢復結。仰
cīng ruò zhòng yī qǐ zhī yuàn chàn chú miè wèi jié zhī yuàn bù gǎn fù jié yǎng
願以三寶力，同加攝受。哀愍覆護，令得解脫。
yuàn yǐ sān bǎo lì tóng jiā shè shòu āi mǐn fù hù lìng dé jiě tuō

Again, we take refuge in Three Jewels in the ten directions and vast space. Relying on the power of their compassion and infinite power of self-mastery, we hope to make repentance for and eliminate all the enmities we have caused to sentient beings in the four forms of birth and six existences, our parents, teachers, elders, family and all relatives, whether they are our enemies or not, whether the enmities are serious or not. May past resentments be dissolved. May future resentments never arise. May the power of the Three Jewels support us. We sincerely pray that they will protect us so that we may be liberated.

(弟子眾等)從無始以來，至于今日。以意惡業因緣，
dī zǐ zhòng děng cóng wú shǐ yǐ lái zhì yú jīn rì yǐ yì è yè yīn yuán
於四生六道，父母師長，一切眷屬。結諸怨對，若輕若重，
yú sì shēng liù dào fù mǔ shī cháng yī qiè juàn shǔ jié zhū yuàn duì ruò cīng ruò zhòng
今日慚愧，發露懺悔。一切怨對，願乞除滅。
jīn rì cán kuǐ fā lóu chàn huǐ yī qiè yuàn duì yuàn qǐ chú miè

All of us, since beginningless time, due to the cause and conditions of our evil mental karma, have created enmities in the four forms of birth and six existences, with our parents, teachers, elders, family and all relatives. Whether these enmities are minor or serious, we resolve to make repentance for them today. We pray that all these enmities will be dissolved.

又無始以來，至于今日。依三毒根，起於貪心。因於貪使，
yòu wú shǐ yǐ lái zhì yú jīn rì yī sān dú gēn qǐ yú tān xīn yīn yú tān shǐ
起於貪業。若幽若顯，盡空法界。他所有物，起於惡念，
qǐ yú tān yè ruò yōu ruò xiǎn jìn kōng fǎ jiè tā suǒ yǒu wù qǐ yú è niàn
我當取之，乃至父母物，師長物，眷屬物，一切眾生物，
wǒ dāng qǔ zhī nǎi zhì fù mǔ wù shī cháng wù juàn shǔ wù yī qiè zhòng shēng wù

諸天諸仙物，如是等物，皆念屬己。如是罪惡，無量無邊。

zhū tiān zhū xiān wù rú shì děng wù jiē niàn shǔ jǐ rú shì zuì è wú liàng wú biān

今日懺悔，願乞除滅。

jīn rì chàn huǐ yuàn qǐ chú miè

Again, since beginningless time, our three poisonous roots have given rise to greed, and greed has given rise to evil karma. We have given rise to evil thoughts of taking all the belongings of others, even taking the belongings of our parents, teachers, elders, family, relatives, all sentient beings, heavenly, and spiritual beings. Such offenses are countless and boundless. Today we make repentance for these offenses and pray that they may be eradicated.

又無始以來，至于今日。起於瞋業，晝夜燒然。一時一刻，

yòu wú shǐ yǐ lái zhì yú jīn rì qǐ yú chēn yè zhòu yè shāo rán yī shí yī kè

無暫休息。小不適意，便大恚怒。取諸眾生，種種惱害。

wú zhàn xiūxi 小不適意，便大恚怒。取諸眾生，種種惱害。

或加鞭杖，或復沈溺。乃至驅迫飢餓，懸縛幽繫。如是瞋

huò jiā biān zhàng huò fù shēn nì nǎi zhì qū pò jī è xuán fú yōu xì rú shì chēn

罪，無量怨對，今日懺悔，願乞除滅。

zuì wú liàng yuàn duì jīn rì chàn huǐ yuàn qǐ chú miè

Again, since beginningless time, the karma of anger inflames us day and night without a single moment of rest. A small disappointment can make us furious and cause all kinds of afflictions to all sentient beings, such as whipping them, drowning them, starving them, or hanging them and tying them up. Such offenses due to anger cause countless and boundless enmities.

Today we make repentance for these offenses and pray that they will all be eradicated.

又無始以來，至于今日。隨逐無明，起於癡業，無惡不造。

yòu wú shǐ yǐ lái zhì yú jīn rì suí zhú wú míng qǐ yú chī yè wú è bú zào

無有正慧，信於邪言，受於邪法。如是癡業，造諸怨對，

wú yǒu zhèng huì xìn yú xié yán shòu yú xié fǎ rú shì chī yè zào zhū yuàn duì

無量無邊。今日懺悔，願乞除滅。

wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè

Again, since beginningless time, we are driven by our ignorance. The karma of this ignorance leads us to commit all evil deeds. We do not have right wisdom ; we believe in erroneous speech, and accept erroneous teachings. Such ignorance causes countless and boundless enmities. Today we make repentance for these offenses and pray that they will all be eradicated.

又無始以來，至于今日。行十邪道，無怨不結，無業不造。

yòu wú shǐ yǐ lái zhì yú jīn rì xíng shí xié dào wú yuàn bú jié wú yè bú zào

念念攀緣，未曾暫捨。扇動六情，起諸結業。或身口不遂

niàn niàn pān yuán wèi céng zhàn shě shàn dòng liù qíng qǐ zhū jié yè huò shēn kǒu bú suī

其事，心增毒厲。乃至戲笑，構起是非。不以直心，與人

cí shì xīn zēng dú lì nǎi zhì xì xiào gòu qǐ shì fēi bú yǐ zhí xīn yǔ rén

從事。恆懷諂曲，無有慚愧。如是等罪，無量無邊。於六

cóng shì héng huái tiǎn qū wú yǒu cán kuì rú shì děng zuì wú liàng wú biān yú liù

道中，受大苦惱。今日懺悔，願乞除滅。

dào zhōng shòu dà kǔ nǎo jīn rì chàn huǐ yuàn qǐ chú miè

Again, since beginningless time, we have committed the ten evil deeds and caused all kinds of resentments and evil karma. Our every thought clings to these deeds without ever stopping. Fueling the six desires, we encouraged others to commit offenses. If things did not go according to our body and mind, the evil in our mind increased. We made fun of others and created discord among people. When dealing with others, we did not treat them righteously. We deceived others and were not remorseful. Such offenses are countless and boundless, causing us intense suffering in the six existences. Today we make repentance for these offenses and pray that they will all be eradicated.

(弟子眾等) 從無始以來, 至于今日. 身業不善, 口業
dì zǐ zhòng děng cóng wú shǐ yǐ lái jīh yú jīn rì shēn yè bù shàn kǒu yè
不善, 意業不善. 如是惡業; 於佛邊起, 一切罪障. 於法
bù shàn yì yè bù shàn rú shì è yè yú fó biān qǐ yī qiè zuì jhàng yú fǎ
邊起, 一切罪障. 於諸菩薩賢聖邊起, 一切罪障. 如是罪
biān qǐ yī qiè zuì jhàng yú zhū pú sà xián shèng biān qǐ yī qiè zuì jhàng rú shì zuì
障, 無量無邊. 今日至誠, 求哀懺悔, 願乞除滅.
jhàng wú liàng wú biān jīn rì zhì chéng qiú āi chǎn huǐ yuàn qǐ chú miè

Since beginningless time, our bodily, verbal, and mental karmas have not been virtuous. Such evil karma stems from all offenses committed when dealing with the Buddha, the Dharma, all bodhisattvas, saints, and sages. Such offenses are countless and boundless. Today we sincerely make repentance for these offenses and pray that they will all be eradicated.

又無始以來, 至于今日. 身三口四, 意三惡業. 五逆四重,
yòu wú shǐ yǐ lái jīh yú jīn rì shēn sān kǒu sì yì sān è yè wú nǐ sì zhòng
無罪不作. 今日懺悔, 願乞除滅. 又無始以來, 至于今日.
wú zuì bù zuò jīn rì chǎn huǐ yuàn qǐ chú miè yòu wú shǐ yǐ lái jīh yú jīn rì
六根、六塵、六識、妄想顛倒, 攀緣諸境, 造一切罪. 今
liù gēn liù chén liù shì wǎng xiǎng diān dǎo pān yuán zhū jìng zāo yī qiè zuì jīn
日懺悔, 願乞除滅. 又無始以來, 至于今日. 於攝威儀戒,
rì chǎn huǐ yuàn qǐ chú miè yòu wú shǐ yǐ lái jīh yú jīn rì yú shè wēi yí jiè
攝善法戒, 攝眾生戒, 多有毀犯. 身壞命終, 墮三惡道.
shè shàn fǎ jiè shè zhòng shēng jiè duō yǒu huǐ fàn shēn huài mìng zhōng duò sān è dào

Again, since beginningless time, we have committed the three bodily, four verbal, and three mental evil karmas, the five rebellious acts, and four heinous offences. Today we make repentance for these offenses and pray that they will all be eradicated. Again, since beginningless time, our six roots, six dusts, and six consciousnesses have been deluded and confused. Our attachments to all situations have led us to commit all kinds of offenses. Today we make repentance for these offenses and pray that they will all be eradicated. Again, since beginningless time, we often broke the precepts of proper deportment, of following virtuous Dharmas, and of helping all sentient beings ;

therefore, when we die, we will plunge into the three evil realms.

在地獄中，受無量無邊恆沙等苦。又墮餓鬼，無所識知，
zài dì yù jhōng shòu wú liàng wú biān héng shā dèng kǔ yòu duō è guǐ wú suǒ shīh jīh
恆抱飢渴，受諸熱惱。又墮畜生，受無量苦，飲食不淨，
héng bào jī kě shòu zhū rè nǎo yòu duō chù shēng shòu wú liàng kǔ yīn shīh bù jīng
飢寒困苦。又出生人中。墮邪見家。心常諂曲，信於邪言，
jī hán kùn kǔ yòu chū shēng rén zhōng duò xié jiàn jiā xīn cháng chǎn cū sīn yú xié yán
失於正道。沒生死海，永無出期。三世一切眾惡怨對，不
shīh yú zhèng dào méi shēng sǐh hǎi yǒng wú chū cī sān shìh yī ciè jhōng è yuàn duì bú
可稱計。
kè chēng jī

If we are reborn in hell we will endure endless and boundless suffering, innumerable as the sands of the Ganges River. If we are reborn in the realm of hungry ghosts we will always suffer from hunger, thirst, and feverish afflictions. If we are reborn in the animal realm we will endure endless suffering, such as eating unclean food, being hungry, thirsty, and miserable. Even if we are reborn as humans in a family with erroneous views, our mind will be subject to flattery and deceit and we will believe in erroneous teachings. Therefore we will deviate from the right way, drown in the sea of birth and death and never escape. The evil and enmities in the three periods of time are immeasurable.

唯有諸佛，盡知盡見。齊如諸佛所知所見，罪報多少，今
wéi yǒu zhū fó jīn jīh jīn jiàn cí rú zhū fó suǒ jīh suǒ jiàn zuì bào duō shǎo jīn
日懺悔，願乞除滅。願以諸佛大慈悲力，大神通力，如法
rì chǎn huǐ yuàn qǐ chú miè yuàn yǐ zhū fó dà cǐ bēi lì dà shēn tōng lì rú fǎ
調伏諸眾生力；令（弟子眾等）今日懺悔；一切怨對，
tiáo fú zhū jhōng shēng lì líng dì zīh jhōng dèng jīn rìh chǎn huǐ yī ciè yuàn duì
即得除滅。六道四生，今日已受對者，未受對者；願以
jí dé chú miè liù dào sì shēng jīn rìh yǐ shòu duì zhě wèi shòu duì zhě yuàn yǐ

諸佛，大地菩薩，一切賢聖，大慈悲力，令此眾怨，畢竟

jū fó dà dì pú sà yī qiè xián shèng dà cí bēi lì lìng cǐ zhòng yuàn bì jìng

解脫。

jiè tuō

Only all Buddhas fully see and know our offences. Today we make repentance for all our offences and pray that they may all be eradicated. Relying on the Buddhas' compassionate power, great supernatural power, and power of modulating all sentient beings according to the Dharma, we make repentance today for all the enmities we have caused. For sentient beings in the six existences and four forms of birth, who have either caused enmities or not, may the compassionate power of all Buddhas, bodhisattvas of the great earth, all saints and sages, free them from all these enmities.

從今日去，至于菩提。一切罪障，畢竟清淨。捨惡道生，

cóng jīn rì qù zhì yú pú tí yī qiè zuì zhàng bì jìng qīng jìng shě è dào shēng

得淨土生。捨怨對命，得智慧命。捨怨對身，得金剛身。

dé jìng tǔ shēng shě yuàn duì mìng dé zhì huì mìng shě yuàn duì shēn dé jīn gāng shēn

捨惡道苦，得涅槃樂。念惡道苦，發菩提心。四等六度，

shě è dào kǔ dé niè pán lè niàn è dào kǔ fā pú tí xīn sì děng liù dù

常得現前。四辯六通，如意自在。勇猛精進，不休不息。

cháng dé xiàn qián sì biàn liù tōng rú yì zì zài yǒng měng jīng jìn bù xiū bù xī

乃至進脩，滿十地行。還度無邊，一切眾生。

nǎi zhì jìn xiū mǎn shí dì xíng hái dù wú biān yī qiè zhòng shēng

Starting today until enlightenment, may all our karmic offenses be finally cleansed. May we leave the evil realms and be reborn in the Pure Land. May we abandon the life of enmity and attain the life of wisdom and the vajra body. May we abandon the sufferings of the evil realms to achieve the bliss of nirvana. May we be mindful of the suffering in the evil realms and give rise to the bodhi mind. May the four immeasurable states of mind and the six paramitas constantly manifest. May we achieve the four skills of discourse (eloquence), the six supernatural powers, and self mastery. May we be diligent and valiant without seeking any rest, practice to achieve the conduct of the ten grounds (stages) of the bodhisattva, and return to liberate all sentient beings.

今日道場，同業大眾。過去現在，四生六道，窮未來際，

一切眾生。願以今懺悔，同得清淨，同得解脫。具足智慧，

神力自在。願諸眾生，從今日去，至于菩提。常見十方，

盡虛空界，諸佛法身，常見諸佛，三十二相，紫磨之身。

常見諸佛，八十種好。分形散體，遍滿十方，救眾生身。

In today's Dharma assembly, we, who have common karma, wish that all sentient beings of past and future lives, the four forms of birth, and six existences be purified and liberated through our repentance. May they be replete with wisdom, supernatural powers, and self-mastery. May all sentient beings, starting today until enlightenment, often encounter the Dharmakaya, the thirty-two features, the pure golden body, and the eighty noble physical characteristics of all the Buddhas in the ten directions and all space, who transform to save sentient beings everywhere.

常見諸佛，放眉間白毫相光，濟地獄苦。又願，今日道場，

同業大眾。以今懺悔，清淨功德因緣。從今日去，捨身受

身，不經地獄道，鑊湯爐炭，焦形爛體之苦。不經餓鬼道，

懷飢抱渴，針喉鼓腹之苦。不經畜生道，償債酬命，驅馳

宰割之苦。

May we always see the white light emanating from the urna between the brows of all Buddhas to save all those suffering in hell. Moreover, we hope that, starting today until enlightenment, all who have common karma in today's Dharma assembly, through the pure merits of our repentance, will never be reborn in hell to endure the fiery sufferings that

incinerate the body. May we never be reborn in the realm of hungry ghosts to suffer hunger and thirst that parch the throats and inflame the belly, never be reborn in the realm of animals to be driven and killed.

若在人道，不經四百四病觸身之苦。不經大熱大寒難耐
ruò zài rén dào bú jīng sìh bāi sìh bìng chù shēn jīh kǔ bú jīng dà rè dà hán nán nài
之苦，不經刀杖毒藥加害之苦，不經飢渴困乏之苦。又
jīh kǔ bú jīng dāo zhàng dú yào jiā hài jīh kǔ bú jīng jī kě kùn fá jīh kǔ yòu
願大眾，從今日去。奉戒清淨，無玷污心。常脩仁義，念
yuàn dà zhòng cóng jīn rìh cyù fèng jiè qīng jìng wú diān wū sīn cháng xiū rén yì niàn
報恩心。供養父母，如視世尊。奉事師長，如對諸佛。敬
bào ēn sīn gōng yǎng fù mǔ rú shì shì zūn fèng shì shì cháng rú duì zhū fó jìng
重國王，如真法身。於餘一切，皆如己想。
zhòng guó wáng rú zhēn fǎ shēn yú yú yī qiè jiē rú jǐ xiǎng

If we are reborn in the human realm, we hope that we will not suffer from all kinds of diseases, or suffer from extreme heat or cold, will never be poisoned, and will never suffer from hunger and thirst or exhaustion. Moreover, starting today, we hope that we will all uphold the pure precepts without any defilement of mind, always practice benevolence, have minds of gratitude for kindnesses, make offerings to our parents just like making offerings to the World Honored One, treat our teachers and elders like treating all the Buddhas, respect our sovereign like respecting the Dharmakaya, and treat others like we treat ourselves.

又願大眾，從今日去，乃至菩提。達深法義，智無所畏。
yòu yuàn dà zhòng cóng jīn rìh cyù nǎi jīh pú tí dá shēn fǎ yì zhì wú suǒ wèi
明解大乘，了見正法。即自開解，不由他悟。一向堅固，
míng jiě dà chéng le jiàn zhèng fǎ jí zì kāi jiě bú yóu tā wù yī xiàng jiān gù
志求佛道。還度無邊一切眾生，等與如來，俱成正覺。今
zhì qiú fó dào hái dù wú biān yī qiè zhòng shēng děng yǔ rú lái jù chéng zhèng jué jīn
日道場，幽顯大眾，賜為證明，所發微願。（弟子眾等）
rì dào chǎng yōu xiǎn dà zhòng sīh wèi zhèng míng suǒ fā wēi yuàn dì zī zhòng děng

正願：願生聖人所居之處，常能建立道場，興顯供養。

zhèng yuàn : yuàn shēng shèng rén suǒ jū zhī chù , cháng néng jiàn lì dào chǎng , xìng xiǎn gòng yǎng .

為諸眾生，作大利益。

wéi zhū zhòng shēng , zuò dà lì yì .

Moreover, starting today until enlightenment, we hope that we will fully realize the profound meaning of the Dharma and fearless wisdom, understand the Mahayana and the true Dharma, attain enlightenment ourselves without relying on others, be firm in our resolve to seek Buddhahood, liberate boundless sentient beings, and finally attain supreme enlightenment equal to that of the Tathagata. In today's Dharma assembly, may both the living and the dead be witnesses of our meager aspirations. Our utmost wish is to be reborn at the place where the saints live, establish temples there to make offerings to the Buddha, thus benefiting all sentient beings.

常蒙三寶，慈悲攝受。常有勢力，化導得行。常脩精進，

cháng méng sān bǎo , cǐ bēi shè shòu . cháng yǒu shì lì , huà dǎo dé xíng . cháng xiū jīng jìn ,

不著世樂。知一切法空，於諸怨親，同以善化。乃至菩提，

bú zhe shì lè . zhī yī qiè fǎ kōng , yú zhū yuàn qīn , tóng yǐ shàn huà . nǎi zhì pú tí ,

心無退轉。從今日去，一毫之善，悉資願力。又願若生人

xīn wú tuì zhuǎn . cóng jīn rì qù , yī háo zhī shàn , xī zī yuàn lì . yòu yuàn ruò shēng rén

中，生脩善家。更立慈悲道場，供養三寶。一毫之善，悉

zhōng , shēng xiū shàn jiā . gèng lì cǐ bēi dào chǎng , gòng yǎng sān bǎo . yī háo zhī shàn , xī

施一切。願與和尚闍黎，不相捨離，

shī yī qiè . yuàn yǔ hé shàng shé lí , bú xiāng shě lí ,

We hope that the Three Jewels will compassionately support us and always guide us with their power. We resolve to always practice with diligence without indulging in worldly pleasures. May we realize the empty nature of all Dharmas, transform both enemies and loved ones so that they will embrace virtue, attain bodhi, and never regress. Starting today, any small merit will strengthen our resolve. Moreover, if we are reborn as human beings, we hope that we will be reborn in a virtuous family and establish compassionate places of cultivation where we can make offerings to the Three Jewels, practice all good deeds, and never be far from teachers and monks.

自然蔬食。絕愛染心，不須妻子。忠信清直，仁恕和平。

損己濟物，不求名利。又願若捨此身，不蒙解脫，生鬼神

中，願為大力護法善神，濟苦善神。不須衣食，自然溫飽。

又願捨此身命，不蒙解脫，墮畜生中。常處深山，食草飲

水，無諸苦事。出則為瑞，不被籠繫。

We will be vegetarians, renounce the mind's defilement and desires, without the need of a wife and sons. We will be loyal, pure, and upright, kind, forgiving, and peaceful, sacrifice ourselves to help others, and not seek fame or profit. Moreover, if we are not liberated after this life, and are reborn as demons or deities, we hope that we will be benevolent and powerful guardians of the Dharma who help those who are suffering. As deities, we will not need food or clothing as they will all be naturally provided. Moreover, if we are not liberated and are reborn as animals, we hope that we will always live in a deep mountain, eating grass and drinking water, and be without any sufferings. And if we come out of our hiding place, it is must be auspicious sign, and we won't be captured.

又願捨此身命，不蒙解脫，墮餓鬼中。願身心安樂，無諸

熱惱。化諸同苦，皆令悔過，發菩提心。又願捨此身命，

不蒙解脫，墮在地獄，自識宿命。化諸同苦，皆令悔過，

發菩提心。（弟子眾等）恆自憶菩提心，令菩提心，相續

不斷。仰願十方一切諸佛，大地菩薩，一切聖人，以慈悲

心，現為我證。

Moreover, if we cannot be liberated and are reborn in hell, we hope that

we will understand our fate, remove the sufferings of other hell-beings so that they will repent and give rise to the bodhi mind. We should always think of the bodhi mind so that it will persevere without end. We pray that all the Buddhas in the ten directions, all bodhisattvas, and all the saints will compassionately be our witness.

又願諸天諸仙，護世四王，主善罰惡，守護持咒，五方龍

yòu yuàn jhū tiān jhū xiān hù shì sì wáng zhǔ shàn fá è shǒu hù chí zhòu wǔ fāng lóng

王，龍神八部，同為證明。重復至誠，歸依三寶。

wáng lóng shén bā bù tóng wéi zhèng míng zhòng fù zhì chéng guī yī sān bǎo

May all the heavenly beings, the four heavenly kings, those who help the virtuous and punish the evil ones, protect us and uphold the mantras. May the devas and dragon kings of the five directions witness our plea. We now again sincerely take refuge in the Three Jewels.

讚佛咒願

Praise to the Buddha

大聖世尊，巍巍堂堂。三達洞照，眾聖中王。分身濟物，

dà shèng shì zūn wēi wēi táng táng sān dá dòng zhào zhòng shèng zhòng wáng fēn shēn jì wù

現坐道場。天人歸仰，餐稟未央。八音遠被，群魔驚惶。

xiàn zuò dào chǎng tiān rén guī yǎng cān bǐng wèi yāng bā yīn yuǎn bèi qún mó jīng huáng

威震大千，慈化流芳。以慈悲力，普攝十方。長辭八苦，

wēi zhèn dà qiān cǐ huà liú fāng yǐ cǐ bēi lì pǔ shè shí fāng cháng cí bā kǔ

到菩提鄉。故號如來。應供。正遍知。明行足。善逝。世間

dào pú tí xiāng gù hào rú lái yīng gòng zhèng biān zhī míng xíng zú shān shì shì jiān

解。無上士。調御丈夫。天人師。佛。世尊。度人無量，拔

jiě wú shàng shì tiáo yù zhàng fū tiān rén shī fó shì zūn dù rén wú liàng bá

生死苦。以今懺悔，清淨讚佛功德因緣。願四生六道，一

shēng sǐ kǔ yǐ jīn chǎn huǐ qīng jìng zàn fó gōng dé yīn yuán yuàn sì shēng liù dào yī

切眾生，從今日去，至于菩提。以佛神力，隨心自在。

qiè zhòng shēng cóng jīn rì qù zhì yú pú tí yǐ fó shén lì suí xīn zì zài

The Great World Honored One, lofty and decent, obtaining the three aspects of the omniscience, is respected as the king of all saints. He

manifests himself to liberate all living beings. Now he sits at the place of cultivation, the sentient beings from heavens and human realm come to take refuge to Him. Just a half time of one meal, the eight tones of His voice spread farther away. All devils are shocked and subdued by His dignity. His power and fragrance of compassion embraces all beings in ten directions to guide them to renounce the eight kinds of suffering and attain the home of Bodhi. Thus He is also named as Tathagata, Worthy of Respect, Correctly Enlightened, Perfected in Wisdom and Action, Well-Gone, Knower of the Secular World, Unsurpassed, Tamer, Teacher of Gods and Men and Bhagava (World Honored One.) He liberates numerous living beings and eradicates their suffering in the cycle of birth and death. Today, we dedicate the pure merits, from the repentance and praise to the Buddha. May the four births, six existences and all sentient beings, starting today till attaining Bodhi, are ease as their will by Buddha's miraculous power.

慈悲道場懺法卷第六

Compassionate Repentance Liturgy at the Place of Cultivation Scroll 6

讚

Praise

心驅身口。展轉相由。備經六道起深尤。怨對總綢繆。仗

xīn qū shēn kǒu zhǎn zhuǎn xiāng yóu bèi jīng liù dào cǐ shēn yóu yuàn duì zǒng chóu miù zhàng

佛慈舟。普運過煩流。

fó cí zhōu pǔ yùn guò fán liú

The deluded mind activates our speech and behavior, thus rebirth and suffering continues. Repent of all offences that cause resentment and enmity. Relying on Buddha's compassion, request that all beings will be liberated.

南無現前地菩薩摩訶薩 (三稱)

nán wú xiàn qián dì pú sà mó hē sà

Namo Bodhisattva Mahasattva of the Sixth Stage (the open way of wisdom above definitions of purity and impurity)

出懺 Concluding Repentance

如來往昔六念中，大慈悲門不可說；如是脩行無有已，
rú lái wǎng sī liù niàn jhōng dà cǐ bēi mēn bú kě shuō rú shì xiū xíng wú yǒu yǐ
故得堅固不壞身。慈悲廣大，智用難量。增進六時，圓明
gù dé jiān gù bú huài shēn cǐ bēi guǎng dà zhì yòng nán liàng zēng jìn liù shí yuán míng
六度。仰惟大覺，速賜感通。上來奉為求懺（弟子眾
liù dù yǎng wéi dà jué sù sī gǎn tōng shàng lái fèng wéi qiú xiàn dì zǐ zhòng
等），脩建慈悲道場懺法。今當第六卷，功課圓滿。
děng xiū jiàn cǐ bēi dào chǎng xiàn fǎ jīn dāng dì liù jǔ àn gōng kè yuán mǎn

In the Tathagatha's past six contemplations, his great compassion is unfathomable and his cultivation is unexcelled ; therefore, he attained an enduring and imperishable body. His compassion is great and his wisdom is immeasurable. He advanced his practice day and night and perfected the six paramitas. We beseech the Great Enlightened One to swiftly grant us true and thorough understanding. We now make this compassionate repentance and are about to finish scroll six.

香焚海岸，燭炳蜂房。盤列七珍之妙供，茶烹上苑之先
xiāng fēn hǎi àn zhú bǐng fēng fáng pán liè qī zhēn zhī miào gòng chá pēng shàng yuàn zhī xiān
春；供養法會之聖賢，護法監壇之主宰。集斯善果，普
chūn gòng yǎng fǎ huì zhī shèng xián hù fǎ jiān tán zhī zhǔ zǎi jí sī shàn guǒ pǔ
利有情。奉為求懺（弟子眾等），洗除積世之障緣，增
lì yǒu qíng fèng wéi qiú xiàn dì zǐ zhòng děng xǐ chú jī shì zhī zhàng yuán zēng
長六天之快樂。
cháng liù tiān zhī kuài lè

We burn incense and light candles, offer seven precious jewels and selective teas to the saints and sages of the Dharma assembly, the Dharma supporters, and directors of the liturgy. May we accumulate good retributions and universally benefit all sentient beings. We make this repentance to cleanse and eradicate the karmic obstructions of our

past lives, and increase the joy in the six heavens.

伏願：六根清淨，如杲日以當空；六識圓明，似秋蟾而
fú yuàn liù gēn qīng jìng rú gǎo rì yǐ dāng kōng liù shí yuán míng sì qiū chán ér
映水；六觸六受，俱乘般若之因；六愛六塵，等入圓明
yǐng shuǐ liù chù liù shòu jù chéng bān ruò jīh yīn liù ài liù chén děng rù yuán míng
之果；獲六殊勝於此界他方，滿六度行於人間天上；四
zhī guǒ huò liù shū shèng yú cǐ jiè tā fāng mǎn liù dù xíng yú rén jiān tiān shàng sì
生六道，同登解脫之門；九有三途，咸出迷淪之苦。情
shēng liù dào tóng dēng jiě tuō zhī mén jiǔ yǒu sān tú xián chū mí lún zhī kǔ qíng
深未備，過重難言；再勞尊眾，同求懺悔。
shēn wèi bèi guò zhòng nán yán zài láo zūn zhòng tóng qiú chǎn huǐ

We pray that our six roots (sense organs) will be as pure as the bright sun high up in the sky, and that our six consciousnesses will be perfect and pure, like the full moon reflected in water. May our six sensations of touch and six sensations of feeling be causes for attaining prajna wisdom. May our six cravings and six dusts equally lead to the fruit of enlightenment. May we attain the six extraordinary benefits in all the worlds and perfect the six paramitas on earth and in heaven. May all those in the four kinds of birth and six existences ascend to the door of liberation. May those in the nine auspicious states of existence and those in the three sorrowful realms be freed from the sufferings of those who are lost and deluded. Our sentiments are profound yet deficient and difficult to describe ; therefore, we ask the honorable assembly to join us in making this repentance.

讚

Praise :

梁皇懺. 六卷功德力. 願滅 (信人) / (亡者) 六根罪.
liáng huáng chàn. liù juǎn gōng dé lì. yuàn miè (xìn rén) / (wáng zhě) liù gēn zuì.

親証菩薩現前地. 懺文舉處罪花飛. 解了冤. 懺了罪.
qīn zhèng pú sà xiàn qián dì. chàn wén jǔ chù zuì huā fēi. jiě le yuān. chàn 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 sins of (deceased) which originate from the six roots. May we personally attain the sixth stage (the open way of wisdom above definitions of purity and impurity) of the bodhisattvas. Wherever this repentance liturgy is recited, may all sins dissipate. May we resolve all enmities. Calamities will be extinguished and blessing and wisdom will increase. May we be free 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 Bodhisattva Mahasattva of the Dharma Assemblies (3 times)

舉讚

Praise

梁皇懺。六卷已全周。回向四恩并三有。拜懺（弟子眾
liáng huáng chàn liù juǎn yǐ cyuán zhōu huí xiàng sìh ēn bìng sān yǒu bài chàn dì zǐ zhòng
等）增福壽。（願將法水洗愆尤） / （惟願亡靈往西遊）。
děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ ciān yóu wéi yuàn wáng líng wǎng xī yóu

現前地菩薩。惟願哀納受。
xiàn qián dì pú sà wéi yuàn āi nà shòu

We have now finished reciting scroll six of the Liang Huang Repentance Liturgy. We dedicate our merits to our four benefactors and all those in the three existences. We hope that we will obtain increased blessings and longevity. May the Dharma waters cleanse all our offences. May all the deceased enter the Pure Land/Western Paradise. May the Bodhisattva of the sixth stage mercifully receive us.

南無登雲路菩薩摩訶薩（三稱）
nán wú dēng yún lù pú sà mó hē sà

Namo Bodhisattva Mahasattva Ascending the Cloud Road (3 times)