

慈悲道場懺法

梁皇寶懺

第三冊

Emperor of Liang Jeweled Repentance

Repentance Dharma of Kindness and Compassion in the Bodhimanda

Volume 3

梁皇寶懺 Emperor of Liang Jeweled Repentance

慈悲道場懺法 (第三冊)

Repentance Dharma of Kindness and Compassion in the Bodhimanda (Volume 3)

Published and translated by:

Buddhist Text Translation Society

1777 Murchison Drive, Burlingame, CA 94010-4504 USA

© 2017 Buddhist Text Translation Society

Dharma Realm Buddhist University

Dharma Realm Buddhist Association

All rights reserved. No part of this book may be reproduced in any form or by any electronic or mechanical means including information storage and retrieval systems without permission in writing from the publisher, except by a reviewer, who may quote brief passages in a review. For more information, please contact:

Buddhist Text Translation Society

4951 Bodhi Way, Ukiah, CA 95482 USA

Website : www.buddhisttexts.org

Email : info@buddhisttexts.org

First bilingual (Chinese/English) edition 2017.

ISBN-13: 978-1-60103-089-4 (Paperback)

Cataloging-in-Publication Data is available from the Library of Congress

Printed in Malaysia.

Note: Pinyin is used for the romanization of Chinese words, except for proper names which retain familiar romanizations.

梁皇寶懺

Emperor of Liang Jeweled Repentance

慈悲道場懺法

Repentance Dharma of Kindness and Compassion in the Bodhimanda

第三冊

Volume 3



英譯 Translated by

佛經翻譯委員會 Buddhist Text Translation Society

出版 Published by

佛經翻譯委員會 Buddhist Text Translation Society

法界佛教總會 Dharma Realm Buddhist Association

法界佛教大學 Dharma Realm Buddhist University

目錄

【第一冊】

序言	vii
梁皇懺緣起	ix
慈悲道場懺法傳	xi
戒定真香讚	001
梁皇寶懺儀文	003
◎ 卷一	013
歸依三寶第一	025
斷疑第二	041
懺悔第三	065
◎ 卷二	095
發菩提心第四	103
發願第五	127
發迴向心第六	147

【第二冊】

◎ 卷三	174
顯果報第七	182
◎ 卷四	268
顯果報第七之餘	276
出地獄第八	298

TABLE OF CONTENTS

【Volume 1】

Foreword	viii
The origin	x
Prologue	xii
Praise of True Incense of Precepts and Samadhi	002
Ritual of the Emperor of Liang Repentance	004
◎ Roll 1	014
Section 1 - Taking Refuge with the Three Treasures	026
Section 2 - Severing Doubt	042
Section 3 - Repentance	066
◎ Roll 2	096
Section 4 - Bringing Forth the Bodhi Resolve	104
Section 5 - Making Vows	128
Section 6 - Bringing Forth the Resolve to Dedicate Merit	148

【Volume 2】

◎ Roll 3	175
Section 7 - Revealing Retributions	183
◎ Roll 4	269
Section 7 - Revealing Retributions (continued)	277
Section 8 - Exiting the Hells	299

【第三冊】

◎ 卷五	349
解冤釋結第九	357
◎ 卷六	427
解冤釋結第九之餘	435

【第四冊】

◎ 卷七	502
自慶第十	514
警緣三寶第十一	526
懺主謝大眾第十二	536
總發大願第十三	544
奉為天道禮佛第十四	556
奉為諸仙禮佛第十五	566
奉為梵王等禮佛第十六	572
◎ 卷八	588
奉為阿修羅道一切善神禮佛第十七	596
奉為龍王禮佛第十八	604
奉為魔王禮佛第十九	610
奉為國家元首禮佛第二十	616
奉為國家副元首文武百官禮佛第二十一	624
奉為父母禮佛第二十二	630
奉為過去父母禮佛第二十三	638
奉為師長禮佛第二十四	644
為十方比丘比丘尼禮佛第二十五	652
為十方過去比丘比丘尼禮佛第二十六	660

【Volume 3】

◎ Roll 5	350
Section 9 - Dispelling Enmity and Resolving Animosity	358
◎ Roll 6	428
Section 9 - Dispelling Enmity and Resolving Animosity (continued)	436

【Volume 4】

◎ Roll 7	503
Section 10 - Treasuring Our Good Fortune	515
Section 11 - Exhortation to Rely on the Three Treasures	527
Section 12 - Encouragement from the Repentance Host	537
Section 13 - Making All-encompassing Vows	545
Section 14 - Bowing to the Buddhas on behalf of Heavenly Beings	557
Section 15 - Bowing to the Buddhas on behalf of Ascetic Masters	567
Section 16 - Bowing to the Buddhas on behalf of Brahma Kings and Others	573
◎ Roll 8	589
Section 17 - Bowing to the Buddhas on behalf of Asuras and All Wholesome Spirits	597
Section 18 - Bowing to the Buddhas on behalf of Dragon Kings	605
Section 19 - Bowing to the Buddhas on behalf of Demon Kings	611
Section 20 - Bowing to the Buddhas on behalf of the Heads of Nations	617
Section 21 - Bowing to the Buddhas on behalf of the Nations' Deputy Leaders, Ministers, and All Other Officials	625
Section 22 - Bowing to the Buddhas on behalf of All Parents	631
Section 23 - Bowing to the Buddhas on behalf of Parents from the Past	639
Section 24 - Bowing to the Buddhas on behalf of All Spiritual Teachers	645
Section 25 - Bowing to the Buddhas on behalf of Monastics of the Ten Directions	653
Section 26 - Bowing to the Buddhas on behalf of All Past Monastics of the Ten Directions	661

【第五冊】

◎ 卷九	677
為阿鼻地獄禮佛第二十七	685
為灰河鐵丸等地獄禮佛第二十八	697
為飲銅炭坑等地獄禮佛第二十九	703
為刀兵銅釜等地獄禮佛第三十	709
為火城刀山等地獄禮佛第三十一	715
為餓鬼道禮佛第三十二	723
為畜生道禮佛第三十三	729
為六道發願第三十四	735
警念無常第三十五	739
為執勞運力禮佛第三十六	749
發迴向第三十七	757
◎ 卷十	779
菩薩迴向法第三十八	787
發願第三十九	799
囑累第四十	859
慈悲道場懺法迴向	H1
附錄	H5

【Volume 5】

◎ Roll 9	678
Section 27 - Bowing to the Buddhas on behalf of Beings in the Avici Hells	686
Section 28 - Bowing to the Buddhas on behalf of those in the Hell of River of Ash and the Hell of Iron Pellets	698
Section 29 - Bowing to the Buddhas on behalf of those in the Hell of Drinking Molten Copper, the Hell of Charcoal Pits, and Other Hells	704
Section 30 - Bowing to the Buddhas on behalf of those in the Hell of Military Weaponry, the Hell of Copper Cauldron, and Other Hells	710
Section 31 - Bowing to the Buddhas on behalf of those in the Hell of the Flaming Cities, the Hell of the Mountain of Blades, and Other Hells	716
Section 32 - Bowing to the Buddha on behalf of those in the Realm of Hungry Ghosts	724
Section 33 - Bowing to the Buddhas on behalf of those in the Animal Realm	730
Section 34 - Bowing to the Buddhas on behalf of Sentient Beings of the Six Realms	736
Section 35 - Wary and Mindful of Impermanence	740
Section 36 - Bowing to the Buddhas on behalf of Laborers and Others	750
Section 37 - Dedication of Merit	758
◎ Roll 10	780
Section 38 - Bodhisattvas' Dharma of Dedication of Merit and Virtue	788
Section 39 - Making Vows	800
Section 40 - Sincere Requests	860
Dedication of Merit from the Repentance Dharma of Kindness and Compassion in the Bodhimanda	H2
Appendixes	H6

戒定真香讚
jiè dìng zhēn xiāng zàn

戒定真香。焚起衝天上。

眾等虔誠。爇在金爐放。

頃刻氤氳。即遍滿十方。

昔日耶輸。免難消災障。

南無香雲蓋菩薩摩訶薩 (三稱)

Praise of True Incense of Precepts and Samadhi

*True incense of precepts and samadhi is lit,
Clouds of fragrance soar up to Heaven.*

*As it burns in the golden censer,
All in the assembly are reverent and sincere.*

*Fragrance instantly pervading everywhere,
Quickly reaching out into the ten directions.*

*Disasters and hindrances are eradicated,
Just like for Yasodara in the past.*

Namo Incense Cloud Canopy Bodhisattva Mahasattva (3 times)

梁皇寶懺儀文
liáng huáng bǎo chàn yí wén

Ritual of the Emperor of Liang Repentance

恭聞
gōng wén

梁皇啓建，彌勒題名。誌公集華藏之玄
 liáng huáng qǐ jiàn mí lè tí míng zhì gōng jí huá zàng zhī xuán
 文，群經錄諸佛之聖號。大集沙門，宏宣
 wén qún jīng lù zhū fó zhī shèng hào dà jí shā mén hóng xuān
 懺法。懺文感夢於梁朝，瑞氣騰輝於武
 chàn fǎ chàn wén gǎn mèng yú liáng cháo ruì qì téng huī yú wǔ
 帝。由是耿耿金光不昧，皎皎寶燄芬芳。
 dì yóu shì géng géng jīn guāng bú mèi jiǎo jiǎo bǎo yàn fēn fāng
 郁郁香煙熏內闕，重重華蕊耀王宮。青霄
 yù yù xiāng yān xūn nèi què chóng chóng huā ruǐ yào wáng gōng qīng xiāo
 雲裡，天人現報體之端嚴。白玉階前，郗
 yún lǐ tiān rén xiàn bào tǐ zhī duān yán bái yù jiē qián xī
 氏脫蟒身之苦難。以此消災，災消吉至。
 shì tuō mǎng shēn zhī kǔ nàn yǐ cǐ xiāo zāi zāi xiāo jí zhì
 因茲滅罪，罪滅福生。真救病之良藥，乃
 yīn zī miè zuì zuì miè fú shēng zhēn jiù bìng zhī liáng yào nǎi
 破暗之明燈。恩沾九有，德被四生。懺之
 pò àn zhī míng dēng ēn zhān jiǔ yǒu dé bèi sì shēng chàn zhī
 功德，讚莫能窮。

茲者懺文肇啓，仰叩普賢行王。運想香
 zī zhě chàn wén zhào qǐ yǎng kòu pǔ xián hòng wáng yùn xiǎng xiāng
 華，供養十方調御。欲嚴清淨之懺壇，先
 huā gòng yǎng shí fāng tiáo yù yù yán qīng jìng zhī chàn tán xiān
 誦秘密之章句。要祈善果以周隆，必使罪
 sòng bì mì zhī zhāng jù yào qí shàn guǒ yǐ zhōu lóng bì shǐ zuì
 華而凋謝。仰叩洪慈，大彰靈應。

南無普賢王菩薩摩訶薩 (三稱)
ná mó pǔ xián wáng pú sà mó hē sà

Listen respectfully

The Emperor of Liang initiates this Repentance; Maitreya Bodhisattva names it.

Venerable Baozhi compiles it from the sacred Flower Treasury,

With names of Buddhas gathered from the sutras;

Monastics assemble and conduct the Repentance.

This Dharma of Repentance is proclaimed vastly.

The Repentance originates from a dreamlike encounter by the Emperor of Liang,

And it results in clouds of auspiciousness welling forth around the palace.

Within the Bodhimanda,

Glittering lanterns shining everywhere;

Golden flames ever illuminating;

Fragrant incense enveloping the palace;

Exquisite flowers adorning in many layers.

In the white clouds and blue sky, appears an adorned celestial being;

Before the white jade staircase, Chi is liberated from her suffering.

By the merit and virtue of this Repentance,

Calamities are quelled and offenses eradicated.

Calamities quelled, auspiciousness descends;

Offenses eradicated, blessings sprout forth.

A good medicine it is, curing illnesses;

A bright light it is, dispelling darkness.

Benefitting the nine states of existence,

Blessing the four kinds of birth.

Boundless is its merit and virtue,

Beyond praise or exaltation!

To commence this Repentance, we with utmost sincerity:

Bow respectfully to Samantabhadra, King of Great Conduct Bodhisattva;

Contemplate that this incense and flowers are offered to all Buddhas of the ten

directions; Recite the sacred mantra phrases to purify this Repentance Bodhimanda;

Cause the "blossoming offenses" to wither away and fall so as to achieve the perfect

and abundant fruition.

We again reverently bow to the Greatly Compassionate One, wishing that he will

bless us with efficacious responses.

Namo Samantabhadra Bodhisattva Mahasattva (3 times)

有一菩薩 yǒu yì pú sà	結跏趺坐 jié jiā fū zuò	名曰普賢 míng yuē pǔ xián
身白玉色 shēn bái yù sè	五十種光 wǔ shí zhǒng guāng	五十種色 wǔ shí zhǒng sè
以爲項光 yǐ wéi xiàng guāng	身諸毛孔 shēn zhū máo kǒng	流出金光 liú chū jīn guāng
其金光端 qí jīn guāng duān	無量化佛 wú liàng huà fó	諸化菩薩 zhū huà pú sà
以爲眷屬 yǐ wéi juàn shǔ	安詳徐步 ān xiáng xú bù	雨大寶華 yù dà bǎo huā
至行者前 zhì xíng zhě qián	其象開口 qí xiàng kāi kǒu	於象牙上 yú xiàng yá shàng
諸池玉女 zhū chí yù nǚ	鼓樂絃歌 gǔ yuè xián gē	其聲微妙 qí shēng wéi miào
讚歎大乘 zàn tàn dà chéng	一實之道 yì shí zhī dào	行者見已 xíng zhě jiàn yǐ
歡喜敬禮 huān xǐ jìng lǐ	復更讀誦 fù gèng dú sòng	甚深經典 shèn shēn jīng diǎn
遍禮十方 biàn lǐ shí fāng	無量化佛 wú liàng huà fó	禮多寶佛塔 lǐ duō bǎo fó tǎ
及釋迦牟尼 jí shì jiā móu ní	並禮普賢 bìng lǐ pǔ xián	諸大菩薩 zhū dà pú sà
發是誓願 fā shì shì yuàn	若我宿福 ruò wǒ sù fú	應見普賢 yīng jiàn pǔ xián
願尊者遍吉 yuàn zūn zhě biàn jí	示我色身 shì wǒ sè shēn	
南無普賢菩薩 ná mó pǔ xián pú sà	(十稱)	

There exists a Bodhisattva,
Seated in full-lotus posture,
Known as Samantabhadra,
With a body of white jade.
From the back of his neck
Emanates fifty kinds of light
Made of fifty different colors.
From every pore,
Golden light comes pouring forth;
At each tip of golden light,
Appear countless transformation Buddhas
And countless transformation Bodhisattvas,
All as his retinues.
Together they stroll around peacefully,
As precious flowers shower down.
Samantabhadra descends before the cultivator.
His elephant trumpets
And on top of its tusks,
Appear many maidens as exquisite as jade in ponds,
Singing and playing melodious music.
Their voices and sounds wonderful and subtle,
In praise of the Mahayana,
And the Path of One Reality.
Aware of this, we cultivators rejoice and bow in worship.
We further read and recite the profound sutras.
We universally bow to the ten-direction
Myriad transformation Buddhas,
The Stupa of Many Jewels Tathagata,
Shakyamuni Buddha,
Samantabhadra Bodhisattva,
And all great Bodhisattvas.
We now make this vow:
If I have planted blessings,
I can surely see Samantabhadra Bodhisattva.
So may this Venerable Universally Auspicious One
Manifest before me.
Namo Samantabhadra Bodhisattva (10 times)

一切恭敬

yí qiè gōng jìng

一心頂禮十方法界常住佛 (一拜)
yì xīn dǐng lǐ shí fāng fǎ jiè cháng zhù fó

一心頂禮十方法界常住法 (一拜)
yì xīn dǐng lǐ shí fāng fǎ jiè cháng zhù fǎ

一心頂禮十方法界常住僧 (一拜)
yì xīn dǐng lǐ shí fāng fǎ jiè cháng zhù sēng

Let us all be respectful and reverent.

Single-mindedly, we bow to the eternally abiding Buddhas of the Dharma Realm throughout the ten directions. (1 bow)

Single-mindedly, we bow to the eternally abiding Dharma of the Dharma Realm throughout the ten directions. (1 bow)

Single-mindedly, we bow to the eternally abiding Sangha of the Dharma Realm throughout the ten directions. (1 bow)

是諸眾等，各各胡跪，嚴持香華，如法供
shì zhū zhòng děng gè gè hú guì yán chí xiāng huā rú fǎ gòng
養，十方法界三寶。
yàng shí fāng fǎ jiè sān bǎo

The cantor chants:

All in this assembly, each one kneeling and solemn, holding incense and flowers, in accord with Dharma, make offerings to the Three Treasures of the Dharma Realm throughout the ten directions.

願此香華遍十方 以為微妙光明臺
yuàn cǐ xiāng huā biàn shí fāng yǐ wéi wéi miào guāng míng tái

諸天音樂天寶香 諸天餚膳天寶衣
zhū tiān yīn yuè tiān bǎo xiāng zhū tiān yáo shàn tiān bǎo yī

不可思議妙法塵 一一塵出一切塵
bù kě sī yì miào fǎ chén yī yī chén chū yí qiè chén

一一塵出一切法 旋轉無礙互莊嚴
yī yī chén chū yí qiè fǎ xuán zhuǎn wú ài hù zhuāng yán

遍至十方三寶前 十方法界三寶前
biàn zhì shí fāng sān bǎo qián shí fāng fǎ jiè sān bǎo qián

悉有我身修供養 一一皆悉遍法界
xī yǒu wǒ shēn xiū gòng yàng yī yī jiē xī biàn fǎ jiè

彼彼無雜無障礙 盡未來際作佛事
bǐ bǐ wú zá wú zhàng ài jìn wèi lái jì zuò fó shì

普熏法界諸眾生 蒙熏皆發菩提心
pǔ xūn fǎ jiè zhū zhòng shēng méng xūn jiē fā pú tí xīn

同入無生證佛智 (想已散花舉)
tóng rù wú shēng zhèng fó zhì

*May this incense and flower pervade the ten directions,
Making a tower of subtle, wonderful light.
All heavenly music, jeweled heavenly incense,
Rare heavenly delicacies, and jeweled heavenly garments,
All inconceivably wonderful dharma objects,
Each object emitting all objects,
Each object emitting all dharmas,
Revolving unobstructed and adorning each other,
Are offered everywhere to the Three Treasures of the ten directions.
Before the Three Treasures of the Dharma Realm throughout
the ten directions,
My body everywhere makes offerings.
Each one entirely pervades the Dharma Realm,
Each one unalloyed and unimpeded,
Exhausting the bounds of the future, doing the Buddhas' work.
May the fragrances permeate living beings throughout the Dharma
Realm.
Having been permeated, may they all bring forth the resolve for bodhi,
And together enter the unproduced and attain the Buddha's wisdom.
(contemplate flowers raining down from the sky)*

願此香華雲 yuàn cǐ xiāng huā yún	遍滿十方界 biàn mǎn shí fāng jiè
供養一切佛 gòng yàng yí qiè fó	尊法諸菩薩 zūn fǎ zhū pú sà
無邊聲聞眾 wú biān shēng wén zhòng	及一切天仙 jí yí qiè tiān xiān
以起光明臺 yǐ qǐ guāng míng tái	過於無邊界 guò yú wú biān jiè
無邊佛土中 wú biān fó dù zhōng	受用作佛事 shòu yòng zuò fó shì
普熏諸眾生 pǔ xūn zhū zhòng shēng	皆發菩提心 jiē fā pú tí xīn
南無寶曇華菩薩摩訶薩 (三稱) nā mó bǎo tán huā pú sà mó hē sà	

容顏甚奇妙 róng yán shèn qí miào	光明照十方 guāng míng zhào shí fāng
我適曾供養 wǒ shì céng gòng yàng	今復還親近 jīn fù huán qīn jìn
聖主天中王 shèng zhǔ tiān zhōng wáng	迦陵頻伽聲 jiā líng pín qié shēng
哀愍眾生者 āi mǐn zhòng shēng zhě	我等今敬禮 wǒ děng jīn jìng lǐ

May this cloud of incense and flowers fully pervade the ten directions,
As an offering to all Buddhas, all Dharma, and all Bodhisattvas,
As well as to the multitudes of Hearers, Pratyekabuddhas, and devas,
Making a tower of subtle, wonderful light that extends boundlessly into
all realms.
May beings in boundless Buddhalands,
Enjoy them and do the Buddhas' work.
May the fragrances permeate all beings,
So they bring forth the resolve for bodhi.

(Assembly rises and bows to the following Bodhisattva:)

Namo Precious Udumbara Flower Bodhisattva Mahasattva (3 times)

His appearance, how wonderful and rare,
His light, illumining all ten directions!
To whom I had made offerings in the past,
To whom I am now drawing near.
A sage leader he is, a king, divine among the divine,
With the voice of kalavinkas,
Taking great pity on all beings,
To him we now pay our reverence.

梁皇寶懺

【卷五】

Emperor of Liang Jeweled Repentance

(Roll 5)

讚
zàn

祇園菓。滋味甚堪嘗。
qí yuán guǒ zī wèi shèn kān cháng

青瓜紅柿阿梨樣。荔枝龍眼堪供養。
qīng guā hóng shì ā lí yàng lì zhī lóng yǎn kān gòng yàng

菴摩羅果世無雙。婆羅門仙人。
ān mó luó guǒ shì wú shuāng pó luó mén xiān rén

親獻蓮臺上。
qīn xiàn lián tái shàng

南無普供養菩薩摩訶薩 (三稱)
ná mó pǔ gòng yàng pú sà mó hē sà

Praise

*All sweet and delicious fruits of the Jeta Grove,
Melons, persimmons, pears, lychees and longans,
Together with the peerless amalaka fruit,
Presented on the lotus dais,
Are served as perfect offerings,
Personally by the Brahman ascetic master.*

Namo Universal Offering Bodhisattova Mahasattva (3 times)

入懺
rù chàn

恭聞
gōng wén

淨五眼之慈尊，赫赫現光明之妙相；開五
jìng wǔ yǎn zhī cí zūn hè hè xiàn guāng míng zhī miào xiàng kāi wǔ
乘之教海，朗朗宣般若之玄音。五十五位
chéng zhī jiào hǎi lǎng lǎng xuān bō rě zhī xuán yīn wǔ shí wǔ wèi
之聖賢，念念菩提果滿；五根五力之大
zhī shèng xián niàn niàn pú tí guǒ mǎn wǔ gēn wǔ lì zhī dà
士，塵塵解脫因緣。皈依則增長福田，禮
shì chén chén jiě tuō yīn yuán guī yī zé zēng zhǎng fú tián lǐ
念則銷融罪垢。寂然不動，感而遂通。願
niàn zé xiāo róng zuì gòu jí rán bú dòng gǎn ér suì tōng yuàn
賜慈光，證明修奉。
cì cí guāng zhèng míng xiū fèng

上來奉為求懺某等，修崇慈悲道場懺法。
shàng lái fèng wèi qiú chàn mǒu děng xiū chóng cí bēi dào chǎng chàn fǎ
茲當第五卷，入壇緣起。謹備燈燭果茗，
zī dāng dì wǔ juàn rù tán yuán qǐ jǐn bèi dēng zhú guǒ míng
珍奇妙供，普奉諸佛聖賢；稱禮洪名寶
zhēn qí miào gòng pǔ fèng zhū fó shèng xián chēng lǐ hóng míng bǎo
號。稽顙皈依，發露投誠。
hào qǐ sāng guī yī fā lù tóu chéng

切念求懺某等，遠從曩劫，直至今生。迷
qiè niàn qiú chàn mǒu děng yuǎn cóng nǎng jié zhí zhì jīn shēng mí
五蘊之去來，隨五濁之流轉。五欲縈纏，
wǔ yùn zhī qù lái suí wǔ zhuó zhī liú zhuǎn wǔ yù yíng chán
五塵交蔽。五逆未除，起人我愛憎之念。
wǔ chén jiāo bì wǔ nì wèi chú qǐ rén wǒ ài zēng zhī niàn
五法未悟，增自他煩惱之情。因緣既以無
wǔ fǎ wèi wù zēng zì tā fán nǎo zhī qíng yīn yuán jì yǐ wú

Commencement of the Repentance

Listen respectfully

The compassionate Honored One, with his pure *five* eyes, manifests resplendent wondrous hallmarks;

As teacher of the ocean-vast *five*-vehicle Dharma, he proclaims esoteric Prajna with a resonant and clear voice.

Sages and Worthy Ones of the fifty-*five* Stages perfect the fruition of bodhi in each and every thought.

Great Knights with the *five* roots and *five* powers readily tap into each and every state as causes and conditions for liberation.

Returning to and relying on them increase our blessings;

Devotion to and mindfulness of them eradicate our offenses.

Tranquil and unmoving, they respond to our requests.

May they shine their light of kindness on us and bear witness to our practice.

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we practice this Repentance Dharma of Kindness and Compassion in the Bodhimanda. We have come to Roll Five. With all conditions fulfilled, we now enter the Repentance Platform. We meticulously prepare lamps, candles, fruit, teas, and all other wondrous rare and special items and reverently offer them to all Buddhas, sages and worthy ones. We respectfully chant their exalted names, bow to them, take refuge with them, and confess all our wrongs and sincerely submit ourselves before them.

[*Dharma Host: May* _____ *be earnestly mindful*], including all of us who seek to repent, that since distant kalpas past until today, we have all been deluded by the arising and ceasing of the *five* skandhas, tossed about in the turbulence of the *five* turbidities, entangled in the *five* desires, and obscured by the *five* defilements. We are not immune from committing the *five* rebellious acts and continued to give rise to thoughts of self and others, love and hatred. We have not understood the *five* dharmas and continued to allow our own emotions and afflictions, as well as those of others, to increase and intensify. Since cause and effect never err, karmic

差，業果實難逃避。今則法眾虔誠之志，
 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
 gè kāi jiě tuō zhī mén guī yī yú shèng jiào zhī zhōng xǐ qiān yú
 菩提海內。情意如斯，佛必哀憐。仰叩洪
 pú tí hǎi nèi qíng yì rú sī fó bì āi lián yǎng kòu hóng
 慈，冥熏加被。

retributions are really hard to avoid. Now, with a resolution of utmost sincerity, all of us in this Dharma assembly open the door to liberation, take refuge with the sagely teachings and purify ourselves of offenses in the sea of bodhi. These are our resolves, and the Buddhas will surely pity us. We bow and request that you, out of your great kindness, invisibly bless and protect us.

佛身清淨似瑠璃 佛面猶如滿月輝
fó shēn qīng jìng shì 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 bù cí bēi

啓運慈悲道場懺法
qǐ yùn cí bēi dào chǎng chàn fǎ

一心歸命三世諸佛
yì xīn guī mìng sān shì zhū fó

南無過去毘婆尸佛
ná mó guò qù pí pó shī fó

南無尸棄佛
ná mó shī qì fó

南無毘舍浮佛
ná mó pí shè fú fó

南無拘留孫佛
ná mó jū liú sūn fó

南無拘那含牟尼佛
ná mó jū nà hán móu ní fó

南無迦葉佛
ná mó jiā shè fó

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

南無當來彌勒尊佛
ná mó dāng lái mí lè zūn fó

開經偈

kāi jīng jì

南無本師釋迦牟尼佛 (三稱)
ná mó běn shī shì jiā móu ní fó

無上甚深微妙法 百千萬劫難遭遇
wú shàng shēn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù

我今見聞得受持 願解如來真實義
wǒ jīn jiàn wén dé shòu chí yuàn jiě rú lái zhēn shí yì

The Buddha's body is as pure as lapis lazuli,

His face is like the radiant full moon.

The Buddha is able to rescue beings suffering in the world.

His mind is ever compassionate everywhere.

We now begin the Repentance Dharma of Kindness and Compassion in the Bodhimanda.

Together in this assembly, we single-mindedly return to and rely on all Buddhas of the three periods of time.

Namo Buddhas of the past, Vipashyin Buddha

Namo Shikhin Buddha

Namo Vishvabhu Buddha

Namo Krakucchanda Buddha

Namo Kanakamuni Buddha

Namo Kashyapa Buddha

Namo our Fundamental Teacher Shakyamuni Buddha

Namo Honored Future Buddha, Maitreya

Verse for Opening a Sutra

Namo our Fundamental Teacher Shakyamuni Buddha (3 times)

The unsurpassed, profound, and wonderful Dharma,

Is difficult to encounter in hundreds of millions of eons.

I now see and hear it, receive and uphold it,

And I vow to fathom the Tathagata's true meaning.

慈悲道場懺法卷第五

cí bēi dào chǎng chàn fǎ juàn dì wǔ

解冤釋結第九

jiě yuān shì jié dì jiǔ

今日道場，同業大眾，一切眾生，皆有怨
 jīn rì dào chǎng tóng yè dà zhòng yī qiè zhòng shēng jiē yǒu yuàn
 對。何以知之？若無怨對，則無惡道。今
 duì hé yǐ zhī zhī ruò wú yuàn duì zé wú è dào jīn
 惡道不休，三途長沸，是知怨對，無有窮
 è dào bù xiū sān tú cháng fèi shì zhī yuàn duì wú yǒu qióng
 已。經言：一切眾生，悉皆有心，有心者
 yǐ jīng yán yī qiè zhòng shēng xī jiē yǒu xīn yǒu xīn zhě
 皆得作佛。而諸眾生，心想顛倒，貪著世
 jiē dé zuò fó ér zhū zhòng shēng xīn xiǎng diān dǎo tān zhuó shì
 間，不知出要，建立苦本，長養怨根。所
 jiān bù zhī chū yào jiàn lì kǔ běn zhǎng yǎng yuàn gēn suǒ
 以輪迴三有，往來六道，捨身受身，無暫
 yǐ lún huí sān yǒu wǎng lái liù dào shě shēn shòu shēn wú zhàn
 停息。何以故爾？
 tíng xī hé yǐ gù ěr

一切眾生，無始以來，聞識相傳。無明所
 yī qiè zhòng shēng wú shǐ yǐ lái àn shì xiāng chuán wú míng suǒ
 覆，愛水所溺。起三毒根，起四顛倒。從
 fù ài shuǐ suǒ nì qǐ sān dú gēn qǐ sì diān dǎo cóng
 三毒根，起十煩惱。依於身見，起於五
 sān dú gēn qǐ shí fán nǎo yī yú shēn jiàn qǐ yú wǔ
 見。依於五見，起六十二見。依身口意，
 jiàn yī yú wǔ jiàn qǐ liù shí èr jiàn yī shēn kǒu yì
 起十惡行。身殺盜婬；口妄言綺語，兩舌
 qǐ shí è xíng shēn shā dào yín kǒu wàng yán qǐ yǔ liǎng shé
 惡罵；意貪瞋癡。自行十惡，教他行十
 è mà yì tān chēn chī zì xíng shí è jiào tā xíng shí
 惡，讚歎十惡法，讚歎行十惡法者，如
 è zàn tàn shí è fǎ zàn tàn xíng shí è fǎ zhě rú

Repentance Dharma of Kindness and Compassion in the Bodhimanda - Roll Five

Section 9 - Dispelling Enmity and Resolving Animosity

Today, we are here in this Bodhimanda due to our shared karma. We should know that all living beings are saddled with animosity. How do we know this? If there is no animosity, then the evil paths will not exist. Up until now, beings continue to be embroiled in the suffering of the three evil paths. Hence we know that living beings have been mired in endless animosity. The sutra states, "All living beings have the Buddha nature and are capable of becoming the Buddha" but living beings have become inverted. They indulge in and become attached to the mundane world, fail to understand the essentials for transcending the world, create causes for suffering, allow the root of animosity to grow, and thus turn on the wheel of the three existences and the six paths and endlessly revolve in the cycle of birth and death. Why does this happen?

Due to a single thought of confusion, from time without beginning, with deluded consciousness, we living beings perpetuate existence, life after life. We are covered by ignorance, drown in the waters of emotional love, and fertilize the root of the three poisons and four inverted views. From the root of the three poisons, ten afflictions sprout forth. Based on the attachment of the view of self, the five wrong views are produced. Based on the five wrong views, sixty-two views are produced. Through our body, speech, and mind, we commit the ten evil deeds:

- ❖ Our body commits killing, stealing, and sexual misconduct;
- ❖ Our mouth is involved with false speech, frivolous speech, divisive speech, and harsh speech;
- ❖ Our mind engages in greed, hatred, and ignorance.

是依身口意，起四十種惡。復依六情，貪
 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
 zhuó liù chén nǎi zhì guǎng kāi bā wàn sì qiān chén láo mén yí niàn
 之間，起六十二見。一念之頃，行四十種
 zhī jiān qǐ liù shí èr jiàn yí niàn zhī qǐng xíng sì shí zhǒng
 惡。一念之間，開八萬四千塵勞門。況復
 è yí niàn zhī jiān kāi bā wàn sì qiān chén láo mén kuàng fù
 一日所起眾罪，況復一月所起眾罪，況復
 yí rì suǒ qǐ zhòng zuì kuàng fù yí yuè suǒ qǐ zhòng zuì kuàng fù
 一年所起眾罪，況復終身歷劫所起眾罪，
 yí nián suǒ qǐ zhòng zuì kuàng fù zhōng shēn lì jié suǒ qǐ zhòng zuì
 如是罪惡，無量無邊。怨對相尋，無有窮
 rú shì zuì è wú liàng wú biān yuàn duì xiāng xún wú yǒu qióng
 已。

而諸眾生，與愚癡俱。無明覆慧，煩惱覆
 ér zhū zhòng shēng yǔ yú chī jù wú míng fù huì fán nǎo fù
 心。不自覺知，心想顛倒。不信經說，不
 xīn bú zì jué zhī xīn xiǎng diān dǎo bú xìn jīng shuō bù
 依佛語。不知解怨，不望解脫。自投惡
 yī fó yǔ bù zhī jiě yuàn bú wàng jiě tuō zì tóu è
 道，如蛾赴火。歷劫長夜，受無量苦。假
 dào rú é fù huǒ lì jié cháng yè shòu wú liàng kǔ jiǎ
 使業報有終，得還人道。如是惡人，終不
 shǐ yè bào yǒu zhōng dé huán rén dào rú shì è rén zhōng bù
 改革。是以眾聖，起大慈悲，正為如是怨
 gǎi gé shì yǐ zhòng shèng qǐ dà cí bēi zhèng wèi rú shì yuàn
 對眾生。我等相與發菩提心，行菩薩道。

菩薩摩訶薩，救苦為資糧，解怨為要行。
 pú sà mó hē sà jiù kǔ wéi zī liáng jiě yuàn wéi yào xìng
 不捨眾生，忍苦為本。我等今日，亦復如
 bù shě zhòng shēng rěn kǔ wéi běn wǒ děng jīn rì yì fù rú
 是。起勇猛心，起慈悲心，等如來心。

We commit the ten evil deeds ourselves, tell others to commit them, praise the ten evil dharmas, and praise those who commit them. Thus through body, speech, and mind, we commit forty kinds of evil. Moreover, following our six emotions, we are attached to the six sense objects, resulting in the wearisome dust of the eighty-four thousand afflictions.

Within a single thought, we give rise to sixty-two kinds of views; within a single thought, we commit forty kinds of evil deeds; within a single thought, we generate eighty-four thousand wearisome afflictions. How much more the offenses we commit in a day, a month, a year, or that committed from countless kalpas past up till now! All such offenses are limitless and boundless, and every being seeks to avenge the wrongs, resulting in a never ending cycle of animosity.

We living beings are enmeshed in delusion, our wisdom is shrouded by ignorance, and our true mind covered by afflictions. Yet we remain unaware. Our minds are inverted; we do not believe in the teachings of the sutras; we do not rely on and follow the teachings of the Buddha; we do not realize the need to resolve animosity, and we do not seek for liberation. As a result, we are propelled into the evil paths in the same way a moth flies into fire. Throughout endless kalpas, we undergo endless suffering like passing through a long, dark night. Even if our evil karmic retributions end and we regain a human body, we still fail to reform. For the sake of all living beings who harbor animosity, all sages bring forth their great kindness and compassion. Thus we should all also bring forth the bodhi resolve and practice the Bodhisattva Path.

Bodhisattvas Mahasattvas look upon rescuing living beings from suffering as their sustenance and help beings resolve animosity as their major practice. Bodhisattvas never give up on living beings and endure hardship as the foundation of their practice. Let us now emulate them in the same manner. We shall bring forth a courageous mind, a kind and compassionate mind, and a mind equivalent to that of the Tathagata. Now relying on the power of all Buddhas, we hoist the banner of

承諸佛力，樹道場幡，擊甘露鼓，秉智慧
 chéng zhū fó lì shù dào chǎng fān jí gān lù gǔ bǐng zhì huì
 弓，執堅固箭。普為四生六道，三世眾
 gōng zhí jiān gù jiàn pǔ wèi sì shēng liù dào sān shì zhòng
 怨，父母師長，六親眷屬，解怨釋結。已
 yuàn fù mǔ shī zhǎng liù qīn juàn shǔ jiě yuàn shì jié yǐ
 結之怨，一切捨施。未結之怨，畢竟不
 jié zhī yuàn yí qiè shě shī wèi jié zhī yuàn bì jìng bù
 結。

仰願諸佛諸大菩薩，以慈悲力，以本願
 yǎng yuàn zhū fó zhū dà pú sà yǐ cí bēi lì yǐ běn yuàn
 力，以神通力，同加覆護，折伏攝受。令
 lì yǐ shén tōng lì tóng jiā fù hù zhé fú shè shòu lìng
 三世無量眾怨，從今日去，乃至菩提。解
 sān shì wú liàng zhòng yuàn cóng jīn rì qù nǎi zhì pú tí jiě
 怨釋結，無復讎對。一切眾苦，畢竟斷
 yuàn shì jié wú fù chóu duì yí qiè zhòng kǔ bì jìng duàn
 除。相與至心，等一痛切。五體投地，奉
 chú xiāng yǔ zhì xīn děng yí tòng qiè wǔ tǐ tóu dì fèng
 為四生六道，三世眾怨，父母師長，一切
 wèi sì shēng liù dào sān shì zhòng yuàn fù mǔ shī zhǎng yí qiè
 眷屬，歸依世間，大慈悲父。

南無彌勒佛
 ná mó mí lè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無善意佛
 ná mó shàn yì fó

南無離垢佛
 ná mó lí gòu fó

南無月相佛
 ná mó yuè xiàng fó

the Bodhimanda, strike the Dharma drum, sprinkle sweet dew, and draw the bow of wisdom and arrow of determination. May all knots of animosity be resolved for all beings of the four births and the six paths, aggrieved parties throughout the three periods of time, our parents, teachers, elders, and the six relatives. May all past animosity be resolved and may there be definitely no future animosity.

May all Buddhas and Bodhisattvas, with their power of kindness and compassion, the power of their fundamental vows, and the power of spiritual penetrations aid and protect, discipline and harmonize, and gather in all beings, thus enabling measureless foes of the three periods of time, from now until they attain bodhi, to resolve knots of existing animosity and allow no further animosity to arise. May all suffering be totally eradicated. Let us all bring forth firm resolve and heartfelt earnestness, bow in full prostration and repent on behalf of all beings in the four births and the six paths, those throughout the three periods of time who are foes, our parents, teachers, elders and all relatives. We take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Wholesome Mind Buddha

Namo Apart from Defilement Buddha

Namo Moon Hallmark Buddha

南無大名佛
ná mó dà míng fó

南無珠髻佛
ná mó zhū jì fó

南無威猛佛
ná mó wēi měng fó

南無師子步佛
ná mó shī zǐ bù fó

南無德樹佛
ná mó dé shù fó

南無歡釋佛
ná mó huān shì fó

南無慧聚佛
ná mó huì jù fó

南無安住佛
ná mó ān zhù fó

南無有意佛
ná mó yǒu yì fó

南無鶯伽陀佛
ná mó yāng qié tuó fó

南無無量意佛
ná mó wú liàng yì fó

南無妙色佛
ná mó miào sè fó

南無多智佛
ná mó duō zhì fó

南無光明佛
ná mó guāng míng fó

南無堅戒佛
ná mó jiān jiè fó

南無吉祥佛
ná mó jí xiáng fó

南無寶相佛
ná mó bǎo xiàng fó

Namo Great Fame Buddha

Namo Pearl Prominence Buddha

Namo Awe-inspiring Courage Buddha

Namo Lion Stride Buddha

Namo Tree of Virtue Buddha

Namo Happily Freeing Buddha

Namo Amassing Wisdom Buddha

Namo Peacefully Abiding Buddha

Namo With Intention Buddha

Namo Angata Buddha

Namo Limitless Mind Buddha

Namo Wondrous Form Buddha

Namo Much Wisdom Buddha

Namo Radiance Buddha

Namo Firm in Precepts Buddha

Namo Auspicious Buddha

Namo Precious Hallmark Buddha

南無蓮華佛
ná mó lián huā fó

南無那羅延佛
ná mó nà luó yán fó

南無安樂佛
ná mó ān lè fó

南無智積佛
ná mó zhì jī fó

南無德敬佛
ná mó dé jìng fó

南無堅勇精進菩薩
ná mó jiān yǒng jīng jìn pú sà

南無金剛慧菩薩
ná mó jīn gāng huì pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三

寶。如是三世一切眾怨，今日在六道中，

已受怨對者，願以佛力、法力、賢聖力，

令此眾生，悉得解脫。若於六道中，應受

對者，未受對者，願以佛力、法力、賢聖

力，令此眾生，畢竟不復入於惡趣。畢竟

不復惡心相向。畢竟不復楚毒相加。

bú fù è xīn xiāng xiàng bì jìng bú fù chǔ dú xiāng jiā

Namo Lotus Flower Buddha

Namo Narayana Buddha

Namo Peace and Bliss Buddha

Namo Accumulating Wisdom Buddha

Namo Revered Virtue Buddha

Namo Steadfast, Courageous, and Vigorous Bodhisattva

Namo Vajra Wisdom Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. Among all those who are foes throughout the three periods of time, may all in the six paths who have suffered the retribution from animosity be liberated by the power of the Buddhas, the power of the Dharma, and the power of sages and worthy ones. By these powers too, may all beings who are suffering or are due to suffer animosity never fall into the evil paths, never harbor enmity or ill-will towards each other, and never inflict torture or pain upon each other.

一切捨施，無怨親想。一切罪咎，各得銷
 yí qiè shě shī wú yuàn qīn xiǎng yí qiè zuì jiù gè dé xiāo
 除。一切怨對，皆得解脫。同心和合，猶
 chú yí qiè yuàn duì jiē dé jiě tuō tóng xīn hé hé yóu
 如水乳。一切歡喜，猶如初地。壽命無
 rú shuǐ rǔ yí qiè huān xǐ yóu rú chū dì shòu mìng wú
 窮，身心永樂。天宮淨土，隨意往生。念
 qióng shēn xīn yǒng lè tiān gōng jìng dù suí yì wǎng shēng niàn
 衣衣來，想食食至。無復怨對鬪諍之聲。
 yī yī lái xiǎng shí shí zhì wú fù yuàn duì dòu zhēng zhī shēng
 四體不為變動所侵，五情不為塵惑所染。
 sì tǐ bù wéi biàn dòng suǒ qīn wǔ qíng bù wéi chén huò suǒ rǎn
 眾善競會，萬惡爭消。發起大乘，修菩薩
 zhòng shàn jìng huì wàn è zhēng xiāo fā qǐ dà chéng xiū pú sà
 行。四等六度，一切具足。捨生死報，同
 háng sì děng liù dù yí qiè jù zú shě shēng sǐ bào tóng
 成正覺。
 chéng zhèng jué

今日道場，同業大眾，何者怨根苦本？眼
 jīn rì dào chǎng tóng yè dà zhòng hé zhě yuàn gēn kǔ běn yǎn
 貪色，耳貪聲，鼻貪香，舌貪味，身貪細
 tān sè ěr tān shēng bí tān xiāng shé tān wèi shēn tān xì
 滑，常為五塵之所繫縛。所以歷劫長夜，
 huá cháng wéi wǔ chén zhī suǒ xì fú suǒ yǐ lì jié cháng yè
 不得解脫。
 bù dé jiě tuō

又復六親，一切眷屬，皆是我等三世怨
 yòu fù liù qīn yí qiè juàn shǔ jiē shì wǒ děng sān shì yuàn
 根。一切怨對，皆從親起。若無有親，亦
 gēn yí qiè yuàn duì jiē cóng qīn qǐ ruò wú yǒu qīn yì
 無有怨。若能離親，即是離怨，何以故
 wú yǒu yuàn ruò néng lí qīn jí shì lí yuàn hé yǐ gù
 爾？若各異處，遠隔他鄉，如是二人，終
 ěr ruò gè yì chù yuǎn gé tā xiāng rú shì èr rén zhōng
 不得起怨恨之心。得起怨恨，皆由親近。
 bù dé qǐ yuàn hèn zhī xīn dé qǐ yuàn hèn jiē yóu qīn jìn

May beings practice giving without discriminating between friends or foes; may all of their offenses be eradicated; may all animosity be resolved; may all be united in harmony, like a blend of milk and water. May they enjoy happiness resembling that experienced on the First Ground; may they enjoy infinite longevity with eternal bliss in body and mind. May they be reborn in the heavens or pure lands as they wish, where food and clothes appear at will. May all sounds of animosity, contention, arguments, and fighting never again arise. May their bodies composed of the four elements be unaffected by change, and the five sense faculties undefiled by sense objects. May the multitudes of goodness spring forth and rush to converge upon them, and may all evil spontaneously vie to vaporize. May they bring forth the Mahayana resolve, practice the Bodhisattva Path, be replete with the four limitless minds and the six paramitas, end the cycle of birth and death, and, together, accomplish Proper Enlightenment.

Today, we are here in this Bodhimanda due to our shared karma. What are the roots of animosity and the source of suffering? The eye craves forms; the ear, sounds; the nose, fragrances; the tongue, flavors; the body, fine sensations. The five sense faculties are always bound by the five sense objects. That is why beings pass through kalpas of long dark nights, unable to attain liberation.

Moreover, the six kinds of kinship and relatives are our root source of animosity throughout the three periods of time. All animosity arise due to kinship. Without kin, there would be no animosity. To stay away from kin is to stay away from animosity. Why is that? If two people live in different places, far apart from each other, animosity and resentment would not arise between them. Animosity and resentment arise because of closeness. Through the roots of the three poisons, we mutually afflict each other; afflicted, we usually become resentful and hateful.

以三毒根，自相觸惱。以觸惱故，多起恨心。
yǐ sān dú gēn zì xiāng chù nǎo yǐ chù nǎo gù duō qǐ hèn xīn

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。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。推此而言，三世怨對，實非他人，皆是我等，親緣眷屬。當知眷屬，即是怨聚。

豈得不人人慇懃悔過，宜各至心，五體投地。奉為有識神以來，至于今日，經生父母，歷劫親緣，於六道中，結怨對者。若對非對，若輕若重。今日若在地獄道者，若畜生道者，若在餓鬼道者，若在阿修羅道者，若在人道者，若在天道者，若在

It is because kin and relatives have expectations of each other. Parents place demands and expectations on their children; children have expectations of their parents; so also between brothers and sisters, as well as among the rest of immediate and distant kin. The more they expect from each other, the more likely hatred will arise. Then, when their expectations are not met even over trivial matters, they will give rise to blame and anger. If wealth and treasures are involved, relatives vie for them. When they are poor, nobody cares about them. Once they gain some wealth, they are not satisfied; the more they gain, the more inadequate they feel. Even if their every wish is fulfilled, they are still not satisfied. When just one incident does not go their way, their hatred and disappointment are aggravated. As a result, ill-intent arises, discord sets in; feuds arise and calamities follow, continuing on life after life without an end. We can infer from this that our foes and enemies of the three periods are no other than those related to us. Thus we should understand that our own kin are our worst enemies!

How can each and every one of us not diligently and earnestly repent and reform? From the time we first had consciousness until now, all our parents and relatives of all lifetimes from kalpas past, and others in the six paths of the hells, animals, hungry ghosts, asuras, humans, heavenly beings and ascetic masters, have harbored knots of animosity, both light and severe. We now bring forth a mind of kindness and compassion, a mind free of discrimination between friends or foes, and a resolve

仙道者，今日現在眷屬中者；如是三世，
 xiān dào zhě jīn rì xiàn zài juàn shǔ zhōng zhě rú shì sān shì
 一切眾怨，各及眷屬；某等今日以慈悲
 yí qiè zhòng yuàn gè jí juàn shǔ mǒu děng jīn rì yǐ cí bēi
 心，無怨親想，等諸佛心，同諸佛願，普
 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。

南無彌勒佛
 ná mó mí lè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無梵德佛
 ná mó fàn dé fó

南無寶積佛
 ná mó bǎo jī fó

南無華天佛
 ná mó huā tiān fó

南無善思議佛
 ná mó shàn sī yì fó

南無法自在佛
 ná mó fǎ zì zài fó

南無名聞意佛
 ná mó míng wén yì fó

南無樂說聚佛
 ná mó lè shuō jù fó

南無金剛相佛
 ná mó jīn gāng xiàng fó

南無求利益佛
 ná mó qiú lì yì fó

南無遊戲神通佛
 ná mó yóu xì shén tōng fó

and vow like that of the Buddhas. On behalf of all these parents, relatives and beings, with utmost sincerity, we now bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Brahma Virtue Buddha

Namo Accumulation of Treasure Buddha

Namo Blossoming in Heaven Buddha

Namo Skillful in Contemplation Buddha

Namo Self-mastery in Dharma Buddha

Namo Renowned Intention Buddha

Namo Delight in Proclaiming and Gathering Buddha

Namo Vajra Hallmark Buddha

Namo Striving to Benefit Buddha

Namo Roaming in Spiritual Penetrations Buddha

南無離闇佛
ná mó lí àn fó

南無多天佛
ná mó duō tiān fó

南無彌樓相佛
ná mó mí lóu xiàng fó

南無眾明佛
ná mó zhòng míng fó

南無寶藏佛
ná mó bǎo zàng fó

南無極高行佛
ná mó jí gāo hèngh fó

南無提沙佛
ná mó tí shā fó

南無珠角佛
ná mó zhū jiǎo fó

南無德讚佛
ná mó dé zàn fó

南無日月明佛
ná mó rì yuè míng fó

南無日明佛
ná mó rì míng fó

南無星宿佛
ná mó xīng xiù fó

南無師子相佛
ná mó shī zǐ xiàng fó

南無違藍王佛
ná mó wéi lán wáng fó

南無福藏佛
ná mó fú zàng fó

南無棄陰蓋菩薩
ná mó qì yīn gài pú sà

南無寂根菩薩
ná mó jí gēn pú sà

Namo Apart from Darkness Buddha

Namo Multitudes of Heaven Buddha

Namo Meru Hallmarks Buddha

Namo Manifold Radiance Buddha

Namo Jewel Treasury Buddha

Namo Supreme and Lofty Conduct Buddha

Namo Tisya Buddha

Namo Pearl Horn Buddha

Namo Praising Virtue Buddha

Namo Brilliance of Sun and Moon Buddha

Namo Brilliance of Sun Buddha

Namo Stars and Constellations Buddha

Namo Lion Hallmark Buddha

Namo King Wei Lan Buddha

Namo Treasury of Blessings Buddha

Namo Renouncing Hindrances of Skandhas Bodhisattva

Namo Tranquil Sense Faculties Bodhisattva

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān
寶。願以佛力、法力、大地菩薩力、一
bǎo yuàn yǐ fó lì fǎ lì dà dì pú sà lì yī
切賢聖力。令某等父母親緣，於六道中，
qiè xián shèng lì lìng mǒu děng fù mǔ qīn yuán yú liù dào zhōng
有怨對者，各及眷屬，皆悉同時，集此
yǒu yuàn duì zhě gè jí juàn shǔ jiē xī tóng shí jí cǐ
道場，共懺先罪，解諸怨結；若有身形拘
dào chǎng gòng chàn xiān zuì jiě zhū yuàn jié ruò yǒu shēn xíng jū
礙，不得到者，願承三寶之力，攝其精
ài bù dé dào zhě yuàn chéng sān bǎo zhī lì shè qí jīng
神，皆悉同到。以慈悲心，受某等今日懺
shén jiē xī tóng dào yǐ cí bēi xīn shòu mǒu děng jīn rì chàn
悔。一切怨對，願蒙解脫。
huǐ yī qiè yuàn duì yuàn méng jiě tuō

道場大眾，宜各人人心念口言：某等從無
dào chǎng dà zhòng yí gè rén rén xīn niàn kǒu yán mǒu děng cóng wú
始有識神以來，至于今日。於經生父母，
shǐ yǒu shì shén yǐ lái zhì yú jīn rì yú jīng shēng fù mǔ
歷劫親緣，姑姨伯叔，內外眷屬。以三毒
lì jié qīn yuán gū yí bó shū nèi wài juàn shǔ yǐ sān dú
根，起十惡業。或以不知，或以不信，或
gēn qǐ shí è yè huò yǐ bù zhī huò yǐ bú xìn huò
以不修，以無明故，起諸怨結。於父母眷
yǐ bù xiū yǐ wú míng gù qǐ zhū yuàn jié yú fù mǔ juàn
屬，乃至六道中，亦有怨對，如是等罪，
shǔ nǎi zhì liù dào zhōng yì yǒu yuàn duì rú shì děng zuì
無量無邊。今日懺悔，願乞除滅。又復無
wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè yòu fù wú

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. By the power of the Buddhas, Dharma, Bodhisattvas of Great Grounds and all other sages and worthy ones may our parents and relatives in the six paths who harbor animosity gather now at this Bodhimanda. Let us together repent past offenses and resolve all knots of animosity. If these beings cannot be physically present, may the power of the Three Treasures draw them in so that they can be spiritually present. May these beings all bring forth a compassionate heart and receive our repentance so that all animosity can be resolved.

Now let all of us here in this Bodhimanda be mindful and recite: From the time we first had consciousness until now, we have together been rooted in the three poisons, and we have committed the ten evils toward our parents of past lives, and our kin of many kalpas, including aunts, uncles, all other blood relatives and in-laws. Because of ignorance, we lacked awareness, lacked faith, lacked cultivation, and thus tied up various knots of animosity. Further we became enemies with our parents and relatives and other beings in the six paths. All such offenses are boundless and measureless.

始以來，至于今日。或以瞋恚，或以貪
 shǐ yǐ lái zhì yú jīn rì huò yǐ chēn huì huò yǐ tān
 愛，或以愚癡，從三毒根，造種種罪，如
 ài huò yǐ yú chī cóng sān dú gēn zào zhǒng zhǒng zuì rú
 是罪惡，無量無邊。慚愧懺悔，願乞捨
 shì zuì è wú liàng wú biān cán kuì chàn huǐ yuàn qǐ shě
 施。

又復無始以來，至于今日。或為田業，或
 yòu fù wú shǐ yǐ lái zhì yú jīn rì huò wéi tián yè huò
 為舍宅，或為錢財，起怨對業，於眷屬
 wéi shè zhái huò wéi qián cái qǐ yuàn duì yè yú juàn shǔ
 中，備加殺害。如是種種殺罪，不可具
 zhōng bèi jiā shā hài rú shì zhǒng zhǒng shā zuì bù kě jù
 說。所起怨對，無有罷期。今日慚愧，發
 shuō suǒ qǐ yuàn duì wú yǒu bà qī jīn rì cán kuì fā
 露懺悔。願父母六親，一切眷屬，以慈悲
 lù chàn huǐ yuàn fù mǔ liù qīn yī qiè juàn shǔ yǐ cí bēi
 心，受我懺悔。一切捨施，無復恨想。

乃至盜竊邪淫妄語，十惡五逆，無不備
 nǎi zhì dào qiè xié yín wàng yǔ shí è wǔ nì wú bú bèi
 作。妄想顛倒，攀緣諸境，造一切罪。
 zuò wàng xiǎng diān dǎo pān yuán zhū jìng zào yī qiè zuì
 如是等罪，無量無邊。或於父母邊起，
 rú shì děng zuì wú liàng wú biān huò yú fù mǔ biān qǐ
 或於兄弟姊妹邊起，或於姑姨伯叔邊起。
 huò yú xiōng dì jiě mèi biān qǐ huò yú gū yí bó shū biān qǐ
 乃至有識神以來，至于今日，於六親眷屬
 nǎi zhì yǒu shì shén yǐ lái zhì yú jīn rì yú liù qīn juàn shǔ
 邊起，如是等罪。如是罪因苦果，受對劫
 biān qǐ rú shì děng zuì rú shì zuì yīn kǔ guǒ shòu duì jié
 數，怨結多少，唯有十方一切諸佛，大地
 shù yuàn jié duō shǎo wéi yǒu shí fāng yī qiè zhū fó dà dì
 菩薩，盡知盡見。如諸佛菩薩，所知所
 pú sà jìn zhī jìn jiàn rú zhū fó pú sà suǒ zhī suǒ

Today we repent of all these offenses and pray that they will be eradicated. Moreover, from time without beginning until now, due to the roots of the three poisons of greed, hatred, and delusion, we have committed many kinds of offenses. All such offenses and evils are measureless and boundless. Full of shame and remorse, we repent and plead that all offenses be relinquished.

Moreover, from time without beginning until now, we have created the karma of animosity over issues of land, property, or money, even resulting in killing our relatives. Such offenses of killing cannot be fully described, and the animosity can never cease. Filled with shame and remorse we confess and repent. We pray that our parents and the rest of the six relatives, including all their kin, will compassionately accept our repentance, relinquish all of their animosity, and never hold any vengeful thought.

The same applies to the offenses of stealing, sexual misconduct, lying, the ten evil deeds and the five rebellious acts. There is no offense that we have not committed. With our false and inverted thoughts, we schemed and took advantage of situations and thus committed all kinds of offenses. All such offenses are measureless and boundless, committed, from the time we first had consciousness until now, against our six relatives, whether they were our parents, brothers, sisters, aunts, or uncles.

All such offenses, their causes and their grave retributions, and the related magnitude of animosity including the number of kalpas over which we have to suffer the animosity, can only be fully known by all Buddhas and Bodhisattvas of various Grounds, throughout the ten directions. Only Buddhas and Bodhisattvas can fully see and know the characteristics of all such offenses — the type and magnitude of the animosity, the number of kalpas one will suffer the animosity, and when in future we will be confronted by our foes.

見，罪量多少，怨對劫數，於未來世，方
jiàn zuì liàng duō shǎo yuàn duì jié shù yú wèi lái shì fāng
受對者。
shòu duì zhě

某等今日，慚顏哽慟，銜悲自責。改往修
mǒu děng jīn rì cán yán gěng tòng xián bēi zì zé gǎi wǎng xiū
來，不敢復作。唯願父母親緣眷屬，以柔
lái bù gǎn fù zuò wéi yuàn fù mǔ qīn yuán juàn shǔ yǐ róu
軟心、調和心、樂善心、歡喜心、守護
ruǎn xīn tiáo hé xīn lè shàn xīn huān xǐ xīn shǒu hù
心、等如來心，受某等今日懺悔，一切捨
xīn děng rú lái xīn shòu mǒu děng jīn rì chàn huǐ yī qiè shě
施，無怨親想。
shī wú yuàn qīn xiǎng

又願父母親緣，一切眷屬，若有怨對，在
yòu yuàn fù mǔ qīn yuán yī qiè juàn shǔ ruò yǒu yuàn duì zài
六道中者，亦願六道一切眾生，同共捨
liù dào zhōng zhě yì yuàn liù dào yī qiè zhòng shēng tóng gòng shě
施。三世怨結，一時俱盡。從今已去，至
shī sān shì yuàn jié yì shí jù jìn cóng jīn yǐ qù zhì
于道場，永離三途，絕四趣苦。一切和
yú dào chǎng yǒng lí sān tú jué sì qù kǔ yī qiè hé
合，猶如水乳。一切無礙，等於虛空。永
hé yóu rú shuǐ rǔ yī qiè wú ài děng yú xū kōng yǒng
為法親，慈悲眷屬。各各修習，無量智
wéi fǎ qīn cí bēi juàn shǔ gè gè xiū xí wú liàng zhì
慧，具足成就，一切功德，勇猛精進，不
huì jù zú chéng jiù yī qiè gōng dé yǒng měng jīng jìn bù
休不息。行菩薩道，無有疲倦。等諸佛
xiū bù xí xíng pú sà dào wú yǒu pí juàn děng zhū fó
心，同諸佛願。得佛三密，具五分身。究
xīn tóng zhū fó yuàn dé fó sān mì jù wǔ fēn shēn jiù
竟無上菩提，成等正覺。
jìng wú shàng pú tí chéng děng zhèng jué

Today, tearful and feeling greatly shameful, we reproach ourselves. We resolve to rectify all our past faults and do what is right in the future, not daring to commit these offenses again. We only hope all our past and present parents, kin, and relatives will accept our repentance with a gentle and supple mind, a harmonious mind, a mind that delights in doing all good, a mind that delights in giving, a joyful mind, a protective mind, and a mind equal to that of the Tathagatas. May they relinquish all their animosity, and be free of any discrimination between friends or foes.

Moreover, may our parents and relatives in the six paths who harbor animosity towards us, relinquish such animosity. May other beings in the six paths do the same! May all knots of animosity that exist in the three periods of time be eradicated immediately. From now until we attain Buddhahood, may all of us forever be free from the three evil paths and the suffering of the four births. May we always be in harmony, like a blend of milk and water. May we be as free of any obstruction as empty space is. May we forever become kin in Dharma and members of the compassionate family. May everyone of us cultivate, accomplish limitless wisdom and be replete with all merit and virtue. May we be courageous and vigorous, without ceasing or resting; may we practice the Bodhisattva Path, without ever becoming weary. May our minds be equal to that of Buddhas, and may we make the same vows as those made by the Buddhas. May we attain the Buddha's threefold esoteric modes, be replete with the fivefold body, and ultimately realize the unsurpassed bodhi, accomplishing Proper and Equal Enlightenment.

今日道場，同業大眾，相與已解父母怨
 jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ jiě fù mǔ yuàn
 竟。次復應解師長怨結，自大聖已還，體
 jìng cì fù yīng jiě shī zhǎng yuàn jié zì dà shèng yǐ huán tǐ
 未圓極。至於無生法忍，猶為三相遷滅。
 wèi yuán jí zhì yú wú shēng fǎ rěn yóu wéi sān xiàng qiān miè
 在于如來，尚假苦言，令惡眾生，因茲悟
 zài yú rú lái shàng jiǎ kǔ yán lìng è zhòng shēng yīn zī wù
 道。而德明化物，猶現此辭。況復凡愚，
 dào ér dé míng huà wù yóu xiàn cǐ cí kuàng fù fán yú
 理絕淨境。今善惡雜糅，明白未分，豈能
 lǐ jué jìng jìng jīn shàn è zá róu míng bái wèi fēn qǐ néng
 頓離三業之失。若聞所說，應當慚愧師長
 dùn lí sān yè zhī shī ruò wén suǒ shuō yīng dāng cán kuì shī zhǎng
 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，
 jīng yán suī fù chū jiā yóu wèi jiě tuō jīn suī chū jiā
 不得便言，無復諸惡。在俗之人，不得便
 bù dé biàn yán wú fù zhū è zài sú zhī rén bù dé biàn
 言，都無其善。且置是事。如經所說，佛
 yán dōu wú qí shàn qiě zhì shì shì rú jīng suǒ shuō fó
 告大眾：汝當緣念師長之恩。父母雖復生
 gào dà zhòng rǔ dāng yuán niàn shī zhǎng zhī ēn fù mǔ suī fù shēng
 育訓誨，而不能使離於三途。師長大慈，
 yù xùn huì ér bù néng shǐ lí yú sān tú shī zhǎng dà cí
 誘進童蒙。使得出家，稟受具戒。是即懷
 yòu jìn tóng méng shǐ dé chū jiā bǐng shòu jù jiè shì jí huái
 羅漢胎，生羅漢果。離生死苦，得涅槃
 luó hàn tāi shēng luó hàn guǒ lí shēng sǐ kǔ dé niè pán
 樂。師長有此出世恩德，誰能上報。若能
 lè shī zhǎng yǒu cǐ chū shì ēn dé shéi néng shàng bào ruò néng
 終身行道，正可自利，非報師恩。佛言：
 zhōng shēn xíng dào zhèng kě zì lì fēi bào shī ēn fó yán
 天下善友，莫過師長。

Today, we are here in this Bodhimanda due to our shared karma. We have resolved our animosity towards our parents. Next we should resolve animosity towards our teachers. Before perfecting our Dharma body and becoming a Buddha, even a Bodhisattva at the position of patience with non-production of dharmas is still bound by the ever-changing Three Marks. Even Buddhas need to use skillful means such as harsh words in teaching evil-natured living beings to awaken to the Way. With their brilliant virtues in teaching and transforming, they still need to use such methods; how much the more would our mundane and ordinary teachers, who may not have yet perfected their understanding or have yet reached maximum purity and quiescence need to use such methods. With our mixture of good and evil and lack of understanding and discernment, how could we possibly avoid making mistakes with our three karmas. Upon hearing this, we should repent and be grateful for the kindness of our teachers. Instead of being terrified by harsh words, being prone to doubt, or harboring evil thoughts, we should be grateful for the kindness of our teachers, deeply repent and reprimand ourselves.

It is mentioned in the sutras that although one may have left the householder's life, one has not attained liberation. Thus, monastics should take care not to say casually, "I am free of all evil-doing." Nor should it be assumed that to be a householder is to lack goodness. That being said, it is in the sutras that the Buddha told the great assembly, "You should contemplate the kindness of your teachers. Although our parents gave us life and taught us, they are not able to help us escape the three evil destinies. Our spiritual teachers, with their great compassion, can draw in the young and beginners in Dharma, teaching and guiding them to leave the householder's life, receive the Complete Precepts, and thus plant the seed of Arhatship and its future fruition. They teach us how to escape the suffering of birth and death and to attain the bliss of Nirvana. It is our teachers' kindness that enables us to transcend the world. How can we possibly repay this kindness? Even if we practice the Way throughout our life, we are just benefiting ourselves rather than repaying our teachers' kindness. The Buddha said, "Of all good friends in the world, none is greater than our spiritual teachers."

今日道場，同業大眾。如佛所說，師長有
 jīn rì dào chǎng tóng yè dà zhòng rú fó suǒ shuō shī zhǎng yǒu
 如此恩德，而未曾發念，報師長恩。或復
 rú cǐ ēn dé ér wèi céng fā niàn bào shī zhǎng ēn huò fù
 教誨，亦不信受。乃至麤言，起於誹謗。
 jiào huì yì bú xìn shòu nǎi zhì cū yán qǐ yú fěi bàng
 橫生是非，使佛法衰落。如是等罪，何當
 héng shēng shì fēi shǐ fó fǎ shuāi luò rú shì děng zuì hé dāng
 免離三途！
 miǎn lí sān tú

此之苦報，無人代者。及其捨命，樂去苦
 cǐ zhī kǔ bào wú rén dài zhě jí qí shě mìng lè qù kǔ
 歸。神情慘惱，意用昏迷。六識不聰，五
 guī shén qíng cǎn nǎo yì yòng hūn mí liù shì bù cōng wǔ
 根喪敗。欲行，足不能動；欲坐，身不自
 gēn sāng bài yù xíng zú bù néng dòng yù zuò shēn bú zì
 立。假使欲聽法言，則耳無復所聞。欲視
 lì jiǎ shǐ yù tīng fǎ yán zé ěr wú fù suǒ wén yù shì
 勝境，則眼無復所見。當如此時，共思今
 shèng jìng zé yǎn wú fù suǒ jiàn dāng rú cǐ shí gòng sī jīn
 日禮懺，豈可復得？但有地獄無量眾苦，
 rì lǐ chàn qǐ kě fù dé dàn yǒu dì yù wú liàng zhòng kǔ
 如是苦報，自作自受。所以經言：愚癡自
 rú shì kǔ bào zì zuò zì shòu suǒ yǐ jīng yán yú chī zì
 恃，不信殃禍。謗師毀師，憎師嫉師。如
 shì bú xìn yāng huò bàng shī huǐ shī zēng shī jí shī rú
 是等人，法中大魔，地獄種子。自結怨
 shì děng rén fǎ zhōng dà mó dì yù zhǒng zǐ zì jié yuàn
 對，受報無窮。
 duì shòu bào wú qióng

如華光比丘，善說法要。有一弟子，恒懷
 rú huā guāng bǐ qiū shàn shuō fǎ yào yǒu yī dì zǐ héng huái
 憍慢。和尚為說，都不信受。即作是言：
 jiāo màn hé shàng wèi shuō dōu bú xìn shòu jí zuò shì yán
 我大和尚，空無智慧，但能讚歎虛空之
 wǒ dà hé shàng kōng wú zhì huì dàn néng zàn tàn xū kōng zhī

Today, we are here in this Bodhimanda due to our shared karma. It is just as the Buddha has stated: Our teachers have showered us with so much kindness, but we have not even had a single thought of repaying their kindness nor believed or accepted their teachings. Worse still, we have even been rude and slanderous, making groundless remarks and gossiping about our teachers, thus causing the decline of the Buddhadharma. With such offenses, how can we not fall into the three evil destinies?

No one will suffer this retribution on our behalf. When we reach the end of our lives, all joy vanishes to be replaced by pain and suffering. Our soul will be miserable and afflicted, and our mind muddled. Our six sense faculties fade and become dull; our five organs deteriorate and fail to function; we want to walk, but our legs refuse to move; we want to sit, but our bodies cannot remain upright; we want to listen to the Dharma, but our ears cannot hear; we want to see the auspicious states, but our eyes cannot see. When that time comes, we will realize how difficult it is to get the opportunity to practice this Repentance now being held, because we will soon have to face the innumerable suffering of the hells to undergo the retributions of our past actions. Thus the sutras state, "If people are deluded, arrogant, refuse to believe in the dire retributions, and slander and harbor jealousy towards their teachers, they become great demons in the Dharma, planting seeds for falling into the hells. Such people tie the knots of animosity and will have to face limitless retributions."

This is like the case of Bhikshu Flower Light who was well versed in speaking the Dharma. He had a disciple who harbored great arrogance and refused to accept any of his teachings, saying, "My High Master only knows to extol the teaching of emptiness; he lacks wisdom. I don't wish to see him anymore in my future lives."

事。願我後生，不復樂見。於是弟子，法
 shì yuàn wǒ hòu shēng bú fù lè jiàn yú shì dì zǐ fǎ
 說非法，非法說法。雖持禁戒，無有毀
 shuō fēi fǎ fēi fǎ shuō fǎ suī chí jìn jiè wú yǒu huǐ
 犯，以謬解故，命終之後，如射箭頃，墮
 fàn yǐ miù jiě gù mìng zhōng zhī hòu rú shè jiàn qǐng duò
 阿鼻獄。八十億劫，恒受大苦。

今日道場，同業大眾，如經所說，豈得不
 jīn rì dào chǎng tóng yè dà zhòng rú jīng suǒ shuō qǐ dé bù
 人人起大怖畏。止於和尚，發一惡言，墮
 rén rén qǐ dà bù wèi zhǐ yú hé shàng fā yī è yán duò
 阿鼻獄，八十億劫。何況出家以來，至于
 ā bí yù bā shí yì jié hé kuàng chū jiā yǐ lái zhì yú
 今日。於和尚邊，所起惡業，其罪無量。
 jīn rì yú hé shàng biān suǒ qǐ è yè qí zuì wú liàng
 判捨身形，同彼無疑。何以故爾？和尚闍
 pàn shě shēn xíng tóng bǐ wú yí hé yǐ gù ěr hé shàng shé
 黎，恒加訓誨，而未曾如法修行。於諸師
 lí héng jiā xùn huì ér wèi céng rú fǎ xiū xíng yú zhū shī
 長多生違逆。或復給與，而無厭足。或師
 zhǎng duō shēng wéi nì huò fù jǐ yǔ ér wú yàn zú huò shī
 瞋弟子，或弟子恨師，於三世中，喜怒無
 chēn dì zǐ huò dì zǐ hèn shī yú sān shì zhōng xǐ nù wú
 量。如是等罪，不可稱計。

經言：起一瞋心，怨對無量。如是怨對，
 jīng yán qǐ yī chēn xīn yuàn duì wú liàng rú shì yuàn duì
 非但六親，師徒弟子，嫌恨亦甚。又復同
 fēi dàn liù qīn shī tú dì zǐ qiàn hèn yì shèn yòu fù tóng
 房共住，上中下座。不能深信出家，是遠
 fáng gòng zhù shàng zhōng xià zuò bù néng shēn xìn chū jiā shì yuǎn
 離法。不知忍辱，是安樂行。不知平等，
 lí fǎ bù zhī rěn rù shì ān lè hòng bù zhī píng děng
 是菩提道。不知離妄想，是出世心。師及
 shì pú tí dào bù zhī lí wǎng xiǎng shì chū shì xīn shī jí

This disciple distorted the proper Dharma to be improper, and regarded improper dharmas as proper. Although he upheld the precepts without violating them, because of his erroneous view or perspective, after his death, he fell into the *Avici* Hell as quick as an arrow shot and had to suffer greatly for eight billion kalpas.

Today, we are here in this Bodhimanda due to our shared karma. We should give rise to great fear after hearing what has been said in the sutra. Just because of one criticism of his teacher, this bhikshu fell into the *Avici* Hell for eight billion kalpas. How much more severe might the retributions be for those who, after renouncing the householder's life, proceeded to commit countless offenses towards their teachers. When this life as monastics is over, they will definitely undergo similar retributions. Why is that? It is because our teachers of Dharma or acharyas constantly teach and guide us, but not only do we not accord or comply with their teaching, we always go against them. Perhaps those who become monastic disciples grow discontent with how their teachers have provided for them; perhaps their teachers were angry with them, or the disciples with the teachers. Thus throughout the three periods of time, we would have given rise to boundless anger towards our teachers, resulting in incalculable offenses.

It is mentioned in the sutras that a single thought of hatred can result in boundless animosity. This animosity occurs not only among relatives but also among teachers and disciples and among fellow practitioners of the three seniorities living together. We fail to have deep faith that leaving the householder's life is the way to transcend the mundane. We do not know that patience is the practice leading to peace and bliss. We do not know that equanimity is the path to bodhi. We do not know that to cut off false thinking is to make a world-transcending resolve. Teachers and disciples

弟子，同房共住，結業未盡，互相違戾。
 dì zǐ tóng fáng gòng zhù jié yè wèi jìn hù xiāng wéi lì
 忿諍之心，紛然亂起，所以世世不得和
 fèn zhēng zhī xīn fēn rán luàn qǐ suǒ yǐ shì shì bù dé hé
 合。

又出家人，或同學業，或復共師，升進之
 yòu chū jiā rén huò tóng xué yè huò fù gòng shī shēng jìn zhī
 日，便含毒懷瞋。而不自言宿習智慧，彼
 rì biàn hán dú huái chēn ér bú zì yán sù xí zhì huì bǐ
 有福德，我無善根。有漏之心，亟生高
 yǒu fú dé wǒ wú shàn gēn yǒu lòu zhī xīn jí shēng gāo
 下。多起鬪諍，少能和合。不能推厚居
 xià duō qǐ dòu zhēng shǎo néng hé hé bù néng tuī hòu jū
 薄，更相嫌恨。不省己非，唯談他短。或
 bó gèng xiāng xián hèn bù xǐng jǐ fēi wéi tán tā duǎn huò
 以三毒，更相讒謗。無忠信心，無恭敬
 yǐ sān dú gèng xiāng chán bàng wú zhōng xìn xīn wú gōng jìng
 意。何處復念，我違佛戒。乃至高聲大
 yì hé chù fù niàn wǒ wéi fó jiè nǎi zhì gāo shēng dà
 語，惡罵醜言。

師長教誨，都無信受。上中下座，人各懷
 shī zhǎng jiào huì dōu wú xìn shòu shàng zhōng xià zuò rén gè huái
 恨。以懷恨故，更相是非。於惡道中，多
 hèn yǐ huái hèn gù gèng xiāng shì fēi yú è dào zhōng duō
 有怨對。是非怨對，皆是我等，師徒弟
 yǒu yuàn duì shì fēi yuàn duì jiē shì wǒ děng shī tú dì
 子，同學共住。上中下座，起一恨心，怨
 zǐ tóng xué gòng zhù shàng zhōng xià zuò qǐ yī hèn xīn yuàn
 對無量。所以經言：今世恨意，微相憎
 duì wú liàng suǒ yǐ jīng yán jīn shì hèn yì wéi xiāng zēng
 嫉，後世轉劇，至成大怨。何況終身，所
 jí hòu shì zhuǎn jù zhì chéng dà yuàn hé kuàng zhōng shēn suǒ
 起惡業！

dwelling together have not eliminated karmic fetters, which can lead them to disagree with and oppose each other, thereby stirring up much contention and strife and causing disharmony that continues for life after life.

Also, monastics who study under the same teacher or practicing together, often become angry or harbor malice when we see others excel, gain praise or promotion. We fail to reflect on our own past lack of cultivation of wisdom and on our own lack of the roots of goodness. We are unable to accept that others have greater virtue and blessings. With our mind plagued with outflows, we are quick to discriminate between our superiors and subordinates. Constantly giving rise to contention, we rarely dwell in harmony. We fail to yield or benefit others or to be willing to be put at a disadvantage. Instead, we may even react with hatred and resentment. Not only do we not reflect on our own errors and mistakes, but we also gossip about the faults of others. We may slander others with our three poisons. We do not have loyalty and faith; we lack a mind of respect and reverence. When have we ever reflected if we have violated the various aspects of the Buddha's precepts? How many times have we raised our voices, berating, swearing or cursing others.

We lack faith in and refuse to accept our teachers' instructions. We harbor hatred towards monastics of the three seniorities. Because of hatred, we further gossip about right and wrong. Animosity is prevalent in the evil paths and much of it can be traced to the times when we were teachers-students or fellow monastics of the three seniorities, practicing and living together. Just a single thought of hatred can evolve into such limitless animosity. Therefore, the sutra says: "One slight thought of hatred or jealousy in this life can intensify, multiply, and turn into severe animosity in future lives." How much more severe is our evil karma over our entire life.

今日道場，同業大眾。各不自知，在何道
 jīn rì dào chǎng tóng yè dà zhòng gè bú zì zhī zài hé dào
 中，於諸師長，上中下座，起諸怨結？如
 zhōng yú zhū shī zhǎng shàng zhōng xià zuò qǐ zhū yuàn jié rú
 是怨對，無有窮盡。無形之對，無有年
 shì yuàn duì wú yǒu qióng jìn wú xíng zhī duì wú yǒu nián
 期，亦無劫數。當受苦時，不可堪忍。所
 qī yì wú jié shù dāng shòu kǔ shí bù kě kān rěn suǒ
 以菩薩摩訶薩，捨怨親心，離怨親想。以
 yǐ pú sà mó hē sà shě yuàn qīn xīn lí yuàn qīn xiǎng yǐ
 慈悲心，平等攝受。相與今日，已發菩提
 cí bēi xīn píng děng shè shòu xiāng yǔ jīn rì yǐ fā pú tí
 心，已發菩提願，宜應習行菩薩之行：四
 xīn yǐ fā pú tí yuàn yí yīng xí xíng pú sà zhī hēng sì
 無量心，六波羅蜜，四弘誓，四攝法。如
 wú liàng xīn liù bō luó mì sì hóng shì sì shè fǎ rú
 諸佛菩薩，所行本行。我等今日，亦應習
 zhū fó pú sà suǒ xíng běn hēng wǒ děng jīn rì yì yīng xí
 行：怨親平等，一切無礙。從今日去，至
 xíng yuàn qīn píng děng yí qiè wú ài cóng jīn rì qù zhì
 於菩提，誓當救護一切眾生，令諸眾生，
 yú pú tí shì dāng jiù hù yí qiè zhòng shēng lìng zhū zhòng shēng
 究竟一乘。

相與至心，五體投地。奉為有識神以來，
 xiāng yǔ zhì xīn wǔ tǐ tóu dì fèng wéi yǒu shì shén yǐ lái
 經生出家，和尚闍黎，有怨對者；同壇尊
 jīng shēng chū jiā hé shàng shé lí yǒu yuàn duì zhě tóng tán zūn
 證，有怨對者；同學眷屬，上中下座，
 zhèng yǒu yuàn duì zhě tóng xué juàn shǔ shàng zhōng xià zuò
 有怨對者；有緣無緣，廣及十方，四生六
 yǒu yuàn duì zhě yǒu yuán wú yuán guǎng jí shí fāng sì shēng liù
 道，三世眾怨，若對非對，若輕若重，各
 dào sān shì zhòng yuàn ruò duì fēi duì ruò qīng ruò zhòng gè
 及眷屬。某等若於六道，一切眾生中，有
 jí juàn shǔ mǒu děng ruò yú liù dào yí qiè zhòng shēng zhōng yǒu

Today, we are here in this Bodhimanda due to our shared karma. We do not know when and in which realm we created knots of animosity with our teachers or with our fellow practitioners of the three seniorities. Such animosity, endless and formless, endures for ages and kalpas. When it is our turn to undergo this suffering, we will find it impossible to bear. That is why Bodhisattvas Mahasattvas renounce the mindset of friends or foes and do not further entertain any such thoughts. They bring forth the mind of kindness and compassion to gather in all living beings equally. Together today, we who have brought forth the bodhi resolve and made the vow for bodhi, should practice the Bodhisattva conduct, such as the four limitless minds, the six paramitas, the four great vows, and the four dharmas of attraction.

Henceforth, we should practice all these deeds, in the same way that all Buddhas and Bodhisattvas regard them as their fundamental practices. May we regard all friends or foes impartially, thus freeing ourselves and them of such obstacles. From now until we attain bodhi, we vow to save and protect all living beings and enable all living beings to ultimately accomplish Buddhahood.

For any of us who have been monastics, from the time we first had consciousness until now, throughout the many lives that we may have renounced the householder's life, we created animosity with our teachers of Dharma and acharyas, the ordination certifying masters, and fellow monastics of the three seniorities. Further, we have also created animosity with living beings who have or do not have affinities with us, including all others and their relatives in the four births and six paths of the ten directions and three periods of time. These animosities may be light or severe, encountered, now encountering or yet to be encountered, and these beings may have been enemies or foes in the past, present or future. On behalf of all of them we bow together in full prostration with a mind of utmost sincerity. We now repent and reform all such animosity and beseech that this animosity be totally eradicated.

怨對者；於未來現在，應受對者；今日懺
yuàn duì zhě yú wèi lái xiàn zài yīng shòu duì zhě jīn rì chàn

悔，願乞除滅。
huǐ yuàn qǐ chú miè

若六道一切眾生，各各有怨對者；某等今
ruò liù dào yī qiè zhòng shēng gè gè yǒu yuàn duì zhě mǒu děng jīn

日，以慈悲心，無怨親想。普為三世眾
rì yǐ cí bēi xīn wú yuàn qīn xiǎng pǔ wèi sān shì zhòng

怨，求哀懺悔，願皆捨施。無復惡念相
yuàn qiú āi chàn huǐ yuàn jiē shě shī wú fù è niàn xiāng

加，懷毒相向，願六道一切眾生，亦同捨
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，
shī yī qiè huān xǐ cóng jīn jiě jié wú fù chēn hèn

各自恭敬，念報恩心。等諸佛心，同諸佛
gè zì gōng jìng niàn bào ēn xīn děng zhū fó xīn tóng zhū fó

願。各各至心，歸依世間，大慈悲父。
yuàn gè gè zhì xīn guī yī shì jiān dà cí bēi fù

南無彌勒佛
ná mó mí lè fó

南無釋迦牟尼佛
ná mó shì jiā móu ní fó

南無見有邊佛
ná mó jiàn yǒu biān fó

南無電明佛
ná mó diàn míng fó

南無金山佛
ná mó jīn shān fó

南無師子德佛
ná mó shī zǐ dé fó

南無勝相佛
ná mó shèng xiāng fó

南無明讚佛
ná mó míng zàn fó

Henceforth, may we regard with kindness and compassion all beings in the six paths who harbor animosity and regard them without the distinction of friends or foes. On behalf of all our foes throughout the three periods of time, we sincerely seek to repent. May we relinquish all animosity and never again harbor any evil thoughts or malice towards each other. May all living beings in the six paths also relinquish all animosity, and become joyful. May all knots of animosity be resolved, and may we never again become resentful or hateful. May all be respectful and appreciative of one another. May our minds be identical with that of all Buddhas, and may we make the same vows made by all Buddhas. With utmost sincerity, we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Discerning Extreme Views Buddha

Namo Radiance of Lightning Buddha

Namo Gold Mountain Buddha

Namo Lion-virtue Buddha

Namo Supreme Mark Buddha

Namo Bright Praise Buddha

南無堅精進佛
ná mó jiān jīng jìn fó

南無具足讚佛
ná mó jù zú zàn fó

南無離畏師佛
ná mó lí wèi shī fó

南無應天佛
ná mó yīng tiān fó

南無大燈佛
ná mó dà dēng fó

南無世明佛
ná mó shì míng fó

南無妙音佛
ná mó miào yīn fó

南無持上功德佛
ná mó chí shàng gōng dé fó

南無離闇佛
ná mó lí àn fó

南無寶讚佛
ná mó bǎo zàn fó

南無師子頰佛
ná mó shī zǐ jiá fó

南無滅過佛
ná mó miè guò fó

南無持甘露佛
ná mó chí gān lù fó

南無人月佛
ná mó rén yuè fó

南無喜見佛
ná mó xǐ jiàn fó

南無莊嚴佛
ná mó zhuāng yán fó

南無珠明佛
ná mó zhū míng fó

Namo Firm Vigor Buddha

Namo Praised for Being Complete Buddha

Namo Fearless Lion Buddha

Namo Accordance with Heaven Buddha

Namo Great Lamp Buddha

Namo Understanding the World Buddha

Namo Wondrous Sound Buddha

Namo Upholding Superior Merit and Virtue Buddha

Namo Apart from Darkness Buddha

Namo Jeweled Praise Buddha

Namo Lion-cheek Buddha

Namo Eradicating Faults Buddha

Namo Upholding Sweet Dew Buddha

Namo Moon of Humanity Buddha

Namo Delightfully Seen Buddha

Namo Adornment Buddha

Namo Pearl's Radiance Buddha

南無山頂佛
ná mó shān dǐng fó

南無名相佛
ná mó míng xiàng fó

南無法積佛
ná mó fǎ jī fó

南無慧上菩薩
ná mó huì shàng pú sà

南無常不離世菩薩
ná mó cháng bù lí shì pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó 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、法力、大地菩薩力、一切

賢聖力，令三世無量眾怨，若對非對，

盡空法界，一切眾生，皆同懺悔，解怨釋

結。一切捨施，無怨親想。一切和合，猶

如水乳。一切歡喜，猶如初地。一切無

礙，猶如虛空。從今已去，至于菩提。永

為法親，無別異想，常為菩薩慈悲眷屬。

又以今日，禮拜懺悔，解怨釋結，功德因

緣。願和尚闍黎，同壇尊證，同學弟子，

yuán yuàn hé shàng shé lí tóng tán zūn zhèng tóng xué dì zǐ

Namo Mountain Peak Buddha

Namo Name and Mark Buddha

Namo Accumulation of Dharma Buddha

Namo Superior Wisdom Bodhisattva

Namo Never Leaving the World Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. By the power of the Buddhas, the power of the Dharma, the power of the great Bodhisattvas, and the power of sages and worthy ones may all the immeasurable animosity from the three periods of time be completely resolved, whether or not it has to do with us directly. May all beings throughout empty space and the Dharma Realm also repent together in the same manner to resolve all their animosity. May all beings relinquish all animosity and not discriminate between friends or foes. May we always be in harmony, like a blend of milk and water. May we enjoy happiness just like that experienced on the First Ground. May we be as free of any obstruction as empty space is. From now until we attain bodhi, may we forever be kin in Dharma, aligned and united in purpose and be always a member of the kind and compassionate retinues of Bodhisattvas.

Now, may the merit and virtue of bowing this Repentance create the causes and conditions for untying all knots of animosity and for enabling the karmic offenses and obstacles of all teachers of Dharma and acharyas, ordination certifying masters, fellow monastics of the three seniorities, their relatives, including all beings of the

上中下座，一切眷屬，有怨對者；乃至
 shàng zhōng xià zuò yí qiè juàn shǔ yǒu yuàn duì zhě nǎi zhì
 四生六道，各有三世眾怨，未解脫者；今
 sì shēng liù dào gè yǒu sān shì zhòng yuàn wèi jiě tuō zhě jīn
 日若有在天道者，在仙道者，在阿修羅道
 rì ruò yǒu zài tiān dào zhě zài xiān dào zhě zài ā xiū luó dào
 者，在地獄道者，在餓鬼道者，在畜生道
 zhě zài dì yù dào zhě zài è guǐ dào zhě zài chù shēng dào
 者，在人道者，今日現在眷屬中者；如是
 zhě zài rén dào zhě jīn rì xiàn zài juàn shǔ zhōng zhě rú shì
 十方三世眾怨，若對非對，各及眷屬。

從今已去，至于菩提。一切罪障，皆得除
 cóng jīn yǐ qù zhì yú pú tí yí qiè zuì zhàng jiē dé chú
 滅。一切怨對，畢竟解脫。結習煩惱，永
 miè yí qiè yuàn duì bì jìng jiě tuō jié xí fán nǎo yǒng
 得清淨。長辭四趣，自在受生。念念法
 dé qīng jìng cháng cí sì qù zì zài shòu shēng niàn niàn fǎ
 流，心心自在。六波羅蜜，具足莊嚴。
 liú xīn xīn zì zài liù bō luó mì jù zú zhuāng yán
 十地行願，無不究竟。得佛十力，神通
 shí dì hòng yuàn wú bù jiù jìng dé fó shí lì shén tōng
 無礙。早具阿耨多羅三藐三菩提，成等正
 wú ài zǎo jù ā nòu duō luó sān miǎo sān pú tí chéng děng zhèng
 覺。

今日道場，同業大眾。前是總相，為三世
 jīn rì dào chǎng tóng yè dà zhòng qián shì zǒng xiàng wèi sān shì
 眾怨，解諸怨結。此下自淨，宜督其心。
 zhòng yuàn jiě zhū yuàn jié cǐ xià zì jìng yí dū qí xīn
 相與今日，何故不得解脫？進不覩面前授
 xiāng yǔ jīn rì hé gù bù dé jiě tuō jìn bù dǔ miàn qián shòu
 記，退不聞一音演說。良由罪業深厚，怨
 jì tuì bù wén yī yīn yǎn shuō liáng yóu zuì yè shēn hòu yuàn
 結牢固。非惟不見前佛後佛，菩薩賢聖。

four births and the six paths, throughout the three periods of time, to be completely eradicated. Now, may the animosity of all beings throughout the ten directions and three periods of time be resolved. May all these beings include those we have encountered and those we have not, those in the heavenly realm, and those in the realms of ascetic masters, asuras, the hells, hungry ghosts, animals, humans as well as those who are our relatives.

From now until we attain bodhi, may all our karmic offenses and obstacles be completely eradicated, and may we also be ultimately liberated from all animosity. May we be free from the fetters of habitual afflictions and attain eternal purity. May we forever leave the four destinies and have self-mastery over all future births. May our every thought flow with the Dharma and our mind constantly at ease. May we be replete with the adornments of the six paramitas, ultimately perfect the practices and vows of the Ten Grounds, attain the Buddha's ten powers and unobstructed spiritual prowess. May we soon accomplish *anuttara-samyak-sambodhi*, the Proper and Equal Enlightenment.

Today, we are here in this Bodhimanda due to our shared karma. The previous texts have explained the overall concepts and methods for resolving all animosity of the three periods of time. Next, let us focus on self-purification. Each of us needs to watch over and discipline our minds. Up till now, why have we not gained liberation? We have not only missed the opportunity to personally receive a prediction from a Buddha, but we also have been unable to hear the singular sound of the Buddhas' teaching. Because our karmic offenses are so grave and our animosity so ingrained, we failed to see previous Buddhas, Bodhisattvas, sages and worthy ones, and we also risk failing to see them in the future. We are also fearful that we may not be able to hear the twelve-division Dharma, except for the echoes of the Teaching, and so are at

亦恐十二分教，聞聲傳響，永隔心路。惡
 yì kǒng shí èr fēn jiào wén shēng chuán xiǎng yǒng gé xīn lù è
 道怨對，無從得免。捨此形命，方沈沸
 dào yuàn duì wú cóng dé miǎn shě cǐ xíng mìng fāng chén fèi
 海。輪轉三途，備歷惡趣。何時當得復此
 hǎi lún zhuǎn sān tú bèi lì è qù hé shí dāng dé fù cǐ
 人身？發如是意，實有切情之悲。運如是
 rén shēn fā rú shì yì shí yǒu qiè qíng zhī bēi yùn rú shì
 想，不覺痛心之苦。

相與已得，仰餐風化，割愛辭親，捨榮棄
 xiāng yǔ yǐ dé yǎng cān fēng huà gē ài cí qīn shě róng qì
 俗，更無異緣。豈得不與時競，各求所
 sú gèng wú yì yuán qǐ dé bù yǔ shí jìng gè qiú suǒ
 安。若不志意堅強，捍勞忍苦，銜悲惻
 ān ruò bú zhì yì jiān qiáng hàn láo rěn kǔ xián bēi cè
 愴者。忽爾身被篤疾，中陰相現。獄卒
 chuàng zhě hū ěr shēn bèi dǔ jí zhōng yīn xiàng xiàn yù zú
 羅刹，牛頭阿傍。殊形異狀，一朝而至。
 luó chà niú tóu ā páng shū xíng yì zhuàng yì zhāo ér zhì
 風刀解身，心懷怖亂。眷屬號泣，無所覺
 fēng dāo jiě shēn xīn huái bù luàn juàn shǔ háo qì wú suǒ jué
 知。當此之時，欲求今日禮懺，起一善
 zhī dāng cǐ zhī shí yù qiú jīn rì lǐ chàn qǐ yí shàn
 心，豈可復得？但有三途，無量眾苦。

今日大眾，各自努力，與時馳競。若任情
 jīn rì dà zhòng gè zì nǚ lì yǔ shí chí jìng ruò rèn qíng
 適意，則進趣理遲。捍勞忍苦，則勇猛心
 shì yì zé jìn qù lǐ chí hàn láo rěn kǔ zé yǒng měng xīn
 疾。所以經言：悲是道場，忍疲苦故。發
 jí suǒ yǐ jīng yán bēi shì dào chǎng rěn pí kǔ gù fā
 行是道場，能辦事故。是知萬善莊嚴，不
 hēng shì dào chǎng néng bàn shì gù shì zhī wàn shàn zhuāng yán bù
 勤無託。欲度巨海，非舟何寄？若有願樂
 qín wú tuō yù dù jù hǎi fēi zhōu hé jì ruò yǒu yuàn yào

risk that our minds may be forever obstructed by ignorance. Thus we are unable to free ourselves from animosity and the evil paths. When we reach the end of our lives, we will find ourselves embroiled in the sea of suffering, repeatedly revolving in the three paths of woe, undergoing each and every dire retribution in the evil destinies. When will we be able to regain a human body? Thinking of this, it is truly a heartfelt sadness. With such contemplation, we naturally feel deep agony.

Those of us who are or have been monastics have been gathered in and transformed by the virtuous breeze of the Mahayana. We have renounced the householder's life, severed the ties with our beloved ones, bade farewell to our parents, forsaken the mundane world of vanity, and freed ourselves of mundane conditions. How can we not cherish our time and seek to become established in our cultivation? If we are not firm in our resolve, patiently endure sufferings and toil, swallow our sorrow and woes, then when we suddenly become gravely ill, the intermediate skandhas states will manifest before us. Then we will see hell guardians, such as rakshasas, ox-headed guardians, each with strange or ghastly appearances arrive instantaneously. As wind-knives slice our body, we become terrified and confused, unaware of our moaning or wailing relatives; at that moment, how could it be possible to muster even a single thought of wholesome resolve, not to mention to bow this Repentance that we have today? At that time, what await us are the three evil destinies with their limitless sufferings.

Each and everyone one of us in this assembly today should apply great effort and cherish every minute. If we allow ourselves to seek comfort and do as we please, we will delay our progress in cultivation. If we can patiently endure all suffering, we will accelerate the bringing forth of our courageous mind. So the sutra says, "Compassion is the Bodhimanda because it enables one to endure the sufferings; bringing forth the resolve and cultivation is the Bodhimanda, because it enables one to achieve the mission." Becoming adorned by myriads of goodness comes about through diligent effort. Is it possible to cross over the vast ocean without a boat? To merely wish to cultivate without actually doing it, when aspirations and actions do not tally, will not result in any fruition. This is akin to a starving person just imagining all kinds of

之心，不行願樂之事。心事不即，直未見
 zhī xīn bù xíng yuàn yào zhī shì xīn shì bù jí zhí wèi jiàn
 果。如絕糧之人，心存百味，於其飢惱，
 guǒ rú jué liáng zhī rén xīn cún bǎi wèi yú qí jī nǎo
 終無濟益。當知欲求勝妙果報，必須心事
 zhōng wú jì yì dāng zhī yù qiú shèng miào guǒ bào bì xū xīn shì
 俱行，相與及時，生增上心，懷慚愧意，
 jù xíng xiāng yǔ jí shí shēng zēng shàng xīn huái cán kuì yì
 懺悔滅罪，解諸怨結。脫更處闇，開了未
 chàn huǐ miè zuì jiě zhū yuàn jié tuō gèng chǔ àn kāi liǎo wèi
 期，人皆解脫，莫追後悔。各各至心，等
 qí rén jiē jiě tuō mò zhuī hòu huǐ gè gè zhì xīn dèng
 一痛切，五體投地，歸依世間，大慈悲
 yī tòng qiè wú tǐ tóu dì guī yī shì jiān dà cí bēi
 父。
 fù

南無彌勒佛
 ná mó mí lè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無定義佛
 ná mó dìng yì fó

南無施願佛
 ná mó shī yuàn fó

南無寶眾佛
 ná mó bǎo zhòng fó

南無眾王佛
 ná mó zhòng wáng fó

南無遊步佛
 ná mó yóu bù fó

南無安隱佛
 ná mó ān yǐn fó

南無法差別佛
 ná mó fǎ cī bié fó

delicacies — it does not help resolve his hunger, he'll just remain hungry! Thus we should understand that if we really want to attain supreme and wondrous fruition, our aspirations and actions must always match. We should cherish our time, bring forth the enhanced resolve, and with deep shame and great remorse, repent to eradicate our offenses and resolve all animosity. Otherwise, we will continue to dwell in darkness and will never see the dawn of day. And then, when we see others gain liberation, we will be even more regretful, but it will be too late. Let us all now with utmost, heartfelt sincerity, bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Defining Principles Buddha

Namo Vow to Give Buddha

Namo Precious Assembly Buddha

Namo Leader of Multitudes Buddha

Namo Traveling Stride Buddha

Namo Peace and Tranquility Buddha

Namo Differentiating Dharma Buddha

南無上尊佛
ná mó shàng zūn fó

南無極高德佛
ná mó jí gāo dé fó

南無上師子音佛
ná mó shàng shī zǐ yīn fó

南無樂戲佛
ná mó lè xì fó

南無龍明佛
ná mó lóng míng fó

南無華山佛
ná mó huā shān fó

南無龍喜佛
ná mó lóng xǐ fó

南無香自在王佛
ná mó xiāng zì zài wáng fó

南無大名佛
ná mó dà míng fó

南無天力佛
ná mó tiān lì fó

南無德鬘佛
ná mó dé mán fó

南無龍首佛
ná mó lóng shǒu fó

南無善行意佛
ná mó shàn xíng yì fó

南無因莊嚴佛
ná mó yīn zhuāng yán fó

南無智勝佛
ná mó zhì shèng fó

南無無量月佛
ná mó wú liàng yuè fó

南無實語佛
ná mó shí yǔ fó

Namo Superior and Honored Buddha

Namo Extremely Lofty Virtue Buddha

Namo Superior Sound of the Lion Buddha

Namo Delightful and Playful Buddha

Namo Dragon Brilliance Buddha

Namo Flower Mountain Buddha

Namo Dragon Delight Buddha

Namo King of Mastery over Fragrance Buddha

Namo Great Fame Buddha

Namo Heavenly Power Buddha

Namo Virtue Banner Buddha

Namo Foremost among Dragons Buddha

Namo Mind for Practicing Goodness Buddha

Namo Adornment of Causes Buddha

Namo Supreme Wisdom Buddha

Namo Countless Moons Buddha

Namo Words of Truth Buddha

南無日明佛
ná mó rì míng fó

南無藥王菩薩
ná mó yào wáng pú sà

南無藥上菩薩
ná mó yào shàng pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè
三寶。某等積集罪障，深於大地。無明覆
sān bǎo mǒu děng jī jí zuì zhàng shēn yú dà dì wú míng fù
蔽，長夜不曉。常隨三毒，造怨對因。致
bì cháng yè bù xiǎo cháng suí sān dú zào yuàn duì yīn zhì
使迷淪三有，永無出期。今日以諸佛菩
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
sà dà cí bēi lì shǐ méng jué wù xīn shēng cán kuì zhì
誠求哀，發露懺悔，願諸佛菩薩，慈悲攝
chéng qiú āi fā lù chàn huǐ yuàn zhū fó pú sà cí bēi shè
受。
shòu

以大智慧力、不可思議力、無量自在力、
yǐ dà zhì huì lì bù kě sī yì lì wú liàng zì zài lì
降伏四魔力、滅諸煩惱力、解諸怨結力、
xiáng fú sì mó lì miè zhū fán nǎo lì jiě zhū yuàn jié lì
度脫眾生力、安隱眾生力、解脫地獄力、
dù tuō zhòng shēng lì ān yǐn zhòng shēng lì jiě tuō dì yù lì
濟度餓鬼力、救拔畜生力、攝化阿修羅
jì dù è guǐ lì jiù bá chù shēng lì shè huà ā xiū luó
力、攝受人道力、盡諸天諸仙漏力、無量
lì shè shòu rén dào lì jìn zhū tiān zhū xiān lòu lì wú liàng

Namo Brilliance of Sun Buddha

Namo Medicine King Bodhisattva

Namo Medicine Superior Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. We have accumulated karmic obstacles that are deeper than the great earth. We are shrouded by ignorance, unawakened from the endless night. We are constantly led by the three poisons, creating the causes of animosity. Consequently, we are lost and drown in the realm of the three existences, never escaping. Today, relying on the power of the great compassion and kindness of all Buddhas and Bodhisattvas, we begin to awaken and understand. Feeling shame and remorse, we sincerely confess and repent, seeking the Buddhas and Bodhisattvas to compassionately gather us in.

With their power of great wisdom, inconceivable power, power of infinite self-mastery, power of subduing the four demons, power of extinguishing all afflictions, power of resolving all animosity, power of taking across all living beings, power of bringing peace and comfort to all living beings, power of liberating beings from the hells, power of helping and taking across hungry ghosts, power of rescuing animals, power of gathering in and transforming asuras, power of gathering in humans, power of ending the outflows of heavenly beings and ascetic masters, power of boundless and measureless merit and virtue, and power of endless and measureless wisdom may they enable all living beings with animosity in the four births and the six paths to come to this Bodhimanda to accept our repentance. May we discard all animosity

無邊功德力、無量無盡智慧力，令四生六道，一切眾怨，同到道場，受某等今日懺悔。一切捨施，無怨親想。所結怨業，同得解脫。永離八難，無四趣苦。常值諸佛，聞法悟道。發菩提心，行出世業。四等六度，深心修習。一切行願，等階十地。入金剛心，俱成正覺。

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。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

and free ourselves from thoughts of friends or foes. May all of us be liberated from the karma of animosity and forever leave behind the eight difficulties and the suffering in the four destinies. May we always encounter Buddhas, hear the Dharma and be enlightened to the Way. May we bring forth the bodhi resolve to walk the transcendental path, practice profoundly the four limitless minds and six paramitas. May we perfect all practices and vows and eventually reach the Tenth Ground. May we realize the vajra mind and accomplish Proper Enlightenment.

Today, we are here in this Bodhimanda due to our shared karma. If we are to seek for the cause of all animosity, we will realize that it originates from the three karmas. That is why very often we see that practitioners of the Way having to bear with various retributions of suffering. Since we are aware that this is the source of all suffering, we should bring forth a courageous mind to overcome and eliminate it. The key to eradicate suffering is solely through repentance. Therefore, the sutras extol the two kinds of wholesome people — first are those who do not commit any evil, and second are those who are able to repent and reform. Now the great assembly who seek to repent and reform, should purify our mind and be solemn in demeanor. Within, we feel shame and remorse, and outwardly, we have deep compassionate regard for all.

If we can bring forth two kinds of minds, we can eradicate all offenses. What are these two kinds of minds? One is shame, and the second is remorse. Facing sages, we are ashamed; facing humans, we are remorseful. With shame we will be able to repent and eradicate all animosity; with remorse, we will be able to teach and enable others to untie all knots of animosity. Shame can spur a person to offer up various kinds of good deeds, while remorse enables one to rejoice in others' good deeds. Shame is the internal feeling of self-humiliation, while remorse is the outward

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？經言：一切眾

生，皆是親緣。或經為父母，或經為師

長。乃至經為兄弟姊妹，一切皆然。良由

墮無明網，不復相知。既不相知，多起觸

惱。以觸惱故，怨對無窮。大眾今日，

覺悟此意。至誠懇惻，苦切用心。必令

一念感十方佛，一拜斷除無量怨對。等一

痛切，五體投地，重復歸依世間，大悲慈

父。

expression of confessing one's wrongdoing. By applying this Dharma of shame and remorse, cultivators can attain unobstructed happiness.

Today, giving rise to great shame and remorse, we sincerely carry out this great repentance before all living beings of the four births and the six paths. Why? Because the sutras state that all living beings have close affinities with us. They may have been our past parents, teachers, or siblings, including all other relations. Having fallen into the net of ignorance, we are mutually unaware or know about this, we are unable to recognize each other and frequently cause each other to become afflicted. Consequently, we create unlimited and endless animosity. All of us in this great assembly are now awakened to this. With great sincerity and earnestness, our one single thought will surely evoke a response from the Buddhas of the ten directions, and our one bow can eradicate endless animosity. Let us all now with utmost, heartfelt sincerity, bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

南無彌勒佛
 ná mó mí lè fó
 南無釋迦牟尼佛
 ná mó shì jiā móu ní fó
 南無定意佛
 ná mó dìng yì fó
 南無無量形佛
 ná mó wú liàng xíng fó
 南無明照佛
 ná mó míng zhào fó
 南無寶相佛
 ná mó bǎo xiàng fó
 南無斷疑佛
 ná mó duàn yí fó
 南無善明佛
 ná mó shàn míng fó
 南無不虛步佛
 ná mó bù xū bù fó
 南無覺悟佛
 ná mó jué wù fó
 南無華相佛
 ná mó huā xiàng fó
 南無山主王佛
 ná mó shān zhǔ wáng fó
 南無大威德佛
 ná mó dà wēi dé fó
 南無遍見佛
 ná mó biàn jiàn fó
 南無無量名佛
 ná mó wú liàng míng fó
 南無寶天佛
 ná mó bǎo tiān fó
 南無住義佛
 ná mó zhù yì fó

Namo Maitreya Buddha
 Namō Shakyamuni Buddha
 Namō Mind in Samadhi Buddha
 Namō Limitless Appearances Buddha
 Namō Radiant Illumination Buddha
 Namō Precious Hallmark Buddha
 Namō Severing Doubt Buddha
 Namō Skilled in Clarity Buddha
 Namō Firm Strides Buddha
 Namō Enlightened Buddha
 Namō Flower Hallmarks Buddha
 Namō King Lord of Mountain Buddha
 Namō Great Awe-inspiring Virtue Buddha
 Namō Pervasive View Buddha
 Namō Limitless Names Buddha
 Namō Jeweled Heaven Buddha
 Namō Dwelling in Principles Buddha

南無滿意佛
ná mó mǎn yì fó

南無上讚佛
ná mó shàng zàn fó

南無無憂佛
ná mó wú yōu fó

南無無垢佛
ná mó wú gòu fó

南無梵天佛
ná mó fàn tiān fó

南無華明佛
ná mó huā míng fó

南無身差別佛
ná mó shēn cī bié fó

南無法明佛
ná mó fǎ míng fó

南無盡見佛
ná mó jìn jiàn fó

南無德淨佛
ná mó dé jìng fó

南無文殊師利菩薩
ná mó wén shū shī lì pú sà

南無普賢菩薩
ná mó pǔ xián pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

Namo Contentment Buddha

Namo Superb Praise Buddha

Namo Worry-free Buddha

Namo undefiled Buddha

Namo Brahma Heaven Buddha

Namo Radiant Flower Buddha

Namo Different Bodies Buddha

Namo Illuminating the Dharma Buddha

Namo Exhaustive Views Buddha

Namo Virtuous Purification Buddha

Namo Manjushri Bodhisattva

Namo Samantabhadra Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

又復歸依，如是十方，盡虛空界，一切三
 yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
 寶。仰願三寶，同加攝受。令某等所懺除
 bǎo yǎng yuàn sān bǎo tóng jiā shè shòu lìng mǒu děng suǒ chàn chú
 滅，所悔清淨。又願今日，同懺悔者，
 miè suǒ huǐ qīng jìng yòu yuàn jīn rì tóng chàn huǐ zhě
 從今已去，乃至菩提。一切怨對，皆得
 cóng jīn yǐ qù nǎi zhì pú tí yí qiè yuàn duì jiē dé
 解脫。一切眾苦，畢竟銷滅。結習煩惱，
 jiě tuō yí qiè zhòng kǔ bì jìng xiāo miè jié xí fán nǎo
 永得清淨。長辭四趣，自在受生。親侍
 yǒng dé qīng jìng cháng cí sì qù zì zài shòu shēng qīn shì
 諸佛，面奉尊記。六度四等，無不備行。
 zhū fó miàn fèng zūn jì liù dù sì děng wú bú bèi xíng
 具四辯才，得佛十力。相好嚴身，神通無
 jù sì biàn cái dé fó shí lì xiàng hǎo yán shēn shén tōng wú
 礙。入金剛心，成等正覺。
 ài rù jīn gāng xīn chéng děng zhèng jué

慈悲道場懺法卷第五
 cí bēi dào chǎng chàn fǎ juàn dì wǔ

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May the Three Treasures aid and gather us in so that we can eradicate our offenses and return to purity through this repentance. From now until we attain bodhi, may all of us now repenting be liberated from all animosity. May all our suffering be eradicated. May we be forever pure, free from habits and fetters of afflictions. May we forever leave the four destinies and have self-mastery over all future births. We will personally attend to the Buddhas and receive predictions from them. We will readily practice the six paramitas and the four limitless minds. We will possess the four eloquences and gain the ten powers of the Buddhas. Our bodies will be adorned with the hallmarks and fine features, and we will possess unobstructed spiritual powers. We will realize the vajra mind and accomplish Proper and Equal Enlightenment.

End of the Roll Five of Repentance Dharma of Kindness and Compassion
 in the Bodhimanda

讚
zàn

四生往返。六道迴旋。

sì shēng wǎng fǎn liù dào huí xuán

皆由冤對闇相傳。願仗佛哀憐。

jiē yóu yuān duì àn xiāng chuán yuàn zhàng fó āi lián

解釋冤愆。萬壑縱悠然。

jiě shì yuān qiān wàn huò zòng yōu rán

南無難勝地菩薩摩訶薩 (三稱)

ná mó nán shèng dì pú sà mó hē sà

Praise

Coming and going in the four births,

We revolve in the six paths,

Because of continuous delusion and animosity.

Relying on the Buddha's empathy,

May our animosity be resolved,

And all fallen ones be free and at ease.

Namo Ground of Difficult to Surpass Bodhisattva Mahasattva (3 times)

出懺
chū chàn

妙相巍巍，麗中天之杲日；慈風蕩蕩，振
miào xiàng wēi wēi lì zhōng tiān zhī gǎo rì cí fēng dàng dàng zhèn
大地之春雷。灑甘露於塵心，灌醍醐於沙
dà dì zhī chūn léi sǎ gān lù yú chén xīn guàn tí hú yú shā
界。有求皆應，無願不從。如來舒五眼之
jiè yǒu qiú jiē yīng wú yuàn bù cóng rú lái shū wǔ yǎn zhī
光明，融會作五時之佛事。
guāng míng róng huì zuò wǔ shí zhī fó shì

上來奉為求懺某等，修崇慈悲道場懺法。
shàng lái fèng wèi qiú chàn mǒu děng xiū chóng cí bēi dào chǎng chàn fǎ
今當第五卷，禮誦云週，功勳將畢。集五
jīn dāng dì wǔ juàn lǐ sòng yún zhōu gōng xūn jiāng bì jí wǔ
德之高流，瞻五天之妙相。然五分之真
dé zhī gāo liú zhān wǔ tiān zhī miào xiàng rán wǔ fēn zhī zhēn
香，點五方之慧炬。偈讚一音，華飛五
xiāng diǎn wǔ fāng zhī huì jù jì zàn yì yīn huā fēi wǔ
色。供饌聊為芹獻，禮佛效於葵傾。作觀
sè gòng zhuàn liáo wéi qín xiàn lǐ fó xiào yú kuí qīng zuò guān
誦經，殊功異德。先伸回向佛菩提，然後
sòng jīng shū gōng yì dé xiān shēn huí xiàng fó pú tí rán hòu
普資周法界。
pǔ zī zhōu fǎ jiè

出生殊利，奉為求懺某等，懺未懺之罪
chū shēng shū lì fèng wèi qiú chàn mǒu děng chàn wèi chàn zhī zuì
垢，集未集之勝因。
gòu jí wèi jí zhī shèng yīn
伏願：五蘊之雲自空，五衰之相不現；五
fú yuàn wǔ yùn zhī yún zì kōng wǔ shuāi zhī xiàng bú xiàn wǔ
根五力而具足，五蓋五障以銷鎔；發明五
gēn wǔ lì ér jù zú wǔ gài wǔ zhàng yǐ xiāo róng fā míng wǔ

Concluding the Repentance

His wonderful hallmarks tower magnificently, like the mid-day sun shining brilliantly in the sky.

His compassion is like a sweeping breeze, awakening the earth with spring thunder. He sprinkles sweet dew on defiled minds and showers ghee-like nourishment unto beings numerous as Ganges sands;

He responds to every wish and fulfills every vow.

The Tathagata unfurls the radiance of the *five* eyes, mingling its light with the Buddha's work throughout the *five* periods.

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we practice this Repentance Dharma of Kindness and Compassion in the Bodhimanda. We have now successfully completed Roll Five, bowing the Repentance based on all the aforementioned texts and accomplishing its merit and virtue.

Lofty Sanghans of *five* virtues gather, worshipping before the wondrous-hallmark Buddhas abiding at *five* celestial locations. The *fivefold* true incense is lit, and the wisdom torch of the *five* directions kindled. The verse of praise resonates in unison, as flowers of the *five* colors adorn elegantly. With delicacies we have humbly prepared as offerings, we bow faithfully to the Buddhas, just as the sunflower tends towards the sun. We dedicate the supreme merit from our contemplation and recitation to the Buddha's bodhi and to all beings throughout the Dharma Realm.

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we hereby dedicate the rare merit attained, wishing that all of us can repent of what we have yet to repent and gather the supreme causes we have yet to gather.

We bow and earnestly pray:

May the clouds of the *five* skandhas be naturally dispersed, and the *five* signs of decay do not appear; the *five* roots and *five* powers perfected, and the *five* coverings and *five* obstructions melt away, the *five* flowers blossom — awakening of our minds — and the *five* major pure precepts upheld.

種之心華，持守五支之淨戒；現存眷屬，
 zhǒng zhī xīn huā chí shǒu wǔ zhī zhī jìng jiè xiàn cún juàn shǔ
 希五福以咸臻，過去宗親，得五明之成
 xī wǔ fú yǐ xián zhēn guò qù zōng qīn dé wǔ míng zhī chéng
 就；冥漠幽沉之類，苦輪息而共證菩提；
 jiù míng mò yōu chén zhī lèi kǔ lún xī ér gòng zhèng pú tí
 仇讐執對之徒，冤業解而同生善道。略略
 chóu chóu zhí duì zhī tú yuān yè jiě ér tóng shēng shàn dào lüè lüè
 微文悔過，細細業果難除；一一仰於緇
 wéi wén huǐ guò xì xì yè guǒ nán chú yī yī yǎng yú zī
 流，重重求於懺悔。
 liú chóng chóng qiú yú chàn huǐ

May our present family and relatives obtain all of the *five* blessings, our
 ancestors accomplish the *five* studies, and beings in the lowly paths cease
 revolving on the wheel of samsara and together realize bodhi.

May all animosity among foes be resolved, and together be reborn in the
 wholesome paths.

With such a short and brief practice of repentance, it is hard to completely wipe out
 all subtle karmic retributions. For each of the previous wishes or prayers, we can only
 rely on the Sangha to conduct such Repentance repeatedly.

懺
zàn

梁皇懺。五卷功德力。
liáng huáng chàn wǔ juàn gōng dé lì

願滅信人 / 亡者 五逆罪。
yuàn miè xìn rén wǔ nì zuì

親證菩薩難勝地。懺文舉處罪華飛。
qīn zhèng pú sà nán shèng dì chàn wén jǔ chù zuì huā fēi

解了冤。懺了罪。消災增福慧 / 脫苦生忉利。
jiě liǎo yuān chàn liǎo zuì xiāo zāi zēng fú huì

龍華三會願相逢，彌勒佛前親受記。(二稱)
lóng huā sān huì yuàn xiāng féng mí lè fó qián qīn shòu jì

龍華三會願相逢，龍華會上菩薩摩訶薩。
lóng huā sān huì yuàn xiāng féng lóng huā huì shàng pú sà mó hē sà

舉讚
jǔ zàn

梁皇懺。五卷已全周。
liáng huáng chàn wǔ juàn yǐ quán zhōu

回向四恩并三有。
huí xiàng sì ēn bìng sān yǒu

拜懺某等增福壽。
bài chàn mǒu děng zēng fú shòu

惟願亡靈往西遊 / 願將法水洗愆尤。
wéi yuàn wáng líng wǎng xī yóu

難勝地菩薩。惟願哀納受。
nán shèng dì pú sà wéi yuàn āi nà shòu

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

Praise

The meritorious power of the Emperor of Liang Repentance Roll Five
Enables the disciples and the deceased to eradicate offenses of the
five rebellious acts.

May all realize the Bodhisattva's Ground of Difficult to Surpass.

As the Repentance is chanted, our offenses are blown away like flower
petals in the wind.

Offenses repented, enmity resolved,

Wisdom and blessing increase as calamities are dispelled.

Liberated from suffering and reborn in the Trayastrimsha,

May we gather at the Dragon Flower's Three Assemblies

And receive a prediction personally from Maitreya Buddha. (2 times)

May we gather at the Dragon Flower's Three Assemblies

Dragon Flower Assembly of Bodhisattvas Mahasattvas

Final Praise

Emperor of Liang Repentance Roll Five now concludes.

We dedicate its merit to the four benefactors and the three realms.

May all in this assembly enjoy increased longevity and blessings,

May the deceased be reborn in the Western Pure Land,

May the Dharma water cleanse our offenses.

May the Bodhisattvas of the Ground of Difficult to Surpass compassionately
gather us in.

Namo Ascending the Path to the Clouds Bodhisattva Mahasattva (3 times)

梁皇寶懺

【卷六】

Emperor of Liang Jeweled Repentance

(Roll 6)

讚
zàn

春先蕊。百草甚奇青。

chūn xiān ruǐ bǎi cǎo shèn qí qīng

茶芽點出馨香噴。玉甌盞內雪華輝。

chá yá diǎn chū xīn xiāng pēn yù ōu zhǎn nèi xuě huā huī

趙州公案又重新。

zhào zhōu gōng àn yòu chóng xīn

睡魔王。能退幾度黃昏陣。

shuì mó wáng néng tuì jǐ dù huáng hūn zhèn

南無普供養菩薩摩訶薩 (三稱)

ná mó pǔ gòng yǎng pú sà mó hē sà

Praise

Spring comes, flowers bud;

The hundred grasses turn vibrantly green.

The tea shoots release fragrant vapors

As snowflakes shimmer in the jade tea cups.

The story of Master Zhaozhou comes to life,

Dispelling the sleep demon to its sunset.

Namo Universal Offering Bodhisattva Mahasattva (3 times)

入懺
rù chàn

恭聞
gōng wén

覺皇釋迦，示六年之苦行，道果圓成；破
jué huáng shì jiā shì liù nián zhī kǔ hēng dào guǒ yuán chéng pò
六欲之天魔，神光閃爍。菩薩齊修於六
liù yù zhī tiān mó shén guāng shǎn shuò pú sà qí xiū yú liù
度，為眷屬之莊嚴；聲聞證果於六通，作
dù wéi juàn shǔ zhī zhuāng yán shēng wén zhèng guǒ yú liù tōng zuò
前後之圍繞。授記則六合乾坤而震動，說
qián hòu zhī wéi rào shòu jì zé liù hé qián kūn ér zhèn dòng shuō
法則六時華雨以繽紛。妙德難思，恩光普
fǎ zé liù shí huā yǔ yǐ bīn fēn miào dé nán sī ēn guāng pǔ
被。願垂哀憫，鑒此微忱。

上來奉為求懺某等，啓建慈悲道場懺法。
shàng lái fèng wéi qiú chàn mǒu děng qǐ jiàn cí bēi dào chǎng chàn fǎ
茲當第六卷，入壇緣起。香噴六鉢，燈然
zī dāng dì liù juàn rù tán yuán qǐ xiāng pēn liù zhū dēng rán
六天。六華飛六合之乾坤，六味供六天之
liù tiān liù huā fēi liù hé zhī qián kūn liù wèi gòng liù tiān zhī
紺像。稽首投誠，慇懃悔過。

切念求懺某等，因從曩劫，果感今生。隨
qiè niàn qiú chàn mǒu děng yīn cóng nǎng jié guǒ gǎn jīn shēng suí
逐六根放逸，良由六識攀緣。貪六塵之幻
zhú liù gēn fàng yì liáng yóu liù shì pān yuán tān liù chén zhī huàn
化，造六趣之輪迴。罔修六念之正因，未
huà zào liù qù zhī lún huí wǎng xiū liù niàn zhī zhèng yīn wèi
圓六度之梵行。生生之內，苦果無窮；世
yuán liù dù zhī fàn hēng shēng shēng zhī nèi kǔ guǒ wú qióng shì

Commencement of the Repentance

Listen respectfully

The king of enlightenment Shakyamuni Buddha manifests *six* years of ascetic practice and accomplishes the Way.

He subdues the demons in the *six* desire heavens and radiates his spiritual light.

He is adorned with retinues of Bodhisattvas who all practice the *six* paramitas.

He is surrounded by throngs of Hearers who realize the fruition of the *six* spiritual powers.

He bestows predictions, and Heaven and Earth in the *six* directions shake and tremble.

He speaks Dharma, and flowers shower profusely throughout the *six* periods.

His wondrous virtues are inconceivable and his radiance of kindness shines on all.

[*Dharma Host: On behalf of _____*] and all of us who seek to repent, we practice this Kindness and Compassion Repentance Dharma in the Bodhimanda and now we have come to Roll Six. With all conditions fulfilled, we now enter the Repentance Platform. Exquisite fragrance effuses forth from *six* *zhu* of incense; the lamp's radiance penetrates the *six* heavens; *six* flowers hover throughout space in the *six* directions; offered are the *six* flavors to Buddha images in the *six* heavens. We bow with utmost sincerity, and diligently repent of our faults.

[*Dharma Host: May _____ be earnestly mindful*], including all of us who seek to repent, that the retributions we now suffer are a result of causes planted in kalpas past. We follow and drift along with our *six* sense faculties and indulge ourselves. Our *six* consciousnesses seek and grasp for conditions of advantages and benefit. We are greedy for the *six* sense objects and their illusory states, thus creating the revolving wheel of the *six* destinies. We disregard the cultivation of the *six*fold mindfulness and have not perfected the pure practices of the *six* paramitas. Birth after birth, we receive the endless suffering of retributions, and life after life, we fail

世之中，妄緣不絕。今則心懷悔過，意竭
 shì zhī zhōng wàng yuán bù jué jīn zé xīn huái huǐ guò yì jié
 精誠。命六和之大德，修六度之懺文；憑
 jīng chéng mìng liù hé zhī dà dé xiū liù dù zhī chàn wén píng
 六時之懇切，解六趣之愆尤。仰叩覺皇，
 liù shí zhī kěn qiè jiě liù qù zhī qiān yóu yǎng kòu jué huáng
 冥熏加被。
 míng xūn jiā bèi

to put an end to conditions of delusion.

Now, our hearts are laden with shame and remorse, while our minds are filled with utmost sincerity. By imperial decree, the greatly virtuous Sanghans of the *six* harmonies have composed this Repentance Text leading to the *six* paramitas. Throughout the *six* periods we earnestly repent to resolve the offenses of birth in the *six* destinies. Looking up to you with reverence, King of Enlightenment, we pray that you will invisibly bless and protect us.

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

相好光明以資嚴 眾等志心皈命禮
 xiàng hǎo guāng míng yǐ zī yán zhòng děng zhì xīn guī mìng lǐ

啓運慈悲道場懺法
 qǐ yùn cí bēi dào chǎng chàn fǎ

一心歸命三世諸佛
 yì xīn guī mìng sān shì zhū fó

南無過去毘婆尸佛
 nán mó guò qù pí pó shī fó

南無尸棄佛
 nán mó shī qì fó

南無毘舍浮佛
 nán mó pí shè fú fó

南無拘留孫佛
 nán mó jū liú sūn fó

南無拘那含牟尼佛
 nán mó jū nà hán móu ní fó

南無迦葉佛
 nán mó jiā shè fó

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

南無當來彌勒尊佛
 nán mó dāng lái mí lè zūn fó

開經偈

kāi jīng jì

南無本師釋迦牟尼佛 (三稱)
 nán mó běn shī shì jiā móu ní fó

無上甚深微妙法 百千萬劫難遭遇
 wú shàng shēn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù

我今見聞得受持 願解如來真實義
 wǒ jīn jiàn wén dé shòu chí yuàn jiě rú lái zhēn shí yì

*To the greatly kind, compassionate ones who rescue living beings,
 The ones of great joyous giving who rescue conscious beings,
 The ones adorned with the light of hallmarks and fine characteristics,
 The Assembly return their lives in worship with utmost sincerity.*

We now begin the Repentance Dharma of Kindness and Compassion in the Bodhimanda.

Together in this assembly, we single-mindedly return to and rely on all Buddhas of the three periods of time.

Namo Buddhas of the past, Vipashyin Buddha

Namo Shikhin Buddha

Namo Vishvabhu Buddha

Namo Krakucchanda Buddha

Namo Kanakamuni Buddha

Namo Kashyapa Buddha

Namo our Fundamental Teacher Shakyamuni Buddha

Namo Honored Future Buddha, Maitreya

Verse for Opening a Sutra

Namo our Fundamental Teacher Shakyamuni Buddha (3 times)

*The unsurpassed, profound, and wonderful Dharma,
 Is difficult to encounter in hundreds of millions of eons.*

*I now see and hear it, receive and uphold it,
 And I vow to fathom the Tathagata's true meaning.*

慈悲道場懺法卷第六

cí bēi dào chǎng chàn fǎ juàn dì liù

解冤釋結第九之餘

jiě yuān shì jié dì jiǔ zhī yú

今日道場，同業大眾。先向四生六道，懺
 jīn rì dào chǎng tóng yè dà zhòng xiān xiàng sì shēng liù dào chàn
 身惡業。經言：有身則苦生，無身則苦
 shēn è yè jīng yán yǒu shēn zé kǔ shēng wú shēn zé kǔ
 減。而此身者，眾苦之本。三途劇報，皆
 miè ér cǐ shēn zhě zhòng kǔ zhī běn sān tú jù bào jiē
 由身得。未見他作我受，我作他受。自作
 yóu shēn dé wèi jiàn tā zuò wǒ shòu wǒ zuò tā shòu zì zuò
 其因，自受其果。若一業成，罪無邊際，
 qí yīn zì shòu qí guǒ ruò yí yè chéng zuì wú biān jì
 何況終身所起惡業！今唯知有我身，不知
 hé kuàng zhōng shēn suǒ qǐ è yè jīn wéi zhī yǒu wǒ shēn bù zhī
 有他身。唯知有我苦，不知有他苦。唯知
 yǒu tā shēn wéi zhī yǒu wǒ kǔ bù zhī yǒu tā kǔ wéi zhī
 我求安樂，不知他亦求安樂。以愚癡故，
 wǒ qiú ān lè bù zhī tā yì qiú ān lè yǐ yú chī gù
 起彼我心，生怨親想，所以怨對，遍於六
 qǐ bǐ wǒ xīn shēng yuàn qīn xiǎng suǒ yǐ yuàn duì biàn yú liù
 道。若不解結，於六道中，何時免離？從
 dào ruò bù jiě jié yú liù dào zhōng hé shí miǎn lí cóng
 劫至劫，豈不痛哉！相與今日，起勇猛
 jié zhì jié qǐ bú tòng zāi xiāng yǔ jīn rì qǐ yǒng měng
 心，生大慚愧，作大懺悔。必使一念感十
 xīn shēng dà cán kuì zuò dà chàn huǐ bì shǐ yí niàn gǎn shí
 方佛，一拜斷除無量怨結。等一痛切，五
 fāng fó yí bài duàn chú wú liàng yuàn jié děng yí tòng qiè wǔ
 體投地，歸依世間，大慈悲父。

Repentance Dharma of Kindness and Compassion in the Bodhimanda - Roll Six

Section 9 - Dispelling Enmity and Resolving Animosity (continued)

Today, we are here in this Bodhimanda due to our shared karma. We first repent of our evil karma of the body before all living beings of the four births and the six paths. The sutras state, "Suffering arises because we have a body. Without the body, suffering ceases." Thus we know that our body is the root of all suffering. The severe retribution of the three evil paths comes about from the presence of a body. It is not possible for us to receive the retribution for other people's deeds, nor can other people suffer the retribution for our deeds. If we plant the cause, we ourselves will reap its effect. A single evil act of karma can lead to boundless retributions. How much more so for a person who commits evil karma throughout his life!

We only care about our own bodies and are not concerned about the bodies of others. We only care about our own suffering but are not bothered about the suffering of others. We only seek peace and happiness for ourselves and fail to realize that others too seek the same. Because of ignorance, we discriminate between self and others and give rise to thoughts of friends or foes; thus mutual resentment and animosity pervade the six paths. If we do not resolve these knots, when can we break away from the six paths? Suffering from kalpa to kalpa is truly pathetic. Thus let us bring forth a courageous mind and a mind of deep shame and remorse to repent completely. Then, with a single thought we will surely evoke a response from the Buddhas of the ten directions, and our one bow can eradicate limitless knots of animosity. Let us all now with utmost, heartfelt sincerity, bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

南無彌勒佛

ná mó mí lè fó

南無釋迦牟尼佛

ná mó shì jiā móu ní fó

南無月面佛

ná mó yuè miàn fó

南無寶燈佛

ná mó bǎo dēng fó

南無寶相佛

ná mó bǎo xiàng fó

南無上名佛

ná mó shàng míng fó

南無作名佛

ná mó zuò míng fó

南無無量音佛

ná mó wú liàng yīn fó

南無違藍佛

ná mó wéi lán fó

南無師子身佛

ná mó shī zǐ shēn fó

南無明意佛

ná mó míng yì fó

南無無能勝佛

ná mó wú néng shèng fó

南無功德品佛

ná mó gōng dé pǐn fó

南無月相佛

ná mó yuè xiàng fó

南無得勢佛

ná mó dé shì fó

南無無邊行佛

ná mó wú biān hēng fó

南無開華佛

ná mó kāi huā fó

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Moon Face Buddha

Namo Precious Lamp Buddha

Namo Precious Hallmark Buddha

Namo Superior Renown Buddha

Namo Renowned Deeds Buddha

Namo Infinite Sound Buddha

Namo Wei Lan Buddha

Namo Lion's Body Buddha

Namo Grasping the Meanings Buddha

Namo Invincible Buddha

Namo Grades of Merit and Virtue Buddha

Namo Moon Hallmark Buddha

Namo Attaining Strength Buddha

Namo Boundless Conduct Buddha

Namo Blossoming Flowers Buddha

南無淨垢佛
 ná mó jìng gòu fó
 南無見一切義佛
 ná mó jiàn yí qiè yì fó
 南無勇力佛
 ná mó yǒng lì fó
 南無富足佛
 ná mó fù zú fó
 南無福德佛
 ná mó fú dé fó
 南無隨時佛
 ná mó suí shí fó
 南無廣意佛
 ná mó guǎng yì fó
 南無功德敬佛
 ná mó gōng dé jìng fó
 南無善寂滅佛
 ná mó shàn jí miè fó
 南無財天佛
 ná mó cái tiān fó
 南無慶音佛
 ná mó qìng yīn fó
 南無大勢至菩薩
 ná mó dà shì zhì pú sà
 南無常精進菩薩
 ná mó cháng jīng jìn pú sà
 南無無邊身菩薩
 ná mó wú biān shēn pú sà
 南無觀世音菩薩
 ná mó guān shì yīn pú sà

Namō Cleansing Defilement Buddha
 Namō Vision of All Meanings Buddha
 Namō Courageous Strength Buddha
 Namō Abundance and Contentment Buddha
 Namō Blessings and Virtue Buddha
 Namō Spontaneous in Timing Buddha
 Namō Vast Resolve Buddha
 Namō Revered Merit and Virtue Buddha
 Namō Skillfully Quiescent Buddha
 Namō Wealth Deva Buddha
 Namō Sounds of Jubilation Buddha
 Namō Great Strength Bodhisattva
 Namō Ever-vigorous Bodhisattva
 Namō Boundless Body Bodhisattva
 Namō Guan Shi Yin Bodhisattva

又復歸依，如是十方，盡虛空界，一切三
 yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
 寶。願以佛力、法力、諸菩薩力、一切賢
 bǎo yuàn yǐ fó lì fǎ lì zhū pú sà lì yí qiè xián
 聖力，令四生六道，一切眾怨，同到道
 shèng lì lìng sì shēng liù dào yí qiè zhòng yuàn tóng dào dào
 場。各各懺謝，心念口言，作如是說：某
 chǎng gè gè chàn xiè xīn niàn kǒu yán zuò rú shì shuō mǒu
 等從無始無明住地以來，至于今日，以身
 děng cóng wú shǐ wú míng zhù dì yǐ lái zhì yú jīn rì yǐ shēn
 惡業因緣，或於天道、人道，起諸怨結；
 è yè yīn yuán huò yú tiān dào rén dào qǐ zhū yuàn jié
 或於阿修羅道、地獄道，起諸怨結；或於
 huò yú ā xiū luó dào dì yù dào qǐ zhū yuàn jié huò yú
 餓鬼道、畜生道，起諸怨結。願以佛力、
 è guǐ dào chù shēng dào qǐ zhū yuàn jié yuàn yǐ fó lì
 法力、諸菩薩力、一切賢聖力，令四生六
 fǎ lì zhū pú sà lì yí qiè xián shèng lì lìng sì shēng liù
 道，三世眾怨，若對非對，若輕若重，以
 dào sān shì zhòng yuàn ruò duì fēi duì ruò qīng ruò zhòng yǐ
 今懺悔；所懺除滅，所悔清淨；三界苦
 jīn chàn huǐ suǒ chàn chú miè suǒ huǐ qīng jìng sān jiè kǔ
 果，永不復受；在所生處，常值諸佛。

又復今日，同懺悔者，從無始生死以來，
 yòu fù jīn rì tóng chàn huǐ zhě cóng wú shǐ shēng sǐ yǐ lái
 至于今日。以身惡業因緣，於惡道中，備
 zhì yú jīn rì yǐ shēn è yè yīn yuán yú è dào zhōng bèi
 起怨結。或以瞋恚，或以貪愛，或以愚
 qǐ yuàn jié huò yǐ chēn huì huò yǐ tān ài huò yǐ yú
 癡，從三毒根，造十惡行。好殺禽獸，斷
 chī cóng sān dú gēn zào shí è hēng hào shā qín shòu duàn
 牛羊等。或為田業，或為舍宅，或為錢
 niú yáng děng huò wèi tián yè huò wèi shè zhái huò wèi qián
 財，更相殺害。

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you, with the power of the Buddhas, the power of the Dharma, the power of the Bodhisattvas, and the power of all sages and worthy ones enable all those who harbor animosity in the four births and the six paths to come to this Bodhimanda.

Together, each and every one of us should wholeheartedly repent, contemplate and state aloud: "I from time without beginning until now, have been entrenched in ignorance. Because of this body, I have created evil karma and knots of animosity when I was in the heavenly realm, the human realm, the realm of asuras, the realm of hells, the realm of hungry ghosts, and the animal realm. I now pray, by the power of the Buddhas, the power of the Dharma, the power of the Bodhisattvas, and the power of all sages and worthy ones that all those who harbor animosity, created throughout the three periods of time and between beings in the four births and the six paths, whether encountered or not, light or severe, be cleansed of their offenses, become pure again through repenting and reforming, and never again undergo suffering in the three realms. May they always be in the presence of Buddhas."

Furthermore, all of us in this assembly today, have created all kinds of animosity in the evil paths from time without beginning until now because of the causes and conditions of our evil body karma. From the roots of the three poisons of hatred, greed or delusion, we committed the ten evil deeds. We may have been fond of killing animals, such as cows or sheep. We may have killed each other due to disputes over farmland, houses, or money.

又無始以來，至于今日。或為利養，謬刺
 yòu wú shǐ yǐ lái zhì yú jīn rì huò wéi lì yǎng miù cì
 眾生。或欺妄作醫，針灸百姓。如是等
 zhòng shēng huò qī wàng zuò yī zhēn jiǔ bǎi xìng rú shì děng
 罪，怨對無量。今日懺悔，願乞除滅。

又無始以來，至于今日。或飢餓眾生，或
 yòu wú shǐ yǐ lái zhì yú jīn rì huò jī è zhòng shēng huò
 奪人糧食，或逼眾生鹹苦，或斷人水漿。
 duó rén liáng shí huò bī zhòng shēng xián kǔ huò duàn rén shuǐ jiāng
 如是種種惡業怨對，今日懺悔，願乞除
 rú shì zhǒng zhǒng è yè yuàn duì jīn rì chàn huǐ yuàn qǐ chú
 滅。

又無始以來，至于今日。或殺害眾生，噉
 yòu wú shǐ yǐ lái zhì yú jīn rì huò shā hài zhòng shēng dàn
 食其肉。或縱三毒，鞭打眾生。或以毒
 shí qí ròu huò zòng sān dú biān dǎ zhòng shēng huò yǐ dú
 食，飼殺眾生。如是怨對，無量無邊。今
 shí sì shā zhòng shēng rú shì yuàn duì wú liàng wú biān jīn
 日懺悔，願乞除滅。

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

Also, from time without beginning until now, we may have deceived others by pretending to be doctors and administered improper moxibustion, acupuncture, or other treatment for the sake of profit and gain. Offenses such as these resulted in limitless animosity against us. We now repent and reform of them all and beseech that they be eradicated.

Also, from time without beginning until now, we may have starved living beings, robbed them of their food, tormented them and made them suffer, or cut off their water supply. We now repent and reform of all such evil karma and the animosity resulting thereof and beseech that they be eradicated.

From time without beginning until now, we may also have killed animals and eaten their flesh; we may have indulged in the three poisons and whipped or flogged beings; we may have killed beings by poisoning their food. Offenses such as these have created boundless animosity. We now repent and reform of them all and beseech that they be eradicated.

Also, from time without beginning until now, we have stayed away from good teachers and drawn near to evil friends. Based on the three evil karmas of body, speech, and mind, we have committed all kinds of offenses. We may have unnecessarily indulged in killing the young, causing their premature death. We may have done it by draining or ruining marshes or ponds, or by blocking waterways such as ditches or canals, thus harming or killing waterborne creatures including tiny worms. We may have set fire to mountains and meadows, netted or trapped animals on land or in water, thus killing and harming all sorts of creatures. From offenses such as these, we have created boundless animosity. We now repent and reform of them all and beseech that they be eradicated.

又無始以來，至于今日。無慈悲心，乖平等行。斗秤欺誑，侵陵下劣。或破他城邑，抄掠劫奪。或偷盜他財，以自供給。無有誠信，更相殺害。如是怨對，無量無邊。今日懺悔，願乞除滅。

又無始以來，至于今日。無慈悲心，無慈悲行。在六道中，於諸眾生，備加楚毒。或鞭打眷屬，不以其道。或繫或縛，鎖械幽閉。或拷掠側立，刺射傷毀。或斬截殘害，剝灸燒煮。如是怨對，無量無邊。今日懺悔，願乞除滅。

又無始以來，至于今日。身三惡業，口四惡業，意三惡業；四重五逆，諸餘不善，無不備作。自恃年命，不畏鬼神。唯恐我不勝人，人能勝我。

或以華門望族，凌人傲物，作如是怨。或以多聞識達，凌人傲物，作如是怨。或以

Also, from time without beginning until now, we have not been kind and compassionate, nor have we been impartial. We may have shortchanged others by manipulating scales and oppressed the disadvantaged. We may have destroyed the cities or towns of others, confiscated, robbed, or looted their belongings, and stolen their wealth for our own use. We may have been untrustworthy and may have harmed or killed each other. Offenses such as these caused boundless animosity. We now repent and reform of them all and beseech that they be eradicated.

Also, from time without beginning until now, in mind or in deeds, we may have not been kind and compassionate. In the six paths, we inflicted misery upon living beings; we may have unjustifiably whipped or flogged our relatives and retainers; we may have bound or locked beings in dark cells; we may have tortured, impaled or severed their bodies, amputated or mutilated them, and skinned, roasted, or boiled them. With such offenses, we created boundless animosity. We now repent and reform of them all and beseech that they be eradicated.

Also, from time without beginning until now, we have committed the three evil karmas of the body, the four evil karmas of speech, and the three evil karmas of the mind. We have committed the five rebellious acts and the four major offenses, as well as other types of unwholesome deeds. There has been no evil that we have not done. Young, brash, feeling blessed and fortunate we were not fearful of spirits and ghosts and feared only that we could not outsmart others or that they were better than us.

On account of our nobility or lineage, we have been arrogant or oppressive towards others, thereby creating animosity. On account of erudition, we have been arrogant or oppressive towards others, thereby creating animosity. On account of literary skill, we have acted arrogantly or oppressively towards others, thereby creating animosity.

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

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

某等又無始以來，至于今日。或為嫉妬，
 mǒu děng yòu wú shǐ yǐ lái zhì yú jīn rì huò wéi jí dù
 或為諂曲，自求升進。或為名譽，或為利
 huò wéi chǎn qū zì qiú shēng jìn huò wéi míng yù huò wéi lì
 養，隨逐邪見，無有慚愧。如是怨結，若
 yǎng suí zhú xié jiàn wú yǒu cán kuì rú shì yuàn jié ruò
 輕若重，罪因苦果，數量多少，唯有諸佛
 qīng ruò zhòng zuì yīn kǔ guǒ shù liàng duō shǎo wéi yǒu zhū fó
 諸大菩薩，盡知盡見。
 zhū dà pú sà jìn zhī jìn jiàn

On account of a luxurious lifestyle or family fortune, we have behaved arrogantly or oppressively towards others, thereby creating animosity. On account of eloquence or debating skill, we may have been arrogant or oppressive towards others, thereby creating animosity. All such animosity may have been created due to our disrespect of the fields of blessing of the Three Treasures and their revered images; or animosity may have been created with regard to our teachers, acharyas, or created with regard to our monastics of three seniorities; or animosity may have been created with regard to our fellow monastics or fellow practitioners, or created with regard to our parents or relatives. For all such limitless and boundless animosity, we now repent and reform of them all and beseech that they be eradicated.

Also, from time without beginning until now, all sorts of boundless animosity may have been created within the heavenly realm, the human realm, the asura realm, the realm of the hells, the animal realm, the hungry ghost realm, including the realms of all living beings in the ten directions. We now repent and reform of such offenses and beseech that they be eradicated.

Also, from time without beginning until now, we may have been jealous of others and may have been obsequious or devious in order to seek promotion. We may have shamelessly followed and drifted along with deviant views for the sake of fame or profit. Only Buddhas and great Bodhisattvas can see and understand completely all these knots of animosity, whether severe or light, whether many or few, as well as the causes and effects of our offenses.

諸佛菩薩，當慈念我。若我自從無始生死
 zhū fó pú sà dāng cí niàn wǒ ruò wǒ zì cóng wú shǐ shēng sǐ
 以來，所作眾罪；若自作，教他作，見作
 yǐ lái suǒ zuò zhòng zuì ruò zì zuò jiào tā zuò jiàn zuò
 隨喜。若三寶物，自取，教他取，見取隨
 suí xǐ ruò sān bǎo wù zì qǔ jiào tā qǔ jiàn qǔ suí
 喜。或有覆藏，或不覆藏。如諸佛菩薩，
 xǐ huò yǒu fù cáng huò bú fù cáng rú zhū fó pú sà
 所知所見，罪量多少，應墮地獄、餓鬼、
 suǒ zhī suǒ jiàn zuì liàng duō shǎo yīng duò dì yù è guǐ
 畜生，及諸惡趣，邊地下賤，受怨對者，
 chù shēng jí zhū è qù biān dì xià jiàn shòu yuàn duì zhě
 今皆懺悔，願乞除滅。

諸佛神力，不可思議。願以慈悲心，救護
 zhū fó shén lì bù kě sī yì yuàn yǐ cí bēi xīn jiù hù
 一切。受某等今日，向四生六道，父母師
 yí qiè shòu mǒu děng jīn rì xiàng sì shēng liù dào fù mǔ shī
 長，一切眷屬，懺悔往罪，解怨釋結。願
 zhǎng yí qiè juàn shǔ chàn huǐ wǎng zuì jiě yuàn shì jié yuàn
 令六道怨對，各各歡喜，一切捨施，無怨
 lìng liù dào yuàn duì gè gè huān xǐ yí qiè shě shī wú yuàn
 親想。一切無礙，猶如虛空。

從今日去，至于菩提。結習煩惱，畢竟斷
 cóng jīn rì qù zhì yú pú tí jié xí fán nǎo bì jìng duàn
 除。三業清淨，眾怨永盡。天宮寶殿，隨
 chú sān yè qīng jìng zhòng yuàn yǒng jìn tiān gōng bǎo diàn suí
 意往生。四無量心，六波羅蜜，常能修
 yì wǎng shēng sì wú liàng xīn liù bō luó mì cháng néng xiū
 行。百福嚴身，萬善具足。住首楞嚴三
 xíng bǎi fú yán shēn wàn shàn jù zú zhù shǒu lèng yán sān
 昧，得金剛身。以一念頃，遍應六道。更
 mèi dé jīn gāng shēn yǐ yí niàn qǐng biàn yīng liù dào gèng
 相濟度，使無遺餘。同坐道場，成等正
 xiāng jì dù shǐ wú yí yú tóng zuò dào chǎng chéng děng zhèng

May all Buddhas and Bodhisattvas kindly be mindful of us as we repent of the offenses we have committed throughout births and deaths without beginning. These are offenses we have committed ourselves, told others to do, or condoned their being done, including taking things without permission from the Three Treasures, whether we took them ourselves, told others to take them, or condoned their being taken, and whether or not these acts were concealed. Only Buddhas and Bodhisattvas can see and know the magnitude and severity of all of these offenses. These offenses warrant our falling into the evil destinies of the hells, hungry ghosts or animals or warrant our lowly rebirth or rebirth in the border regions of the Buddhadharma. We now repent and reform of all the offenses that result in animosity and beseech that they be eradicated.

The spiritual powers of all Buddhas are inconceivable. May your kindness and compassion protect and save all living beings. May you witness and accept our repentance for our past offenses committed towards our parents, teachers, family members or retainues in the four births and the six paths and help us untie the knots of animosity. May all who suffer animosity in the six paths relinquish all their animosity and be joyful, be free of thoughts of friends or foes, and be unobstructed like empty space in everything they do.

From now until we accomplish bodhi, may we cut off all afflictions and purify the three karmas of body, speech, and mind so that all animosity will be forever extinguished. May we be reborn in any of the jeweled heavenly palaces, if we so wish; may we constantly practice the four limitless minds and six paramitas, constantly cultivate and be adorned with hundreds of blessings, and be replete with a myriad of wholesome qualities. May we dwell in proper samadhi and gain the indestructible vajra body. May we, within a single thought, pervasively respond to beings in the six paths in order to rescue them without exception, and together attain Buddhahood, the Proper and Equal Enlightenment.

覺。
jué

今日道場，同業大眾。相與已得，懺悔身
jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé chàn huǐ shēn
罪。則身業清淨，所餘口過，復是一切怨
zuì zé shēn yè qīng jìng suǒ yú kǒu guò fù shì yí qiè yuàn
禍之門。故諸佛誠，不得兩舌、惡口、
huò zhī mén gù zhū fó jiè bù dé liǎng shé è kǒu
妄言、綺語，當知諂曲華辭，構扇是非，
wàng yán qǐ yǔ dāng zhī chǎn qū huá cí gòu shān shì fēi
為患不輕，招報實重。夫人處世，心懷毒
wéi huàn bù qīng zhāo bào shí zhòng fú rén chǔ shì xīn huái dú
念，口施毒言，身行毒行，以此三事，
niàn kǒu shī dú yán shēn xíng dú hòng yǐ cǐ sān shì
加害眾生。眾生被毒，即結怨恨，誓心
jiā hài zhòng shēng zhòng shēng bèi dú jí jié yuàn hèn shì xīn
欲報。或現世獲願，或終後從心。如是怨
yù bào huò xiàn shì huò yuàn huò zhōng hòu cóng xīn rú shì yuàn
結，備居六道，更相報復，無有窮盡。皆
jié bèi jū liù dào gèng xiāng bào fù wú yǒu qióng jìn jiē
由宿命，非空所得。
yóu sù mìng fēi kōng suǒ dé

當知身三口四，實眾惡之源。處俗者，不
dāng zhī shēn sān kǒu sì shí zhòng è zhī yuán chǔ sù zhě bù
行忠孝，死入泰山，乃有湯火之酷。出家
xíng zhōng xiào sǐ rù tài shān nǎi yǒu tāng huǒ zhī kù chū jiā
者，不樂佛法，所生之處，常與惡俱。
zhě bú yào fó fǎ suǒ shēng zhī chù cháng yǔ è jù
如此怨對，皆資三業。三業之中，口業實
rú cǐ yuàn duì jiē zī sān yè sān yè zhī zhōng kǒu yè shí
重。乃至獲報，備諸楚毒，難曉之夜，不
zhòng nǎi zhì huò bào bèi zhū chǔ dú nán xiǎo zhī yè bù
覺不知。
jué bù zhī

Today, we are here in this Bodhimanda due to our shared karma. Together we have repented the karmic offenses of the body. Since our bodily karma has now been purified, we should work on the karmic mistakes we have made with our speech, which are also a source of animosity and trouble. That is why Buddhas warn us to not to engage in divisive speech, harsh speech, false speech, and frivolous speech. We should understand that flattery and words that are flowery but insubstantial stir up issues of right and wrong, create serious trouble, and bring about severe retribution. We in this world harbor venomous thoughts, speak vicious words, and do malevolent deeds, inflicting harm upon other beings. The victims of our malevolence harbor animosity and resentment and resolve to avenge the wrongs. They may succeed in this life or in later lives. Harboring such resentment and animosity against us throughout the six paths, many beings take endless revenge against each other. All these circumstances are caused by our past karma and do not come from nowhere.

We should understand that the three aspects of bodily karma and the four aspects of speech karma are the very source of evil. Worldly people who are not filial and loyal will enter Mount Tai of the underworld and undergo the retributions of being boiled or burned. Monastics who do not take delight in Buddhadharma will always be reborn in evil places and be plagued by evil conditions. Thus we should understand that all such animosity fuels the three evil karmas. Among the three evil karmas, the evil karma of speech is more readily committed and results in all kinds of dire retributions, trapping us in long dark nights with no dawn in sight, keeping us unaware of our suffering.

今日道場，同業大眾。我等所以輪迴六道者，皆由口業。或復輕言肆語，辯口利辭，浮虛假飾，言行相乖。惡報自招，歷劫無免。豈得不人人悚然增到，懺洗此過。

相與從有識神以來，至于今日。口業不善，於四生六道，父母師長一切眷屬邊，靡惡不宣。出言麤獷，發語毀暴。朋友聚話，無義而說。指空為有，指有為空。見言不見，不見言見。聞言不聞，不聞言聞。作言不作，不作言作。如是顛倒，反天易地。自利傷物，更相讒謗。言己，則靡德不歸；說他，則何惡不往。乃至品訴聖賢，裁量君父。譏說師長，謗善知識。無道無義，無所顧難。世有幽厄，傷形喪命。未來楚痛，永劫嬰報。且戲笑之頃，便能具足無量重罪。何況苦言，以加一切！

Today, we are here in this Bodhimanda due to our shared karma. The main reason we keep revolving in the cycle of the six paths is because of our speech karma. We have spoken casually or engaged in wanton speech; we have readily made eloquent excuses or hurt people with sharp words; we have used exaggerated or pretentious words. Our actions have contradicted our words. Thus we bring upon ourselves such evil retributions and can never be free throughout kalpas. How can each of us not be fearful and repent of these offenses?

From the time we first had consciousness until now, we have committed unwholesome speech karma. There is no evil that we have not uttered. We speak ill of our parents, teachers, relatives, retainues, and other beings of the four births and the six paths. Our words have been coarse and harsh; our speech destructive and violent. In gatherings with friends, we have engaged in meaningless and unrighteous speech. We have fabricated something out of nothing or twisted something into nothing. What we saw, we denied seeing, and what we did not see, we claimed to have seen. What we heard, we denied hearing, and what we did not hear, we claimed to have heard. What we did, we denied doing, and what we did not do, we claimed to have done. We have committed all such upside-down speech, to the extent of claiming heaven to be earth, and vice versa. In the process we benefited ourselves but hurt or harmed others and even slandered each other. Speaking of ourselves, we claimed all the good and virtue; speaking of others, we attributed all the evils we can, even critiquing sages and worthy ones, passing judgments on our parents and rulers, ridiculing our teachers and elders, and slandering good and wise advisers. Our speech was audacious, unrestrained, unscrupulous, and not in accord with the Way. In this life, we thus encounter calamities such as litigation, imprisonment, injuries or death; in future lives, we will have to undergo other retributions for infinite kalpas. An instance of light mocking or taunting can result in limitless grave offenses; how much the more when we utter sharp or harsh words, directed at all beings.

眾等相與，無始以來，至于今日。以惡口
 zhòng děng xiāng yǔ wú shǐ yǐ lái zhì yú jīn rì yǐ è kǒu
 業，於天道、人道，有怨對者；於阿修羅
 yè yú tiān dào rén dào yǒu yuàn duì zhě yú ā xiū luó
 道、地獄道，有怨對者；於餓鬼道、畜生
 dào dì yù dào yǒu yuàn duì zhě yú è guǐ dào chù shēng
 道，有怨對者；於父母師長，一切眷屬，
 dào yǒu yuàn duì zhě yú fù mǔ shī zhǎng yī qiè juàn shǔ
 有怨對者；我等以慈悲心，同菩薩行，同
 yǒu yuàn duì zhě wǒ děng yǐ cí bēi xīn tóng pú sà hòng tóng
 菩薩願，普皆奉為歸命敬禮，大慈悲父。
 pú sà yuàn pǔ jiē fèng wèi guī mìng jìng lǐ dà cí bēi fù

南無彌勒佛
 ná mó mí lè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無淨斷疑佛
 ná mó jìng duàn yí fó

南無無量持佛
 ná mó wú liàng chí fó

南無妙樂佛
 ná mó miào lè fó

南無不負佛
 ná mó bú fù fó

南無無住佛
 ná mó wú zhù fó

南無得叉迦佛
 ná mó dé chā jiā fó

南無眾首佛
 ná mó zhòng shǒu fó

南無世光佛
 ná mó shì guāng fó

南無多德佛
 ná mó duō dé fó

From time without beginning until now, our evil speech karma has resulted in animosity among heavenly beings, humans, asuras, hell-beings, hungry ghosts, animals, and among parents, teachers, elders, relatives and retainers. On behalf of them all, we now practice what Bodhisattvas practice, make the same vows that Bodhisattvas make, and bow with respect and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Pure and Relinquishing Doubts Buddha

Namo Boundless Support Buddha

Namo Wonderful Bliss Buddha

Namo Never Letting Others Down Buddha

Namo Free of Attachments Buddha

Namo Taksaka Buddha

Namo Leader of the Multitudes Buddha

Namo Light of the World Buddha

Namo Many Virtues Buddha

南無弗沙佛
 nán mó fú shā fó
 南無無邊威德佛
 nán mó wú biān wēi dé fó
 南無義意佛
 nán mó yì yì fó
 南無藥王佛
 nán mó yào wáng fó
 南無斷惡佛
 nán mó duàn è fó
 南無無熱佛
 nán mó wú rè fó
 南無善調佛
 nán mó shàn tiáo fó
 南無名德佛
 nán mó míng dé fó
 南無華德佛
 nán mó huā dé fó
 南無勇德佛
 nán mó yǒng dé fó
 南無金剛軍佛
 nán mó jīn gāng jūn fó
 南無大德佛
 nán mó dà dé fó
 南無寂滅意佛
 nán mó jí miè yì fó
 南無香象佛
 nán mó xiāng xiàng fó
 南無那羅延佛
 nán mó nà luó yán fó
 南無善住佛
 nán mó shàn zhù fó
 南無不休息菩薩
 nán mó bù xiū xī pú sà

Namo Pusya Buddha
 Namo Boundless Awe-inspiring Virtue Buddha
 Namo Meanings and Principles Buddha
 Namo Medicine King Buddha
 Namo Severing Evil Buddha
 Namo Heat-free Buddha
 Namo Skilled in Subduing Buddha
 Namo Renowned Virtue Buddha
 Namo Blossoming Virtue Buddha
 Namo Courage and Virtue Buddha
 Namo Vajra Army Buddha
 Namo Great Virtue Buddha
 Namo Mind of Quiescence Buddha
 Namo Fragrant Elephant Buddha
 Namo Narayana Buddha
 Namo Skillfully Dwelling Buddha
 Namo Never Resting Bodhisattva

南無妙音菩薩
ná mó miào yīn pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

又復歸命，如是十方，盡虛空界，一切三
yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yī qiè sān
寶。願以佛力、法力、菩薩力、賢聖力，
bǎo yuàn yǐ fó lì fǎ lì pú sà lì xián shèng lì
令四生六道一切眾生，重使覺悟，同到
lìng sì shēng liù dào yī qiè zhòng shēng chóng shǐ jué wù tóng dào
道場。若有身形拘礙，有心不得到者。願
dào chǎng ruò yǒu shēn xíng jū ài yǒu xīn bù dé dào zhě yuàn
以佛力、法力、菩薩力、賢聖力，攝其
yǐ fó lì fǎ lì pú sà lì xián shèng lì shè qí
精神，一切同到，受某等懺口業罪。從無
jīng shén yī qiè tóng dào shòu mǒu děng chàn kǒu yè zuì cóng wú
始無明住地以來，至于今日。以口惡業
shǐ wú míng zhù dì yǐ lái zhì yú jīn rì yǐ kǒu è yè
因緣，於六道中，備起怨結。願以三寶神
yīn yuán yú liù dào zhōng bèi qǐ yuàn jié yuàn yǐ sān bǎo shén
力，令四生六道，三世怨對，所懺永斷，
lì lìng sì shēng liù dào sān shì yuàn duì suǒ chàn yǒng duàn
所悔永滅。
suǒ huǐ yǒng miè

某等從無始以來，至于今日。或以瞋恚，
mǒu děng cóng wú shǐ yǐ lái zhì yú jīn rì huò yǐ chēn huì
或以貪愛，或以愚癡。從三毒根，造十惡
huò yǐ tān ài huò yǐ yú chī cóng sān dú gēn zào shí è
行。以口四惡，起無量罪。或以惡口，惱
hèng yǐ kǒu sì è qǐ wú liàng zuì huò yǐ è kǒu nǎo
亂父母、師長、眷屬，及諸眾生。或於父
luàn fù mǔ shī zhǎng juàn shǔ jí zhū zhòng shēng huò yú fù

Namo Wonderful Voice Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May the power of the Buddhas, power of the Dharma, power of the Bodhisattvas, and power of the sages and worthy ones cause all living beings of the four births and the six paths to awaken and together come to this Bodhimanda. If there are living beings who desire to come but are hindered due to physical constraints, may the power of the Buddhas, power of the Dharma, power of the Bodhisattvas, and power of the sages and worthy ones gather in their spirits and bring them to this Bodhimanda to repent of their evil speech karma. From time without beginning until now, we have been entrenched in ignorance, causing us to commit evil speech karma, which has generated animosity among beings throughout the six paths. May the spiritual power of the Three Treasures cause living beings of the four births and the six paths to eradicate forever all knots of animosity of the three periods of time.

From time without beginning until now, rooted in the three poisons of greed, hatred, or ignorance, we have committed the ten evils. We have generated boundless offenses from the four evil speech karmas. We may have uttered harsh speech, afflicting and upsetting our parents, teachers, relatives, retainers, and all other beings. We may have created karma of telling lies to our parents, teachers, relatives, retainers, and all

母，起妄語業。或於師長，起妄語業。或於眷屬，起妄語業。或於一切眾生，起妄語業。或復見言不見，不見言見。或聞言不聞，不聞言聞。或知言不知，不知言知。或為憍慢，或為嫉妬，起妄語業。如是罪惡，無量無邊。今日懺悔，願乞除滅。

又無始以來，至于今日，起兩舌業。受他惡言，不能覆藏。向彼說此，向此說彼。使人分散，令他嬰苦。或因戲笑，鬪諍兩家。離人骨肉，破他眷屬。讒亂君臣，紛擾一切。如是等罪，無量無邊。今日懺悔，願乞除滅。

又復無始以來，至于今日，造綺語罪。說無義語，無利益語。或惱父母，或惱師長，或惱同學。乃至六道，一切眾生，皆起惱害。如是口業，所起怨對，無量無邊。今日懺悔，願乞除滅。願以佛力、

other beings. What we saw, we denied seeing; what we did not see, we claimed to have seen. What we heard, we denied hearing; what we did not hear, we claimed to have heard. What we knew, we denied knowing; what we did not know, we claimed to have known. We may have lied because of arrogance or jealousy. Thus we have created all such boundless and limitless offenses. We now repent and reform of them all and beseech that they be eradicated.

From time without beginning until now, we may have created divisive speech karma. Unable to take criticism, we may have retaliated by using divisive speech, false speech or fabrications, thereby causing bitterness, straining relationships, and creating break ups.

We may also have caused contention between two families by our mocking, taunting or joking. We may have caused kin and loved ones to separate, thus destroying family relationships. We may have spread malice between superiors and subordinates. Thus we have created all such boundless and limitless offenses. We now repent and reform of them all and beseech that they be eradicated.

From time without beginning until now, we may have committed the offense of frivolous speech by uttering meaningless words that have no benefit. We have afflicted our parents, teachers, elders, and fellow students. We have also afflicted or harmed other beings in the six paths. All such karma of speech has resulted in limitless animosity. We now repent and reform of them all and beseech that they be eradicated.

法力、諸菩薩力、一切賢聖力，受某等今
 fǎ lì zhū pú sà lì yí qiè xián shèng lì shòu mǒu děng jīn
 日懺悔。令四生六道，三世眾怨，一切怨
 rì chàn huǐ lìng sì shēng liù dào sān shì zhòng yuàn yí qiè yuàn
 結，畢竟解脫。一切罪業，皆悉除斷，畢
 jié bì jìng jiě tuō yí qiè zuì yè jiē xī chú duàn bì
 竟不復起諸怨結，更入三途。畢竟不復於
 jìng bú fù qǐ zhū yuàn jié gèng rù sān tú bì jìng bú fù yú
 六道中，楚毒相加。

從今日去，一切捨施，無怨親想。一切和
 cóng jīn rì qù yí qiè shě shī wú yuàn qīn xiǎng yí qiè hé
 合，猶如水乳。一切歡喜，猶如初地。永
 hé yóu rú shuǐ rǔ yí qiè huān xǐ yóu rú chū dì yǒng
 為法親，慈悲眷屬。從今已去，乃至菩
 wéi fǎ qīn cí bēi juàn shǔ cóng jīn yǐ qù nǎi zhì pú
 提。三界果報，永不復受。斷三障業，除
 tí sān jiè guǒ bào yǒng bú fù shòu duàn sān zhàng yè chú
 五怖畏。四無量心，六波羅蜜，增進深
 wǔ bù wèi sì wú liàng xīn liù bō luó mì zēng jìn shēn
 修，行大乘道，入佛智慧，一切願海，
 xiū xíng dà chéng dào rù fó zhì huì yí qiè yuàn hǎi
 皆能滿足。六通三達，無不明了。得佛三
 jiē néng mǎn zú liù tōng sān dá wú bù míng liǎo dé fó sān
 密，具五分身。登金剛慧，成種智果。

今日道場，同業大眾，相與已得，懺悔身
 jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé chàn huǐ shēn
 口罪竟。次復應須清淨意業。一切眾生，
 kǒu zuì jìng cì fù yīng xū qīng jìng yì yè yí qiè zhòng shēng
 輪迴生死，不得解脫者，皆由意業，結集
 lún huí shēng sǐ bù dé jiě tuō zhě jiē yóu yì yè jié jí
 牢固。十惡五逆，必由意造。故佛誠言：
 láo gù shí è wǔ nì bì yóu yì zào gù fó jiè yán
 不得貪欲、瞋恚、愚癡、邪見，後墮地

We now pray by the power of the Buddhas, the power of the Dharma, the power of the Bodhisattvas, and the power of all sages and worthy ones that all animosity, created throughout the three periods of time, between beings of the four births and the six paths be ultimately resolved. May all our offenses be severed and forever ended. May we never again create any animosity that would cause us fall into the three evil paths. May we never again inflict misery upon beings in the six paths.

From this day forth, may we cast aside all animosity and be free of any thought of friends or foes. May all be united in harmony, like water and milk blended together. May we all have the happiness of those of the First Ground and forever become kin in Dharma and members of the compassionate family. From now until we attain bodhi, may we all be free from the retributions of the three realms, sever the karma of the three obstacles, and overcome the five fears. May we advance and deepen our cultivation and practice of the Mahayana Path, attain the four limitless minds and the six paramitas, and enter the Buddha's wisdom. May our ocean of vows be fulfilled. May we attain the six penetrations, the three insights, and thoroughly understand them all. May we gain the Buddha's threefold esoteric modes, be replete with the fivefold body, attain the vajra wisdom, and accomplish the fruition of All-Wisdom.

Today, we are here in this Bodhimanda due to our shared karma. We have now completed our repentance for the offenses of body and speech. We should next purify our mind karma. The reason living beings revolve in the cycle of birth and death and fail to attain liberation is because of accumulated mind karma which is deeply entrenched. The ten evils and five rebellious acts basically come from the mind. Thus

獄，受苦無窮。今日相與共見，心之驅役
 yù shòu kǔ wú qióng jīn rì xiāng yǔ gòng jiàn xīn zhī qū yì
 諸識，亦猶君之總策其臣。口發惡言，身
 zhū shì yì yóu jūn zhī zǒng cè qí chén kǒu fā è yán shēn
 行惡行。於六道中，能招劇報。當知滅
 xíng è hòng yú liù dào zhōng néng zhāo jù bào dāng zhī miè
 身，事由心造。今欲改悔，先挫其心，次
 shēn shì yóu xīn zào jīn yù gǎi huǐ xiān cuò qí xīn cì
 折其意。

何以故爾？經言：制之一處，無事不辦。
 hé yǐ gù ěr jīng yán zhì zhī yí chù wú shì bú bàn
 當知潔心，是解脫之本。淨意，是進趣之
 dāng zhī jié xīn shì jiě tuō zhī běn jìng yì shì jìn qù zhī
 基。三途劇報不來，惡道眾苦不往。

然身口，業麤易遣；意地，微細難除。如
 rán shēn kǒu yè cū yì qiǎn yì dì wēi xì nán chú rú
 來大聖，一切智人，於身口意，始得不
 lái dà shèng yī qiè zhì rén yú shēn kǒu yì shǐ dé bú
 護；況乎愚惑凡夫，而不守慎。若不折
 hù kuàng hū yú huò fán fū ér bù shǒu shèn ruò bù zhé
 挫，未見其善。是以經云：防意如城，守
 cuò wèi jiàn qí shàn shì yǐ jīng yún fáng yì rú chéng shǒu
 口如瓶，豈得不護？

相與無始以來，及此一形，無明起愛，增
 xiāng yǔ wú shǐ yǐ lái jí cǐ yī xíng wú míng qǐ ài zēng
 長生死，亦能具足十二苦事。八邪八難，
 zhǎng shēng sǐ yì néng jù zú shí èr kǔ shì bā xié bā nán
 三途六道，輪迴流轉，無不經歷。如是
 sān tú liù dào lún huí liú zhuǎn wú bù jīng lì rú shì
 諸處，受無量苦。皆由意業，構起怨對。

the Buddha warned us that we must be free of greed, hatred, ignorance, and deviant views, which cause us to fall into the hells and suffer greatly. We should clearly see that the mind is the master of all the consciousnesses, just like a king ruling over his officials. We should first know that all calamities originate from our mind. If we wish to repent and reform, we must first subdue our mind and next tame our thoughts.

Why is that? The sutras state, "If one can concentrate the mind, then there is nothing that cannot be achieved." We should know that clearing our thoughts is the source of liberation and purifying our mind is the foundation for advancement in practice. If we can do that, we will not fall into the evil paths and undergo severe retributions there.

Compared to eliminating body and mouth karma, eliminating mind karma is much more difficult because it is so subtle. The Tathagatas, great sages, and those with All-Wisdom have attained the stage of not needing to watch over their bodies, speech, and minds. However, deluded, ignorant ordinary people like us are unable to be mindful of and guard against the three karmas. If we do not overcome them, then it is impossible to realize goodness. That is why the sutras state, "Guard the mind like guarding a fortress; guard the mouth like a cap seals a bottle." How can we not watch over them carefully?

The bodies we have had since time without beginning have been borne of ignorance. With this ignorance we have given rise to emotional love which results in limitless rounds of birth and death, entailing all the suffering within each of the twelve links of dependent origination. Due to the eight deviations, we revolve endlessly, suffering the eight difficulties of the three evil destinies in the six paths, undergoing limitless suffering.

念念攀緣，未曾暫捨。扇動六情，馳役五
 niàn niàn pān yuán wèi céng zhàn shě shān dòng liù qíng chí yì wǔ
 體，輕重惡業，無不備造。或身口不遂，
 tǐ qīng zhòng è yè wú bú bèi zào huò shēn kǒu bú suì
 心增忿毒，更相殺害，無憐愍心。若自微
 xīn zēng fèn dú gèng xiāng shā hài wú lián mǐn xīn ruò zì wēi
 有痛癢，不可抑忍；比至在他，唯恐楚毒
 yǒu tòng yǎng bù kě yì rěn bǐ zhì zài tā wéi kǒng chǔ dú
 不深。見人之過，志願宣說。自有愆失，
 bù shēn jiàn rén zhī guò zhì yuàn xuān shuō zì yǒu qiān shī
 不喜他聞。有如是心，實可慚愧。又意地
 bù xǐ tā wén yǒu rú shì xīn shí kě cán kuì yòu yì dì
 起瞋，大道怨賊。所以經言：劫功德賊，
 qǐ chēn dà dào yuàn zéi suǒ yǐ jīng yán jié gōng dé zéi
 無過瞋恚。

又華嚴經云：佛子若起一瞋恚心，一切惡
 yòu huá yán jīng yún fó zǐ ruò qǐ yì chēn huì xīn yí qiè è
 中，無過此惡。何以故爾？起一瞋心，則
 zhōng wú guò cǐ è hé yǐ gù ěr qǐ yì chēn xīn zé
 受百千障礙。所謂不見菩提障，不聞法
 shòu bǎi qiān zhàng ài suǒ wèi bú jiàn pú tí zhàng bù wén fǎ
 障，生惡道障，多疾病障，被謗毀障，生
 zhàng shēng è dào zhàng duō jí bìng zhàng bèi bàng huǐ zhàng shēng
 闇鈍障，失正念障，少智慧障，近惡知識
 àn dùn zhàng shī zhèng niàn zhàng shǎo zhì huì zhàng jìn è zhī shì
 障，不樂賢善障，遠正見障。乃至離佛正
 zhàng bú yào xián shàn zhàng yuǎn zhèng jiàn zhàng nǎi zhì lí fó zhèng
 教，入魔境界，背善知識，諸根不具，生
 jiào rù mó jìng jiè bèi shàn zhī shì zhū gēn bú jù shēng
 惡業家，處於邊地。如是等障，不可具
 è yè jiā chǔ yú biān dì rú shì děng zhàng bù kě jù
 說。

shuō。

All this animosity is created by our mind karma. In thought after thought, our mind does not stop seeking and scheming for advantages. We stir up the six emotions in our mind, which drive our five sense faculties to create all kinds of evil karma, both severe and light. When things do not turn out as we wish, we become angry and malicious and may even harm or kill each other due to a lack of sympathy. When it comes to harming others, we may even feel we have not inflicted sufficient torment on them; however, when harm comes to us, we find it hard to even bear a minor pain or itch. When we see the faults of others, we gladly expose them. However, when we make mistakes, we conceal them. We should feel truly shameful and remorseful to harbor such intent. Any thought of anger we give rise to is akin to a robber depriving us in our cultivation of the great Way. Therefore, the sutras state, “Anger and hatred are the greatest thieves of merit and virtue.”

The *Avatamsaka Sutra* states, “Disciples of Buddha! To give rise to one thought of anger is the greatest of all evil.” Why is that? When a thought of anger arises, one will be faced with hundreds of thousands of karmic obstructions, amongst which are:

- ❖ Obstruction of not encountering conditions of bodhi;
- ❖ Obstruction of not hearing the Dharma;
- ❖ Obstruction of being reborn in the evil paths;
- ❖ Obstruction of having many illnesses;
- ❖ Obstruction of being slandered;
- ❖ Obstruction of being born dull;
- ❖ Obstruction of lacking proper mindfulness;
- ❖ Obstruction of lacking wisdom;
- ❖ Obstruction of drawing near bad advisers;
- ❖ Obstruction of not delighting to see the worthy or wholesome;
- ❖ Obstruction of being far apart from proper views,

even up to the point of being apart from the Buddha’s proper teaching, entering a demonic state, going against good and wise advisers, being born with incomplete organs, being born in a family mired in evil karma, living in the border regions, and other similar obstacles that cannot be fully described.

我等無始以來，至于今日，應有無量無
 wǒ děng wú shǐ yǐ lái zhì yú jīn rì yīng yǒu wú liàng wú
 邊，瞋恚惡心。乃至起瞋，不避親族，何
 biān chēn huì è xīn nǎi zhì qǐ chēn bú bì qīn zú hé
 況六道諸眾生等！及其煩惱猛毒，不復自
 kuàng liù dào zhū zhòng shēng děng jí qí fán nǎo měng dú bú fù zì
 知。但事不得為，心想則何所不念？若使
 zhī dàn shì bù dé wéi xīn xiǎng zé hé suǒ bú niàn ruò shǐ
 得遂心意，則誰不被困？故天子一怒，伏
 dé suì xīn yì zé shéi bú bèi kùn gù tiān zǐ yī nù fú
 屍萬里。降斯已還，空自紛擾。鞭撻捶
 shī wàn lǐ jiàng sī yǐ huán kōng zì fēn rǎo biān tà chuí
 縛，有諸罪過，當此之時，何處應言：
 fú yǒu zhū zuì guò dāng cǐ zhī shí hé chù yīng yán
 我依善誠。唯恐苦酷，不深不重，是意地
 wǒ yī shàn jiè wéi kǒng kǔ kù bù shēn bú zhòng shì yì dì
 惡，通於有識。智愚不免，豪賤共有，未
 è tōng yú yǒu shì zhì yú bù miǎn háo jiàn gòng yǒu wèi
 嘗一日，慚愧改悔。
 cháng yī rì cán kuì gǎi huǐ

今日道場，同業大眾。瞋恚煩惱，意慮幽
 jīn rì dào chǎng tóng yè dà zhòng chēn huì fán nǎo yì lǜ yōu
 深，雖復欲捨，對境已發，動與惡俱，念
 shēn suī fù yù shě duì jìng yǐ fā dòng yǔ è jù niàn
 念相觸。何時當得，免離斯苦？大眾既
 niàn xiāng chù hé shí dāng dé miǎn lí sī kǔ dà zhòng jì
 知其罪，豈得晏然而不改悔？相與今日，
 zhī qí zuì qǐ dé yàn rán ér bù gǎi huǐ xiāng yǔ jīn rì
 懇到披誠，懺滅此罪。宜各人人，等一痛
 kěn dào pī chéng chàn miè cǐ zuì yí gè rén rén děng yī tòng
 切，五體投地，歸依世間，大慈悲父。
 qiè wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù

From time without beginning until now, we have harbored countless and boundless anger and evil in our mind. When a thought of anger arises, we become mean even to our relatives, how much the more to other living beings in the six paths. These afflictions totally overwhelm us so that we are not even aware of our anger or hatred. We may not be able to physically act on this malice, but mentally, there is nothing to restrain us. So when we are finally in a position to act on it, who can be spared from being victimized? Therefore, 'once the king becomes angry, corpses cover ten thousand miles.' From the time we harbor hatred, we become embroiled in emotional turmoil and may commit offenses such as flogging, beating, clubbing, and shackling. Then, where are our wholesome thoughts of "I will rely on wholesome instructions?" Rather, we are only afraid of not inflicting sufficiently severe torment nor causing sufficiently deep misery. Thus, evil is pervasive among sentient beings, regardless of whether one is intelligent or ignorant, rich or poor. In this state of mind, we sentient beings feel no shame and do not seek to repent and reform.

Today, we are here in this Bodhimanda due to our shared karma. We should know that afflictions of hatred and anger are deeply hidden in the dark corners of our mind. We may wish to renounce these afflictions, but when we are faced with these states, without our even being aware, these afflictions have already flared up. As soon as our thoughts surface, we are in the company of evil, and in thought after thought, we become entangled in those states. When can we expect to be free from this suffering? Great assembly, since we all know about the offense of hatred, how can we still remain as before and not repent and reform? Let each one of us bring forth utmost sincerity to repent and eradicate these offenses. With utmost, heartfelt sincerity, we bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

南無彌勒佛
ná mó mí lè fó

南無釋迦牟尼佛
ná mó shì jiā móu ní fó

南無無所負佛
ná mó wú suǒ fù fó

南無月相佛
ná mó yuè xiàng fó

南無電相佛
ná mó diàn xiàng fó

南無恭敬佛
ná mó gōng jìng fó

南無威德守佛
ná mó wēi dé shǒu fó

南無智日佛
ná mó zhì rì fó

南無上利佛
ná mó shàng lì fó

南無須彌頂佛
ná mó xū mí dǐng fó

南無治怨賊佛
ná mó zhì yuàn zéi fó

南無蓮華佛
ná mó lián huā fó

南無應讚佛
ná mó yīng zàn fó

南無智次佛
ná mó zhì cì fó

南無離憍佛
ná mó lí jiāo fó

南無那羅延佛
ná mó nà luó yán fó

南無常樂佛
ná mó cháng lè fó

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Unburdened Buddha

Namo Moon Hallmark Buddha

Namo Lightning Hallmark Buddha

Namo Veneration Buddha

Namo Guarding with Awe-inspiring Virtue Buddha

Namo Wisdom Sun Buddha

Namo Superior Benefit Buddha

Namo Summit of Mt. Sumeru Buddha

Namo Subduing the Thief of Animosity Buddha

Namo Lotus Flower Buddha

Namo Worthy of Praise Buddha

Namo Stages of Wisdom Buddha

Namo Apart from Arrogance Buddha

Namo Narayana Buddha

Namo Ever Happy Buddha

南無不少國佛
ná mó bù shǎo guó fó

南無天名佛
ná mó tiān míng fó

南無見有邊佛
ná mó jiàn yǒu biān fó

南無甚良佛
ná mó shèn liáng fó

南無多功德佛
ná mó duō gōng dé fó

南無寶月佛
ná mó bǎo yuè fó

南無師子相佛
ná mó shī zǐ xiàng fó

南無樂禪佛
ná mó yào chán fó

南無無所少佛
ná mó wú suǒ shǎo fó

南無遊戲佛
ná mó yóu xì fó

南無師子遊戲菩薩
ná mó shī zǐ yóu xì pú sà

南無師子奮迅菩薩
ná mó shī zǐ fèn xùn pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

Namo Shortage-free Country Buddha

Namo Heavenly Renown Buddha

Namo Discerning Extreme Views Buddha

Namo Very Kind Buddha

Namo Much Merit and Virtue Buddha

Namo Jeweled Moon Buddha

Namo Lion Hallmark Buddha

Namo Delight in Dhyana Buddha

Namo Never Lacking Buddha

Namo Playfully Roaming Buddha

Namo Lion Playfully Roaming Bodhisattva

Namo Lion Swiftmess and Vigor Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

又復歸依，如是十方，盡虛空界，一切三
 yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
 寶。願以慈悲力，無量無邊自在力。受某
 bǎo yuàn yǐ cí bēi lì wú liàng wú biān zì zài lì shòu mǒu
 等今日，向四生六道，父母師長，一切眷
 děng jīn rì xiàng sì shēng liù dào fù mǔ shī zhǎng yí qiè juàn
 屬。懺意所結，一切怨對。若對非對，
 shǔ chàn yì suǒ jié yí qiè yuàn duì ruò duì fēi duì
 若輕若重。已結之怨，願懺除滅。未結
 ruò qīng ruò zhòng yǐ jié zhī yuàn yuàn chàn chú miè wèi jié
 之怨，不敢復結。仰願以三寶力，同加攝
 zhī yuàn bù gǎn fù jié yǎng yuàn yǐ sān bǎo lì tóng jiā shè
 受。哀愍覆護，令得解脫。

某等從無始以來，至于今日。以意惡業因
 mǒu děng cóng wú shǐ yǐ lái zhì yú jīn rì yǐ yì è yè yīn
 緣，於四生六道，父母師長，一切眷屬。
 yuán yú sì shēng liù dào fù mǔ shī zhǎng yí qiè juàn shǔ
 結諸怨對，若輕若重，今日慚愧，發露懺
 jié zhū yuàn duì ruò qīng ruò zhòng jīn rì cán kuì fā lù chàn
 悔。一切怨對，願乞除滅。

又無始以來，至于今日。依三毒根，起於
 yòu wú shǐ yǐ lái zhì yú jīn rì yī sān dú gēn qǐ yú
 貪心。因於貪使，起於貪業。若幽若顯，
 tān xīn yīn yú tān shǐ qǐ yú tān yè ruò yōu ruò xiǎn
 盡空法界。他所有物，起於惡念，我當取
 jìn kōng fǎ jiè tā suǒ yǒu wù qǐ yú è niàn wǒ dāng qǔ
 之；乃至父母物、師長物、眷屬物、一切
 zhī nǎi zhì fù mǔ wù shī zhǎng wù juàn shǔ wù yí qiè
 眾生物、諸天諸仙物，如是等物，皆念屬
 zhòng shēng wù zhū tiān zhū xiān wù rú shì děng wù jiē niàn shǔ
 己。如是罪惡，無量無邊。今日懺悔，願
 jǐ rú shì zuì è wú liàng wú biān jīn rì chàn huǐ yuàn
 乞除滅。

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. With their power of kindness and compassion and their power of countless and boundless self-mastery may the Three Treasures accept our repentance of these knots of animosity in our minds towards our parents, teachers, relatives and retinues throughout the four births and the six paths. We hope that all such knots of animosity, whether severe or light, whether acted upon or not, can be eradicated. Also, may any knot of animosity that has not been tied never be tied in the future. May the power of the Three Treasures accept and gather us in and kindly protect us, so that we can all be liberated.

From time without beginning until now, because of the causes and conditions of our evil mind karma, we have been creating animosity, severe or light, with our parents, teachers, relatives and retinues of the four births and the six paths. Ashamed and remorseful, we now confess and repent and pray that all such animosity be eradicated.

From time without beginning until now, because of the roots of the three poisons, we gave rise to greed; because of the fetters of greed, we committed the karma of greed, apparent or hidden, that pervades all of empty space and the Dharma Realm. We gave rise to evil thoughts and coveted belongings of others, including those of our parents, teachers, relatives and retinues, as well as those of all living beings, including heavenly beings and ascetic masters. Such offenses are boundless and countless. We now repent and reform of them all and beseech that they be eradicated.

又無始以來，至于今日。起於瞋業，晝夜
 yòu wú shǐ yǐ lái zhì yú jīn rì qǐ yú chēn yè zhòu yè
 燒然。一時一刻，無暫休息。小不適意，
 shāo rán yì shí yí kè wú zhàn xiū xī xiǎo bú shì yì
 便大恚怒。取諸眾生，種種惱害。或加
 biàn dà huì nù qǔ zhū zhòng shēng zhǒng zhǒng nǎo hài huò jiā
 鞭杖，或復沈溺。乃至驅迫飢餓，懸縛幽
 biān zhàng huò fù chén nì nǎi zhì qū pò jī è xuán fú yōu
 繫。如是瞋罪，無量怨對。今日懺悔，願
 xì rú shì chēn zuì wú liàng yuàn duì jīn rì chàn huǐ yuàn
 乞除滅。

又無始以來，至于今日。隨逐無明，起於
 yòu wú shǐ yǐ lái zhì yú jīn rì suí zhú wú míng qǐ yú
 癡業，無惡不造。無有正慧，信於邪言，
 chī yè wú è bú zào wú yǒu zhèng huì xìn yú xié yán
 受於邪法。如是癡業，造諸怨對，無量無
 shòu yú xié fǎ rú shì chī yè zào zhū yuàn duì wú liàng wú
 邊。今日懺悔，願乞除滅。

又無始以來，至于今日。行十邪道，無怨
 yòu wú shǐ yǐ lái zhì yú jīn rì xíng shí xié dào wú yuàn
 不結，無業不造。念念攀緣，未曾暫捨。
 bù jié wú yè bú zào niàn niàn pān yuán wèi céng zhàn shě
 扇動六情，起諸結業。或身口不遂其事，
 shān dòng liù qíng qǐ zhū jié yè huò shēn kǒu bú suì qí shì
 心增毒厲。乃至戲笑，構起是非。不以直
 xīn zēng dú lì nǎi zhì xì xiào gòu qǐ shì fēi bù yǐ zhí
 心，與人從事。恒懷諂曲，無有慚愧。如
 xīn yǔ rén cóng shì héng huái chǎn qū wú yǒu cán kuì rú
 是等罪，無量無邊。於六道中，受大苦
 shì děng zuì wú liàng wú biān yú liù dào zhōng shòu dà kǔ
 惱。今日懺悔，願乞除滅。

From time without beginning until now, we have been committing the karma of hatred, our anger ablaze day and night without a moment's pause. We have been easily infuriated with the slightest discomfort or provocation and thus inflicted all manner of distress and harm onto living beings such as clubbing, caning, flogging, drowning, herding and oppressing, starving, hanging them upside-down, and binding or imprisoning them. We now repent and reform for offenses such as these, caused by hatred and boundless animosity, and beseech that they be eradicated.

From time without beginning until now, we have been adrift in ignorance, committing the karma of delusion. There is no evil that we did not do. Without proper wisdom, we believed in deviant teachings and accepted deviant dharmas. Due to such karma of delusion, we have been creating limitless and boundless animosity with others. We now repent and reform of it all and beseech that they be eradicated.

From time without beginning until now, we have been committing the ten evils. There has been no animosity that we did not create and there has been no karma that we did not commit. In thought after thought, we have been grasping for conditions of advantages and benefit without a moment's pause. We incited the six emotions and committed all sorts of karmic entanglements. Whenever we disagreed with any action or speech, our heart seethed with malice and viciousness. Even slight mocks or taunts stirred up thoughts of rights and wrongs. We were never straightforward in our dealings, always harboring crookedness and obsequiousness, without any sense of shame or remorse. Such offenses are boundless and countless and lead to great suffering in the six paths. We now repent and reform of all of this and beseech that it be eradicated.

某等從無始以來，至于今日。身業不善，
mǒu děng cóng wú shǐ yǐ lái zhì yú jīn rì shēn yè bú shàn
 口業不善，意業不善。如是惡業，於佛邊
kǒu yè bú shàn yì yè bú shàn rú shì è yè yú fó biān
 起一切罪障，於法邊起一切罪障，於諸菩
qǐ yī qiè zuì zhàng yú fǎ biān qǐ yī qiè zuì zhàng yú zhū pú
 薩賢聖邊起一切罪障。如是罪障，無量無
sà xián shèng biān qǐ yī qiè zuì zhàng rú shì zuì zhàng wú liàng wú
 邊。今日至誠，求哀懺悔，願乞除滅。
biān jīn rì zhì chéng qiú āi chàn huǐ yuàn qǐ chú miè

又無始以來，至于今日。身三口四，意三
yòu wú shǐ yǐ lái zhì yú jīn rì shēn sān kǒu sì yì sān
 惡業。五逆四重，無罪不作。今日懺悔，
è yè wǔ nì sì zhòng wú zuì bú zuò jīn rì chàn huǐ
 願乞除滅。又無始以來，至于今日。六
yuàn qǐ chú miè yòu wú shǐ yǐ lái zhì yú jīn rì liù
 根、六塵、六識，妄想顛倒，攀緣諸境，
gēn liù chén liù shì wàng xiǎng diān dǎo pān yuán zhū jìng
 造一切罪。今日懺悔，願乞除滅。
zào yī qiè zuì jīn rì chàn huǐ yuàn qǐ chú miè

又無始以來，至于今日。於攝威儀戒，攝
yòu wú shǐ yǐ lái zhì yú jīn rì yú shè wēi yí jiè shè
 善法戒，攝眾生戒，多有毀犯。身壞命
shàn fǎ jiè shè zhòng shēng jiè duō yǒu huǐ fàn shēn huài mìng
 終，墮三惡道。在地獄中，受無量無邊恒
zhōng duò sān è dào zài dì yù zhōng shòu wú liàng wú biān héng
 沙等苦。又墮餓鬼，無所識知，恒抱飢
shā děng kǔ yòu duò è guǐ wú suǒ shì zhī héng bào jī
 渴，受諸熱惱。又墮畜生，受無量苦，飲
kě shòu zhū rè nǎo yòu duò chù shēng shòu wú liàng kǔ yǐn
 食不淨，飢寒困苦。又出生人中，墮邪見
shí bú jìng jī hán kùn kǔ yòu chū shēng rén zhōng duò xié jiàn
 家，心常諂曲，信於邪言，失於正道，沒
jiā xīn cháng chǎn qū xìn yú xié yán shī yú zhèng dào mò
 生死海，永無出期。三世一切眾惡怨對，
shēng sǐ hǎi yǒng wú chū qī sān shì yī qiè zhòng è yuàn duì

From time without beginning until now, we have committed unwholesome karma of body, speech, and mind. Such evil karma have resulted in our offenses and obstacles with respect to the Buddha, Dharma, Bodhisattvas, sages and worthy ones. These offenses and obstacles are boundless and limitless. Now with utmost sincerity, we repent and reform of them all and beseech that they be eradicated.

From time without beginning until now, we have committed the ten evils: three with the body, four in our speech, and three of the mind, including the five rebellious acts and the offenses of breaking the four major precepts. There has been no offenses that we have not committed. We now repent and reform of them all and beseech that they be eradicated. From time without beginning until now, our six sense faculties, together with the six sense objects, and the corresponding six consciousnesses, have given rise to deluded and upside-down thoughts, causing us to scheme and engage with external states, resulting in our committing all kinds of offenses. We now repent and reform of them all and beseech that they be eradicated.

From time without beginning until now, we have violated all three categories of precepts of gathering: the precepts of gathering in all proper deportment, the precepts of gathering in all wholesome Dharma, and the precepts of gathering in all living beings. After death, we will fall into the three evil paths. In the hells, we will undergo countless and boundless kinds of suffering, numerous as sand grains in the Ganges River. Thereafter, without understanding how and why, we are in the realm of hungry ghosts and suffer continuous hunger and afflictions. When in the animal realm, we undergo countless suffering, eating food that is not clean, drinking defiled liquids, and having to endure hunger and cold. When we are back in the human realm, we will be born into families with deviant views causing our minds to be obsequious and devious. Believing in deviant speech will cause us to deviate from the proper path. We will revolve endlessly in the sea of birth and death, without ever knowing when we can be free. The evil and animosity we create over the three

不可稱計，唯有諸佛，盡知盡見。齊如諸
 bù kě chēng jì wéi yǒu zhū fó jìn zhī jìn jiàn qí rú zhū
 佛所知所見，罪報多少，今日懺悔，願乞
 fó suǒ zhī suǒ jiàn zuì bào duō shǎo jīn rì chàn huǐ yuàn qǐ
 除滅。
 chú miè

願以諸佛大慈悲力、大神通力、如法調伏
 yuàn yǐ zhū fó dà cí bēi lì dà shén tōng lì rú fǎ tiáo fú
 諸眾生力，令某等今日懺悔，一切怨對，
 zhū zhòng shēng lì lìng mǒu děng jīn rì chàn huǐ yí qiè yuàn duì
 即得除滅。六道四生，今日已受對者，未
 jí dé chú miè liù dào sì shēng jīn rì yǐ shòu duì zhě wèi
 受對者；願以諸佛，大地菩薩，一切賢
 shòu duì zhě yuàn yǐ zhū fó dà dì pú sà yí qiè xián
 聖，大慈悲力，令此眾怨，畢竟解脫。
 shèng dà cí bēi lì lìng cǐ zhòng yuàn bì jìng jiě tuō

從今日去，至于菩提，一切罪障，畢竟清
 cóng jīn rì qù zhì yú pú tí yí qiè zuì zhàng bì jìng qīng
 淨。捨惡道生，得淨土生。捨怨對命，得
 jìng shě è dào shēng dé jìng dù shēng shě yuàn duì mìng dé
 智慧命。捨怨對身，得金剛身。捨惡道
 zhì huì mìng shě yuàn duì shēn dé jīn gāng shēn shě è dào
 苦，得涅槃樂。念惡道苦，發菩提心。四
 kǔ dé niè pán lè niàn è dào kǔ fā pú tí xīn sì
 等六度，常得現前。四辯六通，如意自
 děng liù dù cháng dé xiàn qián sì biàn liù tōng rú yì zì
 在。勇猛精進，不休不息。乃至進修，滿
 zài yǒng měng jīng jìn bù xiū bù xí nǎi zhì jìn xiū mǎn
 十地行。還度無邊，一切眾生。
 shí dì hēng huán dù wú biān yí qiè zhòng shēng

periods of time are uncountable, and only the Buddhas know and understand them completely. We now repent and reform of all these offenses and retributions which Buddhas clearly perceive and beseech that they be eradicated.

Through this repentance today, may all Buddhas help us eradicate all the animosity that we have created, with their power of great kindness and compassion, great spiritual powers, and power of disciplining and harmonizing living beings to be in accord with the Dharma. We hope to be ultimately liberated from all animosity encountered and to be encountered among beings in the four births and the six paths, through the power of great kindness and compassion of all Buddhas, Bodhisattvas, sages and worthy ones.

From now until we attain bodhi, may all our karmic obstructions be cleansed, so that we will attain rebirth in pure lands instead of the evil paths. May we renounce the life of animosity and attain the wisdom-life. May we renounce this enmity-laden body and gain the vajra body. May we relinquish the suffering in the evil paths and gain the bliss of Nirvana. May we be aware of the suffering in the evil paths and bring forth the bodhi resolve. May the four limitless minds and the six paramitas always manifest; and may the four eloquences and six spiritual powers be used with as-you-wish mastery. May we be courageous and vigorous without rest, advancing and perfecting the practices of the Ten Grounds and then returning to take across boundless living 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；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。若在人道，不經四百四病觸身之苦，不經大熱大寒難耐之苦，不經刀杖毒藥加害之苦，不經飢渴困乏之苦。

Today, we are here in this Bodhimanda due to our shared karma. May we together with all other past and present living beings of the four births and the six paths to the end of time, attain purity and liberation through the practice of this repentance. May we all be replete with wisdom and have full mastery of spiritual powers. From now until we attain bodhi, may all living beings always see the Buddhas' Dharma body pervading the ten directions to the ends of empty space. May we always see Buddhas' purple-golden bodies replete with thirty-two hallmarks and the eighty subsidiary fine features. May we also see their various transformation bodies that pervade the ten directions, rescuing living beings. May we always see the light from the Buddhas' white tuft, shining on all hell-beings and relieving them of their suffering.

Today, we are here in this Bodhimanda due to our shared karma. We also pray that from this day forth, with the pure merit and virtue from this repentance, we will all renounce the cycle of birth and death. May we not be reborn in the hells, where we would suffer being boiled, fried, scorched, scalded, burned and mashed. May we not be reborn in the realm of hungry ghosts, where we would suffer hunger and thirst with a needle-sized throat and drum-like belly.

May we not be reborn as animals, to be herded, driven, or slaughtered to repay debts. If we are reborn as humans, may we not suffer the "four hundred four" bodily sicknesses or bear unspeakable heat or cold, or suffer beating, flogging, clubbing, cutting, poisoning, hunger or thirst, distress or tiredness.

又願大眾，從今日去。奉戒清淨，無玷污
 yòu yuàn dà zhòng cóng jīn rì qù fèng jiè qīng jìng wú diàn wū
 心。常修仁義，念報恩心。供養父母，如
 xīn cháng xiū rén yì niàn bào ēn xīn gòng yàng fù mǔ rú
 視世尊。奉事師長，如對諸佛。敬重國
 shì shì zūn fèng shì shī zhǎng rú duì zhū fó jìng zhòng guó
 王，如真法身。於餘一切，皆如己想。

又願大眾，從今日去，乃至菩提。達深法
 yòu yuàn dà zhòng cóng jīn rì qù nǎi zhì pú tí dá shēn fǎ
 義，智無所畏。明解大乘，了見正法。即
 yì zhì wú suǒ wèi míng jiě dà chéng liǎo jiàn zhèng fǎ jí
 自開解，不由他悟。一向堅固，志求佛
 zì kāi jiě bù yóu tā wù yí xiàng jiān gù zhì qiú fó
 道。還度無邊一切眾生，等與如來，俱成
 dào huán dù wú biān yí qiè zhòng shēng děng yǔ rú lái jù chéng
 正覺。

今日道場，幽顯大眾，賜為證明，所發微
 jīn rì dào chǎng yōu xiǎn dà zhòng cì wéi zhèng míng suǒ fā wéi
 願。某等正願：願生聖人所居之處，常能
 yuàn mǒu děng zhèng yuàn yuàn shèng shèng rén suǒ jū zhī chù cháng néng
 建立道場，興顯供養。為諸眾生，作大利
 jiàn lì dào chǎng xīng xiǎn gòng yàng wéi zhū zhòng shēng zuò dà lì
 益。常蒙三寶，慈悲攝受。常有勢力，化
 yì cháng méng sān bǎo cí bēi shè shòu cháng yǒu shì lì huà
 導得行。常修精進，不著世樂。知一切法
 dǎo dé hēng cháng xiū jīng jìn bù zhuó shì lè zhī yí qiè fǎ
 空，於諸怨親，同以善化。乃至菩提，心
 kōng yú zhū yuàn qīn tóng yǐ shàn huà nǎi zhì pú tí xīn
 無退轉。從今日去，一毫之善，悉資願
 wú tuì zhuǎn cóng jīn rì qù yí háo zhī shàn xī zī yuàn
 力。

Great assembly! From this day forth, may we all uphold the precepts purely and be free of defiled thoughts; may we practice benevolence and righteousness with a mind of gratitude; may we make offerings to our parents as we would to the World-Honored Ones; may we serve all teachers as if they are Buddhas; may we honor and respect our rulers the same way we would the true Dharma body, and may we regard all other beings as if they are one with us.

Great assembly! From this day forth until we attain bodhi, may we also penetrate the profound meanings of Dharma, attain wisdom of fearlessness, and thoroughly understand the Mahayana and Proper Dharma. May we attain self-awakening without relying on others. May we be ever firm in our quest for the Buddha Way and return to rescue boundless numbers of living beings, so that all living beings accomplish the Proper Enlightenment of the Tathagatas.

Today, in this Bodhimanda, may all Tathagatas bear witness as we, visible and invisible beings present, make the following vows: May we be born where sages dwell. May we always be able to establish Bodhimandas and make offerings on a vast scale. May we greatly benefit all living beings. May we always be gathered in by the kindness and compassion of the Three Treasures. May we have the great strength to effectively teach and transform beings. May we always cultivate vigorously and not be attached to worldly pleasures. May we realize the emptiness of dharmas and skillfully transform friends and foes alike, so that they will never retreat from their resolve until they attain bodhi. From this day forth, we resolve to direct even a hair's breadth of goodness towards accomplishing all these vows.

又願若生人中，生修善家，更立慈悲道
 yòu yuàn ruò shēng rén zhōng shēng xiū shàn jiā gèng lì cí bēi dào
 場，供養三寶。一毫之善，悉施一切。願
 chǎng gòng yǎng sān bǎo yì háo zhī shàn xī shī yī qiè yuàn
 與和尚闍黎，不相捨離，自然蔬食。絕愛
 yǔ hé shàng shé lí bù xiāng shě lí zì rán shū shí jué ài
 染心，不須妻子。忠信清直，仁恕和平。
 rǎn xīn bù xū qī zǐ zhōng xìn qīng zhí rén shù hé píng
 損己濟物，不求名利。
 sǔn jǐ jì wù bù qiú míng lì

又願若捨此身，不蒙解脫，生鬼神中，願
 yòu yuàn ruò shě cǐ shēn bù méng jiě tuō shēng guǐ shén zhōng yuàn
 爲大力護法善神、濟苦善神，不須衣食，
 wéi dà lì hù fǎ shàn shén jì kǔ shàn shén bù xū yī shí
 自然溫飽。
 zì rán wēn bǎo

又願捨此身命，不蒙解脫，墮畜生中，常
 yòu yuàn shě cǐ shēn mìng bù méng jiě tuō duò chù shēng zhōng cháng
 處深山，食草飲水，無諸苦事；出則爲
 chǔ shēn shān shí cǎo yǐn shuǐ wú zhū kǔ shì chū zé wéi
 瑞，不被籠繫。
 ruì bú bèi lóng zhì

又願捨此身命，不蒙解脫，墮餓鬼中，願
 yòu yuàn shě cǐ shēn mìng bù méng jiě tuō duò è guǐ zhōng yuàn
 身心安樂，無諸熱惱；化諸同苦，皆令悔
 shēn xīn ān lè wú zhū rè nǎo huà zhū tóng kǔ jiē lìng huǐ
 過，發菩提心。
 guò fā pú tí xīn

又願捨此身命，不蒙解脫，墮在地獄，自
 yòu yuàn shě cǐ shēn mìng bù méng jiě tuō duò zài dì yù zì
 識宿命，化諸同苦，皆令悔過，發菩提
 shì sù mìng huà zhū tóng kǔ jiē lìng huǐ guò fā pú tí
 心。某等恒自憶菩提心，令菩提心，相續
 xīn mǒu děng héng zì yì pú tí xīn lìng pú tí xīn xiāng xù

If born as humans, may we take birth in families that cultivate goodness. May we also establish Bodhimandas of Kindness and Compassion and make offerings to the Three Treasures. We will dedicate even a hair's breadth of goodness to all living beings. May we never be apart from teachers of Dharma and acharyas. May we naturally be vegetarians, sever thoughts of defilement, and be free of the need for spouses and children. May we be trustworthy, loyal, righteous, incorruptible, benevolent, forgiving, fair, and peaceful. May we be able to take a loss to benefit others and not seek fame or gain.

Should we fail to attain liberation by the end of this life and are reborn among ghosts and spirits, may we become wholesome mighty spirits who are great Dharma protectors able to save beings from suffering, and may we naturally have ample food and clothing.

Should we fail to attain liberation by the end of this life and fall into the animal realm, may we dwell deep in the mountains, eating only natural vegetation food and be free of any suffering. If we have to come out, may we appear in an auspicious form and not be captured and held captive.

Should we fail to attain liberation by the end of this life, and fall into the hungry ghost realm, may we have peace of mind and body, be free of afflictions, be able to teach and transform fellow beings to enable them to give rise to shame and remorse and to bring forth the bodhi resolve.

Should we fail to attain liberation by the end of this life, and fall into the hells, may we naturally remember our own past lives, teach and transform fellow beings to enable them to give rise to shame and remorse and to bring forth the bodhi resolve.

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。又願諸天諸仙，護世四王，主善罰惡，守護持呪，五方龍王，龍神八部，同為證明。重復至誠，歸依三寶。

讚佛咒願

zàn fó zhòu yuàn

大聖世尊 dà shèng shì zūn	巍巍堂堂 wēi wēi táng táng	三達洞照 sān dá dòng zhào
眾聖中王 zhòng shèng zhōng wáng	分身濟物 fēn shēn jì wù	現坐道場 xiàn zuò dào chǎng
天人歸仰 tiān rén guī yǎng	餐稟未央 cān bǐng wèi yāng	八音遠被 bā yīn yuǎn bèi
群魔驚惶 qún mó jīng huáng	威震大千 wēi zhèn dà qiān	慈化流芳 cí huà liú fāng
以慈悲力 yǐ cí bēi lì	普攝十方 pǔ shè shí fāng	長辭八苦 cháng cí bā kǔ
到菩提鄉 dào pú tí xiāng		

We vow that we will forever be mindful of this bodhi resolve and continuously uphold it without cease. May all Buddhas, Bodhisattvas, and sages in ten directions kindly bear witness to our vows. May the heavenly beings, ascetic masters, four world-protecting heavenly kings, spirits who bless the good and punish the evil, spirits who guard and protect those who uphold mantras, dragon kings of the five directions, dragons and the rest of the eightfold division bear witness as well. Again we bring forth utmost sincerity to take refuge with the Three Treasures.

Verses Praising the Buddha

*Great Sage and World-Honored One,
Is of lofty and dignified appearance.
His three insights thoroughly illuminate
And he is the King of all sages.*

*His transformation bodies save living beings.
He is dwelling in his bodhimanda,
Gods and humans admire and take refuge in him,
His Dharma boundlessly nourishes and benefits us.*

*His Eight Voices are profound and pervasive,
Terrifying and stunning the demonic hordes.
His awe-inspiring virtue quakes the great thousand worlds;
The fragrance of his kind teachings is ever permeating.*

*With his power of kindness and compassion,
He universally gathers in all those in the ten directions,
So they forever leave the eight sufferings,
And reach the shore of bodhi.*

故號如來。應供。正遍知。明行足。善逝
 gù hào rú lái yīng gòng zhèng biàn zhī míng hòng zú shàn shì
 世間解。無上士。調御丈夫。天人師。
 shì jiān jiě wú shàng shì tiáo yù zhàng fū tiān rén shī
 佛。世尊。度人無量，拔生死苦。以今懺
 fó shì zūn dù rén wú liàng bá shēng sǐ kǔ yǐ jīn chàn
 悔，清淨讚佛，功德因緣。願四生六道，
 huǐ qīng jìng zàn fó gōng dé yīn yuán yuàn sì shēng liù dào
 一切眾生，從今日去，至于菩提，以佛神
 yí qiè zhòng shēng cóng jīn rì qù zhì yú pú tí yǐ fó shén
 力，隨心自在。
 lì suí xīn zì zài

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

Thus he is called Thus-Come One, Worthy of Offerings, One of Proper and Universal Knowledge, Perfect in Understanding and Conduct, Well-Gone One, One Who Understands the World, Unsurpassed Knight, Taming Hero, Teacher of Gods and Humans, Buddha, World-Honored One. He takes across numerous living beings and liberates them from the suffering of birth and death. By the spiritual powers of the Buddha and with the merit and virtue from this Repentance and the purity of praising the Buddha may all beings in the four births and the six paths, henceforth until all attain bodhi, have all of their wishes fulfilled and attain self-mastery.

End of the Roll Six of Repentance Dharma of Kindness and Compassion
 in the Bodhimanda

讚
zàn

心驅身口。展轉相由。
xīn qū shēn kǒu zhǎn zhuǎn xiāng yóu

備經六道起深尤。
bèi jīng liù dào qǐ shēn yóu

怨對總綢繆。仗佛慈舟。
yuàn duì zǒng chóu móu zhàng fó cí zhōu

普運過煩流。
pǔ yùn guò fán liú

南無現前地菩薩摩訶薩 (三稱)
ná mó xiàn qián dì pú sà mó hē sà

Praise

The mind governs body and mouth,
Yet they are interrelated affecting each other;
We beings go through all six paths, creating grave offenses,
And incurring animosity that keep us deeply entangled.
Relying on the Buddha's boat of kindness,
Beings are ferried across the current of afflictions.
Namo Ground of Manifestation Bodhisattva, Mahasattva (3 times)

出懺
chū chàn

如來往昔六念中，大慈悲門不可說；如是
 rú lái wǎng xī liù niàn zhōng dà cí bēi mén bù kě shuō rú shì
 修行無有已，故得堅固不壞身。慈悲廣
 xiū xíng wú yǒu yǐ gù dé jiān gù bú huài shēn cí bēi guǎng
 大，智用難量。增進六時，圓明六度。仰
 dà zhì yòng nán liàng zēng jìn liù shí yuán míng liù dù yǎng
 惟大覺，速賜感通。

上來奉為求懺某等，修建慈悲道場懺法。
 shàng lái fèng wèi qiú chàn mǒu děng xiū jiàn cí bēi dào chǎng chàn fǎ
 今當第六卷，功課圓滿。香焚海岸，燭炳
 jīn dāng dì liù juàn gōng kè yuán mǎn xiāng fén hǎi àn zhú bǐng
 蜂房。盤列七珍之妙供，茶烹上苑之先
 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。
 chūn gòng yǎng fǎ huì zhī shèng xián hù fǎ jiān tán zhī zhǔ zǎi
 集斯善果，普利有情。

奉為求懺某等，洗除積世之障緣，增長六
 fèng wèi qiú chàn mǒu děng xǐ chú jī shì zhī zhàng yuán zēng zhǎng liù
 天之快樂。

伏願：六根清淨，如杲日以當空；六識圓
 fú yuàn liù gēn qīng jìng rú gǎo rì yǐ dāng kōng liù shì yuán
 明，似秋蟾而映水；六觸六受，俱乘般若
 míng sì qiū chán ér yǐng shuǐ liù chù liù shòu jù chéng bō rě
 之因；六愛六塵，等入圓明之果；獲六殊
 zhī yīn liù ài liù chén děng rù yuán míng zhī guǒ huò liù shū
 勝於此界他方，滿六度行於人間天上；四
 shèng yú cǐ jiè tā fāng mǎn liù dù hòng yú rén jiān tiān shàng sì

Concluding the Repentance

All Tathagatas have, in the past, practiced the *sixfold* mindfulness and the Dharmas of indescribably great compassion and kindness.

Cultivating unceasingly, they attained the indestructible bodies.

Their kindness and compassion are expansive and profound, and their wisdom and expedients immeasurable.

Cultivating throughout the *six* periods of time, they perfected the *six* paramitas.

We look up to you, the Greatly Awakened Ones, and beseech that you will quickly bestow efficacious responses unto us.

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we practice this Repentance Dharma of Kindness and Compassion in the Bodhimanda. We have now successfully completed Roll Six, accomplishing its merit and virtue. We burn [rare and exotic] Sea Shore incense and light the honeycombed array of candles. Arranged on the plates are seven kinds of precious gems; in the cups is the early spring tea from the royal garden. We offer these to all sages and worthy ones, as well as Dharma-protecting gods, and spirit guardians of this Bodhimanda. We dedicate all goodness amassed to universally benefit all sentient beings.

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we pray that all of our lifetimes of karmic obstacles be cleansed and our bliss increased to be like that of the *six* heavens.

We bow and earnestly pray:

May we attain purity of the *six* sense faculties to be like that of the brilliant sun in the clear sky and clarity of the *six* consciousnesses to be like the perfect autumn moon's reflection in water.

May all contacts and sensations of the *six* sense faculties become causes for Prajna;

May we transform all the *six* cravings for the *six* sense objects into the perfect and bright Fruition;

May all in this and other worlds attain the *six* supreme results;

May all in the human and heavenly realms perfect the *six* paramitas;

生六道，同登解脫之門；九有三途，咸出
 shēng liù dào tóng dēng jiě tuō zhī mén jiǔ yǒu sān tú xián chū
 迷淪之苦。情深未備，過重難言；再勞尊
 mí lún zhī kǔ qíng shēn wèi bèi guò zhòng nán yán zài láo zūn
 眾，同求懺悔。
 zhòng tóng qiú chàn huǐ

May all of the four births and the *six* paths enter the gate of liberation;
 May all in the nine abodes of sentient beings and those in the three evil paths
 transcend the suffering from their drowning and deluded states.
 Our sincerity in repentance is not yet perfect, and our offenses grave beyond words.
 Let us exhort ourselves that together, we continue to repent and reform.

懺
zàn

梁皇懺。六卷功德力。
liáng huáng chàn liù juàn gōng dé lì

願滅信人 / 亡者 六根罪。
yuàn miè xìn rén liù gēn zuì

親證菩薩現前地。懺文舉處罪華飛。
qīn zhèng pú sà xiàn qián dì chàn wén jǔ chù zuì huā fēi

解了冤。懺了罪。消災增福慧 / 脫苦生忉利。
jiě liǎo yuān chàn liǎo zuì xiāo zāi zēng fú huì

龍華三會願相逢，彌勒佛前親受記。(二稱)
lóng huā sān huì yuàn xiāng féng mí lè fó qián qīn shòu jì

龍華三會願相逢，龍華會上菩薩摩訶薩。
lóng huā sān huì yuàn xiāng féng lóng huā huì shàng pú sà mó hē sà

舉讚
jǔ zàn

梁皇懺。六卷已全周。
liáng huáng chàn liù juàn yǐ quán zhōu

回向四恩并三有。
huí xiàng sì ēn bìng sān yǒu

拜懺某等增福壽。
bài chàn mǒu děng zēng fú shòu

惟願亡靈往西遊 / 願將法水洗愆尤。
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

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

Praise

The meritorious power of the Emperor of Liang Repentance Roll Six
Enables the disciples and the deceased to eradicate offenses committed
through six sense faculties.
May all realize the Bodhisattva's Ground of Manifestation.
As the Repentance is chanted, our offenses are blown away like flower petals
in the wind.
Offenses repented, enmity resolved,
Wisdom and blessing increase as calamities are dispelled.
Liberated from suffering and reborn in the Trayastrimsha,
May we gather at the Dragon Flower's Three Assemblies
And receive a prediction personally from Maitreya Buddha. (2 times)
May we gather at the Dragon Flower's Three Assemblies
Dragon Flower Assembly of Bodhisattvas Mahasattvas

Final Praise

Emperor of Liang Repentance Roll Six now concludes.
We dedicate its merit to the four benefactors and the three realms.
May all in this assembly enjoy increased longevity and blessings,
May the deceased be reborn in the Western Pure Land,
May the Dharma water cleanse our offenses.
May the Bodhisattvas of the Ground of Manifestation compassionately
gather us in.
Namo Ascending the Path to the Clouds Bodhisattva Mahasattva (3 times)

慈悲道場懺法迴向
cí bēi dào chǎng chàn fǎ huí xiàng

七佛滅罪真言
qī fó miè zuì zhēn yán

離婆離婆帝 求訶求訶帝 陀羅尼帝
li po li po di qiu he qiu he di tuo la ni di
尼訶囉帝 毗黎你帝 摩訶伽帝
ni he la di pi li ni di mo he qie di
真陵乾帝 莎婆訶 (三稱)
zhen ling qian di suo po he

補闕真言
bǔ què zhēn yán

南謨喝囉怛那哆囉夜耶 佉囉佉囉
na mo he la da na duo la ye ye qie la qie la
俱住俱住 摩囉摩囉 虎囉吽
ju zhu ju zhu mo la mo la hu la hong
賀賀蘇怛拏 吽 潑抹拏 娑婆訶 (三稱)
he he su da na hong po mo na suo po he

迴向偈
huí xiàng jì

願以此功德，普及於一切。
yuàn yǐ cǐ gōng dé pǔ jí yú yī qiè
我等與眾生，皆共成佛道。
wǒ děng yǔ zhòng shēng jiē gòng chéng fó dào

*Dedication of Merit from the Repentance Dharma of
Kindness and Compassion in the Bodhimanda*

The True Words Of Seven Buddhas For Eradicating Offenses

li po li po di qiu he qiu he di tuo la ni di
ni he la di pi li ni di mo he qie di
zhen ling qian di suo po he (3 times)

Mantra for Rectifying Errors and Omissions

na mo he la da na duo la ye ye qie la qie la
ju zhu ju zhu mo la mo la hu la hong
he he su da na hong po mo na suo po he (3 times)

Verse of Dedication

*May the merit from this Repentance,
Universally benefit all beings.
May I and all beings,
Together accomplish Buddhahood.*

總迴向
zǒng huí xiàng

禮懺功德殊勝行 無邊勝福皆迴向
 lǐ chàn gōng dé shū shèng hòng wú biān shèng fú jiē huí xiàng
 普願沉溺諸眾生 速往無量光佛刹
 pǔ yuàn chén nì zhū zhòng shēng sù wǎng wú liàng guāng fó chà
 十方三世一切佛 一切菩薩摩訶薩
 shí fāng sān shì yí qiè fó yí qiè pú sà mó hē sà
 摩訶般若波羅蜜
 mó hē bō rě bō luó mì

南無自皈依佛 當願眾生
 ná mó zì guī yī fó dāng yuàn zhòng shēng
 體解大道 發無上心 (二稱)
 tǐ jiě dà dào fā wú shàng xīn

南無自皈依法 當願眾生
 ná mó zì guī yī fǎ dāng yuàn zhòng shēng
 深入經藏 智慧如海 (二稱)
 shēn rù jīng zàng zhì huì rú hǎi

南無自皈依僧 當願眾生
 ná mó zì guī yī sēng dāng yuàn zhòng shēng
 統理大眾 一切無礙 (二稱)
 tǒng lǐ dà zhòng yí qiè wú ài

和南聖眾
 hé nán shèng zhòng

Verse of Overall Dedication

*May the merit and virtue
 From the profound act of bowing this Repentance,
 With all its superior limitless blessings,
 Be dedicated to all beings sunk in defilement.
 May all quickly go to the Buddha's Land of Infinite Light.
 All Buddhas of the ten directions in the three periods of time,
 All Bodhisattvas Mahasattvas,
 Maha Prajna Paramita!*

*To the Buddha I return and rely, vowing that all living beings
 understand the great way profoundly and bring forth the bodhi mind. (2 times)*

*To the Dharma I return and rely, vowing that all living beings
 deeply enter the sutra treasury and have wisdom like the sea. (2 times)*

*To the Sangha I return and rely, vowing that all living beings
 form together a great assembly, one and all in harmony. (2 times)*

Homage to the multitudes of sages.

宣化上人生平略傳

宣化上人（1918-1995）是20世紀最具威德的中國佛教高僧之一；他是佛教叢林改革家，也是第一位教導大批西方人士學習佛法的中國法師。在上人的一生中，他非常重視叢林傳統、道德教育、佛教徒必須立足於傳統的修行和真正可信的經典、以及各個宗教之間需要互相瞭解與尊重的重要性。為了實現這些願景，上人特別注重這幾方面：闡明佛陀所教導的根本要義；建立如法受戒的僧團；組織並支持將《大藏經》翻譯成英文和各國語言文字；創辦學校、宗教訓練課程、以及學術研究和教學的各項計劃。

1918年，上人誕生於中國東北地區哈爾濱南邊一個小村莊的農家。他是八個孩子中最幼小的。父親姓白，母親胡氏；上人的母親一生茹素念佛。十幾歲時，上人皈依佛教，法名「安慈」；出家後法號「度輪」。爾後^上虛^下雲老和尚（1840-1959）傳授禪宗為仰派法脈，傳嗣法號為「宣化」。

上人年幼時就跟隨母親茹素念佛。11歲時見到棄在野地的死嬰，上人領悟到生死事大，一切無常。於是萌發出家為僧，修行佛道之心；不過為順從母親的要求，應允必須等她往生後方可出家。12歲時，上人徵得父母同意，外出遠行，尋訪明師。

上人15歲才開始上學；16歲時就宣講佛經，幫助喜歡學習佛法而不識字的村民。上人精勤專注，過目不忘，四書五經都能背誦；並且旁及中醫、星相、占卜、及其他主流宗教的典籍。17歲時，上人成立義務學校，一個人教導三十多個貧困的孩童和成人。

18歲時，僅僅上學兩年半，上人即因母親病重而輟學，在家照顧母親。19歲，母親逝世，上人在母親墓旁，以高粱桿搭建茅



A Brief Account of the Life of the Venerable Master Hsüan Hua

One of the most eminent Chinese Buddhist masters of the twentieth century, the Venerable Master Hsuan Hua (*Xuanhua*, 1918-1995) was a monastic reformer and the first Chinese master to teach Buddhism to large numbers of Westerners. During his long career he emphasized the primacy of the monastic tradition, the essential role of moral education, the need for Buddhists to ground themselves in traditional spiritual practice and authentic scripture, and the importance of respect and understanding among religions. To attain these goals, he focused on clarifying the essential principles of the Buddha's original teachings, on establishing a properly ordained monastic community, on organizing and supporting the translation of the Buddhist Canon into English and other languages, and on the establishment of schools, religious training programs, and programs of academic research and teaching.

Born in 1918 into a peasant family in a small village south of Harbin, in northeast China, the Venerable Master was the youngest of eight children. His father's surname was Bai, and his mother's maiden name was Hu. His mother was a vegetarian, and throughout her life she held to the practice of reciting the name of the Buddha Amitabha. When the Venerable Master formally became a Buddhist, in his mid-teens, he was given the Dharma name "Anci", and after becoming a monk, he was also known as "To Lun". Upon granting him the Dharma-seal of the Weiyang Chan lineage, the Elder Chan Master Xuyun (1840-1959) bestowed upon him the Dharma-transmission name "Hsüan Hua".

When the Venerable Master was a child, he followed his mother's example, eating only vegetarian food and reciting the Buddha's name. When he was eleven years old, upon seeing a dead baby lying on the ground, he awakened to the fundamental significance of birth and death and the impermanence of all phenomena. He then resolved to become a monk and practice on the Buddhist Path, but he acquiesced to his mother's request that he not do so until after her death. When he was twelve, he obtained his parents' permission to travel extensively in search of a true spiritual teacher.

At the age of fifteen, the Venerable Master went to school for the first time, and when he was sixteen, he started lecturing on the Buddhist Sutras to help this fellow villagers who were illiterate but who wanted to learn about the Buddha's teachings. He was not only diligent and focused but possessed a photographic memory, and so he was able to memorize the Four Books and the Five Classics of the Confucian tradition. He had also studied traditional Chinese medicine, astrology, divination, and the scriptures of the great religions. When he was seventeen, he established a free school, in which, as the lone teacher, he taught some thirty impoverished children and adults.

At the age of eighteen, after only two and a half years of schooling, he left school to care for his terminally ill mother. He was nineteen when she died, and for three years he honored her memory

蓬禪坐，守孝三年。守孝期間，上人誦讀《法華經》而有所了悟。一日打坐中，見禪宗六祖惠能大師（公元638-713）來至茅蓬，告以將佛法傳揚到西方。

母喪之後，上人禮拜三緣寺^{上常}下智禪師為師，成為沙彌。三緣寺方丈和尚^{上常}下仁禪師傳以金頂毗盧派禪宗法脈。此期間，除了禪修外，上人深入經藏，並熟習漢傳佛教的各個宗派。

上人在長白山禪修隱居一段時期後，於1946年他開始了南下的旅程。1947年在普陀山受具足戒成為比丘。1948年，經歷約二千多里的長途跋涉，抵達南華寺，參禮當代已開悟並廣受尊崇的虛雲禪師。虛老以心印心，後來正式傳付禪宗為仰派法脈。

1949年，上人離開中國內地，來到香港。在港期間，上人教導禪坐、講經說法、廣印經書、請造佛菩薩的塑像，並幫助從中國內地來港的出家眾。上人在香港建立西樂園寺、成立佛教講堂以及重建慈興禪寺。

1962年，應三藩市（舊金山）灣區香港弟子們的懇請，上人到達美國，並於三藩市佛教講堂大開法筵；該講堂是以香港佛教講堂分支道場的名義而設立的。隨著信眾人數的增加與多元化，三藩市佛教講堂更名為中美佛教總會；之後，於1984年再度易名為法界佛教總會。1970年，上人從中國城搬到位於三藩市米慎（Mission）區新成立的金山聖寺。1975年，上人成立了總會的第一個分支道場，即位於洛杉磯的金輪聖寺。1976年在加州瑜伽市（Ukiah）又建立了道場總部——萬佛聖城。

1968年夏季，以大學生居多的一班美國人，跟隨上人學習，接受嚴謹密集的教導。1969年，在上人座下出家的美國弟子，三位沙彌和兩位沙彌尼，到台灣受具足戒，令台灣佛教界大為驚



by sitting in meditation beside her grave in a hut made of sorghum stalks. During this time, while reading the *Lotus Sūtra*, he experienced a deep awakening while seated in meditation, he had a vision of the Sixth Chan Buddhist Patriarch Huineng (638–713 CE). In his vision, Master Huineng came to visit him and to give him the mission of bringing Buddhism to the Western world.

After taking care of his mother's funeral service, the Venerable Master took as his teacher Chan Buddhist Master Changzhi, and he entered Three Conditions Monastery as a novice monk. Chan Master Changren subsequently transmitted to him the Dharma of the Jinding Pilu Chan lineage. During this time, the Master devoted himself not only to meditation but also to the study of the Buddhist scriptural tradition and to the mastery of all the major schools of Chinese Buddhism.

After a period of solitary meditation in the Changbai Mountains, in 1946 the Master began the long journey to the south of China. In 1947, he received full ordination as a monk at the Buddhist holy mountain Putuoshan. In 1948, after over two thousand miles of travel, the Master arrived at Nanhua Monastery and bowed to Chan Master Xuyun, China's most widely revered enlightened master. From him the Master received the mind-seal transmission, and later a more formal transmission of the Dharma of the Weiyang lineage of the Chan School.

In 1949 the Master left China for Hong Kong. There he taught meditation, lectured on the Buddhist Sūtras, and sponsored their printing. He also commissioned the making of images of Buddhas and Bodhisattvas, and he aided monastic refugees from mainland China. He also built Western Bliss Garden Monastery (*Xi Le Yuan*), established the Buddhist Lecture Hall (*Fo Jiao Jiang Tang*), and rebuilt and renovated Flourishing Compassion Monastery (*Ci Xing Si*).

In 1962, he traveled to the United States at the invitation of Hong Kong disciples who were then living in San Francisco Bay area, and he began lecturing at the San Francisco Buddhist Lecture Hall (*Sanfanshi Fojiao Jiangtang*), which had been previously established as a branch of the Hong Kong Buddhist Lecture Hall (*Xianggang Fojiao Jiangtang*). As the community at the Buddhist Lecture Hall in San Francisco grew, both in size and in diversity, the institution's name was changed, first to the Sino-American Buddhist Association and then, in 1984, to the Dharma Realm Buddhist Association. In 1970, the Venerable Master moved from Chinatown to the newly established Gold Mountain Monastery (*Jinshan Si*) in the Mission District of San Francisco. In 1975 the Venerable Master established the organization's first branch monastery – Gold Wheel Temple (*Jinlun Si*) in Los Angeles – and in 1976 he established a new headquarters as well, the City of Ten Thousand Buddhas (*Wan Fo Sheng Cheng*), in Ukiah, California.

In the summer of 1968, the Master began the intensive training of a group of Americans, most of them university students. In 1969, he astonished the monastic community of Taiwan by sending

嘆；那時期他們是第一批受具足戒的美國比丘、比丘尼。爾後數年中，上人訓練並督導數百位登壇受戒者，包括亞洲人和西方人士；他們從世界各地來到美國加州跟隨上人學習。現在這些出家弟子多被分派在上人與弟子們於美國、加拿大、澳洲及亞洲國家所建立的23個分支道場中傳授佛法。

上人決心要將正法傳入西方，斷然地捨棄中國佛教界一些普遍的陋習。他教導弟子們要有擇法眼，並且依據經典，做有益且合乎常理的真修行，而不是在不良文化傳承下的迷信儀式。

上人倡導多項有關叢林修行的改革，其中之一，他的出家弟子必須依古來的修行，身著袈裟——亦即戒衣，表徵僧相。上人勉勵僧眾和他一樣遵循佛陀所制的有益苦行，日中一食、夜不倒單。他嚴格要求出家弟子要絕對的清淨，同時鼓勵在家弟子遵守五戒。

上人雖然略懂英文，必要時也會講英語，但他幾乎都是以華語來開示。主要的目的是鼓勵西方弟子學習中文，說華語的弟子亦須學習英文，如此可以互相幫忙將《大藏經》翻譯成各國語言文字，完成上人的心願。目前，上人所創立的佛經翻譯委員會已經出版了百餘種佛經譯本，包括主要的大乘經典和上人的淺釋。

上人是誨人不倦的教育家。在萬佛聖城，上人成立了僧伽及居士訓練班、育良小學、培德中學男校及女校以及法界大學。從1968年到1990年代的初期，上人每天講經，至少一次；並且應世界各地佛教徒的邀請，至各處巡迴演講。上人曾帶領訪問團至香港及台灣地區、越南、印尼、東南亞、歐洲等地宣揚佛法。他的足跡亦遠至緬甸、泰國、印度、馬來西亞、澳洲以及



there, for complete ordination, two American women and three American men whom he had ordained as novices. They were the first Americans of that period to become fully ordained Buddhist monks and nuns. During subsequent years, the Venerable Master trained and oversaw the ordination of hundreds of people, both Asians and Westerners, from among those who came to California from every part of the world to study with him. These monastic disciples now teach in the twenty-three monasteries that the Venerable Master and his disciples founded in the United States, Canada, Australia, and several Asian countries.

The Venerable Master was determined to transmit to the West the correct teachings of Buddhism, and he categorically rejected what he considered to be corrupt practices that had become widespread in China. He guided his disciples in distinguishing between genuine, scripture-based practices that were useful and in accord with common sense, as opposed to ritual superstitions that were unwholesome cultural accretions.

Among the many reforms in monastic practice that he instituted was his insistence that his monastic disciples accord with the ancient practice of wearing the monastic robe or precept-sash (*kasāya*) as a sign of membership in the monastic Sangha. He encouraged his disciples among the Sangha to join him in following the Buddha's beneficial ascetic practices of eating only one meal a day and of never lying down. Of his monastic disciples he expected strict purity, and he encouraged his lay disciples to adhere to the five precepts of the Buddhist laity.

Although he understood English fairly and spoke it when necessary, the Master almost always lectured in Chinese. His aim was to encourage his Western disciples to learn Chinese and his Chinese disciples to learn English, so that together they could help to fulfill his wish that the Buddhist Canon be translated into other languages. So far, the Buddhist Text Translation Society, which he founded, has published well over a hundred volumes of translations, including several of the major Mahayana Sūtras with the Master's commentaries.

As an educator, the Venerable Master was tireless. At the City of Ten Thousand Buddhas, he established formal training programs for monastics and for laity, elementary and secondary schools for boys and for girls, and Dharma Realm Buddhist University. From 1968 to the early 1990's he himself gave lectures on Sūtras at least once a day, and he traveled extensively on speaking tours. Responding to requests from Buddhists around the world, the Venerable Master led delegations to Hong Kong, Taiwan, Vietnam, Indonesia, Southeast Asia, and Europe to propagate the Dharma. He also traveled to Burma, Thailand, India, Malaysia, Australia and South America. His presence drew a multitude of the faithful everywhere he went. He was also often invited to lecture at universities and academic conferences.

南美；所到之處都接引攝受了眾多的善信。上人也常被邀請到各大學及學術研討會演講。

上人是一位融合各個不同佛教團體的倡導者。為了彌合久遠以來北傳佛教和南傳佛教的分隔，上人邀請南傳的高僧到萬佛聖城共同主持傳授僧眾具足戒，這是南北傳佛教共同受持的。

上人堅持各宗教之間的互相尊重，並極力推展宗教交流。他著重於各宗教傳統的共通點，最終都是強調正行與慈悲。1976年，他與于斌樞機主教——曾任南京的大主教及台灣輔仁大學的校長，共同規劃世界宗教研究院，此研究院終於在1994年在柏克萊市成立。

1990年，歐洲好幾個國家的佛教徒邀請上人；明知旅途勞頓，將會使原已不甚健康的身體，雪上加霜，但上人仍然帶領了一個規模龐大的歐洲弘法團。這也正是上人一貫以來為法忘軀的精神。從歐洲回來後，上人的健康狀況更是日漸衰微；縱然病得相當嚴重，上人仍於1993年又一次的長途跋涉到台灣弘法。

1995年6月7日，上人在洛杉磯示寂，世壽78。上人在世時，一無所求；不求名，不求利，不求權力。他的一念一行都是為了帶給眾生真正的福樂。上人最後的遺言：「我走後你們可以誦《華嚴經》，念佛。你們要多少天就多少天，或者一個七，或者七個七。火化之後，把我的骨灰灑到虛空去；旁的事情我什麼也不要，不要給我造什麼塔，什麼紀念館。我來的時候麼么也沒有，走的時候，還是什麼也不要，在世上我不要留什麼痕跡……我從虛空來，回到虛空去！」



The Venerable Master was a pioneer in building bridges between different Buddhist communities. Wishing to heal the ancient divide between Mahayana Buddhism and Theravada Buddhism, he invited distinguished Theravada monks to the City of Ten Thousand Buddhas to share the duties of full ordination and transmission of the monastic precepts, which the two traditions hold in common.

He also insisted on inter-religious respect and actively promoted interfaith dialogue. He stressed commonalities in religious traditions, above all their emphasis on proper and compassionate conduct. In 1976, together with his friend Paul Cardinal Yubin, who had been archbishop of Nanjing and who was the Chancellor of the Catholic Furen University in Taiwan, he made plans for an Institute for World Religions that came to fruition in Berkeley in 1994.

In 1990, at the invitation of Buddhists in several European countries, the Venerable Master led a large delegation on a European Dharma tour, knowing full well that, because of his ill health at the time, the rigors of the trip would shorten his life. However, as always he considered the Dharma more important than his very life. After his return, his health gradually deteriorated, yet, while quite ill, he made another major tour, this time to Taiwan, in 1993.

In Los Angeles, on June 7, 1995 at the age of 78, the Venerable Master left this world. When he was alive, he craved nothing, seeking neither fame nor wealth nor power. His every thought and every action were for the sake of bringing true happiness to all sentient beings. In his final instructions he said: "After I depart, you can recite the *Avatamsaka Sūtra* and the name of the Buddha Amitābha for however many days you would like, perhaps seven days or forty-nine days. After cremating my body, scatter all my remains in the air. I do not want you to do anything else at all. Do not build me any pagodas or memorials. I came into the world without anything; when I depart, I still do not want anything, and I do not want to leave any traces in the world ... From emptiness I came; to emptiness I am returning."

宣化上人十八大願

公在母墓旁，守孝至同年夏六月十九日，在佛前發願云：
稽首十方佛，及與三藏法，過去現在賢聖僧，惟願垂作證：
弟子度輪，釋安慈，我今發心，不為自求人天福報，聲聞緣覺，
乃至權乘諸位菩薩；唯依最上乘發菩提心，願與法界眾生，
一時同得阿耨多羅三藐三菩提。

- 一、願盡虛空、遍法界、十方三世一切菩薩等，若有一未成佛時，我誓不取正覺。
- 二、願盡虛空、遍法界、十方三世一切緣覺等，若有一未成佛時，我誓不取正覺。
- 三、願盡虛空、遍法界、十方三世一切聲聞等，若有一未成佛時，我誓不取正覺。
- 四、願三界諸天人等，若有一未成佛時，我誓不取正覺。
- 五、願十方世界一切人等，若有一未成佛時，我誓不取正覺。
- 六、願天、人、一切阿修羅等，若有一未成佛時，我誓不取正覺。
- 七、願一切畜生界等，若有一未成佛時，我誓不取正覺。
- 八、願一切餓鬼界等，若有一未成佛時，我誓不取正覺。
- 九、願一切地獄界等，若有一未成佛，或地獄不空時，我誓不取正覺。



The Eighteen Great Vows of Venerable Master Hsüan Hua

On the nineteenth of the sixth lunar month, while practicing filial piety by his mother's grave, the Master made the following vows:
I bow before the Buddhas of the ten directions, the Dharma of the Tripitaka, and the holy Sangha of the past and present, praying that they will bear witness: I, disciple Tu Lun, An Tze, resolve not to seek for myself either the blessings of the gods or of humans, or the attainments of the Hearers, Those Enlightened by Conditions, or the Bodhisattvas of the Provisional Vehicle. Instead, I rely on the Supreme Vehicle, and bring forth the resolve for bodhi, vowing that all living beings in the Dharma Realm shall attain anuttara-samyak-sambodhi (*Utmost Right and Perfect Enlightenment*) at the same time as I.

1. I vow that I will not realize right enlightenment as long as even one Bodhisattva in the three periods of time throughout the ten directions of the Dharma Realm, to the very ends of empty space, has yet not become a Buddha.
2. I vow that I will not realize right enlightenment as long as even one Solitary Sage in the three periods of time throughout the ten directions of the Dharma Realm, to the very ends of empty space, has yet not become a Buddha.
3. I vow that I will not realize right enlightenment as long as even one Hearer of the Teaching in the three periods of time throughout the ten directions of the Dharma Realm, to the very ends of empty space, has not yet become a Buddha.
4. I vow that I will not realize right enlightenment as long as even one god in the Three Realms has not yet become a Buddha.
5. I vow that I will not realize right enlightenment as long as even one human being in the worlds of the ten directions has not yet become a Buddha.
6. I vow that I will not realize right enlightenment as long as even one *asura* among people and gods has not yet become a Buddha.
7. I vow that I will not realize right enlightenment as long as even one animal has not yet become a Buddha.
8. I vow that I will not realize right enlightenment as long as even one hungry ghost has not yet become a Buddha.
9. I vow that I will not realize right enlightenment as long as even one being in the hells has not yet become a Buddha.

- 十、願凡是三界諸天、仙、人、阿修羅，飛潛動植、靈界龍畜、鬼神等眾，曾經皈依我者，若有一未成佛時，我誓不取正覺。
- 十一、願將我所應享受一切福樂，悉皆迴向，普施法界眾生。
- 十二、願將法界眾生所有一切苦難，悉皆與我一人代受。
- 十三、願分靈無數，普入一切不信佛法眾生心，令其改惡向善，悔過自新，皈依三寶，究竟作佛。
- 十四、願一切眾生，見我面，乃至聞我名，悉發菩提心，速得成佛道。
- 十五、願恪遵佛制，實行日中一食。
- 十六、願覺諸有情，普攝群機。
- 十七、願此生即得五眼六通，飛行自在。
- 十八、願一切求願，必獲滿足。

結云：眾生無邊誓願度 煩惱無盡誓願斷
法門無量誓願學 佛道無上誓願成



10. I vow that I will not realize right enlightenment as long as even one being in the Three Realms who has taken refuge with me has not become a Buddha — whether that being is a god, ascetic master, human, *asura*, or animal that swims or flies, or whether a dragon, beast, ghost, or other inhabitant of the spirit-realm.
11. I vow to dedicate all the blessings and happiness that that I am due to enjoy to all the beings of the Dharma Realm.
12. I vow to fully take upon myself all the anguish and hardship that all the beings in the Dharma Realm are due to suffer.
13. I vow to appear in innumerable kinds of bodies in order to reach the minds of all the beings throughout the universe who do not believe in the Buddha's Dharma, so that I may cause them to correct their faults and become good, to repent and to start anew, to take refuge with the Three Jewels and finally to become Buddhas.
14. I vow that any being who sees my face or simply hears my name will immediately resolve to awaken and to follow the Path all the way to Buddhahood.
15. I vow to respectfully observe the Buddha's instructions and to maintain the practice of eating only one meal a day.
16. I vow to bring all beings everywhere to enlightenment by teaching each in accord with the various capabilities of each.
17. I vow, in this very life, to open the five spiritual eyes and to gain the six spiritual powers and the freedom to fly.
18. I vow to make certain that that all my vows are fulfilled.

To these personal vows he added the universal vows of the Bodhisattva:
Living beings are countless, but I vow to save them all.
Afflictions are endless, yet I vow to end them all.
Dharma-methods can't be numbered; still, I vow to learn them all.
The Buddha's Path is unsurpassed, and I vow to realize it.

法界佛教總會·萬佛聖城

Dharma Realm Buddhist Association & City of Ten Thousand Buddhas

4951 Bodhi Way, Ukiah, CA 95482 U.S.A.

Tel: (707) 462-0939 Fax: (707) 462-0949 E-mail: cttb@drba.org

DRBA Home Page: <http://www.drba.org>

BTTS website: <http://www.buddhisttexts.org>

CTTB English website: <http://www.cttbusa.org>

CTTB Chinese website: <http://www.cttbchinese.org> E-Mail: cttbchinese@drba.org

分支道場 Association Monasteries

USA

國際譯經學院 The International Translation Institute

1777 Murchison Drive, Burlingame, CA 94010-4504 U.S.A.

Tel: (650) 692-5912 Fax: (650) 692-5056

<http://www.drba.org/branches/iti>

法界宗教研究院 (柏克萊寺)

Institute for World Religions (Berkeley Buddhist Monastery)

2304 McKinley Avenue, Berkeley, CA 94703 U.S.A.

Tel: (510) 848-3440 Fax: (510) 548-4551

<http://www.berkeleymonastery.org>

金山聖寺 Gold Mountain Monastery

800 Sacramento Street, San Francisco, CA 94108 U.S.A.

Tel: (415) 421-6117 Fax: (415) 788-6001

<http://www.goldmountainmonastery.org>

金聖寺 Gold Sage Monastery

11455 Clayton Road, San Jose, CA 95127 U.S.A.

Tel: (408) 923-7243 Fax: (408) 923-1064

<http://www.drbachinese.org/branch/GSM/index.htm>

法界聖城 City of the Dharma Realm

1029 West Capitol Avenue, West Sacramento, CA 95691 U.S.A.

Tel: (916) 374-8268 Fax: (916) 374-8234

<http://www.cityofdharmarealm.org>

<http://www.cityofdharmarealm.org/education.html>

金輪聖寺 Gold Wheel Monastery

235 North Avenue 58, Los Angeles, CA 90042 U.S.A.

Tel: (323) 258-6668 Fax: (323) 258-3619

<http://www.goldwheel.org>

長堤聖寺 Long Beach Monastery

3361 East Ocean Boulevard, Long Beach, CA 90803 U.S.A.

Tel/Fax: (562) 438-8902

<http://www.longbeachmonastery.org>

福祿壽聖寺 Blessings, Prosperity & Longevity Monastery

4140 Long Beach Boulevard, Long Beach, CA 90807 U.S.A.

Tel/Fax: (562) 595-4966

<http://www.bplmonastery.org>

華嚴精舍 Avatamsaka Vihara

9601 Seven Locks Road, Bethesda, MD 20817-9997 U.S.A.

Tel/Fax: (301) 469-8300

<http://www.avatamsakavihara.org>

金峰聖寺 Gold Summit Monastery

233 1st Avenue West, Seattle, WA 98119 U.S.A.

Tel/Fax: (206) 284-6690

<http://www.goldsummitmonastery.org>

雪山聖寺 Snow Mountain Monastery

P.O. Box 272 / 50924 Index-Galena Rd Index, WA 98256 U.S.A.

Tel: (360) 799-0699 Fax: (815)346-9141

CANADA

金佛聖寺 Gold Buddha Monastery

248 East 11th Avenue, Vancouver, B.C., V5T 2C3 Canada

Tel: (604) 709-0248 Fax: (604) 684-3754

<http://www.gbm-online.com>

華嚴聖寺 Avatamsaka Monastery

1009 4th Avenue, S.W. Calgary, AB, T2P 0K8, Canada

Tel: (403) 234-0644 Tel/Fax: (403) 263-0637

<http://www.avatamsaka.ca>

HONG KONG

佛教講堂 Buddhist Lecture Hall

香港跑馬地黃泥涌道 31 號 11 樓

31 Wong Nei Chong Road, Top Floor,

Happy Valley, Hong Kong, China

Tel: (852) 2572-7644 Fax: (852) 2572-2850

慈興禪寺 Cixing Monastery

香港大嶼山萬丈瀑

Lantau Island, Man Cheung Po, Hong Kong, China

Tel: (852) 2985-5159

TAIWAN

法界佛教印經會（美國法界佛教總會駐華辦事處）

Dharma Realm Buddhist Books Distribution Society

臺灣省 11575 臺北市忠孝東路六段 85 號 11 樓

11F, 85 Chung-Hsiao E. Rd., Sec.6., Taipei City 11575, Taiwan, R.O.C.

Tel: (02) 2786-3022 Fax: (02) 2786-2674 E-mail: fajye@drbataipei.org

法界聖寺 Dharma Realm Sagely Monastery

臺灣省 84445 高雄市六龜區興龍里東溪山莊 20 號

20 Dong-Si Shan-Jhuang, Hsing-Lung Village, Liou-Guei Dist.,

Kaohsiung City 84445, Taiwan, R.O.C.

Tel: (07) 689-3713 Fax: (07) 689-3870

彌陀聖寺 Amitabha Monastery

臺灣省 97445 花蓮縣壽豐鄉池南村四健會 7 號

7 H Club, Chih-nan Village, Shou-feng,

Hualien County 97445, Taiwan, R.O.C.

Tel: (03) 865-1956 Fax: (03) 865-3426

MALAYSIA

法界觀音聖寺（登彼岸）

Dharma Realm Guan Yin Sagely Monastery (Deng Bi An)

161, Jalan Ampang, 50450 Kuala Lumpur, Malaysia

Tel: (03) 2164-8055 Fax: (03) 2163-7118

法緣聖寺 Fa Yuan Sagely Monastery

1, Jalan Utama, Taman Serdang Raya, 43300 Seri Kembangan,

Selangor Darul Ehsan, Malaysia

Tel: (03) 8958-5668

觀音聖寺 Guan Yin Sagely Monastery

166A, Jalan Temiang, 70200 Seremban, Negeri Sembilan, Malaysia

Tel/Fax: (06) 761-1988

馬來西亞法界佛教總會檳城分會

Malaysia Dharma Realm Buddhist Association Penang Branch

32-32C, Jalan Tan Sri Teh Ewe Lim, 11600 Jelutong, Penang, Malaysia

Tel: (04) 281-7728 Fax: (04) 281-7798

AUSTRALIA

金岸法界 Gold Coast Dharma Realm

106 Bonogin Road, Mudgeeraba, Queensland 4213, Australia

Tel/Fax: (61) 7-5522-8788, 7-5522-7822

<http://www.gcdr.org.au>