

Emperor Liang's Jeweled Repentance
Scroll Five and Six

金山御製梁皇寶懺

卷五至六

佛 尼 牟 迦 釋 師 本 無 南

Homage to Our Teacher, Sakyamuni Buddha



金山御製慈悲道場懺法（梁皇寶懺）

The Compassionate Place of Enlightenment Repentance (Emperor Liang's Jeweled Repentance)

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摩一十速普無印
訶切方注願邊經
般菩三無沉勝功回
若薩世量溺福德向
波摩一光諸皆殊偈
羅訶切佛衆回勝
蜜薩佛刹生向行

Transference of Merit

With the supreme merits from printing the sutras,
We transfer all of its limitless superior blessings,
We universally wish that all sentient beings drowning in the mire,
Will quickly arrive at the land of the Buddha of limitless light.
To all Buddhas in the ten directions and the three periods of time,
And to all Bodhisattvas and Mahasattvas.
Mahaprajnaparamita! (The great perfection of wisdom)

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自諸
淨惡
其莫
意作
是衆
諸善
佛奉
教行

To do no evil,
To cultivate all virtues,
And to purify one's mind.
This is the teaching of all Buddhas.

-Dhammapada 183

Sakyamuni Buddha Artwork courtesy: Venerable Yi Lin
Skanda Bodhisattva Artwork courtesy: Shihou Chen
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梁皇寶懺

讚 Praise

Raise Offering

Lower Offering

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

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

mén xiān rén qīn xiàn lián tái shàng
門仙人親獻蓮臺上。

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

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

Homage to the Universal Offering Bodhisattvas and Mahasattvas (3 times)

gōng wén

恭聞

jìng wǔ yǎn zhī cí zūn hè hè xiàn guāng míng zhī miào xiāng wǔ chéng zhī
淨五眼之慈尊。赫赫現光明之妙相。五乘之

jiào hǎi lǎng lǎng xuān bō rě zhī xuán yīn wǔ shí wǔ wèi zhī shèng xián
教海。朗朗宣般若之玄音。五十五位之聖賢。

niàn niàn pú tí guǒ mǎn wǔ gēn wǔ lì zhī dà shì chén chén jiě tuō yīn
念念菩提果滿。五根五力之大士。塵塵解脫因

yuán guī yī zé zēng cháng fú tián lǐ niàn zé xiāo róng zuì gòu jì rán
緣。皈依則增長福田。禮念則消融罪垢。寂然

bù dòng gǎn ér suì tōng yuàn cì cí guāng zhèng míng xiū fèng shàng
不動。感而遂通。願賜慈光。證明修奉。上

lái fèng wéi qiú chán zhòng děng xiū chóng cí bēi dào chǎng chán fǎ cí
來奉為求懺衆等。修崇慈悲道場懺法。茲

dāng dì wǔ juǎn rù tán yuán qǐ jǐn bèi dēng zhú guǒ míng zhēn qí miào
當第五卷。入壇緣起。謹備燈燭果茗。珍奇妙

gòng pǔ fèng zhū fó shèng xián chēng lǐ hóng míng bǎo hào jī sǎng guī
供。普奉諸佛聖賢。稱禮洪名寶號。稽顙皈

yī fā lù tóu chéng qiē niàn qiú chán zhòng děng yuǎn cóng nǎng jié
依。發露投誠。切念求懺衆等。遠從曩劫。

zhí zhì jīn shēng mí wǔ yùn zhī qù lái suí wǔ zhuó zhī liú zhuǎn wǔ yù
 直至今生。迷五蘊之去來。隨五濁之流轉。五欲
 yíng chán wǔ chén jiāo bì wǔ nì wèi chú qǐ rén wǒ ài zēng zhī niàn
 縈纏。五塵交蔽。五逆未除。起人我愛憎之念。
 wǔ fǎ wèi wù zēng zì tā fán nǎo zhī qíng yīn yuán jì yǐ wú chà yè
 五法未悟。增自他煩惱之情。因緣既以無差。業
 guǒ shí nán táo bì jīn zé fǎ zhòng qián chéng zhī zhì gè kāi jiě tuō zhī
 果實難逃避。今則法衆虔誠之志。各開解脫之
 mén guī yī yú shèng jiào zhī zhōng xǐ qiān yú pú tí hǎi nèi qíng yì
 門。皈依於聖教之中。洗愆於菩提海內。情意
 rú sī fó bì āi lián yǎng kòu hóng cí míng xūn jiā bèi
 如斯。佛必哀憐。仰叩洪慈。冥熏加被。

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

Arise. The master will start chanting the first line. Then the congregation will chant the second line, alternating. Bow after completing your line.

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

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

fó zài shì jiān néng jiù kǔ fó xīn wú chù bù cí bēi
 佛在世間能救苦 佛心無處不慈悲

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

qǐ yùn cí bēi dào chǎng chàn fǎ yī xīn guī mìng sān shì zhū fó
 啟運慈悲道場懺法 一心皈命三世諸佛

We now start The Compassionate Place of Enlightenment Repentance, wholeheartedly bowing to the Buddhas of the Three Periods of Time.

梁皇寶懺

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

Homage to the past Vipasyin Buddha

ná mó shī qì fó
南 無 尸 棄 佛

Homage to Sikhi Buddha

ná mó pí shě fú fó
南 無 毘 舍 浮 佛

Homage to Vessabhu Buddha

ná mó jū liú sūn fó
南 無 拘 留 孫 佛

Homage to Krakucchandha Buddha

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

Homage to Konagamana Buddha

ná mó jiā shè fó
南 無 迦 葉 佛

Homage to Kasyapa Buddha

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

Homage to our teacher, Sakyamuni Buddha

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

Homage to Maitreya, the next Buddha

ná mó liáng huáng huì shàng fó pú sà
南 無 梁 皇 會 上 佛 菩 薩 (三稱)

Homage to the Buddhas and Bodhisattvas at Emperor Liang's Assembly (3 times)

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

Thre Compassionate Place of Enlightenment Repentance Scroll Five

jiě yuàn shì jié dì jiǔ
解 怨 釋 結 第 九

Chapter Nine: Resolving Resentments and Hatred

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

hé yǐ zhī zhī ruò wú yuàn duì zé wú è dào jīn è dào bù xiū sān tú
何 以 知 之 。 若 無 怨 懟 則 無 惡 道 。 今 惡 道 不 休 。 三 塗

cháng fèi shì zhī yuàn duì wú yǒu qióng yǐ jīng yán yí qiè zhòng shēng xī
長 沸 。 是 知 怨 懟 。 無 有 窮 已 。 經 言 。 一 切 衆 生 悉

jiē yǒu xīn yǒu xīn zhě jiē dé zuò fó ér zhū zhòng shēng xīn xiǎng diān
 皆有心。有心者皆得作佛。而諸衆生。心想顛
 dǎo tān zhuó shì jiān bù zhī chū yào jiàn lì kǔ běn zhǎng yǎng yuàn gēn
 倒。貪著世間。不知出要。建立苦本。長養怨根。
 suǒ yǐ lún huí sān yǒu wǎng lái liù dào shě shēn shòu shēn wú zàn tíng xī
 所以輪迴三有。往來六道。捨身受身。無暫停息。
 hé yǐ gù ěr yī qiè zhòng shēng wú shǐ yǐ lái ān shì xiāng chuán wú
 何以故爾。一切衆生。無始以來。闇識相傳。無
 míng suǒ fù ài shuǐ suǒ nì qǐ sān dú gēn qǐ sì diān dǎo cóng sān dú
 明所覆。愛水所溺。起三毒根。起四顛倒。從三毒
 gēn qǐ shí fán nǎo yī yú shēn jiàn qǐ yú wǔ jiàn yī yú wǔ jiàn qǐ liù
 根。起十煩惱。依於身見。起於五見。依於五見。起六
 shí èr jiàn yī shēn kǒu yì qǐ shí è xíng shēn shā dào yín kǒu wàng yán
 十二見。依身口意。起十惡行。身殺盜婬。口妄言
 qǐ yǔ liǎng shé è mà yì tān chēn chí zì xíng shí è jiào tā xíng shí
 綺語。兩舌惡罵。意貪瞋癡。自行十惡。教他行十
 è zàn tàn shí è fǎ zàn tàn xíng shí è fǎ zhě rú shì yī shēn kǒu yì
 惡。讚歎十惡法。讚歎行十惡法者。如是依身口意。
 qǐ sì shí zhǒng è fù yī liù qíng tān zhuó liù chén nǎi zhì guǎng kāi bā
 起四十種惡。復依六情。貪著六塵。乃至廣開八
 wàn sì qiān chén láo mén yī niàn zhī jiān qǐ liù shí èr jiàn yī niàn zhī
 萬四千塵勞門。一念之間。起六十二見。一念之
 qǐng xíng sì shí zhǒng è yī niàn zhī jiān kāi bā wàn sì qiān chén láo
 頃。行四十種惡。一念之間。開八萬四千塵勞
 mén kuàng fù yī rì suǒ qǐ zhòng zuì kuàng fù yī yuè suǒ qǐ zhòng zuì
 門。況復一日所起衆罪。況復一月所起衆罪。
 kuàng fù yī nián suǒ qǐ zhòng zuì kuàng fù zhōng shēn lì jié suǒ qǐ zhòng
 況復一年所起衆罪。況復終身歷劫所起衆
 zuì rú shì zuì è wú liàng wú biān yuàn duì xiāng xún wú yǒu qióng yǐ
 罪。如是罪惡。無量無邊。怨懟相尋。無有窮已。

In today's Dharma assembly, we, who have common karma, all have resentments and enemies. How do we know this? If there were not any resentments and enemies, there would not be any evil destinies. Today, the evil paths not only exist, but are crowded. Therefore, we know that there are endless resentments and enemies. The sutras say that all sentient beings have minds and anyone with mind can become a Buddha. However, the sentient beings' mind is delusive. We are attached to the mundane world and do not seek the way out of it. We create the causes of suffering and hatred and let them grow. That is why we transmigrate within the three realms and travel through the six destinies. We die and are reborn

梁皇寶懺

in another life without a rest. Why? Since beginningless time, sentient beings inherited perverse knowledge and were cloaked with ignorance. We were immersed in lust, grew three poisonous roots, and raised four perversions. The three poisonous roots gave rise to the ten afflictions. The view of attachment to self, gives rise to the five views. The five views grow into sixty two views. Through the body, mouth, and mind, we committed ten evil deeds. Through the body, we killed, stole, and engaged in sexual misconduct. Through the mouth, we lied, flattered, spoke nonsense, estranged, and slandered. Through the mind, we craved, hated and were ignorant. Not only did we commit these ten evil deeds but we also ask others to do the same. We praise the ten evil deeds and those who practiced the ten evil deeds. Thus the forty evils grew from the body, mouth, and mind. In addition, our six sense organs craved the six defilements. Thus, we open the door to eighty-four thousand defilements. One thought can give rise to sixty-two views. One thought can cause fourty evils. One thought can open the door to eighty-four thousand defilements. How much more so the number of offenses one can accumulate in one day, in one month, in one year, in one's lifetime, and in all the life times through countless kalpas? Because such offenses are countless and boundless, the resentment and hatred from seeking revenge is inexhaustible.

ér zhū zhòng shēng yú yú chī jù wú míng fù huì fán nǎo fù xīn bù zì
而諸衆生。與愚癡俱。無明覆慧。煩惱覆心。不自

jué zhī xīn xiǎng diān dǎo bù xìn jīng shuō bù yī fó yǔ bù zhī jiě yuàn
覺知。心想顛倒。不信經說。不依佛語。不知解怨。

bù wàng jiě tuō zì tóu è dào rú é fù huǒ lì jié cháng yè shòu wú
不望解脫。自投惡道。如蛾赴火。歷劫長夜。受無

liàng kǔ jiǎ shǐ yè bào yǒu zhōng dé huán rén dào rú shì è rén zhōng
量苦。假使業報有終。得還人道。如是惡人。終

bù gǎi gé shì yǐ zhòng shèng qǐ dà cí bēi zhèng wéi rú shì yuàn duì
不改革。是以衆聖。起大慈悲。正為如是怨懟

zhòng shēng wǒ děng xiāng yú fā pú tí xīn xíng pú sà dào pú sà mó hē
衆生。我等相與發菩提心。行菩薩道。菩薩摩訶

sà jiù kǔ wéi zī liáng jiě yuàn wéi yào xíng bù shě zhòng shēng rěn kǔ
薩。救苦為資糧。解怨為要行。不捨衆生。忍苦

wéi běn wǒ děng jīn rì yì fù rú shì qǐ yǒng měng xīn qǐ cí bēi xīn
為本。我等今日。亦復如是。起勇猛心。起慈悲心。

děng rú lái xīn chéng zhū fó lì shù dào chǎng fān xī gān lù gǔ bǐng zhì
等如來心。承諸佛力。樹道場旛。擊甘露鼓。秉智

huì gōng zhí jiān gù jiàn pǔ wéi sì shēng liù dào sān shì zhòng yuàn fù
慧弓。執堅固箭。普為四生六道。三世衆怨。父

mǔ shī zhǎng liù qīn juàn shǔ jiě yuàn shì jié yǐ jié zhī yuàn yī qiē shě
母師長。六親眷屬。解怨釋結。已結之怨。一切捨

shī wèi jié zhī yuàn bì jìng bù jié yǎng yuàn zhū fó zhū dà pú sà yǐ cí
施。未結之怨。畢竟不結。仰願諸佛諸大菩薩。以慈

bēi lì yǐ běn yuàn lì yǐ shén tōng lì tóng jiā fù hù zhé fú shè shòu
悲力。以本願力。以神通力。同加覆護。折伏攝受。

lìng sān shì wú liàng zhòng yuàn cóng jīn rì qù nǎi zhì pú tí jiě yuàn shì
令三世無量衆怨。從今日去。乃至菩提。解怨釋

jié wú fù chóu duì yī qiē zhòng kǔ bì jìng duàn chú xiāng yú zhì xīn
結。無復讎懟。一切衆苦。畢竟斷除。相與至心。

děng yī tòng qiē wǔ tī tóu dì fèng wéi sì shēng liù dào sān shì zhòng
等一痛切。五體投地。奉為四生六道。三世衆

yuàn fù mǔ shī zhǎng yī qiē juàn shǔ guī yī shì jiān dà cí bēi fù
怨。父母師長。一切眷屬。歸依世間。大慈悲父。

Sentient beings are ignorant. Our wisdom is cloaked by ignorance. Our minds are filled with defilement. We do not realize these problems. We think inversely and do not believe the sutras. We do not follow the Buddha's words. We do not seek to resolve resentments and do not hope to be liberated. We fall into the evil paths like moths flying into flame. We suffer endlessly through the kalpas. When our retribution ends and we are reborn as human beings, we continue doing evil deeds and do not correct our actions. Therefore, sages give rise to great compassionate minds for sentient beings with resentments and hatred. Today, we also resolve to attain Bodhi and walk the Bodhisattva path. The Bodhisattvas and Mahasattvas accumulate merits and virtues from helping the suffering ones, resolving resentments and hatred, and bearing suffering for the sake of sentient beings. Today we also want to do the same. We want to bring forth our diligent and compassionate minds. We resolve to attain the mind of Tathagata. Relying on the Buddhas' power, we raise the banners signifying the place of enlightenment and beat the drums of sweet dew. We pull the bow of wisdom and hold the arrows of determination. We want to dissolve the resentments and hatred among the sentient beings of the four forms in the six realms through the three periods, which include our parents, our teachers, our families and relatives. Let the past resentments go. Let the future resentments never be. We pray to all Buddhas and great Bodhisattvas to embrace and protect all through their great compassion, resolve, and supernatural power. Starting today until Bodhi attained, we wish that the countless sentient beings of the three periods will dissolve their resentments and hatred, and finally end all suffering. Together, on behalf of the sentient beings from four births, six destinies, three periods, our parents, our teachers, our families and relatives, we, with utmost sincerity and urgency, bow and take refuge in the world's most compassionate father.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南無彌勒佛

ná mó shàn yì fó
南無善意佛

ná mó yuè xiāng fó
南無月相佛

ná mó zhū jì fó
南無珠髻佛

ná mó shì jiā móu ní fó
南無釋迦牟尼佛

ná mó lí gòu fó
南無離垢佛

ná mó dà míng fó
南無大名佛

ná mó wēi měng fó
南無威猛佛

梁皇寶懺

ná mó shī zǐ bù fó
南 無 師 子 步 佛

ná mó guān shì fó
南 無 觀 釋 佛

ná mó ān zhù fó
南 無 安 住 佛

ná mó yāng qié tuó fó
南 無 鶯 伽 陀 佛

ná mó miào sè fó
南 無 妙 色 佛

ná mó guāng míng fó
南 無 光 明 佛

ná mó jí xiáng fó
南 無 吉 祥 佛

ná mó lián huā fó
南 無 蓮 華 佛

ná mó ān lè fó
南 無 安 樂 佛

ná mó dé jìng fó
南 無 德 敬 佛

ná mó jiān yǒng jīng jìn pú sà
南 無 堅 勇 精 進 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó dé shù fó
南 無 德 樹 佛

ná mó huì jù fó
南 無 慧 聚 佛

ná mó yǒu yì fó
南 無 有 意 佛

ná mó wú liàng yì fó
南 無 無 量 意 佛

ná mó duō zhì fó
南 無 多 智 佛

ná mó jiān jiè fó
南 無 堅 戒 佛

ná mó bǎo xiāng fó
南 無 寶 相 佛

ná mó nà luó yán fó
南 無 那 羅 延 佛

ná mó zhì jī fó
南 無 智 積 佛

ná mó jīn gāng huì pú sà
南 無 金 剛 慧 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiē sān bǎo rú shì sān
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。如 是 三

shì yī qiē zhòng yuàn jīn rì zài liù dào zhōng yǐ shòu yuàn duì zhě yuàn
世。一 切 衆 怨。今 日 在 六 道 中。已 受 怨 懟 者。願

yǐ fó lì fǎ lì xián shèng lì lìng cǐ zhòng shēng xī dé jiě tuō ruò
以 佛 力。法 力。賢 聖 力。令 此 衆 生。悉 得 解 脫。若

yú liù dào zhōng yīng shòu duì zhě wèi shòu duì zhě yuàn yǐ fó lì fǎ
於 六 道 中。應 受 懟 者。未 受 懟 者。願 以 佛 力。法

lì xián shèng lì lìng cǐ zhòng shēng bì jìng bù fù rù yú è qù bì
力。賢 聖 力。令 此 衆 生。畢 竟 不 復 入 於 惡 趣。畢

jìng bù fù è xīn xiāng xiàng bì jìng bù fù chù dú xiāng jiā yī qiē shě shī
 竟不復惡心相向。畢竟不復楚毒相加。一切捨施。
 wú yuàn qīn xiǎng yī qiē zuì jiù gè dé xiāo chú yī qiē yuàn duì jiē dé
 無怨親想。一切罪咎。各得銷除。一切怨懟。皆得
 jiě tuō tóng xīn hé hé yóu rú shuǐ rǔ yī qiē huān xǐ yóu rú chū dì
 解脫。同心和合。猶如水乳。一切歡喜。猶如初地。
 shòu mìng wú qióng shēn xīn yǒng lè tiān gōng jìng tǔ suí yì wǎng shēng
 壽命無窮。身心永樂。天宮淨土。隨意往生。
 niàn yī yī lái xiǎng shí shí zhì wú fù yuàn duì dòu zhēng zhī shēng sì
 念衣衣來。想食食至。無復怨對。鬪爭之聲。四
 tǐ bù wéi biàn dòng suǒ qīn wǔ qíng bù wéi chén huò suǒ rǎn zhòng shàn jìng
 體不為變動所侵。五情不為塵惑所染。衆善競
 huì wàn è zhēng xiāo fā qǐ dà chéng xiū pú sà hèng sì děng liù dù
 會。萬惡爭消。發起大乘。修菩薩行。四等六度。
 yī qiē jù zú shě shēng sǐ bào tóng chéng zhèng jué jīn rì dào chǎng
 一切具足。捨生死報。同成正覺。今日道場。
 tóng yè dà zhòng hé zhě yuàn gēn kǔ běn yǎn tān sè ěr tān shēng bí
 同業大衆。何者怨根苦本。眼貪色。耳貪聲。鼻
 tān xiāng shé tān wèi shēn tān xì huá cháng wéi wǔ chén zhī suǒ xì fù
 貪香。舌貪味。身貪細滑。常為五塵之所繫縛。
 suǒ yǐ lì jié cháng yè bù dé jiě tuō yòu fù liù qīn yī qiē juàn shǔ jiē
 所以歷劫長夜。不得解脫。又復六親。一切眷屬。皆
 shì wǒ děng sān shì yuàn gēn yī qiē yuàn duì jiē cóng qīn qǐ ruò wú yǒu
 是我等。三世怨根。一切怨懟。皆從親起。若無有
 qīn yì wú yǒu yuàn ruò néng lí qīn jí shì lí yuàn hé yǐ gù ěr ruò gè
 親亦無有怨。若能離親。即是離怨。何以故爾。若各
 yì chù yuǎn gé tā xiāng rú shì èr rén zhōng bù dé qǐ yuàn hèn zhī xīn
 異處。遠隔他鄉。如是二人。終不得起怨恨之心。
 dé qǐ yuàn hèn jiē yóu qīn jìn yǐ sān dú gēn zì xiāng chù nǎo yǐ chù
 得起怨恨。皆由親近。以三毒根。自相觸惱。以觸
 nǎo gù duō qǐ hèn xīn suǒ yǐ qīn qī juàn shǔ jí shēng zé wàng huò fù
 惱故。多起恨心。所以親戚眷屬。亟生責望。或父
 mǔ zé wàng yú zǐ huò zǐ zé wàng fù mǔ xiōng dì zǐ mèi yī qiē jiē rán
 母責望於子。或子責望於父母。兄弟姊妹。一切皆然。

gèng xiāng zé wàng gèng xiāng xián hèn xiǎo bù shì yì biàn shēng chēn nù
更相責望。更相嫌恨。小不適意。便生瞋怒。
ruò yǒu cái bǎo qīn qī jìng qiú pín qióng zhī rì chū wú yōu niàn yòu dé
若有財寶。親戚競求。貧窮之日。初無憂念。又得
zhě yù yǐ wéi shǎo yù dé yù wéi bù zú bǎi qiú bǎi dé bù yǐ wéi ēn
者愈以為少。愈得愈為不足。百求百得。不以為恩。
yī bù chēng xīn biàn zēng fèn hàn shì zé cái huái è niàn suì qǐ yì xīn
一不稱心。便增忿憾。是則纔懷惡念。遂起異心。
gù jié chóu lián huò shì shì wú qióng tuī cǐ ér yán sān shì yuàn duì shí
故結讎連。禍世世無窮。推此而言。三世怨懟。實
fēi tā rén jiē shì wǒ děng qīn yuán juàn shǔ dāng zhī juàn shǔ jí shì yuàn
非他人。皆是我等。親緣眷屬。當知眷屬。即是怨
jù qǐ dé bù rén rén yīn qín huǐ guō yí gè zhì xīn wǔ tǐ tóu dì fèng
聚。豈得不人人慙懃悔過。宜各至心。五體投地。奉
wéi yǒu shì shén yǐ lái zhì yú jīn rì jīng shēng fù mǔ lì jié qīn yuán
為有識神已來。至於今日。經生父母。歷劫親緣。
yú liù dào zhōng jié yuàn duì zhě ruò duì fēi duì ruò qīng ruò zhòng jīn rì
於六道中結怨懟者。若懟非懟。若輕若重。今日
ruò zài dì yù dào zhě ruò zài chù shēng dào zhě ruò zài è guǐ dào zhě ruò
若在地獄道者。若在畜生道者。若在餓鬼道者。若
zài ā xiū luó dào zhě ruò zài rén dào zhě ruò zài tiān dào zhě ruò zài xiān
在阿修羅道者。若在人道者。若在天道者。若在仙
dào zhě jīn rì xiàn zài juàn shǔ zhōng zhě rú shì sān shì yī qiē zhòng yuàn
道者。今日現在眷屬中者。如是三世一切衆怨。
gè jí juàn shǔ zhòng děng jīn rì yǐ cí bēi xīn wú yuàn qīn xiǎng děng
各及眷屬。衆等今日以慈悲心。無怨親想。等
zhū fó xīn tóng zhū fó yuàn pǔ jiē fèng wéi guī yī shì jiān dà cí bēi fù
諸佛心。同諸佛願。普皆奉為。歸依世間。大慈悲父。

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

all will diligently cultivate virtuous conducts and eliminate all evil deeds, resolve to attain a Mahayana mind, practice the Bodhisattva way, accomplish the four immeasurable minds and the six paramitas, transcend the cycle of birth and death, and attain enlightenment.

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

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó fàn dé fó
南 無 梵 德 佛

ná mó huā tiān fó
南 無 華 天 佛

ná mó fǎ zì zài fó
南 無 法 自 在 佛

ná mó yào shuō jù fó
南 無 樂 說 聚 佛

ná mó qiú lì yì fó
南 無 求 利 益 佛

ná mó lí ān fó
南 無 離 闇 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó bǎo jī fó
南 無 寶 積 佛

ná mó shàn sī yì fó
南 無 善 思 議 佛

ná mó míng wén yì fó
南 無 名 聞 意 佛

ná mó jīn gāng xiāng fó
南 無 金 剛 相 佛

ná mó yóu xì shén tōng fó
南 無 遊 戲 神 通 佛

ná mó duō tiān fó
南 無 多 天 佛

梁皇寶懺

ná mó mí lóu xiāng fó
南 無 彌 樓 相 佛

ná mó bǎo zàng fó
南 無 寶 藏 佛

ná mó tí shā fó
南 無 提 沙 佛

ná mó dé zàn fó
南 無 德 讚 佛

ná mó rì míng fó
南 無 日 明 佛

ná mó shī zǐ xiāng fó
南 無 師 子 相 佛

ná mó fú zàng fó
南 無 福 藏 佛

ná mó qì yīn gài pú sà
南 無 棄 陰 蓋 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó zhòng míng fó
南 無 衆 明 佛

ná mó jí gāo hēng fó
南 無 極 高 行 佛

ná mó zhū jiǎo fó
南 無 珠 角 佛

ná mó rì yuè míng fó
南 無 日 月 明 佛

ná mó xīng xiǔ fó
南 無 星 宿 佛

ná mó wéi lán wáng fó
南 無 違 藍 王 佛

ná mó jì gēn pú sà
南 無 寂 根 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiē sān bǎo yuàn yǐ
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。願 以

fó lì fǎ lì dà dì pú sà lì yī qiē xián shèng lì lìng zhòng děng
佛 力。法 力。大 地 菩 薩 力。一 切 賢 聖 力。令 衆 等

fù mǔ qīn yuán yú liù dào zhōng yǒu yuàn duì zhě gè jí juàn shǔ jiē
父 母 親 緣。於 六 道 中。有 怨 懟 者。各 及 眷 屬。皆

xī tóng shí jí cǐ dào chǎng gòng chàn xiān zuì jiě zhū yuàn jié ruò yǒu
悉 同 時 集 此 道 場。共 懺 先 罪。解 諸 怨 結。若 有

shēn xíng jū ài bù dé dào zhě yuàn chéng sān bǎo zhī lì shè qí jīng
身 形 拘 礙。不 得 到 者。願 承 三 寶 之 力。攝 其 精

shén jiē xī tóng dào yǐ cí bēi xīn shòu zhòng děng jīn rì chàn huǐ
神。皆 悉 同 到。以 慈 悲 心。受 衆 等 今 日 懺 悔。

yī qiē yuàn duì yuàn méng jiě tuō dào chǎng dà zhòng yī gè rén rén
一 切 怨 懟。願 蒙 解 脫。道 場 大 衆。宜 各 人 人。

xīn niàn kǒu yán zhòng děng cóng wú shǐ yǒu shì shén yǐ lái zhì yú jīn
心 念 口 言。衆 等 從 無 始 有 識 神 已 來。至 於 今

rì yú jīng shēng fù mǔ lì jié qīn yuán gū yí bó shū nèi wài juàn
 日。於經生父母。歷劫親緣。姑姨伯叔。內外眷
 shǔ yǐ sān dú gēn qǐ shí è yè huò yǐ bù zhī huò yǐ bù xìn huò
 屬。以三毒根。起十惡業。或以不知。或以不信。或
 yǐ bù xiū yǐ wú míng gù qǐ zhū yuàn jié yú fù mǔ juàn shǔ nǎi zhì
 以不修。以無明故。起諸怨結。於父母眷屬。乃至
 liù dào zhōng yì yǒu yuàn duì rú shì děng zuì wú liàng wú biān jīn rì
 六道中。亦有怨懟。如是等罪。無量無邊。今日
 chàn huǐ yuàn qī chú miè yòu fù wú shǐ yǐ lái zhì yú jīn rì huò yǐ
 懺悔。願乞除滅。又復無始已來。至於今日。或以
 chēn huì huò yǐ tān ài huò yǐ yú chī cóng sān dú gēn zào zhǒng
 瞋恚。或以貪愛。或以愚癡。從三毒根。造種
 zhǒng zuì rú shì zuì è wú liàng wú biān cán kuì chàn huǐ yuàn qī shě
 種罪。如是罪惡。無量無邊。慚愧懺悔。願乞捨
 shī yòu fù wú shǐ yǐ lái zhì yú jīn rì huò wèi tián yè huò wèi shě
 施。又復無始已來。至於今日。或為田業。或為舍
 zhái huò wèi qián cái qǐ yuàn duì yè yú juàn shǔ zhōng bèi jiā shā hài
 宅。或為錢財。起怨懟業。於眷屬中。備加殺害。
 rú shì zhǒng zhǒng shā zuì bù kě jù shuō suǒ qǐ yuàn duì wú yǒu bā
 如是種種殺罪。不可具說。所起怨懟。無有罷
 qī jīn rì cán kuì fā lù chàn huǐ yuàn fù mǔ liù qīn yí qiè juàn shǔ
 期。今日慚愧。發露懺悔。願父母六親。一切眷屬。
 yǐ cí bēi xīn shòu wǒ chàn huǐ yí qiè shě shī wú fù hèn xiǎng nǎi
 以慈悲心。受我懺悔。一切捨施。無復恨想。乃
 zhì dào qiè xié yín wàng yǔ shí è wǔ nì wú bù bèi zuò wàng xiǎng
 至盜竊。邪淫妄語。十惡五逆。無不備作。妄想
 diān dǎo pān yuán zhū jìng zào yí qiè zuì rú shì děng zuì wú liàng wú
 顛倒。攀緣諸境。造一切罪。如是等罪。無量無
 biān huò yú fù mǔ biān qǐ huò yú xiōng dì zǐ mèi biān qǐ huò yú gū
 邊。或於父母邊起。或於兄弟姊妹邊起。或於姑
 yí bó shū biān qǐ nǎi zhì yǒu shén yǐ lái zhì yú jīn rì yú liù qīn
 姨伯叔邊起。乃至有識神已來。至於今日。於六親
 juàn shǔ biān qǐ rú shì děng zuì rú shì zuì yīn kǔ guǒ shòu duì jié shǔ
 眷屬邊起。如是等罪。如是罪因苦果。受懟劫數。

yuàn jié duō shǎo wéi yǒu shí fāng yí qiè zhū fó dà dì pú sà jìn zhī
怨結多少。唯有十方。一切諸佛。大地菩薩。盡知
jìn jiàn rú zhū fó pú sà suǒ zhī suǒ jiàn zuì liàng duō shǎo yuàn duì
盡見。如諸佛菩薩。所知所見。罪量多少。怨懟
jié shǔ yú wèi lái shì fāng shòu duì zhě zhòng děng jīn rì cán yán gèng
劫數。於未來世。方受懟者。衆等今日慚顏哽
tòng xián bēi zì zé gǎi wǎng xiū lái bù gǎn fù zuò wéi yuàn fù mǔ
慟。銜悲自責。改往修來。不敢復作。唯願父母。
qīn yuán juàn shǔ yǐ róu ruǎn xīn tiáo hé xīn yào shàn xīn huān xǐ xīn
親緣眷屬。以柔軟心。調和心。樂善心。歡喜心。
shǒu hù xīn děng rú lái xīn shòu zhòng děng jīn rì chàn huǐ yí qiè shě
守護心。等如來心。受衆等今日懺悔。一切捨
shī wú yuàn qīn xiǎng yòu yuàn fù mǔ qīn yuán yí qiè juàn shǔ ruò yǒu
施。無怨親想。又願父母親緣。一切眷屬。若有
yuàn duì zài liù dào zhōng zhě yì yuàn liù dào yí qiè zhòng shēng tóng
怨懟。在六道中者。亦願六道。一切衆生。同
gòng shě shī sān shì yuàn jié yì shí jù jìn cóng jīn yǐ qù zhì yú
共捨施。三世怨結。一時俱盡。從今已去。至於
dào chǎng yǒng lí sān tú jué sì qù kǔ yí qiè hé hé yóu rú shuǐ
道場。永離三塗。絕四趣苦。一切和合。猶如水
rǔ yí qiè wú ài děng yú xū kōng yǒng wéi fǎ qīn cí bēi juàn shǔ
乳。一切無礙等於虛空。永為法親。慈悲眷屬。
gè gè xiū xí wú liàng zhì huì jù zú chéng jiù yí qiè gōng dé yǒng
各各修習。無量智慧。具足成就。一切功德。勇
měng jīng jìn bù xiū bù xī xíng pú sà dào wú yǒu pí juàn děng zhū
猛精進。不休不息。行菩薩道。無有疲倦。等諸
fó xīn tóng zhū fó yuàn dé fó sān mì jù wǔ fēn shēn jiū jìng wú
佛心。同諸佛願。得佛三密。具五分身。究竟無
shàng pú tí chéng děng zhèng jué jīn rì dào chǎng tóng yè dà zhòng
上菩提。成等正覺。今日道場。同業大眾。
xiāng yú yǐ jiě fù mǔ yuàn jìng cì fù yīng jiě shī zhǎng yuàn jié zì
相與已解父母怨竟。次復應解師長怨結。自
dà shèng yǐ huán tǐ wèi yuán jí zhì yú wú shēng fǎ rěn yóu wéi sān
大聖已還。體未圓極。至於無生法忍。猶為三

xiāng qiān miè zài yú rú lái shàng jiǎ kǔ yán lìng è zhòng shēng yīn
 相 遷 滅。在 於 如 來。尚 假 苦 言。令 惡 衆 生。因
 cí wù dào ér dé míng huà wù yóu xiàn cǐ cí kuàng fù fán yú lǐ
 茲 悟 道。而 德 明 化 物。猶 現 此 辭。況 復 凡 愚。理
 jué jìng jìng jīn shàn è zá rǒu míng bái wèi fēn qǐ néng dùn lí sān
 絕 淨 境。今 善 惡 雜 糅。明 白 未 分。豈 能 頓 離。三
 yè zhī shī ruò wén suǒ shuō yīng dāng cán kuì shī zhǎng ēn dé shēn
 業 之 失。若 聞 所 說。應 當 慚 愧。師 長 恩 德。深
 zì huǐ zé bù dé jīng yí ér huái è niàn jīng yán suī fù chū jiā yóu
 自 悔 責。不 得 驚 疑。而 懷 惡 念。經 言。雖 復 出 家。猶
 wèi jiě tuō jīn suī chū jiā bù dé biàn yán wú fù zhū è zài sù zhī
 未 解 脫。今 雖 出 家。不 得 便 言。無 復 諸 惡。在 俗 之
 rén bù dé biàn yán dōu wú qí shàn qiě zhì shì shì rú jīng suǒ shuō
 人。不 得 便 言 都。無 其 善。且 置 是 事。如 經 所 說。
 fó gào dà zhòng rǔ dāng yuán niàn shī zhǎng zhī ēn fù mǔ suī fù shēng
 佛 告 大 衆。汝 當 緣 念 師 長 之 恩。父 母 雖 復 生
 yù xùn huì ér bù néng shǐ lí yú sān tú shī zhǎng dà cí yòu jìn tóng
 育 訓 誨。而 不 能 使 離 於 三 塗。師 長 大 慈。誘 進 童
 méng shǐ dé chū jiā bǐng shòu jù jiè shì jí huái luó hàn tāi shēng luó
 蒙。使 得 出 家。稟 受 具 戒。是 即 懷 羅 漢 胎。生 羅
 hàn guǒ lí shēng sǐ kǔ dé niè pán lè shī zhǎng yǒu cǐ chū shì ēn
 漢 果。離 生 死 苦。得 涅 槃 樂。師 長 有 此 出 世 恩
 dé shéi néng shàng bào ruò néng zhōng shēn xíng dào zhèng kě zì lì
 德。誰 能 上 報。若 能 終 身 行 道。正 可 自 利。
 fēi bào shī ēn fó yán tiān xià shàn yǒu mò guò shī zhǎng
 非 報 師 恩。佛 言。天 下 善 友。莫 過 師 長。

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

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various karmic offenses due to the three poisonous roots of hatred, craving, and ignorance since the beginningless time. These offenses are also countless and boundless. We feel ashamed and repent and we beg for forgiveness.

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

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

jīn rì dào chǎng tóng yè dà zhòng rú fó suǒ shuō shī zhǎng yǒu rú cǐ
 今日道場。同業大眾。如佛所說。師長有如此
 ēn dé ér wèi céng fā niàn bào shī zhǎng ēn huò fù jiào huì yì bú xìn
 恩德。而未曾發念報師長恩。或復教誨。亦不信
 shòu nǎi zhì cū yán qǐ yú fěi bàng héng shēng shì fēi shǐ fó fǎ shuāi luò
 受。乃至麤言。起於誹謗。橫生是非。使佛法衰落。
 rú shì děng zuì hé dāng miǎn lí sān tú cǐ zhī kǔ bào wú rén dài zhě
 如是等罪。何當免離三塗。此之苦報。無人代者。
 jí qí shě mìng lè qù kǔ guī shén qíng cǎn nǎo yì yòng hūn mí liù shì
 及其捨命。樂去苦歸。神情慘惱。意用昏迷。六識
 bù cōng wǔ gēn sāng bài yù xíng zú bù néng dòng yù zuò shēn bù zì lì
 不聰。五根喪敗。欲行足不能動。欲坐身不自立。
 jiǎ shǐ yù tīng fǎ yán zé ěr wú fù suǒ wén yù shì shēng jìng zé yǎn wú
 假使欲聽法言。則耳無復所聞。欲視勝境。則眼無
 fù suǒ jiàn dāng rú cǐ shí gòng sī jīn rì lǐ chàn qǐ kě fù dé dàn
 復所見。當如此時。共思今日禮懺。豈可復得。但
 yǒu dì yù wú liàng zhòng kǔ rú shì kǔ bào zì zuò zì shòu suǒ yǐ jīng
 有地獄。無量衆苦。如是苦報。自作自受。所以經
 yán yú chī zì shì bú xìn yāng huò bàng shī huǐ shī zēng shī jí shī rú
 言。愚癡自恃。不信殃禍。謗師毀師。憎師嫉師。如
 shì děng rén fǎ zhōng dà mó dì yù zhǒng zǐ zì jié yuàn duì shòu bào
 是等人。法中大魔。地獄種子。自結怨懟。受報
 wú qióng rú huā guāng bǐ qiū shàn shuō fǎ yào yǒu yī dì zǐ héng huái
 無窮。如華光比丘。善說法要。有一弟子。恒懷
 jiāo màn hé shàng wèi shuō dōu bù xìn shòu jí zuò shì yán wǒ dà hé
 驕慢。和尚為說。都不信受。即作是言。我大和
 shàng kōng wú zhì huì dàn néng zàn tàn xū kōng zhī shì yuàn wǒ hòu shēng
 尚。空無智慧。但能讚歎虛空之事。願我後生。
 bú fù lè jiàn yú shì dì zǐ fǎ shuō fēi fǎ fēi fǎ shuō fǎ suī chí jìn
 不復樂見。於是弟子。法說非法。非法說法。雖持禁
 jiè wú yǒu huǐ fàn yǐ miù jiě gù mìng zhōng zhī hòu rú shè jiàn qǐng duò
 戒。無有毀犯。以謬解故。命終之後。如射箭頃墮
 ā bí yù bā shí yì jié héng shòu dà kǔ jīn rì dào chǎng tóng yè dà
 阿鼻獄。八十億劫。恒受大苦。今日道場。同業大

zhòng rú jīng suǒ shuō qǐ dé bù rén rén qǐ dà bù wèi zhǐ yú hé shàng
衆。如經所說。豈得不人人起大怖畏。止於和尚。
fā yī è yán duò ā bí yù bā shí yì jié hé kuàng chū jiā yǐ lái zhì
發一惡言。墮阿鼻獄。八十億劫。何況出家已來。至
yú jīn rì yú hé shàng biān suǒ qǐ è yè qí zuì wú liàng pàn shě shēn
於今日。於和尚邊所起惡業。其罪無量。判捨身
xíng tóng bǐ wú yí hé yǐ gù ěr hé shàng shé lí héng jiā xùn huì ér
形。同彼無疑。何以故爾。和尚闍黎。恒加訓誨。而
wèi céng rú fǎ xiū xíng yú zhū shī zhǎng duō shēng wéi nì huò fù jǐ yú
未曾如法修行。於諸師長。多生違逆。或復給與。
ér wú yàn zú huò shī chēn dì zǐ huò dì zǐ hèn shī yú sān shì zhōng xǐ
而無厭足。或師瞋弟子。或弟子恨師。於三世中喜
nù wú liàng rú shì děng zuì bù kě chēng jì jīng yán qǐ yī chēn xīn yuàn
怒無量。如是等罪不可稱計。經言。起一瞋心。怨
duì wú liàng rú shì yuàn duì fēi dàn liù qīn shī tú dì zǐ qiè hèn yì shèn
懟無量。如是怨懟。非但六親。師徒弟子。嫌恨亦甚。
yòu fù tóng fáng gòng zhù shàng zhōng xià zuò bù néng shēn xìn chū jiā shì
又復同房。共住上中下座。不能深信出家。是
yuǎn lí fǎ bù zhī rěn rǔ shì ān lè xíng bù zhī píng děng shì pú tí dào
遠離法。不知忍辱。是安樂行。不知平等。是菩提道。
bù zhī lí wàng xiāng shì chū shì xīn shī jí dì zǐ tóng fáng gòng zhù jié
不知離妄相。是出世心。師及弟子。同房共住。結
yè wèi jìn hù xiāng wéi lì fèn zhèng zhī xīn fēn rán luàn qǐ suǒ yǐ shì
業未盡。互相違戾。忿爭之心。紛然亂起。所以世
shì bù dé hé hé yòu chū jiā rén huò tóng xué yè huò fù gòng shī shēng
世不得和合。又出家人。或同學業。或復共師。升
jìn zhī rì biàn hán dú huái chēn ér bù zì yán sù xí zhì huì bǐ yǒu fú
進之日。便含毒懷瞋。而不自言。宿習智慧。彼有福
dé wǒ wú shàn gēn yǒu lòu zhī xīn jí shēng gāo xià duō qǐ dòu zhèng
德。我無善根。有漏之心。亟生高下。多起鬭爭。
shǎo néng hé hé bù néng tuī hòu jū bó gèng xiāng xián hèn bù shěng jǐ
少能和合。不能推厚居薄。更相嫌恨。不省己
fēi wéi tán tā duǎn huò yǐ sān dú gèng xiāng chán bàng wú zhōng xìn xīn
非。唯談他短。或以三毒。更相讒謗。無忠信心。

wú gōng jìng yì hé chù fù niàn wǒ wéi fó jiè nǎi zhì gāo shēng dà yǔ
 無恭敬意。何處復念。我違佛戒。乃至高聲大語。
 è mà chǒu yán shī zhǎng jiào huì dōu wú xìn shòu shàng zhōng xià zuò rén
 惡罵醜言。師長教誨。都無信受。上中下座。人
 gè huái hèn yǐ huái hèn gù gèng xiāng shì fēi yú è dào zhōng duō yǒu
 各懷恨。以懷恨故。更相是非。於惡道中。多有
 yuàn duì shì fēi yuàn duì jiē shì wǒ děng shī tú dì zǐ tóng xué gòng zhù
 怨對。是非怨對。皆是我等師徒弟子。同學共住。
 shàng zhōng xià zuò qǐ yī hèn xīn yuàn duì wú liàng suǒ yǐ jīng yán jīn
 上中下座。起一恨心。怨對無量。所以經言。今
 shì hèn yì wēi xiāng zēng jí hòu shì zhuǎn jù zhì chéng dà yuàn hé
 世恨意。微相憎嫉。後世轉劇。至成大怨。何
 kuàng zhōng shēn suǒ qǐ è yè jīn rì dào chǎng tóng yè dà zhòng gè
 況終身。所起惡業。今日道場。同業大眾。各
 bú zì zhī zài hé dào zhōng yú zhū shī zhǎng shàng zhōng xià zuò qǐ zhū
 不自知。在何道中。於諸師長。上中下座。起諸
 yuàn jié rú shì yuàn duì wú yǒu qióng jìn wú xíng zhī duì wú yǒu nián qī
 怨結。如是怨對。無有窮盡。無形之對。無有年期。
 yì wú jié shǔ dāng shòu kǔ shí bù kě kān rěn suǒ yǐ pú sà mó hē sà
 亦無劫數。當受苦時。不可堪忍。所以菩薩摩訶薩。
 shě yuàn qīn xīn lí yuàn qīn xiǎng yǐ cí bēi xīn píng děng shè shòu xiāng
 捨怨親心。離怨親想。以慈悲心。平等攝受。相
 yú jīn rì yǐ fā pú tí xīn yǐ fā pú tí yuàn yí yīng xí xíng pú sà zhī
 與今日。已發菩提心。已發菩提願。宜應習行菩薩之
 xíng sì wú liàng xīn liù bō luó mì sì hóng shì sì shè fǎ rú zhū fó pú
 行。四無量心。六波羅蜜。四弘誓。四攝法。如諸佛菩
 sà suǒ xíng běn xíng wǒ děng jīn rì yì yīng xí xíng yuàn qīn píng děng
 薩。所行本行。我等今日。亦應習行。怨親平等。
 yí qiè wú ài cóng jīn rì qù zhì yú pú tí shì dāng jiù hù yí qiè zhòng
 一切無礙。從今日去。至於菩提。誓當救護。一切衆
 shēng lìng zhū zhòng shēng jiū jìng yí chéng xiāng yú zhì xīn wǔ tī tóu
 生。令諸衆生。究竟一乘。相與至心。五體投
 dì fèng wéi yǒu shì shén yǐ lái jīng shēng chū jiā hé shàng shé lí yǒu
 地。奉為有識神已來。經生出家。和尚闍黎。有

yuàn duì zhě tóng tán zūn zhèng yǒu yuàn duì zhě tóng xué juàn shǔ shàng
怨 懟 者。同 壇 尊 證。有 怨 懟 者。同 學 眷 屬。上
zhōng xià zuò yǒu yuàn duì zhě yǒu yuán wú yuán guǎng jí shí fāng sì
中 下 座。有 怨 懟 者。有 緣 無 緣。廣 及 十 方。四
shēng liù dào sān shì zhòng yuàn ruò duì fēi duì ruò qīng ruò zhòng gè jí
生 六 道。三 世 衆 怨。若 懟 非 懟。若 輕 若 重。各 及
juàn shǔ zhòng děng ruò yú liù dào yí qiè zhòng shēng zhōng yǒu yuàn duì
眷 屬。衆 等 若 於 六 道 一 切 衆 生 中。有 怨 懟
zhě yú wèi lái xiàn zài yīng shòu duì zhě jīn rì chàn huǐ yuàn qī chú miè
者。於 未 來 現 在。應 受 懟 者。今 日 懺 悔。願 乞 除 滅。
ruò liù dào zhōng yí qiè zhòng shēng gè gè yǒu yuàn duì zhě zhòng děng
若 六 道 中。一 切 衆 生。各 各 有 怨 懟 者。衆 等
jīn rì yǐ cí bēi xīn wú yuàn qīn xiǎng pǔ wéi sān shì zhòng yuàn qiú āi
今 日 以 慈 悲 心。無 怨 親 想。普 為 三 世 衆 怨。求 哀
chàn huǐ yuàn jiē shě shī wú fù è niàn xiāng jiā huái dú xiāng xiàng yuàn
懺 悔。願 皆 捨 施。無 復 惡 念。相 加 懷 毒 相 向。願
liù dào yí qiè zhòng shēng yì tóng shě shī yí qiè huān xǐ cóng jīn jiě jié
六 道 一 切 衆 生。亦 同 捨 施。一 切 歡 喜。從 今 解 結。
wú fù chēn hèn gè zì gōng jìng niàn bào ēn xīn děng zhū fó xīn tóng zhū
無 復 瞋 恨。各 自 恭 敬。念 報 恩 心。等 諸 佛 心。同 諸
fó yuàn gè gè zhì xīn guī yī shì jiān dà cí bēi fù
佛 願。各 各 至 心。歸 依 世 間。大 慈 悲 父。

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

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

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

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

ná mó mí lè fó
南 無 彌 勒 佛

ná mó jiàn yǒu biān fó
南 無 見 有 邊 佛

ná mó jīn shān fó
南 無 金 山 佛

ná mó shēng xiāng fó
南 無 勝 相 佛

ná mó jiān jīng jìn fó
南 無 堅 精 進 佛

ná mó lí wèi shī fó
南 無 離 畏 師 佛

ná mó dà dēng fó
南 無 大 燈 佛

ná mó miào yīn fó
南 無 妙 音 佛

ná mó lí ān fó
南 無 離 闇 佛

ná mó shī zǐ jiá fó
南 無 師 子 頰 佛

ná mó chí gān lù fó
南 無 持 甘 露 佛

ná mó xǐ jiàn fó
南 無 喜 見 佛

ná mó zhū míng fó
南 無 珠 明 佛

ná mó míng xiāng fó
南 無 名 相 佛

ná mó huì shàng pú sà
南 無 慧 上 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó diàn míng fó
南 無 電 明 佛

ná mó shī zǐ dé fó
南 無 師 子 德 佛

ná mó míng zàn fó
南 無 明 讚 佛

ná mó jù zú zàn fó
南 無 具 足 讚 佛

ná mó yīng tiān fó
南 無 應 天 佛

ná mó shì míng fó
南 無 世 明 佛

ná mó chí shàng gōng dé fó
南 無 持 上 功 德 佛

ná mó bǎo zàn fó
南 無 寶 讚 佛

ná mó miè guō fó
南 無 滅 過 佛

ná mó rén yuè fó
南 無 人 月 佛

ná mó zhuāng yán fó
南 無 莊 嚴 佛

ná mó shān dǐng fó
南 無 山 頂 佛

ná mó fǎ jī fó
南 無 法 積 佛

ná mó cháng bù lí shì pú sà
南 無 常 不 離 世 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn yǐ fó lì
 又復歸依。如是十方。盡虛空界。一切三寶。願以佛力。
 fǎ lì dà dì pú sà lì yí qiè xián shèng lì lìng sān shì wú liàng zhòng yuàn
 法力。大地菩薩力。一切賢聖力。令三世無量衆怨。
 ruò duì fēi duì jìn kōng fǎ jiè yí qiè zhòng shēng jiē tóng chàn huǐ jiě yuàn shì
 若懟非懟盡空法界。一切衆生。皆同懺悔。解怨釋
 jié yí qiè shě shī wú yuàn qīn xiǎng yí qiè hé hé yóu rú shuǐ rǔ yí qiè
 結。一切捨施。無怨親想。一切和合。猶如水乳。一切
 huān xǐ yóu rú chū dì yí qiè wú ài yóu rú xū kōng cóng jīn yǐ qù zhì
 歡喜。猶如初地。一切無礙。猶如虛空。從今以去。至
 yú pú tí yǒng wéi fǎ qīn wú bié yì xiǎng cháng wéi pú sà cí bēi juàn shǔ
 於菩提。永為法親。無別異想。常為菩薩。慈悲眷屬。
 yòu yǐ jīn rì lǐ bài chàn huǐ jiě yuàn shì jié gōng dé yīn yuán yuàn hé
 又以今日。禮拜懺悔。解怨釋結。功德因緣。願和
 shàng shé lí tóng tán zūn zhèng tóng xué dì zǐ shàng zhōng xià zuò yí qiè
 尚闍黎。同壇尊證。同學弟子。上中下座。一切
 juàn shǔ yǒu yuàn duì zhě nǎi zhì sì shēng liù dào gè yǒu sān shì zhòng yuàn
 眷屬。有怨懟者。乃至四生六道。各有三世衆怨。
 wèi jiě tuō zhě jīn rì ruò yǒu zài tiān dào zhě zài xiān dào zhě zài ā xiū luó
 未解脫者。今日若有在天道者。在仙道者。在阿修羅
 dào zhě zài dì yù dào zhě zài è guǐ dào zhě zài chù shēng dào zhě zài rén
 道者。在地獄道者。在餓鬼道者。在畜生道者。在人
 dào zhě jīn rì xiàn zài juàn shǔ zhōng zhě rú shì shí fāng sān shì zhòng yuàn
 道者。今日現在眷屬中者。如是十方三世衆怨。
 ruò duì fēi duì gè jí juàn shǔ cóng jīn yǐ qù zhì yú pú tí yí qiè zuì zhàng
 若懟非懟。各及眷屬。從今以去。至於菩提。一切罪障。
 jiē dé chú miè yí qiè yuàn duì bì jìng jiě tuō jié xí fán nǎo yǒng dé qīng
 皆得除滅。一切怨懟。畢竟解脫。結習煩惱。永得清
 jìng cháng cí sì qù zì zài shòu shēng niàn niàn fǎ liú xīn xīn zì zài liù bō
 淨。長辭四趣。自在受生。念念法流。心心自在。六波
 luó mì jù zú zhuāng yán shí dì hēng yuàn wú bù jiū jìng dé fó shí lì
 羅蜜。具足莊嚴。十地行願。無不究竟。得佛十力。
 shén tōng wú ài zǎo jù ā nòu duō luó sān miǎo sān pú tí chéng děng zhèng
 神通無礙。早具阿耨多羅三藐三菩提。成等正

jué jīn rì dào chǎng tóng yè dà zhòng qián shì zōng xiāng wéi sān shì zhòng
覺。今日道場。同業大眾。前是總相。為三世衆
yuàn jiě zhū yuàn jié cǐ xià zì jìng yí dū qí xīn xiāng yú jīn rì hé gù bù
怨。解諸怨結。此下自淨。宜督其心。相與今日。何故不
dé jiě tuō jìn bù dǔ miàn qián shòu jì tuì bù wén yī yīn yǎn shuō liáng yóu
得解脫。進不覩面前授記。退不聞一音演說。良由
zuì yè shēn hòu yuàn jié láo gù fēi wéi bù jiàn qián fó hòu fó pú sà xián
罪業深厚。怨結牢固。非唯不見前佛後佛。菩薩賢
shèng yì kǒng shí èr fēn jiào wén shēng chuán xiǎng yǒng gé xīn lù è dào
聖。亦恐十二分教。聞聲傳響。永隔心路。惡道
yuàn duì wú cóng dé miǎn shě cǐ xíng mìng fāng chén fèi hǎi lún zhuǎn sān
怨懟。無從得免。捨此形命。方沈沸海。輪轉三
tú bèi lì è qù hé shí dāng fù cǐ rén shēn fā rú shì yì shí yǒu qiè qíng
塗。備歷惡趣。何時當復此人身。發如是意。實有切情
zhī bēi yùn rú shì xiǎng bù jué tòng xīn zhī kǔ xiāng yú yǐ dé yǎng cān fēng
之悲。運如是想。不覺痛心之苦。相與已得。仰餐風
huà gē ài cí qīn shě róng qì sù gèng wú yì yuán qǐ dé bù yú shí jìng gè
化。割愛辭親。捨榮棄俗。更無異緣。豈得不與時競。各
qiú suǒ ān ruò bù zhì yì jiān qiáng hàn láo rěn kǔ xián bēi cè chuāng zhě hū
求所安。若不志意堅強。捍勞忍苦。銜悲惻愴者。忽
ěr shēn bèi dǔ jí zhōng yīn xiāng xiàn yù zú luó chà niú tóu ā páng shū
爾身被篤疾。中陰相現。獄卒羅剎。牛頭阿旁。殊
xíng yì zhuàng yī cháo ér zhì fēng dāo jiě shēn xīn huái bù luàn juàn shǔ
形異狀。一朝而至。風刀解身。心懷怖亂。眷屬
háo qì wú suǒ jué zhī dāng cǐ zhī shí yù qiú jīn rì lǐ chàn qǐ yī shàn xīn
號泣。無所覺知。當此之時。欲求今日禮懺。起一善心。
qǐ kě fù dé dàn yǒu sān tú wú liàng zhòng kǔ jīn rì dà zhòng gè zì nǚ
豈可復得。但有三塗。無量衆苦。今日大眾。各自努
lì yú shí chí jìng ruò rèn qíng shì yì zé jìn qù lǐ chí hàn láo rěn kǔ zé
力。與時馳競。若任情適意。則進趣理遲。捍勞忍苦。則
yǒng měng xīn jí suǒ yǐ jīng yán bēi shì dào chǎng rěn pí kǔ gù fā hòng
勇猛心疾。所以經言。悲是道場。忍疲苦故。發行
shì dào chǎng néng bàn shì gù shì zhī wàn shàn zhuāng yán bù qín wú tuō yù
是道場。能辦事故。是知萬善莊嚴。不勤無託。欲

dù jù hǎi fēi zhōu hé jì ruò yǒu yuàn yào zhī xīn bù xíng yuàn yào zhī shì
 度巨海。非舟何寄。若有願樂之心。不行願樂之事。
 xīn shì bù jí zhí wèi jiàn guǒ rú jué liáng zhī rén xīn cún bǎi wèi yú qí jī
 心事不即。直未見果。如絕糧之人。心存百味。於其飢
 nǎo zhōng wú jì yì dāng zhī yù qiú shēng miào guǒ bào bì xū xīn shì jù xíng
 惱。終無濟益。當知欲求勝妙果報。必須心事俱行。
 xiāng yú jí shí shēng zēng shàng xīn huái cán kuì yì chàn huǐ miè zuì jiě zhū
 相與及時。生增上心。懷慚愧意。懺悔滅罪。解諸
 yuàn jié tuō gèng chù ān kāi liǎo wèi qí rén jiē jiě tuō mò zhuī hòu huǐ gè
 怨結。脫更處闇。開了未期。人皆解脫。莫追後悔。各
 gè zhì xīn děng yī tòng qiē wǔ tī tóu dì guī yī shì jiān dà cí bēi fù
 各至心。等一痛切。五體投地。歸依世間。大慈悲父。

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

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

梁皇寶懺

Therefore, as said in the sutras, because compassion is a place to find Buddha, we shall endure the hardship. Because taking action is a place to find Buddha, we shall act. Thousands of compassionate dignity does not come out of laziness. To cross a great sea cannot be accomplished without a boat. We have minds that want to be happy but we do not take actions toward obtaining such happiness. If our minds and actions are not in harmony then we cannot see the results. It is like a starving person who has hundreds of tastes in mind but cannot satisfy his hunger. Therefore, if we seek the wonderful reward, minds and actions must work altogether. Today, we strengthen our progressive minds, feel ashamed, repent for our karmic offenses, and untangle the resentful knots. We resolve to break and leave the endless ignorant dark side. We hope everyone will be liberated and will have no regrets. Together, we, with utmost sincerity and urgency, bow and take refuge in the world's most compassionate father.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó dìng yí fó
南 無 定 義 佛

ná mó bǎo zhòng fó
南 無 寶 衆 佛

ná mó yóu bù fó
南 無 遊 步 佛

ná mó fǎ chà bié fó
南 無 法 差 別 佛

ná mó jí gāo dé fó
南 無 極 高 德 佛

ná mó lè xì fó
南 無 樂 戲 佛

ná mó huā shān fó
南 無 華 山 佛

ná mó xiāng zì zài wáng fó
南 無 香 自 在 王 佛

ná mó tiān lì fó
南 無 天 力 佛

ná mó lóng shǒu fó
南 無 龍 首 佛

ná mó yīn zhuāng yán fó
南 無 因 莊 嚴 佛

ná mó wú liàng yuè fó
南 無 無 量 月 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó shī yuàn fó
南 無 施 願 佛

ná mó zhòng wáng fó
南 無 衆 王 佛

ná mó ān yīn fó
南 無 安 隱 佛

ná mó shàng zūn fó
南 無 上 尊 佛

ná mó shàng shī zǐ yīn fó
南 無 上 師 子 音 佛

ná mó lóng míng fó
南 無 龍 明 佛

ná mó lóng xǐ fó
南 無 龍 喜 佛

ná mó dà míng fó
南 無 大 名 佛

ná mó dé mán fó
南 無 德 鬘 佛

ná mó shàn hèng yì fó
南 無 善 行 意 佛

ná mó zhì shēng fó
南 無 智 勝 佛

ná mó shí yǔ fó
南 無 實 語 佛

ná mó rì míng fó
南 無 日 明 佛

ná mó yào wáng pú sà
南 無 藥 王 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó yào shàng pú sà
南 無 藥 上 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiē sān bǎo zhòng děng
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。眾 等
jī jí zuì zhàng shēn yú dà dì wú míng fù bì cháng yè bù xiǎo cháng suí
積 集 罪 障。深 於 大 地。無 明 覆 蔽。長 夜 不 曉。常 隨
sān dú zào yuàn duì yīn zhì shǐ mí lún sān yǒu yǒng wú chū qī jīn rì yǐ
三 毒。造 怨 懟 因。致 使 迷 淪 三 有。永 無 出 期。今 日 以
zhū fó pú sà dà cí bēi lì shǐ méng jué wù xīn shēng cán kuì zhì chéng
諸 佛 菩 薩。大 慈 悲 力。始 蒙 覺 悟。心 生 慚 愧。至 誠
qiú āi fā lù chàn huǐ yuàn zhū fó pú sà cí bēi shè shòu yǐ dà zhì huì
求 哀。發 露 懺 悔。願 諸 佛 菩 薩。慈 悲 攝 受。以 大 智 慧
lì bù kě sī yì lì wú liàng zì zài lì xiáng fú sì mó lì miè zhū fán nǎo
力。不 可 思 議 力。無 量 自 在 力。降 伏 四 魔 力。滅 諸 煩 惱
lì jiě zhū yuàn jié lì dù tuō zhòng shēng lì ān yǐn zhòng shēng lì jiě
力。解 諸 怨 結 力。度 脫 眾 生 力。安 隱 眾 生 力。解
tuō dì yù lì jì dù è guǐ lì jiù bá chù shēng lì shè huà ā xiū luó lì
脫 地 獄 力。濟 度 餓 鬼 力。救 拔 畜 生 力。攝 化 阿 修 羅 力。
shè shòu rén dào lì jìn zhū tiān zhū xiān lòu lì wú liàng wú biān gōng dé lì
攝 受 人 道 力。盡 諸 天 諸 仙 漏 力。無 量 無 邊 功 德 力。
wú liàng wú jìn zhì huì lì lìng sì shēng liù dào yī qiē zhòng yuàn tóng dào
無 量 無 盡 智 慧 力。令 四 生 六 道。一 切 眾 怨。同 到
dào chǎng shòu zhòng děng jīn rì chàn huǐ yī qiē shě shī wú yuàn qīn xiǎng
道 場。受 眾 等 今 日 懺 悔。一 切 捨 施。無 怨 親 想。
suǒ jié yuàn yè tóng dé jiě tuō yǒng lí bā nán wú sì qù kǔ cháng zhí
所 結 怨 業。同 得 解 脫。永 離 八 難。無 四 趣 苦。常 值
zhū fó wén fǎ wù dào fā pú tí xīn xíng chū shì yè sì děng liù dù shēn
諸 佛。聞 法 悟 道。發 菩 提 心。行 出 世 業。四 等 六 度。深
xīn xiū xí yī qiē hòng yuàn děng jiē shí dì rù jīn gāng xīn jù chéng zhèng
心 修 習。一 切 行 願。等 階 十 地。入 金 剛 心 俱 成 正

jué jīn rì dào chǎng tóng yè dà zhòng fū yuàn duì xiāng xún jiē yóu sān
覺。今日道場。同業大眾。夫怨懟相尋。皆由三
yè zhuāng yán xíng rén yīng zhū kǔ bào xiāng yú jì zhī shì zhòng kǔ zhī běn
業。莊嚴行人。嬰諸苦報。相與既知是衆苦之本。
yí yīng yǒng měng cuò ér miè zhī miè kǔ zhī yào wéi yǒu chàn huǐ gù jīng
宜應勇猛。挫而滅之。滅苦之要。唯有懺悔。故經
chēng tàn shì èr jiàn ér yī bú zuò zuì èr néng chàn huǐ dà zhòng jīn rì
稱歎。世二健兒。一不作罪。二能懺悔。大眾今日。
jiāng yù chàn huǐ dāng jié qí xīn zhěng sù qí róng nèi huái cán kuì bēi
將欲懺悔。當潔其心。整肅其容。內懷慚愧。悲
chàng yú wài qǐ èr zhǒng xīn zé wú zuì bù miè hé zhě èr zhǒng xīn yī
暢於外。起二種心。則無罪不滅。何者二種心。一
cán èr kuì cán zhě cán tiān kuì zhě kuì rén cán zhě zì néng chàn huǐ miè
慚二愧。慚者慚天。愧者愧人。慚者自能懺悔。滅
zhū yuàn duì kuì zhě néng jiào tā rén jiě zhū jié fù cán zhě néng zuò zhòng
諸怨懟。愧者能教他人。解諸結縛。慚者能作衆
shàn kuì zhě néng jiàn suí xǐ cán zhě nèi zì xiū chǐ kuì zhě fā lù xiàng rén
善。愧者能見隨喜。慚者內自羞恥。愧者發露向人。
yǐ shì èr fǎ néng lìng xíng rén dé wú ài lè xiāng yú jīn rì qǐ dà cán kuì
以是二法。能令行人得無礙樂。相與今日。起大慚愧。
zuò dà chàn huǐ zhì xīn qiú āi sì shēng liù dào hé yǐ gù ěr jīng yán yī
作大懺悔。至心求哀。四生六道。何以故爾。經言。一
qiè zhòng shēng jiē shì qīn yuán huò jīng wéi fù mǔ huò jīng wéi shī zhǎng
切衆生。皆是親緣。或經為父母。或經為師長。
nǎi zhì jīng wéi xiōng dì zǐ mèi yī qiè jiē rán liáng yóu duò wú míng wǎng
乃至經為兄弟姊妹。一切皆然。良由墮無明網。
bù fù xiāng zhī jì bù xiāng zhī duō qǐ chù nǎo yǐ chù nǎo gù yuàn duì
不復相知。既不相知。多起觸惱。以觸惱故。怨懟
wú qióng dà zhòng jīn rì jué wù cǐ yì zhì chéng kěn cè kǔ qiē yòng xīn
無窮。大眾今日。覺悟此意。至誠懇惻。苦切用心。
bì lìng yī niàn gǎn shí fāng fó yī bài duàn chú wú liàng yuàn duì děng yī
必令一念感十方佛。一拜斷除無量怨懟。等一
tòng qiē wǔ tǐ tóu dì chóng fù guī yī shì jiān dà cí bēi fù
痛切。五體投地。重復歸依世間。大慈悲父。

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

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

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó dìng yì fó
南 無 定 意 佛

ná mó míng zhào fó
南 無 明 照 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó wú liàng xíng fó
南 無 無 量 形 佛

ná mó bǎo xiāng fó
南 無 寶 相 佛

梁皇寶懺

ná mó duàn yí fó
南 無 斷 疑 佛

ná mó bù xū bù fó
南 無 不 虛 步 佛

ná mó huā xiāng fó
南 無 華 相 佛

ná mó dà wēi dé fó
南 無 大 威 德 佛

ná mó wú liàng míng fó
南 無 無 量 名 佛

ná mó zhù yí fó
南 無 住 義 佛

ná mó shàng zàn fó
南 無 上 讚 佛

ná mó wú gù fó
南 無 無 垢 佛

ná mó huā míng fó
南 無 華 明 佛

ná mó fǎ míng fó
南 無 法 明 佛

ná mó dé jìng fó
南 無 德 淨 佛

ná mó wén shū shī lì pú sà
南 無 文 殊 師 利 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó shàn míng fó
南 無 善 明 佛

ná mó jué wù fó
南 無 覺 悟 佛

ná mó shān zhǔ wáng fó
南 無 山 主 王 佛

ná mó biàn jiàn fó
南 無 徧 見 佛

ná mó bǎo tiān fó
南 無 寶 天 佛

ná mó mǎn yì fó
南 無 滿 意 佛

ná mó wú yōu fó
南 無 無 憂 佛

ná mó fàn tiān fó
南 無 梵 天 佛

ná mó shēn chà bié fó
南 無 身 差 別 佛

ná mó jìn jiàn fó
南 無 盡 見 佛

ná mó pǔ xián pú sà
南 無 普 賢 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiē sān bǎo yǎng yuàn
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。仰 願

sān bǎo tóng jiā shè shòu lìng zhòng děng suǒ chàn chú miè suǒ huǐ qīng jìng
三 寶。同 加 攝 受。令 衆 等 所 懺 除 滅。所 悔 清 淨。

yòu yuàn jīn rì tóng chàn huǐ zhě cóng jīn rì qù nǎi zhì pú tí yī qiē
又 願 今 日。同 懺 悔 者。從 今 日 去。乃 至 菩 提。一 切

yuàn duì jiē dé jiě tuō yī qiē zhòng kǔ bì jìng xiāo miè jié xí fán nǎo
怨 懣。皆 得 解 脫。一 切 衆 苦。畢 竟 銷 滅。結 習 煩 惱。

yǒng dé qīng jìng cháng cí sì qù zì zài shòu shēng qīn shì zhū fó miàn
永得清淨。長辭四趣。自在受生。親侍諸佛。面
fèng zūn jì liù dù sì děng wú bù bèi xíng jù sì biàn cái dé fó shí lì
奉尊記。六度四等。無不備行。具四辯才。得佛十力。
xiāng hǎo yán shēn shén tōng wú ài rù jīn gāng xīn chéng děng zhèng jué
相好嚴身。神通無礙。入金剛心。成等正覺。

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

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

The Compassionate Place of Enlightenment Repentance
Scroll Five

七佛滅罪真言 Seven Buddha's Eradicating Sins Mantra

lí pó lí pó dì qiú hē qiú hē dì tuó luó ní dì ní hē la dì pí
離婆離婆帝。求訶求訶帝。陀羅尼帝。尼訶囉地。毘
lí nǐ dì mó hē qié dì zhēn líng qián dì shā pó hē
黎你帝。摩訶伽帝。真陵乾帝。莎婆訶。(三遍) (3 times)

讚 Praise

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

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

ná mó nán shēng dì pú sà mó hē sà
南無難勝地菩薩摩訶薩 (三稱)

Homage to the Bodhisattvas and Mahasattvas in the Unconquerable Stage (3 times)

出懺

miào xiāng wēi wēi lí zhōng tiān zhī gāo rì cí fēng dàng dàng zhèn dà dì
妙相巍巍。麗中天之杲日。慈風蕩蕩。振大地
zhī chūn léi sǎ gān lù yú chén xīn guàn tí hú yú shā jiè yǒu qiú jiē yīng
之春雷。洒甘露於塵心。灌醍醐於沙界。有求皆應。
wú yuàn bù cóng rú lái shū wǔ yǎn zhī guāng míng róng huì zuò wǔ shí zhī fó
無願不從。如來舒五眼之光明。融會作五時之佛
shì shàng lái fèng wéi qiú chàn zhòng děng xiū chóng cí bēi dào chǎng chàn fǎ
事。上來奉為求懺衆等。修崇慈悲道場懺法。
jīn dāng dì wǔ juǎn lǐ sòng yún zhōu gōng xūn jiāng bì jí wǔ dé zhī gāo
今當第五卷。禮誦云週。功勳將畢。集五德之高
liú zhān wǔ tiān zhī miào xiāng rán wǔ fēn zhī zhēn xiāng diǎn wǔ fāng zhī huì
流。瞻五天之妙相。然五分之真香。點五方之慧
jù jì zàn yī yīn huā fēi wǔ sè gòng zhuàn liáo wéi qín xiàn lǐ fó xiào
炬。偈讚一音。花飛五色。供饌聊為芹獻。禮佛效
yú kuī qīng zuò guān sòng jīng shū gōng yì dé xiān shēn huí xiàng fó pú tí
於葵傾。作觀誦經。殊功異德。先伸回向佛菩提。
rán hòu pǔ zī zhōu fǎ jiè chū shēng shū lì fèng wéi qiú chàn zhòng děng
然後普資周法界。出生殊利。奉為求懺衆等。
chàn wèi chàn zhī zuì gòu jí wèi jí zhī shēng yīn fú yuàn wǔ yùn zhī yún
懺未懺之罪垢。集未集之勝因。伏願。五蘊之雲
zì kōng wǔ shuāi zhī xiāng bù xiàn wǔ gēn wǔ lì ér jù zú wǔ gài wǔ
自空。五衰之相不現。五根五力而具足。五蓋五
zhàng yǐ xiāo róng fā míng wǔ zhǒng zhī xīn huā chí shǒu wǔ zhī zhī jìng jiè
障以消鎔。發明五種之心花。持守五支之淨戒。
xiàn cún juàn shǔ xī wǔ fú yǐ xián zhēn guō qù zōng qīn dé wǔ míng zhī
現存眷屬。希五福以咸臻。過去宗親。得五明之
chéng jiù míng mò yōu chén zhī lèi kǔ lún xī ér gòng zhèng pú tí chóu
成就。冥漠幽沉之類。苦輪息而共證菩提。仇
chóu zhí duì zhī tú yuān yè jiě ér tóng shēng shàn dào lüè lüè wēi wén huǐ
讎執對之徒。冤業解而同生善道。略略微文悔
guō xì xì yè guǒ chú yī yī yǎng yú zī liú chóng chóng qiú yú chàn huǐ
過。細細業果除。一一仰於縉流。重重求於懺悔。

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

ná mó qiú chàn huǐ pú sà mó hē sà
南 無 求 懺 悔 菩 薩 摩 訶 薩 (三稱)

Homage to the Requesting Repentance Bodhisattvas and Mahasattvas (3 times)

讚 Praise

liáng huáng chàn wǔ juǎn gōng dé lì yuàn miè xìn rén wǔ nì zuì qīn
梁 皇 懺。五 卷 功 德 力。願 滅 wáng zhě 五 逆 罪。親
zhèng pú sà nán shēng dì chàn wén jǔ chù zuì huā fēi jiě liǎo yuān
證 菩 薩 難 勝 地。懺 文 舉 處 罪 花 飛。解 了 冤。
chàn liǎo zuì xiao zāi zēng fú huì lóng huā sān huì yuàn xiāng féng mí lè fó
懺 了 罪。tuō kǔ shēng dāo lì 龍 華 三 會 願 相 逢。彌 勒 佛
qián qīn shòu jì
前 親 受 記。

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

ná mó lóng huā huì pú sà mó hē sà
南 無 龍 華 會 菩 薩 摩 訶 薩 (三稱)

Homage to the Bodhisattvas and Mahasattvas at the Dragon Flower Assembly (3 times)

Kneel as the master reads the prayers. After the prayers are done, arise and chant the following praise.

梁皇寶懺

讚 Praise

liáng huáng chàn wǔ juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁 皇 懺。五 卷 已 全 週。迴 向 四 恩 並 三 有。

bài chàn zhòng děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ qiān yóu
拜 懺 衆 等 增 福 壽。願 將 法 水 洗 愆 尤。nán shēng dì pú sà
wéi yuàn wáng líng wǎng xī yóu
惟 願 亡 靈 往 西 遊。難 勝 地 菩 薩

wéi yuàn āi nà shòu
惟 願 哀 納 受。

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

ná mó dēng yún lù pú sà mó hē sà
南 無 登 雲 路 菩 薩 摩 訶 薩 (三稱)

Homage to the Cloud-Riding Bodhisattvas and Mahasattvas (3 times)

Emperor Liang's Jeweled Repentance
Scroll Six

金山御製梁皇寶懺

卷第六

梁皇寶懺

讚 Praise

Raise Offering

Lower Offering

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

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

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

Blossoms before spring! Hundreds of grasses have unique shades of green. The sprouts of tea leaves emit a fragrance. Glorious snowy flowers sit in jade cups. Zen Master Zhaozhou's koans have been born anew. The demon of drowsiness can gradually bring moments of dusk.

ná mó pǔ gòng yǎng pú sà mó hē sà
南 無 普 供 養 菩 薩 摩 訶 薩 (三稱)

Homage to the Universal Offering Bodhisattvas and Mahasattvas (3 times)

gōng wén

恭 聞

jué huáng shì jiā shì liù nián zhī kǔ hành dào guǒ yuán chéng pò liù yù
覺 皇 釋 迦。示 六 年 之 苦 行。道 果 圓 成 破 六 欲

zhī tiān mó shén guāng shǎn shuò pú sà jì xiū yú liù dù wéi juàn shǔ
之 天 魔。神 光 閃 爍。菩 薩 齊 修 於 六 度。為 眷 屬

zhī zhuāng yán shēng wén zhèng guǒ yú yú tōng zuò qián hòu zhī wéi rào
之 莊 嚴。聲 聞 證 果 於 於 通。作 前 後 之 圍 遶。

shòu jì zé liù hé qián kūn ér zhèn dòng shuō fǎ zé liù shí huā yǔ yǐ
授 記 則 六 合 乾 坤 而 震 動。說 法 則 六 時 花 雨 以

bīn fēn miào dé nán sī ēn guāng pǔ bèi yuàn chuí āi mǐn jiàn cǐ wēi
繽 紛。妙 德 難 思，恩 光 普 被。願 垂 哀 憫。鑑 此 微

chén shàng lái fèng wéi qiú chàn zhòng děng qǐ jiàn cí bēi dào chǎng chàn
忱。上 來 奉 為 求 懺 衆 等。啟 建 慈 悲 道 場 懺

fǎ cí dāng dì liù juǎn rù tán yuán qǐ xiāng pēn liù zhū dēng rán liù
法。茲 當 第 六 卷。入 壇 緣 起。香 噴 六 鉢。燈 然 六

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

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

jié guǒ gǎn jīn shēng suí zhú liù gēn fàng yì liáng yóu liù shì pān yuán
劫。果 感 今 生。隨 逐 六 根 放 意。良 由 六 識 攀 緣。

tān liù chén zhī huàn huà zào liù qù zhī lún huí wǎng xiū liù niàn zhī
 貪六塵之幻化。造六趣之輪迴。罔修六念之
 zhèng yīn wèi yuán liù dù zhī fàn hàng shēng shēng zhī nèi kǔ guǒ wú
 正因。未圓六度之梵行。生生之內。苦果無
 qióng shì shì zhī zhōng wàng yuán bù jué jīn zé xīn huái huǐ guō yì jié
 窮。世世之中。妄緣不絕。今則心懷悔過。意竭
 jīng chéng mìng liù hé zhī dà dé xiū liù dù zhī chàn wén píng liù shí
 精誠。命六和之大德。修六度之懺文。憑六時
 zhī kěn qiē jiě liù qù zhī qiān yóu yǎng kòu jué huáng míng xūn jiā bèi
 之懇切。解六趣之愆尤。仰叩覺皇。冥熏加被。

Shakyamuni, the king of enlightenment, underwent six years of suffering practices. After attaining the way, he conquered the demon of six cravings. Radiating heavenly light, the Bodhisattvas practice the six paramitas. On behalf of their relative's adornment, the Sravakas attain their fruition of supernatural powers. Circumambulating forward and backward, may the Buddha accept us and make the worlds in six directions tremble. When expounding the Dharma, flower rains down from the sky six times. His wondrous merit is hard to conceive, his benevolent light universally shining. May he pity us and see our sincerity. We conduct The Compassionate Place of Enlightenment Repentance on behalf of the assembly beseeching repentance. We are now starting the sixth scroll. The incense is fragrant and is of twelve grams. The lamps burn of the sixth heaven. Six flowers fly in the worlds of six directions. Six dishes are offered to the violet figure in the sixth heaven. We sincerely take refuge in him, repenting our past offenses. May all be mindful of the assembly wishing for repentance. The cause was planted in the distant kalpas, but the retribution is felt in this life. Following our six roots, we let our six consciousnesses wander. We craved the pleasures of the six defilements and created the six realms of reincarnation. We have not practiced the true roots of the six thought method and we have not perfected the six paramitas. In every life, we have experienced inexhaustible suffering and we have not severed our illusory thoughts. Now, we are shameful and sincerely repent. With the saints of six harmonies, we practice the repentance text of the six paramitas. In the six times, we are sincere, subduing the sorrow of the six realms. We bow to the king of enlightenment, hoping that his support manifests as dark smoke.

Arise. The master will start chanting the first line. Then the congregation will chant the second line, alternating. Bow after completing your line.

dà cí dà bēi mǐn zhòng shēng
 大慈大悲愍衆生

dà xǐ dà shě jì hán shì
 大喜大捨濟含識

To the one with great loving-kindness and great compassion, who pities sentient beings. To the one of great happiness and great equanimity, who rescues and liberates sentient beings.

xiāng hǎo guāng míng yǐ zì yán
 相好光明以自嚴

zhòng děng zhì xīn guī mìng lǐ
 衆等志心皈命禮

To the one with self-adorned marks, signs, and radiance, we, the assembly, wholeheartedly take refuge.

qǐ yùn cí bēi dào chǎng chàn fǎ yī xīn guī mìng sān shì zhū fó
 啟運慈悲道場懺法一心皈命三世諸佛

We now start The Compassionate Place of Enlightenment Repentance, wholeheartedly bowing to the Buddhas of the Three Periods of Time.

梁皇寶懺

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

Homage to the past Vipasyin Buddha

ná mó shī qì fó
南 無 尸 棄 佛

Homage to Sikhi Buddha

ná mó pí shě fú fó
南 無 毘 舍 浮 佛

Homage to Vessabhu Buddha

ná mó jū liú sūn fó
南 無 拘 留 孫 佛

Homage to Krakucchandha Buddha

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

Homage to Konagamana Buddha

ná mó jiā shè fó
南 無 迦 葉 佛

Homage to Kasyapa Buddha

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

Homage to our teacher, Sakyamuni Buddha

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

Homage to Maitreya, the next Buddha

ná mó liáng huáng huì shàng fó pú sà
南 無 梁 皇 會 上 佛 菩 薩 (三稱)

Homage to the Buddhas and Bodhisattvas at Emperor Liang's Assembly (3 times)

cí bēi dào chǎng chàn fǎ juǎn dì liù
慈 悲 道 場 懺 法 卷 第 六

The Compassionate Place of Enlightenment Repentance Scroll Six

jiě yuàn shì jié dì jiǔ zhī yú
解 怨 釋 結 第 九 之 餘

Chapter Nine: Resolving Resentments and Hatred (continued)

jīn rì dào chǎng tóng yè dà zhòng xiān xiàng sì shēng liù dào chàn
今 日 道 場 。 同 業 大 衆 。 先 向 四 生 六 道 。 懺
shēn è yè jīng yán yǒu shēn zé kǔ shēng wú shēn zé kǔ miè ér cǐ
身 惡 業 。 經 言 。 有 身 則 苦 生 。 無 身 則 苦 滅 。 而 此
shēn zhě zhòng kǔ zhī běn sān tú jù bào jiē yóu shēn dé wèi jiàn tā
身 者 。 衆 苦 之 本 。 三 塗 劇 報 。 皆 由 身 得 。 未 見 他

zuò wǒ shòu wǒ zuò tā shòu zì zuò qí yīn zì shòu qí guǒ ruò yí
 作我受。我作他受。自作其因。自受其果。若一
 yè chéng zuì wú biān jì hé kuàng zhōng shēn suǒ qǐ è yè jīn wéi
 業成。罪無邊際。何況終身。所起惡業。今唯
 zhī yǒu wǒ shēn bù zhī yǒu tā shēn wéi zhī yǒu wǒ kǔ bù zhī yǒu tā
 知有我身。不知有他身。唯知有我苦。不知有他
 kǔ wéi zhī wǒ qiú ān lè bù zhī tā yì qiú ān lè yǐ yú chī gù qǐ
 苦。唯知我求安樂。不知他亦求安樂。以愚癡故。起
 bǐ wǒ xīn shēng yuàn qīn xiǎng suǒ yǐ yuàn duì biàn yú liù dào ruò bù
 彼我心。生怨親想。所以怨懟遍於六道。若不
 jiě jié yú liù dào zhōng hé shí miǎn lí cóng jié zhì jié qǐ bù tòng
 解結。於六道中。何時免離。從劫至劫。豈不痛
 zāi xiāng yú jīn rì qǐ yǒng měng xīn shēng dà cán kuì zuò dà chàn
 哉。相與今日。起勇猛心。生大慙愧。作大懺
 huǐ bì shǐ yí niàn gǎn shí fāng fó yí bài duàn chú wú liàng yuàn jié
 悔。必使一念。感十方佛。一拜斷除。無量怨結。
 děng yí tòng qiè wǔ tī tóu dì guī yī shì jiān dà cí bēi fù
 等一痛切。五體投地。歸依世間。大慈悲父。

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

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
 南無彌勒佛

ná mó yuè miàn fó
 南無月面佛

ná mó shì jiā móu ní fó
 南無釋迦牟尼佛

ná mó bǎo dēng fó
 南無寶燈佛

梁皇寶懺

ná mó bǎo xiāng fó
南 無 寶 相 佛

ná mó zuò míng fó
南 無 作 名 佛

ná mó wéi lán fó
南 無 違 藍 佛

ná mó míng yì fó
南 無 明 意 佛

ná mó gōng dé pǐn fó
南 無 功 德 品 佛

ná mó dé shì fó
南 無 得 勢 佛

ná mó kāi huā fó
南 無 開 華 佛

ná mó jiàn yí qiè yí fó
南 無 見 一 切 義 佛

ná mó fù zú fó
南 無 富 足 佛

ná mó suí shí fó
南 無 隨 時 佛

ná mó gōng dé jìng fó
南 無 功 德 敬 佛

ná mó cái tiān fó
南 無 財 天 佛

ná mó dà shì zhì pú sà
南 無 大 勢 至 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó shàng míng fó
南 無 上 名 佛

ná mó wú liàng yīn fó
南 無 無 量 音 佛

ná mó shī zǐ shēn fó
南 無 師 子 身 佛

ná mó wú néng shēng fó
南 無 無 能 勝 佛

ná mó yuè xiāng fó
南 無 月 相 佛

ná mó wú biān hēng fó
南 無 無 邊 行 佛

ná mó jìng gòu fó
南 無 淨 垢 佛

ná mó yǒng lì fó
南 無 勇 力 佛

ná mó fú dé fó
南 無 福 德 佛

ná mó guǎng yì fó
南 無 廣 意 佛

ná mó shàn jì miè fó
南 無 善 寂 滅 佛

ná mó qīng yīn fó
南 無 慶 音 佛

ná mó cháng jīng jìn pú sà
南 無 常 精 進 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn yǐ
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。願 以

fó lì fǎ lì zhū pú sà lì yí qiè xián shèng lì lìng sì shēng liù
佛 力。法 力。諸 菩 薩 力。一 切 賢 聖 力。令 四 生 六

dào yí qiè zhòng yuàn tóng dào dào chǎng gè gè chàn xiè xīn niàn kǒu
道。一 切 衆 怨。同 到 道 場。各 各 懺 謝。心 念 口

yán zuò rú shì shuō zhòng děng cóng wú shǐ wú míng zhù dì yǐ lái zhì
 言。作如是說。衆等從無始無明住地已來。至
 yú jīn rì yǐ shēn è yè yīn yuán huò yú tiān dào rén dào qǐ zhū
 於今日。以身惡業因緣。或於天道。人道。起諸
 yuàn jié huò yú ā xiū luó dào dì yù dào qǐ zhū yuàn jié huò yú è
 怨結。或於阿修羅道。地獄道。起諸怨結。或於餓
 guǐ dào chù shēng dào qǐ zhū yuàn jié yuàn yǐ fó lì fǎ lì zhū pú
 鬼道。畜生道。起諸怨結。願以佛力。法力。諸菩
 sà lì yī qiè xián shèng lì lìng sì shēng liù dào sān shì zhòng yuàn
 薩力。一切賢聖力。令四生六道。三世衆怨。
 ruò duì fēi duì ruò qīng ruò zhòng yǐ jīn chàn huǐ suǒ chàn chú miè suǒ
 若懟非懟。若輕若重。以今懺悔。所懺除滅。所
 huǐ qīng jìng sān jiè kǔ guǒ yǒng bù fù shòu zài suǒ shēng chù cháng
 悔清淨。三界苦果。永不復受。在所生處。常
 zhí zhū fó yòu fù jīn rì tóng chàn huǐ zhě cóng wú shǐ shēng sǐ yǐ lái
 值諸佛。又復今日。同懺悔者。從無始生死以來。
 zhì yú jīn rì yǐ shēn è yè yīn yuán yú è dào zhōng bèi qǐ yuàn jié
 至於今日。以身惡業因緣。於惡道中。備起怨結。
 huò yǐ chēn huì huò yǐ tān ài huò yǐ yú chī cóng sān dú gēn zào shí
 或以瞋恚。或以貪愛。或以愚癡。從三毒根。造十
 è hòng hào shā qín shòu duàn niú yáng děng huò wèi tián yè huò wèi
 惡行。好殺禽獸。斷牛羊等。或為田業。或為
 shě zhái huò wèi qián cái gèng xiāng shā hài yòu wú shǐ yǐ lái zhì yú
 舍宅。或為錢財。更相殺害。又無始已來。至於
 jīn rì huò wèi lì yǎng miù cì zhòng shēng huò qī wàng zuò yī zhēn
 今日。或為利養。謬刺衆生。或欺妄作醫。針
 jiǔ bǎi xìng rú shì děng zuì yuàn duì wú liàng jīn rì chàn huǐ yuàn qī
 灸百姓。如是等罪。怨懟無量。今日懺悔。願乞
 chú miè yòu wú shǐ yǐ lái zhì yú jīn rì huò jī è zhòng shēng huò
 除滅。又無始已來。至於今日。或饑餓衆生。或
 duó rén liáng shí huò bī zhòng shēng jiǎn kǔ huò duàn rén shuǐ jiāng rú
 奪人糧食。或逼衆生鹹苦。或斷人水漿。如
 shì zhǒng zhǒng è yè yuàn duì jīn rì chàn huǐ yuàn qī chú miè
 是種種惡業怨懟。今日懺悔。願乞除滅。

梁皇寶懺

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

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

yòu wú shǐ yǐ lái zhì yú jīn rì huò shā hài zhòng shēng dàn shí qí ròu
又無始已來。至於今日。或殺害衆生。噉食其肉。

huò zǒng sān dú biān dǎ zhòng shēng huò yǐ dú shí sì shā zhòng shēng
或縱三毒。鞭打衆生。或以毒食。飼殺衆生。

rú shì yuàn duì wú liàng wú biān jīn rì chàn huǐ yuàn qī chú miè yòu wú
如是怨懟。無量無邊。今日懺悔。願乞除滅。又無

shǐ yǐ lái zhì yú jīn rì yuǎn lí míng shī qīn jìn è yǒu cóng shēn sān
始已來。至於今日。遠離明師。親近惡友。從身三

yè zào zhǒng zhǒng zuì sì qíng shā hài wǎng yāo wú gū huò fā chè bí
業。造種種罪。肆情殺害。枉夭無辜。或發撤陂

chí yōng sāi gǎng qú nǎo hài shuǐ xìng zhū yú xì chóng huò fén shāo shān
池。壅塞溝渠。惱害水性。諸餘細蟲。或焚燒山

yě huò shè wǎng zhāng luó shuǐ lù zhòng shēng bèi jiā shā hài rú shì
野。或設網張羅。水陸衆生。備加殺害。如是

yuàn duì wú liàng wú biān jīn rì chàn huǐ yuàn qī chú miè yòu wú shǐ yǐ
怨懟。無量無邊。今日懺悔。願乞除滅。又無始已

lái zhì yú jīn rì wú cí bēi xīn guāi píng děng héng dòu chéng qī kuáng
來。至於今日。無慈悲心。乖平等行。斗秤欺誑。

qīn líng xià liè huò pò tā chéng yì chāo lǔe jié duó huò tōu dào tā cái
侵凌下劣。或破他城邑。抄掠劫奪。或偷盜他財。

yǐ zì gòng gěi wú yǒu chéng xìn gèng xiāng shā hài rú shì yuàn duì wú
 以自供給。無有誠信。更相殺害。如是怨懟。無
 liàng wú biān jīn rì chàn huǐ yuàn qī chú miè yòu wú shǐ yǐ lái zhì yú
 量無邊。今日懺悔。願乞除滅。又無始已來，至於
 jīn rì wú cí bēi xīn wú cí bēi xíng zài liù dào zhōng yú zhū zhòng
 今日。無慈悲心。無慈悲行。在六道中。於諸衆
 shēng bèi jiā chǔ dú huò biān dǎ juàn shǔ bù yǐ qí dào huò xì huò fú
 生。備加楚毒。或鞭打眷屬。不以其道。或繫或縛。
 suǒ xiè yōu bì huò kǎo lǚ cè lì cì shè shāng huǐ huò zhǎn jié cán hài
 鎖械幽閉。或考掠側立。刺射傷毀。或斬截殘。害
 bāo zhì shāo zhǔ rú shì yuàn duì wú liàng wú biān jīn rì chàn huǐ yuàn
 剝炙燒煮。如是怨懟。無量無邊。今日懺悔。願
 qī chú miè yòu wú shǐ yǐ lái zhì yú jīn rì shēn sān è yè kǒu sì è
 乞除滅。又無始已來。至於今日。身三惡業。口四惡
 yè yì sān è yè sì zhòng wǔ nì zhū yú bù shàn wú bù bèi zuò zì
 業。意三惡業。四重五逆。諸餘不善。無不備作。自
 shì nián mìng bù wèi guǐ shén wéi kǒng wǒ bù shēng rén rén néng shēng wǒ
 恃年命。不畏鬼神。唯恐我不勝人。人能勝我。

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

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

Again, since beginningless time, we have not had a kind mind and behavior. We might have made all sentient beings in the six paths suffer severely, whipped family members leading to the improper handling of relationship, tied and caged living beings, hurt them by stabbing or shooting, cut them into pieces, skin, and cooked them. Consequently, resentful living beings are countless and boundless. Today, we repent for these offenses and plead for their eradication. Again, since beginningless time, we might have committed three physical offenses, four verbal offenses, three mental offenses, four serious precept breakings, five grave offenses, and all other offenses. We might have relied incorrectly on our own fate and disrespected holy spirits. We might have worried about others being superior to us.

huò yǐ huá mén wàng zú líng rén ào wù zuò rú shì yuàn huò yǐ duō wén
或以華門望族。凌人傲物。作如是怨。或以多聞
shì dá líng rén ào wù zuò rú shì yuàn huò yǐ piān zhāng jì yì líng rén ào
識達。凌人傲物。作如是怨。或以篇章技藝。凌人傲
wù zuò rú shì yuàn huò yǐ kuā háo shē chǐ líng rén ào wù zuò rú shì yuàn
物。作如是怨。或以誇豪奢侈。凌人傲物。作如是怨。
huò yǐ biàn kǒu lì cí líng rén ào wù zuò rú shì yuàn rú shì zhòng yuàn
或以辯口利辭。凌人傲物。作如是怨。如是衆怨。
huò yú zūn xiàng fú tián biān qǐ huò yú hé shàng shé lí biān qǐ huò yú
或於尊像福田邊起。或於和尚闍黎邊起。或於
tóng zhù shàng zhōng xià zuò biān qǐ huò yú tóng xué juàn shǔ biān qǐ huò yú
同住上中下座邊起。或於同學眷屬邊起。或於
fù mǔ qīn qī biān qǐ rú shì yuàn duì wú liàng wú biān jīn rì chàn huǐ
父母親戚邊起。如是怨懟。無量無邊。今日懺悔。
yuàn qǐ chú miè yòu wú shǐ yǐ lái zhì yú jīn rì huò yú tiān dào rén dào
願乞除滅。又無始已來。至於今日。或於天道。人道。
qǐ zhū yuàn jié huò yú ā xiū luó dào dì yù dào qǐ zhū yuàn jié huò yú
起諸怨結。或於阿修羅道。地獄道。起諸怨結。或於
chù shēng dào è guǐ dào nǎi zhì shí fāng yí qiè zhòng shēng biān qǐ zhū
畜生道。餓鬼道。乃至十方一切衆生邊。起諸
yuàn jié rú shì zuì è wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè
怨結。如是罪惡無量無邊。今日懺悔。願乞除滅。

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

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

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

zhòng děng yòu wú shǐ yǐ lái zhì yú jīn rì huò wéi jí dù huò wéi chǎn
 衆等又無始已來。至於今日。或為嫉妬。或為諂
 qū zì qiú shēng jìn huò wéi míng yù huò wéi lì yǎng suí zhú xié jiàn
 曲。自求升進。或為名譽。或為利養。隨逐邪見。
 wú yǒu cán kuì rú shì yuàn jié ruò qīng ruò zhòng zuì yīn kǔ guǒ shǔ liàng
 無有慚愧。如是怨結。若輕若重。罪因苦果。數量
 duō shǎo wéi yǒu zhū fó zhū dà pú sà jìn zhī jìn jiàn zhū fó pú sà
 多少。唯有諸佛。諸大菩薩。盡知盡見。諸佛菩薩。
 dāng cí niàn wǒ ruò wǒ zì cóng wú shǐ shēng sǐ yǐ lái suǒ zuò zhòng zuì
 當慈念我。若我自從無始生死已來。所作衆罪。
 ruò zì zuò jiào tā zuò jiàn zuò suí xǐ ruò sān bǎo wù zì qǔ jiào tā qǔ
 若自作。教他作。見作隨喜。若三寶物。自取教他取。
 jiàn qǔ suí xǐ huò yǒu fù cáng huò bù fù cáng rú zhū fó pú sà suǒ
 見取隨喜。或有覆藏。或不覆藏。如諸佛菩薩。所
 zhī suǒ jiàn zuì liàng duō shǎo yīng duò dì yù è guǐ chù shēng jí zhū
 知所見。罪量多少。應墮地獄。餓鬼畜生。及諸
 è qù biān dì xià jiàn shòu yuàn duì zhě jīn jiē chàn huǐ yuàn qǐ chú miè
 惡趣。邊地下賤。受怨懟者。今皆懺悔。願乞除滅。

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

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

zhū fó shén lì bù kě sī yì yuàn yǐ cí bēi xīn jiù hù yí qiè shòu
 諸佛神力。不可思議。願以慈悲心救護一切。受
 zhòng děng jīn rì xiàng sì shēng liù dào fù mǔ shī zhǎng yí qiè juàn shǔ
 衆等今日向四生六道。父母師長。一切眷屬。
 chàn huǐ wǎng zuì jiě yuàn shì jié yuàn lìng liù dào yuàn duì gè gè huān xǐ
 懺悔往罪。解怨釋結。願令六道怨懟各各歡喜。
 yí qiè shě shī wú yuàn qīn xiǎng yí qiè wú ài yóu rú xū kōng cóng jīn
 一切捨施。無怨親想。一切無礙。猶如虛空。從今

rì qù zhì yú pú tí jié xí fán nǎo bì jìng duàn chú sān yè qīng jìng
日去。至於菩提。結習煩惱。畢竟斷除。三業清淨。

zhòng yuàn yǒng jìn tiān gōng bǎo diàn suí yì wǎng shēng sì wú liàng xīn
衆怨永盡。天宮寶殿。隨意往生。四無量心。

liù bō luó mì cháng néng xiū xíng bǎi fú yán shēn wàn shàn jù zú zhù
六波羅蜜。常能修行。百福嚴身。萬善具足。住

shǒu léng yán sān mèi dé jīn gāng shēn yǐ yī niàn qǐng biàn yīng liù dào
首楞嚴三昧。得金剛身。以一念頃。遍應六道。

gèng xiāng jì dù shǐ wú wèi yú tóng zuò dào chǎng chéng děng zhèng jué
更相濟度。使無遺餘。同坐道場。成等正覺。

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

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

shēn yè qīng jìng suǒ yú kǒu guō fù shì yí qiè yuàn huò zhī mén gù zhū
身業清淨。所餘口過。復是一切怨禍之門。故諸

fó jiè bù dé liǎng shé è kǒu wàng yán qǐ yǔ dāng zhī chǎn qū huā cí
佛誡。不得兩舌。惡口妄言綺語。當知諂曲華辭。

gòu shàn shì fēi wéi huàn bù qīng zhāo bào shí zhòng fū rén chǔ shì xīn
構扇是非。為患不輕。招報實重。夫人處世。心

huái dú niàn kǒu shī dú yán shēn xíng dú hòng yǐ cǐ sān shì jiā hài zhòng
懷毒念。口施毒言。身行毒行。以此三事。加害衆

shēng zhòng shēng bèi dú jí jié yuàn hèn shì xīn yù bào huò xiàn shì huò
生。衆生被毒。即結怨恨。誓心欲報。或現世獲

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

fù wú yǒu qióng jìn jiē yóu sù mìng fēi kōng suǒ dé dāng zhī shēn sān
復。無有窮盡。皆由宿命。非空所得。當知身三

kǒu sì shí zhòng è zhī yuán chù sù zhě bù xíng zhōng xiào sǐ rù tài
口四。實衆惡之源。處俗者。不行忠孝。死入泰
shān nǎi yǒu tāng huǒ zhī kù chū jiā zhě bù yào fó fǎ suǒ shēng zhī chù
山。乃有湯火之酷。出家者。不樂佛法。所生之處。
cháng yú è jù rú cǐ yuàn duì jiē zī sān yè sān yè zhī zhōng kǒu yè
常與惡俱。如此怨懟。皆資三業。三業之中。口業
shí zhòng nǎi zhì huò bào bèi zhū chǔ dú nán xiǎo zhī yè bù jué bù zhī
實重。乃至獲報。備諸楚毒。難曉之夜。不覺不知。

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

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

jīn rì dào chǎng tóng yè dà zhòng wǒ děng suǒ yǐ lún huí liù dào zhě jiē
今日道場。同業大眾。我等所以輪迴六道者。皆
yóu kǒu yè huò fù qīng yán sì yǔ biàn kǒu lì cí fú xū jiǎ shì yán xíng
由口業。或復輕言肆語。辯口利辭。浮虛假飾。言行
xiāng guāi è bào zì zhāo lì jié wú miǎn qǐ dé bù rén rén sǒng rán zēng
相乖。惡報自招。歷劫無免。豈得不人。人悚然增
dào chàn xǐ cǐ guō xiāng yú cóng yǒu shì shén yǐ lái zhì yú jīn rì kǒu
到。懺洗此過。相與從有識神已來。至於今日。口
yè bù shàn yú sì shēng liù dào fù mǔ shī zhǎng yí qiè juàn shǔ biān mí
業不善。於四生六道。父母師長。一切眷屬邊。靡
è bù xuān chū yán cū guǎng fā yǔ huǐ bào péng yóu jù yǔ wú yì ér
惡不宣。出言麤獷。發語毀暴。朋遊聚語。無義而
shuō zhǐ kōng wéi yǒu zhǐ yǒu wéi kōng jiàn yán bù jiàn bù jiàn yán jiàn
說。指空為有。指有為空。見言不見。不見言見。
wén yán bù wén bù wén yán wén zuò yán bù zuò bù zuò yán zuò rú shì
聞言不聞。不聞言聞。作言不作。不作言作。如是

diān dǎo fǎn tiān yì dì zì lì shāng wù gèng xiāng chán bàng yán yǐ zé
顛倒。反天易地。自利傷物。更相讒謗。言已則
mí dé bù guī shuō tā zé hé è bù wǎng nǎi zhì pǐn sù shèng xián cái liàng
靡德不歸。說他則何惡不往。乃至品訴聖賢。裁量
jūn fù jī shuō shī zhǎng bàng shàn zhī shì wú dào wú yí wú suǒ gù nán
君父。譏說師長。謗善知識。無道無義。無所顧難。
shì yǒu yōu è shāng xíng sāng mìng wèi lái chǔ tòng yǒng jié yīng bào qiě
世有幽厄。傷形喪命。未來楚痛。永劫嬰報。且
xì xiào zhī qīng biàn néng jù zú wú liàng zhòng zuì hé kuàng kǔ yán yǐ
戲笑之頃。便能具足。無量重罪。何況苦言。以
jiā yī qiè zhòng děng xiāng yú wú shǐ yǐ lái zhì yú jīn rì yǐ è kǒu yè
加一切。衆等相與。無始已來。至於今日。以惡口業。
yú tiān dào rén dào yǒu yuàn duì zhě yú ā xiū luó dào dì yù dào yǒu
於天道。人道。有怨懟者。於阿修羅道。地獄道。有
yuàn duì zhě yú è guǐ dào chù shēng dào yǒu yuàn duì zhě yú fù mǔ shī
怨懟者。於餓鬼道。畜生道。有怨懟者。於父母師
zhǎng yī qiè juàn shǔ yǒu yuàn duì zhě zhòng děng yǐ cí bēi xīn tóng pú
長。一切眷屬。有怨懟者。衆等以慈悲心。同菩
sà hèng tóng pú sà yuàn pǔ jiē fèng wéi guī mìng jìng lǐ dà cí bēi fù
薩行。同菩薩願。普皆奉為。歸命敬禮。大慈悲父。

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

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

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó jìng duàn yí fó
南 無 淨 斷 疑 佛

ná mó miào lè fó
南 無 妙 樂 佛

ná mó wú zhù fó
南 無 無 住 佛

ná mó zhòng shǒu fó
南 無 衆 首 佛

ná mó duō dé fó
南 無 多 德 佛

ná mó wú biān wēi dé fó
南 無 無 邊 威 德 佛

ná mó yào wáng fó
南 無 藥 王 佛

ná mó è rè fó
南 無 惡 熱 佛

ná mó míng dé fó
南 無 名 德 佛

ná mó yǒng dé fó
南 無 勇 德 佛

ná mó dà dé fó
南 無 大 德 佛

ná mó xiāng xiàng fó
南 無 香 象 佛

ná mó shàn zhù fó
南 無 善 住 佛

ná mó bù xiū xī pú sà
南 無 不 休 息 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó wú liàng chí fó
南 無 無 量 持 佛

ná mó bù fù fó
南 無 不 負 佛

ná mó dé chā jiā fó
南 無 得 叉 迦 佛

ná mó shì guāng fó
南 無 世 光 佛

ná mó fú shā fó
南 無 弗 沙 佛

ná mó yì yì fó
南 無 義 意 佛

ná mó duàn è fó
南 無 斷 惡 佛

ná mó shàn tiáo fó
南 無 善 調 佛

ná mó huā dé fó
南 無 華 德 佛

ná mó jīn gāng jūn fó
南 無 金 剛 軍 佛

ná mó jì miè yì fó
南 無 寂 滅 意 佛

ná mó nà luó yán fó
南 無 那 羅 延 佛

ná mó miào yīn pú sà
南 無 妙 音 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn yǐ
又復歸命。如是十方。盡虛空界。一切三寶。願以
fó lì fǎ lì pú sà lì xián shèng lì lìng sì shēng liù dào yí qiè
佛力。法力。菩薩力。賢聖力。令四生六道。一切
zhòng shēng chóng shǐ jué wù tóng dào dào chǎng ruò yǒu shēn xíng jū ài
衆生。重使覺悟。同到道場。若有身形拘礙。
yǒu xīn bù dé dào zhě yuàn yǐ fó lì fǎ lì pú sà lì xián shèng lì
有心不得到者。願以佛力。法力。菩薩力。賢聖力。
shè qí jīng shén yí qiè tóng dào shòu zhòng děng chàn kǒu yè zuì cóng wú
攝其精神。一切同到。受衆等懺口業罪。從無
shǐ wú míng zhù dì yǐ lái zhì yú jīn rì yǐ kǒu è yè yīn yuán yú liù dào
始無明住地已來。至於今日。以口惡業因緣。於六道
zhōng bèi qǐ yuàn jié yuàn yǐ sān bǎo shén lì lìng sì shēng liù dào sān
中。備起怨結。願以三寶神力。令四生六道。三
shì yuàn duì suǒ chàn yǒng duàn suǒ huǐ yǒng miè zhòng děng cóng wú shǐ
世怨懟。所懺永斷。所悔永滅。衆等從無始
yǐ lái zhì yú jīn rì huò yǐ chēn huì huò yǐ tān ài huò yǐ yú chī cóng
已來。至於今日。或以瞋恚。或以貪愛。或以愚癡。從
sān dú gēn zào shí è hòng yǐ kǒu sì è qǐ wú liàng zuì huò yǐ è kǒu
三毒根。造十惡行。以口四惡。起無量罪。或以惡口。
nǎo luàn fù mǔ shī zhǎng juàn shǔ jí zhū zhòng shēng huò yú fù mǔ qǐ
惱亂父母。師長眷屬。及諸衆生。或於父母。起
wàng yǔ yè huò yú shī zhǎng qǐ wàng yǔ yè huò yú juàn shǔ qǐ wàng
妄語業。或於師長。起妄語業。或於眷屬。起妄
yǔ yè huò yú yí qiè zhòng shēng qǐ wàng yǔ yè huò fù jiàn yán bù jiàn
語業。或於一切衆生。起妄語業。或復見言不見。
bù jiàn yán jiàn huò wén yán bù wén bù wén yán wén huò zhī yán bù zhī
不見言見。或聞言不聞。不聞言聞。或知言不知。
bù zhī yán zhī huò wéi jiāo màn huò wéi jí dù qǐ wàng yǔ yè rú shì zuì
不知言知。或為驕慢。或為嫉妬。起妄語業。如是罪
è wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè yòu wú shǐ yǐ lái
惡。無量無邊。今日懺悔。願乞除滅。又無始已來。
zhì yú jīn rì qǐ liǎng shé yè shòu tā è yán bù néng fù cáng xiàng bǐ
至於今日。起兩舌業。受他惡言。不能覆藏。向彼

shuō cǐ xiàng cǐ shuō bǐ shǐ rén fēn sàn lìng tā yīng kǔ huò yīn xì xiào
 說此。向此說彼。使人分散。令他嬰苦。或因戲笑。
 dòu zhèng liǎng jiā lí rén gǔ ròu pò tā juàn shǔ chán luàn jūn chén fēn
 鬭爭兩家。離人骨肉。破他眷屬。讒亂君臣。紛
 rǎo yí qiè rú shì děng zuì wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú
 擾一切。如是等罪。無量無邊。今日懺悔。願乞除
 miè yòu fù wú shǐ yǐ lái zhì yú jīn rì zào qǐ yǔ zuì shuō wú yì yǔ
 滅。又復無始已來。至於今日。造綺語罪。說無義語。
 wú lì yì yǔ huò nǎo fù mǔ huò nǎo shī zhǎng huò nǎo tóng xué nǎi zhì
 無利益語。或惱父母。或惱師長。或惱同學。乃至
 liù dào yí qiè zhòng shēng jiē qǐ nǎo hài rú shì kǒu yè suǒ qǐ yuàn duì
 六道一切衆生。皆起惱害。如是口業。所起怨懟。
 wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè yuàn yǐ fó lì fǎ lì
 無量無邊。今日懺悔。願乞除滅。願以佛力。法力。
 zhū pú sà lì yí qiè xián shèng lì shòu zhòng děng jīn rì chàn huǐ lìng
 諸菩薩力。一切賢聖力。受衆等今日懺悔。令
 sì shēng liù dào sān shì zhòng yuàn yí qiè yuàn jié bì jìng jiě tuō yí qiè
 四生六道。三世衆怨。一切怨結。畢竟解脫。一切
 zuì yè jiē xī chú duàn bì jìng bù fù qǐ zhū yuàn jié gèng rù sān tú
 罪業。皆悉除斷。畢竟不復。起諸怨結。更入三塗。
 bì jìng bù fù yú liù dào zhōng chǔ dú xiāng jiā cóng jīn rì qù yí qiè
 畢竟不復。於六道中。楚毒相加。從今日去。一切
 shě shī wú yuàn qīn xiǎng yí qiè hé hé yóu rú shuǐ rǔ yí qiè huān xǐ
 捨施。無怨親想。一切和合。猶如水乳。一切歡喜。
 yóu rú chū dì yǒng wéi fǎ qīn cí bēi juàn shǔ cóng jīn yǐ qù nǎi zhì pú
 猶如初地。永為法親。慈悲眷屬。從今已去。乃至菩
 tí sān jiè guǒ bào yǒng bù fù shòu duàn sān zhàng yè chú wǔ bù wèi
 提。三界果報。永不復受。斷三障業。除五怖畏。
 sì wú liàng xīn liù bō luó mì zēng jìn shēn xiū xíng dà chéng dào rù fó
 四無量心。六波羅蜜。增進深修。行大乘道。入佛
 zhì huì yí qiè yuàn hǎi jiē néng mǎn zú liù tōng sān dá wú bù míng liǎo
 智慧。一切願海。皆能滿足。六通三達。無不明了。
 dé fó sān mì jù wǔ fēn shēn dēng jīn gāng huì chéng zhǒng zhì guǒ
 得佛三密。具五分身。登金剛慧。成種智果。

梁皇寶懺

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

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

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

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

Again, since beginningless time, we might have committed offenses because of frivolous talk as well as meaningless and worthless talk. We might have irritated parents, teachers, elders and classmates. We might have offended to the degree that all sentient beings in the six paths are troubled and affected. Such verbal karma has caused countless and boundless resentful sentient beings to suffer. Today we repent for these offenses and plead for its eradication.

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

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

jīn rì dào chǎng tóng yè dà zhòng xiāng yú yǐ dé chàn huǐ shēn kǒu
 今日道場。同業大眾。相與已得。懺悔身口
 zuì jìng cì fù yīng xū qīng jìng yì yè yí qiè zhòng shēng lún huí
 罪竟。次復應須清淨意業。一切衆生。輪迴
 shēng sǐ bù dé jiě tuō zhě jiē yóu yì yè jié jí láo gù shí è wǔ
 生死。不得解脫者。皆由意業。結集牢固。十惡五
 nì bì yóu yì zào gù fó jiè yán bù dé tān yù chēn huì yú chī xié
 逆。必由意造。故佛誠言。不得貪欲瞋恚愚癡邪
 jiàn hòu duò dì yù shòu kǔ wú qióng jīn rì xiāng yú gòng jiàn xīn
 見。後墮地獄。受苦無窮。今日相與共見。心
 zhī qū yì zhū shì yì yóu jūn zhī zǒng cè qí chén kǒu fā è yán shēn
 之驅役諸識。亦由君之摠策其臣。口發惡言身
 xíng è xíng yú liù dào zhōng néng zhāo jù bào dāng zhī miè shēn shì
 行惡行。於六道中。能招劇報。當知滅身。事
 yóu xīn zào jīn yù gǎi huǐ xiān cuò qí xīn cì zhé qí yì hé yǐ gù
 由心造。今欲改悔。先挫其心。次折其意。何以故
 ěr jīng yán zhì zhī yí chù wú shì bù bàn dāng zhī jié xīn shì jiě
 爾。經言。制之一處。無事不辦。當知潔心。是解
 tuō zhī běn jìng yì shì jìn qù zhī jī sān tú jù bào bù lái è dào
 脫之本。淨意是進趣之基。三塗劇報不來。惡道
 zhòng kǔ bù wǎng rán shēn kǒu yè cū yì qiǎn yì dì wéi xì nán chú
 衆苦不往。然身口業麤易遣。意地微細難除。
 rú lái dà shèng yí qiè zhì rén yú shēn kǒu yì shǐ dé bù hù kuàng
 如來大聖。一切智人。於身口意。始得不護。況
 hū yú huò fán fū ér bù shǒu shèn ruò bù zhé cuò wèi jiàn qí shàn
 乎愚惑凡夫。而不守慎。若不折挫。未見其善。
 shì yǐ jīng yún fáng yì rú chéng shǒu kǒu rú píng qǐ dé bù hù
 是以經云。防意如城。守口如瓶。豈得不護。
 xiāng yú wú shǐ yǐ lái jí cǐ yī xíng wú míng qǐ ài zēng zhǎng
 相與無始已來。及此一形。無明起愛。增長
 shēng sǐ yì néng jù zú shí èr kǔ shì bā xié bā nán sān tú liù
 生死。亦能具足。十二苦事。八邪八難。三塗六
 dào lún huí liú zhuǎn wú bù jīng lì rú shì zhū chù shòu wú liàng kǔ
 道。輪迴流轉。無不經歷。如是諸處。受無量苦。

jiē yóu yì yè gòu qǐ yuàn duì niàn niàn pān yuán wèi céng zàn shě
皆由意業。構起怨懟。念念攀緣。未曾暫捨。

shàn dòng liù qíng chí yì wǔ tǐ qīng zhòng è yè wú bù bèi zào
扇動六情。馳役五體。輕重惡業。無不備造。

huò shēn kǒu bù suì xīn zēng fèn dú gèng xiāng shā hài wú lián mǐn xīn
或身口不遂。心增忿毒。更相殺害。無憐愍心。

ruò zì wēi yǒu tòng yǎng bù kě yì rěn bǐ zhì zài tā wéi kǒng chǔ dú
若自微有痛癢。不可抑忍。比至在他。唯恐楚毒

bù shēn jiàn rén zhī guō zhì yuàn xuān shuō zì yǒu qiān shī bù xǐ tā
不深。見人之過。志願宣說。自有愆失/不喜他

wén yǒu rú shì xīn shí kě cán kuì yòu yì dì qǐ chēn dà dào yuàn
聞。有如是心。實可慚愧。又意地起瞋。大道怨

zéi suǒ yǐ jīng yán jié gōng dé zéi wú guō chēn huì yòu huā yán jīng
賊。所以經言。劫功德賊。無過瞋恚。又華嚴經

yún fó zǐ ruò qǐ yī chēn huì xīn yí qiè è zhōng wú guō cǐ è
云。佛子若起一瞋恚心。一切惡中。無過此惡。

hé yǐ gù ěr qǐ yī chēn huì xīn zé shòu bǎi qiān zhàng ài suǒ wèi
何以故爾。起一瞋恚心。則受百千障礙。所謂

bù jiàn pú tí zhàng bù wén fǎ zhàng shēng è dào zhàng duō jí bìng
不見菩提障。不聞法障。生惡道障。多疾病

zhàng bèi bàng huǐ zhàng shēng ān dùn zhàng shī zhèng niàn zhàng shǎo
障。被謗毀障。生闇鈍障。失正念障。少

zhì huì zhàng jìn è zhī shì zhàng bú yào xián shàn zhàng yuǎn zhèng
智慧障。近惡知識障。不樂賢善障。遠正

jiàn zhàng nǎi zhì lí fó zhèng jiào rù mó jìng jiè bèi shàn zhī shì
見障。乃至離佛正教。入魔境界。背善知識。

zhū gēn bù jù shēng è yè jiā shēng yú biān dì rú shì děng zhàng
諸根不具。生惡業家。生於邊地。如是等障。

bù kě jù shuō wǒ děng wú shǐ yǐ lái zhì yú jīn rì yīng yǒu wú
不可具說。我等無始已來。至於今日。應有無

liàng wú biān chēn huì è xīn nǎi zhì qǐ chēn bù bì qīn zú hé kuàng
量無邊。瞋恚惡心。乃至起瞋。不避親族。何況

liù dào zhū zhòng shēng děng jí qí fán nǎo měng dú bù fù zì zhī
六道。諸衆生等。及其煩惱猛毒。不復自知。

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

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

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

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

dàn shì bù dé wéi xīn xiǎng zé hé suǒ bù niàn ruò shǐ dé suì xīn yì zé
但事不得為。心想則何所不念。若使得遂心意。則
shéi bù bèi kùn gù tiān zǐ yī nù fú shī wàn lǐ jiàng sī yǐ huán kōng
誰不被困。故天子一怒。伏屍萬里。降斯已還空
zì fēn rǎo biān tà chuí fù yǒu zhū zuì guò dāng cǐ zhī shí hé chù yīng
自紛擾。鞭撻捶縛。有諸罪過。當此之時。何處應

梁皇寶懺

yán wǒ yī shàn jiè wéi kǒng kǔ kù bù shēn bú zhòng shì yì dì è
言。我依善誠。唯恐苦酷。不深不重。是意地惡。

tōng yú yǒu shì zhì yú bù miǎn háo jiàn gòng yǒu wèi cháng yí rì cán
通於有識。智愚不免。豪賤共有。未嘗一日。慚

kuì gǎi huǐ jīn rì dào chǎng tóng yè dà zhòng chēn huì fán nǎo yì lǜ
愧改悔。今日道場。同業大眾。瞋恚煩惱。意慮

yōu shēn suī fù yù shě duì jìng yǐ fā dòng yú è jù niàn niàn xiāng chù
幽深。雖復欲捨。懟境已發動與惡俱。念念相觸。

hé shí dāng dé miǎn lí sī kǔ dà zhòng jì zhī qí zuì qǐ dé yàn rán
何時當得。免離斯苦。大眾既知其罪。豈得晏然。

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

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

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

In today's Dharma assembly, we, who have common karma, are troubled by our anger. Although we like to avoid anger thoughts, when the conditions arise, we commit evil karma. When can we leave this suffering? Now that we know about our offenses, how can we not be regretful and change? Today we are here together to sincerely repent for our offenses. Everyone must do it. With utmost sincerity and urgency, we bow and take refuge in the world's most compassionate father.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南無彌勒佛

ná mó wú suǒ fù fó
南無無所負佛

ná mó diàn xiāng fó
南無電相佛

ná mó wēi dé shǒu fó
南無威德守佛

ná mó shàng lì fó
南無上利佛

ná mó zhì yuàn zéi fó
南無治怨賊佛

ná mó shì jiā móu ní fó
南無釋迦牟尼佛

ná mó yuè xiāng fó
南無月相佛

ná mó gōng jìng fó
南無恭敬佛

ná mó zhì rì fó
南無智日佛

ná mó xū mí dǐng fó
南無須彌頂佛

ná mó lián huā fó
南無蓮華佛

ná mó yīng zàn fó
南 無 應 讚 佛

ná mó lí jiāo fó
南 無 離 憍 佛

ná mó cháng lè fó
南 無 常 樂 佛

ná mó tiān míng fó
南 無 天 名 佛

ná mó shèn liáng fó
南 無 甚 良 佛

ná mó bǎo yuè fó
南 無 寶 月 佛

ná mó yào chán fó
南 無 樂 禪 佛

ná mó yóu xì fó
南 無 遊 戲 佛

ná mó shī zǐ yóu xì pú sà
南 無 師 子 遊 戲 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó zhī cì fó
南 無 知 次 佛

ná mó nà luó yán fó
南 無 那 羅 延 佛

ná mó bù shǎo guó fó
南 無 不 少 國 佛

ná mó jiàn yǒu biān fó
南 無 見 有 邊 佛

ná mó duō gōng dé fó
南 無 多 功 德 佛

ná mó shī zǐ xiāng fó
南 無 師 子 相 佛

ná mó wú suǒ shǎo fó
南 無 無 所 少 佛

ná mó shī zǐ fèn xùn pú sà
南 無 師 子 奮 迅 菩 薩

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn yǐ cí
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。願 以 慈
bēi lì wú liàng wú biān zì zài lì shòu zhòng děng jīn rì xiàng sì shēng liù
悲 力。無 量 無 邊 自 在 力。受 衆 等 今 日 向 四 生 六
dào fù mǔ shī zhǎng yí qiè juàn shǔ chàn yì suǒ jié yí qiè yuàn duì ruò
道。父 母 師 長。一 切 眷 屬。懺 意 所 結。一 切 怨 懟。若
duì fēi duì ruò qīng ruò zhòng yǐ jié zhī yuàn yuàn chàn chú miè wèi jì zhī
懟 非 懟。若 輕 若 重。已 結 之 怨。願 懺 除 滅。未 結 之
yuàn bù gǎn fù jié yǎng yuàn yǐ sān bǎo lì tóng jiā shè shòu āi mǐn fù
怨。不 敢 復 結。仰 願 以 三 寶 力。同 加 攝 受。哀 愍 覆
hù lìng dé jiě tuō zhòng děng cóng wú shǐ yǐ lái zhì yú jīn rì yǐ yì è
護。令 得 解 脫。衆 等 從 無 始 已 來。至 於 今 日。以 意 惡
yè yīn yuán yú sì shēng liù dào fù mǔ shī zhǎng yí qiè juàn shǔ jié zhū
業 因 緣。於 四 生 六 道。父 母 師 長。一 切 眷 屬。結 諸

yuàn duì ruò qīng ruò zhòng jīn rì cán kuì fā lù chàn huǐ yí qiè yuàn duì
怨懟。若輕若重。今日慚愧。發露懺悔。一切怨懟。
yuàn qǐ chú miè yòu wú shǐ yǐ lái zhì yú jīn rì yī sān dú gēn qǐ yú tān
願乞除滅。又無始已來。至於今日。依三毒根。起於貪
xīn yīn yú tān shǐ qǐ yú tān yè ruò yōu ruò xiǎn jìn kōng fǎ jiè tā suǒ
心。因於貪使。起於貪業。若幽若顯。盡空法界。他所
yǒu wù qǐ yú è niàn wǒ dāng qǔ zhī nǎi zhì fù mǔ wù shī zhǎng wù juàn
有物。起於惡念。我當取之。乃至父母物。師長物。眷
shǔ wù yí qiè zhòng shēng wù zhū tiān zhū xiān wù rú shì děng wù jiē niàn
屬物。一切衆生物。諸天諸仙物。如是等物。皆念
shǔ jǐ rú shì zuì è wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè
屬己。如是罪惡。無量無邊。今日懺悔。願乞除滅。
yòu wú shǐ yǐ lái zhì yú jīn rì qǐ yú chēn yè zhòu yè shāo rán yì shí yí
又無始已來。至於今日。起於瞋業。晝夜燒然。一時一
kè wú zàn xiū xī xiǎo bù shì yì biàn dà huì nù qǔ zhū zhòng shēng zhǒng
刻。無暫休息。小不適意。便大恚怒。取諸衆生。種
zhǒng nǎo hài huò jiā biān zhàng huò fù chén nì nǎi zhì qū pò jī è xuán
種惱害。或加鞭杖。或復沈溺。乃至驅迫飢餓。懸
fú yōu xì rú shì chēn zuì wú liàng yuàn duì jīn rì chàn huǐ yuàn qǐ chú
縛幽繫。如是瞋罪。無量怨懟。今日懺悔。願乞除
miè yòu wú shǐ yǐ lái zhì yú jīn rì suí zhú wú míng qǐ yú chī yè wú è
滅。又無始已來。至於今日。隨逐無明。起於癡業。無惡
bù zào wú yǒu zhèng huì xìn yú xié yán shòu yú xié fǎ rú shì chī yè jié
不造。無有正慧。信於邪言。受於邪法。如是癡業。結
zhū yuàn duì wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè yòu wú shǐ
諸怨懟。無量無邊。今日懺悔。願乞除滅。又無始
yǐ lái zhì yú jīn rì xíng shí xié dào wú yuàn bù jié wú yè bù zào niàn
已來。至於今日。行十邪道。無怨不結。無業不造。念
niàn pān yuán wèi céng zàn shě shàn dòng liù qíng qǐ zhū jié yè huò shēn
念攀緣。未曾暫捨。扇動六情。起諸結業。或身
kǒu bù suì qí shì xīn zēng dú lì nǎi zhì xì xiào gòu qǐ shì fēi bù yǐ zhí
口不遂其事。心增毒厲。乃至戲笑。構起是非。不以直
xīn yú rén cóng shì héng huái chǎn qǔ wú yǒu cán kuì rú shì děng zuì wú
心與人。從事恒懷諂曲。無有慚愧。如是等罪。無

liàng wú biān yú liù dào zhōng shòu dà kǔ nǎo jīn rì chàn huǐ yuàn qǐ chú
 量無邊。於六道中。受大苦惱。今日懺悔。願乞除
 miè zhòng děng cóng wú shǐ yǐ lái zhì yú jīn rì shēn yè bù shàn kǒu yè
 滅。衆等從無始已來。至於今日。身業不善。口業
 bù shàn yì yè bù shàn rú shì è yè yú fó biān qǐ yí qiè zuì zhàng yú
 不善。意業不善。如是惡業。於佛邊起。一切罪障。於
 fǎ biān qǐ yí qiè zuì zhàng yú zhū pú sà xián shèng biān qǐ yí qiè zuì
 法邊起。一切罪障。於諸菩薩賢聖邊起。一切罪
 zhàng rú shì zuì zhàng wú liàng wú biān jīn rì zhì chéng qiú āi chàn huǐ
 障。如是罪障。無量無邊。今日至誠。求哀懺悔。
 yuàn qǐ chú miè yòu wú shǐ yǐ lái zhì yú jīn rì shēn sān kǒu sì yì sān
 願乞除滅。又無始已來。至於今日。身三口四。意三
 è yè wǔ nì sì zhòng wú zuì bù zuò jīn rì chàn huǐ yuàn qǐ chú miè yòu
 惡業。五逆四重。無罪不作。今日懺悔。願乞除滅。又
 wú shǐ yǐ lái zhì yú jīn rì liù gēn liù chén liù shì wàng xiǎng diān dǎo pān
 無始已來。至於今日。六根六塵。六識妄想。顛倒攀
 yuán zhū jìng zào yí qiè zuì jīn rì chàn huǐ yuàn qǐ chú miè yòu wú shǐ yǐ
 緣諸境。造一切罪。今日懺悔。願乞除滅。又無始已
 lái zhì yú jīn rì yú shè wēi yí jiè shè shàn fǎ jiè shè zhòng shēng jiè
 來。至於今日。於攝威儀戒。攝善法戒。攝衆生戒。
 duō yǒu huǐ fàn shēn huài mìng zhōng duò sān è dào zài dì yù zhōng shòu
 多有毀犯。身壞命終。墮三惡道。在地獄中。受
 wú liàng wú biān héng shā děng kǔ yòu duò è guǐ wú suǒ shì zhī héng bào
 無量無邊。恒沙等苦。又墮餓鬼。無所識知。恒抱
 jī kě shòu zhū rè nǎo yòu duò chù shēng shòu wú liàng kǔ yǐn shí bù jìng
 饑渴。受諸熱惱。又墮畜生。受無量苦。飲食不淨。
 jī hán kùn kǔ yòu chū shēng rén zhōng duò xié jiàn jiā xīn cháng chǎn qū
 饑寒困苦。又出生人中。墮邪見家。心常諂曲。
 xìn yú xié yán shī yú zhèng dào méi shēng sǐ hǎi yǒng wú chū qī sān shì
 信於邪言。失於正道。沒生死海。永無出期。三世
 yí qiè zhòng è yuàn duì bù kě chēng jì wéi yǒu zhū fó jìn zhī jìn jiàn qí
 一切衆惡怨懟。不可稱計。唯有諸佛。盡知盡見。齊
 rú zhū fó suǒ zhī suǒ jiàn zuì bào duō shǎo jīn rì chàn huǐ yuàn qǐ chú miè
 如諸佛。所知所見。罪報多少。今日懺悔。願乞除滅。

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

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

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

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

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

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

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

yuàn yǐ zhū fó dà cí bēi lì dà shén tōng lì rú fǎ tiáo fú zhū zhòng
 願以諸佛。大慈悲力。大神通力。如法調伏。諸衆
 shēng lì lìng zhòng děng jīn rì chàn huǐ yí qiè yuàn duì jí dé chú miè
 生力。令衆等今日懺悔。一切怨懟。即得除滅。
 liù dào sì shēng jīn rì yǐ shòu duì zhě wèi shòu duì zhě yuàn yǐ zhū fó
 六道四生。今日已受懟者。未受懟者。願以諸佛。
 dà dì pú sà yí qiè xián shèng dà cí bēi lì lìng cǐ zhòng yuàn bì jìng
 大地菩薩。一切賢聖。大慈悲力。令此衆怨。畢竟
 jiě tuō cóng jīn rì qù zhì yú pú tí yí qiè zuì zhàng bì jìng qīng jìng
 解脫。從今日去。至於菩提。一切罪障。畢竟清淨。
 shě è dào shēng dé jìng tǔ shēng shě yuàn duì mìng dé zhì huì mìng shě
 捨惡道生。得淨土生。捨怨懟命。得智慧命。捨
 yuàn duì shēn dé jīn gāng shēn shě è dào kǔ dé niè pán lè niàn è dào
 怨懟身。得金剛身。捨惡道苦。得涅槃樂。念惡道
 kǔ fā pú tí xīn sì děng liù dù cháng dé xiàn qián sì biàn liù tōng rú
 苦。發菩提心。四等六度。常得現前。四辯六通。如
 yì zì zài yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū mǎn shí dì hēng
 意自在。勇猛精進。不休不息。乃至進修滿十地行。
 huán dù wú biān yí qiè zhòng shēng jīn rì dào chǎng tóng yè dà zhòng
 還度無邊。一切衆生。今日道場。同業大衆。
 guō qù xiàn zài sì shēng liù dào qióng wèi lái jí yí qiè zhòng shēng yuàn
 過去現在。四生六道。窮未來際。一切衆生。願
 yǐ jīn chàn huǐ tóng dé qīng jìng tóng dé jiě tuō jù zú zhì huì shén lì zì
 以今懺悔。同得清淨。同得解脫。具足智慧。神力自
 zài yuàn zhū zhòng shēng cóng jīn rì qù zhì yú pú tí cháng jiàn shí fāng
 在。願諸衆生。從今日去。至於菩提。常見十方。
 jìn xū kōng jiè zhū fó fǎ shēn cháng jiàn zhū fó sān shí èr xiāng zǐ mó
 盡虛空界。諸佛法身。常見諸佛。三十二相。紫磨
 zhī shēn cháng jiàn zhū fó bā shí zhǒng hǎo fēn xíng sǎn tǐ biàn mǎn shí
 之身。常見諸佛。八十種好。分形散體。遍滿十
 fāng jiù zhòng shēng shēn cháng jiàn zhū fó fàng méi jiān bái háo xiāng guāng
 方。救衆生身。常見諸佛。放眉間白毫相光。
 jì dì yù kǔ yòu yuàn jīn rì dào chǎng tóng yè dà zhòng yǐ jīn chàn huǐ
 濟地獄苦。又願今日道場。同業大衆。以今懺悔。

qīng jìng gōng dé yīn yuán cóng jīn rì qù shě shēn shòu shēn bù jīng dì yù
清淨功德因緣。從今日去。捨身受身。不經地獄
dào huò tāng lú tàn jiāo xíng làn tǐ zhī kǔ bù jīng è guǐ dào huái jī bào
道。鑊湯鑪炭。焦形爛體之苦。不經餓鬼道。懷饑抱
kě zhēn hóu gǔ fù zhī kǔ bù jīng chù shēng dào cháng zhài chóu mìng qū
渴。針喉鼓腹之苦。不經畜生道。償債酬命。驅
chí zǎi gē zhī kǔ ruò zài rén dào bù jīng sì bǎi sì bìng chù shēn zhī kǔ
馳宰割之苦。若在人道。不經四百四病。觸身之苦。
bù jīng dà rè dà hán nán nài zhī kǔ bù jīng dāo zhàng dú yào jiā hài zhī
不經大熱大寒。難耐之苦。不經刀杖毒藥。加害之
kǔ bù jīng jī kě kùn fá zhī kǔ yòu yuàn dà zhòng cóng jīn rì qù fèng
苦。不經饑渴。困乏之苦。又願大眾。從今日去。奉
jiè qīng jìng wú diàn wū xīn cháng xiū rén yì niàn bào ēn xīn gòng yǎng fù
戒清淨。無玷汙心。常修仁義。念報恩心。供養父
mǔ rú shì shì zūn fèng shì shī zhǎng rú duì zhū fó jìng zhòng guó wáng
母。如視世尊。奉事師長。如對諸佛。敬重國王。
rú zhēn fǎ shēn yú yú yí qiè jiē rú jǐ xiǎng yòu yuàn dà zhòng cóng
如真法身。於餘一切。皆如己想。又願大眾。從
jīn rì qù nǎi zhì pú tí dá shēn fǎ yí zhì wú suǒ wèi míng jiě dà chéng
今日去。乃至菩提。達深法義。智無所畏。明解大乘。
liǎo jiàn zhèng fǎ jí zì kāi jiě bù yóu tā wù yí xiàng jiān gù zhì qiú fó
了見正法。即自開解。不由他悟。一向堅固。志求佛
dào huán dù wú biān yí qiè zhòng shēng děng yú rú lái jù chéng zhèng
道。還度無邊。一切衆生。等與如來。俱成正
jué jīn rì dào chǎng yōu xiǎn dà zhòng cì wéi zhèng míng suǒ fā wēi yuàn
覺。今日道場。幽顯大眾。賜為證明。所發微願。
zhòng děng zhèng yuàn yuàn shēng shèng rén suǒ jū zhī chù cháng néng jiàn
衆等正願。願生聖人。所居之處。常能建
lì dào chǎng xīng xiǎn gòng yǎng wéi zhū zhòng shēng zuò dà lì yì cháng
立道場。興顯供養。為諸衆生。作大利益。常
méng sān bǎo cí bēi shè shòu cháng yǒu shì lì huà dǎo dé xíng cháng xiū
蒙三寶。慈悲攝受。常有勢力。化導得行。常修
jīng jìn bù zhú shì lè zhī yí qiè fǎ kōng yú zhū yuàn qīn tóng yǐ shàn
精進。不著世樂。知一切法空。於諸怨親。同以善

huà nǎi zhì pú tí xīn wú tuì zhuǎn cóng jīn rì qù yì háo zhī shàn xī
 化。乃至菩提。心無退轉。從今日去。一毫之善。悉
 zī yuàn lì yòu yuàn ruò shēng rén zhōng shēng xiū shàn jiā gèng lì cí bēi
 資願力。又願若生人中。生修善家。更立慈悲
 dào chǎng gòng yǎng sān bǎo yì háo zhī shàn xī shī yí qiè yuàn yú hé
 道場。供養三寶。一毫之善。悉施一切。願與和
 shàng shé lí bù xiāng shě lí zì rán shū shí jué ài rǎn xīn bù xū qī zǐ
 尚闍黎。不相捨離。自然蔬食。絕愛染心。不須妻子。
 zhōng xìn qīng zhí rén shù hé píng sǔn jǐ jì wù bù qiú míng lì yòu yuàn
 忠信清直。仁恕和平。損己濟物。不求名利。又願
 ruò shě cǐ shēn bù méng jiě tuō shēng guǐ shén zhōng yuàn wéi dà lì hù
 若捨此身。不蒙解脫。生鬼神中。願為大力護
 fǎ shàn shén jì kǔ shàn shén bù xū yī shí zì rán wēn bǎo yòu yuàn shě
 法善神。濟苦善神。不須衣食。自然溫飽。又願捨
 cǐ shēn mìng bù méng jiě tuō duò chù shēng zhōng cháng chù shēn shān
 此身命。不蒙解脫。墮畜生中。常處深山。
 shí cǎo yǐn shuǐ wú zhū kǔ shì chū zé wéi ruì bú bèi lóng zhí yòu yuàn shě
 食草飲水。無諸苦事。出則為瑞。不被籠繫。又願捨
 cǐ shēn mìng bù méng jiě tuō duò è guǐ zhōng yuàn shēn xīn ān lè wú
 此身命。不蒙解脫。墮餓鬼中。願身心安樂。無
 zhū rè nǎo huà zhū tóng kǔ jiē lìng huǐ guō fā pú tí xīn yòu yuàn shě cǐ
 諸熱惱。化諸同苦。皆令悔過。發菩提心。又願捨此
 shēn mìng bù méng jiě tuō duò zài dì yù zì shì xiǔ mìng huà zhū tóng kǔ
 身命。不蒙解脫。墮在地獄。自識宿命。化諸同苦。
 jiē lìng huǐ guō fā pú tí xīn zhòng děng héng zì yì pú tí xīn lìng pú tí
 皆令悔過。發菩提心。衆等恆自憶菩提心。令菩提
 xīn xiāng xù bù duàn yǎng yuàn shí fāng yí qiè zhū fó dà dì pú sà yí
 心，相續不斷。仰願十方。一切諸佛。大地菩薩。一
 qiè shèng rén yǐ cí bēi xīn xiàn wéi wǒ zhèng yòu yuàn zhū tiān zhū xiān
 切聖人。以慈悲心。現為我證。又願諸天諸仙。
 hù shì sì wáng zhǔ shàn fá è shǒu hù chí zhòu wǔ fāng lóng wáng lóng
 護世四王。主善罰惡。守護持咒。五方龍王。龍
 shén bā bù tóng wéi zhèng míng chóng fù zhì chéng guī yī sān bǎo
 神八部。同為證明。重復至誠。歸依三寶。

梁皇寶懺

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

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

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

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

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

In today's Dharma assembly, both living and deceased beings witness for our vow to be reborn at a place where sages live. In this place, a temple will be built to make offers to the Buddha on behalf of all sentient beings. We will often be kindly embraced and protected by the Triple Gem. We will often practice diligently without indulging in worldly joy. We will realize all Dharma's void nature and we can make our resentments turn to kindness. Our bodhi mind will not regress. Starting today, any small merit from our virtuous acts will all contribute to enhance the strength of the above wishes.

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

zàn fó zhòu yuàn
讚 佛 咒 願

dà shèng shì zūn
大 聖 世 尊

wēi wēi táng táng
巍 巍 堂 堂

sān dá dòng zhào
三 達 洞 照

zhòng shèng zhōng wáng
衆 聖 中 王

fēn shēn jǐ wù
分 身 濟 物

xiàn zuò dào cháng
現 坐 道 場

tiān rén guī yǎng
天 人 歸 仰

cān bǐng wèi yāng
餐 稟 未 央

bā yīn yuǎn bèi
八 音 遠 被

qún mó jīng huáng
群 魔 驚 惶

wēi zhèn dà qiān
威 震 大 千

cí huà liú fāng
慈 化 流 芳

yǐ cí bēi lì
以 慈 悲 力

pǔ shè shí fāng
普 攝 十 方

cháng cí bā kǔ
長 辭 八 苦

dào pú tí xiāng
到 菩 提 鄉

gù hào
故 號

rú lái yīng gòng zhèng biàn zhī míng xíng zú shàn shì shì jiān jiě
如 來。應 供。正 遍 知。明 行 足。善 逝。世 間 解。

wú shàng shì tiáo yù zhàng fū tiān rén shī fó shì zūn dù rén wú
無 上 士。調 御 丈 夫。天 人 師。佛。世 尊。度 人 無

liàng bá shēng sǐ kǔ yǐ jīn chàn huǐ qīng jìng zàn fó gōng dé
量。拔 生 死 苦。以 今 懺 悔。清 淨 讚 佛。功 德

yīn yuán yuàn sì shēng liù dào yí qiè zhòng shēng cóng jīn rì qù
因 緣。願 四 生 六 道。一 切 衆 生。從 今 日 去。

zhì yú pú tí yǐ fó shén lì suí xīn zì zài
至 於 菩 提。以 佛 神 力。隨 心 自 在。

Buddha Praises and Vows

The great sage World Honored One is majestic.

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

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

Celestial beings and humans bow and take refuge in him,

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

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

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

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

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

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

The Compassionate Place of Enlightenment Repentance
Scroll Six

七佛滅罪真言 Seven Buddha's Eradicating Sins Mantra

lí pó lí pó dì qiú hē qiú hē dì tuó luó ní dì ní hē la dì pí
離婆離婆帝。求訶求訶帝。陀羅尼帝。尼訶囉地。毘
lí nǐ dì mó hē qié dì zhēn líng qián dì shā pó hē
黎你帝。摩訶伽帝。真陵乾帝。莎婆訶。(三遍) (3 times)

讚 Praise

xīn qū shēn kǒu zhǎn zhuǎn xiāng yóu bèi jīng liù dào qǐ shēn yóu
心驅身口。展轉相由。備經六道起深尤。
yuàn duì zōng chóu miào zhàng fó cí zhōu pǔ yùn guō fán liú
怨對總綱繆。仗佛慈舟。普運過煩流。

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

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

Homage to the Bodhisattvas and Mahasattvas in the Apparent Stage (3 times)

chū chàn
出懺

rú lái wǎng xī liù niàn zhōng dà cí bēi mén bù kě shuō rú shì xiū xíng
如來往昔六念中。大慈悲門不可說。如是修行
wú yǒu yǐ gù dé jiān gù bù huài shēn cí bēi guǎng dà zhì yòng nán liàng
無有已。故得堅固不壞身。慈悲廣大。智用難量。
zēng jìn liù shí yuán míng liù dù yǎng wéi dà jué sù cì gǎn tōng shàng
增進六時。圓明六度。仰惟大覺。速賜感通。上
lái fèng wéi qiú chàn zhòng děng xiū jiàn cí bēi dào chǎng chàn fǎ jīn dāng
來奉為求懺衆等。修建慈悲道場懺法。今當
dì liù juǎn gōng kè yuán mǎn xiāng fén hǎi àn zhú bǐng fēng fáng pán liè
第六卷。功課圓滿。香焚海岸。燭炳蜂房。盤列

qī zhēn zhī miào gòng chá pēng shàng yuàn zhī xiān chūn gòng yǎng fǎ huì
 七 珍 之 妙 供。茶 烹 上 苑 之 先 春。供 養 法 會
 zhī shèng xián hù fǎ jiān tán zhī zhǔ zǎi jí sī shàn guǒ pǔ lì yǒu qíng
 之 聖 賢。護 法 監 壇 之 主 宰。集 斯 善 果。普 利 有 情。
 fèng wéi qiú chàn zhòng děng xǐ chú jī shì zhī zhàng yuán zēng cháng liù
 奉 為 求 懺 衆 等。洗 除 積 世 之 障 緣。增 長 六
 tiān zhī kuài lè fú yuàn liù gēn qīng jìng rú gāo rì yǐ dāng kōng liù
 天 之 快 樂。伏 願。六 根 清 淨。如 果 日 以 當 空。六
 shì yuán míng sì qiū chán ér yǐng shuǐ liù chù liù shòu jù chéng bō rě
 識 圓 明。似 秋 蟾 而 映 水。六 觸 六 受。俱 乘 般 若
 zhī yīn liù ài liù chén děng rù yuán míng zhī guǒ huò liù shū shèng yú
 之 因。六 愛 六 塵。等 入 圓 明 之 果。獲 六 殊 勝 於
 cǐ jiè tā fāng mǎn liù dù héng yú rén jiān tiān shàng sì shēng liù dào
 此 界 他 方。滿 六 度 行 於 人 間 天 上。四 生 六 道。
 tóng dēng jiě tuō zhī mén jiǔ yǒu sān tú xián chū mí lún zhī kǔ qíng shēn
 同 登 解 脫 之 門。九 有 三 塗。咸 出 迷 淪 之 苦。情 深
 wèi bèi guō zhòng nán yán zài láo zūn zhòng tóng qiú chàn huǐ
 未 備。過 重 難 言。再 勞 尊 衆。同 求 懺 悔。

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

ná mó qiú chàn huǐ pú sà mó hē sà
 南 無 求 懺 悔 菩 薩 摩 訶 薩 (三稱)

Homage to the Requesting Repentance Bodhisattvas and Mahasattvas (3 times)

梁皇寶懺

讚 Praise

liáng huáng chàn liù juǎn gōng dé lì yuàn miè xìn rén liù gēn zuì qīn
梁 皇 懺。六 卷 功 德 力。願 滅 信 人 六 根 罪。親
zhèng pú sà xiàn qián dì chàn wén jǔ chǔ zuì huā fēi jiě liǎo yuān
證 菩 薩 現 前 地。懺 文 舉 處 罪 花 飛。解 了 冤。
chàn liǎo zuì xiao zāi zēng fú huì lóng huā sān huì yuàn xiāng féng mí lè fó
懺 了 罪。 消 災 增 福 慧 龍 華 三 會 願 相 逢。彌 勒 佛
tuō kǔ shēng dǎo lì
前 親 受 記。

We wish that the merits from the sixth scroll of Emperor Liang's Repentance will eradicate the devotees' and deceased's Offense of Six Roots. We personally enter the Bodhisattvas' Apparent Stage. Wherever this repentance is held, the offenses fly away like flowers. We have unraveled past hatreds, repented past offenses. Doing so, our disasters are avoided and our fortune and wisdom are increased, escaping suffering and being reborn in Trayastrimsa Heaven. We wish to meet again at the three assemblies of the Dragon Flower, where Maitreya Buddha will personally receive us.

ná mó lóng huā huì pú sà mó hē sà
南 無 龍 華 會 菩 薩 摩 訶 薩 (三稱)

Homage to the Bodhisattvas and Mahasattvas at the Dragon Flower Assembly (3 times)

讚 Praise

liáng huáng chàn liù juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁 皇 懺。六 卷 已 全 週。迴 向 四 恩 並 三 有。
bài chàn zhòng děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ qiān yóu xiàn qián dì pú sà
拜 懺 衆 等 增 福 壽。 願 將 法 水 洗 愆 尤 現 前 地 菩 薩。
wéi yuàn wáng líng wǎng xī yóu
惟 願 哀 納 受。

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

ná mó dēng yún lù pú sà mó hē sà
南 無 登 雲 路 菩 薩 摩 訶 薩 (三稱)

Homage to the Cloud-Riding Bodhisattvas and Mahasattvas (3 times)

薩 菩 天 尊 馱 韋 法 護 無 南

Homage to Dharma Protector Skanda, the Honored Celestial Bodhisattva

