

zàn  
讚

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

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

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

nán mó pǔ gòng yàng pú sà mó hē sà  
南無普供養菩薩摩訶薩。(三稱/3 times)

gōng wén  
恭聞

jìng wǔ yǎn zhī cí zūn      hè hè xiàn guāng míng zhī miào  
淨五眼之慈尊，赫赫現光明之妙

xiàng      kāi wǔ shèng zhī jiào hǎi      lǎng lǎng xuān bō rě zhī  
相；開五乘之教海，朗朗宣般若之

xuán yīn      wǔ shí wǔ wèi zhī shèng xián      niàn niàn  
玄音。五十五位之聖賢，念念

pú tí guǒ mǎn  
菩提果滿；

wǔ gēn wǔ lì zhī dà shì      chén chén jiě tuō yīn yuán  
五根五力之大士，塵塵解脫因緣。

guī yī zé zēng zhǎng fú tián      lǐ niàn zé xiāo róng zuì  
皈依則增長福田，禮念則消融罪

gòu      jí rán bú dòng      gǎn ér suì tōng      yuàn cì  
垢。寂然不動，感而遂通。願賜

cí guāng zhèng míng xiū fèng shàng lái fèng wèi qiú chàn zhòng děng  
慈光，證明脩奉。上來奉為求懺眾等，  
xiū chóng  
脩崇

cí bēi dào chǎng chàn fǎ zī dāng dì wǔ juàn rù tán yuán  
慈悲道場懺法。茲當第五卷。入壇緣  
qǐ jǐn bèi dēng zhú guǒ míng zhēn qí miào gòng pǔ fèng  
起。謹備燈燭果茗，珍奇妙供，普奉

zhū fó shèng xián chēng lǐ  
諸佛聖賢，稱禮

hóng míng bǎo hào qǐ sǎng guī yī fā lù tóu chéng qiè niàn  
洪名寶號。稽顙皈依，發露投誠。切念  
qiú chàn zhòng děng yuǎn cóng nǎng jié zhí zhì jīn shēng  
求懺眾等，遠從曩劫，直至今生。  
mí wǔ yùn zhī qù lái suí wǔ zhuó zhī liú zhuǎn wǔ  
迷五蘊之去來，隨五濁之流轉。五  
yù yíng chán wǔ chén jiāo bì wǔ nì wèi chú qǐ rén  
欲縈纏，五塵交蔽。五逆未除，起人  
wǒ ài zēng zhī niàn wǔ fǎ wèi wù zēng zì tā fán  
我愛憎之念。五法未悟，增自他煩  
nǎo zhī qíng yīn yuán jì yǐ wú chā  
惱之情。因緣既以無差，  
yè guǒ shí nán táo bì jīn zé fǎ zhòng qián chéng zhī  
業果實難逃避。今則法眾虔誠之

zhì , gè kāi jiě tuō zhī mén 。 guī yī yú  
志，各開解脫之門。皈依於

shèng jiào zhī zhōng , xǐ qiān yú pú tí hǎi nèi 。 qíng yì rú  
聖教之中，洗愆於菩提海內。情意如  
sī  
斯，

fó bì āi lián 。 yǎng kòu  
佛必哀憐。仰叩  
hóng cí , míng xūn jiā bèi 。  
洪慈，冥薰加被。

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。  
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。

rù chàn  
入懺

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

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

nán mó guò qù pí pó shī fó  
南無過去毘婆尸佛

nán mó shī qì fó  
南無尸棄佛

nán mó pí shè fú fó  
南無毘舍浮佛

nán mó jū liú sūn fó  
南無拘留孫佛

nán mó jū nà hán móu ní fó  
南無拘那含牟尼佛

nán mó jiā shè fó  
南無迦葉佛

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

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

nán mó běn shī shì jiā móu ní fó  
南無本師釋迦牟尼佛 (三稱 / 3 times)

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

For English translation, please go to page 39

jiě yuān shì jié dì jiǔ  
解冤釋結第九

jīn rì dào chǎng tóng yè dà zhòng yí qiè zhòng shēng jiē yǒu yuàn  
今日道場，同業大眾，一切眾生，皆有怨

duì hé yǐ zhī zhī ruò wú yuàn duì zé wú è dào jīn è  
懺。何以知之？若無怨懺，則無惡道。今惡

dào bù xiū sān tú cháng fèi shì zhī yuàn duì wú yǒu qióng yǐ  
道不休，三塗長沸，是知怨懺，無有窮已。

jīng yán yí qiè zhòng shēng xī jiē yǒu xīn yǒu xīn zhě jiē dé  
經言：一切眾生，悉皆有心，有心者皆得

zuò fó ér zhū zhòng shēng xīn xiǎng diān dǎo tān zhuó shì jiān bù  
 作佛。而諸眾生，心想顛倒，貪著世間，不  
 zhī chū yào jiàn lì kǔ běn cháng yǎng yuàn gēn suǒ yǐ lún huí  
 知出要，建立苦本，長養怨根。所以輪迴  
 sān yǒu wǎng lái liù dào shě shēn shòu shēn wú zàn tíng xī hé  
 三有，往來六道，捨身受身，無暫停息。何  
 yǐ gù ěr yī qiè zhòng shēng wú shǐ yǐ lái àn shí xiàng chuán  
 以故爾？一切眾生，無始已來，闇識相傳。  
 wú míng suǒ fù ài shuǐ suǒ nì qǐ sān dú gēn qǐ sì diān  
 無明所覆，愛水所溺。起三毒根，起四顛  
 dǎo cóng sān dú gēn qǐ shí fán nǎo yī yú shēn jiàn qǐ yú  
 倒。從三毒根，起十煩惱。依於身見，起於  
 wǔ jiàn yī yú wǔ jiàn qǐ liù shí èr jiàn yī shēn kǒu yì  
 五見。依於五見，起六十二見，依身口意，  
 qǐ shí è xíng shēn shā dào yín kǒu wàng yán qǐ yǔ liǎng shé  
 起十惡行。身殺盜婬。口妄言綺語，兩舌  
 è mà yì tān chēn chí zì xíng shí è jiāo tā xíng shí è  
 惡罵；意貪瞋癡；自行十惡，教他行十惡，  
 zàn tàn shí è fǎ zàn tàn xíng shí è fǎ zhě rú shì yī  
 讚歎十惡法。讚歎行十惡法者，如是依  
 shēn kǒu yì qǐ sì shí zhǒng è fù yī liù qíng tān zhuó liù  
 身口意，起四十種惡。復依六情，貪著六  
 chén nǎi zhì guǎng kāi bā wàn sì qiān chén láo mén yī niàn zhī  
 塵，乃至廣開八萬四千塵勞門。一念之  
 jiān qǐ liù shí èr jiàn yī niàn zhī qǐng xíng sì shí zhǒng è  
 間，起六十二見。一念之頃，行四十種惡。

yí niàn zhī jiān kāi bā wàn sì qiān chén láo mén kuàng fù yí  
一 念 之 間 ， 開 八 萬 四 千 塵 勞 門 。 況 復 一  
rì suǒ qǐ zhòng zuì kuàng fù yí yuè suǒ qǐ zhòng zuì kuàng fù  
日 所 起 眾 罪 ， 況 復 一 月 所 起 眾 罪 ， 況 復  
yì nián suǒ qǐ zhòng zuì kuàng fù zhōng shēn lì jié suǒ qǐ zhòng  
一 年 所 起 眾 罪 ， 況 復 終 身 歷 劫 所 起 眾  
zuì rú shì zuì è wú liàng wú biān yuàn duì xiāng xún wú yǒu  
罪 ， 如 是 罪 惡 ， 無 量 無 邊 。 怨 懟 相 尋 ， 無 有  
qióng yǐ ér zhū zhòng shēng yǔ yú chī jù wú míng fù huì fán  
窮 已 。 而 諸 眾 生 ， 與 愚 癡 俱 。 無 明 覆 慧 ， 煩  
nǎo fù xīn bú zì jué zhī xīn xiǎng diān dǎo bú xìn jīng shuō  
惱 覆 心 。 不 自 覺 知 ， 心 想 顛 倒 。 不 信 經 說 ，  
bù yī fó yǔ bú zhī jiě yuàn bú wàng jiě tuō zì tóu è  
不 依 佛 語 。 不 知 解 怨 ， 不 望 解 脫 。 自 投 惡  
dào rú é fù huǒ lì jié cháng yè shòu wú liàng kǔ jiǎ shǐ  
道 ， 如 蛾 赴 火 。 歷 劫 長 夜 ， 受 無 量 苦 。 假 使  
yè bào yǒu zhōng dé huán rén dào rú shì è rén zhōng bù gǎi  
業 報 有 終 ， 得 還 人 道 。 如 是 惡 人 ， 終 不 改  
gé shì yǐ zhòng shèng qǐ dà cí bēi zhèng wéi rú shì yuàn duì  
革 。 是 以 眾 聖 ， 起 大 慈 悲 ， 正 為 如 是 怨 懟  
zhòng shēng wǒ děng xiāng yǔ fā pú tí xīn xíng pú sà dào pú  
眾 生 。 我 等 相 與 發 菩 提 心 ， 行 菩 薩 道 。 菩  
sà mó hē sà jiù kǔ wéi zī liáng jiě yuàn wéi yào xíng bù  
薩 摩 訶 薩 ， 救 苦 為 資 糧 ， 解 怨 為 要 行 。 不  
shě zhòng shēng rěn kǔ wéi běn wǒ děng jīn rì yì fù rú shì  
捨 眾 生 ， 忍 苦 為 本 。 我 等 今 日 ， 亦 復 如 是 。

qǐ yǒng měng xīn      qǐ cí bēi xīn      děng rú lái xīn      chéng zhū fó  
 起勇猛心，起慈悲心，等如來心。承諸佛  
 lì      shù dào chǎng fān      jí gān lù gǔ      bǐng zhì huì gōng      zhí jiān  
 力，樹道場幡，擊甘露鼓。秉智慧弓，執堅  
 gù jiàn      pǔ wéi sì shēng liù dào      sān shì zhòng yuàn      fù mǔ shī  
 固箭。普為四生六道，三世眾怨，父母師  
 zhǎng      liù qīn juàn shǔ      jiě yuàn shì jié      yǐ jié zhī yuàn      yī qiè  
 長，六親眷屬，解怨釋結。已結之怨，一切  
 shě shī      wèi jié zhī yuàn      bì jìng bù jié      yǎng yuàn zhū fó zhū  
 捨施。未結之怨，畢竟不結。仰願諸佛諸  
 dà pú sà      yǐ cí bēi lì      yǐ běn yuàn lì      yǐ shén tōng lì  
 大菩薩，以慈悲力，以本願力，以神通力，  
 tóng jiā fù hù      zhé fú shè shòu      lìng sān shì wú liàng zhòng yuàn  
 同加覆護，折伏攝受。令三世無量眾怨，  
 cóng jīn rì qù      nǎi zhì pú tí      jiě yuàn shì jié      wú fù chóu  
 從今日去，乃至菩提。解怨釋結，無復讎  
 duì      yī qiè zhòng kǔ      bì jìng duàn chú      xiāng yǔ zhì xīn      děng yī  
 懟。一切眾苦，畢竟斷除。相與至心，等一  
 tòng qiè      wǔ tǐ tóu dì      fèng wèi sì shēng liù dào      sān shì zhòng  
 痛切。五體投地，奉為四生六道，三世眾  
 yuàn      fù mǔ shī zhǎng      yī qiè juàn shǔ      guī yī shì jiān dà cí  
 怨，父母師長，一切眷屬，歸依世間大慈  
 bēi fù  
 悲父。

nán mó mí lè fó  
南無彌勒佛

nán mó shàn yì fó  
南無善意佛

nán mó yuè xiàng fó  
南無月相佛

nán mó zhū jì fó  
南無珠髻佛

nán mó shī zǐ bù fó  
南無師子步佛

nán mó huān shì fó  
南無歡釋佛

nán mó ān zhù fó  
南無安住佛

nán mó yāng qié tuó fó  
南無鴛伽陀佛

nán mó miào sè fó  
南無妙色佛

nán mó guāng míng fó  
南無光明佛

nán mó jí xiáng fó  
南無吉祥佛

nán mó lián huá fó  
南無蓮華佛

nán mó ān lè fó  
南無安樂佛

nán mó shì jiā móu ní fó  
南無釋迦牟尼佛

nán mó lí gòu fó  
南無離垢佛

nán mó dà míng fó  
南無大名佛

nán mó wēi měng fó  
南無威猛佛

nán mó dé shù fó  
南無德樹佛

nán mó huì jù fó  
南無慧聚佛

nán mó yǒu yì fó  
南無有意佛

nán mó wú liàng yì fó  
南無無量意佛

nán mó duō zhì fó  
南無多智佛

nán mó jiān jiè fó  
南無堅戒佛

nán mó bǎo xiàng fó  
南無寶相佛

nán mó nà luó yán fó  
南無那羅延佛

nán mó zhì jī fó  
南無智積佛



nán mó dé jìng fó  
南無德敬佛

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

nán mó jīn gāng huì pú sà  
南無金剛慧菩薩

nán mó wú biān shēn pú sà  
南無無邊身菩薩

nán 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  
又復歸依，如是十方，盡虛空界，一切三

bǎo rú shì sān shì yí qiè zhòng yuàn jīn rì zài liù dào zhōng  
寶。如是三世一切眾怨，今日在六道中，

yǐ shòu yuàn duì zhě yuàn yǐ fó lì fǎ lì xián shèng lì lìng  
已受怨懟者；願以佛力，法力，賢聖力，令

cǐ zhòng shēng xī dé jiě tuō ruò yú liù dào zhōng yīng shòu duì  
此眾生，悉得解脫。若於六道中，應受懟

zhě wèi shòu duì zhě yuàn yǐ fó lì fǎ lì xián shèng lì lìng  
者，未受懟者；願以佛力，法力，賢聖力。令

cǐ zhòng shēng bì jìng bú fù rù yú è qù bì jìng bú fù  
此眾生，畢竟不復入於惡趣。畢竟不復

è xīn xiāng xiàng bì jìng bú fù chǔ dú xiāng jiā yí qiè shě  
惡心相向。畢竟不復楚毒相加。一切捨

shī wú yuàn qīn xiǎng yí qiè zuì jiù gè dé xiāo chú yí qiè  
施，無怨親想。一切罪咎，各得銷除。一切

yuàn duì jiē dé jiě tuō tóng xīn hé hé yóu rú shuǐ rǔ yí  
怨懟，皆得解脫。同心和合，猶如水乳。一

qiè huān xǐ yóu rú chū dì shòu mìng wú qióng shēn xīn yǒng lè  
切歡喜，猶如初地。壽命無窮，身心永樂。

tiān gōng jìng tǔ suí yì wǎng shēng niàn yī yī lái xiǎng shí shí  
天宮淨土，隨意往生。念衣衣來，想食食  
zhì wú fù yuàn duì dòu zhèng zhī shēng sì tǐ bú wéi biàn dòng  
至。無復怨對鬪諍之聲，四體不為變動  
suǒ qīn wǔ qíng bú wéi chén huò suǒ rǎn zhòng shàn jìng huì wàn  
所侵，五情不為塵惑所染。眾善競會，萬  
è zhēng xiāo fā qǐ dà shèng xiū pú sà xìng sì děng liù dù  
惡爭消。發起大乘，脩菩薩行。四等六度，  
yí qiè jù zú shě shēng sǐ bào tóng chéng zhèng jué jīn rì dào  
一切具足。捨生死報，同成正覺。今日道  
chǎng tóng yè dà zhòng hé zhě yuàn gēn kǔ běn yǎn tān sè ěr  
場，同業大眾，何者怨根苦本？眼貪色，耳  
tān shēng bí tān xiāng shé tān wèi shēn tān xì huá cháng wéi wǔ  
貪聲，鼻貪香，舌貪味，身貪細滑，常為五  
chén zhī suǒ xì fú suǒ yǐ lì jié cháng yè bù dé jiě tuō  
塵之所繫縛。所以歷劫長夜，不得解脫。  
yòu fù liù qīn yí qiè juàn shǔ jiē shì wǒ děng sān shì yuàn  
又復六親，一切眷屬，皆是我等三世怨  
gēn yí qiè yuàn duì jiē cóng qīn qǐ ruò wú yǒu qīn yì wú  
根。一切怨對，皆從親起。若無有親，亦無  
yǒu yuàn ruò néng lí qīn jí shì lí yuàn hé yǐ gù ěr ruò  
有怨。若能離親，即是離怨，何以故爾？若  
gè yì chù yuǎn gé tā xiāng rú shì èr rén zhōng bù dé qǐ  
各異處，遠隔他鄉，如是二人，終不得起  
yuàn hèn zhī xīn dé qǐ yuàn hèn jiē yóu qīn jìn yǐ sān dú  
怨恨之心。得起怨恨，皆由親近。以三毒

gēn zì xiāng chù nǎo yǐ chù nǎo gù duō qǐ hèn xīn suǒ yǐ  
 根，自相觸惱。以觸惱故，多起恨心。所以  
 qīn qī juàn shǔ hù shēng zé wàng huò fù mǔ zé wàng yú zǐ  
 親戚眷屬，互生責望。或父母責望於子，  
 huò zǐ zé wàng fù mǔ xiōng dì zǐ mèi yí qiè jiē rán gèng  
 或子責望父母。兄弟姊妹，一切皆然。更  
 xiāng zé wàng gèng xiāng xián hèn xiǎo bú shì yì biàn shēng chēn nù  
 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  
 若有財寶，親戚競求。貧窮之日，初無憂  
 niàn yòu dé zhě yù yǐ wéi shǎo yù dé yù wéi bù zú bǎi  
 念。又得者愈以為少，愈得愈為不足。百  
 qiú bǎi dé bù yǐ wéi ēn yì bù chèn xīn biàn zēng fèn hàn  
 求百得，不以為恩。一不稱心，便增忿憾。  
 shì zé cái huái è niàn suì qǐ yì xīn gù jié chóu lián huò  
 是則纔懷惡念，遂起異心。故結讎連禍，  
 shì shì wú qióng tuī cǐ ér yán sān shì yuàn duì shí fēi tā  
 世世無窮。推此而言，三世怨對，實非他  
 rén jiē shì wǒ děng qīn yuán juàn shǔ dāng zhī juàn shǔ jí shì  
 人，皆是我等，親緣眷屬。當知眷屬，即是  
 yuàn jù qǐ dé bù rén rén yīn qín huǐ guò yí gè zhì xīn  
 怨聚。豈得不人人慫懃悔過，宜各至心，  
 wǔ tǐ tóu dì fèng wèi yǒu shì shén yǐ lái zhì yú jīn rì  
 五體投地。奉為有識神已來，至于今日。  
 jīng shēng fù mǔ lì jié qīn yuán yú liù dào zhōng jié yuàn duì  
 經生父母，歷劫親緣。於六道中，結怨對

zhě ruò duì fēi duì ruò qīng ruò zhòng jīn rì ruò zài dì yù  
者，若對非對，若輕若重。今日若在地獄  
dào zhě ruò zài chù shēng dào zhě ruò zài è guǐ dào zhě ruò  
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  
在阿脩羅道者，若在人道者，若在天道  
zhě ruò zài xiān dào zhě jīn rì xiàn zài juàn shǔ zhōng zhě rú  
者，若在仙道者，今日現在眷屬中者；如  
shì sān shì yí qiè zhòng yuàn gè jí juàn shǔ zhòng děng jīn rì  
是三世，一切眾怨，各及眷屬；眾等今日  
yǐ cí bēi xīn wú yuàn qīn xiǎng děng zhū fó xīn tóng zhū fó  
以慈悲心，無怨親想。等諸佛心，同諸佛  
yuàn pǔ jiē fèng wéi guī yī shì jiān dà cí bēi fù  
願。普皆奉為歸依世間，大慈悲父。

nán mó mí lè fó  
南無彌勒佛

nán mó fàn dé fó  
南無梵德佛

nán mó huá tiān fó  
南無華天佛

nán mó fǎ zì zài fó  
南無法自在佛

nán mó yào shuō jù fó  
南無樂說聚佛

nán mó qiú lì yì fó  
南無求利益佛

nán mó shì jiā móu ní fó  
南無釋迦牟尼佛

nán mó bǎo jī fó  
南無寶積佛

nán mó shàn sī yì fó  
南無善思議佛

nán mó míng wén yì fó  
南無名聞意佛

nán mó jīn gāng xiàng fó  
南無金剛相佛

nán mó yóu xì shén tōng fó  
南無遊戲神通佛

nán mó lí àn fó  
南無離闇佛

nán mó duō tiān fó  
南無多天佛

nán mó mí lóu xiàng fó  
南無彌樓相佛

nán mó zhòng míng fó  
南無眾明佛

nán mó bǎo zàng fó  
南無寶藏佛

nán mó jí gāo xíng fó  
南無極高行佛

nán mó tí shā fó  
南無提沙佛

nán mó zhū jiǎo fó  
南無珠角佛

nán mó dé zàn fó  
南無德讚佛

nán mó rì yuè míng fó  
南無日月明佛

nán mó rì míng fó  
南無日明佛

nán mó xīng sù fó  
南無星宿佛

nán mó shī zǐ xiàng fó  
南無師子相佛

nán mó wéi lán wáng fó  
南無違藍王佛

nán mó fú zàng fó  
南無福藏佛

nán mó qì yīn gài pú sà  
南無棄陰蓋菩薩

nán mó jí gēn pú sà  
南無寂根菩薩

nán mó wú biān shēn pú sà  
南無無邊身菩薩

nán 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  
又復歸依，如是十方，盡虛空界，一切三

bǎo 。 yuàn yǐ fó lì , fǎ lì , dà dì pú sà lì , yí qiè xián  
寶。願以佛力、法力、大地菩薩力、一切賢

shèng lì 。 lìng zhòng děng fù mǔ qīn yuán , yú liù dào zhōng , yǒu yuàn  
聖力。令眾等父母親緣，於六道中，有怨

duì zhě gè jí juàn shǔ jiē xī tóng shí jí cǐ dào chǎng gòng  
懟者；各及眷屬，皆悉同時，集此道場。共  
chàn xiān zuì jiě zhū yuàn jié ruò yǒu shēn xíng jū ài bù dé  
懺先罪，解諸怨結。若有身形拘礙，不得  
dào zhě yuàn chéng sān bǎo zhī lì shè qí jīng shén jiē xī tóng  
到者；願承三寶之力，攝其精神，皆悉同  
dào yǐ cí bēi xīn shòu zhòng děng jīn rì chàn huǐ yí qiè yuàn  
到。以慈悲心，受眾等今日懺悔。一切怨  
duì yuàn méng jiě tuō dào chǎng dà zhòng yí gè rén rén xīn niàn  
懟，願蒙解脫。道場大眾，宜各人人心念  
kǒu yán zhòng děng cóng wú shǐ yǒu shì shén yǐ lái zhì yú jīn  
口言；眾等從無始有識神已來，至于今  
rì yú jīng shēng fù mǔ lì jié qīn yuán gū yí bó shú nèi  
日。於經生父母，歷劫親緣，姑姨伯叔，內  
wài juàn shǔ yǐ sān dú gēn qǐ shí è yè huò yǐ bù zhī  
外眷屬。以三毒根，起十惡業。或以不知，  
huò yǐ bù xìn huò yǐ bù xiū yǐ wú míng gù qǐ zhū yuàn  
或以不信，或以不脩，以無明故，起諸怨  
jié yú fù mǔ juàn shǔ nǎi zhì liù dào zhōng yì yǒu yuàn duì  
結。於父母眷屬，乃至六道中，亦有怨懟，  
rú shì děng zuì wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú  
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 huò yǐ chēn huì  
滅。又復無始已來，至于今日。或以瞋恚，  
huò yǐ tān ài huò yǐ yú chī cóng sān dú gēn zào zhǒng zhǒng  
或以貪愛，或以愚癡，從三毒根，造種種

zuì      rú shì zuì è      wú liàng wú biān      cán kuì chàn huǐ      yuàn qǐ  
 罪，如是罪惡，無量無邊。慚愧懺悔，願乞  
 shě shī      yòu fù wú shǐ yǐ lái      zhì yú jīn rì      huò wéi tián  
 捨施。又復無始已來，至于今日。或為田  
 yè      huò wéi shè zhái      huò wéi qián cái      qǐ yuàn duì yè      yú juàn  
 業，或為舍宅，或為錢財，起怨懟業，於眷  
 shǔ zhōng      bèi jiā shā hài      rú shì zhǒng zhǒng shā zuì      bù kě jù  
 屬中，備加殺害。如是種種殺罪，不可具  
 shuō      suǒ qǐ yuàn duì      wú yǒu bà qī      jīn rì cán kuì      fā lù  
 說。所起怨懟，無有罷期。今日慚愧，發露  
 chàn huǐ      yuàn fù mǔ liù qīn      yī qiè juàn shǔ      yǐ cí bēi xīn  
 懺悔。願父母六親，一切眷屬。以慈悲心，  
 shòu wǒ chàn huǐ      yī qiè shě shī      wú fù hèn xiǎng      nǎi zhì dào  
 受我懺悔。一切捨施，無復恨想。乃至盜  
 qiè xié yín wàng yǔ      shí è wǔ nì      wú bú bèi zuò      wàng xiǎng  
 竊邪淫妄語，十惡五逆，無不備作。妄想  
 diān dǎo      pān yuán zhū jìng      zào yī qiè zuì      rú shì děng zuì      wú  
 顛倒，攀緣諸境，造一切罪。如是等罪，無  
 liàng wú biān      huò yú fù mǔ biān qǐ      huò yú xiōng dì zǐ mèi  
 量無邊。或於父母邊起，或於兄弟姊妹  
 biān qǐ      huò yú gū yí bó shú biān qǐ      nǎi zhì yǒu shì shén  
 邊起，或於姑姨伯叔邊起，乃至有識神  
 yǐ lái      zhì yú jīn rì      yú liù qīn juàn shǔ biān qǐ      rú shì  
 已來，至于今日。於六親眷屬邊起，如是  
 děng zuì      rú shì zuì yīn kǔ guǒ      shòu duì jié shù      yuàn jié duō  
 等罪，如是罪因苦果，受懟劫數，怨結多

shǎo wéi yǒu shí fāng yí qiè zhū fó dà dì pú sà jìn zhī  
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 liáng duō shǎo  
盡見。如諸佛菩薩，所知所見。罪量多少，  
yuàn duì jié shù yú wèi lái shì fāng shòu duì zhě zhòng děng jīn  
怨懟劫數。於未來世，方受懟者。眾等今  
rì cán yán gěng dòng xián bēi zì zé gǎi wǎng xiū lái bù gǎn  
日，慚顏哽慟。銜悲自責。改往脩來，不敢  
fù zuò wéi yuàn fù mǔ qīn yuán juàn shǔ yǐ róu ruǎn xīn tiáo  
復作。唯願父母親緣眷屬，以柔輭心，調  
hé xīn lè shàn xīn huān xǐ xīn shǒu hù xīn děng rú lái xīn  
和心，樂善心，歡喜心，守護心，等如來心，  
shòu zhòng děng jīn rì chàn huǐ yí qiè shě shī wú yuàn qīn xiǎng  
受眾等今日懺悔。一切捨施，無怨親想。  
yòu yuàn fù mǔ qīn yuán yí qiè juàn shǔ ruò yǒu yuàn duì zài  
又願父母親緣，一切眷屬。若有怨懟，在  
liù dào zhōng zhě yì yuàn liù dào yí qiè zhòng shēng tóng gòng shě  
六道中者，亦願六道一切眾生，同共捨  
shī sān shì yuàn jié yì shí jù jìn cóng jīn yǐ qù zhì yú  
施。三世怨結，一時俱盡。從今已去，至于  
dào chǎng yǒng lí sān tú jué sì qù kǔ yí qiè hé hé yóu  
道場，永離三途，絕四趣苦。一切和合，猶  
rú shuǐ rǔ yí qiè wú ài děng rú xū kōng yǒng wéi fǎ qīn  
如水乳。一切無礙，等如虛空。永為法親，  
cí bēi juàn shǔ gè gè xiū xí wú liàng zhì huì jù zú chéng  
慈悲眷屬。各各脩習。無量智慧。具足成



jiù yí qiè gōng dé yǒng měng jīng jìn bù xiū bù xī xíng pú  
 就。一切功德，勇猛精進，不休不息。行菩  
 sà dào wú yǒu pí juàn děng zhū fó xīn tóng zhū fó yuàn dé  
 薩道，無有疲倦。等諸佛心，同諸佛願。得  
 fó sān mì jù wǔ fēn shēn jiū jìng wú shàng pú tí chéng děng  
 佛三密，具五分身。究竟無上菩提，成等  
 zhèng jué  
 正覺。

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ jiě fù mǔ yuàn  
 今日道場，同業大眾，相與已解父母怨  
 jìng cì fù yīng jiě shī zhǎng yuàn jié zì dà shèng yǐ huán tǐ  
 竟。次復應解師長怨結，自大聖已還，體  
 wèi yuán jí zhì yú wú shēng fǎ rěn yóu wèi sān xiàng qiān miè  
 未圓極。至於無生法忍，猶為三相遷滅。  
 zài yú rú lái shàng jiǎ kǔ yán lìng è zhòng shēng yīn zī wù  
 在于如來，尚假苦言。令惡眾生，因茲悟  
 dào ér dé míng huà wù yóu xiàn cǐ cí kuàng fù fán yú lǐ  
 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  
 絕淨境。今善惡雜糅，明白未分。豈能頓  
 lí sān yè zhī shī ruò wén suǒ shuō yīng dāng cán kuì shī zhǎng  
 離三業之失，若聞所說，應當慚愧師長  
 ēn dé shēn zì huǐ zé bù dé jīng yí ér huái è niàn jīng  
 恩德。深自悔責，不得驚疑，而懷惡念。經  
 yán suī fù chū jiā yóu wèi jiě tuō jīn suī chū jiā bù dé  
 言：雖復出家，猶未解脫。今雖出家，不得

biàn yán wú fù zhū è zài sù zhī rén bù dé biàn yán dōu  
便言：無復諸惡。在俗之人，不得便言都  
wú qí shàn qiě zhì shì shì rú jīng suǒ shuō fó gào dà zhòng  
無其善。且置是事，如經所說，佛告大眾，  
rǔ dāng yuán niàn shī zhǎng zhī ēn fù mǔ suī fù shēng yù xùn  
汝當緣念師長之恩。父母雖復生育訓  
huì ér bù néng shǐ lí yú sān tú shī zhǎng dà cí yòu jìn  
誨，而不能使離於三途。師長大慈，誘進  
tóng méng shǐ dé chū jiā bǐng shòu jù jiè shì jí huái luó hàn  
童蒙。使得出家，稟受具戒。是即懷羅漢  
tāi shēng luó hàn guǒ lí shēng sǐ kǔ dé niè pán lè shī zhǎng  
胎，生羅漢果。離生死苦，得涅槃樂。師長  
yǒu cǐ chū shì ēn dé shuí néng shàng bào ruò néng zhōng shēn xíng  
有此出世恩德，誰能上報。若能終身行  
dào zhèng kě zì lì fēi bào shī ēn fó yán tiān xià shàn yǒu  
道，正可自利。非報師恩。佛言：天下善友，  
mò guò shī zhǎng jīn rì dào chǎng tóng yè dà zhòng rú fó suǒ  
莫過師長。今日道場，同業大眾。如佛所  
shuō shī zhǎng yǒu rú cǐ ēn dé ér wèi céng fā niàn bào shī  
說，師長有如此恩德。而未曾發念，報師  
cháng ēn huò fù jiào huì yì bú xìn shòu nǎi zhì cū yán qǐ  
長恩。或復教誨，亦不信受。乃至麤言，起  
yú fěi bàng héng shēng shì fēi shǐ fó fǎ shuāi luò rú shì děng  
於誹謗。橫生是非，使佛法衰落。如是等  
zuì hé dāng miǎn lí sān tú cǐ zhī kǔ bào wú rén dài zhě  
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  
 及其捨命，樂去苦歸。神情慘惱，意用昏  
 mí      liù shì bù cōng      wǔ gēn sàng bài      yù xíng zú bù néng dòng  
 迷。六識不聰，五根喪敗。欲行足不能動，  
 yù zuò shēn bú zì lì      jiǎ shǐ yù tīng fǎ yán      zé ěr wú  
 欲坐身不自立。假使欲聽法言，則耳無  
 fù suǒ wén      yù shì shèng jìng      zé yǎn wú fù suǒ jiàn      dāng rú  
 復所聞。欲視勝境，則眼無復所見。當如  
 cǐ shí      gòng sī jīn rì lǐ chàn      qǐ kě fù dé      dàn yǒu dì  
 此時，共思今日禮懺，豈可復得？但有地  
 yù wú liàng zhòng kǔ      rú shì kǔ bào      zì zuò zì shòu      suǒ yǐ  
 獄無量眾苦，如是苦報，自作自受。所以  
 jīng yán      yú chī zì shì      bú xìn yāng huò      bàng shī huǐ shī      zēng  
 經言：愚癡自恃，不信殃禍。謗師毀師，憎  
 shī jí shī      rú shì děng rén      fǎ zhōng dà mó      dì yù zhǒng zǐ  
 師嫉師。如是等人，法中大魔，地獄種子。  
 zì jié yuàn duì      shòu bào wú qióng      rú huá guāng bǐ qiū      shàn shuō  
 自結怨懟，受報無窮。如華光比丘，善說  
 fǎ yào      yǒu yī dì zǐ      héng huái jiāo màn      hé shàng wéi shuō      dōu  
 法要。有一弟子，恒懷驕慢。和尚為說，都  
 bú xìn shòu      jí zuò shì yán      wǒ dà hé shàng      kōng wú zhì huì  
 不信受。即作是言：我大和尚，空無智慧，  
 dàn néng zàn tàn xū kōng zhī shì      yuàn wǒ hòu shēng      bú fù lè  
 但能讚歎虛空之事。願我後生，不復樂  
 jiàn      yú shì dì zǐ      fǎ shuō fēi fǎ      fēi fǎ shuō fǎ      suī chí  
 見。於是弟子，法說非法，非法說法。雖持

jìn jiè wú yǒu huǐ fàn yǐ miù jiě gù mìng zhōng zhī hòu rú  
禁戒，無有毀犯，以謬解故，命終之後，如  
shè jiàn qǐng duò ā bí yù bā shí yì jié héng shòu dà kǔ  
射箭頃，墮阿鼻獄。八十億劫，恒受大苦。  
jīn rì dào chǎng tóng yè dà zhòng rú jīng suǒ shuō qǐ dé bù  
今日道場，同業大眾，如經所說，豈得不  
rén rén qǐ dà bù wèi zhǐ yú hé shàng fā yī è yán duò  
人人起大怖畏。止於和尚，發一惡言，墮  
ā bí yù bā shí yì jié hé kuàng chū jiā yǐ lái zhì yú  
阿鼻獄，八十億劫。何況出家已來，至于  
jīn rì yú hé shàng biān suǒ qǐ è yè qí zuì wú liàng pàn  
今日。於和尚邊，所起惡業，其罪無量。判  
shě shēn xíng tóng bǐ wú yí hé yǐ gù ěr hé shàng shé lí  
捨身形，同彼無疑。何以故爾？和尚闍黎，  
héng jiā xùn huì ér wèi céng rú fǎ xiū xíng yú zhū shī zhǎng  
恒加訓誨，而未曾如法脩行。於諸師長  
duō shēng wéi nì huò fù gěi yǔ ér wú yàn zú huò shī chēn  
多生違逆。或復給與，而無厭足。或師瞋  
dì zǐ huò dì zǐ hèn shī yú sān shì zhōng xǐ nù wú liàng  
弟子。或弟子恨師。於三世中，喜怒無量。  
rú shì děng zuì bù kě chēng jì jīng yán qǐ yī chēn xīn yuàn  
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  
懟無量。如是怨懟，非但六親。師徒弟子，  
xián hèn yì shèn yòu fù tóng fáng gòng zhù shàng zhōng xià zuò bù  
嫌恨亦甚。又復同房共住，上中下座。不

néng shēn xìn chū jiā shì yuǎn lí fǎ bù zhī rěn rù shì ān  
能深信出家，是遠離法。不知忍辱，是安  
lè xíng bù zhī píng děng shì pú tí dào bù zhī lí wàng xiāng  
樂行。不知平等，是菩提道。不知離妄相，  
shì chū shì xīn shī jí dì zǐ tóng fáng gòng zhù jié yè wèi  
是出世心。師及弟子，同房共住，結業未  
jìn hù xiāng wéi lì fèn zhēng zhī xīn fēn rán luàn qǐ suǒ yǐ  
盡，互相違戾。忿爭之心，紛然亂起，所以  
shì shì bù dé hé hé yòu chū jiā rén huò tóng xué yè huò  
世世不得和合。又出家人，或同學業，或  
fù gòng shī shēng jìn zhī rì biàn hán dú huái chēn ér bú zì  
復共師，昇進之日，便含毒懷瞋。而不自  
yán sù xí zhì huì bǐ yǒu fú dé wǒ wú shàn gēn yǒu lòu  
言宿習智慧，彼有福德，我無善根。有漏  
zhī xīn jí shēng gāo xià duō qǐ dòu zhēng shǎo néng hé hé bù  
之心，亟生高下。多起鬪爭，少能和合。不  
néng tuī hòu jū bó gèng xiāng xián hèn bù xǐng jǐ fēi wéi tán  
能推厚居薄，更相嫌恨。不省己非，唯談  
tā duǎn huò yǐ sān dú gèng xiāng chán bàng wú zhōng xìn xīn wú  
他短。或以三毒，更相讒謗。無忠信心，無  
gōng jìng yì hé chù fù niàn wǒ wéi fó jiè nǎi zhì gāo shēng  
恭敬意。何處復念，我違佛戒。乃至高聲  
dà yǔ è mà chǒu yán shī zhǎng jiào huì dōu wú xìn shòu shàng  
大語，惡罵醜言。師長教誨，都無信受。上  
zhōng xià zuò rén gè huái hèn yǐ huái hèn gù gèng xiāng shì fēi  
中下座，人各懷恨。以懷恨故，更相是非。

yú è dào zhōng duō yǒu yuàn duì shì fēi yuàn duì jiē shì wǒ  
於惡道中，多有怨懟，是非怨懟，皆是我  
děng shī tú dì zǐ tóng xué gòng zhù shàng zhōng xià zuò qǐ yí  
等，師徒弟子，同學共住，上中下座，起一  
hèn xīn yuàn duì wú liàng suǒ yǐ jīng yán jīn shì hèn yì wéi  
恨心，怨懟無量。所以經言：今世恨意，微  
xiāng zēng jí hòu shì zhuǎn jù zhì chéng dà yuàn hé kuàng zhōng shēn  
相憎嫉。後世轉劇，至成大怨。何況終身，  
suǒ qǐ è yè jīn rì dào chǎng tóng yè dà zhòng gè bù zì  
所起惡業！今日道場，同業大眾。各不自  
zhī zài hé dào zhōng yú zhū shī zhǎng shàng zhōng xià zuò qǐ zhū  
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  
怨結？如是怨懟，無有窮盡。無形之懟，無  
yǒu nián qī yì wú jié shù dāng shòu kǔ shí bù kě kān rěn  
有年期，亦無劫數。當受苦時，不可堪忍。  
suǒ yǐ pú sà mó hē sà shě yuàn qīn xīn lí yuàn qīn xiǎng  
所以菩薩摩訶薩，捨怨親心，離怨親想。  
yǐ cí bēi xīn píng děng shè shòu xiāng yǔ jīn rì yǐ fā pú  
以慈悲心，平等攝受。相與今日，已發菩  
tí xīn yǐ fā pú tí yuàn yí yīng xí xíng pú sà zhī xíng  
提心，已發菩提願，宜應習行菩薩之行，  
sì wú liàng xīn liù bō luó mì sì hóng shì sì shè fǎ rú  
四無量心，六波羅蜜，四弘誓，四攝法，如  
zhū fó pú sà suǒ xíng běn xíng wǒ děng jīn rì yì yīng xí  
諸佛菩薩，所行本行。我等今日，亦應習

xíng yuàn qīn píng děng yí qiè wú ài cóng jīn rì qù zhì yú  
 行。怨親平等，一切無礙，從今日去，至于  
 pú tí shì dāng jiù hù yí qiè zhòng shēng lìng zhū zhòng shēng jiū  
 菩提，誓當救護一切眾生。令諸眾生，究  
 jìng yì shèng xiāng yǔ zhì xīn wǔ tǐ tóu dì fèng wèi yǒu shì  
 竟一乘。相與至心，五體投地。奉為有識  
 shén yǐ lái jīng shēng chū jiā hé shàng shé lí yǒu yuàn duì zhě  
 神已來，經生出家，和尚闍黎，有怨懟者；  
 tóng tán zūn zhèng yǒu yuàn duì zhě tóng xué juàn shǔ shàng zhōng xià  
 同壇尊證，有怨懟者；同學眷屬，上中下  
 zuò yǒu yuàn duì zhě yǒu yuán wú yuán guǎng jí shí fāng sì shēng  
 座，有怨懟者；有緣無緣，廣及十方，四生  
 liù dào sān shì zhòng yuàn ruò duì fēi duì ruò qīng ruò zhòng gè  
 六道，三世眾怨，若對非對，若輕若重，各  
 jí juàn shǔ zhòng děng ruò yú liù dào yí qiè zhòng shēng zhōng yǒu  
 及眷屬。眾等若於六道，一切眾生中，有  
 yuàn duì zhě yú wèi lái xiàn zài yīng shòu duì zhě jīn rì chàn  
 怨懟者；於未來現在，應受懟者；今日懺  
 huǐ yuàn qǐ chú miè ruò liù dào yí qiè zhòng shēng gè gè yǒu  
 悔，願乞除滅。若六道一切眾生，各各有  
 yuàn duì zhě zhòng děng jīn rì yǐ cí bēi xīn wú yuàn qīn xiǎng  
 怨懟者；眾等今日，以慈悲心，無怨親想。  
 pǔ wèi sān shì zhòng yuàn qiú āi chàn huǐ yuàn jiē shě shī wú  
 普為三世眾怨，求哀懺悔，願皆捨施。無  
 fù è niàn xiāng jiā huái dú xiāng xiàng yuàn liù dào yí qiè zhòng  
 復惡念相加，懷毒相向，願六道一切眾

shēng yì tóng shě shī yí qiè huān xǐ cóng jīn jiě jié wú fù  
生，亦同捨施，一切歡喜。從今解結，無復  
chēn hèn gè zì gōng jìng niàn bào ēn xīn děng zhū fó xīn tóng  
瞋恨，各自恭敬，念報恩心。等諸佛心，同  
zhū fó yuàn gè gè zhì xīn guī yī shì jiān dà cí bēi fù  
諸佛願。各各至心，歸依世間，大慈悲父。

nán mó mí lè fó  
南無彌勒佛

nán mó jiàn yǒu biān fó  
南無見有邊佛

nán mó jīn shān fó  
南無金山佛

nán mó shèng xiàng fó  
南無勝相佛

nán mó jiān jīng jìn fó  
南無堅精進佛

nán mó lí wèi shī fó  
南無離畏師佛

nán mó dà dēng fó  
南無大燈佛

nán mó miào yīn fó  
南無妙音佛

nán mó lí àn fó  
南無離闇佛

nán mó shī zǐ jiá fó  
南無師子頰佛

nán mó shì jiā móu ní fó  
南無釋迦牟尼佛

nán mó diàn míng fó  
南無電明佛

nán mó shī zǐ dé fó  
南無師子德佛

nán mó míng zàn fó  
南無明讚佛

nán mó jù zú zàn fó  
南無具足讚佛

nán mó yīng tiān fó  
南無應天佛

nán mó shì míng fó  
南無世明佛

nán mó chí shàng gōng dé fó  
南無持上功德佛

nán mó bǎo zàn fó  
南無寶讚佛

nán mó miè guò fó  
南無滅過佛



nán mó chí gān lù fó  
南無持甘露佛

nán mó rén yuè fó  
南無人月佛

nán mó xǐ jiàn fó  
南無喜見佛

nán mó zhuāng yán fó  
南無莊嚴佛

nán mó zhū míng fó  
南無珠明佛

nán mó shān dǐng fó  
南無山頂佛

nán mó míng xiàng fó  
南無名相佛

nán mó fǎ jī fó  
南無法積佛

nán mó huì shàng pú sà  
南無慧上菩薩

nán mó cháng bù lí shì pú sà  
南無常不離世菩薩

nán mó wú biān shēn pú sà  
南無無邊身菩薩

nán 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  
又復歸依，如是十方，盡虛空界，一切三

bǎo yuàn yǐ fó lì fǎ lì dà dì pú sà lì yí qiè xián  
寶。願以佛力，法力，大地菩薩力，一切賢

shèng lì lìng sān shì wú liàng zhòng yuàn ruò duì fēi duì jìn kōng  
聖力；令三世無量眾怨，若對非對，盡空

fǎ jiè yí qiè zhòng shēng jiē tóng chàn huǐ jiě yuàn shì jié yí  
法界，一切眾生，皆同懺悔，解怨釋結。一

qiè shě shī wú yuàn qīn xiǎng yí qiè hé hé yóu rú shuǐ rǔ  
切捨施，無怨親想。一切和合，猶如水乳。

yí qiè huān xǐ yóu rú chū dì yí qiè wú ài yóu rú xū  
一切歡喜，猶如初地。一切無礙，猶如虛

kōng cóng jīn yǐ qù zhì yú pú tí yǒng wéi fǎ qīn wú bié  
空。從今已去，至于菩提。永為法親，無別

yì xiǎng cháng wéi pú sà cí bēi juàn shǔ yòu yǐ jīn rì lǐ  
異想，常為菩薩慈悲眷屬。又以今日，禮  
bài chàn huǐ jiě yuàn shì jié gōng dé yīn yuán yuàn hé shàng shé  
拜懺悔，解怨釋結，功德因緣。願和尚闍  
lí tóng tán zūn zhèng tóng xué dì zǐ shàng zhōng xià zuò yí qiè  
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  
眷屬，有怨懟者；乃至四生六道，各有三  
shì zhòng yuàn wèi jiě tuō zhě jīn rì ruò yǒu zài tiān dào zhě  
世眾怨，未解脫者；今日若有在天道者，  
zài xiān dào zhě zài ā xiū luó dào zhě zài dì yù dào zhě  
在仙道者，在阿脩羅道者，在地獄道者，  
zài è guǐ dào zhě zài chù shēng dào zhě zài rén dào zhě jīn  
在餓鬼道者，在畜生道者，在人道者，今  
rì xiàn zài juàn shǔ zhōng zhě rú shì shí fāng sān shì zhòng yuàn  
日現在眷屬中者；如是十方三世眾怨，  
ruò duì fēi duì gè jí juàn shǔ cóng jīn yǐ qù zhì yú pú  
若對非對，各及眷屬。從今已去，至于菩  
tí yí qiè zuì zhàng jiē dé chú miè yí qiè yuàn duì bì jìng  
提。一切罪障，皆得除滅。一切怨懟，畢竟  
jiě tuō jié xí fán nǎo yǒng dé qīng jìng cháng cí sì qù zì  
解脫。結習煩惱，永得清淨。長辭四趣，自  
zài shòu shēng niàn niàn fǎ liú xīn xīn zì zài liù bō luó mì  
在受生。念念法流，心心自在。六波羅蜜，  
jù zú zhuāng yán shí dì xíng yuàn wú bú jiù jìng dé fó shí  
具足莊嚴。十地行願，無不究竟。得佛十

lì shén tōng wú ài zǎo jù ā nòu duō luó sān miǎo sān pú  
力，神通無礙。早具阿耨多羅三藐三菩  
tí chéng děng zhèng jué  
提，成等正覺

jīn rì dào chǎng tóng yè dà zhòng qián shì zǒng xiàng wéi sān shì  
今日道場，同業大眾。前是總相，為三世  
zhòng yuàn jiě zhū yuàn jié cǐ xià zì jìng yí dū qí xīn xiāng  
眾怨，解諸怨結。此下自淨，宜督其心。相  
yǔ jīn rì hé gù bù dé jiě tuō jìn bù dǔ miàn qián shòu  
與今日，何故不得解脫？進不睹面前授  
jì tuì bù wén yī yīn yǎn shuō liáng yóu zuì yè shēn hòu yuàn  
記，退不聞一音演說。良由罪業深厚，怨  
jié láo gù fēi wéi bú jiàn qián fó hòu fó pú sà xián shèng  
結牢固。非唯不見前佛後佛，菩薩賢聖。  
yì kǒng shí èr fēn jiào wén shēng chuán xiǎng yǒng gé xīn lù è  
亦恐十二分教，聞聲傳響，永隔心路。惡  
dào yuàn duì wú cóng dé miǎn shě cǐ xíng mìng fāng chén fèi hǎi  
道怨懟，無從得免。捨此形命，方沉沸海。  
lún zhuǎn sān tú bèi lì è qù hé shí dāng dé fù cǐ rén  
輪轉三塗，備歷惡趣。何時當得復此人  
shēn fā rú shì yì shí yǒu qiè qíng zhī bēi yùn rú shì xiǎng  
身？發如是意，實有切情之悲。運如是想。  
bù jué tòng xīn zhī kǔ xiāng yǔ yǐ dé yǎng cān fēng huà gē  
不覺痛心之苦。相與已得仰餐風化，割  
ài cí qīn shě róng qì sú gèng wú yì yuán qǐ dé bù yǔ  
愛辭親，捨榮棄俗，更無異緣。豈得不與

shí jìng gè qiú suǒ ān ruò bù zhì yì jiān qiáng hàn láo rěn  
時競，各求所安。若不志意堅強，捍勞忍  
kǔ xián bēi cè chuàng zhě hū ěr shēn bèi dǔ jí zhōng yīn xiàng  
苦，銜悲惻愴者。忽爾身被篤疾，中陰相  
xiàn yù zú luó chà niú tóu ā páng shū xíng yì zhuàng yì zhāo  
現。獄卒羅剎，牛頭阿旁。殊形異狀，一朝  
ér zhì fēng dāo jiě shēn xīn huái bù luàn juàn shǔ háo qì wú  
而至。風刀解身，心懷怖亂。眷屬號泣，無  
suǒ jué zhī dāng cǐ zhī shí yù qiú jīn rì lǐ chàn qǐ yí  
所覺知。當此之時，欲求今日禮懺，起一  
shàn xīn qǐ kě fù dé dàn yǒu sān tú wú liàng zhòng kǔ jīn  
善心，豈可復得？但有三途，無量眾苦。今  
rì dà zhòng gè zì nǚ lì yǔ shí chí jìng ruò rèn qíng shì  
日大眾，各自努力，與時馳競。若任情適  
yì zé jìn qù lǐ chí hàn láo rěn kǔ zé yǒng měng xīn jí  
意，則進趣理遲。捍勞忍苦，則勇猛心疾。  
suǒ yǐ jīng yán bēi shì dào chǎng rěn pí kǔ gù fā xíng shì  
所以經言：悲是道場，忍疲苦故。發行是  
dào chǎng néng bàn shì gù shì zhī wàn shàn zhuāng yán bù qín wú  
道場，能辦事故。是知萬善莊嚴，不勤無  
tuō yù dù jù hǎi fēi zhōu hé jì ruò yǒu yuàn lè zhī xīn  
託。欲度巨海，非舟何寄。若有願樂之心，  
bù xíng yuàn lè zhī shì xīn shì bù jí zhí wèi jiàn guǒ rú  
不行願樂之事。心事不即，直未見果。如  
jué liáng zhī rén xīn cún bǎi wèi yú qí jī nǎo zhōng wú jì  
絕糧之人，心存百味，於其飢惱，終無濟

yì dāng zhī yù qiú shèng miào guǒ bào bì xū xīn shì jù xíng  
益。當知欲求勝妙果報，必須心事俱行。  
xiāng yǔ jí shí shēng zēng shàng xīn huái cán kuì yì chàn huǐ miè  
相與及時，生增上心。懷慚愧意，懺悔滅  
zuì jiě zhū yuàn jié tuō gèng chù àn kāi le wèi qī rén jiē  
罪，解諸怨結。脫更處闇，開了未期。人皆  
jiě tuō mò zhuī hòu huǐ gè gè zhì xīn děng yī tòng qiē wǔ  
解脫，莫追後悔。各各至心，等一痛切。五  
tǐ tóu dì guī yī shì jiān dà cí bēi fù  
體投地，歸依世間，大慈悲父。

nán mó mí lè fó  
南無彌勒佛

nán mó shì jiā móu ní fó  
南無釋迦牟尼佛

nán mó dìng yì fó  
南無定義佛

nán mó shī yuàn fó  
南無施願佛

nán mó bǎo zhòng fó  
南無寶眾佛

nán mó zhòng wáng fó  
南無眾王佛

nán mó yóu bù fó  
南無遊步佛

nán mó ān yīn fó  
南無安隱佛

nán mó fǎ chā bié fó  
南無法差別佛

nán mó shàng zūn fó  
南無上尊佛

nán mó jí gāo dé fó  
南無極高德佛

nán mó shàng shī zǐ yīn fó  
南無上師子音佛

nán mó yào xì fó  
南無樂戲佛

nán mó lóng míng fó  
南無龍明佛

nán mó huá shān fó  
南無華山佛

nán mó lóng xǐ fó  
南無龍喜佛

nán mó xiāng zì zài wáng fó  
南無香自在王佛

nán mó tiān lì fó  
南無天力佛

nán mó lóng shǒu fó  
南無龍手佛

nán mó yīn zhuāng yán fó  
南無因莊嚴佛

nán mó wú liàng yuè fó  
南無無量月佛

nán mó rì míng fó  
南無日明佛

nán mó yào wáng pú sà  
南無藥王菩薩

nán mó wú biān shēn pú sà  
南無無邊身菩薩

nán mó dà míng fó  
南無大名佛

nán mó dé mán fó  
南無德鬘佛

nán mó shàn xíng yì fó  
南無善行意佛

nán mó zhì shèng fó  
南無智勝佛

nán mó shí yǔ fó  
南無實語佛

nán mó yào shàng pú sà  
南無藥上菩薩

nán 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  
又復歸依，如是十方，盡虛空界，一切三

bǎo zhòng děng jī jí zuì zhàng shēn yú dà dì wú míng fù bì  
寶。眾等積集罪障，深於大地。無明覆蔽，

cháng yè bù xiǎo cháng suí sān dú zào yuàn duì yīn zhì shǐ mí  
長夜不曉。常隨三毒，造怨懟因。致使迷

lún sān yǒu yǒng wú chū qī jīn rì yǐ zhū fó pú sà dà  
淪三有，永無出期。今日以諸佛菩薩，大

cí bēi lì shǐ méng jué wù xīn shēng cán kuì zhì chéng qiú āi  
慈悲力，始蒙覺悟。心生慚愧，至誠求哀。

fā lù chàn huǐ yuàn zhū fó pú sà cí bēi shè shòu yǐ dà  
 發露懺悔，願諸佛菩薩，慈悲攝受。以大  
 zhì huì lì bù sī yì lì wú liàng zì zài lì xiáng fú sì  
 智慧力，不思議力，無量自在力，降伏四  
 mó lì miè zhū fán nǎo lì jiě zhū yuàn jié lì dù tuō zhòng  
 魔力，滅諸煩惱力，解諸怨結力，度脫眾  
 shēng lì ān yǐn zhòng shēng lì jiě tuō dì yù lì jì dù è  
 生力，安隱眾生力，解脫地獄力，濟度餓  
 guǐ lì jiù bá chù shēng lì shè huà ā xiū luó lì shè shòu  
 鬼力，救拔畜生力，攝化阿脩羅力，攝受  
 rén dào lì jìn zhū tiān zhū xiān lòu lì wú liàng wú biān gōng  
 人道力，盡諸天諸仙漏力，無量無邊功  
 dé lì wú liàng wú jìn zhì huì lì lìng sì shēng liù dào yí  
 德力，無量無盡智慧力。令四生六道，一  
 qiè zhòng yuàn tóng dào dào chǎng shòu zhòng děng jīn rì chàn huǐ yí  
 切眾怨。同到道場。受眾等今日懺悔，一  
 qiè shě shī wú yuàn qīn xiǎng suǒ jié yuàn yè tóng dé jiě tuō  
 切捨施，無怨親想。所結怨業，同得解脫。  
 yǒng lí bā nán wú sì qù kǔ cháng zhí zhū fó wén fǎ wù  
 永離八難，無四趣苦。常值諸佛，聞法悟  
 dào fā pú tí xīn xíng chū shì yè sì děng liù dù shēn xīn  
 道。發菩提心，行出世業。四等六度，深心  
 xiū xí yí qiè xíng yuàn děng jiē shí dì rù jīn gāng xīn jù  
 脩習。一切行願，等階十地。入金剛心，俱  
 chéng zhèng jué  
 成正覺。

jīn rì dào chǎng tóng yè dà zhòng fū yuàn duì xiāng xún jiē yóu  
今日道場，同業大眾。夫怨懟相尋，皆由  
sān yè zhuāng yán xíng rén yīng zhū kǔ bào xiāng yǔ jì zhī shì  
三業，莊嚴行人。嬰諸苦報，相與既知是  
zhòng kǔ zhī běn yí yīng yǒng měng cuò ér miè zhī miè kǔ zhī  
眾苦之本。宜應勇猛，挫而滅之。滅苦之  
yào wéi yǒu chàn huǐ gù jīng chēng tàn shì èr jiàn ér yī bù  
要，唯有懺悔。故經稱歎，世二健兒；一不  
zuò zuì èr néng chàn huǐ dà zhòng jīn rì jiāng yù chàn huǐ dāng  
作罪，二能懺悔。大眾今日，將欲懺悔，當  
jié qí xīn zhěng sù qí róng nèi huái cán kuì bēi chàng yú wài  
潔其心，整肅其容。內懷慚愧，悲暢於外。  
qǐ èr zhǒng xīn zé wú zuì bú miè hé zhě èr zhǒng xīn yī  
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  
慚，二愧。慚者慚天，愧者愧人。慚者自能  
chàn huǐ miè zhū yuàn duì kuì zhě néng jiào tā rén jiě zhū jié  
懺悔，滅諸怨懟。愧者能教他人，解諸結  
fú cán zhě néng zuò zhòng shàn kuì zhě néng jiàn suí xǐ cán zhě  
縛。慚者能作眾善，愧者能見隨喜。慚者  
nèi zì xiū chǐ kuì zhě fā lù xiàng rén yǐ shì èr fǎ néng  
內自羞恥，愧者發露向人。以是二法，能  
lìng xíng rén dé wú ài lè xiāng yǔ jīn rì qǐ dà cán kuì  
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  
作大懺悔。至心求哀，四生六道。何以故



ěr jīng yán yí qiè zhòng shēng jiē shì qīn yuán huò jīng wéi fù  
 爾？經言：一切眾生，皆是親緣。或經為父  
 mǔ huò jīng wéi shī zhǎng nǎi zhì jīng wéi xiōng dì zǐ mèi yí  
 母，或經為師長。乃至經為兄弟姊妹，一  
 qiè jiē rán liáng yóu duò wú míng wǎng bú fù xiāng zhī jì bù  
 切皆然。良由墮無明網，不復相知。既不  
 xiāng zhī duō qǐ chù nǎo yǐ chù nǎo gù yuàn duì wú qióng dà  
 相知，多起觸惱。以觸惱故，怨懟無窮。大  
 zhòng jīn rì jué wù cǐ yì zhì chéng kěn cè kǔ qiè yòng xīn  
 眾今日，覺悟此意。至誠墾惻，苦切用心。  
 bì lìng yí niàn gǎn shí fāng fó yí bài duàn chú wú liàng yuàn  
 必令一念感十方佛，一拜斷除無量怨  
 duì děng yí tòng qiè wǔ tǐ tóu dì chóng fù guī yī shì jiān  
 懟。等一痛切，五體投地，重復歸依，世間  
 dà cí bēi fù  
 大慈悲父。

nán mó mí lè fó  
南無彌勒佛

nán mó shì jiā móu ní fó  
南無釋迦牟尼佛

nán mó dìng yì fó  
南無定意佛

nán mó wú liàng xíng fó  
南無無量形佛

nán mó míng zhào fó  
南無明照佛

nán mó bǎo xiàng fó  
南無寶相佛

nán mó duàn yí fó  
南無斷疑佛

nán mó shàn míng fó  
南無善明佛

nán mó bù xū bù fó  
南無不虛步佛

nán mó jué wù fó  
南無覺悟佛

nán mó huá xiàng fó  
南無華相佛

nán mó dà wēi dé fó  
南無大威德佛

nán mó wú liàng míng fó  
南無無量名佛

nán mó zhù yì fó  
南無住義佛

nán mó shàng zàn fó  
南無上讚佛

nán mó wú gòu fó  
南無無垢佛

nán mó huá míng fó  
南無華明佛

nán mó fǎ míng fó  
南無法明佛

nán mó dé jìng fó  
南無德淨佛

nán mó wén shū shī lì pú sà  
南無文殊師利菩薩

nán mó wú biān shēn pú sà  
南無無邊身菩薩

nán mó shān zhǔ wáng fó  
南無山主王佛

nán mó biàn jiàn fó  
南無徧見佛

nán mó bǎo tiān fó  
南無寶天佛

nán mó mǎn yì fó  
南無滿意佛

nán mó wú yōu fó  
南無無憂佛

nán mó fàn tiān fó  
南無梵天佛

nán mó shēn chā bié fó  
南無身差別佛

nán mó jìn jiàn fó  
南無盡見佛

nán mó pǔ xián pú sà  
南無普賢菩薩

nán 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  
又復歸依，如是十方，盡虛空界，一切三

bǎo yǎng yuàn sān bǎo tóng jiā shè shòu lìng zhòng děng suǒ chàn chú  
寶。仰願三寶，同加攝受。令眾等所懺除

miè suǒ huǐ qīng jìng yòu yuàn jīn rì tóng chàn huǐ zhě cóng jīn  
 滅，所悔清淨。又願今日，同懺悔者，從今  
 rì qù nǎi zhì pú tí yí qiè yuàn duì jiē dé jiě tuō yí  
 日去，乃至菩提。一切怨懟，皆得解脫。一  
 qiè zhòng kǔ bì jìng xiāo miè jié xí fán nǎo yǒng dé qīng jìng  
 切眾苦，畢竟銷滅。結習煩惱，永得清淨。  
 cháng cí sì qù zì zài shòu shēng qīn shì zhū fó miàn fèng zūn  
 長辭四趣，自在受生。親侍諸佛，面奉尊  
 jì liù dù sì děng wú bú bèi xíng jù sì biàn cái dé fó  
 記。六度四等，無不備行。具四辯才，得佛  
 shí lì xiàng hǎo yán shēn shén tōng wú ài rù jīn gāng xīn chéng  
 十力。相好嚴身，神通無礙。入金剛心，成  
 děng zhèng jué  
 等正覺。

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

離婆離婆帝。求訶求訶帝。陀羅尼帝。尼訶囉帝。  
 毗離尼帝。摩訶伽帝。真靈乾帝。梭哈。

Li Po Li Po Deh ° Qiu Ho Qiu Ho Deh ° Tuo Luo Ni Deh ° Ni He La Deh °

Pi Li Ni Deh ° Mo He Kie Deh ° Zhen Lin Qian Deh ° Suo Ha °

zàn  
讚

sì shēng wǎng fǎn liù dào huí xuán jiē yóu yuān duì àn 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 zòng yōu rán 。  
願 仗 佛 哀 憐 ， 解 釋 冤 愆 。 萬 壑 縱 悠 然 。  
nán mó nán shèng dì pú sà mó hē sà 。 (三稱 / 3 times)  
南 無 難 勝 地 菩 薩 摩 訶 薩 。

chū chàn  
出 懺

miào xiàng wéi wéi lì zhōng tiān zhī gǎo rì cí fēng dàng dàng zhèn  
妙 相 巍 巍 ， 麗 中 天 之 杲 日 ； 慈 風 蕩 蕩 ， 振  
dà dì zhī chūn léi sǎ gān lù yú chén xīn guàn tí hú yú  
大 地 之 春 雷 。 灑 甘 露 於 塵 心 ， 灌 醍 醐 於  
shā jiè yǒu qiú jiē yīng wú yuàn bù cóng rú lái shū wǔ yǎn  
沙 界 。 有 求 皆 應 ， 無 願 不 從 。 如 來 舒 五 眼  
zhī guāng míng róng huì zuò wǔ shí zhī fó shì shàng lái fèng wèi  
之 光 明 ， 融 會 作 五 時 之 佛 事 。 上 來 奉 為  
qiú chàn zhòng děng xiū chóng  
求 懺 眾 等 ， 脩 崇  
cí bēi dào chǎng chàn fǎ jīn dāng dì wǔ juàn lǐ sòng yún zhōu  
慈 悲 道 場 懺 法 。 今 當 第 五 卷 ， 禮 誦 云 週 ，  
gōng xūn jiāng bì jí wǔ dé zhī gāo liú zhān wǔ tiān zhī miào  
功 薰 將 畢 。 集 五 德 之 高 流 ， 瞻 五 天 之 妙  
xiàng rán wǔ fēn zhī zhēn xiāng diǎn wǔ fāng zhī huì jù jì zàn  
相 。 然 五 分 之 真 香 ， 點 五 方 之 慧 炬 。 偈 讚

yì yīn huā fēi wǔ sè gòng zhuàn liáo wéi qín xiàn lǐ fó xiào  
 一音，花飛五色。供饌聊為芹獻，禮佛效  
 yú kuí qīng zuò guān sòng jīng shū gōng yì dé xiān shēn huí xiàng  
 於葵傾。作觀誦經，殊功異德。先伸回向  
 fó pú tí rán hòu pǔ zī zhōu fǎ jiè chū shēng shū lì fèng  
 佛菩提，然後普資周法界。出生殊利，奉  
 wèi qiú chàn zhòng děng chàn wèi chàn zhī zuì gòu jí wèi jí zhī  
 為求懺眾等，懺未懺之罪垢，集未集之  
 shèng yīn fú yuàn wǔ yùn zhī yún zì kōng wǔ shuāi zhī xiàng bú  
 勝因。伏願；五蘊之雲自空，五衰之相不  
 xiàn wǔ gēn wǔ lì ér jù zú wǔ gài wǔ zhàng yǐ xiāo róng  
 現；五根五力而具足，五蓋五障以銷鎔；  
 fā míng wǔ zhǒng zhī xīn huā chí shǒu wǔ zhī zhī jìng jiè xiàn  
 發明五種之心花，持守五支之淨戒；現  
 cún juàn shǔ xī wǔ fú yǐ xián zhēn guò qù zōng qīn dé wǔ  
 存眷屬，希五福以咸臻，過去宗親，得五  
 míng zhī chéng jiù míng mò yōu chén zhī lèi kǔ lún xí ér gòng  
 明之成就；冥漠幽沉之類，苦輪息而共  
 zhèng pú tí chóu chóu zhí duì zhī tú yuān yè jiě ér tóng shēng  
 證菩提；仇讐執對之徒，冤業解而同生  
 shàn dào lüè lüè wéi wén huǐ guò xì xì yè guǒ nán chú yī  
 善道。略略微文悔過，細細業果難除；一  
 yī yǎng yú zī liú chóng chóng qiú yú chàn huǐ  
 一仰於緇流，重重求於懺悔。  
 nán mó zhēn fó huì shàng pú sà mó hē sà  
 南無真佛會上菩薩摩訶薩 (三稱/3 times)

zàn  
讚

liáng huáng chàn wǔ juàn gōng dé lì yuàn miè xìn rén wáng zhě wǔ  
梁皇懺。五卷功德力。願滅信人亡者五  
nì zuì qīn zhèng pú sà nán shèng dì chàn wén jǔ chù zuì huā  
逆罪。親證菩薩難勝地。懺文舉處罪花  
fēi jiě liǎo yuān chàn liǎo zuì xiāo zāi zēng fú huì jiě liǎo yuān  
飛。解了冤。懺了罪。消災增福慧。解了冤。  
chàn liǎo zuì tuō kǔ shēng dāo lì lóng huá sān huì yuàn xiāng féng  
懺了罪。脫苦生忉利。龍華三會願相逢。  
mí lè fó qián qīn shòu jì  
彌勒佛前親受記。  
nán mó lóng huá huì pú sà mó hē sà  
南無龍華會菩薩摩訶薩 (三稱 / 3 times)

jǔ zàn  
學讚

liáng huáng chàn wǔ juàn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu  
梁皇懺。五卷已全周。回向四恩并三有。  
bài chàn zhòng děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ qiān yóu  
拜懺眾等增福壽。願將法水洗愆尤。  
wéi yuàn wáng líng wǎng xī yóu  
惟願亡靈往西遊。  
nán shèng dì pú sà wéi yuàn āi nà shòu  
難勝地菩薩。惟願哀納受。  
nán mó dēng yún lù pú sà mó hē sà  
南無登雲路菩薩摩訶薩 (三稱 / 3 times)

# The Repentance of Compassion and Enlightenment Path

(“*Liang Huang Repentance*”)

Scroll Five

## Chapter Nine: Resolving Resentments and Hatred

In today’s Dharma assembly, we, who have common karma, all have resentments and rivals. How do we know? If there are no resentments and rivals there will be no evil destinies. Today, the evil paths not only exist but are crowded. Therefore, we know that there are endless resentments and rivals. 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 in another life. We never get a rest. Why? Since the beginningless time, all sentient beings inherited perverse knowledge and were cloaked with ignorance. We were immersed in lust, grew three poisonous roots (of lust, hatred, and ignorance), and raised four perversions. The three poisonous roots give rise to the ten afflictions. The view of attachment to self, gives rise to the five views. The five views grow into the sixty-two views. Through the actions, speeches, and thoughts, sentient beings committed ten evil deeds. These actions include killing, stealing, and sexual misconduct. The speeches include telling lies, flattering and nonsense talks, estranging, and slandering. The thoughts include craving, hatred and ignorance. Not only did sentient beings do these ten evil deeds but we also ask others to do the same. We praise the ten evil deeds and the persons who do the ten evil deeds. Thus the forty evils grow from the actions, speeches, and thoughts. In addition, our six sense organs crave for the six defilements. Thus, we open the door to eighty-four thousand defilements. One flash of thought can give rise to sixty-two views. One flash of thought can cause forty evils. One flash of thought can open the door to eighty-four thousand defilements. How about 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? Thus, because such offenses are countless and boundless, the resentments and hatred from each other seeking revenge are endless.

Sentient beings are ignorant. Our wisdom is cloaked by ignorance. Our minds are filled with defilement. We do not realize the problems. We think inversely and do not believe the teachings in the sutras. We do not following the Buddha’s words. We do not seek to resolve resentments and we do not hope to be liberated. We fall into the evil paths as a moth flies into a flame. We suffer endlessly through the kalpas. When the retribution for bad karma is ended and we are reborn as human beings, we still do evil deeds and do not correct our actions. Therefore, many sages give rise to great compassionate minds for those sentient beings with resentments and hatred. Today, we also resolve to attain bodhi and to take the path to Bodhisattvahood. 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 Dharma assembly banners, and we beat the honeydew drums. We pull the wisdom bows and hold the arrows of determination. We want to dissolve the resentments and hatred among the sentient beings of the four forms of existence in the six destinies through the three periods, which include our parents, our teachers, our families and relatives. Let the past resentments go. Let the to-be resentments never be. We pray to all Buddhas and great Bodhisattvas to embrace and protect all through their great compassion, resolve, and super-natural 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, prostrate and take refuge in the world’s most compassionate ones.

*[Get up and prostrate while chanting Buddha names:  
Page 8 – Line 1 to Page 9 – Line 3 in Chinese/pinyin text]*

Again, we take refuge in the Triple Gems 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 they will never try to harm each other. They will not differentiate between the rivals and friends with their generosity and they will no longer commit any offenses. We pray that all resentments against each other will be dissolved. With one mind, all can live in harmony like water and milk. All will enjoy the sensation of bliss as the Bodhisattvas at the first stage. Everyone has an infinite and happy life. Everyone can be reborn in any heaven or Pureland at one's will. Clothing or food will appear as one desires. No sound of fighting among rivals can be heard. The four limbs will not be hurt by constant changes. The five sense organs will not be influenced by delusions. All will diligently cultivate virtuous conducts and eliminate all evil deeds, resolve to attain Mahayanist mind and practice the Bodhisattva's way, to 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, ask ourselves: what are the root causes of resentment and suffering? The eyes crave the forms. The ears crave the sound. The nose craves the smells. The tongue craves the tastes. The body craves the soft and smooth touches. We are constantly attached to the objects perceived by the five sense organs. This is why we cannot liberate ourselves through the kalpas. Next, our families and friends are whom we have resentments within the three periods. All resentments arise from intimate relationship. If there is no intimacy, there is no resentment. Leaving intimacy means leaving resentment. Why? If people live in different places far away, they never have to resent each other. All resentments are due to intimacy. Due to the three poisonous roots, we create afflictions when we interact with each other. The afflictions then cause the hatred between each other. That is why there are always complaints about one another among family members and relatives. Parents complain about their children. Children complain about their parents. Brothers and sisters complain about each other. The more complaints we have, the more resentful we become. Due to the resentments, when there is minor disagreement, we become furious and hateful. If one has fortune, one's relatives will compete to get it. If one is poor, one does not have to worry about people trying to take the fortune away. When one starts to get something, one thinks it is too little. The more one gets, the greedier one becomes. When one gets whatever one asks for, one never thinks about the kindness of the one that gives it. For once that one does not get what one wants, one immediately becomes resentful. Then, one starts to have evil thoughts and a calculating mind. It is through such behavior, one makes countless rivals and creates troubles for oneself life after life. Based on this, our rivals in the past, present, and future lives are not some strangers but our families and friends. Therefore, we should know by now that the families and friends are just manifestation of our resentful affinity. Consequently, we should repent our faults affably and prostrate faithfully. Today, on behalf of all who we had resentment with since we had consciousness through countless kalpas until today, including those who were our parents and are presently in realms of hells, animals, starving ghosts, asuras, human beings, divine 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 rivals or friends, we resolve to attain the same mind as the Buddha's make the same vow as the Buddha's, and take the refuge in the world's most compassionate ones.

*[Get up and prostrate while chanting Buddha names:  
Page 12 – Line 8 to Page 13 – Line 10 in Chinese/pinyin text]*

Again, we take refuge in the Triple Gems 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 six realms, come to this Dharma assembly. Together, we repent our past offenses and hope to dissolve 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 Gems 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 beginning-less 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 do not remember, believe, nor try to correct our behaviors. We caused the resentments and hatred among parents and relatives and rivals 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 various karmic offenses due to the three poisonous roots of hatred, craving, and ignorance since the beginning-less time. These offenses are also countless and boundless. We feel ashamed and repent and we beg for forgiveness.

Next, since the beginningless time, we created resentment and hatred for the sake of lands, houses, and money. We harmed and murdered members of our families and relatives. Such crimes of killing are too many to describe. The resentments caused by such crimes will never end. Today we feel deeply ashamed and we want to confess and repent our crimes. We pray that our parents, families and relatives accept our repentance with compassion, forgive us and will no longer have hatred toward us. Our other karmic offenses include stealing, sexual misconduct, lying, five heinous crimes and all ten evil deeds. We have been full of delusive thinking, deeply attached to sense objects, and making all kinds of offenses. These crimes and offenses are countless and boundless.

The causes of our offenses, which resulted in our suffering, are due to the conflicts and resentments with parents, siblings, or aunts and uncles in our past lives. Only the Buddhas and Bodhisattvas in the ten directions have seen and know how much these resentments and hatred we have accumulated with our families and relatives and how much offenses and rivals we have created through the kalpas, and how much resentments we will receive in the future. Today we are deeply ashamed and remorse sadly in tears. We resolve to correct the past wrongs, do the good deeds in the future, and never make the same mistakes. We resolve to treat our parents, families and relatives with the tender mind, the reconciliatory mind, the sympathetic mind, the joyful mind, the protective mind, and the mind as the Buddhas'. Today, we repent and make offering with no differentiation between the rivals and friends. We also hope that the rivals of our parents, families and relatives, currently in the six destinies, will generously forgive them all and all the resentments and hatred will end at this moment. Starting now until we attain bodhi, we hope to never be born in the three realms again or suffer in the four evil destinies. We hope all relationships will be in harmony as water and milk, there will not be any hindrance as the vast empty space, and we will always be part of a compassionate Dharma family. We hope that each of us will study and practice the immeasurable wisdom and accomplish all merits and virtues. We will practice the Bodhisattvas' way vigorously and diligently without taking any breaks or stop because 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 as 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 can obtain realization through it. If the meritorious beings are still reluctant, then think how the common and ignorant ones are. When we are still mixing good and evil deeds and cannot understand the difference, how can we immediately prevent ourselves from creating the three types of karmic offenses? Upon hearing this, we should be grateful to our teachers and elders and feel remorse. 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.

In today's Dharma assembly, we, who have common karma, were told that as said by Buddha, our masters and elders had such beneficial virtues but we do not appreciate them. Although our masters and elders frequently taught us, we did not listen and follow. We even scolded and slandered. We stirred up turbulence to make the Dharma decline. With such criminal offenses how could we escape three evil destinies? None can be substituted for the miserable retribution. When the life ends and the enjoyment is gone, then comes the suffering. Our feelings are miserable and minds are dull. Our six consciousnesses are not wise and the 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 words, our ears cannot hear. When we want to see the wonderful scene, our eyes cannot see. Now we think and repent today. The opportunity is hard to repeat. There are hells with many suffering. If there is miserable retribution, it is the punishment of one's own actions. So the sutra said, ignorant and arrogant people do not believe in disaster. They defame, attack, hate, and envy the masters and elders. Those people are great evil and the seeds of the hell. They tangle the knots of resentment and have the endless retributions. There was Hua Guang Bhiksu who preached the Dharma well. He had a disciple who was arrogant. "My master is empty of wisdom," said the disciple, "but he can praise the things about the emptiness. I wish I 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 the uninterrupted hell like a flying arrow. He suffered greatly in the hell for trillion kalpas.

In today's Dharma assembly, we, who have common karma, were told from the sutras how people cannot be terrified that after slandering of the monk, he fell to the uninterrupted hell and suffered for trillion 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 angers from three lives. Those karmic offenses are countless. The sutras said, when a mind of anger arises, it causes countless resentment and rivals. This animosity is not only in our families and friends but the hatred between the masters and the disciples are much more.

Again, we live in the same dwelling and sit next to each other. We do not believe that leaving home for the monastery is a way to avoid close affinity. We do not know that the forbearance is a peaceful and pleasant action. We do not know that equality is a bodhi way. We do not know that leaving delusions is a transcending world mind. The masters and disciples live under the same roof. They have resentment before finishing teaching. Their conflict frequently arises. That is the reason why we could not get along with each other for generations. In addition, some monks in the same monastery or under the same master, after seeing that one has progressed, have grudge and hatred towards the person who advanced. They do not think that one studied the wisdom day and night; one has the meritorious virtues while we do not have the good roots. The faulted mind stirs up discrimination of high and low. Thus, there are more quarrels and less peace. They do not recommend the good and they do not to be in the rest. They hate each other and do not take their own faults. They talk only about the other's faults. They slander each other with three poisons. They do not have loyalty and respect. They do not recite "I 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 have grudges against each other. The grudge again stirs up more troubles. There are many resentment and rivals in the evil paths. Those rivals are all of our masters and disciples. People who sit in the same room rising a mind of hatred cause many resentment and rivals. Thus, the sutras said, a little grudge and envy in this life becomes a great resentment in next life. Nothing can compare to the evil deeds created by one for one's lifetime.

In today's Dharma assembly, we, who have common karma, do not know where did we tangle the resentment knots with our masters and colleague in the past. Thus, the resentment rivals are countless and formless. They do not have numbers of years and kalpas but when we suffer, the pain is unbearable. Therefore, the great Bodhisattvas forsake the mind and thought of resentment and affection. They protect and accept everyone equally with benevolent compassion. Today together, we already resolved to attain bodhi mind and vow. We should learn the bodhisattvas' way which is four immeasurable minds, six prajna 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 supreme One Vehicle. Together, we prostrate with utmost sincerity. We know that since we had consciousness, we have made resentful rivals with the masters and colleagues. They are everywhere in ten directions, including sentient beings of four births and six destinies, either rivals or not, either minor or serious, and our families and friends. We, along with the sentient beings in six destinies who have resentful rivals now and future, repent and beg today for eradication. For sentient beings in six destinies with resentful rivals, 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 almsgiving. 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 ones.

*[Get up and prostrate while chanting Buddha names:  
Page 24 – Line 4 to Page 25 – Line 6 in Chinese/pinyin text]*

Again, we take refuge in the Triple Gems of all realms in ten directions. We rely on the Buddha's, 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 almsgiving differentiation between rivals and friends. We hope all live together in perfect harmony like water mixed with 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 do not have a second thought. We resolve to be the Bodhisattvas' and compassionate ones' relatives. Today we sincerely prostrate, repent, resolve and untangle the knots of resentment to make meritorious virtues and affinity. We pray that all criminal hindrances from our masters and colleagues, families and friends with resentful rivals, sentient beings with resentments not dissolved in four births, six destinies, three periods, the sentient beings in heaven, sage, asura, hell, starving ghost, animal and human destiny, as well as our families and friends today, who are either rivals or not, from today until attaining bodhi, can be eradicated. We hope all resentful rivals 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 attain Buddha's ten supernatural powers without hindrance and attain Anuttara-samyak-sambodhi.

In today's Dharma assembly, we, who have common karma, know that all previously mentioned are just general descriptions. In order for sentient beings to resolve and untangle the knots of resentments in three periods, we must purify and oversee our own minds. We wonder why sentient beings are still not liberated today. This is because we have not been ordained by the Buddhas or heard the Buddha's 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 Buddha's twelve divisions of canon would not touch our minds. It is difficult to avoid the resentful rivals on the evil paths. We have lost our forms and lives sinking in the sea of big waves. We have transmigrated in three evil destinies. We were uncertain when will we regain the 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 the 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. The prison guards from 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 do 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. 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, prostrate to take refuge in the world's most compassionate ones.

*[Get up and prostrate while chanting Buddha names:  
Page 29 – Line 6 to Page 30 – Line 8 in Chinese/pinyin text]*

Again, we take refuge in the Triple Gems of all realms in ten directions. Our accumulated karmic offenses are as deep as the ground. We are cloaked by ignorance and are not awakened for long nights. We made resentful rivals 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 start to feel ashamed and sincerely repent. We pray to the Buddhas and Bodhisattvas so they can embrace and protect all sentient beings. We ask all the resentful ones of four births and six destinies 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 four demons, power to eradicate various afflictions, power to untangle different resentful knots, power to liberate sentient beings, power to console sentient beings, power to save people in hells, power to help the starving 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, power of immeasurable wisdom. We hope there is no almsgiving differentiation between the rivals and friends. We hope all resentments against each other are dissolved. We resolve to leave the eight difficulties and four evil destinies 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 and study hard with 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 three karmic deeds and that offenders suffer the retributions. We all know by now that this is the root of our suffering. We should intrepidly eradicate it. The purport to eradicate the suffering is only through repentance. Therefore, the sutras praised that there are two types of strong people in our world. One who does not commit karmic offenses and the other who recognizes his mistakes and repent for them. Today, we repent and we hope to cleanse our minds and solemnize our appearance. We feel ashamed inside and sad outside. If we can keep the two kinds of

mind then there is no crime that cannot be eliminated. What are these two kinds of mind? The first is the mind of shame. The second is the mind of regret. One who feels ashamed can offer repentance to heaven while one who is regretful can offer repentance to people. One who feels ashamed can repent to eradicate various resentments while one who is regretful can make others untangle the different knots. One who feels ashamed can do many good deeds while one who is regretful can help at one's will. One who feels ashamed is humble inside while one who is regretful is remorseful to public. Therefore, having these two minds help practitioners to be peaceful without afflictions. Today, altogether, we are mindful of our shames and regrets and we repent deeply. We sincerely beg the sentient beings in four births and six destinies for forgiveness. Why? As said in the sutras, all sentient beings are related. They can be our parents, masters or elders, brothers or sisters or others. Before, we fell into the net of ignorance and did not know about this. Therefore, we often had afflictions. Afflictions cause countless resentful rivals. We now understand and our minds are very sincere. Our one moment of thought can move the Buddhas in ten directions; our one sincere prostration can eradicate countless resentful rivals. Together, we, with utmost sincerity and urgency, prostrate to take refuge in the world's most compassionate ones.

*[Get up and prostrate while chanting Buddha names:  
Page 33 – Line 9 to Page 34 – Line 11 in Chinese/pinyin text]*

Again, we take refuge in the Triple Gems of all realms in ten directions. We pray for the Triple Gems' 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 rivals 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.

