

zàn

讚

chūn xiān ruǐ      bǎi cǎo shèn qí qīng      chá yá diǎn chū xīn xiāng pēn  
春先蕊。百草甚奇青。茶芽點出馨香噴。

yù ōu zhǎn nèi xuě huā huī      zhào zhōu gōng àn yòu chóng xīn      shuì  
玉甌盞內雪花輝。趙州公案又重新。睡

mó wáng néng tuì      jǐ dù huáng hūn zhèn  
魔王能退。幾度黃昏陣。

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

gōng wén

恭聞

jué huáng shì jiā      shì liù nián zhī kǔ xíng      dào guǒ yuán  
覺皇釋迦，示六年之苦行，道果圓

chéng      pò liù yù zhī tiān mó      shén guāng shǎn shuò      pú sà  
成；破六欲之天魔，神光閃爍。菩薩

qí xiū yú liù dù      wéi juàn shǔ zhī zhuāng yán  
齊脩於六度，為眷屬之莊嚴；

shēng wén zhèng guǒ yú  
聲聞證果於

liù tōng      zuò qián hòu zhī wéi rào      shòu jì zé liù hé  
六通，作前後之圍遶。授記則六合

qián kūn ér zhèn dòng      shuō fǎ zé liù shí huā yǔ yǐ  
乾坤而震動，說法則六時花雨以

bīn fēn      miào dé nán sī      ēn guāng pǔ bèi  
繽紛。妙德難思，恩光普被。

yuàn chuí āi mǐn jiàn cǐ wéi chén shàng lái fèng wèi qiú  
願垂哀憫，鑒此微忱。上來奉為求  
chàn zhòng děng qǐ jiàn  
懺眾等，啟建

cí bēi dào chǎng chàn fǎ zī dāng dì liù juàn rù tán yuán  
慈悲道場懺法。茲當第六卷，入壇緣  
qǐ  
起。

xiāng pēn liù zhū dēng rán liù tiān liù huā fēi liù hé  
香噴六鉢，燈然六天。六花飛六合  
zhī  
之

qián kūn liù wèi gòng liù tiān zhī gàn xiàng qǐ shǒu tóu chéng  
乾坤，六味供六天之紺像。稽首投誠，  
yīn qín huǐ guò qiè niàn qiú chàn zhòng děng  
慇懃悔過。切念求懺眾等，  
yīn cóng nǎng jié guǒ gǎn jīn shēng suí zhú liù gēn fàng  
因從曩劫，果感今生。隨逐六根放  
yì liáng yóu liù shì pān yuán tān liù chén zhī  
意，良由六識攀緣。貪六塵之  
huàn huà zào liù qù zhī lún huí wǎng xiū liù niàn zhī  
幻化，造六趣之輪迴。罔脩六念之  
zhèng yīn wèi yuán liù dù zhī fàn xíng shēng shēng zhī nèi  
正因，未圓六度之梵行。生生之內，  
kǔ guǒ wú qióng shì shì zhī zhōng wàng yuán bù jué  
苦果無窮；世世之中，妄緣不絕。

jīn zé  
今則

xīn huái huǐ guò yì jié jīng chéng mìng liù hé zhī dà  
心懷悔過，意竭精誠。命六和之大  
dé xiū liù dù zhī chàn wén píng liù shí zhī kěn qiè  
德，脩六度之懺文；憑六時之懇切，  
jiě liù qù zhī qiān yóu yǎng kòu  
解六趣之愆尤。仰叩

jué huáng míng xūn jiā bèi  
覺皇，冥熏加被。

dà cí dà bēi mǐn zhòng shēng dà xǐ dà shě jì hán shì  
大慈大悲愍眾生，大喜大捨濟含識。  
xiàng hǎo guāng míng yǐ zī yán zhòng děng zhì xīn guī mìng lǐ  
相好光明以資嚴，眾等志心皈命禮。

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 lì 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 liù  
慈悲道場懺法卷第六

For English translation, please go to page 39

jiě yuàn shì jié dì jiǔ zhī yú  
解怨釋結第九之餘

jīn rì dào chǎng tóng yè dà zhòng xiān xiàng sì shēng liù dào chàn  
今日道場，同業大眾。先向四生六道，懺

shēn è yè jīng yán yǒu shēn zé kǔ shēng wú shēn zé kǔ miè  
身惡業。經言：有身則苦生，無身則苦滅。

ér cǐ shēn zhě zhòng kǔ zhī běn sān tú jù bào jiē yóu shēn  
而此身者，眾苦之本。三塗劇報，皆由身

dé wèi jiàn tā zuò wǒ shòu wǒ zuò tā shòu zì zuò qí yīn  
得。未見他作我受，我作他受。自作其因，

zì shòu qí guǒ ruò yí yè chéng zuì wú biān jì hé kuàng zhōng  
 自受其果。若一業成，罪無邊際。何況終  
 shēn suǒ qǐ è yè jīn wéi zhī yǒu wǒ shēn bù zhī yǒu tā  
 身所起惡業！今唯知有我身，不知有他  
 shēn wéi zhī yǒu wǒ kǔ bù zhī yǒu tā kǔ wéi zhī wǒ qiú  
 身。唯知有我苦，不知有他苦。唯知我求  
 ān lè bù zhī tā yì qiú ān lè yǐ yú chī gù qǐ bǐ  
 安樂，不知他亦求安樂。以愚癡故，起彼  
 wǒ xīn shēng yuàn qīn xiǎng suǒ yǐ yuàn duì piàn yú liù dào ruò  
 我心，生怨親想。所以怨懟，徧於六道。若  
 bù jiě jié yú liù dào zhōng hé shí miǎn lí cóng jié zhì jié  
 不解結，於六道中，何時免離？從劫至劫，  
 qǐ bù tòng zāi xiāng yǔ jīn rì qǐ yǒng měng xīn shēng dà cán  
 豈不痛哉！相與今日，起勇猛心，生大慚  
 kuì zuò dà chàn huǐ bì shǐ yí niàn gǎn shí fāng fó yí bài  
 愧，作大懺悔。必使一念感十方佛，一拜  
 duàn chú wú liàng yuàn jié děng yí tòng qiè wǔ tǐ tóu dì guī  
 斷除無量怨結。等一痛切，五體投地，歸  
 yī shì jiān dà cí bēi fù  
 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 yuè miàn fó  
南無月面佛

nán mó bǎo dēng fó  
南無寶燈佛

nán mó bǎo xiàng fó  
南無寶相佛

nán mó shàng míng fó  
南無上名佛

nán mó zuò míng fó  
南無作名佛

nán mó wéi lán fó  
南無違藍佛

nán mó míng yì fó  
南無明意佛

nán mó gōng dé pǐn fó  
南無功德品佛

nán mó dé shì fó  
南無得勢佛

nán mó kāi huá fó  
南無開華佛

nán mó jiàn yí qiè yì fó  
南無見一切義佛

nán mó fù zú fó  
南無富足佛

nán mó suí shí fó  
南無隨時佛

nán mó gōng dé jìng fó  
南無功德敬佛

nán mó cái tiān fó  
南無財天佛

nán mó dà shì zhì pú sà  
南無大勢至菩薩

nán mó wú biān shēn pú sà  
南無無邊身菩薩

nán mó wú liàng yīn fó  
南無無量音佛

nán mó shī zǐ shēn fó  
南無師子身佛

nán mó wú néng shèng fó  
南無無能勝佛

nán mó yuè xiàng fó  
南無月相佛

nán mó wú biān xíng fó  
南無無邊行佛

nán mó jìng gòu fó  
南無淨垢佛

nán mó yǒng lì fó  
南無勇力佛

nán mó fú dé fó  
南無福德佛

nán mó guǎng yì fó  
南無廣意佛

nán mó shàn jí miè fó  
南無善寂滅佛

nán mó qìng yīn fó  
南無慶音佛

nán mó cháng jīng jìn pú sà  
南無常精進菩薩

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      zhū pú sà lì      yí qiè xián shèng  
 寶。願以佛力、法力、諸菩薩力，一切賢聖  
 lì      lìng sì shēng liù dào      yí qiè zhòng yuàn      tóng dào dào chǎng      gè  
 力；令四生六道，一切眾怨，同到道場。各  
 gè chàn xiè      xīn niàn kǒu yán      zuò rú shì shuō      zhòng děng cóng wú  
 各懺謝，心念口言，作如是說：眾等從無  
 shǐ wú míng zhù dì yǐ lái      zhì yú jīn rì      yǐ shēn è yè  
 始無明住地已來，至于今日。以身惡業  
 yīn yuán      huò yú tiān dào      rén dào      qǐ zhū yuàn jié      huò yú ā  
 因緣，或於天道、人道、起諸怨結。或於阿  
 xiū luó dào      dì yù dào      qǐ zhū yuàn jié      huò yú è guǐ dào  
 脩羅道、地獄道、起諸怨結。或於餓鬼道、  
 chù shēng dào      qǐ zhū yuàn jié      yuàn yǐ fó lì      fǎ lì      zhū pú  
 畜生道、起諸怨結。願以佛力、法力、諸菩  
 sà lì      yí qiè xián shèng lì      lìng sì shēng liù dào      sān shì zhòng  
 薩力，一切賢聖力；令四生六道，三世眾  
 yuàn      ruò duì fēi duì      ruò qīng ruò zhòng      yǐ jīn chàn huǐ      suǒ chàn  
 怨。若對非對，若輕若重，以今懺悔。所懺  
 chú miè      suǒ huǐ qīng jìng      sān jiè kǔ guǒ      yǒng bú fù shòu      zài  
 除滅，所悔清淨。三界苦果，永不復受，在  
 suǒ shēng chù      cháng zhí zhū fó      yòu fù jīn rì      tóng chàn huǐ zhě  
 所生處，常值諸佛。又復今日，同懺悔者，  
 cóng wú shǐ shēng sǐ yǐ lái      zhì yú jīn rì      yǐ shēn è yè  
 從無始生死以來，至于今日。以身惡業

yīn yuán yú è dào zhōng bèi qǐ yuàn jié huò yǐ chēn huì huò  
因緣，於惡道中，備起怨結。或以瞋恚，或  
yǐ tān ài huò yǐ yú chī cóng sān dú gēn zào shí è xíng  
以貪愛，或以愚癡。從三毒根，造十惡行。  
hǎo shā qín shòu duàn niú yáng děng huò wèi tián yè huò wéi shè  
好殺禽獸，斷牛羊等。或為田業，或為舍  
zhái huò wèi qián cái gèng xiāng shā hài yòu wú shǐ yǐ lái zhì  
宅，或為錢財，更相殺害。又無始已來，至  
yú jīn rì huò wéi lì yǎng miù cì zhòng shēng huò qī wàng zuò  
于今日。或為利養，謬刺眾生。或欺妄作  
yī zhēn jiǔ bǎi xìng rú shì děng zuì yuàn duì wú liàng jīn rì  
醫，針灸百姓。如是等罪，怨懟無量。今日  
chàn huǐ yuàn qǐ chú miè yòu wú shǐ yǐ lái zhì yú jīn rì  
懺悔，願乞除滅。又無始已來，至于今日。  
huò jī è zhòng shēng huò duó rén liáng shí huò bī zhòng shēng xián  
或飢餓眾生，或奪人糧食，或逼眾生鹹  
kǔ huò duàn rén shuǐ jiāng rú shì zhǒng zhǒng è yè yuàn duì jīn  
苦，或斷人水漿。如是種種惡業怨懟。今  
rì chàn huǐ yuàn qǐ chú miè yòu wú shǐ yǐ lái zhì yú jīn  
日懺悔，願乞除滅。又無始已來，至于今  
rì huò shā hài zhòng shēng dàn shí qí ròu huò zòng sān dú biān  
日。或殺害眾生，噉食其肉。或縱三毒，鞭  
dǎ zhòng shēng huò yǐ dú shí sì shā zhòng shēng rú shì yuàn duì  
打眾生。或以毒食，飼殺眾生。如是怨懟。  
wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè yòu wú shǐ  
無量無邊。今日懺悔，願乞除滅。又無始



yǐ lái zhì yú jīn rì yuǎn lí míng shī qīn jìn è yǒu cóng  
 已來，至于今日。遠離明師，親近惡友。從  
 shēn sān yè zào zhǒng zhǒng zuì sì qíng shā hài wǎng yāo wú gū  
 身三業，造種種罪。肆情殺害，枉夭無辜。  
 huò fā chè pí chí yōng sè gōu qú nǎo hài shuǐ xìng zhū yú  
 或發撤陂池，壅塞溝渠。惱害水性，諸餘  
 xì chóng huò fén shāo shān yě huò shè wǎng zhāng luó shuǐ lù zhòng  
 細蟲。或焚燒山野，或設網張羅。水陸眾  
 shēng bèi jiā shā hài rú shì yuàn duì wú liàng wú biān jīn rì  
 生，備加殺害。如是怨懟，無量無邊。今日  
 chàn huǐ yuàn qǐ chú miè yòu wú shǐ yǐ lái zhì yú jīn rì  
 懺悔，願乞除滅。又無始已來，至於今日。  
 wú cí bēi xīn guāi píng děng xíng dòu chéng qī kuáng qīn líng xià  
 無慈悲心，乖平等行。斗秤欺誑，侵陵下  
 liè huò pò tā chéng yì chāo luè jié duó huò tōu dào tā cái  
 劣。或破他城邑，抄掠劫奪。或偷盜他財，  
 yǐ zì gòng jǐ wú yǒu chéng xìn gèng xiāng shā hài rú shì yuàn  
 以自供給。無有誠信，更相殺害。如是怨  
 duì wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè yòu wú  
 懟，無量無邊。今日懺悔，願乞除滅。又無  
 shǐ yǐ lái zhì yú jīn rì wú cí bēi xīn wú cí bēi xíng  
 始已來，至于今日。無慈悲心，無慈悲行。  
 zài liù dào zhōng yú zhū zhòng shēng bèi jiā chǔ dú huò biān dǎ  
 在六道中，於諸眾生，備加楚毒。或鞭打  
 juàn shǔ bù yǐ qí dào huò xì huò fù suǒ xiè yōu bì huò  
 眷屬，不以其道。或繫或縛，鎖械幽閉。或

kǎo luè cè lì cì shè shāng huǐ huò zhǎn jié cán hài bō zhì  
拷掠側立，刺射傷毀。或斬截殘害，剝炙  
shāo zhǔ rú shì yuàn duì wú liàng wú biān jīn rì chàn huǐ yuàn  
燒煮。如是怨對，無量無邊。今日懺悔，願  
qǐ chú miè yòu wú shǐ yǐ lái zhì yú jīn rì shēn sān è  
乞除滅。又無始已來，至于今日。身三惡  
yè kǒu sì è yè yì sān è yè sì chóng wǔ nì zhū yú  
業，口四惡業，意三惡業；四重五逆，諸餘  
bú shàn wú bù bèi zuò zì shì nián mìng bú wèi guǐ shén wéi  
不善，無不備作。自恃年命，不畏鬼神。唯  
kǒng wǒ bú shèng rén rén néng shèng wǒ huò yǐ huá mén wàng zú  
恐我不勝人，人能勝我。或以華門望族，  
líng rén ào wù zuò rú shì yuàn huò yǐ duō wén shì dá líng  
凌人傲物。作如是怨。或以多聞識達，凌  
rén ào wù zuò rú shì yuàn huò yǐ piān zhāng jì yì líng rén  
人傲物，作如是怨。或以篇章技藝，凌人  
ào wù zuò rú shì yuàn huò yǐ kuā háo shē chǐ líng rén ào  
傲物。作如是怨。或以誇豪奢侈，凌人傲  
wù zuò rú shì yuàn huò yǐ biàn kǒu lì cí líng rén ào wù  
物。作如是怨。或以辯口利辭，凌人傲物，  
zuò rú shì yuàn rú shì zhòng yuàn huò yú zūn xiàng fú tián biān  
作如是怨。如是眾怨，或於尊像福田邊  
qǐ huò yú hé shàng shé lí biān qǐ huò yú tóng zhù shàng zhōng  
起，或於和尚闍黎邊起，或於同住上中  
xià zuò biān qǐ huò yú tóng xué juàn shǔ biān qǐ huò yú fù  
下座邊起，或於同學眷屬邊起，或於父

mǔ qīn qī biān qǐ      rú shì yuàn duì      wú liàng wú biān      jīn rì  
 母 親 戚 邊 起 。 如 是 怨 懟 ， 無 量 無 邊 。 今 日  
 chàn huǐ      yuàn qǐ chú miè      yòu wú shǐ yǐ lái      zhì yú jīn rì  
 懺 悔 ， 願 乞 除 滅 。 又 無 始 已 來 ， 至 于 今 日 。  
 huò yú tiān dào      rén dào      qǐ zhū yuàn jié      huò yú ā xiū luó  
 或 於 天 道 、 人 道 ， 起 諸 怨 結 。 或 於 阿 脩 羅  
 dào      dì yù dào      qǐ zhū yuàn jié      huò yú chù shēng dào      è guǐ  
 道 、 地 獄 道 ， 起 諸 怨 結 。 或 於 畜 生 道 、 餓 鬼  
 dào      nǎi zhì shí fāng yī qiè zhòng shēng biān      qǐ zhū yuàn jié      rú  
 道 ， 乃 至 十 方 一 切 眾 生 邊 ， 起 諸 怨 結 。 如  
 shì zuì è      wú liàng wú biān      jīn rì chàn huǐ      yuàn qǐ chú miè  
 是 罪 惡 ， 無 量 無 邊 。 今 日 懺 悔 ， 願 乞 除 滅 。  
 zhòng děng yòu wú shǐ yǐ lái      zhì yú jīn rì      huò wéi jí dù  
 眾 等 又 無 始 已 來 ， 至 于 今 日 。 或 為 嫉 妒 ，  
 huò wéi chǎn qū      zì qiú shēng jìn      huò wéi míng yù      huò wéi lì  
 或 為 諂 曲 ， 自 求 升 進 。 或 為 名 譽 ， 或 為 利  
 yǎng      suí zhú xié jiàn      wú yǒu cán kuì      rú shì yuàn jié      ruò qīng  
 養 ， 隨 逐 邪 見 ， 無 有 慚 愧 。 如 是 怨 結 ， 若 輕  
 ruò zhòng      zuì yīn kǔ guǒ      shù liàng duō shǎo      wéi yǒu zhū fó zhū  
 若 重 ， 罪 因 苦 果 ， 數 量 多 少 ， 唯 有 諸 佛 諸  
 dà pú sà      jìn zhī jìn jiàn      zhū fó pú sà      dāng cí niàn wǒ  
 大 菩 薩 ， 盡 知 盡 見 。 諸 佛 菩 薩 ， 當 慈 念 我 。  
 ruò wǒ zì cóng wú shǐ shēng sǐ yǐ lái      suǒ zuò zhòng zuì      ruò  
 若 我 自 從 無 始 生 死 已 來 ， 所 作 眾 罪 ； 若  
 zì zuò      jiào tā zuò      jiàn zuò suí xǐ      ruò sān bǎo wù      zì qǔ  
 自 作 ， 教 他 作 ， 見 作 隨 喜 。 若 三 寶 物 ， 自 取 ，

jiào tā qǔ jiàn qǔ suí xǐ huò yǒu fù cáng huò bù fù cáng  
教他取，見取隨喜。或有覆藏，或不覆藏。  
rú zhū fó pú sà suǒ zhī suǒ jiàn zuì liàng duō shǎo yīng duò  
如諸佛菩薩，所知所見，罪量多少，應墮  
dì yù è guǐ chù shēng jí zhū è qù biān dì xià jiàn shòu  
地獄、餓鬼、畜生。及諸惡趣，邊地下賤，受  
yuàn duì zhě jīn jiē chàn huǐ yuàn qǐ chú miè zhū fó shén lì  
怨懟者，今皆懺悔，願乞除滅。諸佛神力，  
bù kě sī yì yuàn yǐ cí bēi xīn jiù hù yí qiè shòu zhòng  
不可思議。願以慈悲心，救護一切。受眾  
děng jīn rì xiàng sì shēng liù dào fù mǔ shī zhǎng yí qiè juàn  
等今日，向四生六道，父母師長，一切眷  
shǔ chàn huǐ wǎng zuì jiě yuàn shì jié yuàn lìng liù dào yuàn duì  
屬，懺悔往罪，解怨釋結。願令六道怨懟，  
gè gè huān xǐ yí qiè shě shī wú yuàn qīn xiǎng yí qiè wú  
各各歡喜。一切捨施，無怨親想。一切無  
ài yóu rú xū kōng cóng jīn rì qù zhì yú pú tí jié xí  
礙，猶如虛空。從今日去，至於菩提。結習  
fán nǎo bì jìng duàn chú sān yè qīng jìng zhòng yuàn yǒng jìn tiān  
煩惱，畢竟斷除。三業清淨，眾怨永盡。天  
gōng bǎo diàn suí yì wǎng shēng sì wú liàng xīn liù bō luó mì  
宮寶殿，隨意往生。四無量心，六波羅蜜。  
cháng néng xiū xíng bǎi fú yán shēn wàn shàn jù zú zhù shǒu léng  
常能脩行，百福嚴身，萬善具足。住首楞  
yán sān mèi dé jīn gāng shēn yǐ yí niàn qǐng piàn yīng liù dào  
嚴三昧，得金剛身。以一念頃，徧應六道。

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

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé chàn huǐ shēn  
 今日道場，同業大眾。相與已得，懺悔身  
 zuì zé shēn yè qīng jìng suǒ yú kǒu guò fù shì yí qiè yuàn  
 罪。則身業清淨，所餘口過，復是一切怨  
 huò zhī mén gù zhū fó jiè bù dé liǎng shé è kǒu wàng yán  
 禍之門。故諸佛誡，不得兩舌、惡口、妄言、  
 qǐ yǔ dāng zhī chǎn qū huá cí gòu shàn shì fēi wéi huàn bù  
 綺語，當知諂曲華辭，構扇是非，為患不  
 qīng zhāo bào shí zhòng fū rén chǔ shì xīn huái dú niàn kǒu shī  
 輕，招報實重。夫人處世，心懷毒念，口施  
 dú yán shēn xíng dú xíng yǐ cǐ sān shì jiā hài zhòng shēng zhòng  
 毒言，身行毒行，以此三事，加害眾生。眾  
 shēng bèi dú jí jié yuàn hèn shì xīn yù bào huò xiàn shì huò  
 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  
 願，或終後從心。如是怨結，備居六道。更  
 xiāng bào fù wú yǒu qióng jìn jiē yóu sù mìng fēi kōng suǒ dé  
 相報復，無有窮盡。皆由宿命，非空所得。  
 dāng zhī shēn sān kǒu sì shí zhòng è zhī yuán chǔ sù zhě bù  
 當知身三口四，實眾惡之源。處俗者，不  
 xíng zhōng xiào sǐ rù tài shān nǎi yǒu tāng huǒ zhī kù chū jiā  
 行忠孝，死入泰山，乃有湯火之酷。出家

zhě bù lè fó fǎ suǒ shēng zhī chù cháng yǔ è jù rú cǐ  
者，不樂佛法，所生之處，常與惡俱。如此  
yuàn duì jiē zī sān yè sān yè zhī zhōng kǒu yè shí zhòng nǎi  
怨懟，皆資三業。三業之中，口業實重。乃  
zhì huò bào bèi zhū chǔ dú nán xiǎo zhī yè bù jué bù zhī  
至獲報，備諸楚毒。難曉之夜，不覺不知。  
jīn rì dào chǎng tóng yè dà zhòng wǒ děng suǒ yǐ lún huí liù  
今日道場，同業大眾。我等所以輪迴六  
dào zhě jiē yóu kǒu yè huò fù qīng yán sì yǔ biàn kǒu lì  
道者，皆由口業。或復輕言肆語，辯口利  
cí fú xū jiǎ shì yán xíng xiāng guāi è bào zì zhāo lì jié  
辭。浮虛假飾，言行相乖。惡報自招。歷劫  
wú miǎn qǐ dé bù rén rén sǒng rán zēng dào chàn xǐ cǐ guò  
無免。豈得不人人悚然增到，懺洗此過。  
xiāng yǔ cóng yǒu shì shén yǐ lái zhì yú jīn rì kǒu yè bù  
相與從有識神已來，至于今日。口業不  
shàn yú sì shēng liù dào fù mǔ shī zhǎng yī qiè juàn shǔ biān  
善，於四生六道，父母師長一切眷屬邊，  
mí è bù xuān chū yán cū guǎng fā yǔ huǐ bào péng yǒu jù  
靡惡不宣。出言麤獷，發語毀暴。朋友聚  
huà wú yì ér shuō zhǐ kōng wéi yǒu zhǐ yǒu wéi kōng jiàn yán  
話，無義而說。指空為有，指有為空。見言  
bú jiàn bú jiàn yán jiàn wén yán bù wén bù wén yán wén zuò  
不見，不見言見。聞言不聞，不聞言聞。作  
yán bú zuò bú zuò yán zuò rú shì diān dǎo fǎn tiān yì dì  
言不作。不作言作。如是顛倒，反天易地。

zì lì shāng wù gèng xiāng chán bàng yán yǐ zé mí dé bù guī  
 自利傷物，更相讒謗，言已，則靡德不歸。

shuō tā zé hé è bú wǎng nǎi zhì pǐn sù shèng xián cái liàng  
 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 yì wú  
 君父，譏說師長，謗善知識。無道無義，無

suǒ gù nán shì yǒu yōu è shāng xíng sàng mìng wèi lái chǔ tòng  
 所顧難。世有幽厄，傷形喪命。未來楚痛，

yǒng jié yīng bào qiě xì xiào zhī qǐng biàn néng jù zú wú liàng  
 永劫嬰報。且戲笑之頃，便能具足無量

zhòng zuì hé kuàng kǔ yán yǐ jiā yī qiè zhòng děng xiāng yǔ wú  
 重罪。何況苦言以加一切眾等，相與無

shǐ yǐ lái zhì yú jīn rì yǐ è kǒu yè yú tiān dào rén  
 始已來，至于今日。以惡口業，於天道、人

dào yǒu yuàn duì zhě yú ā xiū luó dào dì yù dào yǒu yuàn  
 道，有怨懟者；於阿脩羅道、地獄道，有怨

duì zhě yú è guǐ dào chù shēng dào yǒu yuàn duì zhě yú fù  
 懟者；於餓鬼道、畜生道，有怨懟者；於父

mǔ shī zhǎng yī qiè juàn shǔ yǒu yuàn duì zhě zhòng děng yǐ cí  
 母師長，一切眷屬，有怨懟者；眾等以慈

bēi xīn tóng pú sà xíng tóng pú sà yuàn pǔ jiē fèng wéi guī  
 悲心，同菩薩行，同菩薩願，普皆奉為歸

mìng jìng lǐ dà cí bēi fù  
 命敬禮大慈悲父。

nán mó mí lè fó  
南無彌勒佛

nán mó jìng duàn yí fó  
南無淨斷疑佛

nán mó miào lè fó  
南無妙樂佛

nán mó wú zhù fó  
南無無住佛

nán mó zhòng shǒu fó  
南無眾首佛

nán mó duō dé fó  
南無多德佛

nán mó wú biān wēi dé fó  
南無無邊威德佛

nán mó yào wáng fó  
南無藥王佛

nán mó wú rè fó  
南無無熱佛

nán mó míng dé fó  
南無名德佛

nán mó yǒng dé fó  
南無勇德佛

nán mó dà dé fó  
南無大德佛

nán mó xiāng xiàng fó  
南無香象佛

nán mó shì jiā móu ní fó  
南無釋迦牟尼佛

nán mó wú liàng chí fó  
南無無量持佛

nán mó bù fù fó  
南無不負佛

nán mó dé chā jiā fó  
南無得叉迦佛

nán mó shì guāng fó  
南無世光佛

nán mó fú shā fó  
南無弗沙佛

nán mó yì yì fó  
南無義意佛

nán mó duàn è fó  
南無斷惡佛

nán mó shàn tiáo fó  
南無善調佛

nán mó huá dé fó  
南無華德佛

nán mó jīn gāng jūn fó  
南無金剛軍佛

nán mó jì miè yì fó  
南無寂滅意佛

nán mó nà luó yán fó  
南無那羅延佛



nán mó shàn zhù fó  
南無善住佛

nán mó bù xiū xī pú sà  
南無不休息菩薩

nán mó miào yīn pú sà  
南無妙音菩薩

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 mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān  
又復歸命如是十方，盡虛空界，一切三

bǎo yuàn yǐ fó lì fǎ lì pú sà lì xián shèng lì lìng sì  
寶。願以佛力、法力、菩薩力、賢聖力；令四

shēng liù dào yí qiè zhòng shēng zhòng shǐ jué wù tóng dào dào chǎng  
生六道，一切眾生。重使覺悟，同到道場。

ruò yǒu shēn xíng jū ài yǒu xīn bù dé dào zhě yuàn yǐ fó  
若有身形拘礙，有心不得到者。願以佛

lì fǎ lì pú sà lì xián shèng lì shè qí jīng shén yí qiè  
力、法力、菩薩力、賢聖力；攝其精神，一切

tóng dào shòu zhòng děng chàn kǒu yè zuì cóng wú shǐ wú míng zhù  
同到，受眾等懺口業罪。從無始無明。住

dì yǐ lái zhì yú jīn rì yǐ kǒu è yè yīn yuán yú liù  
地已來，至于今日。以口惡業因緣，於六

dào zhōng bèi qǐ yuàn jié yuàn yǐ sān bǎo shén lì lìng sì shēng  
道中，備起怨結。願以三寶神力，令四生

liù dào sān shì yuàn duì suǒ chàn yǒng duàn suǒ huǐ yǒng miè zhòng  
六道，三世怨懺，所懺永斷，所悔永滅。眾

děng cóng wú shǐ yǐ lái zhì yú jīn rì huò yǐ chēn huì huò  
等從無始已來，至于今日。或以瞋恚，或

yǐ tān ài huò yǐ yú chī cóng sān dú gēn zào shí è xíng  
以貪愛，或以愚癡。從三毒根，造十惡行。  
yǐ kǒu sì è qǐ wú liàng zuì huò yǐ è kǒu nǎo luàn fù  
以口四惡，起無量罪。或以惡口，惱亂父  
mǔ shī zhǎng juàn shǔ jí zhū zhòng shēng huò yú fù mǔ qǐ wàng  
母、師長、眷屬，及諸眾生。或於父母，起妄  
yǔ yè huò yú shī zhǎng qǐ wàng yǔ yè huò yú juàn shǔ qǐ  
語業。或於師長，起妄語業。或於眷屬，起  
wàng yǔ yè huò yú yí qiè zhòng shēng qǐ wàng yǔ yè huò fù  
妄語業。或於一切眾生，起妄語業。或復  
jiàn yán bú jiàn bú jiàn yán jiàn huò wén yán bù wén bù wén  
見言不見，不見言見。或聞言不聞，不聞  
yán wén huò zhī yán bù zhī bù zhī yán zhī huò wéi jiāo màn  
言聞。或知言不知，不知言知。或為憍慢，  
huò wéi jí dù qǐ wàng yǔ yè rú shì zuì è wú liàng wú  
或為嫉妒，起妄語業。如是罪惡，無量無  
biān jīn rì chàn huǐ yuàn qǐ chú miè yòu wú shǐ yǐ lái zhì  
邊。今日懺悔，願乞除滅。又無始已來，至  
yú jīn rì qǐ liǎng shé yè shòu tā è yán bù néng fù cáng  
于今日，起兩舌業。受他惡言，不能覆藏。  
xiàng bǐ shuō cǐ xiàng cǐ shuō bǐ shǐ rén fēn sàn lìng tā yīng  
向彼說此，向此說彼。使人分散，令他嬰  
kǔ huò yīn xì xiào dòu zhèng liǎng jiā lí rén gǔ ròu pò tā  
苦。或因戲笑，鬪諍兩家。離人骨肉，破他  
juàn shǔ chán luàn jūn chén fēn rǎo yí qiè rú shì děng zuì wú  
眷屬。讒亂君臣，紛擾一切。如是等罪，無

liàng wú biān      jīn rì chàn huǐ      yuàn qǐ chú miè      yòu fù wú shǐ  
 量無邊。今日懺悔，願乞除滅，又復無始  
 yǐ lái      zhì yú jīn rì      zào qǐ yǔ zuì      shuō wú yì yǔ      wú  
 已來，至于今日，造綺語罪。說無義語，無  
 lì yì yǔ      huò nǎo fù mǔ      huò nǎo shī zhǎng      huò nǎo tóng xué  
 利益語。或惱父母，或惱師長，或惱同學。  
 nǎi zhì liù dào      yí qiè zhòng shēng      jiē qǐ nǎo hài      rú shì kǒu  
 乃至六道，一切眾生，皆起惱害。如是口  
 yè      suǒ qǐ yuàn duì      wú liàng wú biān      jīn rì chàn huǐ      yuàn qǐ  
 業，所起怨懟，無量無邊。今日懺悔，願乞  
 chú miè      yuàn yǐ fó lì      fǎ lì      zhū pú sà lì      yí qiè xián  
 除滅。願以佛力、法力、諸菩薩力、一切賢  
 shèng lì      shòu zhòng děng jīn rì chàn huǐ      lìng sì shēng liù dào      sān  
 聖力；受眾等今日懺悔。令四生六道，三  
 shì zhòng yuàn      yí qiè yuàn jié      bì jìng jiě tuō      yí qiè zuì yè  
 世眾怨，一切怨結，畢竟解脫。一切罪業，  
 jiē xī chú duàn      bì jìng bú fù      qǐ zhū yuàn jié      gèng rù sān  
 皆悉除斷。畢竟不復，起諸怨結，更入三  
 tú      bì jìng bú fù      yú liù dào zhōng      chǔ dú xiāng jiā      cóng jīn  
 塗。畢竟不復，於六道中，楚毒相加。從今  
 rì qù      yí qiè shě shī      wú yuàn qīn xiǎng      yí qiè hé hé      yóu  
 日去，一切捨施，無怨親想。一切和合，猶  
 rú shuǐ rǔ      yí qiè huān xǐ      yóu rú chū dì      yǒng wéi fǎ qīn  
 如水乳。一切歡喜，猶如初地。永為法親，  
 cí bēi juàn shǔ      cóng jīn yǐ qù      nǎi zhì pú tí      sān jiè guǒ  
 慈悲眷屬。從今已去，乃至菩提。三界果

bào yǒng bú fù shòu duàn sān zhàng yè chú wǔ bù wèi sì wú  
報，永不復受。斷三障業，除五怖畏。四無  
liàng xīn liù bō luó mì zēng jìn shēn xiū xìng dà shèng dào rù  
量心，六波羅蜜，增進深脩。行大乘道，入  
fó zhì huì yí qiè yuàn hǎi jiē néng mǎn zú liù tōng sān dá  
佛智慧。一切願海，皆能滿足。六通三達，  
wú bù míng liǎo dé fó sān mì jù wǔ fēn shēn dēng jīn gāng  
無不明了。得佛三密，具五分身。登金剛  
huì chéng zhòng zhì guǒ  
慧，成種智果。

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé chàn huǐ shēn  
今日道場，同業大眾，相與已得，懺悔身  
kǒu zuì jìng cì fù yīng xū qīng jìng yì yè yí qiè zhòng shēng  
口罪竟。次復應須清淨意業。一切眾生，  
lún huí shēng sǐ bù dé jiě tuō zhě jiē yóu yì yè jié jí  
輪迴生死，不得解脫者；皆由意業，結集  
láo gù shí è wǔ nì bì yóu yì zào gù fó jiè yán bù  
牢固。十惡五逆，必由意造。故佛誠言，不  
dé tān yù chēn huì yú chī xié jiàn hòu duò dì yù shòu kǔ  
得貪欲、瞋恚、愚癡、邪見。後墮地獄，受苦  
wú qióng jīn rì xiāng yǔ gòng jiàn xīn zhī qū yì zhū shì yì  
無窮。今日相與，共見心之，驅役諸識，亦  
yóu jūn zhī zǒng cè qí chén kǒu fā è yán shēn xíng è xíng  
由君之，摠策其臣。口發惡言，身行惡行。  
yú liù dào zhōng néng zhāo jù bào dāng zhī miè shēn shì yóu xīn  
於六道中，能招劇報。當知滅身，事由心

zào jīn yù gǎi huǐ xiān cuò qí xīn cì zhé qí yì hé yǐ  
 造。今欲改悔，先挫其心。次折其意。何以  
 gù ěr jīng yán zhì zhī yí chù wú shì bú bàn dāng zhī jié  
 故爾？經言：制之一處，無事不辦。當知潔  
 xīn shì jiě tuō zhī běn jìng yì shì jìn qù zhī jī sān tú  
 心，是解脫之本。淨意，是進趣之基。三塗  
 jù bào bù lái è dào zhòng kǔ bù wǎng rán shēn kǒu yè cū  
 劇報不來，惡道眾苦不往。然身口業麤  
 yì qiǎn yì dì wēi xì nán chú rú lái dà shèng yí qiè zhì  
 易遣，意地微細難除。如來大聖，一切智  
 rén yú shēn kǒu yì shǐ dé bù hù kuàng hū yú huò fán fū  
 人，於身口意，始得不護。況乎愚惑凡夫，  
 ér bù shǒu shèn ruò bù zhé cuò wèi jiàn qí shàn shì yǐ jīng  
 而不守慎。若不折挫，未見其善。是以經  
 yún fáng yì rú chéng shǒu kǒu rú píng qǐ dé bú hù xiāng yǔ  
 云：防意如城，守口如瓶。豈得不護？相與  
 wú shǐ yǐ lái jí cǐ yì xíng wú míng qǐ ài zēng zhǎng shēng  
 無始已來，及此一形，無明起愛，增長生  
 sǐ yì néng jù zú shí èr kǔ shì bā xié bā nán sān tú  
 死，亦能具足十二苦事。八邪八難，三塗  
 liù dào lún huí liú zhuǎn wú bù jīng lì rú shì zhū chù shòu  
 六道，輪迴流轉，無不經歷。如是諸處，受  
 wú liàng kǔ jiē yóu yì yè gòu qǐ yuàn duì niàn niàn pān yuán  
 無量苦。皆由意業，構起怨懟。唸唸攀緣，  
 wèi céng zàn shě shàn dòng liù qíng chí yì wǔ tǐ qīng zhòng è  
 未曾暫捨。扇動六情，馳役五體。輕重惡

yè wú bú bèi zào huò shēn kǒu bú suì xīn zēng fèn dú gèng  
業，無不備造。或身口不遂，心增忿毒。更  
xiāng shā hài wú lián mǐn xīn ruò zì wéi yǒu tòng yǎng bù kě  
相殺害，無憐愍心。若自微有痛癢，不可  
yì rěn bǐ zhì zài tā wéi kǒng chǔ dú bù shēn jiàn rén zhī  
抑忍。比至在他，唯恐楚毒不深。見人之  
guò zhì yuàn xuān shuō zì yǒu qiān shī bù xǐ tā wén yǒu rú  
過，志願宣說。自有愆失，不喜他聞。有如  
shì xīn shí kě cán kuì yòu yì dì qǐ chēn dà dào yuàn zéi  
是心，實可慚愧。又意地起瞋，大道怨賊。  
suǒ yǐ jīng yán jié gōng dé zéi wú guò chēn huì yòu huá yán  
所以經言：劫功德賊無過瞋恚。又華嚴  
jīng yún fó zǐ ruò qǐ yì chēn huì xīn yí qiè è zhōng wú  
經云：佛子若起一瞋恚心，一切惡中，無  
guò cǐ è hé yǐ gù ěr qǐ yì chēn xīn zé shòu bǎi qiān  
過此惡。何以故爾？起一瞋心，則受百千  
zhàng ài suǒ wèi bú jiàn pú tí zhàng bù wén fǎ zhàng shēng è  
障礙。所謂不見菩提障，不聞法障，生惡  
dào zhàng duō jí bìng zhàng bèi bàng huǐ zhàng shēng àn dùn zhàng shī  
道障，多疾病障，被謗毀障，生闇鈍障，失  
zhèng niàn zhàng shǎo zhì huì zhàng jìn è zhī shì zhàng bú lè xián  
正念障，少智慧障，近惡知識障，不樂賢  
shàn zhàng yuǎn zhèng jiàn zhàng nǎi zhì lí fó zhèng jiào rù mó jìng  
善障，遠正見障。乃至離佛正教，入魔境  
jiè bèi shàn zhī shì zhū gēn bú jù shēng è yè jiā chǔ yú  
界，背善知識，諸根不具，生惡業家，處於

biān dì      rú shì dēng zhàng      bù kě jù shuō      wǒ děng wú shǐ yǐ  
 邊地。如是等障，不可具說。我等無始已  
 lái      zhì yú jīn rì      yīng yǒu wú liàng wú biān      chēn huì è xīn  
 來，至于今日，應有無量無邊，瞋恚惡心。  
 nǎi zhì qǐ chēn      bú bì qīn zú      hé kuàng liù dào zhū zhòng shēng  
 乃至起瞋，不避親族，何況六道諸眾生  
 děng      jí qí fán nǎo měng dú      bú fù zì zhī      dàn shì bù dé  
 等？及其煩惱猛毒，不復自知。但事不得  
 wéi      xīn xiǎng zé hé suǒ bú niàn      ruò shǐ dé suì xīn yì      zé  
 為，心想則何所不念。若使得遂心意，則  
 shuí bú bèi kùn      gù tiān zǐ yí nù      fú shī wàn lǐ      jiàng sī  
 誰不被困。故天子一怒，伏屍萬里。降斯  
 yǐ huán      kōng zì fēn rǎo      biān tà chuí fú      yǒu zhū zuì guò      dāng  
 已還，空自紛擾。鞭撻捶縛，有諸罪過。當  
 cǐ zhī shí      hé chù yīng yán      wǒ yī shàn jiè      wéi kǒng kǔ kù  
 此之時，何處應言？我依善誡，唯恐苦酷，  
 bù shēn bú zhòng      shì yì dì è      tōng yú yǒu shì      zhì yú bù  
 不深不重。是意地惡，通於有識，智愚不  
 miǎn      háo jiàn gòng yǒu      wèi cháng yí rì      cán kuì gǎi huǐ      jīn rì  
 免，豪賤共有。未嘗一日，慚愧改悔。今日  
 dào chǎng      tóng yè dà zhòng      chēn huì fán nǎo      yì lù yōu shēn      suī  
 道場，同業大眾。瞋恚煩惱，意慮幽深。雖  
 fù yù shě      duì jìng yǐ fā      dòng yǔ è jù      niàn niàn xiāng chù  
 復欲捨，對境已發，動與惡俱，念念相觸。  
 hé shí dāng dé      miǎn lí sī kǔ      dà zhòng jì zhī qí zuì      qǐ  
 何時當得，免離斯苦！大眾既知其罪，豈

dé yàn rán ér bù gǎi huǐ xiāng yǔ jīn rì kěn dào pī chéng  
得 晏 然 而 不 改 悔 ？ 相 與 今 日 ， 懇 到 披 誠 ，  
chàn miè cǐ zuì yí gè rén rén dēng yí tòng qiè wǔ tǐ tóu  
懺 滅 此 罪 。 宜 各 人 人 ， 等 一 痛 切 ， 五 體 投  
dì guī yī shì jiān dà cí bēi fù  
地 ， 歸 依 世 間 ， 大 慈 悲 父 。

nán mó mí lè fó  
南 無 彌 勒 佛

nán mó wú suǒ fù fó  
南 無 無 所 負 佛

nán mó diàn xiàng fó  
南 無 電 相 佛

nán mó wēi dé shǒu fó  
南 無 威 德 守 佛

nán mó shàng lì fó  
南 無 上 利 佛

nán mó zhì yuàn zéi fó  
南 無 治 怨 賊 佛

nán mó yīng zàn fó  
南 無 應 讚 佛

nán mó lí jiāo fó  
南 無 離 憍 佛

nán mó cháng lè fó  
南 無 常 樂 佛

nán mó tiān míng fó  
南 無 天 名 佛

nán mó shì jiā móu ní fó  
南 無 釋 迦 牟 尼 佛

nán mó yuè xiàng fó  
南 無 月 相 佛

nán mó gōng jìng fó  
南 無 恭 敬 佛

nán mó zhì rì fó  
南 無 智 日 佛

nán mó xū mí dǐng fó  
南 無 須 彌 頂 佛

nán mó lián huá fó  
南 無 蓮 華 佛

nán mó zhì cì fó  
南 無 智 次 佛

nán mó nà luó yán fó  
南 無 那 羅 延 佛

nán mó bù shǎo guó fó  
南 無 不 少 國 佛

nán mó jiàn yǒu biān fó  
南 無 見 有 邊 佛



nán mó shèn liáng fó  
南無甚良佛

nán mó duō gōng dé fó  
南無多功德佛

nán mó bǎo yuè fó  
南無寶月佛

nán mó shī zǐ xiàng fó  
南無師子相佛

nán mó yào chán fó  
南無樂禪佛

nán mó wú suǒ shǎo fó  
南無無所少佛

nán mó yóu xì fó  
南無遊戲佛

nán mó shī zǐ yóu xì pú sà  
南無師子遊戲菩薩

nán mó shī zǐ fèn xùn pú sà  
南無師子奮迅菩薩

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 cí bēi lì wú liàng wú biān zì zài lì shòu zhòng  
寶。願以慈悲力，無量無邊自在力。受眾

děng jīn rì xiàng sì shēng liù dào fù mǔ shī zhǎng yí qiè juàn  
等今日向四生六道，父母師長，一切眷

shǔ chàn yì suǒ jié yí qiè yuàn duì ruò duì fēi duì ruò qīng  
屬。懺意所結，一切怨懟。若對非對，若輕

ruò zhòng yǐ jié zhī yuàn yuàn chàn chú miè wèi jié zhī yuàn bù  
若重。已結之怨，願懺除滅。未結之怨，不

gǎn fù jié yǎng yuàn yǐ sān bǎo lì tóng jiā shè shòu āi mǐn  
敢復結。仰願以三寶力，同加攝受。哀愍

fù hù lìng dé jiě tuō zhòng děng cóng wú shǐ yǐ lái zhì yú  
覆護，令得解脫。眾等從無始已來，至于

jīn rì yǐ yì è yè yīn yuán yú sì shēng liù dào fù mǔ  
今日。以意惡業因緣，於四生六道，父母  
shī zhǎng yí qiè juàn shǔ qǐ zhū yuàn duì ruò qīng ruò zhòng jīn  
師長，一切眷屬。起諸怨懟，若輕若重，今  
rì cán kuì fā lù chàn huǐ yí qiè yuàn duì yuàn qǐ chú miè  
日慚愧，發露懺悔。一切怨懟，願乞除滅。  
yòu wú shǐ yǐ lái zhì yú jīn rì yī sān dú gēn qǐ yú  
又無始已來，至于今日。依三毒根，起於  
tān xīn yīn yú tān shǐ qǐ yú tān yè ruò yōu ruò xiǎn jìn  
貪心。因於貪使，起於貪業。若幽若顯，盡  
kōng fǎ jiè tā suǒ yǒu wù qǐ yú è niàn wǒ dāng qǔ zhī  
空法界。他所有物，起於惡念，我當取之。  
nǎi zhì fù mǔ wù shī zhǎng wù juàn shǔ wù yí qiè zhòng shēng  
乃至父母物，師長物、眷屬物、一切眾  
wù zhū tiān zhū xiān wù rú shì děng wù jiē niàn shǔ jǐ rú  
物，諸天諸仙物，如是等物，皆念屬己。如  
shì zuì è wú liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè  
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  
又無始已來，至于今日。起於瞋業，晝夜  
shāo rán yì shí yí kè wú zàn xiū xī xiǎo bú shì yì biàn  
燒然。一時一刻，無暫休息。小不適意，便  
dà huì nù qǔ zhū zhòng shēng zhǒng zhǒng nǎo hài huò jiā biān zhàng  
大恚怒。取諸眾生，種種惱害。或加鞭杖，  
huò fù chén nì nǎi zhì qū pò jī è xuán fú yōu xì rú  
或復沉溺。乃至驅迫飢餓，懸縛幽繫。如

shì chēn zuì      wú liàng yuàn duì      jīn rì chàn huǐ      yuàn qǐ chú miè  
 是瞋罪，無量怨懟，今日懺悔，願乞除滅。

yòu wú shǐ yǐ lái      zhì yú jīn rì      suí zhú wú míng      qǐ yú  
 又無始已來，至于今日。隨逐無明，起於

chī yè      wú è bú zào      wú yǒu zhèng huì      xìn yú xié yán      shòu  
 癡業，無惡不造。無有正慧，信於邪言，受

yú xié fǎ      rú shì chī yè      jié zhū yuàn duì      wú liàng wú biān  
 於邪法。如是癡業，結諸怨懟，無量無邊。

jīn rì chàn huǐ      yuàn qǐ chú miè      yòu wú shǐ yǐ lái      zhì yú  
 今日懺悔，願乞除滅。又無始已來，至于

jīn rì      xíng shí xié dào      wú yuàn bù jié      wú yè bú zào      niàn  
 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  
 念攀緣，未曾暫捨。扇動六情，起諸結業。

huò shēn kǒu bú suì qí shì      xīn zēng dú lì      nǎi zhì xì xiào  
 或身口不遂其事，心增毒厲。乃至戲笑，

gòu qǐ shì fēi      bù yǐ zhí xīn      yǔ rén cóng shì      héng huái chǎn  
 構起是非。不以直心，與人從事。恆懷諂

qū      wú yǒu cán kuì      rú shì děng zuì      wú liàng wú biān      yú liù  
 曲，無有慚愧。如是等罪，無量無邊。於六

dào zhōng      shòu dà kǔ nǎo      jīn rì chàn huǐ      yuàn qǐ chú miè      zhòng  
 道中，受大苦惱。今日懺悔，願乞除滅。眾

děng cóng wú shǐ yǐ lái      zhì yú jīn rì      shēn yè bú shàn      kǒu  
 等從無始已來，至于今日。身業不善，口

yè bú shàn      yì yè bú shàn      rú shì è yè      yú fó biān qǐ  
 業不善，意業不善。如是惡業；於佛邊起，

yí qiè zuì zhàng yú fǎ biān qǐ yí qiè zuì zhàng yú zhū pú  
一切罪障。於法邊起，一切罪障。於諸菩  
sà xián shèng biān qǐ yí qiè zuì zhàng rú shì zuì zhàng wú liàng  
薩賢聖邊起，一切罪障。如是罪障，無量  
wú biān jīn rì zhì chéng qiú āi chàn huǐ yuàn qǐ chú miè yòu  
無邊。今日至誠，求哀懺悔，願乞除滅。又  
wú shǐ yǐ lái zhì yú jīn rì shēn sān kǒu sì yì sān è  
無始已來，至于今日。身三、口四、意三惡  
yè wǔ nì sì chóng wú zuì bú zuò jīn rì chàn huǐ yuàn qǐ  
業，五逆四重，無罪不作。今日懺悔，願乞  
chú miè yòu wú shǐ yǐ lái zhì yú jīn rì liù gēn liù chén  
除滅。又無始已來，至于今日。六根、六塵、  
liù shì wàng xiǎng diān dǎo pān yuán zhū jìng zào yí qiè zuì jīn  
六識，妄想顛倒，攀緣諸境，造一切罪。今  
rì chàn huǐ yuàn qǐ chú miè yòu wú shǐ yǐ lái zhì yú jīn  
日懺悔，願乞除滅。又無始已來，至于今  
rì yú shè wēi yí jiè shè shàn fǎ jiè shè zhòng shēng jiè duō  
日。於攝威儀戒，攝善法戒，攝眾生戒，多  
yǒu huǐ fàn shēn huài mìng zhōng duò sān è dào zài dì yù zhōng  
有毀犯。身壞命終，墮三惡道。在地獄中，  
shòu wú liàng wú biān héng shā děng kǔ yòu duò è guǐ wú suǒ  
受無量無邊恒沙等苦。又墮餓鬼，無所  
shì zhī héng bào jī kě shòu zhū rè nǎo yòu duò chù shēng shòu  
識知，恒抱飢渴，受諸熱惱。又墮畜生，受  
wú liàng kǔ yǐn shí bú jìng jī hán kùn kǔ yòu chū shēng rén  
無量苦，飲食不淨，飢寒困苦。又出生人

zhōng duò xié jiàn jiā xīn cháng chǎn qū xìn yú xié yán shī yú  
 中。墮邪見家。心常諂曲，信於邪言，失於  
 zhèng dào mò shēng sǐ hǎi yǒng wú chū qī sān shì yī qiè zhòng  
 正道。沒生死海，永無出期。三世一切眾  
 è yuàn duì bù kě chēng jì wéi yǒu zhū fó jìn zhī jìn jiàn  
 惡怨懟，不可稱計。唯有諸佛，盡知盡見。  
 qí rú zhū fó suǒ zhī suǒ jiàn zuì bào duō shǎo jīn rì chàn  
 齊如諸佛所知所見，罪報多少。今日懺  
 huǐ yuàn qǐ chú miè yuàn yǐ zhū fó dà cí bēi lì dà shén  
 悔，願乞除滅。願以諸佛大慈悲力，大神  
 tōng lì rú fǎ tiáo fú zhū zhòng shēng lì lìng zhòng děng jīn rì  
 通力，如法調伏諸眾生力；令眾等今日  
 chàn huǐ yī qiè yuàn duì jí dé chú miè liù dào sì shēng jīn  
 懺悔，一切怨懟，即得除滅。六道四生，今  
 rì yǐ shòu duì zhě wèi shòu duì zhě yuàn yǐ zhū fó dà dì  
 日已受懟者，未受懟者；願以諸佛，大地  
 pú sà yī qiè xián shèng dà cí bēi lì lìng cǐ zhòng yuàn bì  
 菩薩，一切賢聖，大慈悲力。令此眾怨，畢  
 jìng jiě tuō cóng jīn rì qù zhì yú pú tí yī qiè zuì zhàng  
 竟解脫。從今日去，至于菩提。一切罪障，  
 bì jìng qīng jìng shě è dào shēng dé jìng tǔ shēng shě yuàn duì  
 畢竟清淨。捨惡道生，得淨土生。捨怨懟  
 mìng dé zhì huì mìng shě yuàn duì shēn dé jīn gāng shēn shě è  
 命，得智慧命。捨怨懟身，得金剛身。捨惡  
 dào kǔ dé niè pán lè niàn è dào kǔ fā pú tí xīn sì  
 道苦，得涅槃樂。念惡道苦，發菩提心。四

děng liù dù      cháng dé xiàn qián      sì biàn liù tōng      rú yì zì zài  
等六度，常得現前。四辯六通，如意自在。

yǒng měng jīng jìn      bù xiū bù xī      nǎi zhì jìn xiū      mǎn shí dì  
勇猛精進，不休不息。乃至進脩，滿十地

xíng      huán dù wú biān      yí qiè zhòng shēng      jīn rì dào chǎng      tóng yè  
行。還度無邊，一切眾生。今日道場，同業

dà zhòng      guò qù xiàn zài      sì shēng liù dào      qióng wèi lái jì      yí  
大眾。過去現在，四生六道，窮未來際，一

qiè zhòng shēng      yuàn yǐ jīn chàn huǐ      tóng dé qīng jìng      tóng dé jiě  
切眾生。願以今懺悔，同得清淨，同得解

tuō      jù zú zhì huì      shén lì zì zài      yuàn zhū zhòng shēng      cóng jīn  
脫。具足智慧，神力自在。願諸眾生，從今

rì qù      zhì yú pú tí      cháng jiàn shí fāng      jìn xū kōng jiè      zhū  
日去，至于菩提。常見十方，盡虛空界，諸

fó fǎ shēn      cháng jiàn zhū fó      sān shí èr xiàng      zǐ mó zhī shēn  
佛法身，常見諸佛，三十二相，紫磨之身。

cháng jiàn zhū fó      bā shí zhǒng hǎo      fēn xíng sǎn tǐ      piàn mǎn shí  
常見諸佛，八十種好。分形散體，徧滿十

fāng      jiù zhòng shēng shēn      cháng jiàn zhū fó      fàng méi jiān bái háo xiàng  
方，救眾生身。常見諸佛，放眉間白毫相

guāng      jì dì yù kǔ      yòu yuàn      jīn rì dào chǎng      tóng yè dà zhòng  
光，濟地獄苦。又願，今日道場，同業大眾。

yǐ jīn chàn huǐ      qīng jìng gōng dé yīn yuán      cóng jīn rì qù      shě  
以今懺悔，清淨功德因緣。從今日去，捨

shēn shòu shēn      bù jīng dì yù dào      huò tāng lú tàn      jiāo xíng làn  
身受身，不經地獄道，鑊湯鑪炭，焦形爛

tǐ zhī kǔ      bù jīng è guǐ dào      huái jī bào kě      zhēn hóu gǔ  
 體之苦。不經餓鬼道，懷飢抱渴，針喉鼓  
 fù zhī kǔ      bù jīng chù shēng dào      cháng zhài chóu mìng      qū chí zǎi  
 腹之苦。不經畜生道，償債酬命，驅馳宰  
 gē zhī kǔ      ruò zài rén dào      bù jīng sì bǎi sì bìng chù shēn  
 割之苦。若在人道，不經四百四病觸身  
 zhī kǔ      bù jīng dà rè dà hán nán nài zhī kǔ      bù jīng dāo  
 之苦，不經大熱大寒難耐之苦，不經刀  
 zhàng dú yào jiā hài zhī kǔ      bù jīng jī kě kùn fá zhī kǔ  
 杖毒藥加害之苦，不經飢渴困乏之苦。  
 yòu yuàn dà zhòng      cóng jīn rì qù      fèng jiè qīng jìng      wú diàn wū  
 又願大眾，從今日去。奉戒清淨，無玷汗  
 xīn      cháng xiū rén yì      niàn bào ēn xīn      gòng yàng fù mǔ      rú shì  
 心。常脩仁義，念報恩心。供養父母，如視  
 shì zūn      fèng shì shī zhǎng      rú duì zhū fó      jìng zhòng guó wáng      rú  
 世尊。奉事師長，如對諸佛。敬重國王，如  
 zhēn fǎ shēn      yú yú yí qiè      jiē rú jǐ xiǎng      yòu yuàn dà zhòng  
 真法身。於餘一切，皆如己想。又願大眾，  
 cóng jīn rì qù      nǎi zhì pú tí      dá shēn fǎ yì      zhì wú suǒ  
 從今日去，乃至菩提。達深法義，智無所  
 wèi      míng jiě dà shèng      liǎo jiàn zhèng fǎ      jí zì kāi jiě      bù yóu  
 畏。明解大乘，了見正法。即自開解，不由  
 tā wù      yí xiàng jiān gù      zhì qiú fó dào      huán dù wú biān yí  
 他悟。一向堅固，志求佛道。還度無邊一  
 qiè zhòng shēng      děng yǔ rú lái      jù chéng zhèng jué  
 切眾生，等與如來，俱成正覺。

jīn rì dào chǎng yōu xiǎn dà zhòng sī wéi zhèng míng suǒ fā wéi  
今日道場，幽顯大眾，賜為證明，所發微  
yuàn zhòng děng zhèng yuàn yuàn shēng shèng rén suǒ jū zhī chù cháng néng  
願。眾等正願；願生聖人所居之處，常能  
jiàn lì dào chǎng xīng xiǎn gòng yàng wéi zhū zhòng shēng zuò dà lì  
建立道場，興顯供養。為諸眾生，作大利  
yì cháng méng sān bǎo cí bēi shè shòu cháng yǒu shì lì huà dǎo  
益。常蒙三寶，慈悲攝受。常有勢力，化導  
dé xíng cháng xiū jīng jìn bù zhuó shì lè zhī yí qiè fǎ kōng  
得行。常脩精進，不著世樂。知一切法空，  
yú zhū yuàn qīn tóng yǐ shàn huà nǎi zhì pú tí xīn wú tuì  
於諸怨親，同以善化。乃至菩提，心無退  
zhuǎn cóng jīn rì qù yì háo zhī shàn xī zī yuàn lì yòu yuàn  
轉。從今日去，一毫之善，悉資願力。又願  
ruò shēng rén zhōng shēng xiū shàn jiā gèng lì cí bēi dào chǎng gòng  
若生人中，生脩善家。更立慈悲道場，供  
yàng sān bǎo yì háo zhī shàn xī shī yí qiè yuàn yǔ hé shàng  
養三寶。一毫之善，悉施一切。願與和尚  
shé lí bù xiāng shě lí zì rán shū shí jué ài rǎn xīn bù  
闍黎，不相捨離，自然蔬食。絕愛染心，不  
xū qī zǐ zhōng xìn qīng zhí rén shù hé píng sǔn jǐ jì wù  
須妻子。忠信清直，仁恕和平。損己濟物，  
bù qiú míng lì yòu yuàn ruò shě cǐ shēn bù méng jiě tuō shēng  
不求名利。又願若捨此身，不蒙解脫，生  
guǐ shén zhōng yuàn wéi dà lì hù fǎ shàn shén jì kǔ shàn shén  
鬼神中。願為大力護法善神，濟苦善神。



bù xū yī shí zì rán wēn bǎo yòu yuàn shě cǐ shēn mìng bù  
 不須衣食，自然溫飽。又願捨此身命，不  
 méng jiě tuō duò chù shēng zhōng cháng chǔ shēn shān shí cǎo yǐn shuǐ  
 蒙解脫，墮畜生中。常處深山，食草飲水，  
 wú zhū kǔ shì chū zé wéi ruì bú bèi lóng zhí yòu yuàn shě  
 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  
 此身命，不蒙解脫。墮餓鬼中。願身心安  
 lè wú zhū rè nǎo huà zhū tóng kǔ jiē lìng huǐ guò fā pú  
 樂，無諸熱惱。化諸同苦，皆令悔過。發菩  
 tí xīn yòu yuàn shě cǐ shēn mìng bù méng jiě tuō duò zài dì  
 提心。又願捨此身命，不蒙解脫，墮在地  
 yù zì shí sù mìng huà zhū tóng kǔ jiē lìng huǐ guò fā pú  
 獄，自識宿命。化諸同苦，皆令悔過，發菩  
 tí xīn zhòng děng héng zì yì pú tí xīn lìng pú tí xīn xiāng  
 提心。眾等恒自憶菩提心，令菩提心，相  
 xù bú duàn yǎng yuàn shí fāng yí qiè zhū fó dà dì pú sà  
 續不斷。仰願十方一切諸佛，大地菩薩，  
 yí qiè shèng rén yǐ cí bēi xīn xiàn wéi wǒ zhèng yòu yuàn zhū  
 一切聖人，以慈悲心，現為我證。又願諸  
 tiān zhū xiān hù shì sì wáng zhǔ shàn fá è shǒu hù chí zhòu  
 天諸仙，護世四王，主善罰惡，守護持咒，  
 wǔ fāng lóng wáng lóng shén bā bù tóng wéi zhèng míng chóng fù zhì  
 五方龍王，龍神八部，同為證明。重復至  
 chéng guī yī sān bǎo  
 誠，歸依三寶。

zàn fó zhòu yuàn

## 讚佛咒願

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

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

cí bēi dào chǎng chàn fǎ juàn dì liù

## 慈悲道場懺法卷第六

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

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 zǒng chóu móu      zhàng fó cí zhōu      pǔ yùn guò fán liú  
怨對總綢繆。仗佛慈舟。普運過煩流。  
nán mó xiàn qián dì pú sà mó hē sà  
南無現前地菩薩摩訶薩。(三稱/3 times)

chū chàn

### 出懺

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

dà jué sù sī gǎn tōng shàng lái fèng wèi qiú chàn zhòng děng xiū  
大覺，速賜感通。上來奉為求懺眾等，脩  
jiàn  
建

cí bēi dào chǎng chàn fǎ jīn dāng dì liù juàn gōng kè yuán mǎn  
慈悲道場懺法。今當第六卷，功課圓滿。

xiāng fén hǎi àn zhú bǐng fēng fáng pán liè qī zhēn zhī miào gòng  
香焚海岸，燭炳蜂房。盤列七珍之妙供，

chá pēng shàng yuán zhī xiān chūn gòng yàng  
茶烹上苑之先春；供養

fǎ huì zhī shèng xián hù fǎ jiān tán zhī zhǔ zǎi jí sī shàn  
法會之聖賢，護法監壇之主宰。集斯善

guǒ pǔ lì yǒu qíng fèng wèi qiú chàn zhòng děng xǐ chú jī shì  
果，普利有情。奉為求懺眾等，洗除積世

zhī zhàng yuán zēng zhǎng liù tiān zhī kuài lè fú yuán liù gēn qīng  
之障緣，增長六天之快樂。伏願；六根清

jìng rú gǎo rì yǐ dāng kōng liù shì yuán míng sì qiū chán ér  
淨，如杲日以當空；六識圓明，似秋蟾而

yìng shuǐ liù chù liù shòu jù chéng bō rě zhī yīn liù ài liù  
映水；六觸六受，俱乘般若之因；六愛六

chén děng rù yuán míng zhī guǒ huò liù shū shèng yú cǐ jiè tā  
塵，等入圓明之果；獲六殊勝於此界他

fāng mǎn liù dù xíng yú rén jiān tiān shàng sì shēng liù dào tóng  
方，滿六度行於人間天上；四生六道，同

dēng jiě tuō zhī mén jiǔ yǒu sān tú xián chū mí lún zhī kǔ  
登解脫之門；九有三塗，咸出迷淪之苦。

qíng shēn wèi bèi guò zhòng nán yán zài láo zūn zhòng tóng qiú chàn  
情深未備，過重難言；再勞尊眾，同求懺  
huǐ  
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 liù juàn gōng dé lì yuàn miè xìn rén wáng zhě liù  
梁皇懺。六卷功德力。願滅信人亡者六  
gēn zuì qīn zhèng pú sà xiàn qián dì chàn wén jǔ chù zuì huā  
根罪。親證菩薩現前地。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 liù juàn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu  
梁皇懺。六卷已全周。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。

xiàn qián dì pú sà wéi yuàn āi nà shòu  
現前地菩薩。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 Six

## Chapter Nine: Resolving Resentments and Hatred (continued)

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, then there will be no suffering. Therefore, this body is the fundamental reason of all sufferings. All three bad retributions are the consequences of this body. Others' behaviors cannot 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 often forgetting that others have their suffering too. We only seek for our own peace and happiness ignoring that others also seek for their peace and happiness. Because of our ignorance, our mind makes a differentiation between oneself and others. Afterwards, we classify others into friends or enemies. Therefore, living beings that resent us are all over the six paths of reincarnation. If this resentment is not resolved, when can we be free from six paths of reincarnation? 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 and prostration can eradicate countless resentment and suffering. Together, 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 5 – Line 11 to Page 6 – Line 13 in Chinese/pinyin text]*

Again, we take refuge in the Triple Gems 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 of reincarnation can come to this Dharma assembly. Here, we want to repent and apologize to each one of them from the bottom of our mind. Our fundamental ignorance, since the beginning-less time, and our physical evil karma being the cause and condition, have caused resentment with the sentient beings in the heaven and human realms, with the living beings in the asura and hell realms, and living beings in the hungry ghosts 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 have repented today can be eradicated and what we regretted can be cleansed. We hope this also helps all past, present, and future resentful sentient beings of four forms of birth and six paths of reincarnation, whether they are our enemy or not, whether their resentment is deep or not. We wish to no longer have the retribution of three realms - realm of desire, realm of form, and formless and can often encounter numerous Buddha at the destination we will be reborn.

Also, we, who repented together today, since beginning-less 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 have the habit to killing animals, cow, sheep, and so on. It might have been because of planting field and property, housing and residence, or because of money, that we killed other sentient beings. Again, since beginning-less time, it might have been in order to benefit ourselves that led us to stab other sentient beings, lie and pretend to be a doctor and treat patients with acupuncture. Such offenses have caused countless sentient beings to resent us. Today, we repent for these offenses and plead for their eradication.

Again, since beginning-less time, we might have starved other sentient beings, robbed other's food, forced sentient beings to eat salty and bitter food and blocked other's water supply. Today we repent and plead for the eradication of all such evil karmas and the resulted resentment.

Again, since beginning-less time, we might have murdered sentient beings and eaten their flesh, let the three evil roots control us and whip sentient beings, fed sentient beings with poisonous food and killed them. Consequently, resentful sentient beings are countless and boundless. Today we repent for these offenses and plead for their eradication. Again, since beginning-less 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. We might have killed innocent ones. We might have destroyed ponds, filled ditches, disturbed and killed living beings and all worms under the water. We might have set fire to mountains or set up fishing web and 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 beginning-less time, we have not had a kind and compassionate mind. We have not treated others equally. We might have cheated customers using modified scales into our advantage. We might have offended them with bad tricks. We might have knocked down other's castles and storm and robbed them. We might have stolen other's belongings for our own use. 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 beginning-less time, we have not had a kind mind and behavior. We might have made all sentient beings in the six paths of reincarnation suffer severely. We might have whipped our family members leading us into the improper handling of relationship. We might have tied and locked up living beings. We might have hurt them by stabbing or shooting at them. We might have cut them into pieces, peeled and cooked them. Consequently, resentful living beings are countless and boundless. Today we repent for these offenses and plead for their eradication. Again, since beginning-less time, we might have committed all three physical evil karmas, four verbal evil karmas, three mental evil karmas, four serious precept breakings, five rebellions, and all the rest of bad deeds. We might have relied incorrectly on our own fate and not respected holy spirits. We might have worried about others being superior to us. We might have been born with the upper-class family background and therefore, were arrogant, offended people and caused resentment. We might have better knowledge and education than others, and therefore, were arrogant, offended people and caused resentment. We might have had superior writing skill, and therefore, were arrogant, offended people and caused resentment. We might have bragged about richness and luxury, and therefore, were arrogant, offended people and caused resentment. We might have been sharp when debating speeches, and therefore, were arrogant, offended people and caused resentment. The origination of



resentment from sentient beings may start when we interacted with them relating to the statue and a field of good fortune. It might have started when we interacted with monks, roommates no matter whether they have a higher, equal, or lower social status than ours, schoolmates, family and relatives, and/or parents and relatives. Consequently, resentments are countless and boundless. Today, we repent for our offenses and plead for their eradication.

Again, since beginning-less 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.

Again, since beginning-less 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 beginning-less 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 gems' 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.

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 of birth and six paths of reincarnation, parents, teachers, elders, family and all relatives. We repent for our past offenses and hope to resolve the resentments. We pledge to make each resentful living being in six paths of reincarnation happy.

All our giving will no longer have the differentiation of friends and enemies. Our understanding of void will help us overcome all obstacles. Starting today until enlightenment, affliction caused by others' resentment will finally stopped. Our three karmas will be purified and all living beings' resentment will be forever gone. We will reborn in heaven and its treasury hall at our wish. We will be able to practice the four immeasurable minds and the six paramitas. Hundred of fortunes and thousands of benevolence will happen to us. We will dwell on Surangama Samadhi and obtain diamond-like body. We will have one thought to deal with all six paths of reincarnation. We will be able to help them so that they don't have anything left unsolved. Together we sit at the Dharma assembly and attain the perfect enlightenment.

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, and not to lie and engage in frivolous speech. We must know that frivolous speech causes trouble to human relationship. The trouble is so bad and its retribution is a heavy punishment. Human beings in this world frequently have evil thoughts in mind, talk evil words, and do

evil deeds. These three karmas harm sentient beings badly. Once sentient beings are harmed, we resent and vow to revenge. Sometimes our revenge wishes come true in this life, sometimes the life afterward. Such kind of resentful living beings are all over the six paths of reincarnation. They are bound to revenge. It never ends. All this is due to past wrong doings. It does not just happen without reason.

We shall realize that the three physical and four verbal karmas are indeed 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 their spirits being thrown into the cooking soup when they die. People who left home to join the monastery but disliked Buddhism will frequently be born at the evil places.

All resentment is resulted 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 forever long night that never ends.

In today's Dharma assembly, for those who have common karma, the reason we transmigrate in six paths of reincarnation is often because of verbal karma. Immoral language and frivolous talk inevitably bring us evil retribution generation after generation. Shouldn't we be afraid of this and repent for it? Since the day we have our consciousness and spirit until today, we have been committing evil verbal karma. We have been very rude to all sentient beings of four forms of birth and six paths of reincarnation as well as to parents, teachers, elders, family and all 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 making a 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 kinds of merits and credits. When talking about others, we associate all kinds of evil with them. We even criticize holy sages; prejudge king and father; laugh at teachers and elders; and slander good and knowledgeable people. We have no justice and don't care others. We make others lose life, which will cause our own retribution of suffering and sorrow.

A short time of playing trick is already enough to cause countless and serious offenses. Needless to say, we associate evil things with sentient beings on purpose. All of us together, since beginning-less time, because of verbal evil karma, might have caused resentment in heaven and human realms. We might have caused resentment in asura and hell realms. We might have caused resentment in hungry ghost and animal realms. We might have caused resentment with parents, teachers, elders, family and all relatives. We now bring forth the kind and compassionate mind, with the same deed as the Bodhisattva's, with the same pledge as the Bodhisattva's. On behalf of those resentful beings, we take refuge in and pay homage to the following world's most compassionate ones.

*[Get up and prostrate while chanting Buddha names:  
Page 16 – Line 1 to Page 17 – Line 3 in Chinese/pinyin text]*

Again, we take refuge in triple gems 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 of birth and six paths of reincarnation be awakened and come to this Dharma assembly. If any of them is willing to come but unable to because of their body restriction, we pledge to be blessed with the power of Buddha, Dharma, Bodhisattvas, and virtuous sages, brace their spirits to this place, to accept our repentance of our verbal evil karma on their behalf.

Our fundamental ignorance since the beginning-less time is caused and conditioned by our verbal evil karma. Because our verbal evil karma, we have caused sentient beings in the six paths of reincarnation resent us. We pledge to be with the power of triple gems, make the past, present, and future resentful sentient beings of four forms of birth and six paths of reincarnation forever stop their resentment because of our repentance and forever cease their resentment because of our regret.

All of us, since the beginning-less time, because of our three evil roots (anger, greed, ignorance) 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 all sentient beings. Our bad karma might have come from lying to our parents. Our bad karma might have come from lying to our teachers and elders. Our bad karma might have come from lying to our family and relatives. Our bad karma might have come from lying to all sentient beings. We might have said we didn't see something when actually we did, or vice versa.

We might have said we did not hear something when actually we did, or vice versa. We might have said we did not know about something when actually we did, or vice versa. We might have lied and thus have the verbal karma because of pride or jealousy. Such kinds of evil actions are countless and boundless. Today we repent for these offenses and plead for their eradication.

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

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

We wish to be blessed with the power of Buddha, Dharma, Bodhisattvas, and all virtuous sages, who witness our repentance today, to free us from all resentment of sentient beings of four forms of birth and six paths of reincarnation, and sentient beings in the past, present and future generations. We wish to be blessed with the power of Buddha, Dharma, Bodhisattvas, and all virtuous sages, who witness our repentance today, to liberate us from all offenses and stop causing all resentment again which can send us back to the three evil realms (hell, hungry

ghost and animal). We also wish to avoid the retribution of six paths of incarnation that makes us experience the bitterness.

Starting today, all our giving will not have the differentiation of friends and enemies in mind. We will mingle smoothly with all people like water mixed up with milk. We will make all relationship as joyful as Bodhisattva's first abiding fruit. We will forever kindly get along with our family and relatives following the teaching of Dharma. Starting today until attaining enlightenment, we hope no longer have the retribution of three realms (realm of desire, realm of form and formless). We want to get rid of three evil karmas and beginner's five worries. We make the resolve to cultivate and make progress on the four immeasurable minds (Kindness, compassion, joy, and giving) and six paramitas. We vow to practice the Great Vehicle Way (Mahayana) to attain Buddha's wisdom. We hope all wishes can be fulfilled. We hope 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 wisdom and enlightenment fruit.

In today's Dharma assembly, we, who have common karma, together have already repented for our physical and verbal karmas. Next, we shall purify our karma due to our thoughts. All sentient beings transmigrate through cycle of birth and death without liberation is often because of the accumulation of many karmas due to our thoughts. The ten evil deeds (killing, stealing, adultery, lying, using immoral language, slandering, backbiting, greed, anger and false views) and five heinous crimes (killing one's mother; killing one's father; killing a sage; to wound the body of the Buddha; to destroy the harmony of the sangha) are all originated from mind with a thought. Therefore, the Buddha cautions us not to be greedy, angry, ignorant, and not to have evil view. They will make us descend to hell and suffer endlessly.

Today we all see that our mind commands all our consciousness like a king commands all his officials. Evil talks from our mouths and evil deeds via our bodies can lead to bad retributions in six paths of reincarnation. 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 have a single one (mind) 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 thought make sure that the retribution of three evil realms of reincarnation 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. Tathagata, great sages, and all wise ones mind their physical and verbal karma. Not to mention those average stupid and unenlightened persons, who usually are not careful on these! They need lessons to turn them to benevolence. Therefore, the sutras teach us to look after our mind like looking after a castle and to guard our speech like guarding a bottleneck. They need some care.

Since beginning-less time, our ignorance had led us to attachment. Consequently, we have stayed in the infinite cycles of birth and death. It also causes us twelve kinds of sufferings, eight evil things, eight difficulties, and make us transmigrate among three evil realms and six paths of reincarnation. 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 crueler in mind. 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 their 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 mind is a burglar of great path of enlightenment. Therefore, sutras said nothing could rub our merits and virtues more than an angered mind. Moreover, Avatamsaka Sutra said that an anger thought is most evil in all kinds of evils. Why? It is because an anger thought can cause hundreds and thousands of obstacles. These obstacles include: Not Seeing Bodhi, Not Hearing Dharma, Rebirth on Evil Realms, Many Illness, Be slandered, Born as Deaf, Losing Right Thoughts, Lack of Wisdom, Close to Evil Friends, Dislike Sages and Good Person, Distant Oneself from Right View. It even causes us to deviate from Buddhism -the right religion- and descend into the demon world; away from good and knowledgeable people; lack of all good roots; rebirth to families of evil karma; live at remote boundary; and so on. Such kind of obstacles cannot be all mentioned.

Since beginning-less, we must have had countless and boundless anger thoughts. When we were angry, we might have not avoided confronting with family, not to mention the sentient beings of six paths of reincarnation. We did not realize how fiercely our anger is and how much affliction it causes. When we have desires, what thing we don't want? If things suit our purpose, then who can avoid to cause karma? Therefore, 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, but when condition arises, we usually commit evil karma. When can we deviate from this suffering? Now that we know about our offenses, how can we not be willing to regret and change?

Today we are here together to sincerely repent for our offenses. Everyone must do it. With utmost sincerity and urgency, we prostrate to 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 triple gems of ten directions and all space. We hope to be blessed with the power of kindness and compassion, and the power of infinite and boundless liberation, to face the sentient beings of four forms of birth and six paths of reincarnation, parents, teachers, elders, family and all relatives, and repent for all resentment that we have caused, whether those resentful sentient beings is our enemies or not, whether the resentment is serious or not.

For all the past resentment that has not been resolved, we repent and make the resolve to resolve it. For the future resentment not yet being entangled, we dare not to make it happen. We earnestly pray for the power of triple gems, to embrace and protect us. We plead sadly for their protection so that we can be emancipated.

All of us, since beginning-less time, due to our mental evil karma being the cause and condition, we have caused resentments in the four forms of birth and six paths of reincarnation, parents, teachers, elders, family and all

relatives. Whether these resentments are serious or not, today we bring forth the resolve for repentance. We plead for the eradication of all resentments.

Again, since beginning-less time, our three evil roots condition our greed and our greed conditions our greed karma. In all Dharma realms, we might have a bad thought 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 beginning-less time, our anger 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, drown them, starve them or hanging and tie them up. Such kinds of offenses from anger are countless and boundless.

Today we repent for these offenses and plead for its eradication.

Again, since beginning-less time, we are driven by our ignorance. Our karma is from this ignorance. There is no one evil deed not done by us. We lack of right wisdom. We believe in evil speech and accept evil teachings. Such ignorance caused countless and boundless resentments. Today we repent for these offenses and plead for its eradication.

Again, since beginning-less time, we have done 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 and boundless. They make us suffer bitterly in the six paths of reincarnation. Today we repent for these offenses and plead for their eradication.

Since beginning-less time, none of our physical, verbal and mental karmas has been good. Such evil karma is from all offenses committed when dealing with Buddha, Dharma, all Bodhisattvas and sages. Such kinds of offenses are countless and boundless. Today we sincerely repent for these offenses and plead for its eradication.

Again, since beginning-less time, we have committed three physical, four verbal, and three mental evil karmas. The so-called Five Rebellion and Four Heinous offenses have all been committed. Today we repent for these offenses and plead for their eradication.

Again, since beginning-less time, our six roots react to six dusts 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 beginning-less time, we often broke 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 descent to the three evil realms: to hell where we have countless and boundless sufferings; to hungry ghost where we are always hungry, thirsty and troubled by the heat; to animal realm where we eat unclean food and suffer difficult life. Even if

we reborn as human beings, we will often be involved in frivolous speeches and believe in evil teaching. Thus, we get deviated from the right way and submerge ourselves 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.

We hope to be blessed with all Buddhas' power of great kindness and compassion, the supreme supernatural power, and the power to make sentient beings follow dharma, to help us repent today for all resentments we have caused. For sentient beings of the six paths of reincarnation and four forms of birth, whether resentment has happened or not, we pledge to be blessed with the power of Buddha, Bodhisattvas, and all virtuous sages, to make all resentment extinguished.

Starting today until enlightenment, we wish all our karmic offenses are finally cleansed. We vow to leave the evil realms and be reborn at the purified land. We vow to abandon the resentful life to gain the wisdom life. We vow to abandon the resentful body to gain the wisdom body. We vow to abandon the sufferings of evil realms to achieve the ultimate bliss. We vow to be mindful of the suffering in the evil realms and thus bring forth the bodhi mind. We vow to practice hard without rest until achieving the level of so-called Ten Dwelling Deed. We vow to then, come back to this world 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 wisdom and magical power. May this purification and liberation also realize on all sentient beings, past, present and forever future generations, of four forms of birth and six paths of reincarnation. We wish all sentient beings, starting today until enlightenment, will often encounter all Buddhas' Dharma bodies; will often encounter all Buddhas' thirty-two features; will often encounter all Buddhas' eighty kinds of benevolence; and will often encounter all Buddha's emancipation of human beings in hell.

Moreover, we wish all who have common karma in today's Dharma assembly, through our repentance merits, starting today until enlightenment, will never have to go through burning punishment in hell; will never have to suffer hunger and thirst as a hungry ghost; will never have to be killed as an animal being; and even as a human being, will not get ill due to four hundred diseases; will never go through extreme heat and cold; will never be poisoned, and will never suffer the hunger and thirst.

Moreover, we wish all of us, starting today, to hold precepts; to have no defilement; to practice benevolence; to have appreciation; to make offerings to parents like making offer to Buddha; to treat teachers and elders like treating all Buddhas; to respect kings like to respect a true Dharma body and to treat others like ourselves.

Moreover, we wish all of us, starting today until enlightenment, will fully realize Dharma meaning, to be wise and understand Mahayana; to understand the true Dharma; to be able to self enlighten without relying on others; to have a firm mind to seek Buddhahood; then to liberate boundless beings; finally to achieve supreme enlightenment at the same level as Tathagata.

In today's Dharma assembly, both living and passed away beings be our witness for our little wish. Our utmost wish is to be reborn at a place where a sage lives. In this place, a temple is built to make offers to the Buddha. Thus all sentient beings are benefited by it. We will often be kindly embraced and protected by the Triple Gems. We will

## Liang Huang Repentance *(Scroll 6)*

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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 good deed will all contribute to enhance the strength of the above wishes.

Moreover, if we were reborn as a human being, we wish we could be born at a kind family where a temple is nearby for me 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 even at the expense of myself.

Moreover, if we cannot be liberated, instead, reborn as deity, we wish we could be a strong Buddhist guardian or a deity who helps the needed ones. As a deity, we shall not need food and clothes supplies. They shall all be naturally provided.

Moreover, if we cannot be liberated, instead, reborn as an animal, we wish we could live in a deep mountain, chewing grass and drinking waters without sufferings. If we walk out of our hiding place, we won't be captured.

Moreover, if we cannot be liberated, instead, reborn as a hungry ghost, we wish we could be comfortable without the torture of extreme heat and we could make other ghost repent for past wrong and bring forth the Bodhi mind.

Moreover, if we cannot be liberated, instead, reborn in hell, we wish we could understand our fate and make other suffering beings repent for past wrong and bring forth the Bodhi mind. All of us shall always be mindful for Bodhi mind. Make this Bodhi mind to continuously grow. We humbly plead to all Buddhas in ten directions, all Bodhisattvas and all sages, to kindly witness us. Again, we wish all divine beings and four heaven kings to help good people, punish evil ones, protect and uphold mantras. Five nagas and eight dragon kings witness this wish. We now sincerely take refuge in the Triple Gems again.

