Emperor of Liang Jeweled Repentance

Repentance Dharma of Kindness and Compassion in the Bodhimanda

Volume 3
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Dedication of Merit from the Repentance Dharma of Kindness and Compassion in the Bodhimanda

Appendixes
True incense of precepts and samadhi is lit,
Clouds of fragrance soar up to Heaven.
As it burns in the golden censer,
All in the assembly are reverent and sincere.
Fragrance instantly pervading everywhere,
Quickly reaching out into the ten directions.
Disasters and hindrances are eradicated,
Just like for Yasodara in the past.
Namo Incense Cloud Canopy Bodhisattva Mahasattva (3 times)
Ritual of the Emperor of Liang Repentance

Listen respectfully
The Emperor of Liang initiates this Repentance; Maitreya Bodhisattva names it.
Venerable Baozhi compiles it from the sacred Flower Treasury,
With names of Buddhas gathered from the sutras;
Monastics assemble and conduct the Repentance.
This Dharma of Repentance is proclaimed vastly.
The Repentance originates from a dreamlike encounter by the Emperor of Liang,
And it results in clouds of auspiciousness welling forth around the palace.
Within the Bodhimanda,

- Glittering lanterns shining everywhere;
- Golden flames ever illuminating;
- Fragrant incense enveloping the palace;
- Exquisite flowers adorning in many layers.
- In the white clouds and blue sky, appears an adorned celestial being;
- Before the white jade staircase, Chi is liberated from her suffering.
- By the merit and virtue of this Repentance,
- Calamities are quelled and offenses eradicated.
- Calamities quelled, auspiciousness descends;
- Offenses eradicated, blessings sprout forth.
- A good medicine it is, curing illnesses;
- A bright light it is, dispelling darkness.
- Benefitting the nine states of existence,
- Blessing the four kinds of birth.
- Boundless is its merit and virtue,
- Beyond praise or exaltation!

To commence this Repentance, we with utmost sincerity:
Bow respectfully to Samantabhadra, King of Great Conduct Bodhisattva;
Contemplate that this incense and flowers are offered to all Buddhas of the ten directions; Recite the sacred mantra phrases to purify this Repentance Bodhimanda;
Cause the “blossoming offenses” to wither away and fall so as to achieve the perfect and abundant fruition.
We again reverently bow to the Greatly Compassionate One, wishing that he will bless us with efficacious responses.
Namo Samantabhadra Bodhisattva Mahasattva (3 times)
There exists a Bodhisattva,
Seated in full-lotus posture,
Known as Samantabhadra,
With a body of white jade.
From the back of his neck
Emanates fifty kinds of light
Made of fifty different colors.
From every pore,
Golden light comes pouring forth;
At each tip of golden light,
Appear countless transformation Buddhas
And countless transformation Bodhisattvas,
All as his retinues.
Together they stroll around peacefully,
As precious flowers shower down.
Samantabhadra descends before the cultivator.
His elephant trumpets
And on top of its tusks,
Appear many maidens as exquisite as jade in ponds,
Singing and playing melodious music.
Their voices and sounds wonderful and subtle,
In praise of the Mahayana,
And the Path of One Reality.
Aware of this, we cultivators rejoice and bow in worship.
We further read and recite the profound sutras.
We universally bow to the ten-direction
Myriad transformation Buddhas,
The Stupa of Many Jewels Tathagata,
Shakyamuni Buddha,
Samantabhadra Bodhisattva,
And all great Bodhisattvas.
We now make this vow:
If I have planted blessings,
I can surely see Samantabhadra Bodhisattva.
So may this Venerable Universally Auspicious One
Manifest before me.
Namo Samantabhadra Bodhisattva (10 times)
一切恭敬
yi qiè gōng jìng

一心頂禮十方法界常住佛
yi xin ding li shi fang fa jie chang zhu fo

一心頂禮十方法界常住法
yi xin ding li shi fang fa jie chang zhu fa

一心頂禮十方法界常住僧
yi xin ding li shi fang fa jie chang zhu sheng

是諸眾等，各各胡跪，嚴持香華，如法供養，十方法界三寶。
shi zhu zhi zhe bao ge ge hu gui yan zhi xiang hu a nu fa gong yang, shi fang jie shi fang fa jie chang zhu fa jie chang zhu sheng

願此香華遍十方，以為微妙光明壇
yuàn ci xiang hua bian shi fang, yi wei miao wu guang ming tan

諸天音樂天寶香，諸天飽餐天寶衣
zhu tian yin le zhu tian dao shen tian bao yi

不可思議妙法塵，一一塵出一切塵
bu ke yi miao fa chen yi yi chen chu yi qi chen

一一塵出一切法，旋轉無礙互莊嚴
yi yi chen chu yi qi fa xuan zhuan wu ai hu zhuang yan

遍至十方三寶前，十方法界三寶前
bian zhi shi fang san bao qian, shi fang fa jie shi fang fa jie shang zhe

悉有我身修供養，一一皆悉遍法界
xi you wo shen xiu gong yang, yi yi jie xi bian fa jie

彼彼無雜無障礙，盡未來際作佛事
bei bei wu ze wu zhang ai, jin wei lai ji zuo fo shi

普熏法界諸眾生，蒙熏皆發菩提心
pu xun fa jie zhu zong sheng, meng xun jie fa puti ti xin

同入無生證佛智
 tong ru wu sheng zhen fo zhi

The cantor chants:

Let us all be respectful and reverent.

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

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

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

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

May beings in boundless Buddhalands,
Enjoy them and do the Buddhas’ work.
May the fragrances permeate all beings,
So they bring forth the resolve for bodhi.

(Assembly rises and bows to the following Bodhisattva:)
Namo Precious Udumbara Flower Bodhisattva Mahasattva (3 times)

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

( Roll5 )
All sweet and delicious fruits of the Jeta Grove,
Melons, persimmons, pears, lychees and longans,
Together with the peerless amalaka fruit,
Presented on the lotus dais,
Are served as perfect offerings,
Personally by the Brahman ascetic master.
Namo Universal Offering Bodhisattva Mahasattva (3 times)
Commencement of the Repentance

Listen respectfully
The compassionate Honored One, with his pure five eyes, manifests resplendent wondrous hallmarks;
As teacher of the ocean-vast five-vehicle Dharma, he proclaims esoteric Prajña with a resonant and clear voice.
Sages and Worthy Ones of the fifty-five Stages perfect the fruition of bodhi in each and every thought.
Great Knights with the five roots and five powers readily tap into each and every state as causes and conditions for liberation.
Returning to and relying on them increase our blessings;
Devotion to and mindfulness of them eradicate our offenses.
Tranquil and unmoving, they respond to our requests.
May they shine their light of kindness on us and bear witness to our practice.

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

[Dharma Host: May _________ be earnestly mindful], including all of us who seek to repent, that since distant kalpas past until today, we have all been deluded by the arising and ceasing of the five skandhas, tossed about in the turbulence of the five turbidities, entangled in the five desires, and obscured by the five defilements.
We are not immune from committing the five rebellious acts and continued to give rise to thoughts of self and others, love and hatred. We have not understood the five dharmas and continued to allow our own emotions and afflictions, as well as those of others, to increase and intensify. Since cause and effect never err, karmic
差，業果實難逃避。今則法眾虔誠之志，
各自開解脫之門，皈依於聖教之中，洗愆於
菩提海內。情意如斯，佛必哀憐。仰叩洪
慈，冥熏加被。

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

The Buddha’s body is as pure as lapis lazuli,
His face is like the radiant full moon.
The Buddha is able to rescue beings suffering in the world.
His mind is ever compassionate everywhere.

We now begin the Repentance Dharma of Kindness and Compassion in the Bodhimanda.
Together in this assembly, we single-mindedly return to and rely on all Buddhas of the three periods of time.

Namo Buddhas of the past, Vipashyin Buddha
Namo Shikhin Buddha
Namo Vishvabhu Buddha
Namo Krakucchanda Buddha
Namo Kanakamuni Buddha
Namo Kashyapa Buddha
Namo our Fundamental Teacher Shakyamuni Buddha
Namo Honored Future Buddha, Maitreya

Verse for Opening a Sutra

Namo our Fundamental Teacher Shakyamuni Buddha (3 times)
The unsurpassed, profound, and wonderful Dharma,
Is difficult to encounter in hundreds of millions of eons.
I now see and hear it, receive and uphold it,
And I vow to fathom the Tathagata’s true meaning.
Section 9 - Dispelling Enmity and Resolving Animosity

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

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

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

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

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

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

Bodhisattvas Mahasattvas look upon rescuing living beings from suffering as their sustenance and help beings resolve animosity as their major practice. Bodhisattvas never give up on living beings and endure hardship as the foundation of their practice. Let us now emulate them in the same manner. We shall bring forth a courageous mind, a kind and compassionate mind, and a mind equivalent to that of the Tathagata. Now relying on the power of all Buddhas, we hoist the banner of
Section 9  |  Dispelling Enmity and Resolving Animosity

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

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

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Wholesome Mind Buddha
Namo Apart from Defilement Buddha
Namo Moon Hallmark Buddha
南無大名佛
南無珠髻佛
南無威猛佛
南無師子步佛
南無德樹佛
南無歡釋佛
南無慧聚佛
南無安住佛
南無有意佛
南無駕伽陀佛
南無無量意佛
南無妙色佛
南無多智佛
南無光明佛
南無堅戒佛
南無吉祥佛
南無寶相佛

Namo Great Fame Buddha
Namo Pearl Prominence Buddha
Namo Awe-inspiring Courage Buddha
Namo Lion Stride Buddha
Namo Tree of Virtue Buddha
Namo Happily Freeing Buddha
Namo Amassing Wisdom Buddha
Namo Peacefully Abiding Buddha
Namo With Intention Buddha
Namo Angata Buddha
Namo Limitless Mind Buddha
Namo Wondrous Form Buddha
Namo Much Wisdom Buddha
Namo Radiance Buddha
Namo Firm in Precepts Buddha
Namo Auspicious Buddha
Namo Precious Hallmark Buddha
Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. Among all those who are foes throughout the three periods of time, may all in the six paths who have suffered the retribution from animosity be liberated by the power of the Buddhas, the power of the Dharma, and the power of sages and worthy ones. By these powers too, may all beings who are suffering or are due to suffer animosity never fall into the evil paths, never harbor enmity or ill-will towards each other, and never inflict torture or pain upon each other.
Dispelling Enmity and Resolving Animosity

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

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

Moreover, the six kinds of kinship and relatives are our root source of animosity throughout the three periods of time. All animosity arise due to kinship. Without kin, there would be no animosity. To stay away from kin is to stay away from animosity. Why is that? If two people live in different places, far apart from each other, animosity and resentment would not arise between them. Animosity and resentment arise because of closeness. Through the roots of the three poisons, we mutually afflict each other; afflicted, we usually become resentful and hateful.
以三毒根，自相觸惱。以觸惱故，多起恨心。

所以親戚眷屬，互生豎望。或父母豎望於子，或子豎望父母。兄弟姊妹，一切皆然。更相豎望，更相嫌恨。小不適意，便生瞋怒。若有財寶，親戚競求。貧窮之日，初無憂念。又得者愈以為少，愈得愈為不足。百求百得，不以為恩。一不稱心，便增忿憾。是則纔懷惡念，遂起異心。故結縛連禍，世世無窮。推此而言，三世怨對，實非他人，皆是我等，親緣眷屬。當知眷屬，即是怨聚。

豈得不人人態態悔過，宜各至心，五體投地。奉為有誠神以來，至於今日，經生父
母，歷劫親緣，於六道中，結怨對者。若
對非對，若輕若重。今日若在地獄道者，
若在畜生道者，若在餓鬼道者，若在阿修
羅道者，若在人道者，若在天道者，若在

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

How can each and every one of us not diligently and earnestly repent and reform? From the time we first had consciousness until now, all our parents and relatives of all lifetimes from kalpas past, and others in the six paths of the hells, animals, hungry ghosts, asuras, humans, heavenly beings and ascetic masters, have harbored knots of animosity, both light and severe. We now bring forth a mind of kindness and compassion, a mind free of discrimination between friends or foes, and a resolve
仙道者，今日現在眷屬中者；如是三世，
一切眾怨，各及眷屬；某等今日以慈悲
心，無怨親想，等諸佛心，同諸佛願，普
皆奉為歸依世間，大慈悲父。
南無離闇佛
南無多天佛
南無廼樓相佛
南無眾明佛
南無寶藏佛
南無極高行佛
南無提沙佛
南無珠角佛
南無德讚佛
南無日月明佛
南無日明佛
南無星宿佛
南無師子相佛
南無違藍王佛
南無福藏佛
南無棄陰蓋菩薩
南無寂根菩薩
南無無邊身菩薩
南無觀世音菩薩

又復皈依，如是十方，盡虛空界，一切三寶。願以佛力、法力、大乘懺悔之力，一切賢聖力。令某等父母親族，於六道中，有怨對者，各及眷屬，皆悉同時，集此道場，共懺先罪，解諸怨結；若有身形拘礙，不得到者，願承三寶之力，攝其精神，皆悉同到。以慈悲心，受某等今日懺悔。一切怨對，願蒙解脫。

道場眾等，宜各人心念口言：某等從無始有識神以來，至于今日。於經生父母，歷劫親緣，姑姊妹叔，內外眷屬。以三毒根，起十惡業。或以不知，或以不信，或以不修，以無明故，起諸怨結。於父母眷屬，乃至六道中，亦有怨對，如是等罪，無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今日懺悔，願乞除滅。又復無量無邊。今

Namo Boundless Body Bodhisattva
Namo Guan Shi Yin Bodhisattva

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

Now let all of us here in this Bodhimanda be mindful and recite: From the time we first had consciousness until now, we have together been rooted in the three poisons, and we have committed the ten evils toward our parents of past lives, and our kin of many kalpas, including aunts, uncles, all other blood relatives and in-laws. Because of ignorance, we lacked awareness, lacked faith, lacked cultivation, and thus tied up various knots of animosity. Further we became enemies with our parents and relatives and other beings in the six paths. All such offenses are boundless and measureless.
Section 9  |  Dispelling Enmity and Resolving Animosity  | Roll 5

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

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

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

All such offenses, their causes and their grave retributions, and the related magnitude of animosity including the number of kalpas over which we have to suffer the animosity, can only be fully known by all Buddhas and Bodhisattvas of various Grounds, throughout the ten directions. Only Buddhas and Bodhisattvas can fully see and know the characteristics of all such offenses — the type and magnitude of the animosity, the number of kalpas one will suffer the animosity, and when in future we will be confronted by our foes.
今日，泪眼欲滴，深感自责。改往修来，不敢復作。唯願父母親緣眷屬，以柔軟心、調和心、樂善心、歡喜心、守護心、等如來心，受某等今日懺悔，一切捨施，無怨親想。

又願父母親緣，一切眷屬，若有怨對，在六道中者，亦願六道一切眾生，同共捨施，三世怨結，一時俱盡。從今已去，至於道場，永離三途，絕四苦。一切和合，猶如水乳。一切無礙，等於虛空。永為法親，慈悲眷屬。各各修習，無量智慧，具足成就，一切功德，勇猛精進，不休不息。行菩薩道，無有疲倦。等諸佛法，同諸佛願。得佛三密，具五分身。究竟無上菩提，成等正覺。
Today we are here in this Bodhimanda due to our shared karma. We have resolved our animosity towards our parents. Next we should resolve animosity towards our teachers. Before perfecting our Dharma body and becoming a Buddha, even a Bodhisattva at the position of patience with non-production of dharmas is still bound by the ever-changing Three Marks. Even Buddhas need to use skillful means such as harsh words in teaching evil-natured living beings to awaken to the Way. With their brilliant virtues in teaching and transforming, they still need to use such methods; how much the more would our mundane and ordinary teachers, who may not have yet perfected their understanding or have yet reached maximum purity and quiescence need to use such methods. With our mixture of good and evil and lack of understanding and discernment, how could we possibly avoid making mistakes with our three karmas. Upon hearing this, we should repent and be grateful for the kindness of our teachers. Instead of being terrified by harsh words, being prone to doubt, or harboring evil thoughts, we should be grateful for the kindness of our teachers, deeply repent and reprimand ourselves.

It is mentioned in the sutras that although one may have left the householder’s life, one has not attained liberation. Thus, monastics should take care not to say casually, “I am free of all evil-doing.” Nor should it be assumed that to be a householder is to lack goodness. That being said, it is in the sutras that the Buddha told the great assembly, ‘You should contemplate the kindness of your teachers. Although our parents gave us life and taught us, they are not able to help us escape the three evil destinies. Our spiritual teachers, with their great compassion, can draw in the young and beginners in Dharma, teaching and guiding them to leave the householder’s life, receive the Complete Precepts, and thus plant the seed of Arhatship and its future fruition. They teach us how to escape the suffering of birth and death and to attain the bliss of Nirvana. It is our teachers’ kindness that enables us to transcend the world. How can we possibly repay this kindness? Even if we practice the Way throughout our life, we are just benefiting ourselves rather than repaying our teachers’ kindness. The Buddha said, “Of all good friends in the world, none is greater than our spiritual teachers.”
今日道場，同業大眾。如佛所說，師長有如此恩德，而未曾發念，報師長恩。或復教誨，亦不信受。乃至雖言，起於詐謊。如是生非，使佛法衰落。如是等罪，何當免離三途！此之苦報，無人代者。及其捨命，樂去苦歸。神情惨懐，意用昏迷。六識不聰，五根衰敗。欲行，足不能動；欲坐，身不自立。假使欲聽法言，則耳無復所聞。欲視勝境，則眼無復所見。當如是時，共思今日禮懇，豈可復得？但有地獄無量眾苦，如是苦報，自作自受。所以經言：愚癡自恃，不信殃禍。誙師毀師，憎師嫉師。如是等人，法中大魔，地獄種子。自結怨對，受報無窮。

如華光比丘，善說法要。有一弟子，恒懷憍慢。和尚為說，都不信受。即作是言：我大和尚，空無智慧，但能讚歎虛空之 emptiness; he lacks wisdom. I don't wish to see him anymore in my future lives.”

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

This is like the case of Bhikshu Flower Light who was well versed in speaking the Dharma. He had a disciple who harbored great arrogance and refused to accept any of his teachings, saying, “My High Master only knows to extol the teaching of emptiness; he lacks wisdom. I don't wish to see him anymore in my future lives.”
事。願我後生，不復樂見。於是弟子，法
說非法，非法說法。雖持禁戒，無有毀
犯，以謬解故，命終之後，如射箭頚，墮
阿鼻獄。八十億劫，恒受大苦。

今日道場，同業大眾，如經所說，豈得不
人人起大怖畏。止於和尚，發一惡言，墮
阿鼻獄。八十億劫。何況出家以來，至於
今日。於和尚邊，所起惡業，其罪無量。

判捨身形，同彼無疑。何以故爾？和尚闡
黎，恒加訓誨，而未曾如法修行。於諸師
長多生違逆。或復給與，而無厭足。或師
瞋弟子，或弟子恨師，於三世中，喜怒無
量。如是等罪，不可稱計。

經言：起一瞋心，怨對無量。如是怨對，
非但六親，師徒弟子，懺恨亦甚。又復同
房共住，上中下座。不能深信出家，是遠
離法。不知忍辱，是安樂行。不知平等，
是菩提道。不知離妄想，是出世心。師及

Dispelling Enmity and Resolving Animosity

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

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

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

忿怒之心，紛然亂起，所以世世不得和合。

又出家人，或同學業，或復共師，升進之日，便含毒懷嫌。而不自言宿習智慧，彼此有福德，我無善根。有漏之心，亟生高下。多起讒詍，少能和合。不能推厚居薄，更相嫌恨。不省己非，唯談他短。或以三毒，更相譭讒。無忠信心，無恭敬意。何處復念，我違佛戒。乃至高聲大語，惡罵醜言。

師長教誡，都無信受。上中下座，人各懷恨。以懷恨故，更相是非。於惡道中，多有怨對。是非怨對，皆是我等，師徒弟子，同學共住。上中下座，起一恨心，怨對無量。所以經言：今世恨意，微相憎嫉，後世轉劇，至成大怨。何況終身，所起惡業！
Dispelling Enmity and Resolving Animosity

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

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

For any of us who have been monastics, from the time we first had consciousness until now, throughout the many lives that we may have renounced the householder’s life, we created animosity with our teachers of Dharma and acharyas, the ordination certifying masters, and fellow monastics of the three seniorities. Further, we have also created animosity with living beings who have or do not have affinities with us, including all others and their relatives in the four births and six paths of the ten directions and three periods of time. These animosities may be light or severe, encountered, now encountering or yet to be encountered, and these beings may have been enemies or foes in the past, present or future. On behalf of all of them we bow together in full prostration with a mind of utmost sincerity. We now repent and reform all such animosity and beseech that this animosity be totally eradicated.
Henceforth, may we regard with kindness and compassion all beings in the six paths who harbor animosity and regard them without the distinction of friends or foes. On behalf of all our foes throughout the three periods of time, we sincerely seek to repent. May we relinquish all animosity and never again harbor any evil thoughts or malice towards each other. May all living beings in the six paths also relinquish all animosity, and become joyful. May all knots of animosity be resolved, and may we never again become resentful or hateful. May all be respectful and appreciative of one another. May our minds be identical with that of all Buddhas, and may we make the same vows made by all Buddhas. With utmost sincerity, we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Discerning Extreme Views Buddha
Namo Radiance of Lightning Buddha
Namo Gold Mountain Buddha
Namo Lion-virtue Buddha
Namo Supreme Mark Buddha
Namo Bright Praise Buddha
南無堅精進佛
南無具足讃佛
南無離畏師佛
南無應天佛
南無大燈佛
南無世明佛
南無妙音佛
南無持上功德佛
南無離闇佛
南無寶讃佛
南無師子頰佛
南無滅過佛
南無持甘露佛
南無人月佛
南無喜見佛
南無莊嚴佛
南無珠明佛

Namo Firm Vigor Buddha
Namo Praised for Being Complete Buddha
Namo Fearless Lion Buddha
Namo Accordance with Heaven Buddha
Namo Great Lamp Buddha
Namo Understanding the World Buddha
Namo Wondrous Sound Buddha
Namo Upholding Superior Merit and Virtue Buddha
Namo Apart from Darkness Buddha
Namo Jeweled Praise Buddha
Namo Lion-check Buddha
Namo Eradicating Faults Buddha
Namo Upholding Sweet Dew Buddha
Namo Moon of Humanity Buddha
Namo Delightfully Seen Buddha
Namo Adornment Buddha
Namo Pearl’s Radiance Buddha
Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. By the power of the Buddhas, the power of the Dharma, the power of the great Bodhisattvas, and the power of sages and worthy ones may all the immeasurable animosity from the three periods of time be completely resolved, whether or not it has to do with us directly. May all beings throughout empty space and the Dharma Realm also repent together in the same manner to resolve all their animosity. May all beings relinquish all animosity and not discriminate between friends or foes. May we always be in harmony, like a blend of milk and water. May we enjoy happiness just like that experienced on the First Ground. May we be as free of any obstruction as empty space is. From now until we attain bodhi, may we forever be kin in Dharma, aligned and united in purpose and be always a member of the kind and compassionate retinues of Bodhisattvas.

Now, may the merit and virtue of bowing this Repentance create the causes and conditions for untying all knots of animosity and for enabling the karmic offenses and obstacles of all teachers of Dharma and acharyas, ordination certifying masters, fellow monastics of the three seniorities, their relatives, including all beings of the
four births and the six paths, throughout the three periods of time, to be completely eradicated. Now, may the animosity of all beings throughout the ten directions and three periods of time be resolved. May all these beings include those we have encountered and those we have not, those in the heavenly realm, and those in the realms of ascetic masters, asuras, the hells, hungry ghosts, animals, humans as well as those who are our relatives.

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

Today, we are here in this Bodhimanda due to our shared karma. The previous texts have explained the overall concepts and methods for resolving all animosity of the three periods of time. Next, let us focus on self-purification. Each of us needs to watch over and discipline our minds. Up till now, why have we not gained liberation? We have not only missed the opportunity to personally receive a prediction from a Buddha, but we also have been unable to hear the singular sound of the Buddhas' teaching. Because our karmic offenses are so grave and our animosity so ingrained, we failed to see previous Buddhas, Bodhisattvas, sages and worthy ones, and we also risk failing to see them in the future. We are also fearful that we may not be able to hear the twelve-division Dharma, except for the echoes of the Teaching, and so are at
亦恐十二分教，聞聲傳響，永隔心路。惡道怨對，無從得免。捨此形命，方沈沸海。輪轉三途，備歷惡趣。何時當得復此人身？發如是意，實有切情之悲。運如是想，不覺痛心之苦。

相與已得，仰餐風化，割愛辭親，捨榮棄俗，更無異緣。豈得不與時競，各求所安。若不志意堅強，捍勞忍苦，銜悲側槍者。忽爾身被篤疾，中陰相現。獄卒羅剎，牛頭阿傍。殊形異狀，一朝而至。風刀解身，心懷怖亂。眷屬號泣，無所覺知。當此之時，欲求今日禮儀，起一善心，豈可復得？但有三途，無量眾苦。

今日大眾，各自努力，與時競競。若任情隨意，則進趣理遲。捍勞忍苦，則勇猛心疾。所以經言，悲是道場，忍是苦故。發行是道場，能辦事故。是知萬善莊嚴，不勤無託。欲度巨海，非舟何寄？若有願樂

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

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

risk that our minds may be forever obstructed by ignorance. Thus we are unable to free ourselves from animosity and the evil paths. When we reach the end of our lives, we will find ourselves embroiled in the sea of suffering, repeatedly revolving in the three paths of woe, undergoing each and every dire retribution in the evil destinies.
之心，不行願樂之事。心事不即，直未見果。如絕糧之人，心存百味，於其飢惱，終無濟益。當知欲求勝妙果報，必須心事俱行，相與及時，生增上心，懷惭愧意，懺悔滅罪，解諸怨結。脱更處闇，開了未期，人皆解脫，莫追後悔。各各至心，等一痛切，五體投地，歸依世間，大慈悲父。

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Defining Principles Buddha
Namo Vow to Give Buddha
Namo Precious Assembly Buddha
Namo Leader of Multitudes Buddha
Namo Traveling Stride Buddha
Namo Peace and Tranquility Buddha
Namo Differentiating Dharma Buddha
Namo Superior and Honored Buddha
Namo Extremely Lofty Virtue Buddha
Namo Superior Sound of the Lion Buddha
Namo Delightful and Playful Buddha
Namo Dragon Brilliance Buddha
Namo Flower Mountain Buddha
Namo Dragon Delight Buddha
Namo King of Mastery over Fragrance Buddha
Namo Great Fame Buddha
Namo Heavenly Power Buddha
Namo Virtue Banner Buddha
Namo Foremost among Dragons Buddha
Namo Mind for Practicing Goodness Buddha
Namo Adornment of Causes Buddha
Namo Supreme Wisdom Buddha
Namo Countless Moons Buddha
Namo Words of Truth Buddha
南無日明佛
南無藥王菩薩
南無藥上菩薩
南無無邊身菩薩
南無觀世音菩薩

又復歸依，如是十方，盡虛空界，一切三寶。某些積集罪障，深於大地。無明覆蔽，長夜不曉。常隨三毒，造怨對因。致使迷淫三有，永無出期。今日以諸佛菩薩，大慈悲力，始蒙覺悟。心生懺愧，至誠求哀，發露懺悔，願諸佛菩薩，慈悲攝受。

以大智慧力、不可思議力、無量自在力、降伏四魔力，滅諸煩惱力，解諸怨結力、度脱眾生力，安隱眾生力，解脫地獄力、濟度餓鬼力，救拔畜生力，攝化阿修羅力，攝受人道力，盡諸天諸仙漏力，無量功德因緣，為諸生類，起大慈悲，於世出世，為利他故，現在衆會，願一切衆生，皆得見聞。由此因緣，我等衆生，及諸衆生，具足慚愧，發露懺悔，願諸佛菩薩，慈悲攝受。

Namo Brilliance of Sun Buddha
Namo Medicine King Bodhisattva
Namo Medicine Superior Bodhisattva
Namo Boundless Body Bodhisattva
Namo Guan Shi Yin Bodhisattva

With their power of great wisdom, inconceivable power, power of infinite self-mastery, power of subduing the four demons, power of extinguishing all afflictions, power of resolving all animosity, power of taking across all living beings, power of bringing peace and comfort to all living beings, power of liberating beings from the hells, power of helping and taking across hungry ghosts, power of rescuing animals, power of gathering in and transforming asuras, power of gathering in humans, power of ending the outflows of heavenly beings and ascetic masters, power of boundless and measureless merit and virtue, and power of endless and measureless wisdom may they enable all living beings with animosity in the four births and the six paths to come to this Bodhimanda to accept our repentance. May we discard all animosity
and free ourselves from thoughts of friends or foes. May all of us be liberated from the karma of animosity and forever leave behind the eight difficulties and the suffering in the four destinies. May we always encounter Buddhas, hear the Dharma and be enlightened to the Way. May we bring forth the bodhi resolve to walk the transcendental path, practice profoundly the four limitless minds and six paramitas. May we perfect all practices and vows and eventually reach the Tenth Ground. May we realize the vajra mind and accomplish Proper Enlightenment.

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

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

生，四生六道。何以故爾？經言：一切眾生，皆是親緣。或經為父母，或經為師長。乃至經為兄弟姊妹，一切皆然。良由墮無明網，不復相知。既不相知，多起觸惱。以觸惱故，怨對無窮。大眾今日，

覚悟此意。至誠懇惱，苦切用心。必令

一念感十方佛，一拜斷除無量怨對。等一

痛切，五體投地，重復歸依世代，大悲慈

父。

者內自羞恥，愧者發露向人。以是二法，

能令行人，得無礙樂。

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

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

南無釋迦牟尼佛
Namo Shakyamuni Buddha

南無定意佛
Namo Mind in Samadhi Buddha

南無無量形佛
Namo Limitless Appearances Buddha

南無明照佛
Namo Radiant Illumination Buddha

南無寶相佛
Namo Precious Hallmark Buddha

南無斷疑佛
Namo Severing Doubt Buddha

南無善明佛
Namo Skilled in Clarity Buddha

南無不虛步佛
Namo Firm Strides Buddha

南無覺悟佛
Namo Enlightened Buddha

南無華相佛
Namo Flower Hallmarks Buddha

南無山主王佛
Namo King Lord of Mountain Buddha

南無大威德佛
Namo Great Awe-inspiring Virtue Buddha

南無遍見佛
Namo Pervasive View Buddha

南無無量名佛
Namo Limitless Names Buddha

南無寶天佛
Namo Jeweled Heaven Buddha

南無住義佛
Namo Dwelling in Principles Buddha
南無滿意佛
Namo Contentment Buddha

南無上讚佛
Namo Superb Praise Buddha

南無無憂佛
Namo Worry-free Buddha

南無無垢佛
Namo Undefiled Buddha

南無梵天佛
Namo Brahma Heaven Buddha

南無華明佛
Namo Radiant Flower Buddha

南無不同身別佛
Namo Different Bodies Buddha

南無法明佛
Namo Illuminating the Dharma Buddha

南無盡見佛
Namo Exhaustive Views Buddha

南無德淨佛
Namo Virtuous Purification Buddha

南無文殊師利菩薩
Namo Manjushri Bodhisattva

南無普賢菩薩
Namo Samantabhadra Bodhisattva

南無無邊身菩薩
Namo Boundless Body Bodhisattva

南無觀世音菩薩
Namo Guan Shi Yin Bodhisattva
又復歸依，如是十方，盡虛空界，一切三寶。仰願三寶，同加攝受。令某等所懺除滅，所悔清淨。又願今日，同懺悔者，從今已去，乃至菩提。一切怨對，皆得解脫。一切眾苦，畢竟銷滅。結習煩惱，永得清淨。長辭四趣，自在受生。親侍諸佛，面奉尊記。六度四等，無不備行。具四辯才，得佛十力。相好嚴身，神通無礙。入金剛心，成等正覺。

慈悲道場懺法卷第五  
慈悲道場懺法卷第五

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

四生往返。六道廻旋。
皆由冤對闇相傳。願仗佛哀憐。
解釋冤愆。萬壑縱悠然。

南無難勝地菩薩摩訶薩（三稱）

Praise

Coming and going in the four births,
We revolve in the six paths,
Because of continuous delusion and animosity.
Relying on the Buddha’s empathy,
May our animosity be resolved,
And all fallen ones be free and at ease.

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

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

His compassion is like a sweeping breeze, awakening the earth with spring thunder.

He sprinkles sweet dew on defiled minds and showers ghee-like nourishment unto beings numerous as Ganges sands;

He responds to every wish and fulfills every vow.

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

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

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

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

We bow and earnestly pray:

May the clouds of the five skandhas be naturally dispersed, and the five signs of decay do not appear; the five roots and five powers perfected, and the five coverings and five obstructions melt away, the five flowers blossom — awakening of our minds — and the five major pure precepts upheld.
卷五

出懺

種之心華，持守五支之淨戒；現存眷屬，希五福以咸臻，過去宗親，得五明之成就；冥漠幽沉之類，苦輪息而共證菩提；仇讐執對之徒，冤業解而同生善道。略略微文悔過，細細業果難除；一一仰於縛流，重重求於懺悔。

Concluding the Repentance

May our present family and relatives obtain all of the five blessings, our ancestors accomplish the five studies, and beings in the lowly paths cease revolving on the wheel of samsara and together realize bodhi. May all animosity among foes be resolved, and together be reborn in the wholesome paths.

With such a short and brief practice of repentance, it is hard to completely wipe out all subtle karmic retributions. For each of the previous wishes or prayers, we can only rely on the Sangha to conduct such Repentance repeatedly.
The meritorious power of the Emperor of Liang Repentance Roll Five
Enables the disciples and the deceased to eradicate offenses of the five rebellious acts.
May all realize the Bodhisattva’s Ground of Difficult to Surpass.
As the Repentance is chanted, our offenses are blown away like flower petals in the wind.
Offenses repented, enmity resolved,
Wisdom and blessing increase as calamities are dispelled.
Liberated from suffering and reborn in the Trayastrimsha,
May we gather at the Dragon Flower’s Three Assemblies
And receive a prediction personally from Maitreya Buddha. (2 times)
May we gather at the Dragon Flower’s Three Assemblies
Dragon Flower Assembly of Bodhisattvas

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

(Roll 6)
春先蕊。百草甚奇青。

茶芽點出馨香噴。玉甌內雪華輝。

趙州公案又重新。

睡魔王。能退幾度黃昏陣。

南無普供養菩薩摩訶薩（三稱）

Praise

Spring comes, flowers bud;
The hundred grasses turn vibrantly green.
The tea shoots release fragrant vapors
As snowflakes shimmer in the jade tea cups.
The story of Master Zhaozhou comes to life,
Dispelling the sleep demon to its sunset.
Namo Universal Offering Bodhisattva Mahasattva (3 times)
Commencement of the Repentance

Listen respectfully
The king of enlightenment Shakyamuni Buddha manifests six years of ascetic practice and accomplishes the Way.
He subdues the demons in the six desire heavens and radiates his spiritual light.
He is adorned with retinues of Bodhisattvas who all practice the six paramitas.
He is surrounded by throngs of Hearers who realize the fruition of the six spiritual powers.
He bestows predictions, and Heaven and Earth in the six directions shake and tremble.
He speaks Dharma, and flowers shower profusely throughout the six periods.
His wondrous virtues are inconceivable and his radiance of kindness shines on all.

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

[Dharma Host: May ________ be earnestly mindful], including all of us who seek to repent, that the retributions we now suffer are a result of causes planted in kalpas past. We follow and drift along with our six sense faculties and indulge ourselves. Our six consciousnesses seek and grasp for conditions of advantages and benefit. We are greedy for the six sense objects and their illusory states, thus creating the revolving wheel of the six destinies. We disregard the cultivation of the sixfold mindfulness and have not perfected the pure practices of the six paramitas. Birth after birth, we receive the endless suffering of retributions, and life after life, we fail
世之中，妄緣不絕。今則心懷悔過，意竭
精誠。命六和之大德，修六度之懺文；憑
六時之懇切，解六趣之愆尤。仰叩覺皇，
冥熏加被。

卷六

Commencement of the Repentance

to put an end to conditions of delusion.

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

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

We now begin the Repentance Dharma of Kindness and Compassion in the Bodhimanda.
Together in this assembly, we single-mindedly return to and rely on all Buddhas of the three periods of time.

Namo Buddhas of the past, Vipashyin Buddha
Namo Shikhin Buddha
Namo Vishvabhu Buddha
Namo Krakucchanda Buddha
Namo Kanakamuni Buddha
Namo Kashyapa Buddha
Namo our Fundamental Teacher Shakyamuni Buddha
Namo Honored Future Buddha, Maitreya

Verse for Opening a Sutra

Namo our Fundamental Teacher Shakyamuni Buddha (3 times)
The unsurpassed, profound, and wonderful Dharma,
Is difficult to encounter in hundreds of millions of eons.
I now see and hear it, receive and uphold it,
And I vow to fathom the Tathagata’s true meaning.
今日道場，同業大眾。先向四生六道，懺身惡業。經言：有身則苦生，無身則苦滅。而此身者，眾苦之本。三途劇報，皆由身得。未見他作我受，我作他受。自作其因，自受其果。若一業成，罪無邊際，何況終身所起惡業！今唯知有我身，不知有他身。唯知有我苦，不知有他苦。唯知我求安樂，不知他亦求安樂。以愚癡故，起彼我心，生怨親想，所以怨對，遍於六道。若不解結，於六道中，何時免離？從劫至劫，豈不痛哉！相與今日，起勇猛心，生大惭愧，作大懺悔。必使一念感十方佛，一拜斷除無量怨結。等一痛切，五體投地，歸依世間，大慈悲父。
南無彌勒佛
南無釋迦牟尼佛
南無月面佛
南無寶燈佛
南無寶相佛
南無上名佛
南無作名佛
南無無量音佛
南無達磨佛
南無師子身佛
南無明意佛
南無無能勝佛
南無功德品佛
南無月相佛
南無得勢佛
南無無邊行佛
南無開華佛

南無無彌勒佛
南無釋迦牟尼佛
南無月面佛
南無寶燈佛
南無寶相佛
南無上名佛
南無作名佛
南無無量音佛
南無達磨佛
南無師子身佛
南無明意佛
南無無能勝佛
南無功德品佛
南無月相佛
南無得勢佛
南無無邊行佛
南無開華佛

Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Moon Face Buddha
Namo Precious Lamp Buddha
Namo Precious Hallmark Buddha
Namo Superior Renown Buddha
Namo Renowned Deeds Buddha
Namo Infinite Sound Buddha
Namo Wei Lan Buddha
Namo Lion’s Body Buddha
Namo Grasping the Meanings Buddha
Namo Invincible Buddha
Namo Grades of Merit and Virtue Buddha
Namo Moon Hallmark Buddha
Namo Attaining Strength Buddha
Namo Boundless Conduct Buddha
Namo Blossoming Flowers Buddha
南無清垢佛
南無見一切義佛
南無勇力佛
南無富足佛
南無福德佛
南無隨時佛
南無廣意佛
南無功德敬佛
南無善寂滅佛
南無財天佛
南無慶音佛
南無大勢至菩薩
南無常精進菩薩
南無邊身菩薩
南無觀世音菩薩

Namo Cleansing Defilement Buddha
Namo Vision of All Meanings Buddha
Namo Courageous Strength Buddha
Namo Abundance and Contentment Buddha
Namo Blessings and Virtue Buddha
Namo Spontaneous in Timing Buddha
Namo Vast Resolve Buddha
Namo Revered Merit and Virtue Buddha
Namo Skillfully Quiescent Buddha
Namo Wealth Deva Buddha
Namo Sounds of Jubilation Buddha
Namo Great Strength Bodhisattva
Namo Ever-vigorous Bodhisattva
Namo Boundless Body Bodhisattva
Namo Guan Shi Yin Bodhisattva
Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you, with the power of the Buddhas, the power of the Dharma, the power of the Bodhisattvas, and the power of all sages and worthy ones enable all those who harbor animosity in the four births and the six paths to come to this Bodhimanda.

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

Furthermore, all of us in this assembly today, have created all kinds of animosity in the evil paths from time without beginning until now because of the causes and conditions of our evil body karma. From the roots of the three poisons of hatred, greed or delusion, we committed the ten evil deeds. We may have been fond of killing animals, such as cows or sheep. We may have killed each other due to disputes over farmland, houses, or money.
Section 9  |  Dispelling Enmity and Resolving Animosity (continued)  |  Roll 6

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

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

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

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

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

Also, from time without beginning until now, we may also have killed animals and eaten their flesh; we may have indulged in the three poisons and whipped or flogged beings; we may have killed beings by poisoning their food. Offenses such as these have created boundless animosity. We now repent and reform of them all and beseech that they be eradicated.
Also, from time without beginning until now, we have not been kind and compassionate. In the six paths, we inflicted misery upon living beings; we may have unjustifiably whipped or flogged our relatives and retinues; we may have bound or locked beings in dark cells; we may have tortured, impaled or severed their bodies, amputated or mutilated them, and skinned, roasted, or boiled them. With such offenses, we created boundless animosity. We now repent and reform of them all and beseech that they be eradicated.

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

On account of our nobility or lineage, we have been arrogant or oppressive towards others, thereby creating animosity. On account of erudition, we have been arrogant or oppressive towards others, thereby creating animosity. On account of literary skill, we have acted arrogantly or oppressively towards others, thereby creating animosity.
又無始以來，直至今日。或於天道、人道，起諸怨結。或於阿修羅道、地獄道，起諸怨結。或於畜生道、餓鬼道，乃至十方一切眾生邊，起諸怨結。如是罪惡，無量無邊。今日懺悔，願乞除滅。

某等又無始以來，至於今日。或為嫉妒，或為詭曲，自求升進。或為名譽，或為利養，隨逐邪見，無有慚愧。如是怨結，若輕若重，罪因苦果，數量多少，唯有諸佛諸大菩薩，盡知盡見。

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

Also, from time without beginning until now, all sorts of boundless animosity may have been created within the heavenly realm, the human realm, the asura realm, the realm of the hells, the animal realm, the hungry ghost realm, including the realms of all living beings in the ten directions. We now repent and reform of such offenses and beseech that they be eradicated.
卷六 第九之餘

諸佛菩薩，當慈念我。若我自從無始生死以來，所作眾罪，若自作，教他作，見作
隨喜。若三寶物，自取，教他取，見取隨喜。或有覆藏，或不覆藏。如諸佛菩薩，
所知所見，罪量多少，應墮地獄，餓鬼、畜生，及諸惡趣，邊地下賤，受怨對者，
今皆懺悔，願乞除滅。

諸佛神力，不可思議。願以慈悲心，救護一切。受某等今日，向四生六道，父母師
長，一切眷屬，懺悔往罪，解怨釋結。願今六道怨對，各各歡喜，一切捨施，無怨
親想。一切無礙，猶如虛空。

從今日去，至于菩提。結習煩惱，畢竟斷除。三業清淨，眾怨永盡。天宮寶殿，隨
意往生。四無量心，六波羅蜜，常能修行。百福嚴身，萬善具足。住首楞厳三
昧，得金剛身。以一念頃，遍應六道。更相濟度，使無遺餘。同坐道場，成等正

Section 9  Dispelling Enmity and Resolving Animosity (continued)

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

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

From now until we accomplish bodhi, may we cut off all afflictions and purify the three karmas of body, speech, and mind so that all animosity will be forever extinguished. May we be reborn in any of the jeweled heavenly palaces, if we so wish; may we constantly practice the four limitless minds and six paramitas, constantly cultivate and be adorned with hundreds of blessings, and be replete with a myriad of wholesome qualities. May we dwell in proper samadhi and gain the indestructible vajra body. May we, within a single thought, pervasively respond to beings in the six paths in order to rescue them without exception, and together attain Buddhahood, the Proper and Equal Enlightenment.
今日道場，同業大眾。相與已得，懺悔身罪。則身業清淨，所餘口過，復是一切怨禍之門。故諸佛誠，不得兩舌、惡口、妄言、绮語，當知詭曲華辭，構扇是非，為患不輕，招報實重。夫人處世，心懷毒念，口施毒言，身行毒行，以此三事，加害眾生。眾生被毒，即結怨恨，誓心欲報。或現世獲願，或終後從心。如是怨結，備居六道，更相報復，無有窮盡。皆由宿命，非空所得。

當知身口四業，實眾惡之源。處俗者，不行忠孝，死入泰山，乃有湯火之酷。出家者，不樂佛法，所生之處，常與惡俱。

如此怨對，皆資三業。三業之中，口業實重。乃至獲報，備諸楚毒，難曉之夜，不覺不知。

We should understand that the three aspects of bodily karma and the four aspects of speech karma are the very source of evil. Worldly people who are not filial and loyal will enter Mount Tai of the underworld and undergo the retributions of being boiled or burned. Monastics who do not take delight in Buddhadharma will always be reborn in evil places and be plagued by evil conditions. Thus we should understand that all such animosity fuels the three evil karmas. Among the three evil karmas, the evil karma of speech is more readily committed and results in all kinds of dire retributions, trapping us in long dark nights with no dawn in sight, keeping us unaware of our suffering.
Today, we are here in this Bodhimanda due to our shared karma. The main reason we keep revolving in the cycle of the six paths is because of our speech karma. We have spoken casually or engaged in wanton speech; we have readily made eloquent excuses or hurt people with sharp words; we have used exaggerated or pretentious words. Our actions have contradicted our words. Thus we bring upon ourselves such evil retributions and can never be free throughout kalpas. How can each of us not be fearful and repent of these offenses?

From the time we first had consciousness until now, we have committed unwholesome speech karma. There is no evil that we have not uttered. We speak ill of our parents, teachers, relatives, retainers, and other beings of the four births and the six paths. Our words have been coarse and harsh; our speech destructive and violent. In gatherings with friends, we have engaged in meaningless and unrighteous speech. We have fabricated something out of nothing or twisted something into nothing. What we saw, we denied seeing, and what we did not see, we claimed to have seen. What we heard, we denied hearing, and what we did not hear, we claimed to have heard. What we did, we denied doing, and what we did not do, we claimed to have done. We have committed all such upside-down speech, to the extent of claiming heaven to be earth, and vice versa. In the process we benefited ourselves but hurt or harmed others and even slandered each other. Speaking of ourselves, we claimed all the good and virtue; speaking of others, we attributed all the evils we can, even critiquing sages and worthy ones, passing judgments on our parents and rulers, ridiculing our teachers and elders, and slandering good and wise advisers. Our speech was audacious, unrestrained, unscrupulous, and not in accord with the Way. In this life, we thus encounter calamities such as litigation, imprisonment, injuries or death; in future lives, we will have to undergo other retributions for infinite kalpas. An instance of light mocking or taunting can result in limitless grave offenses; how much the more when we utter sharp or harsh words, directed at all beings.
From time without beginning until now, our evil speech karma has resulted in animosity among heavenly beings, humans, asuras, hell-beings, hungry ghosts, animals, and among parents, teachers, elders, relatives and retinues. On behalf of them all, we now practice what Bodhisattvas practice, make the same vows that Bodhisattvas make, and bow with respect and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

南無彌勒佛
Namo Maitreya Buddha
南無釋迦牟尼佛
Namo Shakyamuni Buddha
南無淨斷疑佛
Namo Pure and Relinquishing Doubts Buddha
南無無量持佛
Namo Boundless Support Buddha
南無妙樂佛
Namo Wonderful Bliss Buddha
南無不負佛
Namo Never Letting Others Down Buddha
南無無住佛
Namo Free of Attachments Buddha
南無得叉迦佛
Namo Taksaka Buddha
南無眾首佛
Namo Leader of the Multitudes Buddha
南無世光佛
Namo Light of the World Buddha
南無多德佛
Namo Many Virtues Buddha
南無弗沙佛
南無無邊威德佛
南無義意佛
南無藥王佛
南無斷惡佛
南無無熱佛
南無善調佛
南無名德佛
南無華德佛
南無勇德佛
南無金剛軍佛
南無大德佛
南無寂滅意佛
南無香象佛
南無那羅延佛
南無善住佛
南無不休息菩薩

Namo Pusya Buddha
Namo Boundless Awe-inspiring Virtue Buddha
Namo Meanings and Principles Buddha
Namo Medicine King Buddha
Namo Severing Evil Buddha
Namo Heat-free Buddha
Namo Skilled in Subduing Buddha
Namo Renowned Virtue Buddha
Namo Blossoming Virtue Buddha
Namo Courage and Virtue Buddha
Namo Vajra Army Buddha
Namo Great Virtue Buddha
Namo Mind of Quiescence Buddha
Namo Fragrant Elephant Buddha
Namo Narayana Buddha
Namo Skillfully Dwelling Buddha
Namo Never Resting Bodhisattva
Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May the power of the Buddhas, power of the Dharma, power of the Bodhisattvas, and power of the sages and worthy ones cause all living beings of the four births and the six paths to awaken and together come to this Bodhimanda. If there are living beings who desire to come but are hindered due to physical constraints, may the power of the Buddhas, power of the Dharma, power of the Bodhisattvas, and power of the sages and worthy ones gather in their spirits and bring them to this Bodhimanda to repent of their evil speech karma. From time without beginning until now, we have been entrenched in ignorance, causing us to commit evil speech karma, which has generated animosity among beings throughout the six paths. May the spiritual power of the Three Treasures cause living beings of the four births and the six paths to eradicate forever all knots of animosity of the three periods of time.

From time without beginning until now, rooted in the three poisons of greed, hatred, or ignorance, we have committed the ten evils. We have generated boundless offenses from the four evil speech karmas. We may have uttered harsh speech, afflicting and upsetting our parents, teachers, relatives, retinues, and all other beings. We may have created karma of telling lies to our parents, teachers, relatives, retinues, and all
From time without beginning until now, we may have created divisive speech karma. Unable to take criticism, we may have retaliated by using divisive speech, false speech or fabrications, thereby causing bitterness, straining relationships, and creating break ups.

We may also have caused contention between two families by our mocking, taunting or joking. We may have caused kin and loved ones to separate, thus destroying family relationships. We may have spread malice between superiors and subordinates. Thus we have created all such boundless and limitless offenses. We now repent and reform of them all and beseech that they be eradicated.
We now pray by the power of the Buddhas, the power of the Dharma, the power of the Bodhisattvas, and the power of all sages and worthy ones that all animosity, created throughout the three periods of time, between beings of the four births and the six paths be ultimately resolved. May all our offenses be severed and forever ended. May we never again create any animosity that would cause us fall into the three evil paths. May we never again inflict misery upon beings in the six paths.

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

Today, we are here in this Bodhimanda due to our shared karma. We have now completed our repentance for the offenses of body and speech. We should next purify our mind karma. The reason living beings revolve in the cycle of birth and death and fail to attain liberation is because of accumulated mind karma which is deeply entrenched. The ten evils and five rebellious acts basically come from the mind. Thus
The bodies we have had since time without beginning have been borne of ignorance. With this ignorance we have given rise to emotional love which results in limitless rounds of birth and death, entailing all the suffering within each of the twelve links of dependent origination. Due to the eight deviations, we revolve endlessly, suffering the eight difficulties of the three evil destinies in the six paths, undergoing limitless suffering.

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

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

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

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

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

- Obstruction of not encountering conditions of bodhi;
- Obstruction of not hearing the Dharma;
- Obstruction of being reborn in the evil paths;
- Obstruction of having many illnesses;
- Obstruction of being slandered;
- Obstruction of being born dull;
- Obstruction of lacking proper mindfulness;
- Obstruction of lacking wisdom;
- Obstruction of drawing near bad advisers;
- Obstruction of not delighting to see the worthy or wholesome;
- Obstruction of being far apart from proper views,
even up to the point of being apart from the Buddha’s proper teaching, entering a demonic state, going against good and wise advisers, being born with incomplete organs, being born in a family mired in evil karma, living in the border regions, and other similar obstacles that cannot be fully described.
From time without beginning until now, we have harbored countless and boundless anger and evil in our mind. When a thought of anger arises, we become mean even to our relatives, how much more the other living beings in the six paths. These afflictions totally overwhelm us so that we are not even aware of our anger or hatred. We may not be able to physically act on this malice, but mentally, there is nothing to restrain us. So when we are finally in a position to act on it, who can be spared from being victimized? Therefore, ‘once the king becomes angry, corpses cover ten thousand miles.’ From the time we harbor hatred, we become embroiled in emotional turmoil and may commit offenses such as flogging, beating, clubbing, and shackling. Then, where are our wholesome thoughts of “I will rely on wholesome instructions?” Rather, we are only afraid of not inflicting sufficiently severe torment nor causing sufficiently deep misery. Thus, evil is pervasive among sentient beings, regardless of whether one is intelligent or ignorant, rich or poor. In this state of mind, we sentient beings feel no shame and do not seek to repent and reform.

Today, we are here in this Bodhimanda due to our shared karma. We should know that afflictions of hatred and anger are deeply hidden in the dark corners of our mind. We may wish to renounce these afflictions, but when we are faced with these states, without our even being aware, these afflictions have already flared up. As soon as our thoughts surface, we are in the company of evil, and in thought after thought, we become entangled in those states. When can we expect to be free from this suffering? Great assembly, since we all know about the offense of hatred, how can we still remain as before and not repent and reform? Let each one of us bring forth utmost sincerity to repent and eradicate these offenses. With utmost, heartfelt sincerity, we bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.
南無彌勒佛
南無釋迦牟尼佛
南無無所負佛
南無月相佛
南無電相佛
南無恭敬佛
南無威德守佛
南無智日佛
南無上利佛
南無須彌頂佛
南無治怨賊佛
南無蓮華佛
南無應讚佛
南無智次佛
南無離橋佛
南無那羅延佛
南無常樂佛
Namo Maitreya Buddha
Namo Shakyamuni Buddha
Namo Unburdened Buddha
Namo Moon Hallmark Buddha
Namo Lightning Hallmark Buddha
Namo Veneration Buddha
Namo Guarding with Awe-inspiring Virtue Buddha
Namo Wisdom Sun Buddha
Namo Superior Benefit Buddha
Namo Summit of Mt. Sumeru Buddha
Namo Subduing the Thief of Animosity Buddha
Namo Lotus Flower Buddha
Namo Worthy of Praise Buddha
Namo Stages of Wisdom Buddha
Namo Apart from Arrogance Buddha
Namo Narayana Buddha
Namo Ever Happy Buddha
Namo Shortage-free Country Buddha
Namo Heavenly Renown Buddha
Namo Discerning Extreme Views Buddha
Namo Very Kind Buddha
Namo Much Merit and Virtue Buddha
Namo Jeweled Moon Buddha
Namo Lion Hallmark Buddha
Namo Delight in Dhyana Buddha
Namo Never Lacking Buddha
Namo Playfully Roaming Buddha
Namo Lion Playfully Roaming Bodhisattva
Namo Lion Swiftness and Vigor Bodhisattva
Namo Boundless Body Bodhisattva
Namo Guan Shi Yin Bodhisattva
From time without beginning until now, because of the causes and conditions of our evil mind karma, we have been creating animosity, severe or light, with our parents, teachers, relatives and retinues of the four births and the six paths. Ashamed and remorseful, we now confess and repent and pray that all such animosity be eradicated.

From time without beginning until now, because of the roots of the three poisons, we gave rise to greed; because of the fetters of greed, we committed the karma of greed, apparent or hidden, that pervades all of empty space and the Dharma Realm. We gave rise to evil thoughts and coveted belongings of others, including those of our parents, teachers, relatives and retinues, as well as those of all living beings, including heavenly beings and ascetic masters. Such offenses are boundless and countless. We now repent and reform of them all and beseech that they be eradicated.
From time without beginning until now, we have been committing the karma of hatred, our anger ablaze day and night without a moment's pause. We have been easily infuriated with the slightest discomfort or provocation and thus inflicted all manner of distress and harm onto living beings such as clubbing, flogging, drowning, herding and oppressing, starving, hanging them upside-down, and binding or imprisoning them. We now repent and reform for offenses such as these, caused by hatred and boundless animosity, and beseech that they be eradicated.

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

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

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

不可称计，唯有诸佛，皆知皆见。齐如诸佛所知所见，罪报多少，今日懽悔，愿乞除灭。

願以諸佛大慈悲力，大神通力，如法调伏諸眾生者，令某等今日懽悔，一切怨对，即得除灭。六道四生，今日已受对者，未受对者：願以諸佛，大地菩萨，一切賢圣，大慈悲力，令此眾怨，畢竟解脱。

从今日去，至于菩提，一切罪障，毕竟清净。捨恶道生，得净土生。捨怨对命，得义慧命。捨怨对身，得金刚身。捨恶道苦，得涅槃乐。念恶道苦，发菩提心。四等六度，常得现前。四辩六通，如意自在。勇猛精进，不休不息。乃至进修，满十地行。還度无边，一切眾生。

From now until we attain bodhi, may all our karmic obstructions be cleansed, so that we will attain rebirth in pure lands instead of the evil paths. May we renounce the life of animosity and attain the wisdom-life. May we renounce this enmity-laden body and gain the vajra body. May we relinquish the suffering in the evil paths and gain the bliss of Nirvana. May we be aware of the suffering in the evil paths and bring forth the bodhi resolve. May the four limitless minds and the six paramitas always manifest; and may the four eloquences and six spiritual powers be used with as-you-wish mastery. May we be courageous and vigorous without rest, advancing and perfecting the practices of the Ten Grounds and then returning to take across boundless living beings.
Section 9  Dispelling Enmity and Resolving Animosity (continued)  Roll 6

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

May we not be reborn as animals, to be herded, driven, or slaughtered to repay debts. If we are reborn as humans, may we not suffer the “four hundred four” bodily sicknesses or bear unspeakable heat or cold, or suffer beating, flogging, clubbing, cutting, poisoning, hunger or thirst, distress or tiredness.
Great assembly! From this day forth, may we all uphold the precepts purely and
be free of defiled thoughts; may we practice benevolence and righteousness with
a mind of gratitude; may we make offerings to our parents as we would to the World-
Honored Ones; may we serve all teachers as if they are Buddhas; may we honor and
respect our rulers the same way we would the true Dharma body, and may we regard
all other beings as if they are one with us.

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

又願大眾，從今日去。奉戒清淨，無玷污
又願大眾，從今日去，乃至菩提。達深法
義，智無所畏。明解大乘，了見正法。即
自開解，不由他悟。一向堅固，志求佛
道。遠度無邊一切眾生，等與如來，俱成
正覺。

今日道場，幽顯大眾，賜為證明，所發微
願。某等正願：願生聖人所居之處，常能
建立道場，興顯供養。為諸眾生，作大利
益。常蒙三寶，慈悲攝受。常有勢力，化
導得行。常修精進，不著世樂。知一切法
空，於諸怨親，同以善化。乃至菩提，心
無退轉。從今日去，一毫之善，悉資願
力。

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

又願大眾，從今日去，乃至菩提。達深法
義，智無所畏。明解大乘，了見正法。即
自開解，不由他悟。一向堅固，志求佛
道。遠度無邊一切眾生，等與如來，俱成
正覺。

今日道場，幽顯大眾，賜為證明，所發微
願。某等正願：願生聖人所居之處，常能
建立道場，興顯供養。為諸眾生，作大利
益。常蒙三寶，慈悲攝受。常有勢力，化
導得行。常修精進，不著世樂。知一切法
空，於諸怨親，同以善化。乃至菩提，心
無退轉。從今日去，一毫之善，悉資願
力。

Great assembly! From this day forth, we resolve to direct even a hair's
breadth of goodness towards accomplishing all these vows.

又願大眾，從今日去。奉戒清淨，無玷污
又願大眾，從今日去，乃至菩提。達深法
義，智無所畏。明解大乘，了見正法。即
自開解，不由他悟。一向堅固，志求佛
道。遠度無邊一切眾生，等與如來，俱成
正覺。
又願若生人中，生修善家，更立慈悲道場，供養三寶。一毫之善，悉施一切。願為大力護法善神、濟苦善神，不須衣食，自然溫飽。

又願若捨身，不蒙解脫，生鬼神中，願為大力護法善神、濟苦善神，不須衣食，自然溫飽。

又願若捨此身，不蒙解脫，墮畜生中，常處深山，食草飲水，無諸苦事；出則為護，即令悔過，發菩提心。

又願若捨此身，不蒙解脫，墮在地獄，自識宿命，化諸同苦，皆令悔過，發菩提心。某等恒自憶菩提心，令菩提心，相續

又願若捨此身，不蒙解脫，墮在鬼神，願為大力護法善神、濟苦善神，不須衣食，自然温饱。

又願若捨此身，不蒙解脫，墮為鬼卒，願為大力護法善神、濟苦善神，不須衣食，自然温饱。

又願若捨此身，不蒙解脫，墮在畜生，常處深山，食草飲水，無諸苦事；出則為護，即令悔過，發菩提心。

又願若捨此身，不蒙解脫，墮在地獄，自識宿命，化諸同苦，皆令悔過，發菩提心。某等恒自憶菩提心，令菩提心，相續

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

**Verses Praising the Buddha**

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

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

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

*With his power of kindness and compassion,*  
*He universally gathers in all those in the ten directions,*  
*So they forever leave the eight sufferings,*  
*And reach the shore of bodhi.*
Thus he is called Thus-Come One, Worthy of Offerings, One of Proper and Universal Knowledge, Perfect in Understanding and Conduct, Well-Gone One, One Who Understands the World, Unsurpassed Knight, Taming Hero, Teacher of Gods and Humans, Buddha, World-Honored One. He takes across numerous living beings and liberates them from the suffering of birth and death. By the spiritual powers of the Buddha and with the merit and virtue from this Repentance and the purity of praising the Buddha may all beings in the four births and the six paths, henceforth until all attain bodhi, have all of their wishes fulfilled and attain self-mastery.
The mind governs body and mouth,
Yet they are interrelated affecting each other;
We beings go through all six paths, creating grave offenses,
And incurring animosity that keep us deeply entangled.
Relying on the Buddha’s boat of kindness,
Beings are ferried across the current of afflictions.
Namo Ground of Manifestation Bodhisattva, Mahasattva (3 times)
Concluding the Repentance

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

Cultivating unceasingly, they attained the indestructible bodies. Their kindness and compassion are expansive and profound, and their wisdom and expediency immeasurable.

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

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

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

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

We bow and earnestly pray:

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

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

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

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

May all in the human and heavenly realms perfect the six paramitas;
生六道，同登解脱之門；九有三途，咸出迷淪之苦。情深未備，過重難言；再勞眾，同求懺悔。

May all of the four births and the six paths enter the gate of liberation; May all in the nine abodes of sentient beings and those in the three evil paths transcend the suffering from their drowning and deluded states. Our sincerity in repentance is not yet perfect, and our offenses grave beyond words. Let us exhort ourselves that together, we continue to repent and reform.
The meritorious power of the Emperor of Liang Repentance Roll Six
Enables the disciples and the deceased to eradicate offenses committed
through six sense faculties.
May all realize the Bodhisattva's Ground of Manifestation.
As the Repentance is chanted, our offenses are blown away like flower petals
in the wind.
Offenses repented, enmity resolved,
Wisdom and blessing increase as calamities are dispelled.
Liberated from suffering and reborn in the Trayastrimsha,
May we gather at the Dragon Flower’s Three Assemblies
And receive a prediction personally from Maitreya Buddha. (2 times)
May we gather at the Dragon Flower’s Three Assemblies
Dragon Flower Assembly of Bodhisattvas Mahasattvas

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

The True Words Of Seven Buddhas For Eradicating Offenses

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

Mantra for Rectifying Errors and Omissions

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

Verse of Dedication

May the merit from this Repentance,
Universally benefit all beings.
May I and all beings,
Together accomplish Buddhahood.
Verse of Overall Dedication

May the merit and virtue
From the profound act of bowing this Repentance,
With all its superior limitless blessings,
Be dedicated to all beings sunk in defilement.

May all quickly go to the Buddha’s Land of Infinite Light.
All Buddhas of the ten directions in the three periods of time,
All Bodhisattvas Mahasattvas,
Maha Prajna Paramita!

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

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

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

Homage to the multitudes of sages.
A Brief Account of the Life of the Venerable Master Hsüan Hua

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

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

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

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

At the age of eighteen, after only two and a half years of schooling, he left school to care for his terminally ill mother. He was nineteen when she died, and for three years he honored her memory...
蓬禪坐，守孝三年。守孝期間，上人誦讀《法華經》而有所了悟。一日打坐中，見禪宗六祖惠能大師（公元638-713）來至茅蓬，告以將佛法傳揚到西方。

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

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

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


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

H9

Appendixes

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

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

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

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

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

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

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

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

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

As an educator, the Venerable Master was tireless. At the City of Ten Thousand Buddhas, he established formal training programs for monastics and for laity, elementary and secondary schools for boys and for girls, and Dharma Realm Buddhist University. From 1968 to the early 1990’s he himself gave lectures on Sutras at least once a day, and he traveled extensively on speaking tours. Responding to requests from Buddhists around the world, the Venerable Master led delegations to Hong Kong, Taiwan, Vietnam, Indonesia, Southeast Asia, and Europe to propagate the Dharma. He also traveled to Burma, Thailand, India, Malaysia, Australia and South America. His presence drew a multitude of the faithful everywhere he went. He was also often invited to lecture at universities and academic conferences.
南美，所到之處都接引攝受了眾多的善信。上人也常被邀請到各大學及學術研討會演講。

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

上人堅持各宗教之間的互相尊重，並極力推展宗教交流。他著重於各宗教傳統的共通點，最終都是強調正行與慈悲。

1976年，他與於斌樞機主教—曾任南京的大主教及台灣輔仁大學的校長，共同規劃世界宗教研究院，此研究院終於在1994年在柏克萊市成立。

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

1995年6月7日，上人在洛杉磯示寂，世壽78。上人在世時，一無所求；不求名，不求利，不求權力。他的一念一行都是為了帶給眾生真正的福樂。上人最後的遺言：「我走後你們可以誦《華嚴經》，念佛。你們要多少天就多少天，或者七天，或者七個七。火化之後，把我的骨灰灑到虛空去；旁的事情我什麼也不要，不要為我造什麼塔，什麼紀念館。我來的時候什麼也沒有，走的時候，還是什麼也不要，在世上我不要留什麼痕跡……我從虛空來，回到虛空去！」

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

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

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

In Los Angeles, on June 7, 1995 at the age of 78, the Venerable Master left this world. When he was alive, he craved nothing, seeking neither fame nor wealth nor power. His every thought and every action were for the sake of bringing true happiness to all sentient beings. In his final instructions he said: “After I depart, you can recite the *Avatamsaka Sūtra* and the name of the Buddha Amitābha for however many days you would like, perhaps seven days or forty-nine days. After cremating my body, scatter all my remains in the air. I do not want you to do anything else at all. Do not build me any pagodas or memorials. I came into the world without anything; when I depart, I still do not want anything, and I do not want to leave any traces in the world …From emptiness I came; to emptiness I am returning.”
公在母墓旁，守孝至同年夏六月十九日，在佛前發願云：稽首十方佛，及與三藏法，過去現在賢聖僧，惟願垂作證：

《宣化上人八大願》

On the nineteenth of the sixth lunar month, while practicing filial piety by his mother’s grave, the Master made the following vows:

I bow before the Buddhas of the ten directions, the Dharma of the Tripitaka, and the holy Sangha of the past and present, praying that they will bear witness: I, disciple Tu Lun, An Tze, resolve not to seek for myself either the blessings of the gods or of humans, or the attainments of the Hearers, Those Enlightened by Conditions, or the Bodhisattvas of the Provisional Vehicle. Instead, I rely on the Supreme Vehicle, and bring forth the resolve for bodhi, vowing that all living beings in the Dharma Realm shall attain anuttara-samyaksambodhi (Utmost Right and Perfect Enlightenment) at the same time as I.

一、願盡虛空、遍法界、十方三世一切菩薩等，若有一未成佛時，我誓不取正覺。

二、願盡虛空、遍法界、十方三世一切緣覺等，若有一未成佛時，我誓不取正覺。

三、願盡虛空、遍法界、十方三世一切聲聞等，若有一未成佛時，我誓不取正覺。

四、願三界諸天人等，若有一未成佛時，我誓不取正覺。

五、願十方世界一切人等，若有一未成佛時，我誓不取正覺。

六、願天、人、一切阿修羅等，若有一未成佛時，我誓不取正覺。

七、願一切畜生界等，若有一未成佛時，我誓不取正覺。

八、願一切餓鬼界等，若有一未成佛時，我誓不取正覺。

九、願一切地獄界等，若有一未成佛，或地獄不空時，我誓不取正覺。

The Eighteen Great Vows of Venerable Master Hsüan Hua
十、願凡是三界諸天、仙、人、阿修羅、飛潛動植、靈界龍畜、鬼神等眾，曾經皈依我者，若有一未成佛時，我誓不取正覺。

十一、願將我所應享受一切福樂，悉皆迴向，普施法界眾生。

十二、願將法界眾生所有一切苦難，悉皆與我一人代受。

十三、願分靈無數，普入一切不信佛法眾生心，令其改惡向善，悔過自新，皈依三寶，究竟作佛。

十四、願一切眾生，見我面，乃至聞我名，悉發菩提心，速得成佛道。

十五、願恪遵佛制，實行日中一食。

十六、願覺諸有情，普攝群機。

十七、願此生即得五眼六通，飛行自在。

十八、願一切求願，必獲滿足。

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