

慈悲道場懺法

梁皇寶懺

第二冊

Emperor of Liang Jeweled Repentance

Repentance Dharma of Kindness and Compassion in the Bodhimanda

Volume 2

梁皇寶懺 Emperor of Liang Jeweled Repentance

慈悲道場懺法 (第二冊)

Repentance Dharma of Kindness and Compassion in the Bodhimanda (Volume 2)

Published and translated by:

Buddhist Text Translation Society

1777 Murchison Drive, Burlingame, CA 94010-4504 USA

© 2017 Buddhist Text Translation Society

Dharma Realm Buddhist University

Dharma Realm Buddhist Association

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

Buddhist Text Translation Society

4951 Bodhi Way, Ukiah, CA 95482 USA

Website : www.buddhisttexts.org

Email : info@buddhisttexts.org

First bilingual (Chinese/English) edition 2017.

ISBN-13: 978-1-60103-088-7 (Paperback)

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

Printed in Malaysia.

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

梁皇寶懺

Emperor of Liang Jeweled Repentance

慈悲道場懺法

Repentance Dharma of Kindness and Compassion in the Bodhimanda

第二冊

Volume 2



英譯 Translated by

佛經翻譯委員會 Buddhist Text Translation Society

出版 Published by

佛經翻譯委員會 Buddhist Text Translation Society

法界佛教總會 Dharma Realm Buddhist Association

法界佛教大學 Dharma Realm Buddhist University

目錄

【第一冊】

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

【第二冊】

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

TABLE OF CONTENTS

【Volume 1】

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

【Volume 2】

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

【第三冊】

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

【第四冊】

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

【Volume 3】

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

【Volume 4】

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

【第五冊】

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

【Volume 5】

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

戒定真香讚
jiè dìng zhēn xiāng zàn

戒定真香 ○ 焚起衝天上 ○
jiè dìng zhēn xiāng fén qǐ chōng tiān shàng

眾等虔誠 ○ 爇在金爐放 ○
zhòng děng qián chéng rè zài jīn lú fàng

頃刻氤氳 ○ 即遍滿十方 ○
qǐng kè yīn yūn jí biàn mǎn shí fāng

昔日耶輸 ○ 免難消災障 ○
xí rì yé shū miǎn nán xiāo zāi zhàng

南無香雲蓋菩薩摩訶薩 (三稱)
ná mó xiāng yún gài pú sà mó hē sà

Praise of True Incense of Precepts and Samadhi

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

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

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

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

Namo Incense Cloud Canopy Bodhisattva Mahasattva (3 times)

梁皇寶懺儀文
liáng huáng bǎo chàn yí wén

Ritual of the Emperor of Liang Repentance

恭聞
gōng wén

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

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

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

Listen respectfully

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

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

To commence this Repentance, we with utmost sincerity:
 Bow respectfully to Samantabhadra, King of Great Conduct Bodhisattva;
 Contemplate that this incense and flowers are offered to all Buddhas of the ten
 directions; Recite the sacred mantra phrases to purify this Repentance Bodhimanda;
 Cause the “blossoming offenses” to wither away and fall so as to achieve the perfect
 and abundant fruition.
 We again reverently bow to the Greatly Compassionate One, wishing that he will
 bless us with efficacious responses.
 Namo Samantabhadra Bodhisattva Mahasattva (3 times)

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

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

一切恭敬

yí qiè gōng jìng

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

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

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

Let us all be respectful and reverent.

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

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

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

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

The cantor chants:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Assembly rises and bows to the following Bodhisattva:)

Namo Precious Udumbara Flower Bodhisattva Mahasattva (3 times)

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

梁皇寶懺

【卷三】

Emperor of Liang Jeweled Repentance

(Roll 3)

讚
zàn

燈晃耀。盈煌列寶臺。
dēng huǎng yào yíng huáng liè bǎo tái

光明遍照周沙界。昏衢朗耀俱無礙。
guāng míng biàn zhào zhōu shā jiè hūn qú lǎng yào jù wú ài

閻魔瞻禮紫金臺。然燈佛成道。
yán mó zhān lǐ zǐ jīn tái rán dēng fó chéng dào

曾受人天拜。
céng shòu rén tiān bài

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

Praise

Rows of dazzling lamps blaze on the jeweled platform,
Their bright light shines throughout realms numerous as sands,
Dark boulevards are bathed in full, unfiltered illumination.
Yama pays homage at the purple-golden platform.
Burning Lamp Buddha accomplishes the Way, venerated by
humans and gods.

Namo Universal Offering Bodhisattva Mahasattva (3 times)

入懺
rù chàn

恭聞
gōng wén

三祇果滿，現出世之優曇；三類化身，演
sān qí guǒ mǎn xiàn chū shì zhī yōu tán sān lèi huà shēn yǎn
難思之教海。三車誘引，津濟於三界含
nán sī zhī jiào hǎi sān chē yòu yǐn jīn jì yú sān jiè hán
靈；三觀澄明，闡揚向三千界內。逆行順
líng sān guān chéng míng chǎn yáng xiàng sān qiān jiè nèi nì xíng shùn
行，無非佛事；舉足下足，悉是道場。惟
xíng wú fēi fó shì jǔ zú xià zú xī shì dào chǎng wéi
願大覺，鑒此丹誠。
yuàn dà jué jiàn cǐ dān chéng

上來求懺某等，啓建慈悲道場懺法。茲當
shàng lái qiú chàn mǒu děng qǐ jiàn cí bēi dào chǎng chàn fǎ zī dāng
第三卷，入壇緣起。我諸眾等，翹勤作
dì sān juàn rù tán yuán qǐ wǒ zhū zhòng děng qiáo qín zuò
禮，懇切投誠，觀想慈容，稱揚覺號。奉
lǐ kěn qiè tóu chéng guān xiǎng cí róng chēng yáng jué hào fèng
香積之珍饈，獻名園之華果。望諸佛以垂
xiāng jī zhī zhēn xiū xiàn míng yuán zhī huā guǒ wàng zhū fó yǐ chuí
慈，赦多生之罪垢。
cí shè duō shēng zhī zuì gòu

切念求懺某等，自從無始，迨至今生。三
qiè niàn qiú chàn mǒu děng zì cóng wú shǐ dài zhì jīn shēng sān
毒迷心，造三有升沉之汨沒；三空未悟，
dú mí xīn zào sān yǒu shēng chén zhī gǔ mò sān kōng wèi wù
作三途苦趣之因由；起三惑心，而三業彌
zuò sān tú kǔ qù zhī yīn yóu qǐ sān huò xīn ér sān yè mí
深，塵塵隔礙；昧三修習，而三業未消；
shēn chén chén gé ài mèi sān xiū xí ér sān yè wèi xiāo

Commencement of the Repentance

Listen respectfully

He perfected fruition after *three* asamkhyeya kalpas, and his appearance in the world is as rare as an udumbara flower.

With *three* kinds of transformation bodies, he proclaims the inconceivable teaching, vast like the sea.

Using *three* carts to attract and guide, he rescues and ferries across beings of the *three* realms.

With his *three* contemplations clear and serene, he propagates Dharma throughout the *Three* Thousand Great Thousand Worlds.

Whether accordant or discordant to those who receive them, his teachings are all the Buddha's work.

Lifting his foot or putting it down, he creates a Bodhimanda wherever he treads.

May the Greatly Enlightened One bear witness to our sincerity.

[*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 Three. With all conditions fulfilled, we now enter the Repentance Platform. Let us all now eagerly bow with earnest sincerity, contemplate the kind appearance of the Buddha, and praise his sacred name. We also offer delicacies and rare flowers seeking the Buddhas' compassion to lighten and eradicate the many lifetime offenses.

[*Dharma Host: May* _____ *be earnestly mindful*], including all of us who seek to repent, that from time without beginning until today, we have been confused by the *three* poisons, creating the causes of drifting in the *three* existences — rising, sinking and drowning. We have not awakened to the *three* emptinesses and have created the causes of suffering, thereby falling into the *three* evil paths. We have been giving rise to the *three* delusions, which deepen the *three* karmas, resulting in increasing layers of wearisome dust obstructing us from the Buddha nature. We are unaware of and fail to cultivate samadhi, thus we have not been able to eradicate

念念攀緣。如蠶作繭，自取纏縛；如蛾赴
 niàn niàn pān yuán rú cán zuò jiǎn zì qǔ chán fù rú é fù
 火，自取燒身。今則覺身心之是苦，信業
 huǒ zì qǔ shāo shēn jīn zé jué shēn xīn zhī shì kǔ xìn yè
 果以難逃。發露向於真如，乃披陳而悔
 guǒ yǐ nán táo fā lù xiàng yú zhēn rú nǎi pī chén ér huǐ
 過。願佛日以當空，照幽途之苦趣。鳩三
 guò yuàn fó rì yǐ dāng kōng zhào yōu tú zhī kǔ qù jiū sān
 學之緇流，禮三千之大覺。我心懇懇，佛
 xué zhī zī liú lǐ sān qiān zhī dà jué wǒ xīn kěn kěn fó
 德巍巍。仰叩洪慈，冥熏加被。

the *three* karmas. In thought after thought, we keep scheming and trying to take advantage of conditions. We are like the silkworm that spins its own cocoon, or like a moth that flirts with fire only to get burned. We now realize that our body and mind are the causes for suffering and believe that it is difficult to escape from the karmas we created. So we clearly confess all our offenses to the Thus-Come One, by stating them and repenting. May the Buddha shine his light on us like the sun in the sky, illuminating the dark evil paths full of suffering; may he also assemble Sangha members who practice the *three* studies to bow to all the Greatly Enlightened Ones of the *three* thousand worlds. Our hearts are sincere, and the virtue of the Buddha is lofty. We now respectfully bow to the Greatly Compassionate One to invisibly bless and protect us.

三千世界慈悲主 百億刹中大法王
sān qiān shì jiè cí bēi zhǔ bǎi yì chà zhōng dà fǎ wáng

願開蓮目鑒凡情 眾生有願皆成就
yuàn kāi lián mù jiàn fán qíng zhòng shēng yǒu yuàn jiē chéng jiù

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

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

南無過去毘婆尸佛
námó guòqù pípóshī fó

南無尸棄佛
námó shīqì fó

南無毘舍浮佛
námó píshèfú fó

南無拘留孫佛
námó jiūliúsūn fó

南無拘那含牟尼佛
námó jūnàhánmóuní fó

南無迦葉佛
námó jiāshè fó

南無本師釋迦牟尼佛
námó běnshīshìjiāmóuní fó

南無當來變佛
námó dāngláimílfó

開經偈
kāi jīng jì

南無本師釋迦牟尼佛 (三稱)
námó běnshīshìjiāmóuní fó

無上甚深微妙法 百千萬劫難遭遇
wúshàngshēnshēnwéimiào fǎ bǎiqiānwànjiénánzāoyù

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

The host, master of kindness and compassion of three thousand worlds,
Is also the great Dharma king of hundreds of millions of lands.
May you open your lotus eyes and watch over us,
And enable all beings to fulfill all wishes.

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

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

Namo Buddhas of the past, Vipashyin Buddha

Namo Shikhin Buddha

Namo Vishvabhu Buddha

Namo Krakucchanda Buddha

Namo Kanakamuni Buddha

Namo Kashyapa Buddha

Namo our Fundamental Teacher Shakyamuni Buddha

Namo Honored Future Buddha, Maitreya

Verse for Opening a Sutra

Namo our Fundamental Teacher Shakyamuni Buddha (3 times)

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

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

慈 悲 道 場 懺 法 卷 第 三
cí bēi dào chǎng chàn fǎ juàn dì sān

顯 果 報 第 七
xiǎn guǒ bào dì qī

今日道場，同業大眾。前已具述，罪惡過
 jīn rì dào chǎng tóng yè dà zhòng qián yǐ jù shù zuì è guò
 患。以過患故，乖於勝業。以不善業，所
 huàn yǐ guò huàn gù guāi yú shèng yè yǐ bú shàn yè suǒ
 以墜墮三途，備歷惡趣。及生人間，受
 yǐ zhuì duò sān tú bèi lì è qù jí shēng rén jiān shòu
 諸苦報，皆由過去宿對因緣。捨身受身，
 zhū kǔ bào jiē yóu guò qù sù duì yīn yuán shě shēn shòu shēn
 無暫停息。是以諸佛，諸大菩薩，神通天
 wú zhàn tíng xī shì yǐ zhū fó zhū dà pú sà shén tōng tiān
 眼，見三界內，一切眾生，福盡隨業，
 yǎn jiàn sān jiè nèi yí qiè zhòng shēng fú jìn suí yè
 墜於苦處。見無色界，樂著定心，不覺
 duò yú kǔ chù jiàn wú sè jiè yào zhuó dìng xīn bù jué
 命終，墜於欲界。以福盡故，受禽獸形。
 mìng zhōng duò yú yù jiè yǐ fú jìn gù shòu qín shòu xíng
 色界諸天，亦復如是。從清淨處，墜在欲
 sè jiè zhū tiān yì fù rú shì cóng qīng jìng chù duò zài yù
 界。既在不淨，還受欲樂。六天福盡，退
 jiè jì zài bú jìng huán shòu yù lè liù tiān fú jìn tuì
 墜地獄。於地獄中，受無量苦。

又見人道，以十善力，資得人身；就人身
 yòu jiàn rén dào yǐ shí shàn lì zī dé rén shēn jiù rén shēn
 中，復有多苦。壽盡，多墜諸惡趣中。又
 zhōng fù yǒu duō kǔ shòu jìn duō duò zhū è qù zhōng yòu
 見畜生道，一切眾生，受諸苦惱。鞭杖驅
 jiàn chù shēng dào yí qiè zhòng shēng shòu zhū kǔ nǎo biān zhàng qū
 馳，負重致遠，困苦疲劇，項領穿破，熱
 chí fù zhòng zhì yuǎn kùn kǔ pí jù xiàng lǐng chuān pò rè

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

Section 7 - Revealing Retributions

Today, we are here in this Bodhimanda due to our shared karma. The above text has mentioned offenses and their consequences, which bring us trouble and woe. Because of trouble and woe, we have been distancing ourselves from wholesome karma. Because of unwholesome karma, we fall into the three paths and suffer all types of evil destinies. Even when reborn as humans, we still undergo various sufferings due to our corresponding past causes and conditions. We have been undergoing ceaseless rebirths, changing from one body to another. All Buddhas and great Bodhisattvas, with their spiritual power and heavenly eyes, can see all living beings in the three realms depleting their blessings and then, driven by their karma, falling into realms of suffering. They see living beings in the formless realm happily attached to samadhi, yet before long their lives end and they will fall into the desire realm. When their blessings are exhausted, they may consequently be reborn as animals. Living beings in the heavens of the form realm can also fall from their pure abode into the desire realm, where, even when they are in the defiled destinies, they continue to enjoy the pleasures of desire. When the blessings of the beings of the six desire heavens are exhausted, they may fall even as far as the hells and undergo boundless suffering.

The Buddhas and Bodhisattvas also see that because of the power of the ten good deeds, living beings gain human bodies. However, as humans they still suffer greatly, and when their lives end, most fall into different evil destinies. Living beings in the animal realm suffer manifold agony and woe. They are whipped, beaten with sticks, and forced to carry heavy loads over long distances; they are constantly distressed and oppressed, weary and exhausted. The necks of some are rubbed raw by yokes, and their bodies branded with hot iron.

鐵燒烙。
tiě shāo luò

又見餓鬼，常苦飢渴，恒被火燒，猶如劫
yòu jiàn è guǐ cháng kǔ jī kě héng bèi huǒ shāo yóu rú jié
盡。若無微善，永不解脫。有片福者，劣
jìn ruò wú wéi shàn yǒng bù jiě tuō yǒu piàn fú zhě liè
得人身，多病短命，以自莊嚴。大眾當
dé rén shēn duō bìng duǎn mìng yǐ zì zhuāng yán dà zhòng dāng
知。善惡二輪，未曾暫輟。果報連環，初
zhī shàn è èr lún wèi céng zhàn chuò guǒ bào lián huán chū
無休息。貧富貴賤，隨行所生。非有無
wú xiū xī pín fù guì jiàn suí hēng suǒ shēng fēi yǒu wú
因，而妄招果。
yīn ér wàng zhāo guǒ

所以經言：
suǒ yǐ jīng yán

爲人豪貴，國王長者，從禮事三寶中來。
wéi rén háo guì guó wáng zhǎng zhě cóng lǐ shì sān bǎo zhōng lái

爲人大富，從布施中來。
wéi rén dà fù cóng bù shī zhōng lái

爲人長壽，從持戒中來。
wéi rén cháng shòu cóng chí jiè zhōng lái

爲人端正，從忍辱中來。
wéi rén duān zhèng cóng rěn rù zhōng lái

爲人勤修，無有懈怠，從精進中來。
wéi rén qín xiū wú yǒu xiè dài cóng jīng jìn zhōng lái

爲人才明遠達，從智慧中來。
wéi rén cái míng yuǎn dá cóng zhì huì zhōng lái

爲人音聲清澈，從歌詠三寶中來。
wéi rén yīn shēng qīng chè cóng gē yǒng sān bǎo zhōng lái

爲人潔淨，無有疾病，從慈心中來。
wéi rén jié jìng wú yǒu jí bìng cóng cí xīn zhōng lái

The Buddhas and Bodhisattvas see hungry ghosts constantly suffering from hunger and thirst that pains them like the burning flames which erupt at a kalpa's end. If they have not the tiniest bit of goodness, they will never be able to attain liberation. If they do have a tiny bit of blessing, they may be reborn as humans with inferior features, many sicknesses and a short lifespan. That is how they will live their lives. Everyone should know that good and evil deeds can be likened to two ever-revolving wheels, and this cycle of cause and effect likened to an infinite interlocking chain. Wealth or poverty and high or lowly social status result from one's past deeds. Without a cause, there can be no retribution.

Therefore it is stated in the sutras,

“If one is born honored and revered, into a position such as a king or elder, it is the result of supporting and venerating the Three Treasures in the past.

If one is born with great wealth, it is the result of practicing giving in the past.

If one has a long lifespan, it is the result of upholding the precepts.

If one is born with upright features, it is the result of practicing patience.

If one is diligent in cultivation without ever becoming lax, it is the result of the practice of vigor.

If one is born gifted and bright, with clear and far-reaching insight, it is the result of one's reward of wisdom.

If one has a clear, crisp and sonorous voice, it is the result of singing praises of the Three Treasures.

If one is neat and tidy, free of sickness, it is the result of practicing kindness.

爲人長大姝好，恭敬人故。
wéi rén cháng dà shū hǎo gōng jìng rén gù

爲人短小，輕憊人故。
wéi rén duǎn xiǎo qīng miè rén gù

爲人醜陋，喜瞋恚故。
wéi rén chǒu lòu xǐ chēn huì gù

生無所知，不學問故。
shēng wú suǒ zhī bù xué wèn gù

爲人顛愚，不教他故。
wéi rén zhuān yú bú jiào tā gù

爲人瘖啞，謗毀人故。
wéi rén yīn yǎ bàng huǐ rén gù

爲人下使，負債不償故。
wéi rén xià shǐ fù zhài bù cháng gù

爲人醜黑，遮佛光明故。
wéi rén chǒu hēi zhē fó guāng míng gù

生在裸國，輕衣搪揆勝己故。
shēng zài luǒ guó qīng yī táng tú shèng jǐ gù

生馬蹄國，著屐勝己前行故。
shēng mǎ tí guó zhuó jī shèng jǐ qián xíng gù

生穿胸國，布施作福悔惜心故。
shēng chuān xiōng guó bù shī zuò fú huǐ xī xīn gù

生麀鹿中，驚怖人故。
shēng zhāng lù zhōng jīng bù rén gù

生墮龍中，喜調戲故。
shēng duò lóng zhōng xǐ tiáo xì gù

身生惡瘡，鞭撻眾生故。
shēn shēng è chuāng biān tà zhòng shēng gù

人見歡喜，前世見人歡喜故。
rén jiàn huān xǐ qián shì jiàn rén huān xǐ gù

喜遭縣官，籠繫眾生故。
xǐ zāo xiàn guān lóng xì zhòng shēng gù

If one is big and tall, with fine features, it is the result of being humble and respectful.

If one is small and short, it is the result of having looked down on others.

If one is ugly, it is the result of being easily resentful and angry.

If one is ignorant, it is the result of not seeking knowledge or learning.

If one is stupid and foolish, it is the result of being unwilling to teach others.

If one is mute, it is the result of having slandered others.

If one is servile and lowly, it is the result of not settling one's debts.

If one is ugly and dark-skinned, it is the result of obstructing the Buddha's light.

If one is born in a land where people are unclothed, it is the result of dressing indecently yet feeling superior to others.

If one is born where people have big horse-hooved feet, it is the result of being egotistic and disrespectfully wearing improper and noisy footwear in front of the Buddha image.

If one is born where people have holes in their chests, it is the result of regretting one's practice of giving or planting blessings.

If one is born as a deer, it is the result of frightening others.

If one is born as a dragon, it is the result of being fond of flirtatious conduct.

If one has malignant sores, it is the result of flogging living beings.

If one has a pleasing presence, it is the result of being amicable toward others.

If one is constantly imprisoned, it is the result of caging beings in past lives.

聞說法語，於中兩舌，亂人聽受，後墮耽
wén shuō fǎ yǔ yú zhōng liǎng shé luàn rén tīng shòu hòu duò dān

耳狗中。
ěr gǒu zhōng

聞說法語，心不餐采，後生長耳驢中。
wén shuō fǎ yǔ xīn bù cān cǎi hòu shēng cháng ěr lú zhōng

慳貪獨食，墮餓鬼中，出生為人，貧窮飢
qiān tān dú shí duò è guǐ zhōng chū shēng wéi rén pín qióng jī

餓。
è

惡食飼人，後墮豬豚蜚蝗之中。
è shí sì rén hòu duò zhū tún qiāng láng zhī zhōng

劫奪人物，後墮羊中，人生剝皮，食噉其
jié duó rén wù hòu duò yáng zhōng rén shēng bō pí shí dàn qí

肉。
ròu

喜偷盜人，後生牛馬，為人下使。
xǐ tōu dào rén hòu shēng niú mǎ wéi rén xià shǐ

喜作妄語，傳人惡者，死入地獄，烱銅灌
xǐ zuò wàng yǔ chuán rén è zhě sǐ rù dì yù yàng tóng guàn

口，拔出其舌，以牛耕之；罪畢得出，生
kǒu bá chū qí shé yǐ niú gēng zhī zuì bì dé chū shēng

鵠鷓中，人聞其聲，無不驚怖，皆言變
qú yù zhōng rén wén qí shēng wú bù jīng bù jiē yán biàn

恠，呪令其死。
guài zhòu lìng qí sǐ

喜飲酒醉，後墮沸屎泥犁之中；罪畢得
xǐ yǐn jiǔ zuì hòu duò fèi shǐ ní lí zhī zhōng zuì bì dé

出，生猩猩中。猩猩業畢，後得為人，頑
chū shēng xīng xīng zhōng xīng xīng yè bì hòu dé wéi rén wán

無所知，人不齒錄。
wú suǒ zhī rén bù chǐ lù

貪人力者，後生象中。
tān rén lì zhě hòu shēng xiàng zhōng

Making divisive comments and criticizing a Dharma talk to confuse and disturb other listeners will result in one's birth as a dog with long ears.

Listening to the Dharma with an unappreciative mind will result in one's birth as a long-eared donkey.

Being stingy and greedy, refusing to share food with others will result in one's fall into the realm of hungry ghosts. Even when reborn as a human, one will continue to suffer hunger and poverty.

Purposely giving others inedible food will result in one's birth as a pig or dung beetle.

Robbing others will result in one's birth as a goat to be skinned and eaten.

Being fond of stealing will result in one's birth as a cow or horse, enslaved by humans.

Being fond of lying and gossiping about others' evil deeds will result in one falling into the hells where molten copper is poured into one's mouth and one's tongue pulled out and plowed through by a cow. After the retributions in the hells, one will be born as an owl with an unbearably loathsome voice causing people to curse it and wish for it to die.

Being fond of intoxicants and becoming intoxicated will result in one falling into the Hell of Boiling Excrement or the Niraya Hell. When this retribution is over, one will be born as an ape, and when this retribution ends, one will be born as an obstinate and ignorant human, despised by others.

Abusing others to excessive labor will result in one's birth as an elephant.

夫處富貴，爲人上者，鞭杖其下；爲下之人，告訴無地；如是等人，死入地獄，數千萬歲，受諸苦報；從地獄出，墮水牛中，貫穿鼻口，挽船牽車，大杖打扑，償往宿殃。

爲人不淨，從豬中來。

慳貪不恕己者，從狗中來。

狠戾自用，從羊中來。

爲人輕躁，不能忍事，從獼猴中來。

身體腥臭，從魚鱉中來。

爲人含毒，從蛇中來。

人無慈心，從虎狼中來。

今日道場，同業大眾。人生世間，多病短命。種種痛苦，不可具說。皆由三業，構造所得，能令行人，嬰三途報。所以有三途者，因有三毒，貪恚愚癡。又復三惡，以自燒然。口常言惡，心常念惡，身常行

Being wealthy and honored, but to whip and to flog people who are of inferior status leaving them no recourse for justice, will result in one suffering the retribution of the hells for millions of years. When this retribution ends, one will be born as a buffalo with a pierced nose, pulling carts, plowing fields, beaten with big clubs — as a retribution for the misery one caused in the past.

If one is filthy, it is the result of being a pig in a past life.

If one is stingy, greedy, and unforgiving, it is the result of having been a dog.

If one is ruthless, unreasonable and opinionated, it is the result of having been a goat.

If one is frivolous, easily agitated, and lacks perseverance, it is the result of having been a monkey.

If one's body has a fishy odor, it is the result of having been a turtle or fish.

If one always is vicious, it is the result of having been a snake.

If one lacks compassion, it is the result of having been a tiger or wolf.”

Today, we are here in this Bodhimanda due to our shared karma. We should be mindful that we humans living in this world suffer a short life span and have many illnesses, the distress and pain of which are beyond description. All these result from our three karmas, which bring about the retributions of the suffering in the three evil paths. These three evil paths come about from the three poisons of greed, hatred, and delusion. In addition, we are also ablaze with the three evils — speaking evil with our mouth, harboring evil thoughts in our mind, and doing evil deeds with our body.

惡。
è

以此六事，能使人身，常苦常惱，無有休息。
yǐ cǐ liù shì néng shǐ rén shēn cháng kǔ cháng nǎo wú yǒu xiū
息。於此命終，孤魂獨逝，慈親孝子，不能相救。
xí yú cǐ mìng zhōng gū hún dú shì cí qīn xiào zǐ bù
能相救。倏忽之間，到閻羅所。地獄獄卒，
néng xiāng jiù shù hū zhī jiān dào yán luó suǒ dì yù yù
卒，不問尊卑，但案罪錄。檢校生時，善惡多少，
zú bú wèn zūn bēi dàn àn zuì lù jiǎn jiào shēng shí shàn
惡多少，神識自首，不敢隱匿。以是因果緣，
è duō shǎo shén shì zì shǒu bù gǎn yǐn nì yǐ shì yīn
緣，隨業至趣，苦樂之地，身自當之。杳杳冥冥，
yuán suí yè zhì qù kǔ lè zhī dì shēn zì dāng zhī miǎo
杳冥冥，別離長久。道路不同，會見無期。
miǎo míng míng bié lí cháng jiǔ dào lù bù tóng huì jiàn wú
期。
qí

又諸天神，記人善惡。乃至毛髮，無片遺漏。
yòu zhū tiān shén jì rén shàn è nǎi zhì máo fà wú piàn yí
漏。善人行善，獲福益壽。惡人行惡，命短苦長。
lòu shàn rén xíng shàn huò fú yì shòu è rén xíng è mìng
短苦長。如是輪轉，又墮餓鬼，從餓鬼脫，
duǎn kǔ cháng rú shì lún zhuǎn yòu duò è guǐ cóng è guǐ
脫，生畜生中，罪苦難忍，受之無竟。
tuō shēng chù shēng zhōng zuì kǔ nán rěn shòu zhī wú jìng

今日道場，同業大眾，各自覺悟，起慚愧心。
jīn rì dào chǎng tóng yè dà zhòng gè zì jué wù qǐ cán kuì
心。經言：作善得善，作惡得惡。而五濁惡世，
xīn jīng yán zuò shàn dé shàn zuò è dé è ér wǔ zhuó
惡世，不可作惡。善不失善報，為惡自招殃。
è shì bù kě zuò è shàn bù shī shàn bào wéi è zì
招殃。莫言輕脫。立此懺法。經言：莫輕小善，
zhāo yāng mò yán qīng tuō lì cǐ chàn fǎ jīng yán mò qīng
小善，以為無福。水滴雖微，漸盈大器。
xiǎo shàn yǐ wéi wú fú shuǐ dī suī wéi jiàn yíng dà qì

Because of these aforementioned six, we are constantly afflicted, suffering unceasing agony. When this life ends, our soul leaves the world alone, and neither compassionate parents nor filial children are able to save us. All of a sudden, we appear at King Yama's palace, and regardless of our status, the guardians of hell tally our records of good and evil deeds. At that time, we dare not conceal anything but readily confess everything. By these conditions, we go off to various destinies depending on our karmas, whether places of suffering or bliss, undergoing these by ourselves alone. Thus, in darkness and obscurity, we become separated from our relatives for an infinitely long time, each taking their own path, not knowing when we will ever meet again.

Moreover, heavenly spirits record the good and bad deeds of everyone. They do not omit anything, not even a hair's breadth of any deed. Wholesome people do good deeds and obtain blessings and longevity. Unwholesome people do evil deeds, thus incurring endless suffering and a short lifespan. The cycle of rewards and retributions is thus. Further, they will fall into the realm of hungry ghosts, and after this retribution is resolved, they will be reborn as animals. The suffering that they undergo is endless and unbearable.

Today, we are here in this Bodhimanda due to our shared karma. We should all be aware of this and bring forth shame and remorse. The sutras state, "Those who do good reap wholesome rewards; those who do bad reap evil retributions." This is especially so in the world of the five turbidities where we should be careful not to do any evil. Doing good never fails to bring about its rewards, whereas doing evil always brings about calamities. This Repentance is not something casually established to be practiced. The sutras state, "Do not slight small good deeds and consider that they bring no blessing — accumulating drops of water can fill up a big tank. Without practicing and accumulating small good deeds, one will never become a sage. Do not take lightly small evil deeds and consider that there is no offense — an accumulation

小善不積，無以成聖。莫輕小惡，以為無
 xiǎo shàn bù jī wú yǐ chéng shèng mò qīng xiǎo è yǐ wéi wú
 罪。小惡所積，足以滅身。大眾當知，吉
 zuì xiǎo è suǒ jī zú yǐ miè shēn dà zhòng dāng zhī jí
 凶禍福，皆由心作。若不作因，亦不得
 xiōng huò fú jiē yóu xīn zuò ruò bú zuò yīn yì bù dé
 果。殃積罪大，肉眼不見。諸佛所說，誰
 guǒ yāng jī zuì dà ròu yǎn bú jiàn zhū fó suǒ shuō shéi
 敢不信？
 gǎn bú xìn ?

我等相與，生世強健，苟不勤學，自力行
 wǒ děng xiāng yǔ shēng shì qiáng jiàn gǒu bù qín xué zì lì xíng
 善，臨窮方悔，亦何所及！今已共見，一
 shàn lín qióng fāng huǐ yì hé suǒ jí jīn yǐ gòng jiàn yí
 切過患，如經所說。自知其罪，豈得不捨
 qiè guò huàn rú jīng suǒ shuō zì zhī qí zuì qǐ dé bù shě
 惡從善。今生若復不能用心，判捨此形，
 è cóng shàn jīn shēng ruò fù bù néng yòng xīn pàn shě cǐ xíng
 必墮地獄。何以知之？今見為罪之時，未
 bì duò dì yù hé yǐ zhī zhī jīn jiàn wéi zuì zhī shí wèi
 嘗不含毒猛烈，懷恨深重。若瞋一人，必
 cháng bù hán dú měng liè huái hèn shēn zhòng ruò chēn yì rén bì
 欲令死。若嫉一人，惡見其好。若毀一
 yù lìng sǐ ruò jí yì rén wù jiàn qí hǎo ruò huǐ yì
 人，必使陷於苦處。若鞭一人，必使窮天
 rén bì shǐ xiàn yú kǔ chù ruò biān yì rén bì shǐ qióng tiān
 楚毒。忿恚暴害，不避尊卑。惡罵醜言，
 chǔ dú fèn huì bào hài bú bì zūn bēi è mà chǒu yán
 無復高下。乃至聲震若雷，眼中火現。
 wú fù gāo xià nǎi zhì shēng zhèn ruò léi yǎn zhōng huǒ xiàn
 至於為福之時，善心微劣。始欲為多，末
 zhì yú wéi fú zhī shí shàn xīn wéi liè shǐ yù wéi duō mò
 遂減少，初欲速營，續後且住。心既不
 suí jiǎn shǎo chū yù sù yíng xù hòu qiě zhù xīn jì bú
 志，日月推遷，如是進退，遂就忘失。是
 zhì rì yuè tuī qiān rú shì jìn tuì suì jiù wàng shī shì

of small evil deeds will eventually ruin us.” Great assembly, we should recognize that all auspiciousness and calamities, blessings and misfortunes come from our mind alone. If no cause is created, there will be no subsequent reward or retribution. Our eyes do not see our offenses — no matter how big or heavy they are. This is what the Buddhas have stated, so how could we not believe it?

While we are still strong and healthy, we must all exert our efforts to learn and practice wholesome deeds; otherwise when our time is up, we will regret and not have any way to make amends. We are now becoming more aware of the karmic offenses and evil retributions described in the sutras. Since we realize our offenses, how could we not give up evil and practice good? If we fail to reflect within and apply effort, we can be sure that after we leave this very body, we will definitely fall into the hells. How can we assume that will happen? We need each ask ourselves: Could I be compelled by severe malice and intense hatred to do evil things? Could I get so angry with others that I hope they will die? Could I experience such jealousy of others that I would not be able to bear to see good things happen to them? Could I want to destroy someone so much that I would contrive to cause the person to become mired in all manner of misery? Could I want to beat someone so badly that I would devise all sorts of tortures for the person to undergo? Could I indulge in such raging anger and hatred that I would ignore any consideration of status and position? Could I become so focused on cursing others with foul language in a thunderous voice and eyes full of fire that I would lose all regard for their dignity?

Or we need to consider our behavior this way: when planting blessings, am I ineffectual and irresolute in my wholesome resolve? Am I eager to begin with but then lose my enthusiasm? Do I start strong but then let my energy wane? Do I lose my determination and waver in my resolve until there's nothing left? By reflecting thus, we come to understand that when we engage in evil deeds, we are stubborn and strong; but when we engage in good deeds, we are very weak and inferior. With

知作罪之時，心氣剛強；爲福之時，志意
 zhī zuò zuì zhī shí xīn qì gāng qiáng wéi fú zhī shí zhì yì
 劣弱。今以弱善之因，求離強惡之報，豈
 liè ruò jīn yǐ ruò shàn zhī yīn qiú lí qiáng è zhī bào qǐ
 可妄得！
 kě wàng dé

經云：懺悔則無罪不滅。夫至懺悔之時，
 jīng yún chàn huǐ zé wú zuì bú miè fú zhì chàn huǐ zhī shí
 必須五體投地，如大山崩。乃至不惜身
 bì xū wǔ tǐ tóu dì rú dà shān bēng nǎi zhì bù xī shēn
 命，爲滅罪故，慇懃督勵。相與覺察，今
 mìng wèi miè zuì gù yīn qín dū lì xiāng yǔ jué chá jīn
 生以來，曾經幾過，作此忿責，不惜身
 shēng yǐ lái céng jīng jǐ guò zuò cǐ fèn zé bù xī shēn
 命，捍勞忍苦，作此懺悔？暫時旋繞，便
 mìng hàn láo rěn kǔ zuò cǐ chàn huǐ zhàn shí xuán rào biàn
 生厭倦。暫時禮拜，已言氣力不堪。或
 shēng yàn juàn zhàn shí lǐ bài yǐ yán qì lì bù kān huò
 暫端坐，復言應須消息。或言四體不可過
 zhàn duān zuò fù yán yīng xū xiāo xī huò yán sì tǐ bù kě guò
 勞，宜應將養，不可使困。一伸腳眠，差
 láo yí yīng jiāng yǎng bù kě shǐ kùn yì shēn jiǎo mián chā
 如小死。何處復憶，我應禮佛，掃塔塗
 rú xiǎo sǐ hé chù fù yì wǒ yīng lǐ fó sǎo tǎ tú
 地，辦所難辦。且經教所明，未見一善，
 dì bàn suǒ nán bàn qiě jīng jiào suǒ míng wèi jiàn yī shàn
 從懶惰懈怠中生。無有一法，從憍慢自恣
 cóng lǎn duò xiè dài zhōng shēng wú yǒu yī fǎ cóng jiāo màn zì zì
 中得。
 zhōng dé

某等今日，雖得人形，心多背道。何以知
 mǒu děng jīn rì suī dé rén xíng xīn duō bèi dào hé yǐ zhī
 然？從旦至中，從中至暮，從暮至夜，從
 rán cóng dàn zhì zhōng cóng zhōng zhì mù cóng mù zhì yè cóng
 夜至曉。乃至一時一刻，一念一頃，無有
 yè zhì xiǎo nǎi zhì yī shí yī kè yī niàn yī qǐng wú yǒu

the feeble goodness that we now have, how can we possibly try to be free from the retribution of our grave evil deeds?

The sutras say that through repentance all offenses can be eradicated. Thus when we repent, we should bow sincerely in full prostration, like a mountain collapsing, repenting with great diligence and discipline, to the point of renouncing our lives while we work to eradicate our offenses. Let us all be aware and reflect: How often have we applied utmost sincerity, reprimanded ourselves, and endured hardship while doing Repentances, even to the point of renouncing our lives? We tire quickly after circumambulating for a short period; complain that we lack energy after only a few prostrations; seek to rest after only a short sit in meditation; do not like to subject our bodies to hard work and distress, and are only concerned about making sure we get sufficient rest and comfort. Once we stretch out our legs, we doze off and drift into a dead sleep. How often do we exhort ourselves to bow to the Buddhas, sweep the stupa grounds, wipe the floor, or do what is difficult to do? Moreover, the sutras clearly instruct that not a single good can arise from laziness or laxity, not a single Dharma can arise from arrogance.

Though we have gained a human body in this lifetime, our mind opposes the Way. How do we know this? From morning to noon, from noon to dusk, from dusk to midnight, from midnight until dawn – in every single thought and in every moment – we are not mindful of the Three Treasures or the Four Noble Truths. We rarely have any thought of repaying the kindness of our parents, teachers and elders; rarely have any thought of practicing giving, upholding precepts, and being patient or vigorous;

片心，念三寶四諦。無有片心，報父母
 piàn xīn niàn sān bǎo sì dì wú yǒu piàn xīn bào fù mǔ
 恩。無有片心，報師長恩。無有片心，欲
 ēn wú yǒu piàn xīn bào shī zhǎng ēn wú yǒu piàn xīn yù
 布施持戒，忍辱精進。無有片心，欲學禪
 bù shī chí jiè rěn rù jīng jìn wú yǒu piàn xīn yù xué chán
 定，修智慧業。今試檢校，清白之法，無
 dìng xiū zhì huì yè jīn shì jiǎn jiào qīng bái zhī fǎ wú
 一可論。煩惱重障，森然滿目。若不作此
 yī kě lùn fán nǎo zhòng zhàng sēn rán mǎn mù ruò bú zuò cǐ
 檢察，亦自言，我功德不少。設有片善，
 jiǎn chá yì zì yán wǒ gōng dé bù shǎo shè yǒu piàn shàn
 言我能作，他不能作。我能行，他不能
 yán wǒ néng zuò tā bù néng zuò wǒ néng xíng tā bù néng
 行。意氣高傲，傍若無人，追此而言，實
 xíng yì qì gāo ào páng ruò wú rén zhuī cǐ ér yán shí
 可羞恥！
 kě xiū chǐ

今於大眾前，懺悔眾罪。願布施歡喜，
 jīn yú dà zhòng qián chàn huǐ zhòng zuì yuàn bù shī huān xǐ
 將來無障。大眾亦宜自浣身心。果報之
 jiāng lái wú zhàng dà zhòng yì yí zì huǎn shēn xīn guǒ bào zhī
 徵，具如向說，豈得自寬，不求捨離。
 zhēng jù rú xiàng shuō qǐ dé zì kuān bù qiú shě lí
 大眾莫言，我無是罪。我既無罪，何須懺
 dà zhòng mò yán wǒ wú shì zuì wǒ jì wú zuì hé xū chàn
 悔？若有此念，願即除滅。且幾微小失，
 huǐ ruò yǒu cǐ niàn yuàn jí chú miè qiě jī wéi xiǎo shī
 已成大咎。瞥然之恨，瞋恚便起。性與習
 yǐ chéng dà jiù piē rán zhī hèn chēn huì biàn qǐ xìng yǔ xí
 成，難可改革。心不可縱，意不可逞。若
 chéng nán kě gǎi gé xīn bù kě zòng yì bù kě chéng ruò
 能抑忍，則煩惱可除。如其怠惰，未見濟
 néng yì rěn zé fán nǎo kě chú rú qí dài duò wèi jiàn jì
 度。
 dù

rarely have any thought of practicing *chan* meditation or developing wisdom. If we examine ourselves, we will realize that we do not have any accomplishments in dharmas of purity worthy of mention; instead, any way we look at it we will find our boundless afflictions and heavy karmic obstructions. Failing to carry out this kind of self-examination, we still consider that we have “great” merit and virtue. We may do some good, yet we are easily carried away by arrogance and pride, disregarding others as if they are non-existent, saying “I can do this; others are not able to. I practice well, others don’t.” It is truly shameful to be like this.

Now before the great assembly, we repent of all of our offenses. May the assembly also rejoice in our repentance and be free of obstructions in the future. May all in this assembly also be purified in body and mind. With the rewards and retributions of our karma so well stated in the previous texts, how could we afford to be easily consoled and comforted with various excuses, and not seek to transcend the world? Great assembly! We should not think, “I have none of these offenses. Since I have none of such offenses, why do I have to repent?” If any one of us has this thought, we should rid ourselves of it immediately. Moreover, major problems can result from just minor mistakes. From just a fleeting trace of dislike, the fire of anger or hate flares up. Once habits become ingrained in our nature, they are very difficult to reform. Thus, we should not allow our thoughts to wander about wildly, or our minds to indulge in objects of desire. If we can be patient and keep our minds tame, then our afflictions can be eradicated. Neither laziness nor laxity will ever get one liberated.

某等今日，仰承諸佛，慈悲念力。諸大菩薩，本誓願力。說罪業報應教化地獄經。宜各靜慮，一心諦聽。如是我聞。一時佛住王舍城，耆闍崛山中。與菩薩摩訶薩，及聲聞眷屬俱。亦與比丘、比丘尼、優婆塞、優婆夷，及諸天龍、鬼神等，皆悉集會。爾時信相菩薩，白佛言：世尊。今有地獄餓鬼畜生，貧富貴賤，種類若干。凡有眾生，聞佛說法，如孩子得母，如病得醫，如裸得衣，如闇得燈；世尊說法，利益眾生，亦復如是。爾時世尊，觀時已至。知諸菩薩，勸請慇懃。即放眉間白毫相光，照于十方，無量世界。地獄休息，苦痛安寧。爾時一切受罪眾生，尋佛光明，來詣佛所。繞佛七匝，至心作禮。勸請世尊，廣宣道化，令諸眾生，得蒙解脫。

今日道場，同業大眾，我今至誠，勸請諸

Now, relying on the power of the Buddhas' kind and compassionate mindfulness and of all great Bodhisattvas' fundamental vows, we are quoting the *Sutra of the Buddha Speaking of Retributions for Offenses to Teach Beings in the Hells*. Each one of us should calm our minds and listen attentively, "Thus I have heard, at one time, the Buddha dwelt at Shravasti, in Mount Gridhrakuta, together with great Bodhisattvas, Hearers, their retinues, bhikshus, bhikshunis, upasakas, upasikas, heavenly beings, dragons, ghosts, and spirits. At that time Appearance of Faith Bodhisattva said to the Buddha, 'World-Honored One, whichever being of whatever class or category — hell-being, hungry ghost, animal, whether poor or wealthy, honorable or lowly — upon hearing the Buddha speak the Dharma, would feel like a child reuniting with its mother, like the sick treated by a doctor, like the naked obtaining clothing, like one in darkness finding a lamp.' This describes the measure of benefit that all beings derive from hearing the World-Honored One speak Dharma." At that time the World-Honored One observed the time was right and knew that the Bodhisattvas were requesting Dharma with utmost sincerity. He then emitted a brilliant white light from between his eyebrows which illuminated limitless worlds in the ten directions. This caused the hells to cease functioning temporarily, and beings there received a respite from their pain and suffering. At that time, guided by the light of the Buddha, all beings suffering the retributions of their offenses came to the Buddha. They circumambulated the Buddha seven times, bowed respectfully, and eagerly requested the Buddha to vastly proclaim the Way, enabling all beings to attain liberation.

Today, we are here in this Bodhimanda due to our shared karma. We now sincerely

佛，亦復如是。願諸眾生，同得解脫。相
 fó yì fù rú shì yuàn zhū zhòng shēng tóng dé jiě tuō xiāng
 與至心，等一痛切，五體投地，勸請十
 yǔ zhì xīn děng yí tòng qiè wǔ tǐ tóu dì quàn qǐng shí
 方，盡虛空界，一切諸佛。願以慈悲力，
 fāng jìn xū kōng jiè yí qiè zhū fó yuàn yǐ cí bēi lì
 救諸苦惱，令得安樂。歸依勸請世間，大
 jiù zhū kǔ nǎo lìng dé ān lè guī yī quàn qǐng shì jiān dà
 慈悲父。

南無彌勒佛

ná mó mí lè fó

南無釋迦牟尼佛

ná mó shì jiā móu ní fó

南無梵天佛

ná mó fàn tiān fó

南無不退轉輪成首佛

ná mó bú tuì zhuǎn lún chéng shǒu fó

南無大興光王佛

ná mó dà xīng guāng wáng fó

南無法種尊佛

ná mó fǎ zhǒng zūn fó

南無日月燈明佛

ná mó rì yuè dēng míng fó

南無須彌佛

ná mó xū mí fó

南無大須彌佛

ná mó dà xū mí fó

南無超出須彌佛

ná mó chāo chū xū mí fó

南無喻如須彌佛

ná mó yù rú xū mí fó

南無香像佛

ná mó xiāng xiàng fó

make the same request to the Buddha, vowing that all living beings will also attain liberation. With utmost, heartfelt sincerity, we now bow in full prostration, requesting all Buddhas in the ten directions throughout empty space with their power of kindness and compassion rescue those beings suffering from heavy afflictions, bringing them peace and happiness. Let us now bow in full prostration and take refuge in the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Brahma Heaven Buddha

Namo Foremost in Turning the Never-regressing Wheel Buddha.

Namo Great Flourishing Light King Buddha

Namo Honored Lineage of Dharma Buddha

Namo Lamp-light Radiance of Sun and Moon Buddha

Namo Sumeru Buddha

Namo Great Sumeru Buddha

Namo Surpassing Sumeru Buddha

Namo Analogous to Sumeru Buddha

Namo Fragrant Image Buddha

南無圍繞香勳佛
ná mó wéi rào xiāng xūn fó

南無淨光佛
ná mó jìng guāng fó

南無法最佛
ná mó fǎ zuì fó

南無香自在王佛
ná mó xiāng zì zài wáng fó

南無大集佛
ná mó dà jí fó

南無香光明佛
ná mó xiāng guāng míng fó

南無火光明佛
ná mó huǒ guāng míng fó

南無無量光明佛
ná mó wú liàng guāng míng fó

南無師子遊戲菩薩
ná mó shī zǐ yóu xì pú sà

南無師子奮迅菩薩
ná mó shī zǐ fèn xùn pú sà

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

南無金剛慧菩薩
ná mó jīn gāng huì pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

南無佛陀
ná mó fó tuó

南無達摩
ná mó dá mó

南無僧伽
ná mó sēng qié

Namo Surrounded by Fragrance Buddha

Namo Pure Light Buddha

Namo Supreme in Dharma Buddha

Namo King of Mastery over Fragrance Buddha

Namo Great Accumulation Buddha

Namo Fragrant Radiance Buddha

Namo Fire Radiance Buddha

Namo Limitless Light Buddha

Namo Lion Playfully Roaming Bodhisattva

Namo Lion Swiftness and Vigor Bodhisattva

Namo Steadfast, Courageous, and Vigorous Bodhisattva

Namo Vajra Wisdom Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Namo Buddha

Namo Dharma

Namo Sangha

又復歸依，如是十方，盡虛空界，一切三
 yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
 寶。大慈大悲，唯願救拔一切苦惱，令諸
 bǎo dà cí dà bēi wéi yuàn jiù bá yí qiè kǔ nǎo lìng zhū
 眾生，即得解脫。改往修來，不復為惡。
 zhòng shēng jí dé jiě tuō gǎi wǎng xiū lái bú fù wéi è
 從今日去，畢竟不復墮於三途。身口意
 cóng jīn rì qù bì jìng bú fù duò yú sān tú shēn kǒu yì
 淨，不念人惡。離諸業障，得清淨業。
 jìng bú niàn rén è lí zhū yè zhàng dé qīng jìng yè
 一切眾邪，不復能動。常行四等，清淨
 yí qiè zhòng xié bú fù néng dòng cháng xíng sì děng qīng jìng
 勇猛。植眾德本，所為無量。捨身受身，
 yǒng měng zhí zhòng dé běn suǒ wéi wú liàng shě shēn shòu shēn
 恒生福地。念三途苦，發菩提心。行菩薩
 héng shēng fú dì niàn sān tú kǔ fā pú tí xīn xíng pú sà
 道，不休不息。六度四等，常得現前。三
 dào bù xiū bù xī liù dù sì děng cháng dé xiàn qián sān
 明六通，如意自在。出入遊戲，諸佛境
 míng liù tōng rú yì zì zài chū rù yóu xì zhū fó jìng
 界。等與菩薩，俱成正覺。
 jiè děng yǔ pú sà jù chéng zhèng jué
 今日道場，同業大眾，起怖畏心，起慈悲
 jīn rì dào chǎng tóng yè dà zhòng qǐ bù wèi xīn qǐ cí bēi
 心，一心一意，攝耳諦聽。爾時世尊，放
 xīn yì xīn yí yì shè ěr dì tīng ěr shí shì zūn fàng
 眉間白毫相光，遍照六道一切眾生。時信
 méi jiān bái háo xiàng guāng biàn zhào liù dào yí qiè zhòng shēng shí xìn
 相菩薩，為愍念諸眾生故。即從座起，前
 xiàng pú sà wéi mǐn niàn zhū zhòng shēng gù jí cóng zuò qǐ qián
 至佛所。胡跪合掌，白佛言：世尊。今有
 zhì fó suǒ hú guì hé zhǎng bái fó yán shì zūn jīn yǒu
 眾生，為諸獄卒，剉斫斬身，從足至頂，
 zhòng shēng wéi zhū yù zú cuò duì zhǎn shēn cóng zú zhì dǐng
 斬之纔訖，巧風吹活，還復斬之。受此苦
 zhǎn zhī cái qì qiǎo fēng chuī huó huán fù zhǎn zhī shòu cǐ kǔ

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. We sincerely pray that your great kindness and compassion will save all of us living beings from suffering and help us quickly gain liberation, enabling all to reform past offenses and cultivate future goodness. From this day forth: May we never fall into the three evil paths; may we purify our body, speech, and mind, and not dwell on the wrongdoings of others; may we rid ourselves of all karmic obstacles and do deeds that generate purity; may we never be moved or influenced by evil; may we constantly, with great courage and purity, practice the four great vows; may we plant myriads of virtue as our foundation and cultivate immeasurable practices; may we, life after life, always be born in blessed places; may we be constantly mindful of the suffering in the three evil paths, bring forth the bodhi resolve and practice the Bodhisattva Path without rest or pause; may we constantly embody the six paramitas and four great vows; may we gain mastery of the three clarities and six spiritual powers, roam freely in the states of all Buddhas, be with all Bodhisattvas and together accomplish Proper Enlightenment.

Today, we are here in this Bodhimanda due to our shared karma. We should bring forth a mind of kindness and compassion coupled with trepidation, gather in our thoughts and then carefully and attentively listen: At that time, the World-Honored One emitted a brilliant light from between his brows universally illuminating all living beings in the six paths. For the sake of all living beings, Appearance of Faith Bodhisattva, rose from his seat, came before the Buddha, placed his palms together and knelt, saying, “World-Honored One, there are beings in the hells tortured by hell guardians — their bodies repeatedly cut, chopped and pounded from head to toe. As soon as they die from the torture, they are immediately revived by an ingenious wind to undergo the same punishment. This retribution of intense suffering — the process of torture, dying, reviving, torture — goes on unabated with no respite. What offenses did they commit that resulted in such retribution?” The Buddha replied, “These beings disbelieved in the Three Treasures, not knowing how to make offerings; they were unfilial and evil to their parents, harboring vicious and

報，無有休息，何罪所致？佛言：是等眾
 bào wú yǒu xiū xī hé zuì suǒ zhì fó yán shì děng zhòng
 生，以前世時，不信三尊，不知供養，不
 shēng yǐ qián shì shí bú xìn sān zūn bù zhī gòng yàng bú
 孝父母，興惡逆心，屠兒魁膾，斬害眾
 xiào fù mǔ xīng è nì xīn tú ér kuí kuài zhǎn hài zhòng
 生。以是因緣，故獲斯罪。

復有眾生，身體頑痺，眉鬚墮落。舉身洪
 fù yǒu zhòng shēng shēn tǐ wán bì méi xū duò luò jǔ shēn hóng
 爛，鳥棲鹿宿，人跡斷絕，親族棄捨，人
 làn niǎo qī lù sù rén jī duàn jué qīn zú qì shě rén
 不喜見。如是惡報，名之癩病。以何因
 bù xǐ jiàn rú shì è bào míng zhī lài bìng yǐ hé yīn
 緣，故得此罪？佛言：以前世時，不信三
 yuán gù dé cǐ zuì fó yán yǐ qián shì shí bú xìn sān
 尊，不孝父母，破塔壞寺，剝奪道人。斫
 zūn bú xiào fù mǔ pò tā huài sì bō duó dào rén zhuó
 射聖賢，傷害師長，曾無反復。背恩忘
 shè shèng xián shāng hài shī zhǎng céng wú fǎn fù bèi ēn wàng
 義，常行狗犬，玷污所尊，不避親疎，無
 yì cháng xíng gǒu quǎn diàn wū suǒ zūn bú bì qīn shū wú
 有慚愧。以是因緣，故獲斯罪。

復有眾生，身體長大，聾駘無足，宛轉腹
 fù yǒu zhòng shēng shēn tǐ cháng dà lóng ái wú zú wǎn zhuǎn fù
 行。唯食泥土，以自活命。為諸小蟲之所
 xíng wéi shí ní tǔ yǐ zì huó mìng wéi zhū xiǎo chóng zhī suǒ
 嚼食，晝夜受苦，無有休息。何罪所致？
 zǎn shí zhòu yè shòu kǔ wú yǒu xiū xī hé zuì suǒ zhì
 佛言：以前世時，為人自用，不信好言，
 fó yán yǐ qián shì shí wéi rén zì yòng bù xìn hǎo yán
 不孝父母，違戾反逆。或為地主，及作大
 bú xiào fù mǔ wéi lì fǎn nì huò wéi dì zhǔ jí zuò dà
 臣，四鎮方伯，州郡令長，里禁督護。恃
 chén sì zhèn fāng bó zhōu jùn lìng zhǎng lǐ jìn dū hù shì

heinous thoughts towards them; they slaughtered animals or executed people as their livelihood, harming and killing living beings. Because of these causes and conditions, they suffer such retributions.”

“Furthermore, there are some other living beings whose bodies are stiff and numb without sensation and whose eyebrows and beards fall off. Covered with pus-oozing sores, their bodies rot and stink. Suffering thus from leprosy, they are abandoned by their families and relatives, and have to live in the wilderness among animals with no one wishing to visit them. What offenses have they committed to undergo such retribution?” The Buddha replied, “In their former lives, they did not have faith in the Three Treasures; they were not filial to their parents; destroyed stupas and monasteries, robbed or took advantage of the belongings of monastics, injured worthy ones and sages; harmed teachers and elders, without ever reflecting on their behavior. They turned their backs on their benefactors, disregarding their kindness and grace; they tarnish the family’s name by constantly engaging in impure conduct, sometimes even with family members or close relatives, without respecting family ties, and without any shame or remorse. Because of these causes and conditions, they suffer such retributions.”

“Furthermore, there are living beings born deaf, dull, and with big bodies without feet, who must crawl on their stomach. They eat mud to survive; worms gnaw at their bodies, causing them endless suffering throughout the day and night. What offenses did they commit that resulted in such retribution?” The Buddha replied, “In their former lives as people, they were obstinate, did not follow sound advice and were unfilial, disobedient and rebellious towards their parents. As landlords, village heads, supervisors, mayors, county magistrates, governors, or ministers, law-enforcement officers or military commanders, instead of protecting and caring for

其威勢，侵奪民物，無有道理，使民窮

苦。以是因緣，故獲斯罪。

復有眾生，兩目失明，都無所見。或抵樹

木，或墮溝坑。於是死已，更復受身，既

得生已，還復如是。何罪所致？佛言：

以前世時，不信罪福，障佛光明。縫暗他

眼，籠閉眾生。皮囊盛頭，不得所見。以

是因緣，故獲斯罪。

今日道場，同業大眾，如經所說，大可怖

畏。我等亦可已作是罪，無明所覆，不自

憶知。如是等罪，無量無邊。於未來世，

方受苦報。今日至心，等一痛切，五體投

地，稽顙求哀，慚愧改悔。已作之罪，因

懺除滅。未作之罪，從今清淨。仰願十

方，一切諸佛。

the citizens, they abused their authority, encroached upon or robbed the people's assets, thus impoverishing them and causing them to undergo hardship. Because of these causes and conditions, they suffer such retributions.”

“Furthermore, there are living beings who are blind causing them to inadvertently bump into trees or fall into ditches and die. Even after they are reborn, they continue to suffer the same retribution of being blind. What offenses did they commit that resulted in such retribution? The Buddha replied, “In their past lives, they did not believe in the underlying principle of planting blessings and not committing offenses, and they obstructed the light of the Buddha. Moreover, they stitched up people's eyes, locked them in dark cages, or covered their heads with sacks to prevent them from seeing. Because of these causes and conditions, they suffer such retributions.”

Today, we are here in this Bodhimanda due to our shared karma. We should be greatly fearful hearing what is recorded in the sutras. We might have also committed the same offenses in the past. However, due to the covering of ignorance we do not remember them. Because all the offenses we might have committed are countless and boundless, we will have to suffer the corresponding retributions in the future. Today, we join together to bring forth heartfelt sincerity and to bow in full prostration. Feeling shame and remorse, we repent of our faults and resolve to reform. We earnestly beseech: May all Buddhas bestow pity on us. May all our past offenses be eradicated through our repentance. May all of our future karma be pure. We look up to the Buddhas of the ten directions and bow in homage.

南無彌勒佛
 ná mó mí lè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無開光明佛
 ná mó kāi guāng míng fó

南無月燈光佛
 ná mó yuè dēng guāng fó

南無日月光佛
 ná mó rì yuè guāng fó

南無日光光明佛
 ná mó rì yuè guāng míng fó

南無火光光明佛
 ná mó huǒ guāng míng fó

南無集音佛
 ná mó jí yīn fó

南無最威儀佛
 ná mó zuì wēi yí fó

南無光明尊佛
 ná mó guāng míng zūn fó

南無蓮華軍佛
 ná mó lián huā jūn fó

南無蓮華響佛
 ná mó lián huā xiǎng fó

南無多寶佛
 ná mó duō bǎo fó

南無師子吼佛
 ná mó shī zǐ hǒu fó

南無師子音王佛
 ná mó shī zǐ yīn wáng fó

南無精進軍佛
 ná mó jīng jìn jūn fó

南無金剛踊躍佛
 ná mó jīn gāng yǒng yuè fó

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Revealing Radiance Buddha

Namo Moon Lamp Light Buddha

Namo Light of Sun and Moon Buddha

Namo Radiance of Sun and Moon Buddha

Namo Fire Radiance Buddha

Namo Convergence of Sounds Buddha

Namo Most Awe-inspiring Deportment Buddha

Namo Honored Radiance Buddha

Namo Army of Lotus Flowers Buddha

Namo Lotus Flower Sounds Buddha

Namo Abundant Jewels Buddha

Namo Lion's Roar Buddha

Namo King of Lion's Sound Buddha

Namo Vigor's Army Buddha

Namo Vajra Delightful Eagerness Buddha

南無度一切禪絕眾疑佛
ná mó dù yí qiè chán jué zhòng yí fó

南無寶大侍從佛
ná mó bǎo dà shì cóng fó

南無無憂佛
ná mó wú yōu fó

南無地力持勇佛
ná mó dì lì chí yǒng fó

南無最踊躍佛
ná mó zuì yǒng yuè fó

南無師子作菩薩
ná mó shī zǐ zuò pú sà

南無棄陰蓋菩薩
ná mó qì yīn gài pú sà

南無寂根菩薩
ná mó jí gēn pú sà

南無常不離世菩薩
ná mó cháng bù lí shì pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

南無佛陀
ná mó fó tuó

南無達摩
ná mó dá mó

南無僧伽
ná mó sēng qié

Namo Transcending All Dhyanas, Ending All Doubts Buddha

Namo Vast Multitude of Followers Jewel Buddha

Namo Worry-free Buddha

Namo Grounds, Powers, Upholding, and Courage Buddha

Namo Most Delightful Eagerness Buddha

Namo Lion Deeds Bodhisattva

Namo Renouncing Hindrances of Skandhas Bodhisattva

Namo Tranquil Sense Faculties Bodhisattva

Namo Never Leaving the World Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Namo Buddha

Namo Dharma

Namo Sangha

又復歸依，如是十方，盡虛空界，一切三
 yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
 寶。願以大慈大悲，救護拯接。令諸眾
 bǎo yuàn yǐ dà cí dà bēi jiù hù zhěng jiē lìng zhū zhòng
 生，即得解脫。為諸眾生，滅除地獄、餓
 shēng jí dé jiě tuō wèi zhū zhòng shēng miè chú dì yù è
 鬼、畜生等業。令諸眾生，畢竟不復受諸
 guǐ chù shēng děng yè lìng zhū zhòng shēng bì jìng bú fù shòu zhū
 惡報。令諸眾生，捨三途苦，悉到智地。
 è bào lìng zhū zhòng shēng shě sān tú kǔ xī dào zhì dì
 令得安隱，究竟樂處。以大光明，滅諸癡
 lìng dé ān yǐn jiù jìng lè chù yǐ dà guāng míng miè zhū chī
 暗。廣為分別，甚深妙法，使得具足無上
 àn guǎng wèi fēn bié shèn shēn miào fǎ shǐ dé jù zú wú shàng
 菩提，成等正覺。
 pú tí chéng děng zhèng jué

今日道場，同業大眾，重復至誠，一心諦
 jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng yì xīn dì
 聽。信相菩薩白佛言：世尊。復有眾生，
 tīng xìn xiàng pú sà bái fó yán shì zūn fù yǒu zhòng shēng
 謾吃瘖啞，口不能言，若有所說，不能
 jiǎn jí yīn yǎ kǒu bù néng yán ruò yǒu suǒ shuō bù néng
 明了。何罪所致？佛言：以前世時，誹謗
 míng liǎo hé zuì suǒ zhì fó yán yǐ qián shì shí fēi bàng
 三尊，輕毀聖道。論他好惡，求人長短。
 sān zūn qīng huǐ shèng dào lùn tā hào è qiú rén cháng duǎn
 強誣良善，憎嫉賢人。以是因緣，故獲斯
 qiáng wū liáng shàn zēng jí xián rén yǐ shì yīn yuán gù huò sī
 罪。
 zuì

復有眾生，腹大頸細，不能下食，若有所
 fù yǒu zhòng shēng fù dà jǐng xì bù néng xià shí ruò yǒu suǒ
 食，變為膿血。何罪所致？佛言：以前世
 shí biàn wéi nóng xiě hé zuì suǒ zhì fó yán yǐ qián shì
 時，偷盜眾食。或為大會，施設饋膳，
 shí tōu dào zhòng shí huò wéi dà huì shī shè yáo shàn

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you with your great kindness and compassion:

- ❖ Save, protect, support and gather in all living beings so that everyone can quickly attain liberation;
- ❖ Aid us in eradicating the karmas of the hells, ghosts, and animals, so that living beings will definitely not have to suffer evil retributions;
- ❖ Help living beings transcend the three evil paths and lead them to the Ground of Wisdom, enabling all to attain peace and ultimate happiness.

May you with your great radiance:

- ❖ Help us dispel the darkness of delusions;
- ❖ Expound each and every aspect of the wondrous and profound Dharma so that we can attain and perfect ultimate bodhi, the Proper and Equal Enlightenment.

Today, we are here in this Bodhimanda due to our shared karma. We should again bring forth our utmost sincerity and listen attentively. The sutra text states: Appearance of Faith Bodhisattva said to the Buddha, “World-Honored One, there are living beings who are mute, or who stutter or speak unclearly. What offenses did they commit to result in such retribution?” The Buddha replied, “In their past lives, they slandered the Three Treasures, scorned and defamed the sagely Path, and gossiped about the good and bad of others, and busied themselves about others’ rights and wrongs. They deliberately made false accusations against the good, or were jealous and hateful of worthy ones. Because of these causes and conditions, they suffer such retributions.”

“Furthermore, there are living beings with narrow throats and big stomachs, who cannot swallow any food. If they encounter food, it turns into pus and blood. What offenses did they commit that resulted in such retribution?” The Buddha replied, “In their past lives, they stole food from the assembly; or they furtively took a portion from a special offering of meal to the Sangha and hid away to eat — even a few grains of sesame or rice; or they were stingy about sharing their possessions yet were

私取麻米，屏處食之。慳惜己物，但貪他
 sī qǔ má mǐ píng chù shí zhī qiān xī jǐ wù dàn tān tā
 有。常行惡心，與人毒藥，氣息不通，故
 yǒu cháng xíng è xīn yǔ rén dú yào qì xī bù tōng gù
 獲斯罪。

復有眾生，常為獄卒之所燒炙，熱鐵灌
 fù yǒu zhòng shēng cháng wéi yù zú zhī suǒ shāo zhì rè tiě guàn
 身，鐵釘釘之。釘之既訖，自然火起，焚
 shēn tiě dīng dīng zhī dīng zhī jì qì zì rán huǒ qǐ fén
 燒其身，悉皆焦爛。何罪所致？佛言：以
 shāo qí shēn xī jiē jiāo làn hé zuì suǒ zhì fó yán yǐ
 前世時，坐為針師，傷人身體，不能差
 qián shì shí zuò wéi zhēn shī shāng rén shēn tǐ bù néng chāi
 病，誑他取物，令他痛苦，故獲斯罪。

復有眾生，常在鑊中，牛頭阿傍，手捉鐵
 fù yǒu zhòng shēng cháng zài huò zhōng niú tóu ā bàng shǒu zhuō tiě
 叉，叉著鑊中，煮之令爛，還即吹活，而
 chā chā zhuó huò zhōng zhǔ zhī lìng làn huán jí chuī huó ér
 復煮之。何罪所致？佛言：以前世時，
 fù zhǔ zhī hé zuì suǒ zhì fó yán yǐ qián shì shí
 屠殺眾生，湯灌搯毛，不可限量。以是惡
 tú shā zhòng shēng tāng guàn miè máo bù kě xiàn liàng yǐ shì è
 業，故獲斯罪。

今日道場，同業大眾，如經所說，大可怖
 jīn rì dào chǎng tóng yè dà zhòng rú jīng suǒ shuō dà kě bù
 畏。我等不知，在何道中，曾作如是無量
 wèi wǒ děng bù zhī zài hé dào zhōng céng zuò rú shì wú liàng
 惡業。於未來世，方嬰劇報。亦可即身，
 è yè yú wèi lái shì fāng yīng jù bào yì kě jí shēn
 應見此苦。嘗吃瘖啞，口不能言。或復大
 yīng jiàn cǐ kǔ jiǎn jí yīn yǎ kǒu bù néng yán huò fù dà
 腹小頸，不能下食。人生何定？今日雖

just greedy for the belongings of others; or they constantly harbored evil thoughts and gave others a poison which causes breathing difficulties. Thus, they suffer such retributions.”

“There are also living beings who are constantly burned and roasted by the hell-guardians; molten iron is poured over their entire body, which is then pierced with nails. As soon as the nails penetrate, their whole body spontaneously catches fire, burns, blisters and festers. What offenses did they commit that resulted in such retribution?” The Buddha replied, “In their past lives, they were acupuncturists who were unable to cure illnesses. They damaged bodies with needles, caused great pain, and swindled patients. Thus, they received such retributions.”

“There are also living beings who are constantly in a cauldron. Ox-headed hell-guardians toss them into the cauldron with a pitchfork, boil and cook their bodies until they begin to disintegrate. Then the ingenious wind breathes life back into them and they are boiled again. What offenses did they commit that resulted in such retribution?” The Buddha replied, “In their past lives, they slaughtered innumerable living beings, immersing them in boiling liquid and removing their hair, feathers, or fur. Because of the evil karma they created, they received such retribution.”

Today, we are here in this Bodhimanda due to our shared karma. We should feel great fear regarding what is stated in the sutra. We do not know if we have created such boundless evil karma in our past lives in various destinies that will cause us severe retributions in the future. We can also see for ourselves in this present life various sufferings such as stuttering, being mute, not being able to talk, or having a big stomach but a narrow throat, thereby being unable to swallow any food. Life is so uncertain — though we may be comfortable today, there is no guarantee that

安，明亦難保。果報一來，不可得脫。宜
 ān míng yì nán bǎo guǒ bào yì lái bù kě dé tuō yí
 各人人，覺悟此意，直心正念，莫復餘
 gè rén rén jué wù cǐ yì zhí xīn zhèng niàn mò fù yú
 想。等一痛切，五體投地。普為今日，四
 xiǎng děng yì tòng qiè wǔ tǐ tóu dì pǔ wèi jīn rì sì
 生六道，一切眾生，已受苦者，當受苦
 shēng liù dào yí qiè zhòng shēng yǐ shòu kǔ zhě dāng shòu kǔ
 者，歸依世間，大慈悲父。

南無彌勒佛

ná mó mí lè fó

南無釋迦牟尼佛

ná mó shì jiā móu ní fó

南無自在王佛

ná mó zì zài wáng fó

南無無量音佛

ná mó wú liàng yīn fó

南無定光明佛

ná mó dìng guāng míng fó

南無寶光明佛

ná mó bǎo guāng míng fó

南無寶蓋照空佛

ná mó bǎo gài zhào kōng fó

南無妙寶佛

ná mó miào bǎo fó

南無諦幢佛

ná mó dì chuáng fó

南無梵幢佛

ná mó fàn chuáng fó

南無阿彌陀佛

ná mó ā mí tuó fó

南無殊勝佛

ná mó shū shèng fó

we will be tomorrow. For when retribution comes, there is no escape. Thus each one of us should understand this point and bring forth the proper and straightforward mind without any other stray thoughts. With heartfelt sincerity, we now bow in full prostration for the sake of all living beings of the four births and the six paths, and on behalf of those beings who are suffering and those about to undergo suffering. Let us now 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 King Self-mastery Buddha

Namo Infinite Sound Buddha

Namo Radiance of Samadhi Buddha

Namo Precious Radiance Buddha

Namo Jeweled Canopy Shining in Space Buddha

Namo Wonderful Jewel Buddha

Namo Banner of Truth Buddha

Namo Banner of Purity Buddha

Namo Amitabha Buddha

Namo Unique and Supreme Buddha

南無集音佛
ná mó jí yīn fó

南無金剛步精進佛
ná mó jīn gāng bù jīng jìn fó

南無自在王神通佛
ná mó zì zài wáng shén tōng fó

南無寶火佛
ná mó bǎo huǒ fó

南無淨月幢稱光明佛
ná mó jìng yuè chuáng chēng guāng míng fó

南無妙樂佛
ná mó miào lè fó

南無無量幢幡佛
ná mó wú liàng chuáng fān fó

南無無量幡佛
ná mó wú liàng fān fó

南無大光普照佛
ná mó dà guāng pǔ zhào fó

南無寶幢佛
ná mó bǎo chuáng fó

南無慧上菩薩
ná mó huì shàng pú sà

南無常不離世菩薩
ná mó cháng bù lí shì pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

南無佛陀
ná mó fó tuó

南無達摩
ná mó dá mó

南無僧伽
ná mó sēng qié

Namo Convergence of Sounds Buddha

Namo Vajra Strides and Vigor Buddha

Namo King of Self-mastery, Spiritual Penetration Buddha

Namo Precious Fire Buddha

Namo Moon Banner of Purity, Renowned Radiance Buddha

Namo Wonderful Bliss Buddha

Namo Countless Banners and Flags Buddha

Namo Countless Flags Buddha

Namo Great Light Universally Shining Buddha

Namo Jeweled Banner Buddha

Namo Superior Wisdom Bodhisattva

Namo Never Leaving the World Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Namo Buddha

Namo Dharma

Namo Sangha

又復歸依，如是十方，盡虛空界，一切三
 yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān
 寶。仰願諸佛，諸大菩薩，大慈大悲，救
 bǎo yǎng yuàn zhū fó zhū dà pú sà dà cí dà bēi jiù
 護一切，受苦眾生。以神通力，滅除惡
 hù yī qiè shòu kǔ zhòng shēng yǐ shén tōng lì miè chú è
 業。令諸眾生，畢竟不復墮於苦處。得清
 yè lìng zhū zhòng shēng bì jìng bú fù duò yú kǔ chù dé qīng
 淨趣，得清淨生。功德滿足，不可窮盡。
 jìng qù dé qīng jìng shēng gōng dé mǎn zú bù kě qióng jìn
 捨身受身，恒值諸佛，同諸菩薩，俱登正
 shě shēn shòu shēn héng zhí zhū fó tóng zhū pú sà jù dēng zhèng
 覺。

今日道場，同業大眾，重加心力，攝耳諦
 jīn rì dào chǎng tóng yè dà zhòng chóng jiā xīn lì shè ěr dì
 聽。信相菩薩白佛言：世尊。復有眾生，
 tīng xìn xiàng pú sà bái fó yán shì zūn fù yǒu zhòng shēng
 在火城中，燴煨齊心，四門雖開，到則
 zài huǒ chéng zhōng táng wēi jì xīn sì mén suī kāi dào zé
 自閉。東西馳走，不能得出，為火燒盡。
 zì bì dōng xī chí zǒu bù néng dé chū wéi huǒ shāo jìn
 何罪所致？佛言：以前世時，焚燒山澤，
 hé zuì suǒ zhì fó yán yǐ qián shì shí fén shāo shān zé
 決撤陂池，火炮雞子，使諸眾生，燠煨而
 jué chè pí chí huǒ páo jī zǐ shǐ zhū zhòng shēng xiāng wēi ér
 死。以是因緣，故獲斯罪。

復有眾生，常在雪山，寒風所吹，皮肉剝
 fù yǒu zhòng shēng cháng zài xuě shān hán fēng suǒ chuī pí ròu bō
 裂。求死不得，求生不得。苦毒萬端，不
 liè qiú sǐ bù dé qiú shēng bù dé kǔ dú wàn duān bù
 可堪忍。何罪所致？佛言：以前世時，
 kě kān rěn hé zuì suǒ zhì fó yán yǐ qián shì shí
 橫道作賊。剝奪人衣，以自資養。冬月隆
 héng dào zuò zéi bō duó rén yī yǐ zì zī yǎng dōng yuè lóng

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May all Buddhas and great Bodhisattvas, with your great kindness and compassion, save and protect all who are suffering. May you, with your spiritual powers, help eradicate the evil karma of all living beings, so that living beings will not fall again into destinies of suffering but will gain lives of purity in realms that are pure, and be replete with inexhaustible merit and virtue. In life after life, may they be born in places where they will always encounter Buddhas, and together with all Bodhisattvas, attain Proper Enlightenment.

Today, we are here in this Bodhimanda due to our shared karma. We should again double our efforts and listen attentively. Appearance of Faith Bodhisattva asked the Buddha, “World-Honored One, there are living beings in the flaming city. With flames engulfing them, their minds ablaze, they dash towards the open gates of hell, which automatically close on them. They run hither and thither, trying to escape, but fail, and burn to death. What offenses did they commit that resulted in such retribution?” The Buddha replied, “In their past lives, they burned forests and wetlands, or drained ponds or lakes, or roasted and smoked poultry and their young. They caused living beings to die under such fiery conditions. Because of these causes and conditions, they suffer such retributions.”

“There are living beings dwelling in snow-covered mountains who are constantly whipped by cold winds causing their skins to crack and peel. Unable to die, and unable to live either, they suffer myriad forms of unbearably intense pain. What offenses did they commit that resulted in such retribution?” The Buddha replied, “In their past lives, they robbed clothing from others for their own needs, even in the midst of winter, causing those they robbed to freeze to death; they skinned cows and

寒，裸他凍死。剝牛羊，苦痛難忍。以

是因緣，故獲斯罪。

復有眾生，常在刀山劍樹之上。若有所

捉，即便割傷，支節斷壞，痛毒辛酸，不

可堪忍。何罪所致？佛言：以前世時，宰

殺爲業。烹害眾生，屠割剝裂，骨肉分

離，頭腳星散；懸於高格，稱量而賣；或

復生懸，痛不可忍。以是惡業，故獲斯

罪。

復有眾生，五根不具，何罪所致？佛言：

以前世時，飛鷹走狗，彈射鳥獸。或破其

頭，或斷其足，生搯其翼，使受痛苦。以

是惡業，故獲斯罪。

今日道場，同業大眾，如經所說，大可怖

畏。相與至心，等一痛切，五體投地，普

爲十方，一切眾生，已受苦者，當受苦

者，歸依世間，大慈悲父。

goats, causing them unbearable agony. Because of these causes and conditions, they suffer such retributions.”

“There are living beings that are constantly trapped in the mountains of blades and trees of swords. Whatever they touch or hold will cause their limbs to be cut and their joints broken — such is the extreme bitterness and torment they suffer. What offenses did they commit that resulted in such retribution?” The Buddha replied, “In their past lives, they were butchers or cooks, killing or cooking animals, beheading, chopping, cutting, skinning or deboning, dismembering them, hanging their parts for display and selling them by weight, and they even hung live animals upside-down, inflicting unbearable pain on them. Because of such evil karma, they suffer such retributions.”

“There are living beings with incomplete and defective five sense faculties. What offenses did they commit that resulted in such retribution?” The Buddha replied, “In their past lives, assisted by hunting dogs and eagles, they shot and killed animals or birds, chopped off their heads, cut off their feet, broke off their wings, inflicting pain and suffering. Because of these evil karma, they suffer such retributions.”

Today, we are here in this Bodhimanda due to our shared karma. We should feel great fear knowing what is stated in the sutras. With heartfelt sincerity, we now bow in full prostration on behalf of all living beings in the ten directions who are suffering or will undergo suffering. On their behalf, we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

南無彌勒佛
ná mó mí lè fó

南無釋迦牟尼佛
ná mó shì jiā móu ní fó

南無淨光佛
ná mó jìng guāng fó

南無寶王佛
ná mó bǎo wáng fó

南無樹根華王佛
ná mó shù gēn huā wáng fó

南無維衛莊嚴佛
ná mó wéi wèi zhuāng yán fó

南無開化菩薩佛
ná mó kāi huà pú sà fó

南無見無恐懼佛
ná mó jiàn wú kǒng jù fó

南無一乘度佛
ná mó yí chéng dù fó

南無德內豐嚴王佛
ná mó dé nèi fēng yán wáng fó

南無金剛堅強銷伏壞散佛
ná mó jīn gāng jiān qiáng xiāo fú huài sàn fó

南無寶火佛
ná mó bǎo huǒ fó

南無寶月光明佛
ná mó bǎo yuè guāng míng fó

南無賢最佛
ná mó xián zuì fó

南無寶蓮華步佛
ná mó bǎo lián huā bù fó

南無壞魔羅網獨步佛
ná mó huài mó luó wǎng dú bù fó

南無師子吼力佛
ná mó shī zǐ hǒu lì fó

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Pure Light Buddha

Namo Supreme Jewel Buddha

Namo King of Tree Roots and Flowers Buddha

Namo Vipashyin Adornments Buddha

Namo Guiding and Teaching Bodhisattvas Buddha

Namo Freeing His Beholders of Fear Buddha

Namo Perfection of One Vehicle Buddha

Namo King of Abundant and Sublime Inner Virtues Buddha

Namo Vanquishing and Dispelling with Sturdy Vajra Buddha

Namo Precious Fire Buddha

Namo Jeweled Moon's Radiance Buddha

Namo Most Worthy Buddha

Namo Precious Lotus Traveling Buddha

Namo Lone Traveler Slashing Demons' Net Buddha

Namo Strength of Lion's Roar Buddha

南無悲精進佛
ná mó bēi jīng jìn fó

南無金寶光明佛
ná mó jīn bǎo guāng míng fó

南無無量尊豐佛
ná mó wú liàng zūn fēng fó

南無無量尊離垢王佛
ná mó wú liàng zūn lí gòu wáng fó

南無德首佛
ná mó dé shǒu fó

南無藥王菩薩
ná mó yào wáng pú sà

南無藥上菩薩
ná mó yào shàng pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
寶。願以大慈大悲，救拔十方，一切眾
bǎo yuàn yǐ dà cí dà bēi jiù bá shí fāng yí qiè zhòng
生。令現受苦者，即得解脫。當受苦者，
shēng lìng xiàn shòu kǔ zhě jí dé jiě tuō dāng shòu kǔ zhě
畢竟斷除，畢竟不復墮於惡趣。從今日
bì jìng duàn chú bì jìng bú fù duò yú è qù cóng jīn rì
去，至于道場，除三障業，滅五怖畏。功
qù zhì yú dào chǎng chú sān zhàng yè miè wǔ bù wèi gōng
德智慧，具足莊嚴。攝取一切眾生，同共
dé zhì huì jù zú zhuāng yán shè qǔ yí qiè zhòng shēng tóng gòng
迴向無上菩提，成等正覺。
huí xiàng wú shàng pú tí chéng děng zhèng jué

Namo Compassionate and Vigorous Buddha

Namo Precious Golden Radiance Buddha

Namo Limitless Honor and Abundance Buddha

Namo King of Boundless Honor Transcending Defilement Buddha

Namo Foremost in Virtue Buddha

Namo Medicine King Bodhisattva

Namo Medicine Superior Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you all out of great kindness and compassion rescue all living beings of the ten directions. May those currently suffering be instantly liberated and may those destined to suffer in future be free of that retribution. Ultimately, may no one ever fall into the evil destinies again. We pray that, from now until we attain Buddhahood, all three karmic hindrances be eradicated, and all five fears be dispelled, that we may become fully enhanced by wisdom, merit and virtue, gather in all living beings and together make complete dedication towards unsurpassed bodhi, and realize Proper and Equal Enlightenment.

今日道場，同業大眾，重復增到，一心諦
 jīn rì dào chǎng tóng yè dà zhòng chóng fù zēng dào yì xīn dì
 聽。信相菩薩白佛言：世尊。復有眾生，
 tīng xìn xiàng pú sà bái fó yán shì zūn fù yǒu zhòng shēng
 攣臂背偻，腰髀不隨，腳跛手折，不能行
 luán bì bèi lóu yāo kuān bù suí jiǎo bǒ shǒu zhé bù néng xíng
 步。何罪所致？佛言：以前世時，為人慳
 bù hé zuì suǒ zhì fó yán yǐ qián shì shí wéi rén cǎn
 刻，行道安槍，施射弋穿，陷墜眾生。以
 kè xíng dào ān qiāng shī shè yì jǐng xiàn zhuì zhòng shēng yǐ
 是惡業，故獲斯罪。

復有眾生，為諸獄卒，執繫其身，枷桁苦
 fù yǒu zhòng shēng wéi zhū yù zú zhí xì qí shēn jiā háng kǔ
 厄，不能得免。何罪所致？佛言：以前世
 è bù néng dé miǎn hé zuì suǒ zhì fó yán yǐ qián shì
 時，網捕眾生，籠繫六畜。或為宰主令
 shí wǎng bǔ zhòng shēng lóng xì liù chù huò wéi zǎi zhǔ lìng
 長，貪取民物，枉繫良善，怨訴無所。以
 zhǎng tān qǔ mín wù wǎng xì liáng shàn yuàn sù wú suǒ yǐ
 是惡業，故獲斯罪。

復有眾生，或顛或癡，或狂或騃，不別好
 fù yǒu zhòng shēng huò diān huò chī huò kuáng huò ái bù bié hǎo
 醜。何罪所致？佛言：以前世時，飲酒醉
 chǒu hé zuì suǒ zhì fó yán yǐ qián shì shí yǐn jiǔ zuì
 亂，犯三十六失。後得癡身，猶如醉人，
 luàn fàn sān shí liù shī hòu dé chī shēn yóu rú zuì rén
 不別尊卑。以是惡業，故獲斯罪。

復有眾生，其形短小，陰藏甚大。挽之身
 fù yǒu zhòng shēng qí xíng duǎn xiǎo yīn zàng shèn dà wǎn zhī shēn
 疲，背伏進引。行住坐臥，以之為妨，何
 pí bèi fú jìn yǐn xíng zhù zuò wò yǐ zhī wéi fáng hé

Today, we who are here in this Bodhimanda due to our shared karma, again respectfully and attentively listen. Appearance of Faith Bodhisattva asked the Buddha, “World-Honored One, there are living beings with locked joints, spastic limbs, hunched backs, waists and hips that are not working in tandem, or they suffer various other deformities such as mutilated hands or crippled feet that render them unable to walk. What offenses did they commit that resulted in such retribution?” The Buddha replied, “In their past lives as humans, they were cruel and mean. Along paths or trails, they created traps lined with sharpened stakes, pits to entrap living beings, or they shot them with arrows. Because of these evil karmas, they suffer such retributions.”

“There are living beings who are seized and held in captivity by prison guards. They are chained and shackled and have no way of escaping their distress. What offenses did they commit that resulted in such retribution?” The Buddha replied, “In their past lives, they netted beings, caged and penned livestock. When they were government officials or figures of authority, they adversely possessed people’s properties out of greed, and made false accusations against good people or imprisoned them, leaving them no means to seek justice. Because of these evil karmas, they suffer such retributions.”

“There are living beings that are psychotic, delusional, idiotic, lunatic, or unable to tell right from wrong. What offenses did they commit that resulted in such retribution?” The Buddha replied, “In their past lives, they were fond of taking intoxicants and consequently committed the thirty-six offenses or mistakes. So they were reborn as idiots, like drunkards unable to differentiate who is who, including their social status. Because of these evil karmas, they suffer such retributions.”

“There are living beings who have a tiny body but huge scrotum. They have to constantly bear this burden and consequently tire easily because they have to assume a crouched position to move or walk. Thus, they have great difficulty in walking, sitting, standing, and lying down. What offenses did they commit that resulted in

罪所致？佛言：以前世時，持生販賣，
 zuì suǒ zhì fó yán yǐ qián shí shí chí shēng fàn mài
 自譽己物，毀他財寶，巧弄升斗，捻秤前
 zì yù jǐ wù huǐ tā cái bǎo qiǎo nòng shēng dòu niǎn chèng qián
 後。以是惡業，故獲斯罪。
 hòu yǐ shì è yè gù huò sī zuì
 今日道場，同業大眾，如佛所說，大可怖
 jīn rì dào chǎng tóng yè dà zhòng rú fó suǒ shuō dà kě bù
 畏。相與至心，等一痛切，五體投地。為
 wèi xiāng yǔ zhì xīn děng yī tòng qiè wǔ tǐ tóu dì wèi
 今日現受苦一切眾生，當受苦一切眾生，
 jīn rì xiàn shòu kǔ yī qiè zhòng shēng dāng shòu kǔ yī qiè zhòng shēng
 乃至六道，現受當受一切眾生。又為父母
 nǎi zhì liù dào xiàn shòu dāng shòu yī qiè zhòng shēng yòu wèi fù mǔ
 師長，信施檀越，善惡知識，廣及十方，
 shī zhǎng xìn shī tán yuè shàn è zhī shì guāng jí shí fāng
 一切眾生，歸依世間，大慈悲父。
 yī qiè zhòng shēng guī yī shì jiān dà cí bēi fù

南無彌勒佛
 ná mó mí lè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無無數精進興豐佛
 ná mó wú shù jīng jìn xīng fēng fó

南無無言勝佛
 ná mó wú yán shèng fó

南無無愚豐佛
 ná mó wú yú fēng fó

南無月英豐佛
 ná mó yuè yīng fēng fó

南無無異光豐佛
 ná mó wú yì guāng fēng fó

南無逆空光明佛
 ná mó nì kōng guāng míng fó

such retribution?” The Buddha replied, “In their past lives, earning a livelihood through trading or sales, they made exaggerated claims on their own products and denigrated those of others. They secretly altered the trading scales to deceive and shortchange their customers. Because of these evil karmas, they suffer such retributions.”

Today, we who are here in this Bodhimanda due to our shared karma and are fearful of what the Buddhas have said. With utmost, heartfelt sincerity, we now bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of all beings here now who are suffering or may suffer in the future, including beings in the six paths. We further take refuge on behalf of our parents, teachers, elders, faithful donors, good and bad advisers, and the rest of the beings in the ten directions.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Infinite Vigor and Thriving Abundance Buddha

Namo Supreme Wordless Buddha

Namo Abundant Freedom from Ignorance Buddha

Namo Abundant Moon Brilliance Buddha

Namo Abundant Light of Non-difference Buddha

Namo Non-emptiness Radiance Buddha

南無最清淨無量幡佛
ná mó zuì qīng jìng wú liàng fān fó

南無好諦住唯王佛
ná mó hǎo dì zhù wéi wáng fó

南無成就一切諸刹豐佛
ná mó chéng jiù yí qiè zhū chà fēng fó

南無淨慧德豐佛
ná mó jìng huì dé fēng fó

南無淨輪幡佛
ná mó jìng lún fān fó

南無瑠璃光最豐佛
ná mó liú lí guāng zuì fēng fó

南無寶德步佛
ná mó bǎo dé bù fó

南無最清淨德寶住佛
ná mó zuì qīng jìng dé bǎo zhù fó

南無度寶光明塔佛
ná mó dù bǎo guāng míng tǎ fó

南無無量慚愧金最豐佛
ná mó wú liàng cán kuì jīn zuì fēng fó

南無文殊師利菩薩
ná mó wén shū shī lì pú sà

南無普賢菩薩
ná mó pǔ xián pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè

三寶。某等今日仰承佛力、法力、諸菩薩
sān bǎo mǒu děng jīn rì yǎng chéng fó lì fǎ lì zhū pú sà

力，為其稽顙，求哀懺悔。已受苦者，以
lì wèi qí qǐ sāng qiú āi chàn huǐ yǐ shòu kǔ zhě yǐ

Namo Countless Banners of Utmost Purity Buddha

Namo King Delightfully Dwelling in Truth Buddha

Namo Abundance in Accomplishing All Buddhalands Buddha

Namo Abundance in Purity, Wisdom, and Virtue Buddha

Namo Wheel and Banner of Purity Buddha

Namo Supreme Abundance of Lapis Lazuli Light Buddha

Namo Precious Virtue Traveling Buddha

Namo Jewel-like Abode of the Virtue of Utmost Purity Buddha

Namo Jewel of Crossing-over, Radiant Stupa Buddha

Namo Foremost Abundant Gold, Boundless Shame and Remorse Buddha

Namo Manjushri Bodhisattva

Namo Samantabhadra 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. Today, we rely on the power of Buddhas, the power of Dharma, the power of Bodhisattvas, and on behalf of all living beings, we bow in prostration. May the Buddhas and Bodhisattvas show us sympathy as we repent. May living beings who are currently suffering be liberated by the power of great kindness and compassion of the Buddhas and Bodhisattvas. May beings, who are not suffering,

佛菩薩，大慈悲力，令即解脫。未受苦
 fó pú sà dà cí bēi lì lìng jí jiě tuō wèi shòu kǔ
 者，從今日去，至于道場，畢竟不復墮於
 zhě cóng jīn rì qù zhì yú dào chǎng bì jìng bú fù duò yú
 惡趣。離八難苦，受八福生。得諸善根，
 è qù lí bā nán kǔ shòu bā fú shēng dé zhū shàn gēn
 成就平等，具足智慧，清淨自在，同與如
 chéng jiù píng děng jù zú zhì huì qīng jìng zì zài tóng yǔ rú
 來，俱登正覺。
 lái jù dēng zhèng jué

今日道場，同業大眾，宜加用心，攝耳諦
 jīn rì dào chǎng tóng yè dà zhòng yí jiā yòng xīn shè ěr dì
 聽。信相菩薩，重白佛言：世尊。復有眾
 tīng xìn xiàng pú sà chóng bái fó yán shì zūn fù yǒu zhòng
 生，其形極醜。身黑如漆，兩耳復青。
 shēng qí xíng jí chǒu shēn hēi rú qī liǎng ěr fù qīng
 雙頰俱阜，炮面平鼻，兩眼黃赤，牙齒
 shuāng jiá jù fù pào miàn píng bí liǎng yǎn huáng chì yá chǐ
 疎缺，口氣腥臭。矧短臃腫，大腹小腰，
 shū quē kǒu qì xīng chòu cuó duǎn yōng zhǒng dà fù xiǎo yāo
 手腳繚戾，僂脊凸肋，費衣健食。惡瘡
 shǒu jiǎo liáo lì lóu jǐ tū lè fèi yī jiàn shí è chuāng
 膿血，水腫乾消，疥癩癰疽。種種諸惡，
 nóng xiě shuǐ zhǒng gān xiāo jiè lài yōng jū zhǒng zhǒng zhū è
 集在其身。雖親附人，人不在意。若他作
 jí zài qí shēn suī qīn fù rén rén bú zài yì ruò tā zuò
 罪，橫罹其殃。永不見佛，永不聞法，不
 zuì hèng lí qí yāng yǒng bú jiàn fó yǒng bù wén fǎ bú
 識菩薩，不識賢聖。從苦入苦，不得休
 shì pú sà bú shì xián shèng cóng kǔ rù kǔ bù dé xiū
 息。何罪所致？
 xī hé zuì suǒ zhì

佛言：以前世時，為子不孝父母，為臣不
 fó yán yǐ qián shí shí wéi zǐ bù xiào fù mǔ wéi chén bù
 忠其君。為上不愛其下，為下不恭其上。
 zhōng qí jūn wéi shàng bú ài qí xià wéi xià bù gōng qí shàng

from now until attaining Buddhahood, never again fall in the evil paths, be free from the suffering of the eight difficulties, be born among the eight places of blessings, attain the roots of goodness, accomplish equanimity, be replete with wisdom, purity, and self-mastery, and attain Proper Enlightenment just like all Tathagatas do.

Today, we who are here in this Bodhimanda due to our shared karma should increase our efforts in applying our mind to listen attentively. Appearance of Faith Bodhisattva again asked the Buddha, “World-Honored One, there are living beings with extremely ugly features, such as pitch-black bodies, green ears, too prominent cheek bones, blistered faces, flattened noses, red-yellow eyes, missing teeth, or foul breath. They are squat and grossly obese, with pot bellies and narrow waists, twisted and deformed hands and feet, hunched backs and protruding ribs; they need frequent changes of clothing and consume a lot of food. Their bodies are either bloated or withered, oozing with pus and blood, coated with scabies and ulcers. Their bodies are plagued by multitudes of problems. They are ignored when they try to befriend others, and they are blamed for the offenses committed by others; misfortunes often befall them. They never see the Buddhas, never hear the Dharma, never recognize Bodhisattvas or worthy ones. They go from one form of suffering to another, unceasingly. What offenses did they commit that resulted in such retribution?”

The Buddha replied, “In their past lives as children, they were not filial to their parents; as officials, they were not loyal to their king or emperor; as leaders or superiors, they did not take care of their followers or subordinates; as followers or subordinates, they were not respectful to their leaders or superiors; as friends, they

朋友不賞其信，鄉黨不以義從，朝廷不
 péng yǒu bù shǎng qí xìn xiāng dǎng bù yǐ yì cóng cháo tíng bù
 以其爵，斷事不以其道。心意顛倒，無有
 yǐ qí jué duàn shì bù yǐ qí dào xīn yì diān dǎo wú yǒu
 期度。殺害君臣，輕陵尊長。伐國掠民，
 qí dù shā hài jūn chén qīng líng zūn zhǎng fá guó lüè mín
 攻城破塢，偷劫盜竊。惡業非一。美己惡
 gōng chéng pò wù tōu jié dào qiè è yè fēi yī měi jǐ wù
 人，侵陵孤老，誣謗賢善，輕慢師長，欺
 rén qīn líng gū lǎo wū bàng xián shàn qīng màn shī zhǎng qī
 誑下賤。一切罪業，悉具犯之。眾罪業
 kuáng xià jiàn yí qiè zuì yè xī jù fàn zhī zhòng zuì yè
 報，故獲斯罪。

爾時諸受罪人，聞佛世尊，作如是說。號
 ěr shí zhū shòu zuì rén wén fó shì zūn zuò rú shì shuō háo
 泣動地，淚下如雨，而白佛言：唯願世
 qì dòng dì lèi xià rú yǔ ér bái fó yán wéi yuàn shì
 尊，久住說法，化我等輩，令得解脫。佛
 zūn jiǔ zhù shuō fǎ huà wǒ děng bèi lìng dé jiě tuō fó
 言：若我久住此世，薄福之人，不種善
 yán ruò wǒ jiǔ zhù cǐ shì bó fú zhī rén bú zhòng shàn
 根。謂我長在，不念無常，造諸無量不善
 gēn wèi wǒ cháng zài bú niàn wú cháng zào zhū wú liàng bú shàn
 之本。後方追憶，悔無所及。善男子！譬
 zhī běn hòu fāng zhuī yì huǐ wú suǒ jí shàn nán zǐ pì
 如嬰兒，母常在側，於母不生難遭之想。
 rú yīng ér mǔ cháng zài cè yú mǔ bù shēng nán zāo zhī xiǎng
 若母去時，便生渴仰思戀之心。母方還
 ruò mǔ qù shí biàn shēng kě yǎng sī liàn zhī xīn mǔ fāng huán
 來，悉乃生喜。善男子！我今亦復如是。
 lái xī nǎi shēng xǐ shàn nán zǐ wǒ jīn yì fù rú shì
 知諸眾生，不求常住，故般涅槃。爾時世
 zhī zhū zhòng shēng bù qiú cháng zhù gù bān niè pán ěr shí shì
 尊，即於受罪眾生，而說偈言：

were not trustworthy; as members of their communities, their actions were not righteous; as officials in royal courts, they did not adhere to the codes of conduct for government officials; as magistrates, they were not just and fair. These people's minds were confused, inverted, and lacked restraint; they committed regicide, or killed officials, and looked down on honored elders; they invaded other countries and robbed their citizens; they laid siege to cities, ruined forts, and plundered. Their evil karma was manifold. They praised themselves and belittled others, bullied and insulted the elders or orphans, falsely accused the worthies and virtuous ones, and bullied and deceived the lowly. Because of all such offenses committed, they receive these evil retributions.”

At that time, upon hearing what the World-Honored One said, all those who suffered such retributions wept tears like rain and wailed so loud that the earth trembled. They pleaded with the Buddha, “We hope the World-Honored One dwells forever in the world and speaks Dharma to teach and transform us, so that we can be liberated.” The Buddha replied, “If I remain long in this world, those with scant blessings will not plant good roots, thinking that if I remain in the world forever, they need not be mindful of impermanence, and thus will commit boundless unwholesome acts. Later, they will regret, but it will be too late to make amends. Good men! It is just like an infant whose mother is always by his side, will take her for granted. If the mother goes away, then the child will miss and long for her. When the mother returns, then the child will be wholeheartedly happy. Good men! It is also the same for me. Knowing that beings' mind are not resolved on eternal Buddhahood, I therefore enter Nirvana.” At that time, the World-Honored One spoke this verse for those offenders:

水流不常滿 火猛不久然
 shuǐ liú bù cháng mǎn huǒ měng bù jiǔ rán
 日出須臾沒 月滿還復虧
 rì chū xū yú mò yuè mǎn huán fù kuī
 尊榮豪貴者 無常復過是
 zūn róng háo guì zhě wú cháng fù guò shì
 念當勤精進 頂禮無上尊
 niàn dāng qín jīng jìn dǐng lǐ wú shàng zūn

爾時世尊，說此偈已。諸受罪人，銜悲白
 ěr shí shì zūn shuō cǐ jì yǐ zhū shòu zuì rén xián bēi bái
 佛言：世尊！一切眾生，作何善行，得離
 fó yán shì zūn yī qiè zhòng shēng zuò hé shàn hòng dé lí
 斯苦？佛言：善男子！當勤孝養父母，敬
 sī kǔ fó yán shàn nán zǐ dāng qín xiào yǎng fù mǔ jìng
 事師長。歸奉三尊，勤行布施、持戒、忍
 shì shī zhǎng guī fèng sān zūn qín xíng bù shī chí jiè rěn
 辱、精進、禪定、智慧，慈悲喜捨。怨親
 rù jīng jìn chán dìng zhì huì cí bēi xǐ shě yuàn qīn
 平等，無有二相。不欺孤老，不輕貧賤。
 píng děng wú yǒu èr xiàng bù qī gū lǎo bù qīng pín jiàn
 護人猶己，不起惡念。汝等若能如是修
 hù rén yóu jǐ bù qǐ è niàn rǔ děng ruò néng rú shì xiū
 行，則為已得報佛之恩。永離三途，無復
 xíng zé wéi yǐ dé bào fó zhī ēn yǒng lí sān tú wú fù
 眾苦。

佛說是經已。菩薩摩訶薩，即得阿耨多羅
 fó shuō shì jīng yǐ pú sà mó hē sà jí dé ā nòu duō luó
 三藐三菩提。聲聞緣覺，即得六通三明，
 sān miǎo sān pú tí shēng wén yuán jué jí dé liù tōng sān míng
 具八解脫。其餘大眾，得法眼淨。若有眾
 jù bā jiě tuō qí yú dà zhòng dé fǎ yǎn jìng ruò yǒu zhòng
 生，得聞是經，不墮三途八難之處，地獄
 shēng dé wén shì jīng bù duò sān tú bā nán zhī chù dì yù

Ever-flowing water will not pool;
 Raging fire does not blaze long;
 The sun rises but soon sets;
 The moon waxes and wanes;
 Much more temporal are riches and honor;
 Those possessing them too will soon face impermanence.
 Be mindful of this and be ever vigorous.
 Reverently bow to the unsurpassed Honored Ones.

After the World-Honored One spoke this verse, all offense-laden ones sorrowfully asked, "World-Honored One, what wholesome deeds can living beings do to leave suffering far behind?" The Buddha replied, "Good men! One should be filial and diligently take care of one's parents; respect and serve spiritual teachers, mentors and elders; take refuge with and serve the Three Treasures; diligently practice giving; uphold the precepts; practice patience and vigor; and cultivate samadhi, wisdom, kindness, compassion, joy and equanimity. Regard all equally, be they friends or foes; do not deceive or take advantage of orphans or elders, nor despise the poor or lowly. Instead, be as instinctively protective of others as you are concerned about yourself and do not give rise to hateful thoughts. If you can practice in this way, then you are already repaying the kindness of the Buddhas and will forever leave the three evil paths and no longer undergo the manifold sufferings."

After the Buddha spoke this sutra, the Bodhisattvas Mahasattvas immediately attained *Anuttara-samyak-sambodhi*. Hearers and Those Enlightened to Conditions immediately attained the six spiritual powers and the three clarities and became replete with the eight liberations. Other members of the assembly all attained the pure Dharma-eye. If living beings hear this sutra, they will not fall into the three evil paths or eight places of difficulties, and if they are in the hells, the hells will cease to function, and they will receive respite from their pain and suffering.

休息，苦痛安寧。

信相菩薩白佛言：世尊。當何名斯經？菩薩摩訶薩，云何奉持？佛告信相菩薩：善男子！此經名為罪業報應教化地獄經。汝當奉持，廣令流布，功德無量。時諸大眾，聞說此法，一心歡喜，頂戴奉行。

今日道場，同業大眾，如佛所說，大可怖畏。相與今日，起怖畏心，起慈悲心。承諸佛力，行菩薩道。念地獄苦，發菩提心。當為今日，現受地獄道苦，一切眾生。現受餓鬼道苦，一切眾生。現受畜生道苦，一切眾生。廣及六道，現受苦者。一心一意，為其禮懺。令此眾生，悉得解脫。我等若不勤行方便，轉禍為福者，則於一一地獄，皆有罪分。

相與至心，當念父母師長，親戚眷屬，未來應受苦報。亦念自身，未來現在，方嬰此苦。等一痛切，五體投地，至誠

Appearance of Faith Bodhisattva asked the Buddha, “World-Honored One, what should the name of this sutra be? How should Bodhisattvas Mahasattvas uphold this sutra?” The Buddha replied, “Good Man! It should be called *The Sutra of the Buddha Speaking of Retributions for Offenses to Teach Beings in the Hells*. You should all revere and uphold this sutra, and widely spread it, thus creating boundless merit and virtue.” At that time, when the great assembly heard this Dharma, they were single-mindedly joyful, accepted it, and respectfully practiced accordingly.

Today, we who are here in this Bodhimanda due to our shared karma, having heard what the Buddha said, should feel great fear. We should all now bring forth a mind of fear, a mind of kindness and compassion, and with the help of the Buddhas’ power, practice the Bodhisattva Path. Mindful of the suffering in the hells, we bring forth the bodhi mind. Today, for all beings who are suffering in the hells, all beings who are suffering in the realm of hungry ghosts, all beings who are suffering in the realm of animals, including all other living beings suffering in the six paths, we bow wholeheartedly and repent for the sake of all of them, wishing that all may be liberated. If we do not practice diligently, and change calamities into blessings, we will have our share of the offenses that lead to all the hells.

Let us bring forth utmost sincerity, and be mindful that our parents, teachers, elders, relatives, and retinues will undergo the suffering of retributions in the future. Further, we ourselves too are now undergoing and will have to undergo all such suffering. We bow in full prostration with heartfelt sincerity and diligence, willingly enduring any pain and hardship. With our one thought may we evoke a response from the Buddhas of the ten directions, and with our one bow may we eradicate

懇惻，苦到用心。願令一念感十方佛，一
 kěn cè kǔ dào yòng xīn yuàn lìng yí niàn gǎn shí fāng fó yí
 拜斷除無量眾苦。若六道中，已受苦者，
 bài duàn chú wú liàng zhòng kǔ ruò liù dào zhōng yǐ shòu kǔ zhě
 以佛力、法力、賢聖力，令此眾生，即蒙
 yǐ fó lì fǎ lì xián shèng lì lìng cǐ zhòng shēng jí méng
 解脫。若六道中，未受苦者，以佛力、法
 jiě tuō ruò liù dào zhōng wèi shòu kǔ zhě yǐ fó lì fǎ
 力、賢聖力，令此眾生，永得斷除。從今
 lì xián shèng lì lìng cǐ zhòng shēng yǒng dé duàn chú cóng jīn
 日去，畢竟不復墮於惡趣。除三障業，隨
 rì qù bì jìng bú fù duò yú è qù chú sān zhàng yè suí
 念往生。滅五怖畏，自在解脫。勤修道
 niàn wǎng shēng miè wǔ bù wèi zì zài jiě tuō qín xiū dào
 業，不休不息，妙行莊嚴，過法雲地。入
 yè bù xiū bù xī miào hòng zhuāng yán guò fǎ yún dì rù
 金剛心，成等正覺。

今日道場，同業大眾，重復用心，攝耳諦
 jīn rì dào chǎng tóng yè dà zhòng chóng fù yòng xīn shè ěr dì
 聽。善思念之，雜藏經說：時有一鬼，白
 tīng shàn sī niàn zhī zá zàng jīng shuō shí yǒu yì guǐ bái
 目連言：我身兩肩有眼，胸有口鼻，而無
 mù lián yán wǒ shēn liǎng jiān yǒu yǎn xiōng yǒu kǒu bí ér wú
 有頭。何罪所致？目連答言：汝前世時，
 yǒu tóu hé zuì suǒ zhì mù lián dá yán rǔ qián shì shí
 恒作魁膾弟子。若殺人時，汝常歡喜，以
 héng zuò kuí kuài dì zǐ ruò shā rén shí rǔ cháng huān xǐ yǐ
 繩結挽。以是因緣，故受此罪。此是華
 shéng jié wǎn yǐ shì yīn yuán gù shòu cǐ zuì cǐ shì huā
 報，果在地獄。

復有一鬼，白目連言：我此身形，常如塊
 fù yǒu yì guǐ bái mù lián yán wǒ cǐ shēn xíng cháng rú kuài
 肉，無有手、足、眼、耳、鼻等。恒為蟲
 ròu wú yǒu shǒu zú yǎn ěr bí děng héng wéi chóng

endless suffering. By the power of the Buddhas, the power of the Dharma, and the power of the sages and worthy ones, may living beings in the six paths who have been suffering attain liberation. By the power of the Buddhas, the power of the Dharma, and the power of the sages and worthy ones, may living beings who are due to undergo suffering be apart from suffering and attain liberation. From this day forth, may living beings definitely not fall into any evil path. May they have their three karmic obstacles eradicated and be reborn according to their wishes. May their five fears be extinguished so they may be liberated and be at ease. May they diligently cultivate the Way without rest, be adorned by wonderful practices, surpass the Ground of the Dharma Clouds, enter the vajra mind and accomplish Proper and Equal Enlightenment.

Today, we who are here in this Bodhimanda due to our shared karma should again focus our mind and listen attentively. Contemplate well the following: The *Miscellaneous Store Sutra* narrates of a ghost who spoke to the Venerable Mahamaudgalyayana, saying, “My two shoulders have eyes and my chest has a mouth and a nose, yet I don’t have a head. What offenses did I commit that resulted in such retribution?” Venerable Mahamaudgalyayana replied, “In your past life, you often worked as an executioner. When executing people, your heart would well forth joy, and then you tied their heads with ropes. Because of such causes and conditions, you receive this punishment, but this is only an intermediary retribution; the major retribution will be in the hells.”

Another ghost spoke to the Venerable Mahamaudgalyayana saying, “My body is like a lump of flesh without hands, feet, eyes, nose, and the like, and it is constantly pecked by birds or gnawed by worms, causing unbearable pain. What offenses did I commit that resulted in such retribution?” Venerable Mahamaudgalyayana replied,

鳥之所啄噉，如是苦痛，難堪難忍。何罪
 niǎo zhī suǒ zhuó dàn rú shì kǔ tòng nán kān nán rěn hé zuì
 所致？目連答言：汝前世時，與他毒藥，
 suǒ zhì mù lián dá yán rǔ qián shì shí yǔ tā dú yào
 墮胎落孕。令諸眾生，命不全活。以是因
 duò tāi luò yùn lìng zhū zhòng shēng mìng bù quán huó yǐ shì yīn
 緣，故獲斯罪。此是華報，果在地獄。

復有一鬼，白目連言：我腹極大，咽喉如
 fù yǒu yì guǐ bái mù lián yán wǒ fù jí dà yān hóu rú
 針，窮年卒歲，不得飲食。何罪所致？目
 zhēn qióng nián zú suì bù dé yǐn shí hé zuì suǒ zhì mù
 連答言：汝前世時，作聚落主，自恃豪
 lián dá yán rǔ qián shì shí zuò jù luò zhǔ zì shì háo
 貴，飲酒縱橫。輕欺他人，奪其飲食，飢
 guì yǐn jiǔ zòng héng qīng qī tā rén duó qí yǐn shí jī
 困一切。以是因緣，故獲斯罪。此是華
 kùn yí qiè yǐ shì yīn yuán gù huò sī zuì cǐ shì huā
 報，果在地獄。

復有一鬼，白目連言：我一生來，有二熱
 fù yǒu yì guǐ bái mù lián yán wǒ yì shēng lái yǒu èr rè
 鐵輪，在兩腋下，舉身焦爛。何罪所致？
 tiě lún zài liǎng yè xià jǔ shēn jiāo làn hé zuì suǒ zhì
 目連答言：汝前世時，與眾作餅，盜取二
 mù lián dá yán rǔ qián shì shí yǔ zhòng zuò bǐng dào qǔ èr
 番，挾兩腋下。以是因緣，故獲斯罪。此
 fān jiā liǎng yè xià yǐ shì yīn yuán gù huò sī zuì cǐ
 是華報，果在地獄。

復有一鬼，白目連言：我常以物，蒙籠其
 fù yǒu yì guǐ bái mù lián yán wǒ cháng yǐ wù méng lóng qí
 頭，畏人來殺，心常怖懼。何罪所致？目
 tóu wèi rén lái shā xīn cháng bù jù hé zuì suǒ zhì mù
 連答言：汝前世時，姪犯外色，常畏人
 lián dá yán rǔ qián shì shí yīn fàn wài sè cháng wèi rén

“In your past life, you administered poison to cause abortions or miscarriages, so killing fetuses. Because of such causes and conditions, you receive this punishment. But this is only your intermediary retribution; the major retribution will be in the hells.”

Another ghost spoke to the Venerable Mahamaudgalyayana, saying, “My stomach is huge but my throat is as narrow as a needle. Throughout the years, I have been unable to eat any food. What offenses did I commit that resulted in such retribution?” Venerable Mahamaudgalyayana replied, “In your past life, you were the head of a community. You abused your position and wealth, indulged in alcohol and behaved without restraint, bullied and deceived people, robbing them of their food and leaving them in hunger and difficulty. Because of such causes and conditions, you receive this punishment. But this is only your intermediary retribution; the major retribution will be in the hells.”

Another ghost spoke to Venerable Mahamaudgalyayana, saying, “I was born with two hot iron wheels under my armpits which burn my whole body. What offenses did I commit that resulted in such retribution?” Venerable Mahamaudgalyayana replied, “In your past life, when you made pastries for the great assembly, you stole two, and hid them under your armpits. Because of such causes and conditions, you receive this punishment. But this is only your intermediary retribution; the major retribution will be in the hells.”

Another ghost spoke to Venerable Mahamaudgalyayana, saying, “I always have my head shrouded, as I am greatly fearful that someone will come to kill me. What offenses did I commit that resulted in such retribution?” Venerable Mahamaudgalyayana replied, “In your past life, you committed sexual misconduct and feared others would see you. You were afraid your spouse would catch, bind, hit, or kill you; you were constantly in a state of fear. Because of these causes

見。或畏夫主，捉縛打殺，常懷恐怖，故
 jiàn huò wèi fū zhǔ zhuō fú dǎ shā cháng huái kǒng bù gù
 獲斯罪。此是華報，果在地獄。
 huò sī zuì cǐ shì huā bào guǒ zài dì yù

今日道場，同業大眾，如經所說，豈得不
 jīn rì dào chǎng tóng yè dà zhòng rú jīng suǒ shuō qǐ dé bù
 人人生大怖畏。相與無始以來，至于今
 rén rén shēng dà bù wèi xiāng yǔ wú shǐ yǐ lái zhì yú jīn
 日，應作如是無量罪惡。如是等罪，皆因
 rì yīng zuò rú shì wú liàng zuì è rú shì děng zuì jiē yīn
 無慈悲心，以強欺弱，傷害眾生。乃至盜
 wú cí bēi xīn yǐ qiáng qī ruò shāng hài zhòng shēng nǎi zhì dào
 竊他物，迷惑失道，讒謗賢善，作種種
 qiè tā wù mí huò shī dào chán bàng xián shàn zuò zhǒng zhǒng
 罪。如是罪報，於惡道中，必受其苦。
 zuì rú shì zuì bào yú è dào zhōng bì shòu qí kǔ

今日至心，等一痛切，五體投地，普為六
 jīn rì zhì xīn děng yí tòng qiè wǔ tǐ tóu dì pǔ wèi liù
 道，已受苦者，當受苦者，求哀禮懺。亦
 dào yǐ shòu kǔ zhě dāng shòu kǔ zhě qiú āi lǐ chàn yì
 為父母師長，一切眷屬，求哀禮懺。亦為
 wèi fù mǔ shī zhǎng yí qiè juàn shǔ qiú āi lǐ chàn yì wèi
 自身，求哀禮懺。已作之罪，願乞除滅。
 zì shēn qiú āi lǐ chàn yǐ zuò zhī zuì yuàn qǐ chú miè
 未作之罪，不敢復作。唯願世間，大慈悲
 wèi zuò zhī zuì bù gǎn fù zuò wéi yuàn shì jiān dà cí bēi
 父。
 fù

and conditions, you receive this punishment. But this is only your intermediary retribution; the major retribution will be in the hells.”

Today, we are here in this Bodhimanda due to our shared karma. How could great fear not arise in all of us upon reading this sutra passage. From time without beginning until now, we have committed boundless such offenses because we lacked kindness and compassion. Consequently, we bullied and oppressed the weak, harmed living beings, and even robbed others of their property. We were confused and lost, slandered the good and worthy, and committed all kinds of offenses. With such offenses, we will definitely suffer the retributions of the evil paths.

With utmost, heartfelt sincerity, we now bow in full prostration, and beseech the Buddhas for sympathy, and repent on behalf of all beings in the six paths, who already have undergone suffering, or who are due to undergo suffering. We also bow and repent on behalf of our parents, teachers, elders, and all relatives. Finally, we bow and repent for ourselves. May all the offenses that have been committed be eradicated, and that we fear to commit further offenses. Now we again take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

南無彌勒佛
ná mó mí lè fó

南無釋迦牟尼佛
ná mó shì jiā móu ní fó

南無蓮華尊豐佛
ná mó lián huā zūn fēng fó

南無淨寶興豐佛
ná mó jìng bǎo xīng fēng fó

南無電燈幡王佛
ná mó diàn dēng fān wáng fó

南無法空燈佛
ná mó fǎ kōng dēng fó

南無一切眾德成佛
ná mó yí qiè zhòng dé chéng fó

南無賢幡幢王佛
ná mó xián fān chuáng wáng fó

南無一切寶緻色持佛
ná mó yí qiè bǎo zhì sè chí fó

南無斷疑拔欲除冥佛
ná mó duàn yí bá yù chú míng fó

南無意無恐懼威毛不豎佛
ná mó yì wú kǒng jù wēi máo bú shù fó

南無師子佛
ná mó shī zǐ fó

南無名稱遠聞佛
ná mó míng chēng yuǎn wén fó

南無法名號佛
ná mó fǎ míng hào fó

南無奉法佛
ná mó fèng fǎ fó

南無法幢佛
ná mó fǎ chuáng fó

南無須彌燈光明佛
ná mó xū mí dēng guāng míng fó

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Lotus Flower Honor and Abundance Buddha

Namo Pure Jewel Flourishing and Abundance Buddha

Namo Lightning Lamp Banner King Buddha

Namo Dharma Emptiness Lamp Buddha

Namo Accomplishing Multitudes of Virtue Buddha

Namo Virtuous Flag and Banner King Buddha

Namo Replete with Delicately Crafted and Colored Jewel Buddha

Namo Severing Doubt, Uprooting Desire, and Dispelling Darkness Buddha

Namo Fearless, No Hairs-standing-on-end Buddha

Namo Lion Buddha

Namo Far-Reaching Renown Buddha

Namo Named-after-Dharma Buddha

Namo Reverently in Accord with Dharma Buddha

Namo Dharma Banner Buddha

Namo Sumeru Lamp Radiance Buddha

南無寶藏莊嚴佛
ná mó bǎo zàng zhuāng yán fó

南無栴檀摩尼光佛
ná mó zhān tán mó ní guāng fó

南無金海自在王佛
ná mó jīn hǎi zì zài wáng fó

南無大悲光明王佛
ná mó dà bēi guāng míng wáng fó

南無優鉢羅蓮華勝佛
ná mó yōu bō luó lián huā shèng fó

南無蓮華鬚莊嚴王佛
ná mó lián huā xū zhuāng yán wáng fó

南無金剛堅強自在王佛
ná mó jīn gāng jiān qiáng zì zài wáng fó

南無殊勝月王佛
ná mó shū shèng yuè wáng fó

南無日月光王佛
ná mó rì yuè guāng wáng fó

南無大勢至菩薩
ná mó dà shì zhì pú sà

南無常精進菩薩
ná mó cháng jīng jìn pú sà

南無不休息菩薩
ná mó bù xiū xī pú sà

南無虛空藏菩薩
ná mó xū kōng zàng pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

Namo Precious Treasury Adornment Buddha

Namo Chandana Mani-light Buddha

Namo Golden Sea Self-mastery King Buddha

Namo Greatly Compassionate Radiance King Buddha

Namo Supreme Utpala Lotus Buddha

Namo Lotus Stamen Adornment King Buddha

Namo Solid Vajra Self-mastery King Buddha

Namo Supreme Moon King Buddha

Namo King of Sunlight and Moonlight Buddha

Namo Great Strength Bodhisattva

Namo Ever-vigorous Bodhisattva

Namo Never Resting Bodhisattva

Namo Treasury of Empty Space Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

又復歸依，如是十方，盡虛空界，一切
 yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè
 三寶。願以大慈大悲，救護六道，現受
 sān bǎo yuàn yǐ dà cí dà bēi jiù hù liù dào xiàn shòu
 苦，當受苦，一切眾生。令此眾生，即
 kǔ dāng shòu kǔ yí qiè zhòng shēng lìng cǐ zhòng shēng jí
 得解脫。以神通力斷除惡道，及地獄業。
 dé jiě tuō yǐ shén tōng lì duàn chú è dào jí dì yù yè
 令諸眾生，從今日去，至于道場，畢竟不
 lìng zhū zhòng shēng cóng jīn rì qù zhì yú dào chǎng bì jìng bù
 復墮於惡趣。捨苦報身，得金剛身。四等
 fù duò yú è qù shě kǔ bào shēn dé jīn gāng shēn sì děng
 六度，常得現前。四辯六通，如意自在。
 liù dù cháng dé xiàn qián sì biàn liù tōng rú yì zì zài
 勇猛精進，不休不息。乃至進修，滿十地
 yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū mǎn shí dì
 行，還復度脫，一切眾生。
 hēng huán fù dù tuō yí qiè zhòng shēng

慈悲道場懺法卷第三
 cí bēi dào chǎng chàn fǎ juàn dì sān

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you, with your great kindness and compassion, protect and rescue all beings in the six paths, now suffering, or due to undergo suffering, enabling them to quickly attain liberation. May you with your spiritual powers eradicate all evil paths and hell-bound karmas, so that all living beings, from now until attaining Buddhahood, will never fall into evil destinies. May all living beings renounce their current retribution bodies and attain vajra bodies. May the four limitless minds and the six paramitas always manifest before them. May they attain as-you-wish self-mastery of the four eloquences and six spiritual powers. May they be courageously vigorous, not resting until they perfect the cultivation of the Ten Grounds. May they then return to take across and liberate all living beings.

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

讚
zàn

聞熏過咎。果報隨形。

wén xūn guò jiù guǒ bào suí xíng

捨身應受暫無停。善惡自甘呈。

shě shēn yīng shòu zhàn wú tíng shàn è zì gān chéng

杳杳冥冥。願佛放光明。

miǎo miǎo míng míng yuàn fó fàng guāng míng

南無發光地菩薩摩訶薩 (三稱)

ná mó fā guāng dì pú sà mó hē sà

Praise

Learning of our mistakes and offenses,

We know retributions follow like shadows,

And unceasingly create the cycles of rebirth.

Willingly we reveal our good and evil,

Having been shrouded in the soundless and hazy darkness,

We hope that the Buddhas' light will now illumine us.

Namo Bodhisattvas Mahasattoas of the Ground of Emitting Light (3 times)

出懺
chū chàn

佛身相好，巍巍晃若紫金山。法海澄清，
fó shēn xiàng hǎo wēi wēi huǎng ruò zǐ jīn shān fǎ hǎi chéng qīng
皎皎猶如銀漢月。菩薩聖賢，應供於人間
jiǎo jiǎo yóu rú yín hàn yuè pú sà shèng xián yīng gòng yú rén jiān
天上。辟支羅漢，說法向此界他方。三千
tiān shàng bì zhī luó hàn shuō fǎ xiàng cǐ jiè tā fāng sān qiān
刹海之明燈，百億昏衢之皓月。功深莫
chà hǎi zhī míng dēng bǎi yì hūn qú zhī hào yuè gōng shēn mò
測，德厚難量。作三界之權衡，建三時之
cè dé hòu nán liáng zuò sān jiè zhī quán héng jiàn sān shí zhī
佛事。
fó shì

上來奉為求懺某等，修崇慈悲道場懺法。
shàng lái fèng wèi qiú chàn mǒu děng xiū chóng cí bēi dào chǎng chàn fǎ
茲當第三卷，功課圓滿。三昧行人，出入
zī dāng dì sān juàn gōng kè yuán mǎn sān mèi xíng rén chū rù
三時。皈命三寶，端秉一心。熱五分之真
sān shí guī mìng sān bǎo duān bǐng yì xīn rè wǔ fēn zhī zhēn
香，散三春之華蕊。盤呈妙供，甌泛香
xiāng sǎn sān chūn zhī huā ruǐ pán chéng miào gòng ōu fàn xiāng
茶。鐘磬和鳴，而梵音深妙。諷經行道，
chá zhōng qìng hé míng ér fàn yīn shēn miào fèng jīng xíng dào
而宴默禪思。所作從心，總伸回向。
ér yàn mò chán sī suǒ zuò cóng xīn zǒng shēn huí xiàng

樂邦無量壽，教主釋迦文，觀音并地藏，
lè bāng wú liàng shòu jiào zhǔ shì jiā wén guān yīn bìng dì zàng
羅漢與聲聞；天曹及地府，三界眾高真；
luó hàn yǔ shēng wén tiān cáo jí dì fǔ sān jiè zhòng gāo zhēn
咸生歡喜念，鑒此勝功熏，悲心無懈怠，
xián shēng huān xǐ niàn jiàn cǐ shèng gōng xūn bēi xīn wú xiè juàn
覆護於群生。
fù hù yú qún shēng

Concluding the Repentance

The Buddha's hallmarks are lofty and radiant like a purple-golden mountain.
The Dharma sea is clear, tranquil, and bright like the silver moon in the sky.
Bodhisattvas, sages and worthy ones, receive offerings of gods and humans.
Pratyekabuddhas and Arhats speak Dharma in this and other worlds,
Like bright beacons for three thousand seas of worlds,
Like brilliant moons illuminating ten billion paths of darkness.
The profundity of their merit is beyond fathom;
The depth of their virtue is beyond measure.
They preside over the three realms,
Doing the Buddha's work throughout the three times.

[*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 Three, accomplishing its merit and virtue. We cultivate dhyana entering and exiting the *three* times, and with one mind constantly return to and rely on the *Three* Treasures. We burn Five True Incenses and scatter fresh flowers of the *three* spring months. We offer dishes of wondrous delicacies and cups of fragrant teas. Large bells and hand bells chime in harmony, issuing forth Brahma melodies, sonorous and wondrous. Chanting and reciting, our meditative thoughts are clear and serene. With sincere hearts we make all these offerings, and now complete this dedication of merit.

Amitabha Buddha in the Land of Ultimate Bliss, our Teaching Host Shakyamuni Buddha, Guan Shi Yin Bodhisattva, Earth Treasury Bodhisattva, Arhats, Hearers, Worthy Eminent Ones in the heavens above, in the earth below, as well as in the *three* realms:

May all of you rejoice in our efforts and bear witness to this superior merit;
May vigor sustain you and ward off weariness as you continually regard us with compassion;
May you render your protection over the multitudes of beings.

以茲不盡功因，奉為求懺某等，裂三毒
 yǐ zī bú jìn gōng yīn fèng wèi qiú chàn mǒu děng liè sān dú
 根，越三界網。
 gēn yuè sān jiè wǎng
 伏願：三業清淨，三解脫門而成就；三空
 fú yuàn sān yè qīng jìng sān jiě tuō mén ér chéng jiù sān kōng
 頓悟，三無漏學以宣明；永脫三途之報，
 dùn wù sān wú lòu xué yǐ xuān míng yǒng tuō sān tú zhī bào
 常生三寶之家；三空頓悟於色心，三障全
 cháng shēng sān bǎo zhī jiā sān kōng dùn wù yú sè xīn sān zhàng quán
 該於解脫；三祇果滿，三覺功圓；三乘得
 gāi yú jiě tuō sān qí guǒ mǎn sān jué gōng yuán sān chéng dé
 道之聖賢，三有同沾於利樂。懺文雖演，
 dào zhī shèng xián sān yǒu tóng zhān yú lì lè chàn wén suī yǎn
 懇切未誠；請眾虔恭，再求懺悔。
 kěn qiè wèi chéng qǐng zhòng qián gōng zài qiú chàn huǐ

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we pray with these causes and conditions of infinite merit, that all sever the roots of the *three* poisons and escape the net of the *three* realms.

We bow and earnestly pray:

May all be cleansed of the *three* karmas and accomplish the *three* doors of liberation, attain the sudden enlightenment of the *three-fold* emptiness and clearly understand the *three* non-outflow studies;

May all be forever free of the retributions of the *three* evil paths and be born into the family of the *Three* Treasures;

May all attain the sudden enlightenment of *threefold* emptiness.

May all be liberated from the *three* hindrances.

May all perfect the fruition within *three* asamkhyeya kalpas;

May all accomplish the merit of the *threefold* enlightenment;

May all practitioners of the *three* vehicles become sages and worthy ones, and

May all of the *three* existences share this benefit and happiness.

We may have performed the Repentance but fear we have not been sincere enough.

Let us exhort ourselves that together, we continue to repent and reform.

懺
zàn

梁皇懺。三卷功德力。
liáng huáng chàn sān juàn gōng dé lì

願滅信人 / 亡者 三毒罪。
yuàn miè xìn rén sān dú zuì

親證菩薩發光地。懺文舉處罪華飛。
qīn zhèng pú sà fā guāng dì chàn wén jǔ chù zuì huā fēi

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

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

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

舉讚
jǔ zàn

梁皇懺。三卷已全周。
liáng huáng chàn sān juàn yǐ quán zhōu

回向四恩并三有。
huí xiàng sì ēn bìng sān yǒu

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

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

發光地菩薩。惟願哀納受。
fā guāng dì pú sà wéi yuàn āi nà shòu

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

Praise

The meritorious power of the Emperor of Liang Repentance Roll Three
Enables the disciples and the deceased to eradicate three-poison offenses.

May all realize the Bodhisattva's Ground of Emitting Light.

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

Enmity resolved, offenses eradicated,

Wisdom and blessing increase as calamities are dispelled.

Liberated from suffering and reborn in the Trayastrimsha,

May we gather at the Dragon Flower's Three Assemblies

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

May we gather at the Dragon Flower's Three Assemblies

Dragon Flower Assembly of Bodhisattvas Mahasattvas

Final Praise

Emperor of Liang Repentance Roll Three 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 Emitting Light compassionately
gather us in.

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

梁皇寶懺

【卷四】

Emperor of Liang Jeweled Repentance

(Roll 4)

讚
zàn

曹溪水。一派向東流。
cáo xī shuǐ yí pài xiàng dōng liú

觀音瓶內除災咎。醍醐灌頂滌塵垢。
guān yīn píng nèi chú zāi jiù tí hú guàn dǐng dí chén gòu

楊枝灑處潤焦枯。咽喉中甘露。
yáng zhī sǎ chù rùn jiāo kū yān hóu zhōng gān lù

自有瓊漿透。
zì yǒu qióng jiāng tòu

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

Praise

Caoxi's water carries the lineage eastward.

Guanyin's sweet dew eradicates all calamities;

It anoints the crown, purifying all defilements,

Moistening withered plants wherever the willow sprinkles.

The throat is nourished by the sweet dew,

Ever-refreshing is the flavor of this nectar.

Namo Universal Offering Bodhisattoa Mahasattva (3 times)

入懺
rù chàn

恭聞
gōng wén

四智圓明之妙體，儼若星中之皎月。四無礙辯之玄音，高超劫外之空談。運四心於四惡趣中，離四相於四生界內。信佛恩之廣布，仰聖德以彌高。惟願洪慈，鑒茲誠懇。

上來奉為今辰求懺某等，啓建慈悲道場懺法。茲當第四卷，入壇緣起。四悉壇人於四儀中，克念攝念以投誠，心正身正而作禮。瓶簪三島之春華，爐爇六銖之香蓋。燈然慧炬，供獻純陀。禮拜旋繞，諷詠讚揚。發露披誠，克勤懺悔。

切念求懺某等，自從遠劫，直至今生。迷四大之色身，受四生之輪轉，起四相之顛倒，犯四種之律儀。從迷至迷，由苦入

Commencement of the Repentance

Listen respectfully

He is wondrous embodying of the perfect and bright *four* wisdoms;

Makes him as majestic as the clear moon among the stars.

With his unobstructed and profound *four* eloquences, he proclaims

Through many kalpas the superb teachings on Emptiness.

The *four* minds are applied amidst the *four* evil paths,

The *four* marks are transcended within the *four* births.

We have great faith in the expansiveness of the Buddha's kindness, and gaze upwards in admiration of the ever-increasing loftiness of the sages' virtue.

May the Greatly Enlightened One bear witness to our sincerity.

[*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 Four. With all conditions fulfilled, we now enter the Repentance Platform. The entire assembly of the *four* siddhantas in accord with the *four* deportments, body upright and mind focused, prostrate with utmost sincerity. We offer vases of spring flowers from the three islands, burn six measures of exquisite incense forming a cloud canopy, and light the lamp ablaze with the flames of wisdom. We make these sincere offerings emulating Cunda. We bow in reverence and circumambulate; we extol and praise; we confess with earnestness, and repent with great diligence.

[*Dharma Host: May* _____ *be earnestly mindful*], including all of us who seek to repent, that from many kalpas past until the present, we have been deluded by this body composed of *four* elements, revolving in the retributions of *four* births. Entertaining the *four* marks with our inverted minds, we violate the *four* major precepts and deportment. We drift from delusion to delusion; we plunge from one suffering into another. We are blown adrift by the 'winds' of circumstances, both

苦。隨境風之逆順，溺愛水之沉淪。無
 kǔ suí jìng fēng zhī nì shùn nì ài shuǐ zhī chén lún wú
 明惟重惟深，煩惱如膠如漆。憑大法以洪
 míng wéi zhòng wéi shēn fán nǎo rú jiāo rú qī píng dà fǎ yǐ hóng
 宣，仗真詮而解釋。今則寸心慶快，刻骨
 xuān zhàng zhēn quán ér jiě shì jīn zé cùn xīn qīng kuài kè gǔ
 銘肌。集大德之高流，運一心而懺悔。仰
 míng jī jí dà dé zhī gāo liú yùn yì xīn ér chàn huǐ yǎng
 叩洪慈，冥熏加被。
 kòu hóng cí míng xūn jiā bèi

favorable and unfavorable, until we become submerged, drowning in the ocean of emotional love. Our ignorance is so heavy and deep; our afflictions as sticky as glue and paint. By relying on the proclamation of the Great Dharma and the delineation of the Truths, we believe that we can attain great liberation. Our hearts become filled with joy that penetrates to our very bones and marrow; our every cell tingles with delight. In the presence of the assembly of the greatly virtuous ones, we now focus our minds to commence the repentance. May you, out of your great kindness, invisibly bless and protect us.

四八端嚴微妙相 僧祇三大劫修來
 sì bā duān yán wéi miào xiàng sēng qí sān dà jié xiū lái

面如滿月目如蓮 天上人間咸恭敬
 miàn rú mǎn yuè mù rú lián tiān shàng rén jiān xián gōng jìng

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

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

南無過去毘婆尸佛
 nán mó guò qù pí pó shī fó

南無尸棄佛
 nán mó shī qì fó

南無毘舍浮佛
 nán mó pí shè fú fó

南無拘留孫佛
 nán mó jū liú sūn fó

南無拘那含牟尼佛
 nán mó jū nà hán móu ní fó

南無迦葉佛
 nán mó jiā shè fó

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

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

開經偈

kāi jīng jì

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

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

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

*With his thirty-two hallmarks, dignified, wondrous and subtle,
 Attained through three asamkhyeya kalpas' cultivation,
 His countenance is like the full moon; his eyes, like lotuses.
 He is admired and revered in the world and the heavens.*

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

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

Namo Buddhas of the past, Vipashyin Buddha

Namo Shikhin Buddha

Namo Vishvabhu Buddha

Namo Krakucchanda Buddha

Namo Kanakamuni Buddha

Namo Kashyapa Buddha

Namo our Fundamental Teacher Shakyamuni Buddha

Namo Honored Future Buddha, Maitreya

Verse for Opening a Sutra

Namo our Fundamental Teacher Shakyamuni Buddha (3 times)

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

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

慈悲道場懺法卷第四
cí bēi dào chǎng chàn fǎ juàn dì sì

顯果報第七之餘
xiǎn guǒ bào dì qī zhī yú

今日道場，同業大眾，重加至誠，一心諦
jīn rì dào chǎng tóng yè dà zhòng chóng jiā zhì chéng yì xīn dì
聽。佛在王舍城，迦蘭陀竹園。爾時目連
tīng fó zài wáng shè chéng jiā lán tuó zhú yuán ěr shí mù lián
從禪定起，遊恒水邊，見諸餓鬼，受罪不
cóng chán dìng qǐ yóu héng shuǐ biān jiàn zhū è guǐ shòu zuì bù
同。時諸餓鬼，各起敬心，來問目連，往
tóng shí zhū è guǐ gè qǐ jìng xīn lái wèn mù lián wǎng
昔因緣。

一鬼問言：我一生來，恒抱飢渴，欲至廁
yì guǐ wèn yán wǒ yì shēng lái héng bào jī kě yù zhì cè
中，取糞噉之。廁上有大力鬼，以杖打
zhōng qǔ fèn dàn zhī cè shàng yǒu dà lì guǐ yǐ zhàng dǎ
我，初不得近。何罪所致？目連答言：汝
wǒ chū bù dé jìn hé zuì suǒ zhì mù lián dá yán rǔ
為人時，作佛圖主。有客比丘，來寺乞
wéi rén shí zuò fó tú zhǔ yǒu kè bǐ qiū lái sì qǐ
食，而汝慳惜，不與客食。待客去後，乃
shí ér rǔ qiān xī bù yǔ kè shí dài kè qù hòu nǎi
行舊住。緣汝無道，慳惜眾物。以是因
xíng jiù zhù yuán rǔ wú dào qiān xī zhòng wù yǐ shì yīn
緣，故獲斯罪。汝今華報，果在地獄。

復有一鬼，問目連言：我一生來，肩上有
fù yǒu yì guǐ wèn mù lián yán wǒ yì shēng lái jiān shàng yǒu
大銅瓶。盛滿烺銅，以杓取之，還自灌
dà tóng píng chéng mǎn yáng tóng yǐ sháo qǔ zhī huán zì guàn
頂，痛苦難忍。何罪所致？目連答言：汝

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

Section 7 - Revealing Retributions (continued)

Today, we are here in this Bodhimanda due to our shared karma. Let us bring forth utmost sincerity and listen attentively. The Buddha once dwelt in Rajagrha, at Karanda's bamboo grove. At that time, Venerable Mahamaudgalyayana came out of samadhi, and as he walked along the Ganges riverbank, he saw many hungry ghosts suffering because of various offenses. At that time, each hungry ghost came to Venerable Mahamaudgalyayana and respectfully asked about the causes and conditions of their individual past lives.

One ghost said, "I have had to endure constant hunger and thirst throughout this lifetime and have had to eat excrement from the toilet. A ghost with great strength from the toilet lashes out at me with his whip in order to prevent me from entering. What offense have I committed to receive such retribution?" Venerable Mahamaudgalyayana replied, "In the past, when you were an abbot in a monastery, a guest monk came to your monastery and asked for food. Because of stinginess, you refused to share with him. When the guest monk left, you divided all the food with the resident Sangha members. The consequence of the improper method in which you handled the food of the eternally dwelling has led to your current retribution. But this is just an intermediary retribution. Your major retribution will be in the hells."

Another ghost asked Venerable Mahamaudgalyayana, "Ever since birth, I have been shouldering a big copper jar filled with molten copper. I scoop it out and pour it over my head, causing me unbearable pain. What offense have I committed to receive such retribution?" Venerable Mahamaudgalyayana replied, "You were the cantor in charge of the affairs of the monastery. However, you hid a bottle of ghee and did not

爲人時，作寺維那，知大眾事。有一瓶
 wéi rén shí zuò sì wéi nuó zhī dà zhòng shì yǒu yì píng
 酥，藏著屏處，不依時行，待客去後，乃
 sū cáng zhuó píng chù bù yī shí xíng dài kè qù hòu nǎi
 行舊住。酥是招提之物，一切有分。緣汝
 xíng jiù zhù sū shì zhāo tí zhī wù yí qiè yǒu fèn yuán rǔ
 無道，慳惜眾物。以是因緣，故獲斯罪。
 wú dào qiān xī zhòng wù yǐ shì yīn yuán gù huò sī zuì
 汝今華報，果在地獄。

復有一鬼，問目連言：我一生來，常吞熱
 fù yǒu yì guǐ wèn mù lián yán wǒ yì shēng lái cháng tūn rè
 鐵丸，何罪所致？目連答言：汝爲人時，
 tiě wán hé zuì suǒ zhì mù lián dá yán rǔ wéi rén shí
 作沙彌子。取清淨水，作石蜜漿。石蜜
 zuò shā mí zǐ qǔ qīng jìng shuǐ zuò shí mì jiāng shí mì
 堅大，汝起盜心。打取少許，大眾未飲，
 jiān dà rǔ qǐ dào xīn dǎ qǔ shǎo xǔ dà zhòng wèi yǐn
 汝盜一口。以是因緣，故獲斯罪。此是華
 rǔ dào yì kǒu yǐ shì yīn yuán gù huò sī zuì cǐ shì huā
 報，果在地獄。

今日道場，同業大眾，如目連所見，大可
 jīn rì dào chǎng tóng yè dà zhòng rú mù lián suǒ jiàn dà kě
 怖畏。我等亦可經作此罪，無明所覆，不
 bù wèi wǒ děng yì kě jīng zuò cǐ zuì wú míng suǒ fù bú
 自憶知。脫有如是無量罪業，於未來世，
 zì yì zhī tuō yǒu rú shì wú liàng zuì yè yú wèi lái shì
 受苦報者，今日至心，等一痛切，五體投
 shòu kǔ bào zhě jīn rì zhì xīn děng yí tòng qiè wǔ tǐ tóu
 地。慚愧懺悔，願乞除滅。又復普爲十方
 dì cán kuì chàn huǐ yuàn qǐ chú miè yòu fù pǔ wèi shí fāng
 盡虛空界，一切餓鬼，求哀懺悔。又奉爲
 jìn xū kōng jiè yí qiè è guǐ qiú āi chàn huǐ yòu fèng wèi
 父母師長，求哀懺悔。又爲同壇尊證，上
 fù mǔ shī zhǎng qiú āi chàn huǐ yòu wèi tóng tán zūn zhèng shàng

share it with the assembly at the proper time. Only after all the guest monks had left did you take it out to share with the residents Sangha members. That ghee was the property of the Sangha of the ten directions, so every monastic should have gotten an equal share. Because you lacked principle and were stingy in handling the affairs of the great assembly, you receive such retribution. But this is only an intermediary retribution; the major retribution will be in the hells.”

Another ghost asked Venerable Mahamaudgalyayana, “Ever since birth, I have been swallowing hot iron pellets. What offense have I committed to receive such retribution?” Venerable Mahamaudgalyayana replied, “When you were a novice in your past life, one of your chores was to prepare drinks from rock sugar. The rock sugar looked so large and solid, that you were tempted to steal some. You cracked a small portion and ate one mouthful before it was served to the assembly. Because of such a cause and its conditions, you receive this punishment. But this is only your intermediary retribution; the major retribution will be in the hells.”

Today, we are here in this Bodhimanda due to our shared karma. Because of what Venerable Mahamaudgalyayana had seen, we should be greatly fearful. We might have all committed similar offenses in the past, but because of ignorance, we have forgotten about them. If we have committed any of the immeasurable offenses, we will definitely have to suffer retributions like these. Therefore, let us all today, feeling shame and remorse, bring forth the mind of utmost sincerity and bow in full prostration to repent, beseeching for such offenses to be eradicated.

Also, we universally repent for the sake of all hungry ghosts of the ten directions throughout empty space, for the sake of our parents and teachers, for the sake of our ordination certifying masters, for the sake of fellow monastics of the three seniorities,

中下座，求哀懺悔。又為善惡知識，廣及
 zhōng xià zuò qiú āi chàn huǐ yòu wèi shàn è zhī shì guāng jí
 十方無窮無盡，四生六道，一切眾生，求
 shí fāng wú qióng wú jìn sì shēng liù dào yí qiè zhòng shēng qiú
 哀懺悔。若已作之罪，因今除滅。未作之
 āi chàn huǐ ruò yǐ zuò zhī zuì yīn jīn chú miè wèi zuò zhī
 罪，不敢復造。仰願十方，一切諸佛。
 zuì bù gǎn fù zào yǎng yuàn shí fāng yí qiè zhū fó

南無彌勒佛
 ná mó mí lè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無拘留孫佛
 ná mó jū liú sūn fó

南無拘那含牟尼佛
 ná mó jū nà hán móu ní fó

南無迦葉佛
 ná mó jiā shè fó

南無師子佛
 ná mó shī zǐ fó

南無明炎佛
 ná mó míng yán fó

南無牟尼佛
 ná mó móu ní fó

南無妙華佛
 ná mó miào huā fó

南無華氏佛
 ná mó huā shì fó

南無善宿佛
 ná mó shàn sù fó

南無導師佛
 ná mó dǎo shī fó

南無大臂佛
 ná mó dà bì fó

for the sake of good and bad advisers, including also all immeasurable living beings of the four births and the six paths of the ten directions. Through this repentance, may all these past offenses be eradicated; may no one dare commit such offenses in the future. We look up to the Buddhas of the ten directions and bow in homage.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Krakucchanda Buddha

Namo Kanakamuni Buddha

Namo Kashyapa Buddha

Namo Lion Buddha

Namo Bright Light Buddha

Namo Mani Buddha

Namo Wonderful Flower Buddha

Namo Flower Family Buddha

Namo Dwelling in Goodness Buddha

Namo Guiding Master Buddha

Namo Great Arms Buddha

南無大力佛
ná mó dà lì fó

南無宿王佛
ná mó sù wáng fó

南無修藥佛
ná mó xiū yào fó

南無名相佛
ná mó míng xiàng fó

南無大明佛
ná mó dà míng fó

南無炎肩佛
ná mó yán jiān fó

南無照曜佛
ná mó zhào yào fó

南無日藏佛
ná mó rì zàng fó

南無月氏佛
ná mó yuè shì fó

南無眾炎佛
ná mó zhòng yán fó

南無善明佛
ná mó shàn míng fó

南無無憂佛
ná mó wú yōu fó

南無師子遊戲菩薩
ná mó shī zǐ yóu xì pú sà

南無師子奮迅菩薩
ná mó shī zǐ fèn xùn pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

南無佛陀
ná mó fó tuó

Namo Great Strength Buddha

Namo Constellation King Buddha

Namo Concocting Medicine Buddha

Namo Name and Mark Buddha

Namo Great Brilliance Buddha

Namo Blazing Shoulders Buddha

Namo Illumination Buddha

Namo Sun Treasury Buddha

Namo Moon Family Buddha

Namo Multitudes of Flames Buddha

Namo Wholesome Brightness Buddha

Namo Worry-free Buddha

Namo Lion Playfully Roaming Bodhisattva

Namo Lion Swift and Vigor Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Namo Buddha

南無達摩

ná mó dá mó

南無僧伽

ná mó sēng qié

又復歸依，如是十方，盡虛空界，一切
 yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè
 三寶，大慈大悲，唯願救拔，十方現受
 sān bǎo dà cí dà bēi wéi yuàn jiù bá shí fāng xiàn shòu
 餓鬼道苦，一切眾生。又願救拔，十方
 è guǐ dào kǔ yí qiè zhòng shēng yòu yuàn jiù bá shí fāng
 地獄道、畜生道、人道，一切眾生，無量
 dì yù dào chù shēng dào rén dào yí qiè zhòng shēng wú liàng
 眾苦。令諸眾生，即得解脫。斷三障業，
 zhòng kǔ lìng zhū zhòng shēng jí dé jiě tuō duàn sān zhàng yè
 無五怖畏，八解洗心，四弘被物。面奉慈
 wú wǔ bù wèi bā jiě xǐ xīn sì hóng bèi wù miàn fèng cí
 顏，諮承妙教，不起本處，諸漏永盡。隨
 yán zī chéng miào jiào bù qǐ běn chù zhū lòu yǒng jìn suí
 念俯應，遍諸佛土，願行早圓，速成正
 niàn fǔ yìng biàn zhū fó dù yuàn hàng zǎo yuán sù chéng zhèng
 覺。

今日道場，同業大眾，重復至誠，一心諦
 jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng yí xīn dì
 聽。爾時佛在王舍城，東南有一池水。屎
 tīng ěr shí fó zài wáng shè chéng dōng nán yǒu yì chí shuǐ shǐ
 尿污穢，盡入其中，臭不可近。有一大
 niào wū huì jìn rù qí zhōng chòu bù kě jìn yǒu yí dà
 蟲，生此水中，身長數丈，無有手足，宛
 chóng shēng cǐ shuǐ zhōng shēn cháng shù zhàng wú yǒu shǒu zú wǎn
 轉低昂。觀者數千。阿難往見，具以啓
 zhuǎn dī áng guān zhě shù qiān ā nán wǎng jiàn jù yǐ qǐ
 佛。佛與大眾，共詣池所。

Namo Dharma

Namo Sangha

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you with your great kindness and compassion save all beings now suffering in the realm of hungry ghosts throughout the ten directions. May you also save all living beings throughout the ten directions who are now in the realms of hells, animals, and humans and free them from countless suffering, so that these beings can be liberated. May their three karmic obstacles and five fears be eradicated. May they gain the eight liberations to purify their minds and make the four great vows to rescue all beings. May they then be able to reverently receive the wonderful Dharma directly from the Buddha and end all outflows without removing themselves from whatever situation they are in. Thereafter, may they widely travel to all Buddhaholds in spontaneous response to the thoughts of beings. May they quickly perfect their vows and practices and accomplish Proper Enlightenment.

Today, we who are here in this Bodhimanda due to our shared karma should again bring forth our utmost sincerity and listen attentively. The Buddha once stayed in the city of Rajagrha. In the southeastern part of that city was a pond with an extremely foul stench, filled with excrement and urine. A huge creature without limbs, measuring several meters long, lived in that pond and crawled around within it. Thousands of people came to see it. After seeing this, Venerable Ananda reported it to the Buddha, who then brought the assembly to the pond.

大眾念言：今日如來，當為眾會，說蟲本
 dà zhòng niàn yán jīn rì rú lái dāng wéi zhòng huì shuō chóng běn
 末。佛告大眾：維衛佛泥洹後，時有塔
 mò fó gào dà zhòng wéi wèi fó ní huán hòu shí yǒu tā
 寺。有五百比丘，經過寺中，寺主歡喜，
 sì yǒu wǔ bǎi bī qiū jīng guò sì zhōng sì zhǔ huān xǐ
 請留供養。盡心供饌，無有遺惜。後有
 qǐng liú gòng yǎng jìn xīn gòng zhuàn wú yǒu yí xī hòu yǒu
 五百商人，入海採寶，還過塔寺。見五百
 wǔ bǎi shāng rén rù hǎi cǎi bǎo huán guò tā sì jiàn wǔ bǎi
 比丘，精勤行道。並各發心，欣然共議，
 bī qiū jīng qín xíng dào bìng gè fā xīn xīn rán gòng yì
 福田難遇，當設薄供。人捨一珠，得五百
 fú tián nán yù dāng shè bó gòng rén shě yī zhū dé wǔ bǎi
 摩尼珠，以寄寺主。寺主後時，生不善
 mó ní zhū yǐ jì sì zhǔ sì zhǔ hòu shí shēng bú shàn
 心，圖欲獨取，不為設供。

大眾問言：賈客施珠，應當設供。寺主答
 dà zhòng wèn yán gǔ kè shī zhū yīng dāng shè gòng sì zhǔ dá
 言：是珠施我，若欲奪珠，糞可與汝。若
 yán shì zhū shī wǒ ruò yù duó zhū fèn kě yǔ rǔ ruò
 不時去，割汝手足，投之糞坑。眾念其
 bù shí qù gē rǔ shǒu zú tóu zhī fèn kēng zhòng niàn qí
 癡，默然各去。緣是罪惡，受此蟲身。後
 chī mò rán gè qù yuán shì zuì è shòu cǐ chóng shēn hòu
 入地獄，又受眾苦。

佛在王舍城，又見一眾生，其舌長大，鐵
 fó zài wáng shè chéng yòu jiàn yī zhòng shēng qí shé cháng dà tiě
 釘釘舌，熾然火起。終日竟夜，備受楚
 dīng dīng shé chì rán huǒ qǐ zhōng rì jìng yè bèi shòu chǔ
 痛。目連問佛：此何罪報，今受此苦？佛
 tòng mù lián wèn fó cǐ hé zuì bào jīn shòu cǐ kǔ fó
 答目連：此人昔時，經作寺主。呵罵驅遣
 dá mù lián cǐ rén xī shí jīng zuò sì zhǔ hē mà qū qiǎn

Members of the assembly anticipated that the Buddha would explain the causes and conditions of the creature. The Buddha said, “After the Nirvana of Vipashyin Buddha, there was a monastery with stupas dedicated to this Buddha. One day five hundred bhikshus passed by this monastery. The abbot there joyfully invited them to stay and wholeheartedly made generous offerings of food without withholding any. Shortly thereafter, five hundred merchants, who had been treasure hunting in the sea, also came by the monastery. Seeing the five hundred bhikshus diligently practicing the Way, they were inspired, and happily had a discussion, considering this a rare opportunity to plant blessings. They decided that each of them should make an offering, and each gave a mani-pearl, resulting in five hundred mani-pearls in all. They entrusted these pearls to the abbot as an offering to the five hundred bhikshus. However, the abbot had the unwholesome thought of keeping the pearls for himself instead of distributing them among the bhikshus.

When the assembly of the five hundred bhikshus asked the abbot: “The pearls were donated by those merchants to us, may they be distributed to us?” The abbot replied, “These pearls were given to me. If you insist that I give them to you, I will only give you excrement instead. You’d better leave now or I shall cut off your hands and feet and throw them into the cesspool.” Upon hearing the abbot’s words, the monks could only feel pity for his ignorance, and all left quietly. Because of such an offense, the abbot received the retribution of being a worm. Later, he will fall into the hells and undergo a multitude of sufferings.

When the Buddha was in the city of Rajagrha, there was a being with a huge tongue that was blazing and pierced with nails, suffering tremendously throughout the day and night. Venerable Mahamaudgalyayana asked about the causes and conditions of such retribution. The Buddha replied, “In this being’s past life, as the abbot of a monastery, he cursed and chased away both guest and resident bhikshus and refused to give them food or their fair share of the donors’ offerings. Because of these causes and conditions, this being suffers such retributions.”

客舊比丘，不與飲食，不同供養。以是因緣，故獲斯罪。

又有眾生，身體長大，頭上有鑊，熾然火燒。滿中烱銅，從四面出，灌其身上。乘虛而行，無有休息。目連問佛：此何等罪，今受此苦？佛答目連：此人昔時，作寺知事。檀越送油，不以分與諸客比丘，待客去後，乃分舊住。以是因緣，故獲斯罪。

又一眾生，熾然鐵丸，從身上入，從身下出。乘虛而行，苦痛難忍。目連問佛：此何等罪，今受此苦？佛答目連：此人往昔，作沙彌子。盜眾園中果子七枚，死入地獄，受無量苦。餘業未盡，故獲斯罪。

又見大魚，一身百頭，頭頭各異，墮他網中。世尊見已，入慈心三昧，乃喚此魚，魚即時應。世尊問言：汝母何在？答言：母在廁中作蟲。佛語諸比丘：此大魚者，

There was another being with a huge body and a burning cauldron on top his head which continuously overflowed with molten copper, burning and scalding his body. He ceaselessly ran about in desperate search of a respite. Venerable Mahamaudgalyayana asked about the causes and conditions of such retribution. The Buddha replied, "This living being used to manage the affairs of a monastery. He did not share the donors' offerings of oil with the guest monks but waited for them to leave before sharing it with the resident monks. Because of these causes and conditions, this being suffers such retributions."

Another living being constantly suffered from burning iron pellets that entered his body from the top and exited from the bottom. He ran about in desperate search of respite from the unbearable pain. Venerable Mahamaudgalyayana asked about the causes and conditions of such painful retributions. The Buddha replied, "In his past life, he was a novice who stole seven pieces of fruit from the garden of his monastery. After his death, he fell into the hells and suffered immeasurable pain. Because there were still karmic debts left to settle, he now suffers this retribution."

There was another big fish with hundreds of different kinds of heads on its body that got caught in a fisherman's net. Upon seeing this, the World-Honored One entered the kindness samadhi to call out to the fish which instantly responded. The World-Honored One asked the fish, "Where is your mother now?" The fish replied, "My mother is a worm in the toilet." The Buddha then said to the bhikshus, "This fish was a Tripitaka master when Kashyapa Buddha dwelt in the world. Because of

迦葉佛時，作三藏比丘，以惡口故，受多
 jiā shè fó shí zuò sān zàng bǐ qiū yǐ è kǒu gù shòu duō
 頭報。其母爾時，受其利養，以是因緣，
 tóu bào qí mǔ ěr shí shòu qí lì yǎng yǐ shì yīn yuán
 作廁中蟲。

佛言：得此報者，皆由眾生惡口麤強。宣
 fó yán dé cǐ bào zhě jiē yóu zhòng shēng è kǒu cū qiáng xuān
 傳彼此，鬪亂兩家。死入地獄，獄卒燒熱
 chuán bǐ cǐ dòu luàn liǎng jiā sǐ rù dì yù yù zú shāo rè
 鐵鑊，表裏洞赤，以烙其舌。復燒鐵鈎，
 tiě bī biǎo lǐ dòng chì yǐ luò qí shé fù shāo tiě gōu
 鈎有三刃，利如鋒鋸，以斷其舌。復以牛
 gōu yǒu sān rèn lì rú fēng máng yǐ duàn qí shé fù yǐ niú
 犁，耕破其舌。復燒鐵杵，刺其咽中。數
 lí gēng pò qí shé fù shāo tiě chǔ cì qí yān zhōng shù
 千萬劫，罪畢乃出，生鳥獸中。佛言：若
 qiān wàn jié zuì bì nǎi chū shēng niǎo shòu zhōng fó yán ruò
 有眾生，論說君主父母師長，其罪過是。

今日道場，同業大眾，聞佛此言，大可怖
 jīn rì dào chǎng tóng yè dà zhòng wén fó cǐ yán dà kě bù
 畏。今善惡二途，皎然可見。罪福果報，
 wèi jīn shàn è èr tú jiǎo rán kě jiàn zuì fú guǒ bào
 諦了無疑。唯應努力，勤行懺悔。相與披
 dì liǎo wú yí wéi yīng nǔ lì qín xíng chàn huǐ xiāng yǔ pī
 經，具見此事。若不努力，小復懈怠，我
 jīng jù jiàn cǐ shì ruò bù nǔ lì xiǎo fù xiè tuì wǒ
 今所作，何由得辦？譬如歉乏之人，心注
 jīn suǒ zuò hé yóu dé bàn pì rú qiàn fá zhī rén xīn zhù
 百味，於其飢惱，終無濟益。故知欲求勝
 bǎi wèi yú qí jī nǎo zhōng wú jì yì gù zhī yù qiú shèng
 妙法，欲度脫眾生者，不可止在於心。既
 miào fǎ yù dù tuō zhòng shēng zhě bù kě zhǐ zài yú xīn jì
 在心事，宜自努力，勤而行之。

violating the precept against harsh speech, he received the retribution of being born with many heads on his body. As for his mother who received the offerings meant for the monastics from him, she is now undergoing the retribution of being a worm in the toilet.”

The Buddha said, “The living beings who received the aforementioned retributions, committed the offenses of harsh speech, coarse speech, and divisive speech, stirring up discord and contention between parties, so they fell into the hells after their death. The hell guardians burn their tongues with red-hot iron tool, hooked and cut off their tongues with fiery triple-bladed iron hooks, and plowed through their tongues. Moreover, the guards used a red-hot iron pestle to pierce their throats. Passing through millions of kalpas to resolve their karmic debts in the hells, they are then reborn in the animal realm.” The Buddha continued, “If one speaks ill of one’s rulers, parents, elders, and teachers, one commits even more serious offenses than the ones mentioned above.”

Today, we are here in this Bodhimanda due to our shared karma. Hearing what the Buddha has said, we should be greatly fearful. We can now clearly see the two paths of good and evil and understand their corresponding rewards of blessings and retributions for offenses, without any doubt. We should therefore make every effort and diligently practice the repentance. As we together read and chant these sutra passages in the repentance text, we all clearly learn about these retributions. If we do not apply effort, and even worse, if we begin to be lax and retreat, how can we possibly have accomplishment from our present repentance? It is just like a person in need and hungry, fantasizing about enjoying the hundreds of gourmet flavors; these thoughts do not help lessen his afflictions of hunger at all. So we should know that if we wish to seek the supremely wonderful Dharma and to take beings across, we cannot merely think about it. Since we already have the aspiration, we should strive to diligently put it into practice.

相與至心，等一痛切，五體投地，為地獄
 xiāng yǔ zhì xīn dèng yí tòng qiè wǔ tǐ tóu dì wèi dì yù
 道、餓鬼道、畜生道、人道，一切眾生，
 dào è guǐ dào chù shēng dào rén dào yí qiè zhòng shēng
 求哀懺悔。又為父母師長，善惡知識，并
 qiú āi chàn huǐ yòu wèi fù mǔ shī zhǎng shàn è zhī shì bìng
 及自身，一切眷屬，求哀禮懺。若已作之
 jí zì shēn yí qiè juàn shǔ qiú āi lǐ chàn ruò yǐ zuò zhī
 罪，願乞除滅。未作之罪，不敢復作。仰
 zuì yuàn qǐ chú miè wèi zuò zhī zuì bù gǎn fù zuò yǎng
 願世間，大慈悲父。

南無彌勒佛

ná mó mí lè fó

南無釋迦牟尼佛

ná mó shì jiā móu ní fó

南無提沙佛

ná mó tí shā fó

南無明曜佛

ná mó míng yào fó

南無持鬘佛

ná mó chí mán fó

南無功德明佛

ná mó gōng dé míng fó

南無示義佛

ná mó shì yì fó

南無燈曜佛

ná mó dēng yào fó

南無興盛佛

ná mó xīng shèng fó

南無藥師佛

ná mó yào shī fó

南無善濡佛

ná mó shàn rú fó

Let us all bring forth firm resolve and heartfelt earnestness, bow in full prostration and repent on behalf of all beings in the paths of hells, hungry ghosts, animals, and humans. We also bow and repent on behalf of our parents, good and bad advisers, relatives, and ourselves. May this repentance eradicate all our past offenses and prevent us from committing such offenses in the future. We look up to and bow to you, our Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Tisya Buddha

Namo Dazzling Brilliance Buddha

Namo Holding Garlands Buddha

Namo Brilliance of Merit and Virtue Buddha

Namo Explaining Principles Buddha

Namo Dazzling Lamps Buddha

Namo Flourishing and Prosperous Buddha

Namo Medicine Master Buddha

Namo Skillful Nurturing Buddha

南無白毫佛
 ná mó bái háo fó
 南無堅固佛
 ná mó jiān gù fó
 南無福威德佛
 ná mó fú wēi dé fó
 南無不可壞佛
 ná mó bù kě huài fó
 南無德相佛
 ná mó dé xiàng fó
 南無羅睺佛
 ná mó luó hóu fó
 南無眾主佛
 ná mó zhòng zhǔ fó
 南無梵聲佛
 ná mó fàn shēng fó
 南無堅際佛
 ná mó jiān jì fó
 南無不高佛
 ná mó bù gāo fó
 南無作明佛
 ná mó zuò míng fó
 南無大山佛
 ná mó dà shān fó
 南無金剛佛
 ná mó jīn gāng fó
 南無將眾佛
 ná mó jiàng zhòng fó
 南無無畏佛
 ná mó wú wèi fó
 南無珍寶佛
 ná mó zhēn bǎo fó
 南無師子幡菩薩
 ná mó shī zǐ fān pú sà

Namo White Curl Buddha
 Namo Steadfast Buddha
 Namo Blessings and Awe-inspiring Virtue Buddha
 Namo Indestructible Buddha
 Namo Hallmarks of Virtue Buddha
 Namo Rahu Buddha
 Namo Master of the Multitudes Buddha
 Namo Brahma Sound Buddha
 Namo Solid Boundary Buddha
 Namo Untowering Buddha
 Namo Brilliant Practice Buddha
 Namo Great Mountain Buddha
 Namo Vajra Buddha
 Namo Leading the Multitudes Buddha
 Namo Fearless Buddha
 Namo Precious Jewels Buddha
 Namo Lion Banner Bodhisattva

南無師子作菩薩
nā mó shī zǐ zuò pú sà

南無無邊身菩薩
nā mó wú biān shēn pú sà

南無觀世音菩薩
nā mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
寶。願以慈悲力、大智慧力、不思議力、
bǎo yuàn yǐ cí bēi lì dà zhì huì lì bù sī yì lì
無量自在力，度脫六道一切眾生，滅除
wú liàng zì zài lì dù tuō liù dào yí qiè zhòng shēng miè chú
六道一切眾苦。令諸眾生，皆得斷除三途
liù dào yí qiè zhòng kǔ lìng zhū zhòng shēng jiē dé duàn chú sān tú
罪業，畢竟不復造五逆十惡，更墮三途。
zuì yè bì jìng bú fù zào wǔ nì shí è gèng duò sān tú
從今日去，捨苦報生，得淨土生。捨苦報
cóng jīn rì qù shě kǔ bào shēng dé jìng dù shēng shě kǔ bào
命，得智慧命。捨苦報身，得金剛身。捨
mìng dé zhì huì mìng shě kǔ bào shēn dé jīn gāng shēn shě
惡趣苦，得涅槃樂。念惡趣苦，發菩提
è qù kǔ dé niè pán lè niàn è qù kǔ fā pú tí
心。四等六度，常得現前。四辯六通，如
xīn sì děng liù dù cháng dé xiàn qián sì biàn liù tōng rú
意自在。勇猛精進，不休不息。乃至進
yì zì zài yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn
修，滿十地行。復能度脫，一切眾生。
xiū mǎn shí dì háng fù néng dù tuō yí qiè zhòng shēng

Namo Lion Deeds 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 your power of kindness and compassion, power of great wisdom, power of inconceivable strength, and power of self-mastery — take across all living beings and eradicate all suffering in the six paths. May all living beings cut off the karmic offenses of the three evil paths, so they will no longer commit any of the five rebellious acts or the ten evil deeds. From this day forth, we will relinquish rebirths characterized by retributions full of suffering, and be reborn in the pure land. We will relinquish our life characterized by retributions full of suffering and gain a wisdom life. We will relinquish this body characterized by retributions full of suffering and gain a vajra body. We will relinquish the agony of the evil paths and gain the bliss of Nirvana. We will be mindful of the suffering of the evil paths and bring forth the bodhi resolve. We will always be mindful of the four limitless minds and practice the six paramitas. We shall attain the four eloquences and the six spiritual powers to fulfill as-you-wish self-mastery. We will cultivate courageously and vigorously without rest until we perfect the Ten Grounds and also be able to take all living beings across.

出地獄第八

chū dì yù dì bā

今日道場，同業大眾，雖復萬法差品，功用不一。至於明闇相形，唯善與惡。語善，則人天勝果。述惡，則三途劇報。二事列世，皎然非虛。而愚惑之者，多起疑異。或言人天是妄造，地獄非真說。不知推因驗果，不知驗果尋因，既因果不分，各執世解。非但言空談有，乃亦題篇造論。心乖勝善，未曾云謬。設使示誨，執固益堅。如是等人，自投惡道，如射箭頃，墮在地獄。慈親孝子，不能相救。唯得前行，入於火鑊。身心摧碎，精神痛苦。當此之時，悔復何及！

今日道場，同業大眾，善惡相資，猶如影響。罪福異處，宿豫嚴待。幸各明信，無厝疑心。

何謂地獄？經言：三千大千世界，鐵圍兩

Section 8 - Exiting the Hells

Today, we are here in this Bodhimanda due to our shared karma. We should know that although dharmas are myriads in categories with various functions, they do not go beyond the two categories of good and evil, contrasting like daylight and darkness. So if we discuss about goodness, there are the superior rewards of heavenly beings and humans; and if we discuss about evil, there are the three evil paths with their dire retributions. Even though the manifestations of good and evil deeds in the world are always clear and never false, still the deluded and ignorant often harbor suspicion and deviant theories. They argue that rewards of humans and heavenly beings are mere fabrications and retributions of hells are non-truths.

They fail to verify their present retributions through inference of past causes; nor do they know how to discover their past causes by examining their present retributions. Since they do not understand clearly cause and effect, they each insist their own mundane views, talking about emptiness, existence, and also writing essays or articles about them. Thus they turn their backs on supreme goodness and never feel that their views may be wrong. Even when they are taught the proper teachings, they become ever more stubborn in holding on to their own views. With the swiftness of an arrow shot from a bow, such people will plunge themselves into the evil paths and throw themselves into the hells; not even their compassionate parents nor their filial children can save them. Thus, they cannot help but head straight towards the fiery cauldrons of the hells, where they are broiled till their bodies and minds are shattered, and their spirits endure horrendous suffering. By then, it will be too late to repent!

Today, we are here in this Bodhimanda due to our shared karma. We should understand that good and evil coexist like echoes and shadows, capitalizing on each other. It is all just a matter of time, rewards and retributions await each being in different destinies. We hope that the assembly will have faith and clear understanding in this and not give rise to doubt.

What are the hells? The sutras state, "Hells are in a dark space between two great Iron

山，黑闇之間，謂之地獄。鐵城縱廣，
 shān hēi àn zhī jiān wèi zhī dì yù tiě chéng zòng guǎng
 一千六百萬里。城中八萬四千鬲，下以鐵
 yì qiān liù bǎi wàn lǐ chéng zhōng bā wàn sì qiān gé xià yǐ tiě
 爲地，上以鐵爲網，火燒此城，表裏洞
 wéi dì shàng yǐ tiě wéi wǎng huǒ shāo cǐ chéng biǎo lǐ dòng
 赤，上火徹下，下火徹上。

其名則有眾合黑闇，刀輪劍林，鐵機刺
 qí míng zé yǒu zhòng hé hēi àn dāo lún jiàn lín tiě jī cì
 林，鐵網鐵窟，鐵丸尖石，炭坑燒林，
 lín tiě wǎng tiě kū tiě wán jiān shí tàn kēng shāo lín
 虎狼叫喚，鑊湯爐炭，刀山劍樹，火磨
 hǔ láng jiào huàn huò tāng lú tàn dāo shān jiàn shù huǒ mó
 火城，銅柱鐵床，火車火輪，飲銅吐火，
 huǒ chéng tóng zhù tiě chuáng huǒ chē huǒ lún yǐn tóng tǔ huǒ
 大熱大寒，拔舌釘身，犁耕斬斫，刀兵屠
 dà rè dà hán bá shé dīng shēn lí gēng zhǎn zhuó dāo bīng tú
 裂，灰河沸屎，寒冰淤泥，愚癡啼哭，聾
 liè huī hé fèi shǐ hán bīng yū ní yú chī tí kū lóng
 盲瘖啞，鐵鈎鐵嘴。復有大小泥犁，阿鼻
 máng yīn yǎ tiě gōu tiě zuǐ fù yǒu dà xiǎo ní lí ā bí
 地獄。

佛告阿難：云何名阿鼻地獄？阿者言無，
 fó gào ā nán yún hé míng ā bí dì yù ā zhě yán wú
 鼻者言遮；阿者言無，鼻者言救，合言無
 bí zhě yán zhē ā zhě yán wú bí zhě yán jiù hé yán wú
 遮無救。又阿者言無間，鼻者言無動；
 zhē wú jiù yòu ā zhě yán wú jiàn bí zhě yán wú dòng
 阿言極熱，鼻言極惱；阿言不閑，鼻言不
 ā yán jí rè bí yán jí nǎo ā yán bù xián bí yán bú
 住，不閑不住，名阿鼻地獄。又阿言大
 zhù bù xián bú zhù míng ā bí dì yù yòu ā yán dà
 燄，鼻言猛熱，猛火入心，名阿鼻地獄。

Ring Mountains of the Three Thousand Great Thousand Worlds. The dimensions of the hells are each sixteen million miles and within the hell-city there are eighty-four thousand sections. The city is covered with an iron-net above, and its ground is made of iron; the whole city is ablaze, with flames surging upwards and flaring downwards, making it red hot inside and out.”

“The hells have different names, such as Crushing and Squeezing, Pitched Darkness, Forest of Swords, Wheels of Blades, Forest of Thorns, Iron Traps, Iron Nets, Iron Caverns, Iron Pellets, Sharp Stone, Charcoal Pits, Burning Forests, Tigers and Wolves, Howling and Screaming, Cauldron of Seething Broth, Stove of Glowing Coals, Tree of Swords, Mountain of Blades, Fiery Mills, Flaming Cities, Copper Pillars, Iron Beds, Fire Carts, Fiery Wheels, Swallowing Molten Copper, Spurting Fire, Extreme Blazing Heat, Extreme Freezing Cold, Pulling Tongues, Nailing the Body, Plowing, Chopping and Cutting, Military Weaponry, Slaughter and Dismembering, River of Ash, Boiling Excrement, Freezing Ice, Mired in Mud, Ignorance and Delusion, Wailing, Deaf-Blind-Mute, Iron Hook, and Iron Mouth. Furthermore, there are many other hells, big and small, as well as the *Avici* Hell.”

The Buddha told Ananda, “How did *Avici* get its name? ‘*A*’ means no; ‘*vici*’ means discriminating. ‘*A*’ means no; ‘*vici*’ means rescue. So *Avici* means without discriminating and without rescue. Also ‘*A*’ means uninterrupted or intermittent; ‘*vici*’ means unmoving. ‘*A*’ means extremely hot; ‘*vici*’ means extremely afflicted. ‘*A*’ means no pausing; ‘*vici*’ means no stopping. So *Avici* Hell means without pausing or stopping. ‘*A*’ means great flame; ‘*vici*’ means severely hot. So *Avici* Hell means the hell where severe heat pierces one’s heart.

佛告阿難：阿鼻地獄，縱廣正等，三十二
 fó gào ā nán ā bí dì yù zòng guǎng zhèng děng sān shí èr
 萬里。七重鐵城，七層鐵網。下十八鬲，
 wàn lǐ qī chóng tiě chéng qī céng tiě wǎng xià shí bā gé
 周帀七重，皆有刀林。七重城內，復有
 zhōu zā qī chóng jiē yǒu dāo lín qī chóng chéng nèi fù yǒu
 劍林。下十八鬲，鬲八萬四千重。於其四
 jiàn lín xià shí bā gé gé bā wàn sì qiān chóng yú qí sì
 角，有四大銅狗。其身長大，萬六千里，
 jiǎo yǒu sì dà tóng gǒu qí shēn cháng dà wàn liù qiān lǐ
 眼如掣電，牙如劍樹，齒如刀山，舌如鐵
 yǎn rú chè diàn yá rú jiàn shù chǐ rú dāo shān shé rú tiě
 刺，一切身毛，皆出猛火，其烟臭惡，世
 cì yī qiè shēn máo jiē chū měng huǒ qí yān chòu è shì
 間臭物，無以為譬。

又有十八獄卒，頭如羅刹頭，口如夜叉
 yòu yǒu shí bā yù zú tóu rú luó chà tóu kǒu rú yè chā
 口。有六十四眼，眼散迸鐵丸，如十里
 kǒu yǒu liù shí sì yǎn yǎn sàn bèng tiě wán rú shí lǐ
 車。鈎牙上出，高百六十里。牙頭火流，
 chē gōu yá shàng chū gāo bǎi liù shí lǐ yá tóu huǒ liú
 燒前鐵車。令鐵車輪，一一輪輞，化為
 shāo qián tiě chē lìng tiě chē lún yī yī lún wǎng huà wéi
 一億火刀。鋒刃劍戟，皆從火炎中出。如
 yī yì huǒ dāo fēng rèn jiàn jǐ jiē cóng huǒ yán zhōng chū rú
 是流火，燒阿鼻城。令阿鼻城赤如融銅。
 shì liú huǒ shāo ā bí chéng lìng ā bí chéng chì rú róng tóng
 獄卒頭上，有八牛頭。一一牛頭，有十八
 yù zú tóu shàng yǒu bā niú tóu yī yī niú tóu yǒu shí bā
 角。一一角頭，皆出火聚。火聚復化成
 jiǎo yī yī jiǎo tóu jiē chū huǒ jù huǒ jù fù huà chéng
 十八火輞，火輞復變作大刀輪。如車輪
 shí bā huǒ wǎng huǒ wǎng fù biàn zuò dà dāo lún rú chē lún
 許，輪輪相次，在火炎間，滿阿鼻獄。

The Buddha told Ananda, "Each dimension of the *Avici* Hell measures three hundred and twenty thousand miles. Within that hell, there are seven layers of iron walls and seven layers of iron netting. In its vertical dimension, there are eighteen layers of sub-hells, each of which is surrounded by seven layers of forests of blades and forests of swords. Within each of the eighteen layers of sub-hells, there are eighty-four thousand cells. There is a copper dog at each of the four corners of the *Avici* Hell. Their bodies measure sixteen thousand miles long; their eyes are like lightning bolts; their fangs are like trees of swords and their molar teeth are like mountains of blades; their tongues are like iron thorns. Blazing fire rages forth from each strand of their hair, and the smoke gives off the foulest stench without any comparison in the world.

There are eighteen hell-guardians whose heads are like those of rakshasas, and whose mouths are like those of yakshas. Each has sixty-four eyes blasting out iron pellets as large as cart wheels ten miles in diameter. Their hooked teeth protrude out one hundred and sixty miles. Flames shoot out from the tips of their teeth, burning the iron carts before them and turning each of the rims of their wheels into ten million fiery blades such as sharp knives, swords, and halberds that shoot forth from within the flames.

All these fires burn the *Avici* Hell, making it red-hot like molten copper. On the head of each hell-guardian are eight ox heads, and each ox head has eighteen horns. Each horn emits a fireball which turns into eighteen fiery rims of the wheel. Each rim turns into the great wheel of blades, as big as a carriage wheel; each wheel of blade is close to the next and rolls in continuous succession, pervading the *Avici* Hell.

銅狗張口，吐舌在地，舌如鐵刺。舌出之
 tóng gǒu zhāng kǒu tǔ shé zài dì shé rú tiě cì shé chū zhī
 時，化無量舌，滿阿鼻城。七重城內，有
 shí huà wú liàng shé mǎn ā bí chéng qī chóng chéng nèi yǒu
 七鐵幢。幢頭火湧，如沸湧泉。其鐵流
 qī tiě chuáng chuáng tóu huǒ yǒng rú fèi yǒng quán qí tiě liú
 迸，滿阿鼻城。
 bèng mǎn ā bí chéng

阿鼻四門，於門閫上，有十八釜。沸銅湧
 ā bí sì mén yú mén kǎn shàng yǒu shí bā fǔ fèi tóng yǒng
 出，從門漫流，滿阿鼻城。一一鬲間，有
 chū cóng mén màn liú mǎn ā bí chéng yī yī gé jiān yǒu
 八萬四千鐵蟒大蛇，吐毒吐火，身滿城
 bā wàn sì qiān tiě mǎng dà shé tǔ dú tǔ huǒ shēn mǎn chéng
 內。其蛇哮吼，如天震雷。雨大鐵丸，滿
 nèi qí shé xiào hǒu rú tiān zhèn léi yǔ dà tiě wán mǎn
 阿鼻城。城中苦事，八萬億千。苦中苦
 ā bí chéng chéng zhōng kǔ shì bā wàn yì qiān kǔ zhōng kǔ
 者，集在此城。又有五百億蟲。蟲八萬
 zhě jí zài cǐ chéng yòu yǒu wǔ bǎi yì chóng chóng bā wàn
 四千嘴。嘴頭火流，如雨而下，滿阿鼻
 sì qiān zuǐ zuǐ tóu huǒ liú rú yǔ ér xià mǎn ā bí
 城。此蟲下時，阿鼻猛火，其燄大熾。赤
 chéng cǐ chóng xià shí ā bí měng huǒ qí yàn dà chì chì
 光火燄，照三百三十六萬里。從阿鼻地
 guāng huǒ yàn zhào sān bǎi sān shí liù wàn lǐ cóng ā bí dì
 獄，上衝大海，沃焦山下，大海水滴，如
 yù shàng chōng dà hǎi wò jiāo shān xià dà hǎi shuǐ dī rú
 車軸許，成大鐵尖，滿阿鼻城。
 chē zhóu xǔ chéng dà tiě jiān mǎn ā bí chéng

佛告阿難：若有眾生，殺父害母，罵辱六
 fó gào ā nán ruò yǒu zhòng shēng shā fù hài mǔ mà rù liù
 親，作是罪者，命終之時，銅狗張口，化
 qīn zuò shì zuì zhě mìng zhōng zhī shí tóng gǒu zhāng kǒu huà
 十八車，狀如金車，寶蓋在上。一切燄
 shí bā chē zhuàng rú jīn chē bǎo gài zài shàng yī qiè yàn

When the copper dogs open their mouths, they stick out their tongues, which are like iron spikes and which reach the ground. As soon as the tongue is stuck out, countless more iron-spiked tongues manifest, pervading the entire *Avici* Hell. Within the seven layers of the walls are seven iron flagpoles. Flames flare forth from the top of the flagpoles, like a boiling spring. Molten iron gushes everywhere, pervading the *Avici* Hell.

The *Avici* Hell has four gates; at each threshold are eighteen boiling cauldrons brimming over with molten copper, flowing from the gates and flooding the *Avici* Hell. In each of the cells, there are eighty-four thousand huge iron pythons pervading the entire *Avici* Hell. They spew forth fire and poisons and roar with thunder-like sounds. Huge iron pellets also rain down over the entire *Avici* Hell. There are eighty millions of billions of bitterness in this hell, within which each and every kind of extreme bitter torment converge. There are also fifty billions of worms, each with eighty-four thousand mouths, from which fire rains down over the entire *Avici* Hell. When such worms descend, the entire hell is filled with a great fire illuminating three million three hundred sixty thousand square miles. This red-hot fire shoots up from the *Avici* Hell to the great ocean above, which covers Mt. Patala, causing huge drops of the ocean water, as big as carriage axles, to rain down in the form of sharp iron spikes all over the *Avici* Hell.

The Buddha told Ananda, “A living being who harms or kills his parents, or insults and maliciously berates his six relatives, will see such manifestations of the hells when he is dying: Copper dogs with open mouths from which appear eighteen golden transformation carts topped with glittering canopies of fire. The flames of fire there then turn into beautiful maidens. Upon seeing these maidens from afar, the offender feels elated and thinks, ‘I want to be with them! I want to be with them!’ Meanwhile,

火，化爲玉女。罪人遙見，心生歡喜：
 huǒ huà wéi yù nǚ zuì rén yáo jiàn xīn shēng huān xǐ
 我欲往中，我欲往中。風刀解身，寒急
 wǒ yù wǎng zhōng wǒ yù wǎng zhōng fēng dāo jiě shēn hán jí
 失聲，寧得好火！在車上坐，然火自爆，
 shī shēng níng dé hǎo huǒ zài chē shàng zuò rán huǒ zì bào
 作是念已，即便命終。揮霍之間，已坐金
 zuò shì niàn yǐ jí biàn mìng zhōng huī huò zhī jiān yǐ zuò jīn
 車。顧瞻玉女，皆捉鐵斧，斬截其身。身
 chē gù zhān yù nǚ jiē zhuō tiě fǔ zhǎn jié qí shēn shēn
 下火起，如旋火輪。譬如壯士，屈伸臂
 xià huǒ qǐ rú xuán huǒ lún pì rú zhuàng shì qū shēn bì
 頃，直墮阿鼻大地獄中。從於上鬲，如旋
 qǐng zhí duò ā bí dà dì yù zhōng cóng yú shàng gé rú xuán
 火輪。至下鬲際，身遍鬲內。

銅狗大吼，嚙骨啞髓。獄卒羅刹，捉大鐵
 tóng gǒu dà hǒu niè gǔ shà suǐ yù zú luó chà zhuō dà tiě
 叉，叉頭令起，遍體火燄，滿阿鼻城。鐵
 chā chā tóu lìng qǐ biàn tǐ huǒ yàn mǎn ā bí chéng tiě
 網雨刀，從毛孔入。化閻羅王，大聲告
 wǎng yǔ dāo cóng máo kǒng rù huà yán luó wáng dà shēng gào
 勅：癡人獄種，汝在世時，不孝父母，邪
 chì chī rén yù zhǒng rǔ zài shì shí bú xiào fù mǔ xié
 慢無道！汝今生處，名阿鼻地獄。汝不知
 màn wú dào rǔ jīn shēng chù míng ā bí dì yù rǔ bù zhī
 恩，無有慚愧！受此苦惱，爲樂不耶？作
 ēn wú yǒu cán kuì shòu cǐ kǔ nǎo wéi lè fǒu yé zuò
 是語已，即滅不現。

爾時獄卒，復驅罪人，從於下鬲，乃至上
 ěr shí yù zú fù qū zuì rén cóng yú xià gé nǎi zhì shàng
 鬲。經歷八萬四千鬲中，捽身而過。至鐵
 gé jīng lì bā wàn sì qiān gé zhōng zǔ shēn ér guò zhì tiě
 網際，一日一夜，爾乃周遍。阿鼻地獄，
 wǎng jì yí rì yí yè ěr nǎi zhōu biàn ā bí dì yù

he suffers the disintegration as a wind cuts his body like slicing blades. Chilled to the bone, he cannot help but scream desperately, 'I need fire! I want to sit in the cart among those maidens, even if it means I will be burned to a crisp.' With this single thought his life ends. Instantaneously, he is already seated in the golden cart, gazing admiringly at the maidens, only to see them wield iron axes and cut up his body. At the same time, fire surges up from underneath his body like a spiraling flame, and in an instant, quick as a mighty warrior's thrust, he falls into the *Avici* Hell. His body plummets, like a spinning wheel of fire and his spirit descends all the way down, passing from upper levels to the lowest level, where his body fills the entire space.

At that time, the copper dogs bark roaringly, crunch his bones and eat the marrow. The rakshasas hell-guardians wield huge iron pitchfork, forking the offender's head and lifting him up. Fire spews forth, burns his body and engulfs the entire hell. From an iron net, knives rain down, piercing into the offender's pores. King Yama appears in his transformation body and reads aloud his sentence: 'You idiot! You breed of hell! You were unfilial to your parents, arrogant, deviant, and lacked virtue! You are now reborn in the *Avici* Hell. You did not know to repay kindness and lacked a sense of shame and remorse. Now you suffer, do you enjoy it?' After saying this, King Yama instantly disappears.

At that time the hell-guardians drive the offender from the lowest level of the hell to the uppermost level of the hell, the offender being squeezed through eighty-four thousand levels until he reaches the iron net boundary. Through all these, within a single day and night, he undergoes each and every kind of suffering of the hells,

一日一夜，此閻浮提，日月歲數，六十小劫，如是壽命，盡一大劫。

五逆罪人，無慚無愧，造作五逆。五逆罪故，臨命終時，十八風刀，如鐵火車，解截其身。以熱逼故，便作是言：得好色華清涼大樹，於下遊戲，不亦樂乎？作此念時，阿鼻地獄，八萬四千諸惡劍林，化作寶樹。華果茂盛，行列在前。大熱火燄，化爲蓮華，在彼樹下。罪人見已，我所願者，今已得果。作是語時，疾於暴雨，坐蓮華上。坐已須臾，鐵嘴諸蟲，從火華起，穿骨入髓，徹心穿腦。攀樹而上，一切劍枝，削肉徹骨，無量刀林，當上而下。火車爐炭，十八苦事，一時來迎。此相現前，陷墜地下。從下而上，身如華敷，遍滿下鬲。從下鬲起，火焰猛熾，至於上鬲。至上鬲已，身滿其中，熱惱急故，張眼吐舌。此人罪故，萬億融銅，

and his lifespan there is one great kalpa. One day there equals sixty small kalpas in Jambudvipa.

One who commits any of the five rebellious acts and is devoid of shame and remorse will, at the end of his life, have his body cut and sliced by the eighteen kinds of wind-knives, which are as fast and furious as a fiery iron cart racing through. Oppressed by such suffocating heat, the offender says, "Wouldn't it be wonderful to be playing under the cool shade of a big tree with beautiful flowers?" With this thought, right before the offender's eyes, a forest of eighty-four thousand swords in the *Avici* Hell suddenly turns into an orderly array of jeweled trees, each full of fruit and blossoms. Under each tree, each intensely scorching flame turns into a lotus flower. Seeing this, the offender thinks that his wish has come true. As soon as he has this thought, with the speed of a raging tempest, he finds himself seated on a lotus. Instantly, worms with iron mouths pop out of the lotus flowers and drill into offender's bones and marrow, boring through his heart and brain. Because of this, he climbs onto the trees but all the swords slice his flesh and bones. A rain of myriad knives showers down from above, and eighteen different kinds of punishments, such as fire carts and stoves of glowing coals simultaneously converge upon him. When this happens, the offender falls to the ground of the lowest level of the hell, and his body pervades the whole lowest level of the hell like a blossoming flower. At the same time, the flaming fire blazes from the lowest all the way through to the uppermost level of the hell, where his body also pervades the entire space. Oppressed by heat, he desperately opens his eyes wide and sticks out his tongue. Because of his offenses, millions of billions of tons of molten copper and hundreds of thousands of wheels

百千刀輪，從空中下。頭入足出，一切苦
 bǎi qiān dāo lún cóng kōng zhōng xià tóu rù zú chū yī qiè kǔ
 事，過於上說百千萬倍。具五逆者，其人
 shì guò yú shàng shuō bǎi qiān wàn bèi jù wǔ nì zhě qí rén
 受罪，足滿五劫。

復有眾生，破佛禁戒，虛食信施。誹謗邪
 fù yǒu zhòng shēng pò fó jìn jiè xū shí xìn shī fēi bàng xié
 見，不識因果。斷學般若，毀十方佛。偷
 jiàn bú shì yīn guǒ duàn xué bō rě huǐ shí fāng fó tōu
 佛法物，起諸穢污，不清淨行，不知慚
 fó fǎ wù qǐ zhū huì wū bù qīng jìng hēng bù zhī cán
 愧。毀辱所親，造眾惡事。此人罪報，臨
 kuì huǐ rù suǒ qīn zào zhòng è shì cǐ rén zuì bào lín
 命終時，風刀解身，偃臥不定，如被楚
 mìng zhōng shí fēng dāo jiě shēn yǎn wò bú dìng rú bèi chǔ
 撻。其心荒越，發狂癡想。見己室宅，男
 tà qí xīn huāng yuè fā kuáng chī xiǎng jiàn jǐ shì zhái nán
 女大小，一切皆是不淨之物。屎尿臭處，
 nǚ dà xiǎo yī qiè jiē shì bú jìng zhī wù shǐ niào chòu chù
 盈流于外。

爾時罪人，即作是語：云何此處，無好城
 ěr shí zuì rén jí zuò shì yǔ yún hé cǐ chù wú hǎo chéng
 郭，及好山林，使吾遊戲。乃處如此不淨
 guō jí hǎo shān lín shǐ wú yóu xì nǎi chǔ rú cǐ bú jìng
 物間？作是語已，獄卒羅刹，以大鐵叉，
 wù jiān zuò shì yǔ yǐ yù zú luó chà yǐ dà tiě chā
 擊阿鼻獄，及諸刀林，化作寶樹，及清
 qīng ā bí yù jí zhū dāo lín huà zuò bǎo shù jí qīng
 涼池。火燄化作金葉蓮華。諸鐵嘴蟲，
 liáng chí huǒ yàn huà zuò jīn yè lián huā zhū tiě zuǐ chóng
 化爲鳧雁，地獄痛聲，如詠歌音。罪人
 huà wéi fú yàn dì yù tòng shēng rú yǒng gē yīn zuì rén
 聞已，如此好處，吾當遊中。念已尋時，

of blades rain down, entering his head and exiting his feet. His other multitudes of tormenting agony are hundreds of thousands of millions of times greater than those mentioned above. Those who commit all the five rebellious acts have to suffer a total of five kalpas in the hells.

Furthermore, there are living beings who break the precepts, fail to use donor's offerings properly, slander the Dharma, give rise to deviant views, ignorant of cause and effect, cut off others' study of Prajna, slander, damage or ruin Buddhism, steal the property of a monastery, indulge in defiled thoughts and engage in acts of impurity and have no sense of shame, bringing disgrace upon their parents and relatives, as well as commit all other types of evil deeds. The retributions for these beings would be: At end of their lives, their bodies experience disintegration with wind cutting their bodies like slicing blades. They become restless, ill at ease in any position, and also feel being flogged or clubbed. Lost and confused, their minds go berserk and become delusional, and they see the young and old, male and female, and everything, including their homes, all mired in a stinking swamp of urine and excrement that ooze out of their houses.

At this time, the offender asks, 'Why am I here? There are no beautiful cities, mountains, and trees for me to enjoy! Instead, I am mired in such filth.' After saying that, he is forked into the *Avici* Hell by the rakshasha hell-guardian with a great iron pitchfork, where the forests of blades transform into jeweled trees and cool ponds. The flames turn into lotus flowers with golden leaves. The iron-mouthed worms turn into wild ducks and geese and the woeful cries in the hells are heard like hymns and songs. Upon hearing this, the offender thinks this is such a wonderful place to stroll around. Instantly with this thought, he finds himself sitting on the fiery lotus

坐火蓮華。諸鐵嘴蟲，從身毛孔，啞食其
 zuò huǒ lián huā zhū tiě zuǐ chóng cóng shēn máo kǒng shà shí qí
 軀。百千鐵輪，從頂上入。恒沙鐵叉，挑
 qū bǎi qiān tiě lún cóng dǐng shàng rù héng shā tiě chā tiāo
 其眼睛。地獄銅狗，化作百億鐵狗，競分
 qí yǎn jīng dì yù tóng gǒu huà zuò bǎi yì tiě gǒu jìng fēn
 其身，取心而食。俄爾之間，身如鐵華，
 qí shēn qǔ xīn ér shí é ěr zhī jiān shēn rú tiě huā
 滿十八鬲。一一華，八萬四千葉，一一葉
 mǎn shí bā gé yī yī huā bā wàn sì qiān yè yī yī yè
 頭，身手肢節。在一鬲間，地獄不大，此
 tóu shēn shǒu zhī jié zài yì gé jiān dì yù bú dà cǐ
 身不小，遍滿如此大地獄中。

此等罪人，墮此地獄，經歷八萬四千大
 cǐ děng zuì rén duò cǐ dì yù jīng lì bā wàn sì qiān dà
 劫。此泥犁滅，復入東方十八鬲中，如前
 jié cǐ ní lí miè fù rù dōng fāng shí bā gé zhōng rú qián
 受苦。此阿鼻獄，南亦十八鬲，西亦十八
 shòu kǔ cǐ ā bí yù nán yì shí bā gé xī yì shí bā
 鬲，北亦十八鬲。謗方等經，具五逆罪，
 gé běi yì shí bā gé bàng fāng děng jīng jù wǔ nì zuì
 破壞賢聖，斷諸善根。如此罪人，具眾罪
 pò huài xián shèng duàn zhū shàn gēn rú cǐ zuì rén jù zhòng zuì
 者，身滿阿鼻獄，四支復滿十八鬲中。此
 zhě shēn mǎn ā bí yù sì zhī fù mǎn shí bā gé zhōng cǐ
 阿鼻獄，但燒如此獄種眾生。

劫欲盡時，東門即開。見東門外，清泉流
 jié yù jìn shí dōng mén jí kāi jiàn dōng mén wài qīng quán liú
 水，華果林樹，一切俱現。是諸罪人，從
 shuǐ huā guǒ lín shù yī qiè jù xiàn shì zhū zuì rén cóng
 下鬲見，眼火暫歇。從下鬲起，宛轉腹
 xià gé jiàn yǎn huǒ zhàn xiē cóng xià gé qǐ wǎn zhuǎn fù
 行，捩身上走。到上鬲中，手攀刀輪，時
 xíng lüè shēn shàng zǒu dào shàng gé zhōng shǒu pān dāo lún shí

and the iron-mouthed worms gnaw his body, starting from the pores. Hundreds of thousands of iron wheels descend and saw through him from top to bottom. Iron forks, numerous as sand grains in the Ganges River, gouge out his eyes. The copper dogs of the Hell turn into hundreds of millions of iron dogs, each rushing to tear apart his body and devour his heart. Instantly, his body turns into iron flowers pervading all the eighteen levels of hell; each flower has eighty-four thousand leaves; on the tip of each leaf are his body and limbs. While at that level, he perceives that the hell is not big and his body not small, pervading the entire hell.

The offenders have to undergo such retribution in this hell for eighty-four thousand great kalpas. When this *Avici* Hell perishes, he further undergoes similar retributions in the eighteen levels of the *Avici* Hell in the east. There are also *Avici* Hells in the south, west and north, each of which has eighteen levels. Those offenders who committed offenses such as slandering the Mahayana sutras, committing the five rebellious acts, berating the sages and worthy ones, thus severing roots of goodness, will find their bodies pervading the entire *Avici* Hell, their limbs also pervading throughout all the eighteen levels. The *Avici* Hell serves to burn these hell-bound living beings.

As the kalpa comes to its end, the eastern gate opens. Outside the gate, clear springs with flowing water, flowers, fruits, and trees manifest. When the offenders see this scene from the lower level of the hell, the fire in their eyes ceases temporarily. They then crawl on their belly from the lower levels, squeezing through to the upper level, where their hands grab a wheel of blades and at that time, hot iron pellets rain down from empty space, causing the offenders to dash to the eastern gate. At the threshold of that gate, the rakshasa hell-guardians pierce their eyes with iron pitchforks while copper dogs bite and tear their hearts, and the offenders faint and die. They

虛空中，雨熱鐵丸，走趣東門。既至門
 xū kōng zhōng yù rè tiě wán zǒu qù dōng mén jì zhì mén
 闍，獄卒羅刹，手捉鐵叉，逆刺其眼，銅
 kǔn yù zú luó chà shǒu zhuō tiě chā nì cì qí yǎn tóng
 狗嚙心。悶絕而死，死已復生。見南門
 gǒu niè xīn mèn jué ér sǐ sǐ yǐ fù shēng jiàn nán mén
 開，如前不異。如是西門北門，亦皆如
 kāi rú qián bú yì rú shì xī mén běi mén yì jiē rú
 此。如此時間，經歷半劫。

阿鼻獄死，復生寒冰獄中。寒冰獄死，生
 ā bí yù sǐ fù shēng hán bīng yù zhōng hán bīng yù sǐ shēng
 黑闇處。八千萬歲，目無所見。受大蟲
 hēi àn chù bā qiān wàn suì mù wú suǒ jiàn shòu dà chóng
 身，宛轉腹行。諸情闇塞，無所解知。
 shēn wǎn zhuǎn fù xíng zhū qíng àn sè wú suǒ jiě zhī
 百千狐狼，牽掣食之。命終之後，生畜生
 bǎi qiān hú láng qiān chè shí zhī mìng zhōng zhī hòu shēng chù shēng
 中。五千萬歲，受鳥獸形。如是罪畢，
 zhōng wǔ qiān wàn suì shòu niǎo shòu xíng rú shì zuì bì
 還生人中。聾盲瘖啞，疥癩癰疽，貧窮下
 huán shēng rén zhōng lóng máng yīn yǎ jiè lài yōng jū pín qióng xià
 賤，一切諸衰，以自莊嚴。受此賤形，
 jiàn yí qiè zhū shuāi yǐ zì zhuāng yán shòu cǐ jiàn xíng
 經五百身，後復還生餓鬼道中。餓鬼道
 jīng wǔ bǎi shēn hòu fù huán shēng è guǐ dào zhōng è guǐ dào
 中，遇善知識，諸大菩薩，呵責其言：汝
 zhōng yù shàn zhī shì zhū dà pú sà hē zé qí yán rǔ
 於前身無量世時，作無限罪，誹謗不信，
 yú qián shēn wú liàng shì shí zuò wú xiàn zuì fěi bàng bú xìn
 墮阿鼻獄，受諸苦報，不可具說，汝今應
 duò ā bí yù shòu zhū kǔ bào bù kě jù shuō rǔ jīn yīng
 當發慈悲心！時諸餓鬼，聞是語已，稱南
 dāng fā cí bēi xīn shí zhū è guǐ wén shì yǔ yǐ chēng nán
 無佛。承佛恩力，尋即命終，生四天處。

immediately revive and see the southern gate open with an identical scene. They then undergo the same retribution as that at the eastern gate. The same process is repeated at the western and northern gates. The whole process spans a period of a half kalpa.

After suffering in the *Avici* Hell, the offenders will be reborn in the Hell of Freezing Ice; subsequently, the offenders will be born in a pitch-dark place, remaining there for eighty million years without being able to see. During that period, they will be reborn as a huge snake-like creature, slithering about, blind and ignorant of what is going on. Hundreds of thousands of wolves and foxes seize them, drag them, and devour them. After that retribution, the offenders will be again reborn in the animal realm as a bird or beast for the next fifty million years. When this retribution is over, they will be reborn in the human realm, deaf, blind, mute, covered with sores, impoverished, and lowly in social status, beset by all manner of misfortune and ills. After being in such abysmal conditions for five hundred lifetimes, they will take rebirth in the hungry ghosts' realm where the fortunate ones will encounter great Bodhisattvas and other good advisers. The great Bodhisattvas admonish them, saying, 'In your past lives, you committed immeasurable offenses, such as disbelieving or slandering the Three Treasures, so you fell into the *Avici* Hell to undergo indescribable suffering. You should now bring forth the resolve of kindness and compassion!' Upon hearing these words, the hungry ghosts together recite, 'Homage to Buddha.' By the power of the Buddhas' kindness, their lives immediately end, and they are born in the Heaven of Four Heavenly Kings. After rebirth in the

生彼天已，悔過自責，發菩提心。諸佛心
 shēng bǐ tiān yǐ huǐ guò zì zé fā pú tí xīn zhū fó xīn
 光，不捨是等，攝受是輩。慈哀是等，如
 guāng bù shě shì děng shè shòu shì bèi cí āi shì děng rú
 羅睺羅。教避地獄，如愛眼目。

佛告大王，欲知佛心，光明所照，常照如
 fó gào dà wáng yù zhī fó xīn guāng míng suǒ zhào cháng zhào rú
 此，無間無救，諸苦眾生。佛心所緣，常
 cǐ wú jiàn wú jiù zhū kǔ zhòng shēng fó xīn suǒ yuán cháng
 緣此等極惡眾生。以佛心力，自莊嚴故，
 yuán cǐ děng jí è zhòng shēng yǐ fó xīn lì zì zhuāng yán gù
 過算數劫，令彼惡人，發菩提心。

今日道場，同業大眾，聞佛世尊，說上諸
 jīn rì dào chǎng tóng yè dà zhòng wén fó shì zūn shuō shàng zhū
 苦，宜加攝心，莫生放逸。相與若復不勤
 kǔ yí jiā shè xīn mò shēng fàng yì xiāng yǔ ruò fù bù qín
 方便，行菩薩道。則於一一地獄，皆有罪
 fāng biàn xíng pú sà dào zé yú yī yī dì yù jiē yǒu zuì
 分。今日同為現受阿鼻地獄等苦，一切眾
 fèn jīn rì tóng wéi xiàn shòu ā bí dì yù děng kǔ yī qiè zhòng
 生。當受阿鼻地獄等苦，一切眾生。廣及
 shēng dāng shòu ā bí dì yù děng kǔ yī qiè zhòng shēng guǎng jí
 十方，一切地獄，現受當受，無窮無盡，
 shí fāng yī qiè dì yù xiàn shòu dāng shòu wú qióng wú jìn
 一切眾生。等一痛切，五體投地，歸依世
 yī qiè zhòng shēng děng yī tòng qiè wǔ tǐ tóu dì guī yī shì
 間，大慈悲父。

heavens, they repent remorsefully, self-reprimand and bring forth the bodhi resolve; thus, Buddhas, who never give up on these beings, illuminate and gather them in, regarding them as the Buddha's only son Rahula, teaching them to avoid falling into the hells, caring for these beings as if caring for one's eyes.

The Buddha told the great king, "You should know that the Buddha's mind is the mind that is constantly illuminating all living beings and saving all the suffering and helpless. The Buddha's mind constantly reaches out to the extremely evil beings, hoping that the power of the Buddha's mind will be a positive influence on these beings, and that they will be able to bring forth the bodhi resolve, irrespective of the number of kalpas needed."

Today, we are here in this Bodhimanda due to our shared karma. Having heard all the suffering mentioned by the Buddha, we should concentrate our minds and not be slack. If we still do not diligently practice the Bodhisattva Path, then we will still have our share of offenses that will bring retributions in each and every hell. On behalf of all beings who are now undergoing or will have to undergo such suffering in the *Avici* Hell, including all the inexhaustible number of beings who are now or will in the future undergo suffering in all the hells throughout the ten directions to the ends of the worlds, we, with utmost heartfelt sincerity, bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

南無彌勒佛
 ná mó mí lè fó
 南無釋迦牟尼佛
 ná mó shì jiā móu ní fó
 南無過去七佛
 ná mó guò qù qī fó
 南無十方十佛
 ná mó shí fāng shí fó
 南無三十五佛
 ná mó sān shí wǔ fó
 南無五十三佛
 ná mó wǔ shí sān fó
 南無百七十佛
 ná mó bǎi qī shí fó
 南無莊嚴劫千佛
 ná mó zhuāng yán jié qiān fó
 南無賢劫千佛
 ná mó xián jié qiān fó
 南無星宿劫千佛
 ná mó xīng xiù jié qiān fó
 南無十方菩薩摩訶薩
 ná mó shí fāng pú sà mó hē sà
 南無十二菩薩
 ná mó shí èr pú sà
 南無地藏菩薩
 ná mó dì zàng pú sà
 南無無邊身菩薩
 ná mó wú biān shēn pú sà
 南無觀世音菩薩
 ná mó guān shì yīn pú sà

Namō Maitreya Buddha
 Namō Shakyamuni Buddha
 Namō the seven Buddhas of the past
 Namō the ten Buddhas of the ten directions
 Namō the thirty-five Buddhas
 Namō the fifty-three Buddhas
 Namō the one hundred and seventy Buddhas
 Namō the thousand Buddhas of the Adornment Kalpa
 Namō the thousand Buddhas of the Worthy Kalpa
 Namō the thousand Buddhas of the Stars and Constellations Kalpa
 Namō Bodhisattvas Mahasattvas of the ten directions
 Namō the twelve Bodhisattvas
 Namō Earth Treasury Bodhisattva
 Namō Boundless Body Bodhisattva
 Namō Guan Shi Yin Bodhisattva

又復歸依，十方盡虛空界，無量形像：優
 yòu fù guī yī shí fāng jìn xū kōng jiè wú liàng xíng xiàng yōu
 填王金像、栴檀像、阿育王銅像、吳中石
 tián wáng jīn xiàng zhān tán xiàng ā yù wáng tóng xiàng wú zhōng shí
 像、師子國玉像。諸國土中金像、銀像、
 xiàng shī zǐ guó yù xiàng zhū guó dù zhōng jīn xiàng yín xiàng
 琉璃像、珊瑚像、琥珀像、磲磔像、瑪瑙
 liú lí xiàng shān hú xiàng hǔ pò xiàng chē qú xiàng mǎ nǎo
 像、真珠像、摩尼寶像、紫磨上色閻浮檀
 xiàng zhēn zhū xiàng mó ní bǎo xiàng zǐ mó shàng sè yán fú tán
 金像。 (一拜)
 jīn xiàng

又復歸命，十方如來，一切髮塔、一切齒
 yòu fù guī mìng shí fāng rú lái yī qiè fǎ tǎ yī qiè chǐ
 塔、一切牙塔、一切爪塔、一切頂上骨
 tǎ yī qiè yá tǎ yī qiè zhuǎ tǎ yī qiè dǐng shàng gǔ
 塔、一切身中諸舍利塔、袈裟塔、匙鉢
 tǎ yī qiè shēn zhōng zhū shè lì tǎ jiā shā tǎ chí bō
 塔、澡瓶塔、錫杖塔，如是等為佛事者
 tǎ zǎo píng tǎ xí zhàng tǎ rú shì děng wéi fó shì zhě
 。 (一拜)

又復歸命，諸佛生處塔、得道塔、轉法輪
 yòu fù guī mìng zhū fó shēng chù tǎ dé dào tǎ zhuǎn fǎ lún
 塔、般涅槃塔、多寶佛塔、阿育王所造八
 tǎ bā niè pán tǎ duō bǎo fó tǎ ā yù wáng suǒ zào bā
 萬四千塔、天上塔、人間塔、龍王宮中一
 wàn sì qiān tǎ tiān shàng tǎ rén jiān tǎ lóng wáng gōng zhōng yī
 切寶塔。 (一拜)
 qiè bǎo tǎ

又復歸依，如是十方，盡虛空界，一切諸
 yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè zhū
 佛。歸依十方，盡虛空界，一切尊法。歸
 fó guī yī shí fāng jìn xū kōng jiè yī qiè zūn fǎ guī

Furthermore, we pay homage to the countless Buddha images of the ten directions to the ends of empty space: the gold and sandalwood images made by King Udayana, the bronze images made by King Asoka, the stone images from Suzhou, and the jade images in the kingdom of Simhaladvipa. We also pay homage to all the Buddha images in all countries, made of gold, silver, lapis lazuli, coral, amber, moonstones, carnelian, pearl, precious mani-jewel, and jambunada gold of superior purple color. (1 bow)

Furthermore, we pay homage to all the Tathagatas' stupas in ten directions, housing the Buddhas' relics such as hair, molar teeth, front teeth, nails, crown bones, other shariras of the body, and all their personal implements such as kasaya robes, bowls, spoons, bath bottles, and tin staffs. (1 bow)

Furthermore, we pay homage to the stupas erected where the Buddha was born, accomplished the Way, turned the Dharma-wheel, entered Nirvana, as well as Many-Jeweled Buddha's stupa, the eighty-four thousand stupas established by King Asoka, all stupas in the heavens and in this world, and all the precious stupas in the dragons' palaces. (1 bow)

Again, we take refuge with all the Buddhas of the ten directions to the ends of empty space, with all the honored Dharma of the ten directions to the ends of empty space, and with the Sangha of all sages and worthy ones of the ten directions to the ends of empty space. May the Three Treasures, with the power of kindness

依十方，盡虛空界，一切賢聖。仰願同
 yī shí fāng jìn xū kōng jiè yí qiè xián shèng yǎng yuàn tóng
 以慈悲力、安慰眾生力、無量自在力、無
 yǐ cí bēi lì ān wèi zhòng shēng lì wú liàng zì zài lì wú
 量大神通力，攝受今日道場，同為阿鼻大
 liàng dà shén tōng lì shè shòu jīn rì dào chǎng tóng wèi ā bí dà
 地獄，受苦一切眾生懺悔。乃至十方不可
 dì yù shòu kǔ yí qiè zhòng shēng chàn huǐ nǎi zhì shí fāng bù kě
 說，一切地獄眾生懺悔。及父母師長，一
 shuō yí qiè dì yù zhòng shēng chàn huǐ jí fù mǔ shī zhǎng yí
 切眷屬，今日懺悔。以大悲水，洗除今日
 qiè juàn shǔ jīn rì chàn huǐ yǐ dà bēi shuǐ xǐ chú jīn rì
 現受阿鼻地獄等，及餘地獄等苦，一切眾
 xiàn shòu ā bí dì yù děng jí yú dì yù děng kǔ yí qiè zhòng
 生罪垢，令得清淨；洗除今日道場同懺悔
 shēng zuì gòu lìng dé qīng jìng xǐ chú jīn rì dào chǎng tóng chàn huǐ
 者，及其父母師長，一切眷屬罪垢，令得
 zhě jí qī fù mǔ shī zhǎng yí qiè juàn shǔ zuì gòu lìng dé
 清淨。又洗除六道一切眾生罪垢，令至道
 qīng jìng yòu xǐ chú liù dào yí qiè zhòng shēng zuì gòu lìng zhì dào
 場，畢竟清淨。

從今日去，至于道場，皆得斷除阿鼻地獄
 cóng jīn rì qù zhì yú dào chǎng jiē dé duàn chú ā bí dì yù
 苦，及十方盡虛空界，不可說不可說，諸
 kǔ jí shí fāng jìn xū kōng jiè bù kě shuō bù kě shuō zhū
 地獄苦。畢竟不復入於三途。畢竟不復墮
 dì yù kǔ bì jìng bú fù rù yú sān tú bì jìng bú fù duò
 於地獄。畢竟不復為十惡業，造五逆罪，
 yú dì yù bì jìng bú fù wéi shí è yè zào wǔ nì zuì
 受諸苦惱。一切眾罪，願盡銷滅。捨地獄
 shòu zhū kǔ nǎo yí qiè zhòng zuì yuàn jìn xiāo miè shě dì yù
 生，得淨土生。捨地獄命，得智慧命。捨
 shēng dé jìng dù shēng shě dì yù mìng dé zhì huì mìng shě
 地獄身，得金剛身。捨地獄苦，得涅槃

and compassion, the power of comforting living beings, the infinite powers of self-mastery and spiritual penetrations, gather in all of us today in this Bodhimanda who are repenting on behalf of beings who are suffering in the great *Avici* Hell and all the other ineffably many hell-beings throughout the ten directions, as well as all parents, teachers, and all other relatives and kin.

We now repent and pray that the Three Treasures use the water of great kindness and compassion to eradicate the suffering of beings in the *Avici* and other hells, so that their offenses be cleansed and their purity restored. May this water also cleanse the offenses of all living beings repenting together in this Bodhimanda, as well as the offenses of their parents, teachers, and all relatives — may all regain purity. May this water further cleanse the offenses of all living beings in the six paths, enabling all to become ultimately pure and attain Buddhahood.

We pray that from now until we attain Buddhahood: May the suffering in *Avici* Hell be eradicated completely; may the ineffably ineffable suffering in the other hells of the ten directions throughout empty space be cut off as well; may beings never again enter the three evil paths, never again fall into the hells; may living beings never again commit the offenses of the ten evil deeds and the five rebellious acts, which will cause them to undergo suffering. May all such offenses be completely eradicated; may they completely eliminate rebirth in the hells and be reborn in the Pure Land; may they abandon life in the hells and gain the life of wisdom; may they discard their hell-retribution bodies and gain vajra bodies; may they leave behind the suffering of the hell and gain the bliss of Nirvana; may they be mindful of the suffering in the

樂。念地獄苦，發菩提心。四等六度，
 lè niàn dì yù kǔ fā pú tí xīn sì děng liù dù
 常得現前。四辯六通，如意自在。具足智
 cháng dé xiàn qián sì biàn liù tōng rú yì zì zài jù zú zhì
 慧，行菩薩道。勇猛精進，不休不息。
 huì xíng pú sà dào yǒng měng jīng jìn bù xiū bù xī
 乃至進修，滿十地行，入金剛心，成等正
 nǎi zhì jìn xiū mǎn shí dì hèng rù jīn gāng xīn chéng děng zhèng
 覺。還度十方，一切眾生。
 jué huán dù shí fāng yī qiè zhòng shēng
 今日道場，同業大眾。諸餘地獄，雜受苦
 jīn rì dào chǎng tóng yè dà zhòng zhū yú dì yù zá shòu kǔ
 報，不可復記。如是名號，楚毒無量。相
 bào bù kě fù jì rú shì míng hào chǔ dú wú liàng xiāng
 與披覽，具見其事。經云：閻羅王一念
 yǔ pī lǎn jù jiàn qí shì jīng yún yán luó wáng yī niàn
 之惡，便總獄事。自身受苦，亦不可論。
 zhī è biàn zǒng yù shì zì shēn shòu kǔ yì bù kě lùn
 閻羅大王，昔為毘沙國王。與維陀始王共
 yán luó dà wáng xī wéi pí shā guó wáng yǔ wéi tuó shǐ wáng gòng
 戰，兵力不如。因立誓願，願我後生，為
 zhàn bīng lì bù rú yīn lì shì yuàn yuàn wǒ hòu shēng wéi
 地獄主，治此罪人。十八大臣，及百萬
 dì yù zhǔ zhì cǐ zuì rén shí bā dà chén jí bǎi wàn
 眾，皆悉同願。毘沙王者，今閻羅王是。
 zhòng jiē xī tóng yuàn pí shā wáng zhě jīn yán luó wáng shì
 十八大臣，今十八獄主是。百萬之眾，今
 shí bā dà chén jīn shí bā yù zhǔ shì bǎi wàn zhī zhòng jīn
 牛頭阿傍等是。而此官屬，悉隸北方毘沙
 niú tóu ā páng děng shì ér cǐ guān shǔ xī lì běi fāng pí shā
 門天王。

長阿含經云：閻羅大王，所住之處，在閻
 cháng ā hán jīng yún yán luó dà wáng suǒ zhù zhī chù zài yán
 浮提南，金剛山內，王宮縱廣六千由旬。
 fú tí nán jīn gāng shān nèi wáng gōng zòng guǎng liù qiān yóu xún

hells and bring forth the resolve for bodhi; may the four limitless minds and the six paramitas will always be clear to them; may the four eloquences and six spiritual powers be employed by them with ease; may they always perfect their wisdom while tirelessly cultivating the Bodhisattva Path with courage and vigor; may they further perfect the practices of the Ten Grounds and gain entry into the vajra mind; realize Proper and Equal Enlightenment and return to take across all beings throughout the ten directions.

Today, we are here in this Bodhimanda due to our shared karma. It is hard to describe all the types of suffering in all the other hells. The names and cruelties in those hells are innumerable, and we can only gain a comprehensive understanding of them by learning about them in the sutras. The sutras state, "Because of a single evil thought King Yama had in the past, he is reaping the retribution of being the lord of the hells. He himself also undergoes unspeakable suffering. In the past, when King Yama was the King of Bimbisara, he battled the king of Vedashi and was defeated. Because of this he made the vow that in his future life he would be the ruler of the hells and punish his enemies from the battlefield. At that time his eighteen ministers, as well as millions of soldiers, also made the same vow of revenge. The former King of Bimbisara now is King Yama. His eighteen ministers are now rulers of the eighteen hells. The millions of soldiers are now the ox-headed guardians, and together, all come under the authority of the northern King of Vaisravana.

The *Sutra of Dirghagama* states, "King Yama lives in a palace more than six thousand yojanas in size, located at Vajra Mountain in the southern part of Jambudvīpa."

地獄經云：住地獄間，宮城縱廣三萬里，
 dì yù jīng yún zhù dì yù jiān gōng chéng zòng guǎng sān wàn lǐ
 銅鐵所成。晝夜三時，有大銅鑊，滿中烱
 tóng tiě suǒ chéng zhòu yè sān shí yǒu dà tóng huò mǎn zhōng yáng
 銅，自然在前。有大獄卒，臥王熱鐵床
 tóng zì rán zài qián yǒu dà yù zú wò wáng rè tiě chuáng
 上。鐵鉤擘口，烱銅灌之。從咽徹下，無
 shàng tiě gōu bò kǒu yáng tóng guàn zhī cóng yān chè xià wú
 不焦爛。彼諸大臣，亦復如是。
 bù jiāo làn bǐ zhū dà chén yì fù rú shì

十八獄主：

shí bā yù zhǔ

- 一曰迦延，典泥犁獄。
 yī yuē jiā yán diǎn ní lí yù
- 二號屈尊，典刀山獄。
 èr hào qū zūn diǎn dāo shān yù
- 三名沸壽，典沸沙獄。
 sān míng fèi shòu diǎn fèi shā yù
- 四名沸曲，典沸屎獄。
 sì míng fèi qū diǎn fèi shǐ yù
- 五名迦世，典黑耳獄。
 wǔ míng jiā shì diǎn hēi ěr yù
- 六名磕傿，典火車獄。
 liù míng kē suō diǎn huǒ chē yù
- 七名湯謂，典鑊湯獄。
 qī míng tāng wèi diǎn huò tāng yù
- 八名鐵迦然，典鐵床獄。
 bā míng tiě jiā rán diǎn tiě chuáng yù
- 九名惡生，典嗔山獄。
 jiǔ míng è shēng diǎn kē shān yù
- 十名呻吟，典寒冰獄。
 shí míng shēn yín diǎn hán bīng yù

Also the *Sutra of Hell* states, “King Yama lives in a hell-city palace measuring over thirty thousand miles, which is made entirely of iron and copper. Throughout the day and night, a cauldron full of molten copper appears. A huge hell-guardian lays the king down on a hot iron bed, forces open his mouth with an iron hook, then pours molten copper into his mouth, completely burning and scorching him from the throat down. His ministers also undergo the same retribution in hell.”

The names of the eighteen rulers of the hells are as follows:

- ❖ The first is Kayana, ruling the Niraya Hells;
- ❖ The second is Quzun, ruling the Hell of Mountain of Blades;
- ❖ The third is Boiling Jivana, ruling the Hell of Boiling Sand;
- ❖ The fourth is Boiling Kubja, ruling the Hell of Boiling Excrement;
- ❖ The fifth is Kaloka, ruling the Hell of Black Ear;
- ❖ The sixth is Gaishe, ruling the Hell of Fire Carts;
- ❖ The seventh is Hot Broth, ruling the Hell of Seething Broth;
- ❖ The eighth is Iron Katu, ruling the Hell of Iron Beds;
- ❖ The ninth is Evil Birth, ruling the Hell of Crushing Mountain;
- ❖ The tenth is Moaning and Groaning, ruling the Hell of Freezing Ice;

十一毘迦，典剝皮獄。
shí yī pí jiā diǎn bō pí yù

十二遙頭，典畜生獄。
shí èr yáo tóu diǎn chù shēng yù

十三提薄，典刀兵獄。
shí sān tí bó diǎn dāo bīng yù

十四夷大，典鐵磨獄。
shí sì yí dà diǎn tiě mó yù

十五悅頭，典灰河獄。
shí wǔ yuè tóu diǎn huī hé yù

十六穿骨，典鐵箠獄。
shí liù chuān gǔ diǎn tiě chē yù

十七名身，典蛆蟲獄。
shí qī míng shēn diǎn qū chóng yù

十八觀身，典烊銅獄。
shí bā guān shēn diǎn yáng tóng yù

如是各有無量地獄，以爲眷屬，獄有一

主。

牛頭阿傍，其性兇虐，無一慈忍。見諸眾

生，受此惡報，唯憂不苦，唯恐不毒。或

問獄卒：眾生受苦，甚可悲念，而汝常

懷酷毒，無慈愍心？獄卒答言：如此罪

惡，諸受苦者，不孝父母，謗佛謗法，謗

諸賢聖，罵辱六親，輕慢師長，毀陷一

切，惡口兩舌，諂曲嫉妬，離他骨肉，瞋

切。

- ❖ The eleventh is Vika, ruling the Hell of Flaying-skin;
- ❖ The twelfth is Shaking Head, ruling the Hell of Animals;
- ❖ The thirteenth is Tiva, ruling the Hell of Military Weaponry;
- ❖ The fourteenth is Jidhar, ruling the Hell of Iron Mill;
- ❖ The fifteenth is Pleasing the Head, ruling the Hell of River of Ash;
- ❖ The sixteenth is Piercing Bones, ruling the Hell of Iron Scroll;
- ❖ The seventeenth is Name and Body, ruling the Hell of Maggots;
- ❖ The eighteenth is Contemplating the Body, ruling the Hell of Molten Copper.

Each of these hells has countless subsidiary hells, each with its own ruler.

The ox-headed guardians in the hells are fierce and cruel, without any compassion, concerned only that beings undergoing retribution do not suffer sufficiently and that the tortures are not sufficiently cruel. Someone asked the hell-guardians, “These beings are so pitiful and suffer so much, yet you are still so cruel and vicious. Why don’t you have any compassion towards them?” The hell-guardians replied, “These offenders are suffering so much because they were not filial to their parents; slandered the Buddha, the Dharma, and all sages and worthy ones; reviled or insulted their relatives; and despised and slighted their teachers and elders; they also defamed others, and framed them; they committed harsh speech and divisive speech; they flattered, and harbored jealousy; they forcibly separated people’s beloved kin members from each other; they were hateful, irascible, and murderous; they were greedy and deceived others; they earned their livelihood and achieved their ends through deviant means; they harbored deviant views; they were lax, lazy, self-indulgent, and caused resentment and animosity everywhere. Hence, these beings

恚殺害，貪欲欺詐，邪命邪求，及以邪
 huì shā hài tān yù qī zhà xié mìng xié qiú jí yǐ xié
 見，懈怠放逸，造諸怨結，如是等人，來
 jiàn xiè dài fàng yì zào zhū yuàn jié rú shì děng rén lái
 此受苦，每至免脫之日，恒加勸喻：此中
 cǐ shòu kǔ měi zhì miǎn tuō zhī rì héng jiā quàn yù cǐ zhōng
 劇苦，非可忍耐，汝今得出，勿復更造。
 jù kǔ fēi kě rěn nài rǔ jīn dé chū wù fù gèng zào
 而此罪人，初無改悔，今日得出，俄頃復
 ér cǐ zuì rén chū wú gǎi huǐ jīn rì dé chū é qǐng fù
 還，展轉輪迴，不知痛苦。令我筋力，疲
 huán zhǎn zhuǎn lún huí bù zhī tòng kǔ lìng wǒ jīn lì pí
 此眾生，從劫至劫，與其相對。以是事
 cǐ zhòng shēng cóng jié zhì jié yǔ qí xiāng duì yǐ shì shì
 故，我於罪人，無片慈心，故加楚毒，望
 gù wǒ yú zuì rén wú piàn cí xīn gù jiā chǔ dú wàng
 其知苦、知慚、知恥，不復更還。而觀此
 qí zhī kǔ zhī cán zhī chǐ bú fù gèng huán ér guān cǐ
 眾生，乃甘至苦，終不肯避。決不修善，
 zhòng shēng nǎi gān zhì kǔ zhōng bù kěn bì jué bù xiū shàn
 往趣泥洹。既是無知之物，不知避苦求
 wǎng qù ní huán jì shì wú zhī zhī wù bù zhī bì kǔ qiú
 樂。所以痛劇，倍於人間，何容於此，而
 lè suǒ yǐ tòng jù bèi yú rén jiān hé róng yú cǐ ér
 生慈忍。

今日道場，同業大眾，今以世間牢獄比
 jīn rì dào chǎng tóng yè dà zhòng jīn yǐ shì jiān láo yù bǐ
 較，便可立知，信非虛唱。若使有人，
 jiào biàn kě lì zhī xìn fēi xū chàng ruò shǐ yǒu rén
 三淪獄戶，雖是親族周旋，已無惻愴。
 sān lún yù hù suī shì qīn zú zhōu xuán yǐ wú cè chuàng
 況牛頭阿傍，見此眾生，得出復入，嬰苦
 kuàng niú tóu ā páng jiàn cǐ zhòng shēng dé chū fù rù yīng kǔ
 事長。既得免離，唯應修心，變其所習。
 shì cháng jì dé miǎn lí wéi yīng xiū xīn biàn qí suǒ xí

are here now to receive their retributions of suffering. When they have resolved their debts in hell and are about to leave, I always exhort them not to create any further offenses that would cause them to undergo such unbearable suffering again. However, these offenders were not truly remorseful or repentant; instead, soon after their release, they came back here. They continue to revolve and undergo the suffering because they haven't learned from the pain they undergo. "Having to continually confront them and torture them kalpa after kalpa really exhausts and drains me. Because of this, I do not show the least bit of kindness to them, instead I deliberately intensify the means of torture hoping they are aware that they create the source of this suffering, develop a sense of shame and remorse, and not return. However, I find that these beings willingly suffer instead of trying to avoid these extreme retributions. They definitely do not want to do good to tend towards Nirvana. Since they are so ignorant, not knowing to avoid suffering and seek bliss, I must increase and intensify their suffering many times more than that in the human world. Thus, given their situation, why should they deserve my compassion and empathy?"

Today, we are here in this Bodhimanda due to our shared karma. We can understand what the guardian said is not mere fabrication by using the analogy of criminals in prisons of our world. If one were to be repeatedly imprisoned, his relatives will lose their patience in trying to bail him out and save him, and they will no longer feel any sorrow or empathy for him. So we can understand how the hell-guardians feel, seeing the same offenders repeatedly coming and leaving and suffering greatly for long periods. Having been relieved of the suffering, we should cultivate the mind and change our bad habits. If we do not repent and reform, then we will forever be sunk in an endless wheel of suffering, undergoing one agony after another, without any respite.

若不改悔，永沈苦處。墮在其中，次第經

歷，從苦入苦，無有休息。

故三世怨對，因果相生。善惡二環，未曾

暫輟。報應之徵，皎然可見。為惡得苦，

還以報之。在地獄中，窮年極劫，具受劇

苦。地獄罪畢，復墮畜生。畜生罪畢，復

生餓鬼。如是經歷，有無量生死，無量苦

痛。

豈可不人人及時行菩薩道，相與今日，等

一痛切。五體投地，普為十方地獄道，獄

王大臣，牛頭阿傍，各及眷屬；餓鬼道，

餓鬼神等，各及眷屬；畜生道，畜生神

等，各及眷屬；廣及十方，無窮無盡，一

切眾生，求哀懺悔。改往修來，不復為

惡。已作之罪，願乞除滅。未作之罪，不

敢復造。唯願十方，一切諸佛，以不思議

自在神力，同加救護，哀愍攝受。令諸眾

生，應時解脫，歸依世間，大慈悲父。

Therefore, all animosity of the three periods of time is based on the mutually interrelated cycle of cause and effect. The respective cycles of good and evil never stop, not even for a single moment! Retributions are clearly evident — those who commit evil will suffer greatly in the hells to the exhaustion of kalpas. After their retribution in the hells ends, they will be reborn in the animal realm, and after this retribution ends, they will be born in the realm of hungry ghosts. They will endure such boundless pain and suffering over countless births and deaths.

Knowing this, how can we not bring forth a sense of urgency, and practice the Bodhisattva Path with a sense of urgency? Today, let us all, with utmost and heartfelt sincerity, bow in full prostration, beseech the Buddhas' compassion and repent on behalf of all throughout the ten directions: the rulers, ministers, ox-headed guardians and their retainers in the hells; spirits of hungry ghosts and their respective retainers, together with all beings in the realm of hungry ghosts; animal spirits and their respective retainers, together with all beings in the animal realm, including all other immeasurable number of beings. May we all rectify our bad habits and reform. May the offenses we have committed be eradicated and may we never again dare commit further offenses. May all Buddhas in the ten directions use your inconceivable spiritual power of self-mastery to save, protect, pity us and gather us in. May all living beings be immediately liberated. We now take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

南無彌勒佛
 ná mó mí lè fó
 南無釋迦牟尼佛
 ná mó shì jiā móu ní fó
 南無華日佛
 ná mó huā rì fó
 南無軍力佛
 ná mó jūn lì fó
 南無華光佛
 ná mó huā guāng fó
 南無仁愛佛
 ná mó rén ài fó
 南無大威德佛
 ná mó dà wēi dé fó
 南無梵王佛
 ná mó fàn wáng fó
 南無無量明佛
 ná mó wú liàng míng fó
 南無龍德佛
 ná mó lóng dé fó
 南無堅步佛
 ná mó jiān bù fó
 南無不虛見佛
 ná mó bù xū jiàn fó
 南無精進德佛
 ná mó jīng jìn dé fó
 南無善守佛
 ná mó shàn shǒu fó
 南無歡喜佛
 ná mó huān xǐ fó
 南無不退佛
 ná mó bú tuì fó
 南無師子相佛
 ná mó shī zǐ xiàng fó

Namo Maitreya Buddha
 Namo Shakyamuni Buddha
 Namo Magnificent Sun Buddha
 Namo Army Power Buddha
 Namo Flower Light Buddha
 Namo Humane and Benevolent Buddha
 Namo Great Awe-inspiring Virtue Buddha
 Namo Brahma King Buddha
 Namo Boundless Brilliance Buddha
 Namo Dragon Virtue Buddha
 Namo Firm Stride Buddha
 Namo Never Seen in Vain Buddha
 Namo Vigor in Virtue Buddha
 Namo Skilled in Protecting Buddha
 Namo Joyous Buddha
 Namo Non-retreating Buddha
 Namo Lion Hallmark Buddha

南無勝知佛
ná mó shèng zhī fó

南無法氏佛
ná mó fǎ shì fó

南無喜王佛
ná mó xǐ wáng fó

南無妙御佛
ná mó miào yù fó

南無愛作佛
ná mó ài zuò fó

南無德臂佛
ná mó dé bì fó

南無香象佛
ná mó xiāng xiàng fó

南無觀視佛
ná mó guān shì fó

南無雲音佛
ná mó yún yīn fó

南無善思佛
ná mó shàn sī fó

南無師子幡菩薩
ná mó shī zǐ fān pú sà

南無師子作菩薩
ná mó shī zǐ zuò pú sà

南無地藏菩薩
ná mó dì zàng pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

Namo Supreme Knowledge Buddha

Namo Dharma Clan Buddha

Namo Joyful King Buddha

Namo Wonderful Maneuvering Buddha

Namo Gladly Working Buddha

Namo Arm of Virtue Buddha

Namo Fragrant Elephant Buddha

Namo Contemplative Observation Buddha

Namo Cloud Sound Buddha

Namo Skillfully Contemplating Buddha

Namo Lion Banner Bodhisattva

Namo Lion Deeds Bodhisattva

Namo Earth Treasury Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

又復歸依，如是十方，盡虛空界，一切三
 yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
 寶。願以自在神力，救拔地獄道，獄王大
 bǎo yuàn yǐ zì zài shén lì jiù bá dì yù dào yù wáng dà
 臣，及諸地獄眷屬，十八鬲子地獄；如
 chén jí zhū dì yù juàn shǔ shí bā gé zǐ dì yù rú
 是十八鬲子地獄，各有眷屬等獄，盡地獄
 shì shí bā gé zǐ dì yù gè yǒu juàn shǔ děng yù jìn dì yù
 道，一切地獄，牛頭阿傍，及受苦一切眾
 dào yí qiè dì yù niú tóu ā páng jí shòu kǔ yí qiè zhòng
 生。令此眾生，今日俱得解脫。罪因苦
 shēng lìng cǐ zhòng shēng jīn rì jù dé jiě tuō zuì yīn kǔ
 果，同得銷滅。從今日去，畢竟永斷地獄
 guǒ tóng dé xiāo miè cóng jīn rì qù bì jìng yǒng duàn dì yù
 道業，畢竟不復墮於三途。

捨地獄生，得淨土生。捨地獄命，得智慧
 shě dì yù shēng dé jìng dù shēng shě dì yù mìng dé zhì huì
 命。捨地獄身，得金剛身。捨地獄苦，得
 mìng shě dì yù shēn dé jīn gāng shēn shě dì yù kǔ dé
 涅槃樂。念地獄苦，發菩提心。四等六
 niè pán lè niàn dì yù kǔ fā pú tí xīn sì děng liù
 度，常得現前。四辯六通，如意自在。勇
 dù cháng dé xiàn qián sì biàn liù tōng rú yì zì zài yǒng
 猛精進，不休不息。乃至進修滿十地行，
 měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū mǎn shí dì hēng
 還度無邊一切眾生。入金剛心，成等正
 huán dù wú biān yí qiè zhòng shēng rù jīn gāng xīn chéng děng zhèng
 覺。

慈悲道場懺法卷第四

cí bēi dào chǎng xiàn fǎ juàn dì sì

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you with your spiritual power of self-mastery, save beings in the hell realm: the rulers, ministers, ox-headed guardians and all beings who are undergoing suffering, including those in the eighteen-leveled hells, the subsidiary hells, and all other hells.

May all these beings be liberated henceforth, and the causes of offenses and effects of suffering be eradicated. From this day forth, may they forever cut off the karma of hells, and never again fall into the three evil paths.

May they never again be born in the hells and instead be reborn in the pure land. May they abandon the destiny of the hells and gain the life of wisdom. May they discard their hell retribution bodies and gain vajra bodies. May they be uprooted from the suffering of the hells and attain the bliss of Nirvana. May they be mindful of the suffering in the hells and bring forth the resolve for bodhi. May they always dwell in the four limitless minds and the six paramitas. May they have complete mastery of the four eloquences and the six spiritual powers. May they always be courageous and vigorous, without resting or pause. May they further proceed to perfect all the practices of the Ten Grounds, come back to take across all living beings in the ten directions, attain the vajra mind, and accomplish Proper and Equal Enlightenment.

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

讚
zàn

因緣果報。於理昭然。
yīn yuán guǒ bào yú lǐ zhāo rán

鐵城縱廣遍三千。
tiě chéng zòng guǎng biàn sān qiān

苦趣備相連。稽首金仙。
kǔ qù bèi xiāng lián qǐ shǒu jīn xiān

出離眾熬煎。
chū lí zhòng áo jiān

南無燄慧地菩薩摩訶薩 (三稱)
ná mó yàn huì dì pú sà mó hē sà

Praise

Causes and conditions, with their effects and retributions, are obvious Laws.

The iron city pervades the three thousand great thousand worlds;

The sufferings within are relentless and endless.

Prostrating to the Golden Immortal,

One immediately transcends all tormenting agonies.

Namo Ground of Blazing Wisdom Bodhisattva Mahasattva (3 times)

出懺
chū chàn

天上天下，惟佛獨尊。世出世間，此法最
 tiān shàng tiān xià wéi fó dú zūn shì chū shì jiān cǐ fǎ zuì
 勝。甘露普沾於沙界，菩提香散於人間。
 shèng gān lù pǔ zhān yú shā jiè pú tí xiāng sǎn yú rén jiān
 頂舒白玉之毫光，體露黃金之妙相。凡情
 dǐng shū bái yù zhī háo guāng tǐ lù huáng jīn zhī miào xiàng fán qíng
 懇禱，應念現前。惟願洪慈，哀憐攝受。
 kěn dǎo yìng niàn xiàn qián wéi yuàn hóng cí āi lián shè shòu

上來奉為求懺某等，修崇慈悲道場懺法。
 shàng lái fèng wèi qiú chàn mǒu děng xiū chóng cí bēi dào chǎng chàn fǎ
 今當第四卷，禮誦將完。功勳告畢，悲心
 jīn dāng dì sì juàn lǐ sòng jiāng wán gōng xūn gào bì bēi xīn
 重運，克念虔誠。香騰沉水之祥烟，燭吐
 chóng yùn kè niàn qián chéng xiāng téng chén shuǐ zhī xiáng yān zhú tǔ
 優曇之華蕊。獻天厨之妙供，列禪悅之酥
 yōu tán zhī huā ruǐ xiàn tiān chú zhī miào gòng liè chán yuè zhī sū
 陀。鐘磬接天樂之齊鳴，梵音和妙音之演
 tuó zhōng qìng jiē tiān yuè zhī qí míng fàn yīn hé miào yīn zhī yǎn
 唱。集斯善利，普益有情。回向覺天金
 chàng jí sī shàn lì pǔ yì yǒu qíng huí xiàng jué tiān jīn
 像，滿月能仁。滿半滿之真詮，學無學之
 xiàng mǎn yuè néng rén mǎn bàn mǎn zhī zhēn quán xué wú xué zhī
 聖眾。天地冥陽水哲，人間烈廟樞機。鑒
 shèng zhòng tiān dì míng yáng shuǐ zhé rén jiān liè miào shū jī jiàn
 此葵藿之心，普降恩光之庇。

Concluding the Repentance

In heavens above and below, the Buddha is most honored.
 Among the transcendental and mundane, this Dharma reigns supreme.
 Its sprinkling of sweet dew nourishes worlds many as dust motes,
 Its bodhi fragrance permeates throughout the world.
 The Buddha's crown radiates fine white jade-like brilliance,
 And his body of wondrous adornment glows with a golden hue.
 With utmost sincerity we mundane beings pray,
 In response, you appear before us immediately.
 May you with your vast kindness take pity on us and gather us in.

[*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 Four, accomplishing its merit and virtue. Right now, let us again subdue our thoughts and with utmost sincerity bring forth the mind of compassion. Before us, wisps of auspicious smoke rise up from the agarwood incense; the candle flame takes the udumbara form; wondrous offerings from the celestial kitchen are presented; a vast array of delicacies full of flavorful dhyana-bliss is served; the chiming bells resonate with heavenly music, and the brahma chants harmonize with the wondrous melodies. May all the goodness amassed universally benefit all sentient beings and may this merit be further dedicated to:

- ❖ Shakyamuni Buddha, the Awakened One surpassing Heaven, the Full Moon, the Competent One of Humaneness.
- ❖ The Dharma, the *Half and Full* Teachings of the truths;
- ❖ The Sangha, those who are still in the learning stage and those who are beyond learning;
- ❖ Heavenly beings, spirits, ghosts and others in the world or in the underworld throughout Heaven and Earth, the wise sentient beings — who are either on land or in the water;
- ❖ Deities guarding monuments dedicated to government officials;

May all of them bear witness to our allegiance to the Buddha, which is an allegiance like a sunflower that always follows the sun. May all of them also bestow their kindness and protection on all.

出生功德，奉為求懺某等，懺除四種之愆
 chū shēng gōng dé fèng wèi qiú chàn mǒu děng chàn chú sì zhǒng zhī qiān
 尤，得入四空之正定。
 yóu dé rù sì kōng zhī zhèng dìng
 伏願：四生根本因由，如湯沃雪；四住煩惱
 fú yuàn sì shēng gēn běn yīn yóu rú tāng wò xuě sì zhù fán
 垢障，似日融霜；迴出四流，離愛河之
 nǎo gòu zhàng sì rì róng shuāng jiǒng chū sì liú lí ài hé zhī
 汨沒；速成四德，趣樂土之玄猷；四安樂
 gǔ mò sù chéng sì dé qù lè dù zhī xuán yóu sì ān lè
 行以現前，四弘誓願而堅固；多生父母同
 hēng yǐ xiàn qián sì hóng shì yuàn ér jiān gù duō shēng fù mǔ tóng
 登解脫之門，累世冤親共證菩提之果。今
 dēng jiě tuō zhī mén lěi shì yuān qīn gòng zhèng pú tí zhī guǒ jīn
 則依文懺悔，誠恐宿業難除；再勞尊眾，
 zé yī wén chàn huǐ chéng kǒng sù yè nán chú zài láo zūn zhòng
 同求懺悔。
 tóng qiú chàn huǐ

[*Dharma Host: On behalf of _____*] and all of us who seek to repent, with the merit and virtue accrued from bowing, may our *four* offenses be eradicated and may we enter the proper samadhi of the *four* types of emptiness.

We bow and earnestly pray:

May the fundamental causes of the *four* births melt like snow when hot water is poured over it.

May the defiled affliction-obstacles of the *four* dwellings disappear like frost in the sun.

May we transcend the *four* currents and leave the torrential river of emotional love, quickly accomplish the *four* virtues and tend toward to the great path of the Land of Ultimate Bliss.

May we abide in the *four* peaceful and joyful conducts and affirm our *four* great vows. May we together with parents of our many lives past gain the gateway to liberation.

May we together with our friends and foes of many lives past certify to the fruition of bodhi.

We have now repented according to the text, but we are indeed afraid that the karma accumulated from past lives is hard to eradicate. Let us exhort ourselves that together, we continue to repent and reform.

讚
zàn

梁皇懺。四卷功德力。
liáng huáng chàn sì juàn gōng dé lì

願滅信人 / 亡者 四重罪。
yuàn miè xìn rén sì zhòng zuì

親證菩薩燄慧地。懺文舉處罪華飛。
qīn zhèng pú sà yàn huì dì chàn wén jǔ chù zuì huā fēi

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

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

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

舉讚
jǔ zàn

梁皇懺。四卷已全周。
liáng huáng chàn sì juàn yǐ quán zhōu

回向四恩并三有。
huí xiàng sì ēn bìng sān yǒu

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

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

燄慧地菩薩。惟願哀納受。
yàn huì dì pú sà wéi yuàn āi nà shòu

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

Praise

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

Final Praise

Emperor of Liang Repentance Roll Four 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 Blazing Wisdom compassionately
gather us in.
Namo Ascending the Path to the Clouds Bodhisattva Mahasattva (3 times)

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

七佛滅罪真言
qī fó miè zuì zhēn yán

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

補闕真言
bǔ què zhēn yán

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

迴向偈
huí xiàng jì

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

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

The True Words Of Seven Buddhas For Eradicating Offenses

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

Mantra for Rectifying Errors and Omissions

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

Verse of Dedication

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

總迴向
zǒng huí xiàng

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

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

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

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

和南聖眾
 hé nán shèng zhòng

Verse of Overall Dedication

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

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

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

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

Homage to the multitudes of sages.

法界佛教總會簡介

法界佛教總會（以下稱法總），前身為中美佛教總會，係宣化上人所創辦的國際性宗教及教育組織。本會以法界為體，以將佛教的真實義理，普遍傳播到世界各地；以弘揚正法、翻譯經典、提倡道德教育、利樂一切有情為己任，俾使個人、家庭、社會、國家，乃至世界，皆能蒙受佛法之熏習，而漸趨至真、至善、至美之境地。

法總秉承宣化上人的四大宏願：一、建立僧團；二、翻譯經典；三、創辦教育；四、宗教聯合。為了弘揚正法，除了培育及訓練人才之外，更致力於道場的建立，以期大興聖教，轉法輪，作佛事，提供修行人遵循佛制之清淨修持道場。

法總自1959年成立以來，相繼成立了23座道場，遍佈美洲、亞洲、澳洲，以位於舊金山北部110英里的萬佛聖城為樞紐。各分支道場均遵守上人所立下的嚴謹家風：

凍死不攀緣，餓死不化緣，窮死不求緣；
隨緣不變，不變隨緣，抱定我們三大宗旨。
捨命為佛事，造命為本事，正命為僧事；
即事明理，明理即事，推行祖師一脈心傳。



The Dharma Realm Buddhist Association

The Dharma Realm Buddhist Association (DRBA), formerly known as the Sino-American Buddhist Association, was founded by the Venerable Master Hsuan Hua. It is established as an international religious and educational corporation. Taking the Dharma Realm as its scope, the Association aims to bring true principles and genuine teachings of the Buddha to the entire world. The Association is also dedicated to propagating the Orthodox Dharma, translating the Buddhist canon, promoting ethical education, and bringing benefit and happiness to all beings. Its hope is that individuals, families, the society, the nation, and the entire world will, under the transforming influence of the Buddhadharma, gradually reach the state of ultimate truth and goodness.

DRBA carries forward Venerable Master Hua's four great vows, which are (1) establishing a Buddhist Sangha, (2) translating the entire Buddhist Canon, (3) promoting and developing education in Buddhist tradition and (4) promoting interfaith harmony. In order to spread the genuine Dharma, besides nourishing and training for the talents, DRBA is ever more dedicated to establish monasteries so that sagely teachings flourish and the Dharma wheel turns. Consequently, DRBA can provide pure monasteries, which adhere to the Buddha's precepts, for practitioners to cultivate and do the Buddha's work.

Since the establishment of Dharma Realm Buddhist Association in 1959, DRBA has found 23 centers located throughout America, Asia and Australia. Taking the City of Ten Thousand Buddhas, 110 miles north of San Francisco, as its headquarter, DRBA centers strictly adhere to the following guidelines:

*Freezing to death, we do not scheme.
Starving to death, we do not beg.
Dying of poverty, we ask for nothing.
According with conditions, we do not change.
Not changing, we accord with conditions.
We adhere firmly to our three great principles.
We renounce our lives to do the Buddha's work.
We take the responsibility to mold our own destinies.
We rectify our lives as the Sangha's work.
Encountering specific matters, we understand the principles.
Understanding the principles, we apply them in specific matters.
We carry on the single pulse of the patriarchs' mind-transmission.*

矢志奉行上人所倡導的六大宗旨：不爭、不貪、不求、不自私、不自利、不打妄語。僧眾則恪遵上人之規定：日中一食，衣不離體；並持戒念佛，習教參禪，和合共住，獻身佛教；日日講經說法，轉大法輪，普度眾生。

法總的教育機構，有國際譯經學院、法界宗教學術研究院、僧伽居士訓練班、法界佛教大學、培德中學、育良小學等。除了積極培養弘法、翻譯及教育之傑出人才之外，並推展各宗教間之交流與對話，以促進宗教間的團結與合作，共同致力於世界和平之重責大任。

時值末法，世風險惡，本著法界佛教總會之宗旨，萬佛聖城設立全面性的佛學研究及修行中心，為國際性之道場，門戶開放，沒有人我、宗教、種族、國籍的分別；凡是各國各教人士，願致力於仁義道德、追求真理、明心見性者，皆歡迎前來修持，共同研習。



DRBA based itself on the six great principles Venerable Master Hua advocated, do not fight; do not be greedy; do not seek; do not be selfish; do not pursue personal advantages; and do not lie. Monks and nuns also maintain the standard of eating only one meal a day; always wearing the precept sash; upholding the precepts while being mindful of the Buddha; studying the teachings and investigating Chan; living harmoniously in a community; dedicating oneself to Buddhism; speaking Dharmas and lecturing on Sutras daily; turning the great Dharma wheel; and saving all living beings universally.

DRBA has also established educational institutions, which are International Translation Institute, Institute of World Religions, Sangha and Laity Training Program, Dharma Realm Buddhist University, Developing Virtue Secondary School, and Instilling Goodness Elementary School. Besides actively training outstanding talents in areas of Dharma propagation, sutra translation and education, DRBA also advocates interfaith dialogues in order to bring unity and collaboration among religions. It is committed to promote world peace with all religions.

At the ends of Dharma, the world is full of danger and evils. Based on DRBA's mission, the City of Ten Thousand Buddhas (CTTB) has established a comprehensive Buddhist research and practice center, As an international monastery, it is open to all religions; selfless without discriminating any religion, race and nationality. Anyone, from any country or any religion, who is committed to embody virtue and ethics; seek for true principles; understand the mind and see the nature, are welcome to CTTB to practice and study.



佛經翻譯委員會的八項基本守則

- 一、從事翻譯工作者不得抱有個人的名利。
- 二、從事翻譯工作者不得貢高我慢，必須以虔誠恭敬的態度來工作。
- 三、從事翻譯工作者不得自讚毀他。
- 四、從事翻譯工作者不得自以為是，對他人作品吹毛求疵。
- 五、從事翻譯工作者必須以佛心為己心。
- 六、從事翻譯工作者必須運用擇法眼來辨別正確的道理。
- 七、從事翻譯工作者必須懇請大德長老來印證其翻譯。
- 八、從事翻譯工作者之作品在獲得印證之後，必須努力弘揚流通經、律、論，以及佛書，以光大佛教。

The Eight Guidelines of the Buddhist Text Translation Society

1. A volunteer must free him/herself from the motives of personal fame and profit.
2. A volunteer must cultivate a respectful and sincere attitude free from arrogance and conceit.
3. A volunteer must refrain from aggrandizing his/her work and denigrating that of others.
4. A volunteer must not establish him/herself as the standard of correctness and suppress the work of others with his or her fault-finding.
5. A volunteer must take the Buddha-mind as his/her own mind.
6. A volunteer must use the wisdom of Dharma-selecting vision to determine true principles.
7. A volunteer must request virtuous elders in the ten directions to certify his/her translations.
8. A volunteer must endeavor to propagate the teachings by printing and distributing sutras, sastra texts, and vinaya texts when the translations are certified as being correct.

法界佛教總會·萬佛聖城

Dharma Realm Buddhist Association & City of Ten Thousand Buddhas

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

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

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

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

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

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

分支道場 Association Monasteries

USA

國際譯經學院 The International Translation Institute

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

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

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

法界宗教研究院 (柏克萊寺)

Institute for World Religions (Berkeley Buddhist Monastery)

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

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

<http://www.berkeleymonastery.org>

金山聖寺 Gold Mountain Monastery

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

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

<http://www.goldmountainmonastery.org>

金聖寺 Gold Sage Monastery

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

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

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

法界聖城 City of the Dharma Realm

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

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

<http://www.cityofdharmarealm.org>

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

金輪聖寺 Gold Wheel Monastery

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

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

<http://www.goldwheel.org>

長堤聖寺 Long Beach Monastery

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

Tel/Fax: (562) 438-8902

<http://www.longbeachmonastery.org>

福祿壽聖寺 Blessings, Prosperity & Longevity Monastery

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

Tel/Fax: (562) 595-4966

<http://www.bplmonastery.org>

華嚴精舍 Avatamsaka Vihara

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

Tel/Fax: (301) 469-8300

<http://www.avatamsakavihara.org>

金峰聖寺 Gold Summit Monastery

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

Tel/Fax: (206) 284-6690

<http://www.goldsummitmonastery.org>

雪山聖寺 Snow Mountain Monastery

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

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

CANADA

金佛聖寺 Gold Buddha Monastery

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

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

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

華嚴聖寺 Avatamsaka Monastery

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

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

<http://www.avatamsaka.ca>

HONG KONG

佛教講堂 Buddhist Lecture Hall

香港跑馬地黃泥涌道 31 號 11 樓

31 Wong Nei Chong Road, Top Floor,

Happy Valley, Hong Kong, China

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

慈興禪寺 Cixing Monastery

香港大嶼山萬丈瀑

Lantau Island, Man Cheung Po, Hong Kong, China

Tel: (852) 2985-5159

TAIWAN

法界佛教印經會（美國法界佛教總會駐華辦事處）

Dharma Realm Buddhist Books Distribution Society

臺灣省 11575 臺北市忠孝東路六段 85 號 11 樓

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

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

法界聖寺 Dharma Realm Sagely Monastery

臺灣省 84445 高雄市六龜區興龍里東溪山莊 20 號

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

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

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

彌陀聖寺 Amitabha Monastery

臺灣省 97445 花蓮縣壽豐鄉池南村四健會 7 號

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

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

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

MALAYSIA

法界觀音聖寺（登彼岸）

Dharma Realm Guan Yin Sagely Monastery (Deng Bi An)

161, Jalan Ampang, 50450 Kuala Lumpur, Malaysia

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

法緣聖寺 Fa Yuan Sagely Monastery

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

Selangor Darul Ehsan, Malaysia

Tel: (03) 8958-5668

觀音聖寺 Guan Yin Sagely Monastery

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

Tel/Fax: (06) 761-1988

馬來西亞法界佛教總會檳城分會

Malaysia Dharma Realm Buddhist Association Penang Branch

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

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

AUSTRALIA

金岸法界 Gold Coast Dharma Realm

106 Bonogin Road, Mudgeeraba, Queensland 4213, Australia

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

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