

※Please note this is only a preliminary translation to provide a general understanding of the liturgy.※

【<sup>jīn</sup> 金 <sup>shān</sup> 山 <sup>yù</sup> 御 <sup>zhì</sup> 製 <sup>liáng</sup> 梁 <sup>huáng</sup> 皇 <sup>bǎo</sup> 寶 <sup>chàn</sup> 懺 <sup>juǎn</sup> · 卷 <sup>dì</sup> 第 <sup>sān</sup> 三】

Treasured Repentance of the Emperor of Liang – Imperially Commissioned  
at Jinshan: Scroll Three

dēng huǎng yào yíng huáng liè bǎo tái guāng míng biàn zhào zhōu  
燈 晃 耀。盈 煌 列 寶 臺。光 明 遍 照 周

shā jiè hūn qú lǎng yào jù wú ài yán mó zhān lǐ zǐ jīn tái rán  
沙 界。昏 衢 朗 耀 俱 無 礙。閻 魔 瞻 禮 紫 金 臺。然

dēng fó chéng dào céng shòu rén tiān bài  
燈 佛 成 道。曾 受 人 天 拜。

ná mó pǔ gòng yǎng pú sà mó hē sà  
南 無 普 供 養 菩 薩 摩 訶 薩 (3x)

The shimmering resplendence of the lamp shines brilliantly upon the arrangement of jeweled platforms. The radiance illuminates throughout realms [numerous as grains] of sand, brightly illuminating dark paths without obstruction. King Yāma pays his respects before the purple-gold platform. When Dīpaṃkara Buddha attained awakening, he received veneration from both human and celestial beings. Homage to the Universal Offering Bodhisattva-Mahāsattvas!

rù chàn wén  
入 懺 文

gōng wén sān qí guǒ mǎn xiàn chū shì zhī yōu tán sān lèi huà  
恭 聞。三 祇 果 滿。現 出 世 之 優 曇。三 類 化

shēn yǎn nán sī zhī jiào hǎi sān jū yòu yǐn jīn jǐ yū sān jiè hán  
身。演 難 思 之 教 海。三 車 誘 引。津 濟 於 三 界 含

líng sān guān chéng míng chǎn yáng xiàng sān qiān jiè nèi nì xíng  
靈。三 觀 澄 明。闡 揚 向 三 千 界 內。逆 行

shùn xíng wú fēi fó shì jǔ zú xià zú xī shì dào chǎng wéi yuàn  
順 行。無 非 佛 事。舉 足 下 足。悉 是 道 場。惟 願

dà jué jiàn cǐ dān chéng shàng lái qiú chàn zhòng děng qǐ jiàn  
大 覺。鑑 此 丹 誠。上 來 求 懺 衆 等。啟 建

cí bēi dào chǎng chàn fǎ cí dāng dì sān juǎn rù tán yuán qǐ wǒ  
慈 悲 道 場 懺 法。茲 當 第 三 卷。入 壇 緣 起。我

zhū zhòng děng qiáo qín zuò lǐ kěn qiè tóu chéng guān xiǎng cí  
諸 衆 等 。 翹 勤 作 禮 。 懇 切 投 誠 。 觀 想 慈  
róng chēng yáng jué hào fèng xiāng jī zhī zhēn xiū xiàn míng  
容 。 稱 揚 覺 號 。 奉 香 積 之 珍 饈 。 獻 名  
yuán zhī huā guǒ wàng zhū fó yǐ chuí cí shè duō shēng zhī zuì  
園 之 花 果 。 望 諸 佛 以 垂 慈 。 赦 多 生 之 罪  
gòu qiè niàn qiú chàn zhòng děng zì cóng wú shǐ dài zhì jīn  
垢 。 切 念 求 懺 衆 等 。 自 從 無 始 。 迨 至 今  
shēng sān dú mí xīn zào sān yǒu shēng chén zhī gǔ mò sān kōng  
生 。 三 毒 迷 心 。 造 三 有 升 沉 之 汨 沒 。 三 空  
wèi wù zuò sān tú kǔ qù zhī yīn yóu qǐ sān huò xīn ér sān yè  
未 悟 。 作 三 途 苦 趣 之 因 由 。 起 三 惑 心 。 而 三 業  
mí shēn chén chén gé ài mèi sān xiū xí ér sān yè wèi xiāo niàn  
彌 深 。 塵 塵 隔 礙 。 昧 三 修 習 。 而 三 業 未 消 。 念  
niàn pān yuán rú cán zuò jiǎn zì qǔ chán fù rú é fù huǒ zì  
念 攀 緣 。 如 蠶 作 繭 。 自 取 纏 縛 。 如 蛾 赴 火 。 自  
qǔ shāo shēn jīn zé jué shēn xīn zhī shì kǔ xìn yè guǒ yǐ nán  
取 燒 身 。 今 則 覺 身 心 之 是 苦 。 信 業 果 以 難  
táo fā lù xiàng yú zhēn rú nǎi pī chén ér huǐ guō yuàn fó rì  
逃 。 發 露 向 於 真 如 。 乃 披 陳 而 悔 過 。 願 佛 日  
yǐ dāng kōng zhào yōu tú zhī kǔ qù jiū sān xué zhī zī liú lǐ sān  
以 當 空 。 照 幽 途 之 苦 趣 。 鳩 三 學 之 緇 流 。 禮 三  
qiān zhī dà jué wǒ xīn kěn kěn fó dé wēi wēi yǎng kòu hóng  
千 之 大 覺 。 我 心 懇 懇 。 佛 德 巍 巍 。 仰 叩 洪  
cí míng xūn jiā bèi  
慈 。 冥 熏 加 被 。

**Prayer of Entering Repentance**

Respectfully listen! The Udumbara Blossom only appears in the world after three great Asankhya kalpas, manifesting in three types to teach in the inconceivable ocean of teachings. The Triyana entices and rescues the triple realm. The three views are clearly understood, enlightening everything in the three thousand realms. Whether it is a rebellious path or a submissive one, all are the Buddha's. From lifting the foot to lowering the foot, everywhere is a Bodhimandala. We only wish that the great enlightened one will view our sincerity. We, the assembly wishing for repentance, are conducting The

Compassionate Place of Enlightenment Repentance. We are currently reciting the third scroll's origination verse. We, the assembly, will pay our respects with utmost sincerity. Envisioning his compassionate face, we praise the enlightened one's name. Offering fragrant delicacies and presenting flowers and fruit from famous orchards, we hope that the Buddhas will be merciful and pardon us from the sins accumulated from so many lives. May all remember the assembly wishing for repentance. Since beginningless time until this life, The three poisons have blinded our hearts, creating the confusion of sinking and rising through the three realms. The three emptinesses have not been realized, the three evil realm's reason for suffering. Giving rise to the heart of three confuses, the three karmas are deep. Each dust separates our obstructions, The three practices of Samadhi are what eradicates the three karmas. Each thought is filled with false fantasies. Like silkworms making their cocoons, we willingly bind and entangle ourselves. Like moths flying into a fire, we willingly burn our bodies. Now that we understand the suffering of the body and heart, we believe that karma is inescapable. We show our remorse for past offenses. May the Buddha's sun rise and shine upon the beings suffering in the three evil realms. The Buddhists will pay their respects to three thousand great enlightened ones. My heart is earnest, the Buddha's virtue majestic. Gazing up, we prostrate to the One of Great Compassion, invisibly imbuing us with supportive aid!

sān qiān jiè nèi cí bēi zhǔ bǎi yì chà zhōng dà fǎ wáng  
三 千 界 內 慈 悲 主 。 百 億 剎 中 大 法 王 。

yuàn kāi lián mù jiàn fán qíng zhòng shēng yǒu yuàn jiē chéng jiù  
願 開 蓮 目 鑑 凡 情 。 衆 生 有 願 皆 成 就 。

qǐ yùn cí bēi dào chǎng chàn fǎ yī xīn guī mìng sān shì zhū fó  
啟 運 慈 悲 道 場 懺 法 。 一 心 皈 命 三 世 諸 佛 。

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

ná mó shī qì fó  
南 無 尸 棄 佛

ná mó pí shě fú fó  
南 無 毘 舍 浮 佛

ná mó jū liú sūn fó  
南 無 拘 留 孫 佛

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

ná mó jiā shè fó  
南 無 迦 葉 佛

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

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

In the trichiliocosm, he is the compassionate lord. In the myriads of realms, he is the Dharma king.  
May he open his lotus eye and see our mundane world. May all sentient beings achieve their vows.  
Initiating and employing the Repentance-Dharma of the Kind and Compassionate Sanctuary of  
Awakening, single-mindedly, we seek refuge in the myriad buddhas of the three time periods!

Homage to the Past Vipāśyin Buddha

Homage to Śikhin Buddha

Homage to Viśvabhū Buddha

Homage to Krakucchanda Buddha

Homage to Kanakamuni Buddha

Homage to Kāśyapa Buddha

Homage to Our Teacher, Śākyamuni Buddha

Homage to Maitreya, the Future Buddha

ná mó běn shī shì jiā móu ní fó  
南 無 本 師 釋 迦 牟 尼 佛 (3x)

Homage to Our Teacher, Śākyamuni Buddha!

wú shàng shèn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù  
無 上 甚 深 微 妙 法 。 百 千 萬 劫 難 遭 遇 。

wǒ jīn jiàn wén dé shòu chí yuàn jiě rú lái zhēn shí yí  
我 今 見 聞 得 受 持 。 願 解 如 來 真 實 義 。

The unsurpassed, profound, and subtly wondrous Dharma,

Is difficult to encounter in hundreds of thousands of myriad kalpas.

Today we see, hear, receive, and uphold it,

Vowing to understand the Tathāgata's true meaning!

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

xiǎn guǒ bào dì qī  
顯 果 報 第 七

jīn rì dào chǎng tóng yè dà zhòng qián yǐ jù shù zuì è guō  
 今日道場。同業大眾。前已具述。罪惡過  
 huàn yǐ guō huàn gù guāi yú shēng yè yǐ bù shàn yè suǒ yǐ  
 患。以過患故。乖於勝業。以不善業。所以  
 zhuì duò sān tú bèi lì è qù jí shēng rén jiān shòu zhū kǔ  
 墜墮三途。備歷惡趣。及生人間。受諸苦  
 bào jiē yóu guō qù sù duì yīn yuán shě shēn shòu shēn wú zàn  
 報。皆由過去宿對因緣。捨身受身。無暫  
 tíng xī shì yǐ zhū fó zhū dà pú sà shén tōng tiān yǎn jiàn sān  
 停息。是以諸佛。諸大菩薩。神通天眼。見三  
 jiè nèi yí qiè zhòng shēng fú jìn suí yè duò yú kǔ chǔ jiàn wú  
 界內。一切衆生。福盡隨業。墮於苦處。見無  
 sè jiè lè zhuó dìng xīn bù jué mìng zhōng duò yú yù jiè yǐ fú  
 色界。樂著定心。不覺命終。墮於欲界。以福  
 jìn gù shòu qín shòu xíng sè jiè zhū tiān yì fù rú shì cóng qīng  
 盡故。受禽獸形。色界諸天。亦復如是。從清  
 jìng chǔ duò zài yù jiè jì zài bù jìng huán shòu yù lè liù tiān  
 淨處。墮在欲界。既在不淨。還受欲樂。六天  
 fú jìn tuì duò dì yù yú dì yù zhōng shòu wú liàng kǔ yòu jiàn  
 福盡。退墮地獄。於地獄中。受無量苦。又見  
 rén dào yǐ shí shàn lì zī dé rén shēn jiù rén shēn zhōng fù  
 人道。以十善力。資得人身。就人身中。復  
 yǒu duō kǔ shòu jìn duō duò zhū è qù zhōng yòu jiàn chù  
 有多苦。壽盡多墮諸惡趣中。又見畜  
 shēng dào yí qiè zhòng shēng shòu zhū kǔ nǎo biān zhàng qū  
 生。道一切衆生。受諸苦惱。鞭杖驅  
 chí fù zhòng zhì yuǎn kùn kǔ pí jù xiàng líng chuān pò rè tiě  
 馳。負重致遠。困苦疲劇。項領穿破。熱鐵  
 shāo luò yòu jiàn è guǐ cháng kǔ jī kě héng bèi huǒ shāo yóu  
 燒烙。又見餓鬼。常苦飢渴。恒被火燒。猶

rú jié jìn ruò wú wēi shàn yǒng bù jiě tuō yǒu piàn fú zhě liè  
如劫盡。若無微善。永不解脫。有片福者。劣  
dé rén shēn duō bìng duǎn mìng yǐ zì zhuāng yán dà zhòng dāng  
得人身。多病短命。以自莊嚴。大眾當  
zhī shàn è èr lún wèi céng zàn chuò guǒ bào lián huán chū wú  
知。善惡二輪。未曾暫輟。果報連環。初無  
xiū xī pín fù guì jiàn suí xíng suǒ shēng fēi yǒu wú yīn ér wàng  
休息。貧富貴賤。隨行所生。非有無因。而妄  
zhāo guǒ suǒ yǐ jīng yán wéi rén háo guì guó wáng zhǎng zhě  
招果。所以經言。為人豪貴。國王長者。  
cóng lǐ shì sān bǎo zhōng lái wéi rén dà fù cóng bù shī zhōng  
從禮事三寶中來。為人大富。從布施中  
lái wéi rén cháng shòu cóng chí jiè zhōng lái wéi rén duān  
來。為人長壽。從持戒中來。為人端  
zhèng cóng rěn rù zhōng lái wéi rén qín xiū wú yǒu xiè dài cóng  
正。從忍辱中來。為人勤修。無有懈怠。從  
jīng jìn zhōng lái wéi rén cái míng yuǎn dá cóng zhì huì zhōng  
精進中來。為人才明遠達。從智慧中  
lái wéi rén yīn shēng qīng chè cóng gē yǒng sān bǎo zhōng lái  
來。為人音聲清徹。從歌詠三寶中來。  
wéi rén jié jìng wú yǒu jí bìng cóng cí xīn zhōng lái wéi rén  
為人潔淨。無有疾病。從慈心中來。為人  
cháng dà shū hǎo gōng jìng rén gù wéi rén duǎn xiǎo qīng miè  
長大姝好。恭敬人故。為人短小。輕蔑  
rén gù wéi rén chǒu lòu xǐ chēn huì gù shēng wú suǒ zhī bù xué  
人故。為人醜陋。喜瞋恚故。生無所知。不學  
wèn gù wéi rén zhuān yú bù jiào tā gù wéi rén yīn yǎ bàng huǐ  
問故。為人顛愚。不教他故。為人瘖啞。謗毀  
rén gù wéi rén xià shǐ fù zhài bù cháng gù wéi rén chǒu hēi zhē  
人故。為人下使。負債不償故。為人醜黑。遮

fó guāng míng gù shēng zài luǒ guó qīng yī táng tū shēng jǐ  
 佛 光 明 故 。 生 在 裸 國 。 輕 衣 唐 突 勝 己  
 gù shēng mǎ tí guó zhuó jī shēng jǐ qián xíng gù shēng chuān  
 故 。 生 馬 蹄 國 。 著 屐 勝 己 前 行 故 。 生 穿  
 xiōng guó bù shī zuò fú huǐ xī xīn gù shēng zhāng lù zhōng jīng  
 胸 國 。 布 施 作 福 悔 惜 心 故 。 生 麀 鹿 中 。 驚  
 bù rén gù shēng duò lóng zhōng xǐ tiáo xì gù shēn shēng è  
 怖 人 故 。 生 墮 龍 中 。 喜 調 戲 故 。 身 生 惡  
 chuāng biān tà zhòng shēng gù rén jiàn huān xǐ qián shì jiàn rén  
 瘡 。 鞭 撻 衆 生 故 。 人 見 歡 喜 。 前 世 見 人  
 huān xǐ gù xǐ zāo xiàn guān lóng xì zhòng shēng gù wén shuō  
 歡 喜 故 。 喜 遭 縣 官 。 籠 繫 衆 生 故 。 聞 說  
 fǎ yǔ yú zhōng liǎng shé luàn rén tīng shòu hòu duò dān ěr gǒu  
 法 語 。 於 中 兩 舌 。 亂 人 聽 受 。 後 墮 耽 耳 狗  
 zhōng wén shuō fǎ yǔ xīn bù cān cǎi hòu shēng cháng ěr lú  
 中 。 聞 說 法 語 。 心 不 餐 采 。 後 生 長 耳 驢  
 zhōng qiān tān dú shí duò è guǐ zhōng chū shēng wéi rén pín  
 中 。 慳 貪 獨 食 。 墮 餓 鬼 中 。 出 生 為 人 。 貧  
 qióng jī è è shí sì rén hòu duò zhū tún qiāng láng zhī zhōng 。  
 窮 飢 餓 。 惡 食 飼 人 。 後 墮 豬 豚 蜚 蝗 之 中 。  
 jié duó rén wù hòu duò yáng zhōng rén shēng bō pí shí dàn qí  
 劫 奪 人 物 。 後 墮 羊 中 。 人 生 剝 皮 。 食 噉 其  
 ròu xǐ tōu dào rén hòu shēng niú mǎ wéi rén xià shǐ xǐ zuò  
 肉 。 喜 偷 盜 人 。 後 生 牛 馬 。 為 人 下 使 。 喜 作  
 wàng yǔ chuán rén è zhě sǐ rù dì yù yáng tóng guàn kǒu bá  
 妄 語 。 傳 人 惡 者 。 死 入 地 獄 。 烋 銅 灌 口 。 拔  
 chū qí shé yǐ niú gēng zhī zuì bì dé chū shēng qú yù zhōng rén  
 出 其 舌 。 以 牛 耕 之 。 罪 畢 得 出 。 生 鵠 鵒 中 。 人  
 wén qí shēng wú bù jīng bù jiē yán biàn guài zhòu líng qí sǐ  
 聞 其 聲 。 無 不 驚 怖 。 皆 言 變 怪 。 咒 令 其 死 。

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

shēng xīng xīng zhōng xīng xīng yè bì hòu dé wéi rén wán wú  
生猩猩中。猩猩業畢。後得為人。頑無

suǒ zhī rén bù chǐ lù tān rén lì zhě hòu shēng xiàng zhōng fū  
所知。人不齒錄。貪人力者。後生象中。夫

chǔ fù guì wéi rén shàng zhě biān zhàng qí xià wéi xià zhī rén  
處富貴。為人上者。鞭杖其下。為下之人。

gào sù wú dì rú shì děng rén sǐ rù dì yù shǔ qiān wàn suì  
告訴無地。如是等人。死入地獄。數千萬歲。

shòu zhū kǔ bào cóng dì yù chū duò shuǐ niú zhōng guàn chuān  
受諸苦報。從地獄出。墮水牛中。貫穿

bí kǒu wǎn chuán qiān jū dà zhàng dǎ pū cháng wǎng sù yāng  
鼻口。挽船牽車。大杖打扑。償往宿殃。

wéi rén bù jìng cóng zhū zhōng lái qiān tān bù shù jǐ zhě cóng  
為人不淨。從豬中來。慳貪不恕己者。從

gǒu zhōng lái hěn lì zì yòng cóng yáng zhōng lái wéi rén qīng  
狗中來。狼戾自用。從羊中來。為人輕

zào bù néng rěn shì cóng mí hóu zhōng lái shēn tǐ xīng chòu  
躁。不能忍事。從獼猴中來。身體腥臭。

cóng yú biē zhōng lái wéi rén hán dú cóng shé zhōng lái rén wú  
從魚鱉中來。為人含毒。從蛇中來。人無

cí xīn cóng hǔ láng zhōng lái  
慈心。從虎狼中來。

### [Kind and Compassionate Sanctuary of Awakening Repentance Dharma: Scroll Three]

#### Manifestation of Retribution: Chapter 7

In today's Dharma assembly, we, who have common karma, have stated all possible offenses and faults. Due to these offenses and faults, we lost our superior karma. Due to unwholesome karma, we fell to the three evil realms and were born as human beings undergoing various sufferings. Because of past causes and conditions we created, as our life ends, we will be reborn without a moment's break. This is what the Buddhas and Bodhisattvas see with their supernatural eyes. They see that all sentient beings in the three realms fall into suffering according to their karma after exhausting their fortunes.

They see that those in the formless realm dwelling in the joy of Samadhi fall to the desire realm without realizing that their lives have ended. Some are reborn as animals after their heavenly fortune



ends. Those in the form realm have similar destinies. They fall to the desire realm from the pure realm to live in defilement and desires. Those in the six heavens fall to the hells to receive endless suffering after their heavenly fortune ends. They also see that humans are born as humans due to the ten wholesome deeds they did. As humans, we have endured many suffering and as our lives end we often fall to the evil realms. They see sentient beings in the animal realm having to endure various kinds of suffering such as being beaten with sticks, driven to work and run, having to carry heavy loads and walk long distances. They are pushed to their limit of physical strength and suffering with their skin, having their neck torn and being burned with iron. They also see hungry ghosts suffering from hunger and thirst, incessantly burned by flames. If they do not do the slightest good deed, they will never be relieved. If they do have some fortune (from past good deeds), they may be reborn as short-lived humans plagued with diseases.

Therefore, we should know that the wheel of karma will never stop turning, even for a brief moment. The cycle of retribution will never cease. Being rich or poor is due to past actions. No existence or retribution is without its cause. Therefore, the sutra says that those who are royal and noble, like kings or elders, paid reverence to the Triple Gem in past lives. Riches comes from generosity. Longevity from keeping precepts. Those who are righteous had cultivated with patience. Those who are diligent without being lax cultivated diligently. Those who are intelligent used to cultivate wisdom. Those with divine voices used to praise the Triple Gem. Those who are clean and healthy had cultivated compassion. Those who are tall and decent were respectful, while those who are small and short were spiteful. Those who are ugly were hateful and ignorant and did not want to learn. Those who are stupid used to withhold information from others. Mutes used to slander others. Slaves and servants failed to pay their debts. The ugly used to obstruct the Buddhas' light. Those born in naked countries used to expose themselves indecently. Those born in the country of horse shoes used to wear light clothing. Those born in the country of chest-cutting regretted making charitable donations. Deer used to terrify others. Dragons used to make fun of people. Those who have ulcerous lesions used to whip other sentient beings.

Those who people like at sight used to like others at sight. Prisoners kept other beings in cages. Dogs twisted the Dharma. Long eared mules did not rejoice in listening to the Dharma. Stingy people who would not share food are born as hungry ghosts or humans suffering from poverty and starvation. Those who fed others bad food will be born as pigs or dung beetles. Those who attacked and robbed will be born as sheep that will get killed for food and skinned. Those who stole will be born as cows or horses enslaved by humans. Those who lied and spoke ill of others will fall to the hells, with molten copper poured into their mouths and their tongues being extracted to be plowed by cows until they have repaid for their offenses. They will then be born as birds that make very unpleasant sounds that terrify people and make them wish for their death.

Alcoholics will be born in mud with boiling urine, then they will be born among monkeys. After being monkeys, they will be humans that are so ignorant that no one will speak to them. Those who were greedy for gifts from others will become elephants. Those who were wealthy but abused their servants knowing they had no one to tell, will go to the hells for tens of thousands of years as retribution. After the hells, they will be born as buffaloes with nose rings and pull boats and carriages and hit and abused as retribution. Those who are filthy come from being pigs while those who are extremely stingy and greedy come from dogs. Those who are mean and arrogant come from sheep while those who are hot tempered and impatient come from being monkeys. Those who stink come from being fish or turtles

while those who are hostile come from being snakes while those who are unkind come from being tigers or wolves.

jīn rì dào chǎng tóng yè dà zhòng rén shēng shì jiān duō bìng  
今日道場。同業大眾。人生世間。多病

duǎn mìng zhǒng zhǒng tòng kǔ bù kě jù shuō jiē yóu sān yè  
短命。種種痛苦。不可具說。皆由三業。

gōu zào suǒ dé néng líng xíng rén yīng sān tú bào suǒ yǐ yǒu  
構造所得。能令行人。嬰三塗報。所以有

sān tú zhě yīn yǒu sān dú tān huì yú chī yòu fù sān è yǐ zì  
三塗者。因有三毒。貪恚愚癡。又復三惡。以自

shāo rán kǒu cháng yán è xīn cháng niàn è shēn cháng xíng  
燒然。口常言惡。心常念惡。身常行

è yǐ cǐ liù shì néng shǐ rén shēn cháng kǔ cháng nǎo wú yǒu  
惡。以此六事。能使人身。常苦常惱。無有

xiū xī yú cǐ mìng zhōng gū hún dú shì cí qīn xiào zǐ bù néng  
休息。於此命終。孤魂獨逝。慈親孝子。不能

xiāng jiù shū hū zhī jiān dào yán luō suǒ dì yù yù zú bù wèn  
相救。倏忽之間。到閻羅所。地獄獄卒。不問

zūn bēi dàn àn zuì lù jiǎn xiào shēng shí shàn è duō shǎo shén  
尊卑。但案罪錄。檢校生時。善惡多少。神

shì zì shǒu bù gǎn yǐn nì yǐ shì yīn yuán suí yè zhì qù kǔ lè  
識自首。不敢隱匿。以是因緣。隨業至趣。苦樂

zhī dì shēn zì dāng zhī yǎo yǎo míng míng bié lí cháng jiǔ dào  
之地。身自當之。窈窈冥冥。別離長久。道

lù bù tóng huì jiàn wú qī yòu zhū tiān shén jì rén shàn è nǎi  
路不同。會見無期。又諸天神。記人善惡。乃

zhì máo fà wú piàn yí lòu shàn rén xíng shàn huò fú yì shòu  
至毛髮。無片遺漏。善人行善。獲福益壽。

è rén xíng è mìng duǎn kǔ cháng rú shì lún zhuǎn yòu suí è  
惡人行惡。命短苦長。如是輪轉。又隨餓

guǐ cóng è guǐ tuō shēng chù shēng zhōng zuì kǔ nán rěn shòu  
鬼。從餓鬼脫。生畜生中。罪苦難忍。受

zhī wú jìng jīn rì dào chǎng tóng yè dà zhòng gè zì jué wù qǐ  
 之無竟。今日道場。同業大眾。各自覺悟。起  
 cán kuì xīn jīng yán zuò shàn dé shàn zuò è dé è ér wǔ zhuó  
 慚愧心。經言。作善得善。作惡得惡。而五濁  
 è shì bù kě zuò è shàn bù shī shàn bào wéi è zì zhāo yāng  
 惡世。不可作惡。善不失善報。為惡自招殃。  
 mò yán qīng tuō lì cǐ chàn fǎ jīng yán mò qīng xiǎo shàn yǐ  
 莫言輕脫。立此懺法。經言。莫輕小善。以  
 wéi wú fú shuǐ dī suī wēi jiān yíng dà qì xiǎo shàn bù jī wú yǐ  
 為無福。水滴雖微。漸盈大器。小善不積。無以  
 chéng shèng mò qīng xiǎo è yǐ wéi wú zuì xiǎo è suǒ jī zú  
 成聖。莫輕小惡。以為無罪。小惡所積。足  
 yǐ miè shēn dà zhòng dāng zhī jí xiōng huò fú jiē yóu xīn zuò  
 以滅身。大眾當知。吉凶禍福。皆由心作。  
 ruò bù zuò yīn yì bù dé guǒ yāng jī zuì dà ròu yǎn bù jiàn zhū  
 若不作因。亦不得果。殃積罪大。肉眼不見。諸  
 fó suǒ shuō shéi gǎn bù xìn wǒ děng xiāng yú shēng shì qiáng  
 佛所說。誰敢不信。我等相與。生世強  
 jiàn gǒu bù qín xué zì lì xíng shàn lín qióng fāng huǐ yì hé  
 健。苟不勤學。自力行善。臨窮方悔。亦何  
 suǒ jí jīn yǐ gòng jiàn yí qiè guō huàn rú jīng suǒ shuō zì zhī  
 所及。今已共見。一切過患。如經所說。自知  
 qí zuì qǐ dé bù shě è cóng shàn jīn shēng ruò fù bù néng yòng  
 其罪。豈得不捨惡從善。今生若復不能用  
 xīn pàn shě cǐ xíng bì duò dì yù hé yǐ zhī zhī jīn jiàn wéi zuì  
 心。判捨此形。必墮地獄。何以知之。今見為罪  
 zhī shí wèi cháng bù hán dú měng liè huái hèn shēn zhòng ruò  
 之時。未嘗不含毒猛烈。懷恨深重。若  
 chēn yī rén bì yù líng sǐ ruò jí yī rén è jiàn qí hǎo ruò huǐ  
 瞋一人。必欲令死。若嫉一人。惡見其好。若毀

yī rén bì shǐ xiàn yú kǔ chǔ ruò biān yī rén bì shǐ qióng tiān  
一人。必使陷於苦處。若鞭一人。必使窮天  
chǔ dú fèn huì bào hài bù bì zūn bēi è mà chǒu yán wú fù  
楚毒。忿恚暴害。不避尊卑。惡罵醜言。無復  
gāo xià nǎi zhì shēng zhèn ruò léi yǎn zhōng huǒ xiàn zhì yú wéi  
高下。乃至聲震若雷。眼中火現。至於為  
fú zhī shí shàn xīn wēi liè shǐ yù wéi duō mò suì jiǎn shǎo chū  
福之時。善心微劣。始欲為多。末遂減少。初  
yù sù yíng xù hòu qiě zhù xīn jì bù zhì rì yuè tuī qiān rú shì  
欲速營。續後且住。心既不志。日月推遷。如是  
jìn tuì suì jiù wàng shī shì zhī zuò zuì zhī shí xīn qì gāng qiáng  
進退。遂就忘失。是知作罪之時。心氣剛強。  
wéi fú zhī shí zhì yì liè ruò jīn yǐ ruò shàn zhī yīn qiú lí qiáng  
為福之時。志意劣弱。今以弱善之因。求離強  
è zhī bào qǐ kě wàng dé jīng yún chàn huǐ zé wú zuì bù miè  
惡之報。豈可妄得。經云。懺悔則無罪不滅。  
fū zhì chàn huǐ zhī shí bì xū wǔ tǐ tóu dì rú dà shān bēng nǎi  
夫至懺悔之時。必須五體投地。如大山崩。乃  
zhì bù xī shēn mìng wéi miè zuì gù yīn qín dū lì xiāng yú jué  
至不惜身命。為滅罪故。殷勤督勵。相與覺  
chá jīn shēng yǐ lái céng jīng jī guō zuò cǐ fèn zé bù xī shēn  
察。今生已來。曾經幾過。作此忿責。不惜身  
mìng hàn láo rěn kǔ zuò cǐ chàn huǐ zàn shí xuán rào biàn shēng  
命。捍勞忍苦。作此懺悔。暫時旋繞。便生  
yàn juàn zàn shí lǐ bài yǐ yán qì lì bù kān huò zàn duān zuò  
厭倦。暫時禮拜。已言氣力不堪。或暫端坐。  
fù yán yīng xū xiāo xī huò yán sì tǐ bù kě guō láo yī yīng jiāng  
復言應須消息。或言四體不可過勞。宜應將  
yǎng bù kě shǐ kùn yī shēn jiǎo mián chà rú xiǎo sǐ hé chǔ fù  
養。不可使困。一伸腳眠。差如小死。何處復

yì wǒ yīng lǐ fó sǎo tǎ tú dì bàn suǒ nán bàn qiě jīng jiào  
 憶。我 應 禮 佛。掃 塔 塗 地。辦 所 難 辦。且 經 教  
 suǒ míng wèi jiàn yī shàn cóng lǎn duò xiè dài zhōng shēng wú  
 所 明。未 見 一 善。從 懶 惰 懈 怠 中 生。無  
 yǒu yī fǎ cóng jiāo màn zì zì zhōng dé zhòng děng jīn rì suī dé  
 有 一 法。從 憍 慢 自 恣 中 得。眾 等 今 日 雖 得  
 rén xíng xīn duō bèi dào hé yǐ zhī rán cóng dàn zhì zhōng cóng  
 人 形。心 多 背 道。何 以 知 然。從 旦 至 中。從  
 zhōng zhì mù cóng mù zhì yè cóng yè zhì xiǎo nǎi zhì yì shí yí  
 中 至 暮。從 暮 至 夜。從 夜 至 曉。乃 至 一 時 一  
 kè yí niàn yí qǐng wú yǒu piàn xīn niàn sān bǎo sì dì wú yǒu  
 刻。一 念 一 頃。無 有 片 心。念 三 寶 四 諦。無 有  
 piàn xīn bào fù mǔ ēn wú yǒu piàn xīn bào shī zhǎng ēn wú yǒu  
 片 心。報 父 母 恩。無 有 片 心。報 師 長 恩。無 有  
 piàn xīn yù bù shī chí jiè rěn rù jīng jìn wú yǒu piàn xīn yù xué  
 片 心。欲 布 施 持 戒。忍 辱 精 進。無 有 片 心。欲 學  
 chán dìng xiū zhì huì yè jīn shì jiǎn xiào qīng bái zhī fǎ wú yī  
 禪 定。修 智 慧 業。今 試 檢 校。清 白 之 法。無 一  
 kě lún fán nǎo zhòng zhàng sēn rán mǎn mù ruò bù zuò cǐ jiǎn  
 可 論。煩 惱 重 障。森 然 滿 目。若 不 作 此 檢  
 chá yì zì yán wǒ gōng dé bù shǎo shè yǒu piàn shàn yán wǒ  
 察。亦 自 言。我 功 德 不 少。設 有 片 善。言 我  
 néng zuò tā bù néng zuò wǒ néng xíng tā bù néng xíng yì qì  
 能 作。他 不 能 作。我 能 行 他 不 能 行。意 氣  
 gāo ào páng ruò wú rén zhuī cǐ ér yán shí kě xiū chǐ  
 高 傲。旁 若 無 人。追 此 而 言。實 可 羞 恥。

In today's Dharma assembly, we, who have common karma, were born to this world as human with various suffering including illness and short lives that cannot be completely described. All such suffering is the retribution of the three kinds of karma. It is because of the three poisons, which are greed, hatred, and ignorance, that there is the existence of the three evil destinies. We also burn ourselves with three types of bad actions: the offenses made by our speech, contemplated by our mind, and committed by our body. With these six causes, we have trapped ourselves in constant suffering and afflictions. When this life ends, our lonely consciousness and soul have to move on by themselves. Even

our closest family members like our parent or filial child cannot rescue us from our destiny. In an instance, we will arrive to the palace of King Yama. The guards of the hells, regardless our high or low status, will examine our deeds from our lifetime which our consciousness will confess without daring to conceal. Based on such causes and conditions, our consciousness will go to next life of pleasure or suffering according to our karma. With uncertainty of our future lives, we will be separated from our loved ones. Each will have their own destiny without knowing when we will be together again. The divine beings and spirits keep records of all our good and bad deeds, down to the minute details with nothing omitted. The benevolent ones receive rewards of fortunes and long life because of their good deeds, while the ones who committed various offenses to the others will receive the retribution of a short life and suffering. As the cycle of birth and death continues, we may become hungry ghosts and after that be born as animals with limitless, unbearable, suffering.

In today's Dharma assembly, we, who have common karma, should recognize this and feel shameful. The sutras say that one is rewarded for good deeds and punished for committing offenses. One should abstain from doing bad deeds in this world of five turbidities because good actions always have good results and bad actions always bring retribution. There is no way out of it. This is why this repentance text was written. The sutras also say to not overlook a small good deed, as it may appear not to have any merit. A drop of water may not seem much, but continuous drops can fill a large container. Without accumulating small good deeds, saints would never become saints. We should not overlook a small bad deed as it may appear not to be a big deal. One may destroy oneself by accumulating small bad deeds. Therefore, we should know that being lucky or misfortunate originates from our own mind. If there is no cause, there will be no result. Misfortunes are due to bad deeds from the past that we cannot see. Everyone should believe this because it was told by the Buddhas. If, while we are healthy and strong, we do not study and learn diligently and try to accumulate good deeds, it will be too late to regret when we are in despair.

Now that we understand from the sutra about the causes of misfortunes and disasters, we should recognize our past offenses. We have to abandon all bad deeds and accumulate good deeds. If we still do not do this in this life, as this life ends, we will definitely fall to the hells. How do we know this? As we can see, when committing an offense, one is always filled with deep and fierce hatred. When we are hateful toward another person, we wish them bad things. When we are jealous of a person, we hope nothing good happens to that person. When we want to destroy a person, we make that person suffer. If we want to hurt a person physically, we exhaust the ways to do it. When we are angry and hateful, we exert force without regard to their status being higher or lower than ours. When we scold or insult a person, we use the worst language possible, our tone as loud as thunder, with burning fire in our eyes. On the other hand, when we are doing anything good, our intention is really marginal. In the beginning, we like to do more but the intention slowly subsides. We start wanting to do the good deeds but later we start to postpone it. As our good intention does not persist, we gradually postpone it by days and then by months. As our intention progresses and regresses, we slowly completely forget about our resolution in the beginning. As such, we are fiercely hateful when doing bad deeds but when we doing good deeds, our will is feeble and does not persist. It is impossible to escape the retribution from very strong ill intentions, when you have only planted a very weak good cause.

The sutra also says that there is not an offense that cannot be eradicated if one sincerely repents for it. As we repent, our five limbs fall to the ground like a great mountain collapsing. To eradicate past offenses, one must be willing to give up one's life. We should be diligent and encourage each other to do

so. How many times in this life have we made the resolve to be diligent and patient without regards for our own life? However, as we repent, we get tired and bored very quickly. After we make a few prostrations, we think we should sit down for a while because we do not have enough strength to continue. Then we think we should take a rest or should not overwork our body to exhaustion. We do not know that as we stretch out our body and fall asleep, it is as if we die for a short time. What do we remember? We should be paying our respect to the Buddhas, cleaning temples, sweeping the floors, and do what is hard to do. Besides, as the sutra clearly says, there has not been any good deeds that people do while they are lazy and slothful. No understanding of the Dharma can be obtained with an arrogant and contemptuous attitude. Today, although we have the body of a human, most of our minds are still away from the right path. How do we know this?

Starting from dawn to noon, from noon to dusk, from dusk to late evening, from late evening to dawn, each hour, 15 minutes, or moment, we do not contemplate on the three treasures and the four noble truths in our mind. We do not spare a moment to think about how to repay the kindness of our parents and teachers, or think about how to practice generosity, morality, patience, diligence, concentration, and wisdom. As we examine ourselves, there is hardly any pure conduct to speak of but many afflictions and severe karmic obstructions. If we do not do introspection such as this, we may brag about our many virtues and merits. For a small good deed, we say that only we can do it and nobody else could have. We say only we had the good intention for a small good deed and nobody else could have. We are so proud of ourselves as if nobody else was around. It is truly shameful that we have behaved this way.

jīn yú dà zhòng qián chàn huǐ zhòng zuì yuàn bù shī huān xǐ jiāng  
 今於大眾前。懺悔眾罪。願布施歡喜。將  
 lái wú zhàng dà zhòng yì yí zì huàn shēn xīn guǒ bào zhī zhǐ  
 來無障。大眾亦宜。自浣身心。果報之徵。  
 jù rú xiàng shuō qǐ dé zì kuān bù qiú shě lí dà zhòng mò  
 具如向說。豈得自寬。不求捨離。大眾莫  
 yán wǒ wú shì zuì wǒ jì wú zuì hé xū chàn huǐ ruò yǒu cǐ  
 言。我無是罪。我既無罪。何須懺悔。若有此  
 niàn yuàn jí chú miè qiě jī wēi xiǎo shī yǐ chéng dà jiù piē rán  
 念。願即除滅。且幾微小失。已成大咎。瞥然  
 zhī hèn chēn huì biàn qǐ xìng yú xí chéng nán kě gǎi gé xīn bù  
 之恨。瞋恚便起。性與習成。難可改革。心不  
 kě zǒng yì bù kě chěng ruò néng yì rěn zé fán nǎo kě chú rú  
 可縱。意不可逞。若能抑忍。則煩惱可除。如  
 qí dài duò wèi jiàn jì dù zhòng děng jīn rì yǎng chéng zhū fó  
 其怠惰。未見濟度。眾等今日仰承諸佛。

cí bēi niàn lì zhū dà pú sà běn shì yuàn lì shuō zuì yè bào  
慈悲念力。諸大菩薩。本誓願力。說罪業報

yīng jiào huà dì yù jīng yí gè jìng lù yī xīn dì tīng rú shì wǒ  
應教化地獄經。宜各靜慮。一心諦聽。如是我

wén yī shí fó zhù wáng shě chéng qí shé jué shān zhōng yú pú  
聞。一時佛住王舍城。耆闍崛山中。與菩

sà mó hē sà jí shēng wén juàn shǔ jù yì yú bǐ qiū bǐ qiū ní  
薩摩訶薩。及聲聞眷屬俱。亦與比丘比丘尼。

yōu pó sāi yōu pó yí jí zhū tiān lóng guǐ shén děng jiē xī jí  
優婆塞優婆夷。及諸天龍鬼神等。皆悉集

huì ěr shí xìn xiāng pú sà bái fó yán shì zūn jīn yǒu dì yù è  
會。爾時信相菩薩白佛言。世尊。今有地獄餓

guǐ chù shēng pín fù guì jiàn zhǒng lèi ruò gān fán yǒu zhòng  
鬼畜生。貧富貴賤。種類若干。凡有衆

shēng wén fó shuō fǎ rú hái zǐ dé mǔ rú bìng dé yī rú luǒ dé  
生。聞佛說法。如孩子得母。如病得醫。如裸得

yī rú ān dé dēng shì zūn shuō fǎ lì yì zhòng shēng yì fù rú  
衣。如闇得燈。世尊說法。利益衆生。亦復如

shì ěr shí shì zūn guān shí yǐ zhì zhī zhū pú sà quàn qǐng yīn  
是。爾時世尊。觀時已至。知諸菩薩。勸請殷

qín jí fàng méi jiān bái háo xiāng guāng zhào yú shí fāng wú  
勤。即放眉間。白毫相光。照於十方。無

liàng shì jiè dì yù xiū xī kǔ tòng ān níng ěr shí yí qiè shòu zuì  
量世界。地獄休息。苦痛安寧。爾時一切。受罪

zhòng shēng xún fó guāng míng lái yì fó suǒ rào fó qī zā zhì  
衆生。尋佛光明。來詣佛所。遶佛七匝。至

xīn zuò lǐ quàn qǐng shì zūn guǎng xuān dào huà líng zhū zhòng  
心作禮。勸請世尊。廣宣道化。令諸衆

shēng dé méng jiě tuō jīn rì dào chǎng tóng yè dà zhòng wǒ jīn  
生。得蒙解脫。今日道場。同業大衆。我今



zhì chéng quàn qǐng zhū fó yì fù rú shì yuàn zhū zhòng shēng  
 至 誠 。 勸 請 諸 佛 。 亦 復 如 是 。 願 諸 衆 生 。  
 tóng dé jiě tuō xiāng yú zhì xīn děng yí tòng qiè wǔ tī tóu dì  
 同 得 解 脫 。 相 與 至 心 。 等 一 痛 切 。 五 體 投 地 。  
 quàn qǐng shí fāng jìn xū kōng jiè yí qiè zhū fó yuàn yǐ cí bēi  
 勸 請 十 方 。 盡 虛 空 界 。 一 切 諸 佛 。 願 以 慈 悲  
 lì jiù zhū kǔ nǎo líng dé ān lè guī yī quàn qǐng shì jiān dà cí  
 力 。 救 諸 苦 惱 。 令 得 安 樂 。 歸 依 勸 請 世 間 。 大 慈  
 bēi fù  
 悲 父 。

Today, before the assembly, we sincerely repent all offenses like this. We vow that we will rejoice while helping others and hope that we will not have obstructions. We should cleanse our body and mind by confessing without reservation. We should not deny committing such offenses and ask why we need to repent for what did. If we have such thoughts, we should remove them promptly. A small mistake can cause great resentment and small resentments can become great anger. It is hard to change once a habit is formed. Therefore, we should not indulge our mind and intention. Instead of being lazy, if we can be patient, we can eliminate afflictions. Today, relying on the compassion of the Buddhas and the power of the vows of the Bodhisattvas, who proclaim the Retribution of Offenses and Transforming Hell Sutra, we calm our mind and listen carefully.

Thus have I heard, once when the Buddha was staying at Rajaghr in Grdhakuta Mountain, there were many great Bodhisattvas, Mahasattvas, Sravakas, and their families, Bhiksus, Bhiksunis, Upasakas, Upasikas, divine beings, dragons, and spirits present at the assembly. At that time, Ruciraketu Bodhisattva asked the Buddha, “World Honored One, there are various sentient beings in the hells, hungry ghosts, animals, rich, poor. When these sentient beings hear the Buddha’s teaching, they feel like a child who has found his mother, like a patient who has found a cure, like a naked person who receives clothes, like receiving light in the dark. When the World Honored One expounds the Dharma, all sentient beings benefit from it.” At that time, the Buddha, who knew that the time was right and upon the sincere requests of many Bodhisattvas, emitted a white light between his eyes. The light shone on the boundless worlds of the ten directions and the sentient beings in the hells were relieved from their suffering. These sentient beings followed the light emitted from the Buddha and came to the Buddha’s residence. After sincerely bowing to the Buddha, they asked the Buddha to expound his teaching so all the sentient beings could find relief.

In today’s Dharma assembly, we, who have common karma, sincerely ask all the Buddhas to do the same for us. We hope that all sentient beings can find relief from suffering. Together, with the utmost sincerity and with the strong sense of urgency, we urge that all the Buddhas in the directions exert their compassion and relieve the suffering and afflictions of all sentient beings so they can receive peace and joy. We take refuge in the world’s most compassionate father.

ná mó mí lè fó    ná mó shì jiā móu ní fó  
南 無 彌 勒 佛 。 南 無 釋 迦 牟 尼 佛 。

ná mó fàn tiān fó    ná mó bù tuì zhuǎn lún chéng shǒu fó  
南 無 梵 天 佛 。 南 無 不 退 轉 輪 成 首 佛 。

ná mó dà xīng guāng wáng fó    ná mó fǎ zhǒng zūn fó  
南 無 大 興 光 王 佛 。 南 無 法 種 尊 佛 。

ná mó rì yuè dēng míng fó    ná mó xū mí fó  
南 無 日 月 燈 明 佛 。 南 無 須 彌 佛 。

ná mó dà xū mí fó    ná mó chāo chū xū mí fó  
南 無 大 須 彌 佛 。 南 無 超 出 須 彌 佛 。

ná mó yù rú xū mí fó    ná mó xiāng xiàng fó  
南 無 諭 如 須 彌 佛 。 南 無 香 像 佛 。

ná mó wéi rào xiāng xūn fó    ná mó jìng guāng fó  
南 無 圍 繞 香 勳 佛 。 南 無 淨 光 佛 。

ná mó fǎ zuì fó    ná mó xiāng zì zài wáng fó  
南 無 法 最 佛 。 南 無 香 自 在 王 佛 。

ná mó dà jí fó    ná mó xiāng guāng míng fó  
南 無 大 集 佛 。 南 無 香 光 明 佛 。

ná mó huǒ guāng míng fó    ná mó wú liàng guāng míng fó  
南 無 火 光 明 佛 。 南 無 無 量 光 明 佛 。

ná mó shī zǐ yóu xì pú sà    ná mó shī zǐ fèn xùn pú sà  
南 無 師 子 遊 戲 菩 薩 。 南 無 師 子 奮 迅 菩 薩 。

ná mó jiān yǒng jīng jìn pú sà    ná mó jīn gāng huì pú sà  
南 無 堅 勇 精 進 菩 薩 。 南 無 金 剛 慧 菩 薩 。

ná mó wú biān shēn pú sà    ná mó guān shì yīn pú sà  
南 無 無 邊 身 菩 薩 。 南 無 觀 世 音 菩 薩 。

ná mó fó tuó    ná mó dá mó    ná mó sēng qié  
南 無 佛 陀 。 南 無 達 摩 。 南 無 僧 伽 。

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo dà  
 又復歸依。如是十方。盡虛空界。一切三寶。大  
 cí dà bēi wéi yuàn jiù bá yí qiè kǔ nǎo líng zhū zhòng shēng jí  
 慈大悲。唯願救拔。一切苦惱。令諸衆生。即  
 dé jiě tuō gǎi wǎng xiū lái bù fù wéi è cóng jīn rì qù bì jìng  
 得解脫。改往修來。不復為惡。從今日去。畢竟  
 bù fù duò yú sān tú shēn kǒu yì jìng bù niàn rén è lí zhū yè  
 不復。墮於三塗。身口意淨。不念人惡。離諸業  
 zhàng dé qīng jìng yè yí qiè zhòng xié bù fù néng dòng cháng  
 障。得清淨業。一切衆邪。不復能動。常  
 xíng sì děng jīng jìn yǒng měng zhí zhòng dé běn suǒ wéi wú  
 行四等。精進勇猛。植衆德本。所為無  
 liàng shě shēn shòu shēn héng shēng fú dì niàn sān tú kǔ fā pú  
 量。捨身受身。恒生福地。念三塗苦。發菩  
 tí xīn xíng pú sà dào bù xiū bù xī liù dù sì děng cháng dé  
 提心。行菩薩道。不休不息。六度四等。常得  
 xiàn qián sān míng liù tōng rú yì zì zài chū rù yóu xì zhū fó  
 現前。三明六通。如意自在。出入遊戲。諸佛  
 jìng jiè děng yú pú sà jù chéng zhèng jué jīn rì dào chǎng tóng  
 境界。等與菩薩。俱成正覺。今日道場。同  
 yè dà zhòng qǐ bù wèi xīn qǐ cí bēi xīn yī xīn yī yì shè ěr dì  
 業大衆。起怖畏心。起慈悲心。一心一意。攝耳諦  
 tīng ěr shí shì zūn fàng méi jiān bái háo xiāng guāng biàn zhào liù  
 聽。爾時世尊。放眉間白毫相光。遍照六  
 dào yí qiè zhòng shēng shí xìn xiāng pú sà wéi mǐn niàn zhū  
 道。一切衆生。時信相菩薩。為愍念諸  
 zhòng shēng gù jí cóng zuò qǐ qián zhì fó suǒ hú guì hé  
 衆生故。即從座起。前至佛所。胡跪合  
 zhǎng bái fó yán shì zūn jīn yǒu zhòng shēng wéi zhū yù zú  
 掌。白佛言。世尊。今有衆生。為諸獄卒。

cuò duì zhǎn shēn cóng zú zhì dǐng zhǎn zhī cái qì qiǎo fēng chuī  
剗 確 斬 身。從 足 至 頂。斬 之 纔 訖。巧 風 吹  
huó huán fù zhǎn zhī shòu cǐ kǔ bào wú yǒu xiū xī hé zuì suǒ  
活。還 復 斬 之。受 此 苦 報。無 有 休 息。何 罪 所  
zhì fó yán shì děng zhòng shēng yǐ qián shì shí bù xìn sān  
致。佛 言。是 等 衆 生。以 前 世 時。不 信 三  
zūn bù zhī gòng yǎng bù xiào fù mǔ xīng è nì xīn tú ér kuí  
尊。不 知 供 養。不 孝 父 母。興 惡 逆 心。屠 兒 魁  
kuài zhǎn hài zhòng shēng yǐ shì yīn yuán gù huò sī zuì fù yǒu  
膾。斬 害 衆 生。以 是 因 緣。故 獲 斯 罪。復 有  
zhòng shēng shēn tǐ wán bì méi xū duò luò jǔ shēn hóng làn  
衆 生。身 體 頑 痺。眉 鬚 墮 落。舉 身 洪 爛。  
niǎo qī lù sù rén jì duàn jué qīn zú qì shě rén bù xǐ jiàn rú  
鳥 棲 鹿 宿。人 跡 斷 絕。親 族 棄 捨。人 不 喜 見。如  
shì è bào míng zhī là bìng yǐ hé yīn yuán gù dé cǐ zuì fó  
是 惡 報。名 之 癩 病。以 何 因 緣。故 得 此 罪。佛  
yán yǐ qián shì shí bù xìn sān zūn bù xiào fù mǔ pò tǎ huài  
言。以 前 世 時。不 信 三 尊。不 孝 父 母。破 塔 壞  
sì bō duó dào rén zhuó shè shèng xián shāng hài shī zhǎng céng  
寺。剝 奪 道 人。斫 射 聖 賢。傷 害 師 長。曾  
wú fǎn fù bèi ēn wàng yí cháng xíng gǒu quǎn diàn wū suǒ  
無 反 覆。背 恩 忘 義。常 行 狗 犬。玷 污 所  
zūn bù bì qīn shū wú yǒu cán kuì yǐ shì yīn yuán gù huò sī  
尊。不 避 親 疏。無 有 慚 愧。以 是 因 緣。故 獲 斯  
zuì fù yǒu zhòng shēng shēn tǐ cháng dà lóng ái wú zú wǎn  
罪。復 有 衆 生。身 體 長 大。聾 駘 無 足。宛  
zhuǎn fù xíng wéi shí ní tǔ yǐ zì huó mìng wéi zhū xiǎo  
轉 腹 行。唯 食 泥 土。以 自 活 命。為 諸 小  
chóng zhī suǒ zǎn shí zhòu yè shòu kǔ wú yǒu xiū xī hé zuì suǒ  
蟲。之 所 嚙 食。晝 夜 受 苦。無 有 休 息。何 罪 所

zhì fó yán yǐ qián shì shí wéi rén zì yòng bù xìn hǎo yán bù  
 致。佛言。以前世時。為人自用。不信好言。不  
 xiào fù mǔ wéi lì fǎn nì huò wéi dì zhǔ jí zuò dà chén sì  
 孝父母。違戾反逆。或為地主。及作大臣。四  
 zhèn fāng bó zhōu jùn líng zhǎng lǐ jìn dū hù shì qí wēi shì qīn  
 鎮方伯。州郡令長。里禁督護。恃其威勢。侵  
 duó mín wù wú yǒu dào lǐ shǐ mín qióng kǔ yǐ shì yīn yuán gù  
 奪民物。無有道理。使民窮苦。以是因緣。故  
 huò sī zuì fù yǒu zhòng shēng liǎng mù shī míng dōu wú suǒ  
 獲斯罪。復有衆生。兩目失明。都無所  
 jiàn huò dǐ shù mù huò duò gǎng kēng yú shì sǐ yǐ gèng fù  
 見。或抵樹木。或墮溝坑。於是死已。更復  
 shòu shēn jì dé shēng yǐ huán fù rú shì hé zuì suǒ zhì fó  
 受身。既得生已。還復如是。何罪所致。佛  
 yán yǐ qián shì shí bù xìn zuì fú zhàng fó guāng míng fēng àn  
 言。以前世時。不信罪福。障佛光明。縫暗  
 tā yǎn lóng bì zhòng shēng pí náng shèng tóu bù dé suǒ jiàn  
 他眼。籠閉衆生。皮囊盛頭。不得所見。  
 yǐ shì yīn yuán gù huò sī zuì jīn rì dào chǎng tóng yè dà  
 以是因緣。故獲斯罪。今日道場。同業大  
 zhòng rú jīng suǒ shuō dà kě bù wèi wǒ děng yì kě yǐ zuò shì  
 衆。如經所說。大可怖畏。我等亦可。已作是  
 zuì wú míng suǒ fù bù zì yì zhī rú shì děng zuì wú liàng wú  
 罪。無明所覆。不自憶知。如是等罪。無量無  
 biān yú wèi lái shì fāng shòu kǔ bào jīn rì zhì xīn děng yī tòng  
 邊。於未來世。方受苦報。今日至心。等一痛  
 qiè wǔ tǐ tóu dì jī sǎng qiú āi cán kuì gǎi huǐ yǐ zuò zhī  
 切。五體投地。稽顙求哀。慚愧改悔。已作之

zuì yīn chàn chú miè wèi zuò zhī zuì cóng jīn qīng jìng yǎng yuàn  
罪。因 懺 除 滅。未 作 之 罪。從 今 清 淨。仰 願

shí fāng yí qiè zhū fó  
十 方。一 切 諸 佛。

We seek refuge in the Buddha! We seek refuge in the Dharma! We seek refuge in the Sangha!

Again, we take refuge in all the Triple Gem in all the realms in the ten directions. With their kindness and compassion, we also vow to relieve all living being from all their suffering and afflictions. We will correct our wrongs, do good, and never behave badly again. Starting today, we hope we will never be born in the three evil realms. Our body, speech, and mind will always be pure. We will not mind others' wrongs and will not create any further karmic obstructions. We will only accumulate pure karma. We will not seduce any evils again and we will always practice the four equanimities and always be pure, fearless, and diligent. We will plant seeds of all virtues and do infinite good. We will give our life so others can always be born in the fortunate places. We will always remember the suffering in the three evil realms and make the Bodhi resolve to incessantly practice the Bodhisattva way. The six paramitas and four infinite minds will always present themselves in our minds and we will gain the three insights and six spiritual penetrations at will. We can enter the realms of the Buddhas like Bodhisattvas and attain enlightenment.

In today's Dharma assembly, we, who have common karma, should be fearful, compassionate, and single-mindedly listen to the following. At that time, the Buddha emitted a white light between the eyes that shone universally on all sentient beings in the six realms. Ruciraketu Bodhisattva rose from his seat, walked to the Buddha kneeled, joined his palms, and asked the Buddha, "There are sentient beings who are tortured by jailers. They are hit, hammered, and cut. But as soon they are cut, a wind blows to revive them to receive the same tortures over again. They receive such retribution without a moment's break. What kind of past conducts have caused such retribution?" The Buddha replied, "Such sentient beings did not believe in the Triple Gem. They were not filial and did not support their parents. They had evil minds and killed many sentient beings. They receive such retribution for such causes and conditions."

"There are sentient beings with skin diseases in which their eyebrows and moustaches fall off and their skin decays. Their families abandon them and people are afraid to have contact with them, so they live with birds and deer. This is the retribution of skin diseases. What are the causes of such retribution?" The Buddha said "In previous lives, they did not believe in the Triple Gem and were not filial to their parent. They damaged and destroyed temples, robbed the Sangha, harmed the sages and virtuous ones, and hurt their teachers. They never regretted what they did and forgot people's kindness to them. Their actions resembled dogs, and they brought filth to respectful places without regard to the presence of their family or strangers feeling shame. It is because of such causes that such retributions exist."

"There are also sentient beings that are tall, deaf, and have no feet. They move by wiggling and have only dirt for food to survive. They are constantly bitten by insects and worms, which make them suffer day and night so they cannot rest. What causes such retribution?" The Buddha said, "These people were very arrogant in their past lives and did not heed good advice. They were not filial to their parents and were disobedient and rebellious. When they were landlords, government officials, local governors,

or supervisors in their neighborhood, they abused their power and took from their subjects forcefully and without justification, causing people to be poor. These cause the retribution they receive now.”

“There are also sentient beings whose eyes are so blind that they cannot see anything at all which cause them to run into trees and to fall into ditches. Even after they die, they will be born the same way life after life. What have they done to receive such retribution?” The Buddha said, “These sentient beings did not believe that retributions are caused by past actions. They obstructed light from the Buddhas, blinded others, and kept sentient beings in cages and covered their heads with bags to blind them.”

In today’s Dharma assembly, we, who have common karma, are fearful that we all could have committed the same offenses as described in the sutra due to ignorance. The number of such offenses could be countless and limitless and we may suffer and receive the retributions in future lives. Today, we, with utmost sincerity, we bow to repent, regret, and vow to change ourselves and hope that what we have done can be eradicated and we will never do such things again. Thus our behavior will always be pure. We make this wish to all the Buddhas in the ten directions.

ná mó mí lè fó ná mó shì jiā móu ní fó  
南 無 彌 勒 佛。南 無 釋 迦 牟 尼 佛。

ná mó kāi guāng míng fó ná mó yuè dēng guāng fó  
南 無 開 光 明 佛。南 無 月 燈 光 佛。

ná mó rì yuè guāng fó ná mó rì yuè guāng míng fó  
南 無 日 月 光 佛。南 無 日 月 光 明 佛。

ná mó huǒ guāng míng fó ná mó jí yīn fó  
南 無 火 光 明 佛。南 無 集 音 佛。

ná mó zuì wēi yí fó ná mó guāng míng zūn fó  
南 無 最 威 儀 佛。南 無 光 明 尊 佛。

ná mó lián huā jūn fó ná mó lián huā xiǎng fó  
南 無 蓮 華 軍 佛。南 無 蓮 華 響 佛。

ná mó duō bǎo fó ná mó shī zǐ hǒu fó  
南 無 多 寶 佛。南 無 師 子 吼 佛。

ná mó shī zǐ yīn wáng fó ná mó jīng jìn jūn fó  
南 無 師 子 音 王 佛。南 無 精 進 軍 佛。

ná mó jīn gāng yǒng tì fó  
南 無 金 剛 踊 躍 佛。

ná mó dù yí qiè chán jué zhòng yí fó  
南 無 度 一 切 禪 絕 衆 疑 佛。

ná mó bǎo dà shì cóng fó ná mó wú yōu fó  
南無寶大侍從佛。南無無憂佛。

ná mó dì lì chí yǒng fó ná mó zuì yǒng tì fó  
南無地力持勇佛。南無最踊躍佛。

ná mó shī zǐ zuò pú sà ná mó qì yīn gài pú sà  
南無師子作菩薩。南無棄陰蓋菩薩。

ná mó jì gēn pú sà ná mó cháng bù lí shì pú sà  
南無寂根菩薩。南無常不離世菩薩。

ná mó wú biān shēn pú sà ná mó guān shì yīn pú sà  
南無無邊身菩薩。南無觀世音菩薩。

ná mó fó tuó ná mó dá mó ná mó sēng qié  
南無佛陀。南無達摩。南無僧伽。

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo  
又復歸依。如是十方。盡虛空界。一切三寶。

yuàn yǐ dà cí dà bēi jiù hù zhǎng jiē líng zhū zhòng shēng jí dé  
願以大慈大悲。救護拯接。令諸衆生。即得

jiě tuō wéi zhū zhòng shēng miè chú dì yù è guǐ chù shēng  
解脫。為諸衆生。滅除地獄餓鬼。畜生

děng yè líng zhū zhòng shēng bì jìng bù fù shòu zhū è bào  
等業。令諸衆生。畢竟不復。受諸惡報。

líng zhū zhòng shēng shě sān tú kǔ xī dào zhì dì líng dé ān  
令諸衆生。捨三塗苦。悉到智地。令得安

yīn jiū jìng lè chǔ yǐ dà guāng míng miè zhū chí ān guǎng wéi  
隱。究竟樂處。以大光明。滅諸癡闇。廣為

fēn bié shèn shēn miào fǎ shǐ dé jù zú wú shàng pú tí chéng  
分別。甚深妙法。使得具足。無上菩提。成

děng zhèng jué jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì  
等正覺。今日道場。同業大眾。重復至

chéng yī xīn dì tīng xìn xiāng pú sà bái fó yán shì zūn fù yǒu  
誠。一心諦聽。信相菩薩白佛言。世尊。復有



zhòng shēng jiǎn chī yīn yǎ kǒu bù néng yán ruò yǒu suǒ shuō  
 衆 生。 謾 吃 瘖 啞。 口 不 能 言。 若 有 所 說。

bù néng míng liǎo hé zuì suǒ zhì fó yán yǐ qián shì shí fěi bàng  
 不 能 明 了。 何 罪 所 致。 佛 言。 以 前 世 時。 誹 謗

sān zūn qīng huǐ shèng dào lún tā hǎo è qiú rén cháng duǎn  
 三 尊。 輕 毀 聖 道。 論 他 好 惡。 求 人 長 短。

qiáng wū liáng shàn zēng jí xián rén yǐ shì yīn yuán gù huò sī  
 強 誣 良 善。 憎 嫉 賢 人。 以 是 因 緣。 故 獲 斯

zuì fù yǒu zhòng shēng fù dà gǔng xì bù néng xià shí ruò yǒu  
 罪。 復 有 衆 生。 腹 大 頸 細。 不 能 下 食。 若 有

suǒ shí biàn wéi nóng xuè hé zuì suǒ zhì fó yán yǐ qián shì  
 所 食。 變 為 膿 血。 何 罪 所 致。 佛 言。 以 前 世

shí tōu dào zhòng shí huò wéi dà huì shī shè yáo shàn sī qǔ má  
 時。 偷 盜 衆 食。 或 為 大 會。 施 設 饌 膳。 私 取 麻

mǐ píng chǔ shí zhī qiān xí jǐ wù dàn tān tā yǒu cháng xíng è  
 米。 屏 處 食 之。 慳 惜 己 物。 但 貪 他 有。 常 行 惡

xīn yú rén dú yào qì xī bù tōng gù huò sī zuì fù yǒu zhòng  
 心。 與 人 毒 藥。 氣 息 不 通。 故 獲 斯 罪。 復 有 衆

shēng cháng wéi yù zú zhī suǒ shāo zhì rè tiě guàn shēn tiě dīng  
 生。 常 為 獄 卒。 之 所 燒 灸。 熱 鐵 灌 身。 鐵 釘

dīng zhī dīng zhī jì qì zì rán huǒ qǐ fēn shāo qí shēn xī jiē  
 釘 之。 釘 之 既 訖。 自 然 火 起。 焚 燒 其 身。 悉 皆

jiāo làn hé zuì suǒ zhì fó yán yǐ qián shì shí zuò wéi zhēn shī  
 焦 爛。 何 罪 所 致。 佛 言。 以 前 世 時。 坐 為 針 師。

shāng rén shēn tǐ bù néng chà bìng kuáng tā qǔ wù líng tā tòng  
 傷 人 身 體。 不 能 差 病。 誑 他 取 物。 令 他 痛

kǔ gù huò sī zuì fù yǒu zhòng shēng cháng zài huò zhōng niú  
 苦。 故 獲 斯 罪。 復 有 衆 生。 常 在 鑊 中。 牛

tóu ā páng shǒu zhuō tiě chā chā zhuó huò zhōng zhǔ zhī líng  
 頭 阿 旁。 手 捉 鐵 叉。 叉 著 鑊 中。 煮 之 令

làn huán jí chuī huó ér fù zhǔ zhī hé zuì suǒ zhì fó yán yǐ  
爛。還。即。吹。活。而。復。煮。之。何。罪。所。致。佛。言。以  
qián shì shí tú shā zhòng shēng tāng guàn miè máo bù kě xiàn  
前。世。時。屠。殺。衆。生。湯。灌。滅。毛。不。可。限  
liàng yǐ shì è yè gù huò sī zuì jīn rì dào chǎng tóng yè dà  
量。以。是。惡。業。故。獲。斯。罪。今。日。道。場。同。業。大  
zhòng rú jīng suǒ shuō dà kě bù wèi wǒ děng bù zhī zài hé dào  
衆。如。經。所。說。大。可。怖。畏。我。等。不。知。在。何。道  
zhōng céng zuò rú shì wú liàng è yè yú wèi lái shì fāng yīng  
中。曾。作。如。是。無。量。惡。業。於。未。來。世。方。嬰  
jù bào yì kě jí shēn yīng jiàn cǐ kǔ jiǎn chī yīn yǎ kǒu bù  
劇。報。亦。可。即。身。應。見。此。苦。嘗。吃。瘡。啞。口。不  
néng yán huò fù dà fù xiǎo gǔng bù néng xià shí rén shēng hé  
能。言。或。復。大。腹。小。頸。不。能。下。食。人。生。何  
dìng jīn rì suī ān míng yì nán bǎo guǒ bào yī lái bù kě dé  
定。今。日。雖。安。明。亦。難。保。果。報。一。來。不。可。得  
tuō yí gè rén rén jué wù cǐ yì zhí xīn zhèng niàn mò fù yú  
脫。宜。各。人。人。覺。悟。此。意。直。心。正。念。莫。復。餘  
xiǎng děng yí tòng qiè wǔ tī tóu dì pǔ wéi jīn rì sì shēng liù  
想。等。一。痛。切。五。體。投。地。普。為。今。日。四。生。六  
dào yí qiè zhòng shēng yǐ shòu kǔ zhě dāng shòu kǔ zhě guī yī  
道。一。切。衆。生。已。受。苦。者。當。受。苦。者。歸。依  
shì jiān dà cí bēi fù  
世。間。大。慈。悲。父。

We seek refuge in the Buddha! We seek refuge in the Dharma! We seek refuge in the Sangha!

Again, we take refuge in the Triple Gem in all realms in the ten directions. With their kindness and compassion, we hope they will rescue and protect all sentient beings and help release us from the hells, hungry ghosts, or animals and never receive such retribution again. May they help all sentient beings leave the suffering of the three evil realms and develop wisdom to attain the bliss of serenity. May all beings eliminate ignorance, understand the profound Dharma, and attain enlightenment. In today's Dharma assembly, we, who have common karma, sincerely and mindfully listen to the following. Ruciraketu Bodhisattva said to the Buddha, "World Honored One, some sentient beings stutter or have trouble making sound. They cannot speak at all or cannot be understood. What have they done to receive such retribution?" The Buddha said, "In past lives, they sentient beings slandered the

Triple Gem, disregarded and obstructed the teachings, enjoyed criticizing and talking behind others' backs, spread rumors, framed the innocent, and hated or were jealous of the virtuous. They receive such retribution because of these conducts in the past.”

“There are sentient beings with huge abdomens, thin necks, and cannot swallow. When they eat, the food turns into blood and pus. What causes such retribution?” The Buddha said, “In past lives, they stole food from the assembly or misused public food. They were stingy but greedy for other's belongings. They poisoned people, stopping their circulation. These are the causes of their present retribution.”

“There are sentient beings who have molten iron poured over their bodies or nailed by jailers. When nailed, their body spontaneously combusts. What causes such retribution?” The Buddha said, “In past lives, they were acupuncturists who hurt their patients. They took their patients' money and made them suffer.”

“There are sentient beings who are stabbed and put in a cauldron to cook. Then they are revived to be cooked all over again. What caused such suffering?” The Buddha said, “In past lives, they butchered countless sentient beings, poured hot water over them and removed their fur, causing their suffering today.”

In today's Dharma assembly, we, who have common karma, fear that we could have unknowingly committed countless similar offenses as described in the sutra in any realm. We may suffer and receive the retribution of beings who stutter and cannot talk or those with big abdomens and cannot eat in future lives. Nobody knows what will happen next. Although it seems that we are safe now, who can guarantee that for tomorrow? When retribution comes, there is no escape. We should recognize this and doubtlessly have the right thought. Today, we sincerely take refuge in the most world's most compassionate father on behalf of all sentient beings of the four forms of existence, six realms, and all sentient beings who have or will suffer.

ná mó mí lè fó ná mó shì jiā móu ní fó  
南 無 彌 勒 佛。南 無 釋 迦 牟 尼 佛。

ná mó zì zài wáng fó ná mó wú liàng yīn fó  
南 無 自 在 王 佛。南 無 無 量 音 佛。

ná mó dìng guāng míng fó ná mó bǎo guāng míng fó  
南 無 定 光 明 佛。南 無 寶 光 明 佛。

ná mó bǎo gài zhào kōng fó ná mó miào bǎo fó  
南 無 寶 蓋 照 空 佛。南 無 妙 寶 佛。

ná mó dì chuáng fó ná mó fàn chuáng fó  
南 無 諦 幢 佛。南 無 梵 幢 佛。

ná mó ā mí tuó fó ná mó shū shēng fó  
南 無 阿 彌 陀 佛。南 無 殊 勝 佛。

ná mó jí yīn fó ná mó jīn gāng bù jīng jìn fó  
南無集音佛。南無金剛步精進佛。

ná mó zì zài wáng shén tōng fó ná mó bǎo huǒ fó  
南無自在王神通佛。南無寶火佛。

ná mó jìng yuè chuáng chēng guāng míng fó ná mó miào lè fó  
南無淨月幢稱光明佛。南無妙樂佛。

ná mó wú liàng chuáng fān fó ná mó wú liàng fān fó  
南無無量幢幡佛。南無無量幡佛。

ná mó dà guāng pǔ zhào fó ná mó bǎo chuáng fó  
南無大光普照佛。南無寶幢佛。

ná mó huì shàng pú sà ná mó cháng bù lí shì pú sà  
南無慧上菩薩。南無常不離世菩薩。

ná mó wú biān shēn pú sà ná mó guān shì yīn pú sà  
南無無邊身菩薩。南無觀世音菩薩。

ná mó fó tuó ná mó dá mó ná mó sēng qié  
南無佛陀。南無達摩。南無僧伽。

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo  
又復歸依。如是十方。盡虛空界。一切三寶。

yǎng yuàn zhū fó zhū dà pú sà dà cí dà bēi jiù hù yí qiè shòu  
仰願諸佛。諸大菩薩。大慈大悲。救護一切。受

kǔ zhòng shēng yǐ shén tōng lì miè chú è yè líng zhū zhòng  
苦衆生。以神通力。滅除惡業。令諸衆

shēng bì jìng bù fù duò yú kǔ chǔ dé qīng jìng qù dé qīng jìng  
生。畢竟不復。墮於苦處。得清淨趣。得清淨

shēng gōng dé mǎn zú bù kě qióng jìn shě shēn shòu shēn héng  
生。功德滿足。不可窮盡。捨身受身。恒

zhí zhū fó tóng zhū pú sà jù dēng zhèng jué jīn rì dào chǎng  
值諸佛。同諸菩薩。俱登正覺。今日道場。

tóng yè dà zhòng chóng jiā xīn lì shè ěr dì tīng xìn xiāng pú sà  
同業大衆。重加心力。攝耳諦聽。信相菩薩

bái fó yán shì zūn fù yǒu zhòng shēng zài huǒ chéng zhōng táng  
 白佛言。世尊。復有衆生。在火城中。燒

yù jí xīn sì mén suī kāi dào zé zì bì dōng xī chí zǒu bù néng  
 煨齊心。四門雖開。到則自閉。東西馳走。不能

dé chū wéi huǒ shāo jìn hé zuì suǒ zhì fó yán yǐ qián shì shí  
 得出。為火燒盡。何罪所致。佛言。以前世時。

fēn shāo shān shì jué chè bēi chí huǒ pào jī zǐ shǐ zhū zhòng  
 焚燒山澤。決撤陂池。火炮雞子。使諸衆

shēng xiāng wēi ér sǐ yǐ shì yīn yuán gù huò sī zuì fù yǒu  
 生。淤煨而死。以是因緣。故獲斯罪。復有

zhòng shēng cháng zài xuě shān hán fēng suǒ chuī pí ròu bō liè  
 衆生。常在雪山。寒風所吹。皮肉剝裂。

qiú sǐ bù dé qiú shēng bù dé kǔ dú wàn duān bù kě kān rěn hé  
 求死不得。求生不得。苦毒萬端。不可堪忍。何

zuì suǒ zhì fó yán yǐ qián shì shí héng dào zuò zéi bō duó rén  
 罪所致。佛言。以前世時。橫道作賊。剝奪人

yī yǐ zì zī yǎng dōng yuè lóng hán luǒ tā dòng sǐ pí bō niú  
 衣。以自資養。冬月隆寒。裸他凍死。皮剝牛

yáng kǔ tòng nán rěn yǐ shì yīn yuán gù huò sī zuì fù yǒu  
 羊。苦痛難忍。以是因緣。故獲斯罪。復有

zhòng shēng cháng zài dāo shān jiàn shù zhī shàng ruò yǒu suǒ  
 衆生。常在刀山。劍樹之上。若有所

zhuō jí biàn gē shāng zhī jiē duàn huài tòng dú xīn suān bù kě  
 捉。即便割傷。支節斷壞。痛毒辛酸。不可

kān rěn hé zuì suǒ zhì fó yán yǐ qián shì shí zǎi shā wéi yè  
 堪忍。何罪所致。佛言。以前世時。宰殺為業。

pēng hài zhòng shēng tú gē bō liè gǔ ròu fēn lí tóu jiǎo xīng  
 烹害衆生。屠割剝裂。骨肉分離。頭腳星

sàn xuán yú gāo gé chèn liàng ér mài huò fù shēng xuán tòng  
 散。懸於高格。稱量而賣。或復生懸。痛

bù kě rěn yǐ shì è yè gù huò sī zuì fù yǒu zhòng shēng wǔ  
不 可 忍 。 以 是 惡 業 。 故 獲 斯 罪 。 復 有 衆 生 。 五

gēn bù jù hé zuì suǒ zhì fó yán yǐ qián shì shí fēi yīng zǒu  
根 不 具 。 何 罪 所 致 。 佛 言 。 以 前 世 時 。 飛 鷹 走

gǒu tán shè niǎo shòu huò pò qí tóu huò duàn qí zú shēng miè  
狗 。 彈 射 鳥 獸 。 或 破 其 頭 。 或 斷 其 足 。 生 滅

qí yì shǐ shòu tòng kǔ yǐ shì è yè gù huò sī zuì jīn rì dào  
其 翼 。 使 受 痛 苦 。 以 是 惡 業 。 故 獲 斯 罪 。 今 日 道

chǎng tóng yè dà zhòng rú jīng suǒ shuō dà kě bù wèi xiāng yú  
場 。 同 業 大 衆 。 如 經 所 說 。 大 可 怖 畏 。 相 與

zhì xīn děng yí tòng qiè wǔ tī tóu dì pǔ wéi shí fāng yí qiè  
至 心 。 等 一 痛 切 。 五 體 投 地 。 普 為 十 方 。 一 切

zhòng shēng yǐ shòu kǔ zhě dāng shòu kǔ zhě guī yī shì jiān dà  
衆 生 。 已 受 苦 者 。 當 受 苦 者 。 歸 依 世 間 。 大

cí bēi fù  
慈 悲 父 。

We seek refuge in the Buddha! We seek refuge in the Dharma! We seek refuge in the Sangha!

Again, we take refuge in all the Triple Gem in all realms in the ten directions. We pray that all Buddhas and Bodhisattvas, with their kindness and compassion, will rescue and protect all suffering sentient beings. With their power of spiritual penetration, they can eradicate the bad karma of all sentient beings so we will never fall into the evil destinies. We can be born in the pure destinies with pure body and will accomplish all merits and virtues. We are willing to give up our lives and receive another birth so we will encounter all Buddhas and attain the right enlightenment along with other Bodhisattvas.

In today's Dharma assembly, we, who have common karma, again reinforce ourselves in our mind and listen attentively. Ruciraketu Bodhisattva asked the Buddha, "World Honored One, there are sentient beings trapped in a city with fire approaching them. The doors on four sides are open but close when they try to escape. They run from east to west back and forth and cannot escape until they are burned to ashes. What caused such retribution?" The Buddha said, "In past lives, they burned down forests, destroyed dams and ponds that people used to water their plants, and baked live chickens with fire causing them to be burned to death. These are the reasons for their present suffering."

"There are sentient beings in snowy mountains that are blown by frigid winds so their skin cracks and fall off. They are unable to die and unable to live. They endure thousands of unendurable sufferings. What are the causes for such retribution?" The Buddha said, "In past lives, they robbed people's clothing to wear themselves during the coldest time of winter, causing people to freeze to death. They also skinned animals alive, causing unbearable pain. It was due to these deeds that they have such retribution."

“There are sentient beings who are on mountains of knives and in forests of swords. They are cut and their joints are severed, causing unbearable pain. What are causes this?” The Buddha said, “In past lives, they were butchers and cooked other sentient beings. They chopped and cut open these beings, separated their flesh from bones and head and feet from body, and hanged them to sell them by pieces. They hanged them alive causing immense pain. This karma caused their present retribution.”

“What causes sentient beings to be born with incomplete organs?” The Buddha said, “They hunted animals and shot birds, breaking their neck or feet. They broke live birds’ wings causing pain. It is this evil karma that caused their present retribution.”

In today’s Dharma assembly, we, who have common karma, fear that we might have done what the sutra said. We sincerely take refuge in the world’s most compassionate fathers on behalf of all sentient beings in the ten directions and those who suffered or who will suffer.

ná mó mí lè fó ná mó shì jiā móu ní fó  
南 無 彌 勒 佛。南 無 釋 迦 牟 尼 佛。

ná mó jìng guāng fó ná mó bǎo wáng fó  
南 無 淨 光 佛。南 無 寶 王 佛。

ná mó shù gēn huā wáng fó ná mó wéi wèi zhuāng yán fó  
南 無 樹 根 華 王 佛。南 無 維 衛 莊 嚴 佛。

ná mó kāi huà pú sà fó ná mó jiàn wú kǒng jù fó  
南 無 開 化 菩 薩 佛。南 無 見 無 恐 懼 佛。

ná mó yī chéng dù fó ná mó dé nèi fēng yán wáng fó  
南 無 一 乘 度 佛。南 無 德 內 豐 嚴 王 佛。

ná mó jīn gāng jiān qiáng xiāo fú huài sàn fó  
南 無 金 剛 堅 強 銷 伏 壞 散 佛。

ná mó bǎo huǒ fó ná mó bǎo yuè guāng míng fó  
南 無 寶 火 佛。南 無 寶 月 光 明 佛。

ná mó xián zuì fó ná mó bǎo lián huā bù fó  
南 無 賢 最 佛。南 無 寶 蓮 華 步 佛。

ná mó huài mó luō wǎng dú bù fó ná mó shī zǐ hǒu lì fó  
南 無 壞 魔 羅 網 獨 步 佛。南 無 師 子 吼 力 佛。

ná mó bēi jīng jìn fó ná mó jīn bǎo guāng míng fó  
南 無 悲 精 進 佛。南 無 金 寶 光 明 佛。

ná mó wú liàng zūn fēng fó ná mó wú liàng zūn lí gòu wáng fó  
南 無 無 量 尊 豐 佛。南 無 無 量 尊 離 垢 王 佛。

ná mó dé shǒu fó  
南 無 德 首 佛。

ná mó yào wáng pú sà ná mó yào shàng pú sà  
南 無 藥 王 菩 薩。南 無 藥 上 菩 薩。

ná mó wú biān shēn pú sà ná mó guān shì yīn pú sà  
南 無 無 邊 身 菩 薩。南 無 觀 世 音 菩 薩。

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

yuàn yǐ dà cí dà bēi jiù bá shí fāng yí qiè zhòng shēng líng xiàn  
願 以 大 慈 大 悲。救 拔 十 方。一 切 衆 生。令 現

shòu kǔ zhě jí dé jiě tuō dāng shòu kǔ zhě bì jìng duàn chú bì  
受 苦 者。即 得 解 脫。當 受 苦 者。畢 竟 斷 除。畢

jìng bù fù duò yú è qù cóng jīn rì qù zhì yú dào chǎng chú  
竟 不 復。墮 於 惡 趣。從 今 日 去。至 於 道 場。除

sān zhàng yè miè wǔ bù wèi gōng dé zhì huì jù zú zhuāng yán  
三 障 業。滅 五 怖 畏。功 德 智 慧。具 足 莊 嚴。

shè qǔ yí qiè zhòng shēng tóng gòng huí xiàng wú shàng pú tí  
攝 取 一 切 衆 生。同 共 回 向。無 上 菩 提。

chéng děng zhèng jué jīn rì dào chǎng tóng yè dà zhòng chóng  
成 等 正 覺。今 日 道 場。同 業 大 衆。重

fù zēng dào yī xīn dì tīng xìn xiāng pú sà bái fó yán shì zūn  
復 增 到。一 心 諦 聽。信 相 菩 薩 白 佛 言。世 尊。

fù yǒu zhòng shēng luán bì bèi lóu yāo kuān bù suí jiǎo bō shǒu  
復 有 衆 生。攀 躡 背 樓。腰 寬 不 隨。腳 跛 手

zhé bù néng xíng bù hé zuì suǒ zhì fó yán yǐ qián shì shí wéi  
折。不 能 行 步。何 罪 所 致。佛 言。以 前 世 時。為

rén cǎn kè xíng dào ān chēng shī shè gē jǐng xiàn zhuì zhòng  
人 慳 刻。行 道 安 槍。施 射 戈 筭。陷 墜 衆

shēng yǐ shì è yè gù huò sī zuì fù yǒu zhòng shēng wéi zhū  
生。以 是 惡 業。故 獲 斯 罪。復 有 衆 生。為 諸



yù zú zhí xì qí shēn jiā héng kǔ è bù néng dé miǎn hé zuì  
 獄卒。執繫其身。枷桁苦厄。不能得免。何罪

suǒ zhì fó yán yǐ qián shì shí wǎng bǔ zhòng shēng lóng xì liù  
 所致。佛言。以前世時。網捕衆生。籠繫六

chù huò wéi zǎi zhǔ líng zhǎng tān qǔ mín wù wǎng xì liáng  
 畜。或為宰主令長。貪取民物。枉繫良

shàn yuàn sù wú suǒ yǐ shì è yè gù huò sī zuì fù yǒu zhòng  
 善。怨訴無所。以是惡業。故獲斯罪。復有衆

shēng huò diān huò chí huò kuáng huò ái bù bié hǎo chǒu hé  
 生。或顛或癡。或狂或騃。不別好醜。何

zuì suǒ zhì fó yán yǐ qián shì shí yǐn jiǔ zuì luàn fàn sān shí liù  
 罪所致。佛言。以前世時。飲酒醉亂。犯三十六

shī hòu dé chí shēn yóu rú zuì rén bù bié zūn bēi yǐ shì è  
 失。後得癡身。猶如醉人。不別尊卑。以是惡

yè gù huò sī zuì fù yǒu zhòng shēng qí xíng duǎn xiǎo yīn  
 業。故獲斯罪。復有衆生。其形短小。陰

cáng shèn dà wǎn zhī shēn pí bèi fú jìn yǐn xíng zhù zuò wò yǐ  
 藏甚大。挽之身疲。背伏進引。行住坐臥。以

zhī wéi fāng hé zuì suǒ zhì fó yán yǐ qián shì shí chí shēng fàn  
 之為妨。何罪所致。佛言。以前世時。持生販

mài zì yù jǐ wù huǐ tā cái bǎo qiǎo nòng shēng dòu niǎn chéng  
 賣。自譽己物。毀他財寶。巧弄升斗。捻秤

qián hòu yǐ shì è yè gù huò sī zuì jīn rì dào chǎng tóng yè  
 前後。以是惡業。故獲斯罪。今日道場。同業

dà zhòng rú fó suǒ shuō dà kě bù wèi xiāng yú zhì xīn děng yí  
 大衆。如佛所說。大可怖畏。相與至心。等一

tòng qiè wǔ tī tóu dì wéi jīn rì xiàn shòu kǔ yí qiè zhòng  
 痛切。五體投地。為今日現受苦一切衆

shēng dāng shòu kǔ yí qiè zhòng shēng nǎi zhì liù dào xiàn shòu  
 生。當受苦一切衆生。乃至六道。現受

dāng shòu yí qiè zhòng shēng yòu wéi fù mǔ shī zhǎng xìn shī  
當 受。一 切 衆 生。又 為 父 母 師 長。信 施

tán yuè shàn è zhī shì guǎng jí shí fāng yí qiè zhòng shēng  
檀 越。善 惡 知 識。廣 及 十 方。一 切 衆 生。

guī yī shì jiān dà cí bēi fù  
歸 依 世 間。大 慈 悲 父。

Again, we take refuge in the Triple Gem in all realms in the ten directions. We hope that with their great kindness and compassion, they will rescue and protect all sentient beings in the ten directions. We hope the suffering ones find liberation and the ones who will suffer can be removed from their suffering and never be born in the evil realms. Starting today until we attain enlightenment, we vow to eradicate the three obstructions and remove the five kinds of fear. We will accumulate all merits and virtues and develop wisdom and also teach and transform all sentient beings, transferring the merits to the attainment of the most supreme Bodhi and perfect enlightenment.

In today's Dharma assembly, we, who have common karma, will single-mindedly listen. Ruciraketu Bodhisattva asked the Buddha. "There are sentient beings born with deformed arms, large abdomens, and limp or cannot walk. What causes this?" The Buddha said, "In their past lives, they robbed people; hunted and trapped sentient beings. Their retribution is due to these past actions."

"There are sentient beings in jail tied up and tortured by jailers. What causes such painful retribution?" The Buddha said, "In their past lives, they trapped sentient beings and kept animals in cages, or were greedy local governors who took things away from who they governed. They framed the innocent causing them to suffer for something they did not do. These deeds cause their suffering in this life."

"There are sentient beings who are paranoid, stupid, crazy, and cannot differentiate right from wrong. What causes this?" The Buddha said, "In past lives, they were drunk and committed thirty six kinds of offenses. After this life, they will be as dumb as a drunk who cannot recognize who he is and disrespected. This caused their retribution."

"There are short sentient beings with large sexual organs, causing them inconvenience. These organs are in the way when they walk, sit, or lie down. What causes this?" The Buddha said, "In past lives, they were merchants who guarded their belongings but destroyed others' fortunes. They also altered scales to profit. This caused such retribution."

In today's Dharma assembly, we, who have common karma, are fearful after hearing what Buddha described. We take refuge in the world's most compassionate fathers on behalf of sentient beings who suffer, will suffer, our parents, teachers and elders, devotees, the virtuous and evil advisors.

ná mó mí lè fó ná mó shì jiā móu ní fó  
南 無 彌 勒 佛。南 無 釋 迦 牟 尼 佛。

ná mó wú shǔ jīng jìn xīng fēng fó ná mó wú yán shēng fó  
南 無 無 數 精 進 興 豐 佛。南 無 無 言 勝 佛。

ná mó wú yú fēng fó ná mó yuè yīng fēng fó  
南 無 無 愚 豐 佛。南 無 月 英 豐 佛。

ná mó wú yì guāng fēng fó ná mó nì kōng guāng míng fó  
南 無 無 異 光 豐 佛。南 無 逆 空 光 明 佛。

ná mó zuì qīng jìng wú liàng fān fó  
南 無 最 清 淨 無 量 旛 佛。

ná mó hǎo dì zhù wéi wáng fó  
南 無 好 諦 住 唯 王 佛。

ná mó chéng jiù yí qiè zhū chà fēng fó  
南 無 成 就 一 切 諸 刹 豐 佛。

ná mó jìng huì dé fēng fó  
南 無 淨 慧 德 豐 佛。

ná mó jìng lún fān fó ná mó liú li guāng zuì fēng fó  
南 無 淨 輪 旛 佛。南 無 琉 璃 光 最 豐 佛。

ná mó bǎo dé bù fó ná mó zuì qīng jìng dé bǎo zhù fó  
南 無 寶 德 步 佛。南 無 最 清 淨 德 寶 住 佛。

ná mó dù bǎo guāng míng tǎ fó  
南 無 度 寶 光 明 塔 佛。

ná mó wú liàng cán kuì jīn zuì fēng fó  
南 無 無 量 慚 愧 金 最 豐 佛。

ná mó wén shū shī lì pú sà ná mó pǔ xián pú sà  
南 無 文 殊 師 利 菩 薩。南 無 普 賢 菩 薩。

ná mó wú biān shēn pú sà ná mó guān shì yīn pú sà  
南 無 無 邊 身 菩 薩。南 無 觀 世 音 菩 薩。

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

zhòng děng jīn rì yǎng chéng fó lì fǎ lì zhū pú sà lì wéi qí  
眾 等 今 日。仰 承 佛 力。法 力。諸 菩 薩 力。為 其

jī sǎng qiú āi chàn huǐ yǐ shòu kǔ zhě yǐ fó pú sà dà cí bēi  
稽 顙。求 哀 懺 悔。已 受 苦 者。以 佛 菩 薩。大 慈 悲

lì líng jí jiě tuō wèi shòu kǔ zhě cóng jīn rì qù zhì yú dào  
力。令即解脫。未受苦者。從今日去。至於道

chǎng bì jìng bù fù duò yú è qù lí bā nán kǔ shòu bā fú  
場。畢竟不復。墮於惡趣。離八難苦。受八福

shēng dé zhū shàn gēn chéng jiù píng děng jù zú zhì huì qīng  
生。得諸善根。成就平等。具足智慧。清

jìng zì zài tóng yú rú lái jù dēng zhèng jué jīn rì dào chǎng 。  
淨自在。同與如來。俱登正覺。今日道場。

tóng yè dà zhòng yí jiā yòng xīn shè ěr dì tīng xìn xiāng pú  
同業大眾。宜加用心。攝耳諦聽。信相菩

sà chóng bái fó yán shì zūn fù yǒu zhòng shēng qí xíng jí  
薩。重白佛言。世尊。復有衆生。其形極

chǒu shēn hēi rú qī liǎng ěr fù qīng shuāng jiá jù fù pào miàn  
醜。身黑如漆。兩耳復青。雙頰俱阜。顴面

píng bí liǎng yǎn huáng chì yá chǐ shū quē kǒu qì xīng chòu cuó  
平鼻。兩眼黃赤。牙齒疏缺。口氣腥臭。矬

duǎn yōng zhǒng dà fù xiǎo yāo shǒu jiǎo liáo lì lóu jǐ tū lè  
短臃腫。大腹小腰。手腳繚戾。僂脊凸肋。

fèi yī jiàn shí è chuāng nóng xuè shuǐ zhǒng qián xiāo jiè là  
費衣健食。惡瘡膿血。水腫乾消。疥癩

yōng jū zhǒng zhǒng zhū è jí zài qí shēn suī qīn fù rén rén  
癰疽。種種諸惡。集在其身。雖親附人。人

bù zài yì ruò tā zuò zuì héng lí qí yāng yǒng bù jiàn fó yǒng  
不在意。若他作罪。橫罹其殃。永不見佛。永

bù wén fǎ bù shí pú sà bù shí xián shèng cóng kǔ rù kǔ bù dé  
不聞法。不識菩薩。不識賢聖。從苦入苦。不得

xiū xī hé zuì suǒ zhì fó yán yǐ qián shì shí wéi zǐ bù xiào fù  
休息。何罪所致。佛言。以前世時。為子不孝父

mǔ wéi chén bù zhōng qí jūn wéi shàng bù ài qí xià wéi xià bù  
母。為臣不忠其君。為上不愛其下。為下不

gōng qí shàng péng yǒu bù shǎng qí xìn xiāng dǎng bù yǐ yì  
恭 其 上 。 朋 友 不 賞 其 信 。 鄉 黨 不 以 義

cóng cháo tíng bù yǐ qí jué duàn shì bù yǐ qí dào xīn yì diān  
從 。 朝 廷 不 以 其 爵 。 斷 事 不 以 其 道 。 心 意 顛

dǎo wú yǒu qí dù shā hài jūn chén qīng líng zūn zhǎng fá guó  
倒 。 無 有 其 度 。 殺 害 君 臣 。 輕 陵 尊 長 。 伐 國

lüè mín gōng chéng pò wǔ tōu jié dào qiè è yè fēi yī měi jǐ  
掠 民 。 攻 城 破 塢 。 偷 劫 盜 竊 。 惡 業 非 一 。 美 己

è rén qīn líng gū lǎo wū bàng xián shàn qīng màn shī zhǎng qī  
惡 人 。 侵 陵 孤 老 。 誣 謗 賢 善 。 輕 慢 師 長 。 欺

kuáng xià jiàn yí qiè zuì yè xī jù fàn zhī zhòng zuì yè bào gù  
誑 下 賤 。 一 切 罪 業 。 悉 具 犯 之 。 衆 罪 業 報 。 故

huò sī zuì ěr shí zhū shòu zuì rén wén fó shì zūn zuò rú shì  
獲 斯 罪 。 爾 時 諸 受 罪 人 。 聞 佛 世 尊 。 作 如 是

shuō háo qì dòng dì lèi xià rú yǔ ér bái fó yán wéi yuàn shì  
說 。 號 泣 動 地 。 淚 下 如 雨 。 而 白 佛 言 。 唯 願 世

zūn jiǔ zhù shuō fǎ huà wǒ děng bèi líng dé jiě tuō fó yán ruò  
尊 。 久 住 說 法 。 化 我 等 輩 。 令 得 解 脫 。 佛 言 。 若

wǒ jiǔ zhù cǐ shì bó fú zhī rén bù zhòng shàn gēn wèi wǒ cháng  
我 久 住 此 世 。 薄 福 之 人 。 不 種 善 根 。 謂 我 長

zài bù niàn wú cháng zào zhū wú liàng bù shàn zhī běn hòu fāng  
在 。 不 念 無 常 。 造 諸 無 量 。 不 善 之 本 。 後 方

zhuī yì huǐ wú suǒ jí shàn nán zǐ pì rú yīng ér mǔ cháng zài  
追 憶 。 悔 無 所 及 。 善 男 子 。 譬 如 嬰 兒 。 母 常 在

cè yú mǔ bù shēng nán zāo zhī xiǎng ruò mǔ qù shí biàn shēng  
側 。 於 母 不 生 。 難 遭 之 想 。 若 母 去 時 。 便 生

kě yǎng sī liàn zhī xīn mǔ fāng huán lái xī nǎi shēng xǐ shàn  
渴 仰 。 思 戀 之 心 。 母 方 還 來 。 悉 乃 生 喜 。 善

nán zǐ wǒ jīn yì fù rú shì zhī zhū zhòng shēng bù qiú cháng  
男 子 。 我 今 亦 復 如 是 。 知 諸 衆 生 。 不 求 常

zhù gù bān niè pán yú shí shì zūn jí yú shòu zuì zhòng shēng  
住。故般涅槃。於時世尊。即於受罪衆生。

ér shuō jì yán  
而說偈言。

shuǐ liú bù cháng mǎn huǒ měng bù jiǔ rán rì chū xū yú mò  
水流不常滿。火猛不久然。日出須臾沒。

yuè mǎn huán fù kuī zūn róng háo guì zhě wú cháng fù guō shì  
月滿還復虧。尊榮豪貴者。無常復過是。

niàn dāng qín jīng jìn dǐng lǐ wú shàng zūn  
念當勤精進。頂禮無上尊。

ěr shí shì zūn shuō cǐ jì yǐ zhū shòu zuì rén xián bēi bái fó  
爾時世尊。說此偈已。諸受罪人。銜悲白佛

yán shì zūn yí qiè zhòng shēng zuò hé shàn hòng dé lí sī kǔ  
言。世尊。一切衆生。作何善行。得離斯苦。

fó yán shàn nán zǐ dāng qín xiào yǎng fù mǔ jìng shì shī  
佛言。善男子。當勤孝養父母。敬事師

zhǎng guī fèng sān zūn qín xíng bù shī chí jiè rěn rǔ jīng jìn  
長。歸奉三尊。勤行布施持戒。忍辱精進。

chán dìng zhì huì cí bēi xǐ shě yuàn qīn píng děng wú yǒu èr  
禪定智慧。慈悲喜捨。怨親平等。無有二

xiāng bù qī gū lǎo bù qīng pín jiàn hù rén yóu jǐ bù qǐ è  
相。不欺孤老。不輕貧賤。護人猶己。不起惡

niàn rǔ děng ruò néng rú shì xiū xíng zé wéi yǐ dé bào fó zhī  
念。汝等若能。如是修行。則為已得。報佛之

ēn yǒng lí sān tú wú fù zhòng kǔ fó shuō shì jīng yǐ pú sà  
恩。永離三塗。無復衆苦。佛說是經已。菩薩

mó hē sà jí dé ā nòu duō luō sān miǎo sān pú tí shēng wén  
摩訶薩。即得阿耨多羅三藐三菩提。聲聞

yuán jué jí dé liù tōng sān míng jù bā jiě tuō qí yú dà zhòng  
緣覺。即得六通三明。具八解脫。其餘大衆。

dé fǎ yǎn jìng ruò yǒu zhòng shēng dé wén shì jīng bù duò sān  
 得法眼淨。若有衆生。得聞是經。不墮三  
 tú bā nán zhī chǔ dì yù xiū xī kǔ tòng ān níng xìn xiāng pú sà  
 塗。八難之處。地獄休息。苦痛安寧。信相菩薩  
 bái fó yán shì zūn dāng hé míng sī jīng pú sà mó hē sà yún  
 白佛言。世尊。當何名斯經。菩薩摩訶薩。云  
 hé fèng chí fó gào xìn xiāng pú sà shàn nán zǐ cǐ jīng míng wéi  
 何奉持。佛告信相菩薩。善男子。此經名為  
 zuì yè bào yīng jiào huà dì yù jīng rǔ dāng fèng chí guǎng líng liú  
 罪業報應教化地獄經。汝當奉持。廣令流  
 bù gōng dé wú liàng shí zhū dà zhòng wén shuō cǐ fǎ yī xīn  
 布。功德無量。時諸大眾。聞說此法。一心  
 huān xǐ dǐng dài fèng xíng jīn rì dào chǎng tóng yè dà zhòng  
 歡喜。頂戴奉行。今日道場。同業大眾。  
 rú fó suǒ shuō dà kě bù wèi xiāng yú jīn rì qǐ bù wèi xīn qǐ  
 如佛所說。大可怖畏。相與今日。起怖畏心。起  
 cí bēi xīn chéng zhū fó lì xíng pú sà dào niàn dì yù kǔ fā pú  
 慈悲心。承諸佛力。行菩薩道。念地獄苦。發菩  
 tí xīn dāng wéi jīn rì xiàn shòu dì yù dào kǔ yī qiè zhòng  
 提心。當為今日。現受地獄道苦。一切衆  
 shēng xiàn shòu è guǐ dào kǔ yī qiè zhòng shēng xiàn shòu chù  
 生。現受餓鬼道苦。一切衆生。現受畜  
 shēng dào kǔ yī qiè zhòng shēng guǎng jí liù dào xiàn shòu kǔ  
 生道苦。一切衆生。廣及六道。現受苦  
 zhě yī xīn yī yì wéi qí lǐ chàn líng cǐ zhòng shēng xī dé jiě  
 者。一心一意。為其禮懺。令此衆生。悉得解  
 tuō wǒ děng ruò bù qín xíng fāng biàn zhuǎn huò wéi fú zhě zé  
 脫。我等若不勤行方便。轉禍為福者。則  
 yú yī yī dì yù jiē yǒu zuì fēn xiāng yú zhì xīn dāng niàn fù mǔ  
 於一一地獄。皆有罪分。相與至心。當念父母

shī zhǎng qīn qī juàn shǔ wèi lái yīng shòu kǔ bào yì niàn zì  
師長。親戚眷屬。未來應受苦報。亦念自

shēn wèi lái xiàn zài fāng yīng cǐ kǔ děng yí tòng qiè wǔ tǐ  
身。未來現在。方嬰此苦。等一痛切。五體

tóu dì zhì chéng kěn cè kǔ dào yòng xīn yuàn líng yī niàn gǎn  
投地。至誠懇惻。苦到用心。願令一念。感

shí fāng fó yī bài duàn chú wú liàng zhòng kǔ ruò liù dào zhōng 。  
十方佛。一拜斷除無量衆苦。若六道中。

yǐ shòu kǔ zhě yǐ fó lì fǎ lì xián shèng lì líng cǐ zhòng  
已受苦者。以佛力。法力。賢聖力。令此衆

shēng jí méng jiě tuō ruò liù dào zhōng wèi shòu kǔ zhě yǐ fó  
生。即蒙解脫。若六道中。未受苦者。以佛

lì fǎ lì xián shèng lì líng cǐ zhòng shēng yǒng dé duàn chú 。  
力。法力。賢聖力。令此衆生。永得斷除。

cóng jīn rì qù bì jìng bù fù duò yú è qù chú sān zhàng yè suí  
從今日去。畢竟不復墮於惡趣。除三障業。隨

niàn wǎng shēng miè wǔ bù wèi zì zài jiě tuō qín xiū dào yè 。  
念往生。滅五怖畏。自在解脫。勤修道業。

bù xiū bù xī miào hòng zhuāng yán guō fǎ yún dì rù jīn gāng  
不休不息。妙行莊嚴。過法雲地。入金剛

xīn chéng děng zhèng jué  
心。成等正覺。

Again, we take refuge in the Triple Gem in all realms in the ten directions. Today, we rely on the power of the Buddhas, Dharma, and all Bodhisattvas to repent for those who suffer. We pray to the Buddhas and Bodhisattvas to help the suffering find liberation. For those who have not suffered, starting today, until they attain enlightenment, we pray that they will never fall into the evil realms, will not experience the eight difficulties, and will experience the eight fortunate births. They will have good roots, develop equanimity and wisdom, attain purity and self-mastery, and attain the enlightenment with the Tathagatas. In today's Dharma assembly, we, who have common karma, should again be mindful and listen attentively. Ruciraketu Bodhisattva asked the Buddha, "World Honored One, there are living being born with repulsive looks: black skin, blue ears, protruding cheeks, blemished faces, flat noses, yellow and red eyes, incomplete teeth, and bad breath. They are also short, fat, have huge abdomens, small waists, humped backs, and protruding ribs. They eat a lot and wear out clothes easily. They have skin ulcers from which pus constantly flows. They are bloated and have all sorts of bodily problems. They try to please people but no one wants to mind them. They get blamed for crimes committed by



other people. They never see the Buddha and will never hear the Dharma. They will never know any Bodhisattvas or saints. They suffer incessantly. What causes such retribution?"

The Buddha said, "In past lives, as children, they were not filial to their parents, as subordinates they were disloyal to their superiors, as supervisors they did not take care of their subordinates, as friends they were not trustworthy, and as peers they were not moral. Their minds were delusive and devious beyond limits. They killed or caused their superiors and subordinates to be killed, despised and humiliated their superiors, attacked neighbor countries and looted civilians, raided and destroyed cities, and stole from people and burglarized establishments. Their misdeeds are inexhaustible. They were forgiving of themselves but were always critical of others, they took advantages of the elders and minors, they slandered the virtuous and benevolent ones, and they were disrespectful to their teachers and elders. They cheated, lied, and committed all possible offenses. Such offenses are the causes of their suffering."

At that time, all with such retributions, after hearing the Buddha, cried so hard they shook the earth and their tears fell like rain. They said, "We beg the Buddha to dwell in this world to teach and transform us so we can find liberation." The Buddha replied, "Even if I live forever in this world, those with little virtue and do not cultivate good roots would think that since I am always here, they can disregard impermanence and accumulate countless unwholesome causes. It will be too late to regret afterwards when they finally realize the truth." The Buddha continued, "All you good men, if an infant's mother is always with him, he will never realize that their time together is precious. Only after his mother is gone will he miss and think about his mother. If his mother does return, he will then appreciate her presence. My presence will be the same. Because I understand how sentient beings are, I will not dwell in this world forever and will enter nirvana." The Buddha then said the following verse to the sentient beings:

Water always flows so it will not be full;  
 The fierce fire will soon stop;  
 The sun rises and falls;  
 The full moon will soon be not full,  
 The prestige and fortune are also impermanent,  
 One should practice diligently and pay reverence to the most honored one.

After the Buddha said the verse, the ones suffering sadly said to the Buddha, "World Honored One, what kind of good deed can a living being do to eliminate suffering?" The Buddha said, "A benevolent person should respect and take care of their parents, respect their teachers and elders, take refuge in the Triple Gem, practice generosity, patience, diligence, concentration, wisdom, compassion, joy, and treat friends and enemies equally. One should not take advantage of the elderly or despise the poor. You should treat others like treating yourself and never give rise to evil thoughts. If you can cultivate these then you have repaid the kindness of the Buddhas and will never be born in the three evil realms or suffer again." After the Buddha expounded this teaching, many great Bodhisattvas attained Anuttarasamyaksambodhi. Many Sravakas and Preteyaka Buddhas accomplished the six penetrations, three insights, and attained the eight liberations. Many disciples in the assembly attained the pure Dharma eye. Any sentient being who hears this teaching will never be born again in the three evil realms or encounter the eight difficulties. If they are in the hells, they will be relieved from their suffering. Ruciraketu Bodhisttva said to the Buddha, "World Honored One, what should we name this sutra and how should all the Bodhisattvas and Mahasattvas practice this teaching?" The Buddha said to

Ruciraketu Bodhistva, “Good man, this sutra should be called the Retribution of Offenses and Transforming Hell Sutra. One should recite and propagate this sutra as the merits for doing so will be immeasurable.” At that time, after listening to this teaching, all in the assembly were joyful and respectfully followed the teaching.

In today’s Dharma assembly, we, who have common karma, feel great fear for what was stated by the Buddha. Today, together, we give rise to the mind of fear and the mind of kindness and compassion. Relying on the power of Buddhas, we will practice the Bodhisattva’s path, remind ourselves of the suffering of the hells, make the Bodhi resolve, and repent sincerely for all sentient beings who are suffering in the hells, as hungry ghosts, as animals, and all other sentient beings in the six realms who are suffering. May all these sentient beings be liberated. If we do not cultivate and help others and transform misfortunes to fortunes, then we may have our share in the hells. Contemplating on the fact that our parents, teachers, family and relatives may all have to suffer and that we will also have to suffer now or in the future, we sincerely bow with absolute mindfulness and hope that our thought will resonate with the thoughts of Buddhas in the ten directions and our reverence will eliminate all suffering. Through the power of the Buddhas, Dharma, and saints, may those who suffered in the six realms be liberated, and those who will suffer in the six realms never be born in the six realms to suffer. They will never be born in the evil destinies and their karma due to three obstructions will be eradicated so they can be born to the realms they wish. Their five fears will be extinguished and we will find liberation and be tranquil. We will always cultivate the path without discontinuance, appear with perfect conducts, surpass the stage of Dharma Cloud, enter the Vajra mind and eventually attain the perfect enlightenment.

jīn rì dào chǎng tóng yè dà zhòng chóng fù yòng xīn shè ěr dì  
今日道場。同業大眾。重復用心。攝耳諦

tīng shàn sī niàn zhī zá zàng jīng shuō shí yǒu yī guǐ bái mù  
聽。善思念之。雜藏經說。時有一鬼。白目

lián yán wǒ liǎng jiān yǒu yǎn xiōng yǒu kǒu bí ér wú yǒu tóu  
連言。我兩肩有眼。胸有口鼻。而無有頭。

hé zuì suǒ zhì mù lián dá yán rǔ qián shì shí héng zuò kuí kuài  
何罪所致。目連答言。汝前世時。恒作魁膾

dì zǐ ruò shā rén shí rǔ cháng huān xǐ yǐ shéng jié wǎn yǐ shì  
弟子。若殺人時。汝常歡喜。以繩結挽。以是

yīn yuán gù shòu cǐ zuì cǐ shì huā bào guǒ zài dì yù fù yǒu yī  
因緣。故受此罪。此是華報。果在地獄。復有一

guǐ bái mù lián yán wǒ cǐ shēn xíng cháng rú kuài ròu wú yǒu  
鬼。白目連言。我此身形。常如塊肉。無有

shǒu zú yǎn ěr bí děng héng wéi chóng niǎo zhī suǒ zhuó dàn rú  
手 足。眼 耳 鼻 等。恒 為 蟲 鳥 之 所 啄 噉。如

shì kǔ tòng nán kān nán rěn hé zuì suǒ zhì mù lián dá yán rǔ  
是 苦 痛。難 堪 難 忍。何 罪 所 致。目 連 答 言。汝

qián shì shí yú tā dú yào duò tāi luò yùn líng zhū zhòng shēng  
前 世 時。與 他 毒 藥。墮 胎 落 孕。令 諸 衆 生。

mìng bù quán huó yǐ shì yīn yuán gù huò sī zuì cǐ shì huā  
命 不 全 活。以 是 因 緣。故 獲 斯 罪。此 是 華

bào guǒ zài dì yù fù yǒu yī guǐ bái mù lián yán wǒ fù jí dà  
報。果 在 地 獄。復 有 一 鬼。白 目 連 言。我 腹 極 大。

yān hóu rú zhēn qióng nián zú suì bù dé yǐn shí hé zuì suǒ zhì  
咽 喉 如 針。窮 年 卒 歲。不 得 飲 食。何 罪 所 致。

mù lián dá yán rǔ qián shì shí zuò jù luò zhǔ zì shì háo guì yǐn  
目 連 答 言。汝 前 世 時。作 聚 落 主。自 恃 豪 貴。飲

jiǔ zǒng héng qīng qī tā rén duó qí yǐn shí jī kùn yí qiè yǐ  
酒 縱 橫。輕 欺 他 人。奪 其 飲 食。飢 困 一 切。以

shì yīn yuán gù huò sī zuì cǐ shì huā bào guǒ zài dì yù fù yǒu  
是 因 緣。故 獲 斯 罪。此 是 華 報。果 在 地 獄。復 有

yī guǐ bái mù lián yán wǒ yī shēng lái yǒu èr rè tiě lún zài  
一 鬼。白 目 連 言。我 一 生 來。有 二 熱 鐵 輪。在

liǎng yì xià jǔ shēn jiāo làn hé zuì suǒ zhì mù lián dá yán rǔ  
兩 腋 下。舉 身 焦 爛。何 罪 所 致。目 連 答 言。汝

qián shì shí yú zhòng zuò bǐng dào qǔ èr fān jiā liǎng yì xià yǐ  
前 世 時。與 衆 作 餅。盜 取 二 番。挾 兩 腋 下。以

shì yīn yuán gù huò sī zuì cǐ shì huā bào guǒ zài dì yù fù yǒu  
是 因 緣。故 獲 斯 罪。此 是 華 報。果 在 地 獄。復 有

yī guǐ bái mù lián yán wǒ cháng yǐ wù méng lóng qí tóu wèi  
一 鬼。白 目 連 言。我 常 以 物。蒙 籠 其 頭。畏

rén lái shā xīn shēng bù jù hé zuì suǒ zhì mù lián dá yán yǐ  
人 來 殺。心 生 怖 懼。何 罪 所 致。目 連 答 言。以

qián shì shí yín fàn wài sè cháng wèi rén jiàn huò wèi fū zhǔ  
前 世 時。姪 犯 外 色。常 畏 人 見。或 畏 夫 主。

zhuō fù dǎ shā cháng huái kǒng bù gù huò sī zuì cǐ shì huā  
捉 縛 打 殺。常 懷 恐 怖。故 獲 斯 罪。此 是 華

bào guǒ zài dì yù jīn rì dào chǎng tóng yè dà zhòng rú jīng  
報。果 在 地 獄。今 日 道 場。同 業 大 眾。如 經

suǒ shuō qǐ dé bù rén rén shēng dà bù wèi xiāng yú wú shǐ yǐ  
所 說。豈 得 不 人 人 生 大 怖 畏。相 與 無 始 已

lái zhì yú jīn rì yīng zuò rú shì wú liàng zuì è rú shì děng zuì  
來。至 於 今 日。應 作 如 是 無 量 罪 惡。如 是 等 罪。

jiē yīn wú cí bēi xīn yǐ qiáng qī ruò shāng hài zhòng shēng nǎi  
皆 因 無 慈 悲 心。以 強 欺 弱。傷 害 眾 生。乃

zhì dào qiè tā wù mí huò shī dào chán bàng xián shàn zuò zhǒng  
至 盜 竊 他 物。迷 惑 失 道。讒 謗 賢 善。作 種

zhǒng zuì rú shì zuì bào yū è dào zhōng bì shòu qí kǔ jīn rì  
種 罪。如 是 罪 報。於 惡 道 中。必 受 其 苦。今 日

zhì xīn děng yí tòng qiè wǔ tī tóu dì pǔ wéi liù dào yǐ shòu  
至 心。等 一 痛 切。五 體 投 地。普 為 六 道。已 受

kǔ zhě dāng shòu kǔ zhě qiú āi lǐ chàn yì wéi fù mǔ shī  
苦 者。當 受 苦 者。求 哀 禮 懺。亦 為 父 母 師

zhǎng yí qiè juàn shǔ qiú āi lǐ chàn yì wéi zì shēn qiú āi lǐ  
長。一 切 眷 屬。求 哀 禮 懺。亦 為 自 身。求 哀 禮

chàn yǐ zuò zhī zuì yuàn qǐ chú miè wèi zuò zhī zuì bù gǎn fù  
懺。已 作 之 罪。願 乞 除 滅。未 作 之 罪。不 敢 復

zuò wéi yuàn shì jiān dà cí bēi fù  
作。唯 願 世 間。大 慈 悲 父。

In today's Dharma assembly, we, who have common karma, mindfully listen. The Ksudra Sutra says that there was a ghost who asked Maudgalyayana, "I have two eyes on my shoulders, mouth and nose on my chest, but do not have head. What causes such retribution?" Maudgalyayana answered, "In past lives, you behaved like Vadhaka. You liked killing and tying people up. It was because of these deeds that you have the present flower retribution. Your fruit retribution is to go to the hells."

There was another ghost who asked Maudgalyayana, "The my body is shaped like a piece of meat. I have no hands, feet, eyes, ears, or nose. I am always being pecked or bit by birds and worms.

These suffering are so painful and so unbearable. What causes such retribution?” Maudgalyayana answered, “In past lives, you poisoned people to abort fetuses, killing them. It was such deeds that cause this retribution. This is only the flower retribution. Your fruit retribution will be going to the hells.”

There was another ghost who asked Maudgalyayana: “My abdomen is extremely big but my throat is as narrow as a needle. Year after year, I cannot eat or drink. What caused such retribution?” Maudgalyayana answered: “In your past life, you governed a village. As someone who was powerful and rich, you drank alcohol excessively and you humiliated others. You robbed other people's food causing them to starve. It was such behavior which caused such flower retribution. Your fruit retribution will be in the hells.”

There was another ghost who asked Maudgalyayana, “I was born with two hot wheels under my arms, burning my flesh flesh. What caused such retribution?” Maudgalyayana answered, “In past lives, you were a baker and stole two pastries and held them in your armpits. This caused your present retribution.”

There was another ghost who asked Maudgalyayana, “I always cover my head in constant fear that someone will kill me. What caused such retribution?” Maudgalyayana answered, “In past lives, you engaged in sexual misconduct and were afraid of being caught or the husbands of your victims would beat and kill you. This is the reason of your flower retribution. The fruit retribution will be in the hells.”

In today's Dharma assembly, we, who have common karma, after reading the sutra, feel great fear. We, since beginningless time until today, have committed countless offenses from a lack of compassion. We harassed the weak, hurt sentient beings, stole from others, lost our way, and slandered saints. With such offenses, we will suffer in the evil realms. Today, we take refuge in the world's most compassionate father on behalf of all sentient beings in the six realms who have suffered, will suffer, our parents, teachers, family and relatives, and ourselves. May all offenses be eradicated and we never commit more offenses.

ná mó mí lè fó ná mó shì jiā móu ní fó  
南無彌勒佛。南無釋迦牟尼佛。

ná mó lián huā zūn fēng fó ná mó jìng bǎo xīng fēng fó  
南無蓮華尊豐佛。南無淨寶興豐佛。

ná mó diàn dēng fān wáng fó ná mó fǎ kōng dēng fó  
南無電燈旃王佛。南無法空燈佛。

ná mó yí qiè zhòng dé chéng fó ná mó xián fān chuāng wáng fó  
南無一切衆德成佛。南無賢旃幢王佛。

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

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

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

ná mó shī zǐ fó ná mó míng chēng yuǎn wén fó  
南無師子佛。南無名稱遠聞佛。

ná mó fǎ míng hào fó ná mó fèng fǎ fó  
南無法名號佛。南無奉法佛。

ná mó fǎ chuáng fó ná mó xū mí dēng guāng míng fó  
南無法幢佛。南無須彌燈光明佛。

ná mó bǎo zàng zhuāng yán fó ná mó zhān tán mó ní guāng fó  
南無寶藏莊嚴佛。南無梅檀摩尼光佛。

ná mó jīn hǎi zì zài wáng fó ná mó dà bēi guāng míng wáng fó  
南無金海自在王佛。南無大悲光明王佛。

ná mó yōu bō luō lián huā shēng fó  
南無優鉢羅蓮華勝佛。

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

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

ná mó shū shēng yuè wáng fó ná mó rì yuè guāng wáng fó  
南無殊勝月王佛。南無日月光王佛。

ná mó dà shì zhì pú sà ná mó cháng jīng jìn pú sà  
南無大勢至菩薩。南無常精進菩薩。

ná mó bù xiū xī pú sà ná mó xū kōng zàng pú sà  
南無不休息菩薩。南無虛空藏菩薩。

ná mó wú biān shēn pú sà ná mó guān shì yīn pú sà  
南無無邊身菩薩。南無觀世音菩薩。

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo  
又復歸依。如是十方。盡虛空界。一切三寶。

yuàn yǐ dà cí dà bēi jiù hù liù dào xiàn shòu kǔ dāng shòu kǔ  
願以大慈大悲。救護六道。現受苦。當受苦。

yí qiè zhòng shēng líng cǐ zhòng shēng jí dé jiě tuō yǐ shén  
一切衆生。令此衆生。即得解脫。以神

tōng lì duàn chú è dào jí dì yù yè líng zhū zhòng shēng  
通力。斷除惡道。及地獄業。令諸衆生。

cóng jīn rì qù zhì yú dào chǎng bì jìng bù fù duò yú è qù  
從今日去。至於道場。畢竟不復。墮於惡趣。

shě kǔ bào shēn dé jīn gāng shēn sì děng liù dù cháng dé xiàn  
捨苦報身。得金剛身。四等六度。常得現

qián sì biàn liù tōng rú yì zì zài yǒng měng jīng jìn bù xiū bù  
前。四辯六通。如意自在。勇猛精進。不休不

xī nǎi zhì jìn xiū mǎn shí dì hēng huán fù dù tuō yí qiè zhòng  
息。乃至進修。滿十地行。還復度脫。一切衆

shēng  
生。

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

li po li po di qiu he qiu he di tuo luo ni di ni he la di  
離婆離婆帝。求訶求訶帝。陀羅尼帝。尼訶囉地。

pi li ni di mo he qie di zhen ling qian di sha po he  
毘梨你帝。摩訶伽帝。真陵乾帝。莎婆訶。(3x)

Again, we take refuge in the Triple Gem of all realms in the ten directions. We pray that, through their great kindness and compassion, they will rescue and protect all sentient beings who are suffering and will be suffering in the six destinies. We pray that they will help all sentient beings in seeking liberation. Using their supernatural power, they can help the beings in eliminating the karma that will have retribution in the evil destinies and in the hells. We also pray that they will prevent all beings, starting from today until attaining enlightenment, from falling to the evil realms. After no longer having the retribution of suffering, we will obtain the Vajra body, practice the four equanimity and the six paramitas, and will attain four eloquences and six supernatural powers. We pray that all beings' wishes will be fulfilled and we can master our minds. We vow that we will be diligent until we have accomplished the conducts of the ten grounds and then return to relieve and transform all sentient beings.

**Kind and Compassionate Sanctuary of Awakening Repentance Dharma: Scroll Three (end)**

Ripa ripate kuha kuhate tranite nigalate vimarite mahāgate jāmlamcamte svāhā!

wén xūn guō jiù guǒ bào suí xíng shě shēn yīng shòu zàn wú  
聞 熏 過 咎。果 報 隨 形。捨 身 應 受 暫 無  
tíng shàn è zì gān chéng yǎo yǎo míng míng yuàn fó fàng  
停。善 惡 自 甘 呈。窈 窈 冥 冥。願 佛 放  
guāng míng  
光 明。

ná mó fā guāng dì pú sà mó hē sà  
南 無 發 光 地 菩 薩 摩 訶 薩 (3x)

Do not pass on any blame, as retribution may come in any form. After leaving this body, the retribution will come without a moment's pause. We will feel our virtues and offenses without even being aware. May the Buddha shine his radiance.

Homage to the Light Emitting Stage of Bodhisattva-Mahāsattvas!

chū chàn wén  
出 懺 文

fó shēn xiāng hǎo wēi wēi huǎng ruò zǐ jīn shān fǎ hǎi chéng  
佛 身 相 好。巍 巍 晃 若 紫 金 山。法 海 澄

qīng jiǎo jiǎo yóu rú yín hàn yuè pú sà shèng xián yīng gòng yú  
清。皎 皎 猶 如 銀 漢 月。菩 薩 聖 賢。應 供 於

rén jiān tiān shàng pì zhī luō hàn shuō fǎ xiàng cǐ jiè tā fāng  
人 間 天 上。辟 支 羅 漢。說 法 向 此 界 他 方。

sān qiān chà hǎi zhī míng dēng bǎi yì hūn qú zhī hào yuè gōng  
三 千 剎 海 之 明 燈。百 億 昏 衢 之 皓 月。功

shēn mò cè dé hòu nán liàng zuò sān jiè zhī quán héng jiàn sān  
深 莫 測。德 厚 難 量。作 三 界 之 權 衡。建 三

shí zhī fó shì shàng lái fèng wéi qiú chàn zhòng děng xiū chóng cí  
時 之 佛 事。上 來 奉 為 求 懺 衆 等。修 崇 慈

bēi dào chǎng chàn fǎ cí dāng dì sān juǎn gōng kè yuán mǎn  
悲 道 場 懺 法。茲 當 第 三 卷。功 課 圓 滿。

sān mèi xíng rén chū rù sān shí guī mìng sān bǎo duān bǐng yī  
三 昧 行 人。出 入 三 時。皈 命 三 寶。端 秉 一



xīn rè wǔ fēn zhī zhēn xiāng sǎn sān chūn zhī huā ruǐ pán chéng  
 心。熱五分之真香。散三春之花蕊。盤呈  
 miào gòng ōu fàn xiāng chá zhōng qìng hé míng ér fàn yīn shēn  
 妙供。甌泛香茶。鐘磬和鳴。而梵音深  
 miào fēng jīng xíng dào ér yàn mò chán sī suǒ zuò cóng xīn  
 妙。諷經行道。而宴默禪思。所作從心。  
 zōng shēn huí xiàng lè bāng wú liàng shòu jiào zhǔ shì jiā wén  
 總伸回向。樂邦無量壽。教主釋迦文。  
 guān yīn bìng dì zàng luō hàn yú shēng wén tiān cáo jí dì fǔ  
 觀音并地藏。羅漢與聲聞。天曹及地府。  
 sān jiè zhòng gāo zhēn xián shēng huān xǐ niàn jiàn cǐ shēng gōng  
 三界眾高真。咸生歡喜念。鑑此勝功  
 xūn bēi xīn wú xiè juàn fù hù yú qún shēng yǐ cí bù jìn gōng  
 熏。悲心無懈怠。覆護於羣生。以茲不盡功  
 yīn fèng wéi qiú chàn zhòng děng liè sān dú gēn yuè sān jiè  
 因。奉為求懺眾等。裂三毒根。越三界  
 wǎng fú yuàn sān yè qīng jìng sān jiě tuō mén ér chéng jiù sān  
 網。伏願。三業清淨。三解脫門而成就。三  
 kōng dùn wù sān wú lòu xué yǐ xuān míng yǒng tuō sān tú zhī  
 空頓悟。三無漏學以宣明。永脫三途之  
 bào cháng shēng sān bǎo zhī jiā sān kōng dùn wù yú sè xīn sān  
 報。常生三寶之家。三空頓悟於色心。三  
 zhàng quán gāi yú jiě tuō sān qí guǒ mǎn sān jué gōng yuán sān  
 障全該於解脫。三祇果滿。三覺功圓。三  
 chéng dé dào zhī shèng xián sān yǒu tóng zhān yú lì lè chàn wén  
 乘得道之聖賢。三有同沾於利樂。懺文  
 suī yǎn kěn qiè wèi chéng qǐng zhòng qián gōng zài qiú chàn  
 雖演。懇切未誠。請眾虔恭。再求懺  
 huǐ  
 悔。

Prayer of Exiting Repentance

The Buddha's body is excellent, his majestic light like a purple-gold mountain. The Dharma ocean is clear and pure, as white as the silver moon. The Bodhisattvas, saints, Arhats, in the world and in the heavens, Pratyeka Buddhas and Arhats expound the Dharma towards this world and other directions as the light in the ocean of the trichiliocosm like the bright moon illuminating on ten billion muddled beings. The merits are immeasurable, the virtues hard to conceive. As the triple realm's balance, we conduct the third session of The Compassionate Place of Enlightenment Repentance. We conduct this service on the behalf of the assembly praying for repentance. We have now finished the third scroll of The Compassionate Place of Enlightenment Repentance. Practicing Samadhi, we enter and exit the three times, take refuge in the Triple Gem, and are mindful. We burn the five parts of true incense and scatter three spring's worth of flower blossoms. The plates are filled with exquisite offerings, the cups with fragrant tea. The bell's sound is magnificent and soothing. Reading sutras and practicing, we give rise to meditative thoughts, as everything originates from the mind. We now transfer our collected merits to Amitabha of the Land of Supreme Bliss, our teacher Sakyamuni, Avalokitesvara and Ksitigarbha, Arhats and Sravakas, the heavens and palaces of hell. May the inhabitants of the Triple Realm be joyful and see this supreme merit. With a compassionate heart absent of sloth, we support all beings, generating endless merits. We conduct this offering on behalf of the assembly. May we sever the three poisonous roots and escape the Triple Realm's net. May our three karmas be pure, the three doors of liberation attained, the three emptinesses understood, the three teachings learned. May we forever leave the three evil realms and be born in the family of the Triple Gem. May the three emptinesses be understood and the three obstacles overcome. At the end of three Asankhya kalpas, may our three practices of awakening be complete and sainthood attained to benefit the Triple Realm. We have sincerely conducted this repentance by following the text. The assembly again, with utmost sincerity, asks for repentance.

liáng huáng chàn sān juǎn gōng dé lì yuàn miè xìn rén sān dú  
梁 皇 懺 。 三 卷 功 德 力 。 願 滅 信 人 三 毒

zuì qīn zhèng pú sà fā guāng dì chàn wén jǔ chǔ zuì huā fēi jiě  
罪 。 親 證 菩 薩 發 光 地 。 懺 文 舉 處 罪 花 飛 。 解

liǎo yuān miè liǎo zuì xiao zāi zēng fú huì lóng huā sān huì yuàn  
了 冤 。 滅 了 罪 。 消 災 增 福 慧 。 龍 華 三 會 願

xiāng féng mí lè fó qián qīn shòu jì  
相 逢 。 彌 勒 佛 前 親 受 記 。

ná mó lóng huā huì pú sà mó hē sà  
南 無 龍 華 會 菩 薩 摩 訶 薩 (3x)

We wish that the merits from the third scroll of Emperor Liang's Repentance will eradicate the devotees' Offense of Three Poisons. We personally enter the Bodhisattvas' Light Emitting Stage. Wherever this repentance is held, the offenses fly away like flowers. We have unraveled past hatreds, extinguished past offenses. Doing so, our disasters are avoided and our fortune and wisdom are

increased. We wish to meet again at the three assemblies of the Dragon Flower, where Maitreya Buddha will personally receive us.

Homage to the Dragon Flower Assembly of Bodhisattva-Mahāsattvas!

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

yǒu bài chàn zhòng děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ qiān  
有 。 拜 懺 衆 等 增 福 壽 。 願 將 法 水 洗 愆

yóu fā guāng dì pú sà wéi yuàn āi nà shòu  
尤 。 發 光 地 菩 薩 。 惟 願 哀 納 受 。

ná mó dēng yún lù pú sà mó hē sà  
南 無 登 雲 路 菩 薩 摩 訶 薩 (3x)

We have now finished the third scroll of Emperor Liang's Repentance. We forward this merit to the Four Kindnesses and Triple Realm. The participants of the repentance will have their blessings and longevity enhanced. We use the Dharma water to wash away our offenses. May the Bodhisattvas of the Light Emitting Stage accept our only wish!

Homage to Ascending the Path of Clouds Bodhisattva-Mahāsattvas!

zì guī yī fó dāng yuàn zhòng shēng tǐ jiě dà dào  
自 皈 依 佛 。 當 願 衆 生 。 體 解 大 道 。

fā wú shàng xīn  
發 無 上 心 。

zì guī yī fǎ dāng yuàn zhòng shēng shēn rù jīng zàng  
自 皈 依 法 。 當 願 衆 生 。 深 入 經 藏 。

zhì huì rú hǎi  
智 慧 如 海 。

zì guī yī sēng dāng yuàn zhòng shēng tǒng lǐ dà zhòng  
自 皈 依 僧 。 當 願 衆 生 。 統 理 大 衆 。

yí qiè wú ài  
一 切 無 礙 。

I seek refuge in the Buddha, wishing that all sentient beings understand the great Path and make the greatest vow!

I seek refuge in the Dharma, wishing that all sentient beings deeply study the sutra treasury and acquire an ocean of wisdom!

I seek refuge in the Sangha, wishing that all sentient beings lead the congregation without any obstruction!

gōng dú fó guāng shān kāi shān xīng yún dà shī  
恭 讀 佛 光 山 開 山 星 雲 大 師

liáng huáng bǎo chàn qí yuàn wén  
梁 皇 寶 懺 祈 願 文

cí bēi wěi dà de fó tuó  
慈 悲 偉 大 的 佛 陀 ！

wú shǐ jié lái wǒ mén fán yú zhòng shēng  
無 始 劫 來 ， 我 們 凡 愚 眾 生

bù zhī dào zào xià le duō shǎo è yè  
不 知 道 造 下 了 多 少 惡 業 ，

gǎn xiè fó tuó nín cì gěi wǒ mén chàn huǐ de fāng fǎ  
感 謝 佛 陀 您 賜 給 我 們 懺 悔 的 方 法 ，

xǐ dí wǒ mén wū huì de shēn xīn  
洗 滌 我 們 污 穢 的 身 心 ，

ràng wǒ mén dé yǐ yuè chū yōu kǔ de láo lóng chóng xīn chū fā  
讓 我 們 得 以 躍 出 憂 苦 的 牢 籠 ， 重 新 出 發 。

xiàng ā shé shì wáng yīn huǐ zuì ér xiāo chú è yè  
像 阿 闍 世 王 因 悔 罪 而 消 除 惡 業 ，

xiàng chī shì huáng hòu yīn chàn huǐ ér lí kǔ dé lè  
像 羇 氏 皇 后 因 懺 悔 而 離 苦 得 樂 ，

xiàng yuán liǎo fán yīn huǐ gǎi ér suǒ qiú rú yuàn  
像 袁 了 凡 因 悔 改 而 所 求 如 願 ，

xiàng xūn qīng yáng yīn lǐ bài ér yán miàn yuán mǎn  
像 孫 清 揚 因 禮 拜 而 顏 面 圓 滿 。

tā mén wèi shì jiān liú xià chàn huǐ miè zuì de jiā huà  
他 們 為 世 間 留 下 懺 悔 滅 罪 的 佳 話 ，

yě wèi hòu rén liú xià yǒng yú gǎi guò de diǎn fàn  
也 為 後 人 留 下 勇 於 改 過 的 典 範 。

cí bēi wěi dà de fó tuó  
慈 悲 偉 大 的 佛 陀 ！

wǎng xí suǒ zào zhū wù yè jiē yóu wú shǐ tān chēn chī  
「 往 昔 所 造 諸 惡 業 ， 皆 由 無 始 貪 瞋 癡 ，  
cóng shēn yǔ yì zhī suǒ shēng yí qiè wǒ jīn jiē chàn huǐ  
從 身 語 意 之 所 生 ， 一 切 我 今 皆 懺 悔 。 」

wǒ mén zài rén jiān de shēng huó  
我 們 在 人 間 的 生 活 ~

wǎng wǎng yīn yǎn gēn tān zhuó zhū sè  
往 往 因 眼 根 貪 著 諸 色 ，

zuò le ēn ài de nú lì  
作 了 恩 愛 的 奴 隸 ；

wǎng wǎng yīn ěr gēn zhuī zhú yīn shēng  
往 往 因 耳 根 追 逐 音 聲 ，

mí huò běn xìng de qīng jìng  
迷 惑 本 性 的 清 淨 ；

wǎng wǎng yīn bí gēn zhí zhuó xiāng qì  
往 往 因 鼻 根 執 著 香 氣 ，

rǎn zhuó shì jiān de chén yuán  
染 著 世 間 的 塵 緣 ；

wǎng wǎng yīn shé gēn kǒu chū è yán  
往 往 因 舌 根 口 出 惡 言 ，

fàn xià wú biān de zuì yè  
犯 下 無 邊 的 罪 業 ；

wǎng wǎng yīn shēn gēn tān liàn shì ji  
往 往 因 身 根 貪 戀 世 間 ，

qīn hài biè rén de suǒ yǒu  
侵 害 別 人 的 所 有 ；

wǎng wǎng yīn yì gēn qǐ tān chēn chī  
往 往 因 意 根 起 貪 瞋 癡 ，

jī jù xǔ duō de fán nǎo  
積聚許多的煩惱。

zhǒng zhǒng zuì è kě wèi shēn guǎng wú biān  
種種罪惡，可謂深廣無邊，

zhì jīn xiǎng lái tì lèi jiāo liú kuì huǐ wú bǐ  
至今想來，涕淚交流，愧悔無比，

zhǐ yǒu yī zhào liáng huáng bǎo chàn de yí guǐ  
只有依照梁皇寶懺的儀軌，

qián cheng dǐng lǐ pī chén wǎng xī de zuì yè  
虔誠頂禮，披陳往昔的罪業，

qí qiú nín fàng guāng jiā bèi qí qiú nín cí bēi hù chí  
祈求您放光加被，祈求您慈悲護持，

zēng shàng wǒ de lì liàng jiān dìng wǒ de shàn niàn  
增上我的力量，堅定我的善念，

ràng wǒ yǐ zuò zhī zuì xùn sù miè chú  
讓我已作之罪，迅速滅除；

ràng wǒ wèi zuò zhī zuì bú zài fù zào  
讓我未作之罪，不再復造。

zì jīn ěr hòu  
自今爾後，

wǒ yào xué xí yǐ cí yǎn huì yǎn fǎ yǎn fó yǎn  
我要學習以慈眼慧眼法眼佛眼，

dòng chá shì jiān de shí xiàng  
洞察世間的實相；

wǒ yào xué xí yòng shàn tīng dì tīng jiān tīng quán tīng  
我要學習用善聽諦聽兼聽全聽，

miǎn chú rén wǒ de shì fēi  
免除人我的是非；

wǒ yào xué xí shuō ài yǔ zuò shàn shì cún hǎo xīn  
我要學習說愛語、做善事、存好心，

sàn bō sān hǎo de zhǒng zǐ  
散播「三好」的種子；

wǒ yào xué xí jiǎng rén yì jiǎng dào yì jiǎng ēn yì ,  
我要學習講仁義、講道義、講恩義，

fāyáng sānyì de qì jié 。  
發揚「三義」的氣節。

cí bēi wěi dà de fó tuó  
慈悲偉大的佛陀！

qǐng qiú nín fǔ chuí jiàn zhèng ,  
請求您俯垂鑑證，

qí yuàn suǒ yǒu chàn huǐ shàn gēn ,  
祈願所有懺悔善根，

xī jiē huí xiàng ā niù duō luó sān miǎo sān pú tí 。  
悉皆回向阿耨多羅三藐三菩提。

yuàn fǎ jiè yí qiè zhòng shēng  
願法界一切眾生～

yè zhàng xiāo chú , zhū gēn qīng jìng ;  
業障消除，諸根清淨；

wú zhū yōu nǎo kuài yì ān rán ; yuǎn lí wèi jù zì zài wú ài ;  
無諸憂惱，快意安然；遠離畏懼，自在無礙；

gòng shēng jìng tǔ tóng dēng bǐ àn 。  
共生淨土，同登彼岸。

cí bēi wěi dà de fó tuó  
慈悲偉大的佛陀！

qǐng qiú nín jiē shòu wǒ zhì chéng de qí yuàn 。  
請求您接受我至誠的祈願。

**A Prayer for the Treasured Repentance of the Emperor of Liang**

*by Venerable Master Hsing Yun, Fo Guang Shan*

Oh great, compassionate Buddha!

Through innumerable kalpas,

We, ordinary beings, have created infinite unwholesome karma;

Thank you, Buddha, for granting us the method for repenting

To wash away and cleanse our impure bodies and minds,

## Fo Guang Shan

To let us escape the prison of worries and suffering, and start anew.

Like Ajatasatru, a king of Magadha who killed his father, King Bimbisara, and later repented,  
And was able to eliminate such evil karma;

Like Empress Chi of the Liang Dynasty, who repented

And was able to avert suffering and obtain happiness;

Like Yuan Liaofan of the Ming Dynasty, who repented and was able to obtain what he wished for;

Like Sun Qingyang, whose countenance became more elegant because of paying reverence.

They left anecdotes of repentance for the world to eliminate wrongdoings

And also established models of the courage to correct mistakes.

Oh great, compassionate Buddha!

"All the unwholesome karma that was created in the past

"By greed, anger, and ignorance "In innumerable kalpas,

"And from the body, speech, and mind:

"I now repent them all."

In the life of this human world,

We often become slaves to love and affection, because our eyes indulge in all physical forms;

We often misunderstand our purity of intrinsic nature, because our ears grasp at sounds;

We often accept the mundane conditions of the world, because our noses cling to fragrance;

We often commit the boundless karma of wrongdoings, because our mouths speak harsh words;

We often encroach on others' possessions, because our bodies desire worldly matters;

We often accumulate many worries, because our minds arouse greed, anger, and ignorance.

All these vices are truly deep, vast, and boundless;

Until now, recalling these, I have cried bitterly, and am extremely ashamed and regretful;

I can only follow the model of the Treasured Repentance of the Emperor of Liang

To prostrate myself sincerely and openly state my past karma of wrongdoings:

Please bless me with your great light;

Please protect and support me with your compassion:

To reinforce my strength; to fortify my benevolent thoughts;

To allow my past wrongdoings to be quickly eliminated; to allow my future wrongdoings to be averted.

From this day on:

I will learn to observe with eyes of compassion,

Eyes of wisdom, eyes of Dharma, and eyes of Buddha,

To clearly understand the true reality of the world;

I will learn to be a good listener, to listen attentively,

To listen to both sides, and to listen thoroughly, to prevent gossip;

I will learn to speak kind words, to do good deeds,

And to have good intentions to spread the seeds of "the Three Good Deeds";

I will learn to have regard for kindness and justice, morality and gratitude,

To promote the moral principles of "the Three Righteousnesses."

Oh great, compassionate Buddha!

Please give witness:

May all the merits of all good roots of repentance

Be transferred to Anuttara-samyak-sambodhi, the unexcelled complete enlightenment.



May all sentient beings in the dharma realms:  
Eliminate the hindrance of past karma, and have all their senses be free from defilement:  
Have no anxiety and have no anger, and be happy and peaceful;  
Be free from fear and be at ease without obstacles;  
Be reborn in the Pure Land together and attain nirvana.  
Oh great, compassionate Buddha, please accept my sincerest prayer!  
Oh great, compassionate Buddha, please accept my sincerest prayer!

cí bēi xǐ shě piàn fǎ jiè xī fú jié yuán lì rén tiān  
慈 悲 喜 捨 遍 法 界。惜 福 結 緣 利 人 天。

chán jìng jiè hèn píng déng rěn cán kuì gǎn ēn dà yuàn xīn  
禪 淨 戒 行 平 等 忍。慚 愧 感 恩 大 願 心。  
May kindness, compassion, joy, and equanimity fill all Dharma Realms;  
May we cherish our blessings and create affinities benefitting heaven and earth;  
May we practice Chan, Pure Land, precepts, and the patience of equality;  
May we be humble, grateful, and bear a mind of great vows!