

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

【^{jīn} 金 ^{shān} 山 ^{yù} 御 ^{zhì} 製 ^{liáng} 梁 ^{huáng} 皇 ^{bǎo} 寶 ^{chàn} 懺 ^{juǎn} 卷 ^{dì} 第 ^{sì} 四】

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

cáo xī shuǐ yī pài xiàng dōng liú guān yīn píng nèi chú zāi jiù tí
曹 溪 水。一 派 向 東 流。觀 音 瓶 內 除 災 咎。醍

hú guàn dǐng dí chén gòu yáng zhī sǎ chù rùn jiāo kū yān hóu
醐 灌 頂 滌 塵 垢。楊 枝 灑 處 潤 焦 枯。咽 喉

zhōng gān lù zì yǒu qióng jiāng tòu
中 甘 露 自 有 瓊 漿 透。

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

Waters of the Cao Creek all flow to the East. Sweet dew in Avalokitesvara's vase eradicates calamities. Ghee poured over one's crown cleanses all dusts and defilements. Wherever the willow sprig sprinkles, the scorched and withered are quenched. In one's throat, sweet dew is an exquisite serum.

Homage to the Universal Offering Bodhisattva-Mahāsattvas!

rù chàn wén
入 懺 文

gōng wén sì zhì yuán míng zhī miào tī yǎn ruò xīng zhōng zhī jiǎo
恭 聞。四 智 圓 明 之 妙 體。儼 若 星 中 之 皎

yuè sì wú ài biàn zhī xuán yīn gāo chāo jié wài zhī kōng tán yùn
月。四 無 礙 辯 之 玄 音。高 超 劫 外 之 空 談。運

sì xīn yú sì è qù zhōng lí sì xiāng yú sì shēng jiè nèi xìn fó
四 心 於 四 惡 趣 中。離 四 相 於 四 生 界 內。信 佛

ēn zhī guǎng bù yǎng shèng dé yǐ mí gāo wéi yuàn hóng cí jiàn
恩 之 廣 布。仰 聖 德 以 彌 高。惟 願 洪 慈。鑑

cí chéng kěn shàng lái fèng wéi jīn chén qiú chàn zhòng děng qǐ
茲 誠 懇。上 來 奉 為 今 辰 求 懺 衆 等。啟

jiàn cí bēi dào chǎng chàn fǎ cí dāng dì sì juǎn rù tán yuán
建 慈 悲 道 場 懺 法。茲 當 第 四 卷。入 壇 緣

qǐ sì xī tán rén yú sì yí zhōng kè niàn shè niàn yǐ tóu chéng 。
起。四 悉 壇 人 於 四 儀 中。克 念 攝 念 以 投 誠。

xīn zhèng shēn zhèng ér zuò lǐ píng zān sān dǎo zhī chūn huā lú
心 正 身 正 而 作 禮。瓶 簪 三 島 之 春 花。爐

ruò liù zhū zhī xiāng gài dēng rán huì jù gòng xiàn chún tuó lǐ
蕪 六 鉢 之 香 蓋。燈 然 慧 炬。供 獻 純 陀。禮

bài xuán rào fěng yǒng zàn yáng fā lù pī chéng kè qín chàn
拜 旋 繞。諷 詠 讚 揚。發 露 披 誠。克 勤 懺

huǐ qiè niàn qiú chàn zhòng děng zì cóng yuǎn jié zhí zhì jīn
悔。切 念 求 懺 衆 等。自 從 遠 劫。直 至 今

shēng mí sì dà zhī sè shēn shòu sì shēng zhī lún zhuǎn qǐ sì
生。迷 四 大 之 色 身。受 四 生 之 輪 轉。起 四

xiāng zhī diān dǎo fàn sì zhǒng zhī lǜ yí cóng mí zhì mí yóu kǔ
相 之 顛 倒。犯 四 種 之 律 儀。從 迷 至 迷。由 苦

rù kǔ suí jìng fēng zhī nì shùn nì ài shuǐ zhī chén lún wú míng
入 苦。隨 境 風 之 逆 順。溺 愛 水 之 沉 淪。無 明

wéi zhòng wéi shēn fán nǎo rú jiāo rú qī píng dà fǎ yǐ hóng
惟 重 惟 深。煩 惱 如 膠 如 漆。憑 大 法 以 洪

xuān zhàng zhēn quán ér jiě shì jīn zé cùn xīn qīng kuài kè gǔ
宣。仗 真 詮 而 解 釋。今 則 寸 心 慶 快。刻 骨

míng jī jí dà dé zhī gāo liú yùn yī xīn ér chàn huǐ yǎng kòu
銘 肌。集 大 德 之 高 流。運 一 心 而 懺 悔。仰 叩

hóng cí míng xūn jiā bèi
洪 慈。冥 熏 加 被。

Prayer of Entering Repentance

Respectfully listen! In the wondrous one, the four wisdoms are perfectly illuminated. Solemnly, he is like a bright moon among the stars. With the sound of the four unobstructed eloquences, his discourses reach beyond the present kalpa. Moving the four hearts in the four evil realms, it allows us to leave the four forms and the four forms of birth. Trusting the Buddha's expansive benevolence and the saints' virtues, we only wish that the one of great compassion will see our sincerity. We conduct this offering of The Compassionate Place of Enlightenment Repentance on behalf of the assembly wishing for repentance this morning. We are now entering the fourth scroll. The four Siddham people's four rituals involve being mindful of conservation and sincerity, bowing with a righteous mind and body. The bottles contain spring flowers from three islands, the censer burning eighteen grams of incense canopies, and

the lamps burn of wisdom. Offering like Cunda, we bow and circumambulate. Reciting and praising, sincerely, we ask for repentance. May all remember the assembly wishing for repentance. From the distant kalpas until this life, we have been lost in the four form bodies, born of four forms, and had four kinds of distorted views. We broke the four kinds of precepts and etiquette. From confusion to confusion, suffering to suffering, we were swayed by our surroundings and followed our defilements, leading to floundering in the waters of attachment. Our ignorance is heavy and deep, our afflictions like glue and paint. Relying on the great Dharma, we are able to resolve them. We are now happy, our bones and muscles inscribed with the flow of great virtue. Single-mindedly repenting. Gazing up, we prostrate to the One of Great Compassion, invisibly imbuing us with supportive aid!

sì bā duān yán wēi miào xiāng sēng qí sān dà jié xiū lái 。
四 八 端 嚴 微 妙 相 。 僧 祇 三 大 劫 修 來 。

miàn rú mǎn yuè mù rú lián tiān shàng rén jiān xián gōng jìng 。
面 如 滿 月 目 如 蓮 。 天 上 人 間 咸 恭 敬 。

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

The thirty-two solemnly adorned and subtly wondrous marks
Are cultivated over three great asaṃkhyeya kalpas.

With a face like the full moon and eyes like lotus blossoms,

All in the heavens above and in the human realm [below] reverently pay respects.
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 Vipásyin 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 sì
慈 悲 道 場 懺 法 卷 第 四

xiǎn guǒ bào dì qī zhī yú
顯 果 報 第 七 之 餘

jīn rì dào chǎng tóng yè dà zhòng chóng jiā zhì chéng yī xīn dì
今 日 道 場 。 同 業 大 衆 。 重 加 至 誠 。 一 心 諦

tīng fó zài wáng shě chéng jiā lán tuó zhú yuán ěr shí mù lián
聽 。 佛 在 王 舍 城 。 迦 闍 陀 竹 園 。 爾 時 目 連 。

cóng chán dìng qǐ yóu héng shuǐ biān jiàn zhū è guǐ shòu zuì bù
從 禪 定 起 。 遊 恒 水 邊 。 見 諸 餓 鬼 。 受 罪 不

tóng shí zhū è guǐ gè qǐ jìng xīn lái wèn mù lián wǎng xī yīn
 同。時諸餓鬼。各起敬心。來問目連。往昔因
 yuán yī guǐ wèn yán wǒ yī shēng lái héng bào jī kě yù zhì cè
 緣。一鬼問言。我一生來。恒抱飢渴。欲至廁
 zhōng qǔ fèn dàn zhī cè shàng yǒu dà lì guǐ yǐ zhàng dǎ wǒ
 中。取糞噉之。廁上有大力鬼。以杖打我。
 chū bù dé jìn hé zuì suǒ zhì mù lián dá yán rǔ wéi rén shí zuò
 初不得近。何罪所致。目連答言。汝為人時。作
 fó tú zhǔ yǒu kè bǐ qiū lái sì qī shí ér rǔ qiān xī bù yú kè
 佛圖主。有客比丘。來寺乞食。而汝慳惜。不與客
 shí dài kè qù hòu nǎi xíng jiù zhù yuán rǔ wú dào qiān xī
 食。待客去後。乃行舊住。緣汝無道。慳惜
 zhòng wù yǐ shì yīn yuán gù huò sī zuì rǔ jīn huā bào guǒ zài
 衆物。以是因緣。故獲斯罪。汝今華報。果在
 dì yù fù yǒu yī guǐ wèn mù lián yán wǒ yī shēng lái jiān shàng
 地獄。復有一鬼。問目連言。我一生來。肩上
 yǒu dà tóng píng chéng mǎn yáng tóng yǐ sháo qǔ zhī huán zì
 有大銅瓶。盛滿燄銅。以杓取之。還自
 guàn dǐng tòng kǔ nán rěn hé zuì suǒ zhì mù lián dá yán rǔ wéi
 灌頂。痛苦難忍。何罪所致。目連答言。汝為
 rén shí zuò sì wéi nuó zhī dà zhòng shì yǒu yī píng sū cáng
 人時。作寺維那。知大衆事。有一瓶酥。藏
 zhuó píng chù bù yī shí xíng dài kè qù hòu nǎi xíng jiù zhù sū
 著屏處。不依時行。待客去後。乃行舊住。酥
 shì zhāo tí zhī wù yí qiè yǒu fēn yuán rǔ wú dào qiān xī zhòng
 是招提之物。一切有分。緣汝無道。慳惜衆
 wù yǐ shì yīn yuán gù huò sī zuì rǔ jīn huā bào guǒ zài dì
 物。以是因緣。故獲斯罪。汝今華報。果在地
 yù fù yǒu yī guǐ wèn mù lián yán wǒ yī shēng lái cháng tūn
 獄。復有一鬼。問目連言。我一生來。常吞

rè tiě wán hé zuì suǒ zhì mù lián dá yán rǔ wéi rén shí zuò shā
熱鐵丸。何罪所致。目連答言。汝為人時。作沙

mí zǐ qǔ qīng jìng shuǐ zuò shí mì jiāng shí mì jiān dà rǔ qǐ
彌子。取清淨水。作石蜜漿。石蜜堅大。汝起

dào xīn dǎ qǔ shǎo xǔ dà zhòng wèi yǐn rǔ dào yī kǒu yǐ shì
盜心。打取少許。大眾未飲。汝盜一口。以是

yīn yuán gù huò sī zuì cǐ shì huā bào guǒ zài dì yù jīn rì dào
因緣。故獲斯罪。此是華報。果在地獄。今日道

chǎng tóng yè dà zhòng rú mù lián suǒ jiàn dà kě bù wèi wǒ
場。同業大眾。如目連所見。大可怖畏。我

děng yì kě jīng zuò cǐ zuì wú míng suǒ fù bù zì yì zhī tuō yǒu
等亦可經作此罪。無明所覆。不自憶知。脫有

rú shì wú liàng zuì yè yú wèi lái shì shòu kǔ bào zhě jīn rì zhì
如是無量罪業。於未來世。受苦報者。今日至

xīn děng yí tòng qiè wǔ tī tóu dì cán kuì chàn huǐ yuàn qī chú
心。等一痛切。五體投地。慚愧懺悔。願乞除

miè yòu fù pǔ wéi shí fāng jìn xū kōng jiè yí qiè è guǐ qiú āi
滅。又復普為十方。盡虛空界。一切餓鬼。求哀

chàn huǐ yòu fèng wéi fù mǔ shī zhǎng qiú āi chàn huǐ yòu wéi
懺悔。又奉為父母師長。求哀懺悔。又為

tóng tán zūn zhèng shàng zhōng xià zuò qiú āi chàn huǐ yòu wéi
同壇尊證。上中下座。求哀懺悔。又為

shàn è zhī shì guǎng jí shí fāng wú qióng wú jìn sì shēng liù
善惡知識。廣及十方。無窮無盡。四生六

dào yí qiè zhòng shēng qiú āi chàn huǐ ruò yǐ zuò zhī zuì yīn
道。一切眾生。求哀懺悔。若已作之罪。因

jīn chú miè wèi zuò zhī zuì bù gǎn fù zào yǎng yuàn shí fāng yí
今除滅。未作之罪。不敢復造。仰願十方。一

qiè zhū fó
切諸佛。

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

Manifestation of Retribution: Chapter 7 (continued)

In today's Dharma assembly, we, who have common karma, earnestly listen to the Dharma with full concentration. At one time, Sakyamuni Buddha and his disciples were at the Karanda bamboo garden of Rajagrha. In his meditation, Maudgalyayana saw some hungry ghosts along the banks of the Ganges River. The hungry ghosts were suffering from different retributions. When they saw Maudgalyayana, they respectfully approached him and asked the reason of their sufferings. One hungry ghost asked: "In my present life, I have been suffering from hunger and thirst. At one time, I tried to consume waste from a toilet and was stopped by a powerful ghost at the toilet. He struck me with a staff. What caused such retribution?" Maudgalyayana replied: "In your past live, you were an abbot of a temple. There was one time that a monk came to the temple and asked for some food. You miserly refused to give him anything. After he left, you had your meal with other members of the temple. Because of your selfishness and refusal, you receive such sufferings in this life. Your retribution is in the hells."

There was another ghost who asked Maudgalyayana: "I was born with a big copper jar filled with molten copper on my shoulder. I frequently and uncontrollably pour the molten copper on my head with a scoop. The pain is unbearable. What causes such retribution?" Maudgalyayana replied: "In your past live, you were a Karmadana (duty-distributor, second in command of a monastery). You intentionally kept a bottle of butter from the guests. After they left, you shared the butter with other members of the temple. The butter belonged to the temple and should have been shared with others. Because of your selfishness and refusal, you receive such sufferings in this life. Your retribution is in the hells."

There was another ghost who asked Maudgalyayana: "In my present life, I always swallow hot iron. What causes this retribution?" Maudgalyayana replied: "In your past live, you were a Sramanera. While you were using water to make rock sugar syrup, you chipped a small piece off the rock sugar and ate it before others. Because of your stealing offense, you receive such sufferings in this life. Your retribution is in the hells."

In today's Dharma assembly, we, who have common karma, should feel great fear after listening to what Maudgalyayana described. It is possible that we had committed such offenses as well. Because of our ignorance, we are unable to remember what we did. For the immeasurable offenses that we had committed in the past and would receive retribution in the future, today, we, sincerely take refuge in the world's most compassionate fathers. We repent on behalf of all the hungry ghosts of the ten directions in all worlds, our parents, teachers, elders, the Sangha, the virtuous and evil advisors, and all the sentient beings of the ten directions, four forms, and six realms. We pray that all the offenses that we committed are eradicated. We vow to not commit more offenses. We pray respectfully to all the Buddhas in the ten directions.

The following Thousand Buddhas of the Bhadra Kalpa are from the Three Thousand Buddhas of the Three Kalpas Sutra.

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 jū lóu sūn fó ná mó jū nà hán móu ní fó
南 無 拘 樓 孫 佛。南 無 拘 那 含 牟 尼 佛。

ná mó jiā shè fó ná mó shī zǐ fó
南 無 迦 葉 佛。南 無 師 子 佛。

ná mó míng yán fó ná mó móu ní fó
南 無 明 炎 佛。南 無 牟 尼 佛。

ná mó miào huā fó ná mó huā shì fó
南 無 妙 華 佛。南 無 華 氏 佛。

ná mó shàn sù fó ná mó dào shī fó
南 無 善 宿 佛。南 無 導 師 佛。

ná mó dà bì fó ná mó dà lì fó
南 無 大 臂 佛。南 無 大 力 佛。

ná mó sù wáng fó ná mó xiū yào fó
南 無 宿 王 佛。南 無 修 藥 佛。

ná mó míng xiāng fó ná mó dà míng fó
南 無 名 相 佛。南 無 大 明 佛。

ná mó yán jiān fó ná mó zhào yào fó
南 無 炎 肩 佛。南 無 照 曜 佛。

ná mó rì zàng fó ná mó yuè shì fó
南 無 日 藏 佛。南 無 月 氏 佛。

ná mó zhòng yán fó ná mó shàn míng fó
南 無 衆 炎 佛。南 無 善 明 佛。

ná mó wú yōu fó
南 無 無 憂 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 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 shí fāng xiàn shòu è guǐ dào kǔ yí qiè
 慈大悲。唯願救拔十方。現受餓鬼道苦。一切
 zhòng shēng yòu yuàn jiù bá shí fāng dì yù dào chù shēng dào
 衆生。又願救拔十方。地獄道。畜生道。
 rén dào yí qiè zhòng shēng wú liàng zhòng kǔ líng zhū zhòng
 人道。一切衆生。無量衆苦。令諸衆
 shēng jí dé jiě tuō duàn sān zhàng yè wú wǔ bù wèi bā jiě xǐ
 生。即得解脫。斷三障業。無五怖畏。八解洗
 xīn sì hóng bèi wù miàn fèng cí yán zī chéng miào jiào bù qǐ
 心。四弘被物。面奉慈顏。諮承妙教。不起
 běn chù zhū lòu yǒng jìn suí niàn fǔ yīng biàn zhū fó tǔ yuàn
 本處。諸漏永盡。隨念俯應。遍諸佛土。願
 hènng zǎo yuán sù chéng zhèng jué jīn rì dào chǎng tóng yè dà
 行早圓。速成正覺。今日道場。同業大
 zhòng chóng fù zhì chéng yī xīn dì tīng ěr shí fó zài wáng shě
 衆。重復至誠。一心諦聽。爾時佛在王舍
 chéng dōng nán yǒu yī chí shuǐ shǐ niào wū huì jìn rù qí zhōng
 城。東南有一池水。屎尿污穢。盡入其中。
 chòu bù kě jìn yǒu yī dà chóng shēng cǐ shuǐ zhōng shēn cháng
 臭不可近。有一大蟲。生此水中。身長
 shù zhàng wú yǒu shǒu zú wǎn zhuǎn dī áng guān zhě shù qiān
 數丈。無有手足。宛轉低昂。觀者數千。
 ā nán wǎng jiàn jù yǐ qǐ fó fó yú dà zhòng gòng yì chí suǒ
 阿難往見。具以啟佛。佛與大衆。共詣池所。
 dà zhòng niàn yán jīn rì rú lái dāng wéi zhòng huì shuō chóng
 大衆念言。今日如來。當為衆會。說蟲
 běn mò fó gào dà zhòng wéi wèi fó ní huán hòu shí yǒu tǎ
 本末。佛告大衆。維衛佛泥洹後。時有塔

sì yǒu wǔ bǎi bǐ qiū jīng guō sì zhōng sì zhǔ huān xǐ qǐng liú
寺。有五百比丘。經過寺中。寺主歡喜。請留
gòng yǎng jìn xīn gòng zhuàn wú yǒu yí xí hòu yǒu wǔ bǎi
供養。盡心供饌。無有遺惜。後有五百
shāng rén rù hǎi cǎi bǎo huán guō tā sì jiàn wǔ bǎi bǐ qiū jīng
商人。入海採寶。還過塔寺。見五百比丘。精
qín xíng dào bìng gè fā xīn xīn rán gòng yì fú tián nán yù
勤行道。並各發心。欣然共議。福田難遇。
dāng shè bó gòng rén shě yī zhū dé wǔ bǎi mó ní zhū yǐ jì sì
當設薄供。人捨一珠。得五百摩尼珠。以寄寺
zhǔ sì zhǔ hòu shí shēng bù shàn xīn tú yù dú qǔ bù wéi shè
主。寺主後時。生不善心。圖欲獨取。不為設
gòng dà zhòng wèn yán gǔ kè shī zhū yīng dāng shè gòng sì
供。大眾問言。賈客施珠。應當設供。寺
zhǔ dá yán shì zhū shī wǒ ruò yù duó zhū fèn kě yú rǔ ruò bù
主答言。是珠施我。若欲奪珠。冀可與汝。若不
shí qù gē rǔ shǒu zú tóu zhī fèn kēng zhòng niàn qí chī mò rán
時去。割汝手足。投之糞坑。眾念其癡。默然
gè qù yuán shì zuì è shòu cǐ chóng shēn hòu rù dì yù yòu
各去。緣是罪惡。受此蟲身。後入地獄。又
shòu zhòng kǔ fó zài wáng shě chéng yòu jiàn yī zhòng shēng
受眾苦。佛在王舍城。又見一眾生。
qí shé cháng dà tiě dīng dīng shé chì rán huǒ qǐ zhōng rì jìng
其舌長大。鐵釘釘舌。熾然火起。終日竟
yè bèi shòu chǔ tòng mù lián wèn fó cǐ hé zuì bào jīn shòu cǐ
夜。備受楚痛。目連問佛。此何罪報。今受此
kǔ fó dá mù lián cǐ rén xī shí jīng zuò sì zhǔ hē mà qū qiǎn
苦。佛答目連。此人昔時。經作寺主。呵罵驅遣。
kè jiù bǐ qiū bù yú yǐn shí bù tóng gòng yǎng yǐ shì yīn yuán
客舊比丘。不與飲食。不同供養。以是因緣。

gù huò sī zuì yòu yǒu zhòng shēng shēn tǐ cháng dà tóu shàng
 故獲斯罪。又有衆生。身體長大。頭上
 yǒu huò chì rán huǒ shāo mǎn zhōng yáng tóng cóng sì miàn
 有鑊。熾然火燒。滿中烱銅。從四面
 chū guàn qí shēn shàng chéng xū ér xíng wú yǒu xiū xī mù lián
 出。灌其身上。乘虛而行。無有休息。目連
 wèn fó cǐ hé děng zuì jīn shòu cǐ kǔ fó dá mù lián cǐ rén xī
 問佛。此何等罪。今受此苦。佛答目連。此人昔
 shí zuò sì zhī shì tán yuè sòng yóu bù yǐ fēn yú zhū kè bǐ
 時。作寺知事。檀越送油。不以分與。諸客比
 qiū dài kè qù hòu nǎi fēn jiù zhù yǐ shì yīn yuán gù huò sī
 丘。待客去後。乃分舊住。以是因緣。故獲斯
 zuì yòu yī zhòng shēng chì rán tiě wán cóng shēn shàng rù cóng
 罪。又一衆生。熾然鐵丸。從身上入。從
 shēn xià chū chéng xū ér xíng kǔ tòng nán rěn mù lián wèn fó
 身下出。乘虛而行。苦痛難忍。目連問佛。
 cǐ hé děng zuì jīn shòu cǐ kǔ fó dá mù lián cǐ rén wǎng xī
 此何等罪。今受此苦。佛答目連。此人往昔。
 zuò shā mí zǐ dào zhòng yuán zhōng guǒ zǐ qī méi sǐ rù dì
 作沙彌子。盜衆園中。果子七枚。死入地
 yù shòu wú liàng kǔ yú yè wèi jìn gù huò sī zuì yòu jiàn dà
 獄。受無量苦。餘業未盡。故獲斯罪。又見大
 yú yī shēn bǎi tóu tóu tóu gè yì duò tā wǎng zhōng shì zūn
 魚。一身百頭。頭頭各異。墮他網中。世尊
 jiàn yǐ rù cí xīn sān mèi nǎi huàn cǐ yú yú jí shí yīng shì zūn
 見已。入慈心三昧。乃喚此魚。魚即時應。世尊
 wèn yán rǔ mǔ hé zài dá yán mǔ zài cè zhōng zuò chóng fó yǔ
 問言。汝母何在。答言。母在廁中作蟲。佛語
 zhū bǐ qiū cǐ dà yú zhě jiā shè fó shí zuò sān zàng bǐ qiū yǐ
 諸比丘。此大魚者。迦葉佛時。作三藏比丘。以

è kǒu gù shòu duō tóu bào qí mǔ ěr shí shòu qí lì yǎng yǐ
惡口故。受多頭報。其母爾時。受其利養。以

shì yīn yuán zuò cè zhōng chóng fó yán dé cǐ bào zhě jiē yóu
是因緣。作廁中蟲。佛言。得此報者。皆由

zhòng shēng è kǒu cū qiáng xuān chuán bǐ cǐ dòu luàn liǎng
衆生。惡口麤強。宣傳彼此。鬪亂兩

jiā sǐ rù dì yù yù zú shāo rè tiě bī biǎo lǐ dòng chì yǐ luò
家。死入地獄。獄卒燒熱鐵錐。表裏洞赤。以烙

qí shé fù shāo tiě gōu gōu yǒu sān rèn lì rú fēng máng yǐ
其舌。復燒鐵鈎。鈎有三刃。利如鋒鋸。以

duàn qí shé fù yǐ niú lí gēng pò qí shé fù shāo tiě chǔ cì qí
斷其舌。復以牛犁。耕破其舌。復燒鐵杵。刺其

yān zhōng shù qiān wàn jié zuì bì nǎi chū shēng niǎo shòu
咽中。數千萬劫。罪畢乃出。生鳥獸

zhōng fó yán ruò yǒu zhòng shēng lún shuō jūn zhǔ fù mǔ shī
中。佛言。若有衆生。論說君主。父母師

zhǎng qí zuì guō shì
長。其罪過是。

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 gems in all realms in the ten directions. Today, we rely on the compassionate power of the Buddhas to save all the sentient beings suffering in the realm of hungry ghosts. We pray to the Buddhas to save all sentient beings in the realms of hell, animals, and humans from immeasurable sufferings. We pray to the Buddhas so sentient beings can end the three hindrances, five fears of beginners in the Bodhisattva way, attain the eight stages of mental concentration and then bring forth the four universal vows of a Bodhisattva. We pray to the Buddhas that through cultivation, we gain enough merits to attend the Dharma assembly of Buddha and receive his teachings in person. May we end all afflictions, appear in all Buddha Land at will, and attain supreme enlightenment.

In today's Dharma assembly, we, who have common karma, earnestly listen with full concentration. Continuing with the time that Sakyamuni Buddha and his disciples were in Rajagrha, at the southeastern side of the city, there was a foul pond full of filth and waste. A gigantic worm lived in the pond. This attracted many visitors, including Ananda. After the Buddha heard what Ananda saw, he and his disciples went to the pond. The disciples pondered that the Buddha would explain what offenses the worm had committed that resulted in this retribution. The Buddha said to them, "After the nirvana of Vipasyin Buddha, there were five hundred Bhiksus who passed by a temple. The abbot of the temple happily asked them to stay and provided them abundant offerings. Later, there were five hundred merchants who traveled to the temple after a treasure expedition in the sea. After the merchants saw how

diligently the Bhiksus cultivated and decided to offer them precious Mani pearls. They left the pearls with the Abbot. Unfortunately, the abbot became greedy and kept the pearls. The Bhiksus knew about the incident and told the abbot that the pearls belonged to the merchants and were intended as an offering. The Abbot replied, “The pearls were given to me. If you insist, I will give you some poop. If you don’t leave right away, I will amputate your limbs and throw them into a cesspool. Saddened by his stupidity, the Bhiksus quietly left. Because of this offense, he was born as this worm. After that, he will fall into the hell and receive more sufferings.”

When the Buddha was still in Rajagrha, he saw a sentient being with a long and huge tongue that was full of nails and flames. Day and night, he endured immense sufferings. Maudgalyayana asked the Buddha, “What caused such retribution?” The Buddha replied, “In the past, he was an abbot of a temple. He was very arrogant and frequently reprimanded other Bhiksus. He never offered food and drinks to others. Because of this karmic offense, he received such retribution.”

The Buddha and his disciples saw a huge sentient being with a boiling cauldron full of molten copper. The molten copper overflowed and burned his body incessantly. Maudgalyayana asked the Buddha, “What offenses cause such retribution?” The Buddha replied, “In the past, he was a director of affairs in a temple. He refused to share oil donated by patrons of the temple with guest monks. After the guests left, he only shared oil with the monks in the temple. Because of this offense, he received such retribution.”

There was a sentient being with burning iron ball that entered through his head and exited through his lower body. Maudgalyayana asked the Buddha, “What offenses cause such retribution?” The Buddha replied, “In the past, he was a Sramanera in a temple. HHHge stole seven fruits from the temple’s garden. After his death, he fell into the hells and suffered immeasurable sufferings. His karmic retribution still hasn’t ended, so he is still suffering from this present retribution.”

There was a fish caught in a net with a hundred unique heads. When the Buddha saw it, he entered the Samadhi of compassion. With the power of Samadhi, the fish was able to communicate in a human language. The Buddha asked, “Where is your mother?” The fish replied, “My mother is a worm in a toilet.” Buddha explained to all his disciples, “During the era of Kasyapa Buddha, the fish was a Tripitaka Bhiksu. Unfortunately, the Tripitaka Bhiksu frequently used offensive language. Because of this offense, he was born with multiple heads. Since his mother enjoyed the offerings intended for him, she was born as the worm in the toilet.” The Buddha also said: “Those who suffer this retribution have committed the offenses of offensive language and backbiting, which destroyed others’ harmony and sowed discord and dissension. After their death, they fall into the hells. The warden uses hot iron rods to burn their tongues. He uses an iron hook with three sharp blades to cut their tongues. After that, he uses a plow to rupture their tongues. Then he uses a pestle to stab their throats. This punishment continues for thousands of kalpas. After suffering in hell, they are born as birds in the animal realm. The Buddha said, “The offenses of those who slander kings, parents, teachers and elders would be even more severe.”

jīn rì dào chǎng tóng yè dà zhòng wén fó cǐ yán dà kě bù
今日道場。同業大眾。聞佛此言。大可怖

wèi jīn shàn è èr tú jiǎo rán kě jiàn zuì fú guǒ bào dì liǎo wú
畏。今善惡二途。皎然可見。罪福果報。諦了無

yí wéi yīng nǚ lì qín xíng chàn huǐ xiāng yú pī jīng jù jiàn cǐ
疑。唯應努力。勤行懺悔。相與披經。具見此

shì ruò bù nǚ lì xiǎo fù xiè tuì wǒ jīn suǒ zuò hé yóu dé bàn
事。若不努力。小復懈退。我今所作。何由得辦。

pì rú qiàn fá zhī rén xīn zhù bǎi wèi yú qí jī nǎo zhōng wú jì
譬如歉乏之人。心注百味。於其飢惱。終無濟

yì gù zhī yù qiú shēng miào fǎ yù dù tuō zhòng shēng zhě bù kě
益。故知欲求勝妙法。欲度脫衆生者。不可

zhǐ zài yú xīn jì zài xīn shì yí zì nǚ lì qín ér xíng zhī xiāng
止在於心。既在心事。宜自努力。勤而行之。相

yú zhì xīn děng yí tòng qiè wǔ tī tóu dì wéi dì yù dào è guǐ
與至心。等一痛切。五體投地。為地獄道。餓鬼

dào chù shēng dào rén dào yí qiè zhòng shēng qiú āi chàn
道。畜生道。人道。一切衆生。求哀懺

huǐ yòu wéi fù mǔ shī zhǎng shàn è zhī shì bìng jí zì shēn yí
悔。又為父母師長。善惡知識。并及自身。一

qiè juàn shǔ qiú āi lǐ chàn ruò yǐ zuò zhī zuì yuàn qī chú miè
切眷屬。求哀禮懺。若已作之罪。願乞除滅。

wèi zuò zhī zuì bù gǎn fù zuò yǎng yuàn shì jiān dà cí bēi fù
未作之罪。不敢復作。仰願世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, should feel great fear after listening to what Buddha described. The difference between the good and evil paths is conspicuous. There is no doubt about the law of cause and effect. We should repent our offenses diligently. Now we have read the sutras and comprehended the law of cause and effect, we should not be lazy. Otherwise, we would not be successful in repenting our offenses and attaining the Buddhahood. This is like a poor person who dreams about delicious food but does not improve his conditions. It is not enough just to have the intention if we want to cultivate the supreme and wonderful Dharma and guide sentient beings. After having the intention, we should cultivate diligently. Today, we, with our body on the ground, and take refuge in the world's kindest and most compassionate ones. We repent on behalf of all the sentient beings in the realms of hell, hungry ghosts, animals, and humans, our parents, teachers, elders, knowledgeable and misguided people, and all relatives. We pray that all our past offenses are eradicated and resolve never to repeat them. We respectfully take refuge in the worldly great 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 tí shā fó ná mó míng yào fó
南 無 提 沙 佛 。 南 無 明 曜 佛 。

ná mó chí mán fó ná mó gōng dé míng fó
南 無 持 鬘 佛 。 南 無 功 德 明 佛 。

ná mó shì yí fó ná mó dēng yào fó
南 無 示 義 佛 。 南 無 燈 曜 佛 。

ná mó xīng shèng fó ná mó yào shī fó
南 無 興 盛 佛 。 南 無 藥 師 佛 。

ná mó shàn rú fó ná mó bái háo fó
南 無 善 濡 佛 。 南 無 白 毫 佛 。

ná mó jiān gù fó ná mó fú wēi dé fó
南 無 堅 固 佛 。 南 無 福 威 德 佛 。

ná mó bù kě huài fó ná mó dé xiāng fó
南 無 不 可 壞 佛 。 南 無 德 相 佛 。

ná mó luó hóu fó ná mó zhòng zhǔ fó
南 無 羅 喉 佛 。 南 無 衆 主 佛 。

ná mó fàn shēng fó ná mó jiān jì fó
南 無 梵 聲 佛 。 南 無 堅 際 佛 。

ná mó bù gāo fó ná mó zuò míng fó
南 無 不 高 佛 。 南 無 作 明 佛 。

ná mó dà shān fó ná mó jīn gāng fó
南 無 大 山 佛 。 南 無 金 剛 佛 。

ná mó jiāng zhòng fó ná mó wú wèi fó
南 無 將 衆 佛 。 南 無 無 畏 佛 。

ná mó zhēn bǎo fó
南 無 珍 寶 佛 。

ná mó shī zǐ fān pú sà ná mó shī zǐ zuò pú sà
南 無 師 子 旛 菩 薩 。 南 無 師 子 作 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 cí bēi lì dà zhì huì lì bù sī yì lì wú liàng zì zài
願以慈悲力。大智慧力。不思議力。無量自在

lì dù tuō liù dào yí qiè zhòng shēng miè chú liù dào yí qiè
力。度脫六道。一切衆生。滅除六道。一切

zhòng kǔ líng zhū zhòng shēng jiē dé duàn chú sān tú zuì yè bì
衆苦。令諸衆生。皆得斷除。三塗罪業。畢

jìng bù fù zào wǔ nì shí è gèng duò sān tú cóng jīn rì qù
竟不復。造五逆十惡。更墮三塗。從今日去。

shě kǔ bào shēng dé jìng tǔ shēng shě kǔ bào mìng dé zhì huì
捨苦報生。得淨土生。捨苦報命。得智慧

mìng shě kǔ bào shēn dé jīn gāng shēn shě è qù kǔ dé niè pán
命。捨苦報身。得金剛身。捨惡趣苦。得涅槃

lè niàn è qù kǔ fā pú tí xīn sì děng liù dù cháng dé xiàn
樂。念惡趣苦。發菩提心。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 fù néng dù tuō yí qiè zhòng
息。乃至進修。滿十地行。復能度脫。一切衆

shēng
生。

Again, we take refuge in all the triple gems in all realms in the ten directions. We rely on the power of compassion, great wisdom, inconceivable and unlimited at-will freedom guide to liberate all the sentient beings in the six realms. We pray that all our sufferings and offenses of the three evils realms are eradicated. We resolve never again to commit the five rebellious acts (Pancanantarya), the ten evil deeds (Dasakusala), and consequently, never fall into the three evil destinies. Starting from today, we resolve to abandon rebirth and attain birth in the pure land. We resolve to abandon the impermanent life and attain the wisdom life. We resolve to abandon the retribution body and attain the Vajra body. We resolve to abandon the sufferings of the evil destinies and attain the bliss of Nirvana. We resolve to be mindful of the sufferings in the evil destinies and bring forth our Bodhi mind. We resolve to attain the four immeasurable minds, six paramitas, the four unlimited Bodhisattva powers of reasoning, six transcendental powers, and freedoms. We resolve to cultivate diligently and incessantly until we fulfill the ten stages of a Bodhisattva. Then we resolve to return to guide and liberate all the sentient beings.

chū dì yù dì bā
出地獄第八

jīn rì dào chǎng tóng yè dà zhòng suī fù wàn fǎ chà pǐn gōng
今日道場。同業大眾。雖復萬法差品。功
yòng bù yī zhì yú míng ān xiāng xíng wéi shàn yú è yǔ shàn zé
用不一。至於明闇相形。唯善與惡。語善則
rén tiān shèng guǒ shù è zé sān tú jù bào èr shì liè shì jiǎo rán
人天勝果。述惡則三塗劇報。二事列世。皎然
fēi xū ér yú huò zhī zhě duō qǐ yí yì huò yán rén tiān shì wàng
非虛。而愚惑之者。多起疑異。或言人天是妄
zào dì yù fēi zhēn shuō bù zhī tuī yīn yàn guǒ bù zhī yàn guǒ
造。地獄非真說。不知推因驗果。不知驗果
xún yīn jì yīn guǒ bù fēn gè zhí shì jiě fēi dàn yán kōng tán
尋因。既因果不分。各執世解。非但言空談
yǒu nǎi yì tí piān zào lún xīn guāi shēng shàn wèi céng yún
有。乃亦題篇造論。心乖勝善。未曾云
miù shè shǐ shì huì zhí gù yì jiān rú shì děng rén zì tóu è
謬。設使示誨。執固益堅。如是等人。自投惡
dào rú shè jiàn qǐng duò zài dì yù cí qīn xiào zǐ bù néng xiāng
道。如射箭頃。墮在地獄。慈親孝子。不能相
jiù wéi dé qián xíng rù yú huǒ huò shēn xīn cuī suì jīng shén tòng
救。唯得前行入於火鑊。身心摧碎。精神痛
kǔ dāng cǐ zhī shí huǐ fù hé jí jīn rì dào chǎng tóng yè dà
苦。當此之時。悔復何及。今日道場。同業大
zhòng shàn è xiāng zī yóu rú yǐng xiǎng zuì fú yì chù sù yù
眾。善惡相資。猶如影響。罪福異處。宿豫
yán dài xìng gè míng xìn wú cuò yí xīn hé wèi dì yù jīng yán
嚴待。幸各明信。無厝疑心。何謂地獄。經言。
sān qiān dà qiān shì jiè tiě wéi liǎng shān hēi ān zhī jiān wèi zhī
三千大千世界。鐵圍兩山。黑闇之間。謂之

dì yù tiě chéng zǒng guǎng yī qiān liù bǎi wàn lǐ chéng zhōng
地獄。鐵城縱廣。一千六百萬里。城中

bā wàn sì qiān gé xià yǐ tiě wéi dì shàng yǐ tiě wéi wǎng huǒ
八萬四千鬲。下以鐵為地。上以鐵為網。火

shāo cǐ chéng biǎo lǐ dòng chì shàng huǒ ché xià xià huǒ ché
燒此城。表裏洞赤。上火徹下。下火徹

shàng qí míng zé yǒu zhòng hé hēi ān dāo lún jiàn lín tiě jī cì
上。其名則有衆合黑闇。刀輪劍林。鐵機刺

lín tiě wǎng tiě kū tiě wán jiān shí tàn kēng shāo lín hǔ láng jiào
林。鐵網鐵窟。鐵丸尖石。炭坑燒林。虎狼叫

huàn huò shāng lú tàn dāo shān jiàn shù huǒ mó huǒ chéng
喚。鑊湯爐炭。刀山劍樹。火磨火城。

tóng zhù tiě chuáng huǒ jū huǒ lún yǐn tóng tǔ huǒ dà rè dà
銅柱鐵床。火車火輪。飲銅吐火。大熱大

hán bá shé dīng shēn lí gēng zhǎn zhuó dāo bīng tú liè huī hé
寒。拔舌釘身。犁耕斬斫。刀兵屠裂。灰河

fèi shǐ hán bīng yū ní yú chī tí kū lóng máng yīn yǎ tiě gōu tiě
沸屎。寒冰淤泥。愚癡啼哭。聾盲瘖啞。鐵鈎鐵

zuǐ fù yǒu dà xiǎo ní lí ā bí dì yù fó gào ā nán yún hé
嘴。復有大小泥犁。阿鼻地獄。佛告阿難。云何

míng ā bí dì yù ā zhě yán wú bí zhě yán zhē ā zhě yán
名阿鼻地獄。阿者言無。鼻者言遮。阿者言

wú bí zhě yán jiù hé yán wú zhē wú jiù yòu ā zhě yán wú jiān
無。鼻者言救。合言無遮無救。又阿者言無間。

bí zhě yán wú dòng ā yán jí rè bí yán jí nǎo ā yán bù
鼻者言無動。阿言極熱。鼻言極惱。阿言不

xián bí yán bù zhù bù xián bù zhù míng ā bí dì yù yòu ā
閑。鼻言不住。不閑不住。名阿鼻地獄。又阿

yán dà yàn bí yán měng rè měng huǒ rù xīn míng ā bí dì
言大焰。鼻言猛熱。猛火入心。名阿鼻地

yù fó gào ā nán ā bí dì yù zǒng guǎng zhèng děng sān shí
 獄。佛告阿難。阿鼻地獄。縱廣正等。三十

èr wàn lǐ qī zhòng tiě chéng qī céng tiě wǎng xià shí bā gé
 二萬里。七重鐵城。七層鐵網。下十八鬮。

zhōu zā qī zhòng jiē yǒu dāo lín qī zhòng chéng nèi fù yǒu jiàn
 周匝七重。皆有刀林。七重城內。復有劍

lín xià shí bā gé gé bā wàn sì qiān zhòng yú qí sì jiǎo yǒu sì
 林。下十八鬮。鬮八萬四千重。於其四角。有四

dà tóng gǒu qí shēn cháng dà wàn liù qiān lǐ yǎn rú chéng diàn
 大銅狗。其身長大。萬六千里。眼如掣電。

yá rú jiàn shù chǐ rú dāo shān shé rú tiě cì yí qiè shēn máo
 牙如劍樹。齒如刀山。舌如鐵刺。一切身毛。

jiē chū měng huǒ qí yān chòu è shì jiān chòu wù wú yǐ wéi
 皆出猛火。其煙臭惡。世間臭物。無以為

pì yòu yǒu shí bā yù zú tóu rú luó chà tóu kǒu rú yè chā kǒu
 譬。又有十八獄卒。頭如羅刹頭。口如夜叉口。

yǒu liù shí sì yǎn yǎn sàn bèng tiě wán rú shí lǐ chē gōu yá
 有六十四眼。眼散迸鐵丸。如十里車。鈎牙

shàng chū gāo bǎi liù shí lǐ yá tóu huǒ liú shāo qián tiě jū líng
 上出高百六十里。牙頭火流燒前鐵車。令

tiě jū lún yī yī lún wǎng huà wéi yī yì huǒ dāo fēng rèn jiàn
 鐵車輪。一一輪輞。化為一億火刀。鋒刃劍

jǐ jiē cóng huǒ yán zhōng chū rú shì liú huǒ shāo ā bí chéng
 戟。皆從火炎中出。如是流火。燒阿鼻城。

líng ā bí chéng chì rú róng tóng yù zú tóu shàng yǒu bā niú
 令阿鼻城。赤如融銅。獄卒頭上。有八牛

tóu yī yī niú tóu yǒu shí bā jiǎo yī yī jiǎo tóu jiē chū huǒ
 頭。一一牛頭。有十八角。一一角頭。皆出火

jù huǒ jù fù huà chéng shí bā huǒ wǎng huǒ wǎng fù biàn zuò
 聚。火聚復化成十八火輞。火輞復變。作

dà dāo lún rú jū lún hǔ lún lún xiāng cì zài huǒ yán jiān mǎn
大 刀 輪。如 車 輪 許。輪 輪 相 次。在 火 炎 間。滿

ā bí yù tóng gǒu zhāng kǒu tǔ shé zài dì shé rú tiě cì shé
阿 鼻 獄。銅 狗 張 口。吐 舌 在 地。舌 如 鐵 刺。舌

chū zhī shí huà wú liàng shé mǎn ā bí chéng qī zhòng chéng
出 之 時。化 無 量 舌。滿 阿 鼻 城。七 重 城

nèi yǒu qī tiě chuáng chuáng tóu huǒ yǒng rú fèi yǒng quán qí
內。有 七 鐵 幢。幢 頭 火 涌。如 沸 涌 泉。其

tiě liú bèng mǎn ā bí chéng ā bí sì mén yú mén kǔn shàng
鐵 流 迸。滿 阿 鼻 城。阿 鼻 四 門。於 門 闌 上。

yǒu shí bā fǔ fèi tóng yǒng chū cóng mén màn liú mǎn ā bí
有 十 八 釜。沸 銅 涌 出。從 門 漫 流。滿 阿 鼻

chéng yī yī gé jiān yǒu bā wàn sì qiān tiě mǎng dà shé tǔ dú
城。一 一 鬲 間。有 八 萬 四 千 鐵 蟒 大 蛇。吐 毒

tǔ huǒ shēn mǎn chéng nèi qí shé xiào hǒu rú tiān zhèn léi yǔ
吐 火。身 滿 城 內。其 蛇 哮 吼。如 天 震 雷。雨

dà tiě wán mǎn ā bí chéng chéng zhōng kǔ shì bā wàn yì qiān
大 鐵 丸 滿 阿 鼻 城。城 中 苦 事。八 萬 億 千。

kǔ zhōng kǔ zhě jí zài cǐ chéng yòu yǒu wǔ bǎi yì chóng chóng
苦 中 苦 者。集 在 此 城。又 有 五 百 億 蟲。蟲

bā wàn sì qiān zuǐ zuǐ tóu huǒ liú rú yǔ ér xià mǎn ā bí
八 萬 四 千 嘴。嘴 頭 火 流。如 雨 而 下。滿 阿 鼻

chéng cǐ chóng xià shí ā bí měng huǒ qí yàn dà chì chì guāng
城。此 蟲 下 時。阿 鼻 猛 火。其 燄 大 熾。赤 光

huǒ yàn zhào sān bǎi sān shí liù wàn lǐ cóng ā bí dì yù shàng
火 燄。照 三 百 三 十 六 萬 里。從 阿 鼻 地 獄。上

chōng dà hǎi wò jiāo shān xià dà hǎi shuǐ dī rú jū zhóu hǔ
衝 大 海。沃 焦 山 下。大 海 水 滴。如 車 軸 許。

chéng dà tiě jiān mǎn ā bí chéng fó gào ā nán ruò yǒu zhòng
成 大 鐵 尖。滿 阿 鼻 城。佛 告 阿 難。若 有 衆

shēng shā fù hài mǔ mà rǔ liù qīn zuò shì zuì zhě mìng zhōng
 生。殺父害母。罵辱六親。作是罪者。命終

zhī shí tóng gǒu zhāng kǒu huà shí bā jū zhuàng rú jīn jū bǎo
 之時。銅狗張口。化十八車。狀如金車。寶

gài zài shàng yí qiè yàn huǒ huà wéi yù nǚ zuì rén yáo jiàn xīn
 蓋在上。一切燄火。化為玉女。罪人遙見。心

shēng huān xǐ wǒ yù wǎng zhōng wǒ yù wǎng zhōng fēng dāo jiě
 生歡喜。我欲往中。我欲往中。風刀解

shēn hán jí shī shēng níng dé hǎo huǒ zài jū shàng zuò rán huǒ
 身。寒急失聲。寧得好火。在車上坐。然火

zì bào zuò shì niàn yǐ jí biàn mìng zhōng huī huò zhī jiān yǐ
 自爆。作是念已。即便命終。揮霍之間。已

zuò jīn jū gù zhān yù nǚ jiē zhuō tiě fǔ zhǎn jié qí shēn shēn
 坐金車。顧瞻玉女。皆捉鐵斧。斬截其身。身

xià huǒ qǐ rú xuán huǒ lún pì rú zhuàng shì qū shēn bì qǐng
 下火起。如旋火輪。譬如壯士。屈伸臂頃。

zhí duò ā bí dà dì yù zhōng cóng yú shàng gé rú xuán huǒ
 直墮阿鼻大地獄中。從於上鬲。如旋火

lún zhì xià gé jì shēn biàn gé nèi tóng gǒu dà hǒu niè gǔ shà
 輪。至下鬲際。身遍鬲內。銅狗大吼。齧骨啞

suǐ yù zú luó chà zhuō dà tiě chā chā tóu líng qǐ biàn tī huǒ
 髓。獄卒羅刹。捉大鐵叉。叉頭令起。遍體火

yàn mǎn ā bí chéng tiě wǎng yǔ dāo cóng máo kǒng rù huà
 燄。滿阿鼻城。鐵網雨刀。從毛孔入。化

yán luó wáng dà shēng gào chī rén yù zhǒng rǔ zài shì shí
 閻羅王。大聲告敕。癡人獄種。汝在世時。

bù xiào fù mǔ xié màn wú dào rǔ jīn shēng chù míng ā bí dì
 不孝父母。邪慢無道。汝今生處。名阿鼻地

yù rǔ bù zhī ēn wú yǒu cán kuì shòu cǐ kǔ nǎo wéi lè bù yē
 獄。汝不知恩。無有慚愧。受此苦惱。為樂不耶。

zuò shì yǔ yǐ jí miè bù xiàn ěr shí yù zú fù qū zuì rén cóng
作 是 語 已。即 滅 不 現。爾 時 獄 卒。復 驅 罪 人。從

yú xià gé nǎi zhì shàng gé jīng lì bā wàn sì qiān gé zhōng jīn
於 下 鬲。乃 至 上 鬲。經 歷 八 萬 四 千 鬲 中。津

shēn ér guō zhì tiě wǎng jì yī rì yī yè ěr nǎi zhōu biàn ā
身 而 過。至 鐵 網 際。一 日 一 夜。爾 乃 周 遍。阿

bí dì yù yī rì yī yè cǐ yán fú tí rì yuè suì shù liù shí xiǎo
鼻 地 獄。一 日 一 夜。此 閻 浮 提。日 月 歲 數。六 十 小

jié rú shì shòu mìng jìn yī dà jié
劫。如 是 壽 命。盡 一 大 劫。

Liberation From the Hells: Chapter 8

In today's Dharma assembly, we, who have common karma, shall be aware that although there are different paths, the underlying goal is the same. Good and evil are like brightness and darkness. Good deeds result in being born as humans or in heaven while bad deeds result in the three evil realms. Even though the contrast between good and evil is clear, ignorant people are still doubtful. They say the realms of human and heaven are fictional and the realm of hell is not real. They do not know whether to investigate the cause first and examine the effect later or examine the effect first and investigate the cause later. They cannot differentiate between cause and effect. Not only do they insist on our own worldly views but publish articles about these misleading concepts. They regard themselves as knowledgeable and think that what they say is real. Even when they are informed with the right views, they reject those views. Like an arrow that drops to the ground, ignorant people will fall into the evil realms. Not even their parents or children can save them. Without a choice, the ignorant proceed into a burning wok. Their body and mind are crushed and the suffering is immense. At that moment it is too late to regret for what has been done.

In today's Dharma assembly, we, who have common karma, shall be aware that good and evil deeds assist and accompany each other like a shadow to an object or like a sound to an instrument. The retributions of good and evil deeds are sharply different. Good deeds result in blessings and evil deeds result in sufferings. We should be always mindful of our thoughts. Now that everyone believes in the cause and effect without doubt, let's try to understand what hell is. The sutra says: "In the trichilocosm, between the two rings of iron mountains, and among darkness, there is a place called Hell. The iron wall surrounding it extends for sixteen million miles. Inside the hells, the ground is covered with iron floors and iron nets cover above. The fire burns brightly in the city. There are many hells, such as Hell of Failing Mountain, Hell of Darkness, Hell with Wheels of Knives, Hell with Jungle of Swords, Hell with Iron Machinery, Hell with Jungle of Iron Spikes, Hell of Iron Fences, Hell of Caverns, Hell of Iron Balls, Hell of Sharp Rocks, Hell with Charcoal Pits, Hell with Burning Jungles, Hell of Tigers and Wolves, Hell of Wailing, Hell of Boiling Water, Hell of Stove with Burning Charcoal, Hell with Mountains of Knives, Hell with Trees of Swords, Hell of Fire Grinder, Hell of Fire City, Hell of Copper Pillar, Hell of Iron Bed, Hell of Fire Carriage, Hell of Fire Wheel, Hell of Copper Drinking, Hell of Spitting Flames, Hell of Extremely Fierce Heat, Hell of Extremely Bitter Cold, Hell of Tongue Pulling,

Hell of Body Nailing, Hell of Plowing, Hell of Chopping, Hell of Knives and Soldiers, Hell of Massacre, Hell with River of Ash, Hell of Boiling Feces, Hell of Freezing Ice, Hell of Filthy Mud, Hell of Ignorance, Hell of Crying, Hell of Deaf and Blind, Hell of Dumb, Hell of Iron Hook, and Hell of Iron Beak, Hell of Muddy Plow, and the Avici Hell.

The Buddha explained to Ananda why the Avici Hell is named as such. Avici has many meanings. The meanings include unlimited and cannot be rescued, unintermitted and unmovable, extreme heat and extreme irritation, ceaseless, and flame and scorching heat. The Buddha told Ananda. The length of the Avici Hell extends for 320,000 miles. In the Avici Hell, there are seven layers of walls made of iron and seven layers of iron fences. There are eighteen different sites; surrounded by seven layers of jungles of knives. Inside the cities, there are jungles of swords. Each of the 18 different sites has 84,000 layers. The four corners are guarded by four huge copper dogs. These dogs' eyes are like lightning, their teeth are like jungles of swords and mountains of knives and their tongues are like iron spikes. Their bodies are full of flames and their stench is unbearable. There are also 18 wardens with heads like raksasas and mouths like yaksas. Their 64 bulging eyes that resemble iron balls. Their teeth extend upwards for 160 miles. Their teeth emit flames that burn the Avici City, turning the city into molten copper. On each of the warden's head, there are eight bull heads. Each bull head has 18 horns. Each horn emits fire that turns into 18 fire nets. The nets then turn into large wheel of knives. Positioned closed to each other, the wheels filled up the entire Avici Hell. The tongues of the copper dogs look like iron thorns and extend to the ground. The tongues transform into immeasurable tongues and fill up Avici City. In the seven layered city, there are seven iron pennants. Fire bursts from the top of the pennants like boiling geysers, filling up the entire Avici City. On the door steps of the four city doors, there are 18 pots. Boiling molten copper gushes out from the container, filling up the entire Avici City. Inside the city there are 84,000 huge pythons that emit toxic gas and fire. The pythons howl like a thunder and falling iron balls. The sufferings in the city are innumerable. The extreme sufferings are in this city. There are also 5 billion worms, each with 84,000 mouths. Fire pours from their mouths like rain, filling up the entire Avici City. The flames illuminate 3.36 million miles.

The Buddha told Ananda that sentient beings who killed their parents and insulted their family will see 18 golden carriages with precious canopies at the time of their death. These carriages are the transformation of the copper dogs. Additionally, all the fire transforms into beautiful jade maidens. The offenders become very happy when they see these images. They long to join them. At their dying moment, they feel very cold and seek warmth. The carriages that they are riding burst into flames. At this instant, they die. The jade maidens turned into iron axes and chop their bodies. Fire forms on their lower bodies burns like a turning wheel. Instantly, they fall into the Great Avici Hell. Their sufferings begin from the top layer to the bottom layer. The copper dogs bark loudly and maw their bones and marrow. The warden and raksasas poke them with large iron forks. Their whole bodies are on fire. Iron nets and many knives penetrate their pores.

King Yama scolds them loudly, "You ignorant and guilty people, when you were alive you were not filial and respectful to your parents. You were deviant, arrogant, and immoral. Now you are born in the Avici Hell. You were ungrateful and without remorse. Therefore, you deserve these sufferings." He will then disappear after saying those remarks. Immediately the wardens steer the offenders from the bottom layer to the top layer. They pass through eighty four thousand layers. It took one day and one night to travel through the entire Avici Hell. One day and one night in Avici Hell is equivalent to sixty

small kalpas in Jambudvīpa (our world). The offenders have a life span of one great kalpa in the Avīci Hell.

wǔ nì zuì rén wú cán wú kuì zào zuò wǔ nì wǔ nì zuì gù lín
五逆罪人。無慚無愧。造作五逆。五逆罪故。臨

mìng zhōng shí shí bā fēng dāo rú tiě huǒ jū jiě jié qí shēn yǐ
命終時。十八風刀。如鐵火車。解截其身。以

rè bī gù biàn zuò shì yán dé hǎo sè huā qīng liáng dà shù yú
熱逼故。便作是言。得好色華。清涼大樹。於

xià yóu xì bù yì lè hū zuò cǐ niàn shí ā bí dì yù bā wàn sì
下遊戲。不亦樂乎。作此念時。阿鼻地獄。八萬四

qiān zhū è jiàn lín huà zuò bǎo shù huā guǒ mào shèng háng liè
千諸惡劍林。化作寶樹。華果茂盛。行列

zài qián dà rè huǒ yàn huà wéi lián huā zài bǐ shù xià zuì rén
在前。大熱火燄。化為蓮華。在彼樹下。罪人

jiàn yǐ wǒ suǒ yuàn zhě jīn yǐ dé guǒ zuò shì yǔ shí jí yú bào
見已。我所願者。今已得果。作是語時。疾於暴

yǔ zuò lián huā shàng zuò yǐ xū yú tiě zuǐ zhū chóng cóng huǒ
雨。坐蓮華上。坐已須臾。鐵嘴諸蟲。從火

huā qǐ chuān gǔ rù suǐ chè xīn chuān nǎo pān shù ér shàng yí
華起。穿骨入髓。徹心穿腦。攀樹而上。一

qiè jiàn zhī xuē ròu chè gǔ wú liàng dāo lín dāng shàng ér xià
切劍枝。削肉徹骨。無量刀林。當上而下。

huǒ jū lú tàn shí bā kǔ shì yī shí lái yíng cǐ xiāng xiàn qián
火車爐炭。十八苦事。一時來迎。此相現前。

xiàn zhuì dì xià cóng xià gé shàng shēn rú huā fū biàn mǎn xià
陷墜地下。從下鬲上。身如華敷。遍滿下

gé cóng xià gé qǐ huǒ yàn měng chì zhì yú shàng gé zhì shàng
鬲。從下鬲起。火燄猛熾。至於上鬲。至上

gé yǐ shēn mǎn qí zhōng rè nǎo jí gù zhāng yǎn tǔ shé cǐ
鬲已。身滿其中。熱惱急故。張眼吐舌。此

rén zuì gù wàn yì róng tóng bǎi qiān dāo lún cóng kōng zhōng
人罪故。萬億鎔銅。百千刀輪。從空中

xià tóu rù zú chū yí qiè kǔ shì guō yú shàng shuō bǎi qiān wàn
下。頭入足出。一切苦事。過於上說。百千萬

bèi jù wǔ nì zhě qí rén shòu zuì zú mǎn wǔ jié fù yǒu zhòng
倍。具五逆者。其人受罪。足滿五劫。復有衆

shēng pò fó jìn jiè xū shí xìn shī fěi bàng xié jiàn bù shì yīn
生。破佛禁戒。虛食信施。誹謗邪見。不識因

guǒ duàn xué bō rě huǐ shí fāng fó tōu fó fǎ wù qǐ zhū huì
果。斷學般若。毀十方佛。偷佛法物。起諸穢

wū bù qīng jìng hēng bù zhī cán kuì huǐ rǔ suǒ qīn zào zhòng
污。不清淨行。不知慚愧。毀辱所親。造衆

è shì cǐ rén zuì bào lín mìng zhōng shí fēng dāo jiě shēn yǎn
惡事。此人罪報。臨命終時。風刀解身。偃

wò bù dìng rú bèi chǔ tà qí xīn huāng yuè fā kuáng chí xiǎng
臥不定。如被楚撻。其心荒越。發狂癡想。

jiàn jǐ shì zhái nán nǚ dà xiǎo yí qiè jiē shì bù jìng zhī wù shǐ
見己室宅。男女大小。一切皆是。不淨之物。屎

niào chòu chù yíng liú yú wài ěr shí zuì rén jí zuò shì yǔ yún
尿臭處。盈流於外。爾時罪人。即作是語。云

hé cǐ chù wú hǎo chéng guō jí hǎo shān lín shǐ wú yóu xì nǎi
何此處。無好城郭。及好山林。使吾遊戲。乃

chù rú cǐ bù jìng wù jiān zuò shì yǔ yǐ yù zú luó chà yǐ dà tiě
處如此。不淨物間。作是語已。獄卒羅剎。以大鐵

chā qíng ā bí yù jí zhū dāo lín huà zuò bǎo shù jí qīng liáng
叉。擊阿鼻獄。及諸刀林。化作寶樹。及清涼

chí huǒ yàn huà zuò jīn yè lián huā zhū tiě zuǐ chóng huà wéi fú
池。火燄化作。金葉蓮華。諸鐵嘴蟲。化為鳧

yàn dì yù tòng shēng rú yǒng gē yīn zuì rén wén yǐ rú cǐ hǎo
雁。地獄痛聲。如詠歌音。罪人聞已。如此好

chù wú dāng yóu zhōng niàn yǐ xún shí zuò huǒ lián huā zhū tiě
處。吾當遊中。念已尋時。坐火蓮華。諸鐵

zuǐ chóng cóng shēn máo kǒng shà shí qí qū bǎi qiān tiě lún
嘴 蟲 。 從 身 毛 孔 。 啞 食 其 軀 。 百 千 鐵 輪 。

cóng dǐng shàng rù héng shā tiě chā tiāo qí yǎn jīng dì yù tóng
從 頂 上 入 。 恒 沙 鐵 叉 。 挑 其 眼 睛 。 地 獄 銅

gǒu huà zuò bǎi yì tiě gǒu jìng fēn qí shēn qǔ xīn ér shí é ěr
狗 。 化 作 百 億 鐵 狗 。 競 分 其 身 。 取 心 而 食 。 俄 爾

zhī jiān shēn rú tiě huā mǎn shí bā gé yī yī huā bā wàn sì
之 間 。 身 如 鐵 華 。 滿 十 八 鬲 。 一 一 華 。 八 萬 四

qiān yè yī yī yè tóu shēn shǒu zhī jiē zài yī gé jiān dì yù bù
千 葉 。 一 一 葉 頭 。 身 手 肢 節 。 在 一 鬲 間 。 地 獄 不

dà cǐ shēn bù xiǎo biàn mǎn rú cǐ dà dì yù zhōng cǐ děng zuì
大 。 此 身 不 小 。 徧 滿 如 此 。 大 地 獄 中 。 此 等 罪

rén duò cǐ dì yù jīng lì bā wàn sì qiān dà jié cǐ ní lí miè
人 。 墮 此 地 獄 。 經 歷 八 萬 四 千 大 劫 。 此 泥 犁 滅 。

fù rù dōng fāng shí bā gé zhōng rú qián shòu kǔ cǐ ā bí yù
復 入 東 方 十 八 鬲 中 。 如 前 受 苦 。 此 阿 鼻 獄 。

nán yì shí bā gé xī yì shí bā gé běi yì shí bā gé bàng fāng
南 亦 十 八 鬲 。 西 亦 十 八 鬲 。 北 亦 十 八 鬲 。 謗 方

děng jīng jù wǔ nì zuì pò huài xián shèng duàn zhū shàn gēn rú
等 經 。 具 五 逆 罪 。 破 壞 賢 聖 。 斷 諸 善 根 。 如

cǐ zuì rén jù zhòng zuì zhě shēn mǎn ā bí yù sì zhī fù mǎn
此 罪 人 。 具 衆 罪 者 。 身 滿 阿 鼻 獄 。 四 支 復 滿 。

shí bā gé zhōng cǐ ā bí yù dàn shāo rú cǐ yù zhǒng zhòng
十 八 鬲 中 。 此 阿 鼻 獄 。 但 燒 如 此 。 獄 種 衆

shēng jié yù jìn shí dōng mén jí kāi jiàn dōng mén wài qīng
生 。 劫 欲 盡 時 。 東 門 即 開 。 見 東 門 外 。 清

quán liú shuǐ huā guǒ lín shù yí qiè jù xiàn shì zhū zuì rén cóng
泉 流 水 。 華 果 林 樹 。 一 切 俱 現 。 是 諸 罪 人 。 從

xià gé jiàn yǎn huǒ zàn xiē cóng xià gé qǐ wǎn zhuǎn fù xíng jīn
下 鬲 見 。 眼 火 暫 歇 。 從 下 鬲 起 。 宛 轉 腹 行 。 津

shēn shàng zǒu dào shàng gé zhōng shǒu pān dāo lún shí xū kōng
 身 上 走。到 上 鬲 中。手 攀 刀 輪。時 虛 空

zhōng yǔ rè tiě wán zǒu qù dōng mén jì zhì mén kǔn yù zú
 中。雨 熱 鐵 丸。走 趣 東 門。既 至 門 闔。獄 卒

luó chà shǒu zhuō tiě chā nì cì qí yǎn tóng gǒu niè xīn mēn
 羅 刹。手 捉 鐵 叉。逆 刺 其 眼。銅 狗 嚙 心。悶

jué ér sǐ sǐ yǐ fù shēng jiàn nán mén kāi rú qián bù yì rú shì
 絕 而 死。死 已 復 生。見 南 門 開。如 前 不 異。如 是

xī mén běi mén yì jiē rú cǐ rú cǐ shí jiān jīng lì bàn jié ā
 西 門 北 門。亦 皆 如 此。如 此 時 間。經 歷 半 劫。阿

bí yù sǐ fù shēng hán bīng yù zhōng hán bīng yù sǐ shēng hēi
 鼻 獄 死。復 生 寒 冰 獄 中。寒 冰 獄 死。生 黑

ān chù bā qiān wàn suì mù wú suǒ jiàn shòu dà chóng shēn wǎn
 闇 處。八 千 萬 歲。目 無 所 見。受 大 蟲 身。宛

zhuǎn fù xíng zhū qíng ān sài wú suǒ jiě zhī bǎi qiān hú láng
 轉 腹 行。諸 情 闇 塞。無 所 解 知。百 千 狐 狼。

qiān chè shí zhī mìng zhōng zhī hòu shēng chù shēng zhōng wǔ
 牽 掣 食 之。命 終 之 後。生 畜 生 中。五

qiān wàn suì shòu niǎo shòu xíng rú shì zuì bì huán shēng rén
 千 萬 歲。受 鳥 獸 形。如 是 罪 畢。還 生 人

zhōng lóng máng yīn yǎ jiè là yōng jū pín qióng xià jiàn yí qiè
 中。聾 盲 瘖 啞。疥 癩 癰 疽。貧 窮 下 賤。一 切

zhū shuāi yǐ zì zhuāng yán shòu cǐ jiàn xíng jīng wǔ bǎi shēn
 諸 衰。以 自 莊 嚴。受 此 賤 形。經 五 百 身。

hòu fù huán shēng è guǐ dào zhōng è guǐ dào zhōng yù shàn
 後 復 還 生。餓 鬼 道 中。餓 鬼 道 中。遇 善

zhī shì zhū dà pú sà hē zé qí yán rǔ yú qián shēn wú liàng shì
 知 識。諸 大 菩 薩。呵 責 其 言。汝 於 前 身。無 量 世

shí zuò wú xiàn zuì fěi bàng bù xìn duò ā bí yù shòu zhū kǔ
 時。作 無 限 罪。誹 謗 不 信。墮 阿 鼻 獄。受 諸 苦

bào bù kě jù shuō rǔ jīn yīng dāng fā cí bēi xīn shí zhū è
報。不可具說。汝今應當。發慈悲心。時諸餓

guǐ wén shì yǔ yǐ chēng nán wú fó chēng fó ēn lì xún jí mìng
鬼。聞是語已。稱南無佛。稱佛恩力。尋即命

zhōng shēng sì tiān chù shēng bǐ tiān yǐ huǐ guō zì zé fā pú
終。生四天處。生彼天已。悔過自責。發菩

tí xīn zhū fó xīn guāng bù shě shì děng shè shòu shì bèi cí āi
提心。諸佛心光。不捨是等。攝受是輩。慈哀

shì děng rú luó hóu luó jiào bì dì yù rú ài yǎn mù fó gào dà
是等。如羅喉羅。教避地獄。如愛眼目。佛告大

wáng yù zhī fó xīn guāng míng suǒ zhào cháng zhào rú cǐ wú
王。欲知佛心。光明所照。常照如此。無

jiān wú jiù zhū kǔ zhòng shēng fó xīn suǒ yuán cháng yuán cǐ
間無救。諸苦衆生。佛心所緣。常緣此

děng jí è zhòng shēng yǐ fó xīn lì zì zhuāng yán gù guō
等。極惡衆生。以佛心力。自莊嚴故。過

suàn shù jié líng bǐ è rén fā pú tí xīn jīn rì dào chǎng tóng
算數劫。令彼惡人。發菩提心。今日道場。同

yè dà zhòng wén fó shì zūn shuō shàng zhū kǔ yí jiā shè xīn
業大眾。聞佛世尊。說上諸苦。宜加攝心。

mò shēng fàng yì xiāng yú ruò fù bù qín fāng biàn xíng pú sà
莫生放逸。相與若復。不勤方便。行菩薩

dào zé yú yī yī dì yù jiē yǒu zuì fēn jīn rì tóng wéi xiàn shòu
道。則於一一地獄。皆有罪分。今日同為現受

ā bí dì yù děng kǔ yí qiè zhòng shēng dāng shòu ā bí dì yù
阿鼻地獄等苦。一切衆生。當受阿鼻地獄

děng kǔ yí qiè zhòng shēng guǎng jí shí fāng yí qiè dì yù xiàn
等苦。一切衆生。廣及十方。一切地獄。現

shòu dāng shòu wú qióng wú jìn yí qiè zhòng shēng dèng yí
受 當 受 。 無 窮 無 盡 。 一 切 衆 生 。 等 一

tòng qiè wǔ tī tóu dì guī yī shì jiān dà cí bēi fù
痛 切 。 五 體 投 地 。 歸 依 世 間 。 大 慈 悲 父 。

The offenders of the five grave offenses have no remorse in carrying out those five rebellious acts. Because of these offenses, when they die, there are 18 types of hot wind that slice their bodies like sharp knives. Feeling hot, they long for shelter under the shade of a big tree. At the moment of this thought, the 84,000 evil jungles of swords in the Avici Hell transform into precious fruit trees. The fire transforms into lotuses. When the offenders see this, they say their wishes have come true and sit on top of the lotuses. Soon after that, worms with iron beaks appear from the flowers and penetrate their bones, marrow, hearts, and brains. Countless swords and knives slice their flesh and bones from the top. They also encounter 18 sufferings such as fiery carriage and burning stoves. They suffer repeatedly in the fire, molten copper, and swords. The offenders of the five rebellious acts suffer these offenses for five kalpas.

There are sentient beings who cause others to break the precepts. They slander others and they have deviant views. They do not recognize the law of cause and effect. They influence others to stop cultivating. They damaged the Buddhas of the ten directions. They steal from the temples. They do feel remorseful of their evil deeds. When they are about to die, knife-like winds slice their bodies. They are agitated because they feel like they are being beaten harshly. Their minds are out of control and filled with wild imaginations. They view all family members in the household as filthy. They see feces and urine with unbearable stench overflowing the house. At this instant, the offenders wonder why there is no pleasant city or woods as a sanctuary. Immediately, the wardens and raksasas raise the Avici Hell with their iron forks. Forests of knives transform into precious trees and cool ponds. Fire transforms into golden lotus flowers. Worms with iron beaks transform into swans. The wailing of the hell sounds like beautiful melodies. When the offenders hear this, they long to travel there. With this thought, they sit on top of the fiery lotus flowers. Worms with iron beaks peck their bodies. Hundreds and thousands of iron wheels enter through their heads. Countless iron forks pierce their eyes. Copper dogs that transform into countless iron dogs rip their bodies apart and gnaw at their hearts. Their bodies are like iron flowers. Each of the flowers has eighty four thousand leaves. Their limbs are on the tip of each leaf. Their bodies fit snugly into such big hell. The offenders fall into such hell and endure the sufferings for eighty-four thousand great kalpas. After this Niraya (joyless) hell ends, they enter the eighteen hells in the east and endure the same sufferings. There are eighteen hells each in the south, west, and north. By slandering the Vaipulya sutras, they commit the five rebellious acts. They also commit other offenses by harming virtuous sages and ending the good roots of others. Their bodies fill Avici Hell and their limbs fill the eighteen layers. Avici Hell burns all these guilty sentient beings. Towards the end of the kalpa, the eastern city gate opens. The offenders see streams with crystal clear water and trees full of fruits outside the eastern city gate. When they reach the doorstep, the wardens and raksasas pierce their eyes with iron forks and the copper dogs maw their hearts. After dying of suffocation, they come back to life. Then they see the southern city gate opens and endure the similar sufferings. The same sufferings repeat at the western and northern city gates for half a kalpa. After that, they are reborn in the Freezing Hell. When the Freezing Hell ends, they are reborn as big worms in dark places. For eighty million years, they cannot see in the dark and can only move by crawling. They have very dull faculties and little knowledge. They are eaten by foxes and wolves. After that, they are reborn in the realm of animals. For

fifty million years, they are born as birds and animals. After that, they are reborn in the realm of human. They suffer from deafness, blindness, dumbness, skin disease, ulcer, poverty, and unprivileged origin. After five hundred lives, they are reborn in the realm of hungry ghost. In there, they meet benevolent and knowledgeable people. The Bodhisattvas will scold them, “In your countless previous lives, you committed limitless offenses. You slander and do not believe the Triple Gems. You fell into the Avici Hell and endured many unspeakable sufferings. Now you should bring forth the compassionate mind!” Hearing that, the hungry ghosts recite, “Namo Buddha (I take refuge in the Buddha).” Upon Buddha’s blessing, they die and are immediately reborn in the Heaven of Four Kings. In heaven, they repent and bring forth the Bodhi mind. The Buddhas do not desert these offenders. Instead the Buddhas compassionately embrace and guide them. Rahula asked the sentient beings to avoid the hells. The Buddha told the great king, “You should know that the Buddha mind always illuminates the sentient beings who are suffering in the Avici Hell. The Buddha mind constantly forms affinity with these utmost evil sentient beings. With the power of the Buddha mind, these evil people bring forth the Bodhi mind after many kalpas.”

In today’s Dharma assembly, we, who have common karma, should collect our minds and prevent them from going unrestrained after hearing what the Buddha, the World Honored One, described about the sufferings. If we don’t diligently cultivate the Bodhisattva path, we could suffer in these hells. Today, we sincerely take refuge in the world most compassionate father. We do so on the behalf of all the sentient beings who are suffering in the Avici Hell, all the sentient beings who will be suffering in the Avici Hell and all the sentient beings who are suffering and who will be suffering in all the hells of the ten directions.

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

ná mó guō qù qī fó nán mó shí fāng shí fó
南 無 過 去 七 佛。南 無 十 方 十 佛。

ná mó sān shí wǔ fó nán mó wǔ shí sān fó
南 無 三 十 五 佛。南 無 五 十 三 佛。

ná mó bǎi qī shí fó nán mó zhuāng yán jié qiān fó
南 無 百 七 十 佛。南 無 莊 嚴 劫 千 佛。

ná mó xián jié qiān fó nán mó xīng xiǔ jié qiān fó
南 無 賢 劫 千 佛。南 無 星 宿 劫 千 佛。

ná mó shí fāng pú sà mó hē sà
南 無 十 方 菩 薩 摩 訶 薩。

ná mó shí èr pú sà nán mó dì zàng pú sà
南 無 十 二 菩 薩。南 無 地 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 shí fāng jìn xū kōng jiè wú liàng xíng xiàng yōu
又復歸依。十方盡虛空界。無量形像。優

tián wáng jīn xiàng zhān tán xiàng ā yù wáng tóng xiàng wú
填王金像。旃檀像。阿育王銅像。吳

zhōng shí xiàng shī zǐ guó yù xiàng zhū guó tǔ zhōng jīn xiàng
中石像。師子國玉像。諸國土中金像。

yín xiàng liú li xiàng shān hú xiàng hǔ pò xiàng chē qú xiàng
銀像。琉璃像。珊瑚像。琥珀像。碑磬像。

mǎ nǎo xiàng zhēn zhū xiàng mó ní bǎo xiàng zǐ mó shàng sè
碼瑙像。真珠像。摩尼寶像。紫磨上色。

yán fú tán jīn xiàng yòu fù guī mìng shí fāng rú lái yī qiè fà
閻浮檀金像。又復歸命。十方如來。一切髮

tǎ yī qiè chǐ tǎ yī qiè yá tǎ yī qiè zhǎo tǎ yī qiè dǐng shàng
塔。一切齒塔。一切牙塔。一切爪塔。一切頂上

gǔ tǎ yī qiè shēn zhōng zhū shě lì tǎ jiā shā tǎ shí bō tǎ zǎo
骨塔。一切身中諸舍利塔。袈裟塔。匙鉢塔。澡

píng tǎ xī zhàng tǎ rú shì děng wéi fó shì zhě yòu fù guī
瓶塔。錫杖塔。如是等為佛事者。又復歸

mìng zhū fó shēng chù tǎ dé dào tǎ zhuǎn fǎ lún tǎ bō niè
命。諸佛生處塔。得道塔。轉法輪塔。般涅槃

pán tǎ duō bǎo fó tǎ ā yù wáng suǒ zào bā wàn sì qiān tǎ
槃塔。多寶佛塔。阿育王所造八萬四千塔。

tiān shàng tǎ rén jiān tǎ lóng wáng gōng zhōng yī qiè bǎo tǎ
天上塔。人間塔。龍王宮中一切寶塔。

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè zhū fó guī
又復歸依。如是十方。盡虛空界。一切諸佛。歸

yī shí fāng jìn xū kōng jiè yī qiè zūn fǎ guī yī shí fāng jìn xū
依十方。盡虛空界。一切尊法。歸依十方。盡虛

kōng jiè yí qiè xián shèng yǎng yuàn tóng yǐ cí bēi lì ān wèi
空界。一切賢聖。仰願同以慈悲力。安慰

zhòng shēng lì wú liàng zì zài lì wú liàng dà shén tōng lì shè
衆生力。無量自在力。無量大神通力。攝

shòu jīn rì dào chǎng tóng wéi ā bí dà dì yù shòu kǔ yí qiè
受今日道場。同為阿鼻大地獄。受苦一切

zhòng shēng chàn huǐ nǎi zhì shí fāng bù kě shuō yí qiè dì yù
衆生懺悔。乃至十方不可說。一切地獄

zhòng shēng chàn huǐ jí fù mǔ shī zhǎng yī qiē juàn shǔ jīn rì
衆生懺悔。及父母師長一切眷屬。今日

chàn huǐ yǐ dà bēi shuǐ xǐ chú jīn rì xiàn shòu ā bí dì yù
懺悔。以大悲水。洗除今日現受阿鼻地獄

děng jí yú dì yù děng kǔ yí qiè zhòng shēng zuì gòu líng dé
等。及餘地獄等苦。一切衆生罪垢。令得

qīng jìng xǐ chú jīn rì dào chǎng tóng chàn huǐ zhě jí qí fù mǔ
清淨。洗除今日道場同懺悔者。及其父母

shī zhǎng yí qiè juàn shǔ zuì gòu líng dé qīng jìng yòu xǐ chú liù
師長。一切眷屬罪垢。令得清淨。又洗除六

dào yí qiè zhòng shēng zuì gòu líng zhì dào chǎng bì jìng qīng
道一切衆生罪垢。令至道場。畢竟清

jìng cóng jīn rì qù zhì yú dào chǎng jiē dé duàn chú ā bí dì yù
淨。從今日去。至於道場皆得斷除阿鼻地獄

kǔ jí shí fāng jìn xū kōng jiè bù kě shuō bù kě shuō zhū dì yù
苦。及十方盡虛空界。不可說不可說。諸地獄

kǔ bì jìng bù fù rù yú sān tú bì jìng bù fù duò yú dì yù bì
苦。畢竟不復。入於三塗。畢竟不復。墮於地獄。畢

jìng bù fù wéi shí è yè zào wǔ nì zuì shòu zhū kǔ nǎo yí qiè
竟不復為十惡業。造五逆罪。受諸苦惱。一切

zhòng zuì yuàn jìn xiāo miè shě dì yù shēng dé jìng tǔ shēng
衆罪。願盡消滅。捨地獄生。得淨土生。

shě dì yù mìng dé zhì huì mìng shě dì yù shēn dé jīn gāng
捨地獄命。得智慧命。捨地獄身。得金剛

shēn shě dì yù kǔ dé niè pán lè niàn dì yù kǔ fā pú tí xīn 。
身。捨地獄苦。得涅槃樂。念地獄苦。發菩提心。

sì děng liù dù cháng dé xiàn qián sì biàn liù tōng rú yì zì
四等六度。常得現前。四辯六通。如意自

zài jù zú zhì huì xíng pú sà dào yǒng měng jīng jìn bù xiū bù
在。具足智慧。行菩薩道。勇猛精進。不休不

xī nǎi zhì jìn xiū mǎn shí dì hēng rù jīn gāng xīn chéng děng
息。乃至進修。滿十地行。入金剛心。成等

zhèng jué huán dù shí fāng yí qiè zhòng shēng jīn rì dào
正覺。還度十方。一切衆生。今日道

chǎng tóng yè dà zhòng zhū yú dì yù zá shòu kǔ bào bù fù kě
場。同業大衆。諸餘地獄。雜受苦報。不復可

jì rú shì míng hào chǔ dú wú liàng xiāng yú pī lǎn jù jiàn qí
記。如是名號。楚毒無量。相與披覽。具見其

shì jīng yún yán luó wáng yī niàn zhī è biàn zōng yù shì zì
事。經云。閻羅王一念之惡。便總獄事。自

shēn shòu kǔ yì bù kě lún yán luó dà wáng xī wéi pí shā guó
身受苦。亦不可論。閻羅大王。昔為毘沙國

wáng yú wéi tuó shǐ wáng gòng zhàn bīng lì bù rú yīn lì shì
王。與維陀始王共戰。兵力不如。因立誓

yuàn yuàn wǒ hòu shēng wéi dì yù zhǔ zhì cǐ zuì rén shí bā dà
願。願我後生。為地獄主。治此罪人。十八大

chén jí bǎi wàn zhòng jiē xī tóng yuàn pí shā wáng zhě jīn yán
臣及百萬衆。皆悉同願。毘沙王者。今閻

luó wáng shì shí bā dà chén jīn shí bā yù zhǔ shì bǎi wàn zhī
羅王是。十八大臣。今十八獄主是。百萬之

zhòng jīn niú tóu ā bàng děng shì ér cǐ guān shǔ xī lì běi
衆。今牛頭阿傍等是。而此官屬。悉隸北

fāng pí shā mén tiān wáng cháng ā hán jīng yún yán luó dà
方。毘沙門天王。長阿含經云。閻羅大

wáng suǒ zhù zhī chù zài yán fú tí nán jīn gāng shān nèi wáng
王。所住之處。在閻浮提南。金剛山內。王

gōng zǒng guǎng liù qiān yóu xún dì yù jīng yún zhù dì yù jiān
宮縱廣六千由旬。地獄經云。住地獄間。

gōng chéng zǒng guǎng sān wàn lǐ tóng tiě suǒ chéng zhòu yè sān
宮城縱廣三萬里。銅鐵所成。晝夜三

shí yǒu dà huò tóng mǎn zhōng yáng tóng zì rán zài qián yǒu
時。有大鑊銅。滿中煬銅。自然在前。有

dà yù zú wò wáng rè tiě chuáng shàng tiě gōu bò kǒu yáng tóng
大獄卒。臥王熱鐵床上。鐵鈎擘口。煬銅

guàn zhī cóng yān chè xià wú bù jiāo làn bǐ zhū dà chén yì fù
灌之。從咽徹下。無不焦爛。彼諸大臣。亦復

rú shì shí bā yù zhǔ yī yuē jiā yán diǎn ní lí yù èr hào qū
如是。十八獄主。一曰迦延。典泥犁獄。二號屈

zūn diǎn dāo shān yù sān míng fèi shòu diǎn fèi shā yù sì míng
尊。典刀山獄。三名沸壽。典沸沙獄。四名

fèi qū diǎn fèi shǐ yù wǔ míng jiā shì diǎn hēi ěr yù liù míng
沸曲。典沸屎獄。五名迦世。典黑耳獄。六名

kān suō diǎn huǒ jū yù qī míng shāng wèi diǎn huò shāng yù
山蓋。典火車獄。七名湯謂。典鑊湯獄。

bā míng tiě jiā rán diǎn tiě chuáng yù jiǔ míng è shēng diǎn kān
八名鐵迦然。典鐵床獄。九名惡生。典山

shān yù shí míng shēn yín diǎn hán bīng yù shí yī pí jiā diǎn
蓋山獄。十名呻吟。典寒冰獄。十一毘迦。典

bāo pí yù shí èr yáo tóu diǎn chù shēng yù shí sān tí báo diǎn
剝皮獄。十二遙頭。典畜生獄。十三提薄。典

dāo bīng yù shí sì yí dà diǎn tiě mó yù shí wǔ yuè tóu diǎn huī
刀兵獄。十四夷大。典鐵磨獄。十五悅頭。典灰

hé yù shí liù chuān gǔ diǎn tiě cè yù shí qī míng shēn diǎn qū
 河獄。十六穿骨。典鐵冊獄。十七名身。典蛆
 chóng yù shí bā guān shēn diǎn yáng tóng yù rú shì gè yǒu wú
 蟲獄。十八觀身。典燄銅獄。如是各有無
 liàng dì yù yǐ wéi juàn shǔ yù yǒu yī zhǔ niú tóu ā bàng qí
 量地獄。以為眷屬。獄有一主。牛頭阿傍。其
 xìng xiōng nüè wú yī cí rěn jiàn zhū zhòng shēng shòu cǐ è
 性兇虐。無一慈忍。見諸衆生。受此惡
 bào wéi yōu bù kǔ wéi kǒng bù dú huò wèn yù zú zhòng shēng
 報。唯憂不苦。唯恐不毒。或問獄卒。衆生
 shòu kǔ shèn kě bēi niàn ér rǔ cháng huái kù dú wú cí mǐn
 受苦。甚可悲念。而汝常懷酷毒。無慈愍
 xīn yù zú dá yán rú cǐ zuì è zhū shòu kǔ zhě bù xiào fù mǔ
 心。獄卒答言。如此罪惡。諸受苦者。不孝父母。
 bàng fó bàng fǎ bàng zhū xián shèng mà rǔ liù qīn qīng màn shī
 謗佛謗法。謗諸賢聖。罵辱六親。輕慢師
 zhǎng huǐ xiàn yí qiè è kǒu liǎng shé chǎn qū jí dù lí tā gǔ
 長。毀陷一切。惡口兩舌。諂曲嫉妬。離他骨
 ròu chēn huì shā hài tān yù qī zhà xié mìng xié qiú jí yǐ xié
 肉。瞋恚殺害。貪欲欺詐。邪命邪求。及以邪
 jiàn xiè dài fàng yì zào zhū yuàn jié rú shì děng rén lái cǐ shòu
 見。懈怠放逸。造諸怨結。如是等人。來此受
 kǔ měi zhì miǎn tuō zhī rì héng jiā quàn yù cǐ zhōng jù kǔ fēi
 苦。每至免脫之日。恒加勸喻。此中劇苦。非
 kě rěn nài rǔ jīn dé chū wù fù gèng zào ér cǐ zuì rén chū wú
 可忍耐。汝今得出。勿復更造。而此罪人。初無
 gǎi huǐ jīn rì dé chū é qǐng fù huán zhǎn zhuǎn lún huí bù zhī
 改悔。今日得出。俄頃復還。展轉輪迴。不知
 tòng kǔ líng wǒ jīn lì pí cǐ zhòng shēng cóng jié zhì jié yú qí
 痛苦。令我筋力。疲此衆生。從劫至劫。與其

xiāng duì yǐ shì shì gù wǒ yú zuì rén wú piàn cí xīn gù jiā chǔ
相 對。以 是 事 故。我 於 罪 人。無 片 慈 心。故 加 楚

dú wàng qí zhī kǔ zhī cán zhī chǐ bù fù gèng huán ér guān cǐ
毒。望 其 知 苦。知 慚 知 恥。不 復 更 還。而 觀 此

zhòng shēng nǎi gān zhì kǔ zhōng bù kěn bì jué bù xiū shàn
衆 生。乃 甘 至 苦。終 不 肯 避。決 不 修 善。

wǎng qù ní huán jì shì wú zhī zhī wù bù zhī bì kǔ qiú lè suǒ
往 趣 泥 洹。既 是 無 知 之 物。不 知 避 苦 求 樂。所

yǐ tòng jù bèi yú rén jiān hé róng yú cǐ ér shēng cí rěn jīn rì
以 痛 劇 倍 於 人 間。何 容 於 此。而 生 慈 忍。今 日

dào chǎng tóng yè dà zhòng jīn yǐ shì jiān lǎo yù bǐ jiào biàn kě
道 場。同 業 大 衆。今 以 世 間 牢 獄 比 較。便 可

lì zhī xìn fēi xū chàng ruò shǐ yǒu rén sān lún yù hù suī shì qīn
立 知。信 非 虛 唱。若 使 有 人。三 淪 獄 戶。雖 是 親

zú zhōu xuán yǐ wú cè chuāng kuàng niú tóu ā bàng jiàn cǐ
族 周 旋。已 無 惻 愴。況 牛 頭 阿 傍。見 此

zhòng shēng dé chū fù rù yīng kǔ shì cháng jì dé miǎn lí wéi
衆 生。得 出 復 入。嬰 苦 事 長。既 得 免 離。唯

yīng xiū xīn biàn qí suǒ xí ruò bù gǎi huǐ yǒng chén kǔ chù duò
應 修 心。變 其 所 習。若 不 改 悔。永 沈 苦 處。墮

zài qí zhōng cì dì jīng lì cóng kǔ rù kǔ wú yǒu xiū xī gù sān
在 其 中。次 第 經 歷。從 苦 入 苦。無 有 休 息。故 三

shì yuàn duì yīn guǒ xiāng shēng shàn è èr huán wèi céng zàn
世 怨 對。因 果 相 生。善 惡 二 環。未 曾 暫

chuò bào yīng zhī zhǐ jiǎo rán kě jiàn wéi è dé kǔ huán yǐ bào
輟。報 應 之 徵。皎 然 可 見。為 惡 得 苦。還 以 報

zhī zài dì yù zhōng qióng nián jí jié jù shòu jù kǔ dì yù zuì
之。在 地 獄 中。窮 年 極 劫。具 受 劇 苦。地 獄 罪

bì fù duò chù shēng chù shēng zuì bì fù shēng è guǐ rú shì
畢。復 墮 畜 生。畜 生 罪 畢。復 生 餓 鬼。如 是

jīng lì yǒu wú liàng shēng sǐ wú liàng kǔ tòng qǐ kě bù rén
 經 歷。有 無 量 生 死。無 量 苦 痛。豈 可 不 人
 rén jí shí xíng pú sà dào xiāng yú jīn rì děng yí tòng qiè wǔ
 人 及 時 行 菩 薩 道。相 與 今 日。等 一 痛 切。五
 tī tóu dì pǔ wéi shí fāng dì yù dào yù wáng dà chén niú tóu ā
 體 投 地。普 為 十 方 地 獄 道。獄 王 大 臣。牛 頭 阿
 bàng gè jí juàn shǔ è guǐ dào è guǐ shén děng gè jí juàn
 傍。各 及 眷 屬。餓 鬼 道。餓 鬼 神 等。各 及 眷
 shǔ chù shēng dào chù shēng shén děng gè jí juàn shǔ guǎng
 屬。畜 生 道。畜 生 神 等。各 及 眷 屬。廣
 jí shí fāng wú qióng wú jìn yí qiè zhòng shēng qiú āi chàn
 及 十 方。無 窮 無 盡。一 切 衆 生。求 哀 懺
 huǐ gǎi wǎng xiū lái bù fù wéi è yǐ zuò zhī zuì yuàn qǐ chú
 悔。改 往 修 來。不 復 為 惡。已 作 之 罪。願 乞 除
 miè wèi zuò zhī zuì bù gǎn fù zào wéi yuàn shí fāng yí qiè zhū
 滅。未 作 之 罪。不 敢 復 造。唯 願 十 方。一 切 諸
 fó yǐ bù sī yì zì zài shén lì tóng jiā jiù hù āi mǐn shè
 佛。以 不 思 議。自 在 神 力。同 加 救 護。哀 愍 攝
 shòu líng zhū zhòng shēng yīng shí jiě tuō guī yī shì jiān dà cí
 受。令 諸 衆 生。應 時 解 脫。歸 依 世 間。大 慈
 bēi fù
 悲 父。

Again, we take refuge in all the Triple Gem in all realms in the ten directions. We prostrate to the immeasurable Buddha images and statues in the ten directions and end of emptiness such as the gold Buddha statue and sandalwood Buddha statue built by King Udayana, the bronze Buddha statue built by King Asoka, the stone Buddha statues in central Wu, jade Buddha statues in Simhala (Sri Lanka), and Buddha statues made from gold, silver, lapis lazuli, coral, amber, agate, cornelian, pearl, Mani gem, and Jambu-river gold from many countries. We also prostrate to the relics of Tathagatas in the ten directions: all the hair stupas, all the teeth stupas, all the nail stupas, skull stupas, all the Sarira stupas, robe stupas, spoon and alms-bowl stupas, bathing accessories stupas, staff stupas, and others.

Again, we take refuge in the stupas where the Buddhas were born, attained enlightenment, turned the Dharma Wheel, Nirvana stupas, Prabhutaratna Buddha's stupas, the 84,000 stupas built by King Asoka, heaven stupas, stupas of the human realm, dragon king stupas, and all other precious stupas.

Again we take refuge in the all the Buddhas, Dharma, virtues ones, and sages in the ten directions and end of emptiness. We pray that their power of compassion, power of consoling the

sentient beings, immeasurable power of at-will freedom, and immeasurable supernatural power will embrace and guide today's Dharma assembly. We repent on behalf of all the sentient beings in the Avici hell. We repent on behalf of all the sentient beings in the hells of ten directions. We repent on behalf of our parents, teachers, elders, their families, and relatives. We wish to use the water of great compassion to cleanse the offenses of all the sentient beings suffering in the Avici Hell and other hells. We wish to cleanse the offenses of our parents, teachers, elders, their families, and relatives of the people who repent in today's Dharma assembly. We wish to cleanse the offenses of all the sentient beings in the six realms and purify this place of enlightenment.

Starting from today until attaining the Buddhahood, we pray that all the sentient beings can eradicate all sufferings in the Avici Hell and all unspeakable sufferings in other hells of the ten directions and end of emptiness. We wish to no longer fall into the hell, commit the ten evil deeds, commit the five rebellious acts, and endure all sufferings and afflictions. We pray to eradicate all the offenses. We resolve to abandon birth in the hell and attain birth in the Pure Land. We resolve to abandon life in the hell and attain wisdom life. We resolve to abandon body in the hell and attain the Vajra body. We resolve to abandon the sufferings of the hell and attain the bliss of Nirvana. We resolve to be mindful of the sufferings in the hell and bring forth our Bodhi mind. We resolve to attain the four immeasurable mind, six perfections, the four unlimited Bodhisattva powers of reasoning, six transcendental powers, and at-will freedoms. We resolve to possess complete wisdom and cultivate the Bodhi path diligently and incessantly until we reach the ten stages of a Bodhisattva path. We resolve to attain the Vajra mind and perfect Enlightenment. Then we resolve to return to liberate all the sentient beings in the ten directions. In today's Dharma assembly, we, who have common karma, should realize that there are many sufferings in the various hells. We are unable to describe all these sufferings. We can refer to the sutras for more detail descriptions. The sutra stated that because of an evil thought, King Yama became in charge of the hell. King Yama has to endure many sufferings himself in the hell. In his previous life, King Yama was the king of Vaisali. After he lost a war to King Vetosi, he vowed that in his next life he will be the master of the hell so he could punish his enemy. His eighteen chief officials and millions of soldiers vowed to follow him to the hell. King Vaisali is the present King Yama. His eighteen chief officials are the present masters of the eighteen hells. His millions of soldiers are the present ox-head wardens. King Yama is under the jurisdiction of the Northern Heavenly King Vaisravana.

The Long Agama Sutra stated that King Yama resides at the south of Jambudvipa, inside Vajra Mountain. His palace extends for sixteen thousand Yojanas. The Hell Sutra stated that King Yama resides in a palace that extends for thirty thousand Li. The palace is made from copper and iron. Three times a day, a pot filled with molten copper automatically appears in front of King Yama. Then a big warden orders him to recline on a hot iron bed. The warden then uses an iron hook to force open King Yama's mouth and pour molten copper into it. His entire body from throat down is badly burned. The same experience happens to his chief officials.

The masters of the eighteen hells are: (1) Jia Yan in Niraya Hell (2) Qu Zun in Mountain of Knives Hell (3) Fei Shou in Burning Sand Hell (4) Fei Qu in Boiling Feces Hell (5) Jia Shi in Black Ear Hell (6) Kan Suo in Burning Carriage Hell (7) Shang Wei in Boiling Liquid Hell (8) Tie Jia Ran in Iron Bed Hell (9) E Sheng in Crushing Mountain (10) Shen Yin in Freezing Hell (11) Pi Jia in Skinning Hell (12) Yao Tou in Animal Hell (13) Ti Bo in Soldier Hell (14) Yi Da in Iron Grind Hell (15) Yue Tou in

Ash River Hell (16) Chuan Gu in Iron Chain Hell (17) Ming Shen in Maggot Hell (18) Guan Shen in Molten Copper Hell. Within each of the 18 hells, there are countless other hells.

The ox-head wardens are very cruel and wicked. When they see that the sentient beings are suffering from the evil retribution, they worry that the punishments are not severe enough. When asked why they have no mercy for the suffering beings, they say: "These sufferers disrespected and were unkind to their parents, slandered the Buddha and Dharma, slandered the virtuous ones and sages, scolded and insulted their families and relatives, disrespected their teachers and elders, harmed others, used evil words and backbit, engaged in flattery and jealousy, forcibly separated loved ones, angrily killed others, greedily cheated others, engaged in immoral livelihood, immoral requests, and deviant views, exhibited indolent and unrestrained behavior, and created resentment. Upon their release, I warn them about the unbearable sufferings. I advise them not to repeat their offenses. However, these offenders are unrepentant and return immediately after their release. Oblivious to the pain and sufferings, they remain in the cycle of birth and death. Since I am tired of punishing these offenders kalpa after kalpa, I no longer have any mercy for them. I inflict harsh punishment on them, hoping that they realize the sufferings, remorse, and shame. I wish that they do not return. Unfortunately, these sentient beings refuse to do good deeds. Being ignorant, they do not know how to avoid sufferings and seek blissfulness. Therefore, their sufferings are more than the ones in the human realm. There is no reason for me to have any mercy and tolerance on them."

In today's Dharma assembly, we, who have common karma, should believe the above account by comparing the hell with the human prison. For example, there is always someone who gets in and out of the prison repeatedly. After the third time, even his own family and relatives no longer have pity and can't help him. Similarly, the ox-head wardens witness those sentient beings who get in and out of the hell. Upon their release, they should realize the sufferings and thus change their behaviors. Otherwise, they will fall into evil destinies forever. The resentment in three periods of time follows the law of cause and effect. Good and evil are inter-chained and endless. The effect of retribution is evident. Those who had done evil deeds will endure immense sufferings in the hell. After the retribution in hell ends, they fall into the realm of animal and then the realm of hungry ghost. They experience countless lives and endure countless sufferings. How can we not cultivate the Bodhisattva path immediately? Today, with utmost sincerity, we repent on behalf of the hells of the ten directions, King Yama and his officials, ox-head wardens and their families and relatives, the realm of hungry ghost, the spirit of hungry ghosts and their families and relatives, the realm of animal, spirit of animals and their families and relatives, and all countless sentient beings of the directions. We resolve to correct our past behavior and cultivate good deeds in the future. We resolve to never commit evil deeds. We pray that our past offenses can be eradicated. We resolve to never commit any new offenses. We pray that all the Buddhas in the ten directions will save, protect, and embrace all sentient beings with their inconceivable mastery of spiritual power. We pray that all sentient beings are liberated. 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 huā rì fó ná mó jūn lì fó
南 無 華 日 佛 。 南 無 軍 力 佛 。

ná mó huā guāng fó ná mó rén ài fó
南 無 華 光 佛 。 南 無 仁 愛 佛 。

ná mó dà wēi dé fó ná mó fàn wáng fó
南 無 大 威 德 佛 。 南 無 梵 王 佛 。

ná mó wú liàng míng fó ná mó lóng dé fó
南 無 無 量 明 佛 。 南 無 龍 德 佛 。

ná mó jiān bù fó ná mó bù xū jiàn fó
南 無 堅 步 佛 。 南 無 不 虛 見 佛 。

ná mó jīng jìn dé fó ná mó shàn shǒu fó
南 無 精 進 德 佛 。 南 無 善 守 佛 。

ná mó huān xǐ fó ná mó bù tuì fó
南 無 歡 喜 佛 。 南 無 不 退 佛 。

ná mó shī zǐ xiāng fó ná mó shēng zhī fó
南 無 師 子 相 佛 。 南 無 勝 知 佛 。

ná mó fǎ shì fó ná mó xǐ wáng fó
南 無 法 氏 佛 。 南 無 喜 王 佛 。

ná mó miào yù fó ná mó ài zuò fó
南 無 妙 御 佛 。 南 無 愛 作 佛 。

ná mó dé bì fó ná mó xiāng xiàng fó
南 無 德 臂 佛 。 南 無 香 象 佛 。

ná mó guān shì fó ná mó yún yīn fó
南 無 觀 視 佛 。 南 無 雲 音 佛 。

ná mó shàn sī fó
南 無 善 思 佛 。

ná mó shī zǐ fān pú sà ná mó shī zǐ zuò pú sà
南 無 師 子 旛 菩 薩 。 南 無 師 子 作 菩 薩 。

ná mó dì zàng pú sà ná mó wú biān shēn pú sà
南 無 地 藏 菩 薩 。 南 無 無 邊 身 菩 薩 。

ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩 。

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

yuàn yǐ zì zài shén lì jiù bá dì yù dào yù wáng dà chén jí zhū
願以自在神力。救拔地獄道。獄王大臣。及諸

dì yù juàn shǔ shí bā gé zǐ dì yù rú shì shí bā gé zǐ dì yù gè
地獄。眷屬十八。鬲子地獄。如是十八鬲子地獄。各

yǒu juàn shǔ děng yù jìn dì yù dào yí qiè dì yù niú tóu ā
有眷屬等獄。盡地獄道。一切地獄。牛頭阿

páng jí shòu kǔ yí qiè zhòng shēng líng cǐ zhòng shēng jīn rì
旁。及受苦一切衆生。令此衆生。今日

jù dé jiě tuō zuì yīn kǔ guǒ tóng dé xiāo miè cóng jīn rì qù bì
俱得解脫。罪因苦果。同得消滅。從今日去。畢

jìng yǒng duàn dì yù dào yè bì jìng bù fù duò yú sān tú shě dì
竟永斷地獄道業。畢竟不復墮於三塗。捨地

yù shēng dé jìng tǔ shēng shě dì yù mìng dé zhì huì mìng shě
獄生。得淨土生。捨地獄命。得智慧命。捨

dì yù shēn dé jīn gāng shēn shě dì yù kǔ dé niè pán lè niàn
地獄身。得金剛身。捨地獄苦。得涅槃樂。念

dì yù kǔ fā pú tí xīn sì děng liù dù cháng dé xiàn qián sì
地獄苦。發菩提心。四等六度。常得現前。四

biàn liù tōng rú yì zì zài yǒng měng jīng jìn bù xiū bù xī nǎi
辯六通。如意自在。勇猛精進。不休不息。乃

zhì jìn xiū mǎn shí dì hēng huán dù wú biān yí qiè zhòng shēng
至進修滿十地行。還度無邊。一切衆生。

rù jīn gāng xīn chéng děng zhèng jué
入金剛心。成等正覺。

cí bēi dào cháng chàn fǎ juǎn dì sì
慈悲道場懺法卷第四

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。

pī li ní dì mó hé qié dì zhēn líng qiān dì shā pō hé
毘 黎 你 帝。摩 訶 伽 帝。真 陵 乾 帝。莎 婆 訶。(3x)

Again, we take refuge in all the Triple Gem in all realms in the ten directions. We pray that the mastery and spiritual power of the Buddha saves and liberates the hells, King Yama, his officials, and the family and relatives in all the hells, the ox-head warden, and all beings who are suffering. We pray that from today all these sentient beings are liberated and their offenses and retribution are eradicated. Starting from today, all these sentient beings will sever the karma of hell forever and will never fall into the three evil destinies. We resolve to abandon the birth in hell and attain the birth in the Pure Land. We resolve to abandon the life in hell and attain the life of wisdom. We resolve to abandon the body in hell and attain the Vajra body. We resolve to abandon the sufferings in hell and attain the bliss of Nirvana. We resolve to be mindful of the sufferings in hell and bring forth their Bodhi mind. We resolve to bring forth the Bodhi mind. We resolve to always cultivate the four immeasurable minds and six perfections. We resolve to attain the four unlimited Bodhisattva powers of reasoning, six supernatural powers, and at-will freedoms. We resolve to cultivate the Bodhi path diligently and incessantly until we reach the ten stages of a Bodhisattva path (Dasabhuni). Then we resolve to return to guide and liberate all the sentient beings in attaining the Vajra mind and perfect enlightenment.

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

Ripa ripate kuha kuhate tranite nivalate vimarite mahāgate jāmlamcamte svāhā!

yīn yuán guǒ bào yú lǐ zhāo rán tiě chéng zǒng guǎng biān sān
因 緣 果 報。於 理 昭 然。鐵 城 縱 廣 遍 三

qiān kǔ qù bèi xiāng lián jī shǒu jīn xiān chū lí zhòng áo jiān 。
千。苦 趣 備 相 連。稽 首 金 仙。出 離 衆 熬 煎。

ná mó yàn huì dì pú sà mó hé sà
南 無 燄 慧 地 菩 薩 摩 訶 薩 (3x)

The Law of cause and effect goes accordingly with logical reasoning. The Iron City is large enough to fill the trichiliocosm. Its suffering prepares connections. Paying respects to the golden saint, we leave all sufferings and torture.

Homage to the Flaming Wisdom Stage of Bodhisattva-Mahāsattvas!

chū chàn wén
出 懺 文

tiān shàng tiān xià wéi fó dú zūn shì chū shì jiān cǐ fǎ zuì
天 上 天 下。惟 佛 獨 尊。世 出 世 間。此 法 最

shēng gān lù pǔ zhān yú shā jiè pú tí xiāng sàn yú rén jiān 。
勝。甘 露 普 沾 於 沙 界。菩 提 香 散 於 人 間。

dǐng shū bái yù zhī háo guāng tǐ lù huáng jīn zhī miào xiāng fán
 頂 舒 白 玉 之 毫 光 。 體 露 黃 金 之 妙 相 。 凡
 qíng kěn dǎo yīng niàn xiàn qián wéi yuàn hóng cí āi lián shè
 情 懇 禱 。 應 念 現 前 。 惟 願 洪 慈 。 哀 憐 攝
 shòu shàng lái fèng wéi qiú chàn zhòng děng xiū chóng cí bēi dào
 受 。 上 來 奉 為 求 懺 衆 等 。 修 崇 慈 悲 道
 chǎng chàn fǎ jīn dāng dì sì juǎn lǐ sòng jiāng wán gōng xūn
 場 懺 法 。 今 當 第 四 卷 。 禮 誦 將 完 。 功 熏
 gào bì bēi xīn chóng yùn kè niàn qián chéng xiāng téng chén shuǐ
 告 畢 。 悲 心 重 運 。 克 念 虔 誠 。 香 騰 沈 水
 zhī xiáng yān zhú tǔ yōu tán zhī huā ruǐ xiàn tiān chú zhī miào
 之 祥 烟 。 燭 吐 優 曇 之 花 蕊 。 獻 天 廚 之 妙
 gòng liè chán yuè zhī sū tuó zhōng qǐng jiē tiān yuè zhī jì míng 。
 供 。 列 禪 悅 之 酥 陀 。 鐘 磬 接 天 樂 之 齊 鳴 。
 fàn yīn hé miào yīn zhī yǎn chàng jí sī shàn lì pǔ yì yǒu qíng 。
 梵 音 和 妙 音 之 演 唱 。 集 斯 善 利 。 普 益 有 情 。
 huí xiàng jué tiān jīn xiàng mǎn yuè néng rén mǎn bàn mǎn zhī
 回 向 覺 天 金 像 。 滿 月 能 仁 。 滿 半 滿 之
 zhēn quán xué wú xué zhī shèng zhòng tiān dì míng yáng shuǐ
 真 銓 。 學 無 學 之 聖 衆 。 天 地 冥 陽 水
 zhé rén jiān liè miào shū jī jiàn cǐ kuí huò zhī xīn pǔ jiàng ēn
 哲 。 人 間 烈 廟 樞 機 。 鑑 此 葵 藿 之 心 。 普 降 恩
 guāng zhī bì chū shēng gōng dé fèng wéi qiú chàn zhòng děng 。
 光 之 庇 。 出 生 功 德 。 奉 為 求 懺 衆 等 。
 chàn chú sì zhǒng zhī qiān yóu dé rù sì kōng zhī zhèng dìng fú
 懺 除 四 種 之 愆 尤 。 得 入 四 空 之 正 定 。 伏
 yuàn sì shēng gēn běn yīn yóu rú tāng wò xuě sì zhù fán nǎo
 願 。 四 生 根 本 因 由 。 如 湯 沃 雪 。 四 住 煩 惱
 gòu zhàng sì rì róng shuāng jiǒng chū sì liú lí ài hé zhī gǔ
 垢 障 。 似 日 融 霜 。 迥 出 四 流 。 離 愛 河 之 汨

mò sù chéng sì dé qù lè tǔ zhī xuán yóu sì ān lè xíng yǐ xiàn
沒。速 成 四 德。趣 樂 土 之 玄 猷。四 安 樂 行 以 現

qián sì hóng shì yuàn ér jiān gù duō shēng fù mǔ tóng dēng jiě
前。四 弘 誓 願 而 堅 固。多 生 父 母 同 登 解

tuō zhī mén lèi shì yuān qīn gòng zhèng pú tí zhī guǒ jīn zé yī
脫 之 門。累 世 冤 親 共 證 菩 提 之 果。今 則 依

wén chàn huǐ chéng kǒng sù yè nán chú zài láo zūn zhòng tóng
文 懺 悔。誠 恐 宿 業 難 除。再 勞 尊 衆。同

qiú chàn huǐ
求 懺 悔。

Prayer of Exiting Repentance

Above and beneath the heavens, the Buddha is the only honored one. Within and beyond the world, the Dharma is the most profound. Sweet dew universally moistens the trichiliocosm. The fragrance of Bodhi spreads through the human realm. With the most relaxing light of white jade and a body of gold, we earnestly pray that he will reveal his splendor. We only wish that great compassionate one mercifully receives us. We conduct this service on behalf of the assembly requesting repentance. We have just finished the fourth scroll of The Compassionate Place of Enlightenment Repentance. Their power manifests as smoke, their compassion heavily moving. Each thought is filled with sincerity. The auspicious incense smoke rises and sinks into the water as the candles spit out Udumbara blossoms. We offer heavenly food and the flavor of meditational joy. The bells are followed by the sound of heavenly music and wondrous singing. Collecting virtues, we benefit all sentient beings. We transfer this merit to the awakened golden figure with the benevolence of a full moon, to the true commentaries, complete or not, and to assembly of saints whether they are learned or not. May the spirits in the heavens, on earth, and in the human realm see our efforts and allow our benevolent light to give rise to merits. We conduct this service on behalf of the assembly wishing for repentance. This repentance eradicates four types of worry, allowing us to enter the Dhyana of four emptinesses. We also wish that the causes for the four forms of birth melt like snow being poured on with soup and that the four lasting afflictions and defilements melt like the sun on ice. May we leave the four flows and the river of attachment's current. May we soon achieve the four virtues and go to the land of joy. May the four peaceful practices be revealed and our four great vows solid. May our past parents be liberated and our enemies and relatives attain the fruit of Bodhi. We now, having repented according to this text, are afraid that our past offenses are hard to eradicate. Again, toiling respectfully to the assembly, we ask for for repentance.

liáng huáng chàn sì juǎn gōng dé lì yuàn miè xìn rén sì zhòng
梁 皇 懺。四 卷 功 德 力。願 滅 信 人 四 重

zuì qīn zhèng pú sà yàn huì dì chàn wén jǔ chù zuì huā fēi jiě
罪。親 證 菩 薩 燄 慧 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 fourth scroll of Emperor Liang's Repentance will eradicate the devotees' Four Heavy Offenses. We personally enter the Bodhisattvas' Flaming Wisdom 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 sì juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān
梁 皇 懺 四 卷 已 全 週 迴 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 yàn huì dì pú sà wéi yuàn āi nà shòu
尤 燄 慧 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 fourth 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. Our only wish is for the deceased to travel west. May the Bodhisattvas of the Flaming Wisdom 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，我們凡愚衆生

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
像羼提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 men 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 xī suǒ zào zhū wù yè jiē yóu wú shǐ tān chēn chí
「 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 men 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 jiān
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 chí
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 sān yì 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,

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!