

Emperor Liang's Jeweled Repentance
Scroll Three and Four

金山御製梁皇寶懺

卷三至四

佛 尼 牟 迦 釋 師 本 無 南

Homage to Our Teacher, Sakyamuni Buddha



金山御製慈悲道場懺法（梁皇寶懺）

The Compassionate Place of Enlightenment Repentance (Emperor Liang's Jeweled Repentance)

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摩	一	十	速	普	無	印	
訶	切	方	注	願	邊	經	
般	菩	三	無	沉	勝	功	回
若	薩	世	量	溺	福	德	向
波	摩	一	光	諸	皆	殊	偈
羅	訶	切	佛	衆	回	勝	
蜜	薩	佛	刹	生	向	行	

Transference of Merit

With the supreme merits from printing the sutras,
 We transfer all of its limitless superior blessings,
 We universally wish that all sentient beings drowning in the mire,
 Will quickly arrive at the land of the Buddha of limitless light.
 To all Buddhas in the ten directions and the three periods of time,
 And to all Bodhisattvas and Mahasattvas.
 Mahaprajnaparamita! (The great perfection of wisdom)

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 Portland, OR 97230
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自 諸
 淨 惡
 其 莫
 意 作
 是 衆
 諸 善
 佛 奉
 教 行

To do no evil,
 To cultivate all virtues,
 And to purify one's mind.
 This is the teaching of all Buddhas.

-Dhammapada 183

Sakyamuni Buddha Artwork courtesy: Venerable Yi Lin
 Skanda Bodhisattva Artwork courtesy: Shihou Chen
 Original Translation by: Fo Guang Shan eLiturgy
 Edited by: Andrew Nguy
 第一版完成 癸巳年五月十七
 First Edition Completed: June 24, 2013

梁皇寶懺

讚 Praise

Raise Offering

Lower Offering

dēng huǎng yào yíng huáng liè bǎo tái guāng míng biàn zhào zhōu shā
燈 晃 耀。盈 煌 列 寶 臺。光 明 遍 照 周 沙
jiè hūn qú lǎng yào jù wú ài yán mó zhān lǐ zǐ jīn tái rán dēng
界。昏 衢 朗 耀 俱 無 礙。閻 魔 瞻 禮 紫 金 臺。然 燈
fó chéng dào céng shòu rén tiān bài
佛 成 道。曾 受 人 天 拜。

The dazzling light of the lamp shines brilliantly on the jeweled platform. The light spreads and shines on the universe without obstruction. King Yama pays his respects in front of a purple gold platform. When Dipankara Buddha attained enlightenment, humans and heavenly beings bowed to him.

ná mó pǔ gòng yǎng pú sà mó hē sà
南 無 普 供 養 菩 薩 摩 訶 薩 (三稱)

Homage to the Universal Offering Bodhisattvas and Mahasattvas (3 times)

gōng wén

恭 聞

sān qí guǒ mǎn xiàn chū shì zhī yōu tán sān lèi huà shēn yǎn nán sī zhī
三 祇 果 滿。現 出 世 之 優 曇。三 類 化 身。演 難 思 之
jiào hǎi sān jū yòu yǐn jīn jī yú sān jiè hán líng sān guān chéng míng
教 海。三 車 誘 引。津 濟 於 三 界 含 靈。三 觀 澄 明。
chǎn yáng xiàng sān qiān jiè nèi nì xíng shùn xíng wú fēi fó shì jǔ zú xià
闡 揚 向 三 千 界 內。逆 行 順 行。無 非 佛 事。舉 足 下
zú xī shì dào chǎng wéi yuàn dà jué jiàn cǐ dān chéng shàng lái qiú chàn
足。悉 是 道 場。惟 願 大 覺。鑑 此 丹 誠。上 來 求 懺
zhòng děng qǐ jiàn cí bēi dào chǎng chàn fǎ cí dāng dì sān juǎn rù tán
衆 等。啟 建 慈 悲 道 場 懺 法。茲 當 第 三 卷。入 壇
yuán qǐ wǒ zhū zhòng děng qiáo qín zuò lǐ kěn qiè tóu chéng guān xiǎng
緣 起。我 諸 衆 等。翹 勤 作 禮。懇 切 投 誠。觀 想
cí róng chēng yáng jué hào fèng xiāng jī zhī zhēn xiū xiàn míng yuán zhī
慈 容。稱 揚 覺 號。奉 香 積 之 珍 饈。獻 名 園 之
huā guǒ wàng zhū fó yǐ chuí cí shè duō shēng zhī zuì gòu qiè niàn qiú
花 果。望 諸 佛 以 垂 慈。赦 多 生 之 罪 垢。切 念 求
chàn zhòng děng zì cóng wú shǐ dài zhì jīn shēng sān dú mí xīn zào sān
懺 衆 等。自 從 無 始。迨 至 今 生。三 毒 迷 心。造 三

yǒu shēng chén zhī gǔ mò sān kōng wèi wù zuò sān tú kǔ qù zhī yīn yóu
 有 升 沉 之 汨 沒。三 空 未 悟。作 三 途 苦 趣 之 因 由。
 qǐ sān huò xīn ér sān yè mí shēn chén chén gé ài mèi sān xiū xí ér
 起 三 惑 心。而 三 業 彌 深。塵 塵 隔 礙。昧 三 修 習。而
 sān yè wèi xiāo niàn niàn pān yuán rú cán zuò jiǎn zì qǔ chán fù rú é
 三 業 未 消。念 念 攀 緣。如 蠶 作 繭。自 取 纏 縛。如 蛾
 fù huǒ zì qǔ shāo shēn jīn zé jué shēn xīn zhī shì kǔ xìn yè guǒ yǐ nán
 赴 火。自 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 yǐ dāng
 逃。發 露 向 於 真 如。乃 披 陳 而 悔 過。願 佛 日 以 當
 kōng zhào yōu tú zhī kǔ qù jiū sān xué zhī zī liú lǐ sān qiān zhī dà jué
 空。照 幽 途 之 苦 趣。鳩 三 學 之 緇 流。禮 三 千 之 大 覺。
 wǒ xīn kěn kěn fó dé wēi wēi yǎng kòu hóng cí míng xūn jiā bèi
 我 心 懇 懇。佛 德 巍 巍。仰 叩 洪 慈。冥 熏 加 被。

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. Bowing to great compassion, the Buddha's support manifests as dark smoke.

Arise. The master will start chanting the first line. Then the congregation will chant the second line, alternating. Bow after completing your line.

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

In the trichiliocosm, he is the compassionate lord. In the myriads of realms, he is the Dharma king.

梁皇寶懺

yuàn kāi lián mù jiàn fán qíng
願 開 蓮 目 鑑 凡 情

zhòng shēng yǒu yuàn jiē chéng jiù
衆 生 有 願 皆 成 就

May he open his lotus eye and see our mundane world. May all sentient beings achieve their vows.

qǐ yùn cí bēi dào chǎng chàn fǎ
啟 運 慈 悲 道 場 懺 法

yī xīn guī mìng sān shì zhū fó
一 心 皈 命 三 世 諸 佛

We now start The Compassionate Place of Enlightenment Repentance, wholeheartedly bowing to the Buddhas of the Three Periods of Time.

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

Homage to the past Vipasyin Buddha

ná mó shī qì fó
南 無 尸 棄 佛

Homage to Sikhi Buddha

ná mó pí shě fú fó
南 無 毘 舍 浮 佛

Homage to Vessabhu Buddha

ná mó jū liú sūn fó
南 無 拘 留 孫 佛

Homage to Krakucchandha Buddha

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

Homage to Konagamana Buddha

ná mó jiā shè fó
南 無 迦 葉 佛

Homage to Kasyapa Buddha

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

Homage to our teacher, Sakyamuni Buddha

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

Homage to Maitreya, the next Buddha

ná mó liáng huáng huì shàng fó pú sà
南 無 梁 皇 會 上 佛 菩 薩 (三稱)

Homage to the Buddhas and Bodhisattvas at Emperor Liang's Assembly (3 times)

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

The Compassionate and Place of Enlightenment Repentance Scroll Three

xiǎn guǒ bào dì qī
顯 果 報 第 七

Chapter 7: The Manifestation of Retribution

jīn rì dào chǎng tóng yè dà zhòng qián yǐ jù shù zuì è guō huàn
 今日道場。同業大眾。前已具述。罪惡過患。
 yǐ guō huàn gù guāi yú shēng yè yǐ bù shàn yè suǒ yǐ zhūi duò sān
 以過患故。乖於勝業。以不善業。所以墜墮三
 tú bèi lì è qù jí shēng rén jiān shòu zhū kǔ bào jiē yóu guō qù
 途。備歷惡趣。及生人間。受諸苦報。皆由過去
 sù duì yīn yuán shě shēn shòu shēn wú zàn tíng xī shì yǐ zhū fó zhū
 宿對因緣。捨身受身。無暫停息。是以諸佛。諸
 dà pú sà shén tōng tiān yǎn jiàn sān jiè nèi yí qiè zhòng shēng fú jìn
 大菩薩。神通天眼。見三界內。一切衆生。福盡
 suí yè duò yú kǔ chǔ jiàn wú sè jiè lè zhuó dìng xīn bù jué mìng
 隨業。墮於苦處。見無色界。樂著定心。不覺命
 zhōng duò yú yù jiè yǐ fú jìn gù shòu qín shòu xíng sè jiè zhū tiān
 終。墮於欲界。以福盡故。受禽獸形。色界諸天。
 yì fù rú shì cóng qīng jìng chǔ duò zài yù jiè jì zài bù jìng huán
 亦復如是。從清淨處。墮在欲界。既在不淨。還
 shòu yù lè liù tiān fú jìn tuì duò dì yù yú dì yù zhōng shòu wú
 受欲樂。六天福盡。退墮地獄。於地獄中。受無
 liàng kǔ yòu jiàn rén dào yǐ shí shàn lì zī dé rén shēn jiù rén shēn
 量苦。又見人道。以十善力。資得人身。就人身
 zhōng fù yǒu duō kǔ shòu jìn duō duò zhū è qù zhōng yòu jiàn chù
 中。復有多苦。壽盡多墮諸惡趣中。又見畜
 shēng dào yí qiè zhòng shēng shòu zhū kǔ nǎo biān zhàng qū chí fù
 生。道一切衆生。受諸苦惱。鞭杖驅馳。負
 zhòng zhì yuǎn kùn kǔ pí jù xiàng lǐng chuān pò rè tiě shāo luò yòu
 重致遠。困苦疲劇。項領穿破。熱鐵燒烙。又
 jiàn è guǐ cháng kǔ jī kě héng bèi huǒ shāo yóu rú jié jìn ruò wú
 見餓鬼。常苦飢渴。恒被火燒。猶如劫盡。若無
 wēi shàn yǒng bù jiě tuō yǒu piàn fú zhě liè dé rén shēn duō bìng duǎn
 微善。永不解脫。有片福者。劣得人身。多病短
 mìng yǐ zì zhuāng yán dà zhòng dāng zhī shàn è èr lún wèi céng zàn
 命。以自莊嚴。大眾當知。善惡二輪。未曾暫
 chuò guǒ bào lián huán chū wú xiū xī pín fù guì jiàn suí xíng suǒ shēng
 輟。果報連環。初無休息。貧富貴賤。隨行所生。

fēi yǒu wú yīn ér wàng zhāo guǒ suǒ yǐ jīng yán wéi rén háo guì guó
非有無因。而妄招果。所以經言。為人豪貴。國
wáng zhǎng zhě cóng lǐ shì sān bǎo zhōng lái wéi rén dà fù cóng bù
王長者。從禮事三寶中來。為人大富。從布
shī zhōng lái wéi rén cháng shòu cóng chí jiè zhōng lái wéi rén duān
施中來。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 jīng jìn
正。從忍辱中來。為人勤修。無有懈怠。從精進
zhōng lái wéi rén cái míng yuǎn dá cóng zhì huì zhōng lái wéi rén yīn
中來。為人才明遠達。從智慧中來。為人音
shēng qīng chè cóng gē yǒng sān bǎo zhōng lái wéi rén jié jìng wú yǒu
聲清徹。從歌詠三寶中來。為人潔淨。無有
jí bìng cóng cí xīn zhōng lái wéi rén cháng dà shū hǎo gōng jìng rén gù
疾病。從慈心中來。為人長大姝好。恭敬人故。
wéi rén duǎn xiǎo qīng miè rén gù wéi rén chǒu lòu xǐ chēn huì gù
為人短小。輕蔑人故。為人醜陋。喜瞋恚故。
shēng wú suǒ zhī bù xué wèn gù wéi rén zhuān yú bù jiào tā gù wéi
生無所知。不學問故。為人顛愚。不教他故。為
rén yīn yǎ bàng huǐ rén gù wéi rén xià shǐ fù zhài bù cháng gù wéi rén
人瘖啞。謗毀人故。為人下使。負債不償故。為人
chǒu hēi zhē fó guāng míng gù shēng zài luǒ guó qīng yī táng tū shēng
醜黑。遮佛光明故。生在裸國。輕衣唐突勝
jǐ gù shēng mǎ tí guó zhuó jī shēng jǐ qián xíng gù shēng chuān
己故。生馬蹄國。著屣勝己前行故。生穿
xiōng guó bù shī zuò fú huǐ xī xīn gù shēng zhāng lù zhōng jīng bù rén
胸國。布施作福悔惜心故。生麀鹿中。驚怖人
gù shēng duò lóng zhōng xǐ tiáo xì gù shēn shēng è chuāng biān tà
故。生墮龍中。喜調戲故。身生惡瘡。鞭撻
zhòng shēng gù rén jiàn huān xǐ qián shì jiàn rén huān xǐ gù xǐ zāo xiàn
衆生故。人見歡喜。前世見人歡喜故。喜遭縣
guān lóng xì zhòng shēng gù wén shuō fǎ yǔ yú zhōng liǎng shé luàn
官。籠繫衆生故。聞說法語。於中兩舌。亂
rén tīng shòu hòu duò dān ěr gǒu zhōng wén shuō fǎ yǔ xīn bù cān cǎi
人聽受。後墮耽耳狗中。聞說法語。心不餐采。

hòu shēng cháng ěr lǘ zhōng qiān tān dú shí duò è guǐ zhōng chū shēng
 後生長耳驢中。慳貪獨食。墮餓鬼中。出生
 wéi rén pín qióng jī è è shí sì rén hòu duò zhū tún qiāng láng zhī
 為人。貧窮飢餓。惡食飼人。後墮豬豚蜚蜋之
 zhōng jié duó rén wù hòu duò yáng zhōng rén shēng bō pí shí dàn qí
 中。劫奪人物。後墮羊中。人生剥皮。食噉其
 ròu xǐ tōu dào rén hòu shēng niú mǎ wéi rén xià shǐ xǐ zuò wàng yǔ
 肉。喜偷盜人。後生牛馬。為人下使。喜作妄語。
 chuán rén è zhě sǐ rù dì yù yáng tóng guàn kǒu bá chū qí shé yǐ
 傳人惡者。死入地獄。烓銅灌口。拔出其舌。以
 niú gēng zhī zuì bì dé chū shēng qú yù zhōng rén wén qí shēng wú
 牛耕之。罪畢得出。生鵠鵒中。人聞其聲。無
 bù jīng bù jiē yán biàn guài zhòu líng qí sǐ xǐ yǐn jiǔ zuì hòu duò fèi
 不驚怖。皆言變怪。咒令其死。喜飲酒醉。後墮沸
 shǐ ní lí zhī zhōng zuì bì dé chū shēng xīng xīng zhōng xīng xīng yè
 屎。泥犁之中。罪畢得出。生猩猩中。猩猩業
 bì hòu dé wéi rén wán wú suǒ zhī rén bù chǐ lù tān rén lì zhě hòu
 畢。後得為人。頑無所知。人不齒錄。貪人力者。後
 shēng xiàng zhōng fū chǔ fù guì wéi rén shàng zhě biān zhàng qí xià
 生象中。夫處富貴。為人上者。鞭杖其下。
 wéi xià zhī rén gào sù wú dì rú shì děng rén sǐ rù dì yù shù qiān
 為下之人。告訴無地。如是等人。死入地獄。數千
 wàn suì shòu zhū kǔ bào cóng dì yù chū duò shuǐ niú zhōng guān chuān
 萬歲。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 wéi rén
 鼻口。挽船牽車。大杖打扑。償往宿殃。為人
 bù jìng cóng zhū zhōng lái qiān tān bù shù jǐ zhě cóng gǒu zhōng lái
 不淨。從豬中來。慳貪不恕己者。從狗中來。
 hěn lì zì yòng cóng yáng zhōng lái wéi rén qīng zào bù néng rěn shì
 狠戾自用。從羊中來。為人輕躁。不能忍事。
 cóng mí hóu zhōng lái shēn tǐ xīng chòu cóng yú biē zhōng lái wéi rén
 從獼猴中來。身體腥臭。從魚鱉中來。為人
 hán dú cóng shé zhōng lái rén wú cí xīn cóng hǔ láng zhōng lái
 含毒。從蛇中來。人無慈心。從虎狼中來。

梁皇寶懺

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 duǎn mìng
 今日道場。同業大眾。人生世間。多病短命。
 zhǒng zhǒng tòng kǔ bù kě jù shuō jiē yóu sān yè gōu zào suǒ dé néng
 種種痛苦。不可具說。皆由三業。構造所得。能
 líng xíng rén yīng sān tú bào suǒ yǐ yǒu sān tú zhě yīn yǒu sān dú tān
 令行人。嬰三塗報。所以有三塗者。因有三毒。貪
 huì yú chī yòu fù sān è yǐ zì shāo rán kǒu cháng yán è xīn cháng niàn
 恚愚癡。又復三惡。以自燒然。口常言惡。心常念
 è shēn cháng xíng è yǐ cǐ liù shì néng shǐ rén shēn cháng kǔ cháng
 惡。身常行惡。以此六事。能使人身。常苦常
 nǎo wú yǒu xiū xī yú cǐ mìng zhōng gū hún dú shì cí qīn xiào zǐ bù
 惱。無有休息。於此命終。孤魂獨逝。慈親孝子。不
 néng xiāng jiù shū hū zhī jiān dào yán luō suǒ dì yù yù zú bù wèn zūn
 能相救。倏忽之間。到閻羅所。地獄獄卒。不問尊
 bēi dàn àn zuì lù jiǎn xiào shēng shí shàn è duō shǎo shén shì zì shǒu
 卑。但案罪錄。檢校生時。善惡多少。神識自首。
 bù gǎn yīn nì yǐ shì yīn yuán suí yè zhì qù kǔ lè zhī dì shēn zì dāng
 不敢隱匿。以是因緣。隨業至趣。苦樂之地。身自當
 zhī yǎo yǎo míng míng bié lí cháng jiǔ dào lù bù tóng huì jiàn wú qī
 之。窈窈冥冥。別離長久。道路不同。會見無期。
 yòu zhū tiān shén jì rén shàn è nǎi zhì máo fà wú piàn yí lòu shàn rén
 又諸天神。記人善惡。乃至毛髮。無片遺漏。善人
 xíng shàn huò fú yì shòu è rén xíng è mìng duǎn kǔ cháng rú shì lún
 行善。獲福益壽。惡人行惡。命短苦長。如是輪
 zhuǎn yòu suí è guǐ cóng è guǐ tuō shēng chù shēng zhōng zuì kǔ nán
 轉。又隨餓鬼。從餓鬼脫。生畜生中。罪苦難
 rěn shòu zhī wú jìng jīn rì dào chǎng tóng yè dà zhòng gè zì jué wù
 忍。受之無竟。今日道場。同業大眾。各自覺悟。
 qǐ cán kuì xīn jīng yán zuò shàn dé shàn zuò è dé è ér wǔ zhuó è
 起慚愧心。經言。作善得善。作惡得惡。而五濁惡
 shì bù kě zuò è shàn bù shī shàn bào wéi è zì zhāo yāng mò yán qīng
 世。不可作惡。善不失善報。為惡自招殃。莫言輕
 tuō lì cǐ chàn fǎ jīng yán mò qīng xiǎo shàn yǐ wéi wú fú shuǐ dī suī
 脫。立此懺法。經言。莫輕小善。以為無福。水滴雖

wēi jiān yíng dà qì xiǎo shàn bù jī wú yǐ chéng shèng mò qīng xiǎo è
微。漸盈大器。小善不積。無以成聖。莫輕小惡。
yǐ wéi wú zuì xiǎo è suǒ jī zú yǐ miè shēn dà zhòng dāng zhī jí xiōng
以為無罪。小惡所積。足以滅身。大眾當知。吉凶
huò fú jiē yóu xīn zuò ruò bù zuò yīn yì bù dé guǒ yāng jī zuì dà ròu
禍福。皆由心作。若不作因。亦不得果。殃積罪大。肉
yǎn bù jiàn zhū fó suǒ shuō shéi gǎn bù xìn wǒ děng xiāng yú shēng shì
眼不見。諸佛所說。誰敢不信。我等相與。生世
qiáng jiàn gǒu bù qín xué zì lì xíng shàn lín qióng fāng huǐ yì hé suǒ jí
強健。苟不勤學。自力行善。臨窮方悔。亦何所及。
jīn yǐ gòng jiàn yí qiè guō huàn rú jīng suǒ shuō zì zhī qí zuì qǐ dé
今已共見。一切過患。如經所說。自知其罪。豈得
bù shě è cóng shàn jīn shēng ruò fù bù néng yòng xīn pàn shě cǐ xíng
不捨惡從善。今生若復不能用心。判捨此形。
bì duò dì yù hé yǐ zhī zhī jīn jiàn wéi zuì zhī shí wèi cháng bù hán dú
必墮地獄。何以知之。今見為罪之時。未嘗不含毒
měng liè huái hèn shēn zhòng ruò chēn yī rén bì yù líng sǐ ruò jí yī
猛烈。懷恨深重。若瞋一人。必欲令死。若嫉一
rén è jiàn qí hǎo ruò huǐ yī rén bì shǐ xiàn yú kǔ chǔ ruò biān yī rén
人。惡見其好。若毀一人。必使陷於苦處。若鞭一人。
bì shǐ qióng tiān chǔ dú fèn huì bào hài bù bì zūn bēi è mà chǒu yán
必使窮天楚毒。忿恚暴害。不避尊卑。惡罵醜言。
wú fù gāo xià nǎi zhì shēng zhèn ruò léi yǎn zhōng huǒ xiàn zhì yú wéi fú
無復高下。乃至聲震若雷。眼中火現。至於為福
zhī shí shàn xīn wēi liè shǐ yù wéi duō mò suì jiǎn shǎo chū yù sù yíng
之時。善心微劣。始欲為多。末遂減少。初欲速營。
xù hòu qiě zhù xīn jì bù zhì rì yuè tuī qiān rú shì jìn tuì suì jiù wàng
續後且住。心既不志。日月推遷。如是進退。遂就忘
shī shì zhī zuò zuì zhī shí xīn qì gāng qiáng wéi fú zhī shí zhì yì liè ruò
失。是知作罪之時。心氣剛強。為福之時。志意劣弱。
jīn yǐ ruò shàn zhī yīn qiú lí qiáng è zhī bào qǐ kě wàng dé jīng yún
今以弱善之因。求離強惡之報。豈可妄得。經云。
chàn huǐ zé wú zuì bù miè fū zhì chàn huǐ zhī shí bì xū wǔ tī tóu dì rú
懺悔則無罪不滅。夫至懺悔之時。必須五體投地。如

dà shān bēng nǎi zhì bù xī shēn mìng wéi miè zuì gù yīn qín dū lì xiāng
 大 山 崩。乃 至 不 惜 身 命。為 滅 罪 故。殷 勤 督 勵。相
 yú jué chá jīn shēng yǐ lái céng jīng jī guō zuò cǐ fèn zé bù xī shēn
 與 覺 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 yàn juàn
 命。捍 勞 忍 苦。作 此 懺 悔。暫 時 旋 繞。便 生 厭 倦。
 zàn shí lǐ bài yǐ yán qì lì bù kān huò zàn duān zuò fù yán yīng xū xiāo
 暫 時 禮 拜。已 言 氣 力 不 堪。或 暫 端 坐。復 言 應 須 消
 xī huò yán sì tǐ bù kě guō láo yí yīng jiāng yǎng bù kě shǐ kùn yī
 息。或 言 四 體 不 可 過 勞。宜 應 將 養。不 可 使 困。一
 shēn jiǎo mián chà rú xiǎo sǐ hé chǔ fù yì wǒ yīng lǐ fó sǎo tǎ tú
 伸 腳 眠。差 如 小 死。何 處 復 憶。我 應 禮 佛。掃 塔 塗
 dì bàn suǒ nán bàn qiě jīng jiào suǒ míng wèi jiàn yī shàn cóng lǎn duò xiè
 地。辦 所 難 辦。且 經 教 所 明。未 見 一 善。從 懶 惰 懈
 dài zhōng shēng wú yǒu yī fǎ cóng jiāo màn zì zì zhōng dé zhòng děng
 怠 中 生。無 有 一 法。從 憍 慢 自 恣 中 得。眾 等
 jīn rì suī dé rén xíng xīn duō bèi dào hé yǐ zhī rán cóng dàn zhì zhōng
 今 日 雖 得 人 形。心 多 背 道。何 以 知 然。從 旦 至 中。
 cóng zhōng zhì mù cóng mù zhì yè cóng yè zhì xiǎo nǎi zhì yì shí yí kè
 從 中 至 暮。從 暮 至 夜。從 夜 至 曉。乃 至 一 時 一 刻。
 yí niàn yí qǐng wú yǒu piàn xīn niàn sān bǎo sì dì wú yǒu piàn xīn bào
 一 念 一 頃。無 有 片 心。念 三 寶 四 諦。無 有 片 心。報
 fù mǔ ēn wú yǒu piàn xīn bào shī zhǎng ēn wú yǒu piàn xīn yù bù shī chí
 父 母 恩。無 有 片 心。報 師 長 恩。無 有 片 心。欲 布 施 持
 jiè rěn rù jīng jìn wú yǒu piàn xīn yù xué chán dìng xiū zhì huì yè jīn
 戒。忍 辱 精 進。無 有 片 心。欲 學 禪 定。修 智 慧 業。今
 shì jiǎn xiào qīng bái zhī fǎ wú yī kě lún fán nǎo zhòng zhàng sēn rán
 試 檢 校。清 白 之 法。無 一 可 論。煩 惱 重 障。森 然
 mǎn mù ruò bù zuò cǐ jiǎn chá yì zì yán wǒ gōng dé bù shǎo shè yǒu
 滿 目。若 不 作 此 檢 察。亦 自 言。我 功 德 不 少。設 有
 piàn shàn yán wǒ néng zuò tā bù néng zuò wǒ néng xíng tā bù néng xíng
 片 善。言 我 能 作。他 不 能 作。我 能 行 他 不 能 行。
 yì qì gāo ào páng ruò wú rén zhuī cǐ ér yán shí kě xiū chǐ
 意 氣 高 傲。旁 若 無 人。追 此 而 言。實 可 羞 恥。

梁皇寶懺

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 lái
今於大眾前。懺悔眾罪。願布施歡喜。將來
wú zhàng dà zhòng yì yí zì huàn shēn xīn guǒ bào zhī zhǐ jù rú
無障。大眾亦宜。自浣身心。果報之徵。具如
xiàng shuō qǐ dé zì kuān bù qiú shě lí dà zhòng mò yán wǒ wú shì
向說。豈得自寬。不求捨離。大眾莫言。我無是
zuì wǒ jì wú zuì hé xū chàn huǐ ruò yǒu cǐ niàn yuàn jí chú miè
罪。我既無罪。何須懺悔。若有此念。願即除滅。
qiě jī wēi xiǎo shī yǐ chéng dà jiù piē rán zhī hèn chēn huì biàn qǐ
且幾微小失。已成大咎。瞥然之恨。瞋恚便起。
xìng yú xí chéng nán kě gǎi gé xīn bù kě zǒng yì bù kě chěng ruò
性與習成。難可改革。心不可縱。意不可逞。若
néng yì rěn zé fán nǎo kě chú rú qí dài duò wèi jiàn jì dù zhòng
能抑忍。則煩惱可除。如其怠惰。未見濟度。眾
děng jīn rì yǎng chéng zhū fó cí bēi niàn lì zhū dà pú sà běn shì
等今日仰承諸佛。慈悲念力。諸大菩薩。本誓
yuàn lì shuō zuì yè bào yīng jiào huà dì yù jīng yí gè jìng lǜ yī xīn
願力。說罪業報應教化地獄經。宜各靜慮。一心
dì tīng rú shì wǒ wén yī shí fó zhù wáng shě chéng qí shé jué shān
諦聽。如是我聞。一時佛住王舍城。耆闍崛山
zhōng yú pú sà mó hē sà jí shēng wén juàn shǔ jù yì yú bǐ qiū bǐ
中。與菩薩摩訶薩。及聲聞眷屬俱。亦與比丘比

qiū ní yōu pó sāi yōu pó yí jí zhū tiān lóng guǐ shén děng jiē xī jí
丘尼。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 guǐ chù
會。爾時信相菩薩白佛言。世尊。今有地獄餓鬼畜
shēng pín fù guì jiàn zhǒng lèi ruò gān fán yǒu zhòng shēng wén fó
生。貧富貴賤。種類若干。凡有衆生。聞佛
shuō fǎ rú hái zǐ dé mǔ rú bìng dé yī rú luǒ dé yī rú ān dé
說法。如孩子得母。如病得醫。如裸得衣。如闇得
dēng shì zūn shuō fǎ lì yì zhòng shēng yì fù rú shì ěr shí shì zūn
燈。世尊說法。利益衆生。亦復如是。爾時世尊。
guān shí yǐ zhì zhī zhū pú sà quàn qǐng yīn qín jí fàng méi jiān bái
觀時已至。知諸菩薩。勸請殷勤。即放眉間。白
háo xiāng guāng zhào yú shí fāng wú liàng shì jiè dì yù xiū xī kǔ tòng
毫相光。照於十方。無量世界。地獄休息。苦痛
ān níng ěr shí yí qiè shòu zuì zhòng shēng xún fó guāng míng lái zhì
安寧。爾時一切。受罪衆生。尋佛光明。來詣
fó suǒ rào fó qī zā zhì xīn zuò lǐ quàn qǐng shì zūn guǎng xuān dào
佛所。遶佛七匝。至心作禮。勸請世尊。廣宣道
huà líng zhū zhòng shēng dé méng jiě tuō jīn rì dào chǎng tóng yè dà
化。令諸衆生。得蒙解脫。今日道場。同業大
zhòng wǒ jīn zhì chéng quàn qǐng zhū fó yì fù rú shì yuàn zhū zhòng
衆。我今至誠。勸請諸佛。亦復如是。願諸衆
shēng tóng dé jiě tuō xiāng yú zhì xīn děng yí tòng qiè wǔ tī tóu dì
生。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 lì
勸請十方。盡虛空界。一切諸佛。願以慈悲力。
jiù zhū kǔ nǎo líng dé ān lè guī yī quàn qǐng shì jiān dà cí bēi fù
救諸苦惱。令得安樂。歸依勸請世間。大慈悲父。

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 I have heard, once when the Buddha was staying at Rajaghr in Grdhrakuta 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.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó fàn tiān fó
南 無 梵 天 佛

ná mó dà xīng guāng wáng fó
南 無 大 興 光 王 佛

ná mó rì yuè dēng míng fó
南 無 日 月 燈 明 佛

ná mó dà xū mí fó
南 無 大 須 彌 佛

ná mó yù rú xū mí fó
南 無 諭 如 須 彌 佛

ná mó wéi rào xiāng xūn fó
南 無 圍 繞 香 勳 佛

ná mó fǎ zuì fó
南 無 法 最 佛

ná mó dà jí fó
南 無 大 集 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó bù tuì zhuǎn lún chéng shǒu fó
南 無 不 退 轉 輪 成 首 佛

ná mó fǎ zhǒng zūn fó
南 無 法 種 尊 佛

ná mó xū mí fó
南 無 須 彌 佛

ná mó chāo chū xū mí fó
南 無 超 出 須 彌 佛

ná mó xiāng xiàng fó
南 無 香 像 佛

ná mó jìng guāng fó
南 無 淨 光 佛

ná mó xiāng zì zài wáng fó
南 無 香 自 在 王 佛

ná mó xiāng guāng míng fó
南 無 香 光 明 佛

梁皇寶懺

ná mó huǒ guāng míng fó
南無火光明佛

ná mó shī zǐ yóu xì pú sà
南無師子遊戲菩薩

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

ná mó wú biān shēn pú sà
南無無邊身菩薩

ná mó wú liàng guāng míng fó
南無無量光明佛

ná mó shī zǐ fèn xùn pú sà
南無師子奮迅菩薩

ná mó jīn gāng huì pú sà
南無金剛慧菩薩

ná mó guān shì yīn pú sà
南無觀世音菩薩

ná mó fó tuó
南無佛陀

ná mó dá mó
南無達摩

ná mó sēng qié
南無僧伽

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

wéi yuàn jiù bá yí qiè kǔ nǎo líng zhū zhòng shēng jí dé jiě tuō gǎi wǎng
唯願救拔。一切苦惱。令諸衆生。即得解脫。改往

xiū lái bù fù wéi è cóng jīn rì qù bì jìng bù fù duò yú sān tú shēn kǒu
修來。不復為惡。從今日去。畢竟不復。墮於三塗。身口

yì jìng bù niàn rén è lí zhū yè zhàng dé qīng jìng yè yí qiè zhòng xié
意淨。不念人惡。離諸業障。得清淨業。一切衆邪。

bù fù néng dòng cháng xíng sì děng jīng jìn yǒng měng zhí zhòng dé běn
不復能動。常行四等。精進勇猛。植衆德本。

suǒ wéi wú liàng shě shēn shòu shēn héng shēng fú dì niàn sān tú kǔ fā
所為無量。捨身受身。恒生福地。念三塗苦。發

pú tí xīn xíng pú sà dào bù xiū bù xī liù dù sì děng cháng dé xiàn qián
菩提心。行菩薩道。不休不息。六度四等。常得現前。

sān míng liù tōng rú yì zì zài chū rù yóu xì zhū fó jìng jiè děng yú pú sà
三明六通。如意自在。出入遊戲。諸佛境界。等與菩薩。

jù chéng zhèng jué jīn rì dào chǎng tóng yè dà zhòng qǐ bù wèi xīn qǐ cí
俱成正覺。今日道場。同業大衆。起怖畏心。起慈

bēi xīn yī xīn yī yì shè ěr dì tīng ěr shí shì zūn fàng méi jiān bái háo xiāng
悲心。一心一意。攝耳諦聽。爾時世尊。放眉間白毫相

guāng biàn zhào liù dào yí qiè zhòng shēng shí xìn xiāng pú sà wéi mǐn niàn
光。遍照六道。一切衆生。時信相菩薩。為愍念

zhū zhòng shēng gù jí cóng zuò qǐ qián zhì fó suǒ hú guì hé zhǎng bái fó
諸衆生故。即從座起。前至佛所。胡跪合掌。白佛

yán shì zūn jīn yǒu zhòng shēng wéi zhū yù zú cuò duì zhǎn shēn cóng zú
 言。世尊。今有衆生。為諸獄卒。剉確斬身。從足
 zhì dǐng zhǎn zhī cái qì qiǎo fēng chuī huó huán fù zhǎn zhī shòu cǐ kǔ bào
 至頂。斬之纔訖。巧風吹活。還復斬之。受此苦報。
 wú yǒu xiū xī hé zuì suǒ zhì fó yán shì děng zhòng shēng yǐ qián shì shí
 無有休息。何罪所致。佛言。是等衆生。以前世時。
 bù xìn sān zūn bù zhī gòng yǎng bù xiào fù mǔ xīng è nì xīn tú ér kuí
 不信三尊。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 zhòng shēng
 膾。斬害衆生。以是因緣。故獲斯罪。復有衆生。
 shēn tǐ wán bì méi xū duò luò jǔ shēn hóng làn niǎo qī lù sù rén jì duàn
 身體頑痺。眉鬚墮落。舉身洪爛。鳥棲鹿宿。人跡斷
 jué qīn zú qì shě rén bù xǐ jiàn rú shì è bào míng zhī là bìng yǐ hé yīn
 絕。親族棄捨。人不喜見。如是惡報。名之癩病。以何因
 yuán gù dé cǐ zuì fó yán yǐ qián shì shí bù xìn sān zūn bù xiào fù mǔ
 緣。故得此罪。佛言。以前世時。不信三尊。不孝父母。
 pò tā huài sì bō duó dào rén zhuó shè shèng xián shāng hài shī zhǎng céng
 破塔壞寺。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 zūn bù bì qīn
 無反覆。背恩忘義。常行狗犬。玷污所尊。不避親
 shū wú yǒu cán kuì yǐ shì yīn yuán gù huò sī zuì fù yǒu zhòng shēng shēn
 疏。無有慚愧。以是因緣。故獲斯罪。復有衆生。身
 tǐ cháng dà lóng ái wú zú wǎn zhuǎn fù xíng wéi shí ní tǔ yǐ zì huó
 體長大。聾駃無足。宛轉腹行。唯食泥土。以自活
 mìng wéi zhū xiǎo chóng zhī suǒ zǎn shí zhòu yè shòu kǔ wú yǒu xiū xī hé
 命。為諸小蟲。之所嚙食。晝夜受苦。無有休息。何
 zuì suǒ zhì fó yán yǐ qián shì shí wéi rén zì yòng bù xìn hǎo yán bù xiào
 罪所致。佛言。以前世時。為人自用。不信好言。不孝
 fù mǔ wéi lì fǎn nì huò wéi dì zhǔ jí zuò dà chén sì zhēn fāng bó zhōu
 父母。違戾反逆。或為地主。及作大臣。四鎮方伯。州
 jùn líng zhǎng lǐ jìn dū hù shì qí wēi shì qīn duó mín wù wú yǒu dào lǐ
 郡令長。里禁督護。恃其威勢。侵奪民物。無有道理。
 shǐ mín qióng kǔ yǐ shì yīn yuán gù huò sī zuì fù yǒu zhòng shēng liǎng mù
 使民窮苦。以是因緣。故獲斯罪。復有衆生。兩目

shī míng dōu wú suǒ jiàn huò dǐ shù mù huò duò gǎng kēng yú shì sǐ yǐ
失 明。都 無 所 見。或 抵 樹 木。或 墮 溝 坑。於 是 死 已。

gèng fù shòu shēn jì dé shēng yǐ huán fù rú shì hé zuì suǒ zhì fó yán
更 復 受 身。既 得 生 已。還 復 如 是。何 罪 所 致。佛 言。

yǐ qián shì shí bù xìn zuì fú zhàng fó guāng míng fēng àn tā yǎn lóng bì
以 前 世 時。不 信 罪 福。障 佛 光 明。縫 暗 他 眼。籠 閉

zhòng shēng pí náng shèng tóu bù dé suǒ jiàn yǐ shì yīn yuán gù huò sī zuì
衆 生。皮 囊 盛 頭。不 得 所 見。以 是 因 緣。故 獲 斯 罪。

jīn rì dào chǎng tóng yè dà zhòng rú jīng suǒ shuō dà kě bù wèi wǒ děng
今 日 道 場。同 業 大 衆。如 經 所 說。大 可 怖 畏。我 等

yì kě yǐ zuò shì zuì wú míng suǒ fù bù zì yì zhī rú shì děng zuì wú
亦 可。已 作 是 罪。無 明 所 覆。不 自 憶 知。如 是 等 罪。無

liàng wú biān yú wèi lái shì fāng shòu kǔ bào jīn rì zhì xīn děng yí tòng qiè
量 無 邊。於 未 來 世。方 受 苦 報。今 日 至 心。等 一 痛 切。

wǔ tī tóu dì jī sāng qiú āi cán kuì gǎi huǐ yǐ zuò zhī zuì yīn chàn chú miè
五 體 投 地。稽 顙 求 哀。慚 愧 改 悔。已 作 之 罪。因 懺 除 滅。

wèi zuò zhī zuì cóng jīn qīng jìng yǎng yuàn shí fāng yí qiè zhū fó
未 作 之 罪。從 今 清 淨。仰 願 十 方。一 切 諸 佛。

I take refuge in the Buddha

I take refuge in the Dharma

I take 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.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó kāi guāng míng fó
南 無 開 光 明 佛

ná mó rì yuè guāng fó
南 無 日 月 光 佛

ná mó huǒ guāng míng fó
南 無 火 光 明 佛

ná mó zuì wēi yí fó
南 無 最 威 儀 佛

ná mó lián huā jūn fó
南 無 蓮 華 軍 佛

ná mó duō bǎo fó
南 無 多 寶 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó yuè dēng guāng fó
南 無 月 燈 光 佛

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

ná mó jí yīn fó
南 無 集 音 佛

ná mó guāng míng zūn fó
南 無 光 明 尊 佛

ná mó lián huā xiǎng fó
南 無 蓮 華 響 佛

ná mó shī zǐ hǒu fó
南 無 師 子 吼 佛

梁皇寶懺

ná mó shī zǐ yīn wáng fó
南 無 師 子 音 王 佛

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

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

ná mó bǎo dà shì cóng fó
南 無 寶 大 侍 從 佛

ná mó dì lì chí yǒng fó
南 無 地 力 持 勇 佛

ná mó shī zǐ zuò pú sà
南 無 師 子 作 菩 薩

ná mó jì gēn pú sà
南 無 寂 根 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó jīng jìn jūn fó
南 無 精 進 軍 佛

ná mó wú yōu fó
南 無 無 憂 佛

ná mó zuì yǒng ti fó
南 無 最 踊 躍 佛

ná mó qì yīn gài pú sà
南 無 棄 陰 蓋 菩 薩

ná mó cháng bù lí shì pú sà
南 無 常 不 離 世 菩 薩

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

ná mó fó tuó
南 無 佛 陀

ná mó dá mó
南 無 達 摩

ná mó sēng qié
南 無 僧 伽

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ dà cí
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。願 以 大 慈

dà bēi jiù hù zhěng jiē líng zhū zhòng shēng jí dé jiě tuō wéi zhū zhòng
大 悲。救 護 拯 接。令 諸 衆 生。即 得 解 脫。為 諸 衆

shēng miè chú dì yù è guǐ chù shēng děng yè líng zhū zhòng shēng bì jìng
生。滅 除 地 獄 餓 鬼。畜 生 等 業。令 諸 衆 生。畢 竟

bù fù shòu zhū è bào líng zhū zhòng shēng shě sān tú kǔ xī dào zhì dì
不 復。受 諸 惡 報。令 諸 衆 生。捨 三 塗 苦。悉 到 智 地。

líng dé ān yīn jiū jìng lè chǔ yǐ dà guāng míng miè zhū chí ān guǎng wéi
令 得 安 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 děng zhèng
分 別。甚 深 妙 法。使 得 具 足。無 上 菩 提。成 等 正

jué jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng yī xīn dì tīng
覺。今 日 道 場。同 業 大 衆。重 復 至 誠。一 心 諦 聽。

xìn xiāng pú sà bái fó yán shì zūn fù yǒu zhòng shēng jiǎn chī yīn yǎ kǒu
信 相 菩 薩 白 佛 言。世 尊。復 有 衆 生。謾 吃 瘖 啞。口

bù néng yán ruò yǒu suǒ shuō bù néng míng liǎo hé zuì suǒ zhì fó yán yǐ
 不能言。若有所說。不能明了。何罪所致。佛言。以
 qián shì shí fěi bàng sān zūn qīng huǐ shèng dào lún tā hǎo è qiú rén cháng
 前世時。誹謗三尊。輕毀聖道。論他好惡。求人長
 duǎn qiáng wū liáng shàn zēng jí xián rén yǐ shì yīn yuán gù huò sī zuì
 短。強誣良善。憎嫉賢人。以是因緣。故獲斯罪。
 fù yǒu zhòng shēng fù dà gēng xì bù néng xià shí ruò yǒu suǒ shí biàn wéi
 復有衆生。腹大頸細。不能下食。若有所食。變為
 nóng xuè hé zuì suǒ zhì fó yán yǐ qián shì shí tōu dào zhòng shí huò wéi
 膿血。何罪所致。佛言。以前世時。偷盜衆食。或為
 dà huì shī shè yáo shàn sī qǔ má mǐ píng chǔ shí zhī qiān xī jǐ wù dàn
 大會。施設餽膳。私取麻米。屏處食之。慳惜己物。但
 tān tā yǒu cháng xíng è xīn yú rén dú yào qì xī bù tōng gù huò sī zuì
 貪他有。常行惡心。與人毒藥。氣息不通。故獲斯罪。
 fù yǒu zhòng shēng cháng wéi yù zú zhī suǒ shāo zhì rè tiě guàn shēn tiě
 復有衆生。常為獄卒。之所燒炙。熱鐵灌身。鐵
 dīng dīng zhī dīng zhī jì qì zì rán huǒ qǐ fēn shāo qí shēn xī jiē jiāo làn
 釘釘之。釘之既訖。自然火起。焚燒其身。悉皆焦爛。
 hé zuì suǒ zhì fó yán yǐ qián shì shí zuò wéi zhēn shī shāng rén shēn tǐ
 何罪所致。佛言。以前世時。坐為針師。傷人身體。
 bù néng chà bìng kuáng tā qǔ wù líng tā tòng kǔ gù huò sī zuì fù yǒu
 不能差病。誑他取物。令他痛苦。故獲斯罪。復有
 zhòng shēng cháng zài huò zhōng niú tóu ā páng shǒu zhuō tiě chā chā zhuó
 衆生。常在鑊中。牛頭阿旁。手捉鐵叉。叉著
 huò zhōng zhǔ zhī líng làn huán jí chuī huó ér fù zhǔ zhī hé zuì suǒ zhì
 鑊中。煮之令爛。還即吹活。而復煮之。何罪所致。
 fó yán yǐ qián shì shí tú shā zhòng shēng tāng guàn miè máo bù kě xiàn
 佛言。以前世時。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 zhòng rú
 量。以是惡業。故獲斯罪。今日道場。同業大眾。如
 jīng suǒ shuō dà kě bù wèi wǒ děng bù zhī zài hé dào zhōng céng zuò rú
 經所說。大可怖畏。我等不知。在何道中。曾作如
 shì wú liàng è yè yú wèi lái shì fāng yīng jù bào yì kě jí shēn yīng jiàn
 是。無量惡業。於未來世。方嬰劇報。亦可即身。應見

cǐ kǔ jiǎn chī yīn yǎ kǒu bù néng yán huò fù dà fù xiǎo gěng bù néng xià
此苦。謾吃瘡啞。口不能言。或復大腹小頸。不能下
shí rén shēng hé dìng jīn rì suī ān míng yì nán bǎo guǒ bào yī lái bù kě
食。人生何定。今日雖安。明亦難保。果報一來。不可
dé tuō yí gè rén rén jué wù cǐ yì zhí xīn zhèng niàn mò fù yú xiǎng děng
得脫。宜各人人。覺悟此意。直心正念。莫復餘想。等
yí tòng qiè wǔ tī tóu dì pǔ wéi jīn rì sì shēng liù dào yí qiè zhòng
一痛切。五體投地。普為今日。四生六道。一切衆
shēng yǐ shòu kǔ zhě dāng shòu kǔ zhě guī yī shì jiān dà cí bēi fù
生。已受苦者。當受苦者。歸依世間。大慈悲父。

I take refuge in the Buddha I take refuge in the Dharma I take 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.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó zì zài wáng fó
南 無 自 在 王 佛

ná mó dìng guāng míng fó
南 無 定 光 明 佛

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

ná mó dì chuáng fó
南 無 諦 幢 佛

ná mó ā mí tuó fó
南 無 阿 彌 陀 佛

ná mó jí yīn fó
南 無 集 音 佛

ná mó zì zài wáng shén tōng fó
南 無 自 在 王 神 通 佛

ná mó jìng yuè chuáng chēng guāng míng fó
南 無 淨 月 幢 稱 光 明 佛

ná mó wú liàng chuáng fān fó
南 無 無 量 幢 幡 佛

ná mó dà guāng pǔ zhào fó
南 無 大 光 普 照 佛

ná mó huì shàng pú sà
南 無 慧 上 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó wú liàng yīn fó
南 無 無 量 音 佛

ná mó bǎo guāng míng fó
南 無 寶 光 明 佛

ná mó miào bǎo fó
南 無 妙 寶 佛

ná mó fàn chuáng fó
南 無 梵 幢 佛

ná mó shū shēng fó
南 無 殊 勝 佛

ná mó jīn gāng bù jīng jìn fó
南 無 金 剛 步 精 進 佛

ná mó bǎo huǒ fó
南 無 寶 火 佛

ná mó miào lè fó
南 無 妙 樂 佛

ná mó wú liàng fān fó
南 無 無 量 幡 佛

ná mó bǎo chuáng fó
南 無 寶 幢 佛

ná mó cháng bù lí shì pú sà
南 無 常 不 離 世 菩 薩

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

ná mó fó tuó
南 無 佛 陀

ná mó dá mó
南 無 達 摩

ná mó sēng qié
南 無 僧 伽

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

fó zhū dà pú sà dà cí dà bēi jiù hù yī qiè shòu kǔ zhòng shēng yǐ
佛。諸 大 菩 薩。大 慈 大 悲。救 護 一 切。受 苦 衆 生。以

shén tōng lì miè chú è yè líng zhū zhòng shēng bì jìng bù fù duò yú kǔ
神 通 力。滅 除 惡 業。令 諸 衆 生。畢 竟 不 復。墮 於 苦

chǔ dé qīng jìng qù dé qīng jìng shēng gōng dé mǎn zú bù kě qióng jìn
處。得清淨趣。得清淨生。功德滿足。不可窮盡。

shě shēn shòu shēn héng zhí zhū fó tóng zhū pú sà jù dēng zhèng jué jīn
捨身受身。恒值諸佛。同諸菩薩。俱登正覺。今

rì dào chǎng tóng yè dà zhòng chóng jiā xīn lì shè ěr dì tīng xìn xiāng pú
日道場。同業大眾。重加心力。攝耳諦聽。信相菩

sà bái fó yán shì zūn fù yǒu zhòng shēng zài huǒ chéng zhōng táng yù jí
薩白佛言。世尊。復有衆生。在火城中。燬煨齊

xīn sì mén suī kāi dào zé zì bì dōng xī chí zǒu bù néng dé chū wéi huǒ
心。四門雖開。到則自閉。東西馳走。不能得出。為火

shāo jìn hé zuì suǒ zhì fó yán yǐ qián shì shí fēn shāo shān shì jué chè
燒盡。何罪所致。佛言。以前世時。焚燒山澤。決撤

bēi chí huǒ pào jī zǐ shǐ zhū zhòng shēng xiāng wēi ér sǐ yǐ shì yīn yuán
陂池。火炮雞子。使諸衆生。湔煨而死。以是因緣。

gù huò sī zuì fù yǒu zhòng shēng cháng zài xuě shān hán fēng suǒ chuī pí
故獲斯罪。復有衆生。常在雪山。寒風所吹。皮

ròu bō liè qiú sǐ bù dé qiú shēng bù dé kǔ dú wàn duān bù kě kān rěn
肉剝裂。求死不得。求生不得。苦毒萬端。不可堪忍。

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

zì zī yǎng dōng yuè lóng hán luǒ tā dòng sǐ pí bō niú yáng kǔ tòng nán
自資養。冬月隆寒。裸他凍死。皮剝牛羊。苦痛難

rěn yǐ shì yīn yuán gù huò sī zuì fù yǒu zhòng shēng cháng zài dāo shān
忍。以是因緣。故獲斯罪。復有衆生。常在刀山。

jiàn shù zhī shàng ruò yǒu suǒ zhuō jí biàn gē shāng zhī jiē duàn huài tòng
劍樹之上。若有所捉。即便割傷。支節斷壞。痛

dú xīn suān bù kě kān rěn hé zuì suǒ zhì fó yán yǐ qián shì shí zāi shā
毒辛酸。不可堪忍。何罪所致。佛言。以前世時。宰殺

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

xuán yú gāo gé chéng liàng ér mài huò fù shēng xuán tòng bù kě rěn yǐ
懸於高格。稱量而賣。或復生懸。痛不可忍。以

shì è yè gù huò sī zuì fù yǒu zhòng shēng wǔ gēn bù jù hé zuì suǒ zhì
是惡業。故獲斯罪。復有衆生。五根不具。何罪所致。

fó yán yǐ qián shì shí fēi yīng zǒu gǒu tán shè niǎo shòu huò pò qí tóu
佛言。以前世時。飛鷹走狗。彈射鳥獸。或破其頭。
huò duàn qí zú shēng miè qí yì shǐ shòu tòng kǔ yǐ shì è yè gù huò sī
或斷其足。生搃其翼。使受痛苦。以是惡業。故獲斯
zuì jīn rì dào chǎng tóng yè dà zhòng rú jīng suǒ shuō dà kě bù wèi
罪。今日道場。同業大眾。如經所說。大可怖畏。
xiāng yú zhì xīn děng yí tòng qiè wǔ tī tóu dì pǔ wéi shí fāng yí qiè zhòng
相與至心。等一痛切。五體投地。普為十方。一切衆
shēng yǐ shòu kǔ zhě dāng shòu kǔ zhě guī yī shì jiān dà cí bēi fù
生。已受苦者。當受苦者。歸依世間。大慈悲父。

I take refuge in the Buddha I take refuge in the Dharma I take 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.

梁皇寶懺

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó jìng guāng fó
南 無 淨 光 佛

ná mó bǎo wáng fó
南 無 寶 王 佛

ná mó shù gēn huā wáng fó
南 無 樹 根 華 王 佛

ná mó wéi wèi zhuāng yán fó
南 無 維 衛 莊 嚴 佛

ná mó kāi huà pú sà fó
南 無 開 化 菩 薩 佛

ná mó jiàn wú kǒng jù fó
南 無 見 無 恐 懼 佛

ná mó yī chéng dù fó
南 無 一 乘 度 佛

ná mó dé nèi fēng yán wáng fó
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 yuè guāng míng fó
南 無 寶 月 光 明 佛

ná mó bǎo huǒ fó
南 無 寶 火 佛

ná mó xián zuì fó
南 無 賢 最 佛

ná mó bǎo lián huā bù fó
南 無 寶 蓮 華 步 佛

ná mó huài mó luō wǎng dú bù fó
南 無 壞 魔 羅 網 獨 步 佛

ná mó shī zǐ hǒu lì fó
南 無 師 子 吼 力 佛

ná mó bēi jīng jìn fó
南 無 悲 精 進 佛

ná mó jīn bǎo guāng míng fó
南 無 金 寶 光 明 佛

ná mó wú liàng zūn fēng fó
南 無 無 量 尊 豐 佛

ná mó wú liàng zūn lí gòu wáng fó
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
南 無 藥 王 菩 薩

ná mó yào shàng pú sà
南 無 藥 上 菩 薩

ná mó wú biān shēn pú sà
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 yuàn yǐ dà cí
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。願 以 大 慈

dà bēi jiù bá shí fāng yí qiè zhòng shēng líng xiàn shòu kǔ zhě jí dé jiě
大 悲。救 拔 十 方。一 切 衆 生。令 現 受 苦 者。即 得 解

tuō dāng shòu kǔ zhě bì jìng duàn chú bì jìng bù fù duò yú è qù cóng
 脫。當受苦者。畢竟斷除。畢竟不復。墮於惡趣。從
 jīn rì qù zhì yú dào chǎng chú sān zhàng yè miè wǔ bù wèi gōng dé zhì huì
 今日去。至於道場。除三障業。滅五怖畏。功德智慧。
 jù zú zhuāng yán shè qǔ yí qiè zhòng shēng tóng gòng huí xiàng wú shàng pú
 具足莊嚴。攝取一切衆生。同共回向。無上菩
 tí chéng děng zhèng jué jīn rì dào chǎng tóng yè dà zhòng chóng fù zēng
 提。成等正覺。今日道場。同業大眾。重複增
 dào yī xīn dì tīng xìn xiāng pú sà bái fó yán shì zūn fù yǒu zhòng shēng
 到。一心諦聽。信相菩薩白佛言。世尊。復有衆生。
 luán bì bèi lóu yāo kuān bù suí jiǎo bǒ shǒu zhé bù néng xíng bù hé zuì suǒ
 攣臂背偻。腰寬不隨。腳跛手折。不能行步。何罪所
 zhì fó yán yǐ qián shì shí wéi rén cǎn kè xíng dào ān chēng shī shè gē
 致。佛言。以前世時。為人慳刻。行道安槍。施射戈
 jǐng xiàn zhuì zhòng shēng yǐ shì è yè gù huò sī zuì fù yǒu zhòng shēng
 筭。陷墜衆生。以是惡業。故獲斯罪。復有衆生。
 wéi zhū yù zú zhí xì qí shēn jiā héng kǔ è bù néng dé miǎn hé zuì suǒ
 為諸獄卒。執繫其身。枷桁苦厄。不能得免。何罪所
 zhì fó yán yǐ qián shì shí wǎng bǔ zhòng shēng lóng xì liù chù huò wéi zāi
 致。佛言。以前世時。網捕衆生。籠繫六畜。或為宰
 zhǔ líng zhǎng tān qǔ mín wù wǎng xì liáng shàn yuàn sù wú suǒ yǐ shì è
 主令長。貪取民物。枉繫良善。怨訴無所。以是惡
 yè gù huò sī zuì fù yǒu zhòng shēng huò diān huò chī huò kuáng huò ái
 業。故獲斯罪。復有衆生。或顛或癡。或狂或騃。
 bù bié hǎo chǒu hé zuì suǒ zhì fó yán yǐ qián shì shí yǐn jiǔ zuì luàn fàn
 不別好醜。何罪所致。佛言。以前世時。飲酒醉亂。犯
 sān shí liù shī hòu dé chī shēn yóu rú zuì rén bù bié zūn bēi yǐ shì è yè
 三十六失。後得癡身。猶如醉人。不別尊卑。以是惡業。
 gù huò sī zuì fù yǒu zhòng shēng qí xíng duǎn xiǎo yīn cáng shèn dà wǎn
 故獲斯罪。復有衆生。其形短小。陰藏甚大。挽
 zhī shēn pí bèi fú jìn yǐn xíng zhù zuò wò yǐ zhī wéi fāng hé zuì suǒ zhì
 之身疲。背伏進引。行住坐臥。以之為妨。何罪所致。
 fó yán yǐ qián shì shí chí shēng fàn mài zì yù jǐ wù huǐ tā cái bǎo qiǎo
 佛言。以前世時。持生販賣。自譽己物。毀他財寶。巧

梁皇寶懺

nòng shēng dòu niǎn chéng qián hòu yǐ shì è yè gù huò sī zuì jīn rì dào
弄 升 斗。捻 秤 前 後。以 是 惡 業。故 獲 斯 罪。今 日 道
chǎng tóng yè dà zhòng rú fó suǒ shuō dà kě bù wèi xiāng yú zhì xīn
場。同 業 大 衆。如 佛 所 說。大 可 怖 畏。相 與 至 心。
děng yí tòng qiè wǔ tǐ tóu dì wéi jīn rì xiàn shòu kǔ yí qiè zhòng shēng
等 一 痛 切。五 體 投 地。為 今 日 現 受 苦 一 切 衆 生。
dāng shòu kǔ yí qiè zhòng shēng nǎi zhì liù dào xiàn shòu dāng shòu yí qiè
當 受 苦 一 切 衆 生。乃 至 六 道。現 受 當 受。一 切
zhòng shēng yòu wéi fù mǔ shī zhǎng xìn shī tán yuè shàn è zhī shì guǎng
衆 生。又 為 父 母 師 長。信 施 檀 越。善 惡 知 識。廣
jí shí fāng yí qiè zhòng shēng guī yī shì jiān dà cí bēi fù
及 十 方。一 切 衆 生。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.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó wú shǔ jīng jìn xīng fēng fó
南 無 無 數 精 進 興 豐 佛

ná mó wú yán shēng fó
南 無 無 言 勝 佛

ná mó wú yú fēng fó
南 無 無 愚 豐 佛

ná mó yuè yīng fēng fó
南 無 月 英 豐 佛

ná mó wú yì guāng fēng fó
南 無 無 異 光 豐 佛

ná mó nì kōng guāng míng fó
南 無 逆 空 光 明 佛

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

ná mó liú li guāng zuì fēng fó
南 無 琉 璃 光 最 豐 佛

ná mó bǎo dé bù fó
南 無 寶 德 步 佛

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

ná mó dù bǎo guāng míng tā 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
南 無 文 殊 師 利 菩 薩

ná mó pǔ xián pú sà
南 無 普 賢 菩 薩

ná mó wú biān shēn pú sà
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 zhòng děng
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。衆 等

jīn rì yǎng chéng fó lì fǎ lì zhū pú sà lì wéi qí jī sāng qiú āi
今 日。仰 承 佛 力。法 力。諸 菩 薩 力。為 其 稽 顙。求 哀

chàn huǐ yǐ shòu kǔ zhě yǐ fó pú sà dà cí bēi lì líng jí jiě tuō wèi
懺悔。已受苦者。以佛菩薩。大慈悲力。令即解脫。未
shòu kǔ zhě cóng jīn rì qù zhì yú dào chǎng bì jìng bù fù duò yú è
受苦者。從今日去。至於道場。畢竟不復。墮於惡
qù lí bā nán kǔ shòu bā fú shēng dé zhū shàn gēn chéng jiù píng děng
趣。離八難苦。受八福生。得諸善根。成就平等。
jù zú zhì huì qīng jìng zì zài tóng yú rú lái jù dēng zhèng jué jīn rì
具足智慧。清淨自在。同與如來。俱登正覺。今日
dào chǎng tóng yè dà zhòng yí jiā yòng xīn shè ěr dì tīng xìn xiāng pú
道場。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 chǒu shēn
薩。重白佛言。世尊。復有衆生。其形極醜。身
hēi rú qī liǎng ěr fù qīng shuāng jiá jù fù pào miàn píng bí liǎng yǎn
黑如漆。兩耳復青。雙頰俱阜。顴面平鼻。兩眼
huáng chì yá chǐ shū quē kǒu qì xīng chòu cuó duǎn yōng zhǒng dà fù
黃赤。牙齒疏缺。口氣腥臭。矬短臃腫。大腹
xiǎo yāo shǒu jiǎo liáo lì lóu jǐ tū lè fèi yī jiàn shí è chuāng nóng xuè
小腰。手腳繚戾。僂脊凸肋。費衣健食。惡瘡膿血。
shuǐ zhǒng qián xiāo jiè là yōng jū zhǒng zhǒng zhū è jí zài qí shēn
水腫乾消。疥癩癰疽。種種諸惡。集在其身。
suī qīn fù rén rén bù zài yì ruò tā zuò zuì héng lí qí yāng yǒng bù jiàn
雖親附人。人不在意。若他作罪。橫罹其殃。永不見
fó yǒng bù wén fǎ bù shì pú sà bù shì xián shèng cóng kǔ rù kǔ bù
佛。永不聞法。不識菩薩。不識賢聖。從苦入苦。不
dé xiū xī hé zuì suǒ zhì fó yán yǐ qián shì shí wéi zǐ bù xiào fù mǔ
得休息。何罪所致。佛言。以前世時。為子不孝父母。
wéi chén bù zhōng qí jūn wéi shàng bù ài qí xià wéi xià bù gōng qí shàng
為臣不忠其君。為上不愛其下。為下不恭其上。
péng yǒu bù shǎng qí xìn xiāng dǎng bù yǐ yí cóng cháo tíng bù yǐ qí jué
朋友不賞其信。鄉黨不以義從。朝廷不以其爵。
duàn shì bù yǐ qí dào xīn yì diān dǎo wú yǒu qí dù shā hài jūn chén
斷事不以其道。心意顛倒。無有其度。殺害君臣。
qīng líng zūn zhǎng fá guó lüè mín gōng chéng pò wǔ tōu jié dào qiè è
輕陵尊長。伐國掠民。攻城破塢。偷劫盜竊。惡

yè fēi yī měi jǐ è rén qīn líng gū lǎo wū bàng xián shàn qīng màn shī
 業非一。美己惡人。侵陵孤老。誣謗賢善。輕慢師
 zhǎng qī kuáng xià jiàn yí qiè zuì yè xī jù fàn zhī zhòng zuì yè bào gù
 長。欺誑下賤。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 shuō háo
 獲斯罪。爾時諸受罪人。聞佛世尊。作如是說。號
 qì dòng dì lèi xià rú yǔ ér bái fó yán wéi yuàn shì zūn jiǔ zhù shuō fǎ
 泣動地。淚下如雨。而白佛言。唯願世尊。久住說法。
 huà wǒ děng bèi líng dé jiě tuō fó yán ruò wǒ jiǔ zhù cǐ shì bó fú zhī
 化我等輩。令得解脫。佛言。若我久住此世。薄福之
 rén bù zhòng shàn gēn wèi wǒ cháng zài bù niàn wú cháng zào zhū wú liàng
 人。不種善根。謂我長在。不念無常。造諸無量。
 bù shàn zhī běn hòu fāng zhuī yì huǐ wú suǒ jí shàn nán zǐ pì rú yīng
 不善之本。後方追憶。悔無所及。善男子。譬如嬰
 ér mǔ cháng zài cè yú mǔ bù shēng nán zāo zhī xiǎng ruò mǔ qù shí
 兒。母常在側。於母不生。難遭之想。若母去時。
 biàn shēng kě yǎng sī liàn zhī xīn mǔ fāng huán lái xī nǎi shēng xǐ shàn
 便生渴仰。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 zhù gù bān
 男子。我今亦復如是。知諸衆生。不求常住。故般
 niè pán yú shí shì zūn jí yú shòu zuì zhòng shēng ér shuō jì yán
 涅槃。於時世尊。即於受罪衆生。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 yán shì zūn
 爾時世尊。說此偈已。諸受罪人。銜悲白佛言。世尊。
 yí qiè zhòng shēng zuò hé shàn hèng dé lí sī kǔ fó yán shàn nán zǐ
 一切衆生。作何善行。得離斯苦。佛言。善男子。
 dāng qín xiào yǎng fù mǔ jìng shì shī zhǎng guī fèng sān zūn qín xíng bù shī
 當勤孝養父母。敬事師長。歸奉三尊。勤行布施

chí jiè rěn rǔ jīng jìn chán dìng zhì huì cí bēi xǐ shě yuàn qīn píng děng
持戒。忍辱精進。禪定智慧。慈悲喜捨。怨親平等。

wú yǒu èr xiāng bù qī gū lǎo bù qīng pín jiàn hù rén yóu jǐ bù qǐ è niàn
無有二相。不欺孤老。不輕貧賤。護人猶己。不起惡念。

rǔ děng ruò néng rú shì xiū xíng zé wéi yǐ dé bào fó zhī ēn yǒng lí sān
汝等若能。如是修行。則為已得。報佛之恩。永離三

tú wú fù zhòng kǔ fó shuō shì jīng yǐ pú sà mó hē sà jí dé ā nòng duō
塗。無復衆苦。佛說是經已。菩薩摩訶薩。即得阿耨多

luō sān miǎo sān pú tí shēng wén yuán jué jí dé liù tōng sān míng jù bā
羅三藐三菩提。聲聞緣覺。即得六通三明。具八

jiě tuō qí yú dà zhòng dé fǎ yǎn jìng ruò yǒu zhòng shēng dé wén shì jīng
解脫。其餘大衆。得法眼淨。若有衆生。得聞是經。

bù duò sān tú bā nán zhī chǔ dì yù xiū xī kǔ tòng ān níng xìn xiāng pú
不墮三塗。八難之處。地獄休息。苦痛安寧。信相菩

sà bái fó yán shì zūn dāng hé míng sī jīng pú sà mó hē sà yún hé fèng
薩白佛言。世尊。當何名斯經。菩薩摩訶薩。云何奉

chí fó gào xìn xiāng pú sà shàn nán zǐ cǐ jīng míng wéi zuì yè bào yīng jiào
持。佛告信相菩薩。善男子。此經名為罪業報應教

huà dì yù jīng rǔ dāng fèng chí guǎng líng liú bù gōng dé wú liàng shí zhū
化地獄經。汝當奉持。廣令流布。功德無量。時諸

dà zhòng wén shuō cǐ fǎ yī xīn huān xǐ dǐng dài fèng xíng jīn rì dào
大衆。聞說此法。一心歡喜。頂戴奉行。今日道

chǎng tóng yè dà zhòng rú fó suǒ shuō dà kě bù wèi xiāng yú jīn rì qǐ
場。同業大衆。如佛所說。大可怖畏。相與今日。起

bù wèi xīn qǐ cí bēi xīn chéng zhū fó lì xíng pú sà dào niàn dì yù kǔ
怖畏心。起慈悲心。承諸佛力。行菩薩道。念地獄苦。

fā pú tí xīn dāng wéi jīn rì xiàn shòu dì yù dào kǔ yī qiè zhòng shēng
發菩提心。當為今日。現受地獄道苦。一切衆生。

xiàn shòu è guǐ dào kǔ yī qiè zhòng shēng xiàn shòu chù shēng dào kǔ yī
現受餓鬼道苦。一切衆生。現受畜生道苦。一

qiè zhòng shēng guǎng jí liù dào xiàn shòu kǔ zhě yī xīn yī yì wéi qí lǐ
切衆生。廣及六道。現受苦者。一心一意。為其禮

chàn líng cǐ zhòng shēng xī dé jiě tuō wǒ děng ruò bù qín xíng fāng biàn
懺。令此衆生。悉得解脫。我等若不勤行方便。

zhuǎn huò wéi fú zhě zé yú yī yī dì yù jiē yǒu zuì fēn xiāng yú zhì xīn
 轉 禍 為 福 者。則 於 一 一 地 獄。皆 有 罪 分。相 與 至 心。
 dāng niàn fù mǔ shī zhǎng qīn qī juàn shǔ wèi lái yīng shòu kǔ bào yì niàn
 當 念 父 母 師 長。親 戚 眷 屬。未 來 應 受 苦 報。亦 念
 zì shēn wèi lái xiàn zài fāng yīng cǐ kǔ děng yí tòng qiè wǔ tī tóu dì zhì
 自 身。未 來 現 在。方 嬰 此 苦。等 一 痛 切。五 體 投 地。至
 chéng kěn cè kǔ dào yòng xīn yuàn líng yī niàn gǎn shí fāng fó yī bài duàn
 誠 懇 懺。苦 到 用 心。願 令 一 念。感 十 方 佛。一 拜 斷
 chú wú liàng zhòng kǔ ruò liù dào zhōng yǐ shòu kǔ zhě yǐ fó lì fǎ lì
 除 無 量 衆 苦。若 六 道 中。已 受 苦 者。以 佛 力。法 力。
 xián shèng lì líng cǐ zhòng shēng jí méng jiě tuō ruò liù dào zhōng wèi
 賢 聖 力。令 此 衆 生。即 蒙 解 脫。若 六 道 中。未
 shòu kǔ zhě yǐ fó lì fǎ lì xián shèng lì líng cǐ zhòng shēng yǒng dé
 受 苦 者。以 佛 力。法 力。賢 聖 力。令 此 衆 生。永 得
 duàn chú cóng jīn rì qù bì jìng bù fù duò yú è qù chú sān zhàng yè suí
 斷 除。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 bù xiū bù xī
 念 往 生。滅 五 怖 畏。自 在 解 脫。勤 修 道 業。不 休 不 息。
 miào hèng zhuāng yán guō fǎ yún dì rù jīn gāng xīn chéng děng zhèng jué
 妙 行 莊 嚴。過 法 雲 地。入 金 剛 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,

梁皇寶懺

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 Bodhisttva, “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 tīng shàn
 今日道場。同業大眾。重複用心。攝耳諦聽。善
 sī niàn zhī zá zàng jīng shuō shí yǒu yī guǐ bái mù lián yán wǒ liǎng jiān
 思念之。雜藏經說。時有一鬼。白目連言。我兩肩
 yǒu yǎn xiōng yǒu kǒu bí ér wú yǒu tóu hé zuì suǒ zhì mù lián dá yán
 有眼。胸有口鼻。而無有頭。何罪所致。目連答言。
 rǔ qián shì shí héng zuò kuí kuài dì zǐ ruò shā rén shí rǔ cháng huān xǐ
 汝前世時。恒作魁膾弟子。若殺人時。汝常歡喜。
 yǐ shéng jié wǎn yǐ shì yīn yuán gù shòu cǐ zuì cǐ shì huā bào guǒ zài
 以繩結挽。以是因緣。故受此罪。此是華報。果在
 dì yù fù yǒu yī guǐ bái mù lián yán wǒ cǐ shēn xíng cháng rú kuài ròu
 地獄。復有一鬼。白目連言。我此身形。常如塊肉。
 wú yǒu shǒu zú yǎn ěr bí děng héng wéi chóng niǎo zhī suǒ zhuó dàn rú
 無有手足。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 qián shì shí
 是苦痛。難堪難忍。何罪所致。目連答言。汝前世時。
 yú tā dú yào duò tāi luò yùn líng zhū zhòng shēng mìng bù quán huó yǐ
 與他毒藥。墮胎落孕。令諸衆生。命不全活。以
 shì yīn yuán gù huò sī zuì cǐ shì huā bào guǒ zài dì yù fù yǒu yī guǐ
 是因緣。故獲斯罪。此是華報。果在地獄。復有一鬼。
 bái mù lián yán wǒ fù jí dà yān hóu rú zhēn qióng nián zú suì bù dé yǐn
 白目連言。我腹極大。咽喉如針。窮年卒歲。不得飲
 shí hé zuì suǒ zhì mù lián dá yán rǔ qián shì shí zuò jù luò zhǔ zì shì
 食。何罪所致。目連答言。汝前世時。作聚落主。自恃
 háo guì yǐn jiǔ zǒng héng qīng qī tā rén duó qí yǐn shí jī kùn yí qiè
 豪貴。飲酒縱橫。輕欺他人。奪其飲食。飢困一切。
 yǐ shì yīn yuán gù huò sī zuì cǐ shì huā bào guǒ zài dì yù fù yǒu yī
 以是因緣。故獲斯罪。此是華報。果在地獄。復有一
 guǐ bái mù lián yán wǒ yī shēng lái yǒu èr rè tiě lún zài liǎng yì xià jǔ
 鬼。白目連言。我一生來。有二熱鐵輪。在兩腋下。舉
 shēn jiāo làn hé zuì suǒ zhì mù lián dá yán rǔ qián shì shí yú zhòng zuò
 身焦爛。何罪所致。目連答言。汝前世時。與衆作
 bǐng dào qǔ èr fān jiā liǎng yì xià yǐ shì yīn yuán gù huò sī zuì cǐ shì
 餅。盜取二番。挾兩腋下。以是因緣。故獲斯罪。此是

huā bào guǒ zài dì yù fù yǒu yī guǐ bái mù lián yán wǒ cháng yǐ wù
華報。果在地獄。復有一鬼。白目連言。我常以物。

méng lóng qí tóu wèi rén lái shā xīn shēng bù jù hé zuì suǒ zhì mù lián
蒙籠其頭。畏人來殺。心生怖懼。何罪所致。目連

dá yán yǐ qián shì shí yín fàn wài sè cháng wèi rén jiàn huò wèi fū zhǔ
答言。以前世時。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 bào guǒ zài
捉縛打殺。常懷恐怖。故獲斯罪。此是華報。果在

dì yù jīn rì dào chǎng tóng yè dà zhòng rú jīng suǒ shuō qǐ dé bù rén
地獄。今日道場。同業大眾。如經所說。豈得不人

rén shēng dà bù wèi xiāng yú wú shǐ yǐ lái zhì yú jīn rì yīng zuò rú shì
人生大怖畏。相與無始已來。至於今日。應作如是

wú liàng zuì è rú shì děng zuì jiē yīn wú cí bēi xīn yǐ qiáng qī ruò
無量罪惡。如是等罪。皆因無慈悲心。以強欺弱。

shāng hài zhòng shēng nǎi zhì dào qiè tā wù mí huò shī dào chán bàng xián
傷害衆生。乃至盜竊他物。迷惑失道。讒謗賢

shàn zuò zhǒng zhǒng zuì rú shì zuì bào yū è dào zhōng bì shòu qí kǔ
善。作種種罪。如是罪報。於惡道中。必受其苦。

jīn rì zhì xīn děng yí tòng qiè wǔ tī tóu dì pǔ wéi liù dào yǐ shòu kǔ
今日至心。等一痛切。五體投地。普為六道。已受苦

zhě dāng shòu kǔ zhě qiú āi lǐ chàn yì wéi fù mǔ shī zhǎng yí qiè juàn
者。當受苦者。求哀禮懺。亦為父母師長。一切眷

shǔ qiú āi lǐ chàn yì wéi zì shēn qiú āi lǐ chàn yǐ zuò zhī zuì yuàn
屬。求哀禮懺。亦為自身。求哀禮懺。已作之罪。願

qī chū miè wèi zuò zhī zuì bù gǎn fù zuò wéi yuàn shì jiān dà cí bēi fù
乞除滅。未作之罪。不敢復作。唯願世間。大慈悲父。

In today's Dharma assembly, we, who have common karma, mindfully listen. The Ksudraka 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.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó lián huā zūn fēng fó
南 無 蓮 華 尊 豐 佛

ná mó diàn dēng fān wáng fó
南 無 電 燈 旃 王 佛

ná mó yí qiè zhòng dé chéng fó
南 無 一 切 衆 德 成 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
南 無 師 子 佛

ná mó fǎ míng hào fó
南 無 法 名 號 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

ná mó jìng bǎo xīng fēng fó
南 無 淨 寶 興 豐 佛

ná mó fǎ kōng dēng fó
南 無 法 空 燈 佛

ná mó xián fān chuáng wáng fó
南 無 賢 旃 幢 王 佛

ná mó míng chēng yuǎn wén fó
南 無 名 稱 遠 聞 佛

ná mó fèng fǎ fó
南 無 奉 法 佛

梁皇寶懺

ná mó fǎ chuáng fó
南 無 法 幢 佛

ná mó xū mí dēng guāng míng fó
南 無 須 彌 燈 光 明 佛

ná mó bǎo zàng zhuāng yán fó
南 無 寶 藏 莊 嚴 佛

ná mó zhān tán mó ní guāng fó
南 無 栴 檀 摩 尼 光 佛

ná mó jīn hǎi zì zài wáng fó
南 無 金 海 自 在 王 佛

ná mó dà bēi guāng míng wáng fó
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
南 無 殊 勝 月 王 佛

ná mó rì yuè guāng wáng fó
南 無 日 月 光 王 佛

ná mó dà shì zhì pú sà
南 無 大 勢 至 菩 薩

ná mó cháng jīng jìn pú sà
南 無 常 精 進 菩 薩

ná mó bù xiū xī pú sà
南 無 不 休 息 菩 薩

ná mó xū kōng zàng pú sà
南 無 虛 空 藏 菩 薩

ná mó wú biān shēn pú sà
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 yuàn yǐ dà
又 復 歸 依。如 是 十 方。盡 虛 空 界。一 切 三 寶。願 以 大

cí dà bēi jiù hù liù dào xiàn shòu kǔ dāng shòu kǔ yí qiè zhòng shēng
慈 大 悲。救 護 六 道。現 受 苦。當 受 苦。一 切 衆 生。

líng cǐ zhòng shēng jí dé jiě tuō yǐ shén tōng lì duàn chú è dào jí dì
令 此 衆 生。即 得 解 脫。以 神 通 力。斷 除 惡 道。及 地

yù yè líng zhū zhòng shēng cóng jīn rì qù zhì yú dào chǎng bì jìng bù
獄 業。令 諸 衆 生。從 今 日 去。至 於 道 場。畢 竟 不

fù duò yú è qù shě kǔ bào shēn dé jīn gāng shēn sì děng liù dù
復。墮 於 惡 趣。捨 苦 報 身。得 金 剛 身。四 等 六 度。

cháng dé xiàn qián sì biàn liù tōng rú yì zì zài yǒng měng jīng jìn bù xiū
常 得 現 前。四 辯 六 通。如 意 自 在。勇 猛 精 進。不 休

bù xī nǎi zhì jìn xiū mǎn shí dì hèng huán fù dù tuō yí qiè zhòng shēng
不 息。乃 至 進 修。滿 十 地 行。還 復 度 脫。一 切 衆 生。

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.

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

The Compassionate Place of Enlightenment Repentance Scroll Three

七佛滅罪真言 Seven Buddha's Eradicating Sins Mantra

lí pó lí pó dì qiú hē qiú hē dì tuó luō ní dì ní hē la dì pí
離婆離婆帝。求訶求訶帝。陀羅尼帝。尼訶囉地。毘
lí nǐ dì mó hē qié dì zhēn líng qián dì shā pó hē
黎你帝。摩訶伽帝。真陵乾帝。莎婆訶。(三遍) (3 times)

讚 Praise

wén xūn guō jiù guǒ bào suí xíng shě shēn yīng shòu zàn wú tíng
聞熏過咎。果報隨形。捨身應受暫無停。
shàn è zì gān chéng yǎo yǎo míng míng yuàn fó fàng guāng míng
善惡自甘呈。窈窈冥冥。願佛放光明。

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 in darkness. May the Buddha shed his light.

ná mó fā guāng dì pú sà mó hē sà
南無發光地菩薩摩訶薩 (三稱)

Homage to the Bodhisattvas and Mahasattvas on the Light Emitting Ground (3 times)

chū chàn
出懺

fó shēn xiāng hǎo wēi wēi huǎng ruò zǐ jīn shān fǎ hǎi chéng qīng jiǎo jiǎo
佛身相好。巍巍晃若紫金山。法海澄清。皎皎
yóu rú yín hàn yuè pú sà shèng xián yīng gòng yú rén jiān tiān shàng pì
猶如銀漢月。菩薩聖賢。應供於人間天上。辟

zhī luō hàn shuō fǎ xiàng cǐ jiè tā fāng sān qiān chà hǎi zhī míng dēng bǎi
支羅漢。說法向此界他方。三千刹海之明燈。百
yì hūn qú zhī hào yuè gōng shēn mò cè dé hòu nán liàng zuò sān jiè zhī
億昏衢之皓月。功深莫測。德厚難量。作三界之
quán héng jiàn sān shí zhī fó shì shàng lái fèng wéi qiú chàn zhòng děng xiū
權衡。建三時之佛事。上來奉為求懺衆等。修
chóng cí bēi dào chǎng chàn fǎ cí dāng dì sān juǎn gōng kè yuán mǎn
崇慈悲道場懺法。茲當第三卷。功課圓滿。
sān mèi xíng rén chū rù sān shí guī mìng sān bǎo duān bīng yī xīn rè wǔ
三昧行人。出入三時。皈命三寶。端秉一心。熱五
fēn zhī zhēn xiāng sǎn sān chūn zhī huā ruǐ pán chéng miào gòng ōu fàn
分之真香。散三春之花蕊。盤呈妙供。甌泛
xiāng chá zhōng qīng hé míng ér fàn yīn shēn miào fěng jīng xíng dào ér
香茶。鐘磬和鳴。而梵音深妙。諷經行道。而
yàn mò chán sī suǒ zuò cóng xīn zōng shēn huí xiàng lè bāng wú liàng
宴默禪思。所作從心。總伸回向。樂邦無量
shòu jiào zhǔ shì jiā wén guān yīn bìng dì zàng luō hàn yú shēng wén tiān
壽。教主釋迦文。觀音并地藏。羅漢與聲聞。天
cáo jí dì fǔ sān jiè zhòng gāo zhēn xián shēng huān xǐ niàn jiàn cǐ
曹及地府。三界衆高真。咸生歡喜念。鑑此
shēng gōng xūn bēi xīn wú xiè juàn fù hù yú qún shēng yǐ cí bù jìn gōng
勝功熏。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 wǎng fú yuàn
因。奉為求懺衆等。裂三毒根。越三界網。伏願。
sān yè qīng jìng sān jiě tuō mén ér chéng jiù sān kōng dùn wù sān wú lòu
三業清淨。三解脫門而成就。三空頓悟。三無漏
xué yǐ xuān míng yǒng tuō sān tú zhī bào cháng shēng sān bǎo zhī jiā sān
學以宣明。永脫三途之報。常生三寶之家。三
kōng dùn wù yú sè xīn sān zhàng quán gāi yú jiě tuō sān qí guǒ mǎn sān
空頓悟於色心。三障全該於解脫。三祇果滿。三
jué gōng yuán sān chéng dé dào zhī shèng xián sān yǒu tóng zhān yú lì lè
覺功圓。三乘得道之聖賢。三有同沾於利樂。
chàn wén suī yǎn kěn qiè wèi chéng qǐng zhòng qián gōng zài qiú chàn huǐ
懺文雖演。懇切未誠。請衆虔恭。再求懺悔。

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.

ná mó qiú chàn huǐ pú sà mó hē sà
南 無 求 懺 悔 菩 薩 摩 訶 薩 (三稱)

Homage to the Requesting Repentance Bodhisattvas and Mahasattvas (3 times)

讚 Praise

liáng huáng chàn sān juǎn gōng dé lì yuàn miè xìn rén sān dú zuì qīn zhèng
梁 皇 懺。三 卷 功 德 力。願 滅 wáng zhě 三 毒 罪。親 證
pú sà fā guāng dì chàn wén jǔ chǔ zuì huā fēi jiě liǎo yuān miè liǎo zuì
菩 薩 發 光 地。懺 文 舉 處 罪 花 飛。解 了 冤。滅 了 罪。

xiao zāi zēng fú huì tuō kǔ shēng dào lì lóng huā sān huì yuàn xiāng féng mí lè fó qián qīn shòu jì
消 災 增 福 慧。龍 華 三 會 願 相 逢。彌 勒 佛 前 親 受 記。

We wish that the merits from the third scroll of Emperor Liang's Repentance will eradicate the devotees' and deceased's 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, repented past offenses. Doing so, our disasters are avoided and our fortune and wisdom are increased, escaping suffering and being reborn in Trayastrimsa Heaven. We wish to meet again at the three assemblies of the Dragon Flower, where Maitreya Buddha will personally receive us.

ná mó lóng huā huì pú sà mó hē sà
南 無 龍 華 會 菩 薩 摩 訶 薩 (三稱)

Homage to the Bodhisattvas and Mahasattvas at the Dragon Flower Assembly (3 times)

梁皇寶懺

Kneel as the master reads the prayers. After the prayers are done, arise and chant the following praise.

讚 Praise

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

bài chàn zhòng děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ qiān yóu fā guāng dì pú sà
拜 懺 衆 等 增 福 壽。願 將 法 水 洗 愆 尤。發 光 地 菩 薩。
wéi yuàn wáng líng wǎng xī yóu

wéi yuàn āi nà shòu
惟 願 哀 納 受。

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 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 Light Emitting Stage accept our only wish!

ná mó dēng yún lù pú sà mó hē sà
南 無 登 雲 路 菩 薩 摩 訶 薩 (三稱)

Homage to the Cloud-Riding Bodhisattvas and Mahasattvas (3 times)

Emperor Liang's Jeweled Repentance
Scroll Four

金山御製梁皇寶懺

卷第四

梁皇寶懺

讚 Praise

Raise Offering

Lower Offering

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

醐灌頂滌塵垢。楊枝灑處潤焦枯。咽喉中

gān lù zì yǒu qióng jiāng tòu
甘露自有瓊漿透。

The water from generations of creeks and rivulets all flow east. The sweet dew in Avalokitesvara's vase eradicates calamities. Enlightening people with perfect wisdom, it cleanses away all defilements. Wherever the willow twig sprinkles, burnt places are moisturized and quenched. In the throat, the sweet dew is an exquisite serum.

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

Homage to the Universal Offering Bodhisattvas and Mahasattvas (3 times)

gōng wén

恭聞

sì zhì yuán míng zhī miào tī yǎn ruò xīng zhōng zhī jiǎo yuè sì wú ài biàn
四智圓明之妙體。儼若星中之皎月。四無礙辯

zhī xuán yīn gāo chāo jié wài zhī kōng tán yùn sì xīn yú sì è qù zhōng
之玄音。高超劫外之空談。運四心於四惡趣中。

lí sì xiāng yú sì shēng jiè nèi xìn fó ēn zhī guǎng bù yǎng shèng dé yǐ
離四相於四生界內。信佛恩之廣布。仰聖德以

mí gāo wéi yuàn hóng cí jiàn cí chéng kěn shàng lái fèng wéi jīn chén qiú
彌高。惟願洪慈。鑑茲誠懇。上來奉為今辰求

chàn zhòng děng qǐ jiàn cí bēi dào chǎng chàn fǎ cí dāng dì sì juǎn rù
懺衆等。啟建慈悲道場懺法。茲當第四卷。入

tán yuán qǐ sì xī tán rén yú sì yí zhōng kè niàn shè niàn yǐ tóu chéng
壇緣起。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 ruò liù
心正身正而作禮。瓶簪三島之春花。爐爇六

zhū zhī xiāng gài dēng rán huì jù gòng xiàn chún tuó lǐ bài xuán rào fěng
鉢之香蓋。燈然慧炬。供獻純陀。禮拜旋繞。諷

yǒng zàn yáng fā lù pī chéng kè qín chàn huǐ qiè niàn qiú chàn zhòng
詠讚揚。發露披誠。克勤懺悔。切念求懺衆

děng zì cóng yuǎn jié zhí zhì jīn shēng mí sì dà zhī sè shēn shòu sì
 等。自從遠劫。直至今生。迷四大之色身。受四
 shēng zhī lún zhuǎn qǐ sì xiāng zhī diān dǎo fàn sì zhǒng zhī lǜ yí cóng
 生之輪轉。起四相之顛倒。犯四種之律儀。從
 mí zhì mí yóu kǔ rù kǔ suí jìng fēng zhī nǐ shùn nǐ ài shuǐ zhī chén lún
 迷至迷。由苦入苦。隨境風之逆順。溺愛水之沉淪。
 wú míng wéi zhòng wéi shēn fán nǎo rú jiāo rú qī píng dà fǎ yǐ hóng xuān
 無明惟重惟深。煩惱如膠如漆。憑大法以洪宣。
 zhàng zhēn quán ér jiě shì jīn zé cùn xīn qīng kuài kè gǔ míng jī jí dà
 仗真詮而解釋。今則寸心慶快。刻骨銘肌。集大
 dé zhī gāo liú yùn yī xīn ér chàn huǐ yǎng kòu hóng cí míng xūn jiā bèi
 德之高流。運一心而懺悔。仰叩洪慈。冥熏加被。

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, we bow to great compassion, their support manifesting as dark smoke.

Arise. The master will start chanting the first line. Then the congregation will chant the second line, alternating. Bow after completing your line.

sì bā duān yán wēi miào xiāng
 四 八 端 嚴 微 妙 相

sēng qí sān dà jié xiū lái
 僧 祇 三 大 劫 修 來

The wondrous thirty-two signs of a great man are obtained three Asankhya kalpas of practice.

miàn rú mǎn yuè mù rú lián
 面 如 滿 月 目 如 蓮

tiān shàng rén jiān xián gōng jìng
 天 上 人 間 咸 恭 敬

With a face like the full moon and eyes like lotuses, devas and humans pay their respect to him.

qǐ yùn cí bēi dào chǎng chàn fǎ
 啟 運 慈 悲 道 場 懺 法

yī xīn guī mìng sān shì zhū fó
 一 心 皈 命 三 世 諸 佛

We now start The Compassionate Place of Enlightenment Repentance, wholeheartedly bowing to the

梁皇寶懺

Buddhas of the Three Periods of Time.

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

Homage to the past Vipasyin Buddha

ná mó shī qì fó
南 無 尸 棄 佛

Homage to Sikhi Buddha

ná mó pí shě fú fó
南 無 毘 舍 浮 佛

Homage to Vessabhu Buddha

ná mó jū liú sūn fó
南 無 拘 留 孫 佛

Homage to Krakucchandha Buddha

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

Homage to Konagamana Buddha

ná mó jiā shè fó
南 無 迦 葉 佛

Homage to Kasyapa Buddha

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

Homage to our teacher, Sakyamuni Buddha

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

Homage to Maitreya, the next Buddha

ná mó liáng huáng huì shàng fó pú sà
南 無 梁 皇 會 上 佛 菩 薩 (三稱)

Homage to the Buddhas and Bodhisattvas at Emperor Liang's Assembly (3 times)

cí bēi dào chǎng chàn fǎ juǎn dì sì
慈 悲 道 場 懺 法 卷 第 四

The Compassionate Place of Enlightenment Repentance: Scroll Four

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

Chapter 7: The Manifestation of Retribution (cont.)

jīn rì dào chǎng tóng yè dà zhòng chóng jiā zhì chéng yī xīn dì tīng fó
今 日 道 場 。 同 業 大 衆 。 重 加 至 誠 。 一 心 諦 聽 。 佛
zài wáng shě chéng jiā lán tuó zhú yuán ěr shí mù lián cóng chán dìng qǐ
在 王 舍 城 。 迦 闍 陀 竹 園 。 爾 時 目 連 。 從 禪 定 起 。
yóu héng shuǐ biān jiàn zhū è guǐ shòu zuì bù tóng shí zhū è guǐ gè qǐ
遊 恒 水 邊 。 見 諸 餓 鬼 。 受 罪 不 同 。 時 諸 餓 鬼 。 各 起

jìng xīn lái wèn mù lián wǎng xī yīn yuán yī guǐ wèn yán wǒ yī shēng lái
 敬 心。來 問 目 連。往 昔 因 緣。一 鬼 問 言。我 一 生 來。
 héng bào jī kě yù zhì cè zhōng qǔ fèn dàn zhī cè shàng yǒu dà lì guǐ
 恒 抱 飢 渴。欲 至 廁 中。取 糞 噉 之。廁 上 有 大 力 鬼。
 yǐ zhàng dǎ wǒ chū bù dé jìn hé zuì suǒ zhì mù lián dá yán rǔ wéi rén
 以 杖 打 我。初 不 得 近。何 罪 所 致。目 連 答 言。汝 為 人
 shí zuò fó tú zhǔ yǒu kè bǐ qiū lái sì qī shí ér rǔ qiān xī bù yú kè
 時。作 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 zhòng wù yǐ
 食。待 客 去 後。乃 行 舊 住。緣 汝 無 道。慳 惜 衆 物。以
 shì yīn yuán gù huò sī zuì rǔ jīn huā bào guǒ zài dì yù fù yǒu yī guǐ
 是 因 緣。故 獲 斯 罪。汝 今 華 報。果 在 地 獄。復 有 一 鬼。
 wèn mù lián yán wǒ yī shēng lái jiān shàng yǒu dà tóng píng chéng mǎn yáng
 問 目 連 言。我 一 生 來。肩 上 有 大 銅 瓶。盛 滿 烱
 tóng yǐ sháo qǔ zhī huán zì guàn dǐng tòng kǔ nán rěn hé zuì suǒ zhì
 銅。以 杓 取 之。還 自 灌 頂。痛 苦 難 忍。何 罪 所 致。
 mù lián dá yán rǔ wéi rén shí zuò sì wéi nuó zhī dà zhòng shì yǒu yī píng
 目 連 答 言。汝 為 人 時。作 寺 維 那。知 大 衆 事。有 一 瓶
 sū cáng zhuó píng chù bù yī shí xíng dài kè qù hòu nǎi xíng jiù zhù sū
 酥。藏 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 wù yǐ
 是 招 提 之 物。一 切 有 分。緣 汝 無 道。慳 惜 衆 物。以
 shì yīn yuán gù huò sī zuì rǔ jīn huā bào guǒ zài dì yù fù yǒu yī guǐ
 是 因 緣。故 獲 斯 罪。汝 今 華 報。果 在 地 獄。復 有 一 鬼。
 wèn mù lián yán wǒ yī shēng lái cháng tūn rè tiě wán hé zuì suǒ zhì mù
 問 目 連 言。我 一 生 來。常 吞 熱 鐵 丸。何 罪 所 致。目
 lián dá yán rǔ wéi rén shí zuò shā mí zǐ qǔ qīng jìng shuǐ zuò shí mì jiāng
 連 答 言。汝 為 人 時。作 沙 彌 子。取 清 淨 水。作 石 蜜 漿。
 shí mì jiān dà rǔ qǐ dào xīn dǎ qǔ shǎo xǔ dà zhòng wèi yǐn rǔ dào yī
 石 蜜 堅 大。汝 起 盜 心。打 取 少 許。大 衆 未 飲。汝 盜 一
 kǒu yǐ shì yīn yuán gù huò sī zuì cǐ shì huā bào guǒ zài dì yù jīn rì
 口。以 是 因 緣。故 獲 斯 罪。此 是 華 報。果 在 地 獄。今 日
 dào chǎng tóng yè dà zhòng rú mù lián suǒ jiàn dà kě bù wèi wǒ děng yì
 道 場。同 業 大 衆。如 目 連 所 見。大 可 怖 畏。我 等 亦

kě jīng zuò cǐ zuì wú míng suǒ fù bù zì yì zhī tuō yǒu rú shì wú liàng zuì
可經作此罪。無明所覆。不自憶知。脫有如是無量罪
yè yú wèi lái shì shòu kǔ bào zhě jīn rì zhì xīn děng yí tòng qiè wǔ tī
業。於未來世。受苦報者。今日至心。等一痛切。五體
tóu dì cán kuì chàn huǐ yuàn qī chú miè yòu fù pǔ wéi shí fāng jìn xū
投地。慚愧懺悔。願乞除滅。又復普為十方。盡虛
kōng jiè yí qiè è guǐ qiú āi chàn huǐ yòu fèng wéi fù mǔ shī zhǎng qiú
空界。一切餓鬼。求哀懺悔。又奉為父母師長。求
āi chàn huǐ yòu wéi tóng tán zūn zhèng shàng zhōng xià zuò qiú āi chàn huǐ
哀懺悔。又為同壇尊證。上中下座。求哀懺悔。
yòu wéi shàn è zhī shì guǎng jí shí fāng wú qióng wú jìn sì shēng liù dào
又為善惡知識。廣及十方。無窮無盡。四生六道。
yí qiè zhòng shēng qiú āi chàn huǐ ruò yǐ zuò zhī zuì yīn jīn chú miè wèi
一切衆生。求哀懺悔。若已作之罪。因今除滅。未
zuò zhī zuì bù gǎn fù zào yǎng yuàn shí fāng yí qiè zhū fó
作之罪。不敢復造。仰願十方。一切諸佛。

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 Rajagṛha. 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 life, 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 life, 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 life, 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.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

The following Buddha names are the Virtue (Bhadra) Kalpa's 1,000 Buddhas from the Three Kalpa's Three Thousand Buddhas Sutra.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó jū lóu sūn fó
南 無 拘 樓 孫 佛

ná mó jiā shè fó
南 無 迦 葉 佛

ná mó míng yán fó
南 無 明 炎 佛

ná mó miào huā fó
南 無 妙 華 佛

ná mó shàn sù fó
南 無 善 宿 佛

ná mó dà bì fó
南 無 大 臂 佛

ná mó sù wáng fó
南 無 宿 王 佛

ná mó míng xiāng fó
南 無 名 相 佛

ná mó yán jiān fó
南 無 炎 肩 佛

ná mó rì zàng fó
南 無 日 藏 佛

ná mó zhòng yán fó
南 無 衆 炎 佛

ná mó wú yōu fó
南 無 無 憂 佛

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛

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

ná mó shī zǐ fó
南 無 師 子 佛

ná mó móu ní fó
南 無 牟 尼 佛

ná mó huā shì fó
南 無 華 氏 佛

ná mó dào shī fó
南 無 導 師 佛

ná mó dà lì fó
南 無 大 力 佛

ná mó xiū yào fó
南 無 修 藥 佛

ná mó dà míng fó
南 無 大 明 佛

ná mó zhào yào fó
南 無 照 曜 佛

ná mó yuè shì fó
南 無 月 氏 佛

ná mó shàn míng fó
南 無 善 明 佛

梁皇寶懺

ná mó shī zǐ yóu xì pú sà
南無師子遊戲菩薩

ná mó shī zǐ fèn xùn pú sà
南無師子奮迅菩薩

ná mó wú biān shēn pú sà
南無無邊身菩薩

ná mó guān shì yīn pú sà
南無觀世音菩薩

ná mó fó tuó
南無佛陀

ná mó dá mó
南無達摩

ná mó sēng qié
南無僧伽

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

bēi wéi yuàn jiù bá shí fāng xiàn shòu è guǐ dào kǔ yí qiè zhòng shēng
悲。唯願救拔十方。現受餓鬼道苦。一切衆生。

yòu yuàn jiù bá shí fāng dì yù dào chù shēng dào rén dào yí qiè zhòng
又願救拔十方。地獄道。畜生道。人道。一切衆

shēng wú liàng zhòng kǔ líng zhū zhòng shēng jí dé jiě tuō duàn sān
生。無量衆苦。令諸衆生。即得解脫。斷三

zhàng yè wú wǔ bù wèi bā jiě xǐ xīn sì hóng bèi wù miàn fèng cí yán
障業。無五怖畏。八解洗心。四弘被物。面奉慈顏。

zī chéng miào jiào bù qǐ běn chù zhū lòu yǒng jìn suí niàn fǔ yīng biàn
諮承妙教。不起本處。諸漏永盡。隨念俯應。遍

zhū fó tǔ yuàn hèng zǎo yuán sù chéng zhèng jué jīn rì dào chǎng tóng
諸佛土。願行早圓。速成正覺。今日道場。同

yè dà zhòng chóng fù zhì chéng yī xīn dì tīng ěr shí fó zài wáng shě
業大衆。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 chòu bù
城。東南有一池水。屎尿污穢。盡入其中。臭不

kě jìn yǒu yī dà chóng shēng cǐ shuǐ zhōng shēn cháng shù zhàng wú yǒu
可近。有一大蟲。生此水中。身長數丈。無有

shǒu zú wǎn zhuǎn dī áng guān zhě shù qiān ā nán wǎng jiàn jù yǐ qǐ
手足。宛轉低昂。觀者數千。阿難往見。具以啟

fó fó yú dà zhòng gòng yì chí suǒ dà zhòng niàn yán jīn rì rú lái
佛。佛與大衆。共詣池所。大衆念言。今日如來。

dāng wéi zhòng huì shuō chóng běn mò fó gào dà zhòng wéi wèi fó ní
當為衆會。說蟲本末。佛告大衆。維衛佛泥

huán hòu shí yǒu tā sì yǒu wǔ bǎi bǐ qiū jīng guō sì zhōng sì zhǔ huān
洹後。時有塔寺。有五百比丘。經過寺中。寺主歡

xǐ qǐng liú gòng yǎng jìn xīn gòng zhuàn wú yǒu yí xī hòu yǒu wǔ bǎi
 喜。請留供養。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 qín xíng
 商人。入海採寶。還過塔寺。見五百比丘。精勤行
 dào bìng gè fā xīn xīn rán gòng yì fú tián nán yù dāng shè bó gòng rén
 道。並各發心。欣然共議。福田難遇。當設薄供。人
 shě yī zhū dé wǔ bǎi mó ní zhū yǐ jì sì zhǔ sì zhǔ hòu shí shēng bù
 捨一珠。得五百摩尼珠。以寄寺主。寺主後時。生不
 shàn xīn tú yù dú qǔ bù wéi shè gòng dà zhòng wèn yán gǔ kè shī zhū
 善心。圖欲獨取。不為設供。大眾問言。賈客施珠。
 yīng dāng shè gòng sì zhǔ dá yán shì zhū shī wǒ ruò yù duó zhū fèn kě
 應當設供。寺主答言。是珠施我。若欲奪珠。糞可
 yú rǔ ruò bù shí qù gē rǔ shǒu zú tóu zhī fèn kēng zhòng niàn qí chí
 與汝。若不時去。割汝手足。投之糞坑。眾念其癡。
 mò rán gè qù yuán shì zuì è shòu cǐ chóng shēn hòu rù dì yù yòu
 默然各去。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 qí shé
 受眾苦。佛在王舍城。又見一眾生。其舌
 cháng dà tiě dīng dīng shé chì rán huǒ qǐ zhōng rì jìng yè bèi shòu chǔ
 長大。鐵釘釘舌。熾然火起。終日竟夜。備受楚
 tòng mù lián wèn fó cǐ hé zuì bào jīn shòu cǐ kǔ fó dá mù lián cǐ
 痛。目連問佛。此何罪報。今受此苦。佛答目連。此
 rén xī shí jīng zuò sì zhǔ hē mà qū qiǎn kè jiù bǐ qiū bù yú yǐn shí
 人昔時。經作寺主。呵罵驅遣。客舊比丘。不與飲食。
 bù tóng gòng yǎng yǐ shì yīn yuán gù huò sī zuì yòu yǒu zhòng shēng
 不同供養。以是因緣。故獲斯罪。又有眾生。
 shēn tǐ cháng dà tóu shàng yǒu huò chì rán huǒ shāo mǎn zhōng yáng tóng
 身體長大。頭上有鑊。熾然火燒。滿中烱銅。
 cóng sì miàn chū guàn qí shēn shàng chéng xū ér xíng wú yǒu xiū xī mù
 從四面出。灌其身上。乘虛而行。無有休息。目
 lián wèn fó cǐ hé děng zuì jīn shòu cǐ kǔ fó dá mù lián cǐ rén xī shí
 連問佛。此何等罪。今受此苦。佛答目連。此人昔時。
 zuò sì zhī shì tán yuè sòng yóu bù yǐ fēn yú zhū kè bǐ qiū dài kè qù
 作寺知事。檀越送油。不以分與。諸客比丘。待客去

hòu nǎi fēn jiù zhù yǐ shì yīn yuán gù huò sī zuì yòu yī zhòng shēng
後。乃分舊住。以是因緣。故獲斯罪。又一衆生。
chì rán tiě wán cóng shēn shàng rù cóng shēn xià chū chéng xū ér xíng
熾然鐵丸。從身上入。從身下出。乘虛而行。
kǔ tòng nán rěn mù lián wèn fó cǐ hé děng zuì jīn shòu cǐ kǔ fó dá
苦痛難忍。目連問佛。此何等罪。今受此苦。佛答
mù lián cǐ rén wǎng xī zuò shā mí zǐ dào zhòng yuán zhōng guǒ zǐ qī
目連。此人往昔。作沙彌子。盜衆園中。果子七
méi sǐ rù dì yù shòu wú liàng kǔ yú yè wèi jìn gù huò sī zuì yòu jiàn
枚。死入地獄。受無量苦。餘業未盡。故獲斯罪。又見
dà yú yī shēn bǎi tóu tóu tóu gè yì duò tā wǎng zhōng shì zūn jiàn yǐ
大魚。一身百頭。頭頭各異。墮他網中。世尊見已。
rù cí xīn sān mèi nǎi huàn cǐ yú yú jí shí yīng shì zūn wèn yán rǔ mǔ
入慈心三昧。乃喚此魚。魚即時應。世尊問言。汝母
hé zài dá yán mǔ zài cè zhōng zuò chóng fó yǔ zhū bǐ qiū cǐ dà yú
何在。答言。母在廁中作蟲。佛語諸比丘。此大魚
zhě jiā shè fó shí zuò sān zàng bǐ qiū yǐ è kǒu gù shòu duō tóu bào
者。迦葉佛時。作三藏比丘。以惡口故。受多頭報。
qí mǔ ěr shí shòu qí lì yǎng yǐ shì yīn yuán zuò cè zhōng chóng fó
其母爾時。受其利養。以是因緣。作廁中蟲。佛
yán dé cǐ bào zhě jiē yóu zhòng shēng è kǒu cū qiáng xuān chuán bǐ
言。得此報者。皆由衆生。惡口麤強。宣傳彼
cǐ dòu luàn liǎng jiā sǐ rù dì yù yù zú shāo rè tiě bī biǎo lǐ dòng
此。鬪亂兩家。死入地獄。獄卒燒熱鐵錐。表裏洞
chì yǐ luò qí shé fù shāo tiě gōu gōu yǒu sān rèn lì rú fēng máng yǐ
赤。以烙其舌。復燒鐵鉤。鉤有三刃。利如鋒鋸。以
duàn qí shé fù yǐ niú lí gēng pò qí shé fù shāo tiě chǔ cì qí yān
斷其舌。復以牛犁。耕破其舌。復燒鐵杵。刺其咽
zhōng shù qiān wàn jié zuì bì nǎi chū shēng niǎo shòu zhōng fó yán ruò
中。數千萬劫。罪畢乃出。生鳥獸中。佛言。若
yǒu zhòng shēng lún shuō jūn zhǔ fù mǔ shī zhǎng qí zuì guō shì
有衆生。論說君主。父母師長。其罪過是。

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 Rajagṛha, 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 Rajagṛha, 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. He 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 Bhikṣu. Unfortunately, the Tripitaka Bhikṣu 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 wèi jīn
今日道場。同業大眾。聞佛此言。大可怖畏。今
shàn è èr tú jiǎo rán kě jiàn zuì fú guǒ bào dì liǎo wú yí wéi yīng
善惡二途。皎然可見。罪福果報。諦了無疑。唯應
nǚ lì qín xíng chàn huǐ xiāng yú pī jīng jù jiàn cǐ shì ruò bù nǚ lì
努力。勤行懺悔。相與披經。具見此事。若不努力。
xiǎo fù xiè tuì wǒ jīn suǒ zuò hé yóu dé bàn pì rú qiàn fá zhī rén
小復懈怠。我今所作。何由得辦。譬如歉乏之人。
xīn zhù bǎi wèi yú qí jī nǎo zhōng wú jì yì gù zhī yù qiú shēng
心注百味。於其飢惱。終無濟益。故知欲求勝
miào fǎ yù dù tuō zhòng shēng zhě bù kě zhǐ zài yú xīn jì zài xīn shì
妙法。欲度脫衆生者。不可止在於心。既在心事。
yí zì nǚ lì qín ér xíng zhī xiāng yú zhì xīn děng yí tòng qiè wǔ tī
宜自努力。勤而行之。相與至心。等一痛切。五體
tóu dì wéi dì yù dào è guǐ dào chù shēng dào rén dào yí qiè zhòng
投地。為地獄道。餓鬼道。畜生道。人道。一切衆
shēng qiú āi chàn huǐ yòu wéi fù mǔ shī zhǎng shàn è zhī shì bìng jí
生。求哀懺悔。又為父母師長。善惡知識。并及
zì shēn yí qiè juàn shǔ qiú āi lǐ chàn ruò yǐ zuò zhī zuì yuàn qī
自身。一切眷屬。求哀禮懺。若已作之罪。願乞
chú miè wèi zuò zhī zuì bù gǎn fù zuò yǎng yuàn shì jiān dà cí bēi fù
除滅。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.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南無彌勒佛

ná mó shì jiā móu ní fó
南無釋迦牟尼佛

ná mó tí shā fó
 南 無 提 沙 佛
 ná mó chí mán fó
 南 無 持 鬘 佛
 ná mó shì yí fó
 南 無 示 義 佛
 ná mó xīng shèng fó
 南 無 興 盛 佛
 ná mó shàn rú fó
 南 無 善 濡 佛
 ná mó jiān gù fó
 南 無 堅 固 佛
 ná mó bù kě huài fó
 南 無 不 可 壞 佛
 ná mó luó hóu fó
 南 無 羅 喉 佛
 ná mó fàn shēng fó
 南 無 梵 聲 佛
 ná mó bù gāo fó
 南 無 不 高 佛
 ná mó dà shān fó
 南 無 大 山 佛
 ná mó jiāng zhòng fó
 南 無 將 衆 佛
 ná mó zhēn bǎo fó
 南 無 珍 寶 佛
 ná mó shī zǐ fān pú sà
 南 無 師 子 旃 菩 薩
 ná mó wú biān shēn pú sà
 南 無 無 邊 身 菩 薩

ná mó míng yào fó
 南 無 明 曜 佛
 ná mó gōng dé míng fó
 南 無 功 德 明 佛
 ná mó dēng yào fó
 南 無 燈 曜 佛
 ná mó yào shī fó
 南 無 藥 師 佛
 ná mó bái háo fó
 南 無 白 毫 佛
 ná mó fú wēi dé fó
 南 無 福 威 德 佛
 ná mó dé xiāng fó
 南 無 德 相 佛
 ná mó zhòng zhǔ fó
 南 無 衆 主 佛
 ná mó jiān jì fó
 南 無 堅 際 佛
 ná mó zuò míng fó
 南 無 作 明 佛
 ná mó jīn gāng fó
 南 無 金 剛 佛
 ná mó wú wèi fó
 南 無 無 畏 佛
 ná mó shī zǐ zuò pú sà
 南 無 師 子 作 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 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 mìng
捨苦報生。得淨土生。捨苦報命。得智慧命。

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

niàn è qù kǔ fā pú tí xīn sì děng liù dù cháng dé xiàn qián
念惡趣苦。發菩提心。四等六度。常得現前。

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

nǎi zhì jìn xiū mǎn shí dì hòng fù néng dù tuō yí qiè zhòng shēng
乃至進修。滿十地行。復能度脫。一切衆生。

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

Chapter 8: Liberation From the Hells

jīn rì dào chǎng tóng yè dà zhòng suī fù wàn fǎ chà pǐn gōng yòng bù yī
今日道場。同業大衆。雖復萬法差品。功用不一。

zhì yú míng ān xiāng xíng wéi shàn yú è yǔ shàn zé rén tiān shèng guǒ shù
至於明闇相形。唯善與惡。語善則人天勝果。述

è zé sān tú jù bào èr shì liè shì jiǎo rán fēi xū ér yú huò zhī zhě duō
惡則三塗劇報。二事列世。皎然非虛。而愚惑之者。多

qǐ yí yì huò yán rén tiān shì wàng zào dì yù fēi zhēn shuō bù zhī tuī yīn
 起疑異。或言人天是妄造。地獄非真說。不知推因
 yàn guǒ bù zhī yàn guǒ xún yīn jì yīn guǒ bù fēn gè zhí shì jiě fēi dàn yán
 驗果。不知驗果尋因。既因果不分。各執世解。非但言
 kōng tán yǒu nǎi yì tí piān zào lún xīn guāi shēng shàn wèi céng yún miù
 空談有。乃亦題篇造論。心乖勝善。未曾云謬。
 shè shǐ shì huì zhí gù yì jiān rú shì děng rén zì tóu è dào rú shè jiàn
 設使示誨。執固益堅。如是等人。自投惡道。如射箭
 qǐng duò zài dì yù cí qīn xiào zǐ bù néng xiāng jiù wéi dé qián xíng rù yú
 頃。墮在地獄。慈親孝子。不能相救。唯得前行入於
 huǒ huò shēn xīn cuī suì jīng shén tòng kǔ dāng cǐ zhī shí huǐ fù hé jí
 火鑊。身心摧碎。精神痛苦。當此之時。悔復何及。
 jīn rì dào chǎng tóng yè dà zhòng shàn è xiāng zī yóu rú yǐng xiǎng zuì
 今日道場。同業大眾。善惡相資。猶如影響。罪
 fú yì chù sù yù yán dài xìng gè míng xìn wú cuò yí xīn hé wèi dì yù
 福異處。宿豫嚴待。幸各明信。無厝疑心。何謂地獄。
 jīng yán sān qiān dà qiān shì jiè tiě wéi liǎng shān hēi ān zhī jiān wèi zhī dì
 經言。三千大千世界。鐵圍兩山。黑闇之間。謂之地
 yù tiě chéng zǒng guǎng yī qiān liù bǎi wàn lǐ chéng zhōng bā wàn sì qiān
 獄。鐵城縱廣。一千六百萬里。城中八萬四千
 gé xià yǐ tiě wéi dì shàng yǐ tiě wéi wǎng huǒ shāo cǐ chéng biǎo lǐ
 鬲。下以鐵為地。上以鐵為網。火燒此城。表裏
 dòng chì shàng huǒ chè xià xià huǒ chè shàng qí míng zé yǒu zhòng hé hēi
 洞赤。上火徹下。下火徹上。其名則有衆合黑
 ān dāo lún jiàn lín tiě jī cì lín tiě wǎng tiě kū tiě wán jiān shí tàn kēng
 闇。刀輪劍林。鐵機刺林。鐵網鐵窟。鐵丸尖石。炭坑
 shāo lín hǔ láng jiào huàn huò shāng lú tàn dāo shān jiàn shù huǒ mó huǒ
 燒林。虎狼叫喚。鑊湯爐炭。刀山劍樹。火磨火
 chéng tóng zhù tiě chuáng huǒ jū huǒ lún yǐn tóng tǔ huǒ dà rè dà hán
 城。銅柱鐵床。火車火輪。飲銅吐火。大熱大寒。
 bá shé dīng shēn lí gēng zhǎn zhuó dāo bīng tú liè huī hé fèi shǐ hán bīng
 拔舌釘身。犁耕斬斫。刀兵屠裂。灰河沸屎。寒冰
 yū ní yú chī tí kū lóng máng yīn yǎ tiě gōu tiě zuǐ fù yǒu dà xiǎo ní lí
 淤泥。愚癡啼哭。聾盲瘖啞。鐵鉤鐵嘴。復有大小泥犁。
 ā bí dì yù fó gào ā nán yún hé míng ā bí dì yù ā zhě yán wú bí
 阿鼻地獄。佛告阿難。云何名阿鼻地獄。阿者言無。鼻

梁皇寶懺

zhě yán zhē ā zhě yán wú bí zhě yán jiù hé yán wú zhē wú jiù yòu ā
者言遮。阿者言無。鼻者言救。合言無遮無救。又阿
zhě yán wú jiān bí zhě yán wú dòng ā yán jí rè bí yán jí nǎo ā yán
者言無間。鼻者言無動。阿言極熱。鼻言極惱。阿言
bù xián bí yán bù zhù bù xián bù zhù míng ā bí dì yù yòu ā yán dà
不閑。鼻言不住。不閑不住。名阿鼻地獄。又阿言大
yàn bí yán měng rè měng huǒ rù xīn míng ā bí dì yù fó gào ā nán
焰。鼻言猛熱。猛火入心。名阿鼻地獄。佛告阿難。

ā bí dì yù zǒng guǎng zhèng děng sān shí èr wàn lǐ qī zhòng tiě chéng
阿鼻地獄。縱廣正等。三十二萬里。七重鐵城。
qī céng tiě wǎng xià shí bā gé zhōu zā qī zhòng jiē yǒu dāo lín qī zhòng
七層鐵網。下十八鬲。周匝七重。皆有刀林。七重
chéng nèi fù yǒu jiàn lín xià shí bā gé gé bā wàn sì qiān zhòng yú qí sì
城內。復有劍林。下十八鬲。鬲八萬四千重。於其四
jiǎo yǒu sì dà tóng gǒu qí shēn cháng dà wàn liù qiān lǐ yǎn rú chè diàn
角。有四大銅狗。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 jiē chū
牙如劍樹。齒如刀山。舌如鐵刺。一切身毛。皆出
měng huǒ qí yān chòu è shì jiān chòu wù wú yǐ wéi pì yòu yǒu shí bā yù
猛火。其煙臭惡。世間臭物。無以為譬。又有十八獄
zú tóu rú luó chà tóu kǒu rú yè chā kǒu yǒu liù shí sì yǎn yǎn sàn bèng
卒。頭如羅刹頭。口如夜叉口。有六十四眼。眼散迸
tiě wán rú shí lǐ chē gōu yá shàng chū gāo bǎi liù shí lǐ yá tóu huǒ liú
鐵丸。如十里車。鉤牙上出高百六十里。牙頭火流
shāo qián tiě jū líng tiě jū lún yī yī lún wǎng huà wéi yī yì huǒ dāo fēng
燒前鐵車。令鐵車輪。一一輪輞。化為一億火刀。鋒
rèn jiàn jǐ jiē cóng huǒ yán zhōng chū rú shì liú huǒ shāo ā bí chéng líng
刃劍戟。皆從火炎中出。如是流火。燒阿鼻城。令
ā bí chéng chì rú róng tóng yù zú tóu shàng yǒu bā niú tóu yī yī niú tóu
阿鼻城。赤如融銅。獄卒頭上。有八牛頭。一一牛頭。
yǒu shí bā jiǎo yī yī jiǎo tóu jiē chū huǒ jù huǒ jù fù huà chéng shí bā
有十八角。一一角頭。皆出火聚。火聚復化成十八
huǒ wǎng huǒ wǎng fù biàn zuò dà dāo lún rú jū lún hǔ lún lún xiāng cì
火輞。火輞復變。作大刀輪。如車輪許。輪輪相次。
zài huǒ yán jiān mǎn ā bí yù tóng gǒu zhāng kǒu tǔ shé zài dì shé rú tiě
在火炎間。滿阿鼻獄。銅狗張口。吐舌在地。舌如鐵

cì shé chū zhī shí huà wú liàng shé mǎn ā bí chéng qī zhòng chéng nèi
 刺。舌出之時。化無量舌。滿阿鼻城。七重城內。
 yǒu qī tiě chuáng chuáng tóu huǒ yǒng rú fèi yǒng quán qí tiě liú bèng
 有七鐵幢。幢頭火涌。如沸涌泉。其鐵流迸。
 mǎn ā bí chéng ā bí sì mén yú mén kūn shàng yǒu shí bā fǔ fèi tóng
 滿阿鼻城。阿鼻四門。於門闌上。有十八釜。沸銅
 yǒng chū cóng mén màn liú mǎn ā bí chéng yī yī gé jiān yǒu bā wàn sì
 涌出。從門漫流。滿阿鼻城。一一鬲間。有八萬四
 qiān tiě mǎng dà shé tǔ dú tǔ huǒ shēn mǎn chéng nèi qí shé xiào hǒu rú
 千鐵蟒大蛇。吐毒吐火。身滿城內。其蛇哮吼。如
 tiān zhèn léi yǔ dà tiě wán mǎn ā bí chéng chéng zhōng kǔ shì bā wàn yì
 天震雷。雨大鐵丸。滿阿鼻城。城中苦事。八萬億
 qiān kǔ zhōng kǔ zhě jí zài cǐ chéng yòu yǒu wǔ bǎi yì chóng chóng bā
 千。苦中苦者。集在此城。又有五百億蟲。蟲八
 wàn sì qiān zuǐ zuǐ tóu huǒ liú rú yǔ ér xià mǎn ā bí chéng cǐ chóng
 萬四千嘴。嘴頭火流。如雨而下。滿阿鼻城。此蟲
 xià shí ā bí měng huǒ qí yàn dà chì chì guāng huǒ yàn zhào sān bǎi sān
 下時。阿鼻猛火。其燄大熾。赤光火燄。照三百三
 shí liù wàn lǐ cóng ā bí dì yù shàng chōng dà hǎi wò jiāo shān xià dà
 十六萬里。從阿鼻地獄。上衝大海。沃焦山下。大
 hǎi shuǐ dī rú jū zhóu hǔ chéng dà tiě jiān mǎn ā bí chéng fó gào ā
 海水滴。如車軸許。成大鐵尖。滿阿鼻城。佛告阿
 nán ruò yǒu zhòng shēng shā fù hài mǔ mà rǔ liù qīn zuò shì zuì zhě mìng
 難。若有衆生。殺父害母。罵辱六親。作是罪者。命
 zhōng zhī shí tóng gǒu zhāng kǒu huà shí bā jū zhuàng rú jīn jū bǎo gài
 終之時。銅狗張口。化十八車。狀如金車。寶蓋
 zài shàng yí qiè yàn huǒ huà wéi yù nǚ zuì rén yáo jiàn xīn shēng huān xǐ
 在上。一切燄火。化為玉女。罪人遙見。心生歡喜。
 wǒ yù wǎng zhōng wǒ yù wǎng zhōng fēng dāo jiě shēn hán jí shī shēng
 我欲往中。我欲往中。風刀解身。寒急失聲。
 níng dé hǎo huǒ zài jū shàng zuò rán huǒ zì bào zuò shì niàn yǐ jí biàn
 寧得好火。在車上坐。然火自爆。作是念已。即便
 mìng zhōng huī huò zhī jiān yǐ zuò jīn jū gù zhān yù nǚ jiē zhuō tiě fǔ
 命終。揮霍之間。已坐金車。顧瞻玉女。皆捉鐵斧。
 zhǎn jié qí shēn shēn xià huǒ qǐ rú xuán huǒ lún pì rú zhuàng shì qū
 斬截其身。身下火起。如旋火輪。譬如壯士。屈

梁皇寶懺

shēn bì qǐng zhí duò ā bí dà dì yù zhōng cóng yú shàng gé rú xuán huǒ
伸臂頃。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 suǐ yù zú
輪。至下鬲際。身遍鬲內。銅狗大吼。齧骨啞髓。獄卒
luó chà zhuō dà tiě chā chā tóu líng qǐ biàn tī huǒ yàn mǎn ā bí chéng
羅刹。捉大鐵叉。叉頭令起。遍體火燄。滿阿鼻城。
tiě wǎng yǔ dāo cóng máo kǒng rù huà yán luó wáng dà shēng gào chī chī
鐵網雨刀。從毛孔入。化閻羅王。大聲告敕。癡
rén yù zhǒng rǔ zài shì shí bù xiào fù mǔ xié màn wú dào rǔ jīn shēng chù
人獄種。汝在世時。不孝父母。邪慢無道。汝今生處。
míng ā bí dì yù rǔ bù zhī ēn wú yǒu cán kuì shòu cǐ kǔ nǎo wéi lè bù
名阿鼻地獄。汝不知恩。無有慚愧。受此苦惱。為樂不
yē zuò shì yǔ yǐ jí miè bù xiàn ěr shí yù zú fù qū zuì rén cóng yú xià
耶。作是語已。即滅不現。爾時獄卒。復驅罪人。從於下
gé nǎi zhì shàng gé jīng lì bā wàn sì qiān gé zhōng jīn shēn ér guō zhì
鬲。乃至上鬲。經歷八萬四千鬲中。津身而過。至
tiě wǎng jì yī rì yī yè ěr nǎi zhōu biàn ā bí dì yù yī rì yī yè cǐ
鐵網際。一日一夜。爾乃周遍。阿鼻地獄。一日一夜。此
yán fú tí rì yuè suì shù liù shí xiǎo jié rú shì shòu mìng jìn yī dà jié
閻浮提。日月歲數。六十小劫。如是壽命。盡一大劫。

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 trichiliocosm, 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 site; 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 Jambudvipa (our world). The offenders have a life span of one great kalpa in the Avici Hell.

wǔ nì zuì rén wú cán wú kuì zào zuò wǔ nì wǔ nì zuì gù lín mìng zhōng
五逆罪人。無慚無愧。造作五逆。五逆罪故。臨命終
shí shí bā fēng dāo rú tiě huǒ jū jiě jié qí shēn yǐ rè bī gù biàn zuò
時。十八風刀。如鐵火車。解截其身。以熱逼故。便作
shì yán dé hǎo sè huā qīng liáng dà shù yú xià yóu xì bù yì lè hū zuò
是言。得好色華。清涼大樹。於下遊戲。不亦樂乎。作
cǐ niàn shí ā bí dì yù bā wàn sì qiān zhū è jiàn lín huà zuò bǎo shù
此念時。阿鼻地獄。八萬四千諸惡劍林。化作寶樹。
huā guǒ mào shèng háng liè zài qián dà rè huǒ yàn huà wéi lián huā zài bǐ
華果茂盛。行列在前。大熱火燄。化為蓮華。在彼
shù xià zuì rén jiàn yǐ wǒ suǒ yuàn zhě jīn yǐ dé guǒ zuò shì yǔ shí jí
樹下。罪人見已。我所願者。今已得果。作是語時。疾
yú bào yǔ zuò lián huā shàng zuò yǐ xū yú tiě zuǐ zhū chóng cóng huǒ huā
於暴雨。坐蓮華上。坐已須臾。鐵嘴諸蟲。從火華
qǐ chuān gǔ rù suǐ chè xīn chuān nǎo pān shù ér shàng yí qiè jiàn zhī
起。穿骨入髓。徹心穿腦。攀樹而上。一切劍枝。
xuē ròu chè gǔ wú liàng dāo lín dāng shàng ér xià huǒ jū lú tàn shí bā kǔ
削肉徹骨。無量刀林。當上而下。火車爐炭。十八苦
shì yī shí lái yíng cǐ xiāng xiàn qián xiàn zhuì dì xià cóng xià gé shàng
事。一時來迎。此相現前。陷墜地下。從下鬲上。
shēn rú huā fū biàn mǎn xià gé cóng xià gé qǐ huǒ yàn měng chì zhì yú
身如華敷。遍滿下鬲。從下鬲起。火燄猛熾。至於
shàng gé zhì shàng gé yǐ shēn mǎn qí zhōng rè nǎo jí gù zhāng yǎn tǔ
上鬲。至上鬲已。身滿其中。熱惱急故。張眼吐
shé cǐ rén zuì gù wàn yì róng tóng bǎi qiān dāo lún cóng kōng zhōng xià
舌。此人罪故。萬億鎔銅。百千刀輪。從空中下。
tóu rù zú chū yí qiè kǔ shì guō yú shàng shuō bǎi qiān wàn bèi jù wǔ nì
頭入足出。一切苦事。過於上說。百千萬倍。具五逆
zhě qí rén shòu zuì zú mǎn wǔ jié fù yǒu zhòng shēng pò fó jìn jiè xū
者。其人受罪。足滿五劫。復有衆生。破佛禁戒。虛
shí xìn shī fěi bàng xié jiàn bù shí yīn guǒ duàn xué bō rě huǐ shí fāng fó
食信施。誹謗邪見。不識因果。斷學般若。毀十方佛。
tōu fó fǎ wù qǐ zhū huì wū bù qīng jìng hèng bù zhī cán kuì huǐ rǔ suǒ qīn
偷佛法物。起諸穢污。不清淨行。不知慚愧。毀辱所親。

zào zhòng è shì cǐ rén zuì bào lín mìng zhōng shí fēng dāo jiě shēn yǎn
 造 衆 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 chī xiǎng jiàn jǐ shì
 臥 不 定。如 被 楚 撻。其 心 荒 越。發 狂 癡 想。見 已 室
 zhái nán nǚ dà xiǎo yí qiè jiē shì bù jìng zhī wù shǐ niào chòu chù yíng liú
 宅。男 女 大 小。一 切 皆 是。不 淨 之 物。屎 尿 臭 處。盈 流
 yú wài ěr shí zuì rén jí zuò shì yǔ yún hé cǐ chù wú hǎo chéng guō jí
 於 外。爾 時 罪 人。即 作 是 語。云 何 此 處。無 好 城 郭。及
 hǎo shān lín shǐ wú yóu xì nǎi chù rú cǐ bù jìng wù jiān zuò shì yǔ yǐ
 好 山 林。使 吾 遊 戲。乃 處 如 此。不 淨 物 間。作 是 語 已。
 yù zú luó chà yǐ dà tiě chā qíng ā bí yù jí zhū dāo lín huà zuò bǎo shù
 獄 卒 羅 刹。以 大 鐵 叉。擎 阿 鼻 獄。及 諸 刀 林。化 作 寶 樹。
 jí qīng liáng chí huǒ yàn huà zuò jīn yè lián huā zhū tiě zuǐ chóng huà wéi
 及 清 涼 池。火 燄 化 作。金 葉 蓮 華。諸 鐵 嘴 蟲。化 為
 fú yàn dì yù tòng shēng rú yǒng gē yīn zuì rén wén yǐ rú cǐ hǎo chù
 鳧 雁。地 獄 痛 聲。如 詠 歌 音。罪 人 聞 已。如 此 好 處。
 wú dāng yóu zhōng niàn yǐ xún shí zuò huǒ lián huā zhū tiě zuǐ chóng cóng
 吾 當 遊 中。念 已 尋 時。坐 火 蓮 華。諸 鐵 嘴 蟲。從
 shēn máo kǒng shà shí qí qū bǎi qiān tiě lún cóng dǐng shàng rù héng shā
 身 毛 孔。啞 食 其 軀。百 千 鐵 輪。從 頂 上 入。恒 沙
 tiě chā tiào qí yǎn jīng dì yù tóng gǒu huà zuò bǎi yì tiě gǒu jìng fēn qí
 鐵 叉。挑 其 眼 睛。地 獄 銅 狗。化 作 百 億 鐵 狗。競 分 其
 shēn qǔ xīn ér shí é ěr zhī jiān shēn rú tiě huā mǎn shí bā gé yī yī
 身。取 心 而 食。俄 爾 之 間。身 如 鐵 華。滿 十 八 鬲。一 一
 huā bā wàn sì qiān yè yī yī yè tóu shēn shǒu zhī jiē zài yī gé jiān dì
 華。八 萬 四 千 葉。一 一 葉 頭。身 手 肢 節。在 一 鬲 間。地
 yù bù dà cǐ shēn bù xiǎo biàn mǎn rú cǐ dà dì yù zhōng cǐ děng zuì rén
 獄 不 大。此 身 不 小。徧 滿 如 此。大 地 獄 中。此 等 罪 人。
 duò cǐ dì yù jīng lì bā wàn sì qiān dà jié cǐ ní lí miè fù rù dōng fāng
 墮 此 地 獄。經 歷 八 萬 四 千 大 劫。此 泥 犁 滅。復 入 東 方
 shí bā gé zhōng rú qián shòu kǔ cǐ ā bí yù nán yì shí bā gé xī yì shí
 十 八 鬲 中。如 前 受 苦。此 阿 鼻 獄。南 亦 十 八 鬲。西 亦 十
 bā gé běi yì shí bā gé bàng fāng děng jīng jù wǔ nì zuì pò huài xián
 八 鬲。北 亦 十 八 鬲。謗 方 等 經。具 五 逆 罪。破 壞 賢

shèng duàn zhū shàn gēn rú cǐ zuì rén jù zhòng zuì zhě shēn mǎn ā bí
聖。斷諸善根。如此罪人。具衆罪者。身滿阿鼻
yù sì zhī fù mǎn shí bā gé zhōng cǐ ā bí yù dàn shāo rú cǐ yù
獄。四支復滿。十八鬲中。此阿鼻獄。但燒如此。獄
zhǒng zhòng shēng jié yù jìn shí dōng mén jí kāi jiàn dōng mén wài qīng
種衆生。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 xià gé jiàn
泉流水。華果林樹。一切俱現。是諸罪人。從下鬲見。
yǎn huǒ zàn xiē cóng xià gé qǐ wǎn zhuǎn fù xíng jīn shēn shàng zǒu dào
眼火暫歇。從下鬲起。宛轉腹行。津身上走。到
shàng gé zhōng shǒu pān dāo lún shí xū kōng zhōng yǔ rè tiě wán zǒu qù
上鬲中。手攀刀輪。時虛空中。雨熱鐵丸。走趣
dōng mén jì zhì mén kǔn yù zú luó chà shǒu zhuō tiě chā nì cì qí yǎn
東門。既至門閫。獄卒羅刹。手捉鐵叉。逆刺其眼。
tóng gǒu niè xīn mēn jué ér sǐ sǐ yǐ fù shēng jiàn nán mén kāi rú qián
銅狗嚙心。悶絕而死。死已復生。見南門開。如前
bù yì rú shì xī mén běi mén yì jiē rú cǐ rú cǐ shí jiān jīng lì bàn jié
不異。如是西門北門。亦皆如此。如此時。經歷半劫。
ā bí yù sǐ fù shēng hán bīng yù zhōng hán bīng yù sǐ shēng hēi ān chù
阿鼻獄死。復生寒冰獄中。寒冰獄死。生黑闇處。
bā qiān wàn suì mù wú suǒ jiàn shòu dà chóng shēn wǎn zhuǎn fù xíng zhū
八千萬歲。目無所見。受大蟲身。宛轉腹行。諸
qíng ān sài wú suǒ jiě zhī bǎi qiān hú láng qiān chè shí zhī mìng zhōng zhī
情闇塞。無所解知。百千狐狼。牽掣食之。命終之
hòu shēng chù shēng zhōng wǔ qiān wàn suì shòu niǎo shòu xíng rú shì zuì
後。生畜生中。五千萬歲。受鳥獸形。如是罪
bì huán shēng rén zhōng lóng máng yīn yǎ jiè là yōng jū pín qióng xià jiàn
畢。還生人中。聾盲瘖啞。疥癩癰疽。貧窮下賤。
yí qiè zhū shuāi yǐ zì zhuāng yán shòu cǐ jiàn xíng jīng wǔ bǎi shēn hòu
一切諸衰。以自莊嚴。受此賤形。經五百身。後
fù huán shēng è guǐ dào zhōng è guǐ dào zhōng yù shàn zhī shì zhū dà
復還生。餓鬼道中。餓鬼道中。遇善知識。諸大
pú sà hē zé qí yán rǔ yú qián shēn wú liàng shì shí zuò wú xiàn zuì fēi
菩薩。呵責其言。汝於前身。無量世時。作無限罪。誹

bàng bù xìn duò ā bí yù shòu zhū kǔ bào bù kě jù shuō rǔ jīn yīng dāng
 謗不信。墮阿鼻獄。受諸苦報。不可具說。汝今應當。
 fā cí bēi xīn shí zhū è guǐ wén shì yǔ yǐ chēng ná mó fó chēng fó ēn
 發慈悲心。時諸餓鬼。聞是語已。稱南無佛。稱佛恩
 lì xún jí mìng zhōng shēng sì tiān chù shēng bǐ tiān yǐ huǐ guō zì zé
 力。尋即命終。生四天處。生彼天已。悔過自責。
 fā pú tí xīn zhū fó xīn guāng bù shě shì děng shè shòu shì bèi cí āi shì
 發菩提心。諸佛心光。不捨是等。攝受是輩。慈哀是
 děng rú luó hóu luó jiào bì dì yù rú ài yǎn mù fó gào dà wáng yù zhī
 等。如羅喉羅。教避地獄。如愛眼目。佛告大王。欲知
 fó xīn guāng míng suǒ zhào cháng zhào rú cǐ wú jiān wú jiù zhū kǔ zhòng
 佛心。光明所照。常照如此。無間無救。諸苦衆
 shēng fó xīn suǒ yuán cháng yuán cǐ děng jí è zhòng shēng yǐ fó xīn lì
 生。佛心所緣。常緣此等。極惡衆生。以佛心力。
 zì zhuāng yán gù guō suàn shù jié líng bǐ è rén fā pú tí xīn jīn rì dào
 自莊嚴故。過算數劫。令彼惡人。發菩提心。今日道
 chǎng tóng yè dà zhòng wén fó shì zūn shuō shàng zhū kǔ yí jiā shè xīn
 場。同業大衆。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 dào zé yú
 莫生放逸。相與若復。不勤方便。行菩薩道。則於
 yī yī dì yù jiē yǒu zuì fēn jīn rì tóng wéi xiàn shòu ā bí dì yù děng kǔ
 一一地獄。皆有罪分。今日同為現受阿鼻地獄等苦。
 yí qiè zhòng shēng dāng shòu ā bí dì yù děng kǔ yí qiè zhòng shēng
 一切衆生。當受阿鼻地獄等苦。一切衆生。
 guǎng jí shí fāng yí qiè dì yù xiàn shòu dāng shòu wú qióng wú jìn yí qiè
 廣及十方。一切地獄。現受當受。無窮無盡。一切
 zhòng shēng děng yí tòng qiè wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù
 衆生。等一痛切。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.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

ná mó mí lè fó
南 無 彌 勒 佛

ná mó guō qù qī fó
南 無 過 去 七 佛

ná mó sān shí wǔ fó
南 無 三 十 五 佛

ná mó bǎi qī shí fó
南 無 百 七 十 佛

ná mó xián jié qiān fó
南 無 賢 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
南 無 十 二 菩 薩

ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

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

ná mó shí fāng shí fó
南 無 十 方 十 佛

ná mó wǔ shí sān fó
南 無 五 十 三 佛

ná mó zhuāng yán jié qiān fó
南 無 莊 嚴 劫 千 佛

ná mó xīng xiǔ jié qiān fó
南 無 星 宿 劫 千 佛

ná mó dì zàng pú sà
南 無 地 藏 菩 薩

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

yòu fù guī yī shí fāng jìn xū kōng jiè wú liàng xíng xiàng yōu tián wáng jīn
又 復 歸 依。十 方 盡 虛 空 界。無 量 形 像。優 填 王 金
xiàng zhān tán xiàng ā yù wáng tóng xiàng wú zhōng shí xiàng shī zǐ guó
像。旃 檀 像。阿 育 王 銅 像。吳 中 石 像。師 子 國
yù xiàng zhū guó tǔ zhōng jīn xiàng yín xiàng liú lí xiàng shān hú xiàng
玉 像。諸 國 土 中 金 像。銀 像。琉 璃 像。珊 瑚 像。
hǔ pò xiàng chē qú xiàng mǎ nǎo xiàng zhēn zhū xiàng mó ní bǎo xiàng
琥 珀 像。碑 磬 像。碼 瑙 像。真 珠 像。摩 尼 寶 像。
zǐ mó shàng sè yán fú tán jīn xiàng yòu fù guī mìng shí fāng rú lái yī
紫 磨 上 色。閻 浮 檀 金 像。又 復 歸 命。十 方 如 來。一
qiè fà tǎ yī qiè chǐ tǎ yī qiè yá tǎ yī qiè zhǎo tǎ yī qiè dǐng shàng
切 髮 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 píng tǎ
骨 塔。一 切 身 中 諸 舍 利 塔。袈 裟 塔。匙 鉢 塔。澡 瓶 塔。
xī zhàng tǎ rú shì děng wéi fó shì zhě yòu fù guī mìng zhū fó shēng chù
錫 杖 塔。如 是 等 為 佛 事 者。又 復 歸 命。諸 佛 生 處
tǎ dé dào tǎ zhuǎn fǎ lún tǎ bō niè pán tǎ duō bǎo fó tǎ ā yù
塔。得 道 塔。轉 法 輪 塔。般 涅 槃 塔。多 寶 佛 塔。阿 育
wáng suǒ zào bā wàn sì qiān tǎ tiān shàng tǎ rén jiān tǎ lóng wáng gōng
王 所 造 八 萬 四 千 塔。天 上 塔。人 間 塔。龍 王 宮

梁皇寶懺

zhōng yí qiè bǎo tǎ yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè
中一切寶塔。又復歸依。如是十方。盡虛空界。一切
zhū fó guī yī shí fāng jìn xū kōng jiè yí qiè zūn fǎ guī yī shí fāng jìn
諸佛。歸依十方。盡虛空界。一切尊法。歸依十方。盡
xū kōng jiè yí qiè xián shèng yǎng yuàn tóng yǐ cí bēi lì ān wèi zhòng
虛空界。一切賢聖。仰願同以慈悲力。安慰衆
shēng lì wú liàng zì zài lì wú liàng dà shén tōng lì shè shòu jīn rì dào
生力。無量自在力。無量大神通力。攝受今日道
chǎng tóng wéi ā bí dà dì yù shòu kǔ yí qiè zhòng shēng chàn huǐ nǎi zhì
場。同為阿鼻大地獄。受苦一切衆生懺悔。乃至
shí fāng bù kě shuō yí qiè dì yù zhòng shēng chàn huǐ jí fù mǔ shī zhǎng
十方不可說。一切地獄衆生懺悔。及父母師長
yī qiē juàn shǔ jīn rì chàn huǐ yǐ dà bēi shuǐ xǐ chú jīn rì xiàn shòu ā
一切眷屬。今日懺悔。以大悲水。洗除今日現受阿
bí dì yù děng jí yú dì yù děng kǔ yí qiè zhòng shēng zuì gòu líng dé
鼻地獄等。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 shī zhǎng
清淨。洗除今日道場同懺悔者。及其父母師長。
yí qiè juàn shǔ zuì gòu líng dé qīng jìng yòu xǐ chú liù dào yí qiè zhòng
一切眷屬罪垢。令得清淨。又洗除六道一切衆
shēng zuì gòu líng zhì dào chǎng bì jìng qīng jìng cóng jīn rì qù zhì yú
生罪垢。令至道場。畢竟清淨。從今日去。至於
dào chǎng jiē dé duàn chú ā bí dì yù kǔ jí shí fāng jìn xū kōng jiè bù
道場皆得斷除阿鼻地獄苦。及十方盡虛空界。不
kě shuō bù kě shuō zhū dì yù kǔ bì jìng bù fù rù yú sān tú bì jìng
可說不可說。諸地獄苦。畢竟不復。入於三塗。畢竟
bù fù duò yú dì yù bì jìng bù fù wéi shí è yè zào wǔ nì zuì shòu zhū
不復。墮於地獄。畢竟不復為十惡業。造五逆罪。受諸
kǔ nǎo yí qiè zhòng zuì yuàn jìn xiāo miè shě dì yù shēng dé jìng tǔ
苦惱。一切衆罪。願盡消滅。捨地獄生。得淨土
shēng shě dì yù mìng dé zhì huì mìng shě dì yù shēn dé jīn gāng shēn
生。捨地獄命。得智慧命。捨地獄身。得金剛身。
shě dì yù kǔ dé niè pán lè niàn dì yù kǔ fā pú tí xīn sì děng liù dù
捨地獄苦。得涅槃樂。念地獄苦。發菩提心。四等六度。
cháng dé xiàn qián sì biàn liù tōng rú yì zì zài jù zú zhì huì xíng pú sà
常得現前。四辯六通。如意自在。具足智慧。行菩薩
dào yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū mǎn shí dì hēng rù
道。勇猛精進。不休不息。乃至進修。滿十地行。入

jīn gāng xīn chéng děng zhèng jué huán dù shí fāng yí qiè zhòng shēng jīn
 金剛心。成等正覺。還度十方。一切衆生。今
 rì dào chǎng tóng yè dà zhòng zhū yú dì yù zá shòu kǔ bào bù fù kě
 日道場。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 shì jīng
 記。如是名號。楚毒無量。相與披覽。具見其事。經
 yún yán luó wáng yī niàn zhī è biàn zōng yù shì zì shēn shòu kǔ yì bù
 云。閻羅王一念之惡。便總獄事。自身受苦。亦不
 kě lún yán luó dà wáng xī wéi pí shā guó wáng yú wéi tuó shǐ wáng gòng
 可論。閻羅大王。昔為毘沙國王。與維陀始王共
 zhàn bīng lì bù rú yīn lì shì yuàn yuàn wǒ hòu shēng wéi dì yù zhǔ zhì
 戰。兵力不如。因立誓願。願我後生。為地獄主。治
 cǐ zuì rén shí bā dà chén jí bǎi wàn zhòng jiē xī tóng yuàn pí shā wáng
 此罪人。十八大臣及百萬衆。皆悉同願。毘沙王
 zhě jīn yán luó wáng shì shí bā dà chén jīn shí bā yù zhǔ shì bǎi wàn zhī
 者。今閻羅王是。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 fāng pí shā
 衆。今牛頭阿傍等是。而此官屬。悉隸北方。毘沙
 mén tiān wáng cháng ā hán jīng yún yán luó dà wáng suǒ zhù zhī chù zài
 門天王。長阿含經云。閻羅大王。所住之處。在
 yán fú tí nán jīn gāng shān nèi wáng gōng zǒng guǎng liù qiān yóu xún dì
 閻浮提南。金剛山內。王宮縱廣六千由旬。地
 yù jīng yún zhù dì yù jiān gōng chéng zǒng guǎng sān wàn lǐ tóng tiě suǒ
 獄經云。住地獄間。宮城縱廣三萬里。銅鐵所
 chéng zhòu yè sān shí yǒu dà huò tóng mǎn zhōng yáng tóng zì rán zài
 成。晝夜三時。有大鑊銅。滿中煬銅。自然在
 qián yǒu dà yù zú wò wáng rè tiě chuáng shàng tiě gōu bò kǒu yáng tóng
 前。有大獄卒。臥王熱鐵床上。鐵鉤擘口。煬銅
 guàn zhī cóng yān chè xià wú bù jiāo làn bǐ zhū dà chén yì fù rú shì
 灌之。從咽徹下。無不焦爛。彼諸大臣。亦復如是。
 shí bā yù zhǔ yī yuē jiā yán diǎn ní lí yù èr hào qū zūn diǎn dāo shān
 十八獄主。一曰迦延。典泥犁獄。二號屈尊。典刀山
 yù sān míng fèi shòu diǎn fèi shā yù sì míng fèi qǔ diǎn fèi shǐ yù wǔ
 獄。三名沸壽。典沸沙獄。四名沸曲。典沸屎獄。五
 míng jiā shì diǎn hēi ěr yù liù míng kǎn suō diǎn huǒ jū yù qī míng
 名迦世。典黑耳獄。六名山蓋。典火車獄。七名
 shāng wèi diǎn huò shāng yù bā míng tiě jiā rán diǎn tiě chuáng yù jiǔ
 湯。謂。典鑊湯獄。八名鐵迦然。典鐵床獄。九

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míng è shēng diǎn kǎn shān yù shí míng shēn yín diǎn hán bīng yù shí
名惡生。典山蓋山獄。十名呻吟。典寒冰獄。十
yī pí jiā diǎn bāo pí yù shí èr yáo tóu diǎn chù shēng yù shí sān tí báo
一毘迦。典剝皮獄。十二遙頭。典畜生獄。十三提薄。
diǎn dāo bīng yù shí sì yí dà diǎn tiě mó yù shí wǔ yuè tóu diǎn huī hé
典刀兵獄。十四夷大。典鐵磨獄。十五悅頭。典灰河
yù shí liù chuān gǔ diǎn tiě cè yù shí qī míng shēn diǎn qū chóng yù
獄。十六穿骨。典鐵冊獄。十七名身。典蛆蟲獄。
shí bā guān shēn diǎn yáng tóng yù rú shì gè yǒu wú liàng dì yù yǐ wéi
十八觀身。典烓銅獄。如是各有無量地獄。以為
juàn shǔ yù yǒu yī zhǔ niú tóu ā bàng qí xìng xiōng nüè wú yī cí rěn
眷屬。獄有一主。牛頭阿傍。其性兇虐。無一慈忍。
jiàn zhū zhòng shēng shòu cǐ è bào wéi yōu bù kǔ wéi kǒng bù dú huò
見諸衆生。受此惡報。唯憂不苦。唯恐不毒。或
wèn yù zú zhòng shēng shòu kǔ shèn kě bēi niàn ér rǔ cháng huái kù dú
問獄卒。衆生受苦。甚可悲念。而汝常懷酷毒。
wú cí mǐn xīn yù zú dá yán rú cǐ zuì è zhū shòu kǔ zhě bù xiào fù
無慈愍心。獄卒答言。如此罪惡。諸受苦者。不孝父
mǔ bàng fó bàng fǎ bàng zhū xián shèng mà rǔ liù qīn qīng màn shī zhǎng
母。謗佛謗法。謗諸賢聖。罵辱六親。輕慢師長。
huǐ xiàn yí qiè è kǒu liǎng shé chǎn qǔ jí dù lí tā gǔ ròu chēn huì shā
毀陷一切。惡口兩舌。諂曲嫉妬。離他骨肉。瞋恚殺
hài tān yù qī zhà xié mìng xié qiú jí yǐ xié jiàn xiè dài fàng yì zào zhū
害。貪欲欺詐。邪命邪求。及以邪見。懈怠放逸。造諸
yuàn jié rú shì děng rén lái cǐ shòu kǔ měi zhì miǎn tuō zhī rì héng jiā
怨結。如是等人。來此受苦。每至免脫之日。恒加
quàn yù cǐ zhōng jù kǔ fēi kě rěn nài rǔ jīn dé chū wù fù gèng zào
勸喻。此中劇苦。非可忍耐。汝今得出。勿復更造。
ér cǐ zuì rén chū wú gǎi huǐ jīn rì dé chū é qǐng fù huán zhǎn zhuǎn
而此罪人。初無改悔。今日得出。俄頃復還。展轉
lún huí bù zhī tòng kǔ líng wǒ jīn lì pí cǐ zhòng shēng cóng jié zhì jié
輪迴。不知痛苦。令我筋力。疲此衆生。從劫至劫。
yú qí xiāng duì yǐ shì shì gù wǒ yú zuì rén wú piàn cí xīn gù jiā chǔ dú
與其相對。以是事故。我於罪人。無片慈心。故加楚毒。
wàng qí zhī kǔ zhī cán zhī chǐ bù fù gèng huán ér guān cǐ zhòng shēng
望其知苦。知慚知恥。不復更還。而觀此衆生。
nǎi gān zhì kǔ zhōng bù kěn bì jué bù xiū shàn wǎng qù ní huán jì shì
乃甘至苦。終不肯避。決不修善。往趣泥洹。既是

wú zhī zhī wù bù zhī bì kǔ qiú lè suǒ yǐ tòng jù bèi yú rén jiān hé róng
 無知之物。不知避苦求樂。所以痛劇倍於人間。何容
 yú cǐ ér shēng cí rěn jīn rì dào chǎng tóng yè dà zhòng jīn yǐ shì jiān
 於此。而生慈忍。今日道場。同業大眾。今以世間
 láo yù bǐ jiào biàn kě lì zhī xìn fēi xū chàng ruò shǐ yǒu rén sān lún yù
 牢獄比較。便可立知。信非虛唱。若使有人。三淪獄
 hù suī shì qīn zú zhōu xuán yǐ wú cè chuāng kuàng niú tóu ā bàng jiàn
 戶。雖是親族周旋。已無惻愴。況牛頭阿傍。見
 cǐ zhòng shēng dé chū fù rù yīng kǔ shì cháng jì dé miǎn lí wéi yīng
 此衆生。得出復入。嬰苦事長。既得免離。唯應
 xiū xīn biàn qí suǒ xí ruò bù gǎi huǐ yǒng chén kǔ chù duò zài qí zhōng
 修心。變其所習。若不改悔。永沈苦處。墮在其中。
 cì dì jīng lì cóng kǔ rù kǔ wú yǒu xiū xī gù sān shì yuàn duì yīn guǒ
 次第經歷。從苦入苦。無有休息。故三世怨對。因果
 xiāng shēng shàn è èr huán wèi céng zàn chuò bào yīng zhī zhǐ jiǎo rán kě
 相生。善惡二環。未曾暫輟。報應之徵。皎然可
 jiàn wéi è dé kǔ huán yǐ bào zhī zài dì yù zhōng qióng nián jí jié jù
 見。為惡得苦。還以報之。在地獄中。窮年極劫。具
 shòu jù kǔ dì yù zuì bì fù duò chù shēng chù shēng zuì bì fù shēng è
 受劇苦。地獄罪畢。復墮畜生。畜生罪畢。復生餓
 guǐ rú shì jīng lì yǒu wú liàng shēng sǐ wú liàng kǔ tòng qǐ kě bù rén
 鬼。如是經歷。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 tī tóu dì
 人及時行菩薩道。相與今日。等一痛切。五體投地。
 pǔ wéi shí fāng dì yù dào yù wáng dà chén niú tóu ā bàng gè jí juàn shǔ
 普為十方地獄道。獄王大臣。牛頭阿傍。各及眷屬。
 è guǐ dào è guǐ shén děng gè jí juàn shǔ chù shēng dào chù shēng shén
 餓鬼道。餓鬼神等。各及眷屬。畜生道。畜生神
 děng gè jí juàn shǔ guǎng jí shí fāng wú qióng wú jìn yí qiè zhòng shēng
 等。各及眷屬。廣及十方。無窮無盡。一切衆生。
 qiú āi chàn huǐ gǎi wǎng xiū lái bù fù wéi è yǐ zuò zhī zuì yuàn qǐ chú
 求哀懺悔。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 fó yǐ bù
 滅。未作之罪。不敢復造。唯願十方。一切諸佛。以不
 sī yì zì zài shén lì tóng jiā jiù hù āi mǐn shè shòu líng zhū zhòng
 思議。自在神力。同加救護。哀愍攝受。令諸衆
 shēng yīng shí jiě tuō guī yī shì jiān dà cí bēi fù
 生。應時解脫。歸依世間。大慈悲父。

梁皇寶懺

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.

Arise. Take turns chanting the Buddha names. Bow after each one you recite.

梁皇寶懺

ná mó mí lè fó
南 無 彌 勒 佛
ná mó huā rì fó
南 無 華 日 佛
ná mó huā guāng fó
南 無 華 光 佛
ná mó dà wēi dé fó
南 無 大 威 德 佛
ná mó wú liàng míng fó
南 無 無 量 明 佛
ná mó jiān bù fó
南 無 堅 步 佛
ná mó jīng jìn dé fó
南 無 精 進 德 佛
ná mó huān xǐ fó
南 無 歡 喜 佛
ná mó shī zǐ xiāng fó
南 無 師 子 相 佛
ná mó fǎ shì fó
南 無 法 氏 佛
ná mó miào yù fó
南 無 妙 御 佛
ná mó dé bì fó
南 無 德 臂 佛
ná mó guān shì fó
南 無 觀 視 佛
ná mó shàn sī fó
南 無 善 思 佛
ná mó shī zǐ fān pú sà
南 無 師 子 旛 菩 薩
ná mó dì zàng pú sà
南 無 地 藏 菩 薩
ná mó guān shì yīn pú sà
南 無 觀 世 音 菩 薩

ná mó shì jiā móu ní fó
南 無 釋 迦 牟 尼 佛
ná mó jūn lì fó
南 無 軍 力 佛
ná mó rén ài fó
南 無 仁 愛 佛
ná mó fàn wáng fó
南 無 梵 王 佛
ná mó lóng dé fó
南 無 龍 德 佛
ná mó bù xū jiàn fó
南 無 不 虛 見 佛
ná mó shàn shǒu fó
南 無 善 守 佛
ná mó bù tuì fó
南 無 不 退 佛
ná mó shēng zhī fó
南 無 勝 知 佛
ná mó xǐ wáng fó
南 無 喜 王 佛
ná mó ài zuò fó
南 無 愛 作 佛
ná mó xiāng xiàng fó
南 無 香 象 佛
ná mó yún yīn fó
南 無 雲 音 佛

ná mó shī zǐ zuò pú sà
南 無 師 子 作 菩 薩
ná mó wú biān shēn pú sà
南 無 無 邊 身 菩 薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān bǎo yuàn yǐ zì
 又復歸依。如是十方。盡虛空界。一切三寶。願以自
 zài shén lì jiù bá dì yù dào yù wáng dà chén jí zhū dì yù juàn shǔ shí
 在神力。救拔地獄道。獄王大臣。及諸地獄。眷屬十
 bā gé zǐ dì yù rú shì shí bā gé zǐ dì yù gè yǒu juàn shǔ děng yù jìn
 八。鬲子地獄。如是十八鬲子地獄。各有眷屬等獄。盡
 dì yù dào yí qiè dì yù niú tóu ā páng jí shòu kǔ yí qiè zhòng shēng
 地獄道。一切地獄。牛頭阿旁。及受苦一切衆生。
 líng cǐ zhòng shēng jīn rì jù dé jiě tuō zuì yīn kǔ guǒ tóng dé xiāo miè
 令此衆生。今日俱得解脫。罪因苦果。同得消滅。
 cóng jīn rì qù bì jìng yǒng duàn dì yù dào yè bì jìng bù fù duò yú sān
 從今日去。畢竟永斷地獄道業。畢竟不復墮於三
 tú shě dì yù shēng dé jìng tǔ shēng shě dì yù mìng dé zhì huì mìng
 塗。捨地獄生。得淨土生。捨地獄命。得智慧命。
 shě dì yù shēn dé jīn gāng shēn shě dì yù kǔ dé niè pán lè niàn dì yù
 捨地獄身。得金剛身。捨地獄苦。得涅槃樂。念地獄
 kǔ fā pú tí xīn sì děng liù dù cháng dé xiàn qián sì biàn liù tōng rú
 苦。發菩提心。四等六度。常得現前。四辯六通。如
 yì zì zài yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū mǎn shí dì hēng
 意自在。勇猛精進。不休不息。乃至進修滿十地行。
 huán dù wú biān yí qiè zhòng shēng rù jīn gāng xīn chéng děng zhèng jué
 還度無邊。一切衆生。入金剛心。成等正覺。

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.

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

The Compassionate Place of Enlightenment Repentance
 Scroll Four

七佛滅罪真言 Seven Buddha's Eradicating Sins Mantra

lí pó lí pó dì qiú hē qiú hē dì tuó luó ní dì ní hē la dì pí
離 婆 離 婆 帝。求 訶 求 訶 帝。陀 羅 尼 帝。尼 訶 囉 地。毘

lí nǐ dì mó hē qié dì zhēn líng qián dì shā pó hē
黎 你 帝。摩 訶 伽 帝。真 陵 乾 帝。莎 婆 訶。(三遍) (3 times)

讚 Praise

yīn yuán guǒ bào yú lǐ zhāo rán tiě chéng zǒng guǎng biàn sān qiān
因 緣 果 報。於 理 昭 然。鐵 城 縱 廣 遍 三 千。

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

The Law of Karma 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.

ná mó yàn huì dì pú sà mó hē sà
南 無 焰 慧 地 菩 薩 摩 訶 薩 (三稱)

Homage to the Bodhisattvas and Mahasattvas in the Flaming Wisdom Stage (3 times)

chū chàn 出 懺

tiān shàng tiān xià wéi fó dú zūn shì chū shì jiān cǐ fǎ zuì shēng gān lù
天 上 天 下。惟 佛 獨 尊。世 出 世 間。此 法 最 勝。甘 露
pǔ zhān yú shā jiè pú tí xiāng sàn yú rén jiān dǐng shū bái yù zhī háo guāng
普 沾 於 沙 界。菩 提 香 散 於 人 間。頂 舒 白 玉 之 毫 光。
tǐ lù huáng jīn zhī miào xiāng fán qíng kěn dǎo yīng niàn xiàn qián wéi yuàn
體 露 黃 金 之 妙 相。凡 情 懇 禱。應 念 現 前。惟 願
hóng cí āi lián shè shòu shàng lái fèng wéi qiú chàn zhòng děng xiū chóng
洪 慈。哀 憐 攝 受。上 來 奉 為 求 懺 衆 等。修 崇
cí bēi dào chǎng chàn fǎ jīn dāng dì sì juǎn lǐ sòng jiāng wán gōng xūn
慈 悲 道 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 zhī xiáng
告 畢。悲 心 重 運。克 念 虔 誠。香 騰 沈 水 之 祥
yān zhú tǔ yōu tán zhī huā ruǐ xiàn tiān chú zhī miào gòng liè chán yuè zhī
烟。燭 吐 優 曇 之 花 蕊。獻 天 廚 之 妙 供。列 禪 悅 之
sū tuó zhōng qǐng jiē tiān yuè zhī jì míng fàn yīn hé miào yīn zhī yǎn chàng
酥 陀。鐘 磬 接 天 樂 之 齊 鳴。梵 音 和 妙 音 之 演 唱。

jí sī shàn lì pǔ yì yǒu qíng huí xiàng jué tiān jīn xiàng mǎn yuè néng rén
 集斯善利。普益有情。回向覺天金像。滿月能仁。
 mǎn bàn mǎn zhī zhēn quán xué wú xué zhī shèng zhòng tiān dì míng yáng
 滿半滿之真銓。學無學之聖衆。天地冥陽
 shuǐ zhé rén jiān liè miào shū jī jiàn cǐ kuí huò zhī xīn pǔ jiàng ēn guāng
 水哲。人間烈廟樞機。鑑此葵藿之心。普降恩光
 zhī bì chū shēng gōng dé fèng wéi qiú chàn zhòng děng chàn chú sì zhǒng
 之庇。出生功德。奉為求懺衆等。懺除四種
 zhī qiān yóu dé rù sì kōng zhī zhèng dìng fú yuàn sì shēng gēn běn yīn
 之愆尤。得入四空之正定。伏願。四生根本因
 yóu rú tāng wò xuě sì zhù fán nǎo gòu zhàng sì rì róng shuāng jiǒng chū
 由。如湯沃雪。四住煩惱垢障。似日融霜。迥出
 sì liú lí ài hé zhī gǔ mò sù chéng sì dé qù lè tǔ zhī xuán yóu sì
 四流。離愛河之汨沒。速成四德。趣樂土之玄猷。四
 ān lè xíng yǐ xiàn qián sì hóng shì yuàn ér jiān gù duō shēng fù mǔ tóng
 安樂行以現前。四弘誓願而堅固。多生父母同
 dēng jiě tuō zhī mén lèi shì yuān qīn gòng zhèng pú tí zhī guǒ jīn zé yī wén
 登解脫之門。累世冤親共證菩提之果。今則依文
 chàn huǐ chéng kǒng sù yè nán chú zài láo zūn zhòng tóng qiú chàn huǐ
 懺悔。誠恐宿業難除。再勞尊衆。同求懺悔。

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.

梁皇寶懺

ná mó qiú chàn huǐ pú sà mó hē sà
南 無 求 懺 悔 菩 薩 摩 訶 薩 (三稱)

Homage to the Requesting Repentance Bodhisattvas and Mahasattvas (3 times)

讚 Praise

liáng huáng chàn sì juǎn gōng dé lì yuàn miè xìn rén sì zhòng zuì qīn
梁 皇 懺。四 卷 功 德 力。願 滅 wáng zhě 四 重 罪。親
zhèng pú sà yàn huì dì chàn wén jǔ chù zuì huā fēi jiě liǎo yuān
證 菩 薩 燄 慧 地。懺 文 舉 處 罪 花 飛。解 了 冤。
chàn liǎo zuì xiao zāi zēng fú huì lóng huā sān huì yuàn xiāng féng mí lè fó
懺 了 罪。tuō kǔ shēng dāo lì 龍 華 三 會 願 相 逢。彌 勒 佛
qián qīn shòu jì
前 親 受 記。

We wish that the merits from the fourth scroll of Emperor Liang's Repentance will eradicate the devotees' and deceased's 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, repented past offenses. Doing so, our disasters are avoided and our fortune and wisdom are increased, escaping suffering and being reborn in Trayastrimsa Heaven. We wish to meet again at the three assemblies of the Dragon Flower, where Maitreya Buddha will personally receive us.

ná mó lóng huā huì pú sà mó hē sà
南 無 龍 華 會 菩 薩 摩 訶 薩 (三稱)

Homage to the Bodhisattvas and Mahasattvas at the Dragon Flower Assembly (3 times)

Kneel as the master reads the prayers. After the prayers are done, arise and chant the following praise.

讚 Praise

liáng huáng chàn sì juǎn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁 皇 懺。四 卷 已 全 週。迴 向 四 恩 並 三 有。
bài chàn zhòng děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ qiān yóu yàn huì dì pú sà
拜 懺 衆 等 增 福 壽。wéi yuàn wáng líng wǎng xī yóu 燄 慧 地 菩 薩
wéi yuàn āi nà shòu
惟 願 哀 納 受。

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 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!

ná mó dēng yún lù pú sà mó hē sà
南 無 登 雲 路 菩 薩 摩 訶 薩 (三稱)

Homage to the Cloud-Riding Bodhisattvas and Mahasattvas (3 times)

薩 菩 天 尊 馱 韋 法 護 無 南

Homage to Dharma Protector Skanda, the Honored Celestial Bodhisattva

