

讚

Praise:

曹溪水。一派向東流。觀音瓶內除災咎。醍醐灌頂滌塵
cáo sī shuǐ yī pài xiàng dōng liú guān yīn píng nèi chú zāi jiù tí hú guàn dǐng dí chén
垢。楊枝洒處潤焦枯。咽喉中甘露。自有瓊漿透。
gòu yáng zhī sǎ chù rùn jiāo kū yān hóu zhōng gān lǒu zì yǒu qióng jiāng tòu

The waters of CaoXi flow to the East. The waters from Guan Yin's vase wash away all calamities and disasters, imparting wisdom to cleanse all impurities. The willow branch sprinkles water to moisten all that is dry and withered, providing sweet dew for the parched throat.

南無普供養菩薩摩訶薩 (三稱)
nán wú pǔ gòng yǎng pú sà mó hè sà

Namo Universal Offering Bodhisattva Mahasattva (three times)

恭聞
gōng wén

四智圓明之妙體，儼若星中之皎月。四無礙辯之玄音，
sì zhì yuán míng zhī miào tǐ yǎn ruò xīng zhōng zhī jiǎo yuè sì wú ài biàn zhī xuán yīn
高超劫外之空談。運四心於四惡趣中，離四相於四生界
gāo chāo jiē wài zhī kōng tán yùn sì xīn yú sì è cǔ zhōng lí sì xiāng yú sì shēng jiè
內。信佛恩之廣布，仰聖德以彌高。惟願洪慈，鑒茲誠懇。
nèi sìn fó ēn zhī guǎng bù yǎng shèng dé yǐ mí gāo wéi yuàn hóng cǐ jiàn zī zhēng kěn
上來奉為今辰求懺 (弟子眾等)，啟建慈悲道場懺法。
shàng lái fèng wéi jīn chén qiú xiǎn (dì zǐ zhòng děng) qǐ jiàn cǐ bēi dào chǎng xiǎn fǎ

We listen respectfully:

The Buddha's mystical body, perfect in the four wisdoms, is like the bright moon among the stars. With the voice of four unobstructed eloquences, he surpasses the empty words/teachings beyond all kalpas. He uses the four immeasurable states of mind (kindness,

compassion, joy and non-attachment) in the four evil realms. He transcends the four states of phenomena (birth, being, change, and death) in the four forms of birth. We believe in the Buddha's boundless compassion and unsurpassed virtue. We fervently hope that he will shower his compassion upon us. We now make repentance at this compassionate place of cultivation and recite Scroll four.

茲當第四卷，入壇緣起。四悉壇人於四儀中，克念攝念
zī dāng dì sì jǔàn rù tán yuán qǐ sì xī tán rén yú sì yí zhōng kè niàn shè niàn
以投誠，心正身正而作禮。瓶簪三島之春花，爐爇六銖
yǐ tóu chéng xīn zhèng shēn zhèng ér zuò lǐ píng zān sān dǎo jīng chūn huā lú rò liù zhū
之香蓋。燈然慧炬，供獻純陀。禮拜旋繞，諷詠讚揚。發
zhī xiāng gài dēng rán huì jǔ gòng xiàn chún tuó lǐ bài xuán rào fēng yǒng zàn yáng fā
露披誠，克勤懺悔。切念求懺（弟子眾等），自從遠劫
lòu pī chéng kè qín xiǎn huǐ qiè niàn qiú xiǎn (dì zǐ zhòng děng) zì cóng yuǎn jié
直至今生。
zhí zhì jīn shēng

Through the four siddhantas and the four departments, we overcome and calm our thoughts, sincerely rectify our body and mind, and pay homage. Spring flowers from three islands, incense burning in the censer, the light of wisdom from lamps and torches—we offer these to Cunda. We pay homage, circumambulate, chant praises, and make sincere repentance. With fervent minds we make repentance.

迷四大之色身，受四生之輪轉，起四相之顛倒，犯四種
mí sì dà zhī sè shēn shòu sì shēng zhī lún zhuǎn qǐ sì xiāng zhī diān dǎo fàn sì zhǒng
之律儀。從迷至迷，由苦入苦。隨境風之逆順，溺愛水之
zhī lǜ yí cóng mí zhì mí yóu kǔ rù kǔ suí jìng fēng zhī nì shùn nì ài shuǐ zhī
沉淪。無明惟重惟深，煩惱如膠如漆。憑大法以洪宣，仗
chén lún wú míng wéi zhòng wéi shēn fán nǎo rú jiāo rú qī píng dà fǎ yǐ hōng xuān zhàng

真詮而解釋。今則寸心慶快，刻骨銘肌。集大德之高流，

運一心而懺悔。仰叩洪慈，冥熏加被。

From beginningless time until today, we have been deluded by the four great elements of the body, have cycled in the four forms of birth, were confused by the four states of phenomena and violated the four precepts, going from one delusion to another, from one suffering to another, drifting in the winds of comfort and adversity, and drowning in the waters of sensual desires. Our ignorance is severe and profound ; our vexations are like lacquer and glue. Only through the teaching of the great Dharma, can we realize the truth. Today, we rejoice and deeply remember the teachings. With all the great virtuous ones, we single-mindedly make repentance together. We prostrate and ask the compassionate one to help and protect us.

四八端嚴微妙相， 僧祇三大劫脩來。

面如滿月目如蓮， 天上人間咸恭敬。

With thirty-two majestic, subtle, and wonderful characteristics
Cultivated through three asamkheya kalpas,
His face is like the full moon ; his eyes like lotus flowers ;
All heavenly and human beings pay homage to him.

入懺 Beginning of Praises

啟運慈悲道場懺法

cǐ yùn cǐ bēi dào chǎng chàn fǎ

一心歸命三世諸佛

yī xīn guī mìng sān shì zhū fó

南無過去毘婆尸佛

nán wú guò qù pī pō shī fó

南無尸棄佛

nán wú shī qì fó

南無毘舍浮佛

nán wú pī shè fú fó

南無拘留孫佛

nán wú jū liú sūn fó

南無拘那含牟尼佛

nán wú jū nà hán móu ní fó

南無迦葉佛

nán wú jiā yè fó

南無本師釋迦牟尼佛

nán wú běn shī shì jiā móu ní fó

南無當來彌勒尊佛

nán wú dāng lái mí lè zūn fó

慈悲道場懺法卷第四

Compassionate Repentance Liturgy at the Place of Cultivation Scroll 4

顯果報第七之餘

Chapter 7: The Manifestation of Retribution

今日道場，同業大眾，重加至誠，一心諦聽。佛在王舍城，

jīn rì dào chǎng tóng yè dà zhòng zhòng jiā zhì chéng yī xīn dī tīng fó zài wáng shè chéng

迦蘭陀竹園。爾時目連從禪定起，遊恆水邊。見諸餓鬼，

jiā lán tuó zhú yuán èr shí mù lián cóng chán dìng qǐ yóu héng shuǐ biān jiàn zhū è guǐ

受罪不同。時諸餓鬼，各起敬心，來問目連，往昔因緣。

shòu zuì bù tóng shí zhū è guǐ gè qǐ jìng xīn lái wèn mù lián wǎng xī yīn yuán

一鬼問言：

yī guǐ wèn yán

In today's Dharma assembly, we, who have common karma, single-mindedly and sincerely listen to the Dharma. At one time, Sakyamuni Buddha and his disciples were at the Karanda bamboo garden of Rajagrha. Rising from samadhi, Mu Lian (Maudgalyayana) walked along the banks of the Ganges River and saw some hungry ghosts, who were suffering from different retributions. When they saw Mu Lian, they respectfully approached him and asked him the reason for their sufferings. One hungry ghost asked :

我一生來，恆抱飢渴，欲至廁中，取糞噉之。廁上有大力

wǒ yī shēng lái héng bào jī kě yù zhì cè zhōng qǔ fèn dàn zhī cè shàng yǒu dà lì

鬼，以杖打我，初不得近。何罪所致？目連答言：汝為

guǐ yǐ zhàng dǎ wǒ chū bù dé jìn hé zuì suǒ zhì mù lián dá yán rǔ wéi

人時，作佛圖主。有客比丘，來寺乞食，而汝慳惜，不與

rén shí zuò fó tú zhǔ yǒu kè bī qiū lái sì qǐ shí ér rǔ qiān xī bù yǔ

客食。待客去後，乃行舊住。緣汝無道，慳惜眾物。以是

kè shí dài kè qù hòu nǎi xíng jiù zhù yuán rǔ wú dào qiān xī zhòng wù yǐ shì

因緣，故獲斯罪。汝今華報，果在地獄。

yīn yuán gù huò sī zuì rǔ jīn huá bào guǒ zài dì yù

“In my present life, I have constantly been suffering from hunger and thirst. I even consumed waste from a toilet and was stopped by a powerful ghost who struck me with a stick. What offences caused such retribution?” Mu Lian replied : “In your past life, when you were abbot of a temple, a monk came and asked for food. You miserly refused to give him anything. After he left, you continued to have your meal. Because of your lack of ethics and your stinginess, you now receive the flower-retribution. Your fruit-retribution will be to suffer in the hells. ”

復有一鬼，問目連言：我一生來，肩上有大銅瓶。盛滿

fù yǒu yī guǐ wèn mù lián yán wǒ yī shēng lái jiān shàng yǒu dà tóng píng shèng mǎn

烱銅，以杓取之，還自灌頂，痛苦難忍。何罪所致？目連

yáng tóng yǐ sháo qǔ zhī hái zì guǎn dǐng tòng kǔ nán rěn hé zuì suǒ zhī mù lián

答言：汝為人時，作寺維那，知大眾事。有一瓶酥，藏著

dá yán rǔ wéi rén shí zuò sì wéi nà zhī dà zhòng shì yǒu yī píng sū cáng zhe

屏處，不依時行，待客去後，乃行舊住。酥是招提之物，

píng chù bù yī shí xíng dài kè qù hòu nǎi xíng jiù zhù sū shì zhāo tí zhī wù

一切有分。緣汝無道，慳惜眾物。以是因緣，故獲斯罪。

yī qiè yǒu fēn yuán rǔ wú dào qiān xī zhòng wù yǐ shì yīn yuán gù huò sī zuì

汝今華報，果在地獄。

rǔ jīn huá bào guǒ zài dì yù

Another ghost asked Mu Lian : “I was born with a big copper jar filled with molten copper on my shoulder. When I tried to remove the molten copper with a scoop, it spilled on my head, causing pain that was difficult to bear. What offences caused such retribution ?” Mu Lian replied : “In your past life, you were a karmadana (duty-distributor). You intentionally kept a bottle of butter from the guests ; after they left, you shared it with other members of the temple. The butter belonged to the temple and should have been shared with others. Because you lacked ethics and were miserly, you now receive the flower-retribution. Your fruit-retribution will be to suffer in the hells. ”

復有一鬼，問目連言：我一生來，常吞熱鐵丸，何罪所

fù yǒu yī guǐ wèn mù lián yán wǒ yī shēng lái cháng tūn rè tiě wán hé zuì suǒ

致？目連答言：汝為人時，作沙彌子。取清淨水，作石

zhī mù lián dá yán rǔ wéi rén shí zuò shā mí zǐ qǔ qīng jìng shuǐ zuò shí

蜜漿。石蜜堅大，汝起盜心。打取少許，大眾未飲，汝盜

mì jiāng shí mì jiān dà rǔ qǐ dào xīn dǎ qǔ shǎo xǔ dà zhòng wèi yǐn rǔ dào

一口。以是因緣，故獲斯罪，此是華報，果在地獄。今日

yī kǒu yǐ shì yīn yuán gù huò sī zuì cǐ shì huá bào guǒ zài dì yù jīn rì

道場，同業大眾，目連所見，大可怖畏。

dào chǎng tóng yè dà zhòng mù lián suǒ jiàn dà kě bù wèi

Another ghost asked Mu Lian : “In my present life, I always swallow burning iron pellets. What offences caused this retribution ?” Mu Lian

replied : “In your past life, you were a sramanera (male religious novice, who has taken vows to observe the ten precepts). While you were using pure water to make rock sugar syrup, you took some of the syrup for yourself before the others could eat it. Because of this offense of stealing, you now receive the flower–retribution. Your fruit– retribution is to suffer in the hells. ” In today’s Dharma assembly, we, who have common karma, should feel great fear after listening to what Mu Lian saw.

我等亦可經作此罪。無明所覆，不自憶知。脫有如是無
wò děng yī kě jīng zuò cǐ zuì wú míng suǒ fù bú zì yì zhī tuō yǒu rú shì wú
量罪業，於未來世。受苦報者，今日至心，等一痛切，五
liàng zuì yè yú wèi lái shì shòu kǔ bào zhě jīn rì zhì xīn děng yī tòng qiè wǔ
體投地。慚愧懺悔，願乞除滅。又復普為十方盡虛空界，
tǐ tóu dì cán kuì chàn huǐ yuàn qǐ chú miè yòu fù pǔ wéi shí fāng jìn xū kōng jiè
一切餓鬼，求哀懺悔。又奉為父母師長，求哀懺悔。又為
yī qiè è guǐ qiú āi chàn huǐ yòu fèng wéi fù mǔ shī cháng qiú āi chàn huǐ yòu wéi
同壇尊證，上中下座，求哀懺悔。又為善惡知識，廣及十
tóng tán zūn zhèng shàng zhōng xià zuò qiú āi chàn huǐ yòu wéi shàn è zhī shì guāng jí shí
方無窮無盡，四生六道，一切眾生，求哀懺悔。
fāng wú qióng wú jìn sì shēng liù dào yī qiè zhòng shēng qiú āi chàn huǐ

It is possible that we have also committed such offenses. Because of our ignorance, we are unable to remember what we have done. For the immeasurable offenses that we have committed in the past and the retribution we might receive in the future, today, we wholeheartedly and sincerely prostrate, are remorseful and make repentance, praying that all our offences will be eradicated. We repent on behalf of all the hungry ghosts in the ten directions and vast space, our parents, teachers, elders, the sangha, the knowledgeable and misguided people, all sentient beings in the ten directions, the four forms of birth, and six realms.

若已作之罪，因今除滅。未作之罪，不敢復造。仰願十方，

一切諸佛。

May all the offenses that we have committed be eradicated. We resolve not to commit future offenses. We pray respectfully to all the Buddhas in the ten directions.

南無彌勒佛

nán wú mí lè fó

南無釋迦牟尼佛

nán wú shì jiā móu ní fó

南無拘留孫佛

nán wú jū liú sūn fó

南無拘那含牟尼佛

nán wú jū nà hán móu ní fó

南無迦葉佛

nán wú jiā yè fó

南無師子佛

nán wú shī zǐ fó

南無明炎佛

nán wú míng yán fó

南無牟尼佛

nán wú móu ní fó

南無妙華佛

nán wú miào huá fó

南無華氏佛

nán wú huá shì fó

南無善宿佛

nán wú shàn sù fó

南無導師佛

nán wú dǎo shī fó

南無大臂佛

nán wú dà bì fó

南無大力佛

nán wú dà lì fó

南無宿王佛

nán wú sù wáng fó

南無脩藥佛

nán wú xiū yào fó

南無名相佛

nán wú míng xiāng fó

南無大明佛

nán wú dà míng fó

南無炎肩佛

nán wú yán jiān fó

南無照曜佛

nán wú zhào yào fó

南無日藏佛

nán wú rì cáng fó

南無月氏佛

nán wú yuè shì fó

南無眾炎佛

nán wú zhòng yán fó

南無善明佛

nán wú shàn míng fó

南無無憂佛

nán wú wú yōu fó

南無師子遊戲菩薩

nán wú shī zǐ yóu xì pú sà

南無師子奮迅菩薩

nán wú shī zǐ fèn xùn pú sà

南無無邊身菩薩

nán wú wú biān shēn pú sà

南無觀世音菩薩

nán wú guān shì yīn pú sà

南無佛陀

nán wú fó tuō

南無達摩

nán wú dá mó

南無僧伽

nán wú sēng qiē

又復歸依，如是十方，盡虛空界，一切三寶。大慈大悲，

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo dà cí dà bēi

唯願救拔，十方現受餓鬼道苦，一切眾生。又願救拔，十

wéi yuàn jiù bá shí fāng xiàn shòu è guǐ dào kǔ yī qiè zhòng shēng yòu yuàn jiù bá shí

方地獄道，畜生道，人道，一切眾生，無量眾苦。令諸眾

fāng dì yù dào chù shēng dào rén dào yī qiè zhòng shēng wú liàng zhòng kǔ lìng zhū zhòng

生，即得解脫。斷三障業，無五怖畏，八解洗心，四弘被

shēng jí dé jiě tuō duàn sān zhàng yè wú wǔ bù wèi bā jiě xǐ xīn sì hóng bèi

物。

wù

Again, we take refuge in all the Three Jewels in the ten directions and vast space. Relying on their great compassion, we pray that they will save all sentient beings suffering in the realm of hungry ghosts. We also pray that they will save all sentient beings in the realms of hells, animals, and humans from immeasurable sufferings so that they will be liberated. May all beings extinguish the three karmic hindrances and five fears, attain the eight stages of mental concentration, and bring forth the four universal vows of a bodhisattva.

面奉慈顏，諮承妙教，不起本處，諸漏永盡。隨念俯應，

miàn fèng cí yán zī chéng miào jiào bù qǐ běn chù zhū lòu yǒng jìn suí niàn fú yīng

遍諸佛土，願行早圓，造成正覺。今日道場，同業大眾，

biàn zhū fó tǔ yuàn xíng zǎo yuán zào chéng zhèng jué jīn rì dào chǎng tóng yè dà zhòng

重復至誠，一心諦聽。爾時佛在王舍城，東南有一池水。

zhòng fù zhì chéng yī xīn dì tīng ěr shí fó zài wáng shě chéng dōng nán yǒu yī chí shuǐ

屎尿污穢，盡入其中，臭不可近。有一大蟲，生此水中。

shǐ niào wū huì jìn rù qí zhōng chòu bù kě jìn yǒu yī dà chóng shēng cǐ shuǐ zhōng

身長數丈。無有手足，宛轉低昂。觀者數千。阿難往見，
shēn cháng shù zhàng wú yǒu shǒu zú wǎn zhuǎn dī āng guān zhě shù qiān ā nán wǎng jiàn
具以啟佛。
jù yǐ qǐ fó

We pray to the compassionate Buddha that by following his wonderful teaching, we will exterminate all our defilements, appear in all Buddha Lands at will, and swiftly attain supreme enlightenment. In today's Dharma assembly, we, who have common karma, listen single-mindedly and earnestly. At one time, Sakyamuni Buddha and his disciples were in Rajagrha. At the southeastern side of the city, there was a foul-smelling pond full of filth, waste and foul odor. A gigantic limbless worm, over a dozen feet long, lived in the pond. This attracted thousands of visitors, including Ananda.

佛與大眾，共詣池所。大眾念言：今日如來，當為眾會，
fó yǔ dà zhòng gòng yì chí suǒ dà zhòng niàn yán jīn rì rú lái dāng wéi zhòng huì
說蟲本末。佛告大眾：維衛佛泥洹後，時有塔寺。有五
shuō chóng běn mò fó gào dà zhòng wéi wèi fó ní huán hòu shí yǒu tà sì yǒu wǔ
百比丘，經過寺中，寺主歡喜，請留供養。盡心供饌，無
bǎi bī qiū jīng guò sì zhōng sì zhǔ huān xǐ qǐng liú gòng yǎng jìn xīn gòng zhàn wú
有遺惜。後有五百商人，入海採寶，還過塔寺。
yǒu yí xī hòu yǒu wǔ bǎi shāng rén rù hǎi cǎi bǎo hái guò tà sì

After the Buddha heard what Ananda saw, he and his followers went to the pond. Everyone hoped that the Buddha would explain the cause of the worm's present retribution. The Buddha told the assembly: "After the nirvana of Vipasyin Buddha (one of seven ancient Buddhas), five hundred bhiksus passed by a temple. The abbot of the temple happily asked them to stay and provided them an abundant meal-offering. Later, five hundred merchants traveled to the temple after an ocean treasure-hunting trip.

見五百比丘，精勤行道。並各發心，欣然共議。福田難遇，
jiàn wǔ bǎi bī qiū jīng qín xíng dào bìng gè fā xīn xīn rán gòng yì fú tián nán yù
當設薄供。人捨一珠，得五百摩尼珠，以寄寺主。寺主後
dāng shè bó gòng rén shě yī zhū dé wǔ bǎi mó ní zhū yǐ jì sì zhǔ sì zhǔ hòu

時，生不善心，圖欲獨取，不為設供。大眾問言：賈^(gu)客
施珠，應當設供。寺主答言：是珠施我，若欲奪珠，糞可
與汝。若不時去，割汝手足，投之糞坑。眾念其癡，默然
各去。

After they saw how diligently the bhiksus were cultivating, and how difficult it is to encounter the field of blessings, each of them decided to offer a precious ‘mani’ pearl. Altogether, five hundred mani pearls were given to the abbot. Unfortunately, the abbot became greedy and decided to keep the pearls for himself. The bhiksus told the abbot that the pearls were donated by the merchants and were intended as an offering to the temple. The abbot replied: “The pearls were given to me. If you insist, I can give you some fecal waste. If you don’t leave right away, I will cut off your limbs and throw them into the cesspool. Saddened by the Abbot’s stupidity, the bhiksus quietly left.

緣是罪惡，受此蟲身。後入地獄，又受眾苦。佛在王舍城，
又見一眾生，其舌長大，鐵釘釘舌，熾然火起。終日竟夜，
備受楚痛。目連問佛：此何罪報，今受此苦？佛答目
連：此人昔時，經作寺主。呵罵驅遣客舊比丘，不與飲
食，不同供養。以是因緣，故獲斯罪。

Because of this offence, the abbot was reborn as a worm. He will fall into hell and endure countless sufferings. When the Buddha was still in Rajagrha, he saw a sentient being with a long and huge tongue that was pierced with large iron nails and went up in flames. Day and night, he endured immense sufferings. Mu Lian asked the Buddha: “What offences 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. ”

又有眾生，身體長大，頭上有鑊，熾然火燒。滿中烱銅，
yǒu yǒu jhōng shēng shēn tǐ cháng dà tóu shàng yǒu huō chī rán huǒ shāo mǎn jhōng yáng tóng
從四面出，灌其身上。乘虛而行，無有休息。目連問佛：
cóng sì miàn chū guàn cǐ shēn shàng chéng xū ér xíng wú yǒu xiū sī mù lián wèn fó
此何等罪，今受此苦？佛答目連：此人昔時，作寺知事。
cǐ hé děng zuì jīn shòu cǐ kǔ fó dá mù lián cǐ rén sī shí zuò sì jīh shì
檀越送油，不以分與諸客比丘，待客去後，乃分舊住。以
tán yuè sòng yóu bù yǐ fēn yǔ zhū kè bī qiū dài kè qù hòu nǎi fēn jiù zhù yǐ
是因緣，故獲斯罪。
shì yīn yuán gù huò sī zuì

Another sentient being, with a huge body, had a boiling cauldron full of molten copper on top of his head. The molten copper overflowed from all sides and burned his body incessantly. Mu Lian asked the Buddha, “What offenses caused such retribution?” ” The Buddha replied: “Mu Lian, in the past, he was a director of affairs in a temple (karmadana). He refused to share the oil donated by patrons of the temple with other guest monks. After the guests left, he shared the oil only with the monks in the temple. Because of this karmic offense, he received such retribution. ”

又一眾生，熾然鐵丸，從身上入，從身下出。乘虛而行，
yǒu yī jhōng shēng chī rán tiě wán cóng shēn shàng rù cóng shēn xià chū chéng xū ér xíng
苦痛難忍。目連問佛：此何等罪，今受此苦？佛答目
kǔ tòng nán rěn mù lián wèn fó cǐ hé děng zuì jīn shòu cǐ kǔ fó dá mù
連：此人往昔，作沙彌子。盜眾園中果子七枚，死入地
lián cǐ rén wǎng sī zuò shā mí zǐ dào zhōng yuán zhōng guǒ zī cī méi sǐ rù dì
獄，受無量苦。餘業未盡，故獲斯罪。
yù shòu wú liáng kǔ yú yè wèi jìn gù huò sī zuì

Another sentient being had a burning iron pellet that entered through his head and exited through his lower body. The suffering was unbearable. Mu Lian asked the Buddha, “What offenses caused such retribution?” ”

The Buddha replied : “In the past, he was a young sramanera in a temple. Once, he stole seven fruits from the temple’s garden. After his death, he fell into the hells and had to endure immeasurable sufferings. Since his karmic retribution still hasn’t ended, he is still suffering from this retribution. ”

又見大魚，一身百頭，頭頭各異，墮他網中。世尊見已。

入慈心三昧，乃喚此魚，魚即時應。世尊問言：汝母何

在？答言：母在廁中作蟲。佛語諸比丘，此大魚者，迦

葉佛時，作三藏比丘，以惡口故，受多頭報。其母爾時，

受其利養，以是因緣，作廁中蟲。

There also was a hundred-headed fish caught in a net. Each head was different. When the Buddha saw it, he immediately entered in the samadhi of compassion and was able to communicate with the fish. The Buddha asked the fish, “Where is your mother?” The fish replied, “My mother is a worm in a toilet.” Buddha explained to all his disciples, “During the time of Kashyapa Buddha, the fish was a Tripitaka bhiksu (a bhiksu who has mastered all three divisions of the Buddhist Canon), who frequently used offensive language. Because of this offense, he was reborn with multiple heads. Since his mother enjoyed the offerings that were intended for him, she was born as a worm in the toilet. ”

佛言：得此報者，皆由眾生惡口麤強，宣傳彼此，鬪亂

兩家。死入地獄，獄卒燒熱鐵鏡，表裏洞赤，以烙其舌。

復燒鐵鉤，鉤有三刃，利如鋒鋸，以斷其舌。復以牛犁，

fù shāo tiě gōu gōu yǒu sān rèn lì rú fēng mǎng yǐ duàn cí shé fù yǐ niú lí

耕破其舌。復燒鐵杵，刺其咽中。

gēng pò cí shé fù shāo tiě chǔ cì cí yān zhōng

The Buddha also said : “Those who suffer this retribution have committed the offenses of speaking offensive language in the past, destroying the harmony of others, thereby sowing discord and dissension. After their death, they fall into the hells where the warden uses hot iron rods to burn their tongues. In addition, he uses an iron hook with three sharp blades to cut off their tongues. After that, he uses a plow to rupture their tongues. Then he uses a burning iron pestle to stab their throats.

數千萬劫，罪畢乃出，生鳥獸中。佛言：若有眾生，論說

shù qiān wàn jié zuì bì nǎi chū shēng niǎo shòu zhōng fó yán ruò yǒu zhòng shēng lùn shuō

君主父母師長，其罪過是。今日道場，同業大眾，聞佛此

jūn zhǔ fù mǔ shī cháng qí zuì guò shì jīn rì dào chǎng tóng yè dà zhòng wén fó cǐ

言，大可怖畏。今善惡二途，皎然可見。罪福果報，諦了

yán dà kě bù wèi jīn shàn è èr tú jiǎo rán kě jiàn zuì fú guǒ bào dì le

無疑。唯應努力，勤行懺悔。相與披經，具見此事。若不

wú yí wéi yīng nǔ lì qín xíng chǎn huǐ xiāng yǔ pī jīng jù jiàn cǐ shì ruò bú

努力，小復懈怠。我今所作，何由得辦。

nǔ lì xiǎo fù xiè tuì wǒ jīn suǒ zuò hé yóu dé bàn

This punishment continues for myriad kalpas. After this retribution, they are born as birds in the animal realm. ” The Buddha also said, “The offences of those who slander kings, parents, teachers and elders are even more severe. ” In today’s Dharma assembly, we, who have common karma, should feel great fear after listening to what Buddha said. The difference between the good and evil path is clear. One should not doubt the law of causality. So we should make repentance diligently and vigorously. After reading the sutras and understanding the law of causality, if we are not diligent and are easily discouraged, we will not be successful in our cultivation.

譬如歉乏之人，心注百味。於其飢惱，終無濟益。故知欲

pǐ rú qiǎn fá jīh rén sīn jhū bǎi wèi yú cí jī nǎo jhōng wú jì yì gù jīh yù

求勝妙法，欲度脫眾生者，不可止在於心。既在心事，宜

qiú shèng miào fǎ yù dù tuō jhōng shēng jhè bú kě jīh zài yú sīn jì zài sīn shìh yí

自努力，勤而行之。相與志心，等一痛切，五體投地。為

zì nǚ lì qín ér xíng zhī xiāng yǔ zhì xīn děng yí tòng qiè wǔ tǐ tóu dì wéi

地獄道，餓鬼道，畜生道，人道，一切眾生，求哀禮懺。又

dì yù dào è guǐ dào chù shēng dào rén dào yī qiè jhōng shēng qiú āi lǐ chàn yòu

為父母師長，善惡知識，并及自身，一切眷屬，求哀禮懺。

wéi fù mǔ shīh cháng shān è jīh shīh bìng jí zì shēn yī qiè jyuàn shǔ qiú āi lǐ chàn

This is like a poor person who dreams about delicious food ; it will not help alleviate his hunger. Therefore we should know that if we wish to seek the supreme Dharma and liberate all sentient beings, we must adhere to our resolve. After having the intention, we should make great effort to cultivate diligently. On behalf of all sentient beings in the realms of hell, hungry ghosts, animals, and humans, our parents, teachers, elders, knowledgeable and misguided people, and all relatives, we prostrate to the most compassionate father of the world.

若已作之罪，願乞除滅。未作之罪，不敢復作。仰願世間

ruò yǐ zuò jīh zuì yuàn cí chú miè wèi zuò jīh zuì bú gǎn fù zuò yǎng yuàn shìh jiān

大慈悲父。

dà cǐh bēi fù

We pray that all our past offenses will be eradicated and resolve never to repeat them. We rely on the most compassionate father of the world.

南無彌勒佛

nán wú mí lè fó

南無釋迦牟尼佛

nán wú shìh jiā móu ní fó

南無提沙佛

nán wú tí shā fó

南無明曜佛

nán wú míng yào fó

南無持鬘佛

nán wú chīh mǎn fó

南無功德明佛

nán wú gōng dé míng fó

南無示義佛

nán wú shìh yì fó

南無燈曜佛

nán wú dēng yào fó

南無興盛佛

nán wú xìng shèng fó

南無藥師佛

nán wú yào shī fó

南無善濡佛

nán wú shàn rú fó

南無白毫佛

nán wú bái háo fó

南無堅固佛

nán wú jiān gù fó

南無福威德佛

nán wú fú wēi dé fó

南無不可壞佛

nán wú bù kě huài fó

南無德相佛

nán wú dé xiāng fó

南無羅睺^(hou)佛

nán wú luó hóu fó

南無眾主佛

nán wú zhòng zhǔ fó

南無梵聲佛

nán wú fàn shēng fó

南無堅際佛

nán wú jiān jì fó

南無不高佛

nán wú bù gāo fó

南無作明佛

nán wú zuò míng fó

南無大山佛

nán wú dà shān fó

南無金剛佛

nán wú jīn gāng fó

南無將眾佛

nán wú jiāng zhòng fó

南無無畏佛

nán wú wú wèi fó

南無珍寶佛

nán wú zhēn bǎo fó

南無師子幡菩薩

nán wú shī zǐ fān pú sà

南無師子作菩薩

nán wú shī zǐ zuò pú sà

南無無邊身菩薩

nán wú wú biān shēn pú sà

南無觀世音菩薩

nán wú guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲力，

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ cǐ bēi lì

大智慧力，不思議力，無量自在力。度脫六道一切眾生，

dà zhì huì lì bù sī yì lì wú liàng zì zài lì dù tuō liù dào yī qiè zhòng shēng

滅除六道一切眾苦。令諸眾生，皆得斷除三途罪業，畢

miè chú liù dào yī qiè zhòng kǔ lìng zhū zhòng shēng jiē dé duàn chú sān tú zuì yè bì

竟不復造五逆十惡，更墮三途。從今日去，捨苦報生，得

jìng bù fù zào wú nì shí è gèng duò sān tú cóng jīn rì qù shě kǔ bào shēng dé

淨土生。捨苦報命，得智慧命。

jìng tǔ shēng shě kǔ bào mìng dé zhì huì mìng

Again, we take refuge in all the Three Jewels in the ten directions and vast space. By the power of their compassion, great wisdom, inconceivable power, and infinite power of self-mastery, may they liberate and eliminate the sufferings of all sentient beings in the six realms. May all our offenses of the three evils realms be eradicated. We resolve never again to commit the five rebellious acts (pancanantarya), and the ten evil deeds (dasakusala) that will consequently plunge us into the three evil destinies. Starting today, we resolve to relinquish the suffering of retributive rebirth and attain the life in the Pure Land, abandon the suffering of the retributive body and attain the life of wisdom.

捨苦報身，得金剛身。捨惡趣苦，得涅槃樂。念惡趣苦，
shě kǔ bào shēn dé jīn gāng shēn shě è cǔ kǔ dé niè pán lè niàn è cǔ kǔ
發菩提心。四等六度，常得現前。四辯六通，如意自在。
fā pú tí xīn sì děng lù dù cháng dé xiàn qián sì biàn liù tōng rú yì zì zài
勇猛精進，不休不息。乃至進脩，滿十地行。復能度脫，
yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū mǎn shí dì xíng fù néng dù tuō
一切眾生。
yī qiè zhòng shēng

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 the bodhi mind. We resolve to attain the four immeasurable states of minds, the six paramitas, the four unlimited bodhisattva powers of reasoning, six transcendental powers, and freedom of self-mastery. We resolve to cultivate diligently and incessantly until we attain the tenth stage of the bodhisattva (dasabhuni, the Ten Grounds) and return to guide and liberate all sentient beings.

出地獄第八

Chapter 8 : Liberation From Hell

今日道場，同業大眾，雖復萬法差品，功用不一。至於明
闇相形，唯善與惡。語善，則人天勝果。述惡，則三途劇
報。二事列世，皎然非虛。而愚惑之者，多起疑異。或言
人天是妄造，地獄非真說。不知推因驗果，不知驗果尋
因，既因果不分，各執世解。

In today's Dharma assembly, we, who have common karma, should be aware that although there are myriad dharmas, their functions are different. Good and evil are like brightness and darkness. Good deeds result in the retribution of human and heavenly realms while bad deeds result in the retribution of the three evil realms. Even though the contrast between good and evil is very clear and real, the deluded and ignorant have many doubts. They say that the human and heavenly realms are fictional and the realm of hell is not real. They do not know 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 and hold on to their own worldly views.

非但言空談有，乃亦題篇造論。心乖勝善，未曾云謬。設
使示誨，執固益堅。如是等人，自投惡道，如射箭頃，墮
在地獄。慈親孝子，不能相救。唯得前行，入於火鑊。身

心摧碎，精神痛苦。當此之時，悔復何及！今日道場，同

sīn cuī suī jīng shén tòng kǔ dāng cǐ zhī shí huǐ fù hé jí jīn rì dào chǎng tóng

業大眾，善惡相資，猶如影響。

yè dà zhòng shàn è xiāng zī yóu rú yǐng xiǎng

They not only speak empty words, but also write articles about these erroneous concepts. They think that they are knowledgeable and insist that what they say is true. Even when they are informed with the right views, they steadfastly reject those views. These people will fall into the evil realms, like an arrow that eventually drops into the hells. Not even their parents or children can save them. They will inevitably proceed forward and plunge into a burning cauldron. Their minds and bodies will be crushed and their suffering intense. At that moment it is too late for regrets. In today's Dharma assembly, we, who have common karma, should be aware that good and evil deeds accompany each other like shadows and echoes.

罪福異處，宿豫嚴待。幸各明信，無厝疑心。何謂地獄？

zuì fú yì chù sù yǔ yán dài xìng gè míng sìn wú cuò yí sīn hé wèi dì yù

經言：三千大千世界，鐵圍兩山，黑闇之間，謂之地獄。

jīng yán sān qiān dà qiān shì jiè tiě wéi liǎng shān hēi àn zhī jiān wèi zhī dì yù

鐵城縱廣，一千六百萬里：城中八萬四千鬲，下以鐵為

tiě chéng zòng guǎng yī qiān liù bǎi wàn lǐ chéng zhōng bā wàn sì qiān gé xià yǐ tiě wéi

地，上以鐵為網，火燒此城，表裏洞赤，上火徹下，下火

dì shàng yǐ tiě wéi wǎng huǒ shāo cǐ chéng biǎo lǐ dòng chì shàng huǒ chè xià xià huǒ

徹上，其名則有眾合黑闇，刀輪劍林，

chè shàng cí míng zé yǒu zhòng hé hēi àn dāo lún jiàn lín

The retributions of good and evil deeds are sharply different. Good deeds result in blessings and evil deeds result in sufferings. Now we are fortunate to have faith and be free from doubts. Let us try to understand what hell is. The sutra says: "In the Tri-chiliocosms, between the two mountains surrounded by iron walls and amid the darkness, there is a place called hell. Its iron wall extends for sixteen million miles, with eighty-four thousand cauldrons; its ground is paved with iron and it is covered with iron nets above. The fire burns brightly within this city. There are many hells, such as Hell of Failing Mountain (Samghata), Hell of Darkness, Hell with Wheels of Knives, Hell with Jungle of Swords,

Hell with Iron Machinery,

鐵機刺林，鐵網鐵窟，鐵丸尖石，炭坑燒林，虎狼叫喚，
tiě jī cì lín tiě wǎng tiě kū tiě wán jiān shí tàn kēng shāo lín hǔ láng jiào huàn
鑊湯爐炭，刀山劍樹，火磨火城，銅柱鐵床，火車火輪，
huò tāng lú tàn dāo shān jiàn shù huǒ mó huǒ chéng tóng zhù tiě chuáng huǒ chē huǒ lún
飲銅吐火，大熱大寒，拔舌釘身，犁耕斬斫，刀兵屠裂，
yǐn tóng tǔ huǒ dà rè dà hán bá shé dīng shēn lí gēng zhǎn zhuó dāo bīng tú liè
灰河沸屎，寒冰淤泥，愚癡啼哭，聾盲瘖瘂^(ya)，鐵鉤鐵嘴。
huī hé fèi shǐ hán bīng yū ní yú chī tí kū lóng máng yīn tiě gōu tiě zuǐ
復有大小泥犁，阿鼻地獄，
fù yǒu dà xiǎo ní lí ā bí dì yù

Hell with Jungle of Iron Spikes, Hell of Iron Fences, Hell of Caverns, Hell of Iron Pellets, Hell of Sharp Rocks, Hell with Charcoal Pits, Hell with Burning Jungles, Hell of Tigers and Wolves, Hell of Wailing (Raurava), 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 the Deaf and Blind, Hell of the Dumb, Hell of Iron Hook, Hell of Iron Beak, Hell of Muddy Plow, and the Avici Hell.

佛告阿難：云何名阿鼻地獄？阿者言無，鼻者言遮，阿
fó gào ā nán yún hé míng ā bí dì yù ā zhě yán wú bí zhě yán zhē ā
者言無，鼻者言救，合言無遮無救。又阿者言無間，鼻者
zhě yán wú bí zhě yán jiù hé yán wú zhē wú jiù yòu ā zhě yán wú jiān bí zhě
言無動，阿言極熱，鼻言極惱，阿言不閑，鼻言不住，不
yán wú dòng ā yán jí rè bí yán jí nǎo ā yán bú xián bí yán bú zhù bú

閑不住，名阿鼻地獄。又阿言大燄，鼻言猛熱，猛火入心，

xián bú zhù míng ā bí dì yù yòu ā yán dà yàn bí yán měng rè měng huǒ rù xīn

名阿鼻地獄。佛告阿難：阿鼻地獄，縱廣正等，三十二

míng ā bí dì yù fó gào ā nán ā bí dì yù zòng guǎng zhèng děng sān shí èr

萬里。

wàn lǐ

The Buddha explained to Ananda the reasons why the Avici Hell is named as such. Avici has many meanings, such as : without protection and cannot be rescued, without interruption and unmovable, extreme heat and extreme irritation, flame and scorching heat.

The Buddha told Ananda, “Avici Hell extends for thirty-two hundred thousand miles.

七重鐵城，七層鐵網。下十八鬲，周匝七重，皆有刀林。

cī zhòng tiě chéng cī céng tiě wǎng xià shíhā bā gé zhōu zā cī zhòng jiē yǒu dāo lín

七重城內，復有劍林。下十八鬲，鬲八萬四千重。於其四

cī zhòng chéng nèi fù yǒu jiàn lín xià shíhā bā gé gé bā wàn sì qiān zhòng yú cī sì

角，有四大銅狗。其身長大萬六千里，眼如掣電，牙如劍

jiǎo yǒu sì dà tóng gǒu qí shēn cháng dà wàn liù qiān lǐ yǎn rú chè diàn yá rú jiàn

樹，齒如刀山，舌如鐵刺，一切身毛，皆出猛火，其烟^(yan)臭

shù chǐ rú dāo shān shé rú tiě cì yī qiè shēn máo jiē chū měng huǒ cī yān chòu

惡，世間臭物，無以為譬。

è shì jiān chòu wù wú yǐ wéi pì

It is surrounded by seven layers of iron walls and seven layers of iron fences. There are eighteen different sections that are surrounded by seven layers of jungles of knives. Inside the city walls, there are jungles of swords. Each of the eighteen different sections has eighty four thousand layers. The four corners are guarded by four huge copper dogs. These dogs' eyes are like lightning, their teeth are like trees and mountain of knives, and their tongues are like iron spikes. Their hair and bodies emit fierce flames and the stench from the smoke is unbearable.

又有十八獄卒，頭如羅剎頭，口如夜叉口。有六十四眼，
 yòu yǒu shíhā bā yú zú tóu rú luó chà tóu kǒu rú yè chà kǒu yǒu liù shíhā sì yǎn
 眼散迸鐵丸。如十里車。鈎牙上出。高百六十里牙頭火
 yǎn sǎn bèng tiě wán rú shíhā lǐ chē gōu yá shàng chū gāo bǎi liù shíhā lǐ yá tóu huǒ
 流，燒前鐵車。令鐵車輪，一一輪輞，化為一億火刀。鋒
 liú shāo qián tiě chē lìng tiě chē lún yī yī lún wǎng huà wéi yī yì huǒ dāo fēng
 刃劍戟，皆從火炎中出。如是流火，燒阿鼻城。令阿鼻城
 rèn jiàn jǐ jiē cóng huǒ yán zhōng chū rú shì liú huǒ shāo ā bí chéng lìng ā bí chéng
 赤如融銅。獄卒頭上，有八牛頭。一一牛頭，有十八角。
 chì rú róng tóng yú zú tóu shàng yǒu bā niú tóu yī yī niú tóu yǒu shíhā bā jiǎo
 一一角頭，皆出火聚。火聚復化成十八火輞，
 yī yī jiǎo tóu jiē chū huǒ jù huǒ jù fù huà chéng shíhā bā huǒ wǎng

There are also eighteen wardens with heads like raksasas and mouths like yaksas. Their sixty-four bulging eyes look like iron balls. Their teeth extend upwards for one hundred and sixty miles. Their teeth emit flames that burn the iron cart, turning the iron wheels into billions of fiery knives. This fire burns the Avici City, turning it into molten copper. On each of the wardens' head, there are eight bull heads. Each bull head has eighteen horns. Each horn emits fire that turns into eighteen fire webs.

火輞復變作大刀輪。如車輪許，輪輪相次，在火炎間，滿
 huǒ wǎng fù biàn zuò dà dāo lún rú chē lún xǔ lún lún xiāng cì zài huǒ yán jiān mǎn
 阿鼻獄。銅狗張口，吐舌在地，舌如鐵刺。舌出之時，化
 ā bí yù tóng gǒu zhāng kǒu tǔ shé zài dì shé rú tiě cì shé chū zhī shí huà
 無量舌，滿阿鼻城。七重城內，有七鐵幢。幢頭火湧，如
 wú liàng shé mǎn ā bí chéng qī zhòng chéng nèi yǒu qī tiě chuāng chuāng tóu huǒ yǒng rú
 沸湧泉。其鐵流迸，滿阿鼻城。阿鼻四門，於門闔上，有
 fèi yǒng quán qí tiě liú bèng mǎn ā bí chéng ā bí sì mén yú mén kǎn shàng yǒu
 十八釜。沸銅湧出，從門漫流，滿阿鼻城。
 shíhā bā fǔ fèi tóng yǒng chū cóng mén mǎn liú mǎn ā bí chéng

The fire webs then turn into large wheels of knives. Positioned close to each other, the wheels fill up the entire Avici Hell. When the copper dogs open their mouths, their tongues extend to the ground. These tongues look like iron thorns, which transform into immeasurable tongues and fill up the entire Avici City. Inside the seven walls of the city,

there are seven iron pennants. Fire bursts from the top of the pennants like boiling geysers, filling up the entire Avici City.

一一鬲間，有八萬四千鐵蟒大蛇，吐毒吐火，身滿城內。
yī yī gé jiān yǒu bā wàn sì qiān tiě mǎng dà shé tǔ dú tǔ huǒ shēn mǎn chéng nèi
其蛇哮吼，如天震雷。兩大鐵丸，滿阿鼻城。城中苦事，
cí shé xiāo hǒu rú tiān zhèn léi yǔ dà tiě wán mǎn ā bí chéng chéng zhōng kǔ shì
八萬億千。苦中苦者，集在此城。又有五百億蟲，蟲八萬
bā wàn yì qiān kǔ zhōng kǔ zhě jí zài cǐ chéng yòu yǒu wú bǎi yì chóng chóng bā wàn
四千嘴。嘴頭火流，如雨而下，滿阿鼻城。此蟲下時，阿
sì qiān zuǐ zuǐ tóu huǒ liú rú yǔ ér xià mǎn ā bí chéng cǐ chóng xià shí ā
鼻猛火，其燄大熾。
bí měng huǒ cí yàn dà chì

On the doorsteps of the four city gates, there are eighteen cauldrons from which boiling molten copper gushes, filling up the entire Avici City. In each section of the city, there are eighty-four thousand huge pythons that emit toxic gas and fire. The pythons howl like thunder and falling iron pellets fill the entire Avici City. The sufferings in this city are innumerable. The most extreme suffering fill this city. There are also five billion worms, and each has eighty four thousand mouths. Fire pours out like rain from their mouths and fills up the entire Avici City.

赤光火燄，照三百三十六萬里。從阿鼻地獄，上衝大海，
chì guāng huǒ yàn zhào sān bǎi sān shí liù wàn lǐ cóng ā bí dì yù shàng chōng dà hǎi
沃焦山下，大海水滴，如車軸許，成大鐵尖，滿阿鼻城。
wò jiāo shān xià dà hǎi shuǐ dī rú chē zhóu xǔ chéng dà tiě jiān mǎn ā bí chéng
佛告阿難：若有眾生，殺父害母，罵辱六親，作是罪者，
fó gào ā nán ruò yǒu zhòng shēng shā fù hài mǔ mà rǔ liù qīn zuò shì zuì zhě
命終之時，銅狗張口，化十八車，狀如金車，寶蓋在上。
mìng zhōng zhī shí tóng gǒu zhāng kǒu huà shí bā chē zhuàng rú jīn chē bǎo gài zài shàng
一切燄火，化為玉女。罪人遙見，心生歡喜，我欲往中。
yī qiè yàn huǒ huà wéi yù nǚ zuì rén yáo jiàn xīn shēng huān xǐ wǒ yù wǎng zhōng
風刀解身，
fēng dāo jiě shēn

The flames illuminate three million thirty-six thousand miles. From this Avici Hell, the great ocean above inundates the valleys ; the waters of the ocean are like wheel shafts and become great iron spikes, filling the entire Avici City. The Buddha told Ananda that in sentient beings who killed their parents and insulted their family and relatives, at the time of death, they will see copper dogs with open mouths transforming into eighteen golden carriages with precious canopies. Additionally, all the fire transforms into beautiful ladies and the offenders are very happy to see them, longing to join them.

寒急失聲，寧得好火。在車上坐，然火自爆，作是念已，
hán jí shī shēng níng dé hǎo huǒ zài chē shàng zuò rán huǒ zì bào zuò shì niàn yǐ
即便命終。揮霍之間，已坐金車。顧瞻玉女，皆捉鐵斧，
jí biàn mìng zhōng huī huò zhī jiān yǐ zuò jīn chē gù zhān yù nǚ jīe zhuō tiě fǔ
斬截其身。身下火起，如旋火輪，譬如壯士，屈伸臂頃，
zhǎn jié qí shēn shēn xià huǒ qǐ rú xuán huǒ lún pì rú zhuàng shì qū shēn bì qǐng
直墮阿鼻大地獄中。從於上鬲，如旋火輪。至下鬲際，身
zhí duò ā bí dà dì yù zhōng cóng yú shàng gé rú xuán huǒ lún zhì xià gé jiāi shēn
遍鬲內。銅狗大吼，嚙骨啞髓。獄卒羅刹，捉大鐵叉，叉
biàn gé nèi tóng gǒu dà hǒu niè gǔ shā suǐ yù zú luó chà zhuō dà tiě chā chā
頭令起，遍體火燄，滿阿鼻城。
tóu lìng qǐ biàn tǐ huǒ yàn mǎn ā bí chéng

The carriages on which they are riding burst into flames. At this moment, they feel very cold and seek the warmth of the fire. They die and are instantly sitting on the carriages again. They see that the beautiful ladies have turned into iron axes that chop their bodies. Fire burns their lower bodies like a burning wheel. Instantly, they fall into the big Avici Hell. They are burned from top to bottom. The copper dogs bark loudly, chew their bones and suck their marrow. The warden and raksasas poke them with large iron forks. Their whole body is on fire, filling the entire Avici City.

鐵網雨刀，從毛孔入。化閻羅王，大聲告勅^(chih)：癡人獄種，
tiě wǎng yǔ dāo cóng máo kǒng rù huà yán luó wáng dà shēng gào chù chī rén yù zhǒng
汝在世時，不孝父母！邪慢無道！汝今生處，名阿鼻地
rǔ zài shì shí bú xiào fù mǔ xié màn wú dào rǔ jīn shēng chù míng ā bí dì

獄。汝不知恩，無有慚愧。受此苦惱，為樂不耶？作是語
yù rǔ bù zhī ēn wú yǒu cǎn kuì shòu cǐ kǔ nǎo wéi lè bù yē zuò shì yǔ
已，即滅不現。爾時獄卒，復驅罪人，從於下鬲，乃至上
yǐ jí miè bù xiàn ěr shí yù zú fù qū zuì rén cóng yú xià gé nǎi zhì shàng
鬲。經歷八萬四千鬲中，捽^(le)身而過。
gé jīng lì bā wàn sì qiān gé zhōng zhuō shēn ér guò

Iron nets and countless knives penetrate their pores. The Yama King 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.” After saying these words, he disappears. Immediately, the wardens steer the offenders from the bottom layer to the top layer. They pass through eighty-four thousand layers.

至鐵網際，一日一夜，爾乃周遍，阿鼻地獄。一日一夜，
zhì tiě wǎng jiè yī rì yí yè ěr nǎi zhōu biàn ā bī dì yù yī rì yí yè
此閻浮提，日月歲數，六十小劫，如是壽命，盡一大劫。
cǐ yān fú tí rì yuè suì shù liù shí xiǎo jié rú shì shòu mìng jìn yī dà jié
五逆罪人，無慚無愧，造作五逆。五逆罪故，臨命終時，
wǔ nì zuì rén wú cǎn wú kuì zào zuò wǔ nì wǔ nì zuì gù lín mìng zhōng shí
十八風刀，如鐵火車，解截其身。以熱逼故，便作是言：
shí bā fēng dāo rú tiě huǒ chē jiě jié qí shēn yǐ rè bī gù biàn zuò shì yán
得好色華，清涼大樹。於下遊戲，不亦樂乎？
dé hǎo sè huá qīng liáng dà shù yú xià yóu xì bù yì lè hū

It takes one day and one night to travel through the entire Avici Hell. One day and one night in Avici Hell is equivalent to sixty small kalpas in Jambudvīpa (our world). The offenders have a life span of one great kalpa in the Avici Hell. The offenders of the five rebellious acts (patricide, matricide, killing an arhat, shedding the blood of a Buddha, and destroying the harmony of the sangha) have no remorse in carrying out those five rebellious acts. Because of these offenses, when they die, eighteen types of hot winds like fiery iron carriages will slice their bodies. Since they feel very hot, they say, “How pleasant it would be to play under the cool shade of a large tree?”

作此念時，阿鼻地獄，八萬四千諸惡劍林，化作寶樹。華
 zuò cǐ niàn shí ā bī dì yù bā wàn sì qiān zhū è jiàn lín huà zuò bǎo shù huá
 果茂盛，行列在前。大熱火燄，化為蓮華，在彼樹下。罪
 guǒ mào shèng xíng liè zài qián dà rè huǒ yàn huà wéi lián huá zài bǐ shù xià zuì
 人見已，我所願者，今已得果。作是語時，疾於暴雨，坐
 rén jiàn yǐ wǒ suǒ yuàn zhě jīn yǐ dé guǒ zuò shì yǔ shí jí yú bào yǔ zuò
 蓮華上。坐已須臾，鐵嘴諸蟲，從火華起，穿骨入髓，徹
 lián huá shàng zuò yǐ xū yǔ tiě zuǐ zhū chóng cóng huǒ huá qǐ chuān gǔ rù suǐ chè
 心穿腦，攀樹而上。一切劍枝，削肉徹骨，無量刀林，當
 xīn chuān nǎo pān shù ér shàng yī qiè jiàn zhī xuē ròu chè gǔ wú liàng dāo lín dāng
 上而下。
 shàng ér xià

At the moment of this thought, the eighty-four thousand evil jungles of swords in the Avici Hell transform before them into precious trees full of fruits. The scorching fire transforms into lotus flowers. When the offenders see these, they say that their wishes have been granted. They quickly sit on top of the lotus flowers. Soon after that, worms with iron beaks appear from the flowers and penetrate their bones, marrow, hearts, and brains. Countless tree branches of swords and knives peel their flesh and pierce their bones from top to bottom.

火車爐炭，十八苦事，一時來迎。此相現前，陷墜地下。
 huǒ chē lú tàn shí bā kǔ shì yí shí lái yíng cǐ xiāng xiàn qián xiàn zhuì dì xià
 從下鬲上，身如華敷，遍滿下鬲。從下鬲起，火焰猛熾。
 cóng xià gé shàng shēn rú huā fū biàn mǎn xià gé cóng xià gé qǐ huǒ yàn měng chì
 至於上鬲。至上鬲已，身滿其中，熱惱急故，張眼吐舌。
 zhì yú shàng gé zhì shàng gé yǐ shēn mǎn qí zhōng rè nǎo jí gù zhāng yǎn tǔ shé
 此人罪故，萬億融銅，百千刀輪，從空中下。頭入足出，
 cǐ rén zuì gù wàn yì róng tóng bǎi qiān dāo lún cóng kōng zhōng xià tóu rù zú chū
 一切苦事，過於上說百千萬倍。具五逆者，其人受罪，足
 yī qiè kǔ shì guò yú shàng shuō bǎi qiān wàn bèi jù wǔ nì zhě cǐ rén shòu zuì zú
 滿五劫。
 mǎn wǔ jié

They also encounter eighteen sufferings such as fiery carriages and burning stoves. They suffer repeatedly from the fiery flames that burn up

their whole bodies. Molten copper and hundreds of thousands of swords descend upon them. Their sufferings are hundreds of thousands times more intense than what has been described above. Those who commit the five rebellious acts will suffer for five entire kalpas.

復有眾生，破佛禁戒，虛食信施。誹謗邪見，不識因果。
fù yǒu zhòng shēng pō fó jìn jiè xū shí xìn shī fěi bàng xié jiàn bú shīh yīn guǒ
斷學般若，毀十方佛。偷佛法物，起諸穢污，不清淨行，
duàn xué bān ruò huǐ shí fāng fó tōu fó fǎ wù qǐ zhū huī wū bú qīng jìng xíng
不知慚愧。毀辱所親，造眾惡事。此人罪報，臨命終時，
bú zhī cán kuì huǐ rǔ suǒ qīn zào zhòng è shì cǐ rén zuì bào lín mìng zhōng shíh
風刀解身，偃臥不定，如被楚撻。其心荒越，發狂癡想。
fēng dāo jiě shēn yǎn wò bú dìng rú bèi chǔ tà qí xīn huāng yuè fā kuáng chī xiǎng
見己室宅，男女大小，一切皆是不淨之物。
jiàn jǐ shì zhái nán nǚ dà xiǎo yī qiè jiē shì bú jìng zhī wù

There are also sentient beings who violate the pure precepts. They slander others and have deviant views. They do not recognize the law of causality. They influence others to stop cultivating prajna. They slander the Buddhas of the ten directions. They steal from the Buddhist temples. They give rise to all kinds of defilements and do not practice pure conduct. They do not feel remorseful for their evil deeds.

They harm and insult their loved ones and create all kinds of evil deeds. At the time of their death, they will suffer from the wind of knives, and will feel agitated as if they were harshly beaten. Their minds will be panicky and filled with irrational thoughts. They view all the family members in their household as filthy.

屎尿臭處，盈流于外。爾時罪人，即作是語：云何此處，
shǐ niào chòu chù yíng liú yú wài ěr shí zuì rén jí zuò shì yǔ yún hé cǐ chù
無好城郭，及好山林，使吾遊戲。乃處如此不淨物間？
wú hào chéng guō jí hào shān lín shǐ wú yóu sī nǎi chù rú cǐ bú jìng wù jiān
作是語已，獄卒羅剎，以大鐵叉，擊阿鼻獄。及諸刀林，
zuò shì yǔ yǐ yù zú luó chà yǐ dà tiě chā cǐng ā bí yù jí zhū dāo lín

化作寶樹，及清涼池，火燄化作金葉蓮華。諸鐵嘴蟲，化

huà zuò bǎo shù jí qīng liáng chí huǒ yàn huà zuò jīn yè lián huá zhū tiě zuǐ chóng huà

為鳧雁，地獄痛聲，如詠歌音。罪人聞已，如此好處，吾

wéi fú yàn dì yù tòng shēng rú yǒng gē yīn zuì rén wén yǐ rú cǐ hào chù wú

當遊中。

dāng yóu zhōng

They see feces and urine with unbearable stench overflowing the house. At this instant, the offenders wonder why there are no pleasant cities or woods where they can enjoy themselves, and why they have to remain in this filthy place. Immediately afterwards, the wardens and raksasas raise the Avici Hell with their iron forks. Jungles of knives transform into precious trees and refreshing ponds. Fire transforms into golden-leaved lotus flowers. Worms with iron beaks transform into swans. The wailing in this hell sounds like beautiful melodies. When the offenders hear of such a wonderful place, they long to travel there.

念已尋時，坐火蓮華。諸鐵嘴蟲，從身毛孔，啞食其軀。

niàn yǐ xún shí zuò huǒ lián huá zhū tiě zuǐ chóng cóng shēn máo kǒng shà shíh cí qū

百千鐵輪，從頂上入。恆沙鐵叉，挑其眼睛。地獄銅狗，

bǎi qiān tiě lún cóng dǐng shàng rù héng shā tiě chā tiāo cí yǎn jīng dì yù tóng gǒu

化作百億鐵狗，競分其身，取心而食。俄爾之間，身如鐵

huà zuò bǎi yì tiě gǒu jìng fēn cí shēn qǔ xīn ér shíh é ěr zhī jiān shēn rú tiě

華，滿十八鬮。一一華，八萬四千葉，一一葉頭，身手肢

huá mǎn shíh bā gē yī yī huá bā wàn sì qiān yè yī yī yè tóu shēn shǒu zhī

節。在一鬮間，地獄不大，此身不小，遍滿如此大地獄中。

jié zài yī gē jiān dì yù bù dà cǐ shēn bù xiǎo biān mǎn rú cǐ dà dì yù zhōng

With this thought, they sit on top of the fiery lotus flowers. Worms with iron beaks enter through their pores and peck at their bodies. Hundreds of thousands of iron wheels enter through their heads. Countless iron forks pick at their eyes. Copper dogs that transform into countless iron dogs, vie to eat their bodies and hearts. Immediately, their bodies become like iron flowers, filling eighteen layers (of hell). Each of the flowers has eighty-four thousand leaves. Their bodies and limbs are on the tip of each leaf. Although their bodies are small, they fill up this immense hell.

此等罪人，墮此地獄，經歷八萬四千大劫。此泥犁滅，復
 cǐ děng zuì rén duò cǐ dì yù jīng lì bā wàn sì qiān dà jié cǐ ní lí miè fù
 入東方十八鬮中，如前受苦。此阿鼻獄，南亦十八鬮，西
 rù dōng fāng shíhā bā gé jhōng rú qián shòu kǔ cǐ ā bí yù nán yì shíhā bā gé xī
 亦十八鬮，北亦十八鬮。謗方等經，具五逆罪，破壞賢聖，
 yì shíhā bā gé běi yì shíhā bā gé bàng fāng děng jīng jù wǔ nì zuì pò huài xián shèng
 斷諸善根，如此罪人，具眾罪者，身滿阿鼻獄，四支復滿
 duàn zhū shàn gēn rú cǐ zuì rén jù zhòng zuì zhě shēn mǎn ā bí yù sì zhī fù mǎn
 十八鬮中。此阿鼻獄，但燒如此獄種眾生。
 shíhā bā gé jhōng cǐ ā bí yù dàn shāo rú cǐ yù zhǒng zhòng shēng

The offenders fall into this hell and endure sufferings for eighty-four thousand large kalpas. After this Niraya (joyless) hell ends, they enter the eighteen hells in the east and endure the same sufferings. There are also eighteen hells each in the south, west, and north. By slandering the Vaipulya Sutras, they committed the five rebellious acts. They also committed other offenses by harming the saints and sages and cutting off the good roots of others. Their bodies fill up the entire Avici Hell and their limbs fill up the eighteen layers. The Avici Hell burns all these guilty sentient beings.

劫欲盡時，東門即開。見東門外，清泉流水，華果林樹，
 jié yù jìn shíhā dōng mén jí kāi jiàn dōng mén wài qīng quán liú shuǐ huá guǒ lín shù
 一切俱現。是諸罪人，從下鬮見，眼火暫歇。從下鬮起，
 yī qiè jù xiàn shì zhū zuì rén cóng xià gé jiàn yǎn huǒ zhàn xiē cóng xià gé qǐ
 宛轉腹行，^(le) 身上走。到上鬮中，手攀刀輪，時虛空中，
 wǎn zhuǎn fù xíng shēn shàng zǒu dào shàng gé jhōng shǒu pān dāo lún shíhā xū kōng zhōng
 雨熱鐵丸，走趣東門。既至門闔，獄卒羅刹，手捉鐵叉，
 yǔ rè tiě wán zǒu qū dōng mén jì zhì mén kǎn yù zú luó chà shǒu zhuō tiě chā
 逆刺其眼，銅狗嚙心。悶絕而死，死已復生。見南門開，
 nì cǐ qí yǎn tóng gǒu niè xīn mèn jué ér sǐ sǐ yǐ fù shēng jiàn nán mén kāi
 如前不異。如是西門北門，亦皆如此。
 rú qián bù yì rú shì xī mén běi mén yì jiē rú cǐ

Toward 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 gate, the wardens and raksasas

pierce their eyes with iron forks and the copper dogs chew their hearts. After dying from suffocation, they return to life. Then they see the southern city gate open and endure similar sufferings. They will endure these same sufferings at the western and northern city gates.

如此時間，經歷半劫。阿鼻獄死，復生寒冰獄中。寒冰獄
rú cǐ shí jiān jīng lì bàn jié ā bī yù sǐ fù shēng hán bīng yù zhōng hán bīng yù
死，生黑闇處。八千萬歲，目無所見。受大蟲身，宛轉腹
sǐ shēng hēi àn chù bā qiān wàn suì mù wú suǒ jiàn shòu dà chóng shēn wǎn zhuǎn fù
行。諸情闇塞，無所解知。百千狐狼，牽掣食之。命終之
xíng zhū qíng àn sāi wú suǒ jiě zhī bǎi qiān hú láng qiān chè shí zhī mìng zhōng zhī
後，生畜生中。五千萬歲，受鳥獸形。
hòu shēng chù shēng zhōng wú qiān wàn suì shòu niǎo shòu xíng

The offenders endure these sufferings for half a kalpa in the Avici Hell. After they die in the Avici Hell, they are reborn in the Freezing Hell. After they die in the Freezing Hell, they are reborn as big worms in dark realms. For eighty million years, they cannot see anything. As huge worms, they can only move about by crawling on their abdomens. They have dull faculties and little knowledge. They are eaten by hundreds of thousands of foxes and wolves. After that, they are reborn as birds and animals, remaining as such for fifty million years.

如是罪畢，還生人中。聾盲瘖瘂^(ya)，疥癩癰疽，貧窮下賤，
rú shì zuì bì hái shēng rén zhōng lóng máng yīn jiè lài yōng jū pín qióng xià jiàn
一切諸衰。以自莊嚴，受此賤形。經五百身，後復還生餓
yī qiè zhū shuāi yǐ zì zhuāng yán shòu cǐ jiàn xíng jīng wǔ bǎi shēn hòu fù hái shēng è
鬼道中。餓鬼道中，遇善知識，諸大菩薩，呵責其言：汝
guǐ dào zhōng è guǐ dào zhōng yù shàn zhī shì zhū dà pú sà hē zé cí yán rǔ
於前身無量世時，作無限罪，誹謗不信，墮阿鼻獄。受諸
yú qián shēn wú liàng shì shí zuò wú xiàn zuì fěi bàng bú xìn duò ā bī yù shòu zhū
苦報，不可具說。
kǔ bào bù kě jù shuō

After that, they are reborn in the human realm. There, they suffer from deafness, blindness, dumbness, skin disease, ulcers, and are poor and

lowly. After five hundred lives, they are reborn in the realm of hungry ghosts. There, they meet benevolent and knowledgeable ones and great bodhisattvas, who will scold them saying, “In your innumerable previous lives, you committed countless offenses. You slandered and did not believe in the Three Jewels. You fell into the Avici Hell and endured many unspeakable sufferings.

汝今應當發慈悲心！時諸餓鬼，聞是語已，稱南無佛。
rǔ jīn yīng dāng fā cǐ bēi sīn shí zhū è guǐ wén shì yǔ yǐ chēng nán wú fó
承佛恩力，尋即命終，生四天處。生彼天已，悔過自責，
chéng fó ēn lì xún jí mìng zhōng shēng sì tiān chù shēng bǐ tiān yǐ huǐ guò zì zé
發菩提心。諸佛心光，不捨是等。攝受是輩，慈哀是等，
fā pú tí sīn zhū fó sīn guāng bú shě shì děng shè shòu shì bèi cǐ āi shì děng
如羅睺^(hòu)羅。教避地獄，如愛眼目。佛告大王，欲知佛心，
rú luó hóu luó jiào bì dì yù rú ài yǎn mù fó gào dà wáng yù zhī fó sīn
光明所照，常照如此，無間無救，諸苦眾生。
guāng míng suǒ zhào cháng zhào rú cǐ wú jiān wú jiù zhū kǔ zhòng shēng

Now you should give rise to a compassionate mind!” Hearing that, the hungry ghosts recite, “Namo Buddha. ” Due to the Buddha’s merciful power, they die and are immediately reborn in the Heaven of the Four Kings. In that heaven, they repent and bring forth the bodhi mind. The Buddhas do not desert these offenders, but compassionately help and guide them. Rahula (one of Sakyamuni’s ten chief disciples) teaches them that avoiding the hells is like protecting one’s eyes. ” The Buddha told the great king, “You should know that the Buddha mind always illuminates the countless sentient beings who are suffering in the Avici Hell.

佛心所緣，常緣此等，極惡眾生。以佛心力，自莊嚴故，
fó sīn suǒ yuán cháng yuán cǐ děng jí è zhòng shēng yǐ fó sīn lì zì zhuāng yán gù
過算數劫。令彼惡人，發菩提心。
guò suàn shù jié lìng bǐ è rén fā pú tí sīn

The Buddha mind constantly forms affinity with these extremely evil sentient beings. With the power of the Buddha mind, these evil beings will give rise to the bodhi mind after many kalpas.

今日道場，同業大眾，聞佛世尊，說上諸苦，宜加攝心，

莫生放逸，相與若復，不勤方便，行菩薩道。則於一一地

獄，皆有罪分，

In today's Dharma assembly, we, who have common karma, after hearing about the sufferings described by the World Honored One, should restrain our mind and not be complacent. If we don't diligently cultivate expedient means and practice the bodhisattva way, we will suffer in each of these hells.

今日同為現受阿鼻地獄等苦，一切眾生。當受阿鼻地獄

等苦，一切眾生。廣及十方，一切地獄，現受當受，無窮

無盡，一切眾生。等一痛切，五體投地。歸依世間，大慈

悲父。

Today, on the behalf of all sentient beings who are suffering in the Avici Hell, who will be suffering in the Avici Hell, who are suffering and who will be suffering in all the hells of the ten directions, we sincerely prostrate and take refuge in the most compassionate father of the world.

南無彌勒佛

南無過去七佛

南無三十五佛

南無百七十佛

南無釋迦牟尼佛

南無十方十佛

南無五十三佛

南無莊嚴劫千佛

南無賢劫千佛

nán wú xián jié qiān fó

南無星宿劫千佛

nán wú xīng sù jié qiān fó

南無十方菩薩摩訶薩

nán wú shíh fāng pú sà mó hē sà

南無十二菩薩

nán wú shíh èr pú sà

南無地藏菩薩

nán wú dì cáng pú sà

南無無邊身菩薩

nán wú wú biān shēn pú sà

南無觀世音菩薩

nán wú guān shíh yīn pú sà

又復歸依，十方盡虛空界。無量形像，優填王金像，栴檀

yòu fù guī yī shíh fāng jìn syū kōng jiè wú liàng xíng xiàng yōu tiān wáng jīn xiàng jiān tán

像。阿育王銅像。吳中石像，師子國玉像。諸國土中金

xiàng ā yù wáng tóng xiàng wú zhōng shí xiàng shī zǐ guó yù xiàng zhū guó tǔ jīn

像、銀像、琉璃像、珊瑚像、琥珀像、碑磬像、瑪瑙像、真

xiàng yín xiàng liú lí xiàng shān hú xiàng hǔ pò xiàng chē cyú xiàng mǎ nǎo xiàng zhēn

珠像、摩尼寶像、紫磨上色閻浮檀金像。

zhū xiàng mó ní bǎo xiàng zǐ mó shàng sè yān fú tán jīn xiàng

Again, we take refuge in all the Three Jewels in the ten directions and vast space. We prostrate to the countless Buddha images and statues such as the golden Buddha statue and the sandalwood Buddha statue built by King Udayana, the bronze Buddha statue built by King Asoka, the stone Buddha statues in central Wu (Soochow province), the jade Buddha statue in Simhala (Sri Lanka), and Buddha statues made from gold, silver, lapis lazuli, coral, amber, agate, cornelian, pearl, Mani gem, and the purple-golden Jambu tree.

又復歸命，十方如來；一切髮塔。一切齒塔。一切牙塔。

yòu fù guī mìng shíh fāng rú lái yī qiè fǎ tā yī qiè chǐ tā yī qiè yá tā

一切爪塔。一切頂上骨塔。一切身中諸舍利塔。袈裟塔。

yī qiè jiǎo tā yī qiè dǐng shàng gǔ tā yī qiè shēn zhōng zhū shè lì tā jiā shā tā

匙鉢^(bo)塔。澡瓶塔。錫杖塔。如是等為佛事者。又復歸命，

chī bō tā zǎo píng tā sī zhàng tā rú shì děng wéi fó shì zhě yòu fù guī mìng

諸佛生處塔。得道塔。轉法輪塔。般涅槃塔。多寶佛塔。

zhū fó shēng chù tā dé dào tā zhuǎn fǎ lún tā bān niè pán tā duō bǎo fó tā

阿育王所造八萬四千塔。天上塔。人間塔。龍王宮中一

ā yù wáng suǒ zào bā wàn sì qiān tǎ tiān shàng tǎ rén jiān tǎ lóng wáng gōng zhōng yī

切寶塔。

qiè bǎo tǎ

We also pay homage to the Tathagata in the ten directions, all the hair stupas, teeth stupas, nail stupas, head-bone stupas, all the Sarira stupas, robe stupas, spoon and alms-bowl stupas, bathing accessories stupas, tin staff stupas, and others.

Again, we pay homage to the stupas where the Buddhas were born, attained enlightenment, and turned the Dharma Wheel, the nirvana stupas, Prabhutaratna (abundant treasures) Buddha stupas, the eighty four thousand stupas built by King Asoka, heaven stupas, stupas of the human realm, and all the precious stupas in the dragon king's palace.

又復歸依，如是十方，盡虛空界，一切諸佛。歸依十方，

yòu fù guī yī rú shì shí fāng jìn syū kōng jiè yī qiè zhū fó guī yī shí fāng

盡虛空界，一切尊法。歸依十方，盡虛空界，一切賢聖。

jìn syū kōng jiè yī qiè zūn fǎ guī yī shí fāng jìn syū kōng jiè yī qiè xián shèng

仰願同以慈悲力，安慰眾生力，無量自在力，無量大神

yǎng yuàn tóng yī cǐ bēi lì ān wèi zhòng shēng lì wú liàng zì zài lì wú liàng dà shén

通力，攝受今日道場，同為阿鼻大地獄，受苦一切眾生

tōng lì shè shòu jīn rì dào chǎng tóng wéi ā bī dà dì yù shòu kǔ yī qiè zhòng shēng

懺悔。乃至十方不可說，一切地獄眾生懺悔。及父母師

chǎn huǐ nǎi zhì shí fāng bù kě shuō yī qiè dì yù zhòng shēng chǎn huǐ jí fù mǔ shī

長，一切眷屬。

cháng yī qiè juàn shǔ

Again we take refuge in the all the Buddhas, Dharmas, saints and sages in the ten directions and vast space. We pray that the power of their compassion, power of consoling sentient beings, immeasurable power of self mastery, and supernatural powers will guide today's Dharma assembly. We make repentance on behalf of all sentient beings in the Avici Hells, all sentient beings in the hells of the ten directions, our parents, teachers, elders, their families, and relatives.

今日懺悔，以大悲水，洗除今日現受阿鼻地獄等，及餘
jīn rì chàn huǐ yǐ dà bēi shuǐ xǐ chú jīn rì xiàn shòu ā bī dì yǔ děng jí yú
 地獄等苦，一切眾生罪垢，令得清淨，洗除今日道場同
dì yǔ děng kǔ yī qiè zhòng shēng zuì gòu lìng dé qīng jìng xǐ chú jīn rì dào chǎng tóng
 懺悔者，及其父母師長，一切眷屬罪垢，令得清淨。又洗
chàn huǐ zhě jí qí fù mǔ shī cháng yī qiè juàn shǔ zuì gòu lìng dé qīng jìng yòu xǐ
 除六道一切眾生罪垢，令至道場，畢竟清淨。從今日去，
chú liù dào yī qiè zhòng shēng zuì gòu lìng zhì dào chǎng bì jìng qīng jìng cóng jīn rì qù
 至于道場，皆得斷除阿鼻地獄苦，及十方盡虛空界，不
zhì yú dào chǎng jiē dé duàn chú ā bī dì yǔ kǔ jí shí fāng jìn sū kōng jiè bú
 可說不可說，諸地獄苦。畢竟不復入於三途。畢竟不復
kě shuō bù kě shuō zhū dì yǔ kǔ bì jìng bù fù rù yú sān tú bì jìng bù fù
 墮於地獄。
duò yú dì yǔ

With the water of compassion, may we cleanse the offenses and defilements of all sentient beings suffering in the Avici Hell and other hells. May we cleanse the offenses and defilements of our parents, teachers, elders, their families, and relatives of the people who make repentance in today's Dharma assembly. May we cleanse the offenses and defilements of all sentient beings in the six realms so that they will finally attain buddhahood. Starting from today until attaining buddhahood, we pray that all sentient beings can eradicate all sufferings in the Avici Hell and all unspeakable sufferings in other hells of the ten directions and vast space, so that they will never again fall into the three evil realms, or the hells.

畢竟不復為十惡業。造五逆罪，受諸苦惱，一切眾罪，願
bì jìng bù fù wéi shí è yè zào wǔ nì zuì shòu zhū kǔ nǎo yī qiè zhòng zuì yuàn
 盡消滅。捨地獄生，得淨土生。捨地獄命，得智慧命。捨
jìn xiāo miè shě dì yǔ shēng dé jìng tǔ shēng shě dì yǔ mìng dé zhì huì mìng shě
 地獄身，得金剛身。捨地獄苦，得涅槃樂。念地獄苦，發
dì yǔ shēn dé jīn gāng shēn shě dì yǔ kǔ dé niè pán lè niàn dì yǔ kǔ fā
 菩提心。
pú tí xīn

May they never again commit the ten evil deeds and the five rebellious acts, or endure all sufferings and afflictions. May all our offences be

eradicated so that we may be freed from rebirth in hell and be reborn in the Pure Land. May we be freed from life in hell and attain the life of wisdom. May we be freed from the body in hell and attain the Vajra body. May we be freed from the sufferings of hell and attain the bliss of nirvana. May we be mindful of the sufferings in hell and bring forth our bodhi mind.

四等六度，常得現前。四辯六通，如意自在。具足智慧，
sì děng liù dù cháng dé xiàn qián sì biān liù tōng rú yì zì zài jù zú zhì huì
行菩薩道。勇猛精進，不休不息。乃至進脩滿十地行，入
xíng pú sà dào yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū mǎn shí dì xíng rù
金剛心，成等正覺。還度十方，一切眾生。今日道場，同
jīn gāng xīn chéng děng zhèng jué hái dù shí fāng yī qiè zhòng shēng jīn rì dào chǎng tóng
業大眾。諸餘地獄，雜受苦報，不復可記。如是名號，楚
yè dà zhòng zhū yú dì yù zá shòu kǔ bào bù fù kě jì rú shì míng hào chǔ
毒無量。相與披覽，具見其事。
dú wú liàng xiāng yǔ pī lǎn jù jiàn cí shì

May the four immeasurable states of mind, six perfections, the four powers of discourse (or eloquence) six transcendental powers, and freedom of self-mastery constantly manifest. May we be replete in wisdom and cultivate the bodhisattva way. May we be incessantly valiant and diligent, and perfect the practice of the ten bodhisattva grounds. May we attain the vajra mind and supreme enlightenment. May we also broadly liberate all 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. These retributions are difficult to describe.

經云：閻羅王一念之惡，便總獄事。自身受苦，亦不可
jīng yún yán luó wáng yī niàn jīh è biān zǒng yù shì zì shēn shòu kǔ yì bù kě
論。閻羅大王，昔為毘沙國王。與維陀始王共戰，兵力不
lùn yán luó dà wáng xī wéi pī shā guó wáng yǔ wéi tuó shì wáng gòng zhàn bīng lì bù
如。因立誓願，願我後生，為地獄主，治此罪人。十八大
rú yīn lì shì yuàn yuàn wǒ hòu shēng wéi dì yù zhǔ zhì cǐ zuì rén shíhā dà

臣，及百萬眾，皆悉同願。毘沙王者今閻羅王是。十八大

chén jí bǎi wàn zhòng jiē sī tóng yuàn pī shā wáng jīn yān luó wáng shì shíh bā dà

臣，今十八獄主是。百萬之眾，今牛頭阿傍等是。

chén jīn shíh bā yù zhǔ shìh bǎi wàn zhòng jīn niú tóu ā bàng děng shìh

The sutra says, “Because of one evil thought, King Yama became in charge of hell. His own sufferings are indescribable. 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 would be the master of hell so he could punish his enemy. His eighteen chief officials and millions of soldiers vowed to follow him to 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-headed wardens.

而此官屬，悉隸北方毘沙門天王。長阿含經云：閻羅大

ér cǐ guān shǔ sī bì fāng pī shā mén tiān wáng cháng ā hán jīng yún yān luó dà

王，所住之處，在閻浮提南，金剛山內，王宮縱廣六千由

wáng suǒ zhù zhī chù zài yān fú tí nán jīn gāng shān nèi wáng gōng zòng guǎng liù qiān yóu

旬。地獄經云：住地獄間，宮城縱廣三萬里，銅鐵所成。

shūn dì yù jīng yún zhù dì yù jiān gōng chéng zòng guǎng sān wàn lǐ tóng tiě suǒ chéng

晝夜三時，有大鑊銅，滿中烱銅，自然在前。有大獄卒，

zhòu yè sān shíh yǒu dà huò tóng mǎn zhōng yǎng tóng zìh rán zài qián yǒu dà yù zú

臥王熱鐵床上。鐵鉤擘口，烱銅灌之。

wò wáng rè tiě chuáng shàng tiě gōu bō kǒu yǎng tóng guàn jīh

King Yama's retinue is under the jurisdiction of the Northern Heavenly King Vaisravana. The Long Agama Sutra states that King Yama resides south of Jambudvīpa, inside the Vajra Mountain. His palace extends for six thousand Yojanas. The Naraya Sutra states that King Yama resides in hell in a palace that extends for thirty thousand miles. 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. 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 pours molten copper into it.

從咽徹下，無不焦爛。彼諸大臣，亦復如是。十八獄主，
 cōng yān chè xià wú bú jiāo làn bǐ zhū dà chén yì fù rú shì shí bā yù zhǔ
 一曰迦延，典泥犁獄。二號屈尊，典刀山獄。三名沸壽，
 yī yuē jiā yán diǎn ní lí yù èr hào qū zūn diǎn dāo shān yù sān míng fèi shòu
 典沸沙獄。四名沸曲，典沸屎獄。五名迦世，典黑耳獄。
 diǎn fèi shā yù sì míng fèi qū diǎn fèi shǐ yù wú míng jiā shì diǎn hēi ěr yù
 六名嶸^(kan)傒，典火車獄。七名湯謂，典鑊湯獄。八名鐵迦
 liù míng kàng^(kan) xī suǒ diǎn huǒ chē yù qī míng tāng wèi diǎn huō tāng yù bā míng tiě jiā
 然，典鐵床獄。九名惡生，典嶸^(kan)山獄。十名呻吟，典寒冰
 rán diǎn tiě chuáng yù jiǔ míng è shēng diǎn kàng^(kan) shān yù shí míng shēn yīn diǎn hán bīng
 獄。
 yù

His entire body from his throat down is badly burned. His great officials also go through the same suffering. The masters of the eighteen hells are : (1) Jia Yan in Niraya Hell (2) Chu Jun in Mountain of Knives Hell (3) Fo Shou in Burning Sand Hell (4) Fo Chu in Boiling Feces Hell (5) Jia She in Black Ear Hell (6) Gai Suo in Burning Carriage Hell (7) Tang Wei in Boiling Liquid Hell (8) Tie Jian Ran in Iron Bed Hell (9) E Shen in Crushing Mountain Hell (10) Shen Yin in Freezing Hell.

十一毘迦，典剝皮獄。十二遙頭，典畜生獄。十三提薄，
 shí yī pī jiā diǎn bō pí yù shí èr yáo tóu diǎn chù shēng yù shí sān tí bó
 典刀兵獄。十四夷大，典鐵磨獄。十五悅頭，典灰河獄。
 diǎn dāo bīng yù shí sì yí dà diǎn tiě mó yù shí wǔ yuè tóu diǎn huī hé yù
 十六穿骨，典鐵箠^(ce)獄。十七名身，典蛆蟲獄。十八觀身，
 shí liù chuān gǔ diǎn tiě tui^(ce) yù shí qī míng shēn diǎn qū chóng yù shí bā guān shēn
 典焔銅獄。如是各有無量地獄，以為眷屬，獄有一主。牛
 diǎn yán tóng yù rú shì gè yǒu wú liàng dì yù yì wéi juàn shǔ yù yǒu yī zhǔ niú
 頭阿傍，其性兇虐，無一慈忍。見諸眾生，受此惡報，唯
 tóu ā bàng qí xìng xiōng nüè wú yī cǐ rěn jiàn zhū zhòng shēng shòu cǐ è bào wéi
 憂不苦，唯恐不毒。
 yōu bú kǔ wéi kǒng bú dú

(11) Pi Jia in Skinning Hell (12) Yau Tou in Animal Hell (13) Ti Bo in Soldier Knife Hell (14) Yi Da in Grinding Iron 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 eighteen hells, there are countless other hells. Each hell has a master and wardens. The ox-headed wardens are very wicked and cruel, devoid of any patience or compassion. When they see sentient beings suffering from their evil retribution, they only worry that the punishments are not severe enough.

或問獄卒：眾生受苦，甚可悲念，而汝常懷酷毒，無慈

huò wèn yù zú zhòng shēng shòu kǔ shēn kě bēi niàn èr rú cháng huái kù dú wú cí

愍心？獄卒答言：如此罪惡，諸受苦者；不孝父母，謗

mǐn xīn yù zú dá yán rú cǐ zuì è zhū shòu kǔ zhě bú xiào fù mǔ bàng

佛謗法，謗諸賢聖，罵辱六親，輕慢師長，毀陷一切，惡

fó bàng fǎ bàng zhū xián shèng mà rǔ liù qīn qīng màn shī cháng huǐ xiàn yī qiè è

口兩舌，諂曲嫉妒，離他骨肉，瞋恚殺害，貪欲欺詐，邪

kǒu liǎng shé chǎn qū jí dù lí tā gǔ ròu chēn huī shā hài tān yù qī zhà xié

命邪求，及以邪見，懈怠放逸，造諸怨結，如是等人，來

mìng xié qiú jí yǐ xié jiàn xiè dài fàng yì zào zhū yuàn jié rú shì děng rén lái

此受苦。

cǐ shòu kǔ

When asked why they are so ruthless and have no mercy for sentient beings who are suffering, they say : "These who are suffering committed the following offences : they were not filial toward their parents, slandered the Buddha, the Dharma, saints, and sages, scolded and insulted their families and relatives, did not respect their teachers and elders, harmed everyone, used evil words, committed backbiting, and engaged in flattery and jealousy. They separated loved ones, were angry and killed others, were greedy and cheated others, engaged in immoral livelihood, had immoral desires and deviant views, exhibited indolent and unrestrained behavior, and created enmity among people.

每至免脫之日，恆加勸喻。此中劇苦，非可忍耐。汝今得
mǎi jìhì miǎn tuō jìhì rì héng jiā quān yù cǐ zhōng jù kǔ fēi kě rěn nài rǔ jīn dé
出，勿復更造。而此罪人，初無改悔。今日得出；俄頃復
chū wù fù gēng zào ér cǐ zuì rén chū wú gǎi huǐ jīn rì dé chū é qǐng fù
還。展轉輪迴，不知痛苦。令我筋力，疲此眾生，從劫至
hái zhǎn zhuǎn lún huí bù zhī tòng kǔ lìng wǒ jīn lì pí cǐ zhòng shēng cóng jié zhì
劫，與其相對。以是事故，我於罪人，無片慈心。故加楚
jié yǔ cǐ xiāng duì yǐ shì shì gù wǒ yú zuì rén wú piàn cǐ xīn gù jiā chǔ
毒，望其知苦知慚知恥，不復更還。
dú wàng qí zhī kǔ zhī cǎn zhī chǐ bù fù gēng hái

When they are liberated, we will repeatedly warn them about the extreme and unbearable sufferings and advise them not to repeat their offenses. However these offenders are unrepentant and return almost immediately after their release. Oblivious to the pain and sufferings, they continue to transmigrate in the cycle of birth and death. Since we are tired of punishing these offenders for kalpas after kalpas, we no longer have any mercy for them. We inflict harsh punishment on them, hoping that they realize their sufferings, know to be repentant and ashamed, and never return again. Unfortunately, these sentient beings would rather suffer and refuse to cultivate good deeds.

而觀此眾生，乃甘至苦，終不肯避。決不脩善，往趣泥洹。
ér guān cǐ zhòng shēng nǎi gān zhì kǔ zhōng bù kěn bì jué bù xiū shàn wǎng qù ní huán
既是無知之物，不知避苦求樂。所以痛劇，倍於人間。何
jì shì wú zhī zhī wù bù zhī bì kǔ qiú lè suǒ yǐ tòng jù bèi yú rén jiān hé
容於此，而生慈忍。
róng yú cǐ ér shēng cǐ rěn

Being ignorant, they do not know how to avoid sufferings and seek happiness. Therefore, their sufferings are much more intense than those in the human realm, so there is no reason for us to be merciful and tolerant toward them. ”

今日道場，同業大眾，今以世間牢獄比較，便可立知，信
jīn rì dào chǎng tóng yè dà zhòng jīn yǐ shì jiān láo yù bǐ jiào biàn kě lì jīh sīn
非虛唱。若使有人，三淪獄戶，雖是親族周旋，已無惻愴。
fēi syū chàng ruò shǐ yǒu rén sān lún yù hù suī shì cīn zú zhōu xuán yǐ wú cè chuàng

In today's Dharma assembly, we, who have common karma, when comparing the sufferings of hell with that of the human prison, should know that the above are not empty words. For example there are always people who go repeatedly in and out of prison. After the third time, even their own family and relatives no longer have pity on them.

況牛頭阿傍，見此眾生，得出復入，嬰苦事長，既得免離。
kuàng niú tóu ā bàng jiàn cǐ zhòng shēng dé chū fù rù yīng kǔ shì cháng jì dé miǎn lí
唯應脩心，變其所習。若不改悔，永沉苦處。墮在其中，
wéi yīng xiū sīn biàn cǐ suǒ xí ruò bú gǎi huǐ yǒng chén kǔ chù duō zài cǐ jhōng
次第經歷，從苦入苦，無有休息。故三世怨對，因果相生。
cì dì jīng lì cóng kǔ rù kǔ wú yǒu xiū sī gù sān shì yuàn duì yīn guǒ shāng shēng
善惡二環，未曾暫輟。報應之徵，皎然可見。為惡得苦，
shàn è èr huán wèi céng zhàn chuō bào yīng zhī zhēng jiǎo rán kě jiàn wéi è dé kǔ
還以報之。在地獄中，窮年極劫，具受劇苦。
hái yǐ bào zhī zài dì yù jhōng cǐ yǒng nián jí jié jù shòu jù kǔ

Similarly, the ox-headed wardens see the sentient beings who go in and out of hell. Upon their release, they should realize the sufferings and change their behavior ; otherwise, they will remain in the evil destinies forever, enduring one kind of suffering after another without any reprieve. The enmities of the three periods of time are the result of causality. Good and evil are intertwined endlessly. The effect of retribution is clearly evident. Evil deeds lead to the retributions of suffering in hell. Those in hell will endure intense suffering, kalpa after kalpa. After the retribution in hell ends, they will fall into the animal realms ;

地獄罪畢，復墮畜生。畜生罪畢，復生餓鬼。如是經歷，
dì yù zuì bì fù duò chū shēng chū shēng zuì bì fù shēng è guǐ rú shì jīng lì
有無量生死，無量苦痛。豈可不人人及時行菩薩道，相
yǒu wú liàng shēng sǐ wú liàng kǔ tòng cí kě bú rén rén jí shí xíng pú sà dào xiāng

與今日，等一痛切。五體投地，普為十方地獄道，獄王大
臣，牛頭阿傍，各及眷屬；餓鬼道，餓鬼神等，各及眷
屬；畜生道，畜生神等，各及眷屬；

After the retribution in the animal realm ends, they will be reborn as hungry ghosts. They will experience countless rebirths and endure countless sufferings. How can we not immediately cultivate the bodhisattva path? Today, with utmost sincerity, we prostrate and make repentance on behalf of King Yama and his officials, the ox-headed wardens and their families and relatives in the realm of hungry ghosts, the spirit of hungry ghosts and their families and relatives in the hells of the ten directions, the spirit of animals and their families and relatives in the realm of animals, and all countless sentient beings of the ten directions.

廣及十方，無窮無盡，一切眾生求哀懺悔。改往脩來，不
復為惡。已作之罪，願乞除滅。未作之罪，不敢復造。唯
願十方，一切諸佛，以不思議自在神力，同加救護，哀愍
攝受。令諸眾生，應時解脫，歸依世間，大慈悲父。

We resolve to correct our past behavior and cultivate good deeds in the future. We resolve never to commit evil deeds again. We pray that our past offenses will be eradicated. We resolve never to commit any new offenses. We pray that all the Buddhas in the ten directions, by their inconceivable spiritual power of self-mastery, will save and protect all sentient beings. We pray that all sentient beings will be liberated. We take refuge in the most compassionate father of the world.

南無彌勒佛
nán wú mí lè fó

南無華日佛
nán wú huá rì fó

南無華光佛
nán wú huá guāng fó

南無大威德佛
nán wú dà wēi dé fó

南無無量明佛
nán wú wú liàng míng fó

南無堅步佛
nán wú jiān bù fó

南無精進德佛
nán wú jīng jìn dé fó

南無歡喜佛
nán wú huān xǐ fó

南無師子相佛
nán wú shī zǐ xiāng fó

南無法氏佛
nán wú fǎ shì fó

南無妙御佛
nán wú miào yù fó

南無德臂佛
nán wú dé bì fó

南無觀視佛
nán wú guān shì fó

南無善思佛
nán wú shàn sī fó

南無師子作菩薩
nán wú shī zǐ zuò pú sà

南無無邊身菩薩
nán wú wú biān shēn pú sà

南無釋迦牟尼佛
nán wú shì jiā móu ní fó

南無軍力佛
nán wú jūn lì fó

南無仁愛佛
nán wú rén ài fó

南無梵王佛
nán wú fàn wáng fó

南無龍德佛
nán wú lóng dé fó

南無不虛見佛
nán wú bù xū jiàn fó

南無善守佛
nán wú shàn shǒu fó

南無不退佛
nán wú bù tuì fó

南無勝知佛
nán wú shèng zhī fó

南無喜王佛
nán wú xǐ wáng fó

南無愛作佛
nán wú ài zuò fó

南無香象佛
nán wú xiāng xiàng fó

南無雲音佛
nán wú yún yīn fó

南無師子幡菩薩
nán wú shī zǐ fān pú sà

南無地藏菩薩
nán wú dì cáng pú sà

南無觀世音菩薩
nán wú guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。願以自在神力，
yòu fù guī yī rú shì shí fāng jìn syū kōng jiè yī qiè sān bǎo yuàn yī zì zài shén
 救拔地獄道，獄王大臣，及諸地獄眷屬，十八鬮子地
lì jiù bá dì yù dào yù wáng dà chén jí zhū dì yù jyuān shǔ shíh bā gé zìh dì
 獄；如是十八鬮子地獄，各有眷屬等獄，盡地獄道，一
yù rú shíh shíh bā gé zìh dì yù gè yǒu jyuān shǔ děng yù jìn dì yù dào yī
 切地獄，牛頭阿傍，及受苦一切眾生。令此眾生，今日俱
qiè dì yù niú tóu ā bàng jí shòu kǔ yī qiè zhòng shēng lìng cǐ zhòng shēng jīn rì jù
 得解脫。罪因苦果，同得消滅。
dé jiě tuō zuī yīn kǔ guǒ tóng dé xiāo miè

Again, we take refuge in all the Three Jewels in the ten directions and vast space. We pray that by their spiritual power of self-mastery, they will save and liberate King Yama, his officials, and the family and relatives in the realm of all hells, the ox-headed warden, and all suffering sentient beings in all the hells. We pray that from today, all these sentient beings will be liberated and their offenses and retribution will be eradicated.

從今日去，畢竟永斷地獄道業。畢竟不復墮於三途。捨
cóng jīn rì qù bì jìng yǒng duàn dì yù dào yè bì jìng bù fù duò yú sān tú shě
 地獄生，得淨土生。捨地獄命，得智慧命。捨地獄身，得
dì yù shēng dé jìng tǔ shēng shě dì yù mìng dé zhì huì mìng shě dì yù shēn dé
 金剛身。捨地獄苦，得涅槃樂。念地獄苦，發菩提心。四
jīn gāng shēn shě dì yù kǔ dé niè pán lè niàn dì yù kǔ fā pú tí xīn sì
 等六度，常得現前。四辯六通，如意自在。勇猛精進，不
děng liù dù cháng dé xiàn qián sì biàn liù tōng rú yì zì zài yǒng měng jīng jìn bù
 休不息。
xiū bù xī

Starting from today, may they sever the karma of hell forever and 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. May we forsake the body in hell and attain the vajra body. May we abandon the sufferings in hell and attain the bliss of nirvana. We resolve to be mindful of the sufferings in hell

and give rise to the bodhi mind. May the four immeasurable states of mind and six perfections constantly manifest. May we attain the four powers of discourse (eloquence), the six supernatural powers, and freedom of self-mastery.

乃至進脩滿十地行，還度無邊一切眾生。入金剛心，成

等正覺。

nǎi jìh jìn xiū mǎn shí dì xíng hái dù wú biān yī qiè zhòng shēng rù jīn gāng xīn chéng
dèng zhèng jué

May we resolve to cultivate the bodhi path diligently and incessantly until we perfect the ten stages of a bodhisattva (Dasabhuni, the Ten Grounds). May we then return to guide and liberate all the sentient beings toward attaining the vajra mind and supreme enlightenment.

慈悲道場懺法卷第四

Compassionate Repentance Liturgy at the Place of Cultivation Scroll 4

讚

Praise

因緣果報。於理昭然，鐵城縱廣遍三千。苦趣備相連。稽
yīn yuán guǒ bào yú lǐ zhāo rán tiě chéng zòng guǎng biàn sān qiān kǔ cǔ bèi xiāng lián jī
首金仙。出離眾熬煎。
shǒu jīn xiān chū lí zhòng āo jiān

The principle of causality is the law of nature. The hells of iron walls are as vast as Tri-chiliocosms. The retributive suffering is continuing. We now pay the homage to the Great Enlightened One with utmost sincerity and pray for all sentient beings liberating from these afflictions.

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

Namo Bodhisattva Mahasattva of the Fourth Stage (Flaming Wisdom) (3 tiems)

出懺

Concluding Repentance

天上天下，惟佛獨尊。世出世間，此法最勝。甘露普沾於
tiān shàng tiān xià wéi fó dú zūn shì chū shì jiān cǐ fǎ zuì shèng gān lǒu pǔ zhān yú
沙界，菩提香散於人間。頂舒白玉之毫光，體露黃金之
shā jiè pú tí xiāng sǎn yú rén jiān dǐng shū bái yù jīhǎo guāng tǐ lǒu huáng jīn jīhǎo
妙相。凡情懇禱，應念現前。惟願洪慈，哀憐攝受。上來
miào xiāng fán qíng kěn dǎo yīng niàn xiàn qián wéi yuàn hóng cǐ āi lián shè shòu shàng lái
奉為求懺（弟子眾等），脩崇慈悲道場懺法。今當第四
fèng wéi ciú chǎn dī zǐ zhòng děng xiū chōng cǐ bēi dào chǎng chǎn fǎ jīn dāng dì sì
卷，禮誦將完。
jǔan lǐ sòng jiāng wán

The Buddha is the most honorable one in heaven and on earth. The

Dharma is most supreme in all the worlds. The sweet dew (of the Dharma) universally permeates the worlds as numerous as the sands of the Ganges River. The fragrance of bodhi enlightenment spreads among all people. The Buddha emits light from his crown (top of his head), which is pure and white as jade. His body reveals a wonderful golden light. He responds to the sincere and fervent wishes of the ordinary people. In his great compassion, may he have pity on us and receive us. We now practice the compassionate repentance and are about to finish Scroll four.

功熏告畢，悲心重運，克念虔誠。香騰沉水之祥烟^(yan)，燭
gōng xūn gào bì bēi sīn zhòng yùn kè niàn qián chéng xiāng téng chén shuǐ jīh xiāng jhú
吐優曇之花蕊。獻天廚之妙供，列禪悅之酥醅。鐘磬接
tǔ yōu tān jīh huā ruǐ xiàn tiān chú jīh miào gòng liè chán yuè jīh sū tuó jhōng cīng jiē
天樂之齊鳴，梵音和妙音之演唱。集斯善利，普益有情。
tiān lè jīh cí míng fàn yīn hé miào yīn jīh yǎn chàng jí sīh shàn lì pǔ yì yǒu cīng

We have completed our merits with compassionate and sincere minds. We burned auspicious incense and candles that burn like petals of rare flowers. We offered exquisite celestial foods... We struck the bell that resounded with celestial music ; we made wonderful music by our chanting and playing of the Dharma instruments. May the benefits we accumulate here universally benefit all sentient beings.

回向覺天金像，滿月能仁。滿半滿之真詮。學無學之聖
huí xiàng jué tiān jīn xiàng mǎn yuè néng rén mǎn bàn mǎn jīh jhēn cyuān syué wú syué jīh shèng
眾。天地冥陽水哲，人間烈廟樞機。鑒此葵藿之心，普降
jhōng tiān dì míng yáng shuǐ zhé rén jiān liè miào shū jī jiān cǐ kuí huò jīh sīn pǔ jiàng
恩光之庇。出生功德。奉為求懺（弟子眾等），懺除四
ēn guāng jīh bì chū shēng gōng dé fèng wéi qiú chàn dì zīh jhōng dēng chàn chú sīh
種之愆尤，得入四空之正定。伏願：四生根本因由，如
jhōng jīh ciān yōu dé rù sīh kōng jīh jhèng dīng fú yuàn sì shēng gēn běn yīn yōu rú

湯沃雪；四住煩惱垢障，似日融霜；迴出四流，離愛河

tāng wò xuě sì zhù fán nǎo gòu zhàng sì rì róng shuāng jiǒng chū sì liú lí ài hé

之汨沒，速成四德，趣樂土之玄猷；

zhī gū mò sù chéng sì dé qù lè tǔ zhī xuān yōu

We dedicate the merits to the Buddha, the bodhisattvas, the Dharma, the saints, the sangha, the gods of heaven and earth, the gods of water, heroes, and ancestors. May the Buddha shower his compassion upon us. With the merits we gain, we seek repentance. May we cleanse the karmic consequences of four kinds of offences, and attain the right samadhi of the four emptinesses. May the origin of our four roots dissolve like snow and may our vexations and defilements dissipate like dew.

四安樂行以現前，四弘誓願而堅固；多生父母同登解脫

sì ān lè xíng yǐ xiàn qián sì hóng shì yuàn ér jiān gù duō shēng fù mǔ tóng dēng jiě tuō

之門，累世冤親共證菩提之果。今則依文懺悔，誠恐宿

zhī mén lèi shì yuān qīn gòng zhèng pú tí zhī guǒ jīn zé yī wén chàn huǐ chéng kǒng sù

業難除；再勞尊眾，同求懺悔。

yè nán chú zài láo zūn zhòng tóng qiú chàn huǐ

May we be freed from samsara and the sea of desires, swiftly attain the four virtues and the blissful land. May we attain peace and happiness and may our great vows be firm. May all our ancestors enter the door of liberation, and all our past loved ones and enemies together attain the fruit of bodhi/enlightenment. Today, we recite the repentance liturgy. We fear that we have not yet eradicated our past karma and therefore ask the honorable assembly to seek repentance together with us.

讚

Praise

梁皇懺。四卷功德力。願滅（信人） / （亡者）四重罪。
liáng huáng chàn sì juǎn gōng dé lì yuàn miè xìn rén wáng zhě sì zhòng zuì

親証菩薩燄慧地。懺文舉處罪花飛。解了冤。滅了罪。
qīn zhèng pú sà yàn huì dì chàn wén jǔ chù zuì huā fēi jiě le yuān miè le zuì

（消災增福慧） / （脫苦生忉利）。龍華三會願相逢。彌
xiāo zāi zēng fú huì tuō kǔ shēng tāo lì lóng huá sān huì yuàn xiāng féng mí

勒佛前親受記。
lè fó qián qīn shòu jì

May the power of the Liang Huang Repentance Scroll four eradicate the four heinous sins (killing, stealing, carnality, and lying) (of our deceased relative XXX...). May we attain the fourth stage of the bodhisattva (stage of bright wisdom). Wherever this repentance is recited, may all sins be eradicated. May all enmities be resolved. Calamities will be extinguished and blessings and wisdom will increase. May we be freed from suffering and be reborn in the Trayastrimsas Heaven. May we meet at Maitreya's three Dharma assemblies, and personally obtain Maitreya Buddha's prediction [for us to attain buddhahood].

南無龍華會菩薩摩訶薩（三稱）
nán wú lóng huá huì pú sà mó hē sà

Namo Maitreya Bodhisattva Mahasattva of the Dharma Assemblies (3 times)

舉讚

Praise

梁皇懺。四卷已全周。回向四恩并三有。拜懺（弟子眾

liáng huáng chàn sì juǎn yǐ cyuán jhōu huí xiàng sìh ēn bīng sān yǒu bài chàn dī zǐ zhōng

等）增福壽。（願將法水洗愆尤） / （惟願亡靈往西遊）。

děng zēng fú shòu yuàn jiāng fǎ shuǐ sǐ ciān yōu wéi yuàn wáng líng wǎng xī yóu

燄慧地菩薩。惟願哀納受。

yàn huǐ dì pú sà wéi yuàn āi nà shòu

We have now completed Scroll four of the Liang Huang Repentance Liturgy. We dedicate the merits to our four benefactors and all those in the three existences. May those who make repentance enjoy increased blessings and longevity. May the Dharma waters cleanse our offences. May all the deceased enter the Pure Land. May the Bodhisattva of the fourth stage (stage of bright wisdom) have mercy on us and receive us.

南無登雲路菩薩摩訶薩（三稱）

nán wú dēng yún lù pú sà mó hē sà

Namo Bodhisattva Mahasattva Ascending the Cloud Road (3 times).