

讚

Praise

一百八. 持經滿藏圖. 消災延壽藥師佛. 毘盧心內瑜

yí bǎi bā chí jīng mǎn cáng tú xiāo zāi yǎn shòu yào shī fó pí lú xīn nèi yú

伽部. 大乘經典共彌陀. 證南方龍女. 直至菩提路.

jiā bù dà chéng jīng diǎn gòng mí tuō zhèng nán fāng lóng nǚ zhí zhì pú tí lù

To eradicate the one hundred and eight distresses and illusions, we uphold the sutra. With the blessing of Misfortune–dispelling and Longevity–enhancing Medicine Buddha, Vairocana Buddha, Amitabha of the Mahayana sutras, we follow the example of the realization of the naga maiden (Dragon maiden), and directly attain the path of enlightenment.

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 (3 times)

恭聞

gōng wén

道越於九天釋梵, 號曰世雄; 功超於九有含靈, 名稱

dào yuè yú jiǔ tiān shì fàn hào yuē shì yōng gōng chāo yú jiǔ yǒu hán líng míng chēng

調御. 或拔苦於九幽界內, 或攝生於九品蓮臺. 九次

tiáo yù huò bā kǔ yú jiǔ yōu jiè nèi huò shè shēng yú jiǔ pǐn lián tái jiǔ cì

第定, 一念能超; 九界色身, 隨緣示現. 光含法界, 道

dì dìng yī niǎn néng chāo jiǔ jiè sè shēn suí yuán shì xiàn guāng hán fǎ jiè dào

越群生. 願垂萬行之莊嚴, 鑒此九時之佛事.

yuè qún shēng yuàn chuí wàn xíng zhī zhuāng yán jiàn cǐ jiǔ shí zhī fó shì

We listen respectfully :

The truth [of Buddhism] surpasses that of the Indra and Brahma

(protectors of Buddhism) in the nine heavens. He is called the Courageous One. His merits surpass those of all sentient beings in the nine existences, and he is known as the Supreme Tamer. He liberates all those suffering in the nine lower realms, achieves the nine rewards of the Lotus Platform (Pure Land), and the nine samadhis, transcending them in one thought. His physical body manifests in the nine realms according to conditions. His light permeates the Dharma realm. His truth transcends all beings. May his myriad conducts adorn this ninth Dharma repentance.

上來奉為求懺（弟子眾等），啟建慈悲道場懺法。今

當第九卷，入壇緣起。嚴列香燈之花果，盤盛菲供之

珍饈。表此一心，供養三寶。洗心滌慮，發露虔誠。法

身不動，法性湛然；法法周遍，法眼圓明。現紫磨之

金相，耀白玉之明毫。禮拜皈依，哀憐攝受。

We now recite scroll nine of the repentance liturgy at this compassionate place of cultivation. We wholeheartedly offer incense, lamps, flowers, fruits, and food to the Three Jewels. We cleanse and free our minds from worries and make sincere resolve [to repent]. The Dharma body is unmoving; the Dharma nature is lucid. The Dharma pervades everywhere; the Dharma eye is bright and perfect. The Buddha's golden image radiates like pure white jade. We prostrate and take refuge in him, and ask him to compassionately receive us.

除未除之罪垢，懺未懺之愆尤。切念求懺（弟子眾

等）塵劫以來，迷流不返。常迷九界之因果，無明自

覆。不信九泉之苦報，邪見橫生。輕蔑九部之尊經，恣  
fù bú sìn jiǔ cyuán jhīh kǔ bào xié jiàn hēng shēng cīng miè jiǔ bù jhīh zūn jīng zīh  
情造罪。縈纏九結之煩惱，縱意妄為。自讚毀他，損人  
cíng zào zuì yíng chán jiǔ jié jhīh fán nǎo zòng yì wàng wéi zìh zàn huī tā sùn rén  
利己。或因斗秤而欺誑，或因酒色以荒迷。為貪塵世  
lì jǐ huò yīn dòu chèng ér cī kuāng huò yīn jiǔ sè yī huāng mí wéi tān chén shìh  
之暫歡，  
jhīh jhàn huān

May we eradicate all our sins and defilements by making sincere repentance. For many kalpas, we have drifted in delusion and could not return. Obscured by our ignorance, we were often deluded in the causality of the nine realms. Because we did not believe in the retributive suffering of the nine existences, we gave rise to erroneous views. Because we disdained the supreme Dharma, we committed offences. Entangled by the nine bonds of vexations, we willfully acted recklessly. We exalted ourselves and harmed others, benefiting ourselves and damaging others. We deceived others by altering our scales, or were addicted to and deluded by wine and sex. By craving for the joys of mundane pleasures,

難免幽途之極苦。今則旋知悔過，幸啟敬心。皈依真  
nán miǎn yōu tú jhīh jī kǔ jīn zé syuán jhīh huī guò xìng cǐ jīng sīn guī yī jhèn  
淨之福田，代為依文而懺悔。恭叩洪慈，冥熏加被。  
jīng jhīh fú tián dài wéi yī wún ér chán huī gōng kǒu hōng cīh míng syūn jiā bèi

it is difficult to avoid the intense suffering of the lower realms. Now that we know to be remorseful, with minds of respect, we take refuge in the true and pure field of blessings. We make repentance according to this liturgy and respectfully ask for the Buddha's great compassion to help and protect us.

白蓮臺上黃金相，紅藕花開紫磨身。  
bái lián tái shàng huáng jīn xiàng hōng ǒu huā kāi zǐ mó shēn  
巍巍相好天中天，蕩蕩難名聖中聖。  
wēi wēi xiāng hào tiān jhōng tiān dàng dàng nán míng shèng jhōng shèng

The Buddha's golden image sits on the white Lotus Platform, His

golden body rests on the red lotus blossom ; With his majestic physical marks he is the deva of devasVast and distinguished, he is the saint of saints.

入懺

Beginning of Repentance

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

慈悲道場懺法卷第九

Liang Huang Repentance Liturgy Scroll Nine

為阿鼻地獄禮佛第二十七

Chapter 27 : Paying Homage to the Buddha On Behalf of Sentient Beings in the Avici Hell

今日道場，同業大眾。從歸依以來，訖此章後，每言萬  
jīn rì dào chǎng tóng yè dà zhòng cóng guī yī yǐ lái cǐ zhāng hòu měi yán wàn  
法雖差，功過不一。至於明闇相形，唯善與惡。善者，  
fǎ suī chà gōng guò bù yí zhū yú míng àn xiāng xíng wéi shàn yǔ è shàn zhě  
則謂人天之勝途。惡者，則謂三途之異轍。脩仁義則  
zé wèi rén tiān zhī shèng tú è zhě zé wèi sān tú zhī yì chē xiū rén yì zé  
歸於勝，興殘害則墜於劣。  
guī yú shèng xìng cán hài zé zhuì yú liè

In today's Dharma assembly, starting from our taking refuge until this chapter, we know that although all dharmas are different, the rewards and punishments are never the same. Good and evil are like brightness and darkness. Those who do good deeds will be reborn in the human and heavenly realms, and those who do evil deeds will be reborn in the evil realms. Those who cultivate benevolence will be reborn in the human or heavenly realms. Those who harm others will fall into the evil realms.

其居勝者，良由業勝。非諍競之所要。受自然之妙樂，  
cí jū shèng zhě liáng yóu yè shèng fēi zhēng jìng zhī suǒ yào shòu zì rán zhī miào lè  
趣無上之逍遙。其墜劣者，良由業劣，處於火城鐵網  
qù wú shàng zhī xiāo yáo cí zhuì liè zhě liáng yóu yè liè chū yú huǒ chéng tiě wǎng  
之中。食則鐵丸熱鐵，飲則沸石烱銅。壽算踰於造化，  
zhī zhōng shí zé tiě wán rè tiě yǐn zé fèi shí yáng tóng shòu suàn yú yú zào huà  
劫數等於無窮。又地獄之苦，不可親嬰。神離此軀，識  
jié shù děng yú wú qióng yòu dì yù zhī kǔ bù kě qīn yīng shén lí cǐ qū shí

投彼城。報以刀輪加體，償以火磨毀形。命不肯促。抱

tóu bǐ chéng bào yǐ dāo lún jiā tǐ chāng yǐ huǒ mó huǐ xíng mìng bú kěn cù bào

苦長齡。

kǔ cháng líng

Those in the upper realms, enjoy transcendent bliss freedom, due to their good karma not from contention. Those in the lower realms, eat hot iron balls and drink boiling stones, due to their bad karma. The suffering in hell is inconceivable and will last for countless kalpas. After death, the consciousness will sink into hell where the body will suffer from wheels of knives and fire. The sufferings will last for a long time.

縱復獲免，又墮餓鬼。口中火出，命不全活。從此死已，

zòng fù huò miǎn yòu duò è guǐ kǒu zhōng huǒ chū mìng bú quán huó cóng cǐ sǐ yǐ

又墮畜生。復受眾苦，肌肉充饋，命不盡於算數。分布

yòu duò chù shēng fù shòu zhòng kǔ jī ròu chōng kuì mìng bú jìn yú suàn shù fēn bù

鼎鑊，星羅机案。或復負重致遠，驅役險難。實三惡之

dǐng huò xīng luó jī àn huò fù fù zhòng zhì yuǎn qū yì xiǎn nán shí sān è zhī

重苦，悲長夜之難旦。而優劣皎然，無能信者。以吾我

zhòng kǔ bēi cháng yè zhī nán dàn ér yōu liè jiǎo rán wú néng xìn zhě yǐ wú wǒ

故，好起疑惑。以疑惑故，多不向善。

gù hào cí yí huò yí yí huò gù duō bú xiàng shàn

Even when they are released from hell, they will fall into the realm of hungry ghosts. As hungry ghosts, fire will spurt from their mouths. After that, they will fall into the realm of animals. As animals, they will receive countless sufferings and their flesh will be served as food. Their flesh will be distributed into different cooking containers and tables. Or, they may carry heavy loads on long and arduous journeys. These are the endless sufferings of the three evil destinies. The difference between good and bad deeds is very clear. Because people have doubts, they do not do good deeds.

所以佛言：世有十事，死入惡道。意不專善，不脩功  
 suǒ yī fó yán shìh yǒu shìh shìh sǐh rù è dào yì bú juān shàn bú xiū gōng  
 德。貪著飲食，如彼餓虎。耽戀酒色，喜懷瞋毒。常習  
 dé tān jhe yīn shìh rú bǐ è hǔ dān liàn jiǔ sè xǐ huái chēn dú cháng xí  
 愚癡，不受人諫，自任其力，辦諸惡事。好殺眾生。陵  
 yú chīh bú shòu rén jiàn zìh rèn cí lì bàn zhū è shìh hào shā jhōng shēng líng  
 易孤弱。恆黨惡人，侵暴他界。有所宣說、言不真實。  
 yì gū ruò héng dǎng è rén qīn bào tā jiè yǒu suǒ syuān shuō yán bú jhèn shíh  
 不慈一切，起諸惡業。若人如是，不久存世，死入惡道。  
 bú cīh yī qiè cǐ zhū è yè ruò rén rú shìh bú jiǔ cún shìh sǐh rù è dào

Therefore, the Buddha said, “There are ten bad deeds that cause one to fall into the evil destinies—1) not having good intentions and not cultivating merits and virtue ; 2) indulging in food and drink like a hungry tiger ; 3) indulging in alcohol and sex and harboring the poison of anger ; 4) being ignorant and reluctant to accept advice ; 5) performing bad deeds ; 6) wanting to kill sentient beings ; 7) harming the weak ; 8) joining up with bad people and invading the territory of others ; 9) not speaking the truth ; 10) lacking compassion and creating bad karma. One who does these bad deeds will not live long and will soon fall into the evil destinies.

今日道場，同業大眾。如佛所言，誰能免者？既不能  
 jīn rì dào chǎng tóng yè dà zhōng rú fó suǒ yán shéi néng miǎn zhě jì bú néng  
 免，於地獄中，皆有罪分。大眾各各覺悟此意，毋自放  
 miǎn yú dì yù zhōng jiē yǒu zuì fēn dà zhōng gè gè jué wù cǐh yì wú zìh fàng  
 逸。宜與時競；行菩薩道。勤求諸法，利益眾生。一自  
 yì yí yǔ shìh jìng xíng pú sā dào qín qiú zhū fǎ lì yì jhōng shēng yì zìh  
 滅罪，二生他福。此則自利利他，彼我無異。相與今日，  
 miè zuì èr shēng tā fú cǐh zé zìh lì lì tā bǐ wǒ wú yì xiāng yǔ jīn rìh  
 起勇猛心，起堅固心，起慈悲心，度一切心，救眾生心。  
 qǐ yǒng mèng sīn qǐ jiān gù sīn qǐ cǐh bēi sīn dù yī qiè sīn jiù jhōng shēng sīn  
 至坐道場，勿忘此願。  
 zhì zuò dào chǎng wù wàng cǐh yuàn

The Buddha said, Who can avoid falling into hell? Although people

cannot avoid it, they should realize that it is due to their offences ; therefore, they should be cautious and be diligent in cultivating the bodhisattva way, and seek various Dharmas to benefit all beings. By eradicating ones own offenses, one also benefits others—this is benefiting the self and others. Starting from today, we should vow to give rise to a zealous and courageous mind, a determined mind, a compassionate mind, and a mind to liberate all sentient beings. Until we reach the place of enlightenment, let us never forget this VOW.

仰承十方，盡虛空界，一切諸佛，諸大菩薩；大神通力，  
yǎng chéng shí fāng jìn xū kōng jiè yí qiè zhū fó zhū dà pú sà dà shén tōng lì  
大慈悲力，解脫地獄力，濟度餓鬼力，救拔畜生力，大神  
dà cǐ bēi lì jiě tuō dì yù lì jì dù è guǐ lì jiù bá chù shēng lì dà shén  
咒力，大威猛力，令（弟子眾等）所作利益，所願成就。  
zhòu lì dà wēi měng lì lìng dì zǐ zhòng děng suǒ zuò lì yì suǒ yuàn chéng jiù  
等一痛切，五體投地，為阿鼻大地獄，受苦眾生，乃至黑  
děng yī tòng qiè wǔ tǐ tóu dì wéi ā bí dà dì yù shòu kǔ zhòng shēng nǎi jìhēi  
闇地獄，十八寒地獄，十八熱地獄，十八刀輪地獄，劍林  
àn dì yù shíhān dì yù shíhān rè dì yù shíhān dāo lún dì yù jiàn lín  
地獄，火車地獄，沸屎地獄，鑊湯地獄，  
dì yù huǒ chē dì yù fēi shǐ dì yù huō tāng dì yù

By relying on the Buddhas' and great bodhisattvas' great supernatural power, compassionate power, power of saving those from hell, power of helping and guiding hungry ghosts, power of saving animals, power of the great spiritual mantras, and awesome and courageous powers, may we accomplish all good deeds and fulfill our vows. On behalf of all sentient beings suffering in the Avici Hell, the eighteen hells of darkness, the eighteen hells of extreme colds, the eighteen hells of extreme heat, the eighteen hells of wheels-of knives, the hells of sword-forests, the hells of burning chariots, the hells of burning cauldrons,

如是地獄，復有八萬四千眷屬等獄；其中受苦，一切

rú shìh dì yù fù yǒu bā wàn sìh qiān juàn shǔ děng yù cí jhōng shǒu kǔ yī qiè

眾生。我等以菩提心，以菩提行，以菩提願，悉皆代為

jhōng shēng wǒ děng yī pú tí sīn yī pú tí xíng yī pú tí yuàn sī jiē dài wéi

歸依世間，大慈悲父。

guī yī shìh jiān dà cíh bēi fù

as well as eighty-four thousand other hells, with the bodhi mind, the bodhi conduct, and the bodhi vow, we take refuge in 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

南無大音讚佛

nán wú dà yīn zàn fó

南無淨願佛

nán wú jìng yuàn fó

南無日天佛

nán wú rìh tiān fó

南無樂慧佛

nán wú lè huì fó

南無攝身佛

nán wú shè shēn fó

南無威德勢佛

nán wú wēi dé shìh fó

南無剎利佛

nán wú chà lì fó

南無德乘佛

nán wú dé chéng fó

南無上金佛

nán wú shàng jīn fó

南無解脫髻佛

nán wú jiě tuō jì fó

南無樂法佛

nán wú lè fǎ fó

南無住行佛

nán wú zhù xíng fó

南無捨憍慢佛

nán wú shě jiāo màn fó

南無智藏佛

nán wú zhìh cáng fó

南無梵行佛

nán wú fàn xíng fó

南無梅檀佛

nán wú mèi tán fó

南無無憂名佛

nán wú wú yōu míng fó

南無端嚴身佛

nán wú duān yán shēn fó

南無相國佛

nán wú xiāng guó fó

南無蓮華佛

nán wú lián huā fó

南無無邊德佛

nán wú wú biān dé fó

南無天光佛

nán wú tiān guāng fó

南無慧華佛  
nán wú huì huá fó

南無頻頭摩佛  
nán wú pín tóu mó fó

南無智富佛  
nán wú zhì fù fó

南無師子遊戲菩薩  
nán wú shī zǐ yóu sī pú sà

南無師子奮迅菩薩  
nán wú shī zǐ fèn xùn 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 shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲  
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ cǐ bēi

力，救拔拯接。願阿鼻地獄，乃至黑闇地獄，刀輪地獄，  
lì jiù bā zhēng jiē yuàn ā bí dì yù nǎi jū hēi àn dì yù dāo lún dì yù

火車、沸屎、眷屬等獄，受苦眾生；以佛力，法力，  
huǒ chē fèi shǐ juān shǔ děng yù shòu kǔ zhòng shēng yǐ fó lì fǎ lì

諸菩薩力，一切賢聖力，令今日受苦眾生，即得解脫，  
zhū pú sà lì yī qiè xián shèng lì lìng jīn rì shòu kǔ zhòng shēng jí dé jiě tuō

畢竟不復墮於地獄。一切罪障，悉得銷滅，  
bì jìng bù fù duò yú dì yù yī qiè zuì zhàng xī dé xiāo miè

Once again, we prostrate sincerely to the Three Jewels in the ten directions and all space. We pray that through the power of their compassion, they will save and receive all beings. We pray that through the power of the Buddha, the Dharma, all bodhisattvas, and all saints and sages, all those suffering in the Avici Hell, the dark hells, the hell of the wheel-of-swords, the hell of burning chariots, the hells of burning urine, and related hells, will be liberated and never again be reborn in the evil destinies. May all their offences and hindrances be eradicated, and may they never again create the karma of hell.

畢竟不復作地獄業。捨地獄生，得淨土生。捨地獄命，  
 bì jìng bú fù zuò dì yù yè shě dì yù shēng dé jìng tǔ shēng shě dì yù mìng  
 得智慧命。捨地獄身，得金剛身。捨地獄苦，得涅槃樂。  
 dé zhì huì mìng shě dì yù shēn dé jīn gāng shēn shě dì yù kǔ dé niè pán lè  
 念地獄苦，發菩提心。四無量心，六波羅蜜，常得現前。  
 niàn dì yù kǔ fā pú tí xīn sì wú liàng xīn liù bō luó mì cháng dé xiàn qián  
 四無礙智，六神通力，如意自在。具足智慧，行菩薩道。  
 sì wú ài zhì liù shén tōng lì rú yì zì zài jù zú zhì huì xíng pú sà dào  
 勇猛精進，不休不息。乃至進脩，滿十地行。入金剛心，  
 yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū mǎn shí dì xíng rù jīn gāng xīn  
 成等正覺。  
 chéng děng zhèng jué

We pray that they will be freed from the evil destinies, be reborn in the Pure Land, and attain the life of wisdom. May they be freed from hell and attain the vajra body. May they be freed from the suffering of hell and attain the bliss of nirvana. May they be mindful of the sufferings of hell and give rise to the bodhi mind, the four immeasurable states of mind, practice the six paramitas, attain unobstructed wisdom (omniscience), the six supernatural powers, self-mastery, be replete in wisdom, and cultivate the bodhisattva way. May they never cease to be zealous and diligent. May they practice until they perfect the ten grounds of the bodhisattva, enter the vajra mind, and attain supreme enlightenment.

為灰河鐵丸等地獄禮佛第二十八

Chapter 28 : Paying Homage to the Buddha On Behalf of Sentient Beings in the “Ash River and Iron Ball” Hells

今日道場，同業大眾。重復至誠，五體投地；為灰河  
 jīn rì dào chǎng tóng yè dà zhòng zhòng fù zhì chéng wú tǐ tóu dì wéi huī hé  
 地獄，劍林地獄，刺林地獄，銅柱地獄，鐵機地獄，鐵  
 dì yù jiàn lín dì yù cì lín dì yù tóng zhù dì yù tiě jī dì yù tiě

網地獄，鐵窟地獄，鐵丸地獄，尖石地獄；如是十方，  
wǎng dì yù tiě kū dì yù tiě wán dì yù jiān shí dì yù rú shí shí fāng

盡虛空界，一切地獄；今日現受苦，一切眾生。我等  
jìn xū kōng jiè yī qiè dì yù jīn rì xiàn shòu kǔ yī qiè zhòng shēng wǒ děng

以菩提心，普為歸依世間，大慈悲父。  
yǐ pú tí xīn pǔ wéi guī yī shì jiān dà cí bēi fù

In today's Dharma assembly, we, who have common karma, sincerely prostrate on behalf of all sentient beings who are suffering in the ash-river hell, the sword-forest hell, the thorn-forest hell, the copper-pole hell, the iron-net hell, the cave-hell, the iron-wall hell, the sharp-rock hell, and all such hells in the ten directions and all space. With the bodhi mind, we take refuge in 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 shì jiā móu ní fó

南無梵財佛  
nán wú fàn cái fó

南無寶手佛  
nán wú bǎo shǒu fó

南無淨根佛  
nán wú jìng gēn fó

南無具足論佛  
nán wú jù zú lùn fó

南無上論佛  
nán wú shàng lùn fó

南無弗沙佛  
nán wú fú shā fó

南無提沙佛  
nán wú tí shā fó

南無有日佛  
nán wú yǒu rì fó

南無出泥佛  
nán wú chū ní fó

南無得智佛  
nán wú dé zhì fó

南無謨羅佛  
nán wú mó luó fó

南無上吉佛  
nán wú shàng jí fó

南無法樂佛  
nán wú fǎ lè fó

南無求勝佛  
nán wú qiú shèng fó

南無智慧佛  
nán wú zhì huì fó

南無善聖佛  
nán wú shàn shèng fó

南無網光佛  
nán wú wǎng guāng fó

南無琉璃藏佛  
nán wú liú lí cáng fó

南無名聞佛  
nán wú míng wén fó

南無利寂佛  
nán wú lì jì fó

南無教化佛  
nán wú jiào huà fó

南無日明佛  
nán wú rì míng fó

南無善明佛  
nán wú shàn míng fó

南無眾德上明佛  
nán wú zhòng dé shàng míng fó

南無寶德佛  
nán wú bǎo dé fó

南無師子旛菩薩  
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 shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲  
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ cǐ bēi

力，同加救拔，願今日現受灰河等地獄，受苦一切眾  
lì tóng jiā jiù bá yuàn jīn rì xiàn shòu huī hé děng dì yù shòu kǔ yī qiè zhòng

生，皆得解脫。一切苦果，永得除滅。地獄道業，畢竟  
shēng jiē dé jiě tuō yī qiè kǔ guǒ yǒng dé chú miè dì yù dào yè bì jìng

清淨。捨地獄身，得金剛身。捨地獄苦，得涅槃樂。憶  
cīng jìng shě dì yù shēn dé jīn gāng shēn shě dì yù kǔ dé niè pán lè yì

地獄苦，發菩提心，同出火宅，至於道場。與諸菩薩，  
dì yù kǔ fā pú tí xīn tóng chū huǒ zhái zhì yú dào chǎng yǔ zhū pú sà

俱成正覺。  
jū chéng zhèng jué

Once again, we prostrate sincerely to the Three Jewels in the ten directions and all space. We pray that through the power of their compassion, they will save all beings. We pray that all sentient beings in the ash-river hell and all other hells will be liberated. May they be liberated from all sufferings. May the karma of hell be purified. May they be freed from the hells and obtain the vajra body. May they freed from the sufferings of hell and attain the bliss of nirvana. May they remember the sufferings of hell and give rise to the bodhi mind. May they together escape from the house of fire, reach the place of cultivation, and attain supreme enlightenment with all the

bodhisattvas.

為飲銅炭坑等地獄禮佛第二十九

Chapter 29 : Paying Homage to the Buddha On behalf of Sentient Beings in the Hell of Drinking Molten Copper and Hell of Charcoal Pits

今日道場，同業大眾。重復至心，五體投地。普為十方，  
 jīn rì dào chǎng tóng yè dà zhòng zhòng fù zhì xīn wǔ tǐ tóu dì pǔ wéi shí fāng  
 盡虛空界，一切地獄；飲銅地獄，眾合地獄，叫喚地  
 jìn xū kōng jiè yī qiè dì yù yǐn tóng dì yù zhòng hé dì yù jiào huàn dì  
 獄，大叫喚地獄，熱地獄，大熱地獄，炭坑燒林，如是  
 yù dà jiào huàn dì yù rè dì yù dà rè dì yù tàn kēng shāo lín rú shì  
 等無量無邊眷屬等獄，今日現受苦眾生。我等以菩提  
 děng wú liàng wú biān juàn shǔ děng yù jīn rì xiàn shòu kǔ zhòng shēng wǒ děng yǐ pú tí  
 心，普代歸依世間，大慈悲父。  
 xīn pǔ dài guī yī shì jiān dà cí bēi fù

In today's Dharma assembly, we, who have common karma, sincerely prostrate on behalf of all those in the hells of the ten directions and all space—the hell of drinking molten copper, hell of gathering, hell of wailing, hell of great wailing, hell of heat, hell of extreme heat, hell of charcoal pits and burning forest, and other such countless and boundless hells. With the bodhi mind, we take refuge in the world's most compassionate father.

南無彌勒佛  
nán wú mí lè fó

南無釋迦牟尼佛  
nán wú shì jiā móu ní fó

南無人月佛  
nán wú rén yuè fó

南無羅睺<sup>(hou)</sup>佛  
nán wú luó hóu fó

南無甘露明佛  
nán wú gān lù míng fó

南無妙意佛  
nán wú miào yì fó

南無大明佛  
nán wú dà míng fó

南無一切主佛  
nán wú yī qiè zhǔ fó

南無樂智佛  
nán wú lè zhì fó

南無山王佛  
nán wú shān wáng fó

南無寂滅佛  
nán wú jī miè fó

南無德聚佛  
nán wú dé jù fó

南無天王佛  
nán wú tiān wáng fó

南無妙音聲佛  
nán wú miào yīn shēng fó

南無妙華佛  
nán wú miào huá fó

南無住義佛  
nán wú zhù yì fó

南無功德威聚佛  
nán wú gōng dé wēi jù fó

南無智無等佛  
nán wú zhì wú děng fó

南無甘露音佛  
nán wú gān lǒu yīn fó

南無善手佛  
nán wú shàn shǒu fó

南無利慧佛  
nán wú lì huì fó

南無思解脫義佛  
nán wú sī jiě tuō yì fó

南無勝音佛  
nán wú shèng yīn fó

南無梨陀行佛  
nán wú lí tuó xíng fó

南無善義佛  
nán wú shàn yì fó

南無無過佛  
nán wú wú guò fó

南無行善佛  
nán wú xíng shàn fó

南無堅勇精進菩薩  
nán wú jiān yǒng jīng jìn pú sà

南無金剛慧菩薩  
nán wú jīn gāng huì 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 shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲  
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ cǐ bēi

力，同加救拔。願飲銅等地獄，現受苦眾生，一切罪障，  
lì tóng jiā jiù bā yuàn yǐn tóng dèng dì yù xiàn shòu kǔ zhòng shēng yī qiè zuì zhàng

皆得銷滅。一切眾苦，皆得解脫。從今日去，畢竟不復。  
jiē dé xiāo miè yī qiè zhòng kǔ jiē dé jiě tuō cóng jīn rì qù bì jìng bù fù

墮於地獄。捨地獄生，得淨土生。捨地獄命，得智慧命。  
duò yú dì yù shě dì yù shēng dé jìng tǔ shēng shě dì yù mìng dé zhì huì mìng

四無量心，六波羅蜜，常得現前。四無礙辯，六神通力，  
sì wú liàng xīn liù bō luó mì cháng dé xiàn qián sì wú ài biàn liù shén tōng lì  
如意自在。出地獄道，得涅槃道。等與如來，俱成正覺。  
rú yì zì zài chū dì yù dào dé niè pán dào děng yǔ rú lái jù chéng zhèng jué

Once again we take refuge in the Three Jewels of the ten directions and all space. We pray that through the power of their compassion, they will save and protect all beings. May sentient beings now suffering in the hell of drinking molten copper extinguish their offenses and hindrances and be liberated from all sufferings. From today onward, we pray that they will never return to hell. May they be freed from rebirth in hell and be reborn in the Pure Land. May they be freed from the life in hell and attain the life of wisdom. May they constantly cultivate the four immeasurable states of mind and the six paramitas. May they attain the four unobstructed eloquences [in debate], the six supernatural powers, and freedom of self-mastery. May they be freed from the realm of hell, achieve nirvana, and attain supreme enlightenment together with the Tathagatha.

為刀兵銅釜等地獄禮佛第三十

Chapter 30 : Paying Homage to the Buddha On Behalf on Sentient Beings in the Hell of Weapons

今日道場，同業大眾。重復至誠，普為十方，盡虛空界，  
jīn rì dào chǎng tóng yè dà zhòng zhòng fù zhì chéng pǔ wéi shí fāng jìn xū kōng jiè  
一切地獄；想地獄，黑砂地獄，釘身地獄，火井地獄，石  
yī qiè dì yù xiǎng dì yù hēi shā dì yù dīng shēn dì yù huǒ jǐng dì yù shí  
白地獄，沸砂地獄，刀兵地獄，飢餓地獄，銅釜地獄，如  
jiù dì yù fèi shā dì yù dāo bīng dì yù jī è dì yù tóng fǔ dì yù rú  
是等無量地獄，今日現受苦眾生。我等今日，以菩提心  
shì děng wú liàng dì yù jīn rì xiàn shòu kǔ zhòng shēng wǒ děng jīn rì yǐ pú tí xīn  
力，普為歸依世間，大慈悲父。  
lì pǔ wéi guī yī shì jiān dà cǐ bēi fù

In today's Dharma assembly, we, who have common karma, sincerely pay homage on behalf of those in the hells of the ten

directions and all space—those in the hell of imagination, hell of black sand, hell of body-pinning, hell of fire-wells, hell of stone-mortar, hell of boiling sand, hell of swords and soldiers, hell of famine, hell of copper weapons, and other such countless hells. Today, with the bodhi mind, we take refuge in 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 shī jiā móu ní fó

南無華藏佛

nán wú huá cáng fó

南無妙光佛

nán wú miào guāng fó

南無樂說佛

nán wú lè shuō fó

南無善濟佛

nán wú shān jì fó

南無眾王佛

nán wú zhòng wáng fó

南無離畏佛

nán wú lí wèi fó

南無辯才日佛

nán wú biàn cái rì fó

南無名聞佛

nán wú míng wén fó

南無寶月明佛

nán wú bǎo yuè míng fó

南無上意佛

nán wú shàng yì fó

南無無畏佛

nán wú wú wèi fó

南無大見佛

nán wú dà jiàn fó

南無梵音佛

nán wú fàn yīn fó

南無善音佛

nán wú shān yīn fó

南無慧濟佛

nán wú huì jì fó

南無無等意佛

nán wú wú děng yì fó

南無金剛軍佛

nán wú jīn gāng jūn fó

南無菩提意佛

nán wú pú tí yì fó

南無樹王佛

nán wú shù wáng fó

南無槃陀音佛

nán wú pán tuó yīn fó

南無福德力佛

nán wú fú dé lì fó

南無勢德佛

nán wú shī dé fó

南無聖愛佛

nán wú shèng ài fó

南無勢行佛

nán wú shī xíng fó

南無琥珀佛  
nán wú hǔ pō fó

南無樂知佛  
nán wú lè zhī fó

南無棄陰蓋菩薩  
nán wú qì yīn gài pú sà

南無寂根菩薩  
nán wú jì gēn 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 shì yīn pú sà

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

力，同加救護，願刀兵等一切地獄，眷屬等獄，受苦眾  
lì tóng jiā jiù hù yuàn dāo bīng děng yī qiè dì yù juàn shǔ děng yù shòu kǔ zhòng

生，今日即得解脫。一切眾苦，永得除斷。離地獄緣，  
shēng jīn rì jí dé jiě tuō yī qiè zhòng kǔ yǒng dé chú duàn lí dì yù yuán

得智慧生。憶地獄苦，發菩提心。行菩薩行，不休不息。  
dé zhì huì shēng yì dì yù kǔ fá pú tí xīn xíng pú sà xíng bù xiū bù xī

入一乘道，滿十地行。皆以神力，還接一切。同坐道場，  
rù yī chéng dào mǎn shí dì xíng jiē yǐ shén lì hái jiē yī qiè tóng zuò dào chǎng

俱登正覺。  
jù dēng zhèng jué

Once again, we prostrate sincerely to the Three Jewels in the ten directions and all space. We pray that through the power of their compassion, they will save and protect all beings. May all those who are suffering in the hell of swords and soldiers and other such hells be liberated, and may their sufferings be forever extinguished. After being freed from hell, may they attain the life of wisdom. May they remember the sufferings of hell and constantly give rise to the bodhi mind. May they enter the Mahayana path and perfect the ten grounds of the bodhisattva. With their spiritual power, may they receive all sentient beings. Gathering together at the place of cultivation, may they all attain supreme enlightenment.

為火城刀山等地獄禮佛第三十一

Chapter 31 : Paying Homage to the Buddha on Behalf of Sentient Beings in the Hells of the Flaming City and Sword Mountain

今日道場，同業大眾。重復至誠，普為十方，盡虛空界，  
jīn rì dào chǎng tóng yè dà zhòng zhòng fù zhì chéng pǔ wéi shí fāng jìn xū kōng jiè  
一切地獄；火城地獄，石窟地獄，湯澆地獄，刀山地  
yī qiè dì yù huǒ chéng dì yù shí kū dì yù tāng jiāo dì yù dāo shān dì  
獄，虎狼地獄，鐵床地獄，熱風地獄，吐火地獄，如是  
yù hǔ láng dì yù tiě chuáng dì yù rè fēng dì yù tǔ huǒ dì yù rú shì  
等無量無邊，眷屬等獄，今日受苦眾生。我等以菩提  
děng wú liàng wú biān juàn shǔ děng yù jīn rì shòu kǔ zhòng shēng wǒ děng yǐ pú tí  
心力，普為歸依世間，大慈悲父。  
sīn lì pǔ wéi guī yī shì jiān dà cí bēi fù

In today's Dharma assembly, we, who have common karma, sincerely pay homage on behalf of sentient beings suffering in the hells of the ten directions and all space—the hell of flaming city, hell of stone caves, hell of boiling water, hell of sword-mountain, hell of tiger and wolf, hell of iron beds, hell of hot wind, hell of hot flame, and other such countless and boundless hells. With the power of the bodhi mind, we take refuge in 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 shì jiā móu ní fó

南無雷音雲佛  
nán wú léi yīn yún fó

南無善愛目佛  
nán wú shàn ài mù fó

南無善智佛  
nán wú shàn zhì fó

南無具足佛  
nán wú jù zú fó

南無德積佛  
nán wú dé jī fó

南無大音佛  
nán wú dà yīn fó

南無法相佛

nán wú fǎ xiāng fó

南無智音佛

nán wú zhì yīn fó

南無虛空佛

nán wú xū kōng fó

南無祠音佛

nán wú cí yīn fó

南無慧音差別佛

nán wú huì yīn chā bié fó

南無功德光佛

nán wú gōng dé guāng fó

南無聖王佛

nán wú shèng wáng fó

南無眾意佛

nán wú zhòng yì fó

南無辯才輪佛

nán wú biàn cái lún fó

南無善寂佛

nán wú shàn jī fó

南無月面佛

nán wú yuè miàn fó

南無日名佛

nán wú rì míng fó

南無無垢佛

nán wú wú gòu fó

南無功德集佛

nán wú gōng dé jí fó

南無華德相佛

nán wú huá dé xiāng fó

南無辯才國佛

nán wú biàn cái guó fó

南無寶施佛

nán wú bǎo shī fó

南無愛月佛

nán wú ài yuè fó

南無不高佛

nán wú bú gāo fó

南無慧上菩薩

nán wú huì shàng pú sà

南無常不離世菩薩

nán wú cháng bú lí shì 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 shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲

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

力，同加攝受。願刀山等地獄，今日現受苦眾生，即得

lì tóng jiā shè shòu yuàn dāo shān děng dì yù jīn rì xiàn shòu kǔ zhòng shēng jí dé

解脫。乃至十方不可說一切地獄，現受苦、當受苦、一

jiě tuō nǎi zhì shí fāng bù kě shuō yī qiè dì yù xiàn shòu kǔ dāng shòu kǔ yī

切眾生，願以佛力、法力、菩薩力、賢聖力，令諸眾生，  
ciè jhōng shēng yuàn yǐ fó lì fǎ lì pú sà lì xián shèng lì lǐng jū zhōng shēng

同得解脫。永斷十方諸地獄業。  
tóng dé jiè tuō yǒng duàn shí fāng jū dì yù yè

Once again we prostrate sincerely to the Three Jewels in the ten directions and all space. We pray that through the power of their compassion, they will receive all beings. We pray that all sentient beings who are suffering in the hell of sword mountain and all other hells will be liberated today. Through the power of the Buddha, the Dharma, the bodhisattvas, saints, and sages, may all sentient beings who are suffering and will be suffering in the hells of the ten directions be liberated and their karma of hell be forever eradicated.

從今以去，至于道場，畢竟不復墮於三途。捨身受身，  
cóng jīn yǐ qù zhī yú dào chǎng bǐ jìng bù fù duò yú sān tú shě shēn shòu shēn

常值諸佛，具足智慧，清淨自在。勇猛精進，不休不息。  
cháng zhí zhū fó jù zú zhī huì cīng jìng zì zài yǒng měng jīng jìn bù xiū bù xī

乃至進脩滿十地行，登金剛心，入種智果。以佛神力，  
nǎi zhī jìn xiū mǎn shí dì xíng dēng jīn gāng xīn rù zhǒng zhī guǒ yǐ fó shén lì

隨心自在。  
suí xīn zì zài

From today until they attain buddhahood, may they never return to the three evil destinies. During the cycle of birth and death, may they always meet with the Buddhas, be replete in wisdom, achieve purity and self-mastery. May they zealously and incessantly cultivate the ten stages of the bodhisattva's conduct, attain the vajra mind and omniscience. Relying on the Buddha's spiritual power, may they attain self-mastery at will.

為餓鬼道禮佛第三十二

Chapter 32 : Paying homage to the Buddha On Behalf of Sentient Beings in the Realm of Hungry Ghosts

今日道場，同業大眾。重復至誠五體投地，普為十方  
jīn rì dào chǎng tóng yè dà zhòng zhòng fù zhì chéng wǔ tǐ tóu dì pǔ wéi shí fāng  
盡虛空界，一切餓鬼道，餓鬼神等，一切餓鬼，各及眷  
jìn xū kōng jiè yī qiè è guǐ dào è guǐ shén děng yī qiè è guǐ gè jí juàn  
屬。我等今日，以菩提心力，普為歸依世間，大慈悲父。  
shǔ wǒ děng jīn rì yǐ pú tí sīn lì pǔ wéi guī yī shì jiān dà cí bēi fù

In today's Dharma assembly, we, who have common karma, sincerely prostrate on behalf of all the hungry ghosts and their families in the ten directions and all space. With the power of the bodhi mind, we take refuge in 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 shì jiā móu ní fó

南無師子力佛  
nán wú shī zǐ lì fó

南無自在王佛  
nán wú zì zài wáng fó

南無無量淨佛  
nán wú wú liàng jìng fó

南無等定佛  
nán wú děng dìng fó

南無不壞佛  
nán wú bù huài fó

南無滅垢佛  
nán wú miè gòu fó

南無不失方便佛  
nán wú bù shī fāng biàn fó

南無無憍佛  
nán wú wú ráo fó

南無妙面佛  
nán wú miào miàn fó

南無智制住佛  
nán wú zhì zhì zhù fó

南無法師王佛  
nán wú fǎ shī wáng fó

南無大天佛  
nán wú dà tiān fó

南無深意佛  
nán wú shēn yì fó

南無無量佛  
nán wú wú liàng fó

南無法力佛  
nán wú fǎ lì fó

南無世供養佛  
nán wú shì gòng yǎng fó

南無華光佛  
nán wú huā guāng fó

南無三世供佛  
nán wú sān shì gòng fó

南無應日藏佛  
nán wú yīng rì cáng fó

南無天供養佛  
nán wú tiān gòng yǎng fó

南無上智人佛  
nán wú shàng zhì rén fó

南無真髻佛  
nán wú zhēn jì fó

南無信甘露佛  
nán wú xìn gān lóu fó

南無金剛佛  
nán wú jīn gāng fó

南無堅固佛  
nán wú jiān gù fó

南無藥王菩薩  
nán wú yào wáng pú sà

南無藥上菩薩  
nán wú yào shàng 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 shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲  
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ cǐ bēi

力，同加攝受。願東西南北，四維上下，盡十方界，一  
lì tóng jiā shè shòu yuàn dōng xī nán běi sì wéi shàng xià jìn shí fāng jiè yī

切餓鬼道，一切餓鬼神，各及眷屬。一切餓鬼，各及眷  
qiè è guǐ dào yī qiè è guǐ shén gè jí juàn shǔ yī qiè è guǐ gè jí juàn

屬。一切罪障，皆得消滅。一切眾苦，皆得解脫。身心  
shǔ yī qiè zuì zhàng jiē dé xiāo miè yī qiè zhòng kǔ jiē dé jiě tuō shēn sīn

清涼，無復熱惱。身心飽滿，無復飢渴。得甘露味，開  
cīng liáng wú fù rè nǎo shēn sīn bǎo mǎn wú fù jī kě dé gān lóu wèi kāi

智慧眼。  
zhì huì yǎn

Once again, we take refuge in the Three Jewels in the ten directions and all space. We pray that through the power of their compassion, they will receive all beings. May all the offenses and hindrances of all hungry ghosts and their families of all directions be eradicated. May they be liberated from all suffering. May their bodies and minds be

purified and refreshed. May they be free from burning afflictions, be content in body and mind, and be free from hunger and thirst. May they enjoy the sweet dew of the Dharma and open their Dharma eye.

四無量心，六波羅蜜，常得現前。四無礙智，六神通力，  
sì wú liáng xīn, liù bō luó mì, cháng dé xiàn qián. sì wú ài zhì, liù shén tōng lì,  
如意自在，離餓鬼道，入涅槃道，等與諸佛，俱成正覺。  
rú yì zì zài, lí è guǐ dào, rù niè pán dào, děng yǔ zhū fó, jù chéng zhèng jué.

May they practice the four immeasurable states of mind and the six paramitas. May they attain the four unobstructed wisdoms (omniscience), six supernatural powers, and self-mastery. May they be freed from the realm of hungry ghosts, achieve nirvana, and attain supreme enlightenment together with all the Buddhas.

為畜生道禮佛第三十三

Chapter 33 : Paying Homage to the Buddha On behalf of Sentient Beings in the Realm of Animals

今日道場，同業大眾。重復運心，五體投地，普為東南  
jīn rì dào chǎng, tóng yè dà zhòng. zhòng fù yùn xīn, wú tǐ tóu dì, pǔ wéi dōng nán  
西北，四維上下，如是十方，盡虛空界，一切畜生道，  
xī běi, sì wéi shàng xià, rú shì shí fāng, jìn xū kōng jiè, yī qiè chù shēng dào,  
四生眾生；若大若小，水陸空界，一切眾生，各及眷  
sì shēng zhòng shēng; ruò dà ruò xiǎo, shuǐ lù kōng jiè, yī qiè zhòng shēng, gè jí juān  
屬。我等今日，以慈悲心力，普為歸依世間，大慈悲父。  
shǔ. wǒ děng jīn rì, yǐ cǐ bēi xīn lì, pǔ wéi guī yī shì jiān, dà cǐ bēi fù.

In today's Dharma assembly, we, who have common karma, prostrate on behalf of the animals of all directions and their relatives from four forms of birth, large or small, living in the water, land, and air. With the power of a compassionate mind, we take refuge in 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 shī jiā móu ní fó

南無寶肩明佛  
nán wú bǎo jiān míng fó

南無梨陀步佛  
nán wú lí tuó bù fó

南無隨日佛  
nán wú suí rì fó

南無清淨佛  
nán wú qīng jìng fó

南無明力佛  
nán wú míng lì fó

南無功德聚佛  
nán wú gōng dé jù fó

南無具足德佛  
nán wú jù zú dé fó

南無師子行佛  
nán wú shī zǐ xíng fó

南無高出佛  
nán wú gāo chū fó

南無華施佛  
nán wú huá shī fó

南無珠明佛  
nán wú zhū míng fó

南無蓮華佛  
nán wú lián huá fó

南無愛智佛  
nán wú ài zhì fó

南無槃陀嚴佛  
nán wú pán tuó yán fó

南無不虛行佛  
nán wú bù xū xíng fó

南無生法佛  
nán wú shēng fǎ fó

南無相明佛  
nán wú xiāng míng fó

南無思惟樂佛  
nán wú sī wéi lè fó

南無樂解脫佛  
nán wú lè jiě tuō fó

南無知道理佛  
nán wú zhī dào lǐ fó

南無常精進菩薩  
nán wú cháng jīng jìn pú sà

南無不休息菩薩  
nán wú bù xiū xiǐ pú sà

南無地藏菩薩  
nán wú dì cāng 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  
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ cǐ bēi

力，同加攝受。願東西南北，四維上下，盡虛空界，一  
lì tóng jiā shè shòu yuàn dōng xī nán běi sì wéi shàng xià jìn xū kōng jiè yī

切畜生道，四生眾生，各及眷屬；一切罪障，皆得銷

ciè chù shēng dào sì shēng zhòng shēng gè jí juàn shǔ yí ciè zuì zhàng jiē dé xiāo

滅。一切眾苦，皆得解脫。同捨惡趣，俱得道果。身心

miè yí ciè zhòng kǔ jiē dé jiě tuō tóng shě è cù jù dé dào guǒ shēn sīn

安樂，如第三禪。四無量心，六波羅蜜，常得現前。

ān lè rú dì sān chán sì wú liàng sīn liù bō luó mì cháng dé xiàn qián

Once again we take refuge in the Three Jewels in the ten directions and all space. We pray that through the power of their compassion, they will receive all beings. We pray that the offenses and hindrances of the animals and the four forms of life in all directions and all space will be eradicated. May they be liberated from all their suffering. May they be freed from the evil destinies and attain buddhahood. May their minds and bodies be peaceful and happy like those in the third dhyana stage (one of the heavens). May they always practice the four immeasurable states of mind and the six paramitas.

四無礙智，六神通力，如意自在。離畜生道，入涅槃道。

sì wú ài zhì liù shén tōng lì rú yì zì zài lí chù shēng dào rù niè pán dào

登金剛心，成等正覺。

dēng jīn gāng sīn chéng děng zhèng jué

May they attain the four unobstructed wisdoms (omniscience), the six supernatural powers, and self mastery. May they be freed from the realm of animals, enter nirvana, attain the vajra mind and supreme enlightenment.

為六道發願第三十四

Chapter 34 : Praying on behalf of Sentient Beings in the Six existences

我等以今奉為諸天、諸仙、龍神八部禮佛功德因緣，

wǒ děng yǐ jīn fèng wéi zhū tiān zhū xiān lóng shén bā bù lǐ fó gōng dé yīn yuán

願十方盡虛空界，四生六道，窮未來際，一切眾生；

yuàn shí fāng jìn xū kōng jiè sì shēng liù dào qióng wèi lái jì yī qiè zhòng shēng

Through the merits of paying homage to the Buddha, on behalf on all the heavenly beings, immortals, and eight groups of dragon and spirits, we pray that all sentient beings in the ten directions and all space, four forms of birth, the six existences, past, present, and future,

從今日去，至于菩提。不復枉誤形骸，受諸楚毒；不

cóng jīn rì qù zhì yú pú tí bù fù wǎng wù xíng hái shòu zhū chǔ dú bù

復造十惡五逆，更入三途。承今禮佛功德因緣，各得

fù zào shí è wǔ nì gēng rù sān tú chéng jīn lǐ fó gōng dé yīn yuán gè dé

菩薩摩訶薩，淨身口業。各得菩薩摩訶薩大心。大地

pú sà mó hē sā jìng shēn kǒu yè gè dé pú sà mó hē sā dà xīn dà dì

心，生諸善根。大海心，受持諸佛智慧大法。

xīn shēng zhū shàn gēn dà hǎi xīn shòu chí zhū fó zhì huì dà fǎ

from today until they attain buddhahood, do not repeat the ten evil deeds and five rebellious acts (patricide, matricide, killing an arhat, shedding the blood of a Buddha, and destroying the harmony of the sangha) that cause suffering in the three evil destinies. Through the merits of paying homage to the Buddhas, we pray that all sentient beings will attain the bodhisattva mahasattva's purity of body, speech, and mind karma. May they attain the great mind of the bodhisattva mahatssava, the great mind of the world, and give rise to all good roots. May their mind be like the great sea, receiving and upholding the great Dharma wisdom of all Buddhas.

須彌山心，令一切安住無上菩提。摩尼寶心，遠離煩

syū mí shān sīn lǐng yī qiè ān zhù wú shàng pú tí mó ní bǎo sīn yuǎn lí fán

惱。金剛心，決定諸法。堅固心，眾魔外道不能沮壞。

nǎo jīn gāng sīn jyué dìng zhū fǎ jiān gù sīn zhòng mó wài dào bú néng jǔ huài

蓮華心，一切諸法所不能染。優曇鉢<sup>(bo)</sup>華心，一切劫中

lián huá sīn yī qiè zhū fǎ suǒ bú néng rǎn yōu tán (bo) huá sīn yī qiè jié zhōng

難得值遇。淨日心，除滅一切愚癡瞠障。虛空心，一切

nán dé zhí yù jìng rì sīn chú miè yī qiè yú chī yī zhàng xū kōng sīn yī qiè

眾生無能量者。

zhòng shēng wú néng liàng zhě

May their mind be like Mount Sumeru, enabling all beings to calmly abide in supreme bodhi. May their mind be like the Mani pearl (wish-fulfilling pearl), freeing them from all afflictions. May they have the vajra mind, with a firm determination on all Dharmas. May they have a firm mind that cannot be destroyed by the maras (devils) and outsiders' teachings. May their mind be like the lotus flower that cannot be defiled by all dharmas. May their mind be like the Udumbara tree (It produces fruit without flowers once in three thousand years. Once in a very long period of time, it is said to flower, hence symbolizing the rare appearance of a Buddha) that is difficult to be encountered in countless kalpas. May their mind be like the pure sun, eradicating all ignorance and hindrances. May their mind be like the empty space that cannot be measured by all sentient beings.

又願四生六道，一切眾生，從今日去，思量識性，思量

yòu yuàn sì shēng liù dào yī qiè zhòng shēng cóng jīn rì qù sī liang shì xìng sī liang

決信解性。棄捐調戲，常思法語。所有皆施，心無愛惜。

jué sīn jiě xìng qì juān tiáo xì cháng sī fǎ yǔ suǒ yǒu jiē shī sīn wú ài xī

心心勇猛，不懷怯弱。所脩功德，悉施一切。不還邪道，

sīn sīn yǒng měng bú huái qiè ruò suǒ xiū gōng dé sī shī yī qiè bú hái xié dào

專心一向。見善如化，見惡如夢。捨離生死，速出三界。

zhuān sīn yī xiàng jiàn shàn rú huà jiàn è rú mèng shě lí shēng sǐ sù chū sān jiè

明了觀察，甚深妙法。各得供養，一切諸佛，

míng le guān chá shēn shēn miào fǎ gè dé gòng yǎng yī qiè zhū fó

Next, we pray that from today onward, all sentient beings contemplate the nature of their consciousness and the nature of their faith and understanding. May they always think about the words of the Dharma and renounce frivolous activities. May they generously practice dana without attachment. May they have a fearless and zealous mind. May they transfer all the merits and virtues they have cultivated. May they focus on the Mahayana and not turn to deviant teachings. May they view virtue as illusive, and view evil as dreams. May they escape the cycle of birth and death and the three realms. (realm of desire, form, formlessness). May they understand and perceive the profound and wonderful Dharma. May they make offerings to all the Buddhas.

供養眾具，皆悉滿足。各得供養，一切尊法，供養眾具，  
gōng yǎng zhòng jù jìe sī mǎn zú gè dé gōng yǎng yī qiè zūn fǎ gōng yǎng zhòng jù  
皆悉滿足。各得供養，一切菩薩，供養眾具，皆悉滿足。  
jìe sī mǎn zú gè dé gōng yǎng yī qiè pú sǎ gōng yǎng zhòng jù jìe sī mǎn zú  
各得供養，一切賢聖，供養眾具，皆悉滿足。若有後流  
gè dé gōng yǎng yī qiè xián shèng gōng yǎng zhòng jù jìe sī mǎn zú ruò yǒu hòu liú  
一切眾生，異我等今日願界者，皆悉令入大願海中，  
yī qiè zhòng shēng yì wǒ děng jīn rì yuàn jiè zhě jìe sī lìng rù dà yuàn hǎi zhōng  
即得成就功德智慧。以佛神力，隨心自在，等與如來，  
jí dé chéng jiù gōng dé zhì huì yǐ fó shén lì suí xīn zì zài děng yǔ rú lái  
俱成正覺。  
jù chéng zhèng jué

May they make offerings of the supreme Dharma to all beings, to all the bodhisattvas and all the saints and sages so that they will all be satisfied. May all future sentient beings who don't have the same vows as ours enter the sea of great vows, immediately obtain merits and wisdom. Through the supernatural power of the Buddha, may we achieve self-mastery and attain the same supreme enlightenment as the Tathagata.

警念無常第三十五

Chapter 35 : Be Cautiously Mindful of Impermanence

今日道場，同業大眾。相與已得，為六道禮懺發願竟。  
jīn rì dào chǎng, tóng yè dà zhòng xiāng yǔ yǐ dé, wéi liù dào lǐ chàn fā yuàn jìng.  
次復應須悟世無常。夫三世罪福，因果相生，惻然在  
cì fù yīng xū wù shì wú cháng. fū sān shì zuì fú, yīn guo xiāng shēng, cè rán zài  
心，慮不斯隔。常謂影響相符，乃可胡越。善惡之致，  
sīn lǚ bú sī gé. cháng wèi yǐng xiāng xiāng fú, nǎi kě hú yuè. shàn è zhī zhì,  
非可得而舛也。唯願大眾，覺悟無常。勤脩行業，以自  
fēi kě dé ér chuǎn yě. wéi yuàn dà zhòng, jué wù wú cháng. qín xiū xíng yè, yǐ zì  
資身。勿生懈怠，而不努力。  
zī shēn wù shēng xiè dài, ér bú nǔ lì

In today's Dharma assembly, we, who have common karma, have made repentance and vows on behalf of all beings in the six existences. We should now realize that the world is impermanent and be mindful that the offences and blessings of the three realms follow the law of causality. Doing good deeds results in blessings while doing bad deeds results in retribution. This law of cause and effect is unchangeable. We therefore pray that all sentient beings will realize impermanence, diligently and ceaselessly cultivate good karma without ever being slothful.

智者常歎，假使千萬億歲，受五欲樂，終不得免三惡  
zhì zhě cháng tàn, jiǎ shǐ qiān wàn yì suì, shòu wú yù lè, zhōng bú dé miǎn sān è  
道苦。況我百年而不得半，於此促期，那得自寬？且  
dào kǔ. kuàng wǒ bǎi nián ér bú dé bàn, yú cǐ cù qī, nà dé zì kuān? qiě  
世間幻惑，終歸磨滅。有者皆盡，高者亦墜。合會有離，  
shì jiān huàn huò, zhōng guī mó miè. yǒu zhě jiē jìn, gāo zhě yì zhuì. hé huì yǒu lí,  
生必應死。父母兄弟，妻子眷屬，愛徹骨髓。當捨壽時，  
shēng bī yīng sǐ. fù mǔ xiōng dì, qī zǐ juān shǔ. ài chè gǔ suǐ. dāng shě shòu shí,  
不得相代。  
bú dé xiāng dài

The wise ones always say that even if one were to live for millions of years but indulged in the five desires (wealth, sex, food, fame, and sleep), one would not escape the three evil destinies. Since our lifespan is short, we should not be lax. Moreover, the world is illusive and impermanent. What we possess will be lost, and what goes up will come down. Gatherings are followed by separations, and birth is followed by death. Not even our loved ones, our fathers, mothers, siblings, spouses, and relatives, can substitute for us at the time of our death.

重官厚祿，榮華豪貴，錢財寶物，亦不能延人之壽  
zhòng guān hòu lù róng huá háo guì qián cái bǎo wù yì bú néng yán rén jǐ shòu  
命；亦不可以言辭飲食，求囑脫者。無形之對，誰能  
mìng yì bú kě yǐ yán cí yǐn shí qiú hǔ tuō zhě wú xíng zhī duì shéi néng  
留者？經云：死者，盡也。氣絕神逝，形骸蕭索。人物  
liú zhě jīng yún sǐ zhě jìn yě qì jué shén shì xíng hái xiāo suǒ rén wù  
一統，無生不終。而捨命時，受大苦惱。內外六親，圍  
yī tǒng wú shēng bú zhōng ér shě mìng shí shòu dà kǔ nǎo nèi wài liù qīn wéi  
繞號哭。死者惶怖，莫知依投？身虛體冷，氣將欲  
rào hào kū sǐ zhě huāng bù mò zhī yī tóu shēn xū tǐ lěng qì jiāng yù  
盡；見先所作，善惡報相，森然在目。  
jìn jiàn xiān suǒ zuò shàn è bào xiāng sēn rán zài mù

High official position and glory, wealth and treasures, cannot prolong our lives. We cannot seek liberation just by giving up food and drink. The sutra says that death signifies the end of life. After the last breath, the consciousness leaves the body. Both sentient beings and non-sentient beings are subject to death. At the time of death, one experiences great suffering, and all the relatives stand around and weep. The dying person is terrified because he does not know what to rely on. At the last breath one witnesses the retributive good and evil deeds of the past.

其脩善者，天神扶衛。其行惡者，牛頭驅逐。獄卒羅刹，  
cí siū shàn jhè tiān shén fú wèi cí xíng è jhè niú tóu cyū jhú yù zú luó chà  
 永無寬恕。慈親孝子，不能相救。夫妻恩愛，相看就盡。  
yǒng wú kuān shù cíh cīn xiào zih bú néng xiāng jiù fū cī ēn ài xiāng kàn jiù jìn  
 風刀解身，苦不可言，死者爾時，肝膽寸裂。無量痛惱，  
fēng dāo jiě shēn kǔ bú kě yán sǐh jhè èr shíh gān dǎn cùn liè wú liàng tòng nǎo  
 一時同集。神識周悞，如狂如醉。決欲起一念善，作一  
yí shíh tóng jí shén shíh zhōu wù rú kuáng rú zuì jué yù qǐ yí niàn shàn zuò yí  
 毫福。懷恨在心，不復能得。如是苦惱，無人代受。  
háo fú huái hèn zài sīn bú fù néng dé rú shíh kǔ nǎo wú rén dài shòu

The heavenly spirits will escort those who have done good deeds. The ox-headed warden of hell will capture those who have done evil deeds. The jailers and raksasas will never show forgiveness. Neither filial children nor loving spouses can rescue them. Knives pierce their bodies and their suffering is indescribable. At that time, the organs of the dying break down and the suffering is intense. One's consciousness is confused and terrified, like being drunk. One wishes to give rise to one good thought or cultivate one good deed, but is unable to do so because the mind is full of anger and hatred. No one can substitute for these sufferings.

涅槃經言：死者於險難處，無有資糧。去處懸遠，又  
niè pán jīng yán sǐh jhè yú xiǎn nán chù wú yǒu zī liáng qū chù xuán yuǎn yòu  
 無伴侶。晝夜常行，無有邊際。深邃幽闇，無有光明。  
wú bàn lǚ zhòu yè cháng xíng wú yǒu biān jì shēn suī yōu àn wú yǒu guāng míng  
 入無遮止，到不得脫。生不脩福，死歸苦處，愁毒辛酸，  
rù wú zhē zhǐ dào bú dé tuō shēng bú xiū fú sǐh guī kǔ chù chóu dú sīn suān  
 不可療治。非是惡色，令人怖畏。  
bú kě liáo zhì fēi shíh è sè líng rén bù wèi

The *Nirvana Sutra* says that at death one travels through a long and treacherous path (to hell) without food and company, meandering continuously through the dark and unending path without hope of escape. Those who do not cultivate blessings during life will end in the evil destinies after death. Their worries and sufferings cannot be

relieved. The hells are filled with evil and fearful sights.

今日道場，同業大眾。生死果報，如環無窮。孤魂獨逝，  
jīn rì dào chǎng tóng yè dà zhòng shēng sǐ guǒ bào rú huán wú qióng gū hún dú shì  
無人見者。不可尋覓，不可物寄。唯各努力，捍勞忍苦。  
wú rén jiàn zhě bù kě xún mì bù kě wù jì wéi gè nǔ lì hàn láo rěn kǔ  
勤脩四等，六波羅蜜，以為獨逝諸趣之資，莫以強健  
qín xiū sì děng liù bō luó mì yǐ wéi dú shì zhū qù zhī zī mò yǐ qiáng jiàn  
而自安心。宜各至心，等一痛切。五體投地，歸依世間，  
ér zì ān xīn yī gè zhì xīn děng yī tòng qiè wǔ tǐ tóu dì guī yī shì jiān  
大慈悲父。  
dà cǐ bēi fù

In today's Dharma assembly, we, who have common karma, realize that the retributions of birth and death cycle endlessly. The solitary ghost dies alone, cannot rely on anything, and no one can find him. Knowing this, we should work hard, tolerate all hardships, diligently cultivate the four immeasurable states of mind and the six paramitas. We must not falsely think that we can be complacent because we are still healthy. We sincerely prostrate and take refuge in 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 shì jiā móu ní fó

南無多聞海佛  
nán wú duō wén hǎi fó

南無持華佛  
nán wú chí huá fó

南無不隨世佛  
nán wú bù suí shì fó

南無喜眾佛  
nán wú xǐ zhòng fó

南無孔雀音佛  
nán wú kǒng què yīn fó

南無不退沒<sup>(mo)</sup>佛  
nán wú bù tuì mò fó

南無斷有愛垢佛  
nán wú duàn yǒu ài gòu fó

南無威儀濟佛  
nán wú wēi yí jì fó

南無無動佛  
nán wú wú dòng fó

南無諸天流布佛  
nán wú zhū tiān liú bù fó

南無寶步佛  
nán wú bǎo bù fó

南無華手佛  
nán wú huá shǒu fó

南無威德佛  
nán wú wēi dé fó

南無破怨賊佛  
nán wú pò yuàn zéi fó

南無富多聞佛  
nán wú fù duō wén fó

南無妙國佛  
nán wú miào guó fó

南無華明佛  
nán wú huá míng fó

南無師子智佛  
nán wú shī zǐ zhì fó

南無月出佛  
nán wú yuè chū fó

南無滅闇佛  
nán wú miè àn 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

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲

力，同加覆護。願今日道場，同懺悔者，從今日去，乃

至菩提，一切罪因，無量苦果，悉得斷除。煩惱結業，

畢竟清淨。諸佛法會，常得身預。行菩薩道，自在受生。

四等六度，如說脩行。四辯六通，無不滿足。

Once again, we prostrate sincerely to the Three Jewels in the ten directions and all space. We pray that through the power of their compassion, they will protect all beings. In today's Dharma assembly, we, who make repentance together, pray that from today until reaching enlightenment, all offenses and immeasurable retributive sufferings will be eradicated, and all afflictions and karma will be cleansed. May we personally attend all the Dharma assemblies. May we cultivate the bodhisattva path and be reborn at will. May we diligently cultivate the four immeasurable states of mind, the six paramitas, and perfect the four eloquences and six supernatural

powers.

百千三昧，應念現前。諸總持門，無不能入。早登道場，  
bǎi qiān sān mèi yīng niàn xiǎn qián zhū zǒng chí mén wú bù néng rù zǎo dēng dào chǎng  
成等正覺。  
chéng děng zhèng jué

May we achieve hundreds and thousands of samadhis, obtain the wisdom of understanding all Dharma methods, and swiftly attain supreme enlightenment.

為執勞運力禮佛第三十六

Chapter 36 : Paying Homage to the Buddha On Behalf of Laborers

今日道場，同業大眾，重復至誠，起慈悲心，無怨親想，  
jīn rì dào chǎng tóng yè dà zhòng zhòng fù zhì chéng qǐ cǐ bēi sīn wú yuàn qīn xiǎng  
普為今日，轉生作熟，執勞隨喜，施工運力，助營福業  
pǔ wéi jīn rì zhuǎn shēng zuò shú zhí láo suí xǐ shī gōng yùn lì zhù yíng fú yè  
者，各及眷屬。  
zhě gè jí juān shǔ

In today's Dharma assembly, we, who have common karma, give rise to a compassionate mind, without discriminating between loved ones and enemies, turn the unfamiliar to the familiar, rejoice in laboring and helping others. We sincerely pay homage on behalf of all laborers and their families,

又為即世牢獄，憂厄困苦，囹圄繫閉，及諸刑罰；念  
yòu wéi jí shì láo yù yōu è kùn kǔ líng yǔ sī bì jí zhū xíng fá niàn  
其處世，雖獲人身，樂少苦多，枷鎖杻械，未嘗離體。  
cí chù shì suī huò rén shēn lè shǎo kǔ duō jiā suǒ niǔ xiè wèi cháng lí tǐ  
或今身造惡，或過去所追，或應免脫，無由自申，重罪  
huò jīn shēn zào è huò guò qù suǒ zhuī huò yīng miǎn tuō wú yóu zì shēn zhòng zuì

分死，無救護者。如是眾生，各及眷屬，（弟子眾等）

fēn sǐ wú jiù hù zhě rú shì zhòng shēng gè jí juàn shǔ dì zǐ zhòng děng

今日，以慈悲心，普為歸依，一切世間，大慈悲父。

jīn rì yǐ cǐ bēi xīn pǔ wéi guī yī yī qiè shì jiān dà cǐ bēi fù

and all prisoners who are subjected to various punishments. We should be mindful that although they were born as humans, they have more sufferings than happiness. Their loss of freedom was caused by their bad deeds of present or past lives. Some of them finished their prison term but were not released due to the negligence of officials. Some of them were sentenced to the death penalty and no one saved them. Today, on behalf of all such sentient beings and their families, we compassionately take refuge in 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 shì jiā móu ní fó

南無次第行佛

nán wú cì dì xíng fó

南無福德燈佛

nán wú fú dé dēng fó

南無音聲治佛

nán wú yīn shēng zhì fó

南無憍曇佛

nán wú jiāo tán fó

南無勢力佛

nán wú shì lì fó

南無身心住佛

nán wú shēn xīn zhù fó

南無善月佛

nán wú shàn yuè fó

南無覺意華佛

nán wú jué yì huā fó

南無上古佛

nán wú shàng jī fó

南無善威德佛

nán wú shàn wēi dé fó

南無智力德佛

nán wú zhì lì dé fó

南無善燈佛

nán wú shàn dēng fó

南無堅行佛

nán wú jiān xíng fó

南無天音佛

nán wú tiān yīn fó

南無安樂佛

nán wú ān lè fó

南無日面佛

nán wú rì miàn fó

南無樂解脫佛

nán wú lè jiě tuō fó

南無戒明佛

nán wú jiè míng fó

南無住戒佛  
nán wú zhù jiè fó

南無無垢佛  
nán wú wú gòu fó

南無師子旛菩薩  
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  
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān bǎo yuàn yǐ cǐ bēi  
力，同加覆護。願今日執勞隨喜者，各及眷屬，從今日  
lì tóng jiā fù hù yuàn jīn rì zhí láo suí xǐ zhě gè jí juān shǔ cóng jīn rì  
去，至於菩提。一切罪障，皆得消滅。一切眾苦，畢竟  
qù zhì pú tí yī qiè zuì zhàng jiē dé xiāo miè yī qiè zhòng kǔ bì jìng  
解脫。壽命延長，身心安樂。永離災厄，無復障惱。發  
jiě tuō shòu mìng yǎn cháng shēn xīn ān lè yǒng lí zāi è wú fù zhàng nǎo fā  
大乘心，脩菩薩行。六度四等，皆悉具足。  
dà chéng xīn xiū pú sà xíng liù dù sì děng jiē xī jù zú

Once again we prostrate sincerely to the Three Jewels in the ten directions and all space. We pray that through the power of their compassion, they will protect all beings. We pray that from today until reaching buddhahood, all the offenses, hindrances, and sufferings of the laborers and their families will be eradicated. May they attain longevity, peace, and happiness, and be forever free from disasters and afflictions. May they give rise to the Mahayana mind, cultivate the bodhisattva path, perfect the four immeasurable states of mind and the six paramitas.

捨生死苦，得涅槃樂。又願天下牢獄，諸餘刑禁，徒囚  
shě shēng sǐ kǔ dé niè pán lè yòu yuàn tiān xià láo yù zhū yú xíng jìn tú qiū  
繫閉，憂厄困苦，諸有疾病，不得自在者，各及眷屬；  
xì bì yōu è kǔ kǔ zhū yǒu jí bìng bú dé zì zài zhě gè jí juān shǔ  
以今為其禮佛功德威力，一切眾苦，皆悉解脫。惡業  
yǐ jīn wéi qí lǐ fó gōng dé wēi lì yī qiè zhòng kǔ jiē xī jiě tuō è yè

對因，畢竟除斷。出牢獄戶，入善法門。壽命無窮，智

duì yīn bì jìng chú duàn chū láo yù hù rù shàn fǎ mén shòu mìng wú qióng zhì

力無盡。身心永樂，如第三禪。

lì wú jìn shēn sīn yǒng lè rú dì sān chán

May they be liberated from the suffering of birth and death and attain the bliss of nirvana. By the power of the merits of paying homage to the Buddhas, may all the sufferings of the prisoners and their families be eradicated and all their evil karma be extinguished. May the resentment and hatred between plaintiffs and defendants be eliminated. After they are released from prison, may they cultivate the excellent Dharma. May they enjoy endless life spans and boundless wisdom. May their bodies and minds be forever peaceful and happy, like those in the third dhyana stage (one of the heavens).

憶牢獄苦，念諸佛恩。改惡脩善，皆發大乘。行菩薩道，

yì láo yù kǔ niàn zhū fó ēn gǎi è xiū shàn jiē fā dà chéng xíng pú sà dào

至金剛際，還復度脫一切眾生。同登正覺，神力自在。

zhì jīn gāng jì hái fù dù tuō yī qiè zhòng shēng tóng dēng zhèng jué shén lì zì zài

May they remember the sufferings of imprisonment and be mindful of the kindness of the Buddhas. May they turn from evil, cultivate good deeds, and give rise to the Mahayana mind. May they cultivate the bodhisattva way until they attain the vajra mind, and return to guide all sentient beings to attain supreme enlightenment, spiritual powers, and self-mastery.

發回向第三十七

Chapter 37 : Transference (Dedication) of Merits

今日道場，同業大眾，已得發心，辦所辦竟。次復應須

jīn rì dào chǎng tóng yè dà zhòng yǐ dé fā xīn bàn suǒ bàn jìng cì fù yīng xū

以前功德，各發回向。何以故爾？

yǐ qián gōng dé gè fā huí xiàng hé yǐ gù ěr

In today's Dharma assembly, we, who have common karma, have

made resolve and accomplished what we set out to accomplish. Now we should dedicate all our merits. Why?

一切眾生，所以不能得解脫者。皆由著於果報，不能  
yī qiè zhòng shēng suǒ yǐ bù néng dé jiě tuō zhě jiē yóu zhe yú guǒ bào bù néng  
捨離。若有片福，一毫之善，能回向者；則於果報，不  
shě lí ruò yǒu piàn fú yí háo zhī shàn néng huí xiàng zhě zé yú guǒ bào bù  
復生著，便得解脫，優遊自在。所以經歎脩行回向，為  
fù shēng zhe biàn dé jiě tuō yōu yóu zì zài suǒ yǐ jīng tàn xiū xíng huí xiàng wéi  
大利益。是故今日，應發回向，兼勸一切不著果報。我  
dà lì yì shì gù jīn rì yīng fā huí xiàng jiān quàn yī qiè bù zhe guǒ bào wǒ  
等相與，先應至心，五體投地，歸命敬禮世間，大慈悲  
děng xiāng yǔ xiān yīng zhì xīn wǔ tǐ tóu dì guī mìng jìng lǐ shì jiān dà cǐ bēi  
父。  
fù

Sentient beings cannot be liberated because they are attached the fruit of their retribution. If we can dedicate even the merits of a single blessing or good deed, and not be attached to the retribution, we will attain liberation and freedom of self-mastery. Therefore the sutra says that if we can dedicate our merits, we will gain great benefits. Therefore, today we should resolve to dedicate our merits without being attached to their retribution and guide others to do so. We sincerely prostrate, make dedication of our lives, and pay homage to 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 shì jiā móu ní fó

南無堅出佛  
nán wú jiān chū fó

南無安闍那佛  
nán wú ān shé nà fó

南無增益佛  
nán wú zēng yì fó

南無香明佛  
nán wú xiāng míng fó

南無違藍明佛  
nán wú wéi lán míng fó

南無念王佛  
nán wú niàn wáng fó

南無蜜鉢(bo)佛  
nán wú mì (bo) fó

南無無礙相佛  
nán wú wú ài xiāng fó

南無信戒佛  
nán wú sìn jiè fó

南無至妙道佛  
nán wú jìh miào dào fó

南無樂實佛  
nán wú lè shíh fó

南無明法佛  
nán wú míng fǎ fó

南無具威德佛  
nán wú jū wēi dé fó

南無至寂滅佛  
nán wú jìh jī miè fó

南無上慈佛  
nán wú shàng cīh fó

南無大慈佛  
nán wú dà cīh fó

南無甘露王佛  
nán wú gān lǒu wáng fó

南無彌樓明佛  
nán wú mí lóu míng fó

南無聖讚佛  
nán wú shèng zàn fó

南無廣照佛  
nán wú guǎng zhào fó

南無文殊師利菩薩  
nán wú wén shū shīh lì pú sà

南無普賢菩薩  
nán wú pǔ xián 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 shìh yīn pú sà

又復歸依，如是十方，盡虛空界，一切三寶。願以慈悲  
yòu fù guī yī rú shì shíh fāng jìn syū kōng jiè yī ciè sān bǎo yuàn yī cīh bēi

力，同加覆護，一切行願，皆得圓滿。今日道場，同業  
lì tóng jiā fù hù yī ciè sīng yuàn jiē dé yuán mǎn jīn rìh dào chǎng tóng yè

大眾。從今日去，至于菩提。行菩薩道，誓莫退還。先  
dà zhòng cóng jīn rìh cū jìh yú pú tí sīng pú sà dào shìh mò tuì hái xiān

度眾生，然後作佛。若未得道，中間猶滯生死者；以  
dù zhòng shēng rán hòu zuò fó ruò wèi dé dào zhōng jiān yóu jìh shēng sīh jìh yī

此願力，令此大眾，在所生處，身口意業，恆自清淨。  
cīh yuàn lì lìng cīh dà zhòng zài suǒ shēng chū shēn kǒu yī yè héng zìh cīng jìng

Once again we prostrate sincerely to the Three Jewels in the ten directions and all space. We pray that through the power of their compassion, they will protect all beings, and fulfill their vows. In today's Dharma assembly, we who have common karma, from today until enlightenment, will practice the bodhisattva way and vow never

to regress. We will first liberate sentient beings before we attain buddhahood. If there are sentient beings who are still mired in the cycle of birth and death, through the power of our vows, we pray that wherever they are born, their physical, verbal, and mental karma will be purified.

常發柔軟心，調和心，不放逸心，寂滅心，真心，不雜  
cháng fā róu ruǎn sīn tiáo hé sīn bú fàng yì sīn jí miè sīn zhēn sīn bú zá  
亂心，無貪惛<sup>(Lin)</sup>心，大勝心，大慈悲心，安住心，歡喜心，  
luàn sīn wú tān sīn dà shèng sīn dà cǐ bēi sīn ān zhù sīn huān xǐ sīn  
先度一切心，守護一切心，守護菩提心，誓等佛心，發  
xiān dù yī qiè sīn shǒu hù yī qiè sīn shǒu hù pú tí sīn shì děng fó sīn fā  
如是等，廣大勝妙之心；專求多聞，脩離欲定，饒益  
rú shì děng guǎng dà shèng miào zhī sīn zhuān qiú duō wén xiū lí yù dìng ráo yì  
安樂。一切眾生，不捨菩提願，同成正覺。  
ān lè yī qiè zhòng shēng bú shě pú tí yuàn tóng chéng zhèng jué

We pray that they may bring forth the gentle mind, peaceful mind, vigorous mind, nirvana mind, true mind, focused mind, generous mind, competent mind, great compassionate mind, abiding mind, joyful mind, mind of liberating all beings, mind of protecting all beings, mind of protecting the bodhi mind, mind of vowing to attain the impartiality of the Buddha, and that they will give rise to all such pervasive and wonderful minds. May they study extensively, cultivate non-attachment, stem their desires, and gain peace and happiness. May all sentient beings never give up their bodhi resolve and together attain supreme enlightenment.

代發回向法

Dedication of Merits on Behalf of Sentient Beings.

今日道場，同業大眾，相與胡跪合掌，心念口言，隨我

jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ hú guì hé zhǎng xīn niàn kǒu yán suí wǒ

今說：十方諸天仙，所有功德業，我今為回向，同歸

jīn shuō shí fāng zhū tiān xiān suǒ yǒu gōng dé yè wǒ jīn wéi huí xiàng tóng guī

正覺道。十方龍鬼神，所有勝善業，我今為回向，同歸

zhèng jué dào shí fāng lóng guǐ shén suǒ yǒu shèng shàn yè wǒ jīn wéi huí xiàng tóng guī

一乘道。十方諸人王，所脩菩提業，我今為回向，同歸

yī chéng dào shí fāng zhū rén wáng suǒ xiū pú tí yè wǒ jīn wéi huí xiàng tóng guī

無上道。

wú shàng dào

In today's Dharma assembly, we who have common karma, kneel, join our palms, follow these words and recite with our mouth and mind: On behalf of all heavenly beings and immortals of the ten directions, we now dedicate all merits and virtues. May we together attain supreme enlightenment. On behalf of all the dragons, ghosts, and spirits of the ten directions, we now dedicate the merits of all good deeds. May we together attain the Mahayana way. On behalf of all the kings of the ten directions, we now dedicate all merits from practicing bodhi. May we together attain the supreme way.

六道眾生類，所有微善業，我今為回向，同歸無上道。

liù dào zhòng shēng lèi suǒ yǒu wēi shàn yè wǒ jīn wéi huí xiàng tóng guī wú shàng dào

十方佛弟子，善來比丘眾，無著四沙門，及求緣覺者。

shí fāng fó dì zǐ shàn lái bī qū zhòng wú zhuó sì shā mén jí qiú yuán jué zhě

隱顯化眾生，明了因緣法，如是兼一切，盡回向佛道。

yīn xiǎn huà zhòng shēng míng le yīn yuán fǎ rú shì jiān yī qiè jìn huí xiàng fó dào

十方諸菩薩，讀誦受持經，入禪出禪者，勸總行眾善。

shí fāng zhū pú sà dú sòng shòu chí jīng rù chán chū chán zhě quàn zǒng xíng zhòng shàn

On behalf of all sentient beings in the six existences, we now dedicate the merits of even small good deeds. May we together attain the supreme Way. We dedicate our merits on behalf of Buddhist disciples of the ten directions, the virtuous sangha, the four groups of shramanas who have no attachment, and those who seek to become pratyekabuddhas. We dedicate our merits on behalf of

sentient beings in the obscure paths, hoping that they may understand the truth of causality. We dedicate our merits on behalf of all the bodhisattvas of the ten directions, those who recite and uphold the sutras, the cultivators of dhyana, urging them to practice all good deeds,

如是等三乘，一切眾德本，盡迴施眾生，同歸無上道。  
rú shì děng sān chéng yī qiè zhòng dé běn jìn huí shī zhòng shēng tóng guī wú shàng dào

天上及人間，聖道諸善業，我今勸回向，同歸無上道。  
tiān shàng jí rén jiān shèng dào zhū shàn yè wǒ jīn quàn huí xiàng tóng guī wú shàng dào

發心及懺悔，自行若勸人，所有微毫福，盡迴施眾生。  
fā xīn jí xiǎn huǐ zì xíng ruò quàn rén suǒ yǒu wēi háo fú jìn huí shī zhòng shēng

眾生不得佛，不捨菩提願，一切成佛盡，然後登正覺。  
zhòng shēng bù dé fó bù shě pú tí yuàn yī qiè chéng fó jìn rán hòu dēng zhèng jué

We dedicate the merits of Three Vehicles (sravaka, pratyeka-buddha, and Mahayana bodhisattva), which are the foundation of all virtues, to sentient beings so that together we will attain the supreme Way. We urge sentient beings in the heavenly and human realms to dedicate the merits of all their good deeds. May we together attain the supreme Way. We should resolve to make repentance, practice ourselves, urge others to practice, and dedicate even the smallest merits to all sentient beings. Even if sentient beings do not attain buddhahood, they should not renounce their bodhi vow to attain supreme enlightenment only after all beings have attained buddhahood.

仰願佛菩薩，無漏諸聖人，此世及後生，惟願見攝受。  
yǎng yuàn fó pú sà wú lòu zhū shèng rén cǐ shì jí hòu shēng wéi yuàn jiàn shè shòu

今日道場，同業大眾，相與至心，五體投地，奉為國王  
jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ zhì xīn wǔ tǐ tóu dì fèng wéi guó wáng

帝主回向，奉為父母親緣回向，奉為師長同學回向。  
dì zhǔ huí xiàng fèng wéi fù mǔ qīn yuán huí xiàng fèng wéi shī cháng tóng xué huí xiàng

奉為信施檀越，善惡知識回向。奉為護世四王回向。

fèng wéi sìn shīh tán yuè shàn è jīh shīh huí siàng fèng wéi hù shīh sìh wáng huí siàng

又為十方魔王回向。

yòu wéi shīh fāng mó wáng huí siàng

May all Buddhas, bodhisattvas, and all undefiled saints and sages in this life and future lives recognize and accepts our vows. In today's Dharma assembly, we who have common karma, sincerely prostrate and dedicate our merits on behalf of all kings, rulers, parents, relatives, teachers, elders, fellow cultivators, good and bad people, Four Heavenly Kings, and mara kings of the ten directions.

又為聰明正直天地虛空，主善罰惡，守護持咒，五方

yòu wéi cōng míng zhèng jíh tiān dì syū kōng jū shàn fá è shòu hù chí hòu wū fāng

龍王，龍神八部回向。又為幽顯一切靈祇回向。又為

lóng wáng lóng shēn bā bǔ huí siàng yōu wēi yōu xiǎn yī qiè líng jīh huí siàng yòu wéi

十方盡虛空界，一切眾生回向。惟願十方諸天諸仙，

shīh fāng jìn syū kōng jiè yī qiè jīhōng shēng huí siàng wéi yuàn shīh fāng jū tiān jū xiān

龍神八部，一切眾生，從今日去，至于菩提。恆會無相，

lóng shēn bā bǔ yī qiè jīhōng shēng cōng jīn rìh cyū jīh yú pú tí hēng huì wú xiāng

不復耽著。

bú fù dān zhe

In addition, we also dedicate our merits on behalf of all the intelligent and righteous dragon kings of the five directions, and eight groups of dragon spirits who reward virtue and punish evil and protect the mantra. Next, we transfer our merits on behalf of all the spirits in the dark realms and all sentient beings in the ten directions and all space. We pray that from today until enlightenment, all heavenly beings, immortals, eight groups of dragons spirits, and all sentient beings will always realize the emptiness of all dharmas and not cling to them.

慈悲道場懺法卷第九

Compassionate Repentance Liturgy at the Place of Cultivation Scroll # 9

讚

Praise

三途劇報。苦楚難當。摠由一念自招殃。警念世無常。

sān tú jù bào kǔ chǔ nán dāng zǒng yóu yī niàn zì zhāo yāng jǐng niàn shì wú cháng

懇禱醫王。慈化永流芳。

kěn dǎo yī wáng cí huà yǒng liú fāng

The severe retributive sufferings of the three evil destinies/paths are difficult to endure. One single thought can lead to disasters. Let us admonish all beings to be mindful of impermanence. We fervently pray that the Medicine King will mercifully liberate us and be honored by all generations.

南無善慧地菩薩摩訶薩(三稱)

nán wú shàn huì dì pú sà mó hē sà

Namo Bodhisattva Mahasattva of the Ninth Stage (stage of finest discriminatory wisdom)

出懺 Concluding Repentance

九品導師，九極六天而侍衛；九界慈仁，九種羅漢以

jiǔ pǐn dǎo shī jiǔ jí liù tiān ér shì wèi jiǔ jiè cí rén jiǔ zhǒng luò hàn yǐ

參隨。惟願聖慈，永享於九重闕內；拔茲群類，同登

cān suí wéi yuàn shèng cí yǒng xiǎng yú jiǔ zhòng quān nèi bá zī qún lèi tóng dēng

於九品蓮臺。功超九有，道越九天。仰惟大覺，證明懺

yú jiǔ pǐn lián tái gōng chāo jiǔ yǒu dào yuè jiǔ tiān yǎng wéi dà jué zhèng míng chàn

悔。上來奉為求懺（弟子眾等），熏脩梁皇懺法；披

huǐ shàng lái fèng wéi qiú xiǎn (dì zǐ zhòng děng), xūn xiū liáng huáng xiǎn fǎ; pī

閱海藏靈文。茲當第九卷，出入二時，功完告畢。

yuè hǎi cáng líng wén. zī dāng dì jiǔ juǎn, chū rù èr shí, gōng wán gào bì

Great Enlightened Fundamental Teacher of the Nine Ultimate Worlds and Six Heavens, Compassionate and Benevolent One of the Nine Realms. He is followed by nine kinds of arhats. May the Saintly and Compassionate One always dwell in the nine prominent palaces to save all beings so that they may together ascend the nine levels of the Lotus Platform. His merits surpass those in the nine auspicious realms; his truth transcends that of the nine heavens. We hope that the Great Enlightened One will witness our repentance. We gather here today to cultivate the Liang Huang Repentance by reading the spiritual text of this vast ocean-treasury. We are about to finish scroll nine and hereby wish to perfect the merits.

恭對聖前，稽首皈依。焚海岸之栴檀，獻名園之異果。茶

gōng duì shèng qián, jī shǒu guī yī. fēn hǎi àn zhān tán, xiàn míng yuán jìh yì guǒ. chá

淪醒昏沉之味，燈然破暗黑之光。奇花妙奪於天機，梵

lún xǐng hūn chén zhī wèi, dēng rán pò àn hēi zhī guāng. qí huā miào duó yú tiān jī, fàn

唄清傳於仙樂。志誠六念，禪觀一心。較計籌量，皆悉回

bài qīng chuán yú xiān lè. zhì chéng liù niàn, chán guān yī xīn. jiào jì chóu liàng, jiē sī huí

向。阿耨菩提薩埵，聲聞羅漢諸天。天經地緯，掌握陰陽。

siàng ā nòu pú tí sā duǒ. shēng wén luó hàn zhū tiān. tiān jīng dì wěi, zhǎng wò yīn yáng

權衡諸造化，八部眾龍神。咸願鑒此心，普熏真常樂。

quán héng zhū zào huà, bā bù zhòng lóng shén. xiān yuàn jiàn cǐ xīn, pǔ xūn zhēn cháng lè

We prostrate and take refuge before the Saintly One. We burn sandalwood incense and offer rare fruits from famous gardens. The fragrance of rare teas refreshes those who are drowsy. The light of the lamps shatters the darkness. Exotic flowers dazzle the mysteries of heaven. Dharma instruments play heavenly music. We burn sandalwood incense and offer rare fruits from famous gardens. We aspire to attain the six mindfulnesses (of the Buddha, Dharma, sangha, precepts, charity, and all heavens) and practice meditation with one mind. We dedicate infinite merits to the Buddha, bodhisattvas, arhats, and heavenly beings, to all those in heaven and

earth, guardians in all the realms who have power over all beings, and the eight groups of dragon spirits. With this mind, we wish to universally bring true joy to all beings.

奉為求懺（弟子眾等），懺除種種之業障，獲得永永  
fèng wéi ciú chàn dī zī zhòng děng chàn chú zhòng zhòng jīh yè jhàng huò dé yǒng yǒng  
之禎祥。頓超九品，早證蓮邦。伏願：九結罪愆，自此  
jīh jhèn siàng dùn chāo jiǔ pǐn zǎo zhèng lián bāng fú yuàn jiǔ jié zuì qiǎn zìh cǐh  
時而解釋；九幽苦趣，超永劫之沉淪；不滯九地九思  
shí ér jiě shī jiǔ yōu kǔ cǔ chāo yǒng jié jīh chén lún bú jīh jiǔ dì jiǔ sīh  
之見惑，速達九蓮九品之淨邦；咸越九功，資嚴九德。  
jīh jiàn huò sù dá jiǔ lián jiǔ pǐn jīh jǐng bāng xián yuè jiǔ gōng zī yán jiǔ dé  
然則再四披誠，猶恐情有差互；再勞尊眾，重重懺悔。  
rán zé zài sì pī chéng yóu kǒng qíng yǒu chà hù zài láo zūn zhòng zhòng chàn huǐ

We seek repentance to eradicate all karmic obstructions, attain eternal blessings, and immediately transcend the nine grades (levels of enlightenment). We humbly pray that from today, the nine afflictions will be eliminated, those suffering in the nine dark realms for many kalpas will transcend from the lower realms and not be hindered by erroneous views of the nine realms and nine intentions. May they swiftly reach the pure land of the nine lotus blossoms (buddhahood) and nine grades (levels of enlightenment), attain the nine merits and nine virtues. This is our most sincere and fervent wish. We fear that our sincerity is inadequate and therefore ask the honored assembly to make repentance with us.

讚

Praise :

梁皇懺。九卷功德力。願滅（信人） / （亡者）九結罪。  
liáng huáng chàn jiǔ juǎn gōng dé lì yuàn miè sìn rén wáng zhě jiǔ jié zuì

親証菩薩善慧地。懺文舉處罪花飛。解了冤。懺了罪。  
qīn zhèng pú sà shān huì dì chàn wén jǔ chù zuì huā fēi jiě le yuān chàn le zuì

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

彌勒佛前親受記。  
mí lè fó qián qīn shòu jì

May the merits of this repentance eradicate the nine afflictions. May we attain the ninth stage (stage of finest discriminatory wisdom) of the bodhisattva in person. Wherever this repentance liturgy is recited, may all sins be eradicated. We have resolved our enmities and made repentance for our offences. May calamities be extinguished and blessings increase. May we be free from suffering and be reborn in the Trayastrimsas Heaven. May we meet at Maitreya's three Dharma assemblies and 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 Buddha of the Dharma Assemblies. (3 times)

舉讚

Praise :

梁皇懺。九卷已全周。回向四恩并三有。拜懺（弟子  
liáng huáng chàn jiǔ juǎn yī cǐuán jhōu huí xiàng sìh ēn bìng sān yǒu bài chàn dī zǐ  
眾等）增福壽。（願將法水洗愆尤） / （惟願亡靈往西  
jhōng dēng zēng fú shòu yuàn jiāng fá shuǐ sǐ ciān yōu wéi yuàn wáng líng wǎng xī  
遊）。善慧地菩薩。惟願哀納受。  
yóu shàn huì dì pú sà wéi yuàn āi nà shòu

We have now finished reciting the ninth scroll of the Liang Huang Repentance Liturgy. We dedicate our merits to our four benefactors and all those in the three existences. May all obtain longevity and increased blessings. May the Dharma waters cleanse our offences. May all the deceased enter the Western Pure Land. May the Bodhisattva of the Ninth Stage 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)