

zàn
讚

dēng huǎng yào yíng huáng liè bǎo tái guāng míng biàn zhào zhōu shā jiè
燈晃耀。盈煌列寶臺。光明遍照周沙界。

hūn qú lǎng yào jù wú ài yán mó zhān lǐ zǐ jīn tái rán
昏衢朗耀俱無礙。閻魔瞻禮紫金臺。然

dēng fó chéng dào céng shòu rén tiān bài
燈佛成道。曾受人天拜。

nán mó pǔ gòng yàng pú sà mó hē sà
南無普供養菩薩摩訶薩。(三稱/3 times)

gōng wén
恭聞

sān qí guǒ mǎn xiàn chū shì zhī yōu tán sān lèi huà
三祇果滿，現出世之優曇；三類化

shēn yǎn nán sī zhī jiào hǎi sān chē yòu yǐn jīn jì
身，演難思之教海。三車誘引，津濟

yú sān jiè hán líng sān guān chéng míng chǎn yáng xiàng
於三界含靈；三觀澄明，闡揚向

sān qiān jiè nèi nì xíng shùn xíng wú fēi fó shì jǔ
三千界內。逆行順行無非佛事；舉

zú xià zú xī shì dào chǎng wéi yuàn
足下足，悉是道場。惟願。

dà jiào jiàn cǐ dān chéng shàng lái qiú chàn zhòng děng qǐ jiàn
大覺，鑒此丹誠。上來求懺眾等，啟建

cí bēi dào chǎng chàn fǎ zī dāng dì sān juàn rù tán yuán
慈悲道場懺法。茲當第三卷，入壇緣

qǐ wǒ zhū zhòng děng qiào qín zuò lǐ kěn qiē tóu chéng
起。我諸眾等，翹勤作禮，懇切投誠，
guān xiǎng cí róng chēng yáng jué hào fèng xiāng jī zhī zhēn
觀想慈容，稱揚覺號。奉香積之珍
xiū xiàn míng yuán zhī huā guǒ wàng zhū fó yǐ chuí cí
饈，獻名園之花果。望諸佛以垂慈，
shè duō shēng zhī zuì gòu qiè niàn qiú chàn zhòng děng zì
赦多生之罪垢。切念求懺眾等，自
cóng wú shǐ dài zhì jīn shēng sān dú mí xīn zào sān
從無始，迨至今生。三毒迷心，造三
yǒu shēng chén zhī gǔ mò sān kōng
有升沉之汨沒，三空
wèi wù zuò sān tú kǔ qù zhī yīn yóu qǐ sān huò
未悟，作三途苦趣之因由；起三惑
xīn ér sān yè mí shēn chén chén gé ài mèi sān xiū
心，而三業彌深，塵塵隔礙；昧三脩
xí ér sān yè wèi xiāo niàn niàn pān yuán rú cán zuò
習，而三業未消，念念攀緣。如蠶作
jiǎn zì qǔ chán fù rú é fù huǒ zì qǔ shāo shēn
繭，自取纏縛；如蛾赴火，自取燒身。
jīn zé jiào shēn xīn zhī
今則覺身心之
shì kǔ xìn yè guǒ yǐ nán táo fā lù xiàng yú zhēn
是苦，信業果以難逃。發露向於真
rú
如，

nǎi pī chén ér huǐ guò yuàn
乃披陳而悔過。願

fó rì yǐ dāng kōng zhào yōu tú zhī kǔ qù jiū sān xué
佛日以當空，照幽途之苦趣。鳩三學
zhī zī liú lǐ
之緇流，禮

sān qiān zhī dà jué wǒ xīn kěn kěn
三千之大覺。我心懇懇，

fó dé wēi wēi yǎng kòu
佛德巍巍。仰叩

hóng cí míng xūn jiā bèi
洪慈，冥熏加被。

sān qiān shì jiè cí bēi zhǔ bǎi yì chà zhōng dà fǎ wáng
三千世界慈悲主，百億剎中大法王。

yuàn kāi lián mù jiàn fán qíng zhòng shēng yǒu yuàn jiē chéng jiù
願開蓮目鑒凡情，眾生有願皆成就。

rù chàn
入懺

qǐ yùn cí bēi dào chǎng chàn fǎ
啓運慈悲道場懺法

yì xīn guī mìng sān shì zhū fó
一心歸命三世諸佛

nán mó guò qù pí pó shī fó
南無過去毘婆尸佛

nán mó shī qì fó
南無尸棄佛

nán mó pí shè fú fó
南無毘舍浮佛

nán mó jū liú sūn fó
南無拘留孫佛

nán mó jū nà hán móu ní fó
南無拘那含牟尼佛

nán mó jiā shè fó
南無迦葉佛

nán mó běn shī shì jiā móu ní fó
南無本師釋迦牟尼佛

nán mó dāng lái mí lè zūn fó
南無當來彌勒尊佛

nán mó běn shī shì jiā móu ní fó
南無本師釋迦牟尼佛 (三稱 / 3 times)

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

For English translation, please go to page 49

xiǎn guǒ bào dì qī
顯果報第七

jīn rì dào chǎng tóng yè dà zhòng qián yǐ jù shù zuì è guò
今日道場，同業大眾，前已具述，罪惡過

huàn yǐ guò huàn gù guāi yú shèng yè yǐ bú shàn yè suǒ yǐ
患，以過患故，乖於勝業。以不善業，所以

zhuì duò sān tú bèi lì è qù jí shēng rén jiān shòu zhū
墜墮三途，備歷惡趣。及生人間，受諸

kǔ bào jiē yóu guò qù sù duì yīn yuán shě shēn shòu shēn wú zàn
 苦報，皆由過去宿懃因緣。捨身受身，無暫
 tíng xī shì yǐ zhū fó zhū dà pú sà shén tōng tiān yǎn jiàn
 停息。是以諸佛，諸大菩薩。神通天眼，見
 sān jiè nèi yí qiè zhòng shēng fú jìn suí yè duò yú kǔ chù
 三界內；一切眾生，福盡隨業，墮於苦處。
 jiàn wú sè jiè yào zhuó dìng xīn bù jué mìng zhōng duò yú yù
 見無色界，樂著定心，不覺命終，墮於欲
 jiè yǐ fú jìn gù shòu qín shòu xíng sè jiè zhū tiān yì fù
 界。以福盡故，受禽獸形。色界諸天，亦復
 rú shì cóng qīng jìng chù duò zài yù jiè jì zài bú jìng huán
 如是。從清淨處，墮在欲界。既在不淨，還
 shòu yù lè liù tiān fú jìn tuì duò dì yù yú dì yù zhōng
 受欲樂。六天福盡，退墮地獄。於地獄中，
 shòu wú liàng kǔ yòu jiàn rén dào yǐ shí shàn lì zī dé rén
 受無量苦。又見人道，以十善力，資得人
 shēn jiù rén shēn zhōng fù yǒu duō kǔ shòu jìn duō duò zhū è
 身。就人身中，復有多苦。壽盡，多墮諸惡
 qù zhōng yòu jiàn chù shēng dào yí qiè zhòng shēng shòu zhū kǔ nǎo
 趣中。又見畜生道，一切眾生，受諸苦惱。
 biān zhàng qū chí fù zhòng zhì yuǎn kùn kǔ pí jù xiàng lǐng chuān
 鞭杖驅馳，負重致遠，困苦疲劇，項領穿
 pò rè tiě shāo luò yòu jiàn è guǐ cháng kǔ jī kě héng bèi
 破，熱鐵燒烙。又見餓鬼，常苦飢渴，恒被
 huǒ shāo yóu rú jié jìn ruò wú wéi shàn yǒng bù jiě tuō yǒu
 火燒，猶如劫盡。若無微善，永不解脫。有

piàn fú zhě liè dé rén shēn duō bìng duǎn mìng yǐ zì zhuāng yán
片福者，劣得人身，多病短命，以自莊嚴。

dà zhòng dāng zhī shàn è èr lún wèi céng zàn chuò guǒ bào lián
大眾當知，善惡二輪，未曾暫輟。果報連

huán chū wú xiū xī pín fù guì jiàn suí xíng suǒ shēng fēi yǒu
環，初無休息。貧富貴賤，隨行所生。非有

wú yīn ér wàng zhāo guǒ suǒ yǐ jīng yán wéi rén háo guì guó
無因，而妄招果。所以經言：為人豪貴，國

wáng zhǎng zhě cóng lǐ shì sān bǎo zhōng lái wéi rén dà fù cóng
王長者，從禮事三寶中來。為人大富，從

bù shī zhōng lái wéi rén cháng shòu cóng chí jiè zhōng lái wéi rén
布施中來。為人長壽，從持戒中來。為人

duān zhèng cóng rěn rù zhōng lái wéi rén qín xiū wú yǒu xiè dài
端正，從忍辱中來。為人勤脩，無有懈怠，

cóng jīng jìn zhōng lái wéi rén cái míng yuǎn dá cóng zhì huì zhōng
從精進中來。為人才明遠達，從智慧中

lai wéi rén yīn shēng qīng chè cóng gē yǒng sān bǎo zhōng lái wéi
來。為人音聲清徹，從歌詠三寶中來。為

rén jié jìng wú yǒu jí bìng cóng cí xīn zhōng lái wéi rén cháng
人潔淨，無有疾病，從慈心中來。為人長

dà shū hǎo gōng jìng rén gù wéi rén duǎn xiǎo qīng miè rén gù
大姝好，恭敬人故。為人短小，輕蔑人故。

wéi rén chǒu lòu xǐ chēn huì gù shēng wú suǒ zhī bù xué wèn
為人醜陋，喜瞋恚故。生無所知，不學問

gù wéi rén zhuān yú bù jiào tā gù wéi rén yīn yǎ bàng huǐ
故。為人顛愚，不教他故。為人瘖啞，謗毀

rén gù wéi rén xià shǐ fù zhài bù cháng gù wéi rén chǒu hēi ,
 人故。為人下使，負債不償故。為人醜黑，
 zhē fó guāng míng gù shēng zài luǒ guó qīng yī táng tú shèng jǐ
 遮佛光明故。生在裸國，輕衣搪揆勝己
 gù shēng mǎ tí guó zhuó jī shèng jǐ qián xíng gù shēng chuān xiōng
 故。生馬蹄國，著屐勝己前行故。生穿胸
 guó bù shī zuò fú huǐ xī xīn gù shēng zhāng lù zhōng jīng bù
 國，布施作福悔惜心故。生麋鹿中，驚怖
 rén gù shēng duò lóng zhōng xǐ tiáo xì gù shēn shēng è chuāng biān
 人故。生墮龍中，喜調戲故。身生惡瘡，鞭
 tà zhòng shēng gù rén jiàn huān xǐ qián shì jiàn rén huān xǐ gù
 撻眾生故。人見歡喜，前世見人歡喜故。
 xǐ zāo xiàn guān lóng xì zhòng shēng gù wén shuō fǎ yǔ yú zhōng
 喜遭縣官，籠繫眾生故。聞說法語，於中
 liǎng shé luàn rén tīng shòu hòu duò dān ěr gǒu zhōng wén shuō fǎ
 兩舌，亂人聽受，後墮耽耳狗中。聞說法
 yǔ xīn bù cān cǎi hòu shēng cháng ěr lú zhōng qiān tān dú shí
 語，心不餐采，後生長耳驢中。慳貪獨食，
 duò è guǐ zhōng chū shēng wéi rén pín qióng jī è è shí sì
 墮餓鬼中，出生為人，貧窮飢餓。惡食飼
 rén hòu duò zhū tún qiāng láng zhī zhōng jié duó rén wù hòu duò
 人，後墮豬豚蜚蝗之中。劫奪人物，後墮
 yáng zhōng rén shēng bāo pí shí dàn qí ròu xǐ tōu dào rén hòu
 羊中。人生剝皮，食噉其肉。喜偷盜人，後
 shēng niú mǎ wéi rén xià shǐ xǐ zuò wàng yǔ chuán rén è zhě
 生牛馬；為人下使。喜作妄語，傳人惡者，

sǐ rù dì yù yáng tóng guàn kǒu bá chū qí shé yǐ niú gēng
死入地獄。烱銅灌口，拔出其舌，以牛耕
zhī zuì bì dé chū shēng qú yù zhōng rén wén qí shēng wú bù
之，罪畢得出，生鴿鵲中。人聞其聲，無不
jīng bù jiē yán biàn guài zhòu lìng qí sǐ xǐ yǐn jiǔ zuì hòu
驚怖，皆言變恠，呪令其死。喜飲酒醉，後
duò fèi shǐ ní lí zhī zhōng zuì bì dé chū shēng xīng xīng zhōng
墮沸屎泥犁之中。罪畢得出，生猩猩中。
xīng xīng yè bì hòu dé wéi rén wán wú suǒ zhī rén bù chǐ
猩猩業畢，後得為人，頑無所知，人不齒
lù tān rén lì zhě hòu shēng xiàng zhōng fú chù fù guì wéi rén
錄。貪人力者，後生象中。夫處富貴，為人
shàng zhě biān zhàng qí xià wéi xià zhī rén gào sù wú dì rú
上者，鞭杖其下。為下之人，告訴無地。如
shì děng rén sǐ rù dì yù shù qiān wàn suì shòu zhū kǔ bào
是等人，死入地獄，數千萬歲，受諸苦報。
cóng dì yù chū duò shuǐ niú zhōng guàn chuān bí kǒu wǎn chuán qiān
從地獄出，墮水牛中，貫穿鼻口，挽船牽
chē dà zhàng dǎ pū cháng wǎng sù yāng wéi rén bú jìng cóng zhū
車。大杖打扑，償往宿殃。為人不淨，從豬
zhōng lái qiān tān bú shù jǐ zhě cóng gǒu zhōng lái hěn lì zì
中來。慳貪不恕己者，從狗中來。狠戾自
yòng cóng yáng zhōng lái wéi rén qīng zào bù néng rěn shì cóng mí
用，從羊中來。為人輕躁，不能忍事，從獼
hóu zhōng lái shēn tǐ xīng chòu cóng yú biē zhōng lái wéi rén hán
猴中來。身體腥臭，從魚鼈中來。為人含

dú cóng shé zhōng lái rén wú cí xīn cóng hǔ láng zhōng lái jīn
 毒，從蛇中來。人無慈心，從虎狼中來。今
 rì dào chǎng tóng yè dà zhòng rén shēng shì jiān duō bìng duǎn mìng
 日道場，同業大眾。人生世間，多病短命。
 zhǒng zhǒng tòng kǔ bù kě jù shuō jiē yóu sān yè gòu zào suǒ
 種種痛苦，不可具說。皆由三業，構造所
 dé néng lìng xíng rén yīng sān tú bào suǒ yǐ yǒu sān tú zhě
 得，能令行人，嬰三塗報。所以有三塗者，
 yīn yǒu sān dú tān huì yú chī yòu fù sān è yǐ zì shāo
 因有三毒，貪恚愚痴。又復三惡，以自燒
 rán kǒu cháng yán è xīn cháng niàn è shēn cháng xíng è yǐ cǐ
 然。口常言惡，心常念惡，身常行惡。以此
 liù shì néng shǐ rén shēn cháng kǔ cháng nǎo wú yǒu xiū xī yú
 六事，能使人身，常苦常惱，無有休息。於
 cǐ mìng zhōng gū hún dú shì cí qīn xiào zǐ bù néng xiàng jiù
 此命終，孤魂獨逝，慈親孝子，不能相救。
 shù hū zhī jiān dào yán luó suǒ dì yù yù zú bú wèn zūn
 倏忽之間，到閻羅所。地獄獄卒，不問尊
 bēi dàn àn zuì lù jiǎn jiào shēng shí shàn è duō shǎo shén shí
 卑，但案罪錄。檢校生時，善惡多少。神識
 zì shǒu bù gǎn yǐn nì yǐ shì yīn yuán suí yè zhì qù kǔ
 自首，不敢隱匿。以是因緣，隨業至趣苦
 lè zhī dì shēn zì dāng zhī yǎo yǎo míng míng bié lí cháng jiǔ
 樂之地，身自當之。杳杳冥冥，別離長久。
 dào lù bù tóng huì jiàn wú qī yòu zhū tiān shén jì rén shàn
 道路不同，會見無期。又諸天神，記人善

è nǎi zhì máo fǎ wú piàn yí lòu shàn rén xíng shàn huò fú
惡。乃至毛髮，無片遺漏。善人行善，獲福
yì shòu è rén xíng è mìng duǎn kǔ cháng rú shì lún zhuǎn yòu
益壽。惡人行惡，命短苦長。如是輪轉，又
duò è guǐ cóng è guǐ tuō shēng chù shēng zhōng zuì kǔ nán rěn
墮餓鬼，從餓鬼脫，生畜生中，罪苦難忍，
shòu zhī wú jìng jīn rì dào chǎng tóng yè dà zhòng gè zì jué
受之無竟。今日道場，同業大眾，各自覺
wù qǐ cán kuì xīn jīng yán zuò shàn dé shàn zuò è dé è
悟，起慚愧心。經言：作善，得善，作惡得惡。
ér wǔ zhuó è shì bù kě zuò è shàn bù shī shàn bào wéi
而五濁惡世，不可作惡。善不失善報，為
è zì zhāo yāng mò yán qīng tuō lì cǐ chàn fǎ jīng yán mò
惡自招殃。莫言輕脫，立此懺法。經言：莫
qīng xiǎo shàn yǐ wéi wú fú shuǐ dī suī wéi jiàn yíng dà qì
輕小善，以為無福。水滴雖微，漸盈大器。
xiǎo shàn bù jī wú yǐ chéng shèng mò qīng xiǎo è yǐ wéi wú
小善不積，無以成聖。莫輕小惡，以微無
zuì xiǎo è suǒ jī zú yǐ miè shēn dà zhòng dāng zhī jí xiōng
罪。小惡所積，足以滅身。大眾當知，吉凶
huò fú jiē yóu xīn zuò ruò bú zuò yīn yì bù dé guǒ yāng
禍福，皆由心作。若不作因，亦不得果。殃
jī zuì dà ròu yǎn bú jiàn zhū fó suǒ shuō shuí gǎn bú xìn
積罪大，肉眼不見。諸佛所說，誰敢不信？
wǒ děng xiāng yǔ shēng shì qiáng jiàn gǒu bù qín xué zì lì xíng
我等相與，生世強健。苟不勤學，自力行

shàn lín qióng fāng huǐ yì hé suǒ jí jīn yǐ gòng jiàn yí qiè
 善，臨窮方悔，亦何所及。今已共見，一切
 guò huàn rú jīng suǒ shuō zì zhī qí zuì qǐ dé bù shě è
 過患，如經所說。自知其罪，豈得不捨惡
 cóng shàn jīn shēng ruò fù bù néng yòng xīn pàn shě cǐ xíng bì
 從善。今生若復不能用心，判捨此形，必
 duò dì yù hé yǐ zhī zhī jīn jiàn wéi zuì zhī shí wèi cháng
 墮地獄。何以知之？今見為罪之時，未嘗
 bù hán dú měng liè huái hèn shēn zhòng ruò chēn yì rén bì yù
 不含毒猛烈，懷恨深重。若瞋一人，必欲
 lìng sǐ ruò jí yì rén è jiàn qí hǎo ruò huǐ yì rén bì
 令死。若嫉一人，惡見其好。若毀一人，必
 shǐ xiàn yú kǔ chù ruò biān yì rén bì shǐ qióng tiān chǔ dú
 使陷於苦處。若鞭一人，必使窮天楚毒。
 fèn huì bào hài bú bì zūn bēi è mà chǒu yán wú fù gāo
 忿恚暴害，不避尊卑，惡罵醜言，無復高
 xià nǎi zhì shēng zhèn ruò léi yǎn zhōng huǒ xiàn zhì yú wéi fú
 下。乃至聲震若雷，眼中火現。至於為福
 zhī shí shàn xīn wéi liè shǐ yù wèi duō mò suì jiǎn shǎo chū
 之時，善心微劣。始欲為多，末遂減少，初
 yù sù yíng xù hòu qiě zhù xīn jì bú zhì rì yuè tuī qiān
 欲速營，續後且住。心既不志，日月推遷。
 rú shì jìn tuì suì jiù wàng shī shì zhī zuò zuì zhī shí xīn
 如是進退，遂就忘失。是知作罪之時，心
 qì gāng qiáng wéi fú zhī shí zhì yì liè ruò jīn yǐ ruò shàn
 氣剛強，為福之時，志意劣弱。今以弱善

zhī yīn qiú lí qiáng è zhī bào qǐ kě wàng dé jīng yún chàn
之因，求離強惡之報，豈可妄得！經云：懺
huǐ zé wú zuì bú miè fú zhì chàn huǐ zhī shí bì xū wǔ
悔則無罪不滅。夫至懺悔之時，必須五
tǐ tóu dì rú dà shān bēng nǎi zhì bù xī shēn mìng wéi miè
體投地，如大山崩。乃至不惜身命，為滅
zuì gù yīn qín dū lì xiāng yǔ jué chá jīn shēng yǐ lái céng
罪故，慇懃督勵。相與覺察，今生已來，曾
jīng jǐ guò zuò cǐ fèn zé bù xī shēn mìng hàn láo rěn kǔ
經幾過，作此忿責，不惜身命，捍勞忍苦，
zuò cǐ chàn huǐ zàn shí xuán rào biàn shēng yàn juàn zàn shí lǐ
作此懺悔！暫時旋繞，便生厭倦。暫時禮
bài yǐ yán qì lì bù kān huò zàn duān zuò fù yán yīng xū
拜，已言氣力不堪。或暫端坐，復言應須
xiāo xī huò yán sì tǐ bù kě guò láo yí yīng jiāng yǎng bù
消息。或言四體不可過勞，宜應將養，不
kě shǐ kùn yì shēn jiǎo mián chā rú xiǎo sǐ hé chù fù yì
可使困。一伸腳眠，差如小死。何處復憶，
wǒ yīng lǐ fó sǎo tǎ tú dì bàn suǒ nán bàn qiě jīng jiào
我應禮佛？掃塔塗地？辦所難辦？且經教
suǒ míng wèi jiàn yí shàn cóng lǎn duò xiè dài zhōng shēng wú yǒu
所明，未見一善，從懶墮懈怠中生。無有
yì fǎ cóng jiāo màn zì zì zhōng dé zhòng děng jīn rì suī dé
一法，從憍慢自恣中得。眾等今日，雖得
rén xíng xīn duō bèi dào hé yǐ zhī rán cóng dàn zhì zhōng cóng
人形，心多背道。何以知然？從旦至中，從

zhōng zhì mù cóng mù zhì yè cóng yè zhì xiǎo nǎi zhì yì shí
 中至暮，從暮至夜，從夜至曉。乃至一時
 yí kè yí niàn yì qǐng wú yǒu piàn xīn niàn sān bǎo sì dì
 一刻，一念一頃，無有片心，念三寶四諦。
 wú yǒu piàn xīn bào fù mǔ ēn wú yǒu piàn xīn bào shī zhǎng
 無有片心，報父母恩。無有片心，報師長
 ēn wú yǒu piàn xīn yù bù shī chí jiè rěn rǔ jīng jìn wú
 恩。無有片心，欲布施持戒，忍辱精進。無
 yǒu piàn xīn yù xué chán dìng xiū zhì huì yè jīn shì jiǎn jiào
 有片心，欲學禪定，脩智慧業。今試檢校，
 qīng bái zhī fǎ wú yī kě lùn fán nǎo zhòng zhàng sēn rán mǎn
 清白之法，無一可論。煩惱重障，森然滿
 mù ruò bú zuò cǐ jiǎn chá yì zì yán wǒ gōng dé bù shǎo
 目。若不作此檢察，亦自言，我功德不少。
 shè yǒu piàn shàn yán wǒ néng zuò tā bù néng zuò wǒ néng xíng
 設有片善，言我能作，他不能作，我能行，
 tā bù néng xíng yì qì gāo ào páng ruò wú rén zhuī cǐ ér
 他不能行。意氣高傲傍若無人，追此而
 yán shí kě xiū chǐ jīn yú dà zhòng qián chàn huǐ zhòng zuì yuàn
 言，實可羞恥！今於大眾前，懺悔眾罪。願
 bù shī huān xǐ jiāng lái wú zhàng dà zhòng yì yí zì huǎn shēn
 布施歡喜，將來無障。大眾亦宜自浣身
 xīn guǒ bào zhī zhēng jù rú xiàng shuō qǐ dé zì kuān bù qiú
 心，果報之徵，具如向說，豈得自寬，不求
 shě lí dà zhòng mò yán wǒ wú shì zuì wǒ jì wú zuì hé
 捨離。大眾莫言，我無是罪。我既無罪，何

xū chàn huǐ ruò yǒu cǐ niàn yuàn jí chú miè qiě jī wéi xiǎo
須懺悔？若有此念，願即除滅。且幾微小
shī yǐ chéng dà jiù piē rán zhī hèn chēn huì biàn qǐ xìng yǔ
失，已成大咎。瞥然之恨，瞋恚便起。性與
xí chéng nán kě gǎi gé xīn bù kě zòng yì bù kě chēng ruò
習成，難可改革。心不可縱，意不可逞。若
néng yì rěn zé fán nǎo kě chú rú qí dài duò wèi jiàn jì
能抑忍，則煩惱可除。如其怠惰，未見濟
dù zhòng děng jīn rì yǎng chéng zhū fó cí bēi niàn lì zhū dà
度。眾等今日，仰承諸佛，慈悲念力。諸大
pú sà běn shì yuàn lì shuō zuì yè bào yīng jiào huà dì yù
菩薩，本誓願力。說罪業報應，教化地獄
jīng yí gè jìng lù yì xīn dì tīng rú shì wǒ wén yì shí
經。宜各靜慮，一心諦聽。如是我聞。一時
fó zhù wáng shè chéng qí shé jué shān zhōng yǔ pú sà mó hē
佛住王舍城，耆闍崛山中。與菩薩摩訶
sà jí shēng wén juàn shǔ jù yì yǔ bǐ qiū bǐ qiū ní yōu
薩，及聲聞眷屬俱。亦與比丘、比丘尼，優
pó sāi yōu pó yí jí zhū tiān lóng guǐ shén děng jiē xī jí
婆塞、優婆夷，及諸天龍、鬼神等，皆悉集
huì ěr shí xìn xiàng pú sà bó fó yán shì zūn jīn yǒu dì
會。爾時信相菩薩，白佛言：世尊。今有地
yù è guǐ chù shēng pín fù guì jiàn zhòng lèi ruò gān fán yǒu
獄餓鬼畜生，貧富貴賤，種類若干。凡有
zhòng shēng wén fó shuō fǎ rú hái zǐ dé mǔ rú bìng dé yī
眾生，聞佛說法。如孩子得母；如病得醫；

rú luǒ dé yī rú àn dé dēng shì zūn shuō fǎ lì yì zhòng
 如裸得衣；如闇得燈；世尊說法，利益眾
 shēng yì fù rú shì ěr shí shì zūn guān shí yǐ zhì zhī zhū
 生，亦復如是。爾時世尊，觀時已至。知諸
 pú sà quàn qǐng yīn qín jí fàng méi jiān bái háo xiàng guāng zhào
 菩薩，勸請慇懃。即放眉間白毫相光，照
 yú shí fāng wú liàng shì jiè dì yù xiū xī kǔ tòng ān níng
 于十方，無量世界。地獄休息，苦痛安寧。
 ěr shí yī qiè shòu zuì zhòng shēng xún fó guāng míng lái yì fó
 爾時一切受罪眾生，尋佛光明，來詣佛
 suǒ rào fó qī zā zhì xīn zuò lǐ quàn qǐng shì zūn guǎng xuān
 所。繞佛七匝，至心作禮。勸請世尊，廣宣
 dào huà lìng zhū zhòng shēng dé méng jiě tuō jīn rì dào chǎng tóng
 道化，令諸眾生，得蒙解脫。今日道場，同
 yè dà zhòng wǒ jīn zhì chéng quàn qǐng zhū fó yì fù rú shì
 業大眾，我今至誠，勸請諸佛，亦復如是。
 yuàn zhū zhòng shēng tóng dé jiě tuō xiāng yǔ zhì xīn děng yī tòng
 願諸眾生，同得解脫。相與至心，等一痛
 qiè wǔ tǐ tóu dì quàn qǐng shí fāng jìn xū kōng jiè yī qiè
 切，五體投地。勸請十方，盡虛空界，一切
 zhū fó yuàn yǐ cí bēi lì jiù zhū kǔ nǎo lìng dé ān lè
 諸佛，願以慈悲力，救諸苦惱，令得安樂。
 guī yī quàn qǐng shì jiān dà cí bēi fù
 歸依勸請世間，大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó fàn tiān fó
南無梵天佛

nán mó dà xīng guāng wáng fó
南無大興光王佛

nán mó rì yuè dēng míng fó
南無日月燈明佛

nán mó dà xū mí fó
南無大須彌佛

nán mó yù rú xū mí fó
南無喻如須彌佛

nán mó wéi rào xiāng xūn fó
南無圍繞香勳佛

nán mó fǎ zuì fó
南無法最佛

nán mó dà jí fó
南無大集佛

nán mó huǒ guāng míng fó
南無火光明佛

nán mó shī zǐ yóu xì pú sà
南無師子遊戲菩薩

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

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó fó tuó
南無佛陀

nán mó dá mó
南無達摩

nán mó sēng qié
南無僧伽

nán mó bú tuì zhuǎn lún chéng shǒu fó
南無不退轉輪成首佛

nán mó fǎ zhǒng zūn fó
南無法種尊佛

nán mó xū mí fó
南無須彌佛

nán mó chāo chū xū mí fó
南無超出須彌佛

nán mó xiāng xiàng fó
南無香像佛

nán mó jìng guāng fó
南無淨光佛

nán mó xiāng zì zài wáng fó
南無香自在王佛

nán mó xiāng guāng míng fó
南無香光明佛

nán mó wú liàng guāng míng fó
南無無量光明佛

nán mó shī zǐ fèn xùn pú sà
南無師子奮迅菩薩

nán mó jīn gāng huì pú sà
南無金剛慧菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
 又復歸依，如是十方，盡虛空界，一切三
 bǎo dà cí dà bēi wéi yuàn jiù bá yí qiè kǔ nǎo lìng zhū
 寶。大慈大悲，唯願救拔一切苦惱，令諸
 zhòng shēng jí dé jiě tuō gǎi wǎng xiū lái bú fù wéi è cóng
 眾生，即得解脫。改往脩來，不復為惡。從
 jīn rì qù bì jìng bú fù duò yú sān tú shēn kǒu yì jìng
 今日去，畢竟不復墮於三途。身口意淨，
 bú niàn rén è lí zhū yè zhàng dé qīng jìng yè yí qiè zhòng
 不念人惡。離諸業障，得清淨業。一切眾
 xié bú fù gèng dòng cháng xíng sì děng qīng jìng yǒng měng zhí zhòng
 邪，不復更動。常行四等，清淨勇猛，植眾
 dé běn suǒ wéi wú liàng shě shēn shòu shēn héng shēng fú dì niàn
 德本，所為無量。捨身受身，恒生福地。念
 sān tú kǔ fā pú tí xīn xíng pú sà dào bù xiū bù xī
 三塗苦，發菩提心。行菩薩道，不休不息。
 liù dù sì děng cháng dé xiàn qián sān míng liù tōng rú yì zì
 六度四等，常得現前。三明六通，如意自
 zài chū rù yóu xì zhū fó jìng jiè děng yǔ pú sà jù chéng
 在。出入遊戲，諸佛境界。等與菩薩，俱成
 zhèng jué
 正覺。

jīn rì dào chǎng tóng yè dà zhòng qǐ bù wèi xīn qǐ cí bēi
 今日道場，同業大眾，起怖畏心，起慈悲
 xīn yì xīn yí yì shè ěr dì tīng ěr shí shì zūn fàng méi
 心，一心一意，攝耳諦聽。爾時世尊，放眉

jiān bái háo xiàng guāng piàn zhào liù dào yī qiè zhòng shēng shí xìn
間白毫相光，徧照六道一切眾生。時信
xiàng pú sà wèi mǐn niàn zhū zhòng shēng gù jí cóng zuò qǐ qián
相菩薩，為愍念諸眾生故。即從座起，前
zhì fó suǒ hú guì hé zhǎng bó fó yán shì zūn jīn yǒu zhòng
至佛所。胡跪合掌，白佛言：世尊。今有眾
shēng wéi zhū yù zú cuò duì zhǎn shēn cóng zú zhì dǐng zhǎn zhī
生，為諸獄卒，剉碓斬身，從足至頂，斬之
cái qì qiǎo fēng chuī huó huán fù zhǎn zhī shòu cǐ kǔ bào wú
纔訖，巧風吹活，還復斬之。受此苦報，無
yǒu xiū xī hé zuì suǒ zhì fó yán shì zhū zhòng shēng yǐ qián
有休息，何罪所致？佛言：是諸眾生，以前
shì shí bú xìn sān zūn bù zhī gòng yàng bú xiào fù mǔ xīng
世時，不信三尊，不知供養，不孝父母，興
è nì xīn tú ér kuí kuài zhǎn hài zhòng shēng yǐ shì yīn yuán
惡逆心，屠兒魁膾，斬害眾生。以是因緣，
gù huò sī zuì
故獲斯罪。

fù yǒu zhòng shēng shēn tǐ wán bì méi xū duò luò jǔ shēn hóng
復有眾生，身體頑痺，眉鬚墮落。舉身洪
làn niǎo qī lù sù rén jī duàn jué qīn zú qì shě rén bù
爛，鳥棲鹿宿。人跡斷絕，親族棄捨，人不
xǐ jiàn rú shì è bào míng zhī lài bìng yǐ hé yīn yuán gù
喜見。如是惡報，名之癩病。以何因緣，故
dé cǐ zuì fó yán yǐ qián shì shí bú xìn sān zūn bú xiào
得此罪？佛言：以前世時，不信三尊，不孝

fù mǔ pò tǎ huài sì bāo duó dào rén zhuó shè shèng xián shāng
 父母，破塔壞寺，剝奪道人。斫射聖賢，傷
 hài shī zhǎng céng wú fǎn fù bèi ēn wàng yì cháng xíng gǒu quǎn
 害師長，曾無反覆。背恩忘義，常行狗犬，
 diàn wū suǒ zūn bú bì qīn shū wú yǒu cán kuì yǐ shì yīn
 玷污所尊，不避親疎，無有慚愧。以是因
 yuán gù huò sī zuì
 緣，故獲斯罪。

fù yǒu zhòng shēng shēn tǐ cháng dà lóng áí wú zú wǎn zhuǎn fù
 復有眾生，身體長大，聾駘無足，宛轉腹
 xíng wéi shí ní tǔ yǐ zì huó mìng wéi zhū xiǎo chóng zhī suǒ
 行。唯食泥土，以自活命，為諸小蟲，之所
 cǎn shí zhòu yè shòu kǔ wú yǒu xiū xī hé zuì suǒ zhì fó
 嚼食，晝夜受苦，無有休息。何罪所致？佛
 yán yǐ qián shì shí wéi rén zì yòng bú xìn hǎo yán bú xiào
 言：以前世時，為人自用，不信好言，不孝
 fù mǔ wéi lì fǎn nì huò wéi dì zhǔ jí zuò dà chén sì
 父母，違戾反逆。或為地主，及作大臣，四
 zhèn fāng bó zhōu jùn lìng zhǎng lǐ jìn dū hù shì qí wēi shì
 鎮方伯。州郡令長，里禁督護。恃其威勢。
 qīn duó mín wù wú yǒu dào lǐ shǐ mín qióng kǔ yǐ shì yīn
 侵奪民物，無有道理，使民窮苦。以是因
 yuán gù huò sī zuì
 緣，故獲斯罪。

fù yǒu zhòng shēng liǎng mù shī míng dōu wú suǒ jiàn huò dǐ shù
 復有眾生，兩目失明，都無所見。或抵樹

mù huò duò gōu kēng yú shì sǐ yǐ gèng fù shòu shēn jì dé
木，或墮溝坑。於是死已，更復受身，既得
shēng yǐ huán fù rú shì hé zuì suǒ zhì fó yán yǐ qián shì
生已，還復如是。何罪所致？佛言：以前世
shí bú xìn zuì fú zhàng fó guāng míng féng àn tā yǎn lóng bì
時，不信罪福，障佛光明，縫暗他眼，籠閉
zhòng shēng pí náng shèng tóu bù dé suǒ jiàn yǐ shì yīn yuán gù
眾生。皮囊盛頭，不得所見。以是因緣，故
huò sī zuì
獲斯罪。

jīn rì dào chǎng tóng yè dà zhòng rú jīng suǒ shuō dà kě bù
今日道場，同業大眾，如經所說，大可怖
wèi wǒ děng yì kě yǐ zuò shì zuì wú míng suǒ fù bú zì
畏。我等亦可已作是罪，無明所覆，不自
yì zhī rú shì děng zuì wú liàng wú biān yú wèi lái shì fāng
憶知。如是等罪，無量無邊。於未來世，方
shòu kǔ bào jīn rì zhì xīn děng yí tòng qiè wǔ tǐ tóu dì
受苦報。今日至心，等一痛切，五體投地，
qǐ sǎng qiú āi cán kuì gǎi huǐ yǐ zuò zhī zuì yīn chàn chú
稽顙求哀，慚愧改悔。已作之罪，因懺除
miè wèi zuò zhī zuì cóng jīn qīng jìng yǎng yuàn shí fāng yí qiè
滅。未作之罪，從今清淨。仰願十方，一切
zhū fó
諸佛。

nán mó mí lè fó
南無彌勒佛

nán mó kāi guāng míng fó
南無開光明佛

nán mó rì yuè guāng fó
南無日月光佛

nán mó huǒ guāng míng fó
南無火光明佛

nán mó zuì wēi yí fó
南無最威儀佛

nán mó lián huá jūn fó
南無蓮華軍佛

nán mó duō bǎo fó
南無多寶佛

nán mó shī zǐ yīn wáng fó
南無師子音王佛

nán mó jīn gāng yǒng yuè fó
南無金剛踊躍佛

nán mó dù yí qiè chán jué zhòng yí fó
南無度一切禪絕眾疑佛

nán mó bǎo dà shì cóng fó
南無寶大侍從佛

nán mó dì lì chí yǒng fó
南無地力持勇佛

nán mó shī zǐ zuò pú sà
南無師子作菩薩

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó yuè dēng guāng fó
南無月燈光佛

nán mó rì yuè guāng míng fó
南無日月光明佛

nán mó jí yīn fó
南無集音佛

nán mó guāng míng zūn fó
南無光明尊佛

nán mó lián huá xiǎng fó
南無蓮華響佛

nán mó shī zǐ hǒu fó
南無師子吼佛

nán mó jīng jìn jūn fó
南無精進軍佛

nán mó wú yōu fó
南無無憂佛

nán mó zuì yǒng yuè fó
南無最踊躍佛

nán mó qì yīn gài pú sà
南無棄陰盖菩薩

nán mó jì gēn pú sà
南無寂根菩薩

nán mó cháng bù lí shì pú sà
南無常不離世菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

nán mó fó tuó
南無佛陀

nán mó dá mó
南無達摩

nán mó sēng qié
南無僧伽

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

bǎo yuàn yǐ dà cí dà bēi jiù hù zhǎng jiē lìng zhū zhòng shēng
寶。願以大慈大悲，救護拯接。令諸眾生，

jí dé jiě tuō wèi zhū zhòng shēng miè chú dì yù è guǐ chù
即得解脫。為諸眾生，滅除地獄餓鬼畜

shēng děng yè lìng zhū zhòng shēng bì jìng bú fù shòu zhū è bào
生等業。令諸眾生，畢竟不復受諸惡報。

lìng zhū zhòng shēng shě sān tú kǔ xī dào zhì dì lìng dé ān
令諸眾生，捨三塗苦，悉到智地。令得安

yīn jiù jìng lè chù yǐ dà guāng míng miè zhū chí àn guǎng wèi
隱，究竟樂處。以大光明，滅諸癡暗。廣為

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

děng zhèng jué
等正覺。

jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng yì xīn dì
今日道場，同業大眾，重復至誠，一心諦

tīng xìn xiàng pú sà bó fó yán shì zūn fù yǒu zhòng shēng jiǎn
聽。信相菩薩，白佛言：世尊。復有眾生，謬

yīn yǎ kǒu bù néng yán ruò yǒu suǒ shuō bù néng míng liǎo
瘖啞，口不能言，若有所說，不能明了。

hé zuì suǒ zhì fó yán yǐ qián shì shí fēi bàng sān zūn qīng
何罪所致？佛言：以前世時，誹謗三尊，輕

huǐ shèng dào lùn tā hào è qiú rén cháng duǎn qiáng wú liáng shàn
毀聖道。論他好惡，求人長短。強誣良善，

zēng jí xián rén yǐ shì yīn yuán gù huò sī zuì
憎嫉賢人。以是因緣，故獲斯罪。

fù yǒu zhòng shēng fù dà jǐng xì bù néng xià shí ruò yǒu suǒ
復有眾生，腹大頸細，不能下食，若有所

shí biàn wéi nóng xiě hé zuì suǒ zhì fó yán yǐ qián shì shí
食，變為膿血。何罪所致？佛言：以前世時，

tōu dào zhòng shí huò wéi dà huì shī shè yáo shàn sī qǔ má
偷盜眾食。或為大會，施設餽膳，私取麻

mǐ píng chù shí zhī qiǎn xí jǐ wù dàn tān tā yǒu cháng xíng
米，屏處食之。慳惜己物，但貪他有。常行

è xīn yǔ rén dú yào qì xī bù tōng gù huò sī zuì
惡心，與人毒藥，氣息不通，故獲斯罪。

fù yǒu zhòng shēng cháng wéi yù zú zhī suǒ shāo zhì rè tiě guàn
復有眾生，常為獄卒之所燒炙，熱鐵灌

shēn tiě dīng dìng zhī dìng zhī jì qì zì rán huǒ qǐ fén shāo
身，鐵釘釘之。釘之既訖，自然火起，焚燒

qí shēn xī jiē jiāo làn hé zuì suǒ zhì fó yán yǐ qián shì
其身，悉皆焦爛。何罪所致？佛言：以前世

shí zuò wéi zhēn shī shāng rén shēn tǐ bù néng chā bìng kuáng tā
時，坐為針師，傷人身體，不能差病，誑他

qǔ wù lìng tā tòng kǔ gù huò sī zuì
取物，令他痛苦，故獲斯罪。

fù yǒu zhòng shēng cháng zài huò zhōng niú tóu ā páng shǒu zhuō tiě
復有眾生，常在鑊中，牛頭阿傍，手捉鐵
chā chā zhuó huò zhōng zhǔ zhī lìng làn hái jí chuī huó ér fù
叉，叉著鑊中，煮之令爛，還即吹活，而復
zhǔ zhī hé zuì suǒ zhì fó yán yǐ qián shì shí tú shā zhòng
煮之。何罪所致？佛言：以前世時，屠殺眾
shēng tāng guàn miè máo bù kě xiàn liàng yǐ shì è yè gù huò
生，湯灌搯毛，不可限量。以是惡業，故獲
sī zuì
斯罪。

jīn rì dào chǎng tóng yè dà zhòng rú jīng suǒ shuō dà kě bù
今日道場，同業大眾，如經所說，大可怖
wèi wǒ děng bù zhī zài hé dào zhōng céng zuò rú shì wú liàng
畏。我等不知，在何道中，曾作如是無量
è yè yú wèi lái shì fāng yīng jù bào yì kě jí shēn yīng
惡業。於未來世，方嬰劇報。亦可即身，應
jiàn cǐ kǔ jiǎn yīn yǎ kǒu bù néng yán huò fù dà fù
見此苦。蹇瘖啞，口不能言。或復大腹
xiǎo jǐng bù néng xià shí rén shēng hé dìng jīn rì suī ān míng
小頸，不能下食。人生何定？今日雖安，明
yì nán bǎo guǒ bào yì lái bù kě dé tuō yí gè rén rén
亦難保。果報一來，不可得脫。宜各人人，
jué wù cǐ yì zhí xīn zhèng niàn mò fù yú xiǎng děng yí tòng
覺悟此意，直心正念，莫復餘想。等一痛

qiè wǔ tǐ tóu dì pǔ wèi jīn rì sì shēng liù dào yí qiè
切，五體投地。普為今日四生六道，一切
zhòng shēng yǐ shòu kǔ zhě dāng shòu kǔ zhě guī yī shì jiān dà
眾生，已受苦者，當受苦者，歸依世間大
cí bēi fù
慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó zì zài wáng fó
南無自在王佛

nán mó wú liàng yīn fó
南無無量音佛

nán mó dìng guāng míng fó
南無定光明佛

nán mó bǎo guāng míng fó
南無寶光明佛

nán mó bǎo gài zhào kōng fó
南無寶蓋照空佛

nán mó miào bǎo fó
南無妙寶佛

nán mó dì chuáng fó
南無諦幢佛

nán mó fàn chuáng fó
南無梵幢佛

nán mó ā mí tuó fó
南無阿彌陀佛

nán mó shū shèng fó
南無殊勝佛

nán mó jí yīn fó
南無集音佛

nán mó jīn gāng bù jīng jìn fó
南無金剛步精進佛

nán mó zì zài wáng shén tōng fó
南無自在王神通佛

nán mó bǎo huǒ fó
南無寶火佛

nán mó jìng yuè chuáng chēng guāng míng fó
南無淨月幢稱光明佛

nán mó miào lè fó
南無妙樂佛

nán mó wú liàng chuáng fān fó
南無無量幢幡佛

nán mó wú liàng fān fó
南無無量幡佛

nán mó dà guāng pǔ zhào fó
南無大光普照佛

nán mó bǎo chuáng fó
南無寶幢佛

nán mó huì shàng pú sà
南無慧上菩薩

nán mó cháng bù lí shì pú sà
南無常不離世菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

nán mó fó tuó
南無佛陀

nán mó dá mó
南無達摩

nán mó sēng qié
南無僧伽

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

bǎo yǎng yuàn zhū fó zhū dà pú sà dà cí dà bēi jiù hù
寶。仰願諸佛，諸大菩薩，大慈大悲，救護

yí qiè shòu kǔ zhòng shēng yǐ shén tōng lì miè chú è yè lìng
一切受苦眾生。以神通力，滅除惡業。令

zhū zhòng shēng bì jìng bú fù duò yú kǔ chù dé qīng jìng qù
諸眾生，畢竟不復墮於苦處。得清淨趣，

dé qīng jìng shēng gōng dé mǎn zú bù kě qióng jìn shě shēn shòu
得清淨生。功德滿足，不可窮盡。捨身受

shēn héng zhí zhū fó tóng zhū pú sà jù dēng zhèng jué
身，恒值諸佛，同諸菩薩，俱登正覺。

jīn rì dào chǎng tóng yè dà zhòng chóng jiā xīn lì shè ěr dì
今日道場，同業大眾，重加心力，攝耳諦

tīng xìn xiàng pú sà bó fó yán shì zūn fù yǒu zhòng shēng zài
聽。信相菩薩，白佛言：世尊。復有眾生，在

huǒ chéng zhōng táng wēi qí xīn sì mén suī kāi dào zé zì bì
火城中，塘煨齊心，四門雖開，到則自閉。

dōng xī chí zǒu bù néng dé chū wéi huǒ shāo jìn hé zuì suǒ
 東西馳走，不能得出，為火燒盡，何罪所
 zhì fó yán yǐ qián shì shí fén shāo shān zé jué chè pí chí
 致？佛言：以前世時，焚燒山澤，決撤陂池，
 huǒ pào jī zǐ shǐ zhū zhòng shēng xiāng wēi ér sǐ yǐ shì yīn
 火炮雞子，使諸眾生，燐煨而死，以是因
 yuán gù huò sī zuì
 緣，故獲斯罪。

fù yǒu zhòng shēng cháng zài xuě shān hán fēng suǒ chuī pí ròu bō
 復有眾生，常在雪山，寒風所吹，皮肉剝
 liè qiú sǐ bù dé qiú shēng bù dé kǔ dú wàn duān bù kě
 裂。求死不得，求生不得。苦毒萬端，不可
 kān rěn hé zuì suǒ zhì fó yán yǐ qián shì shí héng dào zuò
 堪忍。何罪所致？佛言：以前世時，橫道作
 zéi bō duó rén yī yǐ zì zī yǎng dōng yuè lóng hán luǒ tā
 賊。剝奪人衣，以自資養。冬月隆寒，裸他
 dòng sǐ pī bō niú yáng kǔ tòng nán rěn yǐ shì yīn yuán gù
 凍死。剝牛羊，苦痛難忍。以是因緣，故
 huò sī zuì fù yǒu zhòng shēng cháng zài dāo shān jiàn shù zhī shàng
 獲斯罪。復有眾生，常在刀山劍樹之上，
 ruò yǒu suǒ zhuō jí biàn gē shāng zhī jié duàn huài tòng dú xīn
 若有所捉，即便割傷。支節斷壞，痛毒辛
 suān bù kě kān rěn hé zuì suǒ zhì fó yán yǐ qián shì shí
 酸，不可堪忍。何罪所致？佛言：以前世時，
 zāi shā wéi yè pēng hài zhòng shēng tú gē bō liè gǔ ròu fēn
 宰殺為業。烹害眾生，屠割剝裂，骨肉分

lí tóu jiǎo xīng sǎn xuán yú gāo gé chēng liàng ér mài huò fù
離，頭脚星散。懸於高格，稱量而賣，或復
shēng xuán tòng bù kě rěn yǐ shì è yè gù huò sī zuì
生懸，痛不可忍。以是惡業，故獲斯罪。

fù yǒu zhòng shēng wǔ gēn bú jù hé zuì suǒ zhì fó yán yǐ
復有眾生，五根不具，何罪所致？佛言：以
qián shì shí fēi yīng zǒu gǒu tán shè niǎo shòu huò pò qí tóu
前世時，飛鷹走狗，彈射鳥獸。或破其頭，
huò duàn qí zú shēng miè qí yì shǐ shòu tòng kǔ yǐ shì è
或斷其足，生滅其翼，使受痛苦。以是惡
yè gù huò sī zuì
業，故獲斯罪。

jīn rì dào chǎng tóng yè dà zhòng rú jīng suǒ shuō dà kě bù
今日道場，同業大眾，如經所說，大可怖
wèi xiāng yǔ zhì xīn děng yí tòng qiè wǔ tǐ tóu dì pǔ wèi
畏。相與至心，等一痛切，五體投地。普為
shí fāng yí qiè zhòng shēng yǐ shòu kǔ zhě dāng shòu kǔ zhě guī
十方，一切眾生，已受苦者，當受苦者，歸
yī shì jiān dà cí bēi fù
依世間，大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó jìng guāng fó
南無淨光佛

nán mó bǎo wáng fó
南無寶王佛

nán mó shù gēn huá wáng fó
南無樹根華王佛

nán mó wéi wèi zhuāng yán fó
南無維衛莊嚴佛

nán mó kāi huà pú sà fó
南無開化菩薩佛

nán mó jiàn wú kǒng jù fó
南無見無恐懼佛

nán mó yì shèng dù fó
南無一乘度佛

nán mó dé nèi fēng yán wáng fó
南無德內豐嚴王佛

nán mó jīn gāng jiān qiáng xiāo fú huài sàn fó
南無金剛堅強銷伏壞散佛

nán mó bǎo huǒ fó
南無寶火佛

nán mó bǎo yuè guāng míng fó
南無寶月光明佛

nán mó xián zuì fó
南無賢最佛

nán mó bǎo lián huá bù fó
南無寶蓮華步佛

nán mó huài mó luó wǎng dú bù fó
南無壞魔羅網獨步佛

nán mó shī zǐ hòu lì fó
南無師子吼力佛

nán mó bēi jīng jìn fó
南無悲精進佛

nán mó jīn bǎo guāng míng fó
南無金寶光明佛

nán mó wú liàng zūn fēng fó
南無無量尊豐佛

nán mó wú liàng zūn lí gòu wáng fó
南無無量尊離垢王佛

nán mó dé shǒu fó
南無德首佛

nán mó yào wáng pú sà
南無藥王菩薩

nán mó yào shàng pú sà
南無藥上菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

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

bǎo yuàn yǐ dà cí dà bēi jiù bá shí fāng yí qiè zhòng shēng
寶。願以大慈大悲，救拔十方，一切眾生。

lìng xiàn shòu kǔ zhě jí dé jiě tuō dāng shòu kǔ zhě bì jìng
令現受苦者，即得解脫。當受苦者，畢竟
duàn chú bì jìng bù fù duò yú è qù cóng jīn rì qù zhì
斷除，畢竟不復墮於惡趣。從今日去，至
yú dào chǎng chú sān zhàng yè miè wǔ bù wèi gōng dé zhì huì
于道場，除三障業，滅五怖畏。功德智慧，
jù zú zhuāng yán shè qǔ yí qiè zhòng shēng tóng gòng huí xiàng wú
具足莊嚴，攝取一切眾生，同共迴向無
shàng pú tí chéng děng zhèng jué
上菩提，成等正覺。

jīn rì dào chǎng tóng yè dà zhòng chóng fù zēng dào yì xīn dì
今日道場，同業大眾，重復增到，一心諦
tīng xìn xiàng pú sà bó fó yán shì zūn fù yǒu zhòng shēng luán
聽。信相菩薩，白佛言：世尊。復有眾生，攣
bì bèi lóu yāo kuān bù suí jiǎo bǒ shǒu zhé bù néng xíng bù
臂背偻，腰髁不隨，腳跛手折，不能行步。
hé zuì suǒ zhì fó yán yǐ qián shì shí wéi rén cǎn kè xíng
何罪所致？佛言：以前世時，為人慳刻，行
dào ān qiāng shī shè yì jǐng xiàn zhuì zhòng shēng yǐ shì è yè
道安槍，施射弋穿，陷墜眾生。以是惡業，
gù huò sī zuì
故獲斯罪。

fù yǒu zhòng shēng wéi zhū yù zú zhí xì qí shēn jiā héng kǔ
復有眾生，為諸獄卒，繫繫其身，枷桁苦
è bù néng dé miǎn hé zuì suǒ zhì fó yán yǐ qián shì shí
厄，不能得免。何罪所致？佛言：以前世時，

wǎng bǔ zhòng shēng lóng xì liù chù huò wéi zǎi zhǔ lìng zhǎng tān
 網捕眾生，籠繫六畜，或為宰主令長，貪
 qǔ mǐn wù wǎng xì liáng shàn yuàn sù wú suǒ yǐ shì è yè
 取民物，枉繫良善，怨訴無所，以是惡業，
 gù huò sī zuì
 故獲斯罪。

fù yǒu zhòng shēng huò diān huò chī huò kuáng huò ái bù bié hǎo
 復有眾生，或顛或癡，或狂或騃，不別好
 chǒu hé zuì suǒ zhì fó yán yǐ qián shì shí yǐn jiǔ zuì luàn
 醜何罪所致？佛言：以前世時，飲酒醉亂，
 fàn sān shí liù shī hòu dé chī shēn yóu rú zuì rén bù bié
 犯三十六失。後得癡身，猶如醉人，不別
 zūn bēi yǐ shì è yè gù huò sī zuì
 尊卑。以是惡業，故獲斯罪。

fù yǒu zhòng shēng qí xíng duǎn xiǎo yīn cáng shèn dà wǎn zhī shēn
 復有眾生，其形短小，陰藏甚大。挽之身
 pí bèi fú jìn yǐn xíng zhù zuò wò yǐ zhī wéi fāng hé zuì
 疲，背伏進引。行住坐臥，以之為妨，何罪
 suǒ zhì fó yán yǐ qián shì shí chí shēng fàn mài zì yù jǐ
 所致？佛言：以前世時，持生販賣，自譽己
 wù huǐ tā cái bǎo qiǎo nòng shēng dòu niǎn chéng qián hòu yǐ shì
 物，毀他財寶，巧弄升斗，捻秤前後。以是
 è yè gù huò sī zuì
 惡業，故獲斯罪。

jīn rì dào chǎng tóng yè dà zhòng rú fó suǒ shuō dà kě bù
 今日道場，同業大眾，如佛所說，大可怖

wèi xiāng yǔ zhì xīn dēng yí tòng qiè wǔ tǐ tóu dì wéi jīn
畏。相與至心，等一痛切，五體投地。為今
rì xiàn shòu kǔ yí qiè zhòng shēng dāng shòu kǔ yí qiè zhòng shēng
日現受苦一切眾生，當受苦一切眾生，
nǎi zhì liù dào xiàn shòu dāng shòu yí qiè zhòng shēng yòu wéi fù
乃至六道，現受當受一切眾生。又為父
mǔ shī zhǎng xìn shī tán yuè shàn è zhī shí guǎng jí shí fāng
母師長，信施檀越，善惡知識，廣及十方，
yí qiè zhòng shēng guī yī shì jiān dà cí bēi fù
一切眾生，歸依世間，大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó wú shù jīng jìn xīng fēng fó
南無無數精進興豐佛

nán mó wú yán shèng fó
南無無言勝佛

nán mó wú yú fēng fó
南無無愚豐佛

nán mó yuè yīng fēng fó
南無月英豐佛

nán mó wú yì guāng fēng fó
南無無異光豐佛

nán mó nì kōng guāng míng fó
南無逆空光明佛

nán mó zuì qīng jìng wú liàng fān fó
南無最清淨無量幡佛

nán mó hǎo dì zhù wéi wáng fó
南無好諦住唯王佛

nán mó chéng jiù yí qiè zhū chà fēng fó
南無成就一切諸刹豐佛

nán mó jìng huì dé fēng fó
南無淨慧德豐佛

nán mó jìng lún fān fó
南無淨輪幡佛

nán mó liú lí guāng zuì fēng fó
南無琉璃光最豐佛

nán mó bǎo dé bù fó
南無寶德步佛

nán mó zuì qīng jìng dé bǎo zhù fó
南無最清淨德寶住佛

nán mó dù bǎo guāng míng tǎ fó
南無度寶光明塔佛

nán mó wú liàng cán kuì jīn zuì fēng fó
南無無量慚愧金最豐佛

nán mó wén shū shī lì pú sà
南無文殊師利菩薩

nán mó pǔ xián pú sà
南無普賢菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

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

bǎo zhòng děng jīn rì yǎng chéng fó lì fǎ lì zhū pú sà lì
寶。眾等今日，仰承佛力、法力、諸菩薩力、

wéi qí qǐ sǎng qiú āi chàn huǐ yǐ shòu kǔ zhě yǐ fó pú
為其稽顙，求哀懺悔。已受苦者，以佛菩

sà dà cí bēi lì lìng jí jiě tuō wèi shòu kǔ zhě cóng jīn
薩，大慈悲力，令即解脫。未受苦者，從今

rì qù zhì yú dào chǎng bì jìng bú fù duò yú è qù lí
日去，至于道場，畢竟不復墮於惡趣。離

bā nán kǔ shòu bā fú shēng dé zhū shàn gēn chéng jiù píng děng
八難苦，受八福生。得諸善根，成就平等。

jù zú zhì huì qīng jìng zì zài tóng yǔ rú lái jù dēng zhèng
具足智慧，清淨自在。同與如來，俱登正

jué
覺。

jīn rì dào chǎng tóng yè dà zhòng yí jiā yòng xīn shè ěr dì
今日道場，同業大眾，宜加用心，攝耳諦
tīng xìn xiàng pú sà chóng bó fó yán shì zūn fù yǒu zhòng shēng
聽。信相菩薩，重白佛言：世尊。復有眾生，
qí xíng jí chǒu shēn hēi rú qī liǎng ěr fù qīng shuāng jiá jù
其形極醜。身黑如漆，兩耳復青。雙頰俱
fù pào miàn píng bí liǎng yǎn huáng chì yá chǐ shū quē kǒu qì
阜，炮面平鼻，兩眼黃赤，牙齒疎缺，口氣
xīng chòu cuó duǎn yǒng zhǒng dà fù xiǎo yāo shǒu jiǎo liáo lì lóu
腥臭。矬短臃腫，大腹小腰，手腳繚戾，樓
jǐ tú lè fèi yī jiàn shí è chuāng nóng xiě shuǐ zhǒng gān xiāo
脊凸肋，費衣健食。惡瘡膿血，水腫乾消，
jiè lài yōng jū zhǒng zhǒng zhū è jí zài qí shēn suī qīn fù
疥癩癰疽。種種諸惡，集在其身。雖親附
rén rén bú zài yì ruò tā zuò zuì héng lí qí yāng yǒng bù
人，人不在意。若他作罪，橫罹其殃。永不
jiàn fó yǒng bù wén fǎ bú shì pú sà bú shì xián shèng cóng
見佛，永不聞法，不識菩薩，不識賢聖。從
kǔ rù kǔ bù dé xiū xī hé zuì suǒ zhì fó yán yǐ qián
苦入苦，不得休息。何罪所致？佛言：以前
shì shí wéi zǐ bú xiào fù mǔ wéi chén bù zhōng qí jūn wéi
世時，為子不孝父母，為臣不忠其君。為
shàng bú ài qí xià wéi xià bù gōng qí shàng péng yǒu bù shǎng
上不愛其下。為下不恭其上。朋友不賞

qí xìn xiāng dǎng bù yǐ yì cóng cháo tíng bù yǐ qí jué duàn
 其信，鄉黨不以義從，朝廷不以其爵，斷
 shì bù yǐ qí dào xīn yì diān dǎo wú yǒu qí dù shā hài
 事不以其道。心意顛倒，無有期度。殺害
 jūn chén qīng líng zūn zhǎng fá guó luè mín gōng chéng pò wù tōu
 君臣，輕陵尊長。伐國掠民，攻城破塢，偷
 jié dào qiè è yè fēi yī měi jǐ è rén qīn líng gū lǎo
 劫盜竊。惡業非一，美己惡人。侵陵孤老，
 wū bàng xián shàn qīng màn shī zhǎng qī kuáng xià jiàn yí qiè zuì
 誣謗賢善，輕慢師長，欺誑下賤。一切罪
 yè xī jù fàn zhī zhòng zuì yè bào gù huò sī zuì ěr shí
 業，悉具犯之。眾罪業報，故獲斯罪。爾時
 zhū shòu zuì rén wén fó shì zūn zuò rú shì shuō hào qì dòng
 諸受罪人，聞佛世尊，作如是說。號泣動
 dì lèi xià rú yǔ ér bái fó yán wéi yuàn shì zūn jiǔ zhù
 地，淚下如雨。而白佛言：唯願世尊，久住
 shuō fǎ huà wǒ děng bèi lìng dé jiě tuō fó yán ruò wǒ jiǔ
 說法，化我等輩，令得解脫。佛言：若我久
 zhù cǐ shì bó fú zhī rén bú zhòng shàn gēn wèi wǒ cháng zài
 住此世，薄福之人，不種善根。謂我長在，
 bú niàn wú cháng zào zhū wú liàng bú shàn zhī běn hòu fāng zhuī
 不念無常，造諸無量不善之本。後方追
 yì huǐ wú suǒ jí shàn nán zǐ pì rú yīng ér mǔ cháng zài
 憶，悔無所及。善男子！譬如嬰兒，母常在
 cè yú mǔ bù shēng nán zāo zhī xiǎng ruò mǔ qù shí biàn shēng
 側，於母不生難遭之想。若母去時，便生

kě yǎng sī liàn zhī xīn mǔ fāng huán lái xī nǎi shēng xǐ shàn
渴仰思戀之心。母方還來，悉乃生喜。善
nán zi wǒ jīn yì fù rú shì zhī zhū zhòng shēng bù qiú cháng
男子！我今亦復如是。知諸眾生，不求常
zhù gù bō niè pán yú shí shì zūn jí yú shòu zuì zhòng shēng
住，故般涅槃。于時世尊，即於受罪眾生，
ér shuō jì yán
而說偈言：

shuǐ liú bù cháng mǎn 水流不常滿，	huǒ měng bù jiǔ rán 火猛不久然。
rì chū xū yú mò 日出須臾沒，	yuè mǎn huán fù kuī 月滿還復虧。
zūn róng háo guì zhě 尊容豪貴者，	wú cháng fù guò shì 無常復過是。
niàn dāng qín jīng jìn 念當勤精進，	dǐng lǐ wú shàng zūn 頂禮無上尊。

ěr shí shì zūn shuō cǐ jì yǐ zhū shòu zuì rén xián bēi bái
爾時世尊，說此偈已。諸受罪人，銜悲白
fó yán shì zūn yī qiè zhòng shēng zuò hé shàn xíng dé lí sī
佛言：世尊！一切眾生，作何善行？得離斯
kǔ fó yán shàn nán zi dāng qín xiào yǎng fù mǔ jìng shì shī
苦？佛言：善男子！當勤孝養父母，敬事師
zhǎng guī fèng sān zūn qín xíng bù shī chí jiè rěn rǔ jīng jìn
長。歸奉三尊，勤行布施、持戒、忍辱、精進、
chán dìng zhì huì cí bēi xǐ shě yuàn qīn píng děng wú yǒu èr
禪定、智慧、慈悲、喜捨。怨親平等，無有二

xiàng bù qī gū lǎo bù qīng pín jiàn hù rén yóu jǐ bù qǐ
 相。不欺孤老，不輕貧賤。護人猶己，不起
 è niàn rǔ děng ruò néng rú shì xiū xíng zé wéi yǐ dé bào
 惡念。汝等若能如是脩行，則為已得報
 fó zhī ēn yǒng lí sān tú wú fù zhòng kǔ fó shuō shì jīng
 佛之恩。永離三塗，無復眾苦。佛說是經
 yǐ pú sà mó hē sà jí dé ā nòu duō luó sān miǎo sān
 已。菩薩摩訶薩，即得阿耨多羅三藐三
 pú tí shēng wén yuán jué jí dé liù tōng sān míng jù bā jiě
 菩提。聲聞緣覺，即得六通三明，具八解
 tuō qí yú dà zhòng dé fǎ yǎn jìng ruò yǒu zhòng shēng dé wén
 脫。其餘大眾，得法眼淨。若有眾生，得聞
 shì jīng bú duò sān tú bā nán zhī chù dì yù xiū xī kǔ
 是經，不墮三塗八難之處，地獄休息，苦
 tòng ān níng xìn xiàng pú sà bó fó yán shì zūn dāng hé míng
 痛安寧。信相菩薩，白佛言：世尊。當何名
 sī jīng pú sà mó hē sà yún hé fèng chí fó gào xìn xiàng
 斯經？菩薩摩訶薩，云何奉持？佛告信相
 pú sà shàn nán zǐ cǐ jīng míng wéi zuì yè bào yìng jiào huà
 菩薩：善男子！此經名為罪業報應教化
 dì yù jīng rǔ dāng fèng chí guǎng lìng liú bù gōng dé wú liàng
 地獄經。汝當奉持，廣令流布，功德無量。
 shí zhū dà zhòng wén shuō cǐ fǎ yì xīn huān xǐ dǐng dài fèng
 時諸大眾，聞說此法，一心歡喜，頂戴奉
 xíng
 行。

jīn rì dào chǎng tóng yè dà zhòng rú fó suǒ shuō dà kě bù
今日道場，同業大眾，如佛所說，大可怖
wèi xiāng yǔ jīn rì qǐ bù wèi xīn qǐ cí bēi xīn chéng zhū
畏。相與今日，起怖畏心，起慈悲心。承諸
fó lì xíng pú sà dào niàn dì yù kǔ fā pú tí xīn dāng
佛力，行菩薩道。念地獄苦，發菩提心。當
wèi jīn rì xiàn shòu dì yù dào kǔ yí qiè zhòng shēng xiàn shòu
為今日，現受地獄道苦。一切眾生，現受
è guǐ dào kǔ yí qiè zhòng shēng xiàn shòu chù shēng dào kǔ yí
餓鬼道苦。一切眾生，現受畜生道苦。一
qiè zhòng shēng guǎng jí liù dào xiàn shòu kǔ zhě yì xīn yí yì
切眾生，廣及六道。現受苦者，一心一意，
wèi qí lǐ chàn lìng cǐ zhòng shēng xī dé jiě tuō wǒ děng ruò
為其禮懺。令此眾生，悉得解脫。我等若
bù qín xíng fāng biàn zhuǎn huò wéi fú zhě zé yú yī yī dì
不勤行方便，轉禍為福者，則於一一地
yù jiē yǒu zuì fèn xiāng yǔ zhì xīn dāng niàn fù mǔ shī zhǎng
獄，皆有罪分。相與至心，當念父母師長，
qīn qī juàn shǔ wèi lái yīng shòu kǔ bào yì niàn zì shēn wèi
親戚眷屬，未來應受苦報。亦念自身，未
lái xiàn zài fāng yīng cǐ kǔ děng yí tòng qiè wǔ tǐ tóu dì
來現在，方嬰此苦。等一痛切，五體投地，
zhì chéng kěn cè kǔ dào yòng xīn yuàn lìng yí niàn gǎn shí fāng
至誠懇惻，苦到用心。願令一念感十方
fó yí bài duàn chú wú liàng zhòng kǔ ruò liù dào zhōng yǐ shòu
佛，一拜斷除無量眾苦。若六道中，已受

kǔ zhě yǐ fó lì fǎ lì xián shèng lì lìng cǐ zhòng shēng jí
 苦者，以佛力、法力、賢聖力、令此眾生，即
 méng jiě tuō ruò liù dào zhōng wèi shòu kǔ zhě yǐ fó lì fǎ
 蒙解脫。若六道中，未受苦者，以佛力、法
 lì xián shèng lì lìng cǐ zhòng shēng yǒng dé duàn chú cóng jīn rì
 力、賢聖力、令此眾生，永得斷除。從今日
 qù bì jìng bú fù duò yú è qù chú sān zhàng yè suí niàn
 去，畢竟不復墮於惡趣。除三障業，隨念
 wǎng shēng miè wǔ bù wèi zì zài jiě tuō qín xiū dào yè bù
 往生。滅五怖畏，自在解脫。勤脩道業，不
 xiū bù xī miào xíng zhuāng yán guò fǎ yún dì rù jīn gāng xīn
 休不息，妙行莊嚴，過法雲地。入金剛心，
 chéng děng zhèng jué
 成等正覺。

jīn rì dào chǎng tóng yè dà zhòng chóng fù yòng xīn shè ěr dì
 今日道場，同業大眾，重復用心，攝耳諦
 tīng shàn sī niàn zhī zá zàng jīng shuō shí yǒu yì guǐ bó mù
 聽。善思念之，雜藏經說：時有一鬼，白目
 lián yán wǒ shēn liǎng jiān yǒu yǎn xiōng yǒu kǒu bí ér wú yǒu
 連言：我身兩肩有眼，胸有口鼻，而無有
 tóu hé zuì suǒ zhì mù lián dá yán rǔ qián shì shí héng zuò
 頭。何罪所致？目連答言：汝前世時，恒作
 kuí kuài dì zǐ ruò shā rén shí rǔ cháng huān xǐ yǐ shéng jié
 魁膾弟子。若殺人時，汝常歡喜，以繩結
 wǎn yǐ shì yīn yuán gù shòu cǐ zuì cǐ shì huá bào guǒ zài
 挽。以是因緣，故受此罪。此是華報，果在

dì yù
地獄。

fù yǒu yì guǐ bó mù lián yán wǒ cǐ shēn xíng cháng rú kuài
復有一鬼，白目連言：我此身形，常如塊
ròu wú yǒu shǒu zú yǎn ěr bí děng héng wéi chóng niǎo zhī suǒ
肉，無有手、足、眼、耳、鼻等。恒為蟲鳥之所
zhuó dàn rú shì kǔ tòng nán kān nán rěn hé zuì suǒ zhì mù
啄噉，如是苦痛，難堪難忍。何罪所致？目
lián dá yán rǔ qián shì shí yǔ tā dú yào duò tāi luò yùn
連答言：汝前世時，與他毒藥，墮胎落孕，
lìng zhū zhòng shēng mìng bù quán huó yǐ shì yīn yuán gù huò sī
令諸眾生，命不全活。以是因緣，故獲斯
zuì cǐ shì huá bào guǒ zài dì yù
罪。此是華報，果在地獄。

fù yǒu yì guǐ bó mù lián yán wǒ fù jí dà yān hóu rú
復有一鬼，白目連言：我腹極大，咽喉如
zhēn qióng nián zú suì bù dé yǐn shí hé zuì suǒ zhì mù lián
針，窮年卒歲，不得飲食。何罪所致？目連
dá yán rǔ qián shì shí zuò jù luò zhǔ zì shì háo guì yǐn
答言：汝前世時，作聚落主，自恃豪貴，飲
jiǔ zòng héng qīng qī tā rén duó qí yǐn shí jī kùn yí qiè
酒縱橫。輕欺他人，奪其飲食，飢困一切。
yǐ shì yīn yuán gù huò sī zuì cǐ shì huá bào guǒ zài dì
以是因緣，故獲斯罪。此是華報，果在地
yù
獄。

fù yǒu yì guǐ bái mù lián yán wǒ yì shēng lái yǒu èr rè
 復有一鬼，白目連言：我一生來，有二熱
 tiě lún zài liǎng yì xià jǔ shēn jiāo làn hé zuì suǒ zhì mù
 鐵輪，在兩腋下，舉身焦爛。何罪所致？目
 lián dá yán rǔ qián shì shí yǔ zhòng zuò bǐng dào qǔ èr fān
 連答言；汝前世時，與眾作餅，盜取二番，
 jiā liǎng yì xià yǐ shì yīn yuán gù huò sī zuì cǐ shì huá
 挾兩腋下。以是因緣，故獲斯罪。此是華
 bào guǒ zài dì yù fù yǒu yì guǐ bái mù lián yán wǒ cháng
 報，果在地獄。復有一鬼，白目連言：我常
 yǐ wù méng lóng qí tóu wèi rén lái shā xīn shēng bù jù hé
 以物，蒙籠其頭，畏人來殺，心生怖懼。何
 zuì suǒ zhì mù lián dá yán yǐ qián shì shí yīn fàn wài sè
 罪所致？目連答言：以前世時，姪犯外色，
 cháng wèi rén jiàn huò wèi fū zhǔ zhuō fú dǎ shā cháng huái kǒng
 常畏人見。或畏夫主，捉縛打殺，常懷恐
 bù gù huò sī zuì cǐ shì huá bào guǒ zài dì yù
 怖，故獲斯罪。此是華報，果在地獄。

jīn rì dào chǎng tóng yè dà zhòng rú jīng suǒ shuō qǐ dé bù
 今日道場，同業大眾，如經所說，豈得不
 rén rén shēng dà bù wèi xiāng yǔ wú shǐ yǐ lái zhì yú jīn
 人人生大怖畏。相與無始已來，至于今
 rì yīng zuò rú shì wú liàng zuì è rú shì děng zuì jiē yīn
 日，應作如是無量罪惡。如是等罪，皆因
 wú cí bēi xīn yǐ qiáng qī ruò shāng hài zhòng shēng nǎi zhì dào
 無慈悲心，以強欺弱，傷害眾生。乃至盜

qiè tā wù mí huò shī dào chán bàng xián shàn zuò zhǒng zhǒng zuì
竊他物，迷惑失道，讒謗賢善，作種種罪。
rú shì zuì bào yú è dào zhōng bì shòu qí kǔ jīn rì zhì
如是罪報，於惡道中，必受其苦。今日至
xīn děng yí tòng qiè wǔ tǐ tóu dì pǔ wèi liù dào yǐ shòu
心，等一痛切，五體投地，普為六道，已受
kǔ zhě dāng shòu kǔ zhě qiú āi lǐ chàn yì wèi fù mǔ shī
苦者，當受苦者，求哀禮懺。亦為父母師
zhǎng yí qiè juàn shǔ qiú āi lǐ chàn yì wèi zì shēn qiú āi
長，一切眷屬，求哀禮懺。亦為自身，求哀
lǐ chàn yǐ zuò zhī zuì yuàn qǐ chú miè wèi zuò zhī zuì bù
禮懺。已作之罪，願乞除滅，未作之罪，不
gǎn fù zuò wéi yuàn shì jiān dà cí bēi fù
敢復作。唯願世間，大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó lián huá zūn fēng fó
南無蓮華尊豐佛

nán mó jìng bǎo xīng fēng fó
南無淨寶興豐佛

nán mó diàn dēng fān wáng fó
南無電燈幡王佛

nán mó fǎ kōng dēng fó
南無法空燈佛

nán mó yí qiè zhòng dé chéng fó
南無一切眾德成佛

nán mó xián fān chuáng wáng fó
南無賢幡幢王佛

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

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

nán mó yì wú kǒng jù wēi máo bú shù fó
南無意無恐懼威毛不豎佛

nán mó shī zǐ fó
南無師子佛

nán mó míng chēng yuǎn wén fó
南無名稱遠聞佛

nán mó fǎ míng hào fó
南無法名號佛

nán mó fèng fǎ fó
南無奉法佛

nán mó fǎ chuáng fó
南無法幢佛

nán mó xū mí dēng guāng míng fó
南無須彌燈光光明佛

nán mó bǎo zàng zhuāng yán fó
南無寶藏莊嚴佛

nán mó zhān tán mó ní guāng fó
南無栴檀摩尼光佛

nán mó jīn hǎi zì zài wáng fó
南無金海自在王佛

nán mó dà bēi guāng míng wáng fó
南無大悲光明王佛

nán mó yōu bō luó lián huá shèng fó
南無優鉢羅蓮華勝佛

nán mó lián huá xū zhuāng yán wáng fó
南無蓮華鬚莊嚴王佛

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

nán mó shū shèng yuè wáng fó
南無殊勝月王佛

nán mó rì yuè guāng wáng fó
南無日月光王佛

nán mó dà shì zhì pú sà
南無大勢至菩薩

nán mó cháng jīng jìn pú sà
南無常精進菩薩

nán mó bù xiū xī pú sà
南無不休息菩薩

nán mó xū kōng zàng pú sà
南無虛空藏菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó guān shì yīn pú sà
南無觀世音菩薩

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
又復歸依，如是十方，盡虛空界，一切三
bǎo yuàn yǐ dà cí dà bēi jiù hù liù dào xiàn shòu kǔ dāng
寶。願以大慈大悲，救護六道，現受苦，當
shòu kǔ yí qiè zhòng shēng lìng cǐ zhòng shēng jí dé jiě tuō yǐ
受苦，一切眾生。令此眾生，即得解脫。以
shén tōng lì duàn chú è dào jí dì yù yè lìng zhū zhòng shēng
神通力斷除惡道，及地獄業。令諸眾生，
cóng jīn rì qù zhì yú dào chǎng bì jìng bú fù duò yú è
從今日去，至于道場，畢竟不復墮於惡
qù shě kǔ bào shēn dé jīn gāng shēn sì děng liù dù cháng dé
趣。捨苦報身，得金剛身。四等六度，常得
xiàn qián sì biàn liù tōng rú yì zì zài yǒng měng jīng jìn bù
現前。四辯六通，如意自在。勇猛精進，不
xiū bù xī nǎi zhì jìn xiū mǎn shí dì xíng huán fù dù tuō
休不息。乃至進脩，滿十地行，還復度脫，
yí qiè zhòng shēng
一切眾生。

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

離婆離婆帝。求訶求訶帝。陀羅尼帝。尼訶囉帝。

毗離尼帝。摩訶伽帝。真靈乾帝。梭哈。

Li Po Li Po Deh。Qiu Ho Qiu Ho Deh。Tuo Luo Ni Deh。Ni He La Deh。

Pi Li Ni Deh。Mo He Kie Deh。Zhen Lin Qian Deh。Suo Ha。

zàn

讚

wén xūn guò jiù guǒ bào suí xíng shě shēn yīng shòu zàn wú tíng
聞熏過咎。果報隨形。捨身應受暫無停。

shàn è zì gān chéng yǎo yǎo míng míng yuàn fó fàng guāng míng
善惡自甘呈。杳杳冥冥。願佛放光明。

nán mó fā guāng dì pú sà mó hē sà
南無發光地菩薩摩訶薩。(三稱/3 times)

chū chàn

出懺

fó shēn xiàng hǎo wēi wēi huàng ruò zǐ jīn shān fǎ hǎi chéng qīng
佛身相好，巍巍晃若紫金山。法海澄清，

jiǎo jiǎo yóu rú yín hàn yuè pú sà shèng xián yīng gòng yú rén
皎皎猶如銀漢月。菩薩聖賢，應供於人

jiān tiān shàng bì zhī luó hàn shuō fǎ xiàng cǐ jiè tā fāng sān
間天上。辟支羅漢，說法向此界他方。三

qiān chà hǎi zhī míng dēng bǎi yì hūn qú zhī hào yuè gōng shēn
千剎海之明燈，百億昏衢之皓月。功深

mò cè dé hòu nán liáng zuò sān jiè zhī quán héng jiàn sān shí
莫測，德厚難量。作三界之權衡，建三時

zhī fó shì shàng lái fèng wèi qiú chàn zhòng děng xiū chóng
之佛事。上來奉為求懺眾等，脩崇。

cí bēi dào chǎng chàn fǎ zī dāng dì sān juàn gōng kè yuán mǎn
慈悲道場懺法。茲當第三卷，功課圓滿。

sān mèi xíng rén chū rù sān shí guī mìng sān bǎo duān bǐng yì
三昧行人，出入三時。皈命三寶，端秉一

xīn rè wǔ fēn zhī zhēn xiāng sǎn sān chūn zhī huā ruǐ pán chéng
心。熱五分之真香，散三春之花蕊。盤呈
miào gòng ōu fàn xiāng chá zhōng qìng hé míng ér fàn yīn shēn miào
妙供，甌泛香茶。鐘磬和鳴，而梵音深妙
fěng jīng xìng dào ér yàn mò chán sī suǒ zuò cóng xīn zǒng shēn
諷經行道，而宴默禪思。所作從心，總伸
huí xiàng lè bāng wú liàng shòu jiào zhǔ shì jiā wén guān yīn bìng
回向。樂邦無量壽，教主釋迦文，觀音并
dì zàng luó hàn yǔ shēng wén tiān cáo jí dì fǔ sān jiè zhòng
地藏，羅漢與聲聞；天曹及地府，三界眾
gāo zhēn xián shēng huān xǐ niàn jiàn cǐ shèng gōng xūn bēi xīn wú
高真；咸生歡喜念，鑒此勝功熏，悲心無
xiè juàn fù hù yú qún shēng yǐ zī bú jìn gōng yīn fèng wèi
懈倦，覆護於群生。以茲不盡功因，奉為
qiú chàn zhòng děng liè sān dú gēn yuè sān jiè wǎng fú yuàn sān
求懺眾等，裂三毒根，越三界網。伏願：三
yè qīng jìng sān jiě tuō mén ér chéng jiù sān kōng dùn wù sān
業清淨，三解脫門而成就；三空頓悟，三
wú lòu xué yǐ xuān míng yǒng tuō sān tú zhī bào cháng shēng sān
無漏學以宣明；永脫三途之報，常生三
bǎo zhī jiā sān kōng dùn wù yú sè xīn sān zhàng quán gāi yú
寶之家；三空頓悟於色心，三障全該於
jiě tuō sān qí guǒ mǎn sān jué gōng yuán sān shèng dé dào zhī
解脫；三祇果滿，三覺功圓；三乘得道之
shèng xián sān yǒu tóng zhān yú lì lè chàn wén suī yǎn kěn qiè
聖賢，三有同沾於利樂。懺文雖演，懇切

wèi chéng qǐng zhòng qián gōng zài qiú chàn huǐ
未誠；請眾虔恭，再求懺悔。

nán mó zhēn fó huì shàng pú sà mó hē sà
南無真佛會上菩薩摩訶薩。(三稱/3 times)

zàn
讚

liáng huáng chàn sān juàn gōng dé lì yuàn miè xìn rén wáng zhě sān
梁皇懺。三卷功德力。願滅信人亡者三
dú zuì qīn zhèng pú sà fā guāng dì chàn wén jǔ chù zuì huā
毒罪。親證菩薩發光地。懺文舉處罪花
fēi jiě liǎo yuān miè liǎo zuì xiāo zāi zēng fú huì jiě liǎo yuān
飛。解了冤。滅了罪。消災增福慧。解了冤。
miè liǎo zuì tuō kǔ shēng dāo lì lóng huá sān huì yuàn xiāng féng
滅了罪。脫苦生忉利。龍華三會願相逢。
mí lè fó qián qīn shòu jì
彌勒佛前親受記。

nán mó lóng huá huì pú sà mó hē sà
南無龍華會菩薩摩訶薩。(三稱/3 times)

jǔ zàn
學讚

liáng huáng chàn sān juàn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁皇懺。三卷已全周。回向四恩并三有。

bài chàn zhòng děng zēng fú shòu yuàn jiāng fǎ shuǐ xǐ qiān yóu
拜懺眾等增福壽。願將法水洗愆尤。

wéi yuàn wáng líng wǎng xī yóu
惟願亡靈往西遊。

fā guāng dì pú sà wéi yuàn āi nà shòu
發光地菩薩。惟願哀納受。

nán mó dēng yún lù pú sà mó hē sà
南無登雲路菩薩摩訶薩。(三稱/3 times)



The Repentance of Compassion and Enlightenment Path

(“*Liang Huang Repentance*”)

Scroll Three

Chapter Seven: The Manifestation of Retribution

In today’s Dharma assembly, we, who have common karma, have completely stated all possible offenses and faults. It was due to these offenses and faults that we departed from the magnificent karma. It was due to the unwholesome karma, that we have fallen to the three realms, the evil paths, being born as human beings undergoing various suffering. As the result of past causes and conditions we created, as our life ends, we are reborn to another life without a moment’s break. This is what the Buddhas and Bodhisattvas see with their supernatural-powered eyes. They see that all the living beings in the three realms fall into the realms of suffering according to their karma after they have exhausted their fortunes. They see that the ones in the formless realm dwelling in the joy of samadhi fall to the desired realm without realizing that their lives have ended. Some are reborn as animals after their fortune of being in the heavens has ended. The ones in the realm of forms have similar destinies. They fall to the realm of desire from the realm of purity to live in non-purity and have desires. Those in the six heavens fall into the hells receiving endless suffering after their fortune of heaven pleasure has ended. They also see that those in the human realm are born as human because of the ten wholesome deeds they have done. But as human, we have endured many suffering and as our lives end we often fall into the realms of evil destiny. They see that those living beings in the realm of animal having to endure various kinds of suffering: being beaten with sticks, driven to work and run, having to carry heavy loads and walk a long way. They were pushed to their limit of physical strength and suffering with their skin, having their neck torn and being burned with iron. They also see that the hungry ghosts suffering from hunger and thirst, being burned by fire incessantly. If they have not even done the slightest good deed, they will never be relieved. If they do have some fortune (from past good deed), they may be reborn as human, but they are often plagued with diseases and have short lives. Therefore, all should know that the wheels of good and bad (karma) will never stop turning even for a brief moment. The cycle of retributions will never cease. Being rich or poor is due to past actions. No existence or retribution is without its cause. Therefore the discourse states the following. Those who are born as royal and noble like kings or elders, are because they paid reverence to the triple jewels. Those who are rich are because of their generosity. Those with long life are because they kept precepts. Those who are righteous had cultivated with patience. Those who are diligent without being lax had cultivated diligently. Those who are intelligent used to cultivate wisdom. Those with divine voices used to praise the triple jewels. Those who are clean and healthy had cultivated compassion. Those who are tall and with decent appearance used to pay people respect, while those who are small and short used to despise others. Those who are ugly were hateful and ignorant and did not want to learn. Those who are stupid used to withhold information from others. Those who are born mute used to slander others. Those who are born as slaves or servants failed to pay their debts. Those who are born dark and ugly used to obstruct light from the Buddhas. Those who are born to the naked counties used to expose themselves indecently. Those who are born in the country of horse shoes used to wear sandals. Those who are born in the country of cutting through the chest used to regret after they had made charitable donations. Those who are born as deer used to terrify others. Those who are born as dragons used to make fun of people. Those who have bad ulcerous lesions used to whip other living beings. Those who people like at sight used to like others at sight. Those who get jailed used to keep other living beings in cages. The ones who deliberately twisted the Dharma teaching spoken by others and cause the listeners to receive

the teaching incorrectly are the ones born as dogs. Those who did not rejoice at heart over listening to Dharma teaching get to be born as mules with long ears. Those who were stingy and would not share food with others are born as hungry ghosts and if they are born as human, they will be poor and in hunger. Those who used to feed others with bad food will be born as animals like pigs. Those who attacked and robbed others will be born as sheep that will get killed for food and skinned. Those who used to steal from others will be born as cows or horses and be enslaved by human beings. Those who used to lie and speak ill of others will fall in the hells, suffering with melted copper being poured into their mouths and their tongues being extracted to be plowed by cows until they have repaid for their offenses. They will then be born as birds that make very unpleasant sounds that make people terrified when they hear the sound, and wish for their death. Those who used to drink alcohol and got drunk will be born in the mud with boiling urine. After that, they will be born among monkeys. After the life as monkeys, they will be born as humans that are so ignorant that no one cares to speak with them. Those who used to be greedy for gifts from others will be born as elephant. Those who were born with wealth but liked to beat up their servants knowing they had no one to tell, will go to the hells as their retribution, for tens of thousands of years upon their death. After their retribution in the hells ends, they will be born as buffaloes with nose ring sticking through their nose, and made to pull boats and carriages, being hit and abused, which are all retributions of past karma. Those who are filthy are reborn from being pigs while those who are extremely stingy and greedy are reborn from being dog. Those who are mean and arrogant are reborn from being sheep while those who are hot tempered and impatient are reborn from being money. Those who have bad body odor were reborn from being fish or turtle while those who are hostile were reborn from being snake while the ones without kindness were reborn from being tiger or wolf.

In today's Dharma assembly, we, who have common karma, were born to this world as human with various suffering including illness and short lives that cannot be completely described. All such suffering is the retribution of the three kinds of karma. It is because of the three poisons, which are greed, hatred, and ignorance, that there is the existence of the three evil destinies. We also burn ourselves with three types of bad actions: the offenses made by our speech, contemplated by our mind, and committed by our body. With these six causes, we have trapped ourselves in constant suffering and afflictions. When this life ends, our lonely consciousness and soul have to move on by themselves. Even our closest family members like our parent or filial child cannot rescue us from our destiny. In an instance, we will arrive to the place of Yan Lou. The guards of the hells, regardless our high or low status, will examine our deeds from our lifetime which our consciousness will confess without daring to conceal. Based on such causes and conditions, our consciousness will go to next life of pleasure or suffering according to our karma. With uncertainty of our future lives, we will be separated from our loved ones. Each will have their own destiny without knowing when we will be together again. The divine beings and spirits keep records of all our good and bad deeds, down to the minute details with nothing omitted. The benevolent ones receive rewards of fortunes and long life because of their good deeds, while the ones who committed various offenses to the others will receive the retribution of a short life and suffering. As the cycle of birth and death continues, we may become hungry ghosts and after that be born as animals with limitless, unbearable, suffering.

In today's Dharma assembly, we, who have common karma, should recognize this and feel shameful. The sutra tells us that one receives rewards for good deeds and received punishment for committing bad offenses. One should abstain from doing bad in this world of five turbidities because the good actions always get good results and bad actions always bring retribution. There is no way out of it. This is the reason why this repentance text was written. The sutra also tells us to not overlook a small good deed as it may appear not to have any merit from doing it. However, a drop of water may not seem much but continuous drops can fill a large container. Without

accumulating small good deeds, the saints will have never become saints. We shall not overlook a small bad deed as it may appear not to be a big deal. However, one may destroy oneself by accumulating small bad deeds. Therefore, we should know that being lucky or misfortunate is originated from our own mind. If there is no cause, there will be no result. Misfortunes are due to bad deeds from the past that our eyes cannot see. Everyone should believe this because it was told by the Buddhas. If, while we are healthy and strong, we do not study and learn diligently and try to accumulate good deeds, it will be too late to regret when we are in despair.

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

The sutra also states that there is not an offense that cannot be eradicated if one sincerely repents for it. As we repent, the five parts of our body (head, two hands and two knees) must touch the ground just like the collapsing of a great mountain. For the sake of eradicating past offenses, one must be willing to give up one's life. We should be very diligent and encourage each other to do so. How many times in this life have we made the resolve to be diligent and patient without regards for our own life? However, as we repent, we get tired and bored with the process very quickly. After we have made a few prostrations, we think we should sit down for a while, because we do not have enough strength to continue. Then we think we should take a rest or should not overwork our body to exhaustion. We do not know that as we stretch out our body and fall asleep, it is as if we die for a short time. What do we remember? We should be paying our respect to the Buddhas, cleaning temples, sweeping the floors, and do what is hard to do. Besides, as the sutra clearly states, there has not been any good deeds that people do while they are lazy and slothful. No understanding of the Dharma can be obtained with an arrogant and contemptuous attitude. Today, although we have the body of a human, most of our minds are still away from the right path. How do we know this?

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

else could have. We are so proud of ourselves as if nobody else was around. It is truly shameful that we have behaved this way.

Today, in front of the others, we sincerely repent all offenses like this. We vow that we will rejoice while helping others and hope that we will not have obstructions. All of us should cleanse our body and mind by confession without reservation. We should not say that we have not had such offenses and why do we need to repent for what we have done. If we have such thought, we should remove it right away. A small mistake can cause great resentment and a small resentment can become great anger. It's very hard to change once a habit is formed. Therefore, we should not indulge our mind and intention. Instead of being lazy, if we can control ourselves to be patient, we can then eliminate our afflictions.

Today, relying on the compassion of the Buddhas and the power from the great vows of the Bodhisattvas, who proclaim the retributions of various karmic offenses to teach and transform the hell dwelling beings. We should calm our mind and listen carefully.

As such I heard, one time when the Buddha was staying at the Wan Sher City in the mountain of Chi-sheer-Che, there were many Mahabodhisattvas, sound-hearers and their families, many Bhikshus and Bhikshuni, Upasas, Upsais, all divine beings, dragons and spirits present at the assembly. At that time, Shin-Shan Bodhisattva asked the Buddha, "The world honored one, there are various kinds of living beings such as the ones in the hells, the hungry ghosts, the animals, rich or poor. When these living beings hear the Buddha's teaching, they feel like a lost child who has found their mother, like a patient who has found the doctor who can cure them, like a naked person who receives cloths to cover their body, like getting light when in the dark. When the world honored one and expounded the Dharma, all living beings benefit from it." At that time, the Buddha, who knew that the timing is right and upon the sincere requests of many Bodhisattvas, he emitted white fine light from between his eyes. The light shone on the boundless worlds of the ten directions and the living beings in the hells got a break from their suffering. These living beings following the light emitted from the Buddha, came to the Buddha's residence. After they sincerely prostrated to the Buddha, they asked the Buddha to expound his teaching universally so all the living beings can find relief.

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

*[Get up and prostrate while chanting Buddha names:
Page 15 – Line 13 to Page 16 – Line 13 in Chinese/pinyin text]*

Again, we take refuge in all the triple gems in all the realms in the ten directions. With their kindness and compassion, we also vow to relieve all living being from all their suffering and afflictions. We will correct the wrongs and do goods and never be bad again. Starting today, we hope we will never be born in the three evil destinies. Our body, speech, and mind will always be pure. We will not mind the wrongs from others and we will not create any further karmic obstructions. We will only accumulate the pure karma. We will not seduce any evils again and we will always practice the four equanimities and always be pure, fearless and diligent. We will plant the good seeds of all virtues and do infinite good. We will give our life so others can always be born in the fortunate places. We will always remember the suffering in the three realms and bring forth the bodhi resolve to practice incessantly the

Bodhisattvas way. The six paramitas and four infinite minds will always present themselves in our minds and we will gain the three mings and six spiritual penetrations at will. We can enter the realms of the Buddhas and attain enlightenment joining the other Bodhisattvas.

In today's Dharma assembly, we, who have common karma, should be fearful and give rise to compassion and single-mindedly to listen attentively to the following. At the time the Buddha, because of his compassion for all living being, emitted white fine light from between the eyes and the light shone universally on all the living beings in the six realms. Sin-Shan Bodhisattva stood up from his seat, walked up to the Buddha and kneeled in front of him, joined his palms, and asked the Buddha. "There are living beings that are being tortured by their jailers. Their body are hit, hammered, and cut up. But as soon they have been cut up, a wind will blow to make them come alive and receive the same tortures all over again. They will continue to receive such retribution without a moment of break. What kind of past conducts have caused such retribution?" The Buddha replied that such living being did not believe in the Triple Gems. They were not filial to their parents and did not support their parents. They had evil minds and killed many living beings. Consequently, they receive such retribution for such causes and conditions. There are other living beings with various kinds of skin disease in which their eye-brows and mustache fall out and the skin all over their body decays. Their families abandoned them and people are afraid to have contact with them so they have to stay in remote area populated only by the birds and the deer. This is the retribution of the skin disease. What are the causes of such retribution? The Buddha said that these people, in their previous lives, not only did not believe in the Triple Gem and were not filial to their parents; they also deliberately damaged and destroyed the temples, robbed the Sanghas, physically harmed the sages and the virtuous ones, and hurt their teachers. They never regretted what they had done and forgot people's kindness to them. Their actions were like those of the dogs, that they brought filth to the respectful places without regard to the presence of their family or strangers feeling shame. It is because of such causes that such retributions exist.

There are also other living beings with tall body, but who are deaf and have no feet, so that they can only move around by moving their abdomen from side to side against the floor and they have only dirt for food to survive. They are constantly bitten by small insects or worms which make them suffer day and night, so that they cannot rest. What causes such retribution? The Buddha said that these people were very arrogant in their past lives and did not listen to advice. They were not only not filial to their parents but also disobedient and rebellious. Also, in their past lives, when they were landlords, as government officials, local governors, or as supervisors in their neighborhood, they abused their power in taking things from whom they governed with force and without justification, causing people to be destitute and poor. These are the causes that result in the retribution they receive now.

There are also other living beings whose eyes are so blind that they cannot see anything at all which cause them to run into trees and to fall into ditches. Even after they die, they will be born the same way life after life. What have they done to receive such retribution? The Buddha said that these living beings did not believe that retributions are caused by one's own actions from their past lives. The retributions they receive now are because they obstructed light from the Buddhas, caused others not able to see, and kept some living beings in cages and covering their heads with bags so they cannot see anything.

In today's Dharma assembly, we, who have common karma, are fearful that we all could have committed the same offenses as described in the sutra due to ignorance. The number of such offenses could be so much that is uncountable and limitless and we may suffer and receive the retributions in future lives. Today, we, with utmost sincerity, we prostrate to repent, regret and vow to change ourselves and hope that what we have done can be

eradicated and we will never do such things again. Thus our behavior will always be of the pure ones. We make such wish to all the Buddhas in the ten directions.

*[Get up and prostrate while chanting Buddha names:
Page 21 – Line 1 to Page 22 – Line 3 in Chinese/pinyin text]*

Again, we take refuge in all the triple gems in the all the realms in the ten directions. With their kindness and compassion, we hope that they will rescue and protect all living beings and help us find liberation from our retributions of being born in the hells, as hungry ghosts, in the animal realm and will never receive such retribution again. We hope that the Buddhas will help all living beings in departing from the suffering of the three destinies and in developing the insight and wisdom to attain the ultimate bliss of serenity. All living beings will eliminate their ignorance with the light of wisdom and be able to understand the profound Dharma and eventually attain the most supreme and perfect enlightenment.

In today's Dharma assembly, we, who have common karma, sincerely and mindfully listen to the following. Sing-Shun Bodhisattva said to the Buddha, "The world honored one: some living beings stutter or have trouble making sound. They either cannot speak at all or when they talk no one can understand. What have they done to receive such retribution?" The Buddha said, in their past lives, these living beings slandered the Triple Gem, disregarded and obstructed the holy teaching, enjoyed criticizing and speaking behind people's back, spread rumors about others, framed innocent ones as guilty, and hated or were jealous of the worthy and benevolent people. They receive such retribution because of these conducts in the past.

There are also living beings that are born with huge abdomen and very thin neck that they can hardly swallow any food. When they do eat, what they eat will turn into blood and pus. What causes such retribution? The Buddha said, in their past lives, they stole food from a crowd or they stashed away food for public use as their own. They were very stingy in sharing their own, but were very greedy for other's belongings. They also poisoned people with bad intention, causing them to have hard time breathing. These are some causes of their present retribution.

There are also living beings that are tortured by their jailers who burn them with hot melted iron poured over their body or nail them with nails. After they are nailed, their body will start to burn until it is so badly burned. What causes this retribution? The Buddha said, in their past lives, they were acupuncturists, who not only did not cure their patient's disease but caused additional damage to their body. They charged their patients and caused them to suffer and that is the cause.

There are also living beings that get cooked with a fork sticking through them and cooked in a pot until they get cooked thoroughly. But they get brought back to life right away and have to be thoroughly cooked all over again and again. What caused such suffering? The Buddha said, in their past lives, they butchered living beings, poured hot water over them and removed hair from their body. The number of living beings they killed is countless. This past conduct caused their suffering today.

In today's Dharma assembly, we, who have common karma, are fearful that without remembering, we all could have committed the same offenses in the realms we were born to as described in the sutra. The number of such offenses could be so much that is uncountable and limitless and we may suffer and receive the retributions in future lives or may soon getting the suffering as beings who stutter and cannot talk or those with big abdomens and who cannot eat. Nobody knows what will happen next. Although it seems that we are fine and safe now, who can guarantee

what is going to happen tomorrow. As the time for retribution comes, there is no way we can escape from it. Therefore, each of us should recognize this and be serious and have the right thought without any more doubts. Today, with utmost sincerity, we prostrate and take refuge in the most world's most kind and compassionate ones for all living beings in the four forms of existence in the six realms and all living beings who have suffered and who are doomed to suffer.

*[Get up and prostrate while chanting Buddha names:
Page 25 – Line 4 to Page 26 – Line 4 in Chinese/pinyin text]*

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

In today's Dharma assembly, we, who have common karma, again re-enforce ourselves in our mind and listen attentively. Sing-Shun Bodhisattva asked the Buddha, "The world's most honored one, there are living beings trapped in a city of fires with fire approaching them. Although the doors on four sides are open but they will automatically close when people are trying to get out. They run from east to the west and back and forth and yet cannot get out until they have been burned to ashes. What were the causes of such retribution?" The Buddha said, in their past lives, they burned down forests on the mountains and around the water, destroyed dams and ponds that people used to water their plants, and baked live chickens with fire causing them to be burned to death. These are the reasons for their present suffering.

Sing-Shun Bodhisattva continued to ask the Buddha. "There are living beings in the mountains covered with snow and are constantly being blown by extremely cold wind, so that some of their skin becomes chapped and some falls off their body. Their suffering is so hard to bear that they want to die, but they cannot die either. They have to endure thousands of sufferings like this that are almost impossible to endure. What are the causes for such retribution?" The Buddha said, in the past lives, they chose to be thieves and robbed people's clothing, to wear them themselves during the coldest time of winter. This caused people to freeze to death because they did not have clothing to wear. They also skinned animals alive, causing them unbearable pain before they died. It was due to these deeds that they have the present retribution.

There are also living beings that are constantly on top of the mountain of knives and in the forest of swords. They are cut and their joints are often broken or damaged causing them constant pain that is very hard to bear. What are the causes? The Buddha said, in their past lives, they were professional butchers and they cooked other living beings. They chopped and cut open these living beings, separating their flesh from bones and head and feet from body, and they hanged them in the air to sell them by pieces. They hanged them alive causing immense pain to these living beings. It is this evil karma that causes their present retribution.

What are the cause for those living beings born without all sense organs? The Buddha said that they hunted animals and shot birds causing their neck or feet to be broken. They broke bird's wings while they were alive causing pain to the birds. It is this evil karma that caused their present retribution.

In today's Dharma assembly, we, who have common karma, should be fearful that we might have done what the sutra states. With utmost sincerity and with the sense of utmost urgency, we prostrate and take refuge in the world's kindest and most compassionate ones, on behalf of all living beings in all ten directions and those who have suffered or who will suffer.

*[Get up and prostrate while chanting Buddha names:
Page 28 – Line 11 to Page 29 – Line 11 in Chinese/pinyin text]*

Again, we take refuge in the triple gem in all realms in the ten directions. We hope that, with their great kindness and compassion that they will rescue and protect all living beings in the ten directions. We hope the suffering ones find liberation and the ones to suffer can be removed from their suffering so we will never be born in the evil destinies. Starting today until they attain enlightenment, the Buddhas' and Bodhisattvas' can eradicate our karma from the three obstructions and will remove the five kinds of fear. We will accumulate all merits and virtues and develop wisdom and also teach and transform all living beings with all merits transformed to the attainment of the most supreme bodhi and perfect enlightenment.

In today's Dharma assembly, we, who have common karma, will once more listen carefully. Sing-Shun Bodhisattva asked the Buddha, "There are living beings born with deformed arms and back, lower body not properly connected to the upper body and they limb badly while they walk or cannot walk at all. What causes this?" The Buddha said, in their past lives, they robbed people with arms; they hunt and set traps causing some living beings to fall and be trapped. Their retribution is due to these past actions.

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

There are living beings who are paranoid, stupid, crazy and they cannot differentiate right from wrong. What causes this? The Buddha said, in their past lives, they were drunk and made thirty six kinds of offenses. After this life, they will still be born as dumb just like the drunk who cannot recognize who is and is not to be respected. It was such deeds causing such retribution.

There are living beings born short with large sexual organs which cause them inconvenience to move around. These organs are in the way no matter what they do, walk, sit, or lying down. What causes this? The Buddha said, in their past lives, they were merchants who guarded own belongings carefully but destroyed other's fortune and treasures. They also cheated to obtain more money from altering scales. It is these deeds that cause the present retribution.

In today's Dharma assembly, we, who have common karma, should feel great fear after listening to what Buddha described. We, with utmost sincerity and sense of urgency, prostrate and take refuge in the world's kindest and most compassionate ones on behalf of all living beings including those who are suffering, who will be suffering, our parents, teachers and superiors, all devotees, the knowledgeable ones and not-so-knowledgeable ones.

*[Get up and prostrate while chanting Buddha names:
Page 32 – Line 6 to Page 33 – Line 6 in Chinese/pinyin text]*

Again, we take refuge in all the triple gems in all realms in the ten directions. Today, we rely on the power of the Buddhas, Dharma, and all Bodhisattvas to repent for those who have suffered. We pray to the Buddhas and Bodhisattvas to help the suffered one find liberation. For those who have not suffered, starting today till they attain enlightenment, we pray that they will never fall into the evil realms, will not have to go through the eight kinds of suffering, and will have the eight fortunate kinds of births. They will have all good roots, develop equanimity and wisdom, attain purity and self-mastery, and attain the enlightenment with the Tathagatas.

In today's Dharma assembly, we, who have common karma, should again apply mindfulness and listen attentively. Sing-Shun Bodhisattva again asked the Buddha, "The world honored one, there are living being born with repulsive looks, their skin is as dark as black; their ears are blue; their cheeks protrude; their face with blemishes; their nose flat; their eyes yellow and red; their teeth incomplete, and their mouth with bad breath. They are also short and fat with huge abdomen and small waist; they have humped back and ribs protruding; they eat a lot and wear out clothe easily; and they have bad skin ulcers which pus flows constantly. They are bloated and with all sorts of problems with their body. They try to please people but no one wants to mind them. They get blamed for crimes committed by other people. They never get to see the Buddha and will never hear about the Dharma. They will never know any Bodhisattvas, saints or worthy ones. They suffer from one kind to another and never get a break. What causes such retribution?" The Buddha said that, in their past lives, as children, they were not filial to their parents, as subordinates they were not loyal to their superiors, as supervisors they did not take care of their subordinates, as friends they were not trust-worthy, as peers they were not moral. Their minds were delusive and upside-down beyond limits. They killed or caused their superiors and subordinates to be killed, despised and humiliated their superiors, attacked neighbor countries and looted civilians, raided and destroyed cities, and stole from people and burglarize establishments. The misdeeds were too many to describe. They were forgiving of themselves but were always critical of others, they took advantages of the elders and minors, they slandered the virtuous and benevolent ones, and they were disrespectful to their teachers and elders. They cheated, lied, and committed all possible offenses. Such offenses are the causes of their suffering.

At that time, all the ones with such retribution, after hearing what the Buddha said, said the following to the Buddha while they cried so hard that moved the earth and their tears were falling like the rain. They said, "We beg the Buddha to dwell in this world to teach and transform us so we can find liberation." The Buddha said that even if I always live in this world, the ones with little virtue and do not cultivate good roots would think that since I will always be here, they can disregard impermanence and accumulate countless unwholesome causes. It will be too late to regret afterwards when they finally realize the truth. The Buddha continued: "All you good men, if an infant whose mother is always with him/her, he/she will never have the thought that the time they are together is precious. Only after their mothers are gone, will they miss and always think about their mother. If their mother does return, they then will really appreciate her presence. All you good men, my presence will be the same. It's because I understand how the living beings are; I will not dwell in this world forever and will enter nirvana."

The Buddha then said the following verse to the suffering living beings.

Water always flows so it will not be full;
 The fierce fire will soon stop;
 The sun rises and falls;
 The full moon will soon be not full,
 The prestige and fortune are also impermanent,

One should practice diligently and pay reverence to the most honored one.

After the Buddha said the verse, the suffering ones sadly said to the Buddha, “The world honored one, what kinds of good deed can a living being do to eliminate their suffering?” The Buddha said, “A benevolent person should respect and take care of their parents, respect their teachers and elders, take refuge in the triple gems, practice the conducts of generosity, patience, diligence, concentration, wisdom, kindness and compassion, sympathetic joy, and treat friends and enemies equally. One should not take advantage of lonely old people or look down upon the poor and those in lower social classes, should treat others as how one treat oneself, and should never give rise to any evil thought. If you can cultivate as these then you have repaid the kindness of the Buddhas and will never to born in the three realms, thus never suffer again.” Right after the Buddha expounded such teaching, many great Bodhisattvas attained Anuttara-samyak-sambodhi (enlightenment). Many sound hearers and preteyakas immediately accomplished six penetrations and three mings and attained the eight liberations. Many followers in the assembly achieved the purity of dharma eyes. Any living being, if they heard this teaching, they will never be born again in the three realms and encounter the eight difficulties. If they are in the hells, they will get break from their suffering and have some peace and comfort. Sing-Shun Bodhisattva said to the Buddha, “The world honored one, what should we name this sutra and how should all the Bodhisattvas and Maha-Bodhisattvas practice this teaching?” The Buddha said to Sing-Shun Bodhisattva, “You good man, this sutra should be named as the sutra of the retribution of offenses and of transforming the hell-dwelling beings. One should recite and propagate this sutra and the merits for doing so will be immeasurable.” At that time, after listening to this teaching, all in the assembly were joyful and they respectfully followed the teaching.

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

In today’s Dharma assembly, we, who have common karma, again apply our mindfulness to listen and think carefully. The Zha-Zang Sutra states that there was a ghost who asked Mu-Lian: “I have two eyes on my shoulders and mouth and nose on my chest but do not have head. What causes such retribution?” Mu-Lian answered, “In your past lives, you behaved like Kuay-Kuai. You were excited when you killed people and you liked to tie up people with ropes. It was because of these deeds that you have the present flower retribution. Your fruit retribution is to go to the hell.

There was another ghost who asked Mu-Lian: “The shape of my body is like a piece of meat. I have no hands, feet, eyes, ears, or nose. I am always being pecked or bit by birds and worms. These suffering are so painful and so unbearable. What causes such retribution?” Mu-Lian answered: “In your past life, you gave poisons to people to aborting unborn fetus causing these fetus not being able to live. It was such deeds that cause this retribution. This is only the flower retribution. Your fruit retribution will be going to the hells.

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

There was another ghost who asked Mu-Lian: “I was born with two hot wheels under my arms causing the flesh to be burnt. What caused such retribution?” Mu-Lian answered: “In your past life, you work with others to bake pastry and you stole two big pieces and held them under your arms. It was this deed that caused your present retribution.”

There was another ghost who asked Mu-Lian: “I always cover my head with something because I am in constant fear that someone will kill me. What caused such retribution?” Mu-Lian answered: “In your past life, you committed improper sexual conducts and assaulted people sexually and you were afraid that people will find out or the husbands or masters of whom you assaulted will capture you and kill you. Consequently, you are in constant fear. This is the reason of your flower retribution. The fruit retribution will be suffering in the hells.”

In today's Dharma assembly, we, who have common karma, after reading what's in the sutra, cannot feel anything but great fear. We all, since beginning-less time till today, must have committed immeasurable offenses because we lack kindness and compassion. We assaulted the weak ones because we were stronger, we harmed many living beings, and we even stole from others. We were lost from the right way. We spread rumors and slandered the virtuous and benevolent ones. With such numerous offenses, we will definitely be born in the evil realms to suffer. Today, we, with utmost sincerity, prostrate and repent for all living beings in the six realms who have suffered or those will suffer. We also repent on the behalf of our parents, teachers, all family and relatives. We also repent for ourselves. We hope that all our offenses can be eradicated and we will never commit any offenses again. We prostrate and take refuge in the world's kindest and most compassionate father.

*[Get up and prostrate while chanting Buddha names:
Page 42 – Line 8 to Page 43 – Line 13 in Chinese/pinyin text]*

Again, we take refuge in the Triple Gems of all realms in the ten directions. We pray that, through their great kindness and compassion, they will rescue and protect all sentient beings who are suffering and will be suffering in the six destinies. We pray that they will help all such sentient beings in seeking liberation, using their supernatural power; they can help the beings in eliminating the karma that will have retribution in the evil destinies and in the hells. We also pray that they can help all beings, starting from today until attaining enlightenment, from ever falling into the evil destinies. After we no longer have the retribution of suffering, we will obtain the Vajra body, always practice the four equanimity and the six perfections, and will achieve eloquence in four ways and six kinds of supernatural power. We pray that all beings' wishes will be fulfilled and can master our minds. We pray that we will

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always be diligent incessantly until we have accomplished the conducts of the ten grounds and then return to relieve and transform all sentient beings.

