

zàn
讚

cáo xī shuǐ yí pài xiàng dōng liú guān yīn píng nèi chú zāi jiù
曹溪水。一派向東流。觀音瓶內除災咎。

tí hú guàn dǐng dí chén gòu yáng zhī sǎ chù rùn jiāo kū yān
醍醐灌頂滌塵垢。楊枝灑處潤焦枯。咽

hóu zhōng gān lù zì yǒu qióng jiāng tòu
喉中甘露。自有瓊漿透。

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

sì zhì yuán míng zhī miào tǐ yǎn ruò xīng zhōng zhī jiǎo
四智圓明之妙體，儼若星中之皎

yuè sì wú ài biàn zhī xuán yīn gāo chāo jié wài zhī
月。四無礙辯之玄音，高超劫外之

kōng tán yùn sì xīn yú sì è qù zhōng lí sì xiàng
空談。運四心於四惡趣中，離四相

yú sì shēng jiè nèi xìn
於四生界內。信

fó ēn zhī guǎng bù yǎng
佛恩之廣布，仰

shèng dé yǐ mí gāo wéi yuàn hóng cí jiàn zī chéng kěn shàng
聖德以彌高。惟願洪慈，鑒茲誠懇。上

lái fèng wèi jīn chén qiú chàn zhòng děng qǐ jiàn
來奉為今辰求懺眾等，啟建

cí bēi dào chǎng chàn fǎ zī dāng dì sì juàn rù tán yuán
慈悲道場懺法。茲當第四卷，入壇緣

qǐ sì xī tán rén yú sì yí zhōng kè niàn shè niàn
起。四悉壇人於四儀中，克念攝念

yǐ tóu chéng xīn zhèng shēn zhèng ér zuò lǐ píng zān sān
以投誠，心正身正而作禮。瓶簪三

dǎo zhī chūn huā lú rè liù zhū zhī xiāng gài dēng rán
島之春花，爐爇六銖之香盖。燈然

huì jù gòng xiàn chún tuó lǐ bài xuán rào fèng yǒng zàn
慧炬，供獻純陀。禮拜旋繞，諷詠讚

yáng fā lù pī chéng
揚。發露披誠，

kè qín chàn huǐ
克勤懺悔。

qiè niàn qiú chàn zhòng děng zì cóng yuǎn jié zhí zhì jīn
切念求懺眾等，自從遠劫，直至今

shēng mí sì dà zhī sè shēn shòu sì shēng zhī lún zhuǎn
生。迷四大之色身，受四生之輪轉，

qǐ sì xiāng zhī diān dǎo fàn sì zhǒng zhī lǜ yí cóng
起四相之顛倒，犯四種之律儀。從

mí zhì mí yóu kǔ rù kǔ suí jìng fēng zhī nì shùn
迷至迷，由苦入苦。隨境風之逆順，

nì ài shuǐ zhī chén lún wú míng
溺愛水之沉淪。無明

wéi zhòng wéi shēn fán nǎo
惟重惟深，煩惱

rú jiāo rú qī píng dà fǎ yǐ hóng xuān zhàng zhēn quán
如膠如漆。憑大法以洪宣，仗真詮

ér jiě shì jīn zé cùn xīn qīng kuài kè gǔ míng jī
而解釋。今則寸心慶快，刻骨銘肌。

jí
集

dà dé zhī gāo liú yùn yì xīn ér chàn huǐ yǎng kòu
大德之高流，運一心而懺悔。仰叩

hóng cí míng xūn jiā bèi
洪慈，冥熏加被。

sì bā duān yán wéi miào xiàng sēng qí sān dà jié xiū lái
四八端嚴微妙相，僧祇三大劫脩來。

miàn rú mǎn yuè mù rú lián tiān shàng rén jiān xián gōng jìng
面如滿月目如蓮，天上人間咸恭敬。

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 lì 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 sì
慈悲道場懺法卷第四

For English translation, please go to page 44

xiǎn guǒ bào dì qī zhī yú
顯果報第七之餘

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

tīng fó zài wáng shè chéng jiā lán tuó zhú yuán ěr shí mù lián
聽。佛在王舍城，迦蘭陀竹園。爾時目連

cóng chán dìng qǐ yóu héng shuǐ biān jiàn zhū è guǐ shòu zuì bù
從禪定起，遊恒水邊。見諸餓鬼，受罪不

tóng shí zhū è guǐ gè qǐ jìng xīn lái wèn mù lián wǎng xī
 同，時諸餓鬼，各起敬心，來問目連，往昔
 yīn yuán yì guǐ wèn yán wǒ yì shēng lái héng bào jī kě yù
 因緣。一鬼問言：我一生來，恒抱飢渴，欲
 zhì cè zhōng qǔ fèn dàn zhī cè shàng yǒu dà lì guǐ yǐ zhàng
 至廁中，取糞噉之。廁上有大力鬼，以杖
 dǎ wǒ chū bù dé jìn hé zuì suǒ zhì mù lián dá yán rǔ
 打我，初不得近。何罪所致？目連答言：汝
 wéi rén shí zuò fó tú zhǔ yǒu kè bǐ qiū lái sì qǐ shí
 為人時，作佛圖主。有客比丘，來寺乞食，
 ér rǔ qiān xī bù yǔ kè shí dài kè qù hòu nǎi xíng jiù
 而汝慳惜，不與客食。待客去後，乃行舊
 zhù yuán rǔ wú dào qiān xī zhòng wù yǐ shì yīn yuán gù huò
 住。緣汝無道，慳惜眾物。以是因緣，故獲
 sī zuì rǔ jīn huá bào guǒ zài dì yù
 斯罪。汝今華報，果在地獄。

fù yǒu yì guǐ wèn mù lián yán wǒ yì shēng lái jiān shàng yǒu
 復有一鬼，問目連言：我一生來，肩上有
 dà tóng píng chéng mǎn yáng tóng yǐ sháo qǔ zhī huán zì guàn dǐng
 大銅瓶。盛滿焯銅，以杓取之，還自灌頂，
 tòng kǔ nán rěn hé zuì suǒ zhì mù lián dá yán rǔ wéi rén
 痛苦難忍。何罪所致？目連答言：汝為人
 shí zuò sì wéi nà zhī dà zhòng shì yǒu yì píng sū cáng zhe
 時，作寺維那，知大眾事。有一瓶酥，藏著
 píng chù bù yī shí xíng dài kè qù hòu nǎi xíng jiù zhù sū
 屏處，不依時行，待客去後，乃行舊住。酥

shì zhāo tí zhī wù yí qiè yǒu fèn yuán rǔ wú dào qiān xī
是招提之物，一切有分。緣汝無道，慳惜
zhòng wù yǐ shì yīn yuán gù huò sī zuì rǔ jīn huá bào guǒ
眾物。以是因緣，故獲斯罪。汝今華報；果
zài dì yù
在地獄。

fù yǒu yì guǐ wèn mù lián yán wǒ yì shēng lái cháng tūn rè
復有一鬼，問目連言：我一生來，常吞熱
tiě wán hé zuì suǒ zhì mù lián dá yán rǔ wéi rén shí zuò
鐵丸，何罪所致？目連答言：汝為人時，作
shā mí zǐ qǔ qīng jìng shuǐ zuò shí mì jiāng shí mì jiān dà
沙彌子。取清淨水，作石蜜漿。石蜜堅大，
rǔ qǐ dào xīn dǎ qǔ shǎo xǔ dà zhòng wèi yǐn rǔ dào yì
汝起盜心。打取少許，大眾未飲，汝盜一
kǒu yǐ shì yīn yuán gù huò sī zuì cǐ shì huá bào guǒ zài
口。以是因緣，故獲斯罪。此是華報，果在
dì yù
地獄。

jīn rì dào chǎng tóng yè dà zhòng rú mù lián suǒ jiàn dà kě
今日道場，同業大眾，如目連所見，大可
bù wèi wǒ děng yì kě jīng zuò cǐ zuì wú míng suǒ fù bú
怖畏。我等亦可經作此罪，無明所覆，不
zì yì zhī tuō yǒu rú shì wú liàng zuì yè yú wèi lái shì
自憶知。脫有如是無量罪業，於未來世。
shòu kǔ bào zhě jīn rì zhì xīn děng yí tòng qiè wǔ tǐ tóu
受苦報者，今日至心，等一痛切，五體投

dì càn kuì chàn huǐ yuàn qǐ chú miè yòu fù pǔ wèi shí fāng
 地。慙愧懺悔，願乞除滅。又復普為十方
 jìn xū kōng jiè yí qiè è guǐ qiú āi chàn huǐ yòu fèng wèi
 盡虛空界，一切餓鬼，求哀懺悔。又奉為
 fù mǔ shī zhǎng qiú āi chàn huǐ yòu wéi tóng tán zūn zhèng shàng
 父母師長，求哀懺悔。又為同壇尊證，上
 zhōng xià zuò qiú āi chàn huǐ yòu wéi shàn è zhī shì guǎng jí
 中下座，求哀懺悔。又為善惡知識，廣及
 shí fāng wú qióng wú jìn sì shēng liù dào yí qiè zhòng shēng qiú
 十方無窮無盡，四生六道，一切眾生，求
 āi chàn huǐ ruò yǐ zuò zhī zuì yīn jīn chú miè wèi zuò zhī
 哀懺悔。若已作之罪，因今除滅。未作之
 zuì bù gǎn fù zào yǎng yuàn shí fāng yí qiè zhū fó
 罪，不敢復造。仰願十方，一切諸佛。

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 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 shī zǐ fó
 南無師子佛

nán mó míng yán fó
 南無明炎佛

nán mó móu ní fó
 南無牟尼佛

nán mó miào huá fó
 南無妙華佛

nán mó huá shì fó
 南無華氏佛

nán mó shàn sù fó
 南無善宿佛

nán mó dǎo shī fó
 南無導師佛

nán mó dà bì fó
南無大臂佛

nán mó sù wáng fó
南無宿王佛

nán mó míng xiàng fó
南無名相佛

nán mó yán jiān fó
南無炎肩佛

nán mó rì zàng fó
南無日藏佛

nán mó zhòng yán fó
南無眾炎佛

nán mó wú yōu fó
南無無憂佛

nán mó shī zǐ yóu xì pú sà
南無師子遊戲菩薩

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 dà lì fó
南無大力佛

nán mó xiū yào fó
南無脩藥佛

nán mó dà míng fó
南無大明佛

nán mó zhào yào fó
南無照曜佛

nán mó yuè shì fó
南無月氏佛

nán mó shàn míng fó
南無善明佛

nán mó shī zǐ fèn xùn pú sà
南無師子奮迅菩薩

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 shí fāng xiàn shòu è guǐ
寶。大慈大悲，唯願救拔，十方現受餓鬼

dào kǔ yí qiè zhòng shēng yòu yuàn jiù bá shí fāng dì yù dào
道苦，一切眾生。又願救拔，十方地獄道，

chù shēng dào rén dào yí qiè zhòng shēng wú liàng zhòng kǔ lìng zhū
 畜生道，人道，一切眾生，無量眾苦。令諸
 zhòng shēng jí dé jiě tuō duàn sān zhàng yè wú wǔ bù wèi bā
 眾生，即得解脫。斷三障業，無五怖畏，八
 jiě xǐ xīn sì hóng bèi wù miàn fèng cí yán zī chéng miào jiào
 解洗心，四弘被物。面奉慈顏，諮承妙教，
 bù qǐ běn chù zhū lòu yǒng jìn suí niàn fǔ yīng biàn zhū fó
 不起本處，諸漏永盡。隨念俯應，徧諸佛
 tǔ yuàn xíng zǎo yuán sù chéng zhèng jué
 土，願行早圓，速成正覺。

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 ěr shí fó zài wáng shě chéng dōng nán yǒu yì chí shuǐ shǐ
 聽。爾時佛在王舍城，東南有一池水。屎
 niào wū huì jìn rù qí zhōng chòu bù kě jìn yǒu yì dà chóng
 尿污穢，盡入其中，臭不可近。有一大蟲，
 shēng cǐ shuǐ zhōng shēn cháng shù zhàng wú yǒu shǒu zú wǎn zhuǎn dī
 生此水中。身長數丈。無有手足，宛轉低
 áng guān zhě shù qiān ā nán wǎng jiàn jù yǐ qǐ fó fó yǔ
 昂。觀者數千。阿難往見，具以啟佛。佛與
 dà zhòng gòng yì chí suǒ dà zhòng niàn yán jīn rì rú lái dāng
 大眾，共詣池所。大眾念言：今日如來，當
 wéi zhòng huì shuō chóng běn mò fó gào dà zhòng wéi wèi fó ní
 為眾會，說蟲本末，佛告大眾：維衛佛泥
 huán hòu shí yǒu tǎ sì yǒu wǔ bǎi bǐ qiū jīng guò sì zhōng
 洹後，時有塔寺。有五百比丘，經過寺中，

sì zhǔ huān xǐ qǐng liú gòng yàng jìn xīn gòng zhuàn wú yǒu yí
寺主歡喜，請留供養。盡心供饌，無有遺
xí hòu yǒu wǔ bǎi shāng rén rù hǎi cǎi bǎo huán guò tā sì
惜。後有五百商人，入海采寶，還過塔寺。
jiàn wǔ bǎi bǐ qiū jīng qín xíng dào bìng gè fā xīn xīn rán
見五百比丘，精勤行道。並各發心，欣然
gòng yì fú tián nán yù dāng shè bó gòng rén shě yì zhū dé
共議，福田難遇，當設薄供。人捨一珠，得
wǔ bǎi mó ní zhū yǐ jì sì zhǔ sì zhǔ hòu shí shēng bú
五百摩尼珠，以寄寺主。寺主後時，生不
shàn xīn tú yù dú qǔ bù wéi shè gòng dà zhòng wèn yán gǔ
善心，圖欲獨取，不為設供。大眾問言：賈
kè shī zhū yīng dāng shè gòng sì zhǔ dá yán shì zhū shī wǒ
客施珠，應當設供。寺主答言：是珠施我，
ruò yù duó zhū fèn kě yǔ rǔ ruò bù shí qù gē rǔ shǒu
若欲奪珠，糞可與汝。若不時去，割汝手
zú tóu zhī fèn kēng zhòng niàn qí chī mò rán gè qù yuán shì
足，投之糞坑。眾念其癡，默然各去。緣是
zuì è shòu cǐ chóng shēn hòu rù dì yù yòu shòu zhòng kǔ
罪惡，受此蟲身。後入地獄，又受眾苦。
fó zài wáng shè chéng yòu jiàn yí zhòng shēng qí shé cháng dà tiě
佛在王舍城，又見一眾生，其舌長大，鐵
dīng dìng shé chì rán huǒ qǐ zhōng rì jìng yè bèi shòu chǔ tòng
釘釘舌，熾然火起。終日竟夜，備受楚痛。
mù lián wèn fó cǐ hé zuì bào jīn shòu cǐ kǔ fó dá mù
目連問佛：此何罪報，今受此苦？佛答目

lián cǐ rén xī shí jīng zuò sì zhǔ hē mà qū qiǎn kè jiù
 連：此人昔時，經作寺主。呵罵驅遣客舊
 bǐ qiū bù yǔ yǐn shí bù tóng gòng yàng yǐ shì yīn yuán gù
 比丘，不與飲食，不同供養。以是因緣，故
 huò sī zuì yòu yǒu zhòng shēng shēn tǐ cháng dà tóu shàng yǒu huò
 獲斯罪。又有眾生，身體長大，頭上有鑊，
 chì rán huǒ shāo mǎn zhōng yáng tóng cóng sì miàn chū guàn qí shēn
 熾然火燒。滿中烱銅，從四面出，灌其身
 shàng chéng xū ér xíng wú yǒu xiū xī mù lián wèn fó cǐ hé
 上。乘虛而行，無有休息。目連問佛：此何
 děng zuì jīn shòu cǐ kǔ fó dá mù lián cǐ rén xī shí zuò
 等罪，今受此苦？佛答目連：此人昔時，作
 sì zhī shì tán yuè sòng yóu bù yǐ fēn yǔ zhū kè bǐ qiū
 寺知事。檀越送油，不以分與諸客比丘，
 dài kè qù hòu nǎi fēn jiù zhù yǐ shì yīn yuán gù huò sī
 待客去後，乃分舊住。以是因緣，故獲斯
 zuì
 罪。

yòu yī zhòng shēng chì rán tiě wán cóng shēn shàng rù cóng shēn xià
 又一眾生，熾然鐵丸，從身上入，從身下
 chū chéng xū ér xíng kǔ tòng nán rěn mù lián wèn fó cǐ hé
 出。乘虛而行，苦痛難忍。目連問佛：此何
 děng zuì jīn shòu cǐ kǔ fó dá mù lián cǐ rén wǎng xī zuò
 等罪，今受此苦？佛答目連：此人往昔，作
 shā mí zǐ dào zhòng yuán zhōng guǒ zi qī méi sǐ rù dì yù
 沙彌子。盜眾園中果子七枚，死入地獄，

shòu wú liàng kǔ yú yè wèi jìn gù huò sī zuì
受無量苦。餘業未盡，故獲斯罪。

yòu jiàn dà yú yì shēn bǎi tóu tóu tóu gè yì duò tā wǎng
又見大魚，一身百頭，頭頭各異，墮他網

zhōng shì zūn jiàn yǐ rù cí xīn sān mèi nǎi huàn cǐ yú yú
中。世尊見已。入慈心三昧，乃喚此魚，魚

jí shí yīng shì zūn wèn yán rǔ mǔ hé zài dá yán mǔ zài
即時應。世尊問言：汝母何在？答言：母在

cè zhōng zuò chóng fó yǔ zhū bǐ qiū cǐ dà yú zhě jiā shè
廁中作蟲。佛語諸比丘，此大魚者；迦葉

fó shí zuò sān zàng bǐ qiū yǐ è kǒu gù shòu duō tóu bào
佛時，作三藏比丘，以惡口故，受多頭報。

qí mǔ ěr shí shòu qí lì yàng yǐ shì yīn yuán zuò cè zhōng
其母爾時，受其利養，以是因緣，作廁中

chóng fó yán dé cǐ bào zhě jiē yóu zhòng shēng è kǒu cū qiáng
蟲。佛言：得此報者，皆由眾生惡口麤強，

xuān chuán bǐ cǐ dòu luàn liǎng jiā sǐ rù dì yù yù zú shāo
宣傳彼此，鬪亂兩家。死入地獄，獄卒燒

rè tiě bì biǎo lǐ dòng chì yǐ lào qí shé fù shāo tiě gōu
熱鐵錐，表裏洞赤，以烙其舌。復燒鐵鈎，

gōu yǒu sān rèn lì rú fēng máng yǐ duàn qí shé fù yǐ niú
鈎有三刃，利如鋒鋸，以斷其舌。復以牛

lí gēng pò qí shé fù shāo tiě chǔ cì qí yān zhōng shù qiān
犁，耕破其舌。復燒鐵杵。刺其咽中。數千

wàn jié zuì bì nǎi chū shēng niǎo shòu zhōng fó yán ruò yǒu zhòng
萬劫，罪畢乃出，生鳥獸中。佛言：若有眾

shēng lùn shuō jūn zhǔ fù mǔ shī zhǎng qí zuì guò shì
 生，論說君主父母師長，其罪過是。

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

zuì , bù gǎn fù zuò 。 yǎng yuàn shì jiān dà cí bēi fù 。
罪 ， 不 敢 復 作 。 仰 願 世 間 大 慈 悲 父 。

nán mó mí lè fó
南 無 彌 勒 佛

nán mó tí shā fó
南 無 提 沙 佛

nán mó chí mán fó
南 無 持 鬘 佛

nán mó shì yì fó
南 無 示 義 佛

nán mó xīng shèng fó
南 無 興 盛 佛

nán mó shàn rú fó
南 無 善 濡 佛

nán mó jiān gù fó
南 無 堅 固 佛

nán mó bù kě huài fó
南 無 不 可 壞 佛

nán mó luó hóu fó
南 無 羅 睺 佛

nán mó fàn shēng fó
南 無 梵 聲 佛

nán mó bù gāo fó
南 無 不 高 佛

nán mó dà shān fó
南 無 大 山 佛

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

nán mó míng yào fó
南 無 明 曜 佛

nán mó gōng dé míng fó
南 無 功 德 明 佛

nán mó dēng yào fó
南 無 燈 曜 佛

nán mó yào shī fó
南 無 藥 師 佛

nán mó bái háo fó
南 無 白 毫 佛

nán mó fú wēi dé fó
南 無 福 威 德 佛

nán mó dé xiàng fó
南 無 德 相 佛

nán mó zhòng zhǔ fó
南 無 眾 主 佛

nán mó jiān jì fó
南 無 堅 際 佛

nán mó zuò míng fó
南 無 作 明 佛

nán mó jīn gāng fó
南 無 金 剛 佛

nán mó jiàng zhòng fó
南無將眾佛

nán mó wú wèi fó
南無無畏佛

nán mó zhēn bǎo fó
南無珍寶佛

nán mó shī zǐ fān pú sà
南無師子幡菩薩

nán mó shī zǐ zuò pú sà
南無師子作菩薩

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 cí bēi lì dà zhì huì lì bù sī yì lì wú
寶。願以慈悲力，大智慧力，不思議力，無

liàng zì zài lì dù tuō liù dào yí qiè zhòng shēng miè chú liù
量自在力。度脫六道一切眾生，滅除六

dào yí qiè zhòng kǔ lìng zhū zhòng shēng jiē dé duàn chú sān tú
道一切眾苦。令諸眾生，皆得斷除三途

zuì yè bì jìng bú fù zào wǔ nì shí è gèng duò sān tú
罪業，畢竟不復造五逆十惡，更墮三途。

cóng jīn rì qù shě kǔ bào shēng dé jìng tǔ shēng shě kǔ bào
從今日去，捨苦報生，得淨土生。捨苦報

mìng dé zhì huì mìng shě kǔ bào shēn dé jīn gāng shēn shě è
命得智慧命。捨苦報身，得金剛身。捨惡

qù kǔ dé niè pán lè niàn è qù kǔ fā pú tí xīn sì
趣苦，得涅槃樂。念惡趣苦，發菩提心。四

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

yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū mǎn shí dì
勇猛精進，不休不息。乃至進脩，滿十地
xíng fù néng dù tuō yí qiè zhòng shēng
行。復能度脫，一切眾生。

chū dì yù dì bā
出地獄第八

jīn rì dào chǎng tóng yè dà zhòng suī fù wàn fǎ chā pǐn gōng
今日道場，同業大眾，雖復萬法差品，功
yòng bù yī zhì yú míng àn xiāng xíng wéi shàn yǔ è yǔ shàn
用不一。至於明闇相形，唯善與惡。語善，
zé rén tiān shèng guǒ suì è zé sān tú jù bào èr shì liè
則人天勝果。遂惡，則三途劇報。二事列
shì jiǎo rán fēi xū ér yú huò zhī zhě duō qǐ yí yì huò
世，皎然非虛。而愚惑之者，多起疑異。或
yán rén tiān shì wàng zào dì yù fēi zhēn shuō bù zhī tuī yīn
言人天是妄造，地獄非真說。不知推因
yàn guǒ bù zhī yàn guǒ xún yīn jì yīn guǒ bù fēn gè zhí
驗果，不知驗果尋因，既因果不分，各執
shì jiě fēi dàn yán kōng tán yǒu nǎi yì tí piān zào lùn xīn
世解。非但言空談有，乃亦題篇造論。心
guāi shèng shàn wèi céng yún miù shè shǐ shì huì zhí gù yì jiān
乖勝善，未曾云謬。設使示誨，執固益堅。
rú shì děng rén zì tóu è dào rú shè jiàn qǐng duò zài dì
如是等人，自投惡道。如射箭頃，墮在地
yù cí qīn xiào zǐ bù néng xiāng jiù wéi dé qián xíng rù yú
獄。慈親孝子，不能相救。唯得前行，入於

huǒ huò shēn xīn cuī suì jīng shén tòng kǔ dāng cǐ zhī shí huǐ
 火鑊。身心摧碎，精神痛苦。當此之時，悔
 fù hé jí
 復何及！

jīn rì dào chǎng tóng yè dà zhòng shàn è xiāng zī yóu rú yǐng
 今日道場，同業大眾，善惡相資，猶如影
 xiǎng zuì fú yì chù sù yù yán dài xìng gè míng xìn wú cuò
 響。罪福異處，宿豫嚴待。幸各明信，無厝
 yí xīn hé wèi dì yù jīng yán sān qiān dà qiān shì jiè tiě
 疑心。何謂地獄？經言：三千大千世界，鐵
 wéi liǎng shān hēi àn zhī jiān wèi zhī dì yù tiě chéng zòng guǎng
 圍兩山，黑闇之間，謂之地獄。鐵城縱廣，
 yì qiān liù bǎi wàn lǐ chéng zhōng bā wàn sì qiān gé xià yǐ
 一千六百萬里；城中八萬四千鬲，下以
 tiě wéi dì shàng yǐ tiě wéi wǎng huǒ shāo cǐ chéng biǎo lǐ dòng
 鐵為地，上以鐵為網，火燒此城，表裏洞
 chì shàng huǒ chè xià xià huǒ chè shàng qí míng zé yǒu zhòng hé
 赤，上火徹下，下火徹上。其名則有眾合
 hēi àn dāo lún jiàn lín tiě jī cì lín tiě wǎng tiě kū tiě
 黑闇，刀輪劍林，鐵機刺林，鐵網鐵窟，鐵
 wán jiān shí tàn kēng shāo lín hǔ láng jiào huàn huò tāng lú tàn
 丸尖石，炭坑燒林，虎狼叫喚，鑊湯爐炭，
 dāo shān jiàn shù huǒ mó huǒ chéng tóng zhù tiě chuáng huǒ chē huǒ
 刀山劍樹，火磨火城，銅柱鐵床，火車火
 lún yǐn tóng tǔ huǒ dà rè dà hán bá shé dìng shēn lí gēng
 輪，飲銅吐火，大熱大寒，拔舌釘身，犁耕

zhǎn zhuó dāo bīng tú liè huī hé fèi shǐ hán bīng yū ní yú
斬斫，刀兵屠裂，灰河沸屎，寒冰淤泥，愚
chī tí kū lóng máng yīn yǎ tiě gōu tiě zuǐ fù yǒu dà xiǎo
癡啼哭，聾盲瘖啞，鐵鈎鐵嘴。復有大小
ní lí ā bí dì yù fó gào ā nán yún hé míng ā bí
泥犁，阿鼻地獄，佛告阿難：云何名阿鼻
dì yù ā zhě yán wú bí zhě yán zhē ā zhě yán wú bí
地獄？阿者言無，鼻者言遮，阿者言無，鼻
zhě yán jiù hé yán wú zhē wú jiù yòu ā zhě yán wú jiān
者言救，合言無遮無救。又阿者言無間，
bí zhě yán wú dòng ā yán jí rè bí yán jí nǎo ā yán
鼻者，言無動。阿言極熱，鼻言極惱。阿言
bù xián bí yán bú zhù bù xián bú zhù míng ā bí dì yù
不閑，鼻言不住，不閑不住，名阿鼻地獄。
yòu ā yán dà yàn bí yán měng rè měng huǒ rù xīn míng ā
又阿言大燄，鼻言猛熱，猛火入心，名阿
bí dì yù fó gào ā nán ā bí dì yù zòng guǎng zhèng děng
鼻地獄，佛告阿難：阿鼻地獄，縱廣正等，
sān shí èr wàn lǐ qī chóng tiě chéng qī céng tiě wǎng xià shí
三十二萬里。七重鐵城，七層鐵網。下十
bā gé zhōu zā qī chóng jiē yǒu dāo lín qī chóng chéng nèi fù
八鬮，周匝七重，皆有刀林。七重城內，復
yǒu jiàn lín xià shí bā gé gé bā wàn sì qiān chóng yú qí
有劍林。下十八鬮，鬮八萬四千重。於其
sì jiǎo yǒu sì dà tóng gǒu qí shēn cháng dà wàn liù qiān lǐ
四角，有四大銅狗。其身長大萬六千里，

yǎn rú chè diàn yá rú jiàn shù chǐ rú dāo shān shé rú tiě
 眼如掣電，牙如劍樹，齒如刀山，舌如鐵
 cì yí qiè shēn máo jiē chū měng huǒ qí yān chòu è shì jiān
 刺，一切身毛，皆出猛火。其烟臭惡，世間
 chòu wù wú yǐ wéi pì yòu yǒu shí bā yù zú tóu rú luó
 臭物，無以為譬。又有十八獄卒，頭如羅
 chà tóu kǒu rú yè chā kǒu yǒu liù shí sì yǎn yǎn sàn bèng
 剎頭，口如夜叉口。有六十四眼，眼散迸
 tiě wán rú shí lǐ chē gōu yá shàng chū gāo bǎi liù shí lǐ
 鐵丸。如十里車，鈎牙上出，高百六十里。
 yá tóu huǒ liú shāo qián tiě chē lìng tiě chē lún yī yī lún
 牙頭火流，燒前鐵車。令鐵車輪，一一輪
 wǎng huà wéi yí yì huǒ dāo fēng rèn jiàn jǐ jiē cóng huǒ yán
 輞，化為一億火刀。鋒刃劍戟，皆從火炎
 zhōng chū rú shì liú huǒ shāo ā bí chéng lìng ā bí chéng chì
 中出。如是流火，燒阿鼻城。令阿鼻城赤
 rú róng tóng yù zú tóu shàng yǒu bā niú tóu yī yī niú tóu
 如融銅。獄卒頭上，有八牛頭。一一牛頭，
 yǒu shí bā jiǎo yī yī jiǎo tóu jiē chū huǒ jù huǒ jù fù
 有十八角。一一角頭，皆出火聚。火聚復
 huà chéng shí bā huǒ wǎng huǒ wǎng fù biàn zuò dà dāo lún rú
 化成十八火輞，火輞復變作大刀輪。如
 chē lún xǔ lún lún xiāng cì zài huǒ yán jiān mǎn ā bí yù
 車輪許，輪輪相次，在火炎間，滿阿鼻獄。
 tóng gǒu zhāng kǒu tǔ shé zài dì shé rú tiě cì shé chū zhī
 銅狗張口，吐舌在地，舌如鐵刺。舌出之

shí huà wú liàng shé mǎn ā bí chéng qī chóng chéng nèi yǒu qī
時，化無量舌，滿阿鼻城。七重城內，有七
tiě chuáng chuáng tóu huǒ yǒng rú fèi yǒng quán qí tiě liú bèng mǎn
鐵幢。幢頭火涌，如沸涌泉。其鐵流迸，滿
ā bí chéng ā bí sì mén yú mén kǔn shàng yǒu shí bā fǔ
阿鼻城。阿鼻四門，於門闔上，有十八釜。
fèi tóng yǒng chū cóng mén màn liú mǎn ā bí chéng yī yī gé
沸銅湧出，從門漫流，滿阿鼻城。一一鬲
jiān yǒu bā wàn sì qiān tiě mǎng dà shé tǔ dú tǔ huǒ shēn
間，有八萬四千鐵蟒大蛇，吐毒吐火，身
mǎn chéng nèi qí shé xiāo hǒu rú tiān zhèn léi yǔ dà tiě wán
滿城內。其蛇哮吼，如天震雷。雨大鐵丸，
mǎn ā bí chéng chéng zhōng kǔ shì bā wàn yì qiān kǔ zhōng kǔ
滿阿鼻城。城中苦事，八萬億千。苦中苦
zhě jí zài cǐ chéng yòu yǒu wǔ bǎi yì chóng chóng bā wàn sì
者，集在此城。又有五百億蟲，蟲八萬四
qiān zuǐ zuǐ tóu huǒ liú rú yǔ ér xià mǎn ā bí chéng cǐ
千嘴。嘴頭火流，如雨而下，滿阿鼻城。此
chóng xià shí ā bí měng huǒ qí yàn dà chì chì guāng huǒ yàn
蟲下時，阿鼻猛火，其燄大熾。赤光火燄，
zhào sān bǎi sān shí liù wàn lǐ cóng ā bí dì yù shàng chōng
照三百三十六萬里。從阿鼻地獄，上衝
dà hǎi wò jiāo shān xià dà hǎi shuǐ dī rú chē zhú xǔ chéng
大海，沃焦山下，大海水滴，如車軸許，成
dà tiě jiān mǎn ā bí chéng fó gào ā nán ruò yǒu zhòng shēng
大鐵尖，滿阿鼻城。佛告阿難：若有眾生，

shā fù hài mǔ mà rù liù qīn zuò shì zuì zhě mìng zhōng zhī
 殺父害母，罵辱六親，作是罪者，命終之
 shí tóng gǒu zhāng kǒu huà shí bā chē zhuàng rú jīn chē bǎo gài
 時，銅狗張口，化十八車，狀如金車，寶蓋
 zài shàng yí qiè yàn huǒ huà wéi yù nǚ zuì rén yáo jiàn xīn
 在上。一切燄火，化為玉女。罪人遙見，心
 shēng huān xǐ wǒ yù wǎng zhōng wǒ yù wǎng zhōng fēng dāo jiě shēn
 生歡喜。我欲往中，我欲往中。風刀解身，
 hán jí shī shēng níng dé hǎo huǒ zài chē shàng zuò rán huǒ zì
 寒急失聲，寧得好火。在車上坐，然火自
 bào zuò shì niàn yǐ jí biàn mìng zhōng huī huò zhī jiān yǐ zuò
 爆，作是念已，即便命終。揮霍之間，已坐
 jīn chē gù zhān yù nǚ jiē zhuō tiě fǔ zhǎn jié qí shēn shēn
 金車。顧瞻玉女，皆捉鐵斧，斬截其身。身
 xià huǒ qǐ rú xuán huǒ lún pì rú zhuàng shì qū shēn bì qǐng
 下火起，如旋火輪，譬如壯士，屈伸臂頃，
 zhí duò ā bí dà dì yù zhōng cóng yú shàng gé rú xuán huǒ
 直墮阿鼻大地獄中。從於上鬲，如旋火
 lún zhì xià gé jì shēn biàn gé nèi tóng gǒu dà hǒu niè gǔ
 輪。至下鬲際，身遍鬲內。銅狗大吼，嚙骨
 shà suǐ yù zú luó chà zhuō dà tiě chā chā tóu lìng qǐ biàn
 啞髓。獄卒羅刹，捉大鐵叉，叉頭令起，遍
 tǐ huǒ yàn mǎn ā bí chéng tiě wǎng yù dāo cóng máo kǒng rù
 體火燄，滿阿鼻城。鐵網雨刀，從毛孔入。
 huà yán luó wáng dà shēng gào chì chī rén yù zhǒng nǚ zài shì
 化閻羅王，大聲告勅：癡人獄種，汝在世

shí bú xiào fù mǔ xié màn wú dào rǔ jīn shēng chù míng ā
時，不孝父母！邪慢無道！汝今生處，名阿
bí dì yù rǔ bù zhī ēn wú yǒu cán kuì shòu cǐ kǔ nǎo
鼻地獄。汝不知恩，無有慚愧！受此苦惱，
wéi lè bù yé zuò shì yǔ yǐ jí miè bú xiàn ěr shí yù
為樂不耶？作是語已，即滅不現。爾時獄
zú fù qū zuì rén cóng yú xià gé nǎi zhì shàng gé jīng lì
卒，復驅罪人，從於下鬲，乃至上鬲。經歷
bā wàn sì qiān gé zhōng lù shēn ér guò zhì tiě wǎng jì yí
八萬四千鬲中，捽身而過。至鐵網際，一
rì yí yè ěr nǎi zhōu biàn ā bí dì yù yí rì yí yè
日一夜，爾乃周遍，阿鼻地獄。一日一夜，
cǐ yán fú tí rì yuè suì shù liù shí xiǎo jié rú shì shòu
此閻浮提，日月歲數，六十小劫，如是壽
mìng jìn yí dà jié wǔ nì zuì rén wú cán wú kuì zào zuò
命，盡一大劫。五逆罪人，無慚無愧，造作
wǔ nì wǔ nì zuì gù lín mìng zhōng shí shí bā fēng dāo rú
五逆。五逆罪故，臨命終時，十八風刀，如
tiě huǒ chē jiě jié qí shēn yǐ rè bī gù biàn zuò shì yán
鐵火車，解截其身。以熱逼故，便作是言：
dé hǎo sè huá qīng liáng dà shù yú xià yóu xì bú yì lè
得好色華清涼大樹，於下游戲，不亦樂
hū zuò cǐ niàn shí ā bí dì yù bā wàn sì qiān zhū è
乎？作此念時，阿鼻地獄，八萬四千諸惡
jiàn lín huà zuò bǎo shù huá guǒ mào shèng háng liè zài qián dà
劍林，化作寶樹。華果茂盛，行列在前。大

rè huǒ yàn huà wéi lián huá zài bǐ shù xià zuì rén jiàn yǐ
 熱火燄，化為蓮華，在彼樹下。罪人見已，
 wǒ suǒ yuàn zhě jīn yǐ dé guǒ zuò shì yǔ shí jí yú bào
 我所願者，今已得果。作是語時，疾於暴
 yǔ zuò lián huá shàng zuò yǐ xū yú tiě zuǐ zhū chóng cóng huǒ
 雨，坐蓮華上。坐已須臾，鐵嘴諸蟲，從火
 huá qǐ chuān gǔ rù suǐ chè xīn chuān nǎo pān shù ér shàng yí
 華起，穿骨入髓，徹心穿腦，攀樹而上。一
 qiè jiàn zhī xuè ròu chè gǔ wú liàng dāo lín dāng shàng ér xià
 切劍枝，削肉徹骨，無量刀林，當上而下。
 huǒ chē lú tàn shí bā kǔ shì yì shí lái yíng cǐ xiàng xiàn
 火車爐炭，十八苦事，一時來迎。此相現
 qián xiàn zhuì dì xià cóng xià gé shàng shēn rú huá fū piàn mǎn
 前，陷墜地下。從下鬲上，身如華敷，徧滿
 xià gé cóng xià gé qǐ huǒ yàn měng chì zhì yú shàng gé zhì
 下鬲。從下鬲起，火燄猛熾。至於上鬲。至
 shàng gé yǐ shēn mǎn qí zhōng rè nǎo jí gù zhāng yǎn tǔ shé
 上鬲已，身滿其中，熱惱急故，張眼吐舌。
 cǐ rén zuì gù wàn yì róng tóng bǎi qiān dāo lún cóng kōng zhōng
 此人罪故，萬億融銅，百千刀輪，從空中
 xià tóu rù zú chū yí qiè kǔ shì guò yú shàng shuō bǎi qiān
 下。頭入足出，一切苦事，過於上說百千
 wàn bèi jù wǔ nì zhě qí rén shòu zuì zú mǎn wǔ jié fù
 萬倍。具五逆者，其人受罪，足滿五劫。復
 yǒu zhòng shēng pò fó jìn jiè xū shí xìn shī fěi bàng xié jiàn
 有眾生，破佛禁戒，虛食信施。誹謗邪見，

bú shí yīn guǒ duàn xué bō rě huǐ shí fāng fó tōu fó fǎ
不識因果。斷學般若，毀十方佛。偷佛法
wù qǐ zhū huì wū bù qīng jìng xíng bù zhī cán kuì huǐ rù
物，起諸穢污，不清淨行，不知慚愧。毀辱
suǒ qīn zào zhòng è shì cǐ rén zuì bào lín mìng zhōng shí fēng
所親，造眾惡事。此人罪報，臨命終時，風
dāo jiě shēn yǎn wò bú dìng rú bèi chǔ tà qí xīn huāng yuè
刀解身，偃臥不定，如被楚撻，其心荒越，
fā kuáng chī xiǎng jiàn jǐ shì zhái nán nǚ dà xiǎo yí qiè jiē
發狂癡想。見己室宅，男女大小。一切皆
shì bú jìng zhī wù shǐ niào chòu chù yíng liú yú wài ěr shí
是不淨之物。屎尿臭處，盈流于外。爾時
zuì rén jí zuò shì yǔ yún hé cǐ chù wú hǎo chéng guō jí
罪人，即作是語：云何此處，無好城郭，及
hǎo shān lín shǐ wú yóu xì nǎi chù rú cǐ bú jìng wù jiān
好山林，使吾遊戲。乃處如此不淨物間？
zuò shì yǔ yǐ yù zú luó chà yǐ dà tiě chā qíng ā bí
作是語已，獄卒羅刹，以大鐵叉，擊阿鼻
yù jí zhū dāo lín huà zuò bǎo shù jí qīng liáng chí huǒ yàn
獄。及諸刀林，化作寶樹，及清涼池。火燄
huà zuò jīn yè lián huá zhū tiě zuǐ chóng huà wéi fú yàn dì
化作金葉蓮華，諸鐵嘴蟲，化為鳧雁，地
yù tòng shēng rú yǒng gē yīn zuì rén wén yǐ rú cǐ hǎo chù
獄痛聲，如詠歌音。罪人聞已。如此好處，
wú dāng yóu zhōng niàn yǐ xún shí zuò huǒ lián huá zhū tiě zuǐ
吾當遊中。念已尋時，坐火蓮華。諸鐵嘴

chóng cóng shēn máo kǒng shà shí qí qū bǎi qiān tiě lún cóng dǐng
 蟲，從身毛孔，啞食其軀。百千鐵輪，從頂
 shàng rù héng shā tiě chā tiāo qí yǎn jīng dì yù tóng gǒu huà
 上入。恒沙鐵叉，挑其眼睛。地獄銅狗，化
 zuò bǎi yì tiě gǒu jìng fēn qí shēn qǔ xīn ér shí é ěr
 作百億鐵狗，競分其身，取心而食。俄爾
 zhī jiān shēn rú tiě huá mǎn shí bā gé yī yī huá bā wàn
 之間，身如鐵華，滿十八鬲。一一華，八萬
 sì qiān yè yī yī yè tóu shēn shǒu zhī jié zài yì gé jiān
 四千葉，一一葉頭，身手肢節。在一鬲間，
 dì yù bú dà cǐ shēn bù xiǎo piàn mǎn rú cǐ dà dì yù
 地獄不大，此身不小，徧滿如此大地獄
 zhōng cǐ děng zuì rén duò cǐ dì yù jīng lì bā wàn sì qiān
 中。此等罪人，墮此地獄，經歷八萬四千
 dà jié cǐ ní lí miè fù rù dōng fāng shí bā gé zhōng rú
 大劫。此泥犁滅。復入東方十八鬲中，如
 qián shòu kǔ cǐ ā bí yù nán yì shí bā gé xī yì shí
 前受苦。此阿鼻獄，南亦十八鬲，西亦十
 bā gé běi yì shí bā gé bàng fāng děng jīng jù wǔ nì zuì
 八鬲，北亦十八鬲。謗方等經，具五逆罪，
 pò huài xián shèng duàn zhū shàn gēn rú cǐ zuì rén jù zhòng zuì
 破壞賢聖，斷諸善根，如此罪人，具眾罪
 zhě shēn mǎn ā bí yù sì zhī fù mǎn shí bā gé zhōng cǐ
 者。身滿阿鼻獄，四支復滿十八鬲中。此
 ā bí yù dàn shāo rú cǐ yù zhǒng zhòng shēng jié yù jìn shí
 阿鼻獄，但燒如此獄種眾生。劫欲盡時，

dōng mén jí kāi jiàn dōng mén wài qīng quán liú shuǐ huá guǒ lín
東門即開。見東門外，清泉流水，華果林
shù yí qiè jù xiàn shì zhū zuì rén cóng xià gé jiàn yǎn huǒ
樹，一切俱現。是諸罪人，從下閻見，眼火
zàn xiē cóng xià gé qǐ wǎn zhuǎn fù xíng lù shēn shàng zǒu dào
暫歇。從下閻起，宛轉腹行，捽身上走。到
shàng gé zhōng shǒu pān dāo lún shí xū kōng zhōng yù rè tiě wán
上閻中，手攀刀輪，時虛空中，雨熱鐵丸，
zǒu qù dōng mén jì zhì mén kǎn yù zú luó chà shǒu zhuō tiě
走趣東門。既至門闔，獄卒羅剎，手捉鐵
chā nì cì qí yǎn tóng gǒu niè xīn mèn jué ér sǐ sǐ yǐ
叉，逆刺其眼，銅狗嚙心。悶絕而死，死已
fù shēng jiàn nán mén kāi rú qián bú yì rú shì xī mén běi
復生。見南門開，如前不異。如是西門北
mén yì jiē rú cǐ rú cǐ shí jiān jīng lì bàn jié ā bí
門，亦皆如此。如此時間經歷半劫。阿鼻
yù sǐ fù shēng hán bīng yù zhōng hán bīng yù sǐ shēng hēi àn
獄死，復生寒冰獄中。寒冰獄死，生黑闇
chù bā qiān wàn suì mù wú suǒ jiàn shòu dà chóng shēn wǎn zhuǎn
處。八千萬歲，目無所見。受大蟲身，宛轉
fù xíng zhū qíng àn sài wú suǒ jiě zhī bǎi qiān hú láng qiān
腹行。諸情闇塞，無所解知。百千狐狼，牽
chè shí zhī mìng zhōng zhī hòu shēng chù shēng zhōng wǔ qiān wàn suì
掣食之。命終之後，生畜生中。五千萬歲，
shòu niǎo shòu xíng rú shì zuì bì huán shēng rén zhōng lóng máng yīn
受鳥獸形。如是罪畢，還生人中。聾盲瘖

yǎ jiè lài yōng jū pín qióng xià jiàn yí qiè zhū shuāi yǐ zì
 啞，疥癩癰疽，貧窮下賤，一切諸衰。以自
 zhuāng yán shòu cǐ jiàn xíng jīng wǔ bǎi shēn hòu fù huán shēng è
 莊嚴，受此賤形，經五百身，後復還生餓
 guǐ dào zhōng è guǐ dào zhōng yù shàn zhī shí zhū dà pú sà
 鬼道中。餓鬼道中，遇善知識，諸大菩薩，
 hē zé qí yán rǔ yú qián shēn wú liàng shì shí zuò wú xiàn
 呵責其言：汝於前身無量世時，作無限
 zuì fěi bàng bú xìn duò ā bí yù shòu zhū kǔ bào bù kě
 罪，誹謗不信，墮阿鼻獄。受諸苦報，不可
 jù shuō rǔ jīn yīng dāng fā cí bēi xīn shí zhū è guǐ wén
 具說。汝今應當發慈悲心！時諸餓鬼，聞
 shì yǔ yǐ chēng nán mó fó chéng fó ēn lì xún jí mìng zhōng
 是語已，稱南無佛。承佛恩力，尋即命終，
 shēng sì tiān chù shēng bǐ tiān yǐ huǐ guò zì zé fā pú tí
 生四天處。生彼天已，悔過自責，發菩提
 xīn zhū fó xīn guāng bù shě shì děng shè shòu shì bèi cí āi
 心。諸佛心光，不捨是等。攝受是輩，慈哀
 shì děng rú luó hóu luó jiào bì dì yù rú ài yǎn mù fó
 是等，如羅睺羅。教避地獄，如愛眼目。佛
 gào dài wáng yù zhī fó xīn guāng míng suǒ zhào cháng zhào rú cǐ
 告大王，欲知佛心，光明所照。常照如此，
 wú jiàn wú jiù zhū kǔ zhòng shēng fó xīn suǒ yuán cháng yuán cǐ
 無間無救，諸苦眾生。佛心所緣，常緣此
 děng jí è zhòng shēng yǐ fó xīn lì zì zhuāng yán gù guò suàn
 等極惡眾生。以佛心力，自莊嚴故，過算

shù jié lìng bǐ è rén fā pú tí xīn
數劫，令彼惡人，發菩提心。

jīn rì dào chǎng tóng yè dà zhòng wén fó shì zūn shuō shàng zhū
今日道場，同業大眾，聞佛世尊，說上諸
kǔ yí jiā shè xīn mò shēng fàng yì xiāng yǔ ruò fù bù qín
苦。宜加攝心，莫生放逸。相與若復不勤
fāng biàn xíng pú sà dào zé yú yī yī dì yù jīe yǒu zuì
方便，行菩薩道。則於一一地獄，皆有罪
fèn jīn rì tóng wéi xiàn shòu ā bí dì yù děng kǔ yí qiè
分。今日同為現受阿鼻地獄等苦，一切
zhòng shēng dāng shòu ā bí dì yù děng kǔ yí qiè zhòng shēng guǎng
眾生。當受阿鼻地獄等苦，一切眾生。廣
jí shí fāng yí qiè dì yù xiàn shòu dāng shòu wú qióng wú jìn
及十方，一切地獄，現受當受，無窮無盡，
yí qiè zhòng shēng děng yí tòng qiè wǔ tǐ tóu dì guī yī shì
一切眾生。等一痛切，五體投地。歸依世
jiān dà cí bēi fù
間，大慈悲父。

nán mó mí lè fó
南無彌勒佛

nán mó guò qù qī fó
南無過去七佛

nán mó sān shí wǔ fó
南無三十五佛

nán mó bǎi qī shí fó
南無百七十佛

nán mó shì jiā móu ní fó
南無釋迦牟尼佛

nán mó shí fāng shí fó
南無十方十佛

nán mó wǔ shí sān fó
南無五十三佛

nán mó zhuāng yán jié qiān fó
南無莊嚴劫千佛

nán mó xián jié qiān fó
南無賢劫千佛

nán mó xīng sù jié qiān fó
南無星宿劫千佛

nán mó shí fāng pú sà mó hē sà
南無十方菩薩摩訶薩

nán mó shí èr pú sà
南無十二菩薩

nán mó dì zàng pú sà
南無地藏菩薩

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 shí fāng jìn xū kōng jiè wú liàng xíng xiàng yōu
又復歸依，十方盡虛空界，無量形像，優

tián wáng jīn xiàng zhān tán xiàng ā yù wáng tóng xiàng wú zhōng shí
填王金像，栴檀像，阿育王銅像，吳中石

xiàng shī zǐ guó yù xiàng zhū guó tǔ zhōng jīn xiàng yín xiàng liú
像，師子國玉像。諸國土中金像、銀像、瑠

lí xiàng shān hú xiàng hǔ pò xiàng chē qú xiàng mǎ nǎo xiàng zhēn
璃像、珊瑚像、琥珀像、碑磬像、碼瑙像、真

zhū xiàng mó ní bǎo xiàng zǐ mó shàng sè yán fú tán jīn xiàng
珠像、摩尼寶像、紫磨上色閻浮檀金像。

yòu fù guī mìng shí fāng rú lái yí qiè fà tǎ yí qiè chǐ
又復歸命，十方如來；一切髮塔。一切齒

tǎ yí qiè yá tǎ yí qiè zhuǎ tǎ yí qiè dǐng shàng gǔ tǎ
塔。一切牙塔。一切爪塔。一切頂上骨塔。

yí qiè shēn zhōng zhū shè lì tǎ jiā shā tǎ chí bō tǎ zǎo
一切身中諸舍利塔。袈裟塔。匙鉢塔。澡

píng tǎ xí zhàng tǎ rú shì děng wéi fó shì zhě
瓶塔。錫杖塔。如是等為佛事者。

yòu fù guī mìng zhū fó shēng chù tǎ dé dào tǎ zhuǎn fǎ lún
又復歸命，諸佛生處塔。得道塔。轉法輪
tǎ bō niè pán tǎ duō bǎo fó tǎ ā yù wáng suǒ zào bā
塔。般涅槃塔。多寶佛塔。阿育王所造八
wàn sì qiān tǎ tiān shàng tǎ rén jiān tǎ lóng wáng gōng zhōng yī
萬四千塔。天上塔。人間塔。龍王宮中一
qiè bǎo tǎ
切寶塔。

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè zhū
又復歸依，如是十方，盡虛空界，一切諸
fó guī yī shí fāng jìn xū kōng jiè yī qiè zūn fǎ guī yī
佛。歸依十方，盡虛空界，一切尊法。歸依
shí fāng jìn xū kōng jiè yī qiè xián shèng yǎng yuàn tóng yǐ cí
十方，盡虛空界，一切賢聖。仰願同以慈
bēi lì ān wèi zhòng shēng lì wú liàng zì zài lì wú liàng dà
悲力，安慰眾生力，無量自在力，無量大
shén tōng lì shè shòu jīn rì dào chǎng tóng wèi ā bí dà dì
神通力，攝受今日道場，同為阿鼻大地
yù shòu kǔ yī qiè zhòng shēng chàn huǐ nǎi zhì shí fāng bù kě
獄，受苦一切眾生懺悔。乃至十方不可
shuō yī qiè dì yù zhòng shēng chàn huǐ jí fù mǔ shī zhǎng yī
說，一切地獄眾生懺悔。及父母師長，一
qiè juàn shǔ jīn rì chàn huǐ yǐ dà bēi shuǐ xǐ chú jīn rì
切眷屬。今日懺悔，以大悲水，洗除今日，
xiàn shòu ā bí dì yù děng jí yú dì yù děng kǔ yī qiè
現受阿鼻地獄等，及餘地獄等苦，一切

zhòng shēng zuì gòu lìng dé qīng jìng xǐ chú jīn rì dào chǎng tóng
 眾 生 罪 垢 ， 令 得 清 淨 。 洗 除 今 日 道 場 同
 chàn huǐ zhě jí qí fù mǔ shī zhǎng yí qiè juàn shǔ zuì gòu
 懺 悔 者 ， 及 其 父 母 師 長 ， 一 切 眷 屬 罪 垢 ，
 lìng dé qīng jìng yòu xǐ chú liù dào yí qiè zhòng shēng zuì gòu
 令 得 清 淨 。 又 洗 除 六 道 一 切 眾 生 罪 垢 ，
 lìng zhì dào chǎng bì jìng qīng jìng cóng jīn rì qù zhì yú dào
 令 至 道 場 ， 畢 竟 清 淨 。 從 今 日 去 ， 至 于 道
 chǎng jiē dé duàn chú ā bí dì yù kǔ jí shí fāng jìn xū
 場 ， 皆 得 斷 除 阿 鼻 地 獄 苦 ， 及 十 方 盡 虛
 kōng jiè bù kě shuō bù kě shuō zhū dì yù kǔ bì jìng bú
 空 界 ， 不 可 說 不 可 說 ， 諸 地 獄 苦 。 畢 竟 不
 fù rù yú sān tú bì jìng bú fù duò yú dì yù bì jìng
 復 入 於 三 途 。 畢 竟 不 復 墮 於 地 獄 。 畢 竟
 bú fù wéi shí è yè zào wǔ nì zuì shòu zhū kǔ nǎo yí
 不 復 為 十 惡 業 ， 造 五 逆 罪 ， 受 諸 苦 惱 。 一
 qiè zhòng zuì yuàn jìn xiāo miè shě dì yù shēng dé jìng tǔ shēng
 切 眾 罪 ， 願 盡 消 滅 。 捨 地 獄 生 ， 得 淨 土 生 。
 shě dì yù mìng dé zhì huì mìng shě dì yù shēn dé jīn gāng
 捨 地 獄 命 ， 得 智 慧 命 。 捨 地 獄 身 ， 得 金 剛
 shēn shě dì yù kǔ dé niè pán lè niàn dì yù kǔ fā pú
 身 。 捨 地 獄 苦 ， 得 涅 槃 樂 。 念 地 獄 苦 ， 發 菩
 tí xīn sì děng liù dù cháng dé xiàn qián sì biàn liù tōng rú
 提 心 。 四 等 六 度 ， 常 得 現 前 。 四 辯 六 通 ， 如
 yì zì zài jù zú zhì huì xíng pú sà dào yǒng měng jīng jìn
 意 自 在 。 具 足 智 慧 ， 行 菩 薩 道 。 勇 猛 精 進 ，

bù xiū bù xī nǎi zhì jìn xiū mǎn shí dì xìng rù jīn gāng
不休不息。乃至進脩滿十地行，入金剛
xīn chéng děng zhèng jué huán dù shí fāng yí qiè zhòng shēng
心，成等正覺。還度十方，一切眾生。

jīn rì dào chǎng tóng yè dà zhòng zhū yú dì yù zá shòu kǔ
今日道場，同業大眾。諸餘地獄，雜受苦
bào bù kě fù jì rú shì míng hào chǔ dú wú liàng xiàng yǔ
報，不可復記。如是名號，楚毒無量。相與
pī lǎn jù jiàn qí shì jīng yún yán luó wáng yí niàn zhī è
披覽，具見其事。經云：閻羅王一念之惡，
biàn zǒng yù shì zì shēn shòu kǔ yì bù kě lùn yán luó dà
便總獄事。自身受苦，亦不可論。閻羅大
wáng xī wéi pí shā guó wáng yǔ wéi zhì shǐ wáng gòng zhàn bīng
王，昔為毘沙國王。與維陀始王共戰，兵
lì bù rú yīn lì shì yuàn yuàn wǒ hòu shēng wéi dì yù zhǔ
力不如。因立誓願，願我後生，為地獄主，
zhì cǐ zuì rén shí bā dà chén jí bǎi wàn zhòng jiē xī tóng
治此罪人。十八大臣，及百萬眾，皆悉同
yuàn pí shā wáng zhě jīn yán luó wáng shì shí bā dà chén jīn
願。毘沙王者今閻羅王是。十八大臣，今
shí bā yù zhǔ shì bǎi wàn zhī zhòng jīn niú tóu ā páng děng
十八獄主是。百萬之眾，今牛頭阿傍等
shì ér cǐ guān shǔ xī lì běi fāng pí shā mén tiān wáng cháng
是。而此官屬，悉隸北方毘沙門天王。長
ā hán jīng yún yán luó dài wáng suǒ zhù zhī chù zài yán fú
阿含經云：閻羅大王，所住之處，在閻浮

tí nán jīn gāng shān nèi wáng gōng zòng guǎng liù qiān yóu xún dì
 提南，金剛山內，王宮縱廣六千由旬。地
 yù jīng yún zhù dì yù jiān gōng chéng zòng guǎng sān wàn lǐ tóng
 獄經云：住地獄間，宮城縱廣三萬里，銅
 tiě suǒ chéng zhòu yè sān shí yǒu dà huò tóng mǎn zhōng yáng tóng
 鐵所成。晝夜三時，有大鑊銅，滿中焯銅，
 zì rán zài qián yǒu dà yù zú wò wáng rè tiě chuáng shàng tiě
 自然在前。有大獄卒，臥王熱鐵床上。鐵
 gōu bò kǒu yáng tóng guàn zhī cóng yān chè xià wú bù jiāo làn
 鈎擘口，焯銅灌之。從咽徹下，無不焦爛。
 bǐ zhū dà chén yì fù rú shì shí bā yù zhǔ yì yuē jiā
 彼諸大臣，亦復如是。十八獄主，一曰迦
 yán diǎn ní lí yù èr hào qū zūn diǎn dāo shān yù sān míng
 延，典泥犁獄。二號屈尊，典刀山獄。三名
 fèi shòu diǎn fèi shā yù sì míng fèi qū diǎn fèi shǐ yù wǔ
 沸壽，典沸沙獄。四名沸曲，典沸屎獄。五
 míng jiā shì diǎn hēi ěr yù liù míng kài suō diǎn huǒ chē yù
 名迦世，典黑耳獄。六名嶸傴，典火車獄。
 qī míng tāng wèi diǎn huò tāng yù bā míng tiě jiā rán diǎn tiě
 七名湯謂，典鑊湯獄。八名鐵迦然，典鐵
 chuáng yù jiǔ míng è shēng diǎn kài shān yù shí míng shēn yín diǎn
 床獄。九名惡生，典嶸山獄。十名呻吟，典
 hán bīng yù shí yī pí jiā diǎn bāo pí yù shí èr yáo tóu
 寒冰獄。十一毘迦，典剝皮獄。十二遙頭，
 diǎn chù shēng yù shí sān tí bó diǎn dāo bīng yù shí sì yí
 典畜生獄。十三提薄，典刀兵獄。十四夷

dà diǎn tiě mó yù shí wǔ yuè tóu diǎn huī hé yù shí liù
大，典鐵磨獄。十五悅頭，典灰河獄。十六
chuān gǔ diǎn tiě cè yù shí qī míng shēn diǎn qū chóng yù shí
穿骨，典鐵箒獄。十七名身，典蛆蟲獄。十
bā guān shēn diǎn yáng tóng yù rú shì gè yǒu wú liàng dì yù
八觀身，典烱銅獄。如是各有無量地獄，
yǐ wéi juàn shǔ yù yǒu yì zhǔ niú tóu ā páng qí xìng xiōng
以為眷屬，獄有一主。牛頭阿傍，其性兇
nuè wú yī cí rěn jiàn zhū zhòng shēng shòu cǐ è bào wéi yōu
虐，無一慈忍。見諸眾生，受此惡報，唯憂
bù kǔ wéi kǒng bù dú huò wèn yù zú zhòng shēng shòu kǔ shèn
不苦，唯恐不毒。或問獄卒；眾生受苦，甚
kě bēi niàn ér rǔ cháng huái kù dú wú cí mǐn xīn yù zú
可悲念，而汝常懷酷毒，無慈愍心？獄卒
dá yán rú cǐ zuì è zhū shòu kǔ zhě bú xiào fù mǔ bàng
答言：如此罪惡，諸受苦者；不孝父母，謗
fó bàng fǎ bàng zhū xián shèng mà rù liù qīn qīng màn shī zhǎng
佛謗法，謗諸賢聖，罵辱六親，輕慢師長，
huǐ xiàn yí qiè è kǒu liǎng shé chǎn qū jí dù lí tā gǔ
毀陷一切，惡口兩舌，諂曲嫉妒，離他骨
ròu chēn huì shā hài tān yù qī zhà xié mìng xié qiú jí yǐ
肉，瞋恚殺害，貪欲欺詐，邪命邪求，及以
xié jiàn xiè dài fàng yì zào zhū yuàn jié rú shì děng rén lái
邪見，懈怠放逸，造諸怨結。如是等人，來
cǐ shòu kǔ měi zhì miǎn tuō zhī rì héng jiā quàn yù cǐ zhōng
此受苦。每至免脫之日，恒加勸喻。此中

jù kǔ fēi kě rěn nài rǔ jīn dé chū wù fù gēng zào ér
 劇苦，非可忍耐。汝今得出，勿復更造。而
 cǐ zuì rén chū wú gǎi huǐ jīn rì dé chū é qǐng fù huán
 此罪人，初無改悔。今日得出；俄頃復還。
 zhǎn zhuǎn lún huí bù zhī tòng kǔ lìng wǒ jīn lì pí cǐ zhòng
 展轉輪迴，不知痛苦。令我筋力，疲此眾
 shēng cóng jié zhì jié yǔ qí xiāng duì yǐ shì shì gù wǒ yú
 生，從劫至劫，與其相對。以是事故，我於
 zuì rén wú piàn cí xīn gù jiā chǔ dú wàng qí zhī kǔ zhī
 罪人，無片慈心。故加楚毒。望其知苦、知
 cán zhī chǐ bú fù gēng huán ér guān cǐ zhòng shēng nǎi gān zhì
 慚、知恥，不復更還。而觀此眾生，乃甘至
 kǔ zhōng bù kěn bì jué bù xiū shàn wǎng qù ní huán jì shì
 苦，終不肯避。決不脩善，往趣泥洹。既是
 wú zhī zhī wù bù zhī bì kǔ qiú lè suǒ yǐ tòng jù bèi
 無知之物，不知避苦求樂。所以痛劇，倍
 yú rén jiān hé róng yú cǐ ér shēng cí rěn jīn rì dào chǎng
 於人間。何容於此，而生慈忍。今日道場，
 tóng yè dà zhòng jīn yǐ shì jiān láo yù bǐ jiào biàn kě lì
 同業大眾，今以世間牢獄比較，便可立
 zhī xìn fēi xū chàng ruò shǐ yǒu rén sān lún yù hù suī shì
 知，信非虛唱。若使有人，三淪獄戶，雖是
 qīn zú zhōu xuán yǐ wú cè chuàng kuàng niú tóu ā páng jiàn cǐ
 親族周旋，已無惻愴。況牛頭阿傍，見此
 zhòng shēng dé chū fù rù yīng kǔ shì cháng jì dé miǎn lí wéi
 眾生，得出復入，嬰苦事長，既得免離，唯

yīng xiū xīn biàn qí suǒ xí ruò bù gǎi huǐ yǒng chén kǔ chù
應脩心，變其所習。若不改悔，永沉苦處。
duò zài qí zhōng cì dì jīng lì cóng kǔ rù kǔ wú yǒu xiū
墮在其中，次第經歷，從苦入苦，無有休
xiū gù sān shì yuàn duì yīn guǒ xiāng shēng shàn è èr huán wèi
息。故三世怨懟，因果相生。善惡二環，未
céng zàn chuò bào yīng zhī zhēng jiǎo rán kě jiàn wèi è dé kǔ
曾暫輟。報應之徵，皎然可見。為惡得苦，
huán yǐ bào zhī zài dì yù zhōng qióng nián jí jié jù shòu jù
還以報之。在地獄中，窮年極劫，具受劇
kǔ dì yù zuì bì fù duò chù shēng chù shēng zuì bì fù shēng
苦。地獄罪畢，復墮畜生。畜生罪畢，復生
è guǐ rú shì jīng lì yǒu wú liàng shēng sǐ wú liàng kǔ tòng
餓鬼。如是經歷，有無量生死，無量苦痛。
qǐ kě bù rén rén jí shí xíng pú sà dào xiāng yǔ jīn rì
豈可不人人及時行菩薩道，相與今日，
děng yī tòng qiè wǔ tǐ tóu dì pǔ wèi shí fāng dì yù dào
等一痛切。五體投地，普為十方地獄道，
yù wáng dà chén niú tóu ā páng gè jí juàn shǔ è guǐ dào
獄王大臣，牛頭阿傍，各及眷屬；餓鬼道、
è guǐ shén děng gè jí juàn shǔ chù shēng dào chù shēng shén děng
餓鬼神等，各及眷屬；畜生道，畜生神等，
gè jí juàn shǔ guǎng jí shí fāng wú qióng wú jìn yī qiè zhòng
各及眷屬；廣及十方，無窮無盡，一切眾
shēng qiú āi chàn huǐ gǎi wǎng xiū lái bú fù wèi è yǐ zuò
生求哀懺悔。改往脩來，不復為惡。已作

zhī zuì yuàn qǐ chú miè wèi zuò zhī zuì bù gǎn fù zào wéi
 之罪，願乞除滅，未作之罪，不敢復造。唯
 yuàn shí fāng yí qiè zhū fó yǐ bù sī yì zì zài shén lì
 願十方，一切諸佛，以不思議自在神力，
 tóng jiā jiù hù āi mǐn shè shòu lìng zhū zhòng shēng yīng shí jiě
 同加救護，哀愍攝受。令諸眾生，應時解
 tuō guī yī shì jiān dà cí bēi fù
 脫，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 huá rì fó
南無華日佛

nán mó jūn lì fó
南無軍力佛

nán mó huá guāng fó
南無華光佛

nán mó rén ài fó
南無仁愛佛

nán mó dà wēi dé fó
南無大威德佛

nán mó fàn wáng fó
南無梵王佛

nán mó wú liàng míng fó
南無無量明佛

nán mó lóng dé fó
南無龍德佛

nán mó jiān bù fó
南無堅步佛

nán mó bù xū jiàn fó
南無不虛見佛

nán mó jīng jìn dé fó
南無精進德佛

nán mó shàn shǒu fó
南無善守佛

nán mó huān xǐ fó
南無歡喜佛

nán mó bú tuì fó
南無不退佛

nán mó shī zǐ xiàng fó
南無師子相佛

nán mó shèng zhī fó
南無勝知佛

nán mó fǎ shì fó
南無法氏佛

nán mó miào yù fó
南無妙御佛

nán mó dé bì fó
南無德臂佛

nán mó guān shì fó
南無觀視佛

nán mó shàn sī fó
南無善思佛

nán mó shī zǐ zuò pú sà
南無師子作菩薩

nán mó wú biān shēn pú sà
南無無邊身菩薩

nán mó xǐ wáng fó
南無喜王佛

nán mó ài zuò fó
南無愛作佛

nán mó xiāng xiàng fó
南無香象佛

nán mó yún yīn fó
南無雲音佛

nán mó shī zǐ fān pú sà
南無師子幡菩薩

nán mó dì zàng pú sà
南無地藏菩薩

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 zì zài shén lì jiù bá dì yù dào yù wáng dà
寶。願以自在神力，救拔地獄道，獄王大

chén jí zhū dì yù juàn shǔ shí bā gé zǐ dì yù rú shì
臣，及諸地獄眷屬，十八鬮子地獄；如是

shí bā gé zǐ dì yù gè yǒu juàn shǔ děng yù jìn dì yù
十八鬮子地獄，各有眷屬等獄，盡地獄

dào yí qiè dì yù niú tóu ā páng jí shòu kǔ yí qiè zhòng
道，一切地獄，牛頭阿傍，及受苦一切眾

shēng lìng cǐ zhòng shēng jīn rì jù dé jiě tuō zuì yīn kǔ guǒ
生。令此眾生，今日俱得解脫。罪因苦果，

tóng dé xiāo miè cóng jīn rì qù bì jìng yǒng duàn dì yù dào
 同得消滅。從今日去，畢竟永斷地獄道
 yè bì jìng bú fù duò yú sān tú shě dì yù shēng dé jìng
 業。畢竟不復墮於三塗。捨地獄生，得淨
 tǔ shēng shě dì yù mìng dé zhì huì mìng shě dì yù shēn dé
 土生。捨地獄命，得智慧命。捨地獄身，得
 jīn gāng shēn shě dì yù kǔ dé niè pán lè niàn dì yù kǔ
 金剛身。捨地獄苦，得涅槃樂。念地獄苦，
 fā pú tí xīn sì děng liù dù cháng dé xiàn qián sì biàn liù
 發菩提心。四等六度，常得現前。四辯六
 tōng rú yì zì zài yǒng měng jīng jìn bù xiū bù xī nǎi zhì
 通，如意自在。勇猛精進，不休不息。乃至
 jìn xiū mǎn shí dì xíng huán dù wú biān yí qiè zhòng shēng rù
 進脩滿十地行，還度無邊一切眾生。入
 jīn gāng xīn chéng děng zhèng jué
 金剛心，成等正覺。

cí bēi dào chǎng chàn fǎ juàn dì sì
 慈悲道場懺法卷第四

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

yīn yuán guǒ bào yú lǐ zhāo rán tiě chéng zòng guǎng biān sān qiān
因緣果報。於理昭然。鐵城縱廣徧三千。
kǔ qù bèi xiāng lián qǐ shǒu jīn xiān chū lí zhòng áo jiān
苦趣備相連。稽首金仙。出離眾熬煎。
nán mó yàn huì dì pú sà mó hē sà
南無燄慧地菩薩摩訶薩 (三稱 / 3 times)

chū chàn
出懺

tiān shàng tiān xià wéi fó dú zūn shì chū shì jiān cǐ fǎ zuì
天上天下，惟佛獨尊。世出世間，此法最
shèng gān lù pǔ zhān yú shā jiè pú tí xiāng sàn yú rén jiān
勝。甘露普沾於沙界，菩提香散於人間。
dǐng shū bái yù zhī háo guāng tǐ lù huáng jīn zhī miào xiàng fán
頂舒白玉之毫光，體露黃金之妙相。凡
qíng kěn dǎo yīng niàn xiàn qián wéi yuàn hóng cí āi lián shè shòu
情懇禱，應念現前。惟願洪慈，哀憐攝受。
shàng lái fèng wèi qiú chàn zhòng děng xiū chóng
上來奉為求懺眾等，脩崇
cí bēi dào chǎng chàn fǎ jīn dāng dì sì juàn lǐ sòng jiāng wán
慈悲道場懺法。今當第四卷，禮誦將完。
gōng xūn gào bì bēi xīn chóng yùn kè niàn qián chéng xiāng téng chén
功薰告畢。悲心重運，克念虔誠。香騰沉
shuǐ zhī xiáng yān zhú tǔ yōu tán zhī huā ruǐ xiàn tiān chú zhī
水之祥烟，燭吐優曇之花蕊。獻天廚之

miào gòng liè chán yuè zhī sū tuó zhōng qīng jiē tiān yuè zhī qí
 妙供，列禪悅之酥酤。鐘磬接天樂之齊
 míng fàn yīn hé miào yīn zhī yǎn chàng jí sī shàn lì pǔ yì
 鳴，梵音和妙音之演唱。集斯善利，普益
 yǒu qíng huí xiàng jué tiān jīn xiàng mǎn yuè néng rén mǎn bàn mǎn
 有情。回向覺天金像，滿月能仁，滿半滿
 zhī zhēn quán xué wú xué zhī shèng zhòng tiān dì míng yáng shuǐ zhé
 之真詮，學無學之聖眾。天地冥陽水哲，
 rén jiān liè miào shū jī jiàn cǐ kuí huò zhī xīn pǔ jiàng ēn
 人間烈廟樞機。鑒此葵藿之心，普降恩
 guāng zhī bì chū shēng gōng dé fèng wèi qiú chán zhòng děng chán chú
 光之庇。出生功德，奉為求懺眾等，懺除
 sì zhǒng zhī qiān yóu dé rù sì kōng zhī zhèng dìng fú yuàn sì
 四種之愆尤，得入四空之正定。伏願：四
 shēng gēn běn yīn yóu rú tāng wò xuě sì zhù fán nǎo gòu zhàng
 生根本因由，如湯沃雪；四住煩惱垢障，
 sì rì róng shuāng jiǒng chū sì liú lí ài hé zhī gǔ mò sù
 似日融霜；迥出四流，離愛河之汨沒；速
 chéng sì dé qù lè tǔ zhī xuán yóu sì ān lè xíng yǐ xiàn
 成四德，趣樂土之玄猷；四安樂行以現
 qián sì hóng shì yuàn ér jiān gù duō shēng fù mǔ tóng dēng jiě
 前，四弘誓願而堅固；多生父母同登解
 tuō zhī mén lèi shì yuān qīn gòng zhèng pú tí zhī guǒ jīn zé
 脫之門，累世冤親共證菩提之果。今則
 yī wén chán huǐ chéng kǒng sù yè nán chú zài láo zūn zhòng tóng
 依文懺悔，誠恐宿業難除；再勞尊眾，同

qiú chàn huǐ
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 sì juàn gōng dé lì yuàn miè xìn rén wáng zhě sì
梁皇懺。四卷功德力。願滅信人亡者四
chóng zuì qīn zhèng pú sà yàn huì dì chàn wén jǔ chù zuì huā
重罪。親證菩薩燄慧地。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 sì juàn yǐ quán zhōu huí xiàng sì ēn bìng sān yǒu
梁皇懺。四卷已全周。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。

yàn huì dì pú sà wéi yuàn āi nà shòu
燄慧地菩薩。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 Four

Chapter Seven: The Manifestation of Retribution (continued)

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

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

There was another ghost who asked Maudgalaputra: “In my present life, I always swallow burning iron balls. What causes this retribution?” Maudgalaputra replied: “In your past live, you were a Sramanera (male religious novice, who has taken vows to obey the ten precepts). While you were using clean water to make rock sugar syrup, you chipped a small piece off the rock sugar and ate it before others. Because of your stealing offense, you receive such sufferings in this life. Your retribution is in the hell.”

In today’s Dharma assembly, we, who have common karma, should feel great fear after listening to what Maudgalaputra described. It is possible that we had committed such offenses as well. Because of our ignorance, we are unable to remember what we had done. For the immeasurable offenses that we had committed in the past and would receive retribution in the future, today, we, with utmost sincerity and sense of urgency, prostrate and take refuge in the world’s kindest and most compassionate ones. We repent on behalf of all the hungry ghosts of the ten directions and end of emptiness, our parents, teachers, elders, the sangha, the knowledgeable and misguided people, and all the sentient beings of the ten directions, four forms of birth, and six realms. We pray that all the offenses that we have committed are eradicated. We resolve not to commit future offenses. We pray respectfully to all the Buddhas in the ten directions.

*[Get up and prostrate while chanting Buddha names:
Page 7 – Line 8 to Page 8 – Line 10 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 compassionate power of the Buddhas to save all the sentient beings suffering in the realm of hungry ghost. We pray to the Buddhas to save all the sentient beings in the realms of hell, animals, and human from immeasurable sufferings. We pray to the Buddhas so sentient beings can end the three hindrances (karma, retribution, and affliction), five fears of beginners in the bodhisattva-way, attain the eight stages of mental concentration and then bring forth the four universal vows of a bodhisattva. We pray to the Buddhas that through cultivation, we gain enough merits to attend the Dharma assembly of Buddha and receive his teachings in person. We wish we will eventually end all afflictions, appear in all Buddha Land at-will, and attain supreme enlightenment.

In today's Dharma assembly, we, who have common karma, earnestly listen to the Dharma with full concentration continuing with the time that Shakyamuni Buddha and his disciples were in Rajagrha. At the southeastern side of the city, there was a foul-smelling pond full of filth and waste. A gigantic and limb-less worm lived in the pond. This attracted many visitors, including Ananda (one of Buddha's disciples). After the Buddha heard what Ananda saw, he and his followers went to the pond. The followers pondered that the Buddha would explain what offenses the worm had committed that resulted in this present retribution. The Buddha said to his followers: "After the nirvana of Vipasyin Buddha (one of seven ancient Buddhas), there were five hundred Bhiksus who passed by a temple. The abbot of the temple happily asked them to stay and provided them abundant offerings. Later, there were five hundred merchants who traveled to the temple after a treasure-hunting trip in the sea. After the merchants saw how diligently the Bhiksus were cultivating, each of them decided to offer a precious 'Mani' pearl. They left the pearls with the Abbot. Unfortunately, the abbot became greedy and decided to keep the pearls to himself. The Bhiksus knew about the incident and told the abbot that the pearls belong to the merchants. The pearls were intended as an offering. The Abbot replied: "The pearls were given to me. If you insist, I would give you some waste. If you don't leave right away, I will have your limbs amputated and throw them into a commode. Saddened by his stupidity, the Bhiksus quietly left. Because of this offense, he was born as this worm. After that, he will fall into the hell and receive more sufferings."

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

The Buddha and his disciples saw a huge sentient being with a boiling wok full of molten copper. The molten copper overflows and burns his body incessantly. Maudgalaputra asked the Buddha: "What offenses cause such retribution?" The Buddha replied: "In the past, he was a director of affairs in a temple (karmadana). He refused to share oil donated by patrons of the temple with other guest monks. After the guests left, he shared the oil only with the monks in the temple. Because of this karmic offense, he received such retribution."

There was a sentient being with burning iron ball that entered through his head and exited through his lower body. The suffering is unbearable. Maudgalaputra asked the Buddha: "What offenses cause such retribution?" The Buddha replied: "In the past, he was a young Sramanera in a temple. Once, he stole seven fruits from the temple's garden. After his death, he fell into the hell and suffered immeasurable sufferings. Since his karmic retribution still hasn't ended, he is still suffering from this present retribution."

There was a hundred-headed fish caught in a net. All the heads are different. When the Buddha saw it, he immediately entered in the samadhi of compassion. Bestowed with the power of samadhi, the fish was able to communicate in human language. The Buddha asked: "Where is your mother?" The fish replied: "My mother is a worm in a toilet." Buddha explained to all his disciples: "During the era of Gayakasyapa Buddha, the fish was a

Tripitaka Bhiksu (a Bhiksu who has mastered all three divisions of the Buddhist Canon.). Unfortunately, the Tripitaka Bhiksu frequently used offensive language. Because of this offense, he was born with multiple heads in this life. Since his mother enjoyed the offerings intended for him, she was born as the worm in the toilet.” The Buddha also said: “Those who suffer this retribution have committed the offenses of speaking offensive language and backbiting in the past, which destroyed the harmony of others and thereby sowing discord and dissension. After their death, they fall into the hell. The warden uses hot iron rod to burn their tongues. In addition, he uses an iron hook with three sharp blades to cut their tongues. After that, he uses a plow to rupture their tongues. Then he uses a pestle to stab their throats. This punishment continues for thousands of kalpas. After the end of suffering in the hell, they are born as birds in the animal realm. The Buddha said: “The offences of those who slander the kings, parents, teachers and elders would be even more severe.”

In today’s Dharma assembly, we, who have common karma, should feel great fear after listening to what Buddha described. The difference between the good and evil paths is conspicuous. There is no doubt about the law of cause and effect. So we should repent our offenses vigorously and constantly. Now we have read the sutras and comprehended the law of cause and effect, we should not be lazy. Otherwise, we would not be successful in repenting our offenses and attaining the Buddhahood. This is like a poor person who dreams about delicious food but does not do anything to improve his conditions. It is not enough just to have the intention if we want to cultivate the supreme and wonderful Dharma and guide the sentient beings. After having the intention, we should cultivate diligently. Today, we, with utmost sincerity and sense of urgency, prostrate and take refuge in the world’s kindest and most compassionate ones. We repent on behalf of all the sentient beings in the realms of hell, hungry ghost, animal, and human, our parents, teachers, elders, knowledgeable and misguided people, and all relatives. We pray that all our past offenses are eradicated and resolve never to repeat them. We respectfully take refuge in the worldly great compassionate father.

*[Get up and prostrate while chanting Buddha names:
Page 14 – Line 2 to Page 15 – Line 4 in Chinese/pinyin text]*

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

Chapter 8: Liberation From the Hell

In today’s Dharma assembly, we, who have common karma, shall be aware that although there are different Dharma paths, the underlying goal is the same. Good and evil are like brightness and darkness. Good deeds result in the retribution of human and heaven while bad deeds result in the retribution of the three evil realms. Even though the contrast between good and evil is very clear and real, people with ignorance are still doubtful. The ignorant says the realms of human and heaven are fictional and the realm of hell is not real. He/She does not know whether to investigate the cause first and examine the effect later or examine the effect first and investigate the

cause later. He/She cannot differentiate between cause and effect. Not only he/she insists on our own worldly views but publishes articles about these misguiding concepts. He/She regards himself/herself as knowledgeable and thinks what he/she says is real. Even when he/she is informed with the right views, he/she steadfastly rejected those views. Like an arrow that eventually drops to the ground, ignorant people will fall into the evil realms. Not even their parents or children could save them. Without a choice, the ignorant proceeds into a burning wok. His/Her body and mind are crushed and the suffering is immense. At that moment it is too late to regret for what has been done.

In today's Dharma assembly, we, who have common karma, shall be aware that good and evil deeds assist and accompany each other like a shadow to an object or like a sound to an instrument. The retributions of good and evil deeds are sharply different. Good deeds result in blessings and evil deeds result in sufferings. We should be always mindful of our thoughts. Now that everyone believes in the cause and effect without doubt. Let's try to understand what is hell. The sutra says: "In the one billion small worlds (Tri-sahasra-maha-sahasra-loka-dhatu), between the two rings of iron mountains, and among darkness, there is a place called Hell. The iron wall extends for sixteen million miles. Inside the hell, the ground is covered with iron floor and the above is covered with iron fences. The fire burns brightly in the city.

There are many hells, such as Hell of Failing Mountain (Samghata), Hell of Darkness, Hell with Wheels of Knives, Hell with Jungle of Swords, Hell with Iron Machinery, Hell with Jungle of Iron Spikes, Hell of Iron Fences, Hell of Caverns, Hell of Iron Balls, Hell of Sharp Rocks, Hell with Charcoal Pits, Hell with Burning Jungles, Hell of Tigers and Wolves, Hell of Wailing (Raurava), Hell of Boiling Water, Hell of Stove with Burning Charcoal, Hell with Mountains of Knives, Hell with Trees of Swords, Hell of Fire Grinder, Hell of Fire City, Hell of Copper Pillar, Hell of Iron Bed, Hell of Fire Carriage, Hell of Fire Wheel, Hell of Copper Drinking, Hell of Spitting Flames, Hell of Extremely Fierce Heat, Hell of Extremely Bitter Cold, Hell of Tongue Pulling, Hell of Body Nailing, Hell of Plowing, Hell of Chopping, Hell of Knives and Soldiers, Hell of Massacre, Hell with River of Ash, Hell of Boiling Feces, Hell of Freezing Ice, Hell of Filthy Mud, Hell of Ignorance, Hell of Crying, Hell of Deaf and Blind, Hell of Dumb, Hell of Iron Hook, and Hell of Iron Beak, Hell of Muddy Plow, and the Avici Hell.

The Buddha explained to Ananda the reasons why the Avici Hell is named as such. Avici has many meanings. The meanings include unlimited and cannot be rescued, un-intermitted and unmovable, extreme heat and extreme irritation, ceaseless, and flame and scorching heat. The Buddha told Ananda. The length of the Avici Hell extends for three hundred and two thousand miles. In the Avici Hell, there are seven layers of city wall made of iron and seven layers of iron fences. There are eighteen different sites which are surrounded by seven layers of jungle with knives. Inside the cities, there are jungles of swords. Each of the eighteen different sites has eighty four thousand layers. The four corners are guarded by four huge copper dogs. These dogs' eyes are like lightning, their teeth are like jungle of knives and mountain of knives and their tongues are like iron spikes. Their bodies are full of flames and the stench is unbearable.

There are also eighteen wardens with heads like raksasas' and mouths like yaksas'. Their sixty-four bulging eyes look like iron balls. Their teeth extend upwards for one hundred and sixty miles. Their teeth emit flames that burn the Avici City, turning the city into molten copper color. On each of the warden's head, there are eight bull heads. Each bull head has eighteen horns. Each horn emits fire that turns into eighteen fire-webs. The fire-webs then turn into large wheel of knives. Positioned closed to each other, the wheels filled up the entire Avici Hell.

The tongues of the copper dogs look like iron thorns and extend to the ground. The tongues transform into immeasurable tongues and fill up the entire Avici City. Inside the seven-layer city, there are seven iron pennants. Fire burst out from the top of the pennants like boiling geysers, and fill up the entire Avici City. On the door steps of the four city doors, there are eighteen pots. Boiling molten copper gushes out from the container and fills up the

entire Avici City. Inside the city there are eighteen four thousand huge pythons that emit toxic gas and fire. The pythons howl like a thunder and falling iron balls. The sufferings in the city are innumerable. The extreme sufferings are in this city. There are also 5 billion worms, each has eighty four thousand mouths. Fire pours out like rain from their mouths and fills up the entire Avici City. The flames illuminate three million three hundred and sixty thousand miles.

The Buddha told Ananda that sentient beings who killed their parents and insulted their family and relatives to death, will see eighteen golden carriages with precious canopies. These carriages are the transformation of the copper dogs. Additionally, all the fire transforms into beautiful ladies. The offenders become very happy when they see these images. They long to join them. At the dying moments, they feel very cold and seek warmth. The carriages that they are riding burst into flames. At this instant, they die. The beautiful ladies turned into iron axes and chop their bodies. Fire forms on their lower bodies burns like a turning wheel. Instantly, they fall into the Big Avici Hell. Their sufferings begin from the top layer to the bottom layer. The copper dogs bark loudly and maw their bones and marrow. The warden and raksasas poke them with large iron forks. Their whole bodies are on fire. Iron nets and many knives penetrate their pores. The Yama King scolds them loudly: "You ignorant and guilty people, when you were alive you were not filial and respectful to your parents. You were deviant, arrogant, and immoral. Now you are born in the Avici Hell. You were ungrateful and without remorse. Therefore, you deserve these sufferings." He will then disappear after saying those remarks.

Immediately the wardens steer the offenders from the bottom layer to the top layer. They pass through eighty four thousand layers. It took one day and one night to travel through the entire Avici Hell. One day and one night in Avici Hell is equivalent to sixty small kalpas in Jambudvīpa (our world). The offenders have a life span of one great kalpa in the Avici Hell. The offenders of the five rebellious acts (patricide, matricide, killing an arhat, shedding the blood of a Buddha, and destroying the harmony of the sangha) have no remorse in carrying out those five rebellious acts. Because of these offenses, when they die there are eighteen types of hot wind that slice their bodies like sharp knives. Since they feel very hot, they long for shelter under the shade of a big tree. At the moment of this thought, the eighty four thousand evil jungles of swords in the Avici Hell transform into precious trees full of fruits. The fire transforms into lotus flowers. When the offenders see this, they say their wishes have come true. They quickly sit on top of the lotus flowers. Soon after that, worms with iron beaks appear from the flowers and penetrate their bones, marrow, hearts, and brains. Countless swords and knives slice their flesh and bones from the top. They also encounter eighteen sufferings such as fiery carriage and burning stoves. They suffer repeatedly in the fire, molten copper, and swords. The offenders of the five rebellious acts suffer these offenses for five entire kalpas.

There are sentient beings who cause others to break or not uphold the precepts. They slander others and they have deviant views. They do not recognize the law of cause and effect. They influence others to stop their cultivation. They damaged the Buddhas of the ten directions. They steal from the temples. They do feel remorseful of their evil deeds. When they are about to die, the winds of knives slice their bodies. They are agitated because they feel like they are being beaten harshly. Their minds are out of control and filled with wild imagination. They view all the family members in the household as filthy. They see feces and urine with unbearable stench overflowing the house. At this instant, the offenders wonder why there is no pleasant city or woods for my sanctuary.

Immediately afterwards, the wardens and raksasas raise the Avici Hell with their iron forks. Jungles of knives transform into precious trees and cooling ponds. Fire transforms into golden-leave lotus flowers. Worms with iron beaks transform into swans. The wailing of the hell sounds like beautiful melodies. When the offenders hear this, they long to travel there. With this thought, they sit on top of the fiery lotus flowers. Worms with iron beaks peck their bodies. Hundreds and thousands of iron wheels enter through their heads. Countless iron forks pierce their eyes. Copper dogs that transform into countless iron dogs vie for their bodies and hearts. Their bodies are like iron

flowers. Each of the flowers has eighty four thousand leaves. Their limbs are on the tip of each leaf. Their bodies fit snugly into such big hell. The offenders fall into such hell and endure the sufferings for eighty four thousand big kalpas. After this Niraya (joyless) hell ends, they enter the eighteen hells in the east and endure the same sufferings. There are also eighteen hells each in the south, west, and north. By slandering the Vaipulya sutras, they committed the five rebellious acts. They also committed other offenses by harming the virtue ones and sages and ending the good roots of others. Their bodies filled up the entire Avici Hell and their limbs filled up the eighteen layers. The Avici Hell burns all these guilty sentient beings. Towards the end of the kalpa, the eastern city gate opens. The offenders see streams with crystal clear water and trees full of fruits outside the eastern city gate. When they reach the doorstep, the wardens and raksasas pierce their eyes with iron forks and the copper dogs maw their hearts. After dying from suffocation, they regain life. Then they see the southern city gate opens and endure the similar sufferings. The same sufferings repeat at the western and northern city gates.

The offenders endure the sufferings for half kalpa until the end of the Avici Hell. After that, they are reborn in the Freezing Hell. When the Freezing Hell ends, they are reborn as big worms in dark places. For eighty million years, they cannot see in the dark and can only move by crawling. They have very dull faculties and little knowledge. They are eaten by foxes and wolves. After that, they are reborn in the realm of animal. For fifty million years, they are born as birds and animals. After that, they are reborn in the realm of human. They suffer from deafness, blindness, dumbness, skin disease, ulcer, poverty, and unprivileged origin. After five hundred lives, they are reborn in the realm of hungry ghost. In there, they meet benevolent and knowledgeable people. The Bodhisattvas will scold them: "In your countless previous live, you committed limitless offenses. You slander and do not believe the Triple Gems. You fell into the Avici Hell and endure many unspeakable sufferings. Now you should bring forth the compassionate mind!" Hearing that, the hungry ghosts recite, "Namo Buddha (I take refuge in the Buddha)." Upon Buddha's blessing, they die and immediately reborn in the Heaven of Four Kings. At the heaven, they repent and bring forth the bodhi mind. The Buddhas do not desert these offenders. Instead the Buddhas compassionately embrace and guide them. Rahula (one of Shakyamuni's ten chief disciples) asked the sentient beings to avoid the hell." The Buddha told the great king: "You should know that the Buddha mind always illuminates the sentient beings who are suffering in the Avici Hell. The Buddha mind constantly forms affinity with these utmost evil sentient beings. With the power of the Buddha mind, these evil people bring forth the bodhi mind after many kalpas."

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

*[Get up and prostrate while chanting Buddha names:
Page 28 – Line 10 to Page 29 – Line 4 in Chinese/pinyin text]*

Again, we take refuge in all the triple gems in all realms in the ten directions. We prostrate to the immeasurable Buddha images and statues in the ten directions and end of emptiness such as the gold Buddha statue and Candana wood (sandal wood) Buddha statue built by King Udayana, the bronze Buddha statue built by King Asoka, the stone Buddha statues in central Wu (Soochow province), jade Buddha statue in Simhala (Sri Lanka), and Buddha statues made from gold, silver, lapis lazuli, coral, amber, agate, cornelian, pearl, Mani gem, and Jambu-river gold from many countries. We also prostrate to the relics of Thus Come Ones (Buddhas) in the ten directions: all the hair stupas, all the teeth stupas, all the nail stupas, head bone stupas, all the Sarira stupas, robe stupas, spoon and alms-bowl stupas, bathing accessories stupas, tin staff stupas, and others.

Again, we take refuge in all the triple gems in all realms in the ten directions. We prostrate to the stupas where the Buddhas were born, attained enlightenment, turned the Dharma Wheel, Nirvana stupas, Prabutaratna (abundant treasures) Buddha stupas, the eighty four thousand stupas built by King Asoka, heaven stupas, stupas of the human realm, dragon king stupas, and other precious stupas.

Again we take refuge in the all the Buddhas, Dharma, virtues ones, and sages in the ten directions and end of emptiness. We pray that their power of compassion, power of consoling the sentient beings, immeasurable power of at-will freedom, and immeasurable supernatural power will embrace and guide today's Dharma assembly. We repent on behalf of all the sentient beings in the Avici hell. We repent on behalf of all the sentient beings in the hells of ten directions. We repent on behalf of our parents, teachers, elders, their families, and relatives. We wish to use the water of compassion to cleanse the offenses of all the sentient beings suffering in the Avici Hell and other hells. We wish to cleanse the offenses of our parents, teachers, elders, their families, and relatives of the people who repent in today's Dharma assembly. We wish to cleanse the offenses of all the sentient beings in the six realms until they attain the Buddhahood.

Starting from today until attaining the Buddhahood, we pray that all the sentient beings can eradicate all sufferings in the Avici Hell and all unspeakable sufferings in other hells of the ten directions and end of emptiness. We wish to no longer fall into the hell, commit the ten evil deeds, commit the five rebellious acts, and endure all sufferings and afflictions. We pray to eradicate all the offenses. We resolve to abandon birth in the hell and attain birth in the Pure Land. We resolve to abandon life in the hell and attain wisdom life. We resolve to abandon body in the hell and attain the Vajra body. We resolve to abandon the sufferings of the hell and attain the bliss of Nirvana. We resolve to be mindful of the sufferings in the hell and bring forth our Bodhi mind. We resolve to attain the four immeasurable mind, six perfections, the four unlimited bodhisattva powers of reasoning, six transcendental powers, and at-will freedoms. We resolve to possess complete wisdom and cultivate the bodhi path diligently and incessantly until we reach the ten stages of a Bodhisattva path (Dasabhuni, the Ten Grounds). We resolve to attain the Vajra mind and perfect Enlightenment. Then we resolve to return to guide and liberate all the sentient beings in the ten directions.

In today's Dharma assembly, we, who have common karma, should realize that there are many sufferings in the various hells. We are unable to describe all these sufferings. We can refer to the sutras for more detail descriptions. The sutra stated that because of an evil thought, King Yama became in charge of the hell. King Yama has to endure many sufferings himself in the hell. In his previous life, King Yama was the king of Vaisali. After he lost a war to King Vetosi, he vowed that in his next life he will be the master of the hell so he could punish his enemy. His eighteen chief officials and millions of soldiers vowed to follow him to the hell. King Vaisali is the present King Yama. His eighteen chief officials are the present masters of the eighteen hells. His millions of soldiers are the present ox-head wardens. King Yama is under the jurisdiction of the Northern Heavenly King Vaisravana. The Great Agama Sutra stated that King Yama resides at the south of Jambudvipa, inside the Vajra mountain. His palace extends for six thousand Yojanas. The Hell Sutra stated that King Yama resides in a palace that extends for thirty thousand Li. The palace is made from copper and iron. Three times in a day, a pot filled with molten copper automatically appears in front of King Yama. Then a big warden orders him to recline on a hot iron bed. The warden then uses an iron hook to force open King Yama's mouth and pour molten copper into it. His entire body from throat down is badly burned. The same experience happens to his chief officials.

The masters of the eighteen hells are: (1) Chia Yen in Niraya Hell, (2) Chee Jun in Mountain of Knives Hell, (3) Fei Soh in Burning Sand Hell, (4) Fei Chee in Boiling Feces Hell, (5) Chia Sih in Black Ear Hell, (6) Kai Char in Burning Carriage Hell, (7) Thang Wei in Boiling Liquid Hell, (8) Te Chia Ran in Iron Bed Hell, (9) Er Shen in Crushing Mountain, (10) Shen Ying in Freezing Hell, (11) Pi Chia in Skinning Hell, (12) Yau Tou in Animal Hell, (13) Thi Poh in Soldier Hell, (14) Ye Ta

in Iron Grind Hell, (15) Yue Tou in Ash River Hell, (16) Chuan Ku in Iron Chain Hell, (17) Ming Shen in Maggot Hell, (18) Kuan Shen in Molten Copper Hell. Within each of the eighteen hells, there are countless other hells. Each hell has a master and wardens. The ox-head wardens are very cruel and wicked. When they see that the sentient beings are suffering from the evil retribution, they only worry that the punishments are not severe enough. When asked why they have no mercy for the sentient beings who are suffering, they say: "These sufferers committed the following offences: disrespect and unkind to their parents; slander the Buddha and Dharma; slander the virtue ones and sages; scold and insult their families and relatives; disrespect their teachers and elder, harm all others; use evil words and committed backbiting, engage in flattery and jealousy, forcibly separate loved ones, angrily kill others, greedily cheat others, engage in immoral livelihood and immoral request, and deviant views, exhibit indolent and unrestrained behavior, and create resentment. Upon their release, I repeatedly warn them about the unbearable sufferings. I advise them not to repeat their offenses. However these offenders are unrepentant and return almost immediately after their release. Oblivious to the pain and sufferings, they remain in the cycle of birth and death. Since I am tired of punishing these offenders for kalpas after kalpas, I no longer have any mercy for them. I inflict harsh punishment on them, hoping that they realize the sufferings, the remorse, and the shame. I wish that they do not return. Unfortunately, these sentient beings refused to cultivate good deeds. Being ignorant, they do not know how to avoid sufferings and seek blissfulness. Therefore, their sufferings are more than the ones in the human realm. There is no reason for me to have any mercy and tolerance on them."

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

*[Get up and prostrate while chanting Buddha names:
Page 37 – Line 5 to Page 38 – Line 7 in Chinese/pinyin text]*

Again, we take refuge in all the triple gems in all realms in the ten directions. We pray that the at-will and spiritual power of the Buddha saves and liberates the realm of hell, King Yama, his officials, and the family and relatives in all hells, ox-head warden, and all beings who are suffering. We pray that from today all these sentient beings are liberated and their offenses and retribution are eradicated. Starting from today, all these sentient beings will sever the karma of hell forever and will never fall into the three evil destinies. We resolve to abandon the birth in hell and attain the birth in the Pure Land. We resolve to abandon the life in hell and attain the life of wisdom. We resolve to abandon the body in hell and attain the Vajra body. We resolve to abandon the sufferings in hell and attain the bliss of Nirvana. We resolve to be mindful of the sufferings in hell and bring forth their Bodhi mind. We resolve to bring forth the Bodhi mind. We resolve to always cultivate the four immeasurable mind and six perfections. We resolve

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to attain the four unlimited bodhisattva powers of reasoning, six supernatural powers, and at-will freedoms. We resolve to cultivate the bodhi path diligently and incessantly until we reach the ten stages of a Bodhisattva path (Dasabhuni, the Ten Grounds). Then we resolve to return to guide and liberate all the sentient beings in attaining the Vajra mind and perfect enlightenment.

