

讚 Praise
Zàn

燈 晃 耀 . 盈 煌 列 寶 臺 . 光 明 遍 照 周 沙
Dēng Huǎng Yào Yíng Huáng Liè Bǎo Tái Guāng Míng Biàn Zhào Zhōu Shā
界 . 昏 衢 朗 耀 俱 無 礙 . 閻 魔 瞻 禮 紫 金
Jiè Hūn Qú Lǎng Yào Jù Wú Ài Yán Mó Zhān Lǐ Zǐ Jīn
臺 . 然 燈 佛 成 道 . 曾 受 人 天 拜 .
Tái Rán Dēng Fó Chéng Dào Céng Shōu Rén Tiān Bài

Radiant and dazzling lights are displayed on the precious platform. Illuminating all the Dharma realms as numerous as the sands of the Ganges; All dim alleys are illumined without obstruction. The yamas pay homage to the purple-golden lotus platform Dipamkara Buddha attains enlightenment And is honored (worshipped) by heavenly and human beings.

南 無 普 供 養 菩 薩 摩 訶 薩 (三 稱)
Ná Mó Pǔ Gōng Yǎng Pú Sà Mó Hē Sà Sān Chēng

NaMo Universal Offering Bodhisattva Mahasattva (3 times)

恭 聞
Gōng Wén

三 祇 果 滿，現 出 世 之 優 曇；三 類 化 身，
Sān Qí Guǒ Mǎn Xiàn Chū Shì Zhī Yōu Tán Sān Lèi Huà Shēn

演 難 思 之 教 海。三 車 誘 引，津 濟 於 三
Yǎn Nán Sī Zhī Jiào Hǎi Sān Chē Yōu Yǐn Jīn Jì Yú Sān

界 含 靈；三 觀 澄 明，闡 揚 向 三 千 界 內。
Jiè Hán Líng Sān Guān Chéng Míng Chǎn Yáng Xiàng Sān Qiān Jiè Nèi

逆 行 順 行，無 非 佛 事；舉 足 下 足，悉 是
Nì Xíng Shùn Xíng Wú Fēi Fó Shì Jǔ Zú Xià Zú Xī Shì

道 場。惟 願 大 覺，鑒 此 丹 誠。上 來 求 懺
Dào Chǎng Wéi Yuàn Dà Jué Jiàn Cǐ Dān Chéng Shàng Lái Qiú Chàn

(弟 子 眾 等)， 啟 建 慈 悲 道 場 懺 法。茲
Dì Zǐ Zhòng Děng Qǐ Jiàn Cí Bēi Dào Chǎng Chàn Fǎ Zī

當 第 三 卷。入 壇 緣 起。
Dāng Dì Sān Juàn Rù Tán Yuán Qǐ

Listen respectfully: Like the blossoming of a very rare flower, the Buddha appears in this world after practicing for three asamkheya kalpas (eons). Manifesting in three transformation bodies, he preached the inconceivable Dharma. Through the Three Vehicles, he guided, taught, and saved all sentient beings in the three realms. With the three clear insights into emptiness, relative truth, and middle way, he taught all beings in the trichiliocosm(all the Buddha worlds). Whether we are in difficult or favorable situations, practicing the Buddha way or not, in everything that we do, we are at the place of cultivation. We plead with the Great Enlightened One for certifying our sincerity. We come to make repentance at this compassionate place of cultivation and begin by reciting Scroll 3.

我 諸 眾 等，翹 勤 作 禮，懇 切 投 誠，觀 想
 Wǒ Zhū Zhòng Děng Qiáo Qín Zuò Lǐ Kěn Qiè Tóu Chéng Guān Xiǎng
 慈 容，稱 揚 覺 號。奉 香 積 之 珍 饈，獻 名
 Cí Róng Chēng Yáng Jué Hào Fèng Xiāng Jī Zhī Zhēn Xiū Xiàn Míng
 園 之 花 果。望 諸 佛 以 垂 慈，赦 多 生 之
 Yuán Zhī Huā Guǒ Wàng Zhū Fó Yǐ Chuí Cí Shè Duō Shēng Zhī
 罪 垢。切 念 求 懺（弟 子 眾 等），自 從 無
 Zuì Gòu Qiè Niàn Qiú Chǎn Dì Zǐ Zhòng Děng Zì Cóng Wú
 始，迨 至 今 生。三 毒 迷 心，造 三 有 升 沉
 Shǐ Dài Zhì Jīn Shēng Sān Dú Mí Xīn Zào Sān Yǒu Shēng Chén
 之 汨 沒，三 空 未 悟，作 三 途 苦 趣 之 因
 Zhī Gǔ Mò Sān Kōng Wèi Wù Zuò Sān Tú Kǔ Qù Zhī Yīn
 由；起 三 惑 心，而 三 業 彌 深，塵 塵 隔 礙；
 Yóu Qǐ Sān Huò Xīn Ér Sān Yè Mí Shēn Chén Chén Gé Ài
 昧 三 脩 習，而 三 業 未 消，念 念 扳 緣。如
 Mèi Sān Xiū Xí Ér Sān Yè Wèi Xiāo Niàn Niàn Pān Yuán Rú
 蠶 作 繭，自 取 纏 縛；如 蛾 赴 火，自 取 燒
 Cán Zuò Jiǎn Zì Qǔ Chán Fú Rú É Fù Huǒ Zì Qǔ Shāo
 身。
 Shēn

We are here today, to pay homage, to contemplate the compassionate face of the Buddha, and to praise his names. We offer delicious food and fruits, and flowers from famous gardens. May all the Buddhas bestow their compassion on us and cleanse us from the sins and defilements from many lifetimes. From beginningless time until today, the three poisons (greed, hatred, and ignorance) have deluded our minds, causing us to cycle and drown in the three realms. We have not understood the triple emptinesses, which are the cause of our suffering in the three wretched existences. Our mind is obscured by the three delusions and three karmas of body, speech and mind. Therefore we have not practiced the three bodhisattva ways, and our three karmas have not been extinguished. In every thought, we cling to external situations, like the silkworm that spins a cocoon to confine itself, and the moth that consumes its body by flying into the fire.

今 則 覺 身 心 之 是 苦 ， 信 業 果 以 難 逃 。
Jīn Zé Jué Shēn Xīn Zhī Shì Kǔ Xìn Yè Guǒ Yǐ Nán Tāo

發 露 向 於 真 如 ， 乃 披 陳 而 悔 過 。 願 佛
Fā Lòu Xiàng Yú Zhēn Rú Nǎi Pī Chén Ér Huǐ Guò Yuàn Fó

日 以 當 空 ， 照 幽 途 之 苦 趣 。 鳩 三 學 之
Rì Yǐ Dāng Kōng Zhào Yōu Tú Zhī Kǔ Qù Jiū Sān Xué Zhī

緇 流 ， 禮 三 千 之 大 覺 。 我 心 懇 懇 ， 佛 德
Zī Liú Lǐ Sān Qiān Zhī Dà Jué Wǒ Xīn Kěn Kěn Fó Dé

巍 巍 。 仰 叩 洪 慈 ， 冥 熏 加 被 。
Wēi Wēi Yǎng Kòu Hóng Cí Míng Xūn Jiā Bèi

We now realize that having a body and mind is to suffer. We believe that it is difficult to escape from karmic consequences. We resolve to turn toward true suchness. We repent of our past offences. May the Buddha, like the sun in the sky, illuminate the dark paths in the suffering realms. May we gather with those who practice the three disciplines of precepts, meditation, and prajna, and pay homage to all the great beings in all the Buddha worlds. My heart is sincere; the Buddha's virtue is great. We prostrate to the most compassionate one and ask him to save and protect us.

三 千 世 界 慈 悲 主 ，
Sān Qiān Shì Jiè Cí Bēi Zhǔ

百 億 剎 中 大 法 王 。
Bǎi Yì Chà Zhōng Dà Fǎ Wáng

願 開 蓮 目 鑒 凡 情 ，
Yuàn Kāi Lián Mù Jiàn Fán Qíng

眾 生 有 願 皆 成 就 。
Zhòng Shēng Yǒu Yuàn Jiē Chéng Jiù

Compassionate Master of the trichiliocosm,
The great Dharma King of myriads of realms,
May he open his lotus eyes and look upon all mundane beings,
And the wishes of all sentient beings will be fulfilled.

入 懺 Beginning of Repentance
Rù Chàn

啟 運 慈 悲 道 場 懺 法
Qǐ Yùn Cí Bēi Dào Chǎng Chàn Fǎ

一 心 歸 命 三 世 諸 佛
Yī Xīn Guī Mìng Sān Shì Zhū Fó

We now begin the repentance liturgy at this compassionate place of cultivation and wholeheartedly take refuge to all buddhas of the three periods of time.

南 無 過 去 毘 婆 尸 佛
Nā Mó Guò Qù Pí Pó Shī Fó

NaMo Vipashyin Buddha

南 無 尸 棄 佛
Nā Mó Shī Qì Fó

NaMo Shiki Buddha

南 無 毘 舍 浮 佛
Nā Mó Pí Shè Fú Fó

NaMo Vishvabhu Buddha

南 無 拘 留 孫 佛
Nā Mó Jū Liú Sūn Fó

NaMo Krakucchanda Buddha

南 無 拘 那 含 牟 尼 佛
Nā Mó Jū Nà Hán Móu Ní Fó

NaMo Kanakamuni Buddha

南 無 迦 葉 佛
Nā Mó Jiā Shè Fó

NaMo Kashyapa Buddha

南 無 本 師 釋 迦 牟 尼 佛
Nā Mó Běn Shī Shì Jiā Móu Ní Fó

NaMo Fundamental Teacher Shakyamuni Buddha

南 無 當 來 彌 勒 尊 佛
Nā Mó Dāng lái Mí Lè Zūn Fó

NaMo Maitreya Buddha of the Future

南 無 本 師 釋 迦 摩 尼 佛
Nā Mó Běn Shī Shì Jiā Mó Ní Fó

NaMo Fundamental Teacher Shakyamuni Buddha

開 經 偈 Sutra Opening Gatha
Kāi Jīng Jié

無 上 甚 深 微 妙 法
Wú Shàng Shēn Shēn Wēi Miào Fǎ

The Dharma, infinitely profound and subtle,

百 千 萬 劫 難 遭 遇
Bǎi Qiān Wàn Jié Nán Zāo Yù

Is rarely encountered even in a million kalpas.

我 今 見 聞 得 受 持
Wǒ Jīn Jiàn Wén Dé Shòu Chí

Now we are able to hear, study, and follow it,

願 解 如 來 真 實 義
Yuàn Jiě Rú Lái Zhēn Shí Yì

May we fully realize the Tathagatha's true meaning.

慈 悲 道 場 懺 法 卷 第 三
Cí Bēi Dào Chǎng Chàn Fǎ Juǎn Dì Sān

Compassionate Repentance Liturgy at the Place of Cultivation Scroll 3

顯 果 報 第 七
Xiǎn Guǒ Bào Dì Qī

Chapter 7: The Manifestation of Retribution

今 日 道 場，同 業 大 眾，前 已 具 述。罪 惡
Jīn Rì Dào Chǎng Tóng Yè Dà Zhòng Qián Yì Jù Shù Zuì È
過 患，以 過 患 故。乖 於 勝 業。以 不 善 業，
Guò Huàn Yì Guò Huàn Gù Guāi Yú Shèng Yè Yì Bú Shàn Yè
所 以 墜 墮 三 途，備 歷 惡 趣。及 生 人 間，
Suǒ Yì Zhuì Duò Sān Tú Bèi Lì È Qū jí Shēng Rén Jiān
受 諸 苦 報，皆 由 過 去 宿 對 因 緣。捨 身
Shòu Zhū Kǔ Bào Jiē Yóu Guò Qù Sù Duì Yīn Yuán Shě Shēn
受 身，無 暫 停 息。是 以 諸 佛，諸 大 菩 薩，
Shòu Shēn Wú Zhàn Tíng Xī Shì Yì Zhū Fó Zhū Dà Pú Sà
神 通 天 眼，見 三 界 內；一 切 眾 生，福 盡
Shén Tōng Tiān Yǎn Jiàn Sān Jiè Nèi Yì Qiè Zhòng Shēng Fú Jìn
隨 業，墜 於 苦 處。
Suí Yè Duò Yú Kǔ Chù

In today's Dharma assembly, we, who have common karma, have just listed all our possible offenses. Due to these offenses, we created evil karma more than good karma. The evil karma is the cause of falling to the three lower realms and evil paths, of being born as human beings, undergoing all kinds of retributive suffering. Due to past causes and conditions, we were born and reborn without a moment's break. With their miraculous powers and deva-eyes (heavenly eyes) the Buddhas and bodhisattvas see all sentient beings in the three realms suffering according to their karma after they have exhausted their blessings and plunged into the realms of suffering.

見 無 色 界，樂 著 定 心，不 覺 命 終，墮 於
 Jiàn Wú Sè Jiè, Lè Zhuó Dìng Xīn, Bú Jué Mìng Zhōng, Duò Yú
 欲 界。以 福 盡 故，受 禽 獸 形。色 界 諸 天，
 Yù Jiè, Yǐ Fú Jìn Gù, Shòu Qín Shòu Xíng, Sè Jiè Zhū Tiān,
 亦 復 如 是。從 清 淨 處，墮 在 欲 界。既 在
 Yì Fù Rú Shì, Cóng Qīng Jìng Chù, Duò Zài Yù Jiè, Jì Zài
 不 淨，還 受 欲 樂。六 天 福 盡，退 墮 地 獄。
 Bú Jìng, Huán Shòu Yù Lè, Liù Tiān Fú Jìn, Tuì Duò Dì Yù。
 於 地 獄 中，受 無 量 苦。又 見 人 道。以 十
 Yú Dì Yù Zhōng, Shòu Wú Liàng Kǔ, Yòu Jiàn Rén Dào, Yǐ Shí
 善 力，資 得 人 身。就 人 身 中，復 有 多 苦。
 Shàn Lì, Zī Dé Rén Shēn, Jiù Rén Shēn Zhōng, Fù Yǒu Duō Kǔ。
 壽 盡，多 墮 諸 惡 趣 中。又 見 畜 生 道，一
 Shòu Jìn, Duō Duò Zhū È Qū Zhōng, Yòu Jiàn Chù Shēng Dào, Yī
 切 眾 生，受 諸 苦 惱。鞭 杖 驅 馳，負 重 致
 Qiè Zhòng Shēng, Shòu Zhū Kǔ Nǎo, Biān Zhàng Qū Chí, Fù Zhòng Zhì
 遠，困 苦 疲 劇，項 領 穿 破，熱 鐵 燒 烙。
 Yuǎn, Kùn Kǔ Pí Jù, Xiàng Lǐng Chuān Pò, Rè Tiě Shāo Luò。

They see those in the formless realm dwelling in the joy of samadhi and falling to the realm of desire without realizing that their lives have ended. Some are reborn as animals because they have exhausted their blessings. Those in the realm of form have similar destinies. They fall from the realm of purity to the realm of desire. Even in the impure realm, they find joy in their desires. Those in the six heavens who have exhausted their blessings will fall into the hells. In the hells, they endure immeasurable sufferings. They see that in the human realm, people are reborn as humans because of the power of the ten virtuous deeds. But even as humans, people will still endure many sufferings. As their lives end they often fall into the evil realms. They see that sentient beings in the animal realm have to endure many kinds of suffering: being beaten and driven to labor, having to carry heavy loads on long journeys. Their sufferings are intense, the flesh on their necks are torn and branded with hot iron.

又 見 餓 鬼，常 苦 飢 渴，恆 被 火 燒。猶 如
 Yòu Jiàn È Guǐ Cháng Kǔ Jī Kě Héng Bèi Huǒ Shāo Yóu Rú
 劫 盡，若 無 微 善，永 不 解 脫。有 片 福 者，
 Jié Jìn Ruò Wú Wéi Shàn Yǒng Bú Jiě Tuō Yǒu Piàn Fú Zhě
 劣 得 人 身，多 病 短 命，以 自 莊 嚴。大 眾
 Liè Dé Rén Shēn Duō Bìng Duǎn Mìng Yǐ Zì Zhuāng Yán Dà Zhòng
 當 知，善 惡 二 輪，未 曾 暫 輟。果 報 連 環，
 Dāng Zhī Shàn È Èr Lún Wèi Céng Zhàn Chuō Guǒ Bào Lián Huán
 初 無 休 息。貧 富 貴 賤，隨 行 所 生。非 有
 Chū Wú Xiū Xī Pín Fù Guì Jiàn Suí Xíng Suǒ Shēng Fēi Yǒu
 無 因，而 妄 招 果。所 以 經 言：為 人 豪 貴，
 Wú Yīn Ér Wǎng Zhāo Guǒ Suǒ Yǐ Jīng Yán Wéi Rén Háo Guì
 國 王 長 者，從 禮 事 三 寶 中 來。為 人 大
 Guó Wáng Zhǎng Zhě Cóng Lǐ Shì Sān Bǎo Zhōng Lái Wéi Rén Dà
 富，從 布 施 中 來。為 人 長 壽，從 持 戒 中
 Fù Cóng Bù Shī Zhōng Lái Wéi Rén Cháng Shòu Cóng Chí Jiè Zhōng
 來。為 人 端 正，從 忍 辱 中 來。
 Lái Wéi Rén Duān Zhèng Cóng Rěn Rù Zhōng Lái

They also see the hungry ghosts suffering from hunger and thirst, incessantly being burned by fire like toward the end of world. If they have not even done the slightest good deed, they will never be relieved of their sufferings. Those who have the slightest blessings(from past good deeds), may be reborn as humans. 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, noble or lowly, is due to past actions. No existence or retribution is without its cause. Therefore the sutra states: People are born noble or distinguished like kings or elders because they made offering and paid homage to the Three Jewels. People are born very wealthy because of their past generosity. Those with long life have upheld the precepts. Those who are righteous have practiced tolerance.

為 人 勤 脩，無 有 懈 怠，從 精 進 中 來。為
Wéi Rén Qín Xiū Wú Yǒu Xiè Dài Cóng Jīng Jìn Zhōng Lái Wéi

人 才 明 遠 達，從 智 慧 中 來。為 人 音 聲
Rén Cái Míng Yuǎn Dá Cóng Zhì Huì Zhōng Lái Wéi Rén Yīn Shēng

清 徹，從 歌 詠 三 寶 中 來。為 人 潔 淨，無
Qīng Chè Cóng Gē Yǒng Sān Bǎo Zhōng Lái Wéi Rén Jié Jìng Wú

有 疾 病，從 慈 心 中 來。為 人 長 大 姝 好，
Yǒu Jí Bìng Cóng Cí Xīn Zhōng Lái Wéi Rén Cháng Dà Shū Hǎo

恭 敬 人 故，為 人 短 小，輕 蔑 人 故。為 人
Gōng Jìng Rén Gù Wéi Rén Duǎn Xiǎo Qīng Miè Rén Gù Wéi Rén

醜 陋，喜 瞋 恚 故。生 無 所 知，不 學 問 故。
Chǒu Lǒu Xǐ Chēn Huì Gù Shēng Wú Suǒ Zhī Bú Xué Wèn Gù

為 人 顛 愚，不 教 他 故。為 人 瘖 瘂，謗 毀
Wéi Rén Zhuān Yú Bú Jiào Tā Gù Wéi Rén Yīn Yǎ Bàng Huǐ

人 故。為 人 下 使，負 債 不 償 故。為 人 醜
Rén Gù Wéi Rén Xià Shǐ Fù Zhài Bú Cháng Gù Wéi Rén Chǒu

黑，遮 佛 光 明 故。生 在 裸 國，輕 衣 搪 塗
Hēi Zhē Fó Guāng Míng Gù Shēng Zài Luǒ Guó Qīng Yī Táng Tú

勝 己 故。
Shèng Jǐ Gù

Those who are diligent without being lax have practiced diligence. Those who have outstanding intelligence and talents have cultivated prajana wisdom. Those with pure and clear voices have chanted to praise the Three Jewels. Those who are pure and free from illness had a compassionate mind. Those who are tall with decent appearance used to respect others. Those who are small and short used to despise others. Those who are ugly were prone to anger and hatred. Those who are ignorant did not want to learn. Those who are stupid did not want to teach 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 the light of the Buddha. Those who are born to the naked countries used to expose themselves indecently.

生 馬 蹄 國， 著 屐 勝 己 前 行 故。 生 穿 胸
 Shēng Mǎ Tí Guó, Zhuó Jī Shèng Jǐ Qián Xíng Gù Shēng Chuān Xiōng
 國， 布 施 作 福 悔 惜 心 故。 生 麀 鹿 中， 驚
 Guó, Bù Shī Zuò Fú Huǐ Xī Xīn Gù Shēng Zhāng Lù Zhōng Jīng
 怖 人 故。 生 墮 龍 中， 喜 調 戲 故。 身 生 惡
 Bù Rén Gù Shēng Duò Lóng Zhōng, Xǐ Tiáo Xì Gù Shēn Shēng È
 瘡， 鞭 撻 眾 生 故。 人 見 歡 喜， 前 世 見 人
 Chuāng, Biān Tà Zhòng Shēng Gù Rén Jiàn Huān Xǐ Qián Shì Jiàn Rén
 歡 喜 故。 喜 遭 縣 官， 籠 繫 眾 生 故。 聞 說
 Huān Xǐ Gù Xǐ Zāo Xiàn Guān Lóng Xì Zhòng Shēng Gù Wén Shuō
 法 語， 於 中 兩 舌， 亂 人 聽 受， 後 墮 耽 耳
 Fǎ Yǔ, Yú Zhōng Liǎng Shé Luàn Rén Tīng Shǒu Hòu Duò Dān ěr
 狗 中。 聞 說 法 語， 心 不 餐 采， 後 生 長 耳
 Gǒu Zhōng Wén Shuō Fǎ Yǔ Xīn Bú Cān Cǎi Hòu Shēng Cháng ěr
 驢 中。 慳 貪 獨 食， 墮 餓 鬼 中。 出 生 為 人，
 Lú Zhōng Qiān Tān Dú Shí Duò È Guǐ Zhōng Chū Shēng Wéi Rén,
 貧 窮 飢 餓。 惡 食 飼 人， 後 墮 豬 豚 蜚 蠊
 Pín Qióng Jī È È Shí Sì Rén Hòu Duò Zhū Tún Qiāng Láng
 之 中。
 Zhī Zhōng

Those who are born in the country of horseshoes used to wear wooden clogs. Those who are born in the country of being pierced through the chest, used to regret after they had made charitable donations. Those who are born as deer used to terrorize others. Those who are born as dragons used to make fun of people. Those who have bad ulcerous lesions, used to whip other sentient beings. Those who have comely appearance used to be happy to see others. Those who are jailed used to confine other sentient beings in cages. Those who deliberately twisted the Dharma spoken by others and caused listeners to receive the teaching incorrectly are reborn as dogs. Those whose minds did not rejoice when listening to the Dharma are reborn as long-eared mules. Those who were stingy and would not share food with others are born as hungry ghosts, and if they are born as humans, they will be poor and hungry. Those who offered others bad food will be born as pigs and insects.

劫奪人物，後墮羊中。人生剝皮，食噉

Jiē Duó Rén Wù Hòu Duò Yáng Zhōng Rén Shēng Bō Pí Shí Dǎn

其肉。喜偷盜人，後生牛馬；為人下使。

Qí Ròu Xǐ Tōu Dào Rén Hòu Shēng Niú Mǎ Wéi Rén Xià Shǐ

喜作妄語，傳人惡者死入地獄。烱銅

Xǐ Zuō Wàng Yǔ Chuán Rén È Zhě Sǐ Rù Dì Yù Yáng Tóng

灌口，拔出其舌，以牛耕之，罪畢得出，

Guàn Kǒu Bā Chū Qí Shé Yǐ Niú Gēng Zhī Zuì Bì Dé Chū

生鴟鵂中。人聞其聲，無不驚怖。皆言

Shēng Qū Yù Zhōng Rén Wén Qí Shēng Wú Bú Jīng Bù Jiē Yán

變怪，咒令其死。喜飲酒醉，後墮沸屎

Biàn Guài Zhòu Lìng Qí Sǐ Xǐ Yǐn Jiǔ Zuì Hòu Duò Fèi Shǐ

泥犁之中。罪畢得出，生猩猩中。猩猩

Ní Lí Zhī Zhōng Zuì Bì Dé Chū Shēng Xīng Xīng Zhōng Xīng Xīng

業畢，後得為人。頑無所知，人不齒錄。

Yè Bì Hòu Dé Wéi Rén Wán Wú Suǒ Zhī Rén Bú Chǐ Lù

貪人力者，後生象中。

Tān Rén Lì Zhě Hòu Shēng Xiàng Zhōng

Those who attacked and robbed others will be born as sheep that will get killed and skinned for food. Those who liked to steal from others will be born as cows or horses and be enslaved by humans. Those who liked to lie and speak ill of others will fall into the hells, where molten copper will be poured into their mouths and their tongues will be extracted to be plowed by cows until they have made retribution for their offenses. They will then be born as birds; people who hear them, will be terrified, thinking that they are monsters, and want to kill them. Those who were intoxicated by alcohol will be born in mud and boiling urine. After that, they will be reborn as monkeys. After their life as monkeys, they will be reborn as humans so ignorant that no one cares to speak with them. Those who were greedy for the power of others will be reborn as elephants.

夫處富貴，為人上者，鞭杖其下。為下

之人，告訴無地。如是等人，死入地獄，

數千萬歲，受諸苦報。從地獄出，墮水

牛中。貫穿鼻口，挽船牽車，大杖打扑，

償往宿殃。為人不淨，從豬中來。慳貪

不恕己者，從狗中來。狼戾自用，從羊

中來。為人輕躁，不能忍事，從獼猴中

來。身體腥臭，從魚鱉中來。為人含毒，

從蛇中來。人無慈心，從虎狼中來。

Those who were born with wealth but liked to beat up their servants knowing they could complain to no one, will plunge into the hells upon their death, and suffer all kinds of evil retribution for tens of thousands of years, After their retribution in the hells ends, they will be born as buffaloes with rings sticking through their nose, made to pull boats and carriages, and are beaten and abused, which are all retributions of past karma. Those who are impure were reborn from pigs. Those who are extremely stingy and greedy were reborn from dogs. Those who are mean and arrogant were reborn from sheep. Those who are frivolous and intolerant are reborn from monkeys. Those who have bad body odor were reborn from fish or turtles. Those who are cruel were reborn from snakes. Those without compassion were reborn from tigers or wolves.

今日道場，同業大眾。人生世間，多病
 Jīn Rì Dào Chǎng Tóng Yè Dà Zhòng Rén Shēng Shì Jiān Duō Bìng
 短命。種種痛苦，不可具說。皆由三業
 Duǎn Mìng Zhǒng Zhǒng Tòng Kǔ Bú Kě Jù Shuō Jiē Yóu Sān Yè
 構造所得，能令行人，嬰三途報。所以
 Gòu Zào Suǒ Dé Néng Lìng Xíng Rén Yīng Sān Tú Bào Suǒ Yǐ
 有三途者，因有三毒，貪恚愚癡。又復
 Yǒu Sān Tú Zhě Yīn Yǒu Sān Dú Tān Huì Yú Chī Yòu Fù
 三惡，以自燒然。口常言惡，心常念惡，
 Sān È Yǐ Zì Shāo Rán Kǒu Cháng Yán È Xīn Cháng Niàn È
 身常行惡。以此六事，能使人身，常苦
 Shēn Cháng Xíng È Yǐ Cǐ Liù Shì Néng Shǐ Rén Shēn Cháng Kǔ
 常惱，無有休息。於此命終，孤魂獨逝，
 Cháng Nǎo Wú Yǒu Xiū Xī Yú Cǐ Mìng Zhōng Gū Hún Dú Shì
 慈親孝子，不能相救。倏忽之間，到閻
 Cí Qīn Xiào Zǐ Bú Néng Xiāng Jiù Shù Hū Zhī Jiān Dào Yán
 羅所。
 Luó Suǒ

In today's Dharma assembly, we, who have common karma, were born to this world as humans, with illnesses and short life, and all kinds of indescribable sufferings. All these suffering are the retribution of the three kinds of karma, plunging cultivators into the three wretched realms. It is because of the three poisons, which are greed, hatred, and ignorance, that there is the retribution in the three evil destinies. We also consume ourselves by three types of bad actions: the offenses from our speech, our mind, and our body. Due to these six causes, we endure constant suffering and afflictions without end. When this life ends, our consciousness will pass on by itself. Even our merciful parents and filial children cannot save us. In a single instant, we will arrive at the place of the King of Hell.

地 獄 獄 卒，不 問 尊 卑，但 案 罪 錄，檢 校
 Dì Yù Yù Zú, Bú Wèn Zūn Bēi, Dàn Àn Zuì Lù, Jiǎn Jiào
 生 時 善 惡 多 少，神 識 自 首，不 敢 隱 匿。
 Shēng Shí Shàn È Duō Shǎo Shén Shì Zì Shǒu, Bú Gǎn Yīn Nì.
 以 是 因 緣，隨 業 至 趣 苦 樂 之 地，身 自
 Yǐ Shì Yīn Yuán, Suí Yè Zhì Qù Kǔ Lè Zhī Dì, Shēn Zì
 當 之。杳 杳 冥 冥，別 離 長 久。道 路 不 同，
 Dāng Zhī. Miǎo Miǎo Míng Míng, Bié Lí Cháng Jiǔ. Dào Lù Bú Tóng,
 會 見 無 期。又 諸 天 神，記 人 善 惡。乃 至
 Huì Jiàn Wú Qī. Yòu Zhū Tiān Shén, Jì Rén Shàn È. Nǎi Zhì
 毛 髮，無 片 遺 漏。善 人 行 善，獲 福 益 壽。
 Máo Fǎ Wú Piàn Yí Lòu. Shàn Rén Xíng Shàn, Huò Fú Yì Shòu.
 惡 人 行 惡，命 短 苦 長。如 是 輪 轉，又 墮
 È Rén Xíng È, Mìng Duǎn Kǔ Cháng. Rú Shì Lún Zhuǎn, Yòu Duò
 餓 鬼，從 餓 鬼 脫，生 畜 生 中，罪 苦 難 忍，
 È Guǐ Cóng È Guǐ Tuō Shēng Chū Shēng Zhōng, Zuì Kǔ Nán Rěn,
 受 之 無 竟。
 Shòu Zhī Wú Jìng.

Based on such causes and conditions, our consciousness will enter a future life of pleasure or suffering according to our karma. With uncertainty of our future lives, we will be wandering for a long period of time. Since our paths differ, it is unknown when we will encounter each other. The heavenly beings keep records of all our good and bad deeds, down to each minute detail with nothing omitted. The virtuous ones will obtain blessings and longevity, while those who committed various offenses will receive the retribution of a short life and suffering. As the cycle of birth and death continues, we may transmigrate from hungry ghosts to animals, and endure endless and unbearable sufferings. The guardians of the hells, regardless of our high or low status, will examine the good and bad deeds of our lifetime, which our consciousness will confess without daring to conceal.

今 日 道 場 ， 同 業 大 眾 ， 各 自 覺 悟 ， 起 慚
Jīn Rì Dào Chǎng Tóng Yè Dà Zhòng Gè Zì Jué Wù Qǐ Cán

愧 心 。 經 言 ： 作 善 得 善 ， 作 惡 得 惡 。 而 五
Kuì Xīn Jīng Yán Zuò Shàn Dé Shàn Zuò È Dé È Ēr Wǔ

濁 惡 世 ， 不 可 作 惡 。 善 不 失 善 報 ， 為 惡
Zhuó È Shì Bú Kě Zuò È Shàn Bú Shī Shàn Bào Wéi È

自 招 殃 。 莫 言 輕 脫 ， 立 此 懺 法 。 經 言 ：
Zì Zhāo Yāng Mò Yán Qīng Tuō Lì Cǐ Chàn Fǎ Jīng Yán

莫 輕 小 善 ， 以 為 無 福 。 水 滴 雖 微 ， 漸 盈
Mò Qīng Xiǎo Shàn Yǐ Wéi Wú Fú Shuǐ Dī Suī Wéi Jiàn Yíng

大 器 。 小 善 不 積 ， 無 以 成 聖 。 莫 輕 小 惡 ，
Dà Qì Xiǎo Shàn Bú Jī Wú Yǐ Chéng Shèng Mò Qīng Xiǎo È

以 為 無 罪 。 小 惡 所 積 ， 足 以 滅 身 。
Yǐ Wéi Wú Zuì Xiǎo È Suǒ Jī Zú Yǐ Miè Shēn

In today's Dharma assembly, we, who have common karma, should each be awakened and remorseful. The sutra tells us that one receives rewards for good deeds and receives punishment for bad deeds. One should abstain from doing evil in this world of five turbidities, because good deeds bring good retribution and bad deeds bring bad retribution. There is no way out of it. This is the reason why this repentance text was written. The sutra tells us not to think that even a small good deed bears no merits. A drop of water may not seem much, but continuous drops can fill a large container. Without accumulating small good deeds, the saints would never have become saints. We should not think that a small bad deed is not sinful. The accumulation of small bad deeds can destroy us.

大 眾 當 知 ， 吉 凶 禍 福 ， 皆 由 心 作 。 若 不
 Dà Zhòng Dāng Zhī Jí Xiōng Huò Fú Jiē Yóu Xīn Zuò Ruò Bú
 作 因 ， 亦 不 得 果 。 殃 積 罪 大 ， 肉 眼 不 見 。
 Zuò Yīn Yì Bú Dé Guǒ Yāng Jī Zuì Dà Ròu Yǎn Bú Jiàn
 諸 佛 所 說 ， 誰 敢 不 信 ？ 我 等 相 與 ， 生 世
 Zhū Fó Suǒ Shuō Shéi Gǎn Bú Xìn Wǒ Děng Xiāng Yǔ Shēng Shì
 強 健 ， 苟 不 勤 學 ， 自 力 行 善 ， 臨 窮 方 悔 ，
 Qiáng Jiàn Gǒu Bú Qín Xué Zì Lì Xíng Shàn Lín Qióng Fāng Huǐ
 亦 何 所 及 。 今 已 共 見 ， 一 切 過 患 ， 如 經
 Yì Hé Suǒ Jí Jīn Yì Gòng Jiàn Yī Qiè Guò Huàn Rú Jīng
 所 說 。 自 知 其 罪 ， 豈 得 不 捨 惡 從 善 。 今
 Suǒ Shuō Zì Zhī Qí Zuì Qǐ Dé Bú Shě È Cóng Shàn Jīn
 生 若 復 不 能 用 心 ， 判 捨 此 形 ， 必 墮 地
 Shēng Ruò Fù Bú Néng Yòng Xīn Pàn Shě Cǐ Xíng Bì Duò Dì
 獄 。
 Yù

Therefore, we should know that good and bad fortunes, calamities and blessings all originate from our own mind. If there is no cause, there will be no effect. Misfortunes are due to the accumulation of great offences that our physical eyes cannot see. How can we not believe what the Buddha has taught? If we do not practice diligently and do good deeds while we are healthy and strong, when we are weak and destitute, it will be too late to regret. Now we understand from the sutra the causes of misfortunes and disasters. We should recognize our past offenses, renounce all bad deeds and accumulate good deeds. If we still do not mindfully do so in this life, when this life ends, we will definitely plunge into the hells.

何 以 知 之 ？ 今 見 為 罪 之 時 ， 未 嘗 不 含
 Hé Yì Zhī Zhī Jīn Jiàn Wéi Zuì Zhī Shí Wèi Cháng Bú Hán
 毒 猛 烈 ， 懷 恨 深 重 。 若 瞋 一 人 ， 必 欲 令
 Dú Měng Liè Huái Hèn Shēn Zhòng Ruò Chēn Yì Rén Bì Yù Lìng
 死 。 若 嫉 一 人 ， 惡 見 其 好 。 若 毀 一 人 ， 必
 Sǐ Ruò jí Yì Rén È Jiàn Qí Hǎo Ruò Huǐ Yì Rén Bì
 使 陷 於 苦 處 。 若 鞭 一 人 ， 必 使 窮 天 楚
 Shǐ Xiàn Yú Kǔ Chù Ruò Biān Yì Rén Bì Shǐ Qióng Tiān Chǔ
 毒 。 忿 恚 暴 害 ， 不 避 尊 卑 。 惡 罵 醜 言 ， 無
 Dú Fèn Huì Bào Hài Bú Bì Zūn Bēi È Mǎ Chǒu Yán Wú
 復 高 下 。 乃 至 聲 震 若 雷 ， 眼 中 火 現 。
 Fù Gāo Xià Nǎi Zhì Shēng Zhèn Ruò Léi Yǎn Zhōng Huǒ Xiàn

How do we know this? As we can see, a person who commits offenses is always filled with the poison of intense cruelty and deep hatred. If we hate others, we hope that they will die. If we are jealous of others, we hope nothing good will happen to them. When we want to destroy others, we want them to plunge into the realm of suffering. If we want to hurt someone physically, we exhaust all methods to do it. When we are angry and wish to harm others, we have no regard for their status in life. When we scold or insult others, we use the worse language possible, with fiery eyes and voice as loud as thunder.

至 於 為 福 之 時，善 心 微 劣。始 欲 為 多，
 Zhì Yú Wéi Fú Zhī Shí Shàn Xīn Wéi Liè Shǐ Yù Wéi Duō，
 未 遂 減 少，初 欲 速 營，續 後 且 住。心 既
 Mò Suì Jiǎn Shǎo Chū Yù Sù Yíng Xù Hòu Qiě Zhù Xīn Jì
 不 志，日 月 推 遷。如 是 進 退，遂 就 忘 失。
 Bú Zhì Rì Yuè Tuī Qiān Rú Shì Jìn Tuì Suì Jiù Wàng Shī
 是 知 作 罪 之 時，心 氣 剛 強，為 福 之 時，
 Shì Zhī Zuò Zuì Zhī Shí Xīn Qì Gāng Qiáng Wéi Fú Zhī Shí
 志 意 劣 弱。今 以 弱 善 之 因，求 離 強 惡
 Zhì Yì Liè Ruò Jīn Yǐ Ruò Shàn Zhī Yīn Qiú Lí Qiáng È
 之 報，豈 可 妄 得！經 云：懺 悔 則 無 罪
 Zhī Bào Qǐ Kě Wàng Dé Jīng Yún Chǎn Huǐ Zé Wú Zuì
 不 滅。
 Bú Miè

But when we are cultivating blessings, our good intention is marginal. In the beginning, we aspire to do much, but our good intention slowly subsides. Our good resolve gradually subsides; we postpone it by days and then by months. As our intention progresses and regresses, we slowly forget our original resolve. We should therefore know that our intention is strong when doing bad deeds, but our resolve is weak when we doing good deeds. It is impossible to escape the retribution from very strong bad intentions when we have only planted a very weak good cause. The sutra states: there are no offenses that cannot be eradicated if one makes repentance.

夫 至 懺 悔 之 時 . 必 須 五 體 投 地 , 如 大
Fū Zhì Chàn Huǐ Zhī Shí Bì Xū Wǔ Tǐ Tóu Dì Rú Dà

山 崩 . 乃 至 不 惜 身 命 , 為 滅 罪 故 , 慇 懃
Shān Bēng Nǎi Zhì Bú Xī Shēn Mìng Wéi Miè Zuì Gù Yīn Qīn

督 勵 . 相 與 覺 察 , 今 生 以 來 , 曾 經 幾 過 ,
Dū Lì Xiāng Yǔ Jué Chá Jīn Shēng Yǐ Lái Céng Jīng Jǐ Guò

作 此 忿 責 , 不 惜 身 命 , 捍 勞 忍 苦 , 作 此
Zuò Cǐ Fèn Zé Bú Xī Shēn Mìng Hǎn Láo Rěn Kǔ Zuò Cǐ

懺 悔 ! 暫 時 旋 繞 , 便 生 厭 倦 . 暫 時 禮 拜 ,
Chàn Huǐ Zhàn Shí Xuán Rào Biàn Shēng Yàn Juàn Zhàn Shí Lǐ Bài

已 言 氣 力 不 堪 . 或 暫 端 坐 , 復 言 應 須
Yǐ Yán Qì Lì Bú Kān Huò Zhàn Duān Zuò Fù Yán Yīng Xū

消 息 . 或 言 四 體 不 可 過 勞 , 宜 應 將 養 ,
Xiāo Xī Huò Yán Sì Tǐ Bú Kě Guò Láo Yí Yīng Jiāng Yǎng

不 可 使 困 .
Bú Kě Shǐ Kūn

When we repent, we should prostrate like the collapsing of a great mountain. For the sake of eradicating past offenses, we must be willing to give up our life. We should be very diligent and encourage each other. Let us examine ourselves: see how many times in this life have we made the resolve to be diligent and tolerant without regard for our own life? However, as we make repentance, we become tired and bored. After we have made a few prostrations, we feel that we do not have enough strength to continue and feel like resting and sitting down for a while. We feel that we should not overwork our body to exhaustion.

一 伸 腳 眠，差 如 小 死。何 處 復 憶，我 應
Yī Shēn Jiǎo Mián Chā Rú Xiǎo Sǐ Hé Chù Fù Yì Wǒ Yīng

禮 佛？掃 塔 塗 地？辦 所 難 辦？且 經 教
Lǐ Fó Sǎo Tǎ Tú Dì Bàn Suǒ Nán Bàn Qiě Jīng Jiào

所 明。未 見 一 善，從 懶 惰 懈 怠 中 生。無
Suǒ Míng Wèi Jiàn Yī Shàn Cóng Lǎn Duō Xiè Dài Zhōng Shēng Wú

有 一 法，從 憍 慢 自 恣 中 得。（弟 子 眾 等）
Yǒu Yī Fǎ Cóng Jiāo Mǎn Zì Zì Zhōng Dé Dì Zǐ Zhòng Děng

今 日，雖 得 人 形，心 多 背 道。何 以 知 然？
Jīn Rì Suī Dé Rén Xíng Xīn Duō Bèi Dào Hé Yì Zhī Rán

從 旦 至 中，從 中 至 暮，從 暮 至 夜，從 夜
Cóng Dàn Zhì Zhōng Cóng Zhōng Zhì Mù Cóng Mù Zhì Yè Cóng Yè

至 曉。乃 至 一 時 一 刻，一 念 一 頃，無 有
Zhì Xiǎo Nǎi Zhì Yī Shí Yī Kè Yī Niàn Yī Qǐng Wú Yǒu

片 心，念 三 寶 四 諦。
Piàn Xīn Niàn Sān Bǎo Sì Dì

As we stretch out our body and fall asleep, it is as if we have died for a short time. When will we remember that we should be paying homage to the Buddhas, cleaning temples, sweeping the floors, and do what is difficult to do. Besides, the sutra clearly states that not a single good deed is done while people 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, our mind has mostly strayed 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, and each moment, we are not mindful of the Three Jewels and the Four Noble Truths.

無 有 片 心 ， 報 父 母 恩 。 無 有 片 心 ， 報 師
 Wú Yǒu Piàn Xīn , Bào Fù Mǔ Ēn 。 Wú Yǒu Piàn Xīn , Bào Shī
 長 恩 。 無 有 片 心 ， 欲 布 施 持 戒 ， 忍 辱 精
 Zhǎng Ēn 。 Wú Yǒu Piàn Xīn , Yù Bù Shī Chí Jiè , Rěn Rǔ Jīng
 進 。 無 有 片 心 ， 欲 學 禪 定 ， 脩 智 慧 業 。 今
 Jìn 。 Wú Yǒu Piàn Xīn , Yù Xué Chán Dìng , Xiū Zhì Huì Yè 。 Jīn
 試 檢 校 ， 清 白 之 法 ， 無 一 可 論 。 煩 惱 重
 Shì Jiǎn Jiào , Qīng Bái Zhī Fǎ , Wú Yī Kě Lùn 。 Fán Nǎo Zhòng
 障 ， 森 然 滿 目 。 若 不 作 此 檢 察 ， 亦 自 言 ，
 Zhàng , Sēn Rán Mǎn Mù 。 Ruò Bú Zuò Cǐ Jiǎn Chá , Yì Zì Yán ,
 我 功 德 不 少 。 設 有 片 善 ， 言 我 能 作 ， 他
 Wǒ Gōng Dé Bú Shǎo 。 Shè Yǒu Piàn Shàn , Yán Wǒ Néng Zuò , Tā
 不 能 作 。 我 能 行 ， 他 不 能 行 。
 Bú Néng Zuò 。 Wǒ Néng Xíng , Tā Bú Néng Xíng 。

We do not even have a single thought of repaying the kindness of our parents and teachers, or of practicing charity, morality, tolerance, diligence, meditation, and cultivating 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 can. We say that only we have the good intention for a small good deed and nobody else does.

意氣高傲，傍若無人，追此而言，實可

羞恥！今於大眾前，懺悔眾罪。願布施

歡喜，將來無障。大眾亦宜自浣身心，

果報之徵，具如向說，豈得自寬，不求

捨離。大眾莫言，我無是罪。我既無罪，

何須懺悔？若有此念，願即除滅。且

幾微小失，已成大咎。瞥然之恨，瞋恚

便起。性與習成，難可改革。

We are so proud of ourselves as if nobody else were around. It is truly shameful that we have behaved this way. Today, in front of the others, we sincerely make repentance for all our offenses. We vow that we will rejoice while practicing charity and hope that we will not encounter obstructions in the future. We should all cleanse our body and mind by confessing without reservation. The causality has been mentioned as the above. How can we indulge ourselves with ignorance and without seeking for liberation? We should not say that we have no sins or ask why do we need to repent? If we have such thoughts, we should immediately extinguish them. A small mistake can cause great resentment and a small resentment can give rise to great anger and hatred. It is very difficult to change once a habit is formed.

心 不 可 縱，意 不 可 逞。若 能 抑 忍，則 煩
 Xīn Bú Kě Zōng, Yì Bú Kě Chěng Ruò Néng Yì Rěn, Zé Fán
 惱 可 除。如 其 怠 惰，未 見 濟 度（弟 子 眾
 Nǎo Kě Chú, Rú Qí Dài Duò, Wèi Jiàn Jì Dù (Dì Zǐ Zhòng
 等）今 日，仰 承 諸 佛，慈 悲 念 力。諸 大 菩
 Děng Jīn Rì, Yǎng Chéng Zhū Fó, Cí Bēi Niàn Lì. Zhū Dà Pú
 薩，本 誓 願 力。說 罪 業 報 應 教 化 地 獄
 Sà, Běn Shì Yuàn Lì. Shuō Zuì Yè Bào Yīng Jiào Huà Dì Yù
 經。宜 各 靜 慮，一 心 諦 聽。如 是 我 聞。一
 Jīng. Yí Gè Jìng Lǜ, Yì Xīn Dì Tīng. Rú Shì Wǒ Wén. Yī
 時 佛 住 王 舍 城，耆 闍 崛 山 中。與 菩 薩
 Shí Fó Zhù Wáng Shě Chéng Qí Shé Jué Shān Zhōng. Yǔ Pú Sà
 摩 訶 薩，及 聲 聞 眷 屬 俱。亦 與 比 丘，比
 Mó Hē Sà Jí Shēng Wén Juàn Shǔ Jù. Yì Yǔ Bì Qiū Bǐ
 丘 尼，優 婆 塞，優 婆 夷，及 諸 天 龍 鬼 神
 Qiū Ní Yōu Pó Sè Yōu Pó Yí Jí Zhū Tiān Lóng Guǐ Shén
 等，皆 悉 集 會。
 Děng Jiē Xī Jí Huì

Therefore, we should not indulge our mind and intention. If we can control ourselves and be tolerant, we can eliminate our afflictions. If we are slothful, we cannot be saved. Today, relying on the compassion of the Buddhas and the power from the great vows of the bodhisattvas, in speaking of karmic retribution, we should be taught the Naraka Sutra Let us calmly contemplate and listen with one mind: Thus, I have heard, at one time the Buddha was staying at Rajagrha in the Vulture Mountain, with many Mahabodhisattvas, sound-hearers and their families, many bhiksus, bhiksunis, upasakas, and upasikas, all divine beings, dragons and spirits.

爾 時 信 相 菩 薩，白 佛 言：世 尊。今 有 地

獄 餓 鬼 畜 生，貧 富 貴 賤，種 類 若 干。凡

有 眾 生。聞 佛 說 法，如 孩 子 得 母；如 病

得 醫；如 裸 得 衣；如 闇 得 燈；世 尊 說

法，利 益 眾 生，亦 復 如 是。爾 時 世 尊，觀

時 已 至。知 諸 菩 薩，勸 請 慇 懃。即 放 眉

間 白 毫 相 光，照 于 十 方，無 量 世 界。地

獄 休 息，苦 痛 安 寧。爾 時 一 切 受 罪 眾

生，尋 佛 光 明，來 詣 佛 所。遶 佛 七 匝，至

心 作 禮。

Ruciraketu Bodhisattva asked the Buddha, “World Honored One, there are many kinds of sentient beings, such as the ones in the hells, hungry ghosts, animals, the noble and lowly, the rich and poor. When these sentient beings hear the Buddha’s teachings, they feel like a lost child who has found his mother; Like a patient who has found the doctor who can cure him; like a naked person who has received clothes to cover his body; like lighting a lamp when in darkness. Similarly, when the World Honored One expounds the Dharma, all sentient beings benefit from it. At that time, the Buddha, seeing that the time was right and that all the bodhisattvas sincerely asked for the teaching, emitted a fine white light from between his eyes. The light shone on the innumerable worlds of the ten directions. Those in the hells obtained peace, rest, and relief from their suffering. At that time, all those who were suffering saw the Buddha’s bright light, came to his quarters and circumambulated the Buddha seven times.

勸 請 世 尊 , 廣 宣 道 化 , 令 諸 眾 生 , 得 蒙
Quàn Qǐng Shì Zūn Guǎng Xuān Dào Huà Lìng Zhū Zhòng Shēng Dé Méng

解 脫 . 今 日 道 場 , 同 業 大 眾 , 我 今 至 誠 ,
Jiě Tuō Jīn Rì Dào Chǎng Tóng Yè Dà Zhòng Wǒ Jīn Zhì Chéng

勸 請 諸 佛 , 亦 復 如 是 . 願 諸 眾 生 , 同 得
Quàn Qǐng Zhū Fó Yì Fù Rú Shì Yuàn Zhū Zhòng Shēng Tóng Dé

解 脫 . 相 與 至 心 , 等 一 痛 切 , 五 體 投 地 .
Jiě Tuō Xiāng Yǔ Zhì Xīn Děng Yí Tòng Qiè Wǔ Tǐ Tóu Dì

勸 請 十 方 , 盡 虛 空 界 , 一 切 諸 佛 , 願 以
Quàn Qǐng Shí Fāng Jìn Xū Kōng Jiè Yī Qiè Zhū Fó Yuàn Yǐ

慈 悲 力 , 救 諸 苦 惱 , 令 得 安 樂 . 歸 依 勸
Cí Bēi Lì Jiù Zhū Kǔ Nǎo Lìng Dé Ān Lè Guī Yī Quàn

請 世 間 , 大 慈 悲 父 .
Qǐng Shì Jiān Dà Cí Bēi Fù

After prostrating wholeheartedly to the Buddha, they asked him to broadly expound his teaching so that all sentient beings can be liberated. In today's Dharma assembly, we, who have common karma, sincerely ask all the Buddhas to do the same for us. We hope that all sentient beings will be liberated. Together, with the utmost sincerity, we hope that all the Buddhas in the ten directions and vast space will exert the power of their compassion to relieve us from all our suffering and afflictions so we can attain peace and joy. We sincerely prostrate and take refuge in the most compassionate father of the world.

南 無 彌 勒 佛
Nā Mō Mí Lè Fó

NaMo Maitreya Buddha

南 無 釋 迦 牟 尼 佛
Nā Mō Shì Jiā Mōu Ní Fó

NaMo Shakyamuni Buddha

南 無 梵 天 佛
Nā Mō Fàn Tiān Fó

NaMo Brahma Heaven Buddha

南 無 不 退 轉 輪 成 首 佛
Nā Mō Bú Tuì Zhuǎn Lún Chéng Shǒu Fó

NaMo Non-regressing Dharma Wheel Supreme Buddha

南 無 大 興 光 王 佛
Nā Mō Dà Xīng Guāng Wáng Fó

NaMo Great Blooming Light Buddha

南 無 法 種 尊 佛
Nā Mō Fǎ Zhǒng Zūn Fó

NaMo Dharma Lineage Buddha

南 無 日 月 燈 明 佛
Nā Mō Rì Yuè Dēng Míng Fó

NaMo Sun-Moon-Lamp Radiance Buddha

南 無 須 彌 佛
Nā Mō Xū Mí Fó

NaMo Sumeru Buddha

南 無 大 須 彌 佛
Nā Mō Dà Xū Mí Fó

NaMo Great Sumeru Buddha

南 無 超 出 須 彌 佛
Nā Mō Chāo Chū Xū Mí Fó

NaMo Surpassing Sumeru Buddha

南 無 喻 如 須 彌 佛
Ná Mō Yù Rú Xū Mí Fō

NaMo Sumeru Alike Buddha

南 無 香 像 佛
Ná Mō Xiāng Xiàng Fō

NaMo Incense Buddha

南 無 圍 繞 香 勳 佛
Ná Mō Wéi Rǎo Xiāng Xūn Fō

NaMo Incense Scent Encircled Buddha

南 無 淨 光 佛
Ná Mō Jìng Guāng Fō

NaMo Pure Light Buddha

南 無 法 最 佛
Ná Mō Fǎ Zuì Fō

NaMo The Acme of Dharma Buddha

南 無 香 自 在 王 佛
Ná Mō Xiāng Zì Zài Wáng Fō

NaMo Incense Sovereign King Buddha

南 無 大 集 佛
Ná Mō Dà Jí Fō

NaMo Great Collections of Mahayana Buddha

南 無 香 光 明 佛
Ná Mō Xiāng Guāng Míng Fō

NaMo Incense Radiance Buddha

南 無 火 光 明 佛
Ná Mō Huǒ Guāng Míng Fō

NaMo Fire Radiance Buddha

南 無 無 量 光 明 佛
Ná Mō Wú Liàng Guāng Míng Fō

NaMo Infinite Radiance Buddha

南 無 師 子 遊 戲 菩 薩
Ná Mō Shī Zǐ Yóu Xì Pú Sà

NaMo Lion Playing Bodhisattva

南 無 師 子 奮 迅 菩 薩
Ná Mō Shī Zǐ Fèn Xùn Pú Sà

NaMo Lion Sprint Bodhisattva

南 無 堅 勇 精 進 菩 薩
Ná Mō Jiān Yǒng Jīng Jìn Pú Sà

NaMo Courage and Diligence Bodhisattva

南 無 金 剛 慧 菩 薩
Ná Mō Jīn Gāng Huì Pú Sà

NaMo Vajra Wisdom Bodhisattva

南 無 無 邊 身 菩 薩
Ná Mō Wú Biān Shēn Pú Sà

NaMo Boundless Body Bodhisattva

南 無 觀 世 音 菩 薩
Ná Mō Guān Shì Yīn Pú Sà

NaMo Avalokiteshvara Bodhisattva

南 無 佛 陀
Ná Mō Fó Tuó

NaMo Buddha

南 無 達 摩
Ná Mō Dá Mō

NaMo Dharma

南 無 僧 伽
Ná Mō Sēng Qié

NaMo Sangha

又 復 歸 依 如 是 十 方 , 盡 虛 空 界 , 一 切
 Yòu Fù Guī Yī Rú Shì Shí Fāng Jìn Xū Kōng Jiè Yī Qiè
 三 寶 . 大 慈 大 悲 , 唯 願 救 拔 一 切 苦 惱 ,
 Sān Bǎo . Dà Cí Dà Bēi , Wéi Yuàn Jiù Bá Yī Qiè Kǔ Nǎo ,
 令 諸 眾 生 , 即 得 解 脫 . 改 往 脩 來 , 不 復
 Lìng Zhū Zhòng Shēng , Jí Dé Jiě Tuō . Gǎi Wǎng Xiū Lái , Bú Fù
 為 惡 . 從 今 日 去 , 畢 竟 不 復 墮 於 三 途 .
 Wéi È . Cóng Jīn Rì Qù , Bì Jìng Bú Fù Duò Yú Sān Tú .
 身 口 意 淨 , 不 念 人 惡 , 離 諸 業 障 , 得 清
 Shēn Kǒu Yì Jìng , Bú Niàn Rén È , Lí Zhū Yè Zhàng , Dé Qīng
 淨 業 . 一 切 眾 邪 , 不 復 能 動 .
 Jìng Yè . Yī Qiè Zhòng Xié , Bú Fù Néng Dòng .

Again, we take refuge in all the Three Jewels in the ten directions and infinite vast space. With their kindness and compassion, we only wish that they will relieve all sentient beings from all their suffering and afflictions. We will correct our errors, and never do evil deeds 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 think of the wrongs of others. We will not create any further karmic obstructions and will only accumulate pure karma. All evils will no longer incite us.

常 行 四 等 , 清 淨 勇 猛 . 植 眾 德 本 , 所 為
Cháng Xíng Sì Děng Qīng Jìng Yǒng Měng Zhí Zhòng Dé Běn Suǒ Wéi

無 量 . 捨 身 受 身 , 恆 生 福 地 . 念 三 途 苦 ,
Wú Liàng Shě Shēn Shòu Shēn Héng Shēng Fú Dì Niàn Sān Tú Kǔ

發 菩 提 心 . 行 菩 薩 道 , 不 休 不 息 . 六 度
Fā Pú Tí Xīn Xíng Pú Sà Dào Bú Xiū Bú Xí Liù Dù

四 等 , 常 得 現 前 . 三 明 六 通 , 如 意 自 在 .
Sì Děng Cháng Dé Xiàn Qián Sān Míng Liù Tōng Rú Yì Zì Zài

出 入 遊 戲 , 諸 佛 境 界 . 等 與 菩 薩 , 俱 成
Chū Rù Yóu Xì Zhū Fó Jìng Jiè Děng Yǔ Pú Sà Jù Chéng

正 覺 . 今 日 道 場 , 同 業 大 眾 , 起 怖 畏 心 ,
Zhèng Jué Jīn Rì Dào Chǎng Tóng Yè Dà Zhòng Qǐ Bù Wèi Xīn

起 慈 悲 心 , 一 心 一 意 , 攝 耳 諦 聽 .
Qǐ Cí Bēi Xīn Yí Xīn Yí Yì Shè Ěr Dì Tīng

We will always practice the four immeasurable states of mind (four virtues of a Buddha which he manifests equally to all) and be pure, fearless, and diligent. We will plant the good seeds of all virtues and do infinite good. We will sacrifice (give up) our body and take on another body and always be born in the auspicious realms. We will always remember the suffering in the three realms and bring forth the bodhi mind to practice incessantly the bodhisattva way. The six paramitas and four immeasurable states of mind will always manifest themselves in our minds and we will gain the three insights and six supernatural powers at will. We can enter the realms of the Buddhas and attain enlightenment equal to that of the bodhisattvas. In today's Dharma assembly, we, who have common karma, should generate a mind of fear and compassion, and single-mindedly listen attentively.

爾 時 世 尊 ， 放 眉 間 白 毫 相 光 ， 遍 照 六
 Ěr Shí Shì Zūn Fàng Méi Jiān Bái Háo Xiāng Guāng Biàn Zhào Liù
 道 一 切 眾 生 。 時 信 相 菩 薩 ， 為 愍 念 諸
 Dào Yī Qiè Zhòng Shēng Shí Xìn Xiāng Pú Sà Wéi Mǐn Niàn Zhū
 眾 生 故 。 即 從 座 起 ， 前 至 佛 所 。 胡 跪 合
 Zhòng Shēng Gù Jí Cóng Zuò Qǐ Qián Zhì Fó Suǒ Hú Guì Hé
 掌 ， 白 佛 言 ： 世 尊 。 今 有 眾 生 ， 為 諸 獄 卒 ，
 Zhǎng Bái Fó Yán Shì Zūn Jīn Yǒu Zhòng Shēng Wéi Zhū Yù Zú
 剉 確 斬 身 ， 從 足 至 頂 ， 斬 之 纔 訖 ， 巧
 Cuò Duì Zhǎn Shēn Cóng Zú Zhì Dǐng Zhǎn Zhī Cǎi Qì Qiǎo
 風 吹 活 ， 還 復 斬 之 。 受 此 苦 報 ， 無 有 休
 Fēng Chuī Huó Huán Fù Zhǎn Zhī Shǒu Cǐ Kǔ Bào Wú Yǒu Xiū
 息 ， 何 罪 所 致 ？ 佛 言 ： 是 等 眾 生 ， 以 前
 Xī Hé Zuì Suǒ Zhì Fó Yán Shì Děng Zhòng Shēng Yǐ Qián
 世 時 ， 不 信 三 尊 ， 不 知 供 養 ， 不 孝 父 母 ，
 Shì Shí Bú Xìn Sān Zūn Bú Zhī Gòng Yǎng Bú Xiào Fù Mǔ
 興 惡 逆 心 ， 屠 兒 魁 膾 ， 斬 害 眾 生 。 以 是
 Xīng È Nì Xīn Tú Ér Kuí Kuài Zhǎn Hài Zhòng Shēng Yǐ Shì
 因 緣 ， 故 獲 斯 罪 。
 Yīn Yuán Gù Huò Sī Zuì

At that time, the World Honored One, emitted a fine white light from between his eyebrows that shone on all sentient beings throughout the six existences. Xin Xiang Bodhisattva, having compassion on sentient beings, rose from his seat, came before the Buddha, knelt with joined palms, and asked him, World Honored One, there are living beings in the hells who are tortured by their jailers. They are clobbered and chopped up from head to toe. But as soon they have been cut up, a wind will blow to return them to life and they will receive the same tortures all over again. This retributive suffering has no end. What are the offences that caused such retribution? The Buddha replied that these sentient beings, in their past lives, did not believe in the Three Jewels. They were not filial to their parents. They had evil minds and killed many sentient beings. Because of these causes and conditions, they now receive retribution for their offences.

復 有 眾 生，身 體 頑 痺，眉 鬚 墮 落。舉 身
 Fù Yǒu Zhòng Shēng Shēn Tǐ Wán Bì Méi Xū Duò Luò Jǔ Shēn
 洪 爛，鳥 棲 鹿 宿。人 跡 斷 絕，親 族 棄 捨，
 Hóng Làn Niǎo Qī Lù Sù Rén Jī Duàn Jué Qīn Zú Qì Shě
 人 不 喜 見。如 是 惡 報，名 之 癩 病。以 何
 Rén Bú Xǐ Jiàn Rú Shì È Bào Míng Zhī Lài Bìng Yǐ Hé
 因 緣，故 得 此 罪？佛 言：以 前 世 時，不
 Yīn Yuán Gù Dé Cǐ Zuì Fó Yán Yǐ Qián Shì Shí Bú
 信 三 尊，不 孝 父 母，破 塔 壞 寺，剝 奪 道
 Xìn Sān Zūn Bú Xiào Fù Mǔ Pò Tǎ Huài Sì Bō Duó Dào
 人。斫 射 聖 賢，傷 害 師 長，曾 無 反 復。背
 Rén Zhuó Shè Shèng Xián Shāng Hài Shī Zhǎng Céng Wú Fǎn Fù Bèi
 恩 忘 義，常 行 狗 犬，玷 汙 所 尊，不 避 親
 Ēn Wàng Yì Cháng Xíng Gǒu Quǎn Diàn Wū Suǒ Zūn Bú Bì Qīn
 疏，無 有 慚 愧。以 是 因 緣，故 獲 斯 罪。
 Shū Wú Yǒu Cǎn Kuǐ Yǐ Shì Yīn Yuán Gù Huò Sī Zuì

There are other living beings with stubborn skin disease where their eyebrows and beard fall out and the skin all over their body decays. Their families abandon them and people are afraid to have contact with them, so they have to stay in remote areas populated only by birds and deer. This is the retribution of the disease known as leprosy. What are the causes of such retribution? The Buddha said that these people, in their previous lives, not only did not believe in the Three Jewels and were not filial to their parent, but they also deliberately damaged and destroyed the temples, robbed the sangha, physically harmed the saints and sages, and hurt their teachers. They never regretted their actions and forgot the kindness of others. Their actions were like those of dogs, defiling respectful places without regard for their family or strangers, and feeling no shame. Because of these causes and conditions, they now receive retribution for their offences.

復 有 眾 生，身 體 長 大，聾 駘 無 足，宛 轉
 Fù Yǒu Zhòng Shēng Shēn Tǐ Cháng Dà Lóng Āi Wú Zú Wǎn Zhuǎn
 腹 行。唯 食 泥 土，以 自 活 命。為 諸 小 蟲，
 Fù Xíng Wéi Shí Ní Tǔ Yǐ Zì Huó Mìng Wéi Zhū Xiǎo Chóng
 之 所 嚙 食，晝 夜 受 苦，無 有 休 息。何 罪
 Zhī Suǒ Cǎn Shí Zhòu Yè Shòu Kǔ Wú Yǒu Xiū Xí Hé Zuì
 所 致？佛 言：以 前 世 時，為 人 自 用，不
 Suǒ Zhì Fó Yán Yǐ Qián Shì Shí Wéi Rén Zì Yòng Bú
 信 好 言，不 孝 父 母，違 戾 反 逆。或 為 地
 Xìn Hǎo Yán Bú Xiào Fù Mǔ Wéi Lì Fǎn Nì Huò Wéi Dì
 主，及 作 大 臣，四 鎮 方 伯。州 郡 令 長，里
 Zhǔ Jí Zuò Dà Chén Sì Zhèn Fāng Bó Zhōu Jùn Lìng Zhǎng Lǐ
 禁 督 護，恃 其 威 勢。侵 奪 民 物，無 有 道
 Jìn Dū Hù Shì Qí Wēi Shì Qīn Duó Mín Wù Wú Yǒu Dào
 理，使 民 窮 苦。以 是 因 緣，故 獲 斯 罪。

There are also other sentient beings with large and tall bodies, but who are deaf and have no feet, so that they can only move around by sliding their abdomen against the floor and can only survive by eating dirt. They are constantly bitten by small insects or worms which make them suffer incessantly day and night. What are the causes of such retribution? The Buddha said that these people were very arrogant in their past lives, and did not listen to the good advice of others. They were not filial toward their parents but were also disobedient and rebellious. When they were landlords, government officials, governors, or supervisors in their county, they abused their power in taking things by force and without justification from those who they governed, causing people to be destitute and poor. Because of these causes and conditions, they now receive retribution for their offences.

復 有 眾 生，兩 目 失 明，都 無 所 見。或 抵

Fù Yǒu Zhòng Shēng Liǎng Mù Shī Míng Dōu Wú Suǒ Jiàn Huò Dǐ

樹 木，或 墮 溝 坑。於 是 死 已，更 復 受 身，

Shù Mù Huò Duò Gōu Kēng Yú Shì Sǐ Yǐ Gēng Fù Shòu Shēn

既 得 生 已，還 復 如 是。何 罪 所 致？佛 言：

Jì Dé Shēng Yǐ Huán Fù Rú Shì Hé Zuì Suǒ Zhì Fó Yán

以 前 世 時，不 信 罪 福，障 佛 光 明。縫 暗

Yǐ Qián Shí Shí Bú Xìn Zuì Fú Zhàng Fó Guāng Míng Féng Àn

他 眼，籠 閉 眾 生。皮 囊 盛 頭，不 得 所 見。

Tā Yǎn Lóng Bì Zhòng Shēng Pí Náng Shèng Tóu Bú Dé Suǒ Jiàn

以 是 因 緣，故 獲 斯 罪。

Yǐ Shì Yīn Yuán Gù Huò Sī Zuì

There are also other living beings whose eyes are so blind that they cannot see anything at all, so they run into trees and fall into ditches. Even after they die, they will be reborn the same way life after life. What are the offences that caused such retribution? The Buddha said that these sentient beings did not believe in offences and blessings. They receive these retributions now because they obstructed the light from the Buddhas, blinded the eyes of others, and kept some sentient beings in cages, covering their heads with bags so they cannot see anything. Because of these causes and conditions, they now receive retribution for their offences.

今日道場，同業大眾，如經所說，大可
 Jīn Rì Dào Chǎng Tóng Yè Dà Zhòng Rú Jīng Suǒ Shuō Dà Kě
 怖畏。我等亦可已作是罪，無明所覆，
 Bù Wèi Wǒ Děng Yì Kě Yì Zuò Shì Zuì Wú Míng Suǒ Fù
 不自憶知。如是等罪，無量無邊。於未
 Bú Zì Yì Zhī Rú Shì Děng Zuì Wú Liàng Wú Biān Yú Wèi
 來世，方受苦報。今日至心，等一痛切，
 Lái Shì Fāng Shòu Kǔ Bào Jīn Rì Zhì Xīn Děng Yì Tòng Qiè
 五體投地，稽顙求哀，慚愧改悔。已作
 Wǔ Tǐ Tóu Dì Qǐ Sǎng Qiú Ài Cán Kuì Gǎi Huǐ Yì Zuò
 之罪，因懺除滅。未作之罪，從今清淨。
 Zhī Zuì Yīn Chàn Chū Miè Wèi Zuò Zhī Zuì Cóng Jīn Qīng Jìng
 仰願十方，一切諸佛。
 Yǎng Yuàn Shí Fāng Yì Qiè Zhū Fó

In today's Dharma assembly, we, who have common karma, are fearful that, obscured by our ignorance, we could also have committed the same offenses. These offences are immeasurable and limitless and we may suffer and receive retributions in future lives. Today, with utmost sincerity, we prostrate and vow to repent and reform. May this repentance help eradicate all our past offences. May we be purified today. We make this vow to all the Buddhas in the ten directions.

南無彌勒佛
 Nā Mō Mí Lè Fó

NaMo Maitreya Buddha

南無釋迦牟尼佛
 Nā Mō Shì Jiā Mōu Ní Fó

NaMo Shakyamuni Buddha

南無開光明佛
 Nā Mō Kāi Guāng Míng Fó

NaMo Consecrated Light Buddha

南 無 月 燈 光 佛
Ná Mō Yuè Dēng Guāng Fó

NaMo Moon Light Buddha

南 無 日 月 光 佛
Ná Mō Rì Yuè Guāng Fó

NaMo Sun-Moon-Light Buddha

南 無 日 月 光 明 佛
Ná Mō Rì Yuè Guāng Míng Fó

NaMo Radiance of Sun and Moon Buddha

南 無 火 光 明 佛
Ná Mō Huǒ Guāng Míng Fó

NaMo Fire Radiance Buddha

南 無 集 音 佛
Ná Mō Jī Yīn Fó

NaMo Myriad Sounds Buddha

南 無 最 威 儀 佛
Ná Mō Zuì Wēi Yí Fó

NaMo Supreme Demeanor Buddha

南 無 光 明 尊 佛
Ná Mō Guāng Míng Zūn Fó

NaMo Superior Light Buddha

南 無 蓮 華 軍 佛
Ná Mō Lián Huā Jūn Fó

NaMo Lotus Commander Buddha

南 無 蓮 華 響 佛
Ná Mō Lián Huā Xiǎng Fó

NaMo Lotus Response Buddha

南 無 多 寶 佛
Ná Mō Duō Bǎo Fó

NaMo Prabhuta-ratna Buddha

南 無 師 子 吼 佛
Nā Mō Shī Zi Hǒu Fō

NaMo Lion Roar Buddha

南 無 師 子 音 王 佛
Nā Mō Shī Zi Yīn Wáng Fō

NaMo Lion Sound King Buddha

南 無 精 進 軍 佛
Nā Mō Jīng Jìn Jūn Fō

NaMo Diligence Commander Buddha

南 無 金 剛 踊 躍 佛
Nā Mō Jīn Gāng Yǒng Yuè Fō

NaMo Vajra Enthusiasm Buddha

南 無 度 一 切 禪 絕 眾 疑 佛
Nā Mō Dù Yī Qiè Chán Jué Zhòng Yí Fō

NaMo Surpassing All Dhyana to Terminate All Doubts Buddha

南 無 寶 大 侍 從 佛
Nā Mō Bǎo Dà Shì Cóng Fō

NaMo Great Entourage Escorted Buddha

南 無 無 憂 佛
Nā Mō Wú Yōu Fō

NaMo Carefree Buddha

南 無 地 力 持 勇 佛
Nā Mō Dì Lì Chí Yǒng Fō

NaMo Courage with the Earth Power Buddha

南 無 最 踊 躍 佛
Nā Mō Zuì Yǒng Yuè Fō

NaMo Utmost Enthusiastic Buddha

南 無 師 子 作 菩 薩
Nā Mō Shī Zi Zuò Pú Sà

NaMo Lion's Action Bodhisattva

南 無 棄 陰 蓋 菩 薩
Ná Mō Qì Yīn Gài Pú Sà

NaMo Forsake the Five Skandhas Bodhisattva

南 無 寂 根 菩 薩
Ná Mō Jí Gēn Pú Sà

NaMo Tranquil Roots Bodhisattva

南 無 常 不 離 世 菩 薩
Ná Mō Chāng Bú Lí Shì Pú Sà

NaMo Never Forsake the World Bodhisattva

南 無 無 邊 身 菩 薩
Ná Mō Wú Biān Shēn Pú Sà

NaMo Boundless Body Bodhisattva

南 無 觀 世 音 菩 薩
Ná Mō Guān Shì Yīn Pú Sà

NaMo Avalokiteshvara Bodhisattva

南 無 佛 陀
Ná Mō Fó Tuó

NaMo Buddha

南 無 達 摩
Ná Mō Dá Mō

NaMo Dharma

南 無 僧 伽
Ná Mō Sēng Qié

NaMo Sangha

又 復 歸 依 ， 如 是 十 方 ， 盡 虛 空 界 ， 一 切
 Yòu Fù Guī Yī Rú Shì Shí Fāng Jìn Xū Kōng Jiè Yí Qiè
 三 寶 。 願 以 大 慈 大 悲 ， 救 護 拯 接 。 令 諸
 Sān Bǎo Yuàn Yì Dà Cí Dà Bēi Jiù Hù Zhěng Jiē Lìng Zhū
 眾 生 ， 即 得 解 脫 。 為 諸 眾 生 ， 滅 除 地 獄
 Zhòng Shēng Jí Dé Jiě Tuō Wéi Zhū Zhòng Shēng Miè Chū Dì Yù
 餓 鬼 畜 生 等 業 。 令 諸 眾 生 ， 畢 竟 不 復
 È Guǐ Chù Shēng Děng Yè Lìng Zhū Zhòng Shēng Bì Jìng Bú Fù
 受 諸 惡 報 。 令 諸 眾 生 ， 捨 三 途 苦 ， 悉 到
 Shòu Zhū È Bào Lìng Zhū Zhòng Shēng Shě Sān Tú Kǔ Xī Dào
 智 地 。 令 得 安 隱 ， 究 竟 樂 處 。 以 大 光 明 ，
 Zhì Dì Lìng Dé Ān Yǐn Jiù Jìng Lè Chù Yì Dà Guāng Míng
 滅 諸 癡 暗 。 廣 為 分 別 ， 甚 深 妙 法 ， 使 得
 Miè Zhū Chī Ān Guǎng Wéi Fēn Bié Shēn Shēn Miào Fǎ Shǐ Dé
 具 足 無 上 菩 提 ， 成 等 正 覺 。
 Jù Zú Wú Shàng Pú Tí Chéng Děng Zhèng Jué

Again, we take refuge in all the Three Jewels in the ten directions and the vast space. With their kindness and compassion, we hope that they will rescue and protect all sentient beings and help liberate them and extinguish their karmic retributions of hells, hungry ghosts, and animals and will never receive such retribution again. We hope that the Buddhas will free all sentient beings from the suffering of the three evil destinies so that they can reach the place of wisdom, and the place of peace and serenity and ultimate bliss. Under the great light of wisdom, may all sentient beings eliminate their ignorance, understand the profound Dharma, and attain enlightenment.

今日道場，同業大眾，重復至誠，一
Jīn Rì Dào Chǎng Tóng Yè Dà Zhòng Chóng Fù Zhì Chéng Yī

心諦聽。信相菩薩，白佛言：世尊。復
Xīn Dì Tīng Xìn Xiāng Pú Sà Bái Fó Yán Shì Zūn Fù

有眾生，謾吃瘡癩，口不能言，若有所
Yǒu Zhòng Shēng Jiǎn Chī Yīn Yǎ Kǒu Bú Néng Yán Ruò Yǒu Suǒ

說，不能明了。何罪所致？佛言：以前
Shuō Bú Néng Míng Liǎo Hé Zuì Suǒ Zhì Fó Yán Yǐ Qián

世時，誹謗三尊，輕毀聖道。論他好惡，
Shì Shí Fěi Bàng Sān Zūn Qīng Huǐ Shèng Dào Lùn Tā Hǎo È

求人長短。強誣良善，憎嫉賢人。以是
Qiú Rén Cháng Duǎn Qiáng Wū Liáng Shàn Zēng Jí Xián Rén Yǐ Shì

因緣，故獲斯罪。復有眾生，腹大頸細，
Yīn Yuán Gù Huō Sī Zuì Fù Yǒu Zhòng Shēng Fù Dà Jǐng Xì

不能下食，若有所食，變為膿血。何罪
Bú Néng Xià Shí Ruò Yǒu Suǒ Shí Biàn Wéi Nóng Xiě Hé Zuì

所致？
Suǒ Zhì

In today's Dharma assembly, we, who have common karma, sincerely and mindfully listen to the following: Ruciraketu Bodhisattva said to the Buddha, World Honored One, some sentient beings stutter or are mute. They either cannot speak at all or when they talk no one can understand them. What are the offences that caused such retribution?" The Buddha said, "In their past lives, these sentient beings slandered the Three Jewels, disregarded and obstructed the holy teaching, enjoyed criticizing and spreading rumors about others, framed innocent ones as guilty, and hated or were jealous of the sages. Because of these causes and conditions, they received retribution for their offences. "There are also sentient beings who are born with huge abdomens and thin necks so that they can hardly swallow any food. When they do eat, what they eat will turn into blood and pus. What are the offences that caused such retribution?"

佛 言：以 前 世 時，偷 盜 眾 食，或 為 大 會，
 Fó Yán Yì Qián Shí Shí Tōu Dào Zhòng Shí Huò Wéi Dà Huì
 施 設 饒 膳，私 取 麻 米，屏 處 食 之。慳 惜
 Shī Shè Yáo Shàn Sī Qǔ Má Mǐ Píng Chù Shí Zhī Qiān Xī
 己 物，但 貪 他 有。常 行 惡 心，與 人 毒 藥，
 Jǐ Wù Dàn Tān Tā Yǒu Cháng Xíng È Xīn Yǔ Rén Dú Yào
 氣 息 不 通，故 獲 斯 罪。復 有 眾 生，常 為
 Qì Xī Bú Tōng Gù Huò Sī Zuì Fù Yǒu Zhòng Shēng Cháng Wéi
 獄 卒 之 所 燒 炙，熱 鐵 灌 身，鐵 釘 釘 之。
 Yù Zú Zhī Suǒ Shāo Zhì Rè Tiě Guàn Shēn Tiě Dīng Dīng Zhī
 釘 之 既 訖，自 然 火 起，焚 燒 其 身，悉 皆
 Dīng Zhī Jì Qì Zì Rán Huǒ Qǐ Fēn Shāo Qí Shēn Xī Jiē
 焦 爛。何 罪 所 致？佛 言：以 前 世 時，坐
 Jiāo Làn Hé Zuì Suǒ Zhī Fó Yán Yì Qián Shí Shí Zuò
 為 針 師。傷 人 身 體，不 能 瘥 病，誑 他 取
 Wéi Zhēn Shī Shāng Rén Shēn Tǐ Bú Néng Chāi Bìng Kuāng Tā Qǔ
 物，令 他 痛 苦，故 獲 斯 罪。
 Wù Lìng Tā Tòng Kǔ Gù Huò Sī Zuì

The Buddha said, "In their past lives, they stole food from others or they stashed away food for public use as their own. They were very stingy, cherishing their own possessions, but greedy for those of others. With evil minds, they poisoned others so that they couldn't breathe. Because of these causes and conditions, they received retribution for their offences. There are also living beings in the hells, who are tortured by their jailers, who burn them with hot molten iron or nail them with nails. After they are nailed, their body will start to burn until it is charred. What are the offences that caused this retribution? The Buddha said, "In their past lives, they were acupuncturists, who not only did not cure their patients' diseases but caused additional damage to their body. They even charged their patients illegally and caused them to suffer. Because of these causes and conditions, they received retribution for their offences." . "

復 有 眾 生，常 在 鑊 中，牛 頭 阿 傍，手 捉
 Fù Yǒu Zhòng Shēng Cháng Zài Huò Zhōng Niú Tóu Ā Páng Shǒu Zhuō
 鐵 叉，叉 著 鑊 中，煮 之 令 爛，還 即 吹 活，
 Tiě Chā Chā Zhuó Huò Zhōng Zhǔ Zhī Lìng Làn Huán Jí Chuī Huó
 而 復 煮 之。何 罪 所 致？佛 言：以 前 世
 Ēr Fù Zhǔ Zhī Hé Zuì Suǒ Zhì Fó Yán Yǐ Qián Shì
 時，屠 殺 眾 生，湯 灌 搯 毛，不 可 限 量。以
 Shí Tú Shā Zhòng Shēng Tāng Guàn Miè Máo Bú Kě Xiàn Liàng Yǐ
 是 惡 業，故 獲 斯 罪。今 日 道 場，同 業 大
 Shì È Yè Gù Huò Sī Zuì Jīn Rì Dào Chǎng Tóng Yè Dà
 眾，如 經 所 說，大 可 怖 畏。我 等 不 知，在
 Zhòng Rú Jīng Suǒ Shuō Dà Kě Bù Wèi Wǒ Děng Bú Zhī Zài
 何 道 中，曾 作 如 是 無 量 惡 業。於 未 來
 Hé Dào Zhōng Céng Zuò Rú Shì Wú Liàng È Yè Yú Wèi Lái
 世，方 嬰 劇 報。亦 可 即 身，應 見 此 苦。謇
 Shì Fāng Yīng Jù Bào Yì Kě Jí Shēn Yīng Jiàn Cǐ Kǔ Jiǎn
 吃 瘖 瘂，口 不 能 言。或 復 大 腹 小 頸，不
 Chī Yīn Yǎ Kǒu Bú Néng Yán Huò Fù Dà Fù Xiǎo Jǐng Bú
 能 下 食。
 Néng Xià Shí

There are also living beings pieced by iron rods and cooked until their bodies disintegrate. They are then brought back to life, and are thoroughly cooked over and over again. What offences caused such suffering? The Buddha said, "In their past lives, they butchered countless living beings, poured hot water over them, and removed hair from their body. These past offences caused their suffering today. In today's Dharma assembly, we, who have common karma, are fearful of what the sutra describes. We do not know whether we have committed the same innumerable offenses in the three realms and fear that we may suffer retribution in future lives like those who stutter and cannot talk, or those with big abdomens and thin necks who cannot eat.

人 生 何 定 ？ 今 日 雖 安 ， 明 亦 難 保 。 果 報

Rén Shēng Hé Dìng ? Jīn Rì Suī Ān Míng Yì Nán Bǎo Guǒ Bào

一 來 ， 不 可 得 脫 。 宜 各 人 人 ， 覺 悟 此 意 ，

Yī Lái , Bù Kě Dé Tuō . Yí Gè Rén Rén , Jué Wù Cǐ Yì ,

直 心 正 念 ， 莫 復 餘 想 。 等 一 痛 切 ， 五 體

Zhí Xīn Zhèng Niàn , Mò Fù Yú Xiǎng . Děng Yì Tòng Qiè , Wǔ Tǐ

投 地 。 普 為 今 日 四 生 六 道 ， 一 切 眾 生 ，

Tóu Dì . Pǔ Wéi Jīn Rì Sì Shēng Liù Dào , Yī Qiè Zhòng Shēng ,

已 受 苦 者 ， 當 受 苦 者 ， 歸 依 世 間 ， 大 慈

Yì Shòu Kǔ Zhě Dāng Shòu Kǔ Zhě Guī Yī Shì Jiān Dà Cí

悲 父 。

Bēi Fù

Nobody knows what life holds for us. Although it seems that we are safe now, who can guarantee what will happen tomorrow? As the time for retribution comes, there is no way we can escape from it. Therefore, each of us should realize this and rectify our mind, with right mindfulness and no more doubts. Today, with utmost sincerity, on behalf of all sentient beings in the four forms of birth and the six existences and all living beings who have suffered and who are doomed to suffer, we prostrate and take refuge in the most compassionate father of the world.

南 無 彌 勒 佛
Nā Mō Mí Lè Fō

NaMo Maitreya Buddha

南 無 釋 迦 牟 尼 佛
Nā Mō Shì Jiā Mōu Ní Fō

NaMo Shakyamuni Buddha

南 無 自 在 王 佛
Nā Mō Zì Zài Wáng Fō

NaMo Loka Buddha

南 無 無 量 音 佛
Nā Mō Wú Liàng Yīn Fō

NaMo Infinite Sounds Buddha

南 無 定 光 明 佛
Nā Mō Dìng Guāng Míng Fō

NaMo Dhyana Light Buddha

南 無 寶 光 明 佛
Nā Mō Bǎo Guāng Míng Fō

NaMo Jeweled Light Buddha

南 無 寶 蓋 照 空 佛
Nā Mō Bǎo Gài Zhào Kōng Fō

NaMo Jeweled Canopy of Illuminating Emptiness Buddha

南 無 妙 寶 佛
Nā Mō Miào Bǎo Fō

NaMo Wondrous Jewel Buddha

南 無 諦 幢 佛
Nā Mō Dì Chuāng Fō

NaMo Truth Banner Buddha

南 無 梵 幢 佛
Nā Mō Fàn Chuāng Fō

NaMo Brahmin Banner Buddha

南 無 阿 彌 陀 佛
Nā Mō Ā Mī Tuō Fō

NaMo Amitabha Buddha

南 無 殊 勝 佛
Nā Mō Shū Shèng Fō

NaMo Superior Buddha

南 無 集 音 佛
Nā Mō Jī Yīn Fō

NaMo Myriad Sounds Buddha

南 無 金 剛 步 精 進 佛
Nā Mō Jīn Gāng Bù Jīng Jìn Fō

NaMo Diligence of Vajra Pace Buddha

南 無 自 在 王 神 通 佛
Nā Mō Zì Zài Wáng Shén Tōng Fō

NaMo Liberation of Supernatural Power Buddha

南 無 寶 火 佛
Nā Mō Bǎo Huǒ Fō

NaMo Jeweled Fire Buddha

南 無 淨 月 幢 稱 光 明 佛
Nā Mō Jìng Yuè Chuāng Chēng Guāng Míng Fō

NaMo Radiance of Pure Moon Banner Buddha

南 無 妙 樂 佛
Nā Mō Miào Lè Fō

NaMo Wondrous Joy Buddha

南 無 無 量 幢 幡 佛
Nā Mō Wú Liàng Chuāng Fān Fō

NaMo Infinite Flags and Banners Buddha

南 無 無 量 幡 佛
Nā Mō Wú Liàng Fān Fō

NaMo Infinite Banners Buddha

南 無 大 光 普 照 佛
Ná Mō Dà Guāng Pǔ Zhào Fó

NaMo Great Light Illumination Buddha

南 無 寶 幢 佛
Ná Mō Bǎo Chuáng Fó

NaMo Jeweled Banner Buddha

南 無 慧 上 菩 薩
Ná Mō Huì Shàng Pú Sà

NaMo Superior Wisdom Bodhisattva

南 無 常 不 離 世 菩 薩
Ná Mō Cháng Bú Lí Shì Pú Sà

NaMo Never Forsake the World Bodhisattva

南 無 無 邊 身 菩 薩
Ná Mō Wú Biān Shēn Pú Sà

NaMo Boundless Body Bodhisattva

南 無 觀 世 音 菩 薩
Ná Mō Guān Shì Yīn Pú Sà

NaMo Avalokiteshvara Bodhisattva

南 無 佛 陀
Ná Mō Fó Tuó

NaMo Buddha

南 無 達 摩
Ná Mō Dá Mó

NaMo Dharma

南 無 僧 伽
Ná Mō Sēng Qié

NaMo Sangha

又 復 歸 依 ， 如 是 十 方 ， 盡 虛 空 界 一 切
Yòu Fù Guī Yī Rú Shì Shí Fāng Jìn Xū Kōng Jiè Yī Qiè

三 寶 。 仰 願 諸 佛 ， 諸 大 菩 薩 ， 大 慈 大 悲 ，
Sān Bǎo Yǎng Yuàn Zhū Fó Zhū Dà Pú Sà Dà Cí Dà Bēi

救 護 一 切 受 苦 眾 生 。 以 神 通 力 ， 滅 除
Jiù Hù Yī Qiè Shòu Kǔ Zhòng Shēng Yì Shén Tōng Lì Miè Chū

惡 業 。 令 諸 眾 生 ， 畢 竟 不 復 墮 於 苦 處 。
È Yè Lìng Zhū Zhòng Shēng Bì Jìng Bú Fù Duò Yú Kǔ Chù

得 清 淨 趣 ， 得 清 淨 生 。 功 德 滿 足 ， 不 可
Dé Qīng Jìng Qù Dé Qīng Jìng Shēng Gōng Dé Mǎn Zú Bú Kě

窮 盡 。 捨 身 受 身 ， 恆 值 諸 佛 ， 同 諸 菩 薩 ，
Qióng Jìn Shě Shēn Shòu Shēn Héng Zhí Zhū Fó Tóng Zhū Pú Sà

俱 登 正 覺 。
Jù Dēng Zhèng Jué

Again, we take refuge in all the Three Jewels in the ten directions and the vast space. We pray that all Buddhas and bodhisattvas, with their kindness and compassion, will rescue and protect all suffering sentient beings. With their supernatural power, may they eradicate the bad karma of all sentient beings so that they will never fall into the evil destinies. May we be born in the pure destinies with pure bodies and perfect all merits and virtues. May we be willing to sacrifice this body and receive another body so that together with all Buddhas and bodhisattvas, we will attain supreme enlightenment.

今日道場，同業大眾，重加心力，攝耳
 Jīn Rì Dào Chǎng Tóng Yè Dà Zhòng Zhòng Jiā Xīn Lì Shè Ěr
 諦聽。信相菩薩，白佛言：世尊。復有眾
 Dì Tīng Xìn Xiāng Pú Sà Bái Fó Yán Shì Zūn Fù Yǒu Zhòng
 生，在火城中。燔煨齊心，四門雖開，到
 Shēng Zài Huǒ Chéng Zhōng Táng Wēi Qí Xīn Sì Mén Suī Kāi Dào
 則自閉。東西馳走，不能得出，為火燒
 Zé Zì Bì Dōng Xī Chí Zǒu Bú Néng Dé Chū Wéi Huǒ Shāo
 盡。何罪所致？佛言：以前世時，焚燒
 Jìn Hé Zuì Suǒ Zhì Fó Yán Yǐ Qián Shì Shí Fén Shāo
 山澤，決撤陂池，火炮雞子，使諸眾生，
 Shān Zé Jué Chè Pí Chí Huǒ Pào Jī Zǐ Shǐ Zhū Zhòng Shēng
 鄉煨而死。以是爇緣，故獲斯罪。
 Xiāng Wēi Ěr Sǐ Yǐ Shì Yīn Yuán Gù Huò Sī Zuì

In today's Dharma assembly, we, who have common karma, again fortify our mind and listen attentively. Xin Xiang Bodhisattva asked the Buddha, "World Honored One, there are living beings trapped in a city of fire. Although the gates on four sides are open, they will automatically close when people try to get out. They run from east to west and back and forth yet cannot get out until they have been burned to ashes. What were the offences that caused 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 crops, and burned live chickens to death. These are the reasons for their present suffering."

復 有 眾 生，常 在 雪 山，寒 風 所 吹，皮 肉
Fù Yǒu Zhòng Shēng Cháng Zài Xuě Shān Hán Fēng Suǒ Chuī Pí Ròu
剝 裂。求 死 不 得，求 生 不 得。苦 毒 萬 端，
Bō Liè Qiú Sǐ Bú Dé Qiú Shēng Bú Dé Kǔ Dú Wàn Duān
不 可 堪 忍。何 罪 所 致？ 佛 言： 以 前 世
Bú Kě Kān Rěn Hé Zuì Suǒ Zhì Fó Yán Yǐ Qián Shì
時，橫 道 作 賊。剝 奪 人 衣，以 自 資 養。冬
Shí Héng Dào Zuò Zéi Bō Duó Rén Yī Yǐ Zì Zī Yǎng Dōng
月 隆 寒，裸 他 凍 死。皮 剝 牛 羊，苦 痛 難
Yuè Lóng Hán Luǒ Tā Dòng Sǐ Pí Bō Niú Yáng Kǔ Tòng Nán
忍。 以 是 因 緣， 故 獲 斯 罪。
Rěn Yǐ Shì Yīn Yuān Gù Huò Sī Zuì

There are sentient beings in mountains covered with snow who are constantly being blown by the icy wind, so that their skin becomes chapped and falls off their body. Their suffering is so intense that they do not know whether to seek death or life. These sufferings are endless and impossible to endure. What are the offences that caused such retribution? ” The Buddha said, “In their past lives, they chose to be thieves and robbed people's clothing to keep themselves warm during the frigid winter. This caused people to freeze to death because they did not have enough clothing to wear. They also skinned animals alive, causing them unbearable pain. It was due to these offences that they suffer these retributions.

復 有 眾 生， 常 在 刀 山 劍 樹 之 上。 若 有
 Fù Yǒu Zhòng Shēng Cháng Zài Dāo Shān Jiàn Shù Zhī Shàng Ruō Yǒu
 所 捉， 即 便 割 傷。 支 節 斷 壞， 痛 毒 辛 酸，
 Suǒ Zhuō, Jí Biàn Gē Shāng Zhī Jié Duàn Huài Tòng Dú Xīn Suān,
 不 可 堪 忍。 何 罪 所 致？ 佛 言： 以 前 世
 Bú Kě Kān Rěn Hé Zuì Suǒ Zhì Fó Yán Yǐ Qián Shì
 時， 宰 殺 為 業。 烹 害 眾 生， 屠 割 剝 裂， 骨
 Shí, Zǎi Shā Wéi Yè Pēng Hài Zhòng Shēng Tú Gē Bō Liè Gǔ
 肉 分 離， 頭 腳 星 散。 懸 於 高 格， 稱 量
 Ròu Fēn Lí Tóu Jiǎo Xīng Sǎn Xuán Yú Gāo Gé Chēng Liàng
 而 賣， 或 復 生 懸， 痛 不 可 忍。 以 是 惡 業，
 Ēr Mài Huò Fù Shēng Xuán Tòng Bú Kě Rěn Yǐ Shì È Yè,
 故 獲 斯 罪。
 Gù Huò Sī Zuì

There are also sentient beings who are constantly on the mountain of knives and in the forest of swords. Their bodies are cut and their joints are often broken or damaged causing them constant pain that is very difficult to bear. What are the offences that caused these retributions? The Buddha said, "In their past lives, they were butchers by profession, who killed and cooked other sentient beings, skinning them and separating their flesh from their bones and hanging them on hooks to sell them by the pound. Or they hanged others alive, causing them immense pain. It is this evil karma that caused their present retribution.

復 有 眾 生，五 根 不 具，何 罪 所 致？佛 言：

Fù Yǒu Zhòng Shēng Wǔ Gēn Bù Jù Hé Zuì Suǒ Zhì Fó Yán

以 前 世 時，飛 鷹 走 狗，彈 射 鳥 獸，或 破

Yǐ Qián Shí Shí Fēi Yīng Zǒu Gǒu Tán Shè Niǎo Shòu Huò Pò

其 頭，或 斷 其 足，生 搯 其 翼，使 受 痛 苦。

Qí Tóu Huò Duàn Qí Zú Shēng Miè Qí Yì Shǐ Shòu Tòng Kǔ

以 是 惡 業，故 獲 斯 罪。今 日 道 場，同 業

Yǐ Shì È Yè Gù Huò Sī Zuì Jīn Rì Dào Chǎng Tóng Yè

大 眾，如 經 所 說，大 可 怖 畏。相 與 至 心，

Dà Zhòng Rú Jīng Suǒ Shuō Dà Kě Bù Wèi Xiāng Yǔ Zhì Xīn

等 一 痛 切，五 體 投 地，普 為 十 方，一 切

Děng Yì Tòng Qiè Wǔ Tǐ Tóu Dì Pǔ Wéi Shí Fāng Yì Qiè

眾 生，已 受 苦 者，當 受 苦 者，歸 依 世 間，

Zhòng Shēng Yǐ Shòu Kǔ Zhě Dāng Shòu Kǔ Zhě Guī Yī Shì Jiān

大 慈 悲 父。

Dà Cí Bēi Fù

What are the causes for those sentient beings born without intact sense organs? The Buddha said that they hunted animals and shot birds, either breaking their necks or their feet. They broke the birds' wings while they were alive, causing them intense pain. 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 is described in the sutra. On behalf of all sentient beings in the ten directions and those who have suffered or will suffer, we sincerely prostrate and take refuge in the most compassionate father of the world.

南 無 彌 勒 佛
Nā Mō Mī Lè Fō

NaMo Maitreya Buddha

南 無 釋 迦 牟 尼 佛
Nā Mō Shī Jiā Mōu Nī Fō

NaMo Shakyamuni Buddha

南 無 淨 光 佛
Nā Mō Jīng Guāng Fō

NaMo Pure Light Buddha

南 無 寶 王 佛
Nā Mō Bǎo Wáng Fō

NaMo Jeweled Light Buddha

南 無 樹 根 華 王 佛
Nā Mō Shù Gēn Huā Wáng Fō

NaMo Tree Roots and Blossoms King Buddha

南 無 維 衛 莊 嚴 佛
Nā Mō Wēi Wēi Zhuāng Yán Fō

NaMo Vipassi Buddha

南 無 開 化 菩 薩 佛
Nā Mō Kāi Huā Pú Sā Fō

NaMo Dharmaraksa Bodhisattva Buddha

南 無 見 無 恐 懼 佛
Nā Mō Jiàn Wú Kǒng Jù Fō

NaMo Seeing Fearlessness Buddha

南 無 一 乘 度 佛
Nā Mō Yī Shèng Dù Fō

NaMo One Vehicle Delivery Buddha

南 無 德 內 豐 嚴 王 佛
Nā Mō Dé Nèi Fēng Yán Wáng Fō

NaMo Inner Virtues Adorned King Buddha

南 無 金 剛 堅 強 銷 伏 壞 散 佛
Nā Mō Jīn Gāng Jiān Qiáng Xiāo Fú Huài Sǎn Fó

NaMo Dissolving Corruption by the Vajra Strength Buddha

南 無 寶 火 佛
Nā Mō Bǎo Huǒ Fó

NaMo Jeweled Fire Buddha

南 無 寶 月 光 明 佛
Nā Mō Bǎo Yuè Guāng Míng Fó

NaMo Jeweled Moonlight Buddha

南 無 賢 最 佛
Nā Mō Xián Zuì Fó

NaMo Utmost Virtues Buddha

南 無 寶 蓮 華 步 佛
Nā Mō Bǎo Lián Huá Bù Fó

NaMo Jeweled Lotus Stage Buddha

南 無 壞 魔 羅 網 獨 步 佛
Nā Mō Huài Mó Luó Wǎng Dú Bù Fó

NaMo Incomparable Way to Destroy Mara's Net Buddha

南 無 師 子 吼 力 佛
Nā Mō Shī Zǐ Hǒu Lì Fó

NaMo Lion Roaring Power Buddha

南 無 悲 精 進 佛
Nā Mō Bēi Jīng Jìn Fó

NaMo Compassionate Diligence Buddha

南 無 金 寶 光 明 佛
Nā Mō Jīn Bǎo Guāng Míng Fó

NaMo Golden Jeweled Light Buddha

南 無 無 量 尊 豐 佛
Nā Mō Wú Liàng Zūn Fēng Fó

NaMo Infinite Dignity Perfected Buddha

南 無 無 量 尊 離 垢 王 佛
Nā Mō Wú Liàng Zūn Lí Gōu Wáng Fō

NaMo Infinite Dignity of Apart From Defilement Buddha

南 無 德 首 佛
Nā Mō Dé Shǒu Fō

NaMo Utmost Virtues Buddha

南 無 藥 王 菩 薩
Nā Mō Yāo Wáng Pú Sà

NaMo Medicine King Bodhisattva

南 無 藥 上 菩 薩
Nā Mō Yāo Shàng Pú Sà

NaMo Supreme Medicine Bodhisattva

南 無 無 邊 身 菩 薩
Nā Mō Wú Biān Shēn Pú Sà

NaMo Boundless Body Bodhisattva

南 無 觀 世 音 菩 薩
Nā Mō Guān Shì Yīn Pú Sà

NaMo Avalokiteshvara Bodhisattva

又 復 歸 依 ， 如 是 十 方 ， 盡 虛 空 界 ， 一 切
 Yòu Fù Guī Yī Rú Shì Shí Fāng Jìn Xū Kōng Jiè Yī Qiè
 三 寶 。 願 以 大 慈 大 悲 ， 救 拔 十 方 ， 一 切
 Sān Bǎo Yuàn Yì Dà Cí Dà Bēi Jiù Bá Shí Fāng Yī Qiè
 眾 生 。 令 現 受 苦 者 ， 即 得 解 脫 。 當 受 苦
 Zhòng Shēng Lìng Xiàn Shòu Kǔ Zhě Jí Dé Jiě Tuō Dāng Shòu Kǔ
 者 ， 畢 竟 斷 除 ， 畢 竟 不 復 墮 於 惡 趣 。 從
 Zhě Bì Jìng Duàn Chú Bì Jìng Bú Fù Duò Yú È Qū Cóng
 今 日 去 ， 至 于 道 場 ， 除 三 障 業 ， 滅 五 怖
 Jīn Rì Qù Zhì Yú Dào Chǎng Chú Sān Zhàng Yè Miè Wǔ Bù
 畏 。 功 德 智 慧 ， 具 足 莊 嚴 。 攝 取 一 切 眾
 Wèi Gōng Dé Zhì Huì Jù Zú Zhuāng Yán Shè Qǔ Yī Qiè Zhòng
 生 ， 同 共 回 向 無 上 菩 提 ， 成 等 正 覺 。
 Shēng Tóng Gòng Huí Xiàng Wú Shàng Pú Tí Chéng Dèng Zhèng Jué

Again, we take refuge in all the Three Jewels in the ten directions and the vast space. We hope that, with their great kindness and compassion, they will rescue and protect all sentient beings in the ten directions. May those who are now suffering be liberated and those who will suffer in the future be freed from their suffering and never be born in the evil destinies. Starting today until we attain enlightenment, may the karma from the three obstructions and the five kinds of fear be eradicated. May we perfect all merits and virtues, develop wisdom, teach and transform all sentient beings, and dedicate these merits toward the attainment of supreme bodhi and enlightenment.

今日道場，同業大眾，重複增到，一心
 Jīn Rì Dào Chǎng Tóng Yè Dà Zhòng Chóng Fù Zēng Dào Yī Xīn
 諦聽。信相菩薩，白佛言：世尊。復有眾
 Dì Tīng Xìn Xiāng Pú Sà Bái Fó Yán Shì Zūn Fù Yǒu Zhòng
 生，攣臂背偻，腰髀不隨，腳跛手折，不
 Shēng Luán Bì Bèi Lóu Yāo Kuān Bú Suí Jiǎo Bǒ Shǒu Zhé Bú
 能行步。何罪所致？佛言：以前世時，
 Néng Xíng Bù Hé Zuì Suǒ Zhì Fó Yán Yǐ Qián Shì Shí
 為人慳刻，行道安槍，施射戈穿，陷墜
 Wéi Rén Cǎn Kè Xíng Dào Ān Qiāng Shī Shè Gē Jīng Xiàn Zhuì
 眾生。以是惡業，故獲斯罪。復有眾生，
 Zhòng Shēng Yǐ Shì È Yè Gù Huō Sī Zuì Fù Yǒu Zhòng Shēng
 為諸獄卒，執繫其身，枷桁苦厄，不能
 Wéi Zhū Yù Zú Zhī Xì Qí Shēn Jiā Héng Kǔ È Bú Néng
 得免。何罪所致？佛言：以前世時，網
 Dé Miǎn Hé Zuì Suǒ Zhì Fó Yán Yǐ Qián Shì Shí Wǎng
 捕眾生，籠繫六畜。或為宰主令長，貪
 Bǔ Zhòng Shēng Lóng Jì Liù Chù Huò Wéi Zāi Zhǔ Lìng Zhǎng Tān
 取民物，枉繫良善。怨訴無所。以是惡
 Qǔ Mín Wù Wǎng Xì Liáng Shàn Yuàn Sù Wú Suǒ Yǐ Shì È
 業，故獲斯罪。
 Yè Gù Huō Sī Zuì

In today's Dharma assembly, we, who have common karma, will once more listen attentively. Xin Xiang Bodhisattva asked the Buddha, "There are living beings born with deformed arms and spines; they are lame, their hands are crippled, and they cannot walk. What causes this?" The Buddha said, "In their past lives, they robbed people by spearing them or shooting them with arrows, and harmed other sentient beings. Their retribution is due to these past actions." There are sentient beings in prisons chained and tortured by jailers. What causes such painful retribution? The Buddha said, "In their past lives, they set up nets to trap animals or kept domestic animals in cages, or they were local governors who were greedy and took things away from the people. They framed innocent people, causing them to suffer for things they did not do. These deeds caused their suffering in this life."

復 有 眾 生，或 顛 或 癡，或 狂 或 騃，不 別

Fù Yǒu Zhòng Shēng Huò Diān Huò Chī Huò Kuáng Huò Āi Bú Bié

好 醜。何 罪 所 致？佛 言：以 前 世 時，飲

Hǎo Chǒu Hé Zuì Suǒ Zhì Fó Yán Yǐ Qián Shì Shí Yǐn

酒 醉 亂，犯 三 十 六 失。後 得 癡 身，猶 如

Jiǔ Zuì Luàn Fàn Sān Shí Liù Shī Hòu Dé Chī Shēn Yóu Rú

醉 人，不 別 尊 卑。以 是 惡 業，故 獲 斯 罪。

Zuì Rén Bú Bié Zūn Bēi Yǐ Shì È Yè Gù Huò Sī Zuì

復 有 眾 生，其 形 短 小，陰 藏 甚 大。挽 之

Fù Yǒu Zhòng Shēng Qí Xíng Duǎn Xiǎo Yīn Zàng Shèn Dà Wǎn Zhī

身 疲，背 伏 進 引。行 住 坐 臥，以 之 為 妨，

Shēn Pí Bèi Fú Jìn Yǐn Xíng Zhù Zuò Wò Yǐ Zhī Wéi Fāng

何 罪 所 致？佛 言：以 前 世 時，持 生 販

Hé Zuì Suǒ Zhì Fó Yán Yǐ Qián Shì Shí Chí Shēng Fān

賣，自 譽 己 物，毀 他 財 寶，巧 弄 升 斗，

Mài Zì Yù Jǐ Wù Huǐ Tā Cǎi Bǎo Qiǎo Nòng Shēng Dǒu

捻 秤 前 後。以 是 惡 業，故 獲 斯 罪。

Niǎn Chēng Qián Hòu Yǐ Shì È Yè Gù Huò Sī Zuì

There are living beings who are confused and ignorant. They cannot differentiate right from wrong. What causes this? The Buddha said, "In their past lives, they were intoxicated by wine, and committed the thirty six kinds of offenses. When they are reborn, they will be stupid, like the drunk who cannot differentiate between the honorable ones and the lowly. It was these deeds that caused such retribution." There are living beings who are born short with large sexual organs, which are a burden to their bodies. These organs are in the way no matter whether they are walking, sitting, or lying down. What causes this? The Buddha said, "In their past lives, they were merchants who guarded their own belongings carefully but destroyed the possessions and treasures of others. They also cheated by altering their scales to make more money. It was these deeds that caused their present retribution.

今日道場，同業大眾如佛所說，大可怕
 Jīn Rì Dào Chǎng , Tóng Yè Dà Zhòng Rú Fó Suǒ Shuō , Dà Kě
 怖畏。相與至心，等一痛切，五體投地。
 Bù Wèi Xiāng Yǔ Zhì Xīn Dēng Yí Tòng Qiè , Wǔ Tǐ Tóu Dì 。
 為今日現受苦一切眾生，當受苦一
 Wéi Jīn Rì Xiàn Shòu Kǔ Yī Qiè Zhòng Shēng , Dāng Shòu Kǔ Yī
 切眾生，乃至六道，現受當受一切眾
 Qiè Zhòng Shēng , Nǎi Zhì Liù Dào , Xiàn Shòu Dāng Shòu Yī Qiè Zhòng
 生。又為父母師長，信施檀越，善惡知
 Shēng Yòu Wéi Fù Mǔ Shī Zhǎng Xìn Shī Tán Yuè Shàn È Zhī
 識，廣及十方，一切眾生，歸依世間，大
 Shì Guǎng jí Shí Fāng Yī Qiè Zhòng Shēng Guī Yī Shì Jiān Dà
 慈悲父。
 Cí Bēi Fù 。

In today's Dharma assembly, we, who have common karma, should feel great fear after hearing what the Buddha said. On behalf of all sentient beings including those who are now suffering and who will be suffering in the six existences, our parents, teachers, and superiors, all cultivators, virtuous and bad teachers, and all sentient beings in the ten directions, we take refuge in the most compassionate father of the world.

南無彌勒佛
 Nā Mó Mí Lè Fó

NaMo Maitreya Buddha

南無釋迦牟尼佛
 Nā Mó Shì Jiā Móu Ní Fó

NaMo Shakyamuni Buddha

南無無數精進興豐佛
 Nā Mó Wú Shù Jīng Jìn Xīng Fēng Fó

NaMo Immeasurable Diligence Perfected Buddha

南 無 無 言 勝 佛
Ná Mō Wú Yán Shèng Fó

NaMo Triumphs Beyond Speech Buddha

南 無 無 愚 豐 佛
Ná Mō Wú Yú Fēng Fó

NaMo Perfect without Delusion Buddha

南 無 月 英 豐 佛
Ná Mō Yuè Yīng Fēng Fó

NaMo Perfect as Full Moon Buddha

南 無 無 異 光 豐 佛
Ná Mō Wú Yì Guāng Fēng Fó

NaMo Equivalent Light Perfected Buddha

南 無 逆 空 光 明 佛
Ná Mō Nì Kōng Guāng Míng Fó

NaMo Unprecedented Light Buddha

南 無 最 清 淨 無 量 幡 佛
Ná Mō Zuì Qīng Jìng Wú Liàng Fān Fó

NaMo Infinite Banner of Utmost Purity Buddha

南 無 好 諦 住 唯 王 佛
Ná Mō Hǎo Dì Zhù Wéi Wáng Fó

NaMo Abiding by One Truth Buddha

南 無 成 就 一 切 諸 剎 豐 佛
Ná Mō Chéng Jiù Yī Qiè Zhū Chā Fēng Fó

NaMo Accomplishing All Monasteries Buddha

南 無 淨 慧 德 豐 佛
Ná Mō Jìng Huì Dé Fēng Fó

NaMo Pure Wisdoms and Virtues Perfected Buddha

南 無 淨 輪 幡 佛
Ná Mō Jìng Lún Fān Fó

NaMo Pure Wheel and Banner Buddha

南 無 琉 璃 光 最 豐 佛
Ná Mó Liú Lí Guāng Zuì Fēng Fó

NaMo Lapis Lazuli Light Perfected Buddha

南 無 寶 德 步 佛
Ná Mó Bǎo Dé Bù Fó

NaMo Jeweled Virtues Pace Buddha

南 無 最 清 淨 德 寶 住 佛
Ná Mó Zuì Qīng Jìng Dé Bǎo Zhù Fó

NaMo Abiding Utmost Purity and Virtues Buddha

南 無 度 寶 光 明 塔 佛
Ná Mó Dù Bǎo Guāng Míng Tǎ Fó

NaMo Surpassing Jeweled Light Pagoda Buddha

南 無 無 量 慚 愧 金 最 豐 佛
Ná Mó Wú Liàng Cǎn Kuì Jīn Zuì Fēng Fó

NaMo Infinite Repentance Perfection Buddha

南 無 文 殊 師 利 菩 薩
Ná Mó Wén Shū Shī Lì Pú Sà

NaMo Manjusri Bodhisattva

南 無 普 賢 菩 薩
Ná Mó Pǔ Xián Pú Sà

NaMo Samatabhadra Bodhisattva

南 無 無 邊 身 菩 薩
Ná Mó Wú Biān Shēn Pú Sà

NaMo Boundless Body Bodhisattva

南 無 觀 世 音 菩 薩
Ná Mó Guān Shì Yīn Pú Sà

NaMo Avalokiteshvara Bodhisattva

又 復 歸 依 ， 如 是 十 方 ， 盡 虛 空 界 ， 一 切
Yòu Fù Guī Yī Rú Shì Shí Fāng Jìn Xū Kōng Jiè Yī Qiè

三 寶 。 (弟 子 眾 等) 今 日 ， 仰 承 佛 力 法
Sān Bǎo 。 (Dì Zǐ Zhòng Děng) Jīn Rì Yǎng Chéng Fó Lì Fǎ

力 諸 菩 薩 力 為 其 稽 顙 ， 求 哀 懺 悔 。 已
Lì Zhū Pú Sà Lì Wéi Qí Qǐ Sǎng Qiú Āi Chàn Huǐ Yǐ

受 苦 者 ， 以 佛 菩 薩 ， 大 慈 悲 力 ， 令 即 解
Shòu Kǔ Zhě Yǐ Fó Pú Sà Dà Cí Bēi Lì Lìng Jí Jiě

脫 。 未 受 苦 者 ， 從 今 日 去 ， 至 于 道 場 ， 畢
Tuō Wèi Shòu Kǔ Zhě Cóng Jīn Rì Qù Zhì Yú Dào Chǎng Bì

竟 不 復 墮 於 惡 趣 。 離 八 難 苦 ， 受 八 福
Jìng Bú Fù Duò Yú È Qū Lí Bā Nán Kǔ Shòu Bā Fú

生 。 得 諸 善 根 ， 成 就 平 等 ， 具 足 智 慧 ， 清
Shēng Dé Zhū Shàn Gēn Chéng Jiù Píng Děng Jù Zú Zhì Huì Qīng

淨 自 在 ， 同 與 如 來 ， 俱 登 正 覺 。
Jìng Zì Zài Tóng Yǔ Rú Lái Jù Dēng Zhèng Jué

Again, we take refuge in all the Three Jewels in the ten directions and vast space. Today, we rely on the power of the Buddhas, the Dharma, and all bodhisattvas to make repentance for those who have suffered so that they will attain liberation. Starting today, may those who have not yet suffered attain enlightenment, never fall into the evil realms. Never have to go through the eight kinds of suffering, and obtain the eight auspicious forms of births. May they all have good roots, achieve equanimity, be replete in wisdom, purity and self-mastery, and attain supreme enlightenment as the Tathagatas.

今日道場，同業大眾，宜加用心，攝
Jīn Rì Dào Chǎng Tóng Yè Dà Zhòng Yí Jiā Yòng Xīn Shè

耳諦聽。信相菩薩，重白佛言：世尊。
Ěr Dì Tīng Xìn Xiāng Pú Sà Zhòng Bái Fó Yán Shì Zūn

復有眾生，其形極醜，身黑如漆，兩
Fù Yǒu Zhòng Shēng Qí Xíng Jí Chǒu Shēn Hēi Rú Qī Liǎng

耳復青，雙頰俱阜，炮面平鼻，兩眼
Ěr Fù Qīng Shuāng Jiá Jù Fù Pào Miàn Píng Bí Liǎng Yǎn

黃赤，牙齒疎缺，口氣腥臭。矬短臃
Huáng Chì Yá Chǐ Shū Quē Kǒu Qì Xīng Chòu Cuó Duǎn Yōng

腫，大腹小腰，手腳繚戾，僂脊凸肋，
Zhǒng Dà Fù Xiǎo Yāo Shǒu Jiǎo Liǎo Lì Lǒu Jǐ Tū Lè

費衣健食。惡瘡膿血，水腫乾消，疥
Fèi Yī Jiàn Shí È Chuāng Nóng Xiě Shuǐ Zhǒng Gān Xiāo Jiè

癩癰疽。種種諸惡，集在其身。
Lài Yōng Jū Zhǒng Zhǒng Zhū Ě Jí Zài Qí Shēn

In today's Dharma assembly, we, who have common karma, should again be mindful and listen attentively. Xin Xiang Bodhisattva said to the World Honored One, "There are sentient beings who are very ugly. Their skin is pitch black, their ears blue, their cheeks protrude, their face full of sores, their nose flat, their eyes yellow and red, their teeth incomplete, and their breath malodorous. They are also short and fat with huge bellies and thin waists, with humped back and protruding ribs; they eat a lot and wear out their clothes quickly. They have bad skin ulcers from which pus flows constantly. They have all kinds of problems with their body.

雖 親 附 人， 人 不 在 意。 若 他 作 罪， 橫
 Suī Qīn Fù Rén, Rén Bú Zài Yì. Ruò Tā Zuò Zuì Héng
 罹 其 殃。 永 不 見 佛， 永 不 聞 法， 不 識
 Lí Qí Yāng. Yǒng Bú Jiàn Fó, Yǒng Bú Wén Fǎ, Bú Shì
 菩 薩， 不 識 賢 聖。 從 苦 入 苦， 不 得 休
 Pú Sà, Bú Shì Xián Shèng. Cóng Kǔ Rù Kǔ, Bú Dé Xiū
 息。 何 罪 所 致？ 佛 言： 以 前 世 時， 為 子
 Xī. Hé Zuì Suǒ Zhì? Fó Yán: Yì Qián Shì Shí, Wéi Zǐ
 不 孝 父 母， 為 臣 不 忠 其 君。 為 上 不 愛
 Bú Xiào Fù Mǔ, Wéi Chén Bú Zhōng Qí Jūn. Wéi Shàng Bú Ài
 其 下。 為 下 不 恭 其 上。 朋 友 不 賞 其 信，
 Qí Xià. Wéi Xià Bú Gōng Qí Shàng. Péng Yǒu Bú Shǎng Qí Xìn,
 鄉 黨 不 以 義 從， 朝 廷 不 以 其 爵， 斷 事
 Xiāng Dǎng Bú Yì Yì Cóng Cháo Tíng Bú Yì Qí Jué Duàn Shì
 不 以 其 道。 心 意 顛 倒， 無 有 期 度。 殺
 Bú Yì Qí Dào. Xīn Yì Diān Dǎo. Wú Yǒu Qí Dù. Shā
 害 君 臣， 輕 陵 尊 長。 伐 國 掠 民， 攻 城
 Hài Jūn Chén. Qīng Líng Zūn Zhǎng. Fā Guó Lüè Mǐn. Gōng Chéng
 破 塢， 偷 劫 盜 竊。
 Pò Wū Tōu Jié Dào Qiè.

They wish to associate with others, but no one cares about them. They suffer for the crimes of others. They will never see the Buddha and will never hear the Dharma. They will never know any bodhisattvas, saints or sages. They are plagued by one suffering after another, without any reprieve. What causes such retribution?" The Buddha said: "In their past lives, as children, they were not filial to their parents; as prime ministers, they were not loyal to their emperor; as supervisors, they were not kind to their subordinates; as subordinates, they did not respect their superiors; as friends, they were not trustworthy; as common citizens, they were not righteous. Their minds were deluded beyond limit. They killed their rulers and humiliated their superiors; they attacked neighboring countries and looted civilians, raided and destroyed cities, and robbed others.

惡 業 非 一 ， 美 己 惡 人 。 侵 陵 孤 老 ， 誣
È Yè Fēi Yī , Měi Jǐ È Rén . Qīn Líng Gū Lǎo , Wū

謗 賢 善 ， 輕 慢 師 長 ， 欺 誑 下 賤 。 一 切
Bàng Xián Shàn , Qīng Mǎn Shī Zhǎng , Qī Kuāng Xià Jiàn . Yī Qiè

罪 業 ， 悉 具 犯 之 。 眾 罪 業 報 ， 故 獲 斯
Zuì Yè , Xī Jù Fàn Zhī . Zhòng Zuì Yè Bào , Gù Huò Sī

罪 。 爾 時 諸 受 罪 人 ， 聞 佛 世 尊 ， 作 如
Zuì . Ěr Shí Zhū Shòu Zuì Rén , Wén Fó Shì Zūn , Zuò Rú

是 說 。 號 泣 動 地 ， 淚 下 如 雨 。 而 白 佛
Shì Shuō . Hào Qì Dòng Dì , Lèi Xià Rú Yǔ . Ěr Bái Fó

言 ： 唯 願 世 尊 ， 久 住 說 法 ， 化 我 等 輩 ，
Yán : Wéi Yuàn Shì Zūn , Jiǔ Zhù Shuō Fǎ , Huà Wǒ Děng Bèi

令 得 解 脫 。
Lìng Dé Jiě Tuō

Their offences are too many to describe. They exalted themselves but were critical of others, they took advantage of the old and solitary, slandered the virtuous and benevolent ones, were disrespectful to their teachers and elders, and oppressed and cheated the lowly. They committed all possible offenses. Such offenses are the cause of their suffering. "At that time, all those who suffered such retribution, after hearing what the Buddha said, wept, with tears falling like rain and moving the earth, and said to the Buddha, "We beg the Buddha to dwell in this world to teach and transform us so that we can attain liberation." The Buddha said, "Even if I always dwell in this world, those with little virtue do not cultivate good roots. They would think that since I will always be here, they can disregard [the truth of] impermanence and create countless unwholesome causes. It will be too late for them to regret afterwards."

佛 言： 若 我 久 住 此 世， 薄 福 之 人， 不
Fó Yán Ruò Wǒ Jiǔ Zhù Cǐ Shì Bó Fú Zhī Rén Bú

種 善 根。 謂 我 長 在， 不 念 無 常， 造 諸
Zhǒng Shàn Gēn Wèi Wǒ Cháng Zài Bú Niàn Wú Cháng Zào Zhū

無 量 不 善 之 本。 後 方 追 憶， 悔 無 所 及。
Wú Liàng Bú Shàn Zhī Běn Hòu Fāng Zhuī Yì Huǐ Wú Suǒ Jí

善 男 子！ 譬 如 嬰 兒， 母 常 在 側， 於 母
Shàn Nán Zǐ Pì Rú Yīng Ēr Mǔ Cháng Zài Cè Yú Mǔ

不 生 難 遭 之 想。 若 母 去 時， 便 生 渴 仰
Bú Shēng Nán Zāo Zhī Xiǎng Ruò Mǔ Qù Shí Biàn Shēng Kě Yǎng

思 戀 之 心。 母 方 還 來， 悉 乃 生 喜。 善
Sī Liàn Zhī Xīn Mǔ Fāng Huán Lái Xī Nǎi Shēng Xǐ Shàn

男 子！ 我 今 亦 復 如 是。 知 諸 眾 生， 不
Nán Zǐ Wǒ Jīn Yì Fù Rú Shì Zhī Zhū Zhòng Shēng Bú

求 常 住， 故 般 涅 槃。
Qiú Cháng Zhù Gù Bō Niè Pán

The Buddha continued: "Good men, infants whose mothers are always with them, will never think that the time they are together is precious. Only after their mothers are gone, will they miss their mother and think about her. If their mother does return, they then will really appreciate her presence. Good men, my presence is the same. It's because I understand how sentient beings are that I will not dwell in this world forever and will enter nirvana."

于 時 世 尊， 即 於 受 罪 眾 生， 而 說 偈 言：
Yú Shí Shì Zūn, Jí Yú Shòu Zuì Zhòng Shēng, Ér Shuō Jì Yán

水 流 不 常 滿， 火 猛 不 久 然。
Shuǐ Liú Bú Cháng Mǎn, Huǒ Měng Bú Jiǔ Rán

日 出 須 臾 沒， 月 滿 還 復 虧。
Rì Chū Xū Yú Mò, Yuè Mǎn Huán Fù Kuī

尊 榮 豪 貴 者， 無 常 復 過 是。
Zūn Róng Háo Guì Zhě, Wú Cháng Fù Guò Shì

念 當 勤 精 進， 頂 禮 無 上 尊。
Niàn Dāng Qín Jīng Jìn, Dǐng Lǐ Wú Shàng Zūn

爾 時 世 尊， 說 此 偈 已。 諸 受 罪 人， 銜
Ēr Shí Shì Zūn Shuō Cǐ Jié Yǐ Zhū Shòu Zuì Rén Xián

悲 白 佛 言： 世 尊！ 一 切 眾 生， 作 何 善
Bēi Bái Fó Yán Shì Zūn Yī Qiè Zhòng Shēng Zuò Hé Shàn

行？ 得 離 斯 苦？
Xíng Dé Lí Sī Kǔ

The Buddha then spoke the following verse:

Water always flows so it will never be full; the fierce fire will not last;
The sun rises and sets, the moon is not always full;
Prestige and fortune are also impermanent, one should always be diligent;
And pay homage to the peerless Honored One.

After the Buddha spoke this verse, those who were suffering sadly said to the Buddha,
“World Honored One, which good deeds could sentient beings do to eliminate their suffering?”

佛 言：善 男 子！當 勤 孝 養 父 母，敬 事 師
Fó Yán Shàn Nán Zi Dāng Qín Xiào Yǎng Fù Mǔ Jìng Shì Shī

長 歸 奉 三 尊，勤 行 布 施，持 戒，忍
Zhǎng Guī Fèng Sān Zūn Qín Xíng Bù Shī Chí Jiè Rěn

辱，精 進，禪 定，智 慧，慈 悲 喜 捨，怨
Rù Jīng Jìn Chán Dìng Zhì Huì Cǐ Bēi Xǐ Shě Yuàn

親 平 等，無 有 二 相，不 欺 孤 老，不 輕 貧
Qīn Píng Dèng Wú Yǒu Èr Xiāng Bū Qī Gū Lǎo Bú Qīng Pín

賤，護 人 猶 己，不 起 惡 念，汝 等 若 能 如
Jiàn Hù Rén Yóu Jǐ Bú Qǐ È Niàn Rǔ Dèng Ruò Néng Rú

是 脩 行，則 為 已 得 報 佛 之 恩，永 離 三
Shì Xiū Xíng Zé Wéi Yǐ Dé Bào Fó Zhī Ēn Yǒng Lí Sān

途，無 復 眾 苦，佛 說 是 經 已，菩 薩 摩 訶
Tú Wú Fù Zhòng Kǔ Fó Shuō Shì Jīng Yǐ Pú Sā Mō Hē

薩，即 得 阿 耨 多 羅 三 藐 三 菩 提，聲 聞
Sà Jí Dé Ā Nòu Duō Luó Sān Miǎo Sān Pú Tí Shēng Wén

緣 覺，即 得 六 通 三 明，具 八 解 脫。

The Buddha said, "Good men! You should be filial toward your parents, respect your teachers and elders, and take refuge in the Three Jewels, Diligently practice dana(charity), observe the precepts, practice tolerance, diligence, meditation, prajna wisdom, four immeasurable states of mind (four infinite Buddha states of mind that manifest equally to all/also translated as "the four equalities" or "four universals") and treat friends and enemies equally. You should not take advantage of the lonely or the old, or look down on the poor or those in lower social classes; you should treat others as you treat yourselves, and should never give rise to any evil thoughts. If you can practice this way, then you will have repaid the kindness of the Buddhas, will never be reborn in the three evil realms, and will never suffer again. "Right after the Buddha expounded these teachings, many great bodhisattvas attained supreme unsurpassed enlightenment. Many sound-hearers(sravakas) and pratyeka-buddhas immediately attained the six supernatural powers, three insights, and the eight liberations.

其 餘 大 眾 ， 得 法 眼 淨 。 若 有 眾 生 ， 得 聞
 Qí Yú Dà Zhòng , Dé Fǎ Yǎn Jìng 。 Ruò Yǒu Zhòng Shēng , Dé Wén
 是 經 ， 不 墮 三 途 八 難 之 處 ， 地 獄 休 息 ，
 Shì Jīng , Bú Duò Sān Tú Bā Nán Zhī Chù , Dì Yù Xiū Xī ,
 苦 痛 安 寧 。 信 相 菩 薩 ， 白 佛 言 ： 世 尊 ， 當
 Kǔ Tòng Ān Níng 。 Xìn Xiāng Pú Sà , Bái Fó Yán : Shì Zūn , Dāng
 何 名 斯 經 ？ 菩 薩 摩 訶 薩 ， 云 何 奉 持 ？
 Hé Míng Sī Jīng ? Pú Sà Mó Hē Sà Yún Hé Fèng Chí ?
 佛 告 信 相 菩 薩 ： 善 男 子 ！ 此 經 名 為 罪
 Fó Gào Xìn Xiāng Pú Sà : Shàn Nán Zǐ ! Cǐ Jīng Míng Wéi Zuì
 業 報 應 教 化 地 獄 經 。 汝 當 奉 持 ， 廣 令
 Yè Bào Yīng Jiào Huà Dì Yù Jīng 。 Rǔ Dāng Fèng Chí Guǎng Lìng
 流 布 ， 功 德 無 量 。 時 諸 大 眾 ， 聞 說 此 法 ，
 Liú Bù Gōng Dé Wú Liàng 。 Shí Zhū Dà Zhòng , Wén Shuō Cǐ Fǎ ,
 一 心 歡 喜 ， 頂 戴 奉 行 。 今 日 道 場 ， 同 業
 Yí Xīn Huān Xǐ , Dǐng Dài Fèng Xíng 。 Jīn Rì Dào Chǎng Tóng Yè
 大 眾 ， 如 佛 所 說 ， 大 可 怖 畏 。
 Dà Zhòng , Rú Fó Suǒ Shuō , Dà Kě Bù Wèi 。

Many followers in the assembly achieved purity of the Dharma eye. Any sentient being who has heard this sutra will never be reborn in the three evil realms or encounter the eight difficulties. If they are in the hells, they will be freed from their suffering and obtain peace and comfort. Xin Xiang Bodhisttva said to the Buddha, "World Honored One, what should we name this sutra and how should all the bodhisattvas mahasattvas practice this teaching?" The Buddha said to Xin Xiang Bodhisttva, "Good man, this sutra should be named the *Sutra of the Retribution of Offenses and of Transforming the Hell-Dwelling Beings*. One should recite and propagate this sutra; the merits for doing so are immeasurable." At that time, after listening to this teaching, all in the assembly joyfully and respectfully followed the teaching. In today's Dharma assembly, we, who have common karma, should be very fearful of what the Buddha said.

相 與 今 日 ， 起 怖 畏 心 ， 起 慈 悲 心 。 承 諸
 Xiāng Yǔ Jīn Rì , Qǐ Bù Wèi Xīn , Qǐ Cí Bēi Xīn Chéng Zhū
 佛 力 ， 行 菩 薩 道 。 念 地 獄 苦 ， 發 菩 提 心 。
 Fó Lì , Xíng Pú Sà Dào 。 Niàn Dì Yù Kǔ , Fā Pú Tí Xīn 。
 當 為 今 日 ， 現 受 地 獄 道 苦 。 一 切 眾 生 ，
 Dāng Wéi Jīn Rì , Xiàn Shòu Dì Yù Dào Kǔ 。 Yī Qiè Zhòng Shēng ,
 現 受 餓 鬼 道 苦 。 一 切 眾 生 ， 現 受 畜 生 道
 Xiàn Shòu È Guǐ Dào Kǔ 。 Yī Qiè Zhòng Shēng Xiàn Shòu Chù Shēng Dào
 苦 。 一 切 眾 生 ， 廣 及 六 道 。 現 受 苦 者 ， 一
 Kǔ Yī Qiè Zhòng Shēng Guǎng jí Liù Dào Xiàn Shòu Kǔ Zhě Yī
 心 一 意 ， 為 其 禮 懺 。 令 此 眾 生 ， 悉 得 解
 Xīn Yī Yì Wéi Qí Lǐ Chǎn 。 Líng Cǐ Zhòng Shēng Xī Dé Jiě
 脫 。 我 等 若 不 勤 行 方 便 ， 轉 禍 為 福 者 ，
 Tuō Wǒ Děng Ruò Bú Qín Xíng Fāng Biàn 。 Zhuǎn Huò Wéi Fú Zhě ,
 則 於 一 一 地 獄 ， 皆 有 罪 分 。 相 與 至 心 ，
 Zé Yú Yī Yī Dì Yù Jiē Yǒu Zuì Fēn Xiāng Yǔ Zhì Xīn ,
 當 念 父 母 師 長 ， 親 戚 眷 屬 ， 未 來 應 受 苦
 Dāng Niàn Fù Mǔ Shī Zhǎng Qīn Qī Juàn Shǔ Wèi Lái Yīng Shòu Kǔ
 報 。 亦 念 自 身 ， 未 來 現 在 ， 方 嬰 此 苦 。
 Bào Yì Niàn Zì Shēn Wèi Lái Xiàn Zài Fāng Yīng Cǐ Kǔ 。

Today, together, we give rise to the mind of fear and the mind of kindness and compassion. Relying on the power of the Buddhas, we will practice the bodhisattva way. We will be mindful of the sufferings in hells, and give rise to the bodhi mind. Today, we sincerely and single-mindedly make repentance for all those who are suffering in the hells, those born as hungry ghosts, and all other sentient beings in the six existences who are currently suffering. We hope that all these sentient beings will be liberated. If we do not diligently cultivate expedient means to transform their misfortunes into blessings, we may each have our share in the sufferings of hells. With sincere minds, we should be mindful of the sufferings that our teachers and relatives may have to endure and of their present and future sufferings. We should also be mindful of our own past and present sufferings.

等 一 痛 切 ， 五 體 投 地 ， 至 誠 懇 惻 ， 苦 到
 Dēng Yī Tòng Qiè Wǔ Tǐ Tóu Dì Zhì Chéng Kěn Cè Kǔ Dào
 用 心 。 願 令 一 念 感 十 方 佛 ， 一 拜 斷 除
 Yòng Xīn Yuàn Lìng Yí Niàn Gǎn Shí Fāng Fó Yí Bǎi Duàn Chú
 無 量 眾 苦 。 若 六 道 中 ， 已 受 苦 者 ， 以 佛
 Wú Liàng Zhòng Kǔ Ruò Liù Dào Zhōng Yǐ Shòu Kǔ Zhě Yǐ Fó
 力 、 法 力 、 賢 聖 力 ， 令 此 眾 生 ， 即 蒙 解
 Lì Fǎ Lì Xián Shèng Lì Lìng Cǐ Zhòng Shēng Jí Méng Jiě
 脫 。 若 六 道 中 ， 未 受 苦 者 ， 以 佛 力 、 法
 Tuō Ruò Liù Dào Zhōng Wèi Shòu Kǔ Zhě Yǐ Fó Lì Fǎ
 力 、 賢 聖 力 ， 令 此 眾 生 ， 永 得 斷 除 。 從
 Lì Xián Shèng Lì Lìng Cǐ Zhòng Shēng Yǒng Dé Duàn Chú Cóng
 今 日 去 ， 畢 竟 不 復 墮 於 惡 趣 。 除 三 障
 Jīn Rì Qù Bì Jìng Bú Fù Duō Yú È Qū Chú Sān Zhàng
 業 ， 隨 念 往 生 。 滅 五 怖 畏 ， 自 在 解 脫 。 勤
 Yē Suí Niàn Wǎng Shēng Miè Wǔ Bù Wèi Zì Zài Jiě Tuō Qín
 脩 道 業 ， 不 休 不 息 。 妙 行 莊 嚴 ， 過 法 雲
 Xiū Dào Yè Bū Xiū Bū Xí Miào Xíng Zhuāng Yán Guò Fǎ Yún
 地 ， 入 金 剛 心 ， 成 等 正 覺 。
 Dì Rù Jīn Gāng Xīn Chéng Děng Zhèng Jué

Through the power of the Buddhas, the Dharma, and the saints and sages, may those who have suffered in the six existences be liberated, and those who will be suffering in the six existences forever eradicate their sufferings. Starting today, may they never be reborn in the evil destinies, and eradicate the karma due to the three obstructions so that they can be reborn according to their karma. Their five fears will be extinguished and they will be free and attain liberation. They will always cultivate the path without resting, perfect wonderful conduct, surpass the tenth stage of the bodhisattva (fertilizing power of the dharma cloud), enter the vajra mind (indestructible nature of Buddha's wisdom), and eventually attain enlightenment. We sincerely prostrate and hope that our one thought will move the Buddhas in the ten directions and our one prostration will eliminate the infinite sufferings of all sentient beings.

今日道場，同業大眾，重復用心，攝耳
 Jīn Rì Dào Chǎng Tóng Yè Dà Zhòng Chóng Fù Yòng Xīn Shè Ěr
 諦聽。善思念之，雜藏經說：時有一鬼，
 Dì Tīng Shàn Sī Niàn Zhī Zā Zàng Jīng Shuō Shí Yǒu Yī Guǐ
 白目連言：我身兩肩有眼，胸有口鼻，
 Bái Mù Lián Yán Wǒ Shēn Liǎng Jiān Yǒu Yǎn Xiōng Yǒu Kǒu Bí
 而無有頭。何罪所致？目連答言：汝前
 Ěr Wú Yǒu Tóu Hé Zuì Suǒ Zhì Mù Lián Dá Yán Rǔ Qián
 世時，恆作魁膾弟子。若殺人時，汝常
 Shì Shí Héng Zuò Kuí Kuài Dì Zǐ Ruò Shā Rén Shí Rǔ Cháng
 歡喜，以繩結挽。以是因緣，故受此罪。
 Huān Xǐ Yǐ Shéng Jié Wǎn Yǐ Shì Yīn Yuán Gù Shòu Cǐ Zuì
 此是華報，果在地獄。復有一鬼，白目
 Cǐ Shì Huā Bào Guǒ Zài Dì Yù Fù Yǒu Yī Guǐ Bái Mù
 連言：我此身形，常如塊肉，無有手、
 Lián Yán Wǒ Cǐ Shēn Xíng Cháng Rú Kuài Ròu Wú Yǒu Shǒu
 足、眼、耳、鼻等，恆為蟲鳥之所啄噉，
 Zú Yǎn Ěr Bǐ Děng Héng Wéi Chóng Niǎo Zhī Suǒ Zhuó Dàn
 如是苦痛，難堪難忍，何罪所致？
 Rú Shì Kǔ Tòng Nán Kān Nán Rěn Hé Zuì Suǒ Zhì

In today's Dharma assembly, we, who have common karma, again with mindfulness, listen and contemplate carefully. The *Za-Zhang Sutra* (*Samyuktapitaka Sutra*) states that there was a ghost who asked Mu-Lian (Maudgalyayana): "I have two eyes on my shoulders, a mouth and nose on my chest but do not have head. What caused such retribution?" Mu-Lian answered, "In your past lives, you often worked as an executioner. When you killed people, you liked to tie them up with ropes, therefore you now suffer this retribution. This is the flower-retribution. Your fruit-retribution will be to suffer in the hells." Another ghost 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 bitten by birds and worms. These suffering are painful and extremely unbearable. What causes such retribution?"

目連答言：汝前世時，與他毒藥，墮胎

Mù Lián Dá Yán Rǔ Qián Shí Shí Yǔ Tā Dú Yào Duò Tāi

落孕。令諸眾生，命不全活。以是因緣，

Luò Yùn Lìng Zhū Zhòng Shēng Mìng Bú Quán Huó Yì Shì Yīn Yuán

故獲斯罪。此是華報。果在地獄。復有

Gù Huò Sī Zuì Cǐ Shì Huá Bào Guǒ Zài Dì Yù Fù Yǒu

一鬼，白目連言：我腹極大，咽喉如針，

Yī Guǐ Bái Mù Lián Yán Wǒ Fù Jí Dà Yān Hóu Rú Zhēn

窮年卒歲，不得飲食。何罪所致？目連

Qióng Nián Zú Suì Bú Dé Yǐn Shí Hé Zuì Suǒ Zhì Mù Lián

答言：汝前世時，作聚落主，自恃豪貴，

Dá Yán Rǔ Qián Shí Shí Zuò Jù Luò Zhǔ Zì Shì Háo Guì

飲酒縱橫。輕欺他人，奪其飲食，飢困

Yǐn Jiǔ Zōng Hēng Qīng Qī Tā Rén Duó Qí Yǐn Shí Jī Kùn

一切，以是因緣，故獲斯罪。此是華報，

Yī Qiè Yì Shì Yīn Yuán Gù Huò Sī Zuì Cǐ Shì Huá Bào

果在地獄。

Guǒ Zài Dì Yù

Mu-Lian answered: "In your past life, you gave poisons to people to abort their unborn fetuses so that these fetuses could not live. It was such deeds that caused this retribution. This is the flower-retribution. Your fruit-retribution will be to suffer in the hells." Another ghost asked Mu-Lian: "My abdomen is extremely large, but my throat is as thin 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. You were powerful and rich, drank alcohol excessively, and humiliated others. You robbed food from others causing them to starve. It was such deeds that caused this flower-retribution. Your fruit- retribution will be to suffer in the hells.

復 有 一 鬼，白 目 連 言：我 一 生 來，有 二

Fù Yǒu Yī Guǐ Bái Mù Lián Yán Wǒ Yī Shēng Lái Yǒu Èr

熱 鐵 輪，在 兩 腋 下，舉 身 焦 爛。何 罪 所

Rè Tiě Lún Zài Liǎng Yè Xià Jǔ Shēn Jiāo Làn Hé Zuì Suǒ

致？目 連 答 言：汝 前 世 時，與 眾 作 餅，

Zhì Mù Lián Dá Yán Rǔ Qián Shí Shí Yǔ Zhòng Zuò Bǐng

盜 取 二 番，挾 兩 腋 下。以 是 因 緣，故 獲

Dào Qǔ Èr Fān Xiá Liǎng Yè Xià Yǐ Shì Yīn Yuán Gù Huò

斯 罪。此 是 華 報，果 在 地 獄。復 有 一 鬼，

Sī Zuì Cǐ Shì Huá Bào Guǒ Zài Dì Yù Fù Yǒu Yī Guǐ

白 目 連 言：我 常 以 物，蒙 籠 其 頭，畏 人

Bái Mù Lián Yán Wǒ Cháng Yǐ Wù Méng Lóng Qí Tóu Wèi Rén

來 殺，心 生 怖 懼。何 罪 所 致？目 連 答 言：

Lái Shā Xīn Shēng Bù Jù Hé Zuì Suǒ Zhì Mù Lián Dá Yán

以 前 世 時，淫 犯 外 色，常 畏 人 見。或 畏

Yǐ Qián Shí Shí Yín Fàn Wài Sè Cháng Wèi Rén Jiàn Huò Wèi

夫 主，捉 縛 打 殺，常 懷 恐 怖，故 獲 斯 罪。

Fū Zhǔ Zhuō Fú Dǎ Shā Cháng Huái Kǒng Bù Gù Huò Sī Zuì

此 是 華 報，果 在 地 獄。

Cǐ Shì Huá Bào Guǒ Zài Dì Yù

There was another ghost who asked Mu-Lian: "I was born with two hot iron wheels under my arms causing my flesh to be burnt. What caused such retribution?" Mu-Lian answered: "In your past life, you baked cakes for others, stole two big pieces and held them under your arms. It was this deed that caused your present retribution. This is the flower-retribution. Your fruit-retribution will be to suffer in the hells." 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 replied: "In your past life, you committed sexual misconduct and were afraid that people would find out, or that the husbands of those you raped would capture you and kill you. Consequently, you are in constant fear. This is the cause of your flower-retribution. Your fruit-retribution will be to suffer in the hells. "

今日道場，同業大眾，如經所說，豈得
 Jīn Rì Dào Chǎng Tóng Yè Dà Zhòng Rú Jīng Suǒ Shuō Qǐ Dé
 不人人人生大怖畏。相與無始以來，至
 Bú Rén Rén Shēng Dà Bù Wèi Xiāng Yǔ Wú Shǐ Yǐ Lái Zhì
 于今日，應作如是無量罪惡。如是等
 Yú Jīn Rì Yīng Zuò Rú Shì Wú Liàng Zuì È Rú Shì Děng
 罪，皆因無慈悲心，以強欺弱，傷害眾
 Zuì Jiē Yīn Wú Cǐ Bēi Xīn Yǐ Qiáng Qī Ruò Shāng Hài Zhòng
 生。乃至盜竊他物，迷惑失道，讒謗賢
 Shēng Nǎi Zhì Dào Qiè Tā Wù Mí Huò Shī Dào Chán Bàng Xián
 善，作種種罪。如是罪報，於惡道中，必
 Shàn Zuò Zhǒng Zhǒng Zuì Rú Shì Zuì Bào Yú È Dào Zhōng Bì
 受其苦。今日至心，等一痛切，五體投
 Shòu Qí Kǔ Jīn Rì Zhì Xīn Děng Yí Tòng Qiè Wǔ Tǐ Tóu
 地，普為六道，已受苦者，當受苦者，求
 Dì Pǔ Wéi Liù Dào Yǐ Shòu Kǔ Zhě Dāng Shòu Kǔ Zhě Qiú
 哀禮懺。亦為父母師長，一切眷屬，求
 Āi Lǐ Chàn Yì Wéi Fù Mǔ Shī Zhǎng Yí Qiè Juàn Shǔ Qiú
 哀禮懺。亦為自身，求哀禮懺。

In today's Dharma assembly, we, who have common karma, after reading what the sutra says, cannot feel anything but great fear. From beginningless time until today, we must have committed immeasurable offenses because we lacked kindness and compassion. We assaulted the weak because we were stronger, we harmed many living beings, and even stole from others. We were deluded and lost the right Way. We spread rumors and slandered the virtuous and benevolent ones. With such innumerable offenses, we will definitely be born in the evil realms to suffer. Today, with utmost sincerity, we prostrate and make repentance for all sentient beings in the six existences who have suffered or will suffer. We also make repentance on behalf of our parents, teachers, family, and relatives. We also make repentance for ourselves.

已 作 之 罪，願 乞 除 滅。未 作 之 罪，不 敢
Yì Zuò Zhī Zuì Yuàn Qǐ Chú Miè Wèi Zuò Zhī Zuì Bù Gǎn

復 作。唯 願 世 間，大 慈 悲 父。
Fù Zuò Wéi Yuàn Shì Jiān Dà Cí Bēi Fù

We hope that all our offenses can be eradicated, and that we will never commit them again.
We prostrate and take refuge in the most compassionate father of the world.

南 無 彌 勒 佛
Nā Mó Mí Lè Fó

NaMo Maitreya Buddha

南 無 釋 迦 牟 尼 佛
Nā Mó Shì Jiā Mōu Ní Fó

NaMo Shakyamuni Buddha

南 無 蓮 華 尊 豐 佛
Nā Mó Lián Huā Zūn Fēng Fó

NaMo Supreme and Blooming Lotus Buddha

南 無 淨 寶 興 豐 佛
Nā Mó Jìng Bǎo Xīng Fēng Fó

NaMo Pure Jewels Abundance Buddha

南 無 電 燈 旛 王 佛
Nā Mó Diàn Dēng Fān Wáng Fó

NaMo Flag of Electric Light Buddha

南 無 法 空 燈 佛
Nā Mó Fǎ Kōng Dēng Fó

NaMo Dharma Light of Emptiness Buddha

南 無 一 切 眾 德 成 佛
Nā Mó Yī Qiè Zhòng Dé Chéng Fó

NaMo All Virtues Perfected Buddha

南 無 賢 旛 幢 王 佛
Nā Mó Xián Fān Chuáng Wáng Fó

NaMo Flags and Banners of Virtues Buddha

南 無 一 切 寶 緻 色 持 佛
Nā Mō Yī Qiè Bǎo Zhì Sè Chī Fó

NaMo All Forms Jeweled Buddha

南 無 斷 疑 拔 欲 除 冥 佛
Nā Mō Duàn Yí Bā Yù Chū Míng Fó

NaMo Eliminate Doubt, Desire and Darkness Buddha

南 無 意 無 恐 懼 威 毛 不 豎 佛
Nā Mō Yì Wú Kǒng Jù Wēi Máo Bú Shù Fó

NaMo Dignity of Fearlessness Buddha

南 無 師 子 佛
Nā Mō Shī Zǐ Fó

NaMo Lion Buddha

南 無 名 稱 遠 聞 佛
Nā Mō Míng Chēng Yuǎn Wén Fó

NaMo Reputation Far-reaching Buddha

南 無 法 名 號 佛
Nā Mō Fǎ Míng Hào Fó

NaMo Dharma Named Buddha

南 無 奉 法 佛
Nā Mō Fèng Fǎ Fó

NaMo Revering Dharma Buddha

南 無 法 幢 佛
Nā Mō Fǎ Chuāng Fó

NaMo Dharma Banner Buddha

南 無 須 彌 燈 光 明 佛
Nā Mō Xū Mí Dēng Guāng Míng Fó

NaMo Sumeru Lamp Radiance Buddha

南 無 寶 藏 莊 嚴 佛
Nā Mō Bǎo Zàng Zhuāng Yán Fó

NaMo Jeweled Treasury Buddha

南 無 栴 檀 摩 尼 光 佛
Nā Mō Zhān Tān Mō Ní Guāng Fō

NaMo Chandana Mani Light Buddha

南 無 金 海 自 在 王 佛
Nā Mō Jīn Hǎi Zì Zài Wáng Fō

NaMo Golden Sea Liberation Buddha

南 無 大 悲 光 明 王 佛
Nā Mō Dà Bēi Guāng Míng Wáng Fō

NaMo Great Compassionate Light King Buddha

南 無 優 鉢 羅 蓮 華 勝 佛
Nā Mō Yōu Bō Luó Lián Huá Shèng Fō

NaMo Upala Superior Buddha

南 無 蓮 華 鬚 莊 嚴 王 佛
Nā Mō Lián Huá Xū Zhuāng Yán Wáng Fō

NaMo Lotus Stamen Adorned King Buddha

南 無 金 剛 堅 強 自 在 王 佛
Nā Mō Jīn Gāng Jiān Qiáng Zì Zài Wáng Fō

NaMo Freedom King of Vajra Strength Buddha

南 無 殊 勝 月 王 佛
Nā Mō Shū Shèng Yuè Wáng Fō

NaMo Superior Moon Buddha

南 無 日 月 光 王 佛
Nā Mō Rì Yuè Guāng Wáng Fō

NaMo King of Sunlight and Moonlight

南 無 大 勢 至 菩 薩
Nā Mō Dà Shì Zhì Pú Sà

NaMo Mahasthamaprapta Bodhisattva

南 無 常 精 進 菩 薩
Nā Mō Cháng Jīng Jìn Pú Sà

NaMo Constant Diligence Bodhisattva

南 無 不 休 息 菩 薩
Ná Mō Bú Xiū Xī Pú Sà

NaMo Neve-rest Bodhisattva

南 無 虛 空 藏 菩 薩
Ná Mō Xū Kōng Zàng Pú Sà

NaMo Emptiness Treasures Bodhisattva

南 無 無 邊 身 菩 薩
Ná Mō Wú Biān Shēn Pú Sà

NaMo Boundless Body Bodhisattva

南 無 觀 世 音 菩 薩
Ná Mō Guān Shì Yīn Pú Sà

NaMo Avalokiteshvara Bodhisattva

又 復 歸 依 ， 如 是 十 方 ， 盡 虛 空 界 ， 一
Yòu Fù Guī Yī , Rú Shì Shí Fāng , Jìn Xū Kōng Jiè , Yī

切 三 寶 。 願 以 大 慈 大 悲 ， 救 護 六 道 ，
Qiè Sān Bǎo 。 Yuàn Yǐ Dà Cí Dà Bēi , Jiù Hù Liù Dào ,

現 受 苦 ， 當 受 苦 ， 一 切 眾 生 。 令 此 眾
Xiàn Shòu Kǔ , Dāng Shòu Kǔ , Yī Qiè Zhòng Shēng 。 Lìng Cǐ Zhòng

生 ， 即 得 解 脫 。 以 神 通 力 斷 除 惡 道
Shēng , Jí Dé Jiě Tuō 。 Yǐ Shén Tōng Lì Duàn Chū È Dào

及 地 獄 業 。 令 諸 眾 生 ， 從 今 日 去 ， 至
Jí Dì Yù Yè 。 Lìng Zhū Zhòng Shēng , Cóng Jīn Rì Qù Zhì

于 道 場 ， 畢 竟 不 復 墮 於 惡 趣 。
Yú Dào Chǎng , Bì Jìng Bú Fù Duò Yú È Qū

Again, we take refuge in the Three Jewels in the ten directions and the vast space. 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 so that they may all be liberated. May their supernatural powers help eradicate the karmas from the evil realms and the hells. May all sentient beings attain enlightenment and never return to the evil realms.

捨 苦 報 身，得 金 剛 身。四 等 六 度，常 得

Shě Kǔ Bào Shēn Dé Jīn Gāng Shēn Sì Dèng Liù Dù Cháng Dé

現 前。四 辯 六 通，如 意 自 在。勇 猛 精 進，

Xiàn Qián Sì Biàn Liù Tōng Rú Yì Zì Zài Yǒng Měng Jīng Jìn

不 休 不 息。乃 至 進 脩 滿 十 地 行，還 復

Bú Xiū Bú Xī Nǎi Zhì Jìn Xiū Mǎn Shí Dì Xíng Huán Fù

度 脫，一 切 眾 生。

Dù Tuō Yí Qiè Zhòng Shēng

After we no longer have the retribution of suffering, we will obtain the vajra body, always practice the four equalities (four infinite Buddha states of mind that manifest equally to all) and the six perfections, and will achieve the four eloquences and six supernatural powers. May all our wishes be granted, and may we obtain mastery of mind. We pray that we will always be valiant and diligent until we have perfected the practice of the ten grounds (ten stages of the bodhisattva), and return to relieve and liberate all sentient beings.

慈 悲 道 場 懺 法 卷 第 三

Cí Bēi Dào Chǎng Chàn Fǎ Juàn Dì Sān

Compassionate Repentance Liturgy at the Place of Cultivation Scroll 3

讚 Praise
Zàn

聞 熏 過 咎。果 報 隨 形。捨 身 應 受 暫 無

Wén Xūn Guō Jiū Guǒ Bào Suí Xíng Shě Shēn Yīng Shòu Zhàn Wú

停。善 惡 自 甘 呈。杳 杳 冥 冥。願 佛 放

Tíng Shàn È Zì Gān Chéng Miǎo Miǎo Míng Míng Yuàn Fó Fàng

光 明。

Guāng Míng

The cycle of birth and death never ceases. Retributive sufferings are due to our offences. Accepting adversity without resentment. Adapting to conditions with stillness and clarity.

南 無 發 光 地 菩 薩 摩 訶 薩 (三 稱)

Ná Mó Fā Guāng Dì Pú Sà Mó Hē Sà Sān Chēng

NaMo Prabhakari (Stage of Further Enlightenment) Bodhisattva Mahasattva (3 times)

出 懺
Chū Chàn

Concluding Praises

佛 身 相 好 ， 巍 巍 晃 若 紫 金 山 。 法 海 澄
Fó Shēn Xiāng Hǎo Wēi Wēi Huǎng Ruò Zǐ Jīn Shān Fǎ Hǎi Chéng
清 ， 皎 皎 猶 如 銀 漢 月 。 菩 薩 聖 賢 ， 應 供
Qīng Jiǎo Jiǎo Yóu Rú Yīn Hàn Yuè Pú Sà Shèng Xián Yīng Gōng
於 人 間 天 上 。 辟 支 羅 漢 ， 說 法 向 此 界
Yú Rén Jiān Tiān Shàng Pì Zhī Luó Hàn Shuō Fǎ Xiàng Cǐ Jiè
他 方 。 三 千 剎 海 之 明 燈 ， 百 億 昏 衢 之
Tā Fāng Sān Qiān Chà Hǎi Zhī Míng Dēng Bǎi Yì Hūn Qú Zhī
皓 月 。 功 深 莫 測 ， 德 厚 難 量 。 作 三 界 之
Hào Yuè Gōng Shēn Mò Cè Dé Hòu Nán Liàng Zuò Sān Jiè Zhī
權 衡 ， 建 三 時 之 佛 事 。 上 來 奉 為 求 懺
Quán Héng Jiàn Sān Shí Zhī Fó Shì Shàng Lái Fèng Wéi Qiú Chàn
(弟 子 眾 等) ， 脩 崇 慈 悲 道 場 懺 法 。 茲
Dì Zǐ Zhòng Děng Xiū Chóng Cí Bēi Dào Chǎng Chàn Fǎ Zī
當 第 三 卷 ， 功 課 圓 滿 。 三 昧 行 人 ， 出 入
Dāng Dì Sān Juàn Gōng Kè Yuán Mǎn Sān Mèi Xíng Rén Chū Rù
三 時 。 皈 命 三 寶 ， 端 秉 一 心 。

The fine physical marks(thirty two marks and eighty fine characteristics) of the Buddha's body majestically radiate like the purple golden mountain. The Dharma sea is clear and radiant like the silver moon. The bodhisattvas, saints, and sages receive offerings from those in heaven and on earth. The pratyekabuddhas and arhats preach the Dharma in all the worlds. The Buddha is the bright light of the tri-chiliocosms, and the luminous moon of the myriad dark realms. His merits are inestimable and his virtues measureless. He is the surveyor of the three realms and establishes the Buddha's work at all hours(morning, noon, and night). We now make repentance at this compassionate place of cultivation and have completed Scroll three. The cultivators of samadhi practice day and night, taking refuge in the Three Jewels with one mind.

熱 五 分 之 真 香，散 三 春 之 花 蕊。盤 呈
Rè Wǔ Fēn Zhī Zhēn Xiāng Sǎn Sān Chūn Zhī Huā Ruǐ Pán Chéng

妙 供，甌 泛 香 茶。鐘 磬 和 鳴，而 梵 音 深
Miào Gòng Ōu Fàn Xiāng Chá Zhōng Qìng Hé Míng Ér Fàn Yīn Shēn

妙。諷 經 行 道，而 宴 默 禪 思。所 作 從 心，
Miào Fēng Jīng Xíng Dào Ér Yàn Mò Chán Sī Suǒ Zuò Cóng Xīn

總 伸 回 向。樂 邦 無 量 壽，教 主 釋 迦 文，
Zǒng Shēn Huí Xiàng Lè Bāng Wú Liàng Shòu Jiào Zhǔ Shì Jiā Wén

觀 音 并 地 藏，羅 漢 與 聲 聞；天 曹 及 地
Guān Yīn Bìng Dì Zàng Luó Hàn Yǔ Shēng Wén Tiān Cáo Jí Dì

府，三 界 眾 高 真；咸 生 歡 喜 念，鑒 此 勝
Fǔ Sān Jiè Zhòng Gāo Zhēn Xián Shēng Huān Xǐ Niàn Jiàn Cǐ Shèng

功 熏，悲 心 無 懈 倦，覆 護 於 群 生。以 茲
Gōng Xūn Bēi Xīn Wú Xiè Juǎn Fù Hù Yú Qún Shēng Yǐ Zī

不 盡 功 因，奉 為 求 懺（弟 子 眾 等），裂
Bú Jìn Gōng Yīn Fèng Wéi Qiú Chǎn Dì Zǐ Zhòng Dèng Liè

三 毒 根，越 三 界 網。
Sān Dú Gēn Yuè Sān Jiè Wǎng

We burn five kinds of incense and scatter spring flowers. We offer exquisite food and fragrant tea. The bell is struck and the Dharma instruments produce wonderful sound. We chant the sutras, practice walking meditation, and cultivate Chan meditation in stillness.

We perform these wholeheartedly and dedicate the merits to the Buddha of Infinite Life in the Western Paradise, Supreme Teacher Shakyamuni, Bodhisattvas Avalokitesvara and Ksitigarbha, arhats and sravakas, heavenly kings and earth gods, and all exalted/noble beings in the three realms. May they give rise to minds of joy in cultivating these wonderful merits, and tirelessly and compassionately protect all sentient beings. Through this repentance, we hope to extirpate the roots of the three poisons (greed, hatred, and ignorance) and transcend the three realms. May our three karmas (of body, speech, and mind) be purified and may we attain the three liberations.

伏願：三業清淨，三解脫門而成就；三
Fú Yuàn Sān Yè Qīng Jìng Sān Jiě Tuō Mén Ér Chéng Jiù Sān

空頓悟，三無漏學以宣明；永脫三途
Kōng Dùn Wù Sān Wú Lòu Xué Yì Xuān Míng Yǒng Tuō Sān Tú

之報，常生三寶之家。三空頓悟於色
Zhī Bào Cháng Shēng Sān Bǎo Zhī Jiā Sān Kōng Dùn Wù Yú Sè

心，三障全該於解脫；三祇果滿，三覺
Xīn Sān Zhàng Quán Gāi Yú Jiě Tuō Sān Qī Guǒ Mǎn Sān Jué

功圓；三乘得道之聖賢，三有同沾於
Gōng Yuán Sān Shèng Dé Dào Zhī Shèng Xián Sān Yǒu Tóng Zhān Yú

利樂，懺文雖演，懇切未誠；請眾虔恭，
Lì Lè Chàn Wén Suī Yǎn Kěn Qiè Wèi Chéng Qǐng Zhòng Qián Gōng

再求懺悔。
Zài Qiú Chàn Huǐ

May we be suddenly awakened to the meaning of triple- emptiness, and understand the three doctrines of non-outflows(precepts, samadhi, and prajna wisdom). May we be forever freed from the retributions of the three evil realms, and always be reborn in the place of the Three Jewels. May we be suddenly enlightened to triple emptiness; may we be liberated from the three obstructions. May we complete the bodhisattva's three asamkheya kalpas(eons) of practice and attain the fruit of enlightenment. May we achieve sainthood through the Three Vehicles, and may all those in the three existences share in our benefits and joy. Although we have recited this repentance, we feel that our sincerity is not sufficient and ask the assembly to ask for repentance again.

讚 Praise:
Zàn

梁 皇 懺 . 三 卷 功 德 力 . 願 滅 (信 人) / (亡
Liáng Huáng Chàn Sān Juǎn Gōng Dé Lì Yuàn Miè Xìn Rén Wáng
者) 三 毒 罪 . 親 証 菩 薩 發 光 地 . 懺 文 舉
Zhě Sān Dú Zuì Qīn Zhèng Pú Sà Fā Guāng Dì Chàn Wén Jǔ
處 罪 花 飛 . 解 了 冤 . 滅 了 罪 . (消 災 增
Chū Zuì Huā Fēi Jiě Liǎo Yuān Miè Liǎo Zuì Xiāo Zāi Zēng
福 慧) / (脫 苦 生 忉 利) . 龍 華 三 會 願 相
Fú Huì Tuō Kǔ Shēng Dāo Lì Lóng Huá Sān Huì Yuàn Xiāng
逢 . 彌 勒 佛 前 親 受 記 .
Féng Mí Lè Fó Qián Qīn Shòu Jì

Relying on the meritorious power of Scroll three of the Liang Huang Repentance, may the sins of the cultivators and deceased due to the three poisons be eradicated. May they reach the third stage of (stage of further enlightenment) the bodhisattvas. Wherever this repentance is recited, may all sins be washed away. May all enmities be resolved and all sins be eradicated. Calamities will be extinguished; blessings and wisdom will increase. We will be free from suffering and be reborn in the Trayastrimsas Heaven. May we meet at Maitreya's three Dharma assemblies and personally obtain Maitreya Buddha's prediction (for us to attain buddhahood).

南 無 龍 華 會 菩 薩 摩 訶 薩 (三 稱)
Ná Mó Lóng Huá Huì Pú Sà Mó Hē Sà Sān Chēng

NaMo Dragon-flower Assembly Bodhisattva Mahasattva (3 times)

舉讚 Praise
Jǔ Zàn

梁皇懺。三卷已全周。回向四恩并三
Liáng Huáng Chàn Sān Juàn Yì Quán Zhōu Huí Xiàng Sì Ēn Bīng Sān

有。拜懺(弟子眾等)增福壽。(願將法
Yǒu Bài Chàn Dì Zǐ Zhòng Děng Zēng Fú Shòu Yuàn Jiāng Fǎ

水洗愆尤)(惟願亡靈往西遊)。發光
Shuǐ Xǐ Qiān Yóu Wéi Yuàn Wáng Líng Wǎng Xī Yóu Fā Guāng

地菩薩。惟願哀納受。
Dì Pú Sà Wéi Yuàn Āi Nà Shòu

We have now finished reciting Scroll three of the Liang Huang Repentance Liturgy. We dedicate the merits to our four benefactors and all those in the three existences may obtain longevity and blessings. May the Dharma waters cleanse our offences. May all the deceased enter the Western Pure Land. May the Bodhisattva of the third stage (stage of further enlightenment) mercifully receive us.

南無登雲路菩薩摩訶薩 (三稱)
Ná Mó Dēng Yún Lù Pú Sà Mō Hē Sà Sān Chēng

NaMo Ascending the Path of Clouds Bodhisattva Mahasattva (3 times)