Original Vows of Ksitigarbha Bodhisattva Sutra

地藏菩薩本願經

Fo Guang Shan International Translation Center

（中英對照）

Fo Guang Shan
International Translation Center

Original Vows of Ksitigarbha Bodhisattva Sutra

Fo Guang Shan International Translation Center

Translated in English by Jeanne Tsai

Fo Guang Shan International Translation Center

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Jeanne Tsai
July 2014

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Introduction

By Venerable Master Hsing Yun

The Original Vows of Ksitigarbha Bodhisattva Sutra (地藏菩薩本願經) is variously known as *The Original Vows of Ksitigarbha Sutra* (地藏本願經), *The Original Practices of Ksitigarbha Sutra* (地藏本行經), *The Power of the Original Vows of Ksitigarbha Sutra* (地藏本誓力經), or simply *The Ksitigarbha Sutra* (地藏經). During the Tang dynasty, the Chinese translation of the sutra was completed in two fascicles by Master Siksananda (652–710) of Khotan, a kingdom located today in Hetian, Xinjiang, China. Master Siksananda was adept in both the Mahayana and the Theravada traditions of Buddhism and an expert in many other fields of study. He passed away in the tenth month of the first year of the Jingyun era. Other well-known sutras he translated include the eighty-fascicle version of *The Flower Adornment Sutra*, the seven-fascicle version of *The Lankavatara Sutra*, and *The Prediction of Manjusri Attaining Buddhahood Sutra*.

Among the Buddhist community, *The Ksitigarbha Sutra* is lauded as the Buddhist sutra of filial piety. This sutra consists of the discourses delivered by the Buddha to his mother in the Trayastrimsa Heaven. The sutra discusses the filial practices of Ksitigarbha Bodhisattva during his "causal practice," the time when he was planting the causes for liberating sentient beings in the future, as well as the profound vows he made during previous lives: "Only after all beings have been guided to awakening will I

myself attain bodhi; as long as the hells are not empty, I shall not become a Buddha," and "If I don't enter the hells, who will?"

The sutra also discusses cause and effect, the consequences of our actions, as well as the reality of suffering in the hells. In addition, it emphasizes that those who listen to, read, recite, and practice according to the sutra will attain inconceivable merits and benefits and dissolve measureless negative karma.

This sutra consists of thirteen chapters. Below is a brief summary of each chapter.

I. Spiritual Penetration in Trayastrimsa Heaven

Sakyamuni Buddha travels to Trayastrimsa Heaven to expound the Dharma for his mother. He discusses the two extraordinary vows Ksitigarbha Bodhisattva made during his causal practice, swearing to bring measureless living beings to attain Buddhahood and guide them toward liberation.

In one such previous life, Ksitigarbha was the son of a great elder. At that time he encountered a Buddha named Lion's Swift Rousing Perfect in Ten Thousand Practices Tathagata. The Buddha's body was adorned with many majestic signs of excellence, and Ksitigarbha felt profound reverence for him. Wishing to attain the same remarkable features as the Buddha, Ksitigarbha vowed that, throughout incalculable future kalpas, he would guide all wrongdoing suffering beings who reside in the six realms of existence to liberation.

In another previous life, Ksitigarbha was born as a Brahman woman who sought to relieve and rescue her mother from

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suffering in hell. Through making offerings and cultivating merit, Ksitigarbha was able to free her from hell. Ksitigarbha further vowed that, throughout the future kalpas, she would guide all wrongdoing suffering beings to liberation.

II. The Assembly of the Emanations

The innumerable emanations of Ksitigarbha Bodhisattva who reside in the incalculably many hells all assemble in the palace of the Trayastrimsa Heaven. Sakyamuni Buddha then earnestly entrusts all these emanations with a task: until the arrival of Maitreya Buddha, Ksitigarbha is to guide all beings who suffer due to their wrongdoing to liberation. The many emanations of Ksitigarbha Bodhisattva come together, forming one being, and vow:

> ...My emanations fill worlds as numerous as the sand grains in hundreds of thousands of myriads of millions of Ganges Rivers. In each of these worlds, I transform into hundreds of thousands of myriads of millions of emanations. Each emanation guides hundreds of thousands of myriads of millions of people across, causing them to revere and take refuge in the Triple Gem, leave samsara forever, and reach the bliss of nirvana. As long as they do good deeds in Buddhadharma, even if such deeds are as little as a strand of hair, a drop of water, a grain of sand, a speck of dust, or a bit of a minute down hair, I will gradually guide them across to liberation, causing them to gain great benefits.

III. Observing the Karmic Conditions of Living Beings

Ksitigarbha answers questions from Queen Maya, the Buddha's mother, explaining the law of cause and effect. He describes how living beings of Jambudvipa are subject to the results of their karma, and the conditions of the Incessant Hell

IV. The Karmic Consequences of Living Beings of Jambudvipa

The Buddha describes the vows Ksitigarbha Bodhisattva made during his causal practice. During the life of the Buddha named All Wisdom Accomplished Tathagata, when Ksitigarbha was the king of a small country, he vowed:

> If I do not first guide all wrongdoing suffering beings across, causing them to attain peace and happiness and enabling them to achieve bodhi, I shall not become a Buddha.

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During the Age of Semblance Dharma of Pure Lotus Eyes Tathagata, Ksitigarbha was a woman named Bright Eyes. Bright Eyes wished she could free her mother from the lower realms forever, and that she be free from the difficulty of being reborn lowly or as a woman. Bright Eyes made offerings to an arhat, who taught her how to recollect Pure Lotus Eyes Tathagata and sculpt and paint images of this Buddha. By cultivating merit in this way, Bright Eyes was able to free her mother from the lower realms. Bright Eyes then made the following vow:

> …in front of the image of Pure Lotus Eyes Tathagata, I vow that from this day forth, throughout hundreds of thousands of myriads of millions of future kalpas in all worlds where there are hells, where there are the three lower realms, I will rescue all wrongdoing suffering beings, causing them to leave the lower realms of hells, animals, and hungry ghosts. Only when the beings who undergo the ripened effects of wrongdoing have all become Buddhas will I myself attain perfect awakening.

For the benefit of living beings, Sakyamuni Buddha encourages all beings to revere and take refuge in Ksitigarbha Bodhisattva, and to reverently gaze and pay obeisance to his image. The Buddha then entrusts the bodhisattvas to expound and propagate this sutra far and wide.

Finally, the Buddha speaks in general terms about the various effects brought about by karma maturing.

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V. The Names of the Hells

Ksitigarbha Bodhisattva answers the questions of Samantabhadra Bodhisattva, enumerating and naming the various hells where wrongdoing suffering beings in the Saha world undergo the ripened effects of their negative karma. The chapter depicts all living beings as subject to the law of cause and effect: that one reaps what one sows. Even our closest relatives cannot take our place. Thus living beings should be weary of wrongdoing, give up what is unwholesome, and be virtuous and good.

VI. The Praise of the Tathagata

The Buddha explains that offerings to Ksitigarbha Bodhisattva can lead to various virtues for both human and heavenly beings, listing the causes and conditions of these actions and the resulting benefits they produce. The Buddha also explains the names of the sutra.

VII. Benefiting the Living and the Deceased

Ksitigarbha Bodhisattva describes how the mental stirrings and thoughts of living beings of Jambudvipa invariably generate karma. Therefore, when beings depart this life, their parents and relatives should make merit on their behalf by making offerings in veneration to Buddha images, reciting the Buddhas' names, and paying obeisance to the Buddhas. They should also avoid killing other living beings so as to not generate additional negative karma. During the forty-nine day period after death, relatives should perform many good deeds and make offerings to the Buddha and sangha on behalf of the departed. The deceased will then receive one-seventh of the resulting merit and the living relatives will receive the other six-sevenths. In this way such acts benefit both the living and the deceased.

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VIII. The Praise of King Yama and His Retinue

The Buddha explains to King Yama and measureless other ghost kings how living beings of Jambudvipa are obstinate and difficult to control. That is why, though Ksitigarbha Bodhisattva works tirelessly to guide such beings to liberation, he has yet to lead them all to attain Buddhahood and fulfill his vows.

Afterwards, both Ghost King Evil Poison and Ghost King Presiding Over Life vow to support and protect people who read and recite the sutras and recite the names of Buddhas and bodhisattvas.

IX. Reciting the Names of Buddhas

For the benefit of living beings in the future, Ksitigarbha Bodhisattva explains how living beings who recite and meditate on the names of Buddhas can gain inconceivable merits and benefits.

X. Comparing the Conditions and Virtues of Giving

The Buddha explains the effects of giving for Ksitigarbha Bodhisattva: how differences in the giver, the recipient, and the gift result in different merits and benefits.

XI. The Dharma Protection of the Earth Spirit

An Earth Spirit named Firm and Solid states that, among the many bodhisattvas that have affinities with living beings living in Jambudvipa, only Ksitigarbha Bodhisattva has made deeply profound vows. The spirit describes how those who sing praises, make offerings, reverently gaze upon, and pay obeisance to Ksitigarbha Bodhisattva can gain the following benefits:

First, their lands will be fertile.
Second, their families and homes will ever be in peace.
Third, their deceased relatives will be reborn in the heavens.

Fourth, the living will enjoy ever greater longevity.
Fifth, they will obtain what they seek with ease.
Sixth, they will not suffer disasters of flood or fire.
Seventh, events that cause depletion will be eliminated.
Eighth, they will not have nightmares.
Ninth, they will be protected by spirits in their daily comings and goings.
Tenth, they will come across many causes of holiness.

In addition, the Earth Spirit, along with devas from different heavens and their retinues vow to support and protect those who venerate Ksitigarbha Bodhisattva.

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XII. The Benefits from Seeing and Hearing

Sakyamuni Buddha describes to Avalokitesvara Bodhisattva the power of Ksitigarbha Bodhisattva's awesome spiritual penetration and the various virtues gained by living beings who see his image and hear his name. The Buddha also entrusts Avalokitesvara Bodhisattva to expound and propagate this sutra far and wide.

XIII. Entrusting Humans and Devas

Sakyamuni Buddha once again entrusts Ksitigarbha Bodhisattva to rescue and guide Jambudvipa's living beings who have not yet left the threefold world, who are obstinate and difficult-to-teach, to liberation. At the request of Akasagarbha Bodhisattva, Sakyamuni Buddha describes the twenty-eight kinds of benefits that can be received by good men and women who give gifts, make

offerings, gaze reverently at, and make obeisance to Ksitigarbha Bodhisattva:

First, devas and nagas will protect them.
Second, their wholesome results will increase daily.
Third, they will accumulate superior causes for holiness.
Fourth, they will not retreat from bodhi.
Fifth, their food and clothing will be abundant.
Sixth, they will not be infected by diseases or pestilence.
Seventh, they will not be in disasters of flood or fire.
Eighth, they will not fall victim to robbery or theft.
Ninth, people who see them will admire and respect them.
Tenth, spirits and ghosts will aid and support them.
Eleventh, women [who wish to] will be reborn as men.
Twelfth, [if reborn as women] they will be daughters of kings and ministers.
Thirteenth, they will be good looking and with perfect features.
Fourteenth, they will frequently be reborn in the heavens.
Fifteenth, they may be emperors or kings.
Sixteenth, they will have the wisdom to know past lives.
Seventeenth, they will fulfill their wishes.
Eighteenth, their family members will be happy.
Nineteenth, untoward dire occurrences will be eliminated.

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Twentieth, they will forever leave the karmic paths.
Twenty-first, they will pass through safely wherever they go.
Twenty-second, their dreams at night will be peaceful and happy.
Twenty-third, their deceased relatives will leave suffering behind.
Twenty-fourth, they will be reborn on the strength of their past merit.
Twenty-fifth, holy ones will praise them.
Twenty-sixth, they will be intelligent and have keen faculties.
Twenty-seventh, their hearts will be replete with kindness and compassion.
Twenty-eighth, they will ultimately become Buddhas.

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Sakyamuni Buddha then describes the seven kinds of benefits received by devas, nagas, ghosts, and spirits who see Ksitigarbha Bodhisattva's image, hear his name, gaze reverently at, or make obeisance to him:

First, they will quickly ascend the stages of holiness.
Second, their unwholesome karma will dissolve.
Third, Buddhas will protect and be near them.
Fourth, they will not retreat from bodhi.
Fifth, their inherent powers will increase.

Sixth, they will know past lives.

Seventh, they will ultimately become Buddhas.

The sutra is easy to read and is frequently recited for the benefit of the deceased. The description of hells and the character of Ksitigarbha Bodhisattva easily integrate with Chinese folk beliefs. This sutra has been broadly circulated among the people, especially during the Ming and Qing dynasties, and Ksitigarbha Bodhisattva himself is widely honored by the Chinese.

According to *The Biographies of Mystical Monastics* (神僧傳) and *The Song Dynasty Compiled Biographies of Eminent Monastics* (宋高僧傳), during the Tang dynasty Ksitigarbha Bodhisattva manifested as a Silla Korean prince named Jin Qiaojue (Kr. *kim kyogak*). At age twenty-four Jin Qiaojue renounced the household life and traveled to China by sea with his white canine companion Shanting ("Listen Well"). Once in China he cultivated at Mount Jiuhua, passing away at the age of ninety-nine. During his seventy-five years living and meditating on Mount Jiuhua, he once entered uninterrupted meditative concentration for twenty years.

Several miracles are attributed to Jin Qiaojue during his time living on Mount Jiuhua. Once a rich village elder named Min offered to donate some of his property on Mount Jinhua to the monastic. Elder Min asked Jin Qiaojue how much would be necessary, to which he replied he would only need as much land as his robe could cover. After agreeing to such a modest donation, Jin Qiaojue miraculously unfurled his robe to such a size that it was able to cover all nine peaks of Mount Jiuhua. Impressed by the monastic's

display of supernatural power, Elder Min agreed to donate all of his land. Jin Qiaojue lived on Mount Jiuhua thereafter.

As time went on, Jin Qiaojue garnered a following of many disciples, such that food and resources became scarce. Jin Qiaojue instructed his disciples to add some of the fine, white soil from the mountains to their rice as it cooked. Miraculously, the food was able to support the entire monastic community. On another occasion, the mountain spirit's son took the form of a scorpion and stung Jin Qiaojue. Afterwards, the mountain spirit herself sent forth a flowing spring to apologize for her son's offense. Because of Jin Qiaojue's presence on the mountain and his association with Ksitigarbha Bodhisattva, Mount Jiuhua has become known as the teaching place of Ksitigarbha Bodhisattva and is regarded as one of the four great sacred mountains of Chinese Buddhism.

Devotion to Ksitigarbha has not only become a major part of lay Buddhist practice, but many great patriarchs and eminent monastics throughout the ages have dedicated their lives to practices associated with this bodhisattva. For example, during the Sui dynasty, Venerable Xinxing founded the Three Phases School (三階教), which made devotion to Ksitigarbha its core practice. During the Song dynasty, Venerable Changjin compiled thirty-two miracles associated with Ksitigarbha Bodhisattava into *The Record of Ksitigarbha Bodhisattva's Responses* (地藏菩薩靈驗記), which made Ksitigarbha Bodhisattva devotional practices even more widespread.

During the Ming dynasty, Venerable Master Ouyi spent his whole life practicing devotion to Ksitigarbha Bodhsiattva. More

recently Venerable Master Hongyi copied one fascicle of *The Ksitigarbha Bodhisattva Repentance Liturgy* (讚禮地藏菩薩懺願儀) by hand and dedicated the merit to his late mother. He himself also vowed to practice according to Ksitigarbha's repentance.

This sutra is listed in volume one of the Jiaxing Buddhist Canon, volume sixty of the Qianlong Buddhist Canon, volume twenty-nine of the Manji edition of the Buddhist Canon, and volume thirteen of the Taisho Buddhist Canon.

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lu xiang zan
爐 香 讚

lu xiang zha ruo
爐 香 乍 爇

fa jie meng xun
法 界 蒙 熏

zhu fo hai hui xi yao wen
諸 佛 海 會 悉 遙 聞

sui chu jie xiang yun
隨 處 結 祥 雲

cheng yi fang yin
誠 意 方 殷

zhu fo xian quan shen
諸 佛 現 全 身

nan mo xiang yun gai pu sa
南 無 香 雲 蓋 菩 薩

mo he sa
摩 訶 薩 （三稱三拜）

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Praise of Incense Offering

Incense burning in the censer,
All space permeated with fragrance.
The Buddhas perceive it from every direction,
Auspicious clouds gather everywhere.
With our sincerity,
The Buddhas manifest themselves in their entirety.
We take refuge in the bodhisattvas, mahasattvas.

(Repeat three times and prostrations)

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nan mo ben shi shi jia mou ni fo
南 無 本 師 釋 迦 牟 尼 佛
(三稱)

kai jing ji
開 經 偈

wu shang shen shen wei miao fa
無 上 甚 深 微 妙 法

bai qian wan jie nan zao yu
百 千 萬 劫 難 遭 遇

wo jin jian wen de shou chi
我 今 見 聞 得 受 持

yuan jie ru lai zhen shi yi
願 解 如 來 真 實 義

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Homage to Our Teacher Sakyamuni Buddha

(repeat three times)

Sutra Opening Verse

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The unexcelled, most profound, and exquisitely wondrous Dharma,

Is difficult to encounter throughout hundreds of thousands of millions of kalpas.

Since we are now able to see, hear, receive and retain it,

May we comprehend the true meaning of the Tathagata.

dao li tian gong shen tong pin di yi
忉 利 天 宮 神 通 品 第 一

ru shi wo wen yi shi fo zai dao
如 是 我 聞： 一 時， 佛 在 忉

li tian wei mu shuo fa er shi shi
利 天 為 母 說 法。 爾 時， 十

fang wu liang shi jie bu ke shuo bu
方 無 量 世 界 不 可 說 不

ke shuo yi qie zhu fo ji da pu
可 說 一 切 諸 佛 及 大 菩

sa mo he sa jie lai ji hui zan
薩 摩 訶 薩 皆 來 集 會。 讚

tan shi jia mou ni fo neng yu wu
歎 釋 迦 牟 尼 佛 能 於 五

zhuo e shi xian bu ke si yi da
濁 惡 世， 現 不 可 思 議 大

zhi hui shen tong zhi li tiao fu gang
智 慧 神 通 之 力， 調 伏 剛

qiang zhong sheng zhi ku le fa ge qian
強 眾 生， 知 苦 樂 法， 各 遣

shi zhe wen xun shi zun
侍 者 問 訊 世 尊。

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Chapter One

Spiritual Penetration in the Trayastrimsa Heaven

Thus have I heard. At one time, the Buddha was in the Trayastrimsa Heaven expounding Dharma for his mother.[1] At that time, from measureless worlds of the ten directions, all Buddhas and great bodhisattvas, mahasattvas, inexpressibly-inexpressibly [many], all came and assembled there. They praised how Sakyamuni Buddha was able to manifest inconceivable, great wisdom and supernatural powers to regulate and train obstinate living beings in the evil age of the five degenerations, so that beings would come to understand suffering and happiness. Each of them sent his attendant to inquire after the World-Honored One.

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shi shi ru lai han xiao fang bai
是 時， 如 來 含 笑 放 百

qian wan yi da guang ming yun suo
千 萬 億 大 光 明 雲 一 所

wei da yuan man guang ming yun da ci
謂 大 圓 滿 光 明 雲、 大 慈

bei guang ming yun da zhi hui guang ming
悲 光 明 雲、 大 智 慧 光 明

yun da bo re guang ming yun da san
雲、 大 般 若 光 明 雲、 大 三

mei guang ming yun da ji xiang guang ming
昧 光 明 雲、 大 吉 祥 光 明

yun da fu de guang ming yun da gong
雲、 大 福 德 光 明 雲、 大 功

de guang ming yun da gui yi guang ming
德 光 明 雲、 大 歸 依 光 明

yun da zan tan guang ming yun
雲、 大 讚 歎 光 明 雲。

fang ru shi deng bu ke shuo guang
放 如 是 等 不 可 說 光

ming yun yi you chu zhong zhong wei miao
明 雲 已， 又 出 種 種 微 妙

zhi yin suo wei tan bo luo mi
之 音 一 所 謂 檀 波 羅 蜜

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At that time, the Tathagata smiled and emitted hundreds of thousands of myriads of millions of clouds of great light. There were clouds of light of great perfect completeness, clouds of light of great kindness and compassion, clouds of light of great wisdom, clouds of light of great prajna, clouds of light of great samadhi, clouds of light of great auspiciousness, clouds of light of great merit, clouds of light of great virtue, clouds of light of great refuge, and clouds of light of great praise.

After emitting an inexpressible [number of] clouds of light such as these, he furthermore gave forth various sublime, wonderful sounds. There was the sound of the perfection of giving, […]

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yin shi bo luo mi yin chan ti bo
音、尸 波 羅 蜜 音、羼 提 波

luo mi yin pi li ye bo luo mi
羅 蜜 音、毘 離 耶 波 羅 蜜

yin chan bo luo mi yin bo re bo
音、禪 波 羅 蜜 音、般 若 波

luo mi yin ci bei yin xi she yin
羅 蜜 音、慈 悲 音、喜 捨 音、

jie tuo yin wu lou yin zhi hui yin
解 脫 音、無 漏 音、智 慧 音、

da zhi hui yin shi zi hou yin da
大 智 慧 音、師 子 吼 音、大

shi zi hou yin yun lei yin da yun
師 子 吼 音、雲 雷 音、大 雲

lei yin
雷 音。

chu ru shi deng bu ke shuo bu
出 如 是 等 不 可 說 不

ke shuo yin yi suo po shi jie ji
可 說 音 已，娑 婆 世 界 及

ta fang guo tu you wu liang yi tian
他 方 國 土，有 無 量 億 天

long gui shen yi ji dao dao li tian
龍 鬼 神，亦 集 到 忉 利 天

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[…] the sound of the perfection of morality, the sound of the perfection of patience, the sound of the perfection of diligence, the sound of the perfection of meditation, the sound of the perfection of prajna, the sound of kindness and compassion, the sound of joy and equanimity, the sound of liberation, the sound of no-outflows, the sound of wisdom, the sound of great wisdom, the sound of the lion's roar, the sound of the great lion's roar, the sound of cloud thunder, and the sound of great cloud thunder.

After he had given forth an inexpressibly-inexpressible [number of] sounds such as these, from the Saha world and other lands, measureless millions of devas, nagas, ghosts, and spirits also assembled in the palace of the Trayastrimsa Heaven. […]

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gong suo wei si tian wang tian dao li
宮。所謂四天王天、忉利

tian xu yan mo tian dou shuai tuo tian
天、須焰摩天、兜率陀天、

hua le tian ta hua zi zai tian fan
化樂天、他化自在天、梵

zhong tian fan fu tian da fan tian shao
眾天、梵輔天、大梵天、少

guang tian wu liang guang tian guang yin tian
光天、無量光天、光音天、

shao jing tian wu liang jing tian bian jing
少淨天、無量淨天、遍淨

tian fu sheng tian fu ai tian guang guo
天、福生天、福愛天、廣果

tian wu xiang tian wu fan tian wu re
天、無想天、無煩天、無熱

tian shan jian tian shan xian tian se jiu
天、善見天、善現天、色究

jing tian mo xi shou luo tian nai zhi
竟天、摩醯首羅天，乃至

fei xiang fei fei xiang chu tian yi qie
非想非非想處天，一切

tian zhong long zhong gui shen deng zhong xi
天眾、龍眾、鬼神等眾悉

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[…] They were from the Heaven of the Four Deva Kings, the Trayastrimsa Heaven, the Suyama Heaven, the Tusita Heaven, the Heaven of Delight in Transformations, the Heaven of Mastery over Others' Transformations, the Heaven of Brahma's Assembly, the Heaven of Brahma's Ministers, the Great Brahma Heaven, the Heaven of Limited Light, the Heaven of Measureless Light, the Light-Sound Heaven, the Heaven of Limited Purity, the Heaven of Measureless Purity, the Heaven of Universal Purity, the Heaven of Birth of Merit, the Heaven of Love of Merit, the Heaven of Abundant Results, the Heaven of No Perception, the Heaven of No Affliction, the Heaven of No Heat [from affliction], the Heaven of Good Sight, the Heaven of Good Manifestation, the Ultimate Form Heaven, the Mahesvara Heaven, and so forth, up to the Heaven of the State of Neither-Perception-nor-Non-Perception. All the multitudes of devas, nagas, ghosts, and spirits came and assembled there.

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lai ji hui
來 集 會。

fu you ta fang guo tu ji suo
復 有 他 方 國 土 及 娑

po shi jie hai shen jiang shen he shen
婆 世 界 海 神、 江 神、 河 神、

shu shen shan shen di shen chuan ze shen
樹 神、 山 神、 地 神、 川 澤 神、

miao jia shen zhou shen ye shen kong shen
苗 稼 神、 晝 神、 夜 神、 空 神、

tian shen yin shi shen cao mu shen ru
天 神、 飲 食 神、 草 木 神， 如

shi deng shen jie lai ji hui
是 等 神 皆 來 集 會。

fu you ta fang guo tu ji suo
復 有 他 方 國 土 及 娑

po shi jie zhu da gui wang suo
婆 世 界 諸 大 鬼 王 一 所

wei e mu gui wang dan xie gui wang
謂 惡 目 鬼 王、 噉 血 鬼 王、

dan jing qi gui wang dan tai luan gui
噉 精 氣 鬼 王、 噉 胎 卵 鬼

wang xing bing gui wang she du gui wang
王、 行 病 鬼 王、 攝 毒 鬼 王、

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Furthermore, from other lands and the Saha world, sea spirits, river spirits, stream spirits, tree spirits, mountain spirits, earth spirits, brook-and-marsh spirits, seedling-and-crop spirits, day spirits, night spirits, space spirits, heaven spirits, food-and-drink spirits, grass-and-wood spirits—spirits such as these all came and assembled there.

Furthermore, from other lands and the Saha world, great ghost kings known as Ghost King Evil Eyes, Ghost King Consuming Blood, Ghost King Consuming Vital Energy, Ghost King Consuming Fetuses and Eggs, Ghost King Spreading Diseases, Ghost King Controlling Poisons, […]

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ci xin gui wang fu li gui wang da
慈 心 鬼 王、 福 利 鬼 王、 大

ai jing gui wang ru shi deng gui wang
愛 敬 鬼 王， 如 是 等 鬼 王

jie lai ji hui
皆 來 集 會。

er shi shi jia mou ni fo gao
爾 時， 釋 迦 牟 尼 佛 告

wen shu shi li fa wang zi pu sa
文 殊 師 利 法 王 子 菩 薩

mo he sa ru guan shi yi qie zhu
摩 訶 薩： 汝 觀 是 一 切 諸

fo pu sa ji tian long gui shen ci
佛 菩 薩 及 天 龍 鬼 神， 此

shi jie ta shi jie ci guo tu ta
世 界 他 世 界， 此 國 土 他

guo tu ru shi jin lai ji hui dao
國 土， 如 是 今 來 集 會 到

dao li tian zhe ru zhi shu fou
忉 利 天 者， 汝 知 數 不？

wen shu shi li bai fo yan shi
文 殊 師 利 白 佛 言： 世

zun ruo yi wo shen li qian jie ce
尊！ 若 以 我 神 力 千 劫 測

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[…] Ghost King Kindhearted, Ghost King Merit and Benefit, Ghost King Great Love and Respect—ghost kings such as these all came and assembled there.

At that time, Sakyamuni Buddha said to Manjusri, Dharma Prince, Bodhisattva, Mahasattva, "Look at all the Buddhas, bodhisattvas, devas, nagas, ghosts, and spirits from this and other worlds, from this and other lands—those who come and assemble in the Trayastrimsa Heaven now. Do you know their number?"

Manjusri said to the Buddha, "World-Honored One, even if I were to measure and fathom with the power of my spiritual penetration for a thousand kalpas, I would not be able to know it."

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du bu neng de zhi
度， 不 能 得 知。

fo gao wen shu shi li wu yi
佛 告 文 殊 師 利： 吾 以

fo yan guan gu you bu jin shu ci
佛 眼 觀 故 猶 不 盡 數。 此

jie shi di zang pu sa jiu yuan jie
皆 是 地 藏 菩 薩 久 遠 劫

lai yi du dang du wei du yi cheng
來， 已 度、 當 度、 未 度， 已 成

jiu dang cheng jiu wei cheng jiu
就、 當 成 就、 未 成 就。

wen shu shi li bai fo yan shi
文 殊 師 利 白 佛 言： 世

zun wo yi guo qu jiu xiu shan gen
尊！ 我 已 過 去 久 修 善 根

zheng wu ai zhi wen fo suo yan ji
證 無 礙 智， 聞 佛 所 言 即

dang xin shou xiao guo sheng wen tian long
當 信 受。 小 果 聲 聞、 天 龍

ba bu ji wei lai shi zhu zhong sheng
八 部 及 未 來 世 諸 眾 生

deng sui wen ru lai cheng shi zhi yu
等， 雖 聞 如 來 誠 實 之 語，

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The Buddha told Manjusri, "As I see them through the Buddha eye, their number still cannot be counted fully. All these are beings who have been guided across, are being guided across, will be guided across [to the other shore], have been brought to attainment, are being brought to attainment, or will be brought to attainment by Ksitigarbha Bodhisattva throughout many long kalpas."

Manjusri said to the Buddha, "World-Honored One, in the past I have long cultivated roots of goodness and have attained unobstructed wisdom; therefore, when I hear what the Buddha says, I immediately believe and accept it. However, sravakas of small attainment, devas and nagas and others of the eight classes of beings, as well as living beings in the future—although hearing the sincere, truthful words of the Tathagata, will certainly harbor doubts. Even if they receive these words most respectfully, they may still be unable to avoid slandering them. O World-Honored One, please speak

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bi huai yi huo she shi ding shou wei
必 懷 疑 惑， 設 使 頂 受 未

mian xing bang wei yuan shi zun guang shuo
免 興 謗。 唯 願 世 尊， 廣 說

di zang pu sa mo he sa yin di
地 藏 菩 薩 摩 訶 薩 因 地

zuo he heng li he yuan er neng cheng
作 何 行？ 立 何 願？ 而 能 成

jiu bu si yi shi
就 不 思 議 事。

fo gao wen shu shi li pi ru
佛 告 文 殊 師 利： 譬 如

san qian da qian shi jie suo you cao
三 千 大 千 世 界， 所 有 草

mu cong lin dao ma zhu wei shan shi
木 叢 林， 稻 麻 竹 葦， 山 石

wei chen yi wu yi shu zuo yi heng
微 塵， 一 物 一 數 作 一 恒

he yi heng he sha yi sha yi jie
河， 一 恒 河 沙 一 沙 一 界，

yi jie zhi nei yi chen yi jie yi
一 界 之 內 一 塵 一 劫， 一

jie zhi nei suo ji chen shu jin chong
劫 之 內 所 積 塵 數 盡 充

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in detail about what practices Ksitigarbha Bodhisattva, Mahasattva cultivated and what vows he made during his causal states [of cultivation] that have enabled him to accomplish such inconceivable deeds."

The Buddha told Manjusri, "As an analogy, suppose all the grasses, trees, thickets, forests, rice, sesame, bamboo, reeds, mountains, stones, and dust particles in the three thousandfold world system were each counted as a unit, and [for each unit] there would be a Ganges River; for each grain of sand in each of these Ganges Rivers, there would be a world; for each speck of dust in each of these worlds, there would be a kalpa; and for every speck of dust accumulated during each of these kalpas, there would be a kalpa. [...]

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wei jie di zang pu sa zheng shi di
為 劫。 地 藏 菩 薩 證 十 地

guo wei yi lai qian bei duo yu shang
果 位 已 來， 千 倍 多 於 上

yu he kuang di zang pu sa zai sheng
喻， 何 況 地 藏 菩 薩 在 聲

wen pi zhi fo di
聞、 辟 支 佛 地。

wen shu shi li ci pu sa wei
文 殊 師 利！ 此 菩 薩 威

shen shi yuan bu ke si yi ruo wei
神 誓 願 不 可 思 議。 若 未

lai shi you shan nan zi shan nü ren
來 世 有 善 男 子 善 女 人，

wen shi pu sa ming zi huo zan tan
聞 是 菩 薩 名 字， 或 讚 歎，

huo zhan li huo cheng ming huo gong yang
或 瞻 禮， 或 稱 名， 或 供 養，

nai zhi cai hua ke lou su qi xing
乃 至 彩 畫、 刻 鏤、 塑 漆 形

xiang shi ren dang de bai fan sheng yu
像， 是 人 當 得 百 返 生 於

san shi san tian yong bu duo e dao
三 十 三 天， 永 不 墮 惡 道。

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[…] The time since Ksitigarbha Bodhisattva attained the Tenth Ground of Fruition [of Bodhisattva Development] is thousands of times greater than that of the above analogy. How much greater yet [is the time] since Ksitigarbha Bodhisattva was at the stages of sravaka and pratyekabuddha!

"Manjusri, inconceivable are the awesome spiritual penetration and vows of this bodhisattva. In the future, if there are good men and good women who hear this bodhisattva's name, and they sing his praises, reverently gaze, pay obeisance, recite his name, make offerings, or if they paint, carve, sculpt, or use lacquer to make his image, these people will be reborn a hundred times in the Heaven of the Thirty-Three Devas and will never fall into the lower realms.

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wen shu shi li shi di zang pu
文 殊 師 利！ 是 地 藏 菩

sa mo he sa yu guo qu jiu yuan
薩 摩 訶 薩， 於 過 去 久 遠

bu ke shuo bu ke shuo jie qian shen
不 可 說 不 可 說 劫 前， 身

wei da zhang zhe zi shi shi you fo
為 大 長 者 子。 時 世 有 佛

hao yue shi zi fen xun ju zu wan
號 曰 師 子 奮 迅 具 足 萬

heng ru lai shi zhang zhe zi jian fo
行 如 來。 時 長 者 子 見 佛

xiang hao qian fu zhuang yan yin wen bi
相 好， 千 福 莊 嚴， 因 問 彼

fo zuo he heng yuan er de ci xiang
佛： 作 何 行 願 而 得 此 相？

shi shi zi fen xun ju zu wan
時 師 子 奮 迅 具 足 萬

heng ru lai gao zhang zhe zi yu zheng
行 如 來 告 長 者 子： 欲 證

ci shen dang xu jiu yuan du tuo yi
此 身， 當 須 久 遠 度 脫 一

qie shou ku zhong sheng
切 受 苦 眾 生。

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"Manjusri, in the distant past, an inexpressibly-inexpressible [number of] kalpas ago, Ksitigarbha Bodhisattva, Mahasattva was once the son of a great elder. At that time in the world there was a Buddha named Lion's Swift Rousing Perfect in Ten Thousand Practices Tathagata. The elder's son saw the Buddha's signs and characteristics of excellence then, how he was adorned with thousands of merits. He therefore inquired of that Buddha what practices he had cultivated and what vows he had made to achieve these signs of excellence.

"At that time, Lion's Swift Rousing Perfect in Ten Thousand Practices Tathagata told the elder's son that if he wished to attain this [Buddha] body, he would have to guide all suffering beings across to liberation throughout a very long time.

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wen shu shi li shi zhang zhe zi
文 殊 師 利！時 長 者 子

yin fa yuan yan wo jin jin wei lai
因 發 願 言：我 今 盡 未 來

ji bu ke ji jie wei shi zui ku
際 不 可 計 劫，為 是 罪 苦

liu dao zhong sheng guang she fang bian jin
六 道 眾 生，廣 設 方 便 盡

ling jie tuo er wo zi shen fang cheng
令 解 脫，而 我 自 身 方 成

fo dao yi shi yu bi fo qian li
佛 道。以 是 於 彼 佛 前 立

si da yuan yu jin bai qian wan yi
斯 大 願，于 今 百 千 萬 億

na you ta bu ke shuo jie shang wei
那 由 他 不 可 說 劫，尚 為

pu sa
菩 薩。

you yu guo qu bu ke si yi
又 於 過 去 不 可 思 議

a seng qi jie shi shi you fo hao
阿 僧 祇 劫，時 世 有 佛 號

yue jue hua ding zi zai wang ru lai
曰 覺 華 定 自 在 王 如 來，

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"Manjusri, the elder's son hence made a vow, saying 'From now on, throughout incalculable kalpas in the future, I will employ many skillful means for the sake of wrongdoing suffering beings in the six realms of existence, causing all of them to attain liberation; only after that will I myself attain Buddhahood.' He made such a great vow in front of that Buddha. Now, hundreds of thousands of myriads of millions of nayutas of inexpressible kalpas later, he is still a bodhisattva.

"Moreover, in the past, inconceivable asamkhyeya kalpas ago, in the world there was a Buddha named Awakening-Blossom Concentration Mastery King Tathagata. [...]

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bi fo shou ming si bai qian wan yi
彼 佛 壽 命 四 百 千 萬 億

a seng qi jie xiang fa zhi zhong you
阿 僧 祇 劫。像 法 之 中 有

yi po luo men nü su fu shen hou
一 婆 羅 門 女，宿 福 深 厚

zhong suo qin jing xing zhu zuo wo zhu
眾 所 欽 敬，行 住 坐 臥 諸

tian wei hu qi mu xin xie chang qing
天 衛 護。其 母 信 邪 常 輕

san bao shi shi sheng nü guang she fang
三 寶。是 時，聖 女 廣 設 方

bian quan you qi mu ling sheng zheng jian
便，勸 誘 其 母 令 生 正 見。

er ci nü mu wei quan sheng xin bu
而 此 女 母 未 全 生 信。不

jiu ming zhong hun shen duo zai wu jian
久 命 終 魂 神 墮 在 無 間

di yu
地 獄。

shi po luo men nü zhi mu zai
時 婆 羅 門 女 知 母 在

shi bu xin yin guo ji dang sui ye
世 不 信 因 果，計 當 隨 業

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[…] The lifespan of that Buddha was four hundred thousand myriad million asamkhyeya kalpas. During the Age of Semblance Dharma, there was a Brahman woman who had ample, profound merits from previous lives. She was admired and respected by people. Whether she was walking, standing, sitting, or lying down, devas guarded and protected her. Her mother, however, believed in false doctrines and often slighted the Triple Gem. The holy woman, at that time, used many skillful means to persuade and encourage her mother to give rise to right view, but her mother did not fully believe. Before long, the mother's life ended and her consciousness fell into the Incessant Hell.[2]

"At that time, the Brahman woman knew that when her mother was alive, she had not believed in cause and effect. […]

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bi sheng e qu sui mai jia zhai guang
必 生 惡 趣。遂 賣 家 宅，廣

qiu xiang hua ji zhu gong ju yu xian
求 香 華 及 諸 供 具，於 先

fo ta si da xing gong yang jian jue
佛 塔 寺 大 興 供 養。見 覺

hua ding zi zai wang ru lai qi xing
華 定 自 在 王 如 來，其 形

xiang zai yi si zhong su hua wei rong
像 在 一 寺 中，塑 畫 威 容

duan yan bi bei shi po luo men nü
端 嚴 畢 備。時 婆 羅 門 女

zhan li zun rong bei sheng jing yang si
瞻 禮 尊 容，倍 生 敬 仰。私

zi nian yan fo ming da jue ju yi
自 念 言：佛 名 大 覺 具 一

qie zhi ruo zai shi shi wo mu si
切 智。若 在 世 時 我 母 死

hou tang lai wen fo bi zhi chu suo
後，儻 來 問 佛 必 知 處 所。

shi po luo men nü chui qi liang
時 婆 羅 門 女 垂 泣 良

jiu zhan lian ru lai hu wen kong zhong
久，瞻 戀 如 來。忽 聞 空 中

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[…] Realizing that her mother would certainly be reborn in the lower realms in accordance with her karma, the woman sold the family house and searched far and wide for incense, flowers, and various objects worthy to be offered. She then made many great offerings to that past Buddha's stupas and monasteries. In one of the monasteries, she saw Awakening-Blossom Concentration Mastery King Tathagata's image: his awe-inspiring appearance was sculpted and painted, replete with splendor and dignity. At that time, as the Brahman woman gazed up at and made obeisance to his honored countenance, her reverence multiplied. She thought to herself, 'The Buddha is called the great awakened one, replete with all wisdom. If [it were] during the time that this Buddha was in the world, and I were to inquire of him after my mother's death, he would certainly know where she is.'

"The Brahman woman wept for a long time then as she gazed up longingly at the Tathagata. Suddenly, she heard a voice in the sky saying […]

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sheng yue qi zhe sheng nü wu zhi bei
聲 曰： 泣 者 聖 女 勿 至 悲

ai wo jin shi ru mu zhi qu chu
哀！ 我 今 示 汝 母 之 去 處。

po luo men nü he zhang xiang kong
婆 羅 門 女 合 掌 向 空

er bai kong yue shi he shen de kuan
而 白 空 曰： 是 何 神 德 寬

wo you lü wo zi shi mu yi lai
我 憂 慮。 我 自 失 母 已 來，

zhou ye yi lian wu chu ke wen zhi
晝 夜 憶 戀， 無 處 可 問 知

mu sheng jie
母 生 界。

shi kong zhong you sheng zai bao nü
時 空 中 有 聲 再 報 女

yue wo shi ru suo zhan li zhe guo
曰： 我 是 汝 所 瞻 禮 者 過

qu jue hua ding zi zai wang ru lai
去 覺 華 定 自 在 王 如 來。

jian ru yi mu bei yu chang qing zhong
見 汝 憶 母 倍 於 常 情， 眾

sheng zhi fen gu lai gao shi
生 之 分 故 來 告 示。

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[…] 'Weeping holy woman, do not be so sorrowful. I will show you where your mother has gone.'

"The Brahman woman joined her palms, faced skyward, and answered by saying, 'Who is the divine virtuous one relieving me of my worry? Ever since I lost my mother, I have held her in memory day and night. There is nowhere that I can ask about the realm of her rebirth.'

"A voice again resounded in the sky, telling the woman, 'I am the one to whom you gaze reverently and pay obeisance, the past Awakening-Blossom Concentration Mastery King Tathagata. I have seen that you think of your mother many times more than ordinary beings do theirs. Therefore, I have come to show you [where she is].'

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po luo men nü wen ci sheng yi
婆 羅 門 女 聞 此 聲 已，

ju shen zi pu zhi jie jie sun zuo
舉 身 自 撲 肢 節 皆 損。左

you fu shi liang jiu fang su er bai
右 扶 侍 良 久 方 穌， 而 白

kong yue yuan fo ci min su shuo wo
空 曰： 願 佛 慈 愍 速 說 我

mu sheng jie wo jin shen xin jiang si
母 生 界， 我 今 身 心 將 死

bu jiu
不 久。

shi jue hua ding zi zai wang ru
時 覺 華 定 自 在 王 如

lai gao sheng nü yue ru gong yang bi
來 告 聖 女 曰： 汝 供 養 畢，

dan zao fan she duan zuo si wei wu
但 早 返 舍 端 坐 思 惟 吾

zhi ming hao ji dang zhi mu suo sheng
之 名 號， 即 當 知 母 所 生

qu chu
去 處。

shi po luo men nü xun li fo
時 婆 羅 門 女 尋 禮 佛

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"Upon hearing these words, the Brahman woman cast her entire body [skyward] to prostrate herself, injuring her limbs and joints. Her attendants supported and attended her for quite a while before she finally came to. Then she said toward the sky, 'I implore the Buddha to take kind pity upon me and quickly tell me in what realm my mother has been reborn, now that I am near death myself.'

"Awakening-Blossom Concentration Mastery King Tathagata told the holy woman then, 'After your offering is complete, go home quickly. Sit upright and meditate on my name. You will soon know where your mother has been reborn.'

"At that time, after the Brahman woman made obeisance to the Buddha, […]

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yi ji gui qi she yi yi mu gu
已， 即 歸 其 舍。 以 憶 母 故，

duan zuo nian jue hua ding zi zai wang
端 坐 念 覺 華 定 自 在 王

ru lai
如 來。

jing yi ri yi ye hu jian zi
經 一 日 一 夜， 忽 見 自

shen dao yi hai bian qi shui yong fei
身 到 一 海 邊。 其 水 涌 沸，

duo zhu e shou jin fu tie shen fei
多 諸 惡 獸 盡 復 鐵 身， 飛

zou hai shang dong xi chi zhu jian zhu
走 海 上 東 西 馳 逐。 見 諸

nan zi nü ren bai qian wan shu chu
男 子 女 人 百 千 萬 數 出

mo hai zhong bei zhu e shou zheng qu
沒 海 中， 被 諸 惡 獸 爭 取

shi dan you jian ye cha qi xing ge
食 噉。 又 見 夜 叉 其 形 各

yi huo duo shou duo yan duo zu duo
異， 或 多 手 多 眼 多 足 多

tou kou ya wai chu li ren ru jian
頭， 口 牙 外 出 利 刃 如 劍，

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[…] she returned home immediately, and because she thought of her mother, she sat upright meditating on Awakening-Blossom Concentration Mastery King Tathagata.

"After a day and a night, she suddenly saw herself beside a sea whose waters seethed. Many evil beasts with iron bodies flew and ran on the sea, rushing here and there in pursuit. She saw hundreds of thousands of myriads of men and women, rising and sinking in the sea, snatched up and devoured by vying evil beasts. She also saw yaksas whose appearances were each different—some had many hands, some many eyes, some many legs, some many heads—and protruding from their mouths were teeth as sharp as swords. […]

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qu zhu zui ren shi jin e shou fu
驅 諸 罪 人 使 近 惡 獸， 復

zi bo jue tou zu xiang jiu qi xing
自 搏 攫 頭 足 相 就， 其 形

wan lei bu gan jiu shi shi po luo
萬 類 不 敢 久 視。 時 婆 羅

men nü yi nian fo li gu zi ran
門 女 以 念 佛 力 故， 自 然

wu ju
無 懼。

you yi gui wang ming yue wu du
有 一 鬼 王 名 曰 無 毒，

qi shou lai ying bai sheng nü yue shan
稽 首 來 迎 白 聖 女 曰： 善

zai pu sa he yuan lai ci
哉！ 菩 薩 何 緣 來 此？

shi po luo men nü wen gui wang
時 婆 羅 門 女 問 鬼 王

yue ci shi he chu
曰： 此 是 何 處？

wu du da yue ci shi da tie
無 毒 答 曰： 此 是 大 鐵

wei shan xi mian di yi chong hai
圍 山 西 面 第 一 重 海。

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[…] They drove the wrongdoers on toward the evil beasts; moreover, they themselves hit and seized those people; they forced their heads and feet together—the forms [of torment] were myriad in variety, a sight at which one would not dare look for long. During that time, the Brahman woman was naturally without fear because of the power of recollecting the Buddha.

"There was a ghost king named Poisonless who prostrated himself to welcome her. He said to the holy woman, 'Excellent, bodhisattva! For what reason have you come here?'

"The Brahman woman asked the ghost king then, 'What is this place?'

"Poisonless replied, 'This is the first of the seas west of the Great Iron Encircling Mountains.'

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sheng nü wen yue wo wen tie wei
聖 女 問 曰： 我 聞 鐵 圍

zhi nei di yu zai zhong shi shi shi
之 內， 地 獄 在 中 是 事 實

fou
不？

wu du da yue shi you di yu
無 毒 答 曰： 實 有 地 獄。

sheng nü wen yue wo jin yun he
聖 女 問 曰： 我 今 云 何

de dao yu suo
得 到 獄 所？

wu du da yue ruo fei wei shen
無 毒 答 曰： 若 非 威 神

ji xu ye li fei ci er shi zhong
即 須 業 力， 非 此 二 事 終

bu neng dao
不 能 到。

sheng nü you wen ci shui he yuan
聖 女 又 問： 此 水 何 緣

er nai yong fei duo zhu zui ren ji
而 乃 涌 沸？ 多 諸 罪 人 及

yi e shou
以 惡 獸？

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"The holy woman asked, 'I have heard that hells are within the Iron Encircling [Mountains]. Is this really so?'

"Poisonless replied, 'There really are hells.'

"The holy woman asked, 'Now, how have I come to the hells?'

"Poisonless replied, 'If it were not by [the power of] awesome spiritual penetration, then it would have been by the force of karma. Without either, one cannot come here at all.'

"The holy woman asked further, 'Why is this water seething, and why are there so many wrongdoers and evil beasts?'

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wu du da yue ci shi yan fu
無 毒 答 曰： 此 是 閻 浮

ti zao e zhong sheng xin si zhi zhe
提 造 惡 眾 生 新 死 之 者，

jing si shi jiu ri hou wu ren ji
經 四 十 九 日 後 無 人 繼

si wei zuo gong de jiu ba ku nan
嗣， 為 作 功 德 救 拔 苦 難。

sheng shi you wu shan yin dang ju ben
生 時 又 無 善 因， 當 據 本

ye suo gan di yu zi ran xian du
業 所 感 地 獄， 自 然 先 渡

ci hai hai dong shi wan you xun you
此 海。 海 東 十 萬 由 旬， 又

you yi hai qi ku bei ci bi hai
有 一 海 其 苦 倍 此。 彼 海

zhi dong you you yi hai qi ku fu
之 東 又 有 一 海， 其 苦 復

bei san ye e yin zhi suo zhao gan
倍。 三 業 惡 因 之 所 招 感，

gong hao ye hai qi chu shi ye
共 號 業 海 其 處 是 也。

sheng nü you wen gui wang wu du
聖 女 又 問 鬼 王 無 毒

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"Poisonless replied, 'These are recently deceased beings of Jambudvipa who had done evil. They have passed through forty-nine days without any descendants doing virtuous deeds on their behalf to rescue them from suffering.[3] Besides that, during their lifetime they did not plant any good causes. Therefore, their own karma will accordingly bring about the hells, and naturally they are to cross this sea first. A hundred thousand yojanas east of this sea, there is another sea where the suffering is many times greater than this one. To the east of that sea, there is yet another sea where the suffering is multiplied again. Brought on by the evil causes in the karma of body, speech, and mind, these seas are called the seas of karma. This is that place.'

"The holy woman again asked Ghost King Poisonless, […]

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yue di yu he zai
曰：地 獄 何 在？

wu du da yue san hai zhi nei
無 毒 答 曰：三 海 之 內

shi da di yu qi shu bai qian ge
是 大 地 獄，其 數 百 千 各

ge cha bie suo wei da zhe ju you
各 差 別。所 謂 大 者 具 有

shi ba ci you wu bai ku du wu
十 八，次 有 五 百 苦 毒 無

liang ci you qian bai yi wu liang ku
量，次 有 千 百 亦 無 量 苦。

sheng nü you wen da gui wang yue
聖 女 又 問 大 鬼 王 曰

wo mu si lai wei jiu bu zhi hun
我 母 死 來 未 久，不 知 魂

shen dang zhi he qu
神 當 至 何 趣？

gui wang wen sheng nü yue pu sa
鬼 王 問 聖 女 曰：菩 薩

zhi mu zai sheng xi he xing ye
之 母 在 生 習 何 行 業？

sheng yu da yue wo mu xie jian
聖 女 答 曰：我 母 邪 見

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[…] 'Where are the hells?'

"Poisonless replied, 'Within the three seas are great hells. They number in the hundreds of thousands, and each one is different. There are eighteen specifically known as the great hells. Second [to them] there are five hundred, where the agonizing suffering is measureless; and next, there are hundreds of thousands, also with measureless suffering.'

"The holy woman again asked the great ghost king, 'My mother passed away not long ago. I wonder, to what realm has her consciousness gone?'

"The ghost king asked the holy woman, 'What actions did the bodhisattva's mother do habitually while she was alive?'

"The holy woman replied, 'My mother held false views, […]

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ji hui san bao she huo zhan xin xuan
譏 毀 三 寶。 設 或 暫 信 旋

you bu jing si sui ri qian wei zhi
又 不 敬。 死 雖 日 淺 未 知

sheng chu
生 處。

wu du wen yue pu sa zhi mu
無 毒 問 曰： 菩 薩 之 母

xing shi he deng
姓 氏 何 等？

sheng nü da yue wo fu wo mu
聖 女 答 曰： 我 父 我 母

ju po luo men zhong fu hao shi luo
俱 婆 羅 門 種， 父 號 尸 羅

shan xian mu hao yue di li
善 現， 母 號 悅 帝 利。

wu du he zhang qi pu sa yue
無 毒 合 掌 啟 菩 薩 曰：

yuan sheng zhe que fan ben chu wu zhi
願 聖 者 卻 返 本 處， 無 至

you yi bei lian yue di li zui nü
憂 憶 悲 戀。 悅 帝 利 罪 女

sheng tian yi lai jing jin san ri yun
生 天 以 來， 經 今 三 日。 云

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[…] and she ridiculed and slandered the Triple Gem. Even when she temporarily believed, she would quickly become disrespectful again. She passed away recently. I do not know where she has been reborn.'

"Poisonless asked, 'What was the name and clan of the bodhisattva's mother?'

"The holy woman replied, 'My parents were both Brahmans. My father's name was Silou Shanxian, and my mother's name was Yue Dili.'

"Poisonless joined his palms and informed the bodhisattva, 'Holy One, please return to your home. Do not be worried or sorrowful in remembering, for the woman wrongdoer Yue Dili was reborn in heaven three days ago. […]

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cheng xiao shun zhi zi wei mu she gong
承 孝 順 之 子 為 母 設 供

xiu fu bu shi jue hua ding zi zai
修 福， 布 施 覺 華 定 自 在

wang ru lai ta si fei wei pu sa
王 如 來 塔 寺。 非 唯 菩 薩

zhi mu de tuo di yu ying shi wu
之 母 得 脫 地 獄， 應 是 無

jian zui ren ci ri xi de shou le
間 罪 人， 此 日 悉 得 受 樂

ju tong sheng qi gui wang yan bi he
俱 同 生 訖。 鬼 王 言 畢 合

zhang er tui
掌 而 退。

po luo men nü xun ru meng gui
婆 羅 門 女 尋 如 夢 歸。

wu ci shi yi bian yu jue hua ding
悟 此 事 已， 便 於 覺 華 定

zi zai wang ru lai ta xiang zhi qian
自 在 王 如 來 塔 像 之 前，

li hong shi yuan yuan wo jin wei lai
立 弘 誓 願： 願 我 盡 未 來

jie ying you zui ku zhong sheng guang she
劫， 應 有 罪 苦 眾 生， 廣 設

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[…] It is said that by virtue of her filial child's making offerings to cultivate merit in the mother's behalf by practicing giving to the stupas and monasteries of Awakening-Blossom Concentration Mastery King Tathagata, not only was the bodhisattva's mother released from the hells, but also the other wrongdoers in the Incessant Hell experienced happiness and were reborn on that day.' After the ghost king had finished speaking, he joined his palms and withdrew.

"The Brahman woman quickly returned as if from a dream. Upon realizing this event, she made an immense vow before the image and stupa of Awakening-Blossom Concentration Mastery King Tathagata, 'I vow that throughout the future kalpas, I will employ many skillful means for all wrongdoing suffering beings, causing them all to attain liberation.'"

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fang bian shi ling jie tuo
方 便 使 令 解 脫。

fo gao wen shu shi li shi gui
佛 告 文 殊 師 利： 時 鬼

wang wu du zhe dang jin cai shou pu
王 無 毒 者， 當 今 財 首 菩

sa shi po luo men nü zhe ji di
薩 是。 婆 羅 門 女 者 即 地

zang pu sa shi
藏 菩 薩 是。

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The Buddha told Manjusri, "Ghost King Poisonless then is now Leader In Wealth Bodhisattva, and the Brahman woman is now Ksitigarbha Bodhisattva."

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fen shen ji hui pin di er
分 身 集 會 品 第 二

er shi bai qian wan yi bu ke si
爾 時， 百 千 萬 億 不 可 思、

bu ke yi bu ke liang bu ke shuo
不 可 議、 不 可 量、 不 可 說

wu liang a seng qi shi jie suo you
無 量 阿 僧 祇 世 界， 所 有

di yu chu fen shen di zang pu sa
地 獄 處 分 身 地 藏 菩 薩，

ju lai ji zai dao li tian gong yi
俱 來 集 在 忉 利 天 宮。 以

ru lai shen li gu ge yi fang mian
如 來 神 力 故， 各 以 方 面

yu zhu de jie tuo cong ye dao chu
與 諸 得 解 脫 從 業 道 出

zhe yi ge you qian wan yi na you
者， 亦 各 有 千 萬 億 那 由

ta shu gong chi xiang hua lai gong yang
他 數， 共 持 香 華 來 供 養

fo bi zhu tong lai deng bei jie yin
佛。 彼 諸 同 來 等 輩， 皆 因

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Chapter Two

The Assembly of the Emanations

At that time, emanation Ksitigarbha Bodhisattvas from all the hells in hundreds of thousands of myriads of millions of unthinkable, ineffable, immeasurable, inexpressible, measureless asamkhyeyas of worlds all came and assembled in the palace of the Trayastrimsa Heaven. Because of the spiritual power of the Tathagata, each came from his direction with beings—also numbering in the thousands of myriads of millions of nayutas—who had obtained liberation from the karmic paths, and all came holding incense and flowers to make offerings to the Buddha. Those groups of beings who came were irreversibly [on the path] to unexcelled perfect complete awakening […]

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di zang pu sa jiao hua yong bu tui
地 藏 菩 薩 教 化， 永 不 退

zhuan yu a nou duo luo san miao san
轉 於 阿 耨 多 羅 三 藐 三

pu ti shi zhu zhong deng jiu yuan jie
菩 提。 是 諸 眾 等， 久 遠 劫

lai liu lang sheng si liu dao shou ku
來 流 浪 生 死， 六 道 受 苦

zhan wu xiu xi yi di zang pu sa
暫 無 休 息。 以 地 藏 菩 薩

guang da ci bei shen shi yuan gu ge
廣 大 慈 悲， 深 誓 願 故 各

huo guo zheng ji zhi dao li xin huai
獲 果 證。 既 至 忉 利 心 懷

yong yue zhan yang ru lai mu bu zhan
踴 躍， 瞻 仰 如 來 目 不 暫

she
捨。

er shi shi zun shu jin se bi
爾 時， 世 尊 舒 金 色 臂，

mo bai qian wan yi bu ke si bu
摩 百 千 萬 億 不 可 思、 不

ke yi bu ke liang bu ke shuo wu
可 議、 不 可 量、 不 可 說 無

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[…] because they had been taught and transformed by Ksitigarbha Bodhisattva. For many long kalpas these beings had been wandering in samsara, undergoing suffering in the six realms of existence with never a momentary rest. Due to the great kindness and compassion and profound vows of Ksitigarbha Bodhisattva, they each had realized attainments. When they came to the Trayastrimsa Heaven, their hearts danced joyously. They gazed up in reverence at the Tathagata, their eyes never leaving him for a moment.

At that time, the World-Honored One stretched forth his golden arm and placed his hand on the crowns of the heads of all the emanation Ksitigarbha Bodhisattvas, Mahasattvas from hundreds of thousands of myriads of millions of unthinkable, ineffable, immeasurable, inexpressible, […]

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liang a seng qi shi jie zhu fen shen
量 阿 僧 祇 世 界 諸 分 身

di zang pu sa mo he sa ding er
地 藏 菩 薩 摩 訶 薩 頂，而

zuo shi yan wu yu wu zhuo e shi
作 是 言：吾 於 五 濁 惡 世，

jiao hua ru shi gang qiang zhong sheng ling
教 化 如 是 剛 強 眾 生，令

xin tiao fu she xie gui zheng shi you
心 調 伏 捨 邪 歸 正。十 有

yi er shang e xi zai wu yi fen
一 二 尚 惡 習 在。吾 亦 分

shen qian bai yi guang she fang bian huo
身 千 百 億，廣 設 方 便。或

you li gen wen ji xin shou huo you
有 利 根 聞 即 信 受。或 有

shan guo qin quan cheng jiu huo you an
善 果 勤 勸 成 就。或 有 暗

dun jiu hua fang gui huo you ye zhong
鈍 久 化 方 歸。或 有 業 重

bu sheng jing yang
不 生 敬 仰。

ru shi deng bei zhong sheng ge ge
如 是 等 輩 眾 生，各 各

Hsi Lai Guang Shan International Translation Center

[…] measureless asamkhyeyas of worlds and spoke these words, "I teach and transform obstinate living beings like these in the evil age of the five degenerations, causing their minds to be regulated and tamed so that they abandon the false and return to the true. However, there are one or two out of every ten who still have evil habits. I too transform into hundreds of thousands of millions of emanations and employ many skillful means [for living beings]. Some beings are of keen capacity: they immediately believe and accept upon hearing [the Dharma]. Some are reaping the results of wholesome [deeds]: they achieve accomplishments through energetic encouragement. Some are ignorant and dull: they return [to the true] only after long being instructed. Some have karma that is heavy: they do not give rise to respect [for the Dharma].

"Living beings like these types are each different. […]

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cha bie fen shen du tuo huo xian nan
差 別 分 身 度 脫。 或 現 男

zi shen huo xian nü ren shen huo xian
子 身， 或 現 女 人 身， 或 現

tian long shen huo xian shen gui shen huo
天 龍 身， 或 現 神 鬼 身， 或

xian shan lin chuan yuan he chi quan jing
現 山 林 川 原、 河 池 泉 井，

li ji yu ren xi jie du tuo huo
利 及 於 人 悉 皆 度 脫。 或

xian tian di shen huo xian fan wang shen
現 天 帝 身， 或 現 梵 王 身，

huo xian zhuan lun wang shen huo xian ju
或 現 轉 輪 王 身， 或 現 居

shi shen huo xian guo wang shen huo xian
士 身， 或 現 國 王 身， 或 現

zai fu shen huo xian guan shu shen huo
宰 輔 身， 或 現 官 屬 身， 或

xian bi qiu bi qiu ni you po se
現 比 丘、 比 丘 尼、 優 婆 塞、

you po yi shen nai zhi sheng wen luo
優 婆 夷 身， 乃 至 聲 聞、 羅

han pi zhi fo pu sa deng shen er
漢、 辟 支 佛、 菩 薩 等 身 而

Dharma Guardian Shen International Translation Center

[…] I therefore transform into emanations to guide them across to liberation. The emanations are manifested in the forms of a man, a woman, a deva, a naga, a spirit, a ghost, or a mountain, a forest, a stream, a plain, a river, a pond, a spring, or a well to benefit people, so that they all may be guided across to liberation. The emanations are also manifested in the forms of Sakra, Brahma, a wheel-turning king, a householder, a king, a high minister, a government official, or a bhiksu, a bhiksuni, an upasaka, an upasika, or a sravaka, an arhat, a pratyekabuddha, a bodhisattva, or others to teach and guide living beings across. […]

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yi hua du fei dan fo shen du xian
以 化 度， 非 但 佛 身 獨 現

qi qian
其 前。

ru guan wu lei jie qin ku du
汝 觀 吾 累 劫 勤 苦， 度

tuo ru shi deng nan hua gang qiang zui
脫 如 是 等 難 化 剛 強 罪

ku zhong sheng qi you wei tiao fu zhe
苦 眾 生。 其 有 未 調 伏 者

sui ye bao ying ruo duo e qu shou
隨 業 報 應。 若 墮 惡 趣 受

da ku shi ru dang yi nian wu zai
大 苦 時， 汝 當 憶 念 吾 在

dao li tian gong yin qin fu zhu ling
忉 利 天 宮 殷 勤 付 囑， 令

suo po shi jie zhi mi le chu shi
娑 婆 世 界 至 彌 勒 出 世

yi lai zhong sheng xi shi jie tuo yong
已 來 眾 生， 悉 使 解 脫 永

li zhu ku yu fo shou ji
離 諸 苦， 遇 佛 授 記。

er shi zhu shi jie fen shen di
爾 時， 諸 世 界 分 身 地

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[…] It is not only in the form of a Buddha that I have manifested before them.

"You see how, kalpa after kalpa, diligently and arduously I guide difficult-to-teach, obstinate, wrongdoing, suffering beings such as these across to liberation. Those not yet regulated and tamed experience ripened effects according to their karma. If they fall into the lower realms and undergo great suffering, you should remember what I am earnestly entrusting to you now in the Trayastrimsa Heaven: Help all living beings in the Saha world from now until Maitreya [Buddha] arises in the world—cause them to attain liberation, to leave all suffering forever, and to meet [Maitreya] Buddha and be given a prediction [for Buddhahood]."

At that time, emanation Ksitigarbha Bodhisattvas from the various worlds […]

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zang pu sa gong fu yi xing ti lei
藏 菩 薩 共 復 一 形， 涕 淚

ai lian bai qi fo yan wo cong jiu
哀 戀 白 其 佛 言： 我 從 久

yuan jie lai meng fo jie yin shi huo
遠 劫 來 蒙 佛 接 引， 使 獲

bu ke si yi shen li ju da zhi
不 可 思 議 神 力， 具 大 智

hui wo suo fen shen bian man bai qian
慧。 我 所 分 身， 遍 滿 百 千

wan yi heng he sha shi jie mei yi
萬 億 恒 河 沙 世 界。 每 一

shi jie hua bai qian wan yi shen mei
世 界 化 百 千 萬 億 身， 每

yi shen du bai qian wan yi ren ling
一 身 度 百 千 萬 億 人， 令

gui jing san bao yong li sheng si zhi
歸 敬 三 寶， 永 離 生 死 至

nie pan le dan yu fo fa zhong suo
涅 槃 樂。 但 於 佛 法 中 所

wei shan shi yi mao yi ti yi sha
為 善 事， 一 毛 一 滴 一 沙

yi chen huo hao fa xu wo jian du
一 塵， 或 毫 髮 許， 我 漸 度

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[…] returned together to one form, and weeping from pity and great love, he said to the Buddha, "Throughout many long kalpas Buddhas have guided me, so that I am able to attain inconceivable spiritual power and be replete with great wisdom. My emanations fill worlds as numerous as the sand grains in hundreds of thousands of myriads of millions of Ganges Rivers. In each of these worlds, I transform into hundreds of thousands of myriads of millions of emanations. Each emanation guides hundreds of thousands of myriads of millions of people across, causing them to revere and take refuge in the Triple Gem, leave samsara forever, and reach the bliss of nirvana. As long as they do good deeds in Buddhadharma, even if such deeds are as little as a strand of hair, a drop of water, a grain of sand, a speck of dust, or a bit of a minute down hair, […]

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tuo shi huo da li wei yuan shi zun
脫 使 獲 大 利。唯 願 世 尊

bu yi hou shi e ye zhong sheng wei
不 以 後 世 惡 業 眾 生 為

lü
慮！

ru shi san bai fo yan wei yuan
如 是 三 白 佛 言：唯 願

shi zun bu yi hou shi e ye zhong
世 尊 不 以 後 世 惡 業 眾

sheng wei lü
生 為 慮！

er shi fo zan di zang pu sa
爾 時，佛 讚 地 藏 菩 薩

yan shan zai shan zai wu zhu ru xi
言：善 哉 善 哉！吾 助 汝 喜，

ru neng cheng jiu jiu yuan jie lai fa
汝 能 成 就 久 遠 劫 來，發

hong shi yuan guang du jiang bi ji zheng
弘 誓 願 廣 度 將 畢，即 證

pu ti
菩 提。

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[…] I will gradually guide them across to liberation, causing them to gain great benefits. O World-Honored One, please do not be concerned about future living beings who have unwholesome karma."

Thus he said three times to the Buddha, "O World-Honored One, please do not be concerned about future living beings who have unwholesome karma."

At that time, the Buddha praised Ksitigarbha Bodhisattva, saying, "Excellent, excellent! I will help in your aspirations. You will be able to fulfill the profound vows taken throughout many long kalpas, finish guiding [beings] far and wide [to the other shore], and immediately attain bodhi."

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guan zhong sheng ye yuan pin di san
觀 眾 生 業 緣 品 第 三

er shi fo mu mo ye fu ren gong
爾 時，佛 母 摩 耶 夫 人 恭

jing he zhang wen di zang pu sa yan
敬 合 掌，問 地 藏 菩 薩 言：

sheng zhe yan fu zhong sheng zao ye cha
聖 者！閻 浮 眾 生 造 業 差

bie suo shou bao ying qi shi yun he
別，所 受 報 應 其 事 云 何？

di zang da yan qian wan shi jie
地 藏 答 言：千 萬 世 界

nai ji guo tu huo you di yu huo
乃 及 國 土，或 有 地 獄 或

wu di yu huo you nü ren huo wu
無 地 獄，或 有 女 人 或 無

nü ren huo you fo fa huo wu fo
女 人，或 有 佛 法 或 無 佛

fa nai zhi sheng wen pi zhi fo yi
法，乃 至 聲 聞、辟 支 佛 亦

fu ru shi fei dan di yu zui bao
復 如 是，非 但 地 獄 罪 報

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Chapter Three

Observing the Karmic Conditions of Living Beings

At that time, the Buddha's mother, Queen Maya, respectfully joined her palms and asked Ksitigarbha Bodhisattva, "Holy One, living beings of Jambudvipa generate different karma. What ripened effects do they experience?"

Ksitigarbha replied, "There are thousands of myriads of worlds and lands: some have hells, others do not have hells; some have women, others do not have women; some have Buddhadharma, others do not have Buddhadharma; this is also the case for [the presence or absence of] sravakas, pratyekabuddhas, and so forth. There is not only the category of ripened effects of wrongdoing as occur in the hells."

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yi deng
一 等。

mo ye fu ren chong bai pu sa
摩 耶 夫 人 重 白 菩 薩：

qie yuan wen yu yan fu zui bao suo
且 願 聞 於 閻 浮 罪 報 所

gan e qu
感 惡 趣。

di zang da yan sheng mu wei yuan
地 藏 答 言：聖 母！唯 願

ting shou wo cu shuo zhi
聽 受 我 麤 說 之。

fo mu bai yan yuan sheng zhe shuo
佛 母 白 言：願 聖 者 說。

er shi di zang pu sa bai sheng
爾 時，地 藏 菩 薩 白 聖

mu yan nan yan fu ti zui bao ming
母 言：南 閻 浮 提 罪 報 名

hao ru shi ruo you zhong sheng bu xiao
號 如 是：若 有 眾 生 不 孝

fu mu huo zhi sha hai dang duo wu
父 母 或 至 殺 害，當 墮 無

jian di yu qian wan yi jie qiu chu
間 地 獄，千 萬 億 劫 求 出

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Queen Maya again said to the bodhisattva, "I wish to hear about the lower realms brought on by the ripened effects of wrongdoing in Jambudvipa."

Ksitigarbha replied, "Holy Mother, please listen and I will briefly speak about that."

The Buddha's mother answered, "Holy One, please tell me."

At that time, Ksitigarbha Bodhisattva said to the Holy Mother, "The offenses in Jambudvipa and the ripened effects are like these: If there are living beings who are not filial toward their parents, who even kill them, they will fall into the Incessant Hell, and for thousands of myriads of millions of kalpas, be without a time of release despite their wishes.

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wu qi
無 期。

ruo you zhong sheng chu fo shen xie
若 有 眾 生 出 佛 身 血，

hui bang san bao bu jing zun jing yi
毀 謗 三 寶 不 敬 尊 經，亦

dang duo yu wu jian di yu qian wan
當 墮 於 無 間 地 獄，千 萬

yi jie qiu chu wu qi
億 劫 求 出 無 期。

ruo you zhong sheng qin sun chang zhu
若 有 眾 生 侵 損 常 住，

dian wu seng ni huo qie lan nei zi
玷 污 僧 尼，或 伽 藍 內 恣

xing yin yu huo sha huo hai ru shi
行 淫 欲，或 殺 或 害，如 是

deng bei dang duo wu jian di yu qian
等 輩 當 墮 無 間 地 獄，千

wan yi jie qiu chu wu qi
萬 億 劫 求 出 無 期。

ruo you zhong sheng wei zuo sha men
若 有 眾 生 偽 作 沙 門，

xin fei sha men po yong chang zhu qi
心 非 沙 門 破 用 常 住，欺

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"If there are living beings who shed a Buddha's blood, who slander the Triple Gem, who disrespect the sacred sutras, they too will fall into the Incessant Hell, and for thousands of myriads of millions of kalpas, be without a time of release despite their wishes.

"If there are living beings who usurp or damage the property of the sangha, who defile monks or nuns, who commit sexual acts in the monastery, or who kill or harm beings there—living beings like these will fall into the Incessant Hell, and for thousands of myriads of millions of kalpas, be without a time of release despite their wishes.

"If there are living beings who pretend to be monastics but whose hearts are not those of monastics—they abuse the property of the sangha, […]

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kuang bai yi wei bei jie lü zhong zhong
誑 白 衣 違 背 戒 律， 種 種

zao e ru shi deng bei dang duo wu
造 惡， 如 是 等 輩 當 墮 無

jian di yu qian wan yi jie qiu chu
間 地 獄， 千 萬 億 劫 求 出

wu qi
無 期。

ruo you zhong sheng tou qie chang zhu
若 有 眾 生 偷 竊 常 住

cai wu gu mi yin shi yi fu nai
財 物， 穀 米、 飲 食、 衣 服， 乃

zhi yi wu bu yu qu zhe dang duo
至 一 物 不 與 取 者， 當 墮

wu jian di yu qian wan yi jie qiu
無 間 地 獄， 千 萬 億 劫 求

chu wu qi
出 無 期。

di zang bai yan sheng mu ruo you
地 藏 白 言： 聖 母！ 若 有

zhong sheng zuo ru shi zui dang duo wu
眾 生 作 如 是 罪， 當 墮 五

wu jian di yu qiu zhan ting ku yi
無 間 地 獄， 求 暫 停 苦 一

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[…] deceive lay devotees, go against the precepts, do various evil acts—living beings like these will fall into the Incessant Hell, and for thousands of myriads of millions of kalpas, be without a time of release despite their wishes.

"If there are living beings who steal the wealth, goods, grains, food, drink, or clothing from the property of the sangha, who take anything at all [from the sangha] that is not given to them, they will fall into the Incessant Hell, and for thousands of myriads of millions of kalpas, be without a time of release despite their wishes."

Ksitigarbha continued, saying, "Holy Mother, if there are living beings who commit such offenses, they will fall into the hell with fivefold incessancy. Although they seek for their suffering to stop temporarily, that will not happen, not even for a thought-moment."

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nian bu de
念 不 得。

mo ye fu ren chong bai di zang
摩 耶 夫 人 重 白 地 藏

pu sa yan yun he ming wei wu jian
菩 薩 言： 云 何 名 為 無 間

di yu
地 獄？

di zang bai yan sheng mu zhu you
地 藏 白 言： 聖 母！ 諸 有

di yu zai da tie wei shan zhi nei
地 獄 在 大 鐵 圍 山 之 內，

qi da di yu you yi shi ba suo
其 大 地 獄 有 一 十 八 所，

ci you wu bai ming hao ge bie ci
次 有 五 百 名 號 各 別， 次

you qian bai ming zi yi bie
有 千 百 名 字 亦 別。

wu jian yu zhe qi yu cheng zhou
無 間 獄 者， 其 獄 城 周

za ba wan yu li qi cheng chun tie
匝 八 萬 餘 里， 其 城 純 鐵

gao yi wan li cheng shang huo ju shao
高 一 萬 里， 城 上 火 聚 少

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Queen Maya again asked Ksitigarbha Bodhisattva, "Why is that hell named Incessant Hell?"

Ksitigarbha replied, "Holy Mother, the hells are within the Great Iron Encircling Mountains. There are eighteen of the great hells; second [to them] there are five hundred, each with a different name; and next, there are hundreds of thousands, each also with a distinct name.

"In regard to the Incessant Hell, this city of hells is more than eighty thousand li in perimeter. The city walls are made entirely of iron, ten thousand li in height. Atop these walls the mass of fire [...]

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you kong que qi yu cheng zhong zhu yu
有 空 缺。其 獄 城 中 諸 獄

xiang lian ming hao ge bie du you yi
相 連，名 號 各 別。獨 有 一

yu ming yue wu jian qi yu zhou za
獄 名 曰 無 間，其 獄 周 匝

wan ba qian li yu qiang gao yi qian
萬 八 千 里，獄 墻 高 一 千

li xi shi tie wei shang huo che xia
里 悉 是 鐵 圍，上 火 徹 下

xia huo che shang tie she tie gou tu
下 火 徹 上，鐵 蛇 鐵 狗 吐

huo chi zhu yu qiang zhi shang dong xi
火 馳 逐，獄 墻 之 上 東 西

er zou
而 走。

yu zhong you chuang bian man wan li
獄 中 有 床 遍 滿 萬 里。

yi ren shou zui zi jian qi shen bian
一 人 受 罪，自 見 其 身 遍

wo man chuang qian wan ren shou zui yi
臥 滿 床。千 萬 人 受 罪，亦

ge zi jian shen man chuang shang zhong ye
各 自 見 身 滿 床 上。眾 業

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[…] leaves hardly a gap. Within this city of hells, the various hells are interconnected, each with a different name. There is just one hell named Incessant. It is eighteen thousand li in perimeter. Its hell walls are a thousand li in height, all made of iron, and with flames at the top reaching to the bottom and flames at the bottom reaching to the top. Iron snakes and iron dogs spew fire and rush here and there in pursuit atop these hell walls.

"In this hell, there is a bed that extends for ten thousand li. When one person undergoes torment there, that person sees his own body filling the bed. When thousands of myriads of people undergo torment there, each of them sees his own body filling the bed, too. Such are the ripened effects brought on by the many [kinds of] karma.

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suo gan huo bao ru shi
所 感， 獲 報 如 是。

you zhu zui ren bei shou zhong ku
又 諸 罪 人 備 受 眾 苦，

qian bai ye cha ji yi e gui kou
千 百 夜 叉 及 以 惡 鬼， 口

ya ru jian yan ru dian guang shou fu
牙 如 劍 眼 如 電 光， 手 復

tong zhao tuo zhuai zui ren fu you ye
銅 爪 拖 拽 罪 人。 復 有 夜

cha zhi da tie ji zhong zui ren shen
叉 執 大 鐵 戟 中 罪 人 身，

huo zhong kou bi huo zhong fu bei pao
或 中 口 鼻， 或 中 腹 背， 拋

kong fan jie huo zhi chuang shang fu you
空 翻 接， 或 置 床 上。 復 有

tie ying dan zui ren mu fu you tie
鐵 鷹 啗 罪 人 目。 復 有 鐵

she jiao zui ren jing bai zhi jie nei
蛇 繳 罪 人 頸。 百 肢 節 內

xi xia chang ding ba she geng li chou
悉 下 長 釘， 拔 舌 耕 犁， 抽

chang cuo zhan yang tong guan kou re tie
腸 剉 斬， 烊 銅 灌 口， 熱 鐵

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"Moreover, the wrongdoers undergo all manner of suffering. There are hundreds of thousands of yaksas and evil ghosts with teeth like swords and eyes like lightning who pull and drag the wrongdoers with copper-clawed hands. There are also yaksas wielding large iron halberds who pierce the wrongdoers' bodies, into their mouths and noses or into their abdomens and backs. They toss them into the air, catch them again, or else place them on the bed. There are also iron eagles that peck at the wrongdoers' eyes. There are also iron snakes that strangle the wrongdoers' necks. Long nails are driven into all their hundreds of joints. Their tongues are pulled out and plowed through. Their bowels are drawn out and chopped up. Molten copper is poured into their mouths. Their bodies are bound in hot iron. [...]

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chan shen wan si qian sheng ye gan ru
纏 身。萬 死 千 生 業 感 如

shi
是。

dong jing yi jie qiu chu wu qi
動 經 億 劫 求 出 無 期。

ci jie huai shi ji sheng ta jie ta
此 界 壞 時 寄 生 他 界， 他

jie ci huai zhuan ji ta fang ta fang
界 次 壞 轉 寄 他 方， 他 方

huai shi zhan zhuan xiang ji ci jie cheng
壞 時 輾 轉 相 寄， 此 界 成

hou huan fu er lai wu jian zui bao
後 還 復 而 來。 無 間 罪 報

qi shi ru shi
其 事 如 是。

you wu shi ye gan gu cheng wu
又 五 事 業 感 故 稱 無

jian he deng wei wu
間。 何 等 為 五？

yi zhe ri ye shou zui yi zhi
一 者， 日 夜 受 罪 以 至

jie shu wu shi jian jue gu cheng wu
劫 數， 無 時 間 絕 故 稱 無

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[…] They undergo myriads of deaths and as many births. Such are the consequences brought about by their karma.

"They pass through millions of kalpas without a time of release despite their wishes. When this world undergoes destruction, they will be transferred to live [and suffer] in another world.[4] When that world undergoes destruction, they will be transferred to another one. When that other world, too, undergoes destruction, they will pass in turn through others. After this world is formed, they will return here once again. Such are the ripened effects of wrongdoing as occur in the Incessant Hell.

"Moreover, this hell is called Incessant because of the five qualities of such karmic consequences. What are the five?

"First, torment is undergone day and night throughout many kalpas with never any break. Therefore, it is called Incessant.

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jian
間。

er zhe yi ren yi man duo ren
二 者， 一 人 亦 滿 多 人

yi man gu cheng wu jian
亦 滿， 故 稱 無 間。

san zhe zui qi cha bang ying she
三 者， 罪 器 叉 棒 鷹 蛇

lang quan dui mo ju zao cuo zhuo huo
狼 犬， 碓 磨 鋸 鑿 剉 斫 鑊

tang tie wang tie sheng tie lü tie ma
湯， 鐵 網 鐵 繩 鐵 驢 鐵 馬，

sheng ge luo shou re tie jiao shen ji
生 革 絡 首， 熱 鐵 澆 身， 飢

tun tie wan ke yin tie zhi cong nian
吞 鐵 丸， 渴 飲 鐵 汁。 從 年

jing jie shu na you ta ku chu xiang
竟 劫 數 那 由 他， 苦 楚 相

lian geng wu jian duan gu cheng wu jian
連 更 無 間 斷， 故 稱 無 間。

si zhe bu wen nan zi nü ren
四 者， 不 問 男 子 女 人，

qiang hu yi di lao you gui jian huo
羌 胡 夷 狄， 老 幼 貴 賤， 或

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"Second, one person fills this hell; many people fill it, too. Therefore, it is called Incessant.

"Third, there are instruments of torment such as forks, clubs, eagles, snakes, wolves, dogs, pestles, grinders, saws, chisels, files, axes, cauldrons of boiling liquid, iron nets, iron ropes, iron donkeys, and iron horses. The wrongdoers are flayed alive. Their heads are bound in their own skin. Hot iron is poured over their bodies. They swallow iron balls when hungry and drink molten iron when thirsty. The wretched suffering continues nonstop throughout nayutas of kalpas. Therefore, it is called Incessant.

"Fourth, be they men, women, of any race, young or old, of upper or lower class, [...]

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long huo shen huo tian huo gui zui xing
龍 或 神， 或 天 或 鬼， 罪 行

ye gan xi tong shou zhi gu cheng wu
業 感 悉 同 受 之， 故 稱 無

jian
間。

wu zhe ruo duo ci yu cong chu
五 者， 若 墮 此 獄， 從 初

ru shi zhi bai qian jie yi ri yi
入 時 至 百 千 劫， 一 日 一

ye wan si wan sheng qiu yi nian jian
夜 萬 死 萬 生， 求 一 念 間

zhan zhu bu de chu fei ye jin fang
暫 住 不 得， 除 非 業 盡 方

de shou sheng yi ci lian mian gu cheng
得 受 生。 以 此 連 綿 故 稱

wu jian
無 間。

di zang pu sa bai sheng mu yan
地 藏 菩 薩 白 聖 母 言：

wu jian di yu cu shuo ru shi ruo
無 間 地 獄 麤 說 如 是。 若

guang shuo di yu zui qi deng ming ji
廣 說 地 獄 罪 器 等 名 及

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[…] or nagas, spirits, devas, or ghosts, they all undergo such karmic consequences based on the offenses they committed. Therefore, it is called Incessant.

"Fifth, if beings fall into this hell, they will undergo myriads of deaths and myriads of births each day and night from the time of entry and on through hundreds of thousands of kalpas. Although they seek to pause, even in a thought-moment, that will not happen. Only when their karma is exhausted can they be reborn. Because of this continuity, it is called Incessant."

Ksitigarbha Bodhisattva said to the Holy Mother, "This is a brief description of the Incessant Hell. If I were to speak in detail about the names of the hells and the instruments of torment and also about all the sufferings there, I could not finish even in a kalpa."

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zhu ku shi yi jie zhi zhong qiu shuo
諸 苦 事， 一 劫 之 中 求 說

bu jin
不 盡。

mo ye fu ren wen yi chou you
摩 耶 夫 人 聞 已 愁 憂，

he zhang ding li er tui
合 掌 頂 禮 而 退。

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After hearing this, Queen Maya sorrowfully joined her palms, prostrated herself, and withdrew.

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yan fu zhong sheng ye gan pin di si
閻 浮 眾 生 業 感 品 第 四

er shi di zang pu sa mo he sa
爾 時，地 藏 菩 薩 摩 訶 薩

bai fo yan shi zun wo cheng fo ru
白 佛 言：世 尊！我 承 佛 如

lai wei shen li gu bian bai qian wan
來 威 神 力 故，遍 百 千 萬

yi shi jie fen shi shen xing jiu ba
億 世 界 分 是 身 形，救 拔

yi qie ye bao zhong sheng ruo fei ru
一 切 業 報 眾 生。若 非 如

lai da ci li gu ji bu neng zuo
來 大 慈 力 故，即 不 能 作

ru shi bian hua wo jin you meng fo
如 是 變 化。我 今 又 蒙 佛

fu zhu zhi a yi duo cheng fo yi
付 囑，至 阿 逸 多 成 佛 已

lai liu dao zhong sheng qian ling du tuo
來，六 道 眾 生 遣 令 度 脫。

wei ran shi zun yuan bu you lü
唯 然，世 尊！願 不 有 慮！

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Chapter Four

The Karmic Consequences of Living Beings of Jambudvipa

At that time, Ksitigarbha Bodhisattva, Mahasattva said to the Buddha, "World-Honored One, it is through the power of awesome spiritual penetration of the Buddha Tathagata that I transform into emanation-forms throughout hundreds of thousands of myriads of millions of worlds to rescue all beings who undergo the ripened effects of karma. If it were not for the power of the Tathagata's great kindness, I would not be able to perform such transformations. Now, I have further been entrusted by the Buddha to guide all beings in the six realms of existence across to liberation until Ajita becomes a Buddha. I will do so, World-Honored One. Please do not be concerned."

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er shi fo gao di zang pu sa
爾 時， 佛 告 地 藏 菩 薩：

yi qie zhong sheng wei jie tuo zhe xing
一 切 眾 生 未 解 脫 者 性

shi wu ding e xi jie ye shan xi
識 無 定， 惡 習 結 業 善 習

jie guo wei shan wei e zhu jing er
結 果。 為 善 為 惡 逐 境 而

sheng lun zhuan wu dao zhan wu xiu xi
生。 輪 轉 五 道 暫 無 休 息，

dong jing chen jie mi huo zhang nan ru
動 經 塵 劫 迷 惑 障 難。 如

yu you wang jiang shi chang liu tuo ru
魚 遊 網 將 是 長 流， 脫 入

zhan chu you fu zao wang yi shi deng
暫 出 又 復 遭 網。 以 是 等

bei wu dang you nian ru ji bi shi
輩 吾 當 憂 念。 汝 既 畢 是

wang yuan lei jie zhong shi guang du zui
往 願， 累 劫 重 誓 廣 度 罪

bei wu fu he lü
輩， 吾 復 何 慮！

shuo shi yu shi hui zhong you yi
說 是 語 時， 會 中 有 一

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Then the Buddha told Ksitigarbha Bodhisattva, "All beings who have not yet attained liberation are without fixity in their nature and consciousness: Through evil habits they form [unwholesome] karma, and through good habits they form [wholesome] results. Depending on situations, they give rise to good and evil doings. Revolving wheel-like through the five realms of existence with never a momentary rest, they pass through kalpas as numerous as dust particles, confused, deluded, hindered, and [afflicted] with difficulties. They are like a fish that swims in nets while following a long flowing current; now and then it would get free temporarily, only to be caught in the nets again. I would think with concern about these beings. However, because you will fulfill your past vows, the profound oaths taken kalpa after kalpa to guide wrongdoing beings far and wide [to the other shore], what further cause of worry need I have?"

As these words were spoken, in the assembly [...]

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pu sa mo he sa ming ding zi zai
菩 薩 摩 訶 薩， 名 定 自 在

wang bai fo yan shi zun di zang pu
王 白 佛 言： 世 尊！ 地 藏 菩

sa lei jie yi lai ge fa he yuan
薩 累 劫 已 來 各 發 何 願？

jin meng shi zun yin qin zan tan wei
今 蒙 世 尊 殷 勤 讚 歎。 唯

yuan shi zun lüe er shuo zhi
願 世 尊 略 而 說 之。

er shi shi zun gao ding zi zai
爾 時， 世 尊 告 定 自 在

wang pu sa di ting di ting shan si
王 菩 薩： 諦 聽！ 諦 聽！ 善 思

nian zhi wu dang wei ru fen bie jie
念 之！ 吾 當 為 汝 分 別 解

shuo
說。

nai wang guo qu wu liang a seng
乃 往 過 去 無 量 阿 僧

qi na you ta bu ke shuo jie er
祇 那 由 他 不 可 說 劫， 爾

shi you fo hao yi qie zhi cheng jiu
時， 有 佛 號 一 切 智 成 就

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[…] there was a bodhisattva, mahasattva named Concentration Mastery King who said to the Buddha, "World-Honored One, what vows has Ksitigarbha Bodhisattva made during the many kalpas past that he now receives profuse praise from the World-Honored One? O World-Honored One, please briefly speak about this."

Then the World-Honored One told Concentration Mastery King Bodhisattva, "Listen attentively, listen attentively. Ponder and remember this well. I will explain them separately for you.

"At a time immeasurable asamkhyeyas of nayutas of inexpressible kalpas ago, there was a Buddha named All Wisdom Accomplished Tathagata, […]

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ru lai ying gong zheng bian zhi ming xing
如 來、 應 供、 正 遍 知、 明 行

zu shan shi shi jian jie wu shang shi
足、 善 逝、 世 間 解、 無 上 士、

tiao yu zhang fu tian ren shi fo shi
調 御 丈 夫、 天 人 師、 佛、 世

zun qi fo shou ming liu wan jie wei
尊， 其 佛 壽 命 六 萬 劫。 未

chu jia shi wei xiao guo wang yu yi
出 家 時 為 小 國 王， 與 一

lin guo wang wei you tong xing shi shan
鄰 國 王 為 友， 同 行 十 善

rao yi zhong sheng qi lin guo nei suo
饒 益 眾 生。 其 鄰 國 內 所

you ren min duo zao zhong e er wang
有 人 民 多 造 眾 惡， 二 王

yi ji guang she fang bian yi wang fa
議 計 廣 設 方 便。 一 王 發

yuan zao cheng fo dao dang du shi bei
願 早 成 佛 道， 當 度 是 輩

ling shi wu yu
令 使 無 餘。

yi wang fa yuan ruo bu xian du
一 王 發 願， 若 不 先 度

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[…] Worthy of Offering, Truly All Knowing, Perfect in Knowledge and Conduct, Well Gone, Knower of the World, Unsurpassed, Tamer, Teacher of Devas and Humans, Buddha, World-Honored One.[5] The lifespan of that Buddha was sixty thousand kalpas. Before he renounced the household life, he was the king of a small country and friends with the king of a neighboring country. They both practiced the ten wholesome actions and benefited living beings. However, in the neighboring country most people did many evil acts. The two kings conferred with each other and planned to employ many skillful means for them. One king vowed, 'I will attain Buddhahood early and guide all these people across without exception.'

"The other king vowed, 'If I do not first guide all wrongdoing suffering beings across, […]

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zui ku ling shi an le de zhi pu
罪 苦 令 是 安 樂， 得 至 菩

ti wo zhong wei yuan cheng fo
提 我 終 未 願 成 佛。

fo gao ding zi zai wang pu sa
佛 告 定 自 在 王 菩 薩：

yi wang fa yuan zao cheng fo zhe ji
一 王 發 願 早 成 佛 者， 即

yi qie zhi cheng jiu ru lai shi yi
一 切 智 成 就 如 來 是。 一

wang fa yuan yong du zui ku zhong sheng
王 發 願 永 度 罪 苦 眾 生，

wei yuan cheng fo zhe ji di zang pu
未 願 成 佛 者， 即 地 藏 菩

sa shi
薩 是。

fu yu guo qu wu liang a seng
復 於 過 去 無 量 阿 僧

qi jie you fo chu shi ming qing jing
祇 劫， 有 佛 出 世 名 清 淨

lian hua mu ru lai qi fo shou ming
蓮 華 目 如 來， 其 佛 壽 命

si shi jie xiang fa zhi zhong you yi
四 十 劫。 像 法 之 中 有 一

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[…] causing them to attain peace and happiness and enabling them to achieve bodhi, I shall not become a Buddha.'"

The Buddha told Concentration Mastery King Bodhisattva, "The king who vowed to become a Buddha early is All Wisdom Accomplished Tathagata. The king who vowed to always guide wrongdoing suffering beings across and not to become a Buddha yet is Ksitigarbha Bodhisattva.

"Moreover, in the past, measureless asamkhyeya kalpas ago, there arose in the world a Buddha named Pure Lotus Eyes Tathagata. The lifespan of that Buddha was forty kalpas. During the Age of Semblance Dharma, there was […]

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luo han fu du zhong sheng yin ci jiao
羅 漢， 福 度 眾 生。 因 次 教

hua yu yi nü ren zi yue guang mu
化， 遇 一 女 人 字 曰 光 目，

she shi gong yang luo han wen zhi yu
設 食 供 養。 羅 漢 問 之： 欲

yuan he deng
願 何 等？

guang mu da yan wo yi mu wang
光 目 答 言： 我 以 母 亡

zhi ri zi fu jiu ba wei zhi wo
之 日 資 福 救 拔， 未 知 我

mu sheng chu he qu
母 生 處 何 趣？

luo han min zhi wei ru ding guan
羅 漢 愍 之 為 入 定 觀，

jian guang mu nü mu duo zai e qu
見 光 目 女 母 墮 在 惡 趣

shou ji da ku luo han wen guang mu
受 極 大 苦。 羅 漢 問 光 目

yan ru mu zai sheng zuo he xing ye
言： 汝 母 在 生 作 何 行 業？

jin zai e qu shou ji da ku
今 在 惡 趣 受 極 大 苦。

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[…] an arhat who guided living beings across by [means of] merit, teaching and transforming them in sequence.[6] He came upon a woman named Bright Eyes who made a food offering to him. The arhat asked her, 'What is your wish?'

"Bright Eyes replied, 'In the days after my mother's death, I performed meritorious deeds for her rescue, but I do not know in what realm my mother has been reborn.'

"Out of compassion for her, the arhat entered into meditative concentration to make observations and saw that Bright Eyes' mother had fallen into a lower realm and was undergoing extremely great suffering. The arhat asked Bright Eyes, 'What actions did your mother do while she was alive? She is now undergoing extremely great suffering in a lower realm.'

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guang mu da yan wo mu suo xi
光 目 答 言： 我 母 所 習，

wei hao shi dan yu bie zhi shu suo
唯 好 食 噉 魚 鱉 之 屬。 所

shi yu bie duo shi qi zi huo chao
食 魚 鱉 多 食 其 子， 或 炒

huo zhu zi qing shi dan ji qi ming
或 煮 恣 情 食 噉， 計 其 命

shu qian wan fu bei zun zhe ci min
數 千 萬 復 倍。 尊 者 慈 愍

ru he ai jiu
如 何 哀 救？

luo han min zhi wei zuo fang bian
羅 漢 愍 之 為 作 方 便，

quan guang mu yan ru ke zhi cheng nian
勸 光 目 言： 汝 可 志 誠 念

qing jing lian hua mu ru lai jian su
清 淨 蓮 華 目 如 來， 兼 塑

hua xing xiang cun wang huo bao
畫 形 像 存 亡 獲 報。

guang mu wen yi ji she suo ai
光 目 聞 已 即 捨 所 愛，

xun hua fo xiang er gong yang zhi fu
尋 畫 佛 像 而 供 養 之。 復

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"Bright Eyes replied, 'My mother had a habit of only liking to eat fish, turtles, and the like. Of the fish and turtles that she had eaten, she had most often consumed their eggs, fried or boiled, and she would indulge in eating them. I would reckon the number of all these lives to be thousands of myriads and many times over. O Venerable One, please take pity. How can she be saved?'

"Out of compassion for them, the arhat used a skillful means. He advised Bright Eyes, 'You may, with sincere resolve, recollect Pure Lotus Eyes Tathagata. Also, sculpt and paint his image. Both the living and the deceased will reap the results.'

"After hearing this, Bright Eyes immediately gave up everything she loved to have an image of that Buddha painted right away. She then made offerings to his image, […]

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gong jing xin bei qi zhan li hu yu
恭 敬 心 悲 泣 瞻 禮。 忽 於

ye hou meng jian fo shen jin se huang
夜 後 夢 見 佛 身， 金 色 晃

yao ru xu mi shan fang da guang ming
耀 如 須 彌 山， 放 大 光 明

er gao guang mu ru mu bu jiu dang
而 告 光 目： 汝 母 不 久 當

sheng ru jia cai jue ji han ji dang
生 汝 家， 纔 覺 飢 寒 即 當

yan shuo
言 說。

qi hou jia nei bi sheng yi zi
其 後 家 內 婢 生 一 子，

wei man san ri er nai yan shuo qi
未 滿 三 日 而 乃 言 說。 稽

shou bei qi gao yu guang mu sheng si
首 悲 泣 告 於 光 目： 生 死

ye yuan guo bao zi shou wu shi ru
業 緣 果 報 自 受。 吾 是 汝

mu jiu chu an ming zi bie ru lai
母 久 處 暗 冥。 自 別 汝 來

lei duo da di yu meng ru fu li
累 墮 大 地 獄， 蒙 汝 福 力，

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[…] and furthermore, with a reverent mind, she wept sorrowfully, gazed up at, and made obeisance to him. That night, in her dream, she suddenly saw that Buddha—his body a dazzling golden hue, [majestic] like Mount Sumeru, and emitting great light. He said to Bright Eyes, 'Before long your mother will be reborn in your household. She will speak as soon as she can feel hunger and cold.'

"Shortly thereafter, a maidservant in her household bore a child who spoke within three days of birth. The infant, prostrating and weeping sorrowfully, told Bright Eyes, 'In the cycle of birth and death through karmic conditions, one undergoes the results [of one's actions] oneself. I am your mother. I have long dwelled in darkness. Since parting from you, again and again I agonized in the great hells. It was through the strength of your merit […]

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fang de shou sheng wei xia jian ren you
方 得 受 生 為 下 賤 人，又

fu duan ming shou nian shi san geng luo
復 短 命 壽 年 十 三，更 落

e dao ru you he ji ling wu tuo
惡 道。汝 有 何 計 令 吾 脫

mian
免？

guang mu wen shuo zhi mu wu yi
光 目 聞 說 知 母 無 疑，

geng ye bei ti er bai bi zi ji
哽 咽 悲 啼 而 白 婢 子：既

shi wo mu he zhi ben zui zuo he
是 我 母 合 知 本 罪，作 何

xing ye duo yu e dao
行 業 墮 於 惡 道？

bi zi da yan yi sha hai hui
婢 子 答 言：以 殺 害 毀

ma er ye shou bao ruo fei meng fu
罵 二 業 受 報。若 非 蒙 福

jiu ba wu nan yi shi ye gu wei
救 拔 吾 難，以 是 業 故 未

he jie tuo
合 解 脫。

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[…] that I was finally able to be reborn as a person of the lower class, and my lifespan will be short. At the end of thirteen years, I am to fall into a lower realm. Do you have any way to help relieve me [of these sufferings]?'

"When Bright Eyes heard what was said, she knew without a doubt that this infant was her mother. Sobbing and crying sadly, she said to the maidservant's child, 'Since you are my mother, you should know your own past wrongdoing. What actions did you do that caused you to fall into a lower realm?'

"The maidservant's child replied, 'Killing and reviling. I was undergoing the ripened effects of these two actions. If it were not for the merit [that you have cultivated] to deliver me from difficulties, my karma would be such that I still could not have been released.'

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guang mu wen yan di yu zui bao
光 目 問 言： 地 獄 罪 報

qi shi yun he
其 事 云 何？

bi zi da yan zui ku zhi shi
婢 子 答 言： 罪 苦 之 事

bu ren cheng shuo bai qian sui zhong cu
不 忍 稱 說， 百 千 歲 中 卒

bai nan jing
白 難 竟。

guang mu wen yi ti lei hao qi
光 目 聞 已， 啼 淚 號 泣

er bai kong jie yuan wo zhi mu yong
而 白 空 界： 願 我 之 母 永

tuo di yu bi shi san sui geng wu
脫 地 獄， 畢 十 三 歲 更 無

zhong zui ji li e dao shi fang zhu
重 罪， 及 歷 惡 道。 十 方 諸

fo ci ai min wo ting wo wei mu
佛 慈 哀 愍 我， 聽 我 為 母

suo fa guang da shi yuan ruo de wo
所 發 廣 大 誓 願： 若 得 我

mu yong li san tu ji si xia jian
母 永 離 三 塗 及 斯 下 賤，

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"Bright Eyes asked, 'What took place during the ripened effects of wrongdoing in the hells?'

"The maidservant's child replied, 'I cannot bear to speak of those torments of wrongdoing. Even in a hundred thousand years I would not be able to describe them all.'

"Upon hearing this, Bright Eyes cried and wailed. She said toward the sky, 'May my mother be forever released from the hells. At the end of thirteen years, may she be finished with her heavy offenses and not go through the lower realms again. O Buddhas of the ten directions, kindly take pity upon me. Please hear the far-reaching vow that I am making for the sake of my mother. If she can forever leave the three lower realms, the low and mean, […]

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nai zhi nü ren zhi shen yong jie bu
乃 至 女 人 之 身 永 劫 不

shou zhe yuan wo zi jin ri hou dui
受 者， 願 我 自 今 日 後， 對

qing jing lian hua mu ru lai xiang qian
清 淨 蓮 華 目 如 來 像 前，

que hou bai qian wan yi jie zhong ying
卻 後 百 千 萬 億 劫 中， 應

you shi jie suo you di yu ji san
有 世 界 所 有 地 獄 及 三

e dao zhu zui ku zhong sheng shi yuan
惡 道 諸 罪 苦 眾 生， 誓 願

jiu ba ling li di yu e qu chu
救 拔， 令 離 地 獄 惡 趣、 畜

sheng e gui deng ru shi zui bao deng
生、 餓 鬼 等， 如 是 罪 報 等

ren jin cheng fo jing wo ran hou fang
人 盡 成 佛 竟， 我 然 後 方

cheng zheng jue
成 正 覺。

fa shi yuan yi ju wen qing jing
發 誓 願 已， 具 聞 清 淨

lian hua mu ru lai er gao zhi yue
蓮 華 目 如 來 而 告 之 曰：

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[…] and never again be reborn as a woman, then, in front of the image of Pure Lotus Eyes Tathagata, I vow that from this day forth, throughout hundreds of thousands of myriads of millions of future kalpas in all worlds where there are hells, where there are the three lower realms, I will rescue all wrongdoing suffering beings, causing them to leave the lower realms of hells, animals, and hungry ghosts. Only when the beings who undergo the ripened effects of wrongdoing have all become Buddhas will I myself attain perfect awakening.'

"After making this vow, she clearly heard Pure Lotus Eyes Tathagata saying to her, […]

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guang mu ru da ci min shan neng wei
光 目！ 汝 大 慈 愍， 善 能 為

mu fa ru shi da yuan wu guan ru
母 發 如 是 大 願。 吾 觀 汝

mu shi san sui bi she ci bao yi
母 十 三 歲 畢， 捨 此 報 已

sheng wei fan zhi shou nian bai sui guo
生 為 梵 志， 壽 年 百 歲。 過

shi bao hou dang sheng wu you guo tu
是 報 後， 當 生 無 憂 國 土，

shou ming bu ke ji jie hou cheng fo
壽 命 不 可 計 劫。 後 成 佛

guo guang du ren tian shu ru heng he
果 廣 度 人 天， 數 如 恒 河

sha
沙。

fo gao ding zi zai wang er shi
佛 告 定 自 在 王： 爾 時

luo han fu du guang mu zhe ji wu
羅 漢 福 度 光 目 者， 即 無

jin yi pu sa shi guang mu mu zhe
盡 意 菩 薩 是。 光 目 母 者，

ji jie tuo pu sa shi guang mu nü
即 解 脫 菩 薩 是。 光 目 女

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[…] 'Bright Eyes, you have great kindness and compassion. It is excellent that you can make such a great vow for your mother. I see that after your mother passes on from the present ripened effect at thirteen years of age, she will be reborn as a Brahman with a lifespan of a hundred years. After that ripened effect is over, she will be reborn in the Land of No Sorrow with a lifespan of incalculable kalpas. Later she will attain Buddhahood, and far and wide she will guide humans and devas as numerous as the sand grains in the Ganges River [to the other shore].'"

The Buddha told Concentration Mastery King, "The arhat who guided Bright Eyes across by [means of] merit then is now Inexhaustible Intention Bodhisattva;[7] Bright Eyes' mother is now Liberation Bodhisattva; and the woman Bright Eyes is now Ksitigarbha Bodhisattva.

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zhe ji di zang pu sa shi
者， 即 地 藏 菩 薩 是。

guo qu jiu yuan jie zhong ru shi
過 去 久 遠 劫 中， 如 是

ci min fa heng he sha yuan guang du
慈 愍 發 恒 河 沙 願， 廣 度

zhong sheng
眾 生。

wei lai shi zhong ruo you nan zi
未 來 世 中， 若 有 男 子

nü ren bu xing shan zhe xing e zhe
女 人 不 行 善 者 行 惡 者，

nai zhi bu xin yin guo zhe xie yin
乃 至 不 信 因 果 者， 邪 婬

wang yu zhe liang she e kou zhe hui
妄 語 者， 兩 舌 惡 口 者， 毀

bang da cheng zhe ru shi zhu ye zhong
謗 大 乘 者， 如 是 諸 業 眾

sheng bi duo e qu ruo yu shan zhi
生 必 墮 惡 趣。 若 遇 善 知

shi quan ling yi tan zhi jian gui yi
識， 勸 令 一 彈 指 間 歸 依

di zang pu sa shi zhu zhong sheng ji
地 藏 菩 薩， 是 諸 眾 生 即

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"Throughout many long kalpas past, [Ksitigarbha Bodhisattva] has been so kind and compassionate that he has made as many vows as there are grains of sand in the Ganges River to guide living beings far and wide [to the other shore].

"In the future, if there are men and women who do not practice good deeds but do evil, who do not believe in cause and effect, and who engage in sexual misconduct, who speak falsehood, who engage in divisive talebearing, who use harsh speech, who slander the Mahayana—beings with karma like these will certainly fall into the lower realms. However, if they meet a virtuous friend who encourages them so that they take refuge in Ksitigarbha Bodhisattva within the time of a finger-snap, […]

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de jie tuo san e dao bao ruo neng
得 解 脫 三 惡 道 報。若 能

zhi xin gui jing ji zhan li zan tan
志 心 歸 敬 及 瞻 禮 讚 歎，

xiang hua yi fu zhong zhong zhen bao huo
香 華、衣 服、種 種 珍 寶 或

fu yin shi ru shi feng shi zhe wei
復 飲 食，如 是 奉 事 者，未

lai bai qian wan yi jie zhong chang zai
來 百 千 萬 億 劫 中，常 在

zhu tian shou sheng miao le ruo tian fu
諸 天 受 勝 妙 樂。若 天 福

jin xia sheng ren jian you bai qian jie
盡 下 生 人 間，猶 百 千 劫

chang wei di wang neng yi su ming yin
常 為 帝 王，能 憶 宿 命 因

guo ben mo
果 本 末。

ding zi zai wang ru shi di zang
定 自 在 王！如 是 地 藏

pu sa you ru ci bu ke si yi
菩 薩 有 如 此 不 可 思 議

da wei shen li guang li zhong sheng ru
大 威 神 力，廣 利 眾 生。汝

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[…] they will obtain release from the ripened effects [to be experienced] in the three lower realms. If people are able to revere and take refuge in him with a resolute mind, as well as reverently gaze, pay obeisance, sing his praises, and make offerings of incense, flowers, clothing, jewels of all sorts, or also food and drink to him, they will be reborn in the various heavens to experience excellent, wonderful happiness during hundreds of thousands of myriads of millions of kalpas in the future. When their heavenly merit is exhausted and they are reborn below in the world of humans, they will frequently be emperors or kings throughout hundreds of thousands of kalpas and will be able to remember the cause and effect of the sequence of events of their previous lives.

"Concentration Mastery King, Ksitigarbha Bodhisattva has such power of inconceivable, great awesome spiritual penetration to widely benefit living beings thus. […]

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deng zhu pu sa dang ji shi jing guang
等 諸 菩 薩， 當 記 是 經 廣

xuan liu bu
宣 流 布。

ding zi zai wang bai fo yan shi
定 自 在 王 白 佛 言： 世

zun yuan bu you lü wo deng qian wan
尊！ 願 不 有 慮！ 我 等 千 萬

yi pu sa mo he sa bi neng cheng
億 菩 薩 摩 訶 薩， 必 能 承

fo wei shen guang yan shi jing yu yan
佛 威 神 廣 演 是 經， 於 閻

fu ti li yi zhong sheng
浮 提 利 益 眾 生。

ding zi zai wang pu sa bai shi
定 自 在 王 菩 薩 白 世

zun yi he zhang gong jing zuo li er
尊 已， 合 掌 恭 敬 作 禮 而

tui
退。

er shi si fang tian wang ju cong
爾 時， 四 方 天 王 俱 從

zuo qi he zhang gong jing bai fo yan
座 起， 合 掌 恭 敬 白 佛 言：

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[…] All of you bodhisattvas should remember this sutra. Expound and propagate it far and wide."

Concentration Mastery King said to the Buddha, "O World-Honored One, please do not be concerned. Through [the power of] the Buddha's awesome spiritual penetration, we, thousands of myriads of millions of bodhisattvas, mahasattvas, will certainly be able to expound this sutra widely throughout Jambudvipa to benefit living beings."

Having spoken thus to the Buddha, Concentration Mastery King Bodhisattva joined his palms in respect, made obeisance, and withdrew.

At that time, the Deva Kings of the four directions all rose from their seats, joined their palms in respect, and said to the Buddha, […]

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shi zun di zang pu sa yu jiu yuan
世 尊！ 地 藏 菩 薩 於 久 遠

jie lai fa ru shi da yuan yun he
劫 來 發 如 是 大 願， 云 何

zhi jin you du wei jue geng fa guang
至 今 猶 度 未 絕， 更 發 廣

da shi yan wei yuan shi zun wei wo
大 誓 言， 唯 願 世 尊 為 我

deng shuo
等 說。

fo gao si tian wang shan zai shan
佛 告 四 天 王： 善 哉 善

zai wu jin wei ru ji wei lai xian
哉！ 吾 今 為 汝 及 未 來、 現

zai tian ren zhong deng guang li yi gu
在 天 人 眾 等， 廣 利 益 故，

shuo di zang pu sa yu suo po shi
說 地 藏 菩 薩 於 娑 婆 世

jie yan fu ti nei sheng si dao zhong
界 閻 浮 提 內 生 死 道 中，

ci ai jiu ba du tuo yi qie zui
慈 哀 救 拔 度 脫 一 切 罪

ku zhong sheng fang bian zhi shi
苦 眾 生， 方 便 之 事。

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[…] "World-Honored One, Ksitigarbha Bodhisattva has made such great vows throughout many long kalpas past. As of now, living beings have not all been guided across. How is it that he makes further immense vows again? O World-Honored One, please explain this for us."

The Buddha told the Four Deva Kings, "Excellent, excellent! Now for the broad benefit of you as well as of devas and humans in the present and future, I will speak of what Ksitigarbha Bodhisattva does in the paths of birth and death in Jambudvipa in the Saha world: How he kindly and compassionately rescues and liberates all wrongdoing suffering beings by way of skillful means."

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si tian wang yan wei ran shi zun
四 天 王 言： 唯 然， 世 尊！

yuan yao yu wen
願 樂 欲 聞。

fo gao si tian wang di zang pu
佛 告 四 天 王： 地 藏 菩

sa jiu yuan jie lai qi zhi yu jin
薩 久 遠 劫 來 迄 至 于 今，

du tuo zhong sheng you wei bi yuan ci
度 脫 眾 生 猶 未 畢 願， 慈

min ci shi zui ku zhong sheng fu guan
愍 此 世 罪 苦 眾 生。 復 觀

wei lai wu liang jie zhong yin man bu
未 來 無 量 劫 中 因 蔓 不

duan yi shi zhi gu you fa zhong yuan
斷， 以 是 之 故 又 發 重 願。

ru shi pu sa yu suo po shi jie
如 是 菩 薩 於 娑 婆 世 界

yan fu ti zhong bai qian wan yi fang
閻 浮 提 中， 百 千 萬 億 方

bian er wei jiao hua
便 而 為 教 化。

si tian wang di zang pu sa ruo
四 天 王！ 地 藏 菩 薩 若

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The Four Deva Kings replied, "Yes, World-Honored One, we joyfully wish to listen."

The Buddha told the Four Deva Kings, "For many long kalpas past and up to the present, Ksitigarbha Bodhisattva has been guiding living beings across to liberation; nevertheless, he has not yet completed his vows. He has [great] kindness and compassion for wrongdoing suffering beings in this world, and he further sees that, during measureless kalpas in the future, their causes [of suffering] are endless like vines. Hence, he makes profound vows again. In Jambudvipa in the Saha world, this bodhisattva teaches and transforms living beings by way of hundreds of thousands of myriads of millions of skillful means thus:

"Four Deva Kings, to those who kill, Ksitigarbha Bodhisattva would say [...]

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yu sha sheng zhe shuo su yang duan ming
遇 殺 生 者， 說 宿 殃 短 命

bao ruo yu qie dao zhe shuo pin qiong
報。 若 遇 竊 盜 者， 說 貧 窮

ku chu bao ruo yu xie yin zhe shuo
苦 楚 報。 若 遇 邪 婬 者， 說

que ge yuan yang bao
雀 鴿 鴛 鴦 報。

ruo yu e kou zhe shuo juan shu
若 遇 惡 口 者， 說 眷 屬

dou zheng bao ruo yu hui bang zhe shuo
鬥 諍 報。 若 遇 毀 謗 者， 說

wu she chuang kou bao
無 舌 瘡 口 報。

ruo yu chen hui zhe shuo chou lou
若 遇 瞋 恚 者， 說 醜 陋

long can bao ruo yu qian lin zhe shuo
癰 殘 報。 若 遇 慳 吝 者， 說

suo qiu wei yuan bao ruo yu yin shi
所 求 違 願 報。 若 遇 飲 食

wu du zhe shuo ji ke yan bing bao
無 度 者， 說 飢 渴 咽 病 報。

ruo yu tian lie zi qing zhe shuo
若 遇 畋 獵 恣 情 者， 說

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[…] that [such action] would lead to misfortune and short lifespan. To those who steal or rob, he would say that [such action] would lead to poverty and wretched suffering. To those who engage in sexual misconduct, he would say that [such action] would lead to rebirth as peacocks, pigeons, and mandarin ducks.

"To those who use harsh speech, he would say that [such action] would lead to quarrels and fights in one's family. To those who utter slander, he would say that [such action] would lead to being tongueless and having a cankerous mouth.

"To those who are angry and hateful, he would say that [such action] would lead to being ugly, deformed, and crippled. To those who are miserly, he would say that [such action] would lead to not obtaining what one seeks. To those who are immoderate in consuming food and drink, he would say that [such action] would lead to hunger, thirst, and throat diseases.

"To those who indulge in hunting, he would say […]

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jing kuang sang ming bao ruo yu bei ni
驚 狂 喪 命 報。若 遇 悖 逆

fu mu zhe shuo tian di zai sha bao
父 母 者，說 天 地 災 殺 報。

ruo yu shao shan lin mu zhe shuo kuang
若 遇 燒 山 林 木 者，說 狂

mi qu si bao ruo yu qian hou fu
迷 取 死 報。若 遇 前 後 父

mu e du zhe shuo fan sheng bian ta
母 惡 毒 者，說 返 生 鞭 撻

xian shou bao ruo yu wang bu sheng chu
現 受 報。若 遇 網 捕 生 雛

zhe shuo gu rou fen li bao
者，說 骨 肉 分 離 報。

ruo yu hui bang san bao zhe shuo
若 遇 毀 謗 三 寶 者，說

mang long yin ya bao ruo yu qing fa
盲 聾 瘖 啞 報。若 遇 輕 法

man jiao zhe shuo yong chu e dao bao
慢 教 者，說 永 處 惡 道 報。

ruo yu po yong chang zhu zhe shuo yi
若 遇 破 用 常 住 者，說 億

jie lun hui di yu bao ruo yu wu
劫 輪 迴 地 獄 報。若 遇 污

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[…] that [such action] would lead to derangement from terror, and then loss of life. To those who are contrary and perverse to their own parents, he would say that [such action] would lead to being killed by natural disasters.[8]

To those who set fire to mountains or forests, he would say that [such action] would lead to death from derangement and confusion. To those who are cruel parents or stepparents, he would say that [such action] would lead to being likewise abused in the present life. To those who net or trap young animals, he would say that [such action] would lead to separation of parents and children.

"To those who slander the Triple Gem, he would say that [such action] would lead to being blind, deaf, and mute. To those who slight the Dharma or look down on instruction, he would say that [such action] would lead one to remain in the lower realms for an interminably long time. To those who abuse the property of the sangha, he would say that [such action] would lead one to revolve through the hells for millions of kalpas. […]

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fan wu seng zhe shuo yong zai chu sheng
梵 誣 僧 者， 說 永 在 畜 生

bao
報。

ruo yu tang huo zhan zhuo shang sheng
若 遇 湯 火 斬 斫 傷 生

zhe shuo lun hui di chang bao ruo yu
者， 說 輪 迴 遞 償 報。 若 遇

po jie fan zhai zhe shuo qin shou ji
破 戒 犯 齋 者， 說 禽 獸 飢

e bao ruo yu fei li hui yong zhe
餓 報。 若 遇 非 理 毀 用 者，

shuo suo qiu que jue bao
說 所 求 闕 絕 報。

ruo yu wu wo gong gao zhe shuo
若 遇 吾 我 貢 高 者， 說

bei shi xia jian bao ruo yu liang she
卑 使 下 賤 報。 若 遇 兩 舌

dou luan zhe shuo wu she bai she bao
鬥 亂 者， 說 無 舌 百 舌 報。

ruo yu xie jian zhe shuo bian di shou
若 遇 邪 見 者， 說 邊 地 受

sheng bao
生 報。

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[…] To those who defile those living the holy life,[9] or who make malicious accusations against the monastics, he would say that [such action] would lead one to remain in the animal realm for an interminably long time.

"To those who scald, burn, behead, chop, or otherwise harm living beings, he would say that [such action] would lead to repayment in kind in samsara. To those who violate the precepts and rules of eating, he would say that [such action] would lead to rebirth as fowls and beasts suffering from hunger and thirst. To those who unreasonably destroy things and deplete resources, he would say that [such action] would lead to insufficiency and lack in what one seeks.

"To those who are conceited and arrogant, he would say that [such action] would lead to being lowly and servile. To those whose divisive talebearing causes dissension and disorder, he would say that [such action] would lead to having no tongue or being 'a hundred tongues.'[10] To those who hold false views, he would say that [such action] would lead to rebirth in borderlands.

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ru shi deng yan fu ti zhong sheng
如 是 等 閻 浮 提 眾 生，

shen kou yi ye e xi jie guo bai
身 口 意 業 惡 習 結 果，百

qian bao ying jin cu lüe shuo ru shi
千 報 應 今 麤 略 說。如 是

deng yan fu ti zhong sheng ye gan cha
等 閻 浮 提 眾 生 業 感 差

bie di zang pu sa bai qian fang bian
別，地 藏 菩 薩 百 千 方 便

er jiao hua zhi shi zhu zhong sheng xian
而 教 化 之。是 諸 眾 生 先

shou ru shi deng bao hou duo di yu
受 如 是 等 報，後 墮 地 獄，

dong jing jie shu wu you chu qi shi
動 經 劫 數 無 有 出 期。是

gu ru deng hu ren hu guo wu ling
故 汝 等 護 人 護 國，無 令

shi zhu zhong ye mi huo zhong sheng
是 諸 眾 業 迷 惑 眾 生。

si tian wang wen yi ti lei bei
四 天 王 聞 已，涕 淚 悲

tan he zhang er tui
歎 合 掌 而 退。

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"Living beings of Jambudvipa such as these—the evil habits in their karma of body, speech, and mind bear fruits, giving rise to hundreds of thousands of effects, of which I have now spoken in general terms. What the karma of such beings of Jambudvipa brings forth is different; accordingly Ksitigarbha Bodhisattva uses hundreds of thousands of skillful means to teach and transform them. These living beings are to undergo ripened effects like the ones mentioned first, and then fall into the hells, where they pass through many kalpas without a time of release. Therefore, you should protect people and protect their countries. Do not allow living beings to be deluded by these many [kinds of] karma."

After hearing this, the Four Deva Kings wept and sighed sorrowfully, joined their palms, and withdrew.

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di zang pu sa ben yuan jing juan shang
地 藏 菩 薩 本 願 經 卷 上

qi fo mie zui zhen yan
七 佛 滅 罪 真 言

li po li po di
離 婆 離 婆 帝

qiu he qiu he di
求 訶 求 訶 帝

tuo luo ni di
陀 羅 尼 帝

ni he la di
尼 訶 囉 帝

pi li ni di
毗 黎 你 帝

mo he qie di
摩 訶 伽 帝

zhen ling qian di
真 陵 乾 帝

suo po he
莎 婆 訶

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Thus ends the first fascicle of *The Original Vows of Ksitigarbha Bodhisattva Sutra.*

[The following is the Seven Buddhas' Negative Karma Purification Mantra, preserved in Sanskrit through Chinese transliteration. Traditionally, mantras are not translated. The mantra is recited at the end of a sutra chanting section, followed by the triple refuge and dedication of merit, which begin on p. 373.]

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di yu ming hao pin di wu
地 獄 名 號 品 第 五

er shi pu xian pu sa mo he sa
爾 時， 普 賢 菩 薩 摩 訶 薩

bai di zang pu sa yan ren zhe yuan
白 地 藏 菩 薩 言： 仁 者！ 願

wei tian long si zhong ji wei lai xian
為 天 龍 四 眾 及 未 來 現

zai yi qie zhong sheng shuo suo po shi
在 一 切 眾 生， 說 娑 婆 世

jie ji yan fu ti zui ku zhong sheng
界 及 閻 浮 提 罪 苦 眾 生

suo shou bao chu di yu ming hao ji
所 受 報 處， 地 獄 名 號 及

e bao deng shi shi wei lai shi mo
惡 報 等 事， 使 未 來 世 末

fa zhong sheng zhi shi guo bao
法 眾 生 知 是 果 報。

di zang da yan ren zhe wo jin
地 藏 答 言： 仁 者！ 我 今

cheng fo wei shen ji da shi zhi li
承 佛 威 神 及 大 士 之 力，

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Chapter Five

The Names of the Hells

At that time, Samantabhadra Bodhisattva, Mahasattva said to Ksitigarbha Bodhisattva, "Benevolent One, for the sake of devas, nagas, the fourfold assembly, as well as for all living beings in the present and future, please speak about the names of the hells, where wrongdoing suffering beings of Jambudvipa in the Saha world undergo ripened effects, and bad consequences [that they experience], so that living beings of the Age of Declining Dharma in the future may know of such results."

Ksitigarbha replied, "Benevolent One, now through [the power of] the Buddha's awesome spiritual penetration and through your strength, that of the mahasattva, [...]

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lüe shuo di yu ming hao ji zui bao
略 說 地 獄 名 號 及 罪 報

e bao zhi shi
惡 報 之 事。

ren zhe yan fu ti dong fang you
仁 者， 閻 浮 提 東 方 有

shan hao yue tie wei qi shan hei sui
山 號 曰 鐵 圍， 其 山 黑 邃

wu ri yue guang you da di yu hao
無 日 月 光。 有 大 地 獄 號

ji wu jian you you di yu ming da
極 無 間， 又 有 地 獄 名 大

a bi
阿 鼻，

fu you di yu ming yue si jiao
復 有 地 獄 名 曰 四 角，

fu you di yu ming yue fei dao fu
復 有 地 獄 名 曰 飛 刀， 復

you di yu ming yue huo jian fu you
有 地 獄 名 曰 火 箭， 復 有

di yu ming yue jia shan fu you di
地 獄 名 曰 夾 山， 復 有 地

yu ming yue tong qiang fu you di yu
獄 名 曰 通 槍， 復 有 地 獄

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[…] I will speak in brief about the names of the hells and the ripened effects of wrongdoing, the bad consequences.

"Benevolent One, to the east of Jambudvipa there are mountains named Iron Encircling. Dark and abysmal are these mountains, without the light of the sun and moon. There is a great hell there called Extreme Incessant, and a hell named Great Avici.

"Furthermore, there is also a hell named Four Corners, a hell named Flying Knives, a hell named Flaming Arrows, a hell named Squeezing Mountains, a hell named Piercing Spears, […]

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ming yue tie che fu you di yu ming
名 曰 鐵 車， 復 有 地 獄 名

yue tie chuang fu you di yu ming yue
曰 鐵 床， 復 有 地 獄 名 曰

tie niu fu you di yu ming yue tie
鐵 牛， 復 有 地 獄 名 曰 鐵

yi fu you di yu ming yue qian ren
衣， 復 有 地 獄 名 曰 千 刃，

fu you di yu ming yue tie lü fu
復 有 地 獄 名 曰 鐵 驢， 復

you di yu ming yue yang tong fu you
有 地 獄 名 曰 洋 銅， 復 有

di yu ming yue bao zhu fu you di
地 獄 名 曰 抱 柱， 復 有 地

yu ming yue liu huo fu you di yu
獄 名 曰 流 火， 復 有 地 獄

ming yue geng she fu you di yu ming
名 曰 耕 舌， 復 有 地 獄 名

yue cuo shou fu you di yu ming yue
曰 剉 首， 復 有 地 獄 名 曰

shao jiao fu you di yu ming yue dan
燒 腳， 復 有 地 獄 名 曰 啗

yan fu you di yu ming yue tie wan
眼， 復 有 地 獄 名 曰 鐵 丸，

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[…] a hell named Iron Carts, a hell named Iron Beds, a hell named Iron Oxen, a hell named Iron Clothing, a hell named Thousand Blades, a hell named Iron Donkeys, a hell named Molten Copper, a hell named Pillar Embracing, a hell named Flowing Blazes, a hell named Tongue Plowing, a hell named Head Chopping, a hell named Feet Ablaze, a hell named Eye Pecking, a hell named Iron Balls, […]

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fu you di yu ming yue zheng lun fu
復 有 地 獄 名 曰 諍 論， 復

you di yu ming yue tie fu fu you
有 地 獄 名 曰 鐵 鈇， 復 有

di yu ming yue duo chen
地 獄 名 曰 多 瞋。

di zang bai yan ren zhe tie wei
地 藏 白 言： 仁 者！ 鐵 圍

zhi nei you ru shi deng di yu qi
之 內 有 如 是 等 地 獄， 其

shu wu xian geng you jiao huan di yu
數 無 限。 更 有 叫 喚 地 獄、

ba she di yu fen niao di yu tong
拔 舌 地 獄、 糞 尿 地 獄、 銅

suo di yu huo xiang di yu huo gou
鎖 地 獄、 火 象 地 獄、 火 狗

di yu huo ma di yu huo niu di
地 獄、 火 馬 地 獄、 火 牛 地

yu huo shan di yu huo shi di yu
獄、 火 山 地 獄、 火 石 地 獄、

huo chuang di yu huo liang di yu huo
火 床 地 獄、 火 梁 地 獄、 火

ying di yu ju ya di yu bo pi
鷹 地 獄、 鋸 牙 地 獄、 剝 皮

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[…] a hell named Quarreling, a hell named Iron Axes, and a hell named Much Anger."

Ksitigarbha said, "Benevolent One, within the Iron Encircling there are hells such as these, which are limitless in number. In addition, there is the Hell of Crying Out, the Hell of Tongue Plucking, the Hell of Excrement and Urine, the Hell of Copper Locks, the Hell of Flaming Elephants, the Hell of Flaming Dogs, the Hell of Flaming Horses, the Hell of Flaming Oxen, the Hell of Flaming Mountains, the Hell of Flaming Rocks, the Hell of Flaming Beds, the Hell of Flaming Beams, the Hell of Flaming Eagles, the Hell of Teeth Sawing, the Hell of Skin Flaying, […]

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di yu yin xie di yu shao shou di
地 獄、飲 血 地 獄、燒 手 地

yu shao jiao di yu dao ci di yu
獄、燒 腳 地 獄、倒 刺 地 獄、

huo wu di yu tie wu di yu huo
火 屋 地 獄、鐵 屋 地 獄、火

lang di yu ru shi deng di yu
狼 地 獄，如 是 等 地 獄。

qi zhong ge ge fu you zhu xiao
其 中 各 各 復 有 諸 小

di yu huo yi huo er huo san huo
地 獄，或 一 或 二 或 三 或

si nai zhi bai qian qi zhong ming hao
四，乃 至 百 千，其 中 名 號

ge ge bu tong di zang pu sa gao
各 各 不 同。地 藏 菩 薩 告

pu xian pu sa yan ren zhe ci zhe
普 賢 菩 薩 言：仁 者！此 者

jie shi nan yan fu ti xing e zhong
皆 是 南 閻 浮 提 行 惡 眾

sheng ye gan ru shi ye li shen da
生，業 感 如 是 業 力 甚 大，

neng di xu mi neng shen ju hai neng
能 敵 須 彌 能 深 巨 海，能

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[…] the Hell of Blood Drinking, the Hell of Hands Burning, the Hell of Feet Burning, the Hell of Thorns Reversing, the Hell of Flaming Houses, the Hell of Iron Houses, and the Hell of Flaming Wolves.

"There are hells such as these, and within each there are one, two, three, four, or even as many as hundreds of thousands of smaller hells, each with a different name." Ksitigarbha Bodhisattva told Samantabhadra Bodhisattva, "Benevolent One, such are the karmic consequences of beings of Jambudvipa who do evil. The force of karma is so great that it can rival Mount Sumeru [in height], surpass the immense oceans in depth, and hinder [one's cultivation of] the noble path. […]

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zhang sheng dao shi gu zhong sheng mo qing
障 聖 道。是 故 眾 生 莫 輕

xiao e yi wei wu zui si hou you
小 惡 以 為 無 罪，死 後 有

bao xian hao shou zhi fu zi zhi qin
報 纖 毫 受 之。父 子 至 親

qi lu ge bie zong ran xiang feng wu
岐 路 各 別，縱 然 相 逢 無

ken dai shou wo jin cheng fo wei li
肯 代 受。我 今 承 佛 威 力，

lüe shuo di yu zui bao zhi shi wei
略 說 地 獄 罪 報 之 事。唯

yuan ren zhe zhan ting shi yan
願 仁 者 暫 聽 是 言。

pu xian da yan wu yi jiu zhi
普 賢 答 言：吾 已 久 知

san e dao bao wang ren zhe shuo ling
三 惡 道 報，望 仁 者 說，令

hou shi mo fa yi qie e xing zhong
後 世 末 法 一 切 惡 行 眾

sheng wen ren zhe shuo shi ling gui fo
生，聞 仁 者 說 使 令 歸 佛。

di zang bai yan ren zhe di yu
地 藏 白 言：仁 者！地 獄

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[…] Therefore, living beings must not underestimate small wrongs and consider them harmless, for after death there will be ripened effects to be experienced to the most exact detail. Beings as closely related as fathers and sons will part their respective ways. Even if they should meet, neither would consent to undergo the consequences in the other's place. Now, through the Buddha's awesome [spiritual] power, I will speak in brief about the ripened effects of wrongdoing as occur in the hells. O Benevolent One, please take a moment to hear these words."

Samantabhadra replied, "I have long known of the ripened effects [experienced] in the three lower realms. I hope the Benevolent One will speak about them so that at a later time, in the Age of Declining Dharma, all beings who do evil may hear your words and be moved to take refuge in the Buddha."

Ksitigarbha said, "Benevolent One, […]

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zui bao qi shi ru shi huo you di
罪 報 其 事 如 是： 或 有 地

yu qu zui ren she shi niu geng zhi
獄， 取 罪 人 舌 使 牛 耕 之；

huo you di yu qu zui ren xin ye
或 有 地 獄， 取 罪 人 心 夜

cha shi zhi huo you di yu huo tang
叉 食 之； 或 有 地 獄， 鑊 湯

sheng fei zhu zui ren shen huo you di
盛 沸 煮 罪 人 身； 或 有 地

yu chi shao tong zhu shi zui ren bao
獄， 赤 燒 銅 柱 使 罪 人 抱；

huo you di yu shi zhu huo shao chen
或 有 地 獄， 使 諸 火 燒 趁

ji zui ren huo you di yu yi xiang
及 罪 人； 或 有 地 獄， 一 向

han bing huo you di yu wu xian fen
寒 冰； 或 有 地 獄， 無 限 糞

niao huo you di yu chun fei sa li
尿； 或 有 地 獄， 純 飛 鈸 鑠；

huo you di yu duo zuan huo qiang huo
或 有 地 獄， 多 攢 火 槍； 或

you di yu wei zhuang xiong bei huo you
有 地 獄， 唯 撞 胸 背； 或 有

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[…] the ripened effects of wrongdoing as occur in the hells are like these: In some hells, the wrongdoers' tongues are taken out and then plowed over by oxen. In some hells, the wrongdoers' hearts are taken out and eaten by yaksas. In some hells, the wrongdoers' bodies are cooked in cauldrons full of boiling liquid. In some hells, the wrongdoers are compelled to embrace red-hot, burning copper pillars. In some hells, fires burn and overtake the wrongdoers. In some hells, there is cold and ice at all times. In some hells, there is limitless excrement and urine. In some hells, there are solely flying caltrops. In some hells, there are many flaming spears. In some hells, the wrongdoers are struck solely on their chests and backs. […]

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di yu dan shao shou zu huo you di
地 獄， 但 燒 手 足； 或 有 地

yu pan jiao tie she huo you di yu
獄， 盤 絞 鐵 蛇； 或 有 地 獄，

qu zhu tie gou huo you di yu jin
驅 逐 鐵 狗； 或 有 地 獄， 盡

jia tie luo
駕 鐵 騾。

ren zhe ru shi deng bao ge ge
仁 者！ 如 是 等 報， 各 各

yu zhong you bai qian zhong ye dao zhi
獄 中 有 百 千 種 業 道 之

qi wu fei shi tong shi tie shi shi
器， 無 非 是 銅 是 鐵， 是 石

shi huo ci si zhong wu zhong ye xing
是 火。 此 四 種 物 眾 業 行

gan ruo guang shuo di yu zui bao deng
感。 若 廣 說 地 獄 罪 報 等

shi yi yi yu zhong geng you bai qian
事， 一 一 獄 中 更 有 百 千

zhong ku chu he kuang duo yu wo jin
種 苦 楚， 何 況 多 獄。 我 今

cheng fo wei shen ji ren zhe wen lüe
承 佛 威 神 及 仁 者 問， 略

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[…] In some hells, their hands and feet are burned specifically. In some hell, iron snakes twine around and strangle them. In some hells, iron dogs pursue them. In some hells, they all ride on [flaming] iron mules.

"Benevolent One, there are ripened effects such as these. In each hell, there are hundreds of thousands of kinds of instruments [of torment] of this karmic path, all made of copper, iron, stone, and fire—these four materials are brought on by the many [kinds of] karma. Suppose I were to speak in detail about the ripened effects of wrongdoing as occur in the hells: In any one hell there are furthermore hundreds of thousands of kinds of wretched suffering. How much more numerous [are the torments] in the many hells! Now through the Buddha's awesome spiritual penetration and at the Benevolent One's request, […]

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shuo ru shi ruo guang jie shuo qiong jie
說 如 是。若 廣 解 說 窮 劫

bu jin
不 盡。

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[…] I have briefly described this matter in this way, for if I were to explain in detail, I could not finish even when a kalpa is over."

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ru lai zan tan pin di liu
如 來 讚 歎 品 第 六

er shi shi zun ju shen fang da guang
爾 時， 世 尊 舉 身 放 大 光

ming bian zhao bai qian wan yi heng he
明， 遍 照 百 千 萬 億 恒 河

sha deng zhu fo shi jie chu da yin
沙 等 諸 佛 世 界。出 大 音

sheng pu gao zhu fo shi jie yi qie
聲， 普 告 諸 佛 世 界 一 切

zhu pu sa mo he sa ji tian long
諸 菩 薩 摩 訶 薩， 及 天 龍

gui shen ren fei ren deng ting wu jin
鬼 神、 人、 非 人 等， 聽 吾 今

ri cheng yang zan tan di zang pu sa
日 稱 揚 讚 歎 地 藏 菩 薩

mo he sa yu shi fang shi jie xian
摩 訶 薩， 於 十 方 世 界， 現

da bu ke si yi wei shen ci bei
大 不 可 思 議 威 神 慈 悲

zhi li jiu hu yi qie zui ku zhi
之 力， 救 護 一 切 罪 苦 之

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Chapter Six

The Praise of the Tathagata

At that time, the World-Honored One emitted great light from his entire body, illuminating Buddha Worlds as numerous as the sand grains in hundreds of thousands of myriads of millions of Ganges Rivers. He gave forth a great voice, telling all the bodhisattvas, mahasattvas as well as devas, nagas, ghosts, spirits, humans, non-humans, and others in the various Buddha Worlds, "Listen as I now praise and extol Ksitigarbha Bodhisattva, Mahasattva for how he manifests powers of great, inconceivable awesome spiritual penetration, kindness and compassion in the worlds of the ten directions to rescue and care for all wrongdoing suffering beings. [...]

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shi wu mie du hou ru deng zhu pu
事。吾 滅 度 後，汝 等 諸 菩

sa da shi ji tian long gui shen deng
薩 大 士 及 天 龍 鬼 神 等，

guang zuo fang bian wei hu shi jing ling
廣 作 方 便 衛 護 是 經，令

yi qie zhong sheng zheng nie pan le
一 切 眾 生 證 涅 槃 樂。

shuo shi yu yi hui zhong you yi
說 是 語 已，會 中 有 一

pu sa ming yue pu guang he zhang gong
菩 薩 名 曰 普 廣，合 掌 恭

jing er bai fo yan jin jian shi zun
敬 而 白 佛 言：今 見 世 尊

zan tan di zang pu sa you ru shi
讚 歎 地 藏 菩 薩，有 如 是

bu ke si yi da wei shen de wei
不 可 思 議 大 威 神 德。唯

yuan shi zun wei wei lai shi mo fa
願 世 尊 為 未 來 世 末 法

zhong sheng xuan shuo di zang pu sa li
眾 生，宣 說 地 藏 菩 薩 利

yi ren tian yin guo deng shi shi zhu
益 人 天 因 果 等 事，使 諸

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[…] After I enter parinirvana, all of you bodhisattvas, great beings, and all you devas, nagas, ghosts, spirits, and others should employ many skillful means to guard and protect this sutra, causing all living beings to attain the bliss of nirvana."

After these words were spoken, in the assembly there was a bodhisattva named Universally Vast who joined his palms in respect and said to the Buddha, "We now see the World-Honored One commending Ksitigarbha Bodhisattva that he has such virtue of inconceivable, great awesome spiritual penetration. O World-Honored One, for the sake of living beings in the Age of Declining Dharma in the future, please speak about the causes and effects of how Ksitigarbha Bodhisattva benefits humans and devas, […]

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tian long ba bu ji wei lai shi zhong
天 龍 八 部 及 未 來 世 眾

sheng ding shou fo yu
生， 頂 受 佛 語。

er shi shi zun gao pu guang pu
爾 時， 世 尊 告 普 廣 菩

sa ji si zhong deng di ting di ting
薩 及 四 眾 等： 諦 聽 諦 聽！

wu dang wei ru lüe shuo di zang pu
吾 當 為 汝 略 說 地 藏 菩

sa li yi ren tian fu de zhi shi
薩 利 益 人 天 福 德 之 事。

pu guang bai yan wei ran shi zun
普 廣 白 言： 唯 然， 世 尊！

yuan yao yu wen
願 樂 欲 聞。

fo gao pu guang pu sa wei lai
佛 告 普 廣 菩 薩： 未 來

shi zhong ruo you shan nan zi shan nü
世 中， 若 有 善 男 子 善 女

ren wen shi di zang pu sa mo he
人， 聞 是 地 藏 菩 薩 摩 訶

sa ming zhe huo he zhang zhe zan tan
薩 名 者， 或 合 掌 者、 讚 歎

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[…] so that devas, nagas, others of the eight classes of beings and living beings of the future may receive the Buddha's words most respectfully."

At that time, the World-Honored One told Universally Vast Bodhisattva, the fourfold assembly, and others, "Listen attentively, listen attentively. I will describe in brief for you the meritorious and virtuous matters of Ksitigarbha Bodhisattva benefiting humans and devas."

Universally Vast replied, "Yes, World-Honored One, we joyfully wish to listen."

The Buddha told Universally Vast Bodhisattva, "In the future, if there are good men and good women who hear Ksitigarbha Bodhisattva, Mahasattva's name and join their palms, sing his praises, […]

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zhe zuo li zhe lian mu zhe shi ren
者、作 禮 者、戀 慕 者，是 人

chao yue san shi jie zui
超 越 三 十 劫 罪。

pu guang ruo you shan nan zi shan
普 廣！若 有 善 男 子 善

nü ren huo cai hua xing xiang huo tu
女 人，或 彩 畫 形 像，或 土

shi jiao qi jin yin tong tie zuo ci
石 膠 漆 金 銀 銅 鐵 作 此

pu sa yi zhan yi li zhe shi ren
菩 薩，一 瞻 一 禮 者，是 人

bai fan sheng yu san shi san tian yong
百 返 生 於 三 十 三 天，永

bu duo yu e dao jia ru tian fu
不 墮 於 惡 道。假 如 天 福

jin gu xia sheng ren jian you wei guo
盡 故 下 生 人 間，猶 為 國

wang bu shi da li
王 不 失 大 利。

ruo you nü ren yan nü ren shen
若 有 女 人 厭 女 人 身，

jin xin gong yang di zang pu sa hua
盡 心 供 養 地 藏 菩 薩 畫

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[…] make obeisance, or feel great love and admiration for him, these people will transcend thirty kalpas of torments [of offenses].

"Universally Vast, if there are good men and good women who paint this bodhisattva's image or make his image with clay, stone, resin, lacquer, gold, silver, copper, or iron, and then reverently gaze at and make obeisance to his image but once, these people will be reborn a hundred times in the Heaven of the Thirty-Three Devas and will never fall into the lower realms. If their heavenly merit is exhausted and they are reborn below in the world of humans, they will still be kings and will not lose great benefits.

"If there are women who are weary of being women and who wholeheartedly make offerings in veneration to Ksitigarbha Bodhisattva's image, […]

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xiang ji tu shi jiao qi tong tie deng
像， 及 土 石 膠 漆 銅 鐵 等

xiang ru shi ri ri bu tui chang yi
像， 如 是 日 日 不 退， 常 以

hua xiang yin shi yi fu zeng cai zhuang
華 香、 飲 食、 衣 服、 繒 綵、 幢

fan qian bao wu deng gong yang shi shan
旛、 錢、 寶 物 等 供 養。 是 善

nü ren jin ci yi bao nü shen bai
女 人 盡 此 一 報 女 身， 百

qian wan jie geng bu sheng you nü ren
千 萬 劫 更 不 生 有 女 人

shi jie he kuang fu shou chu fei ci
世 界， 何 況 復 受。 除 非 慈

yuan li gu yao shou nü shen du tuo
願 力 故， 要 受 女 身 度 脫

zhong sheng cheng si gong yang di zang li
眾 生。 承 斯 供 養 地 藏 力

gu ji gong de li bai qian wan jie
故 及 功 德 力， 百 千 萬 劫

bu shou nü shen
不 受 女 身。

fu ci pu guang ruo you nü ren
復 次， 普 廣！ 若 有 女 人

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[…] whether the image be a painting or made of clay, stone, resin, lacquer, copper, iron, or other materials, and if they do so day after day without fail, making offerings to him with flowers, incense, food, drink, clothing, colored silk, banners, money, jewels, and the like, then after the present ripened effect of being a woman comes to an end, throughout hundreds of thousands of myriads of kalpas these good women will never again be reborn in worlds where there are women, much less be one—unless that, through the power of their compassionate vows, they wish to be women in order to liberate living beings. Through the strength of their making offerings to Ksitigarbha and the power of this virtue, they will not be reborn as women throughout hundreds of thousands of myriads of kalpas.

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yan shi chou lou duo ji bing zhe dan
厭 是 醜 陋 多 疾 病 者， 但

yu di zang xiang qian zhi xin zhan li
於 地 藏 像 前 志 心 瞻 禮，

shi qing zhi jian shi ren qian wan jie
食 頃 之 間 是 人 千 萬 劫

zhong suo shou sheng shen xiang mao yuan man
中， 所 受 生 身 相 貌 圓 滿。

shi chou lou nü ren ru bu yan nü
是 醜 陋 女 人 如 不 厭 女

shen ji bai qian wan yi sheng zhong chang
身， 即 百 千 萬 億 生 中， 常

wei wang nü nai ji wang fei zai fu
為 王 女 乃 及 王 妃、 宰 輔

da xing da zhang zhe nü duan zheng shou
大 姓、 大 長 者 女， 端 正 受

sheng zhu xiang yuan man you zhi xin gu
生 諸 相 圓 滿。 由 志 心 故，

zhan li di zang pu sa huo fu ru
瞻 禮 地 藏 菩 薩 獲 福 如

shi
是。

fu ci pu guang ruo you shan nan
復 次， 普 廣！ 若 有 善 男

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"Furthermore, Universally Vast, if there are women who are weary of being ugly and frequently ill and, with a resolute mind before Ksitigarbha's image, they reverently gaze at and make obeisance to him for even just the time of a meal, then throughout thousands of myriads of kalpas they will be reborn with perfect looks and features.[11] If these ugly women are not weary of being women, then for hundreds of thousands of myriads of millions of lives they will always be princesses, queens, or daughters of high ministers, prominent families, or great elders and be born beautiful and with perfect features. They gain such merit because they reverently gaze at and make obeisance to Ksitigarbha Bodhisattva with a resolute mind.

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zi shan nü ren neng dui pu sa xiang
子 善 女 人， 能 對 菩 薩 像

qian zuo zhu ji yue ji ge yong zan
前 作 諸 伎 樂， 及 歌 詠 讚

tan xiang hua gong yang nai zhi quan yu
歎 香 華 供 養， 乃 至 勸 於

yi ren duo ren ru shi deng bei xian
一 人 多 人， 如 是 等 輩， 現

zai shi zhong ji wei lai shi chang de
在 世 中 及 未 來 世， 常 得

bai qian gui shen ri ye wei hu bu
百 千 鬼 神 日 夜 衛 護， 不

ling e shi zhe wen qi er he kuang
令 惡 事 輒 聞 其 耳， 何 況

qin shou zhu heng
親 受 諸 橫。

fu ci pu guang wei lai shi zhong
復 次， 普 廣！ 未 來 世 中，

ruo you e ren ji e shen e gui
若 有 惡 人 及 惡 神、 惡 鬼，

jian you shan nan zi shan nü ren gui
見 有 善 男 子 善 女 人， 歸

jing gong yang zan tan zhan li di zang
敬 供 養 讚 歎 瞻 禮 地 藏

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"Furthermore, Universally Vast, if there are good men and good women who are able to make offerings to him by playing music, singing songs of praise, and presenting incense and flowers before this bodhisattva's image, or who are also able to encourage others, one or many, to do likewise, both now and in the future they will be protected day and night by hundreds of thousands of ghosts and spirits who will even prevent evil matters from reaching their ears, much less allow them to meet with disasters personally.

"Furthermore, Universally Vast, in the future if there are evil people, evil spirits, and evil ghosts who see good men and good women venerating and taking refuge [in this bodhisattva], making offerings, singing his praises, reverently gazing at, and making obeisance to Ksitigarbha Bodhisattva's image, […]

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pu sa xing xiang huo wang sheng ji hui
菩 薩 形 像， 或 妄 生 譏 毀

bang wu gong de ji li yi shi huo
謗 無 功 德 及 利 益 事， 或

lu chi xiao huo bei mian fei huo quan
露 齒 笑， 或 背 面 非， 或 勸

ren gong fei huo yi ren fei huo duo
人 共 非， 或 一 人 非， 或 多

ren fei nai zhi yi nian sheng ji hui
人 非， 乃 至 一 念 生 譏 毀

zhe ru shi zhi ren xian jie qian fo
者， 如 是 之 人 賢 劫 千 佛

mie du ji hui zhi bao shang zai a
滅 度， 譏 毀 之 報 尚 在 阿

bi di yu shou ji zhong zui guo shi
鼻 地 獄， 受 極 重 罪。 過 是

jie yi fang shou e gui you jing qian
劫 已 方 受 餓 鬼。 又 經 千

jie fu shou chu sheng you jing qian jie
劫 復 受 畜 生。 又 經 千 劫

fang de ren shen zong shou ren shen pin
方 得 人 身。 縱 受 人 身， 貧

qiong xia jian zhu gen bu ju duo bei
窮 下 賤 諸 根 不 具， 多 被

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[…] and if those beings then wrongly express ridicule and slander, maligning that such deeds are without virtue or benefit, or they laugh at these people, or they utter slander behind their backs, or they urge others to slander likewise, whether one person or many, or they bear a mere thought of ridicule and slander, such beings will fall into and remain in the Avici Hell, undergoing extremely severe torments as the consequence for their ridiculing and slandering, even after all the thousand Buddhas of the present kalpa have entered parinirvana. Only after the [present] kalpa has passed will they be reborn in the company of hungry ghosts, where they will pass a thousand more kalpas before being reborn as animals. Then they will pass another thousand kalpas before they may finally be reborn as humans. Even when they are reborn as humans, they will be poor, lowly, and with incomplete faculties. […]

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e ye lai jie qi xin bu jiu zhi
惡 業 來 結 其 心， 不 久 之

jian fu duo e dao shi gu pu guang
間 復 墮 惡 道。 是 故， 普 廣！

ji hui ta ren gong yang shang huo ci
譏 毀 他 人 供 養 尚 獲 此

bao he kuang bie sheng e jian hui mie
報， 何 況 別 生 惡 見 毀 滅？

fu ci pu guang ruo wei lai shi
復 次， 普 廣！ 若 未 來 世，

you nan zi nü ren jiu chu chuang zhen
有 男 子 女 人 久 處 床 枕，

qiu sheng qiu si liao bu ke de huo
求 生 求 死 了 不 可 得， 或

ye meng e gui nai ji jia qin huo
夜 夢 惡 鬼 乃 及 家 親， 或

you xian dao huo duo yan mei gong gui
遊 險 道， 或 多 魘 寐 共 鬼

shen you ri yue sui shen zhuan fu wang
神 遊， 日 月 歲 深 轉 復 尪

zhai mian zhong jiao ku can qi bu le
瘵， 眠 中 叫 苦 慘 悽 不 樂

zhe ci jie shi ye dao lun dui wei
者。 此 皆 是 業 道 論 對 未

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[…] Their minds will frequently be fettered by their unwholesome karma. Before long, they will again fall into the lower realms. Universally Vast, those who ridicule and slander others making offerings in veneration will reap such ripened effects. How much worse [the consequences will be] if beings have evil views and do destructive things!

"Furthermore, Universally Vast, in the future if there are men and women who are bedridden with a long [illness] and unable to get well or die despite their wishes, and at night they dream of evil ghosts, of family and relatives, of wandering in dangerous paths, or they have many nightmares of wandering in the company of ghosts and spirits; and as days, months, and years go by, their illnesses worsen and they waste away; they cry out in their sleep; they are miserable and melancholy—all these represent cases of karma and [the ensuing] realm of existence under judgment, […]

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ding qing zhong huo nan she shou huo bu
定 輕 重， 或 難 捨 壽， 或 不

de yu nan nü su yan bu bian shi
得 愈。 男 女 俗 眼 不 辨 是

shi
事。

dan dang dui zhu fo pu sa xiang
但 當 對 諸 佛 菩 薩 像

qian gao sheng zhuan du ci jing yi bian
前， 高 聲 轉 讀 此 經 一 遍。

huo qu bing ren ke ai zhi wu huo
或 取 病 人 可 愛 之 物， 或

yi fu bao bei zhuang yuan she zhai dui
衣 服 寶 貝、 莊 園 舍 宅， 對

bing ren qian gao sheng chang yan wo mou
病 人 前 高 聲 唱 言： 我 某

jia deng wei shi bing ren dui jing xiang
甲 等 為 是 病 人， 對 經 像

qian she zhu deng wu huo gong yang jing
前 捨 諸 等 物， 或 供 養 經

xiang huo zao fo pu sa xing xiang huo
像， 或 造 佛 菩 薩 形 像， 或

zao ta si huo ran you deng huo shi
造 塔 寺， 或 燃 油 燈， 或 施

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[…] with the degrees of seriousness still undetermined, making it difficult for these people to die or recover.[12] The ordinary eyes of men and women cannot discern such matters.

"In this instance, this sutra should be recited aloud once before the images of Buddhas and bodhisattvas, and possessions that the sick person loves, such as clothing, jewels, manors, gardens, or houses, should be offered by someone saying clearly in front of the sick person, 'In the presence of the sutras and images of Buddhas and bodhisattvas, I, so-and-so, give these items on behalf of this sick person to make offerings to the sutras and images, to make the images of Buddhas and bodhisattvas, to construct stupas and monasteries, to light oil lamps, or to give gifts to the sangha.'

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chang zhu
常 住。

ru shi san bai bing ren qian ling
如 是 三 白 病 人 遣 令

wen zhi jia ling zhu shi fen san zhi
聞 知。假 令 諸 識 分 散 至

qi jin zhe nai zhi yi ri er ri
氣 盡 者，乃 至 一 日、二 日、

san ri si ri zhi qi ri yi lai
三 日、四 日，至 七 日 已 來，

dan gao sheng bai gao sheng du jing shi
但 高 聲 白 高 聲 讀 經。是

ren ming zhong zhi hou su yang zhong zui
人 命 終 之 後，宿 殃 重 罪

zhi yu wu wu jian zui yong de jie
至 于 五 無 間 罪，永 得 解

tuo suo shou sheng chu chang zhi su ming
脫。所 受 生 處 常 知 宿 命。

he kuang shan nan zi shan nü ren
何 況 善 男 子 善 女 人

zi shu ci jing huo jiao ren shu huo
自 書 此 經，或 教 人 書，或

zi su hua pu sa xing xiang nai zhi
自 塑 畫 菩 薩 形 像，乃 至

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In such way the sick person should be told three times so that he may hear and know of the offerings being made.

"If his various consciousnesses are dispersed and his breathing ceases, then for one day, two days, three days, four days, or onto seven days, [such offerings] should be stated clearly and this sutra should be read aloud. After this person's life ends, he will gain release from misfortunes and severe torments that result from past offenses, even the five great violations that lead to incessant torments. Wherever he is reborn, he will know his previous lives.

"[Consider how a sick person can be benefited,] how much greater [the results will be] when good men and good women personally copy this sutra in writing, teach others to copy it, personally sculpt or paint the bodhisattva's image, [...]

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jiao ren su hua suo shou guo bao bi
教 人 塑 畫， 所 受 果 報 必

huo da li
獲 大 利。

shi gu pu guang ruo jian you ren
是 故， 普 廣！ 若 見 有 人

du song shi jing nai zhi yi nian zan
讀 誦 是 經， 乃 至 一 念 讚

tan shi jing huo gong jing zhe ru xu
歎 是 經 或 恭 敬 者， 汝 須

bai qian fang bian quan shi deng ren qin
百 千 方 便， 勸 是 等 人 勤

xin mo tui neng de wei lai xian zai
心 莫 退， 能 得 未 來 現 在

qian wan yi bu ke si yi gong de
千 萬 億， 不 可 思 議 功 德。

fu ci pu guang ruo wei lai shi
復 次， 普 廣！ 若 未 來 世

zhu zhong sheng deng huo meng huo mei jian
諸 眾 生 等， 或 夢 或 寐 見

zhu gui shen nai ji zhu xing huo bei
諸 鬼 神 乃 及 諸 形， 或 悲

huo ti huo chou huo tan huo kong huo
或 啼， 或 愁 或 歎， 或 恐 或

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[…] or even teach others to sculpt or paint [his image]! They will certainly gain immense benefits.

"Therefore, Universally Vast, if you see people who read and recite this sutra, who have even a thought of praise for it, or who revere it, you should use hundreds of thousands of skillful means to encourage these people to keep their diligent mind from fading. They will be able to attain thousands of myriads of millions of inconceivable virtues in both the present and future.

"Furthermore, Universally Vast, in the future if living beings when dreaming or dozing should see ghosts, spirits, and other forms who are sad, crying, worried, sighing, fearful, or terrified, […]

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bu ci jie shi yi sheng shi sheng bai
怖。此皆是一生十生百

sheng qian sheng guo qu fu mu nan nü
生千生，過去父母、男女

di mei fu qi juan shu zai yu e
弟妹、夫妻眷屬，在於惡

qu wei de chu li wu chu xi wang
趣未得出離，無處希望

fu li jiu ba dang gao su shi gu
福力救拔，當告宿世骨

rou shi zuo fang bian yuan li e dao
肉，使作方便願離惡道。

pu guang ru yi shen li qian shi
普廣！汝以神力遣是

juan shu ling dui zhu fo pu sa xiang
眷屬，令對諸佛菩薩像

qian zhi xin zi du ci jing huo qing
前，志心自讀此經或請

ren du qi shu san bian huo qi bian
人讀。其數三遍或七遍。

ru shi e dao juan shu jing sheng bi
如是惡道眷屬，經聲畢

shi bian shu dang de jie tuo nai zhi
是遍數當得解脫。乃至

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[…] these are the living beings' fathers, mothers, sons, daughters, brothers, sisters, husbands, wives, or other relatives from one, ten, a hundred, or a thousand lives past who are in the lower realms and unable to leave. They have no place from which to hope for the strength of merit to rescue them, and so they plead with their family from their previous lives to use skillful means, hoping that they may thereby leave the lower realms.

"Universally Vast, use your spiritual power to cause these living kin to personally read this sutra aloud with a resolute mind before the images of Buddhas and bodhisattvas, or request others to read it aloud, three or seven times. When the sutra has been read aloud for such a number of times, the relatives in the lower realms will gain release, and these kin will never see them again when dreaming.

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meng mei zhi zhong yong bu fu jian
夢 寐 之 中 永 不 復 見。

fu ci pu guang ruo wei lai shi
復 次， 普 廣！ 若 未 來 世

you zhu xia jian deng ren huo nu huo
有 諸 下 賤 等 人， 或 奴 或

bi nai zhi zhu bu zi you zhi ren
婢， 乃 至 諸 不 自 由 之 人，

jue zhi su ye yao chan hui zhe zhi
覺 知 宿 業 要 懺 悔 者， 志

xin zhan li di zang pu sa xing xiang
心 瞻 禮 地 藏 菩 薩 形 像，

nai zhi yi qi ri zhong nian pu sa
乃 至 一 七 日 中， 念 菩 薩

ming ke man wan bian ru shi deng ren
名 可 滿 萬 遍。 如 是 等 人

jin ci bao hou qian wan sheng zhong chang
盡 此 報 後， 千 萬 生 中 常

sheng zun gui geng bu jing san e dao
生 尊 貴， 更 不 經 三 惡 道

ku
苦。

fu ci pu guang ruo wei lai shi
復 次， 普 廣！ 若 未 來 世

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"Furthermore, Universally Vast, in the future if there are various persons of the lower classes, slaves, maid-servants, and other people without freedom, who realize [that they are undergoing the ripened effect of] their past karma and wish to repent, they should, with a resolute mind, reverently gaze at and make obeisance to Ksitigarbha Bodhisattva's image for seven days and recite the bodhisattva's name a full ten thousand times. When their present ripened effect is over, for thousands of myriads of lives they will always be reborn among the respected and wealthy, and they will not undergo the suffering of the three lower realms again.

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zhong yan fu ti nei cha li po luo
中 閻 浮 提 內， 剎 利、 婆 羅

men zhang zhe ju shi yi qie ren deng
門、 長 者、 居 士、 一 切 人 等

ji yi xing zhong zu you xin chan zhe
及 異 姓 種 族， 有 新 產 者

huo nan huo nü qi ri zhi zhong zao
或 男 或 女， 七 日 之 中， 早

yu du song ci bu si yi jing dian
與 讀 誦 此 不 思 議 經 典，

geng wei nian pu sa ming ke man wan
更 為 念 菩 薩 名 可 滿 萬

bian shi xin sheng zi huo nan huo nü
遍。 是 新 生 子 或 男 或 女，

su you yang bao bian de jie tuo an
宿 有 殃 報 便 得 解 脫， 安

le yi yang shou ming zeng zhang ruo shi
樂 易 養 壽 命 增 長。 若 是

cheng fu sheng zhe zhuan zeng an le ji
承 福 生 者， 轉 增 安 樂 及

yu shou ming
與 壽 命。

fu ci pu guang ruo wei lai shi
復 次， 普 廣！ 若 未 來 世

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"Furthermore, Universally Vast, in the future in Jambudvipa, if Ksatriyas, Brahmans, elders, householders, and others of various names and clans have newborn infants, boys or girls, they should read and recite this inconceivable sutra and recite the bodhisattva's name a full ten thousand times early on within seven days of birth for the sake of their children. If these newborn children, boys or girls, are due to have misfortunes as a result of their past, they will gain release and be well, happy, and easily raised, and their lifespans will increase. If they had been reborn by virtue of their [past] merit, their well-being and happiness will increase and so will their lifespans.

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zhong sheng yu yue yi ri ba ri shi
眾 生 於 月 一 日、八 日、十

si ri shi wu ri shi ba ri er
四 日、十 五 日、十 八 日、二

shi san er shi si er shi ba er
十 三、二 十 四、二 十 八、二

shi jiu ri nai zhi san shi ri shi
十 九 日 乃 至 三 十 日，是

zhu ri deng zhu zui jie ji ding qi
諸 日 等，諸 罪 結 集 定 其

qing zhong nan yan fu ti zhong sheng ju
輕 重。南 閻 浮 提 眾 生 舉

zhi dong nian wu bu shi ye wu bu
止 動 念，無 不 是 業 無 不

shi zui he kuang zi qing sha hai qie
是 罪，何 況 恣 情 殺 害、竊

dao xie yin wang yu bai qian zui zhuang
盜、邪 婬、妄 語，百 千 罪 狀。

neng yu shi shi zhai ri dui fo pu
能 於 是 十 齋 日，對 佛 菩

sa zhu xian sheng xiang qian du shi jing
薩 諸 賢 聖 像 前 讀 是 經

yi bian dong xi nan bei bai you xun
一 遍，東 西 南 北 百 由 旬

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"Furthermore, Universally Vast, in the future on the first, eighth, fourteenth, fifteenth, eighteenth, twenty-third, twenty-fourth, twenty-eighth, twenty-ninth, and thirtieth days of the [lunar] month, the offenses of living beings will be compiled and the degrees of seriousness assessed. The acts and thoughts of the beings of Jambudvipa are invariably karma and wrongdoing. How much more so when they give themselves over to killing, stealing, sexual misconduct, false speech—hundreds of thousands of offenses! If they are able to read this sutra aloud once in front of the images of Buddhas, bodhisattvas, holy ones, and worthies on these ten observance days, there will not be disaster or calamity for a hundred yojanas to the north, south, east, and west. […]

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nei wu zhu zai nan dang ci ju jia
內， 無 諸 災 難。 當 此 居 家

ruo zhang ruo you xian zai wei lai bai
若 長 若 幼， 現 在、 未 來 百

qian sui zhong yong li e qu neng yu
千 歲 中 永 離 惡 趣。 能 於

shi zhai ri mei zhuan yi bian xian shi
十 齋 日 每 轉 一 遍， 現 世

ling ci ju jia wu zhu heng bing yi
令 此 居 家， 無 諸 橫 病 衣

shi feng yi
食 豐 溢。

shi gu pu guang dang zhi di zang
是 故， 普 廣！ 當 知 地 藏

pu sa you ru shi deng bu ke shuo
菩 薩 有 如 是 等 不 可 說

bai qian wan yi da wei shen li li
百 千 萬 億 大 威 神 力 利

yi zhi shi yan fu zhong sheng yu ci
益 之 事。 閻 浮 眾 生 於 此

da shi you da yin yuan shi zhu zhong
大 士 有 大 因 緣。 是 諸 眾

sheng wen pu sa ming jian pu sa xiang
生 聞 菩 薩 名、 見 菩 薩 像、

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[…] Those in their families, both young and old, will be apart from the lower realms now and throughout hundreds of thousands of years in the future. If they can recite this sutra once on each of the ten observance days, in the present life there will not be untoward dire events and illnesses in the family, and there will be food and clothing in abundance.

"Therefore, Universally Vast, you should know that through the power of his great awesome spiritual penetration, Ksitigarbha Bodhisattva has inexpressible hundreds of thousands of myriads of millions of instances of benefiting [beings] such as these. Living beings of Jambudvipa have great causes and conditions with this great being. If these living beings hear this bodhisattva's name, see this bodhisattva's image, […]

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nai zhi wen shi jing san zi wu zi
乃 至 聞 是 經， 三 字 五 字

huo yi ji yi ju zhe xian zai shu
或 一 偈 一 句 者， 現 在 殊

miao an le wei lai zhi shi bai qian
妙 安 樂， 未 來 之 世 百 千

wan sheng chang de duan zheng sheng zun gui
萬 生， 常 得 端 正 生 尊 貴

jia
家。

er shi pu guang pu sa wen fo
爾 時， 普 廣 菩 薩 聞 佛

ru lai cheng yang zan tan di zang pu
如 來 稱 揚 讚 歎 地 藏 菩

sa yi hu gui he zhang fu bai fo
薩 已， 胡 跪 合 掌 復 白 佛

yan shi zun wo jiu zhi shi da shi
言： 世 尊！ 我 久 知 是 大 士

you ru ci bu ke si yi shen li
有 如 此 不 可 思 議 神 力，

ji da shi yuan li wei wei lai zhong
及 大 誓 願 力。 為 未 來 眾

sheng qian zhi li yi gu wen ru lai
生 遣 知 利 益， 故 問 如 來

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[…] or hear but three words, five words, a verse, or a sentence of this sutra, they will have superbly wonderful peace and happiness in the present life. For hundreds of thousands of myriads of lives in the future, they will always be good looking and be reborn in respected and wealthy families."

At that time, after Universally Vast Bodhisattva had heard the Buddha Tathagata praise and extol Ksitigarbha Bodhisattva, he knelt on his knees, joined his palms, and said to the Buddha once more, "World-Honored One, I have long known that this great being has such power of inconceivable spiritual penetration as well as power of great vows. For living beings in the future I make the request to the Tathagata, so that they may know such benefits. […]

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wei ran ding shou shi zun dang he ming
唯 然 頂 受。世 尊！當 何 名

ci jing shi wo yun he liu bu
此 經？使 我 云 何 流 布？

fo gao pu guang ci jing you san
佛 告 普 廣：此 經 有 三

ming yi ming di zang ben yuan yi ming
名：一 名 地 藏 本 願，亦 名

di zang ben xing yi ming di zang ben
地 藏 本 行，亦 名 地 藏 本

shi li jing yuan ci pu sa jiu yuan
誓 力 經。緣 此 菩 薩 久 遠

jie lai fa da zhong yuan li yi zhong
劫 來，發 大 重 願 利 益 眾

sheng shi gu ru deng yi yuan liu bu
生。是 故 汝 等 依 願 流 布。

pu guang wen yi he zhang gong jing zuo
普 廣 聞 已，合 掌 恭 敬 作

li er tui
禮 而 退。

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[…] Yes, we receive [this Dharma teaching] most respectfully. World-Honored One, how should this sutra be named, and how should we propagate it?"

The Buddha told Universally Vast, "This sutra has three names: the first is called *The Original Vows of Ksitigarbha*; it is also called *The Original Practices of Ksitigarbha*; and it is also called *The Power of the Original Vows of Ksitigarbha*. Because this bodhisattva has made such profound vows throughout many long kalpas to benefit living beings, all of you should propagate it in accordance with these vows."

After hearing this, Universally Vast joined his palms in respect, made obeisance, and withdrew.

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li yi cun wang pin di qi
利 益 存 亡 品 第 七

er shi di zang pu sa mo he sa
爾 時， 地 藏 菩 薩 摩 訶 薩

bai fo yan shi zun wo guan shi yan
白 佛 言： 世 尊！ 我 觀 是 閻

fu zhong sheng ju xin dong nian wu fei
浮 眾 生， 舉 心 動 念 無 非

shi zui tuo huo shan li duo tui chu
是 罪。 脫 獲 善 利 多 退 初

xin ruo yu e yuan nian nian zeng yi
心， 若 遇 惡 緣 念 念 增 益。

shi deng bei ren ru lü ni tu fu
是 等 輩 人， 如 履 泥 塗 負

yu zhong shi jian kun jian zhong zu bu
於 重 石， 漸 困 漸 重 足 步

shen sui ruo de yu zhi shi ti yu
深 邃。 若 得 遇 知 識 替 與

jian fu huo quan yu fu shi zhi shi
減 負 或 全 與 負， 是 知 識

you da li gu fu xiang fu zhu quan
有 大 力 故。 復 相 扶 助 勸

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Chapter Seven

Benefiting the Living and the Deceased

At that time, Ksitigarbha Bodhisattva, Mahasattva said to the Buddha, "World-Honored One, I observe that the mental stirring and thoughts of living beings of Jambudvipa are [almost] always wrongdoings. Although now and then they [may generate virtuous thoughts and] gain good benefits, they mostly retreat from their initial resolve. If they encounter evil conditions, in every thought they increase and add to [the unwholesome]. These people are as if walking in the mire and carrying heavy rocks. They would become more trapped and weighted down as their feet would sink deeper with each step. If such a person can meet a virtuous friend, this person's burden will be lightened or even completely removed, because such a virtuous friend has great

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ling lao jiao ruo da ping di xu xing
令 牢 腳， 若 達 平 地， 須 省

e lu wu zai jing li
惡 路 無 再 經 歷。

shi zun xi e zhong sheng cong xian
世 尊！ 習 惡 眾 生， 從 纖

hao jian bian zhi wu liang shi zhu zhong
毫 間 便 至 無 量。 是 諸 眾

sheng you ru ci xi lin ming zhong shi
生 有 如 此 習， 臨 命 終 時，

fu mu juan shu yi wei she fu yi
父 母 眷 屬 宜 為 設 福， 以

zi qian lu huo xuan fan gai ji ran
資 前 路。 或 懸 旛 蓋 及 燃

you deng huo zhuan du zun jing huo gong
油 燈， 或 轉 讀 尊 經， 或 供

yang fo xiang ji zhu sheng xiang nai zhi
養 佛 像 及 諸 聖 像， 乃 至

nian fo pu sa ji pi zhi fo ming
念 佛 菩 薩 及 辟 支 佛 名

zi yi ming yi hao li lin zhong ren
字， 一 名 一 號 歷 臨 終 人

er gen huo wen zai ben shi
耳 根， 或 聞 在 本 識。

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strength. Furthermore, the virtuous friend will lend him support, advise him to keep his steps firm and steady, and point out that once he reaches the level ground, he should beware of the bad road and not walk on it again.

"World-Honored One, living beings who are accustomed to evil begin with a minute amount then quickly escalate into measureless [evil]. Because these beings have such a habit, when they are about to depart this life, their parents and relatives should make merit in their behalf to assist them on the road ahead. This may be done by hanging banners and canopies and lighting oil lamps, by reciting the sacred sutras, by making offerings in veneration to the images of Buddhas and holy ones, as well as by reciting the names of Buddhas, bodhisattvas, and pratyekabuddhas in such a way that the recitation of each name reaches the ear of the dying one and may be heard in his fundamental consciousness.

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shi zhu zhong sheng suo zao e ye
是 諸 眾 生 所 造 惡 業，

ji qi gan guo bi duo e qu yuan
計 其 感 果 必 墮 惡 趣，緣

shi juan shu wei lin zhong ren xiu ci
是 眷 屬 為 臨 終 人 修 此

sheng yin ru shi zhong zui xi jie xiao
聖 因，如 是 眾 罪 悉 皆 銷

mie ruo neng geng wei shen si zhi hou
滅。若 能 更 為 身 死 之 後，

qi qi ri nei guang zao zhong shan neng
七 七 日 內 廣 造 眾 善，能

shi shi zhu zhong sheng yong li e qu
使 是 諸 眾 生 永 離 惡 趣，

de sheng ren tian shou sheng miao le xian
得 生 人 天 受 勝 妙 樂，現

zai juan shu li yi wu liang
在 眷 屬 利 益 無 量。

shi gu wo jin dui fo shi zun
是 故 我 今 對 佛 世 尊

ji tian long ba bu ren fei ren deng
及 天 龍 八 部、人、非 人 等，

quan yu yan fu ti zhong sheng lin zhong
勸 於 閻 浮 提 眾 生，臨 終

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"These dying beings, should the results brought about by the unwholesome karma they generated be reckoned, would certainly fall into the lower realms. However, by virtue of their relatives' cultivating these noble causes in their behalf, their manifold [torments of] offenses can be dissolved. If relatives can furthermore widely perform many good deeds during the seven seven-day periods after the death of such beings, then the deceased will be able to leave the lower realms forever, be reborn as humans and devas, and experience excellent, wonderful happiness.[13] The living relatives will themselves receive measureless benefits.

"Therefore, in the presence of the Buddha, World-Honored One, as well as devas, nagas, and others of the eight classes of beings, humans, non-humans, and others, I now exhort living beings of Jambudvipa to be careful— [...]

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zhi ri shen wu sha hai ji zao e
之 日 慎 勿 殺 害 及 造 惡

yuan bai ji gui shen qiu zhu wang liang
緣， 拜 祭 鬼 神 求 諸 魍 魎。

he yi gu er suo sha hai nai zhi
何 以 故？ 爾 所 殺 害 乃 至

bai ji wu xian hao zhi li li yi
拜 祭， 無 纖 毫 之 力 利 益

wang ren dan jie zui yuan zhuan zeng shen
亡 人， 但 結 罪 緣 轉 增 深

zhong jia shi lai shi huo xian zai sheng
重。 假 使 來 世 或 現 在 生，

de huo sheng fen sheng ren tian zhong yuan
得 獲 聖 分 生 人 天 中， 緣

shi lin zhong bei zhu juan shu zao shi
是 臨 終 被 諸 眷 屬 造 是

e yin yi ling shi ming zhong ren yang
惡 因， 亦 令 是 命 終 人 殃

lei dui bian wan sheng shan chu he kuang
累 對 辯， 晚 生 善 處。 何 況

lin ming zhong ren zai sheng wei ceng you
臨 命 終 人， 在 生 未 曾 有

shao shan gen ge ju ben ye zi shou
少 善 根， 各 據 本 業 自 受

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[…] do not kill, harm [beings], generate evil conditions, or worship and offer sacrifices to ghosts and spirits, or seek the help of goblins on the days when someone is nearing death. Why? Your killing, harming, worshipping, offering sacrifices, and so forth are not the least bit helpful to the deceased, but bind up conditions of wrongdoing so that they become deeper and more severe. If in this life or in the future the departed one gains elements of holiness[14] and is to be reborn among humans or devas, but because his relatives commit these evil causes [for his sake] when he is on the verge of death, he will become involved in dispute and be delayed from being reborn in an upper realm. How much worse the situation will be for the dying persons who never had even a few roots of goodness from their lifetime! Each of them will undergo the lower realms in accordance with his own karma; […]

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e qu he ren juan shu geng wei zeng
惡 趣， 何 忍 眷 屬 更 為 增

ye pi ru you ren cong yuan di lai
業？ 譬 如 有 人 從 遠 地 來，

jue liang san ri suo fu dan wu qiang
絕 糧 三 日， 所 負 擔 物 強

guo bai jin hu yu lin ren geng fu
過 百 斤。 忽 遇 鄰 人 更 附

shao wu yi shi zhi gu zhuan fu kun
少 物， 以 是 之 故 轉 復 困

zhong
重。

shi zun wo guan yan fu zhong sheng
世 尊！ 我 觀 閻 浮 眾 生，

dan neng yu zhu fo jiao zhong nai zhi
但 能 於 諸 佛 教 中， 乃 至

shan shi yi mao yi di yi sha yi
善 事， 一 毛 一 滴 一 沙 一

chen ru shi li yi xi jie zi de
塵， 如 是 利 益 悉 皆 自 得。

shuo shi yu shi hui zhong you yi
說 是 語 時， 會 中 有 一

zhang zhe ming yue da bian shi zhang zhe
長 者 名 曰 大 辯， 是 長 者

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[…] how can he bear to have relatives add to that karma? It is as if there was a person who had traveled from afar. He had been out of food for three days and was carrying a load that weighed more than a hundred kilograms. Suddenly he came upon a neighbor who attached a few more things to it. He would be even more burdened then.

"World-Honored One, I see that as long as living beings of Jambudvipa are able to follow the teachings of the Buddhas, or even just do good deeds as little as a strand of hair, a drop of water, a grain of sand, or a speck of dust, they themselves will gain all the benefits."

As these words were spoken, in the assembly there was an elder named Great Eloquence. […]

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jiu zheng wu sheng hua du shi fang xian
久 證 無 生 化 度 十 方。 現

zhang zhe shen he zhang gong jing wen di
長 者 身 合 掌 恭 敬， 問 地

zang pu sa yan da shi shi nan yan
藏 菩 薩 言： 大 士！ 是 南 閻

fu ti zhong sheng ming zhong zhi hou xiao
浮 提 眾 生 命 終 之 後， 小

da juan shu wei xiu gong de nai zhi
大 眷 屬 為 修 功 德， 乃 至

she zhai zao zhong shan yin shi ming zhong
設 齋 造 眾 善 因， 是 命 終

ren de da li yi ji jie tuo fou
人 得 大 利 益 及 解 脫 不？

di zang da yan zhang zhe wo jin
地 藏 答 言： 長 者！ 我 今

wei wei lai xian zai yi qie zhong sheng
為 未 來、 現 在 一 切 眾 生，

cheng fo wei li lüe shuo shi shi zhang
承 佛 威 力 略 說 是 事。 長

zhe wei lai xian zai zhu zhong sheng deng
者！ 未 來、 現 在 諸 眾 生 等，

lin ming zhong ri de wen yi fo ming
臨 命 終 日 得 聞 一 佛 名、

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[…] This elder had long since attained nonarising; he taught and guided living beings of the ten directions [to the other shore]. Manifesting in the form of an elder, he joined his palms in respect and inquired of Ksitigarbha Bodhisattva, "Mahasattva, after beings of Jambudvipa die, and their family and relatives cultivate virtues for their sake, make vegetarian meal offerings and so forth, planting many good causes, will these departed ones gain great benefits and release?"

Ksitigarbha replied, "Elder, now through the Buddha's awesome [spiritual] power, I will explain this in general terms for the sake of all living beings in the present and future. Elder, beings in the present and future […]

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yi pu sa ming yi pi zhi fo ming
一 菩 薩 名、一 辟 支 佛 名，

bu wen you zui wu zui xi de jie
不 問 有 罪 無 罪 悉 得 解

tuo
脫。

ruo you nan zi nü ren zai sheng
若 有 男 子 女 人 在 生

bu xiu shan yin duo zao zhong zui ming
不 修 善 因，多 造 眾 罪。命

zhong zhi hou juan shu xiao da wei zao
終 之 後，眷 屬 小 大 為 造

fu li yi qie sheng shi qi fen zhi
福 利、一 切 聖 事。七 分 之

zhong er nai huo yi liu fen gong de
中 而 乃 獲 一，六 分 功 德

sheng zhe zi li yi shi zhi gu wei
生 者 自 利。以 是 之 故，未

lai xian zai shan nan nü deng wen jian
來 現 在 善 男 女 等，聞 健

zi xiu fen fen ji huo
自 修 分 分 己 獲。

wu chang da gui bu qi er dao
無 常 大 鬼 不 期 而 到。

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[…] who hear a Buddha's name, a bodhisattva's name, or a pratyekabuddha's name on the days when they are nearing death will gain release regardless of whether they have offenses or not.

"If there are men and women who did not cultivate good causes but committed many offenses while they were alive, and after their death their family and relatives make merit and benefit in their behalf, they will receive one-seventh of the virtues of the holy deeds, and the other six-sevenths will benefit the living relatives themselves. Therefore, good men and good women in the present and future should themselves cultivate [virtue] when they are healthy and hearing well. They will receive every part [of the benefit].

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min min you shen wei zhi zui fu qi
冥 冥 遊 神 未 知 罪 福， 七

qi ri nei ru chi ru long huo zai
七 日 內 如 癡 如 聾。 或 在

zhu si bian lun ye guo shen ding zhi
諸 司 辯 論 業 果， 審 定 之

hou ju ye shou sheng wei ce zhi jian
後 據 業 受 生。 未 測 之 間

qian wan chou ku he kuang duo yu zhu
千 萬 愁 苦， 何 況 墮 於 諸

e qu deng shi ming zhong ren wei de
惡 趣 等？ 是 命 終 人 未 得

shou sheng zai qi qi ri nei nian nian
受 生， 在 七 七 日 內 念 念

zhi jian wang zhu gu rou juan shu yu
之 間， 望 諸 骨 肉 眷 屬， 與

zao fu li jiu ba guo shi ri hou
造 福 力 救 拔。 過 是 日 後

sui ye shou bao ruo shi zui ren dong
隨 業 受 報。 若 是 罪 人， 動

jing qian bai sui zhong wu jie tuo ri
經 千 百 歲 中 無 解 脫 日。

ruo shi wu wu jian zui duo da di
若 是 五 無 間 罪， 墮 大 地

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"The great ghost of impermanence can come to one at any time. The consciousness [of the departed one] then wanders in darkness, not knowing how his offenses and merits [will turn out overall]. During the ensuing seven seven-day periods, he is as if stunned and deaf, or he is at various authorities being examined and questioned regarding his karma and the effects. Once the result is determined, he undergoes rebirth in accordance with his karma. During the time before [his rebirth] is determined, he is tormented by thousands of myriads of worries. How much more anguished will he be if he falls into the lower realms! Throughout the seven seven-day periods, in every thought the departed one who has not yet undergone rebirth hopes that his parents, children, and relatives will engender the strength of merit to rescue him. After these [periods of] days, he will undergo the ripened effects according to his karma. If he is a wrongdoer, he will pass through hundreds of thousands of years without a day of release. [...]

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yu qian jie wan jie yong shou zhong ku
獄， 千 劫 萬 劫 永 受 眾 苦。

fu ci zhang zhe ru shi zui ye
復 次， 長 者！ 如 是 罪 業

zhong sheng ming zhong zhi hou juan shu gu
眾 生， 命 終 之 後 眷 屬 骨

rou wei xiu ying zhai zi zhu ye dao
肉 為 修 營 齋， 資 助 業 道。

wei zhai shi jing ji ying zhai zhi ci
未 齋 食 竟 及 營 齋 之 次，

mi gan cai ye bu qi yu di nai
米 泔 菜 葉 不 棄 於 地。 乃

zhi zhu shi wei xian fo seng wu de
至 諸 食 未 獻 佛 僧， 勿 得

xian shi ru you wei shi ji bu jing
先 食。 如 有 違 食 及 不 精

qin shi ming zhong ren liao bu de li
勤， 是 命 終 人 了 不 得 力。

ru jing qin hu jing feng xian fo seng
如 精 勤 護 淨 奉 獻 佛 僧，

shi ming zhong ren qi fen huo yi
是 命 終 人 七 分 獲 一。

shi gu zhang zhe yan fu zhong sheng
是 故， 長 者！ 閻 浮 眾 生

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[…] If his offenses include [any of] the five great violations that lead to incessant torments, he will fall into that great hell and for thousands of kalpas, for an interminably long time, undergo manifold sufferings.

"Furthermore, Elder, after the death of such a being with wrongdoing karma, his parents, children, and relatives may make vegetarian meal offerings to help him on his karmic path. In the process of preparing such a meal and before that offering is completed, rice rinsings and vegetable leaves should not be thrown onto the ground, and before the food has been offered to the Buddha and sangha, no one should eat it.[15] If there is any transgression or laxness in this matter, the departed one will gain no strength from it. If purity is diligently maintained in making the offering to the Buddha and sangha, the departed one will receive one-seventh of the benefit.

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ruo neng wei qi fu wu nai zhi juan
若 能 為 其 父 母 乃 至 眷

shu ming zhong zhi hou she zhai gong yang
屬， 命 終 之 後 設 齋 供 養，

zhi xin qin ken ru shi zhi ren cun
志 心 勤 懇。 如 是 之 人 存

wang huo li
亡 獲 利。

shuo shi yu shi dao li tian gong
說 是 語 時， 忉 利 天 宮

you qian wan yi na you ta yan fu
有 千 萬 億 那 由 他 閻 浮

gui shen xi fa wu liang pu ti zhi
鬼 神， 悉 發 無 量 菩 提 之

xin da bian zhang zhe zuo li er tui
心。 大 辯 長 者 作 禮 而 退。

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"Therefore, Elder, if after the death of parents and relatives, the living beings of Jambudvipa are able to make vegetarian meal offerings in their behalf with diligence, sincerity, and a resolute mind, they will benefit both the living and the deceased."

As these words were spoken, thousands of myriads of millions of nayutas of ghosts and spirits of Jambudvipa who were in the Trayastrimsa Heaven all gave rise to the immeasurable bodhi mind. Elder Great Eloquence made obeisance and withdrew.

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yan luo wang zhong zan tan pin di ba
閻 羅 王 眾 讚 歎 品 第 八

er shi tie wei shan nei you wu liang
爾 時， 鐵 圍 山 內 有 無 量

gui wang yu yan luo tian zi ju yi
鬼 王 與 閻 羅 天 子， 俱 詣

dao li lai dao fo suo suo wei e
忉 利 來 到 佛 所。 所 謂 惡

du gui wang duo e gui wang da zheng
毒 鬼 王、 多 惡 鬼 王、 大 諍

gui wang bai hu gui wang xie hu gui
鬼 王、 白 虎 鬼 王、 血 虎 鬼

wang chi hu gui wang san yang gui wang
王、 赤 虎 鬼 王、 散 殃 鬼 王、

fei shen gui wang dian guang gui wang lang
飛 身 鬼 王、 電 光 鬼 王、 狼

ya gui wang qian yan gui wang dan shou
牙 鬼 王、 千 眼 鬼 王、 噉 獸

gui wang fu shi gui wang zhu hao gui
鬼 王、 負 石 鬼 王、 主 耗 鬼

wang zhu huo gui wang zhu shi gui wang
王、 主 禍 鬼 王、 主 食 鬼 王、

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Chapter Eight

The Praise of King Yama and His Retinue

At that time, from within the Iron Encircling Mountains, King Yama and measureless ghost kings all arrived at the Trayastrimsa Heaven and came to where the Buddha was. They were Ghost King Evil Poison, Ghost King Many Evils, Ghost King Great Quarrels, Ghost King White Tiger, Ghost King Blood Tiger, Ghost King Red Tiger, Ghost King Disseminating Disasters, Ghost King Flying Body, Ghost King Lightning Flash, Ghost King Wolf Teeth, Ghost King Thousand Eyes, Ghost King Beast Devouring, Ghost King Rock Carrying, Ghost King Presiding Over Depletion, Ghost King Presiding Over Calamities, Ghost King Presiding Over Food, […]

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zhu cai gui wang zhu chu gui wang zhu
主 財 鬼 王、 主 畜 鬼 王、 主

qin gui wang zhu shou gui wang zhu mei
禽 鬼 王、 主 獸 鬼 王、 主 魅

gui wang zhu chan gui wang zhu ming gui
鬼 王、 主 產 鬼 王、 主 命 鬼

wang zhu ji gui wang zhu xian gui wang
王、 主 疾 鬼 王、 主 險 鬼 王、

san mu gui wang si mu gui wang wu
三 目 鬼 王、 四 目 鬼 王、 五

mu gui wang qi li shi wang da qi
目 鬼 王、 祁 利 失 王、 大 祁

li shi wang qi li cha wang da qi
利 失 王、 祁 利 叉 王、 大 祁

li cha wang a nuo zha wang da a
利 叉 王、 阿 那 吒 王、 大 阿

nuo zha wang
那 吒 王。

ru shi deng da gui wang ge ge
如 是 等 大 鬼 王， 各 各

yu bai qian zhu xiao gui wang jin ju
與 百 千 諸 小 鬼 王， 盡 居

yan fu ti ge you suo zhi ge you
閻 浮 提， 各 有 所 執 各 有

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[…] Ghost King Presiding Over Wealth, Ghost King Presiding Over Domestic Animals, Ghost King Presiding Over Fowls, Ghost King Presiding Over Beasts, Ghost King Presiding Over Goblins, Ghost King Presiding Over Birth, Ghost King Presiding Over Life, Ghost King Presiding Over Illnesses, Ghost King Presiding Over Danger, Ghost King Three Eyes, Ghost King Four Eyes, Ghost King Five Eyes, King Qi Lishi, King Daqi Lishi, King Qi Licha, King Daqi Licha, King A Nuozha, and King Da'a Nuozha.[16]

There were great ghost kings such as these, each with hundreds of thousands of minor ghost kings. They all reside in Jambudvipa, and each of them has duties to carry out and preside over. […]

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suo zhu shi zhu gui wang yu yan luo
所 主。是 諸 鬼 王 與 閻 羅

tian zi cheng fo wei shen ji di zang
天 子，承 佛 威 神 及 地 藏

pu sa mo he sa li ju yi dao
菩 薩 摩 訶 薩 力，俱 詣 忉

li zai yi mian li
利 在 一 面 立。

er shi yan luo tian zi hu gui
爾 時，閻 羅 天 子 胡 跪

he zhang bai fo yan shi zun wo deng
合 掌 白 佛 言：世 尊！我 等

jin zhe yu zhu gui wang cheng fo wei
今 者 與 諸 鬼 王，承 佛 威

shen ji di zang pu sa mo he sa
神 及 地 藏 菩 薩 摩 訶 薩

li fang de yi ci dao li da hui
力，方 得 詣 此 忉 利 大 會，

yi shi wo deng huo shan li gu wo
亦 是 我 等 獲 善 利 故。我

jin you xiao yi shi gan wen shi zun
今 有 小 疑 事 敢 問 世 尊，

wei yuan shi zun ci bei xuan shuo
唯 願 世 尊 慈 悲 宣 說。

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[…] Through the awesome spiritual penetration of the Buddha and the strength of Ksitigarbha Bodhisattva, Mahasattva, these ghost kings and King Yama all came to the Trayastrimsa Heaven and stood to one side.

At that time, King Yama knelt on his knees, joined his palms, and said to the Buddha, "World-Honored One, it is through the awesome spiritual penetration of the Buddha and the strength of Ksitigarbha Bodhisattva, Mahasattva that the ghost kings and I are now able to come to this great assembly in the Trayastrimsa Heaven. We can therefore gain wholesome benefits, too. Now, there is a little question that I dare to ask the World-Honored One. O World-Honored One, with your kindness and compassion, please expound on it."

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fo gao yan luo tian zi zi ru
佛 告 閻 羅 天 子： 恣 汝

suo wen wu wei ru shuo
所 問 吾 為 汝 說。

shi shi yan luo tian zi zhan li
是 時， 閻 羅 天 子 瞻 禮

shi zun ji hui shi di zang pu sa
世 尊 及 迴 視 地 藏 菩 薩，

er bai fo yan shi zun wo guan di
而 白 佛 言： 世 尊！ 我 觀 地

zang pu sa zai liu dao zhong bai qian
藏 菩 薩 在 六 道 中， 百 千

fang bian er du zui ku zhong sheng bu
方 便 而 度 罪 苦 眾 生， 不

ci pi juan shi da pu sa you ru
辭 疲 倦。 是 大 菩 薩 有 如

shi bu ke si yi shen tong zhi shi
是 不 可 思 議 神 通 之 事。

ran zhu zhong sheng tuo huo zui bao wei
然 諸 眾 生 脫 獲 罪 報， 未

jiu zhi jian you duo e dao shi zun
久 之 間 又 墮 惡 道。 世 尊！

shi di zang pu sa ji you ru shi
是 地 藏 菩 薩 既 有 如 是

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The Buddha told King Yama, "Ask whatever you wish. I will explain it for you."

At that time, King Yama reverently gazed at and made obeisance to the World-Honored One, turned to behold Ksitigarbha Bodhisattva, and then said to the Buddha, "World-Honored One, I see that Ksitigarbha Bodhisattva uses hundreds of thousands of skillful means in the six realms of existence to guide wrongdoing suffering beings across [to liberation], and he does so indefatigably. This great bodhisattva has deeds of such inconceivable supernatural power. Yet, the multitudes of beings—after they gain release from the ripened effects of wrongdoing, before long they again fall into the lower realms. World-Honored One, since Ksitigarbha Bodhisattva has such inconceivable spiritual power, […]

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bu ke si yi shen li yun he zhong
不 可 思 議 神 力， 云 何 眾

sheng er bu yi zhi shan dao yong qu
生 而 不 依 止 善 道， 永 取

jie tuo wei yuan shi zun wei wo jie
解 脫？ 唯 願 世 尊 為 我 解

shuo
說。

fo gao yan luo tian zi nan yan
佛 告 閻 羅 天 子： 南 閻

fu ti zhong sheng qi xing gang qiang nan
浮 提 眾 生， 其 性 剛 強 難

tiao nan fu shi da pu sa yu bai
調 難 伏， 是 大 菩 薩 於 百

qian jie tou tou jiu ba ru shi zhong
千 劫， 頭 頭 救 拔 如 是 眾

sheng zao ling jie tuo shi zui bao ren
生 早 令 解 脫。 是 罪 報 人

nai zhi duo da e qu pu sa yi
乃 至 墮 大 惡 趣， 菩 薩 以

fang bian li ba chu gen ben ye yuan
方 便 力 拔 出 根 本 業 緣，

er qian wu su shi zhi shi zi shi
而 遣 悟 宿 世 之 事。 自 是

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[…] why do living beings not dwell relying on the virtuous path and attain eternal liberation? O World-Honored One, please explain this for me."

The Buddha told King Yama, "Living beings of Jambudvipa have obstinate dispositions, difficult to regulate and difficult to tame. This great bodhisattva rescues such beings everywhere throughout hundreds of thousands of kalpas, causing them to attain liberation early. For people who undergo the ripened effects of wrongdoing, even those who have fallen into the very low realms, the bodhisattva uses the power of skillful means to extract their fundamental karmic conditions and lead them to realize the events of their previous lives. […]

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yan fu zhong sheng jie e xi zhong xuan
閻 浮 眾 生 結 惡 習 重， 旋

chu xuan ru lao si pu sa jiu jing
出 旋 入。 勞 斯 菩 薩 久 經

jie shu er zuo du tuo
劫 數 而 作 度 脫。

pi ru you ren mi shi ben jia
譬 如 有 人 迷 失 本 家，

wu ru xian dao qi xian dao zhong duo
誤 入 險 道。 其 險 道 中 多

zhu ye cha ji hu lang shi zi yuan
諸 夜 叉， 及 虎 狼 師 子、 蚖

she fu xie ru shi mi ren zai xian
蛇 蝮 蠍。 如 是 迷 人 在 險

dao zhong xu yu zhi jian ji zao zhu
道 中， 須 臾 之 間 即 遭 諸

du you yi zhi shi duo jie da shu
毒。 有 一 知 識 多 解 大 術，

shan jin shi du nai ji ye cha zhu
善 禁 是 毒 乃 及 夜 叉 諸

e du deng hu feng mi ren yu jin
惡 毒 等。 忽 逢 迷 人 欲 進

xian dao er yu zhi yan duo zai nan
險 道， 而 語 之 言： 咄 哉 男

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[…] However, because beings of Jambudvipa have heavy habits of forming evil, no sooner have they left [the lower realms] they go back in [again]. This necessitates the bodhisattva to work hard throughout many kalpas in guiding them across to liberation.

"Suppose there was a person who lost his way home and, by mistake, entered a dangerous path, in which there were many yaksas, tigers, wolves, lions, lizards, snakes, vipers, and scorpions. Such a confused person on that dangerous path would be harmed within a short time.[17] There was a virtuous friend who knew many great skills and was good at stopping and keeping out the injurious and poisonous, including yaksas and other evil fierce beings. He would suddenly come upon the confused man about to walk further on that dangerous path and say to him, 'Hey! Fellow! […]

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zi wei he shi gu er ru ci lu
子！為何事故而入此路？

you he yi shu neng zhi zhu du
有何異術能制諸毒？

shi mi lu ren hu wen shi yu
是迷路人，忽聞是語

fang zhi xian dao ji bian tui bu qiu
方知險道，即便退步求

chu ci lu shi shan zhi shi ti xi
出此路。是善知識，提攜

jie shou yin chu xian dao mian zhu e
接手引出險道，免諸惡

du zhi yu hao dao ling de an le
毒至于好道，令得安樂

er yu zhi yan duo zai mi ren zi
而語之言：咄哉迷人！自

jin yi hou wu lü shi dao ci lu
今已後勿履是道。此路

ru zhe cu nan de chu fu sun xing
入者，卒難得出復損性

ming
命。

shi mi lu ren yi sheng gan zhong
是迷路人亦生感重。

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[…] Why are you entering this road? What special means do you have to restrain injurious and poisonous beings?'

"Upon hearing these words suddenly, the confused traveler would come to realize that he was on a dangerous path and would immediately turn back, seeking to leave that road. That virtuous friend would then take him by the hand, lead him off the dangerous path so that he would avoid the evils and poisons, and help him reach the good path so that he would gain peace and happiness. Then the virtuous friend would say to him, 'Well! Confused one! From now on, do not walk on that path again. Those who enter it will have difficulty getting out, and moreover, they will suffer harm to their lives.'

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lin bie zhi shi zhi shi you yan ruo
臨 別 之 時 知 識 又 言： 若

jian qin zhi ji zhu lu ren ruo nan
見 親 知 及 諸 路 人， 若 男

ruo nü yan yu ci lu duo zhu du
若 女， 言 於 此 路 多 諸 毒

e sang shi xing ming wu ling shi zhong
惡 喪 失 性 命， 無 令 是 眾

zi qu qi si
自 取 其 死。

shi gu di zang pu sa ju da
是 故 地 藏 菩 薩 具 大

ci bei jiu ba zui ku zhong sheng sheng
慈 悲， 救 拔 罪 苦 眾 生， 生

ren tian zhong ling shou miao le shi zhu
人 天 中 令 受 妙 樂。 是 諸

zui zhong zhi ye dao ku tuo de chu
罪 眾 知 業 道 苦， 脫 得 出

li yong bu zai li ru mi lu ren
離 永 不 再 歷。 如 迷 路 人

wu ru xian dao yu shan zhi shi yin
誤 入 險 道， 遇 善 知 識 引

jie ling chu yong bu fu ru feng jian
接 令 出， 永 不 復 入。 逢 見

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"The confused traveler would feel the seriousness [of the dangers on that path], too. As they were about to part, the virtuous friend would further say, 'If you see relatives, friends, as well as other travelers, be they men or women, tell them that, on that dangerous path there are many poisons and evils which will cause people to lose their lives. Do not allow them to [unwittingly] bring about their own deaths.'

"In the same way, Ksitigarbha Bodhisattva, replete with great kindness and compassion, rescues wrongdoing suffering beings and enables them to be reborn among humans and devas, so that they experience wonderful happiness. These wrongdoing beings would come to know the suffering of the [bad] karmic paths. After they obtain release, they would never go [on those paths] again. They are like the confused traveler who by mistake entered the dangerous path but who, having met a virtuous friend who led him out, would never enter it again. […]

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ta ren fu quan mo ru zi yan yin
他 人 復 勸 莫 入， 自 言： 因

shi mi gu de jie tuo jing geng bu
是 迷 故 得 解 脫 竟， 更 不

fu ru
復 入。

ruo zai lü jian you shang mi wu
若 再 履 踐 猶 尚 迷 誤，

bu jue jiu ceng suo luo xian dao huo
不 覺 舊 曾 所 落 險 道， 或

zhi shi ming ru duo e qu di zang
致 失 命 如 墮 惡 趣。 地 藏

pu sa fang bian li gu shi ling jie
菩 薩 方 便 力 故， 使 令 解

tuo sheng ren tian zhong xuan you zai ru
脫 生 人 天 中。 旋 又 再 入

ruo ye jie zhong yong chu di yu wu
若 業 結 重， 永 處 地 獄 無

jie tuo shi
解 脫 時。

er shi e du gui wang he zhang
爾 時， 惡 毒 鬼 王 合 掌

gong jing bai fo yan shi zun wo deng
恭 敬 白 佛 言： 世 尊！ 我 等

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[…] Whenever he would come upon others, he would advise them not to enter that path, saying that because he was confused, [he took that path before, but now that] he has gained release, he would not enter that path again.

"If he should walk on it again, he would still be confused and mistaken, unaware that it is the dangerous path he had fallen into before. He may then lose his life. This is like falling into the lower realms. By virtue of Ksitigarbha Bodhisattva's power of skillful means, beings obtain release and gain rebirth among humans and devas, but shortly thereafter, they go back [to doing evil and fall] into [the lower realms] again. If they form heavy karma, interminably long they will remain in the hells without a time of release."

At that time, Ghost King Evil Poison joined his palms in respect and said to the Buddha, "World-Honored One, […]

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zhu gui wang qi shu wu liang zai yan
諸 鬼 王 其 數 無 量， 在 閻

fu ti huo li yi ren huo sun hai
浮 提， 或 利 益 人， 或 損 害

ren ge ge bu tong ran shi ye bao
人， 各 各 不 同。 然 是 業 報

shi wo juan shu you xing shi jie duo
使 我 眷 屬， 遊 行 世 界 多

e shao shan guo ren jia ting huo cheng
惡 少 善。 過 人 家 庭， 或 城

yi ju luo zhuang yuan fang she huo you
邑 聚 落 莊 園 房 舍。 或 有

nan zi nü ren xiu mao fa shan shi
男 子 女 人， 修 毛 髮 善 事，

nai zhi xuan yi fan yi gai shao xiang
乃 至 懸 一 旛 一 蓋， 少 香

shao hua gong yang fo xiang ji pu sa
少 華 供 養 佛 像 及 菩 薩

xiang huo zhuan du zun jing shao xiang gong
像， 或 轉 讀 尊 經， 燒 香 供

yang yi ju yi ji wo deng gui wang
養 一 句 一 偈。 我 等 鬼 王

jing li shi ren ru guo qu xian zai
敬 禮 是 人， 如 過 去、 現 在、

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[…] we measureless number of ghost kings benefit or harm people in Jambudvipa, and we each do so differently. However, the ripened effects of karma cause our retinues and us to travel in the world [doing] much of the unwholesome and little of the wholesome. When we pass people's homes, cities, villages, manors, or houses where there are men or women who cultivate wholesome deeds as minute as hair fibers, who but hang a banner or a canopy or present a little incense or a few flowers to make an offering in veneration to the images of Buddhas or bodhisattvas, or who recite the sacred sutras or even burn incense as an offering to a sentence or a verse in them, all of us ghost kings respect and revere such people, just as we do the Buddhas of the past, present, and future. […]

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wei lai zhu fo chi zhu xiao gui ge
未 來 諸 佛。 敕 諸 小 鬼 各

you da li ji tu di fen bian ling
有 大 力， 及 土 地 分 便 令

wei hu bu ling e shi heng shi e
衛 護。 不 令 惡 事 橫 事、 惡

bing heng bing nai zhi bu ru yi shi
病 橫 病， 乃 至 不 如 意 事，

jin yu ci she deng chu he kuang ru
近 於 此 舍 等 處， 何 況 入

men
門。

fo zan gui wang shan zai shan zai
佛 讚 鬼 王： 善 哉 善 哉！

ru deng ji yu yan luo neng ru shi
汝 等 及 與 閻 羅， 能 如 是

yong hu shan nan nü deng wu yi gao
擁 護 善 男 女 等， 吾 亦 告

fan wang di shi ling wei hu ru
梵 王 帝 釋 令 衛 護 汝。

shuo shi yu shi hui zhong you yi
說 是 語 時， 會 中 有 一

gui wang ming yue zhu ming bai fo yan
鬼 王 名 曰 主 命， 白 佛 言：

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[…] We command the smaller ghosts, each of whom has great power, as well as the earth spirits to protect them and not allow evil events, untoward happenings, virulent diseases, untoward serious illnesses, as well as unwelcome phenomena to come near these houses and places, much less enter the doors."

The Buddha praised the ghost kings, "Excellent, excellent! All you ghost kings and Yama are able to support and protect good men and good women in this way. I will tell Brahma and Sakra to protect all of you as well."

As these words were spoken, in the assembly there was a ghost king named Presiding Over Life who said to the Buddha, […]

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shi zun wo ben ye yuan zhu yan fu
世 尊！我 本 業 緣 主 閻 浮

ren ming sheng shi si shi wo jie zhu
人 命，生 時 死 時 我 皆 主

zhi zai wo ben yuan shen yu li yi
之。在 我 本 願 甚 欲 利 益。

zi shi zhong sheng bu hui wo yi zhi
自 是 眾 生 不 會 我 意，致

ling sheng si ju bu de an he yi
令 生 死 俱 不 得 安。何 以

gu
故？

shi yan fu ti ren chu sheng zhi
是 閻 浮 提 人，初 生 之

shi bu wen nan nü huo yu sheng shi
時 不 問 男 女，或 欲 生 時

dan zuo shan shi zeng yi she zhai zi
但 作 善 事，增 益 舍 宅。自

ling tu di wu liang huan xi yong hu
令 土 地 無 量 歡 喜，擁 護

zi mu de da an le li yi juan
子 母 得 大 安 樂，利 益 眷

shu huo yi sheng xia shen wu sha hai
屬。或 已 生 下 慎 勿 殺 害，

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[…] "World-Honored One, in accordance with conditions of karma I preside over a human's lifespan in Jambudvipa; I am in charge of both the time of birth and the time of death. As in my original vows, I wish very much to benefit living beings, but they do not realize my intention. They therefore go through birth and death in distress. Why is this?

"When people of Jambudvipa have just borne children, whether boys or girls, or when they are about to give birth, good deeds should be done to increase the benefits of the household. Then naturally the local earth spirits will be immeasurably joyful and will protect the mother and child so that they obtain great peace and happiness. After the birth, be careful—do not kill or harm [beings] […]

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qu zhu xian wei gong ji chan mu ji
取 諸 鮮 味 供 給 產 母， 及

guang ju juan shu yin jiu shi rou ge
廣 聚 眷 屬 飲 酒 食 肉， 歌

yue xian guan neng ling zi mu bu de
樂 絃 管， 能 令 子 母 不 得

an le he yi gu shi chan nan shi
安 樂。 何 以 故？ 是 產 難 時，

you wu shu e gui ji wang liang jing
有 無 數 惡 鬼 及 魍 魎 精

mei yu shi xing xie shi wo zao ling
魅， 欲 食 腥 血。 是 我 早 令

she zhai tu di ling qi he hu zi
舍 宅 土 地 靈 祇 荷 護 子

mu shi ling an le er de li yi
母， 使 令 安 樂 而 得 利 益。

ru shi zhi ren jian an le gu bian
如 是 之 人 見 安 樂 故， 便

he she fu da zhu tu di fan wei
合 設 福 答 諸 土 地。 翻 為

sha hai ji ju juan shu yi shi zhi
殺 害， 集 聚 眷 屬， 以 是 之

gu fan yang zi shou zi mu ju sun
故， 犯 殃 自 受， 子 母 俱 損。

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[…] in order to offer fresh meat to the mother, nor gather relatives to drink alcohol, eat meat, sing, and play instruments, for these acts can keep the mother and child from peace and happiness. Why? During the difficult time of childbirth, there are countless evil ghosts, goblins, and sprites who want to consume the foul blood. I command the local earth spirits of that household early on to protect the mother and child so that they are peaceful and happy, thereby gaining benefits. When people in such households see that the mother and child are peaceful and happy, they should cultivate merit in thanks to the earth spirits. If instead of doing so, they kill, harm, and gather relatives [for feasting], their violations will bring misfortune to themselves, and the mother and child will also be harmed.

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you yan fu ti lin ming zhong ren
又 閻 浮 提 臨 命 終 人，

bu wen shan e wo yu ling shi ming
不 問 善 惡， 我 欲 令 是 命

zhong zhi ren bu luo e dao he kuang
終 之 人 不 落 惡 道， 何 況

zi xiu shan gen zeng wo li gu shi
自 修 善 根 增 我 力 故。 是

yan fu ti xing shan zhi ren lin ming
閻 浮 提 行 善 之 人， 臨 命

zhong shi yi you bai qian e dao gui
終 時 亦 有 百 千 惡 道 鬼

shen huo bian zuo fu mu nai zhi zhu
神， 或 變 作 父 母 乃 至 諸

juan shu yin jie wang ren ling luo e
眷 屬， 引 接 亡 人 令 落 惡

dao he kuang ben zao e zhe
道， 何 況 本 造 惡 者？

shi zun ru shi yan fu ti nan
世 尊！ 如 是 閻 浮 提 男

zi nü ren lin ming zhong shi shen shi
子 女 人 臨 命 終 時， 神 識

hun mei bu bian shan e nai zhi yan
惛 昧 不 辯 善 惡， 乃 至 眼

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"Moreover, for people of Jambudvipa who are on the verge of death, regardless of whether they [have done] good or evil, I wish to keep these dying ones from falling into the lower realms; but how much more [can I do so] when they have cultivated roots of goodness and have increased my ability [to help]! When a practitioner of good deeds is about to depart this life, there too are hundreds of thousands of ghosts and spirits of the lower realms who disguise themselves as his parents or other relatives in an attempt to lead him into the lower realms. How much more is this the case for those who have done evil!

"World-Honored One, when such a man or woman of Jambudvipa is on the verge of death, his consciousness is confused and dim, he is unable to distinguish between good and evil, [...]

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er geng wu jian wen shi zhu juan shu
耳 更 無 見 聞。是 諸 眷 屬

dang xu she da gong yang zhuan du zun
當 須 設 大 供 養，轉 讀 尊

jing nian fo pu sa ming hao ru shi
經 念 佛 菩 薩 名 號。如 是

shan yuan neng ling wang zhe li zhu e
善 緣，能 令 亡 者 離 諸 惡

dao zhu mo gui shen xi jie tui san
道，諸 魔 鬼 神 悉 皆 退 散。

shi zun yi qie zhong sheng lin ming
世 尊！一 切 眾 生 臨 命

zhong shi ruo de wen yi fo ming yi
終 時，若 得 聞 一 佛 名、一

pu sa ming huo da cheng jing dian yi
菩 薩 名，或 大 乘 經 典 一

ju yi ji wo guan ru shi bei ren
句 一 偈，我 觀 如 是 輩 人，

chu wu wu jian sha hai zhi zui xiao
除 五 無 間 殺 害 之 罪，小

xiao e ye he duo e qu zhe xun
小 惡 業 合 墮 惡 趣 者，尋

ji jie tuo
即 解 脫。

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[…] and his eyes and ears are unable to see and hear. His relatives should then make great offerings, recite the sacred sutras, and recite the names of Buddhas and bodhisattvas. Such wholesome conditions can cause the departed one to keep away from the lower realms, and the demons, ghosts, and spirits will all withdraw and disperse.

"World-Honored One, all living beings who are nearing the time of death, if they are able to hear a Buddha's name, a bodhisattva's name, or a sentence or a verse from the Mahayana sutras, I observe that such people—[the effect of] the five great violations of killing and harming that lead to incessant torments can be dissolved*—those who have small unwholesome karma, which would otherwise cause them to fall into the lower realms, will obtain release quickly."

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* alternative translation based on a different interpretation of "除": …such people—other than the five great violations of killing and harming that lead to incessant torments—those who…

fo gao zhu ming gui wang ru da
佛 告 主 命 鬼 王： 汝 大

ci gu neng fa ru shi da yuan yu
慈 故， 能 發 如 是 大 願， 於

sheng si zhong hu zhu zhong sheng ruo wei
生 死 中 護 諸 眾 生。 若 未

lai shi zhong you nan zi nü ren zhi
來 世 中 有 男 子 女 人， 至

sheng si shi ru mo tui shi yuan zong
生 死 時 汝 莫 退 是 願， 總

ling jie tuo yong de an le
令 解 脫 永 得 安 樂。

gui wang bai fo yan yuan bu you
鬼 王 白 佛 言： 願 不 有

lü wo bi shi xing nian nian yong hu
慮！ 我 畢 是 形 念 念 擁 護

yan fu zhong sheng sheng shi si shi ju
閻 浮 眾 生， 生 時 死 時 俱

de an le dan yuan zhu zhong sheng yu
得 安 樂。 但 願 諸 眾 生 於

sheng si shi xin shou wo yu wu bu
生 死 時， 信 受 我 語 無 不

jie tuo huo da li yi
解 脫， 獲 大 利 益。

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The Buddha told Ghost King Presiding Over Life, "Because of your great kindness, you are able to make such great vows and protect all beings amid their births and deaths. In the future when men and women reach their time of birth and death, do not retreat from your vows; be sure to cause all of them to be liberated and gain eternal peace and happiness."

The ghost king said to the Buddha, "Please do not be concerned. Until the end of my present form, in every thought I will support and protect living beings of Jambudvipa so that they gain peace and happiness both at the time of birth and the time of death. I only wish that at the time of birth and death, these living beings will believe and accept my words, so that they will all be liberated and gain great benefits."

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er shi fo gao di zang pu sa
爾 時， 佛 告 地 藏 菩 薩：

shi da gui wang zhu ming zhe yi ceng
是 大 鬼 王 主 命 者， 已 曾

jing bai qian sheng zuo da gui wang yu
經 百 千 生 作 大 鬼 王， 於

sheng si zhong yong hu zhong sheng shi da
生 死 中 擁 護 眾 生。 是 大

shi ci bei yuan gu xian da gui shen
士 慈 悲 願 故， 現 大 鬼 身

shi fei gui ye que hou guo yi bai
實 非 鬼 也。 卻 後 過 一 百

qi shi jie dang de cheng fo hao yue
七 十 劫， 當 得 成 佛 號 曰

wu xiang ru lai jie ming an le shi
無 相 如 來。 劫 名 安 樂 世

jie ming jing zhu qi fo shou ming bu
界 名 淨 住。 其 佛 壽 命 不

ke ji jie
可 計 劫。

di zang shi da gui wang qi shi
地 藏！ 是 大 鬼 王， 其 事

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At that time the Buddha said to Ksitigarbha Bodhisattva, "This great ghost king, Presiding Over Life, has passed through hundreds of thousands of lives as a great ghost king, supporting and protecting living beings amid their births and deaths. It is only because of this great being's compassionate vows that he manifests in the form of a great ghost. In reality, he is not a ghost. After one hundred and seventy kalpas, he will become a Buddha named Signless Tathagata, his kalpa will be called Peace and Happiness, and his world will be named Pure Dwelling. The lifespan of that Buddha will be incalculable kalpas.

"Ksitigarbha, so inconceivable are the matters about this great ghost king. [...]

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ru shi bu ke si yi suo du ren
如 是 不 可 思 議， 所 度 人

tian yi bu ke xian liang
天 亦 不 可 限 量。

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[…] The devas and humans whom he guides across, too, are immeasurable."

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cheng fo ming hao pin di jiu
稱 佛 名 號 品 第 九

er shi di zang pu sa mo he sa
爾 時， 地 藏 菩 薩 摩 訶 薩

bai fo yan shi zun wo jin wei wei
白 佛 言： 世 尊！ 我 今 為 未

lai zhong sheng yan li yi shi yu sheng
來 眾 生 演 利 益 事， 於 生

si zhong de da li yi wei yuan shi
死 中 得 大 利 益。 唯 願 世

zun ting wo shuo zhi
尊 聽 我 說 之。

fo gao di zang pu sa ru jin
佛 告 地 藏 菩 薩： 汝 今

yu xing ci bei jiu ba yi qie zui
欲 興 慈 悲， 救 拔 一 切 罪

ku liu dao zhong sheng yan bu si yi
苦 六 道 眾 生， 演 不 思 議

shi jin zheng shi shi wei dang su shuo
事， 今 正 是 時 唯 當 速 說。

wu ji nie pan shi ru zao bi shi
吾 即 涅 槃， 使 汝 早 畢 是

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Chapter Nine

Reciting the Names of Buddhas

At that time, Ksitigarbha Bodhisattva, Mahasattva said to the Buddha, "World-Honored One, for living beings in the future I will now expound on beneficial matters, so that they may obtain great benefits while in the cycle of birth and death. O World-Honored One, please allow me to speak on this."

The Buddha told Ksitigarbha Bodhisattva, "You now give rise to vast kindness and compassion to rescue all wrongdoing suffering beings in the six realms of existence, wishing to expound on inconceivable matters. This is the right time. You should speak at once, for I will enter parinirvana before long. [Such matters] will let you fulfill your vows early, […]

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yuan wu yi wu you xian zai wei lai
願， 吾 亦 無 憂 現 在 未 來

yi qie zhong sheng
一 切 眾 生。

di zang pu sa bai fo yan shi
地 藏 菩 薩 白 佛 言： 世

zun guo qu wu liang a seng qi jie
尊！ 過 去 無 量 阿 僧 祇 劫，

you fo chu shi hao wu bian shen ru
有 佛 出 世 號 無 邊 身 如

lai ruo you nan zi nü ren wen shi
來。 若 有 男 子 女 人， 聞 是

fo ming zhan sheng gong jing ji de chao
佛 名 暫 生 恭 敬， 即 得 超

yue si shi jie sheng si zhong zui he
越 四 十 劫 生 死 重 罪。 何

kuang su hua xing xiang gong yang zan tan
況 塑 畫 形 像、 供 養 讚 歎。

qi ren huo fu wu liang wu bian
其 人 獲 福 無 量 無 邊。

you yu guo qu heng he sha jie
又 於 過 去 恒 河 沙 劫，

you fo chu shi hao bao xing ru lai
有 佛 出 世 號 寶 性 如 來。

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[…] and I too will have no worry about all the beings in the present and future."

Ksitigarbha Bodhisattva said to the Buddha, "World-Honored One, in the past, measureless asamkhyeya kalpas ago, there arose in the world a Buddha named Infinite Forms Tathagata. If there are men and women who hear this Buddha's name and give rise to reverence momentarily, they will transcend forty kalpas of severe torments of samsara. How much more so when they sculpt and paint his image, make offerings, and sing his praises! These people will gain merit that is measureless and boundless.

"Moreover, in the past, as many kalpas ago as there are grains of sand in the Ganges River, there arose in the world a Buddha named Jewel Nature Tathagata. […]

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ruo you nan zi nü ren wen shi fo
若 有 男 子 女 人 聞 是 佛

ming yi tan zhi qing fa xin gui yi
名， 一 彈 指 頃 發 心 歸 依，

shi ren yu wu shang dao yong bu tui
是 人 於 無 上 道 永 不 退

zhuan
轉。

you yu guo qu you fo chu shi
又 於 過 去 有 佛 出 世，

hao bo tou mo sheng ru lai ruo you
號 波 頭 摩 勝 如 來。 若 有

nan zi nü ren wen shi fo ming li
男 子 女 人， 聞 是 佛 名 歷

yu er gen shi ren dang de qian fan
於 耳 根， 是 人 當 得 千 返

sheng yu liu yu tian zhong he kuang zhi
生 於 六 欲 天 中， 何 況 志

xin cheng nian
心 稱 念？

you yu guo qu bu ke shuo bu
又 於 過 去 不 可 說 不

ke shuo a seng qi jie you fo chu
可 說 阿 僧 祇 劫， 有 佛 出

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[…] If there are men and women who hear this Buddha's name and, within the time of a finger snap, generate the mind to take refuge in him, these people will never fall back or turn away from the Unsurpassed Way.

"Moreover, in the past there arose in the world a Buddha named Lotus Excellence Tathagata.[18] If there are men and women who hear this Buddha's name, who have the sound pass through their ears, these people will be reborn a thousand times in the six heavens of the desire realm. How much more so when they recite and meditate on his name with a resolute mind!

"Moreover, in the past, inexpressibly-inexpressible asamkhyeya kalpas ago, […]

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shi hao shi zi hou ru lai ruo you
世 號 師 子 吼 如 來。若 有

nan zi nü ren wen shi fo ming yi
男 子 女 人 聞 是 佛 名 一

nian gui yi shi ren de yu wu liang
念 歸 依，是 人 得 遇 無 量

zhu fo mo ding shou ji
諸 佛 摩 頂 授 記。

you yu guo qu you fo chu shi
又 於 過 去 有 佛 出 世，

hao ju liu sun fo ruo you nan zi
號 拘 留 孫 佛。若 有 男 子

nü ren wen shi fo ming zhi xin zhan
女 人 聞 是 佛 名，志 心 瞻

li huo fu zan tan shi ren yu xian
禮 或 復 讚 歎，是 人 於 賢

jie qian fo hui zhong wei da fan wang
劫 千 佛 會 中，為 大 梵 王

de shou shang ji
得 授 上 記。

you yu guo qu you fo chu shi
又 於 過 去 有 佛 出 世，

hao pi po shi fo ruo you nan zi
號 毘 婆 尸 佛。若 有 男 子

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[…] there arose in the world a Buddha named Lion's Roar Tathagata. If there are men and women who hear this Buddha's name and, in a thought, take refuge in him, these people will meet measureless Buddhas who will place their hands on the crowns of their heads and give them a prediction [for Buddhahood].

"Moreover, in the past there arose in the world a Buddha named Krakucchanda Buddha. If there are men and women who hear this Buddha's name, and with a resolute mind, they gaze reverently at and make obeisance to him, or they also sing his praises, these people will be great Brahma kings in the assemblies of the thousand Buddhas of the present kalpa and be given a superior prediction [for Buddhahood].

"Moreover, in the past there arose in the world a Buddha named Vipasyin [Buddha]. If there are men and women […]

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nü ren wen shi fo ming yong bu duo
女 人， 聞 是 佛 名 永 不 墮

e dao chang sheng ren tian shou sheng miao
惡 道， 常 生 人 天 受 勝 妙

le
樂。

you yu guo qu wu liang wu shu
又 於 過 去 無 量 無 數

heng he sha jie you fo chu shi hao
恒 河 沙 劫， 有 佛 出 世 號

bao sheng ru lai ruo you nan zi nü
寶 勝 如 來。 若 有 男 子 女

ren wen shi fo ming bi jing bu duo
人， 聞 是 佛 名 畢 竟 不 墮

e dao chang zai tian shang shou sheng miao
惡 道， 常 在 天 上 受 勝 妙

le
樂。

you yu guo qu you fo chu shi
又 於 過 去 有 佛 出 世，

hao bao xiang ru lai ruo you nan zi
號 寶 相 如 來。 若 有 男 子

nü ren wen shi fo ming sheng gong jing
女 人， 聞 是 佛 名 生 恭 敬

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[…] who hear this Buddha's name, they will never fall into the lower realms and will always be reborn among humans or devas and experience excellent, wonderful happiness.

"Moreover, in the past, as many kalpas ago as there are grains of sand in measureless, countless Ganges Rivers, there arose in the world a Buddha named Jewel Excellence Tathagata.[19] If there are men and women who hear this Buddha's name, they will never fall into the lower realms and will frequently be in the heavens and experience excellent, wonderful happiness.

"Moreover, in the past there arose in the world a Buddha named Jewel Sign Tathagata.[20] If there are men and women who hear this Buddha's name and give rise to a reverent mind, […]

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xin shi ren bu jiu de a luo han
心， 是 人 不 久 得 阿 羅 漢

guo
果。

you yu guo qu wu liang a seng
又 於 過 去 無 量 阿 僧

qi jie you fo chu shi hao jia sha
祇 劫， 有 佛 出 世 號 袈 裟

zhuang ru lai ruo you nan zi nü ren
幢 如 來。 若 有 男 子 女 人

wen shi fo ming zhe chao yi bai da
聞 是 佛 名 者， 超 一 百 大

jie sheng si zhi zui
劫 生 死 之 罪。

you yu guo qu you fo chu shi
又 於 過 去 有 佛 出 世，

hao da tong shan wang ru lai ruo you
號 大 通 山 王 如 來。 若 有

nan zi nü ren wen shi fo ming zhe
男 子 女 人 聞 是 佛 名 者，

shi ren de yu heng he sha fo guang
是 人 得 遇 恒 河 沙 佛， 廣

wei shuo fa bi cheng pu ti
為 說 法 必 成 菩 提。

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[…] these people will attain arhatship before long.

"Moreover, in the past, measureless asamkhyeya kalpas ago, there arose in the world a Buddha named Kasaya Banner Tathagata. If there are men and women who hear this Buddha's name, they will transcend a hundred great kalpas of the torments of samsara.

"Moreover, in the past there arose in the world a Buddha named Great Penetration Mountain King Tathagata. If there are men and women who hear this Buddha's name, these people will meet as many Buddhas as there are grains of sand in the Ganges River, who will extensively expound the Dharma for them, and they will certainly attain bodhi.

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you yu guo qu you jing yue fo
又 於 過 去 有 淨 月 佛、

shan wang fo zhi sheng fo jing ming wang
山 王 佛、 智 勝 佛、 淨 名 王

fo zhi cheng jiu fo wu shang fo miao
佛、 智 成 就 佛、 無 上 佛、 妙

sheng fo man yue fo yue mian fo you
聲 佛、 滿 月 佛、 月 面 佛， 有

ru shi deng bu ke shuo fo
如 是 等 不 可 說 佛。

shi zun xian zai wei lai yi qie
世 尊！ 現 在 未 來 一 切

zhong sheng ruo tian ruo ren ruo nan ruo
眾 生， 若 天 若 人 若 男 若

nü dan nian de yi fo ming hao gong
女， 但 念 得 一 佛 名 號， 功

de wu liang he kuang duo ming shi zhong
德 無 量 何 況 多 名！ 是 眾

sheng deng sheng shi si shi zi de da
生 等 生 時 死 時， 自 得 大

li zhong bu duo e dao
利 終 不 墮 惡 道。

ruo you lin ming zhong ren jia zhong
若 有 臨 命 終 人， 家 中

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"Moreover, in the past, there were Pure Moon Buddha, Mountain King Buddha, Wisdom Excellence Buddha, Pure Name King Buddha, Wisdom Accomplished Buddha, Unsurpassed Buddha, Wonderful Sound Buddha, Full Moon Buddha, and Moon-Countenance Buddha—there were inexpressibly [many] Buddhas such as these.

"World-Honored One, all living beings in the present and future—be they devas or humans, men or women—as long as they remember a Buddha's name, they will attain measureless virtues. How much more so when they remember many [Buddhas'] names! These beings will gain great benefits at the time of birth and the time of death, and they will never fall into the lower realms.

"If a person is on the verge of death and his family members, […]

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juan shu nai zhi yi ren wei shi bing
眷 屬 乃 至 一 人， 為 是 病

ren gao sheng nian yi fo ming shi ming
人 高 聲 念 一 佛 名， 是 命

zhong ren chu wu wu jian zui yu ye
終 人 除 五 無 間 罪， 餘 業

bao deng xi de xiao mie shi wu wu
報 等 悉 得 銷 滅。 是 五 無

jian zui sui zhi ji zhong dong jing yi
間 罪 雖 至 極 重， 動 經 億

jie liao bu de chu cheng si lin ming
劫 了 不 得 出， 承 斯 臨 命

zhong shi ta ren wei qi cheng nian fo
終 時， 他 人 為 其 稱 念 佛

ming yu shi zui zhong yi jian xiao mie
名， 於 是 罪 中 亦 漸 銷 滅。

he kuang zhong sheng zi cheng zi nian huo
何 況 眾 生 自 稱 自 念， 獲

fu wu liang mie wu liang zui
福 無 量 滅 無 量 罪！

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[…] even just one of them, recite a Buddha's name clearly for the sick one's sake—[the effect of] the five great violations that lead to incessant torments can be dissolved*—the ripened effects of the dying person's other karma will be dissolved. The five great violations that lead to incessant torments are so extremely grave that the offender would pass through millions of kalpas without release. Nevertheless, by virtue of other people reciting and meditating on the names of Buddhas for his sake when he is on the verge of death, [even the torments from] such offenses can be gradually dissolved, too. How much more so when living beings themselves recite and meditate on [the names of Buddhas]! They will gain measureless merit and dissolve measureless [torments of] offenses."

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* alternative translation based on a different interpretation of "除":
…the sick one's sake—other than the five great violations that lead to incessant torments—the ripened effects…

di zang pu sa ben yuan jing juan zhong
地 藏 菩 薩 本 願 經 卷 中

qi fo mie zui zhen yan
七 佛 滅 罪 真 言

li po li po di
離 婆 離 婆 帝

qiu he qiu he di
求 訶 求 訶 帝

tuo luo ni di
陀 羅 尼 帝

ni he la di
尼 訶 囉 帝

pi li ni di
毗 黎 你 帝

mo he qie di
摩 訶 伽 帝

zhen ling qian di
真 陵 乾 帝

suo po he
莎 婆 訶

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Thus ends the middle fascicle of *The Original Vows of Ksitigarbha Bodhisattva Sutra.*

[The following is the Seven Buddhas' Negative Karma Purification Mantra, preserved in Sanskrit through Chinese transliteration. Traditionally, mantras are not translated. The mantra is recited at the end of a sutra chanting section, followed by the triple refuge and dedication of merit, which begin on p. 373.]

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jiao liang bu shi gong de yuan pin di shi
校 量 布 施 功 德 緣 品 第 十

er shi di zang pu sa mo he sa
爾 時， 地 藏 菩 薩 摩 訶 薩

cheng fo wei shen cong zuo er qi hu
承 佛 威 神， 從 座 而 起 胡

gui he zhang bai fo yan shi zun wo
跪 合 掌， 白 佛 言： 世 尊！ 我

guan ye dao zhong sheng jiao liang bu shi
觀 業 道 眾 生 校 量 布 施，

you qing you zhong you yi sheng shou fu
有 輕 有 重。 有 一 生 受 福，

you shi sheng shou fu you bai sheng qian
有 十 生 受 福， 有 百 生 千

sheng shou da fu li zhe shi shi yun
生 受 大 福 利 者。 是 事 云

he wei yuan shi zun wei wo shuo zhi
何？ 唯 願 世 尊 為 我 說 之。

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Chapter Ten

Comparing the Conditions and Virtues of Giving

At that time, through [the power of] the Buddha's awesome spiritual penetration, Ksitigarbha Bodhisattva, Mahasattva rose from his seat, knelt on his knees, joined his palms, and said to the Buddha, "World-Honored One, I observe living beings in the karmic paths and compare their acts of giving: some [acts] are small and some are great. Some beings then receive merit for one life, some receive merit for ten lives, and some receive great merit and benefit for hundreds of lives, for thousands of lives. Why is this? O World-Honored One, please explain this for me."

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er shi fo gao di zang pu sa
爾 時，佛 告 地 藏 菩 薩：

wu jin yu dao li tian gong yi qie
吾 今 於 忉 利 天 宮 一 切

zhong hui shuo yan fu ti bu shi jiao
眾 會，說 閻 浮 提 布 施，校

liang gong de qing zhong ru dang di ting
量 功 德 輕 重。汝 當 諦 聽！

wu wei ru shuo
吾 為 汝 說。

di zang bai fo yan wo yi shi
地 藏 白 佛 言：我 疑 是

shi yuan yao yu wen
事 願 樂 欲 聞。

fo gao di zang pu sa nan yan
佛 告 地 藏 菩 薩：南 閻

fu ti you zhu guo wang zai fu da
浮 提 有 諸 國 王、宰 輔 大

chen da zhang zhe da cha li da po
臣、大 長 者、大 剎 利、大 婆

luo men deng ruo yu zui xia pin qiong
羅 門 等，若 遇 最 下 貧 窮，

nai zhi long can yin ya long chi wu
乃 至 癃 殘 瘖 啞，聾 癡 無

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At that time, the Buddha told Ksitigarbha Bodhisattva, "Now, in this assembly in the Trayastrimsa Heaven, I will speak on the giving done by beings of Jambudvipa and compare the virtues therein. You should listen attentively. I will explain for you."

Ksitigarbha said to the Buddha, "I have doubts about this matter, and I joyfully wish to listen."

The Buddha told Ksitigarbha Bodhisattva, "In Jambudvipa there are kings, high ministers, ranking officials, great elders, great Ksatriyas, great Brahmans, and others who encounter those who are the lowest and poorest and those who are hunchbacked, crippled, mute, deaf, mentally deficient, blind—people who are handicapped in various ways such as these. […]

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mu ru shi zhong zhong bu wan ju zhe
目， 如 是 種 種 不 完 具 者。

shi da guo wang deng yu bu shi shi
是 大 國 王 等 欲 布 施 時，

ruo neng ju da ci bei xia xin han
若 能 具 大 慈 悲， 下 心 含

xiao qin shou bian bu shi huo shi ren
笑 親 手 遍 布 施， 或 使 人

shi ruan yan wei yu shi guo wang deng
施 軟 言 慰 喻。 是 國 王 等

suo huo fu li ru bu shi bai heng
所 獲 福 利， 如 布 施 百 恒

he sha fo gong de zhi li he yi
河 沙 佛 功 德 之 利。 何 以

gu yuan shi guo wang deng yu shi zui
故？ 緣 是 國 王 等， 於 是 最

pin jian bei ji bu wan ju zhe fa
貧 賤 輩 及 不 完 具 者， 發

da ci xin shi gu fu li you ru
大 慈 心 是 故 福 利， 有 如

ci bao bai qian sheng zhong chang de qi
此 報： 百 千 生 中 常 得 七

bao ju zu he kuang yi shi shou yong
寶 具 足， 何 況 衣 食 受 用。

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[…] At the time these great kings and others wish to give alms, if they are able to do so with great kindness and compassion, a humble mind, and a smile, giving out gifts to all these people personally or through their representatives and comforting them with gentle words, the merit and benefit that these kings and others will obtain will be comparable to the benefit derived from the virtue of giving to as many Buddhas as there are grains of sand in a hundred Ganges Rivers. Why is this? These kings and others will reap such results, receiving merit and benefit, because they give rise to a mind of great kindness toward the poorest, lowest people and those who are handicapped. For hundreds of thousands of lives they will always have an abundance of the seven jewels, not to mention food, clothing, and the necessities of life!

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fu ci di zang ruo wei lai shi
復 次， 地 藏！ 若 未 來 世，

you zhu guo wang zhi po luo men deng
有 諸 國 王 至 婆 羅 門 等，

yu fo ta si huo fo xing xiang nai
遇 佛 塔 寺 或 佛 形 像， 乃

zhi pu sa sheng wen pi zhi fo xiang
至 菩 薩、 聲 聞、 辟 支 佛 像，

gong zi ying ban gong yang bu shi shi
躬 自 營 辦 供 養 布 施。 是

guo wang deng dang de san jie wei di
國 王 等， 當 得 三 劫 為 帝

shi shen shou sheng miao le ruo neng yi
釋 身， 受 勝 妙 樂。 若 能 以

ci bu shi fu li hui xiang fa jie
此 布 施 福 利 迴 向 法 界，

shi da guo wang deng yu shi jie zhong
是 大 國 王 等， 於 十 劫 中

chang wei da fan tian wang
常 為 大 梵 天 王。

fu ci di zang ruo wei lai shi
復 次， 地 藏！ 若 未 來 世，

you zhu guo wang zhi po luo men deng
有 諸 國 王 至 婆 羅 門 等，

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"Furthermore, Ksitigarbha, in the future if there are kings, Brahmans, and others who encounter Buddha-stupas, monasteries, or images of Buddhas, bodhisattvas, sravakas, or pratyekabuddhas, and if they then personally prepare and make offerings and give gifts, these kings and others will be Sakras for three kalpas and experience excellent, wonderful happiness. If they are able to dedicate the merit and benefit of that giving to the Dharma Realm, these great kings and others will be great Brahma kings for ten kalpas.

"Furthermore, Ksitigarbha, in the future if there are kings, Brahmans, and others who encounter ancient Buddha-stupas, temples, sutras, or images [...]

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yu xian fo ta miao huo zhi jing xiang
遇 先 佛 塔 廟 或 至 經 像，

hui huai po luo nai neng fa xin xiu
毀 壞 破 落，乃 能 發 心 修

bu shi guo wang deng huo zi ying ban
補。是 國 王 等 或 自 營 辦，

huo quan ta ren nai zhi bai qian ren
或 勸 他 人 乃 至 百 千 人

deng bu shi jie yuan shi guo wang deng
等，布 施 結 緣。是 國 王 等，

bai qian sheng zhong chang wei zhuan lun wang
百 千 生 中 常 為 轉 輪 王

shen ru shi ta ren tong bu shi zhe
身。如 是 他 人 同 布 施 者，

bai qian sheng zhong chang wei xiao guo wang
百 千 生 中 常 為 小 國 王

shen geng neng yu ta miao qian fa hui
身。更 能 於 塔 廟 前 發 迴

xiang xin ru shi guo wang nai ji zhu
向 心，如 是 國 王 乃 及 諸

ren jin cheng fo dao yi ci guo bao
人 盡 成 佛 道，以 此 果 報

wu liang wu bian
無 量 無 邊。

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Educational Translation Content

[…] that are damaged or dilapidated, and if they are able to generate the resolve to restore them—these kings and others do so themselves, or they encourage others, as many as hundreds of thousands of people, to also give and form [wholesome] conditions—these kings and others will always be wheel-turning kings for hundreds of thousands of lives, and those who practice giving along with them will always be kings of smaller countries for hundreds of thousands of lives. Moreover, in front of the stupas or temples, if they can give rise to the mind of [merit]-dedication, then such kings, others, and their helpers will all attain Buddhahood, for such results are measureless and boundless.

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fu ci di zang wei lai shi zhong
復 次，地 藏！未 來 世 中，

you zhu guo wang ji po luo men deng
有 諸 國 王 及 婆 羅 門 等，

jian zhu lao bing ji sheng chan fu nü
見 諸 老 病 及 生 產 婦 女，

ruo yi nian jian ju da ci xin bu
若 一 念 間 具 大 慈 心，布

shi yi yao yin shi wo ju shi ling
施 醫 藥、飲 食、臥 具，使 令

an le ru shi fu li zui bu si
安 樂。如 是 福 利 最 不 思

yi yi bai jie zhong chang wei jing ju
議：一 百 劫 中 常 為 淨 居

tian zhu er bai jie zhong chang wei liu
天 主，二 百 劫 中 常 為 六

yu tian zhu bi jing cheng fo yong bu
欲 天 主，畢 竟 成 佛 永 不

duo e dao nai zhi bai qian sheng zhong
墮 惡 道，乃 至 百 千 生 中

er bu wen ku sheng
耳 不 聞 苦 聲。

fu ci di zang ruo wei lai shi
復 次，地 藏！若 未 來 世

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"Furthermore, Ksitigarbha, in the future if there are kings, Brahmans, and others who see the old, the sick, or women in childbirth and if in a thought-moment, they have the mind of great kindness and provide them with medicine, food, drink, and bedding to make them peaceful and comfortable, the merit and benefit [of their giving] will be very inconceivable. For a hundred kalpas they will always be lords of the pure-abode heavens, for two hundred kalpas they will always be lords of the six heavens of the desire realm, and they will ultimately become Buddhas. They will never fall into the lower realms, and for hundreds of thousands of lives they will not hear the sounds of suffering.

"Furthermore, Ksitigarbha, in the future if there are kings, Brahmans, and others [...]

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zhong you zhu guo wang ji po luo men
中， 有 諸 國 王 及 婆 羅 門

deng neng zuo ru shi bu shi huo fu
等， 能 作 如 是 布 施 獲 福

wu liang geng neng hui xiang bu wen duo
無 量。 更 能 迴 向， 不 問 多

shao bi jing cheng fo he kuang shi fan
少 畢 竟 成 佛， 何 況 釋 梵

zhuan lun zhi bao shi gu di zang pu
轉 輪 之 報。 是 故， 地 藏！ 普

quan zhong sheng dang ru shi xue
勸 眾 生 當 如 是 學。

fu ci di zang wei lai shi zhong
復 次， 地 藏！ 未 來 世 中

ruo shan nan zi shan nü ren yu fo
若 善 男 子 善 女 人， 於 佛

fa zhong zhong shao shan gen mao fa sha
法 中 種 少 善 根， 毛 髮 沙

chen deng xu suo shou fu li bu ke
塵 等 許， 所 受 福 利 不 可

wei yu
為 喻。

fu ci di zang wei lai shi zhong
復 次， 地 藏！ 未 來 世 中

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[…] who are able to give in such ways, they will gain measureless merit. Moreover, if they are able to dedicate [the merit of their giving]—be it a lot or a little—[to the Dharma Realm], they will ultimately become Buddhas, not to mention reaping the ripened effects of being Sakras, Brahmas, and wheel-turning kings. Therefore, Ksitigarbha, encourage all living beings to learn [to give] thus.

"Furthermore, Ksitigarbha, in the future if good men and good women plant in Buddhadharma a few roots of goodness, even as little as [a strand of] hair, [a grain of] sand, or [a speck of] dust, the merit and benefit that they will receive will be beyond compare.

"Furthermore, Ksitigarbha, in the future if there are good men and good women […]

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ruo you shan nan zi shan nü ren yu
若 有 善 男 子 善 女 人， 遇

fo xing xiang pu sa xing xiang pi zhi
佛 形 像、 菩 薩 形 像、 辟 支

fo xing xiang zhuan lun wang xing xiang bu
佛 形 像、 轉 輪 王 形 像， 布

shi gong yang de wu liang fu chang zai
施 供 養 得 無 量 福， 常 在

ren tian shou sheng miao le ruo neng hui
人 天 受 勝 妙 樂。 若 能 迴

xiang fa jie shi ren fu li bu ke
向 法 界， 是 人 福 利 不 可

wei yu
為 喻。

fu ci di zang wei lai shi zhong
復 次， 地 藏！ 未 來 世 中，

ruo you shan nan zi shan nü ren yu
若 有 善 男 子 善 女 人 遇

da cheng jing dian huo ting wen yi ji
大 乘 經 典， 或 聽 聞 一 偈

yi ju fa yin zhong xin zan tan gong
一 句， 發 殷 重 心 讚 歎 恭

jing bu shi gong yang shi ren huo da
敬， 布 施 供 養。 是 人 獲 大

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[…] who encounter the images of Buddhas, bodhisattvas, pratyekabuddhas, or wheel-turning kings, and give gifts and make offerings to them, they will gain measureless merit. They will always be reborn in the human and heaven realms and experience excellent, wonderful happiness. If they can dedicate [that merit] to the Dharma Realm, their merit and resulting benefits will be beyond compare.

"Furthermore, Ksitigarbha, in the future if there are good men and good women who encounter the Mahayana sutras or just hear a verse or a sentence and give rise to a sincere, reverent mind, sing praises, venerate, and make offerings, these people will reap great results which are measureless and boundless. […]

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guo bao wu liang wu bian ruo neng hui
果 報 無 量 無 邊。若 能 迴

xiang fa jie qi fu bu ke wei yu
向 法 界，其 福 不 可 為 喻。

fu ci di zang ruo wei lai shi
復 次，地 藏！若 未 來 世

zhong you shan nan zi shan nü ren yu
中 有 善 男 子 善 女 人，遇

fo ta si da cheng jing dian xin zhe
佛 塔 寺、大 乘 經 典 新 者，

bu shi gong yang zhan li zan tan gong
布 施 供 養，瞻 禮 讚 歎 恭

jing he zhang ruo yu gu zhe huo hui
敬 合 掌；若 遇 故 者 或 毀

huai zhe xiu bu ying li huo du fa
壞 者，修 補 營 理；或 獨 發

xin huo quan duo ren tong gong fa xin
心；或 勸 多 人 同 共 發 心。

ru shi deng bei san shi sheng zhong chang
如 是 等 輩 三 十 生 中，常

wei zhu xiao guo wang tan yue zhi ren
為 諸 小 國 王。檀 越 之 人

chang wei lun wang hai yi shan fa jiao
常 為 輪 王，還 以 善 法 教

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[…] If they can dedicate [that merit] to the Dharma Realm, their merit will be beyond compare.

"Furthermore, Ksitigarbha, in the future if there are good men and good women who encounter Buddha-stupas, monasteries, or Mahayana sutras that are new, and they make offerings, gaze reverently, pay obeisance, sing praises, and join their palms in respect; and if they encounter old or damaged ones and they make repairs and restorations—they generate the resolve to do so themselves or they encourage many others to generate the resolve to do so with them—those who help will always be kings of smaller countries for thirty lives. The donors who lead the giving will always be wheel-turning kings and will teach and transform the kings of smaller countries by means of the good Dharma.

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hua zhu xiao guo wang
化 諸 小 國 王。

fu ci di zang wei lai shi zhong
復 次，地 藏！未 來 世 中，

ruo you shan nan zi shan nü ren yu
若 有 善 男 子 善 女 人，於

fo fa zhong suo zhong shan gen huo bu
佛 法 中 所 種 善 根，或 布

shi gong yang huo xiu bu ta si huo
施 供 養，或 修 補 塔 寺，或

zhuang li jing dian nai zhi yi mao yi
裝 理 經 典，乃 至 一 毛 一

chen yi sha yi di ru shi shan shi
塵 一 沙 一 滴。如 是 善 事

dan neng hui xiang fa jie shi ren gong
但 能 迴 向 法 界，是 人 功

de bai qian sheng zhong shou shang miao le
德 百 千 生 中，受 上 妙 樂。

ru dan hui xiang zi jia juan shu huo
如 但 迴 向 自 家 眷 屬，或

zi shen li yi ru shi zhi guo ji
自 身 利 益，如 是 之 果 即

san sheng shou le she yi de wan bao
三 生 受 樂，捨 一 得 萬 報。

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"Furthermore, Ksitigarbha, in the future, if there are good men and good women who plant roots of goodness in Buddhadharma by giving, making offerings, repairing stupas or monasteries, rebinding sutras, or doing deeds as little as a strand of hair, a speck of dust, a grain of sand, or a drop of water—as long as they can dedicate [the merit of] such wholesome deeds to the Dharma Realm, the virtues of these people will lead them to experience superior, wonderful happiness for hundreds of thousands of lives. However, if they dedicate [the merit] only to their family or relatives or to their personal benefit, the result will be to experience happiness for three lives. To give one is to receive ten thousandfold in return. […]

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shi gu di zang bu shi yin yuan qi
是 故，地 藏！布 施 因 緣，其

shi ru shi
事 如 是。

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[…] Thus, Ksitigarbha, such are the causes and conditions of giving."

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di shen hu fa pin di shi yi
地 神 護 法 品 第 十 一

er shi jian lao di shen bai fo yan
爾 時，堅 牢 地 神 白 佛 言：

shi zun wo cong xi lai zhan shi ding
世 尊！我 從 昔 來 瞻 視 頂

li wu liang pu sa mo he sa jie
禮 無 量 菩 薩 摩 訶 薩，皆

shi da bu ke si yi shen tong zhi
是 大 不 可 思 議 神 通 智

hui guang du zhong sheng shi di zang pu
慧，廣 度 眾 生。是 地 藏 菩

sa mo he sa yu zhu pu sa shi
薩 摩 訶 薩，於 諸 菩 薩 誓

yuan shen zhong shi zun shi di zang pu
願 深 重。世 尊！是 地 藏 菩

sa yu yan fu ti you da yin yuan
薩 於 閻 浮 提，有 大 因 緣。

ru wen shu pu xian guan yin mi le
如 文 殊、普 賢、觀 音、彌 勒，

yi hua bai qian shen xing du yu liu
亦 化 百 千 身 形，度 於 六

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Chapter Eleven

The Dharma Protection of the Earth Spirit

At that time, Earth Spirit Firm and Solid[21] said to the Buddha, "World-Honored One, since a long time past, I have reverently gazed at and prostrated to measureless bodhisattvas, mahasattvas. All of them have great, inconceivable supernatural power and wisdom, and they all guide living beings far and wide across [to the other shore]. Among the bodhisattvas, Ksitigarbha Bodhisattva, Mahasattva has made particularly profound vows. World-Honored One, Ksitigarbha Bodhisattva has great causes and conditions with Jambudvipa. [The bodhisattvas] Manjusri, Samantabhadra, Avalokitesvara, and Maitreya also transform into hundreds of thousands of forms to guide those in the six realms of existence, [...]

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dao qi yuan shao you bi jing shi di
道， 其 願 尚 有 畢 竟。 是 地

zang pu sa jiao hua liu dao yi qie
藏 菩 薩 教 化 六 道 一 切

zhong sheng suo fa shi yuan jie shu ru
眾 生， 所 發 誓 願 劫 數， 如

qian bai yi heng he sha
千 百 億 恒 河 沙。

shi zun wo guan wei lai ji xian
世 尊！ 我 觀 未 來 及 現

zai zhong sheng yu suo zhu chu yu nan
在 眾 生 於 所 住 處， 於 南

fang qing jie zhi di yi tu shi zhu
方 清 潔 之 地， 以 土 石 竹

mu zuo qi kan shi shi zhong neng su
木 作 其 龕 室。 是 中 能 塑

hua nai zhi jin yin tong tie zuo di
畫 乃 至 金 銀 銅 鐵， 作 地

zang xing xiang shao xiang gong yang zhan li
藏 形 像， 燒 香 供 養 瞻 禮

zan tan shi ren ju chu ji de shi
讚 歎。 是 人 居 處 即 得 十

zhong li yi he deng wei shi
種 利 益。 何 等 為 十？

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[…] but their vows still have an end. Ksitigarbha Bodhisattva has made these vows to teach and transform all beings in the six realms of existence throughout kalpas as numerous as the grains of sand in hundreds of thousands of millions of Ganges Rivers.

"World-Honored One, I see living beings in the present and future who find a pure place in the southern part of their residences and build a shrine there with clay, stone, bamboo, or wood; within the shrine they are able to sculpt, paint, or use gold, silver, copper, or iron to make Ksitigarbha's image; and they light incense, make offerings, reverently gaze, pay obeisance, and sing his praises. Such people will gain ten kinds of benefits around their residences. What are the ten?

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yi zhe tu di feng rang
一 者 土 地 豐 壤

er zhe jia zhai yong an
二 者 家 宅 永 安

san zhe xian wang sheng tian
三 者 先 亡 生 天

si zhe xian cun yi shou
四 者 現 存 益 壽

wu zhe suo qiu sui yi
五 者 所 求 遂 意

liu zhe wu shui huo zai
六 者 無 水 火 災

qi zhe xu hao pi chu
七 者 虛 耗 辟 除

ba zhe du jue e meng
八 者 杜 絕 惡 夢

jiu zhe chu ru shen hu
九 者 出 入 神 護

shi zhe duo yu sheng yin
十 者 多 遇 聖 因

shi zun wei lai shi zhong ji xian
世 尊！ 未 來 世 中 及 現

zai zhong sheng ruo neng yu suo zhu chu
在 眾 生， 若 能 於 所 住 處

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First, their lands will be fertile.

Second, their families and homes will ever be in peace.

Third, their deceased relatives will be reborn in the heavens.

Fourth, the living will enjoy ever greater longevity.

Fifth, they will obtain what they seek with ease.

Sixth, they will not suffer disasters of flood or fire.

Seventh, events that cause depletion will be eliminated.

Eighth, they will not have nightmares.

Ninth, they will be protected by spirits in their daily comings and goings.

Tenth, they will come across many causes of holiness.

"World-Honored One, if living beings in the present and future are able to make offerings in their residences in such way, they will gain such benefits."

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fang mian zuo ru shi gong yang de ru
方 面， 作 如 是 供 養 得 如

shi li yi
是 利 益。

fu bai fo yan shi zun wei lai
復 白 佛 言： 世 尊！ 未 來

shi zhong ruo you shan nan zi shan nü
世 中 若 有 善 男 子 善 女

ren yu suo zhu chu you ci jing dian
人， 於 所 住 處 有 此 經 典

ji pu sa xiang shi ren geng neng zhuan
及 菩 薩 像， 是 人 更 能 轉

du jing dian gong yang pu sa wo chang
讀 經 典 供 養 菩 薩。 我 常

ri ye yi ben shen li wei hu shi
日 夜， 以 本 神 力 衛 護 是

ren nai zhi shui huo dao zei da heng
人， 乃 至 水 火 盜 賊 大 橫

xiao heng yi qie e shi xi jie xiao
小 橫， 一 切 惡 事 悉 皆 銷

mie
滅。

fo gao jian lao di shen ru da
佛 告 堅 牢 地 神： 汝 大

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[The Earth Spirit] further said to the Buddha, "World-Honored One, in the future if there are good men and good women who have this sutra and this bodhisattva's image in their residences, and who furthermore are able to recite this sutra and make offerings to the bodhisattva, I will always use my spiritual power to protect these people day and night, so that flood, fire, robbery, theft, major calamities, minor misfortunes—all bad occurrences will be eliminated."

The Buddha told Earth Spirit Firm and Solid, "Your great spiritual power […]

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shen li zhu shen shao ji he yi gu
神 力 諸 神 少 及。何 以 故？

yan fu tu di xi meng ru hu nai
閻 浮 土 地 悉 蒙 汝 護。乃

zhi cao mu sha shi dao ma zhu wei
至 草 木 沙 石，稻 麻 竹 葦，

gu mi bao bei cong di er you jie
穀 米 寶 貝，從 地 而 有 皆

yin ru li you chang cheng yang di zang
因 汝 力。又 常 稱 揚 地 藏

pu sa li yi zhi shi ru zhi gong
菩 薩 利 益 之 事，汝 之 功

de ji yi shen tong bai qian bei yu
德 及 以 神 通，百 千 倍 於

chang fen di shen ruo wei lai shi zhong
常 分 地 神。若 未 來 世 中

you shan nan zi shan nü ren gong yang
有 善 男 子 善 女 人，供 養

pu sa ji zhuan du shi jing dan yi
菩 薩 及 轉 讀 是 經，但 依

di zang ben yuan jing yi shi xiu xing
地 藏 本 願 經 一 事 修 行

zhe ru yi ben shen li er yong hu
者，汝 以 本 神 力 而 擁 護

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[…] is seldom matched by other spirits. Why is this so? The land of Jambudvipa is entirely protected by you, and the grasses, trees, sand, stones, rice plants, sesame, bamboos, reeds, grains, and jewels all come forth from the earth because of your power. Moreover, you frequently extol the beneficial deeds of Ksitigarbha Bodhisattva. Your virtues and spiritual penetration are hundreds of thousands of times greater than those of the ordinary earth spirits. In the future, if there are good men and good women who make offerings to the bodhisattva and recite this sutra, as long as they cultivate and practice according to even one aspect of *The Original Vows of Ksitigarbha Sutra*, you should use your spiritual power to protect them. […]

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zhi wu ling yi qie zai hai ji bu
之，勿令一切災害，及不

ru yi shi zhe wen yu er he kuang
如意事輒聞於耳，何況

ling shou
令受！

fei dan ru du hu shi ren gu
非但汝獨護是人故，

yi you shi fan juan shu zhu tian juan
亦有釋梵眷屬、諸天眷

shu yong hu shi ren he gu de ru
屬擁護是人。何故得如

shi sheng xian yong hu jie you zhan li
是聖賢擁護？皆由瞻禮

di zang xing xiang ji zhuan du shi ben
地藏形像及轉讀是本

yuan jing gu zi ran bi jing chu li
願經故，自然畢竟出離

ku hai zheng nie pan le yi shi zhi
苦海，證涅槃樂。以是之

gu de da yong hu
故得大擁護。

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[…] Do not allow any disasters or unwelcome phenomena to even reach their ears, much less happen to them personally.

"Not only will you alone protect these people, but Sakra, Brahma, their retinues as well as other devas and their retinues will also support and protect them. Why will they receive support and protection from holy ones and worthies such as these? It is due to their gazing reverently at and making obeisance to Ksitigarbha's image and reciting *The Original Vows of Ksitigarbha Sutra*. Naturally, they will leave the sea of suffering and ultimately attain the bliss of nirvana. Therefore, they receive great support and protection."

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jian wen li yi pin di shi er
見 聞 利 益 品 第 十 二

er shi shi zun cong ding men shang fang
爾 時， 世 尊 從 頂 門 上 放

bai qian wan yi da hao xiang guang suo
百 千 萬 億 大 毫 相 光， 所

wei bai hao xiang guang da bai hao xiang
謂 白 毫 相 光、 大 白 毫 相

guang rui hao xiang guang da rui hao xiang
光、 瑞 毫 相 光、 大 瑞 毫 相

guang yu hao xiang guang da yu hao xiang
光、 玉 毫 相 光、 大 玉 毫 相

guang zi hao xiang guang da zi hao xiang
光、 紫 毫 相 光、 大 紫 毫 相

guang qing hao xiang guang da qing hao xiang
光、 青 毫 相 光、 大 青 毫 相

guang bi hao xiang guang da bi hao xiang
光、 碧 毫 相 光、 大 碧 毫 相

guang hong hao xiang guang da hong hao xiang
光、 紅 毫 相 光、 大 紅 毫 相

guang lü hao xiang guang da lü hao xiang
光、 綠 毫 相 光、 大 綠 毫 相

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Chapter Twelve

The Benefits from Seeing and Hearing

At that time, the World-Honored One emitted hundreds of thousands of myriads of millions of rays of great urna light from the crown of his head.[22] There were rays of white urna light, great white urna light, auspicious urna light, great auspicious urna light, jade urna light, great jade urna light, purple urna light, great purple urna light, blue urna light, great blue urna light, azure urna light, great azure urna light, red urna light, great red urna light, green urna light, great green urna light,[…]

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guang jin hao xiang guang da jin hao xiang
光、 金 毫 相 光、 大 金 毫 相

guang qing yun hao xiang guang da qing yun
光、 慶 雲 毫 相 光、 大 慶 雲

hao xiang guang qian lun hao guang da qian
毫 相 光、 千 輪 毫 光、 大 千

lun hao guang bao lun hao guang da bao
輪 毫 光、 寶 輪 毫 光、 大 寶

lun hao guang ri lun hao guang da ri
輪 毫 光、 日 輪 毫 光、 大 日

lun hao guang yue lun hao guang da yue
輪 毫 光、 月 輪 毫 光、 大 月

lun hao guang gong dian hao guang da gong
輪 毫 光、 宮 殿 毫 光、 大 宮

dian hao guang hai yun hao guang da hai
殿 毫 光、 海 雲 毫 光、 大 海

yun hao guang
雲 毫 光。

yu ding men shang fang ru shi deng
於 頂 門 上 放 如 是 等

hao xiang guang yi chu wei miao yin gao
毫 相 光 已， 出 微 妙 音 告

zhu da zhong tian long ba bu ren fei
諸 大 眾、 天 龍 八 部、 人、 非

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[…] golden urna light, great golden urna light, urna light [manifesting] propitious clouds, urna light [manifesting] great propitious clouds, urna light [manifesting] the thousand-spoked wheel, urna light [manifesting] the great thousand-spoked wheel, urna light [manifesting] the jewel wheel, urna light [manifesting] the great jewel wheel, urna light [manifesting] the sun disc, urna light [manifesting] the great sun disc, urna light [manifesting] the moon disc, urna light [manifesting] the great moon disc, urna light [manifesting] palaces, urna light [manifesting] great palaces, urna light [manifesting] ocean-like clouds, and urna light [manifesting] great ocean-like clouds.

After emitting rays of urna light such as these from the crown of his head, he issued forth his sublime, wonderful voice, telling the great assembly—devas, nagas, and others of the eight classes of beings, humans, nonhumans, and others, […]

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ren deng ting wu jin ri yu dao li
人 等： 聽 吾 今 日 於 忉 利

tian gong cheng yang zan tan di zang pu
天 宮， 稱 揚 讚 歎 地 藏 菩

sa yu ren tian zhong li yi deng shi
薩 於 人 天 中 利 益 等 事、

bu si yi shi chao sheng yin shi zheng
不 思 議 事、 超 聖 因 事、 證

shi di shi bi jing bu tui a nou
十 地 事、 畢 竟 不 退 阿 耨

duo luo san miao san pu ti shi
多 羅 三 藐 三 菩 提 事。

shuo shi yu shi hui zhong you yi
說 是 語 時， 會 中 有 一

pu sa mo he sa ming guan shi yin
菩 薩 摩 訶 薩 名 觀 世 音，

cong zuo er qi hu gui he zhang bai
從 座 而 起 胡 跪 合 掌， 白

fo yan shi zun shi di zang pu sa
佛 言： 世 尊！ 是 地 藏 菩 薩

mo he sa ju da ci bei lian min
摩 訶 薩， 具 大 慈 悲 憐 愍

zui ku zhong sheng yu qian wan yi shi
罪 苦 眾 生， 於 千 萬 億 世

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[…] "Hear me now in the Trayastrimsa Heaven as I praise and extol Ksitigarbha Bodhisattva for how he benefits those in the human and heaven realms and so forth—on inconceivable matters, on the matters of causes for transcending to holiness, on the matters of attainment of the Tenth Ground, and on the matters of ultimately being irreversibly [on course] to unexcelled perfect complete awakening."

As these words were spoken, in the assembly there was a bodhisattva, mahasattva named Avalokitesvara who rose from his seat, knelt on his knees, joined his palms, and said to the Buddha, "World-Honored One, Ksitigarbha Bodhisattva, Mahasattva is replete with great kindness and compassion, taking pity on wrongdoing suffering beings. He transforms into thousands of myriads of millions of emanations in thousands of myriads of millions of worlds— […]

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jie hua qian wan yi shen suo you gong
界 化 千 萬 億 身。所 有 功

de ji bu si yi wei shen zhi li
德 及 不 思 議 威 神 之 力，

wo wen shi zun yu shi fang wu liang
我 聞 世 尊 與 十 方 無 量

zhu fo yi kou tong yin zan tan di
諸 佛，異 口 同 音 讚 歎 地

zang pu sa yun zheng shi guo qu xian
藏 菩 薩 云：正 使 過 去 現

zai wei lai zhu fo shuo qi gong de
在 未 來 諸 佛 說 其 功 德，

you bu neng jin xiang zhe you meng shi
猶 不 能 盡。向 者，又 蒙 世

zun pu gao da zhong yu cheng yang di
尊 普 告 大 眾，欲 稱 揚 地

zang li yi deng shi wei yuan shi zun
藏 利 益 等 事。唯 願 世 尊，

wei xian zai wei lai yi qie zhong sheng
為 現 在 未 來 一 切 眾 生，

cheng yang di zang bu si yi shi ling
稱 揚 地 藏 不 思 議 事，令

tian long ba bu zhan li huo fu
天 龍 八 部 瞻 禮 獲 福。

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[…] all his virtues as well as the power of his inconceivable, awesome spiritual penetration! I have heard the World-Honored One and measureless Buddhas of the ten directions unanimously praise Ksitigarbha Bodhisattva, saying that even if all Buddhas in the past, present and future were to speak of his virtues, these virtues still could not be described fully, and just now, the World-Honored One has told everyone in the great assembly that he wishes to extol on how Ksitigarbha benefits [beings] and so forth. O World-Honored One, for the sake of all living beings in the present and future, please expound on the inconceivable matters of Ksitigarbha and cause devas, nagas, and others of the eight classes of beings to gaze reverently, make obeisance to him, and gain merits."

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fo gao guan shi yin pu sa ru
佛 告 觀 世 音 菩 薩： 汝

yu suo po shi jie you da yin yuan
於 娑 婆 世 界 有 大 因 緣。

ruo tian ruo long ruo nan ruo nü ruo
若 天 若 龍、 若 男 若 女、 若

shen ruo gui nai zhi liu dao zui ku
神 若 鬼， 乃 至 六 道 罪 苦

zhong sheng wen ru ming zhe jian ru xing
眾 生， 聞 汝 名 者、 見 汝 形

zhe lian mu ru zhe zan tan ru zhe
者、 戀 慕 汝 者、 讚 歎 汝 者。

shi zhu zhong sheng yu wu shang dao bi
是 諸 眾 生， 於 無 上 道 必

bu tui zhuan chang sheng ren tian ju shou
不 退 轉， 常 生 人 天 具 受

miao le yin guo jiang shu yu fo shou
妙 樂， 因 果 將 熟 遇 佛 授

ji ru jin ju da ci bei lian min
記。 汝 今 具 大 慈 悲， 憐 愍

zhong sheng ji tian long ba bu ting wu
眾 生 及 天 龍 八 部， 聽 吾

xuan shuo di zang pu sa bu si yi
宣 說 地 藏 菩 薩 不 思 議

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The Buddha told Avalokitesvara Bodhisattva, "You have great causes and conditions with the Saha world. If devas, nagas, men, women, spirits, ghosts, or any wrongdoing suffering beings in the six realms of existence hear your name, see your image, feel great love and admiration for you, or sing your praises, these beings definitely will not fall back or turn away from the Unsurpassed Way. They will always be reborn as humans or devas and experience excellent, wonderful happiness. When the effects of their causes come to maturity, they will meet Buddhas and be given a prediction [for Buddhahood}. Now, replete with great kindness and compassion, you take pity on living beings, on devas, nagas, and others of the eight classes of beings and listen as I expound on Ksitigarbha Bodhisattva's inconceivable deeds of benefiting [beings]. You should listen attentively. I will speak on them now."

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li yi zhi shi ru dang di ting wu
利 益 之 事。汝 當 諦 聽 吾

jin shuo zhi
今 說 之。

guan shi yin yan wei ran shi zun
觀 世 音 言：唯 然，世 尊！

yuan yao yu wen
願 樂 欲 聞。

fo gao guan shi yin pu sa wei
佛 告 觀 世 音 菩 薩：未

lai xian zai zhu shi jie zhong you tian
來 現 在 諸 世 界 中，有 天

ren shou tian fu jin you wu shuai xiang
人 受 天 福 盡，有 五 衰 相

xian huo you duo yu e dao zhi zhe
現，或 有 墮 於 惡 道 之 者。

ru shi tian ren ruo nan ruo nü dang
如 是 天 人 若 男 若 女，當

xian xiang shi huo jian di zang pu sa
現 相 時，或 見 地 藏 菩 薩

xing xiang huo wen di zang pu sa ming
形 像，或 聞 地 藏 菩 薩 名，

yi zhan yi li shi zhu tian ren zhuan
一 瞻 一 禮。是 諸 天 人 轉

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Avalokitesvara replied, "Yes, World-Honored One, I joyfully wish to listen."

The Buddha told Avalokitesvara Bodhisattva, "In various worlds in the present and future, there are devas who have exhausted their heavenly merit and manifest the five signs of decay; some of them are about to fall into the lower realms. When such devas, whether male or female, manifest these signs, if they see Ksitigarbha Bodhisattva's image or hear Ksitigarbha Bodhisattva's name, and they reverently gaze at and make obeisance to him once, these devas [...]

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zeng tian fu shou da kuai le yong bu
增 天 福， 受 大 快 樂 永 不

duo san e dao bao he kuang jian wen
墮 三 惡 道 報。 何 況 見 聞

pu sa yi zhu xiang hua yi fu yin
菩 薩， 以 諸 香、 華、 衣 服、 飲

shi bao bei ying luo bu shi gong yang
食、 寶 貝、 瓔 珞 布 施 供 養，

suo huo gong de fu li wu liang wu
所 獲 功 德 福 利 無 量 無

bian
邊。

fu ci guan shi yin ruo wei lai
復 次， 觀 世 音！ 若 未 來

xian zai zhu shi jie zhong liu dao zhong
現 在 諸 世 界 中， 六 道 眾

sheng lin ming zhong shi de wen di zang
生 臨 命 終 時， 得 聞 地 藏

pu sa ming yi sheng li er gen zhe
菩 薩 名， 一 聲 歷 耳 根 者，

shi zhu zhong sheng yong bu li san e
是 諸 眾 生 永 不 歷 三 惡

dao ku he kuang lin ming zhong shi fu
道 苦。 何 況 臨 命 終 時 父

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[…] will increase their heavenly merit, experience great happiness, and will not fall into [and experience] ripened effects in the three lower realms. How much more will that be the case for those who see and hear the bodhisattva and honor him with gifts and offerings of incense, flowers, clothing, food, drink, jewels, and necklaces! The virtues, merits, and benefits that they will obtain will be measureless and boundless.

"Furthermore, Avalokitesvara, in various worlds in the present and future, when living beings in the six realms of existence are on the verge of death, if they are able to hear Ksitigarbha Bodhisattva's name, even if the sound of his name passes through their ears just once, such beings will not undergo the sufferings of the three lower realms. How much more will that be the case when a person is on the verge of death, […]

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mu juan shu jiang shi ming zhong ren she
母 眷 屬， 將 是 命 終 人 舍

zhai cai wu bao bei yi fu su hua
宅、 財 物、 寶 貝、 衣 服， 塑 畫

di zang xing xiang huo shi bing ren wei
地 藏 形 像。 或 使 病 人 未

zhong zhi shi yan er jian wen zhi dao
終 之 時， 眼 耳 見 聞 知 道

juan shu jiang she zhai bao bei deng wei
眷 屬 將 舍 宅 寶 貝 等， 為

qi zi shen su hua di zang pu sa
其 自 身 塑 畫 地 藏 菩 薩

xing xiang shi ren ruo shi ye bao he
形 像。 是 人 若 是 業 報 合

shou zhong bing zhe cheng si gong de xun
受 重 病 者， 承 斯 功 德 尋

ji chu yu shou ming zeng yi shi ren
即 除 愈， 壽 命 增 益。 是 人

ruo shi ye bao ming jin ying you yi
若 是 業 報 命 盡， 應 有 一

qie zui zhang ye zhang he duo e qu
切 罪 障 業 障， 合 墮 惡 趣

zhe cheng si gong de ming zhong zhi hou
者， 承 斯 功 德 命 終 之 後，

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[…] and parents and other relatives use the dying one's house, wealth, jewels, and clothing to commission the sculpting or painting of Ksitigarbha's image; if the sick one has not yet passed away, they can try to help him see, hear, and understand that for his benefit, relatives have used his house, jewels, and so forth for the sculpting or painting of Ksitigarbha Bodhisattva's image. If the ripened effects of this person's karma are such that he would have to undergo severe illness, through these virtues he will soon recover and his lifespan will be prolonged. If the ripened effects of this person's karma are such that his life would end and his offense obstacles and karmic obstacles should send him to the lower realms, then through these virtues, […]

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ji sheng ren tian shou sheng miao le yi
即 生 人 天 受 勝 妙 樂， 一

qie zui zhang xi jie xiao mie
切 罪 障 悉 皆 銷 滅。

fu ci guan shi yin pu sa ruo
復 次， 觀 世 音 菩 薩！ 若

wei lai shi you nan zi nü ren huo
未 來 世 有 男 子 女 人， 或

ru pu shi huo san sui wu sui shi
乳 哺 時， 或 三 歲、 五 歲、 十

sui yi xia wang shi fu mu nai ji
歲 已 下 亡 失 父 母， 乃 及

wang shi xiong di jie mei shi ren nian
亡 失 兄 弟 姊 妹。 是 人 年

ji zhang da si yi fu mu ji zhu
既 長 大， 思 憶 父 母 及 諸

juan shu bu zhi luo zai he qu sheng
眷 屬， 不 知 落 在 何 趣？ 生

he shi jie sheng he tian zhong shi ren
何 世 界？ 生 何 天 中？ 是 人

ruo neng su hua di zang pu sa xing
若 能 塑 畫 地 藏 菩 薩 形

xiang nai zhi wen ming yi zhan yi li
像， 乃 至 聞 名， 一 瞻 一 禮

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[…] he will be reborn among humans or devas and experience excellent, wonderful happiness after he departs this life, and all his offense obstacles will dissolve.

"Furthermore, Avalokitesvara Bodhisattva, in the future, if there are men or women who have lost their fathers, mothers, brothers, or sisters during infancy or at the age of three, five, or under ten, and as adults such people think of those deceased parents and relatives and long to know into what realms they have fallen, or in what worlds, or in what heavens they have been reborn, and if these people are able to sculpt or paint Ksitigarbha Bodhisattva's image, hear his name, reverently gaze at and make obeisance to him […]

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yi ri zhi qi ri mo tui chu xin
一 日 至 七 日， 莫 退 初 心，

wen ming jian xing zhan li gong yang shi
聞 名 見 形 瞻 禮 供 養。 是

ren juan shu jia yin ye gu duo e
人 眷 屬， 假 因 業 故 墮 惡

qu zhe ji dang jie shu cheng si nan
趣 者， 計 當 劫 數， 承 斯 男

nü xiong di jie mei su hua di zang
女 兄 弟 姊 妹 塑 畫 地 藏

xing xiang zhan li gong de xun ji jie
形 像， 瞻 禮 功 德 尋 即 解

tuo sheng ren tian zhong shou sheng miao le
脫， 生 人 天 中 受 勝 妙 樂。

shi ren juan shu ru you fu li yi
是 人 眷 屬 如 有 福 力， 已

sheng ren tian shou sheng miao le zhe ji
生 人 天 受 勝 妙 樂 者， 即

cheng si gong de zhuan zeng sheng yin shou
承 斯 功 德， 轉 增 聖 因 受

wu liang le
無 量 樂。

shi ren geng neng san qi ri zhong
是 人 更 能 三 七 日 中，

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[…] for one to seven days without retreating from their initial resolve—continuously hearing his name, seeing his image, reverently gazing, paying obeisance, and making offerings to him: If these people's relatives had fallen into the lower realms due to their karma and would remain there for many kalpas, through the virtues of their sons', daughters', brothers', or sisters' sculpting or painting Ksitigarbha's image, reverently gazing at, and making obeisance to him, they will quickly gain release, be reborn among humans or devas, and experience excellent, wonderful happiness. If the relatives had already been reborn as humans or devas and were already experiencing excellent, wonderful happiness by the strength of their own merit, then through these virtues they will increase their causes for holiness and experience measureless happiness.[23]

"If furthermore these people are able to gaze reverently at and make obeisance to Ksitigarbha's image wholeheartedly for three seven-day periods […]

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yi xin zhan li di zang xing xiang nian
一 心 瞻 禮 地 藏 形 像， 念

qi ming zi man yu wan bian dang de
其 名 字 滿 於 萬 遍。 當 得

pu sa xian wu bian shen ju gao shi
菩 薩 現 無 邊 身， 具 告 是

ren juan shu sheng jie huo yu meng zhong
人 眷 屬 生 界； 或 於 夢 中

pu sa xian da shen li qin ling shi
菩 薩 現 大 神 力， 親 領 是

ren yu zhu shi jie jian zhu juan shu
人 於 諸 世 界， 見 諸 眷 屬。

geng neng mei ri nian pu sa ming
更 能 每 日 念 菩 薩 名

qian bian zhi yu qian ri shi ren dang
千 遍， 至 于 千 日。 是 人 當

de pu sa qian suo zai tu di gui
得 菩 薩 遣 所 在 土 地 鬼

shen zhong shen wei hu xian shi yi shi
神 終 身 衛 護， 現 世 衣 食

feng yi wu zhu ji ku nai zhi heng
豐 溢 無 諸 疾 苦， 乃 至 橫

shi bu ru qi men he kuang ji shen
事 不 入 其 門， 何 況 及 身！

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[…] and recite the bodhisattva's name a full ten thousand times, then the bodhisattva will manifest his infinite forms and describe to them the realms into which their relatives have been reborn, or in their dreams the bodhisattva will manifest his great spiritual power and personally lead them to those worlds to see their relatives.

"If these people can furthermore recite the bodhisattva's name one thousand times a day every day for one thousand days, then the bodhisattva will send the ghosts and spirits in the vicinity of these people to guard and protect them for their entire lives. Their food and clothing will be abundant in the present life, and they will not have suffering from sickness and other causes. Untoward dire events will not enter the doors [of their homes], much less affect them personally. […]

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shi ren bi jing de pu sa mo ding
是 人 畢 竟 得 菩 薩 摩 頂

shou ji
授 記。

fu ci guan shi yin pu sa ruo
復 次， 觀 世 音 菩 薩！ 若

wei lai shi you shan nan zi shan nü
未 來 世 有 善 男 子 善 女

ren yu fa guang da ci xin jiu du
人， 欲 發 廣 大 慈 心 救 度

yi qie zhong sheng zhe yu xiu wu shang
一 切 眾 生 者， 欲 修 無 上

pu ti zhe yu chu li san jie zhe
菩 提 者， 欲 出 離 三 界 者。

shi zhu ren deng jian di zang xing xiang
是 諸 人 等， 見 地 藏 形 像

ji wen ming zhe zhi xin gui yi huo
及 聞 名 者 至 心 歸 依， 或

yi xiang hua yi fu bao bei yin shi
以 香 華 衣 服、 寶 貝 飲 食，

gong yang zhan li shi shan nan nü deng
供 養 瞻 禮。 是 善 男 女 等，

suo yuan su cheng yong wu zhang ai
所 願 速 成 永 無 障 礙。

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[…] The bodhisattva will ultimately place his hand on the crowns of their heads and give them a prediction [for Buddhahood].

"Furthermore, Avalokitesvara Bodhisattva, in the future if there are good men and good women who wish to generate the mind of vast, great kindness to rescue and guide all living beings, who wish to cultivate the unsurpassed bodhi, and who wish to leave the threefold world, and if these people see Ksitigarbha's image, hear his name, and wholeheartedly take refuge in him, or if they also make offerings of incense, flowers, clothing, jewels, food, and drink, reverently gaze at and make obeisance to him, these good men and good women will soon fulfill their vows and will never be hindered by obstacles.

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fu ci guan shi yin ruo wei lai
復 次，觀 世 音！若 未 來

shi you shan nan zi shan nü ren yu
世 有 善 男 子 善 女 人，欲

qiu xian zai wei lai bai qian wan yi
求 現 在 未 來 百 千 萬 億

deng yuan bai qian wan yi deng shi dan
等 願、百 千 萬 億 等 事，但

dang gui yi zhan li gong yang zan tan
當 歸 依 瞻 禮 供 養 讚 歎，

di zang pu sa xing xiang ru shi suo
地 藏 菩 薩 形 像，如 是 所

yuan suo qiu xi jie cheng jiu fu yuan
願 所 求 悉 皆 成 就。復 願

di zang pu sa ju da ci bei yong
地 藏 菩 薩 具 大 慈 悲，永

yong hu wo shi ren yu shui meng zhong
擁 護 我，是 人 於 睡 夢 中，

ji de pu sa mo ding shou ji
即 得 菩 薩 摩 頂 授 記。

fu ci guan shi yin pu sa ruo
復 次，觀 世 音 菩 薩！若

wei lai shi shan nan zi shan nü ren
未 來 世 善 男 子 善 女 人，

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"Furthermore, Avalokitesvara, in the future if there are good men and good women who wish to fulfill hundreds of thousands of myriads of millions of wishes and succeed in hundreds of thousands of myriads of millions of undertakings in both the present and future, they should take refuge [in this bodhisattva], reverently gaze, pay obeisance, make offerings, and sing praises [before] Ksitigarbha Bodhisattva's image. Then they will achieve all their aspirations and goals. Should they moreover implore Ksitigarbha Bodhisattva—who is replete with great kindness and compassion—to support and protect them always, then in dreams the bodhisattva will place his hand on the crowns of their heads and give them a prediction [for Buddhahood].

"Furthermore, Avalokitesvara Bodhisattva, in the future if good men and good women […]

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yu da cheng jing dian shen sheng zhen zhong
於 大 乘 經 典 深 生 珍 重，

fa bu si yi xin yu du yu song
發 不 思 議 心 欲 讀 欲 誦。

zong yu ming shi jiao shi ling shu xuan
縱 遇 明 師 教 視 令 熟，旋

de xuan wang dong jing nian yue bu neng
得 旋 忘 動 經 年 月，不 能

du song shi shan nan zi deng you su
讀 誦。是 善 男 子 等，有 宿

ye zhang wei de xiao chu gu yu da
業 障 未 得 銷 除，故 於 大

cheng jing dian wu du song xing ru shi
乘 經 典 無 讀 誦 性。如 是

zhi ren wen di zang pu sa ming jian
之 人 聞 地 藏 菩 薩 名，見

di zang pu sa xiang ju yi ben xin
地 藏 菩 薩 像，具 以 本 心

gong jing chen bai geng yi xiang hua yi
恭 敬 陳 白，更 以 香 華、衣

fu yin shi yi qie wan ju gong yang
服、飲 食、一 切 玩 具 供 養

pu sa yi jing shui yi zhan jing yi
菩 薩。以 淨 水 一 盞，經 一

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[…] give rise to profound reverence for the Mahayana sutras and generate an inconceivable resolve, wishing to read and recite them [from memory], yet, even with the instruction of a wise teacher showing them how to learn the sutras by heart, no sooner have they learned them they forget. Months or even years go by, yet they are still unable to read and recite them. These good men and [good women] have karmic obstacles from past lives that have not yet been resolved; therefore, they are unable to read and recite the Mahayana sutras. When such people hear Ksitigarbha Bodhisattva's name or see Ksitigarbha Bodhisattva's image, they should, with their full original resolve, reverently state their situation to the bodhisattva. In addition, they should make offerings of incense, flowers, clothing, food, drink, and all material objects they enjoy to the bodhisattva. They should place a cup of pure water before the bodhisattva for a day and a night; […]

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ri yi ye an pu sa qian ran hou
日 一 夜 安 菩 薩 前， 然 後

he zhang qing fu hui shou xiang nan lin
合 掌 請 服 迴 首 向 南， 臨

ru kou shi zhi xin zheng zhong fu shui
入 口 時 至 心 鄭 重。 服 水

ji bi shen wu xin jiu rou xie yin
既 畢， 慎 五 辛、 酒 肉、 邪 婬、

wang yu ji zhu sha hai yi qi ri
妄 語 及 諸 殺 害， 一 七 日

huo san qi ri shi shan nan zi shan
或 三 七 日。 是 善 男 子 善

nü ren yu shui meng zhong ju jian di
女 人， 於 睡 夢 中 具 見 地

zang pu sa xian wu bian shen yu shi
藏 菩 薩 現 無 邊 身， 於 是

ren chu shou guan ding shui qi ren meng
人 處 授 灌 頂 水。 其 人 夢

jue ji huo cong ming ying shi jing dian
覺 即 獲 聰 明， 應 是 經 典，

yi li er gen ji dang yong ji geng
一 歷 耳 根 即 當 永 記， 更

bu wang shi yi ju yi ji
不 忘 失 一 句 一 偈。

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[…] afterward, they should join their palms, implore reverently, take hold of the cup, turn to face south, and drink the water. When the water is about to enter their mouths, they should be wholeheartedly sincere and earnest. After drinking the water, they should be careful—abstain from the five pungent plants, alcohol, meat, sexual misconduct, false speech, and killing and harming for one or three seven-day periods. Then in dreams these good men and good women will see Ksitigarbha Bodhisattva manifesting his infinite forms to pour water on the crowns of their heads.[24] When they awaken, they will be endowed with keen intelligence. Should these sutras be heard in their ears but once, they will forever remember them and never forget or lose a single sentence or verse.

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fu ci guan shi yin pu sa ruo
復 次， 觀 世 音 菩 薩！ 若

wei lai shi you zhu ren deng yi shi
未 來 世 有 諸 人 等， 衣 食

bu zu qiu zhe guai yuan huo duo bing
不 足 求 者 乖 願， 或 多 病

ji huo duo xiong shuai jia zhai bu an
疾 或 多 凶 衰， 家 宅 不 安

juan shu fen san huo zhu heng shi duo
眷 屬 分 散， 或 諸 橫 事 多

lai wu shen shui meng zhi jian duo you
來 忤 身， 睡 夢 之 間 多 有

jing bu ru shi ren deng wen di zang
驚 怖。 如 是 人 等， 聞 地 藏

ming jian di zang xing zhi xin gong jing
名 見 地 藏 形， 至 心 恭 敬

nian man wan bian shi zhu bu ru yi
念 滿 萬 遍。 是 諸 不 如 意

shi jian jian xiao mie ji de an le
事 漸 漸 消 滅， 即 得 安 樂

yi shi feng yi nai zhi yu shui meng
衣 食 豐 溢， 乃 至 於 睡 夢

zhong xi jie an le
中 悉 皆 安 樂。

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"Furthermore, Avalokitesvara Bodhisattva, in the future if there are various people whose food and clothing are insufficient, who cannot obtain whatever they seek, who have frequent illnesses, who encounter much misfortune and decline, whose families or homes are without peace, whose relatives are scattered, who physically suffer frequent untoward occurrences, or who are often terrified in dreams, if such people hear Ksitigarbha's name, see Ksitigarbha's image, and with wholehearted reverence, recite his name a full ten thousand times, these disagreeable circumstances will gradually disappear. They will have peace and happiness thereafter, their food and clothing will be abundant, and even in dreams they will be peaceful and happy.

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fu ci guan shi yin pu sa ruo
復 次，觀 世 音 菩 薩！若

wei lai shi you shan nan zi shan nü
未 來 世 有 善 男 子 善 女

ren huo yin zhi sheng huo yin gong si
人，或 因 治 生，或 因 公 私，

huo yin sheng si huo yin ji shi ru
或 因 生 死，或 因 急 事 入

shan lin zhong guo du he hai nai ji
山 林 中，過 渡 河 海 乃 及

da shui huo jing xian dao shi ren xian
大 水，或 經 險 道。是 人 先

dang nian di zang pu sa ming wan bian
當 念 地 藏 菩 薩 名 萬 遍，

suo guo tu di gui shen wei hu xing
所 過 土 地 鬼 神 衛 護，行

zhu zuo wo yong bao an le nai zhi
住 坐 臥 永 保 安 樂。乃 至

feng yu hu lang shi zi yi qie du
逢 於 虎 狼 師 子、一 切 毒

hai bu neng sun zhi
害 不 能 損 之。

fo gao guan shi yin pu sa shi
佛 告 觀 世 音 菩 薩：是

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"Furthermore, Avalokitesvara Bodhisattva, in the future if there are good men and good women who, for the sake of livelihood, public or personal matters, events of birth and death, or other urgent business, need to enter the mountains or forests, cross the rivers, oceans, or other large bodies of water, or travel along dangerous paths, these people should first recite Ksitigarbha Bodhisattva's name a full ten thousand times. Then the ghosts and spirits on the lands they pass through will guard and protect them. Whether they are walking, standing, sitting, or lying down, their peace and happiness will be safeguarded. Even when they encounter tigers, wolves, lions, or any that are poisonous or injurious, none will be able to harm them."

The Buddha told Avalokitesvara Bodhisattva, […]

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di zang pu sa yu yan fu ti you
地 藏 菩 薩， 於 閻 浮 提 有

da yin yuan ruo shuo yu zhu zhong sheng
大 因 緣。 若 說 於 諸 眾 生

jian wen li yi deng shi bai qian jie
見 聞 利 益 等 事， 百 千 劫

zhong shuo bu neng jin shi gu guan shi
中 說 不 能 盡。 是 故， 觀 世

yin ru yi shen li liu bu shi jing
音！ 汝 以 神 力 流 布 是 經，

ling suo po shi jie zhong sheng bai qian
令 娑 婆 世 界 眾 生， 百 千

wan jie yong shou an le
萬 劫 永 受 安 樂。

er shi shi zun er shuo ji yan
爾 時， 世 尊 而 說 偈 言：

wu guan di zang wei shen li
吾 觀 地 藏 威 神 力

heng he sha jie shuo nan jin
恒 河 沙 劫 說 難 盡

jian wen zhan li yi nian jian
見 聞 瞻 禮 一 念 間

li yi ren tian wu liang shi
利 益 人 天 無 量 事

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[…] "Ksitigarbha Bodhisattva has great causes and conditions with Jambudvipa. Suppose I were to describe the benefits and so forth derived by living beings who see [his image] and hear of [his name], in hundreds of thousands of kalpas I could not finish describing them. Therefore, Avalokitesvara, you should use your spiritual power to propagate this sutra, thus enabling living beings of the Saha world to always have peace and happiness throughout hundreds of thousands of myriads of kalpas."

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At that time, the World-Honored One spoke in verse, saying:

"I observe that Ksitigarbha's awesome spiritual power
Cannot be told fully even in kalpas as many as the grains of sand in the Ganges River;
Seeing, hearing, reverently gazing, or making obeisance to him in a thought-moment
Will benefit humans and devas in measureless ways.

ruo nan ruo nü ruo long shen
若 男 若 女 若 龍 神

bao jin ying dang duo e dao
報 盡 應 當 墮 惡 道

zhi xin gui yi da shi shen
至 心 歸 依 大 士 身

shou ming zhuan zeng chu zui zhang
壽 命 轉 增 除 罪 障

shao shi fu mu en ai zhe
少 失 父 母 恩 愛 者

wei zhi hun shen zai he qu
未 知 魂 神 在 何 趣

xiong di jie mei ji zhu qin
兄 弟 姊 妹 及 諸 親

sheng zhang yi lai jie bu shi
生 長 以 來 皆 不 識

huo su huo hua da shi shen
或 塑 或 畫 大 士 身

bei lian zhan li bu zhan she
悲 戀 瞻 禮 不 暫 捨

san qi ri zhong nian qi ming
三 七 日 中 念 其 名

pu sa dang xian wu bian ti
菩 薩 當 現 無 邊 體

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"If men, women, nagas, or spirits,
Being near the end of the present ripened effect and
about to fall into lower realms,
Wholeheartedly take refuge in this great being,
Their lifespans will be lengthened, offense obstacles
dissolved.
"Those who when very young have lost their parents'
love—
Wonder to what realm has [their parents'] consciousness
gone—
Brothers, sisters, or other kin, [whose whereabouts]
The grown surviving ones do not know:
If these people sculpt or paint this great being's
image,
Gaze up longingly, make obeisance to him
unceasingly,
And recollect his name for three seven-day periods,
The bodhisattva will manifest his infinite forms,

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shi qi juan shu suo sheng jie
示 其 眷 屬 所 生 界

zong duo e qu xun chu li
縱 墮 惡 趣 尋 出 離

ruo neng bu tui shi chu xin
若 能 不 退 是 初 心

ji huo mo ding shou sheng ji
即 獲 摩 頂 受 聖 記

yu xiu wu shang pu ti zhe
欲 修 無 上 菩 提 者

nai zhi chu li san jie ku
乃 至 出 離 三 界 苦

shi ren ji fa da bei xin
是 人 既 發 大 悲 心

xian dang zhan li da shi xiang
先 當 瞻 禮 大 士 像

yi qie zhu yuan su cheng jiu
一 切 諸 願 速 成 就

yong wu ye zhang neng zhe zhi
永 無 業 障 能 遮 止

you ren fa xin nian jing dian
有 人 發 心 念 經 典

yu du qun mi chao bi an
欲 度 群 迷 超 彼 岸

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Revealing the realms of rebirth of their kin,
Who, even if fallen in lower realms, will soon gain release.
If they do not retreat from their initial resolve,
He will place his hand on the crowns of their heads and give them a holy prediction [for Buddhahood].
"Those wishing to cultivate the unsurpassed bodhi
And to leave behind the threefold world's suffering,
Having given rise to the mind of great compassion,
Should first gaze up at and make obeisance to this great being's image.
All their vows will soon be fulfilled;
No karmic obstacles can ever hinder or stop them.
"There are people who resolve to remember and recite the sutras,
Wishing to guide confused beings over to the other shore;

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sui li shi yuan bu si yi
雖 立 是 願 不 思 議

xuan du xuan wang duo fei shi
旋 讀 旋 忘 多 廢 失

si ren you ye zhang huo gu
斯 人 有 業 障 惑 故

yu da cheng jing bu neng ji
於 大 乘 經 不 能 記

gong yang di zang yi xiang hua
供 養 地 藏 以 香 華

yi fu yin shi zhu wan ju
衣 服 飲 食 諸 玩 具

yi jing shui an da shi qian
以 淨 水 安 大 士 前

yi ri yi ye qiu fu zhi
一 日 一 夜 求 服 之

fa yin zhong xin shen wu xin
發 殷 重 心 慎 五 辛

jiu rou xie yin ji wang yu
酒 肉 邪 淫 及 妄 語

san qi ri nei wu sha hai
三 七 日 內 勿 殺 害

zhi xin si nian da shi ming
至 心 思 念 大 士 名

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Despite having made this vow so inconceivable,
What they read they quickly forget—losing much in their forgetfulness.
Because these people have karmic obstacles deluding them,
They cannot remember the Mahayana sutras.
They should honor Ksitigarbha with offerings of incense, flowers,
Clothing, food, drink, and objects they enjoy,
Place pure water before this great being's [image] for
A day and a night and then implore reverently and drink the water,
Give rise to a diligent and serious mind, abstain from the five pungent plants,
Alcohol, meat, sexual misconduct, and false speech,
Not kill or harm for three seven-day periods,
And wholeheartedly meditate on this great being's name.

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ji yu meng zhong jian wu bian
即 於 夢 中 見 無 邊

jue lai bian de li gen er
覺 來 便 得 利 根 耳

ying shi jing jiao li er wen
應 是 經 教 歷 耳 聞

qian wan sheng zhong yong bu wang
千 萬 生 中 永 不 忘

yi shi da shi bu si yi
以 是 大 士 不 思 議

neng shi si ren huo ci hui
能 使 斯 人 獲 此 慧

pin qiong zhong sheng ji ji bing
貧 窮 眾 生 及 疾 病

jia zhai xiong shuai juan shu li
家 宅 凶 衰 眷 屬 離

shui meng zhi zhong xi bu an
睡 夢 之 中 悉 不 安

qiu zhe guai wei wu cheng sui
求 者 乖 違 無 稱 遂

zhi xin zhan li di zang xiang
至 心 瞻 禮 地 藏 像

yi qie e shi jie xiao mie
一 切 惡 事 皆 消 滅

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Then soon in dreams they will see his infinite [forms],
And when they awaken they will gain keen hearing.
Once the sutras and teachings pass through their ears,
Never will they forget them throughout thousands of myriads of lives.
Because this great being is so inconceivable,
He can enable these people to gain such wisdom.
Beings who are poor or afflicted by illnesses,
Whose households are in misfortune and decline, whose relatives are scattered,
Whose sleep and dreams are not peaceful,
Who cannot obtain whatever they seek—having nothing go their way—
Should wholeheartedly gaze up at and make obeisance to Ksitigarbha's image.
All the bad things will dissolve,

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zhi yu meng zhong jin de an
至 於 夢 中 盡 得 安

yi shi feng rao shen gui hu
衣 食 豐 饒 神 鬼 護

yu ru shan lin ji du hai
欲 入 山 林 及 渡 海

du e qin shou ji e ren
毒 惡 禽 獸 及 惡 人

e shen e gui bing e feng
惡 神 惡 鬼 并 惡 風

yi qie zhu nan zhu ku nao
一 切 諸 難 諸 苦 惱

dan dang zhan li ji gong yang
但 當 瞻 禮 及 供 養

di zang pu sa da shi xiang
地 藏 菩 薩 大 士 像

ru shi shan lin da hai zhong
如 是 山 林 大 海 中

ying shi zhu e jie xiao mie
應 是 諸 惡 皆 消 滅

guan yin zhi xin ting wu shuo
觀 音 至 心 聽 吾 說

di zang wu jin bu si yi
地 藏 無 盡 不 思 議

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And their dreams will be peaceful, too,
Food and clothing abundant, and spirits and ghosts will protect them.
"Those wishing to enter mountains or forests or cross the seas
Where there are ferocious fowls and beasts, evil people,
Evil spirits, evil ghosts, and evil winds—
All sorts of calamities and various distresses—
Should gaze reverently, pay obeisance, and make offerings
To the image of Ksitigarbha Bodhisattva, the great being.
In the mountains, forests, and on the great seas,
Those evils will all disappear.
"Avalokitesvara, wholeheartedly listen to me.
Endless are the inconceivable [matters] of Ksitigarbha.

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bai qian wan jie shuo bu zhou
百 千 萬 劫 說 不 周

guang xuan da shi ru shi li
廣 宣 大 士 如 是 力

di zang ming zi ren ruo wen
地 藏 名 字 人 若 聞

nai zhi jian xiang zhan li zhe
乃 至 見 像 瞻 禮 者

xiang hua yi fu yin shi feng
香 華 衣 服 飲 食 奉

gong yang bai qian shou miao le
供 養 百 千 受 妙 樂

ruo neng yi ci hui fa jie
若 能 以 此 迴 法 界

bi jing cheng fo chao sheng si
畢 竟 成 佛 超 生 死

shi gu guan yin ru dang zhi
是 故 觀 音 汝 當 知

pu gao heng sha zhu guo tu
普 告 恒 沙 諸 國 土

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In hundreds of thousands of myriads of kalpas the
description is still not complete,
To extensively expound on such powers of this great
being!
If people hear the name 'Ksitigarbha'
And see his image, reverently gaze, pay obeisance,
Make offerings of incense, flowers, clothing, food,
and drink,
They will experience wonderful happiness for
hundreds of thousands [of kalpas].
If they can dedicate such merit to the Dharma Realm,
They will go beyond the cycle of birth and death,
and ultimately become Buddhas.
Therefore, Avalokitesvara, you should know this
And tell everyone throughout lands as many as
Ganges' sand."

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zhu lei ren tian pin di shi san
囑 累 人 天 品 第 十 三

er shi shi zun ju jin se bi you
爾 時， 世 尊 舉 金 色 臂， 又

mo di zang pu sa mo he sa ding
摩 地 藏 菩 薩 摩 訶 薩 頂，

er zuo shi yan di zang di zang ru
而 作 是 言： 地 藏！ 地 藏！ 汝

zhi shen li bu ke si yi ru zhi
之 神 力 不 可 思 議， 汝 之

ci bei bu ke si yi ru zhi zhi
慈 悲 不 可 思 議， 汝 之 智

hui bu ke si yi ru zhi bian cai
慧 不 可 思 議， 汝 之 辯 才

bu ke si yi zheng shi shi fang zhu
不 可 思 議。 正 使 十 方 諸

fo zan tan xuan shuo ru zhi bu si
佛， 讚 歎 宣 說 汝 之 不 思

yi shi qian wan jie zhong bu neng de
議 事， 千 萬 劫 中 不 能 得

jin
盡。

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Chapter Thirteen

Entrusting Humans and Devas

At that time, the World-Honored One raised his golden arm, again placed his hand on the crown of Ksitigarbha Bodhisattva, Mahasattva's head, and spoke these words, "Ksitigarbha, Ksitigarbha, inconceivable is your spiritual power, inconceivable your kindness and compassion, inconceivable your wisdom, inconceivable your eloquence. Even if all the Buddhas of the ten directions were to praise and speak on your inconceivable deeds, they could not be described fully in thousands of myriads of kalpas.

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di zang di zang ji wu jin ri
地 藏！地 藏！記 吾 今 日

zai dao li tian zhong yu bai qian wan
在 忉 利 天 中，於 百 千 萬

yi bu ke shuo bu ke shuo yi qie
億 不 可 說 不 可 說 一 切

zhu fo pu sa tian long ba bu da
諸 佛 菩 薩、天 龍 八 部 大

hui zhi zhong zai yi ren tian zhu zhong
會 之 中，再 以 人 天 諸 眾

sheng deng wei chu san jie zai huo zhai
生 等，未 出 三 界 在 火 宅

zhong zhe fu zhu yu ru wu ling shi
中 者，付 囑 於 汝。無 令 是

zhu zhong sheng duo e qu zhong yi ri
諸 眾 生 墮 惡 趣 中 一 日

yi ye he kuang geng luo wu wu jian
一 夜，何 況 更 落 五 無 間

ji a bi di yu dong jing qian wan
及 阿 鼻 地 獄，動 經 千 萬

yi jie wu you chu qi
億 劫，無 有 出 期。

di zang shi nan yan fu ti zhong
地 藏！是 南 閻 浮 提 眾

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"Ksitigarbha, Ksitigarbha, remember that today in the Trayastrimsa Heaven, in this great assembly of hundreds of thousands of myriads of millions of inexpressibly-inexpressible [number of] Buddhas, bodhisattvas, devas, nagas, and others of the eight classes of beings, I once again entrust to you humans, devas, and other beings who have not yet left the threefold world, who are still in this burning house. Do not allow these living beings to fall into the lower realms even for a single day and night, much less fall into the hell with fivefold incessancy or the Avici Hell, where they would pass through thousands of myriads of millions of kalpas without a time of release.

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sheng zhi xing wu ding xi e zhe duo
生， 志 性 無 定 習 惡 者 多，

zong fa shan xin xu yu ji tui ruo
縱 發 善 心 須 臾 即 退， 若

yu e yuan nian nian zeng zhang yi shi
遇 惡 緣 念 念 增 長。 以 是

zhi gu wu fen shi xing bai qian yi
之 故， 吾 分 是 形 百 千 億

hua du sui qi gen xing er du tuo
化 度， 隨 其 根 性 而 度 脫

zhi
之。

di zang wu jin yin qin yi tian
地 藏！ 吾 今 殷 勤 以 天

ren zhong fu zhu yu ru wei lai zhi
人 眾 付 囑 於 汝， 未 來 之

shi ruo you tian ren ji shan nan zi
世 若 有 天 人， 及 善 男 子

shan nü ren yu fo fa zhong zhong shao
善 女 人， 於 佛 法 中 種 少

shan gen yi mao yi chen yi sha yi
善 根， 一 毛 一 塵 一 沙 一

di ru yi dao li yong hu shi ren
滴。 汝 以 道 力 擁 護 是 人，

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"Ksitigarbha, living beings of Jambudvipa are without fixity in their wills and characters. Most of them are accustomed to evil. Even when they generate a wholesome mind, it fades within a short time. If they encounter evil conditions, [the unwholesome] is increased thought upon thought. For this reason, I transform into hundreds of thousands of millions of emanation-forms to teach beings and guide them across to liberation, all in accord with their capacities and dispositions.

"Ksitigarbha, I now earnestly entrust devas, humans, and the multitudes of beings to you. In the future, if there are devas, good men, and good women who plant a few roots of goodness in Buddhadharma, even as little as a strand of hair, a speck of dust, a grain of sand, or a drop of water, you should use the power of the noble path to support and protect them, […]

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jian xiu wu shang wu ling tui shi
漸 修 無 上 勿 令 退 失。

fu ci di zang wei lai shi zhong
復 次， 地 藏！ 未 來 世 中

ruo tian ruo ren sui ye bao ying luo
若 天 若 人， 隨 業 報 應 落

zai e qu lin duo qu zhong huo zhi
在 惡 趣。 臨 墮 趣 中 或 至

men shou shi zhu zhong sheng ruo neng nian
門 首， 是 諸 眾 生， 若 能 念

de yi fo ming yi pu sa ming yi
得 一 佛 名、 一 菩 薩 名、 一

ju yi ji da cheng jing dian shi zhu
句 一 偈 大 乘 經 典。 是 諸

zhong sheng ru yi shen li fang bian jiu
眾 生， 汝 以 神 力 方 便 救

ba yu shi ren suo xian wu bian shen
拔。 於 是 人 所 現 無 邊 身，

wei sui di yu qian ling sheng tian shou
為 碎 地 獄 遣 令 生 天， 受

sheng miao le
勝 妙 樂。

er shi shi zun er shuo ji yan
爾 時， 世 尊 而 說 偈 言：

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[…] so that they gradually cultivate the Unsurpassed [Way] and do not retreat from it or lose it.

"Furthermore, Ksitigarbha, in the future, if devas or humans fall into the lower realms to undergo ripened effects according to their karma, and when on the verge of falling into these lower realms or at the front of these entrances, if these beings are able to recollect a Buddha's name, a bodhisattva's name, or a sentence or a verse from the Mahayana sutras, you should use your spiritual power to skillfully rescue these beings. Manifest your infinite forms at the places where they are, shatter the hells for them, and enable them to be reborn in the heavens and experience excellent, wonderful happiness."

At that time, the World-Honored One spoke in verse, saying:

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xian zai wei lai tian ren zhong
現 在 未 來 天 人 眾，

wu jin yin qin fu zhu ru
吾 今 殷 勤 付 囑 汝，

yi da shen tong fang bian du
以 大 神 通 方 便 度，

wu ling duo zai zhu e qu
勿 令 墮 在 諸 惡 趣。

er shi di zang pu sa mo he
爾 時，地 藏 菩 薩 摩 訶

sa hu gui he zhang bai fo yan shi
薩 胡 跪 合 掌，白 佛 言：世

zun wei yuan shi zun bu yi wei lü
尊！唯 願 世 尊 不 以 為 慮！

wei lai shi zhong ruo you shan nan zi
未 來 世 中 若 有 善 男 子

shan nü ren yu fo fa zhong yi nian
善 女 人，於 佛 法 中 一 念

gong jing wo yi bai qian fang bian du
恭 敬，我 亦 百 千 方 便 度

tuo shi ren yu sheng si zhong su de
脫 是 人，於 生 死 中 速 得

jie tuo he kuang wen zhu shan shi nian
解 脫。何 況 聞 諸 善 事，念

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"Devas, humans, multitudes of beings of the present
and future
I now earnestly entrust to you:
Use great supernatural power and skillful means to
guide them across [to liberation].
Do not allow them to fall into the lower realms."

At that time, Ksitigarbha Bodhisattva, Mahasattva knelt on his knees, joined his palms, and said to the Buddha, "O World-Honored One, I implore the World-Honored One not to be concerned. In the future, if there are good men and good women who have a single thought of respect in Buddhadharma, I will use hundreds of thousands of skillful means to guide these people across to liberation, so that they will soon be freed from the cycle of birth and death. How much more so for those who hear the wholesome matters [...]

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nian xiu xing zi ran yu wu shang dao
念 修 行， 自 然 於 無 上 道

yong bu tui zhuan
永 不 退 轉。

shuo shi yu shi hui zhong you yi
說 是 語 時， 會 中 有 一

pu sa ming xu kong zang bai fo yan
菩 薩 名 虛 空 藏， 白 佛 言：

shi zun wo zi zhi dao li wen yu
世 尊！ 我 自 至 忉 利， 聞 於

ru lai zan tan di zang pu sa wei
如 來 讚 歎 地 藏 菩 薩 威

shen shi li bu ke si yi wei lai
神 勢 力， 不 可 思 議。 未 來

shi zhong ruo you shan nan zi shan nü
世 中 若 有 善 男 子 善 女

ren nai ji yi qie tian long wen ci
人， 乃 及 一 切 天 龍， 聞 此

jing dian ji di zang ming zi huo zhan
經 典 及 地 藏 名 字， 或 瞻

li xing xiang de ji zhong fu li wei
禮 形 像， 得 幾 種 福 利？ 唯

yuan shi zun wei wei lai xian zai yi
願 世 尊 為 未 來 現 在 一

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[…] and cultivate their practices, thought upon thought! Naturally they will never fall back or turn away from the Unsurpassed Way."

As these words were spoken, in the assembly there was a bodhisattva named Akasagarbha who said to the Buddha, "World-Honored One, since I came to the Trayastrimsa Heaven I have heard the Tathagata praise Ksitigarbha Bodhisattva's inconceivable might of awesome spiritual penetration. In the future, if there are good men, good women, and devas and nagas who hear this sutra and Ksitigarbha's name or gaze reverently at and make obeisance to his image, how many kinds of merits and benefits will they gain? O World-Honored One, for the sake of all the multitudes of beings in the present and future, please briefly speak about this."

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qie zhong deng lüe er shuo zhi
切 眾 等， 略 而 說 之。

fo gao xu kong zang pu sa di
佛 告 虛 空 藏 菩 薩： 諦

ting di ting wu dang wei ru fen bie
聽 諦 聽！ 吾 當 為 汝 分 別

shuo zhi ruo wei lai shi you shan nan
說 之。 若 未 來 世 有 善 男

zi shan nü ren jian di zang xing xiang
子 善 女 人， 見 地 藏 形 像

ji wen ci jing nai zhi du song xiang
及 聞 此 經， 乃 至 讀 誦， 香

hua yin shi yi fu zhen bao bu shi
華、 飲 食、 衣 服、 珍 寶 布 施

gong yang zan tan zhan li de er shi
供 養， 讚 歎 瞻 禮， 得 二 十

ba zhong li yi
八 種 利 益：

yi zhe tian long hu nian
一 者 天 龍 護 念

er zhe shan guo ri zeng
二 者 善 果 日 增

san zhe ji sheng shang yin
三 者 集 聖 上 因

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The Buddha told Akasagarbha Bodhisattva, "Listen attentively, listen attentively. I will describe them separately for you. In the future, if there are good men and good women who see Ksitigarbha's image and who hear this sutra, who moreover read and recite it, who give gifts and make offering of incense, flowers, food, drink, clothing, or jewels, who sing his praises, gaze reverently at, and make obeisance to him, they will gain twenty-eight kinds of benefits:

First, devas and nagas will protect them.

Second, their wholesome results will increase daily.

Third, they will accumulate superior causes for holiness.

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si zhe pu ti bu tui
四 者 菩 提 不 退

wu zhe yi shi feng zu
五 者 衣 食 豐 足

liu zhe ji yi bu lin
六 者 疾 疫 不 臨

qi zhe li shui huo zai
七 者 離 水 火 災

ba zhe wu dao zei e
八 者 無 盜 賊 厄

jiu zhe ren jian qin jing
九 者 人 見 欽 敬

shi zhe shen gui zhu chi
十 者 神 鬼 助 持

shi yi zhe nü zhuan nan shen
十 一 者 女 轉 男 身

shi er zhe wei wang chen nü
十 二 者 為 王 臣 女

shi san zhe duan zheng xiang hao
十 三 者 端 正 相 好

shi si zhe duo sheng tian shang
十 四 者 多 生 天 上

shi wu zhe huo wei di wang
十 五 者 或 為 帝 王

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Fourth, they will not retreat from bodhi.

Fifth, their food and clothing will be abundant.

Sixth, they will not be infected by diseases or pestilence.

Seventh, they will not be in disasters of flood or fire.

Eighth, they will not fall victim to robbery or theft.

Ninth, people who see them will admire and respect them.

Tenth, spirits and ghosts will aid and support them.

Eleventh, women [who wish to] will be reborn as men.

Twelfth, [if reborn as women] they will be daughters of kings and ministers.

Thirteenth, they will be good looking and with perfect features.

Fourteenth, they will frequently be reborn in the heavens.

Fifteenth, they may be emperors or kings.

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shi	liu	zhe	su	zhi	ming	tong	
十	六	者	宿	智	命	通	
shi	qi	zhe	you	qiu	jie	cong	
十	七	者	有	求	皆	從	
shi	ba	zhe	juan	shu	huan	le	
十	八	者	眷	屬	歡	樂	
shi	jiu	zhe	zhu	heng	xiao	mie	
十	九	者	諸	橫	銷	滅	
er	shi	zhe	ye	dao	yong	chu	
二	十	者	業	道	永	除	
er	shi	yi	zhe	qu	chu	jin	tong
二	十	一	者	去	處	盡	通
er	shi	er	zhe	ye	meng	an	le
二	十	二	者	夜	夢	安	樂
er	shi	san	zhe	xian	wang	li	ku
二	十	三	者	先	亡	離	苦
er	shi	si	zhe	su	fu	shou	sheng
二	十	四	者	宿	福	受	生
er	shi	wu	zhe	zhu	sheng	zan	tan
二	十	五	者	諸	聖	讚	歎
er	shi	liu	zhe	cong	ming	li	gen
二	十	六	者	聰	明	利	根
er	shi	qi	zhe	rao	ci	min	xin
二	十	七	者	饒	慈	愍	心

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Sixteenth, they will have the wisdom to know past lives.

Seventeenth, they will fulfill their wishes.

Eighteenth, their family members will be happy.

Nineteenth, untoward dire occurrences will be eliminated.

Twentieth, they will forever leave the karmic paths.

Twenty-first, they will pass through safely wherever they go.

Twenty-second, their dreams at night will be peaceful and happy.

Twenty-third, their deceased relatives will leave suffering behind.

Twenty-fourth, they will be reborn on the strength of their past merit.

Twenty-fifth, holy ones will praise them.

Twenty-sixth, they will be intelligent and have keen faculties.

Twenty-seventh, their hearts will be replete with kindness and compassion.

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er shi ba zhe bi jing cheng fo
二 十 八 者 畢 竟 成 佛。

fu ci xu kong zang pu sa ruo
復 次， 虛 空 藏 菩 薩！ 若

xian zai wei lai tian long gui shen wen
現 在 未 來 天 龍 鬼 神， 聞

di zang ming li di zang xing huo wen
地 藏 名， 禮 地 藏 形， 或 聞

di zang ben yuan shi xing zan tan zhan
地 藏 本 願 事 行， 讚 歎 瞻

li de qi zhong li yi
禮 得 七 種 利 益：

yi zhe su chao sheng di
一 者 速 超 聖 地

er zhe e ye xiao mie
二 者 惡 業 銷 滅

san zhe zhu fo hu lin
三 者 諸 佛 護 臨

si zhe pu ti bu tui
四 者 菩 提 不 退

wu zhe zeng zhang ben li
五 者 增 長 本 力

liu zhe su ming jie tong
六 者 宿 命 皆 通

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Twenty-eighth, they will ultimately become Buddhas.

"Furthermore, Akasagarbha Bodhisattva, if devas, nagas, ghosts, and spirits in the present and future hear Ksitigarbha's name, make obeisance to Ksitigarbha's image, or hear of Ksitigarbha's original vows, deeds, and practices, and they sing his praises, gaze reverently at, and make obeisance to him, they will gain seven kinds of benefits:

First, they will quickly ascend the stages of holiness.

Second, their unwholesome karma will dissolve.

Third, Buddhas will protect and be near them.

Fourth, they will not retreat from bodhi.

Fifth, their inherent powers will increase.

Sixth, they will know past lives.

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qi zhe bi jing cheng fo
七 者 畢 竟 成 佛。

er shi shi fang yi qie zhu lai
爾 時，十 方 一 切 諸 來，

bu ke shuo bu ke shuo zhu fo ru
不 可 說 不 可 說 諸 佛 如

lai ji da pu sa tian long ba bu
來 及 大 菩 薩、天 龍 八 部，

wen shi jia mou ni fo cheng yang zan
聞 釋 迦 牟 尼 佛，稱 揚 讚

tan di zang pu sa da wei shen li
歎 地 藏 菩 薩 大 威 神 力，

bu ke si yi tan wei ceng you
不 可 思 議 歎 未 曾 有。

shi shi dao li tian yu wu liang
是 時 忉 利 天 雨 無 量

xiang hua tian yi zhu ying gong yang shi
香 華，天 衣 珠 瓔 供 養 釋

jia mou ni fo ji di zang pu sa
迦 牟 尼 佛，及 地 藏 菩 薩

yi yi qie zhong hui ju fu zhan li
已。一 切 眾 會 俱 復 瞻 禮，

he zhang er tui
合 掌 而 退。

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Seventh, they will ultimately become Buddhas."

At that time, all the inexpressibly-inexpressible [number of] Buddhas, Tathagatas, who had come from the ten directions as well as great bodhisattvas, devas, nagas, and others of the eight kinds of beings, on having heard Sakyamuni Buddha praise and extol Ksitigarbha Bodhisattva's power of great awesome spiritual penetration as being inconceivable, exclaimed that there had never been anything like this.

At that time, measureless incense, flowers, heavenly garments, and pearl necklaces rained down in the Trayastrimsa Heaven as offerings to Sakyamuni Buddha and Ksitigarbha Bodhisattva. Afterward, the entire assembly again reverently gazed, made obeisance, joined their palms, and withdrew.

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di zang pu sa ben yuan jing juan xia
地 藏 菩 薩 本 願 經 卷 下

qi fo mie zui zhen yan
七 佛 滅 罪 真 言

li po li po di
離 婆 離 婆 帝

qiu he qiu he di
求 訶 求 訶 帝

tuo luo ni di
陀 羅 尼 帝

ni he la di
尼 訶 囉 帝

pi li ni di
毗 黎 你 帝

mo he qie di
摩 訶 伽 帝

zhen ling qian di
真 陵 乾 帝

suo po he
莎 婆 訶

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Thus ends the last fascicle of *The Original Vows of Ksitigarbha Bodhisattva Sutra.*

[The following is the Seven Buddhas' Negative Karma Purification Mantra, preserved in Sanskrit through Chinese transliteration. Traditionally, mantras are not translated. The mantra is recited at the end of a sutra chanting section, followed by the triple refuge and dedication of merit, which begin on p. 373.]

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zan
讚

di zang ben shi
地 藏 本 誓

jiao liang jing yin
校 量 經 因

long can yin ya shi qian sheng
癃 殘 瘖 啞 是 前 生

jin shi feng da cheng
今 世 諷 大 乘

fu li wu qiong
福 利 無 窮

jue ding bao lian sheng
決 定 寶 蓮 生

nan mo di zang wang pu sa
南 無 地 藏 王 菩 薩

mo he sa
摩 訶 薩

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Praise

Ksitigarbha's original vows,
Examining the causes and effects:
Being hunchbacked, crippled, and mute are results
    from past lives.
In this life, recite the Mahayana sutras.
Merit and benefits are endless;
Assuring rebirth in the jeweled lotus.

Homage to Ksitigarbha Bodhisattva, Mahasattva.

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di zang zan
地 藏 讚

di zang pu sa miao nan lun
地 藏 菩 薩 妙 難 倫

hua xian jin rong chu chu fen
化 現 金 容 處 處 分

san tu liu dao wen miao fa
三 塗 六 道 聞 妙 法

si sheng shi lei meng ci en
四 生 十 類 蒙 慈 恩

ming zhu zhao che tian tang lu
明 珠 照 徹 天 堂 路

jin xi zhen kai di yu men
金 錫 振 開 地 獄 門

lei jie qin yin meng jie yin
累 劫 親 姻 蒙 接 引

jiu lian tai pan li ci zun
九 蓮 臺 畔 禮 慈 尊

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Praise of Ksitigarbha Bodhisattva

Ksitigarbha Bodhisattva is wonderful, beyond compare—
Manifesting his golden countenance everywhere.
Beings of the three woeful states and the six realms of existence hear his wonderful Dharma;
Beings of the four kinds of birth and the ten Dharma Realms all receive his benevolent kindness.
His brilliant pearl illuminates the way to the heavens;
His golden staff jolts open the gates of hell.
Relatives of many kalpas all receive his guidance.
By the nine grades of lotus pedestals, we bow to the kind, honored one.

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nan mo jiu hua shan you ming shi jie
南 無 九 華 山 幽 冥 世 界

da ci da bei
大 慈 大 悲

ben zun di zang wang pu sa
本 尊 地 藏 王 菩 薩

nan mo di zang wang pu sa
南 無 地 藏 王 菩 薩

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Homage to the great kind and compassionate Ksitigarbha Bodhisatta of the world of darkness in Mount Jiuhua.

Homage to Ksitigarbha Bodhisattva.

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san gui yi
三 皈 依

zi gui yi fo dang yuan zhong sheng
自 皈 依 佛 當 願 眾 生

ti jie da dao fa wu shang xin
體 解 大 道 發 無 上 心

zi gui yi fa dang yuan zhong sheng
自 皈 依 法 當 願 眾 生

shen ru jing zang zhi hui ru hai
深 入 經 藏 智 慧 如 海

zi gui yi seng dang yuan zhong sheng
自 皈 依 僧 當 願 眾 生

tong li da zhong yi qie wu ai
統 理 大 眾 一 切 無 礙

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Triple Refuge

I take refuge in the Buddha, wishing that all sentient beings understand the Dharma and make the supreme vow.

I take refuge in the Dharma, wishing that all sentient beings study the sutras diligently and obtain an ocean of wisdom.

I take refuge in the Sangha, wishing that all sentient beings lead the masses in harmony without obstruction.

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hui xiang ji
回 向 偈

ci bei xi she bian fa jie
慈 悲 喜 捨 遍 法 界

xi fu jie yuan li ren tian
惜 福 結 緣 利 人 天

chang jing jie heng ping deng ren
禪 淨 戒 行 平 等 忍

can kui gan en da yuan xin
慚 愧 感 恩 大 願 心

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Dedication of Merit

May kindness, compassion, joy, and equanimity pervade the Dharma realms;

May all people and heavenly beings benefit from our blessings and friendship;

May our ethical practice of Chan, Pure Land, and Precepts help us to realize equality and patience;

May we undertake the great vows with humility and gratitude.

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Notes

Chapter One Notes

1 Sakyamuni Buddha, the historical Buddha, was born in the Ksatryia caste of the Gotama clan as Prince Siddhartha. His father was King Suddhodana and his mother was Queen Maya. She passed away seven days after giving birth and was reborn in the Trayastrimsa Heaven. This sutra takes place while the Buddha has come to Trayastrimsa Heaven to explain the teaching for his mother.

2 The mother was reborn in the Incessant Hell.

3 For up to forty-nine days, a departed being may be in the "intermediate state of existence" before rebirth in one of the six realms of existence. See chapter seven and the glossary for a more detailed description of the **intermediate state of existence**.

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Chapter Three Notes

4 According to Buddhist cosmology, every world system undergoes the phases of formation, duration, destruction, and nothingness. The time duration of these four phases, also known as the "four intermediate kalpas," is a great kalpa. See also glossary entries for **kalpa** and **three thousandfold world system**.

Chapter Four Notes

5 These are the epithets of a Buddha.

6 According to the commentaries, "in sequence" is interpreted as not to skip over anyone, meaning that the arhat would teach and transform whomever he encountered.

7 Skt: *Akasayamati,* which may also be translated as "Inexhaustible Wisdom."

8 A more literal translation is "…death by calamitous destruction by [the forces of] the sky and the earth."

9 "Holy life" is a translation of the Chinese term *fan hang* (梵行), which is a Chinese translation of the Sanskrit term *brahmacarya,* meaning a pure life, and in particular, the practice of celibacy.

10 Commentaries vary in their interpretation of this passage. One interpretation is that "a hundred tongues" simply refers to trouble speaking. Another interprets "a hundred tongues" as a physical malady in which the tongue is covered in many cankers or small tongue-like growths, also inhibiting speech.

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Chapter Six Notes

11 "The time of a meal" is an ancient Indian unit of time. It is longer than a *muhurta* in duration but shorter than a "time-period." See the glossary entry **units of time**.

12 The weights of his various deeds and their overall effects are still undetermined; therefore, his future course of existence is also undetermined.

Chapter Seven Notes

13 A departed being may undergo the "intermediate state of existence" for up to seven seven-day periods prior to undergoing the next rebirth. Good deeds performed for the benefit of the departed one during these forty-nine days can have an impact on where he or she will eventually be reborn. These good deeds are called "noble causes" because they contribute to the favorable conditions for learning the Dharma, cultivating accordingly, and eventually attaining the unexcelled perfect awakening.

14 Commentaries vary on the meaning of the term "elements of holiness." Some define it as aspects of the Dharma, such as the seven factors of awakening and the Noble Eightfold Path. Others define it as the wholesome results of cultivating the Dharma. Therefore, this sentence may be interpreted as the departed one had learned aspects of the Dharma and had cultivated accordingly during his or her lifetime and is to gain wholesome results.

15 The instructions highlight how care and respect should be observed in making a food offering. By not discarding potentially usable foodstuff during the preparation, we cherish all the resources and put them to the best uses without littering and polluting our environment. By offering the food to the Buddha and sangha first, we show our sincerity and reverence.

Chapter Eight Notes

16 In the Chinese text, the names of the last six ghost kings are transliterations of another language, possibly Sanskrit. Commentaries vary on who these six kings are. Some suggest that "Qi Lishi" may be a being with great strength, "Qi Licha," a fire spirit, and "A Nuozha," a Dharma protector.

17 "Short time" is a translation of the Chinese term *xuyu* (須臾), which is a Chinese transliteration of the Sanskrit term *muhurta*, an ancient Indian unit of time. According to *The Abhidharmakosa-bhasyam*, there are thirty *muhurtas* in a day and night. See also the glossary entry **units of time**.

Chapter Nine Notes

18 Skt: *Padmottara.*

19 Skt: *Ratnasikhin.*

20 Skt: *Ratnaketu.*

Chapter Eleven Notes

21 Skt: *Dridha-prthivi-devata.*

Chapter Twelve Notes

22 The term "urna light," also translated as "hair-curl sign light," usually implies light emitted from *urna* (Skt.), the curl of soft hair between the Buddha's eyebrows, one of the thirty-two signs of excellence. However, "the crown of his head," according to the commentaries, refers to the protuberance on the Buddha's head (Skt. *usnisa*), also one of the thirty-two signs.

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The commentaries explain that the Buddha emitted rays of light from the protuberance on his head to show the utmost importance of the teaching about Ksitigarbha Bodhisattva, and that "urna" describes the quality of the light emitted, which is pure and brilliant, like the radiance from *urna*, the soft hair curl between the Buddha's eyebrows.

23 The Taisho version differs from the common version in this last sentence: "For those who had been reborn as humans or devas and were experiencing excellent, wonderful happiness, through these virtues, they will increase their causes for holiness and experience measureless happiness."

24 The pouring of water on the crown of one's head is an Indian custom of inauguration and consecration. In ancient India, water from the four seas and from the rivers in a new king's domain is poured on to his head as an act of coronation. Here a person will gain wisdom after Ksitigarbha Bodhisattva pours water on the crown of his or her head.

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Glossary

affliction (Skt. *klesa*) 煩惱. Unwholesome mental quality that defiles and afflicts the mind. Fundamentally there are three afflictions: greed, anger, and ignorance.

Age of Declining Dharma 末法. See **three ages of the Dharma**.

Age of Semblance Dharma 像法. See **three ages of the Dharma**.

Ajita (Skt.) 阿逸多. Literally, "invincible." Another name of Maitreya Bodhisattva. *See also* **Maitreya Bodhisattva**.

Akasagarbha Bodhisattva (Skt.) 虛空藏菩薩. A great bodhisattva whose name literally means "repository of space."

arhat (Skt.) 阿羅漢. Literally, "deserving, worthy." A "worthy one" who has eradicated all outflows and has extinguished all afflictions and therefore is not destined for further rebirth in the cycle of birth and death.

asamkhyeya (Skt.) 阿僧祇. Literally, "incalculable." A very large number unit. *See* **numerical units**.

asamkhyeya kalpa (Skt.) 阿僧祇劫. An "incalculable" (*asamkhyeya*) number of kalpas. *See* **asamkhyeya** *and* **kalpa**.

asura (Skt.) 阿修羅. One of the "eight classes of beings." Asuras are beings with great physical prowess and a tendency toward violence, conflict, and dissension. In the texts they are depicted as constantly seeking to gain control and engaging Sakra and the Trayastrimsa devas in battles. Sometimes asuras are considered as a separate realm of existence in samsara. *See also* **eight classes of beings** *and* **six realms of existence**.

Avalokitesvara Bodhisattva (Skt.) 觀世音菩薩. A great bodhisattva whose name literally means "observing the sounds of the world," usually interpreted to mean he hears the cries of the world and relieves the suffering of beings. He is particularly associated with great compassion.

Avici (Skt.) 阿鼻. Literally, "uninterrupted, incessant." Name of the worst of the eight hot hells. Beings there endure continuous excruciating torments.

bhiksu (Skt.) 比丘. A male member of the sangha who has renounced the household life and has received the full ordination; a fully ordained Buddhist monk.

bhiksuni (Skt.) 比丘尼. A female member of the sangha who has renounced the household life and has received the full ordination; a fully ordained Buddhist nun.

bodhi (Skt.) 菩提. Literally, "awakening." Enlightenment, perfect wisdom, having understood, the way, the truth. *Bodhi* denotes the wisdom for the ending of all delusions and afflictions and the realization of nirvana. At times bodhi may be distinguished into "the bodhi of a sravaka," "the bodhi of a pratyekabuddha," and "the bodhi of a Buddha." The bodhi of a Buddha is the unexcelled, ultimate bodhi. Therefore, it is also called *anuttara-samyak-sambodhi*, the unexcelled perfect awakening. In *The Ksitigarbha Sutra*, "bodhi" most likely refers to the bodhi of a Buddha.

bodhi mind (Skt. *bodhicitta*) 菩提心. Literally, "the awakening mind," "the mind of enlightenment." The altruistic aspiration to attain the unexcelled perfect awakening, Buddhahood.

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bodhisattva (Skt.) 菩薩. From *bodhi*, "awakening," and *sattva*, "being." A bodhisattva is an "awakening being," one who has resolved to attain the unexcelled perfect awakening for himself or herself and for all living beings. See also **bodhi**.

borderlands 邊地. Places where there is no Buddhadharma.

Brahma (Skt.) 梵王, 梵. Also known as "Great Brahma" (*mahabrahma*). The god who was worshiped as the supreme deity of early Brahmanism. In Buddhism, Brahma is the ruler of the first dhyana heavens in the realm of form. *See also* **heavens** *and* **threefold world**.

Brahman (Skt. *brahmana*) 婆羅門. A member of the priestly caste, one of the four castes of Hindu society.

Buddha (Skt.) 佛. An "awakened one," one who has attained unexcelled perfect awakening.

Buddhadharma (Skt.) 佛法. The truth, reality, and virtue experienced, practiced, and taught by the Buddha. The teachings of the Buddha. *See* **Dharma**.

Buddha eye 佛眼. The eye of Buddha that sees the reality of everything and regards all beings with loving-kindness.

Buddha-stupa 佛塔. A stupa which enshrines relics of a Buddha. *See* **stupa**.

Buddha World 佛世界. A world system in which a Buddha arises and guides living beings to liberation through his teaching. *See also* **three thousandfold world system**.

burning house 火宅. An expression denoting the danger of living in the threefold world: living beings throughout the six realms are subject to myriads of suffering without any true security

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anywhere; even devas can fall into the torment of the lower realms when their heavenly merit is exhausted. *See also* **threefold world**, **six realms**, *and* **samsara**.

causal state 因地. Generally refers to the period of practice prior to the attainment of Buddhahood when the causes which lead to Buddhahood are planted. More specifically, it can refer to the period of bodhisattva practice preceding the ten grounds. *See also* **tenth ground of fruition**.

cause and effect 因果. The universal law of how all phenomena interrelate and come into being, the law of causality. With regards to sentient beings, what is experienced in the present is an effect of causes planted through present and past actions of body, speech, and mind. Present actions of body, speech, and mind are causes that will lead to effects experienced in the present and in the future. Wholesome actions lead to happiness, while unwholesome actions lead to suffering. *See also* **karma**.

cloud of light 光明雲. A term denoting the great, far-reaching light emanated by a Buddha. Here "cloud" describes the attributes of the light: such as very great in quantity, reaching and filling all space, and nourishing and benefiting. Ten specific kinds of such great light are mentioned in chapter one of *The Ksitigarbha Sutra*.

cloud thunder 雲雷. A term designating the preaching of the Dharma, which can awaken beings from delusion and relieve them of suffering, just as thunder can awaken and clouds can provide coolness.

compassion (Skt. *karuna*) 悲. Sympathy toward beings in distress as well as the intention and capacity to relieve them of suffering.

consciousness (Skt. *vijnana*) 識. Awareness; that which cognizes. Part of the five aggregates (form, feeling, perception, mental formations, and consciousness), the constituents of sentient existence, from which a sense of self is created. Six classes of consciousness are distinguished corresponding to the six senses: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness. Upon death, the consciousness of the departed one, accompanied by ignorance and craving and driven by karma, experiences a new realm of rebirth.

Additionally, the Vijnanavada ("Consciousness-only") School of Buddhism distinguishes consciousness into eight types: in addition to the five types of sense consciousness, the mind-consciousness is further distinguished into the sixth, *mano-vijnana,* the thinking consciousness which coordinates the perceptions of the sense organs; the seventh, *klista-manas,* the afflicted mind that perceives the "storehouse-consciousness" but mistakenly apprehends this as a personal self; and the eighth, *alaya-vijnana,* "storehouse consciousness," which contains the impressions of past experience and karmic actions. From the storehouse-consciousness the previous seven consciousnesses arise and produce all present and future modes of experience in samsara. Therefore, the Vijnanavada School considers the *alaya-vijnana* to be the "fundamental consciousness," the rebirth consciousness.

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dedicate, **dedication** (Skt. *parinamana*) 回向. To redirect and give the merit of one's wholesome deeds. There are several aspects of dedication, including 1) to turn from oneself toward others; 2) to turn from cause toward fruition; and 3) to turn from practices, phenomena, toward the principle, the absolute truth. Please see chapter ten of *The Ksitigarbha Sutra* for a description of the outcomes of merit-dedication.

deva (Skt.) 天. Literally, "shining one." An inhabitant of one of the heavens. *See also* **heavens**.

Dharma (Skt.) 法. A term with multiple meanings, including phenomena, things, law, truth, norm, practice; the all-encompassing principles of all manifestations of things and events; the fundamental principle of truth discovered and taught by the Buddha.

Dharma Prince 法王子. A term for a bodhisattva, because he will become a "Dharma King," a Buddha.

Dharma Realm (Skt. *dharma-dhatu*) 法界. A term with several meanings, including 1) the realm of dharmas (phenomena), the infinite realms, or worlds of reality, the cosmos, the infinite universe; 2) the totality of the infinite universe, infinity; 3) the all-embracing cosmic principle, the underlying reality as the ground of all things, both noumenal and phenomenal.

eight classes of beings 八部. These are classes of non-human beings generally regarded as the protectors of the Dharma:

1. *deva* (Skt.).
2. *asura* (Skt.).
3. *naga* (Skt.).

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4. *yaksa* (Skt.).
5. *gandharva* (Skt.). Gandharvas feed on fragrance and are a type of heavenly musician.
6. *garuda* (Skt.). Garudas are golden-winged eagles that inhabit and protect the heavens.
7. *kimnara* (Skt.) Kimnaras look like humans but have a horn on the head. They are a type of heavenly musician, excelling in singing and dancing.
8. *mahoraga* (Skt.). Mahoragas have a human-like body and a serpent-like head.

See also **deva**, **asura**, **naga**, *and* **yaksa**.

elder 長者. A layman who is just, truthful, honest, senior, wealthy, and influential; an eminent man.

emanations 分身. Manifested forms created by the supernatural power described in the texts as "having been one, he becomes many; having been many, he becomes one." These transformational forms may be manifested in different forms at different places. See also **spiritual penetration**.

epithets of a Buddha. There are often ten in the list:

1. Tathagata (Skt. *tathagata*) 如來.
2. Worthy of Offering (Skt. *arhat*) 應供.
3. Truly All-Knowing (Skt. *samyak-sambuddha*) 正遍知.
4. Perfect in Knowledge and Conduct (Skt. *vidyacarana-sampanna*) 明行足.
5. Well-Gone (Skt. *sugata*) 善逝.
6. Knower of the World (Skt. *lokavid*) 世間解.
7. Unsurpassed (Skt. *anuttara*) 無上士.

8. Tamer (Skt. *purusa-damya-sarathi*) 調御丈夫.
9. Teacher of Devas and Humans (Skt. *sasta deva-manusya-nam*) 天人師.
10. Buddha, World-Honored One (Skt. *bhagavan*) 佛, 世尊.

equanimity (Skt. *upeksa*) 捨. Nonattachment, even-mindedness, impartiality.

false views 邪見. Speculative opinions or views contrary to right view. *See* **right view**.

finger-snap 彈指. A unit of time that is equal to sixty-five thought-moments in duration according to *The Abhidharmakosa-bhasyam*. *See also* **thought-moment** *and* **units of time**.

five degenerations (Skt.: *panca kasayah*) 五濁.

1. Degeneration of kalpa (Skt. *kalpa-kasaya*). The living beings' environment worsens due to various calamities.
2. Degeneration of views (Skt. *drsti-kasaya*). Various false views prevail.
3. Degeneration of afflictions (Skt. *klesa-kasaya*). Afflictions, under the broad categories of greed, anger, and ignorance, dominate the minds of living beings.
4. Degeneration of living beings (Skt. *sattva-kasaya*). Human beings mostly commit unwholesome acts.
5. Degeneration of life span (Skt. *ayu-kasaya*). Human lifespan diminishes.

These are called "degenerations" because they make human life difficult. According to *The Karuna Pundarika Sutra*, they begin to manifest when the small kalpa is in the periods of decrease and the human lifespan has diminished to twenty

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thousand years. As the human lifespan diminishes further, these degenerations increase in severity. The practice of Dharma becomes much more difficult when these conditions are present. *See* **kalpa** *and* **affliction**.

five great violations that lead to incessant torments 五無間罪. Also known as the five grave offenses. These are patricide, matricide, killing an arhat, drawing a Buddha's blood with ill intention, and causing a schism in the sangha. These offenses cause the doer to go immediately to Avici Hell after death. See chapter three of *The Ksitigarbha Sutra* for the description of the five great violations of offenses leading to incessant torments.

five pungent plants 五辛. Garlic, scallions, leeks, onions, and chives. According to *The Surangama Sutra*, these five plants make one's breath foul, which drives away the audience as well as the protectors of the Dharma and attracts evil ghosts and spirits. If consumed raw, they cause irritability of temper; if consumed cooked, they increase one's sexual desire. Therefore, practitioners are advised to avoid consuming them.

five signs of decay 五衰相. These are signs of the imminent death of devas: 1) their clothing becomes dirty; 2) their flower headdresses wilt; 3) they perspire under their armpits; 4) their bodies give off bad odor; and 5) they do not enjoy their seats. The above are also called the five "major" signs in contrast to the five "minor" signs which, according to *The Abhidharmakosabhasyam*, are as follows: 1) their clothing and adornments give off unpleasant sounds; 2) the luminance of their bodies

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dims; 3) water drops attach to their bodies while bathing; 4) in spite of their natural mobility, their minds become attached to objects; and 5) their eyes which are normally steady now flit about. *See also* **deva**.

five realms of existence 五道. 1) devas; 2) humans; 3) animals; 4) hungry ghosts; 5) hell-beings.

Four Deva Kings (Skt. *caturmaharaja*) 四天王. Also known as the "Four Heavenly Kings," guardians of the four directions and protectors of the Dharma. They are: Deva King Vaisravana, "the Deva who hears much and is well-versed," guarding the north; Deva King Dhrtarastra, "the Deva who keeps the kingdom," guarding the east; Deva King Virudhaka, "the Deva of increase and growth," guarding the south; and Deva King Virupaksa, "the wide-eyed Deva," guarding the west. They reside in the Heaven of the Four Deva Kings, which, according to Buddhist cosmology, is located on the terraces of Mount Sumeru. *See also* **heavens**.

fourfold assembly (Skt. *catasrah parsadah*) 四衆. Also known as the "four divisions of the Buddhist community," consisting of monks, nuns, male lay devotees, and female lay devotees.

fundamental consciousness 本識. Another name for mind-consciousness, in contrast to the five types of sense consciousness. The Vijnanavada School of Buddhism specifically calls the *alaya-vijnana,* "storehouse consciousness," the "fundamental consciousness." *See* **consciousness**.

give a prediction (Skt. *vyakarana*) 授記. The foretelling of future destinations, progresses, stages of cultivation, and the

attainment of Buddhahood of individuals or groups. In *The Ksitigarbha Sutra*, "to give a prediction" most likely refers to the foretelling of one's attaining Buddhahood.

great being (Skt. *mahasattva*) 大士. *See* **mahasattva**.

great ghost of impermanence 無常大鬼. An expression denoting death.

Great Iron Encircling Mountains 大鐵圍山. According to Buddhist cosmology, the outermost ring of mountains encircling a world. *See also* **three thousandfold world system**.

guide across, guide...across to the other shore 度, 度...彼岸. To enable beings to go from this shore of samsara, cross over the currents of afflictions, and reach the other shore of nirvana.

hair curl sign (Skt. *urna-laksana*) 毫相. The curl of soft hair between a Buddha's eyebrows; one of the thirty-two signs of a Buddha. *See also* **signs and characteristics of excellence**.

Heaven of the Thirty-Three Devas 三十三天. *See* **Trayastrimsa Heaven**.

heavens 天. These are listed in ascending order, corresponding to the order of appearance in chapter one of *The Ksitigarbha Sutra*.

1. Heavens of the realm of desire—the Heaven of the Four Deva Kings, the Trayastrimsa Heaven, the Suyama Heaven, the Tusita Heaven, the Heaven of Delight in Transformations, the Heaven of Mastery over Others' Transformations.
2. Heavens of the realm of form.

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a. First dhyana heavens—the Heaven of Brahma's Assembly, the Heaven of Brahma's Ministers, and the Great Brahma Heaven.
b. Second dhyana heavens—the Heaven of Limited Light, the Heaven of Measureless Light, and the Light-Sound Heaven.
c. Third dhyana heavens—the Heaven of Limited Purity, the Heaven of Measureless Purity, the Heaven of Universal Purity.
d. Fourth dhyana heavens—the Heaven of Birth of Merit, the Heaven of Love of Merit, the Heaven of Abundant Results, the Heaven of No Perception, the Heaven of No Affliction, the Heaven of No Heat [from affliction], the Heaven of Good Sight, the Heaven of Good Manifestation, and the Ultimate Form Heaven.

3. Heavens of the formless realm—the Heaven of the State of Infinity of Space, the Heaven of the State of Infinity of Consciousness, the Heaven of the State of Nothingness (these three heavens not specifically mentioned in *The Ksitigarbha Sutra*), and the Heaven of the State of Neither-Perception-nor-Non-Perception.

See also **threefold world**.

householder 居士. A layperson who practices Buddhism.

hungry ghosts (Skt. *preta*) 餓鬼. One of the three lower realms. These beings find no satisfaction for their desires, especially but not exclusively for their hunger or thirst.

inexpressible 不可說. A very large number unit in ancient India. *See* **numerical units**.

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inexpressibly-inexpressible, or **inexpressibly-inexpressibly many** 不可說、不可說. A very large number unit in ancient India. *See* **numerical units**.

intermediate state of existence (Skt. *antarabhava*) 中有. The intermediate state between death and rebirth. After death, a sentient being in samsara may undergo the intermediate state before undergoing rebirth in the six realms of existence. According to *The Yogacarabhumi Sastra*, if such a being does not encounter the conditions for rebirth by the end of a seven-day period, the being will experience death and then be spontaneously born, starting the next seven-day period. This pattern will continue for up to forty-nine days as the being awaits the conditions for rebirth. At the end of the forty-nine days such a being will undergo rebirth.

Jambudvipa (Skt.) 南閻浮提. The southernmost of the four continents according to Buddhist cosmology; it is usually considered to be the world in which we live. See also **three thousandfold world system**.

joy (Skt. *mudita*) 喜. Gladness for beings who have attained success and happiness.

kalpa (Skt.) 劫. A very long period of time. When mentioned without specification, a kalpa often refers to a "great kalpa": the time for a world system to undergo the phases of formation, duration, destruction, and nothingness—the four "intermediate kalpas." Each intermediate kalpa further consists of twenty "small kalpas."

During the intermediate kalpa of duration, the world undergoes periods of increase and decrease. During the period

of increase, human lifespan increases by one year every one hundred years until it reaches 84,000 years, and during the period of decrease, human lifespan decreases one year every one hundred years until it reaches ten years. Toward the end of the period of decrease, the "three small catastrophes" occur: 1) "the sword interval," the killing of one another, occurs when human lifespan reaches ten years, lasting for seven days; 2) diseases, lasting for seven months and seven days, and 3) famine, lasting for seven years and seven months and seven days according to *The Abhidharmakosa-bhasyam*. The time of one period of increase and one period of decrease added together corresponds to one small kalpa.

At the end of the intermediate kalpa of duration, the world system undergoes destruction due to one of the "three great catastrophes": 1) destruction by fire, from hells up to the first dhyana heavens; 2) destruction by water, up to the second dhyana heavens; or 3) destruction by wind, up to the third dhyana heavens.

See also **heavens** *and* **threefold world**.

karma (Skt.) 業. Literally, "action." Actions that spring from volitions and are manifested outwardly through physical action and speech and inwardly through the mind as thoughts, plans, desires, and emotions. Once performed, volitional actions, wholesome and unwholesome, are like seeds, with the potential to ripen and bear fruit in this life, in the next life, or in subsequent future lives. The potential to bear results remains unchanged through time, but it is affected by the presence of

other wholesome or unwholesome seeds. *See also* **cause and effect**, *and* **karmic path**.

karmic path (Skt. *karma-marga*) 業道. An expression denoting the fact that karma, volitional action, leads one to its ripened effects, just like a road leading to places. Living beings are led by their own wholesome and unwholesome karma to be reborn in the six realms of existence in samsara. Wholesome actions are also called good karmic paths while unwholesome actions, bad karmic paths. The ten wholesome actions, therefore, are also called "the ten good karmic paths." See also **karma**, **cause and effect**, and **ten wholesome actions**.

kasaya (Skt.) 袈裟. Literally, "dyed." The garment of a Buddhist monastic.

kindness (Skt. *maitri*) 慈. Good will and benevolence toward beings as well as the intention and capacity to bring them happiness.

Krakucchanda Buddha (Skt.) 拘留孫佛. The fourth of "the seven past Buddhas" and the first of the thousand Buddhas of the present kalpa to arise in this world. *See also* **Vipasyin Buddha**, *and* **present kalpa**.

Ksatriya (Skt.) 剎利. A member of the "warrior" or ruling caste, one of the four castes of Hindu society.

Ksitigarbha Bodhisattva (Skt.) 地藏菩薩. A great bodhisattva whose name literally means "Earth-Repository," "Earth-Store," or "Earth-Womb." He is particularly associated with the great vows to rescue all suffering beings and to guide and enable them to attain Buddhahood before he himself attains Buddhahood.

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li 里. A traditional Chinese unit of length, now standardized at ½ kilometer.

liberation (Skt. *mukti*) 解脫. To be free from the bondage of afflictions and released from samsara.

lion's roar 師子吼. A term designating the powerful preaching of the Dharma. The Buddha's preaching can overcome erroneous views and doctrines and subdue demons, just as a lion's roar can terrify and subdue all animals.

lower realms of existence (Skt. *durgati*) 惡趣. Usually, there are three: 1) animals; 2) hungry ghosts; 3) hell-beings.

mahasattva (Skt.) 摩訶薩, 大士. Literally, a "great being." A person of great compassion, noble aspiration, and exceptional courage and determination. An epithet used for great bodhisattvas.

Mahayana (Skt.) 大乘. Literally, "great vehicle." One of the major schools of Buddhism, with special emphasis on helping multitudes of beings to reach liberation.

Mahesvara (Skt.) 摩醯首羅. Literally, "great sovereign." According to some Mahayana texts and commentaries, he is described as the deva king of a great thousandfold world, who resides in the Ultimate Form Heaven on the apex of the realm of form. *See also* **heavens**, **threefold world** *and* **three thousandfold world system**.

Maitreya Bodhisattva (Skt.) 彌勒菩薩. A great bodhisattva whose name literally means "the Kind One," or "the Loving One." He is particularly associated with loving-kindness. He was prophesied by Sakyamuni Buddha to be the next Buddha to arise in the world.

Manjusri Bodhisattva (Skt.) 文殊師利菩薩. A great bodhisattva whose name literally means "Wondrous Virtue," or "Wondrous Auspiciousness." He is particularly associated with great wisdom.

merit (Skt. *punya*) 福 , 福德. That which results from karmically wholesome actions.

Mount Sumeru 須彌山. The "world mountain" in the center of a world according to Buddhist cosmology. *See also* **three thousandfold world system**.

naga (Skt.) 龍. One of the "eight classes of beings." Nagas are dragons, powerful and mysterious serpent-like beings. *See also* **eight classes of beings**.

nayuta (Skt.) 那由他. A large number unit. *See* **numerical units**.

nirvana (Skt.) 涅槃. Literally, "extinguishing." The unconditioned; complete extinguishing of the fires of greed, anger, and ignorance; liberation from samsara, the cycle of birth and death, and the suffering therein.

noble path 聖道. The path to liberation and ultimately to Buddhahood; the Noble Eightfold Path—right view, right thinking, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

nonarising 無生. The fact that things and events, in the ultimate sense, neither arise nor cease. As they come into existence and cease due to causes and conditions, things and events do not have a real, unchanging self-entity. One who attains non-arising has completely eliminated all afflictions and is no longer subject to rebirth in samsara.

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no-outflow (Skt. *anasrava*) 無漏. Being free of outflows; without afflictions; pure. *See* **outflow** *and* **affliction**.

numerical units. Terms such as "nayuta," "asamkhyeya," "inexpressible," and "inexpressibly-inexpressible" are large numerical units in ancient India. The unit "nayuta," the smallest among these four, is the twelfth number unit according to *The Abhidharmakosa-bhasyam.* The unit "asamkhyeya" is the sixtieth (or fifty-second according to other interpretations of *The Abhidharmakosa-bhasyam*) number of successively larger numbers with each one ten times greater than the preceding one. The number "asamkhyeya" is also the smallest of the "ten great numbers" described in *The Buddhavatamsaka-mahavaipulya-sutra,* "Flower Ornament Sutra," while "inexpressible" is the ninth and "inexpressibly-inexpressible" is the tenth, the largest, of the ten great numbers.

observance day 齋日. A day for the "cleansing of the mind through proper technique," the specific days of a month during which lay Buddhists devote themselves to stricter practices to help regulate the body and mind. During an observance day lay practitioners usually observe the eight precepts: 1) not to kill or harm beings; 2) not to take what has not been given; 3) not to engage in sexual conduct; 4) not to speak falsehood; 5) not to take intoxicants; 6) to abstain from cosmetics, personal adornment, dancing, singing, music, and watching shows; 7) not to use high seats or beds; 8) to abstain from food past noon.

original vow (Skt. *purva-pranidhana*) 本願. Resolution made while in the causal state of cultivation by a bodhisattva to

liberate all beings from suffering and to attain unsurpassed bodhi. Original vows are the "causes" leading to the eventual "result" of attaining Buddhahood. Such vows are the fundamental cause for the bodhisattvas to carry out their bodhisattva deeds.

outflow (Skt. *asrava*) 漏. Also may be referred to as "taint," "canker," "effluent," "fermentation," etc. That which flows out of the mind and creates the torrents of samsara, usually classified into three or four kinds: the outflow of sense desires, the outflow of (wrong) views, the outflow of becoming, and the outflow of ignorance. Outflows are afflictions, unwholesome mental qualities. *See also* **affliction**.

parinirvana (Skt.) 滅度, (般)涅槃. Literally, "complete nirvana." Perfect extinguishing. This word is frequently used to signify the final passing away of a Buddha or of an arhat. *See also* **nirvana**.

perfection (Skt. *paramita*) 波羅蜜. Literally, "reaching the other shore." In the *Ksitigarbha Sutra*, the six perfections are given as:

1. perfection of giving (Skt. *dana-paramita*)
2. perfection of morality (Skt. *sila-paramita*)
3. perfection of patience (Skt. *ksanti-paramita*)
4. perfection of diligence (Skt. *virya-paramita*)
5. perfection of meditation (Skt. *dhyana-paramita*)
6. perfection of prajna (Skt. *prajna-paramita*)

place the hand on the crown of the head 摩頂. The Buddha may place his hand on the crown of a disciple's head when affirming

his or her cultivation and realization, imparting teachings, giving a prediction, or entrusting him or her with responsibility.

prajna (Skt.) 般若. Literally, "to know," "to discern," "to understand," and "wisdom." The penetrative wisdom into the reality of all things, the ultimate truth.

pratyekabuddha (Skt.) 辟支佛. Literally, an "independently awakened one." One who is awakened to dependent origination and becomes an arhat without having heard the Buddha's teaching from others.

present kalpa (Skt. *bhadra kalpa*) 賢劫. Literally, the "Fortunate Kalpa, Auspicious Kalpa, Excellent Kalpa." According to the Mahayana texts, this is the present kalpa during which one thousand Buddhas will arise in this world and guide living beings to liberation through their teachings. Krakucchanda Buddha was the first of the thousand Buddhas to arise in this world, Kanakamuni Buddha was the second, Kasyapa Buddha was the third, Sakyamuni Buddha is the fourth, and the future Maitreya Buddha will be the fifth to arise in this world. The texts differ in exactly how the time span of the present kalpa compares to a great kalpa. *See also* **kalpa**.

refuge, **take refuge** 歸依. To turn to and rely on the Buddha, the Dharma, and the Sangha.

right view (Skt. *samyag-drsti*) 正見. Literally, "right seeing." Seeing things as they really are. Mundane right view means to know that there is merit in generosity, that there are results borne out of one's good and bad actions, that there are past, present, and future lives, that there are noble practitioners who

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cultivate the virtuous ways and can see such matters directly. Supramundane right view is directly knowing and discerning the Four Noble Truths: suffering, the origin of suffering, the cessation of suffering, and the path leading to the cessation of suffering.

ripened effect (Skt. *vipaka*) 報 , 果報. Literally, "ripen, fruit." The result that arises from the ripening of action. *See also* **cause and effect** *and* **karma**.

roots of goodness (Skt. *kusala-mula*) 善根. Namely non-greed, non-anger, and non-ignorance. Referred to as "roots" because from them all virtues, all wholesome actions, arise.

Saha world (Skt. *saha-lokadhatu*) 娑婆世界. Literally, "the world of endurance." The universe of suffering; the great thousandfold world in which we live. According to the texts, beings in this world endure the sufferings from the afflictions of greed, anger, and ignorance. Sakyamuni Buddha has arisen in this world to teach and guide beings to liberation. *See also* **three thousandfold world system**.

Sakra (Skt.) 帝釋. The ruler of the Trayastrimsa Heaven and also a follower of the Buddha. *See also* **Trayastrimsa Heaven**.

Sakyamuni Buddha (Skt.) 釋迦牟尼佛. The historic Buddha who lived in India more than two thousand years ago, the founder of Buddhism. His name literally means "the sage of the Sakya clan."

samadhi (Skt.) 三昧. Meditative concentration, collectedness of the mind on a single object.

Samantabhadra Bodhisattva (Skt.) 普賢菩薩. A great bodhisattva whose name literally means "Universally Good,"

"All-Pervadingly Excellent," or "Wholly Auspicious." He is particularly associated with the cultivation of great practices and vows.

samsara (Skt.) 生死, 輪迴. Literally, "wandering on." The cycle of existence and continuity; repeated birth and death.

sangha (Skt.) 僧. Literally, "a community." The Buddhist monastic community.

seven jewels 七寶. Seven precious things, of which the list varies from text to text. Some list them as gold, silver, lapis lazuli, crystal, mother of pearl, red pearls, and carnelian.

signs and characteristics of excellence (Skt. *laksana-vyanjana*) 相好. The thirty-two signs and eighty characteristics of excellence on the physical body of a Buddha. The thirty-two signs are major signs, which are more readily seen by people; these signs are also present on a wheel-turning king. The eighty characteristics are subtle and much harder to see; they are present only on a Buddha or a great bodhisattva. These signs and characteristics of excellence are the results of the cultivation of wholesome actions of body, speech, and mind.

six realms of existence 六道. 1) devas; 2) humans; 3) asuras; 4) animals; 5) hungry ghosts; 6) hell-beings.

skillful means (Skt. *upaya*) 方便. Teaching devices and methods suited to the conditions and capacities of living beings to help them practice cultivation and attain liberation.

spiritual penetration (Skt. *abhijna*) 神通. Also referred to as supernatural knowledges, direct knowledges, etc.; a term denoting the supernatural abilities developed through

meditative concentration (categories 1-5) and attained through supramundane penetrative insight (category 6):

1. Teleportation: encompassing supernatural power of various kinds, such as to appear and vanish anywhere at will, to become many, to transform into various forms, etc.
2. Divine ear: the ability to hear human and divine sounds clearly both near and far.
3. Knowledge of the minds of others: the ability to read the minds of others.
4. Knowledge of past lives.
5. Divine eye: the ability to see things clearly even in darkness, at great distance, and through obstacles; knowledge of the passing away and reappearance of beings, of how they fare on according to their karma.
6. Knowledge of the extinction of all outflows: by the extinction of all outflows, in this very life one enters and dwells in the "no-outflow" liberation of mind, liberation by wisdom, realizing it for oneself with direct knowledge.

See also **no-outflow** *and* **outflow**.

sravaka (Skt.) 聲聞. Literally, "a hearer, a disciple." A disciple of the Buddha, especially a "noble disciple," one who listens to the teachings of the Buddha and attains awakening.

stupa (Skt.) 塔. Originally a tumulus burial mound enshrining the relics of a holy person such as a Buddha or objects associated with his life. Stupas were later constructed as tall spired monuments as seen in countries like Thailand, Myanmar, and

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Sri Lanka. Stupas also evolved into pagodas in countries like China, Japan, and Korea.

Supernatural power (Skt. *abhijna*) 神通. *See* **spiritual penetration**.

sutra (Skt.) 經. A Buddhist scripture, usually a discourse of the Buddha or of his contemporary disciples.

Tathagata (Skt.) 如來. Literally, "thus come" (Skt. *tatha agata*) and "thus gone" (Skt. *tatha gata*). He who has thus come and thus gone; he who has attained full realization of suchness (Skt. *tathata*), reality that is beyond all words and description. One of the epithets of a Buddha. *See also* **epithets of a Buddha**.

ten directions 十方. The eight points of the compass and the nadir and zenith. An expression denoting all directions of space.

Tenth Ground of Fruition 十地果位. Also known as "the ground of Dharma-Cloud," the highest of the ten grounds of bodhisattva development. After having resolved to attain the unexcelled perfect awakening, a bodhisattva cultivates and progresses through the different stages of the bodhisattva path. The list of the stages varies among the different texts. The one most commonly known lists the following: the ten levels of faith, the ten abodes, the ten practices, the ten levels of transference and dedication, and the ten grounds. When a bodhisattva reaches the tenth ground of fruition, he is very close to attaining Buddhahood.

ten wholesome actions 十善. The ten courses of action in accordance with the Dharma, righteous conduct:

Bodily conduct

1. To abstain from killing and to act gently and compassionately toward all beings.
2. To abstain from taking what is not given, to take only when given, and to delight in giving.
3. To abstain from sexual misconduct.

Verbal conduct

4. To abstain from false speech and to speak the truth.
5. To abstain from abusive speech and to speak gently.
6. To abstain from divisive talebearing and to speak words that conduce to harmony.
7. To abstain from idle chatter and to speak what is meaningful on the proper occasion.

Mental conduct

8. Not to be covetous.
9. To be free from ill will.
10. To have right, undistorted view.

thought-moment (Skt. *ksana*) 念. A small unit of time. See **units of time**.

threefold world 三界. Also known as "the three realms of sentient existence," the universe of sentient beings in samsara. It consists of three realms listed in ascending order as follows:

1. The desire realm (Skt. *kama-dhatu*). So referred to because sensual desire predominates in this realm. This realm contains the hells, the realm of hungry ghosts, the animal world, the human world, and the six heavens of the desire realm.

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2. The realm of form (Skt. *rupa-dhatu*). In this realm, the gross material form is absent and only the subtler types of form remain. The heavens contained in this realm correspond to the four dhyana states.
3. The formless realm (Skt. *arupa-dhatu*). This is not a physical place, and the beings in this realm consist solely of the mind without a physical base. The heavens in this realm correspond to the four formless meditative states.

See also **heavens**.

three ages of the Dharma 三時. After the Buddha's passing, his teachings undergo three phases of development:

1. The Age of the True Dharma 正法. During this period, the Buddha's teachings are followed and practiced accordingly. Full results of the teachings are attained, and many practitioners realize the fruits of cultivation.
2. The Age of Semblance Dharma 像法. During this period, the teachings are increasingly ignored or lost. The practices are partly in accord with the teachings and partly not. Full results of the teachings are infrequently attained, and few practitioners realize the fruits of cultivation.
3. The Age of Declining Dharma 末法. During this period, the teachings become inaccessible and disappear. Doctrinal squabbles are many. The practices become little supported by the teachings. It is very difficult for practitioners to realize the fruits of cultivation. Eventually the practices fade away and teaching lines die out.

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three thousandfold world system (Skt. *tri-sahasra-maha-sahasra lokadhatu*) 三千大千世界. A great universe, a "trichiliocosm." According to Buddhist cosmology, a world consists of Mount Sumeru in the center, the surrounding seas and mountains, the four continents, Jambudvipa to the south, Purva-videha to the east, Apara-godaniya to the west, and Uttara-kuru to the north, encircled by the Great Iron Encircling Mountains, and the sun, the moon, various astral bodies, and up to the first dhyana heavens. One thousand such worlds and up to the second dhyana heavens make up a "small thousandfold world," a small universe. One thousand "small thousandfold worlds" and up to the third dhyana heavens make up a "medium thousandfold world," a medium universe. One thousand "medium thousandfold worlds" and up to the fourth dhyana heavens make up a "great thousandfold world," or commonly referred to as a "three thousandfold world system," a great universe. In such a great thousandfold world a Buddha arises and guides living beings to liberation. *See also* **Buddha World**.

Trayastrimsa Heaven (Skt. *trayastrimsa*) 忉利天. Literally, "the heaven of the thirty-three." One of the heavens of the realm of sensual desire. This heaven is located on the top of Mount Sumeru according to Buddhist cosmology. The Buddha expounded *The Ksitigarbha Sutra* in this heaven. *See* **heavens**.

Triple Gem (Skt. *triratna*) 三寶. Literally, "three precious ones." The Buddha, the Dharma, and the Sangha. They constitute the focus of faith in Buddhism and are revered as most precious by Buddhists.

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unexcelled perfect awakening (Skt. *anuttara-samyak-sambodhi*) 阿耨多羅三藐三菩提. The awakening of a Buddha. *See* **bodhi**.

units of time. The terms "thought-moment" (Skt. *ksana*), "finger-snap," "short time" (Skt. *muhurta*), and "the time of a meal" are ancient Indian units of time. According to *The Abhidharmakosa-bhasyam*, one day and night equals thirty *muhurtas*; one *muhurta* equals thirty *lavas*; one *lava* equals sixty *tat-ksanas*; and one *tat-ksana* equals one hundred twenty *ksanas*. The expression "the time of a meal" is described by other texts to be longer than a *muhurta* in duration but shorter than a "time-period" as in the expression "six time-periods of a day and night." *See also* **kalpa**.

Unsurpassed Way 無上道. The path leading to Buddhahood.

upasaka (Skt.) 優婆塞. A Buddhist layman who takes refuge in the Buddha, the Dharma, and the Sangha and upholds the five precepts: 1) not to kill or harm beings; 2) not to take what has not been given; 3) not to engage in sexual misconduct; 4) not to speak falsehood; 5) not to take intoxicants.

upasika (Skt.) 優婆夷. A Buddhist laywoman who takes refuge in the Buddha, the Dharma, and the Sangha and upholds the five precepts.

Vipasyin Buddha (Skt.) 毘婆尸佛. A Buddha of antiquity who arose in the world ninety-one kalpas ago. His name literally means "Clear-Seeing." He was the first of "the seven past Buddhas." The others were: Sikhi Buddha, Visvabhu Buddha, Krakucchanda Buddha, Kanakamuni Buddha, Kasyapa Buddha, and Sakymuni Buddha. *See also* **present kalpa**.

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virtuous friend (Skt. *kalyana-mitra*) 善知識. Literally, "noble friend." A good spiritual friend who sets a good example and gives wholesome advice, guidance, and encouragement.

wheel-turning king (Skt. *cakravartin*) 轉輪王. A monarch whose rule is unbound, as in "the wheels of his chariot roll everywhere without hindrance." A world ruler.

World-Honored One (Skt. *bhagavan*) 世尊. One of the ten epithets of a Buddha. *See also* **epithets of a Buddha**.

yaksa (Skt.) 夜叉. One of the "eight classes of beings." Yaksas are fierce beings. While many are malevolent and hostile toward humans, some are benign and act as the protectors of the Dharma. *See also* **eight classes of beings**.

Yama (Skt.) 閻羅(王). Lord of the hells. He is often depicted as presiding over the process of assessing and determining the karmic results of sentient beings after their death.

yojana (Skt.) 由旬. A unit of length described as the distance of a royal day's march for the army in ancient India, equivalent to about 20, 15, or 8 kilometers based on different calculations.

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