

Original Vows of Ksitigarbha Bodhisattva Sutra

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Ksitigarbha
Bodhisattva Sutra**

Translated in English by Jeanne Tsai

Fo Guang Shan International Translation Center

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Jeanne Tsai

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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 Siksānanda (652-710) of Khotan, a kingdom located today in Hetian, Xinjiang, China. Master Siksānanda 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 Trayastriṃśa 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

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 Jambudvīpa are subject to the results of their karma, and the conditions of the Incessant Hell

IV. The Karmic Consequences of Living Beings of Jambudvīpa

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.

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.

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.

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 for Ksitigarbha Bodhisattva the effects of giving: 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.

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 Jambudvīpa'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.

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.

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 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 amidst 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 Bodhisattva 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 Bodhisattva. More

recently Venerable Master Hongyi copied by hand one fascicle of the *Ksitigarbha Bodhisattva Repentance Liturgy* (讚禮地藏菩薩懺願儀) 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.

lu xiang zan
爐 香 讚

lu xiang zha ruo
爐 香 乍 蕪

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

INCENSE PRAISE

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.

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

SUTRA OPENING VERSE

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
 忒 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 忒

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。

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 Bodhisattva-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.

	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

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 perfection of giving, [...]

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

[...] the sound of perfection of morality, the sound of perfection of patience, the sound of perfection of diligence, the sound of perfection of meditation, the sound of 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. [...]

gong	suo	wei	si	tian	wang	tian	dao	li
宮。	所	謂	四	天	王	天、	忒	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

[...] 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.

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、

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, [...]

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	
忒	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

[...] 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.”

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，

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

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

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. [...]

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。

[...] 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.

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。

“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, 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.

“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.

	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	tuō	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，

“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. [...]

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

[...] 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 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

“The Brahman woman knew that when her mother was alive, she had not believed in cause and effect. [...]

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

[...] 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. 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 is 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 as she gazed up longingly at the Tathagata. Suddenly she heard a voice in the sky saying [...]

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。

[...] ‘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].’

	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

“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, ‘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.’

“After the Brahman woman made obeisance to the Buddha, [...]

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	又	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，

[...] 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. [...]

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。	

[...] 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, ‘What is this place?’

“Poisonless replied, ‘This is the first of the seas west of the Great Iron Encircling Mountains.’

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？

“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?’

	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

“Poisonless replied, ‘These are recently deceased beings of Jambudvīpa 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,
[...]

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

[...] ‘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, [...]’

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

[...] 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. [...]

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

[...] 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, the other wrongdoers in the Incessant Hell, too, 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.’”

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。

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

fēn shēn jì huì pǐn dì èr
分 身 集 會 品 第 二

èr shí bǎi qiān wàn yì bù kě sī、
爾 時， 百 千 萬 億 不 可 思、

bù kě yì bù kě liang bù kě shuō
不 可 議、 不 可 量、 不 可 說

wú liang ā sēng qī shì jiè suǒ yǒu
無 量 阿 僧 祇 世 界， 所 有

dì yù chū fēn shēn dì zàng pǔ sā
地 獄 處 分 身 地 藏 菩 薩，

jù lái jí zài dào lì tiān gōng yǐ
俱 來 集 在 忒 利 天 宮。 以

rú lái shén lì gù gè yǐ fāng miàn
如 來 神 力 故， 各 以 方 面

yǔ zhū dé jiě tuō cóng yè dào chū
與 諸 得 解 脫 從 業 道 出

zhě yì gè yǒu qiān wàn yì nà yóu
者， 亦 各 有 千 萬 億 那 由

tā shù gòng chí xiāng huā lái gòng yǎng
他 數， 共 持 香 華 來 供 養

fó bǐ zhū tóng lái děng bèi jiē yīn
佛。 彼 諸 同 來 等 輩， 皆 因

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 offering to the Buddha. Those groups of beings who came were irreversibly [on the path] to unexcelled perfect complete awakening [...]

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	切	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

[...] 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 Bodhisattva-Mahasattvas from hundreds of thousands of myriads of millions of unthinkable, ineffable, immeasurable, inexpressible, [...]

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

[...] 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. [...]

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

[...] 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. [...]

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

tuō ru shì deng nán huà gāng qiáng zuì
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
忒 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

[...] 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 prediction.”

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

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

[...] 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, [...]

tuò shǐ huò dà lì 。 wéi yuàn shì zūn
脫 使 獲 大 利 。 唯 願 世 尊

bù yǐ hòu shì è yè zhòng shēng wéi
不 以 後 世 惡 業 眾 生 為

lǚ
慮 ！

ru shì sān bái fó yán wéi yuàn
如 是 三 白 佛 言 ； 唯 願

shì zūn bù yǐ hòu shì è yè zhòng
世 尊 不 以 後 世 惡 業 眾

shēng wéi lǚ
生 為 慮 ！

ěr shí fó zàn dì zàng pú sà
爾 時 ， 佛 讚 地 藏 菩 薩

yán shān zài shān zài wú zhù rú xǐ ，
言 ； 善 哉 善 哉 ！ 吾 助 汝 喜 ，

rú néng chéng jiù jiù yuǎn jiē lái 。 fā
汝 能 成 就 久 遠 劫 來 。 發

hóng shì yuàn guāng dù jiāng bì jí zhèng
弘 誓 願 廣 度 將 畢 ， 即 證

pú tí 。
菩 提 。

[...] 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.”

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

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."

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 羸 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

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.

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

“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, [...]

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

[...] 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, 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.”

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

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 [...]

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 牆 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 牆 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

[...] 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.

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	陷	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	

“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. [...]

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

[...] 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 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.

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， 確 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 hu
羌 胡 夷 狄 老 幼 貴 賤， 或

“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, [...]

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

[...] 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.”

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。

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

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！

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.”

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 huozhang 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 lu
 輩， 吾 復 何 慮！
 shuo shi yu shi hui zhong you yi
 說 是 語 時， 會 中 有 一

Then the Buddha told Kṣitigarbha 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 [...]

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

[...] 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, [...]

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

[...] 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, [...]’

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

[...] 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 [...]

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。

[...] 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 observation 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.’

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

“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, [...]

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，

[...] 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 [...]

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。

[...] 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.’

	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，

“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, [...]

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：

[...] 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, [...]

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

[...] ‘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.

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 淫
 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

“Throughout many long kalpas past, [Kṣitigarbha 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 Kṣitigarbha Bodhisattva within the time of a finger-snap, [...]

de	jie	tuō	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

[...] 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.
[...]

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 lu 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 闍

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：

[...] 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 Bodhisattva-Mahasattvas, will certainly be able to expound this sutra widely throughout Jambudvīpa 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, [...]

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 闍 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。

[...] “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.”

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

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 [...]

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	姪	者	說
que	ge	yuan	yang	bao				
雀	鵠	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

[...] 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 [...]

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

[...] 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. [...]

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。

[...] 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.

	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。					

“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.

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		ni	he	la	di
陀	羅	尼	帝		尼	訶	囉	帝

pi	li	ni	di		mo	he	qie	di
毗	黎	你	帝		摩	訶	伽	帝

zhen	ling	qian	di		suo	po	he	
真	陵	乾	帝		莎	婆	訶	

Thus ends the first fascicle of the Original Vows of Kṣitigarbha Bodhisattva Sūtra.

[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 sūtra chanting section, followed by the triple refuge and dedication of merit, which begin on p. 373.]

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，

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 Jambudvīpa 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, [...]

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

[...] 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, [...]

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	陷
yan	fu	you	di	yu	ming	yue	tie	wan
眼，	復	有	地	獄	名	曰	鐵	丸，

[...] 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, [...]

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	鉢，	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

[...] 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, [...]

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

[...] 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. [...]

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 織 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

[...] 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, [...]"

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 鋏 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

[...] 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 the chests and backs. [...]

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

[...] In some hells their hands and feet are burned specifically. In some hells 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, [...]

shuo ru shi ruo guang jie shuo qiong jie
說 如 是。 若 廣 解 說 窮 劫
bu jin
不 盡。

[...] 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.”

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

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 Bodhisattva-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. [...]

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
 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

[...] 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 of the Age of Declining Dharma in the future, please speak about the cause and effect of how Ksitigarbha Bodhisattva benefits humans and devas, [...]

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 lue 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

[...] 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's 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, [...]"

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！若善男子善
 nü ren huò cai hua xing xiang huò 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
 若女人厭女人身，
 jin xin gong yang di zang pu sa hua
 盡心供養地藏菩薩畫

[...] 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, [...]

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、 繪 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

[...] 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 to be 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.

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 huó 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

“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.

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

“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, [...]

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

[...] 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. [...]

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	炷
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

[...] 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, [...]

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 hu
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 hu gong yang jing
前 捨 諸 等 物， 或 供 養 經

xiang hu zao fo pu sa xing xiang hu
像， 或 造 佛 菩 薩 形 像， 或

zao ta si hu ran you deng hu shi
造 塔 寺， 或 燃 油 燈， 或 施

[...] 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.’

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

tu 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 hu o jiao ren shu hu o
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

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, [...]

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

[...] 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, [...]

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

[...] 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.

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

“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.

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

“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.

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	姪、	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

“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 Jambudvīpa 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. [...]

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、

[...] 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 Jambudvīpa have great cause and condition with this Great Being. If these living beings hear this Bodhisattva’s name, see this Bodhisattva’s image, [...]

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

[...] 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. [...]

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。

[...] 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.

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 lu 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

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 Jambudvīpa 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

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 織

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。

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.

	shi	zhu	zhong	sheng	suo	zao	e	ye	
	是	諸	眾	生	所	造	惡	業，	
ji	qi	gan	guo	bi	duo	e	qu	luan	
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	闍	浮	提	眾	生，	臨	終	

“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 Jambudvīpa to be careful— [...]

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

[...] 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 holiness¹⁴ 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; [...]

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 滲 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

[...] 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 carrying a load that weighed more than a hundred kilogram. 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 Jambudvīpa 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. [...]

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 lue 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、

[...] 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 Jambudvīpa 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 [...]

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。

[...] 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].

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

“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. In 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. [...]

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

[...] 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 in 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.

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。

“Therefore, Elder, if after the death of parents and relatives, 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.

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
忒	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、

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, [...]

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

[...] 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 Jambudvīpa, and each of them has duties to carry out and preside over. [...]

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。

[...] 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.”

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

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, [...]

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

[...] 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 Jambudvīpa 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. [...]

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	tuō			
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、	虵
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	與	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

[...] However, because beings of Jambudvīpa 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 yakṣas, tigers, wolves, lions, lizards, snakes, vipers, and scorpions. Such a confused person on that dangerous path would be harmed within a short time.¹⁷ A virtuous friend who was knowledgeable of many great skills and good at stopping and keeping out the injurious and poisonous, including yakṣas and other evil fierce beings, would suddenly come upon the confused man about to walk further on that dangerous path and say to him, ‘Hey! Fellow! [...]

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。

[...] 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.’

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

“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. [...]

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

[...] 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, [...]

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	zhuang	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、

[...] we measureless number of ghost kings benefit or harm people in Jambudvīpa, 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 offering in veneration to the images of Buddhas or Bodhisattvas, or who recite the sacred sutras or burn incense as an offering to even a sentence or a verse in them, all of us ghost kings respect and revere such people, just as we do for the Buddhas of the past, present, and future. [...]

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：

[...] 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, [...]

shi zun wo ben ye yuan zhu yan fu
世 尊！ 我 本 業 緣 主 闍 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 闍 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，

[...] “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] [...]

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。

[...] 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.

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
 昏 昧 不 辯 善 惡， 乃 至 眼

“Moreover, for people of Jambudvīpa 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 Jambudvīpa is on the verge of death, his consciousness is confused and dim, he is unable to distinguish between good and evil, [...]

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。

[...] 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—excepting those with [any of] the five great violations of killing and harming that lead to incessant torments—those who have small unwholesome karma, which would otherwise cause them to fall into the lower realms, will obtain release quickly.”

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。

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 Jambudvīpa 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.”

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

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. [...]

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。

[...] The devas and humans whom he guides across, too,
are immeasurable.”

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

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, [...]

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。

[...] 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. [...]

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

[...] 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, [...]

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

[...] 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 prediction.

“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 superior prediction.

“Moreover, in the past there arose in the world a Buddha named Vipasyin [Buddha]. If there are men and women [...]

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

[...] 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, [...]

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。

[...] 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 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.

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

“Moreover, in the past, there was 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, [...]

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！

di zang pu sa ben yuan jing juan zhong
地 藏 菩 薩 本 願 經 卷 中

[...] even just one of them, recite a Buddha's name clearly for the sick one's sake, with the exception of the five great violations that lead to incessant torments, 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."

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				
tuó	luó	ni	di		ni	he	la	di
陀	羅	尼	帝		尼	訶	囉	帝
pi	li	ni	di		mo	he	qie	di
毗	黎	你	帝		摩	訶	伽	帝
zhen	ling	qian	di		suo	po	he	
真	陵	乾	帝		莎	婆	訶	

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.]

jiao liang bu shi gong de yuan pin di
 校 量 布 施 功 德 緣 品 第
 shi
 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。
 er shi fo gao di zang pu sa
 爾 時， 佛 告 地 藏 菩 薩：

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."

wu jin yu dao li tian gong yi qie
 吾 今 於 忒 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 癰 殘 瘡 啞， 聾 癡 無
 mu ru shi zhong zhong bu wan ju zhe
 目， 如 是 種 種 不 完 具 者。

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. [...]

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。
 fu ci di zang ruo wei lai shi
 復 次， 地 藏！ 若 未 來 世，

[...] 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!

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，
 yu xian fo ta miao huo zhi jing xiang
 遇 先 佛 塔 廟 或 至 經 像，

“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 [...]

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。
 fu ci di zang wei lai shi zhong
 復 次， 地 藏！ 未 來 世 中，

[...] that are damaged or dilapidated, and if they are able to generate the resolve to restore them—these kings and others then 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.

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
 zhong you zhu guo wang ji po luo men
 中， 有 諸 國 王 及 婆 羅 門

“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 [...]

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

ruo you shan nan zi shan nü ren yu
若有善男子善女人，遇

[...] 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 to be 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 [...]

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
guo	bao	wu	liang	wu	bian	ruo	neng	hui
果	報	無	量	無	邊。	若	能	迴

[...] 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 benefit 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. [...]

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

hua zhu xiao guo wang
化 諸 小 國 王。

[...] 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.

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 涕。 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。

“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. [...]

shi gu di zang bu shi yin yuan qi
是 故， 地 藏！ 布 施 因 緣， 其

shi ru shi
事 如 是。

[...] Thus, Ksitigarbha, such are the causes and conditions of giving.”

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

Chapter Eleven

THE DHARMA PROTECTION OF THE EARTH SPIRIT

At that time, Earth Spirit Firm and Solid²¹ said to the Buddha, “World-Honored One, since long time past, I have reverently gazed at and prostrated to measureless Bodhisattva-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 cause and condition with Jambudvīpa. [The Bodhisattvas] Manjusri, Samantabhadra, Avalokitesvara, and Maitreya also transform into hundreds of thousands of forms to guide those in the six realms of existence, [...]

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？

[...] 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 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?

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

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.”

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

[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 [...]

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

[...] is seldom matched by other spirits. Why is this so? The land of Jambudvīpa 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 Kṣitigarbha 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 Kṣitigarbha Sutra*, you should use your spiritual power to protect them. [...]

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。

[...] 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.”

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	ruì	hao	xiang	guang	da	ruì	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

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,[...]

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

[...] 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, non-humans, and others, [...]

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

[...]“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— [...]

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。

[...] 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.”

	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

The Buddha told Avalokitesvara Bodhisattva, “You have great cause and condition 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 ever 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 prediction. 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.”

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

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 [...]

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

[...] 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, [...]

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，

[...] 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, [...]

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 huò
 未 來 世 有 男 子 女 人， 或

ru pu shi huò 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

[...] 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 [...]

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，

[...] for one to seven days without retreating from their initial resolve—continuously they hear his name, see his image, reverently gaze, pay obeisance, and make 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 [...]

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！

[...] 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. [...]

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。

[...] The Bodhisattva will ultimately place his hand on the crowns of their heads and give them prediction.

“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.

	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，

“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 prediction.

“Furthermore, Avalokitesvara Bodhisattva, in the future if good men and good women [...]

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

[...] 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, even years go by; still they are 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, 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; [...]

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	淫、
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。		

[...] 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.

	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。				

“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.

	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

“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 all that are poisonous or injurious, none will be able to harm them.”

The Buddha told Avalokitesvara Bodhisattva, [...]

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		

[...] “Ksitigarbha Bodhisattva has great cause and condition 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.”

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
grains of sand of Gange 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

“If men, women, nagas, or spirits who are,
Nearing the end of the present ripened effect, would
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,

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

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 holy prediction.

“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,

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

Although 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]

After a day and a night, 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 to kill or harm for three seven-day periods,

And wholeheartedly meditate on this Great Being's
name.

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

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,

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

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.

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

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."

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 zhi
 之 神 力 不 可 思 議， 汝 之 智

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。

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 the inconceivable matters about you, they could not be described fully in thousands of myriads of kalpas.

	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	忒	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

“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 incensancy or the Avici Hell, where they would pass through thousands of myriads of millions of kalpas without a time of release.

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 與 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
 涕。 汝 以 道 力 擁 護 是 人，

“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, [...]

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：

[...] 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:

“Devas, humans, multitudes of beings of the present
and future

I now earnestly entrust to you:

Use great supernatural power and skillful means
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 [...]

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

[...] 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.”

qie zhong deng lue 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

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.

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

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.

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

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.

	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			

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.

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 忒 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。

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.

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		ni	he	la	di
陀	羅	尼	帝		尼	訶	囉	帝

pi	li	ni	di		mo	he	qie	di
毗	黎	你	帝		摩	訶	伽	帝

zhen	ling	qian	di		suo	po	he	
真	陵	乾	帝		莎	婆	訶	

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.]

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
癱 殘 瘡 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

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.

We take refuge in Ksitigarbha Bodhisattva-
Mahasattva.

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

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.

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

We take refuge in the great kind and compassionate
Ksitigarbha Bodhisatta of the world of darkness in Mount
Jiuhua.

We take refuge in Ksitigarbha Bodhisattva.

san gui yi
三 皈 依

zi gui yi fo
自 皈 依 佛

ti jie da dao
體 解 大 道

dang yuan zhong sheng
當 願 眾 生

fa wu shang xin
發 無 上 心

zi gui yi fa
自 皈 依 法

dang yuan zhong sheng
當 願 眾 生

shen ru jing zang
深 入 經 藏

zhi hui ru hai
智 慧 如 海

zi gui yi seng
自 皈 依 僧

dang yuan zhong sheng
當 願 眾 生

tong li da zhong
統 理 大 眾

yi qie wu ai
一 切 無 礙

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 prajna-wisdom.

I take refuge in the Sangha, wishing that all sentient beings lead the masses in harmony without obstruction.

hui xiang

回 向

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

chan	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

DEDICATION OF MERIT

May kindness, compassion, joy, and equanimity pervade
all Dharma Realms;

May all sentient beings benefit from our blessings and
friendship;

May our ethical practice of Chan and Pure Land help us
to realize equality and patience;

May we undertake the great vows with humility and
gratitude.

NOTES

Chapter One Notes

- 1 Sakyamuni Buddha, the historical Buddha, was born in the Ksatriya 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**.

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.

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 the 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 impact on where he or she would be eventually 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 Nuoza,” 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” 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. 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.

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.

bhikṣu (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.

bhikṣuṇī (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 śrāvaka,” “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 *anuttarasamyak-sambodhi*, the unexcelled perfect awakening. In the *Kṣitigarbha Sūtra*, “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.

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 Buddhadharmā.

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 enshrine 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

anywhere; even devas can fall into the torment of the lower realms when their heavenly merit is exhausted. *See also* **three-fold 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 Vijñānavāda (“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-vijñana*, 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-vijñana*, “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 Vijñānavāda School considers the *alaya-vijñana* to be the “fundamental consciousness,” the rebirth consciousness.

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.).

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-damyasathi*) 調御丈夫.
9. Teacher of Devas and Humans (Skt. *sasta deva-manusyanam*) 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 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 head-dresses 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 *Abhidharmakosa-bhasyam*, are as follows: 1) their clothing and adornments give off unpleasant sounds; 2) the luminance of their bodies

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 Vijñānavāda School of Buddhism specifically calls the *alaya-vijñāna*, “storehouse consciousness,” the “fundamental consciousness.” *See consciousness.*

give 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 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.

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.
 - 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**.

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.

Jambudvīpa (Skt.) 南閻浮提. The southernmost of the four continents according to Buddhist cosmology; it is usually considered to refer to 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 result 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.

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.
- 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 *Buddhavatamsakamahavaipulya-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. *silā-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 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 cultivate the virtuous ways and can see such matters directly. Supramundane right view is to know and discern directly 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 thousand-fold 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 supra-mundane 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 Sri Lanka. Stupas also evolved into pagodas in countries like China, Japan, and Korea.

supernatural power (Skt. *abhijna*) 神通. *Sees* **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. *ta-thata*), 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**.

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.

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.
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 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, Jambudvīpa to the south, Purva-videha to the east, Aparā-godāniya 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*) 仞利天. 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.

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 *Abhidharmakosabhāṣyam*, 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.

urna (Skt.) 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.*

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: Sikhī Buddha, Viśvabhū Buddha, Krakucchanda Buddha, Kanakamuni Buddha, Kāśyapa Buddha, and Sakymuni Buddha. *See also present kalpa.*

- 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.