# Sutra of the Past Vows of Earth Store Bodhisattva

地藏菩薩本願經

Dì Zàng Pú Sà Běn Yuàn Jīng

【唐于闐國三藏沙門實叉難陀譯】

Translated by the Tang Dynasty Tripitaka Mater Shikshananda of Udyana



# Sutra of the Past Vows of Earth Store Bodhisattva

# 地藏菩薩本願經

Dì Zàng Pú Sà Běn Yuàn Jīng

Translated into Chinese by Tripitaka Master Shikshananda of Udyana in the Tang Dynasty (ca. A.D. 700)

Translated from the Chinese into English by Buddhist Text Translation Society (2000)

唐于闐國三藏沙門實叉難陀譯中文

佛經翻譯委員會譯英文

# Incense Praise

Incense in the censer now is burning;
All the Dharma Realm receives the fragrance,
From afar the sea vast host of Buddhas all inhale
Its sweetness.
In every place auspicious clouds appearing,
Our sincere intention thus fulfilling,
As all Buddhas now show their perfect bodies.

Namo Incense Cloud Canopy Bodhisattva, Mahasattva! (3x)

香 讚
Xiāng Zàn

爐 香 乍 爇　　法 界 蒙 熏
Lú xiāng zhà rè　　Fǎ jiè méng xūn

諸 佛 海 會 悉 遙 聞
Zhū fó hǎi huì xī yáo wén

隨 處 結 祥 雲
Suí chù jié xiáng yún

誠 意 方 殷　　諸 佛 現 全 身
Chéng yì fāng yīn　　Zhū fó xiàn quán shēn

南 無 香 雲 蓋 菩 薩 摩 訶 薩 (三稱)
Ná mó xiāng yún gài pú sà mó hē sà

## Namo Fundamental Teacher Shakyamuni Buddha (3x)

南 無 本 師 釋 迦 牟 尼 佛 (三稱)
Ná Mó Běn Shī Shì Jiā Móu Ní Fó

# Verse for Opening a Sutra

The unsurpassed, deep, profound,
Subtle, wonderful Dharma,
In a hundred thousand million eons,
Is difficult to encounter;
Now that I've come to receive and hold it,
Within my sight and hearing,
I vow to fathom the Thus Come One's
True and actual meaning.

開 經 偈
Kāi Jīng Jì

無 上 甚 深 微 妙 法
Wú shàng shèn shēn wéi miào fǎ

百 千 萬 劫 難 遭 遇
Bǎi qiān wàn jié nán zāo yù

我 今 見 聞 得 受 持
Wǒ jīn jiàn wén dé shòu chí

願 解 如 來 眞 實 義
Yuàn jiě rú lái zhēn shí yì

# 地藏菩薩本願經　卷上
Dì Zàng Pú Sà Běn Yuàn Jīng　Juàn Shàng

## 忉利天宮神通品　第一
Dāo Lì Tiān Gōng Shén Tōng Pǐn　Dì Yī

如是我聞。
Rú shì wǒ wén

一時，佛在忉利天，為母說法。
Yī shí, fó zài dāo lì tiān, wèi mǔ shuō fǎ

爾時，十方無量世界，不可說不可說，一切諸佛，及大菩薩摩訶薩，皆來集會。
ěr shí, shí fāng wú liàng shì jiè, bù kě shuō bù kě shuō, yí qiè zhū fó, jí dà pú sà mó hē sà, jiē lái jí huì

讚歎釋迦牟尼佛，能於五濁惡世，現不可思議，大智慧神通之力，調伏剛強衆生，知苦樂法，各遣侍者，問訊世尊。
Zàn tàn shì jiā móu ní fó, néng yú wǔ zhuó è shì, xiàn bù kě sī yì, dà zhì huì shén tōng zhī lì, tiáo fú gāng qiáng zhòng shēng, zhī kǔ lè fǎ, gè qiǎn shì zhě, wèn xùn shì zūn

是時，如來含笑，放百千萬億，大光明雲。
Shì shí, rú lái hán xiào, fàng bǎi qiān wàn yì, dà guāng míng yún

所謂：大圓滿光明雲，大慈悲光明雲，大智慧光明雲，大般若光明雲，大三昧光明雲，大吉祥光明雲，大福德光明雲，大功德光明雲，大歸依光明雲，大讚歎光明雲。
Suǒ wèi: dà yuán mǎn guāng míng yún, dà cí bēi guāng míng yún, dà zhì huì guāng míng yún, dà bō rě guāng míng yún, dà sān mèi guāng míng yún, dà jí xiáng guāng míng yún, dà fú dé guāng míng yún, dà gōng dé guāng míng yún, dà guī yī guāng míng yún, dà zàn tàn guāng míng yún

# *Part One of*
# *Sutra of the Past Vows of Earth Store Bodhisattva*

## *CHAPTER I*

### *Spiritual Penetrations in the Palace of the Trayastrimsha Heaven*

Thus I have heard.

At one time, the Buddha was in the Trayastrimsha Heaven speaking Dharma for his mother.

At that time, uncountably many Buddhas and Great Bodhisattvas, Mahasattvas from infinite worlds in the Ten Directions assembled to praise how Shakyamuni Buddha is able to manifest powerfully great wisdom and spiritual penetrations in the evil world of the Five Turbidities. They lauded how he regulates and subdues obstinate beings so they learn what causes suffering and what brings bliss. Each sent his attendants to pay their respects to the World Honored One.

At that time the Thus Come One smiled and emitted billions of great light clouds. There was

a light cloud of great fullness, a light cloud of great compassion,
a light cloud of great wisdom, a light cloud of great *prajna*,
a light cloud of great samadhi, a light cloud of great auspiciousness,
a light cloud of great blessings, a light cloud of great merit,
a light cloud of great refuge, and a light cloud of great praise.

放ㄈㄤˋ如ㄖㄨˊ是ㄕˋ等ㄉㄥˇ · 不ㄅㄨˋ可ㄎㄜˇ說ㄕㄨㄛ光ㄍㄨㄤ明ㄇㄧㄥˊ雲ㄩㄣˊ已ㄧˇ。
Fàng rú shì děng bù kě shuō guāng míng yún yǐ

又ㄧㄡˋ出ㄔㄨ種ㄓㄨㄥˇ種ㄓㄨㄥˇ · 微ㄨㄟ妙ㄇㄧㄠˋ之ㄓ音ㄧㄣ。所ㄙㄨㄛˇ謂ㄨㄟˋ：檀ㄊㄢˊ波ㄅㄛ羅ㄌㄨㄛˊ蜜ㄇㄧˋ音ㄧㄣ · 尸ㄕ
Yòu chū zhǒng zhǒng wéi miào zhī yīn Suǒ wèi Tán bō luó mì yīn shī

波ㄅㄛ羅ㄌㄨㄛˊ蜜ㄇㄧˋ音ㄧㄣ · 羼ㄔㄢˋ提ㄊㄧˊ波ㄅㄛ羅ㄌㄨㄛˊ密ㄇㄧˋ音ㄧㄣ · 毗ㄆㄧˊ離ㄌㄧˊ耶ㄧㄝˊ波ㄅㄛ羅ㄌㄨㄛˊ蜜ㄇㄧˋ音ㄧㄣ ·
bō luó mì yīn chàn tí bō luó mì yīn pí lí yé bō luó mì yīn

禪ㄔㄢˊ波ㄅㄛ羅ㄌㄨㄛˊ蜜ㄇㄧˋ音ㄧㄣ · 般ㄅㄛ若ㄖㄨㄛˋ波ㄅㄛ羅ㄌㄨㄛˊ密ㄇㄧˋ音ㄧㄣ · 慈ㄘˊ悲ㄅㄟ音ㄧㄣ · 喜ㄒㄧˇ捨ㄕㄜˇ音ㄧㄣ ·
chán bō luó mì yīn bō rě bō luó mì yīn cí bēi yīn xǐ shě yīn

解ㄐㄧㄝˋ脫ㄊㄨㄛ音ㄧㄣ · 無ㄨˊ漏ㄌㄡˋ音ㄧㄣ · 智ㄓˋ慧ㄏㄨㄟˋ音ㄧㄣ · 大ㄉㄚˋ智ㄓˋ慧ㄏㄨㄟˋ音ㄧㄣ · 師ㄕ子ㄗˇ吼ㄏㄡˇ
xiè tuō yīn wú lòu yīn zhì huì yīn dà zhì huì yīn shī zi hǒu

音ㄧㄣ · 大ㄉㄚˋ師ㄕ子ㄗˇ吼ㄏㄡˇ音ㄧㄣ · 雲ㄩㄣˊ雷ㄌㄟˊ音ㄧㄣ · 大ㄉㄚˋ雲ㄩㄣˊ雷ㄌㄟˊ音ㄧㄣ。
yīn dà shī zi hǒu yīn yún léi yīn dà yún léi yīn

出ㄔㄨ如ㄖㄨˊ是ㄕˋ等ㄉㄥˇ · 不ㄅㄨˋ可ㄎㄜˇ說ㄕㄨㄛ · 不ㄅㄨˋ可ㄎㄜˇ說ㄕㄨㄛ音ㄧㄣ已ㄧˇ。
Chū rú shì děng bù kě shuō bù kě shuō yīn yǐ

娑ㄙㄨㄛ婆ㄆㄛˊ世ㄕˋ界ㄐㄧㄝˋ · 及ㄐㄧˊ他ㄊㄚ方ㄈㄤ國ㄍㄨㄛˊ土ㄊㄨˇ · 有ㄧㄡˇ無ㄨˊ量ㄌㄧㄤˋ億ㄧˋ · 天ㄊㄧㄢ龍ㄌㄨㄥˊ鬼ㄍㄨㄟˇ神ㄕㄣˊ ·
Suō pó shì jiè jí tā fāng guó dù yǒu wú liàng yì tiān lóng guǐ shén

亦ㄧˋ集ㄐㄧˊ到ㄉㄠˋ忉ㄉㄠ利ㄌㄧˋ天ㄊㄧㄢ宮ㄍㄨㄥ。所ㄙㄨㄛˇ謂ㄨㄟˋ：四ㄙˋ天ㄊㄧㄢ王ㄨㄤˊ天ㄊㄧㄢ · 忉ㄉㄠ利ㄌㄧˋ天ㄊㄧㄢ ·
yì jí dào dāo lì tiān gōng Suǒ wèi Sì tiān wáng tiān dāo lì tiān

須ㄒㄩ燄ㄧㄢˋ摩ㄇㄛ天ㄊㄧㄢ · 兜ㄉㄡ率ㄕㄨㄞˋ陀ㄊㄨㄛˊ天ㄊㄧㄢ · 化ㄏㄨㄚˋ樂ㄌㄜˋ天ㄊㄧㄢ · 他ㄊㄚ化ㄏㄨㄚˋ自ㄗˋ在ㄗㄞˋ天ㄊㄧㄢ ·
xū yàn mó tiān dōu shuài tuó tiān huà lè tiān tā huà zì zài tiān

梵ㄈㄢˋ衆ㄓㄨㄥˋ天ㄊㄧㄢ · 梵ㄈㄢˋ輔ㄈㄨˇ天ㄊㄧㄢ · 大ㄉㄚˋ梵ㄈㄢˋ天ㄊㄧㄢ · 少ㄕㄠˇ光ㄍㄨㄤ天ㄊㄧㄢ · 無ㄨˊ量ㄌㄧㄤˋ光ㄍㄨㄤ天ㄊㄧㄢ ·
fàn zhòng tiān fàn fǔ tiān dà fàn tiān shǎo guāng tiān wú liàng guāng tiān

光ㄍㄨㄤ音ㄧㄣ天ㄊㄧㄢ · 少ㄕㄠˇ淨ㄐㄧㄥˋ天ㄊㄧㄢ · 無ㄨˊ量ㄌㄧㄤˋ淨ㄐㄧㄥˋ天ㄊㄧㄢ · 遍ㄅㄧㄢˋ淨ㄐㄧㄥˋ天ㄊㄧㄢ · 福ㄈㄨˊ生ㄕㄥ天ㄊㄧㄢ ·
guāng yīn tiān shǎo jìng tiān wú liàng jìng tiān biàn jìng tiān fú shēng tiān

福ㄈㄨˊ愛ㄞˋ天ㄊㄧㄢ · 廣ㄍㄨㄤˇ果ㄍㄨㄛˇ天ㄊㄧㄢ · 無ㄨˊ想ㄒㄧㄤˇ天ㄊㄧㄢ · 無ㄨˊ煩ㄈㄢˊ天ㄊㄧㄢ · 無ㄨˊ熱ㄖㄜˋ天ㄊㄧㄢ ·
fú ài tiān guǎng guǒ tiān wú xiǎng tiān wú fán tiān wú rè tiān

善ㄕㄢˋ見ㄐㄧㄢˋ天ㄊㄧㄢ · 善ㄕㄢˋ現ㄒㄧㄢˋ天ㄊㄧㄢ · 色ㄙㄜˋ究ㄐㄧㄡˋ竟ㄐㄧㄥˋ天ㄊㄧㄢ · 摩ㄇㄛ醯ㄒㄧ首ㄕㄡˇ羅ㄌㄨㄛˊ天ㄊㄧㄢ ·
shàn jiàn tiān shàn xiàn tiān sè jiū jìng tiān mó xī shǒu luó tiān

乃ㄋㄞˇ至ㄓˋ非ㄈㄟ想ㄒㄧㄤˇ非ㄈㄟ非ㄈㄟ想ㄒㄧㄤˇ處ㄔㄨˋ天ㄊㄧㄢ。
nǎi zhì fēi xiǎng fēi fēi xiǎng chù tiān

一ㄧˊ切ㄑㄧㄝˋ天ㄊㄧㄢ衆ㄓㄨㄥˋ · 龍ㄌㄨㄥˊ衆ㄓㄨㄥˋ · 鬼ㄍㄨㄟˇ神ㄕㄣˊ等ㄉㄥˇ衆ㄓㄨㄥˋ · 悉ㄒㄧ來ㄌㄞˊ集ㄐㄧˊ會ㄏㄨㄟˋ。
Yí qiè tiān zhòng lóng zhòng guǐ shén děng zhòng xī lái jí huì

After emitting indescribably many light clouds, he also uttered many wonderful, subtle sounds.

There was the sound of *dana* paramita, the sound of *shila* paramita, the sound of *kshanti* paramita, the sound of *virya* paramita, the sound of *dhyana* paramita, and the sound of *prajna* paramita.

There was the sound of compassion, the sound of joyous giving, 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 thunderclouds, and the sound of great thunderclouds.

After he uttered indescribably many sounds, countless millions of gods, dragons, ghosts, and spirits from the Saha and other worlds also gathered in the Palace of the Trayastrimsha Heaven.

They came from the Heaven of the Four Kings, the Trayastrimsha Heaven, the Suyama Heaven, the Tushita Heaven, the Blissful Transformations Heaven, and the Heaven of Comfort Gained Through Others' Transformations.

They came from the Heaven of the Multitudes of Brahma, the Heaven of the Ministers of Brahma, the Heaven of the Great Brahma Lord, the Heaven of Lesser Light, the Heaven of Limitless Light, the Heaven of Light Sound, the Heaven of Lesser Purity, the Heaven of Limitless Purity, and the Heaven of Universal Purity.

They came from the Birth of Blessings Heaven, the Love of Blessings Heaven, the Abundant Fruit Heaven, the No Thought Heaven, the No Affliction Heaven, the No Heat Heaven, the Good Views Heaven, the Good Manifestation Heaven, the Ultimate Form Heaven, the Maheshvara Heaven, and so forth, to the Heaven of the Station of Neither Thought Nor Non-Thought.

All those groups of gods, dragons, ghosts and spirits came and gathered together.

復有他方國土・ 及娑婆世界・ 海神・ 江神・
Fù yǒu tā fāng guó dù jí suō pó shì jiè hǎi shén jiāng shén

河神・ 樹神・ 山神・ 地神・ 川澤神・ 苗稼神・
hé shén shù shén shān shén dì shén chuān zé shén miáo jià shén

晝神・ 夜神・ 空神・ 天神・ 飲食神・ 草木神。
zhòu shén yè shén kōng shén tiān shén yǐn shí shén cǎo mù shén

如是等神・ 皆來集會。
Rú shì děng shén jiē lái jí huì

復有他方國土・ 及娑婆世界・ 諸大鬼王。 所謂：
Fù yǒu tā fāng guó dù jí suō pó shì jiè zhū dà guǐ wáng Suǒ wèi

惡目鬼王・ 噉血鬼王・ 噉精氣鬼王・ 噉胎卵鬼
è mù guǐ wáng dàn xiě guǐ wáng dàn jīng qì guǐ wáng dàn tāi luǎn guǐ

王・ 行病鬼王・ 攝毒鬼王・ 慈心鬼王・ 福利鬼
wáng xíng bìng guǐ wáng shè dú guǐ wáng cí xīn guǐ wáng fú lì guǐ

王・ 大愛敬鬼王。 如是等鬼王・ 皆來集會。
wáng dà ài jìng guǐ wáng Rú shì děng guǐ wáng jiē lái jí huì

爾時・ 釋迦牟尼佛・ 告文殊師利法王子・ 菩薩
ěr shí shì jiā móu ní fó gào wén shū shī lì fǎ wáng zǐ pú sà

摩訶薩。 汝觀是一切諸佛菩薩・ 及天龍鬼神・
mó hē sà Rǔ guān shì yí qiè zhū fó pú sà jí tiān lóng guǐ shén

此世界・ 他世界。 此國土・ 他國土。 如是今來
cǐ shì jiè tā shì jiè Cǐ guó dù tā guó dù Rú shì jīn lái

集會到忉利天者・ 汝知數不。
jí huì dào dāo lì tiān zhě rǔ zhī shù fǒu

文殊師利白佛言。 世尊。 若以我神力・ 千劫測
Wén shū shī lì bó fó yán Shì zūn Ruò yǐ wǒ shén lì qiān jié cè

度・ 不能得知。
dù bù néng dé zhī

Moreover, sea spirits, river spirits,
stream spirits, tree spirits,
mountain spirits, earth spirits,
brook and marsh spirits,
sprout and seedling spirits,
day, night, and space spirits,
heaven spirits, food and drink spirits,
grass and wood spirits, and other such spirits
from the Saha and other worlds came and gathered together.

In addition, all the great Ghost Kings from the Saha and other worlds came and gathered together. They were:

the Ghost King Evil Eyes,
the Ghost King Blood-drinker,
the Ghost King Essence and Energy-eater,
the Ghost King Fetus and Egg-eater,
the Ghost King Spreader of Sickness,
the Ghost King Collector of Poisons,
the Ghost King Kind-hearted,
the Ghost King Blessings and Benefits,
the Ghost King Great Regard and Respect, and others.

At that time, Shakyamuni Buddha said to the Dharma Prince, Bodhisattva, Mahasattva, Manjushri, "As you regard these Buddhas, Bodhisattvas, gods, dragons, ghosts and spirits from this land and other lands who are now gathered in the Trayastrimsha Heaven, do you know their number?"

Manjushri said to the Buddha, "World Honored One, even if I were to measure and reckon with my spiritual powers for a thousand eons I would not be able to know their number."

佛告文殊師利。 吾以佛眼觀故， 猶不盡數。
Fó gào wén shū shī lì Wú yǐ fó yǎn guān gù yóu bú jìn shù

此皆是地藏菩薩， 久遠劫來， 已度， 當度，
Cǐ jiē shì dì zàng pú sà jiǔ yuǎn jié lái yǐ dù dāng dù

未度。 已成就， 當成就， 未成就。
wèi dù Yǐ chéng jiù dāng chéng jiù wèi chéng jiù

文殊師利白佛言。 世尊， 我已過去久修善根，
Wén shū shī lì bó fó yán Shì zūn wǒ yǐ guò qù jiǔ xīou shàn gēn

證無礙智， 聞佛所言， 即當信受。
zhèng wú ài zhì wén fó suǒ yán jí dāng xìn shòu

小果聲聞， 天龍八部， 及未來世， 諸衆生等，
Xiǎo guǒ shēng wén tiān lóng bā bù jí wèi lái shì zhū zhòng shēng děng

雖聞如來， 誠實之語， 必懷疑惑。 設使頂受，
suī wén rú lái chéng shí zhī yǔ bì huái yí huò Shè shǐ dǐng shòu

未免興謗。
wèi miǎn xīng bàng

唯願世尊， 廣說地藏菩薩摩訶薩， 因地作何行，
Wéi yuàn shì zūn guǎng shuō dì zàng pú sà mó hē sà yīn dì zuò hé hèng

立何願， 而能成就， 不思議事。
lì hé yuàn ér néng chéng jiù bù sī yì shì

佛告文殊師利。 譬如三千大千世界， 所有草木
Fó gào wén shū shī lì Pì rú sān qiān dà qiān shì jiè suǒ yǒu cǎo mù

叢林， 稻麻竹葦， 山石微塵。 一一物一一數， 作一一
cóng lín dào má zhú wěi shān shí wéi chén Yī wù yī shù zuò yī

恆河。 一一恆河沙， 一一沙一一界。 一一界之內， 一一塵
héng hé Yī héng hé shā yī shā yī jiè Yī jiè zhī nèi yī chén

一一劫。 一一劫之內， 所積塵數， 盡充為劫。
yī jié Yī jié zhī nèi suǒ jī chén shù jìn chōng wéi jié

地藏菩薩， 證十地果位以來， 千倍多於上諭。
Dì zàng pú sà zhèng shí dì guǒ wèi yǐ lái qiān bèi duō yú shàng yù

何況地藏菩薩， 在聲聞， 辟支佛地。
Hé kuàng dì zàng pú sà zài shēng wén bì zhī fó dì

The Buddha told Manjushri, "Regarding them with my Buddha Eye, I also cannot count them all. Those beings have been taken across, are being taken across, will be taken across, have been brought to accomplishment, are being brought to accomplishment, or will be brought to accomplishment by Earth Store Bodhisattva, throughout many eons."

Manjushri said to the Buddha, "World Honored One, throughout many eons I have cultivated good roots and my wisdom was certified as unobstructed. When I hear what the Buddha says, I immediately accept it with faith.

But Sound-hearers of small attainment, gods, dragons, and the rest of the Eightfold Division, and beings in the future who hear the Thus Come One's true and sincere words will certainly harbor doubts. Even if they receive the teaching most respectfully, they will still be unable to avoid slandering it.

My only wish is that the World Honored One will proclaim for everyone what practices Earth Store Bodhisattva did. Tell us what vows he made while on the level of planting causes that now enable him to succeed in doing such inconceivable deeds."

The Buddha said to Manjushri, "By way of analogy suppose that each blade of grass, tree, forest, rice plant, hemp stalk, bamboo, reed, mountain, rock and mote of dust in a Three Thousand Great Thousand-World System were a Ganges River. Then suppose that each grain of sand in each of those Ganges Rivers were a world and that each mote of dust in each of those worlds were an eon. Then suppose each mote of dust accumulated in each of those eons were itself an eon.

The time elapsed since Earth Store Bodhisattva was certified to the position of the Tenth Ground is a thousand times longer than that in the above analogy. Even longer was the time he dwelled on the levels of Sound-hearer and Pratyekabuddha.

文殊師利。 此菩薩威神誓願。 不可思議。
Wén shū shī lì Cǐ pú sà wēi shén shì yuàn bù kě sī yì

若未來世。 有善男子。 善女人。 聞是菩薩名字。
Ruò wèi lái shì yǒu shàn nán zǐ shàn nǚ rén wén shì pú sà míng zì

或讚歎。 或瞻禮。 或稱名。 或供養。 乃至彩畫
huò zàn tàn huò zhān lǐ huò chēng míng huò gòng yàng Nǎi zhì cǎi huà

刻鏤。 塑漆形像。 是人當得。 百返生於三十三
kè lòu sù qī xíng xiàng shì rén dāng dé bǎi fǎn shēng yú sān shí sān

天。 永不墮惡道。
tiān yǒng bú duò è dào

文殊師利。 是地藏菩薩摩訶薩。 於過去久遠。
Wén shū shī lì Shì dì zàng pú sà mó hē sà yú guò qù jǐou yuǎn

不可說不可說劫前。 身為大長者子。 時世有佛。
bù kě shuō bù kě shuō jié qián shēn wéi dà zhǎng zhě zǐ Shí shì yǒu fó

號曰。 師子奮迅具足萬行如來。 時長者子。 見
hào yuē Shī zi fèn xùn jù zú wàn hèng rú lái Shí zhǎng zhě zǐ jiàn

佛相好。 千福莊嚴。 因問彼佛。 作何行願。 而
fó xiàng hǎo qiān fú zhuāng yán yīn wèn bǐ fó zuò hé hèng yuàn ér

得此相。 時師子奮迅具足萬行如來。 告長者子。
dé cǐ xiàng Shí shī zi fèn xùn jù zú wàn hèng rú lái gào zhǎng zhě zǐ

欲證此身。 當須久遠。 度脫一切。 受苦衆生。
Yù zhèng cǐ shēn dāng xū jǐou yuǎn dù tuō yí qiè shòu kǔ zhòng shēng

文殊師利。 時長者子。 因發願言。 我今盡未來
Wén shū shī lì Shí zhǎng zhě zǐ yīn fā yuàn yán Wǒ jīn jìn wèi lái

際。 不可計劫。 為是罪苦。 六道衆生。 廣設方
jì bù kě jì jié wèi shì zuì kǔ liòu dào zhòng shēng guǎng shè fāng

便。 盡令解脫。 而我自身。 方成佛道。 以是於
biàn jìn lìng xiè tuō ér wǒ zì shēn fāng chéng fó dào Yǐ shì yú

彼佛前。 立斯大願。 于今百千萬億。 那由他
bǐ fó qián lì sī dà yuàn yú jīn bǎi qiān wàn yì nuó yóu tā

不可說劫。 尚為菩薩。
bù kě shuō jié shàng wéi pú sà

Manjushri, the awesome spiritual strength and vows of this Bodhisattva are inconceivable.

If good men or women in the future hear this Bodhisattva's name, praise him, behold and bow to him, call his name, make offerings to him, or if they draw, carve, cast, sculpt or make lacquered images of him, such people will be reborn in the Heaven of the Thirty-Three one hundred times and will never fall into the Evil Paths.

"Manjushri, indescribably many eons ago, during the time of a Buddha named Lion Sprint Complete in the Ten Thousand Practices Thus Come One, Earth Store Bodhisattva, Mahasattva was the son of a great Elder.

That Elder's son, upon observing the Buddha's hallmarks and fine features and how the thousand blessings adorned him, asked that Buddha what practices and vows made him so magnificent.

Lion Sprint Complete in the Ten Thousand Practices Thus Come One then said to the Elder's son, 'If you wish to have a body like mine, you must first spend a long time liberating beings who are undergoing suffering.'

"Manjushri, that comment caused the Elder's son to make a vow: 'From now until the ends of future time throughout uncountable eons I will use expansive expedient means to help beings in the Six Paths who are suffering for their offenses. Only when they have all been liberated, will I myself become a Buddha.'

From the time he made that great vow in the presence of that Buddha until now, hundreds of thousands of *nayutas* of inexpressibly many eons have passed and still he is a Bodhisattva.

又於過去・不可思議・阿僧祇劫・時世有佛・
Yòu yú guò qù　bù kě sī yì　ā sēng qí jié　shí shì yǒu fó

號曰・覺華定自在王如來。彼佛壽命・四百千
hào yuē　jué huā dìng zì zài wáng rú lái　Bǐ fó shòu mìng　sì bǎi qiān

萬億・阿僧祇劫。像法之中・有一婆羅門女・
wàn yì　ā sēng qí jié　Xiàng fǎ zhī zhōng　yǒu yī pó luó mén nǚ

宿福深厚・衆所欽敬・行住坐臥・諸天衛護。
sù fú shēn hòu　zhòng suǒ qīn jìng　xíng zhù zuò wò　zhū tiān wèi hù

其母信邪・常輕三寶。
Qí mǔ xìn xié　cháng qīng sān bǎo

是時聖女・廣設方便・勸誘其母・令生正見。
Shì shí shèng nǚ　guǎng shè fāng biàn　quàn yòu qí mǔ　lìng shēng zhèng jiàn

而此女母・未全生信・不久命終・魂神墮在・
ér cǐ nǚ mǔ　wèi quán shēng xìn　bù jǐou mìng zhōng　hún shén duò zài

無間地獄。
wú jiàn dì yù

時婆羅門女・知母在世・不信因果・計當隨業・
Shí pó luó mén nǚ　zhī mǔ zài shì　bú xìn yīn guǒ　jì dāng suí yè

必生惡趣。遂賣家宅・廣求香華・及諸供具・
bì shēng è qù　Suì mài jiā zhái　guǎng qíou xiāng huā　jí zhū gòng jù

於先佛塔寺・大興供養。見覺華定自在王如來・
yú xiān fó tǎ sì　dà xīng gòng yàng　Jiàn jué huā dìng zì zài wáng rú lái

其形像在一寺中・塑畫威容・端嚴畢備。
qí xíng xiàng zài yī sì zhōng　sù huà wēi róng　duān yán bì bèi

時婆羅門女・瞻禮尊容・倍生敬仰。私自念言。
Shí pó luó mén nǚ　zhān lǐ zūn róng　bèi shēng jìng yǎng　Sī zì niàn yán

佛名大覺・具一切智。若在世時・我母死後・
Fó míng dà jué　jù yí qiè zhì　Ruò zài shì shí　wǒ mǔ sǐ hòu

儻來問佛・必知處所。
tǎng lái wèn fó　bì zhī chù suǒ

"Another time, inconceivable *Asamkhyeya* eons ago there was a Buddha named Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. That Buddha's lifespan was four hundred billion *Asamkhyeya* eons.

During his Dharma-Image Age, there lived a Brahman woman endowed with ample blessings from previous lives who was respected by everyone. Whether she was walking, standing, sitting, or lying down, gods surrounded and protected her.

Her mother, however, embraced a deviant faith and often slighted the Triple Jewel.

Her worthy daughter made use of many expedients in trying to convince her mother to hold right views, but her mother never totally believed. Before long the mother's life ended and her consciousness fell into the Relentless Hell.

"When that happened, the Brahman woman, knowing that her mother had not believed in cause and effect while alive, feared that her karma would certainly pull her into the Evil Paths.

For that reason, she sold the family house and acquired many kinds of incense, flowers, and other gifts. With those she performed a great offering in that Buddha's stupas and monasteries.

She saw an especially fine image of the Thus Come One Enlightenment Flower Samadhi Self-Mastery King in one of the monasteries.

As the Brahman woman beheld the honored countenance she became doubly respectful while thinking to herself, 'Buddhas are called Greatly Enlightened Ones who have gained All-Wisdom. If this Buddha were in the world I could ask him where my mother went after she died. He would certainly know.'

時婆羅門女・ 垂泣良久・ 瞻戀如來。
Shí pó luó mén nǚ chuí qì liáng jǐou zhān liàn rú lái

忽聞空中聲曰。 泣者聖女・ 勿至悲哀・ 我今示
Hū wén kōng zhōng shēng yuē Qì zhě shèng nǚ wù zhì bēi āi wǒ jīn shì

汝母之去處。
rǔ mǔ zhī qù chù

婆羅門女・ 合掌向空・ 而白空曰。 是何神德・
Pó luó mén nǚ hé zhǎng xiàng kōng ér bó kōng yuē Shì hé shén dé

寬我憂慮。 我自失母以來・ 晝夜憶戀・ 無處可
kuān wǒ yōu lù Wǒ zì shī mǔ yǐ lái zhòu yè yì liàn wú chù kě

問・ 知母生界。
wèn zhī mǔ shēng jiè

時空中有聲・ 再報女曰。 我是汝所瞻禮者・ 過
Shí kōng zhōng yǒu shēng zài bào nǚ yuē Wǒ shì rǔ suǒ zhān lǐ zhě guò

去覺華定自在王如來・ 見汝憶母・ 倍於常情・
qù jué huā dìng zì zài wáng rú lái jiàn rǔ yì mǔ bèi yú cháng qíng

衆生之分・ 故來告示。
zhòng shēng zhī fèn gù lái gào shì

婆羅門女・ 聞此聲已・ 舉身自撲・ 肢節皆損。
Pó luó mén nǚ wén cǐ shēng yǐ jǔ shēn zì pū zhī jié jiē sǔn

左右扶侍・ 良久方蘇。 而白空曰。 願佛慈愍・
zuǒ yòu fú shì liáng jǐou fāng sū ér bó kōng yuē Yuàn fó cí mǐn

速說我母生界・ 我今身心・ 將死不久。
sù shuō wǒ mǔ shēng jiè wǒ jīn shēn xīn jiāng sǐ bù jǐou

時覺華定自在王如來・ 告聖女曰。 汝供養畢・
Shí jué huā dìng zì zài wáng rú lái gào shèng nǚ yuē Rǔ gòng yàng bì

但早返舍・ 端坐思惟吾之名號・ 即當知母・ 所
dàn zǎo fǎn shè duān zuò sī wéi wú zhī míng hào jí dāng zhī mǔ suǒ

生去處。
shēng qù chù

"The Brahman woman then wept for a long time as she gazed longingly upon the Thus Come One.

Suddenly a voice in the air said, 'O weeping, worthy woman, do not be so sorrowful. I shall now show you where your mother has gone.'

"The Brahman woman placed her palms together as she addressed space saying, 'Which Virtuous Divinity is comforting me in my grief? From the day I lost my mother onward I have held her in memory day and night, but there is nowhere I can go to ask about the realm of her rebirth.'

"The voice in the air spoke to the woman again, 'I am the one you behold and worship, the former Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. Because I have seen your regard for your mother is double that of ordinary beings, I have come to show you where she is.'

"The Brahman woman suddenly lunged toward the voice she was hearing and then fell, injuring herself severely. Those around her supported and attended upon her and after a long time she was revived.

Then she addressed the air saying, 'I hope the Buddha will be compassionate and quickly tell me into what realm my mother has been reborn. I am now near death myself.'

"Enlightenment-Flower Samadhi Self-Mastery King Thus Come One told the worthy woman, 'After you make your offerings, return home quickly. Sit upright and concentrate on my name. You will soon know where your mother has been reborn.'

時婆羅門女。尋禮佛已。即歸其舍。以憶母故。
Shí pó luó mén nǚ xún lǐ fó yǐ jí guī qí shè Yǐ yì mǔ gù
端坐念覺華定自在王如來。
duān zuò niàn jué huā dìng zì zài wáng rú lái

經一日一夜。忽見自身。到一海邊。其水涌沸。
Jīng yī rì yī yè hū jiàn zì shēn dào yī hǎi biān Qí shuǐ yǒng fèi
多諸惡獸。盡復鐵身。飛走海上。東西馳逐。
duō zhū è shòu jìn fù tiě shēn fēi zǒu hǎi shàng dōng xī chí zhú
見諸男子。女人。百千萬數。出沒海中。被諸
Jiàn zhū nán zǐ nǚ rén bǎi qiān wàn shù chū mò hǎi zhōng bèi zhū
惡獸。爭取食噉。
è shòu zhēng qǔ shí dàn
又見夜叉。其形各異。或多手多眼。多足多頭。
Yòu jiàn yè chā qí xíng gè yì huò duō shǒu duō yǎn duō zú duō tóu
口牙外出。利刃如劍。驅諸罪人。使近惡獸。
kǒu yá wài chū lì rèn rú jiàn Qū zhū zuì rén shǐ jìn è shòu
復自搏攫。頭足相就。其形萬類。不敢久視。
fù zì bó jué tóu zú xiāng jiù Qí xíng wàn lèi bù gǎn jiǔ shì
時婆羅門女。以念佛力故。自然無懼。
Shí pó luó mén nǚ yǐ niàn fó lì gù zì rán wú jù

有一鬼王。名曰無毒。稽首來迎。白聖女曰。
Yǒu yī guǐ wáng míng yuē wú dú qǐ shǒu lái yíng bó shèng nǚ yuē
善哉菩薩。何緣來此。
Shàn zāi pú sà hé yuán lái cǐ
時婆羅門女問鬼王曰。此是何處。
Shí pó luó mén nǚ wèn guǐ wáng yuē Cǐ shì hé chù
無毒答曰。此是大鐵圍山。西面第一重海。
Wú dú dá yuē Cǐ shì dà tiě wéi shān xī miàn dì yī chóng hǎi
聖女問曰。我聞鐵圍之內。地獄在中。是事實
Shèng nǚ wèn yuē Wǒ wén tiě wéi zhī nèi dì yù zài zhōng shì shì shí
不。
fǒu

"The Brahman woman bowed to the Buddha and returned home. The memory of her mother sustained her as she sat upright recollecting Enlightenment-Flower Samadhi Self-Mastery King Thus Come One.

"After doing so for a day and night, she suddenly saw herself beside a sea whose waters seethed and bubbled. Many evil beasts with iron bodies flew swiftly back and forth above the sea.

She saw hundreds of thousands of men and women bobbing up and down in the sea, being fought over, seized, and eaten by the evil beasts.

She saw *Yakshas* with different shapes. Some had many hands, some many eyes, some many legs, some many heads. With their sharp fangs they drove the offenders on towards the evil beasts. Or the *Yakshas* themselves seized the offenders and twisted their heads and feet together into shapes so horrible that no one would dare even look at them for long.

During that time the Brahman woman was naturally without fear due to the power of recollecting the Buddha.

"A ghost king named Poisonless bowed his head in greeting and said to the worthy woman, 'Welcome, O Bodhisattva. What conditions bring you here?'

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

"Poisonless replied, 'We are on the western side of the Great Iron Ring Mountain and this is the first of the seas that encircle it.

"The worthy woman said, 'I have heard that the hells are within the Iron Ring. Is that actually so?'

無毒答曰。 實有地獄。
Wú dú dá yuē Shí yǒu dì yù

聖女問曰。 我今云何。 得到獄所。
Shèng nǚ wèn yuē Wǒ jīn yún hé dé dào yù suǒ

無毒答曰。 若非威神。 即須業力。 非此二事。
Wú dú dá yuē Ruò fēi wēi shén jí xū yè lì fēi cǐ èr shì

終不能到。
zhōng bù néng dào

聖女又問。 此水何緣。 而乃涌沸。 多諸罪人。
Shèng nǚ yòu wèn Cǐ shuǐ hé yuán ér nǎi yǒng fèi duō zhū zuì rén

及以惡獸。
jí yǐ è shòu

無毒答曰。 此是閻浮提。 造惡衆生。 新死之者。
Wú dú dá yuē Cǐ shì yán fú tí zào è zhòng shēng xīn sǐ zhī zhě

經四十九日後。 無人繼嗣。 為作功德。 救拔苦
jīng sì shí jǐou rì hòu wú rén jì sì wèi zuò gōng dé jìou bá kǔ

難。 生時又無善因。 當據本業。 所感地獄。 自
nàn Shēng shí yòu wú shàn yīn dāng jù běn yè suǒ gǎn dì yù zì

然先渡此海。 海東十萬由旬。 又有一海。 其苦
rán xiān dù cǐ hǎi Hǎi dōng shí wàn yóu xún yòu yǒu yī hǎi qí kǔ

倍此。 彼海之東。 又有一海。 其苦復倍。 三業
bèi cǐ Bǐ hǎi zhī dōng yòu yǒu yī hǎi qí kǔ fù bèi Sān yè

惡因。 之所招感。 共號業海。 其處是也。
è yīn zhī suǒ zhāo gǎn gòng hào yè hǎi qí chù shì yě

聖女又問鬼王無毒曰。 地獄何在。
Shèng nǚ yòu wèn guǐ wáng wú dú yuē Dì yù hé zài

無毒答曰。 三海之内。 是大地獄。 其數百千。
Wú dú dá yuē Sān hǎi zhī nèi shì dà dì yù qí shù bǎi qiān

各各差別。 所謂大者。 具有十八。 次有五百。
gè gè cī bié Suǒ wèi dà zhě jù yǒu shí bā Cì yǒu wǔ bǎi

苦毒無量。 次有千百。 亦無量苦。
kǔ dú wú liàng Cì yǒu qiān bǎi yì wú liàng kǔ

"Poisonless answered, 'Yes, the hells are here.'

"The worthy woman asked, 'How have I now come to the hells?'

"Poisonless answered, 'If it wasn't awesome spiritual strength that brought you here, then it was the power of karma. Those are the only two ways anyone comes here.

"The worthy woman asked, 'Why is this water seething and bubbling, and why are there so many offenders and evil beasts?'

"Poisonless replied, 'These are beings of Jambudvipa who did evil deeds. They have just died and passed through forty-nine days without any surviving relatives doing any meritorious deeds on their behalf to rescue them from their distress. Besides that, during their lives they themselves didn't plant any good causes. Now their own karma calls forth these hells. Their first task is to cross this sea.

Ten thousand *yojanas* east of this sea is another sea in which they will undergo twice as much suffering. East of that sea is yet another sea where the sufferings are doubled still again.

What the combined evil causes of the three karmic vehicles evoke is called the sea of karma. This is that place.'

"The worthy woman asked the Ghost King Poisonless, 'Where are the hells?'

"Poisonless answered, 'Within the three seas are hundreds of thousands of great hells, each one different. Eighteen of those are known as the great hells. Five hundred subsequent ones inflict limitless cruel sufferings. Following those are hundreds of thousands that inflict limitless further sufferings.'

聖女又問大鬼王曰。我母死來未久。不知魂神
Shèng nǚ yòu wèn dà guǐ wáng yuē Wǒ mǔ sǐ lái wèi jǐou bù zhī hún shén
當至何趣。
dāng zhì hé qù

鬼王問聖女曰。菩薩之母。在生習何行業。
Guǐ wáng wèn shèng nǚ yuē Pú sà zhī mǔ zài shēng xí hé háng yè

聖女答曰。我母邪見。譏毀三寶。設或暫信。
Shèng nǚ dá yuē Wǒ mǔ xié jiàn jī huǐ sān bǎo Shè huò zhàn xìn
旋又不敬。死雖曰淺。未知生處。
xuán yòu bú jìng Sǐ suī rì qiǎn wèi zhī shēng chù

無毒問曰。菩薩之母。姓氏何等。
Wú dú wèn yuē Pú sà zhī mǔ xìng shì hé děng

聖女答曰。我父我母。俱婆羅門種。父號尸羅
Shèng nǚ dá yuē Wǒ fù wǒ mǔ jù pó luó mén zhǒng fù hào shī luó
善現。母號悅帝利。
shàn xiàn mǔ hào yuè dì lì

無毒合掌。啓菩薩曰。願聖者卻返本處。無至
Wú dú hé zhǎng qǐ pú sà yuē Yuàn shèng zhě què fǎn běn chù wú zhì
憂憶悲戀。悅帝利罪女。生天以來。經今三日。
yōu yì bēi liàn Yuè dì lì zuì nǚ shēng tiān yǐ lái jīng jīn sān rì
云承孝順之子。為母設供修福。布施覺華定自
yún chéng xiào shùn zhī zǐ wèi mǔ shè gòng xīou fú bù shī jué huā dìng zì
在王如來塔寺。
zài wáng rú lái tǎ sì
非唯菩薩之母。得脫地獄。應是無間罪人。此
Fēi wéi pú sà zhī mǔ dé tuō dì yù yīng shì wú jiàn zuì rén cǐ
日悉得受樂。俱同生訖。
rì xī dé shòu lè jù tóng shēng qì

鬼王言畢。合掌而退。
Guǐ wáng yán bì hé zhǎng ér tuì

"The worthy woman again questioned the great ghost king, 'My mother died recently and I do not know where she has gone.'

"The ghost king asked the worthy woman, 'When the Bodhisattva's mother was alive, what habits did she have?"

"The worthy woman replied, 'My mother held deviant views and ridiculed and slandered the Triple Jewel. Even if she occasionally believed, she would soon become disrespectful again. She died recently and I still do not know where she was reborn.'

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

"The worthy woman replied, 'My parents were both Brahmans; my father's name was Shila Sudarshana, my mother's name was Yue Di Li.'

"Poisonless placed his palms together and implored the worthy woman, 'Please, Worthy One, quickly return home. There is no need for you to grieve further. The offender Yue Di Li was born in the heavens three days ago.

It is said that she received the benefit of offerings made and blessings cultivated by her filial child who practiced giving to Enlightenment-Flower Samadhi Self-Mastery King Thus Come One at stupas and monasteries.

Not only was the Bodhisattva's mother released from the hells. All the other offenders who were destined for the Relentless Hell received bliss and were reborn together with her.'

Having finished speaking, the ghost king put his palms together and withdrew.

婆羅門女・尋如夢歸・悟此事已・便於覺華定
Pó luó mén nǚ xún rú mèng guī Wù cǐ shì yǐ biàn yú jué huā dìng

自在王如來・塔像之前・立弘誓願。願我盡未
zì zài wáng rú lái tǎ xiàng zhī qián lì hóng shì yuàn Yuàn wǒ jìn wèi

來劫・應有罪苦衆生・廣設方便・使令解脫。
lái jié yīng yǒu zuì kǔ zhòng shēng guǎng shè fāng biàn shǐ lìng xiè tuō

佛告文殊師利。時鬼王無毒者・當今財首菩薩
Fó gào wén shū shī lì Shí guǐ wáng wú dú zhě dāng jīn cái shǒu pú sà

是。婆羅門女者・即地藏菩薩是。
shì Pó luó mén nǚ zhě jí dì zàng pú sà shì

"The Brahman woman returned swiftly as if from a dream, understood what had happened, and then made a profound and far-reaching vow before the stupas and images of Enlightenment-Flower Samadhi Self-Mastery King Thus Come One, saying, 'I vow that until the end of future eons I will respond to beings suffering for their offenses by using many expedient means to bring about their liberation.'"

The Buddha told Manjushri, "The Ghost King Poisonless is the present Bodhisattva Foremost Wealth. The Brahman woman is now Earth Store Bodhisattva."

## 分身集會品 第二
Fēn Shēn Jí Huì Pǐn Dì Èr

爾時．百千萬億．不可思．不可議．不可量．
ěr shí bǎi qiān wàn yì bù kě sī bù kě yì bù kě liáng

不可說．無量阿僧祇世界．所有地獄處．分身
bù kě shuō wú liàng ā sēng qí shì jiè suǒ yǒu dì yù chù fēn shēn

地藏菩薩．俱來集在．忉利天宮。
dì zàng pú sà jù lái jí zài dāo lì tiān gōng

以如來神力故．各以方面．與諸得解脫．從業
Yǐ rú lái shén lì gù gè yǐ fāng miàn yǔ zhū dé xiè tuō cóng yè

道出者．亦各有千萬億．那由他數．共持香華．
dào chū zhě yì gè yǒu qiān wàn yì nuó yóu tā shù gòng chí xiāng huā

來供養佛。
lái gòng yàng fó

彼諸同來等輩．皆因地藏菩薩教化．永不退轉
Bǐ zhū tóng lái děng bèi jiē yīn dì zàng pú sà jiào huà yǒng bú tuì zhuǎn

於．阿耨多羅三藐三菩提。是諸衆等．久遠劫
yú ā nòu duō luó sān miǎo sān pú tí Shì zhū zhòng děng jǐou yuǎn jié

來．流浪生死．六道受苦．暫無休息。以地藏
lái líou làng shēng sǐ lìou dào shòu kǔ zhàn wú xīou xí Yǐ dì zàng

菩薩．廣大慈悲．深誓願故．各獲果證。
pú sà guǎng dà cí bēi shēn shì yuàn gù gè huò guǒ zhèng

既至忉利．心懷踴躍．瞻仰如來．目不暫捨。
Jì zhì dāo lì xīn huái yǒng yuè zhān yǎng rú lái mù bú zhàn shě

爾時．世尊舒金色臂．摩百千萬億．不可思．
ěr shí shì zūn shū jīn sè bì mó bǎi qiān wàn yì bù kě sī

不可議．不可量．不可說．無量阿僧祇世界．
bù kě yì bù kě liáng bù kě shuō wú liàng ā sēng qí shì jiè

諸分身地藏菩薩摩訶薩頂．而作是言。
zhū fēn shēn dì zàng pú sà mó hē sà dǐng ér zuò shì yán

# *CHAPTER II*

## *The Division Bodies Gather*

At that time the division bodies of Earth Store Bodhisattva began gathering in the Palace of the Trayastrimsha Heaven from billions of inexpressible, unutterable, immeasurable, ineffable, limitless *Asamkhyeyas* of worlds. They came from wherever hells were found.

Due to the spiritual powers of the Thus Come One, each came from his own direction and was joined by billions of *nayutas* of those who had obtained liberation from the force of bad karma. All came holding incense and flowers as offerings to the Buddha.

Those groups that came were irreversible from *Anuttara-samyaksambodhi* because they had been taught and transformed by Earth Store Bodhisattva.

For long eons they had wandered in birth and death, undergoing suffering within the Six Paths without even temporary respite. Now they had reached levels of Sagehood due to the great compassion and deep vows of Earth Store Bodhisattva.

They felt joyful as they arrived at the Trayastrimsha Heaven and gazed at the Thus Come One, their eyes not leaving him for a moment.

At that time, the World Honored One stretched forth his golden-colored arm and rubbed the crowns of all the division bodies of Earth Store Bodhisattva, Mahasattva, gathered from billions of inexpressible, inconceivable, immeasurable, ineffable, limitless *Asamkhyeyas* of worlds, and said,

吾於五濁惡世．教化如是．剛強衆生．令心調伏．捨邪歸正．十有一二．尚惡習在。
Wú yú wǔ zhuó è shì jiào huà rú shì gāng qiáng zhòng shēng lìng xīn tiáo fú shě xié guī zhèng shí yǒu yī èr shàng è xí zài

吾亦分身千百億．廣設方便。
Wú yì fēn shēn qiān bǎi yì guǎng shè fāng biàn

或有利根．聞即信受。或有善果．勤勸成就。
Huò yǒu lì gēn wén jí xìn shòu Huò yǒu shàn guǒ qín quàn chéng jiù

或有暗鈍．久化方歸。或有業重．不生敬仰。
Huò yǒu àn dùn jǐou huà fāng guī Huò yǒu yè zhòng bù shēng jìng yǎng

如是等輩衆生．各各差別．分身度脫。
Rú shì děng bèi zhòng shēng gè gè cī bié fēn shēn dù tuō

或現男子身．或現女人身．或現天龍身．或現神鬼身。或現山林川原．河池泉井．利及於人．悉皆度脫。
Huò xiàn nán zǐ shēn huò xiàn nǚ rén shēn huò xiàn tiān lóng shēn huò xiàn shén guǐ shēn Huò xiàn shān lín chuān yuán hé chí quán jǐng lì jí yú rén xī jiē dù tuō

或現天帝身．或現梵王身．或現轉輪王身．或現居士身．或現國王身．或現宰輔身．或現官屬身。或現比丘．比丘尼．優婆塞．優婆夷身。乃至聲聞．羅漢．辟支佛．菩薩等身．而以化度。非但佛身．獨現其前。
Huò xiàn tiān dì shēn huò xiàn fàn wáng shēn huò xiàn zhuǎn lún wáng shēn huò xiàn jū shì shēn huò xiàn guó wáng shēn huò xiàn zǎi fǔ shēn huò xiàn guān shǔ shēn huò xiàn bǐ qīou bǐ qīou ní yōu pó sài yōu pó yí shēn Nǎi zhì shēng wén luó hàn bì zhī fó pú sà děng shēn ér yǐ huà dù Fēi dàn fó shēn dú xiàn qí qián

"I teach and transform obstinate beings such as these within the evil worlds of the Five Turbidities, causing their minds to be regulated and subdued so they renounce the deviant and return to the proper.

But one or two of ten still cling to their bad habits. For them I again divide into billions of bodies and use numerous additional expedient means.

Those with keen roots will listen and immediately believe. Those with good rewards will respond to exhortation and strive to succeed. Those who are dark and dull will return only after being taught for a long time. Those whose karma is heavy fail to show any respect.

My division bodies take across and liberate all those different kinds of beings. I may appear in a male body.
I may appear in a female body.
I may appear in the body of a god or dragon.
I may appear in the body of a spirit or ghost.
I may appear as a mountain, as a forest, as a stream, as a spring, as a river, as a lake, as a fountain, or as a well in order to benefit people. I use all these ways to save beings.

I may appear in the body of God Shakra.
I may appear in the body of Lord Brahma.
I may appear in the body of a Wheel-Turning King.
I may appear in the body of a lay person.
I may appear in the body of a national leader.
I may appear in the body of a prime minister.
I may appear in the body of an official.

I may appear in the body of a Bhikshu, a Bhikshuni, an Upasaka, an Upasika, and so forth to my appearing in the body of a Sound-hearer, an Arhat, a Pratyekabuddha, or a Bodhisattva in order to teach and rescue beings.

It is not that I only appear to them in the body of a Buddha .

汝觀吾・ 累劫勤苦・ 度脫如是等・ 難化剛強・
Rǔ guān wú lěi jié qín kǔ dù tuō rú shì děng nán huà gāng qiáng

罪苦衆生。 其有未調伏者・ 隨業報應・ 若墮惡趣・ 受大苦時。 汝當憶念・ 吾在忉利天宮・ 殷懃付囑。 令娑婆世界・ 至彌勒出世以來衆生・
zuì kǔ zhòng shēng Qí yǒu wèi tiáo fú zhě suí yè bào yìng ruò duò è qù shòu dà kǔ shí Rǔ dāng yì niàn wú zài dāo lì tiān gōng yīn qín fù zhǔ Lìng suō pó shì jiè zhì mí lè chū shì yǐ lái zhòng shēng

悉使解脫・ 永離諸苦・ 遇佛授記。
xī shǐ xiè tuō yǒng lí zhū kǔ yù fó shòu jì

爾時・ 諸世界分身地藏菩薩・ 共復一形・ 涕淚哀戀・ 白其佛言。 我從久遠劫來・ 蒙佛接引・
ěr shí zhū shì jiè fēn shēn dì zàng pú sà gòng fù yī xíng tì lèi āi liàn bó qí fó yán Wǒ cóng jǐou yuǎn jié lái méng fó jiē yǐn

使獲不可思議神力・ 具大智慧。
shǐ huò bù kě sī yì shén lì jù dà zhì huì

我所分身・ 遍滿百千萬億・ 恆河沙世界。 每一世界・ 化百千萬億身。 每一身・ 度百千萬億人。
Wǒ suǒ fēn shēn biàn mǎn bǎi qiān wàn yì héng hé shā shì jiè Měi yī shì jiè huà bǎi qiān wàn yì shēn Měi yī shēn dù bǎi qiān wàn yì rén

令歸敬三寶・ 永離生死・ 至涅槃樂。
Lìng guī jìng sān bǎo yǒng lí shēng sǐ zhì niè pán lè

但於佛法中・ 所為善事・ 一毛一滴・ 一沙一塵・
Dàn yú fó fǎ zhōng suǒ wéi shàn shì yī máo yī dì yī shā yī chén

或毫髮許・ 我漸度脫・ 使獲大利。
huò háo fǎ xǔ wǒ jiàn dù tuō shǐ huò dà lì

唯願世尊・ 不以後世・ 惡業衆生為慮。 如是三白佛言。 唯願世尊・ 不以後世・ 惡業衆生為慮。
Wéi yuàn shì zūn bù yǐ hòu shì è yè zhòng shēng wéi lù Rú shì sān bó fó yán Wéi yuàn shì zūn bù yǐ hòu shì è yè zhòng shēng wéi lù

"Reflect on how I have toiled for repeated eons and endured acute suffering to take across and free stubborn beings who resist being taught and who continue to suffer for their offenses.

Those not yet subdued undergo retributions according to their karma. If they fall into the evil destinies and are enduring tremendous suffering, then you should remember the gravity of this entrustment I am now giving you here in the palace of the Trayastrimsha Heaven:

Find ways to liberate all beings in the Saha world from now until the time when Maitreya comes into the world. Help them escape suffering forever, encounter Buddhas, and receive predictions."

At that time all the division bodies of Earth Store Bodhisattva that came from all those worlds merged into single form. Then he wept and said to the Buddha, "Throughout long eons I have been receiving the Buddha's guidance and from that have developed inconceivable spiritual power and great wisdom.

My division bodies fill worlds as many as grains of sand in billions of Ganges Rivers. In each of those worlds, I transform myself into billions of bodies. Each body takes across billions of people, helping them to return respectfully to the Triple Jewel, escape birth and death forever, and reach the bliss of Nirvana.

Even if their good deeds within the Buddhadharma amount to as little as a strand of hair, a drop of water, a grain of sand, or a mote of dust, I will gradually take them across, liberate them, and help them gain great benefit.

I only hope that the World Honored One will not be concerned about beings of the future who have bad karma. "
In that way he addressed the Buddha three times: "I only hope that the World Honored One will not be concerned about beings of the future who have bad karma."

爾時 · 佛讚地藏菩薩言 。 善哉 · 善哉 。 吾助汝
ěr shí fó zàn dì zàng pú sà yán Shàn zāi shàn zāi Wú zhù rǔ

喜 。 汝能成就 · 久遠劫來 · 發弘誓願 · 廣度將
xǐ Rǔ néng chéng jìou jǐou yuǎn jié lái fā hóng shì yuàn guǎng dù jiāng

畢 · 即證菩提 。
bì jí zhèng pú tí

At that time the Buddha praised Earth Store Bodhisattva and said, "Excellent! Excellent! I will help you in this work you so willingly undertake. When the vast vows that you keep making throughout so many eons are fulfilled and all those beings have been saved, then I will certify your ultimate Bodhi."

## 觀眾生業緣品　第三
Guān Zhòng Shēng Yè Yuán Pǐn　Dì Sān

爾時，佛母摩耶夫人，恭敬合掌，問地藏菩薩言。聖者。閻浮衆生，造業差別，所受報應，其事云何。
ěr shí, fó mǔ mó yé fū rén, gōng jìng hé zhǎng, wèn dì zàng pú sà yán. Shèng zhě, Yán fú zhòng shēng, zào yè cī bié, suǒ shòu bào yìng qí shì yún hé.

地藏答言。千萬世界，乃及國土，或有地獄，或無地獄。或有女人，或無女人。或有佛法，或無佛法。乃至聲聞，辟支佛，亦復如是，非但地獄，罪報一等。
Dì zàng dá yán. Qiān wàn shì jiè, nǎi jí guó dù, huò yǒu dì yù, huò wú dì yù. Huò yǒu nǚ rén, huò wú nǚ rén. Huò yǒu fó fǎ, huò wú fó fǎ. Nǎi zhì shēng wén, bì zhī fó, yì fù rú shì, fēi dàn dì yù, zuì bào yī děng.

摩耶夫人，重白菩薩。且願聞於，閻浮罪報，所感惡趣。
Mó yé fū rén, chóng bó pú sà. Qiě yuàn wén yú, yán fú zuì bào, suǒ gǎn è qù.

地藏答言。聖母。唯願聽受，我粗說之。
Dì zàng dá yán. Shèng mǔ. Wéi yuàn tīng shòu, wǒ cū shuō zhī.

佛母白言。願聖者說。
Fó mǔ bó yán. Yuàn shèng zhě shuō.

爾時，地藏菩薩白聖母言。南閻浮提，罪報名號如是。
ěr shí, dì zàng pú sà bó shèng mǔ yán. Nán yán fú tí, zuì bào míng hào rú shì.

# *CHAPTER III*

## *Contemplating the Karmic Conditions of Beings*

At that time the Buddha's mother, Lady Maya, placed her palms together respectfully and asked Earth Store Bodhisattva, "Great Sage, could you tell us about the different kinds of karma that beings of Jambudvipa create and the resulting retributions that they undergo?"

Earth Store replied, "There are millions of worlds and lands that may or may not have hells, may or may not have women, may or may not have Buddhadharma, and so forth to having or not having Sound-hearers and Pratyekabuddhas. Since the worlds differ, the retributions in the hells also differ."

Lady Maya spoke again to the Bodhisattva, "Could you please tell us about the offenses done by those in Jambudvipa that result in retributions in the evil destinies?"

Earth Store replied, "Worthy Mother, please listen as I speak briefly about that."

The Buddha's mother answered, "Great Sage, please tell us about it."

Then Earth Store Bodhisattva said to the Worthy Mother, "Retributions that result from offenses done in Jambudvipa are described like this.

若有衆生・ 不孝父母・ 或至殺害・ 當墮無間地
Ruò yǒu zhòng shēng bú xiào fù mǔ huò zhì shā hài dāng duò wú jiàn dì

獄・ 千萬億劫・ 求出無期。
yù qiān wàn yì jié qíou chū wú qí

若有衆生・ 出佛身血・ 毀謗三寶・ 不敬尊經・
Ruò yǒu zhòng shēng chū fó shēn xiě huǐ bàng sān bǎo bú jìng zūn jīng

亦當墮於・ 無間地獄・ 千萬億劫・ 求出無期。
yì dāng duò yú wú jiàn dì yù qiān wàn yì jié qíou chū wú qí

若有衆生・ 侵損常住・ 玷污僧尼。 或伽藍內・
Ruò yǒu zhòng shēng qīn sǔn cháng zhù diàn wū sēng ní Huò qié lán nèi

恣行淫欲・ 或殺或害・ 如是等輩・ 當墮無間地
zì xíng yín yù huò shā huò hài rú shì děng bèi dāng duò wú jiàn dì

獄・ 千萬億劫・ 求出無期。
yù qiān wàn yì jié qíou chū wú qí

若有衆生・ 偽作沙門・ 心非沙門・ 破用常住・
Ruò yǒu zhòng shēng wèi zuò shā mén xīn fēi shā mén pò yòng cháng zhù

欺誑白衣・ 違背戒律・ 種種造惡・ 如是等輩・
qī kuáng bái yī wéi bèi jiè lù zhǒng zhǒng zào è rú shì děng bèi

當墮無間地獄・ 千萬億劫・ 求出無期。
dāng duò wú jiàn dì yù qiān wàn yì jié qíou chū wú qí

若有衆生・ 偷竊常住財物・ 穀米・ 飲食・ 衣服・
Ruò yǒu zhòng shēng tōu qiè cháng zhù cái wù gǔ mǐ yǐn shí yī fú

乃至一物・ 不與取者・ 當墮無間地獄・ 千萬億
Nǎi zhì yī wù bù yǔ qǔ zhě dāng duò wú jiàn dì yù qiān wàn yì

劫・ 求出無期。
jié qíou chū wú qí

"Beings who are not filial to their parents, even to the extent of harming or killing them, will fall into the Relentless Hell where for billions of eons they will seek escape in vain.

"Beings who shed the Buddha's blood, slander the Triple Jewel, and do not venerate Sutras will fall into the Relentless Hell where for billions of eons they will seek escape in vain.

"Beings who usurp or damage the property of the Eternally Dwelling, who defile Bhikshus or Bhikshunis, who commit sexual acts within the Sangharama, or who kill or harm beings there will fall into the Relentless Hell where for billions of eons they will seek escape in vain.

"Beings who seem to be Shramanas but in their minds are not Shramanas, who destroy the things of the Eternally Dwelling, who deceive lay people, who go against the precepts, and who do many other evil deeds will fall into the Relentless Hell where for billions of eons they will seek escape in vain.

"Beings who steal the wealth and property of the Eternally Dwelling, including its grains, its food and drink, its clothing, or take anything at all that was not given to them will fall into the Relentless Hell where for billions of eons they will seek escape in vain."

地藏白言。聖母。若有衆生。作如是罪。當墮
Dì zàng bó yán Shèng mǔ Ruò yǒu zhòng shēng zuò rú shì zuì dāng duò
五無間地獄。求暫停苦。一念不得。
wǔ wú jiàn dì yù qíou zhàn tíng kǔ yí niàn bù dé

摩耶夫人。重白地藏菩薩言。云何名為。無間
Mó yé fū rén chóng bó dì zàng pú sà yán Yún hé míng wéi wú jiàn
地獄。
dì yù

地藏白言。聖母。諸有地獄。在大鐵圍山之内。
Dì zàng bó yán Shèng mǔ zhū yǒu dì yù zài dà tǐe wéi shān zhī nèi
其大地獄。有一十八所。次有五百。名號各別。
Qí dà dì yù yǒu yī shí bā suǒ Cì yǒu wǔ bǎi míng hào gè bié
次有千百。名字亦別。
cì yǒu qiān bǎi míng zì yì bié

無間獄者。其獄城。周匝八萬餘里。其城純鐵。
Wú jiàn yù zhě qí yù chéng zhōu zā bā wàn yú lǐ Qí chéng chún tiě
高一萬里。城上火聚。少有空缺。其獄城中。
gāo yī wàn lǐ Chéng shàng huǒ jù shǎo yǒu kòng quē Qí yù chéng zhōng
諸獄相連。名號各別。
zhū yù xiāng lián míng hào gè bié

獨有一獄。名曰無間。其獄周匝。萬八千里。
Dú yǒu yī yù míng yuē wú jiàn Qí yù zhōu zā wàn bā qiān lǐ
獄牆高一千里。悉是鐵圍。上火徹下。下火徹
Yù qiáng gāo yī qiān lǐ xī shì tiě wéi shàng huǒ chè xià xià huǒ chè
上。鐵蛇鐵狗。吐火馳逐。獄牆之上。東西而
shàng Tiě shé tiě gǒu tǔ huǒ chí zhú yù qiáng zhī shàng dōng xī ér
走。
zǒu

Earth Store continued, "Worthy Mother, beings who commit such offenses will fall into the Fivefold Relentless Hell where they will constantly seek for temporary relief from their suffering but will never receive even a moment's respite."

Lady Maya further asked Earth Store Bodhisattva, "Why is that hell called Relentless?"

Earth Store replied, "Worthy Mother, the hells are all within the Great Iron Ring Mountain.

The eighteen great hells and the five hundred subsequent ones each have their own names. There are hundreds of thousands more that also have their own names.

The Relentless Hell is found within a city of hells that encompasses more than eighty thousand square miles. That city is made entirely of iron. Ten thousand miles above the city is an unbroken mass of fire.

Within the city are many interconnected hells, each with a different name.

"There is just one hell called Relentless. Its circumference is eighteen thousand miles.

The wall of that hell is a thousand miles high, totally made iron, and covered with a fire burning downward that is joined by a fire burning upward.

Iron snakes and dogs spewing fire race back and forth atop that wall.

獄中有床。遍滿萬里。一人受罪。自見其身。
Yù zhōng yǒu chuáng biàn mǎn wàn lǐ Yī rén shòu zuì zì jiàn qí shēn

遍臥滿床。千萬人受罪。亦各自見身滿床上。
biàn wò mǎn chuáng Qiān wàn rén shòu zuì yì gè zì jiàn shēn mǎn chuáng shàng

衆業所感。獲報如是。
Zhòng yè suǒ gǎn huò bào rú shì

又諸罪人。備受衆苦。千百夜叉。及以惡鬼。
Yòu zhū zuì rén bèi shòu zhòng kǔ Qiān bǎi yè chā jí yǐ è guǐ

口牙如劍。眼如電光。手復銅爪。拖拽罪人。
kǒu yá rú jiàn yǎn rú diàn guāng shǒu fù tóng zhǎo tuō yè zuì rén

復有夜叉。執大鐵戟。中罪人身。或中口鼻。
Fù yǒu yè chā zhí dà tiě jǐ zhòng zuì rén shēn Huò zhòng kǒu bí

或中腹背。拋空翻接。或置床上。
huò zhòng fù bèi pāo kōng fān jiē huò zhì chuáng shàng

復有鐵鷹。啗罪人目。復有鐵蛇。絞罪人頸。
Fù yǒu tiě yīng dàn zuì rén mù Fù yǒu tiě shé jiǎo zuì rén jǐng

百肢節內。悉下長釘。拔舌耕犁。抽腸剉斬。
Bǎi zhī jié nèi xī xià cháng dīng bá shé gēng lí chōu cháng cuò zhǎn

烊銅灌口。熱鐵纏身。萬死千生。業感如是。
yáng tóng guàn kǒu rè tiě chán shēn Wàn sǐ qiān shēng yè gǎn rú shì

動經億劫。求出無期。
dòng jīng yì jié qíou chū wú qí

此界壞時。寄生他界。他界次壞。轉寄他方。
Cǐ jiè huài shí jì shēng tā jiè Tā jiè cì huài zhuǎn jì tā fāng

他方壞時。展轉相寄。此界成後。還復而來。
Tā fāng huài shí zhǎn zhuǎn xiāng jì Cǐ jiè chéng hòu huán fù ér lái

無間罪報。其事如是。
Wú jiàn zuì bào qí shì rú shì

"In that hell is a bed that extends for ten thousand miles. One person undergoing punishment sees his or her own body filling the entire bed. When millions of people undergo punishment simultaneously, each still sees his or her own body filling the bed. That is how retributions are undergone by those with the same karma.

"What is more, these offenders undergo extreme suffering. Thousands of *Yakshas* and other evil ghosts display fangs like swords and eyes like lightning as they pull and drag the offenders using their brass-clawed hands.

Other *Yakshas* wield huge iron halberds that they use to pierce the offenders' mouths and noses or stab their bellies and backs. They toss the offenders into the air and then catch them by skewering them with the halberds or they let them drop onto the bed.

Iron eagles peck at the offenders' eyes and iron serpents wrap around their necks. Long nails are driven into all their limbs. Their tongues are pulled out, stretched, and then plowed through. Their internal organs are gouged out, sliced, and minced. Molten copper is poured into their mouths, and their bodies are bound with hot iron.

Responses to their karma go on like that throughout thousands of deaths and rebirths. They pass through millions of eons seeking escape in vain.

"When this world is destroyed, they find themselves in another world. When that world is destroyed, they pass to another one. When that world, too, is destroyed, they move on to another. When this world comes into being again, they return here.

The situation involving Relentless retribution for offenses is like that.

又五事業感。故稱無間。何等為五。
Yòu wǔ shì yè gǎn gù chēng wú jiàn Hé děng wéi wǔ

一者。日夜受罪。以至劫數。無時間絕。故稱無間。
Yī zhě rì yè shòu zuì yǐ zhì jié shù wú shí jiān jué gù chēng wú jiàn

二者。一人亦滿。多人亦滿。故稱無間。
èr zhě Yī rén yì mǎn duō rén yì mǎn gù chēng wú jiàn

三者。罪器叉棒。鷹蛇狼犬。碓磨鋸鑿。剉斫鑊湯。鐵網鐵繩。鐵驢鐵馬。生革絡首。熱鐵澆身。飢吞鐵丸。渴飲鐵汁。從年竟劫。數那由他。苦楚相連。更無間斷。故稱無間。
Sān zhě zuì qì chā bàng yīng shé láng quǎn duì mó jù záo cuò zhuó huò tāng tiě wǎng tiě shéng tiě lú tiě mǎ shēng gé luò shǒu rè tiě jiāo shēn jī tūn tiě wán kě yǐn tiě zhī cóng nián jìng jié shù nuó yóu tā kǔ chǔ xiāng lián gèng wú jiàn duàn gù chēng wú jiàn

四者。不問男子女人。羌胡夷狄。老幼貴賤。或龍或神。或天或鬼。罪行業感。悉同受之。故稱無間。
Sì zhě Bú wèn nán zǐ nǚ rén qiāng hú yí dí lǎo yòu guì jiàn huò lóng huò shén huò tiān huò guǐ zuì xíng yè gǎn xī tóng shòu zhī gù chēng wú jiàn

五者。若墮此獄。從初入時。至百千劫。一日一夜。萬死萬生。求一念間。暫住不得。除非業盡。方得受生。以此連綿。故稱無間。
Wǔ zhě ruò duò cǐ yù cóng chū rù shí zhì bǎi qiān jié yí rì yí yè wàn sǐ wàn shēng qíou yí niàn jiān zhàn zhù bù dé Chú fēi yè jìn fāng dé shòu shēng yǐ cǐ lián mián gù chēng wú jiàn

"Moreover, five karmic responses account for the name Relentless. What are the five?

First, it is said to be Relentless since punishment is undergone day and night throughout many eons without ceasing for a moment.

Second, it is said to be Relentless since one person fills it in the same way that many people fill it.

Third, it is said to be Relentless since repeated punishments continue without cease throughout years that stretch into *nayutas* of eons. Those punishments are inflicted by instruments of torture such as forks and clubs; or by eagles, serpents, wolves, and dogs; or by pounding, grinding, sawing, drilling, chiseling, cutting and chopping; or by boiling liquids, iron nets, iron ropes, iron asses, and iron horses; or by raw hide bound around one's head and hot iron poured over one's body; or by meals of iron pellets and drinks of iron fluids.

Fourth, it is said to be Relentless since everyone undergoes karmic responses based on the offenses they committed, whether they be men, women, savages, old, young, honorable, or lowly; whether they be dragons, spirits, gods or ghosts.

Fifth, it is said to be Relentless since offenders continually undergo ten thousand deaths and as many rebirths each day and night from the moment they first enter this hell and on through thousands of eons. During that time they seek even a moment's relief but it never happens. Only when their karma is finished can they attain rebirth."

地藏菩薩白聖母言。無間地獄・粗說如是。若
Dì zàng pú sà bó shèng mǔ yán Wú jiàn dì yù cū shuō rú shì Ruò
廣說・地獄罪器等名・及諸苦事・一劫之中・
guǎng shuō dì yù zuì qì děng míng jí zhū kǔ shì yī jié zhī zhōng
求說不盡。
qíou shuō bú jìn

摩耶夫人聞已・愁憂合掌・頂禮而退。
Mó yé fū rén wén yǐ chóu yōu hé zhǎng dǐng lǐ ér tuì

Earth Store Bodhisattva said to the Worthy Mother, "That is a brief description of the Relentless Hell. If I were to speak extensively about the names of all the implements of punishment in the hells and all the sufferings there, I could not finish speaking in an entire eon."

After hearing that, Lady Maya placed her palms together sorrowfully, made obeisance, and withdrew.

## 閻浮衆生業感品 第四
Yán Fú Zhòng Shēng Yè Gǎn Pǐn Dì Sì

爾時・地藏菩薩摩訶薩白佛言。世尊。我承佛
ěr shí dì zàng pú sà mó hē sà bó fó yán Shì zūn Wǒ chéng fó
如來・威神力故・遍百千萬億世界・分是身形・
rú lái wēi shén lì gù biàn bǎi qiān wàn yì shì jiè fēn shì shēn xíng
救拔一切・業報衆生。若非如來・大慈力故・
jìou bá yí qiè yè bào zhòng shēng Ruò fēi rú lái dà cí lì gù
即不能作・如是變化。
jí bù néng zuò rú shì biàn huà

我今又蒙佛付囑・至阿逸多成佛以來・六道衆
Wǒ jīn yòu méng fó fù zhǔ zhì ā yì duō chéng fó yǐ lái liòu dào zhòng
生・遣令度脫。唯然。世尊。願不有慮。
shēng qiǎn lìng dù tuō Wéi rán Shì zūn Yuàn bù yǒu lù

爾時・佛告地藏菩薩。一切衆生・未解脫者・
ěr shí fó gào dì zàng pú sà Yí qiè zhòng shēng wèi xiè tuō zhě
性識無定。惡習結業・善習結果・為善為惡・
xìng shì wú dìng è xí jié yè shàn xí jié guǒ wéi shàn wéi è
逐境而生。輪轉五道・暫無休息・動經塵劫・
zhú jìng ér shēng Lún zhuǎn wǔ dào zhàn wú xīou xí dòng jīng chén jié
迷惑障難。如魚游網・將是長流・脫入暫出・
mí huò zhàng nàn Rú yú yóu wǎng jiāng shì cháng líou tuō rù zhàn chū
又復遭網。以是等輩・吾當憂念。
yòu fù zāo wǎng Yǐ shì děng bèi wú dāng yōu niàn

汝既畢是往願・累劫重誓・廣度罪輩・吾復何
Rǔ jì bì shì wǎng yuàn lěi jié zhòng shì guǎng dù zuì bèi wú fù hé
慮。
lù

# *CHAPTER IV*

## *Karmic Retributions of Beings of Jambudvipa*

At that time Earth Store Bodhisattva said to the Buddha, "World Honored One, because I receive the awesome spiritual strength of the Buddha, Thus Come One, I am able to divide my body and rescue beings who are undergoing karmic retributions everywhere in billions of worlds. If it were not for the great compassionate strength of the Thus Come One, I would be unable to perform such changes and transformations.

Now the World Honored One has entrusted me with rescuing and liberating beings in the Six Paths until Ajita becomes a Buddha. I accept the entrustment, World Honored One. Please have no further concern.

Then the Buddha told Earth Store Bodhisattva, "Beings who have not yet obtained liberation have unfixed natures and consciousnesses.

Their bad habits reap karma; their good habits bring rewards. Reacting to situations by doing good or evil acts causes them to turn in the Five Paths without a moment's rest. Throughout eons as numerous as motes of dust they remain confused, deluded, obstructed, and afflicted by difficulties.

They are like fish swimming through waters laced with nets. They may slip through and keep their freedom temporarily, but sooner or later they will be caught. I am concerned about such beings.

But since you keep making extensive vows repeatedly throughout successive eons to take such offenders across, what further worries need I have?

說是語時，會中有一菩薩摩訶薩，名定自在王，
Shuō shì yǔ shí, huì zhōng yǒu yī pú sà mó hē sà, míng dìng zì zài wáng
白佛言。世尊，地藏菩薩，累劫以來，各發何
bó fó yán. Shì zūn, dì zàng pú sà, lěi jié yǐ lái, gè fā hé
願，今蒙世尊，慇懃讚歎。唯願世尊，略而說
yuàn, jīn méng shì zūn, yīn qín zàn tàn. Wéi yuàn shì zūn, luè ér shuō
之。
zhī.

爾時，世尊告定自在王菩薩。諦聽諦聽，善思
ěr shí, shì zūn gào dìng zì zài wáng pú sà. Dì tīng dì tīng, shàn sī
念之，吾當為汝，分別解說。
niàn zhī, wú dāng wèi rǔ, fēn bié jiě shuō.

乃往過去，無量阿僧祇，那由他，不可說劫，
Nǎi wǎng guò qù, wú liàng ā sēng qí, nuó yóu tā, bù kě shuō jié,
爾時有佛，號一切智成就如來，應供，正遍知，
ěr shí yǒu fó, hào yí qiè zhì chéng jiù rú lái, yìng gòng, zhèng biàn zhī,
明行足，善逝，世間解，無上士，調御丈夫，
míng hèng zú, shàn shì, shì jiān jiě, wú shàng shì, tiáo yù zhàng fū,
天人師，佛，世尊。
tiān rén shī, fó, shì zūn.

其佛壽命，六萬劫。未出家時，為小國王，與
Qí fó shòu mìng, liòu wàn jié. wèi chū jiā shí, wéi xiǎo guó wáng, yǔ
一鄰國王為友，同行十善，饒益衆生。其鄰國
yī lín guó wáng wéi yǒu, tóng xíng shí shàn, ráo yì zhòng shēng. Qí lín guó
內，所有人民，多造衆惡。二王議計，廣設方
nèi, suǒ yǒu rén mín, duō zào zhòng è. Èr wáng yì jì, guǎng shè fāng
便。
biàn.
一王發願，早成佛道，當度是輩，令使無餘。
Yī wáng fā yuàn, zǎo chéng fó dào, dāng dù shì bèi, lìng shǐ wú yú.

After that was said, a Bodhisattva, Mahasattva in the assembly named Samadhi Self-Mastery King said to the Buddha, "World Honored One, what vows has Earth Store Bodhisattva made during so many successive eons that he now receives the World Honored One's special praise? We hope the World Honored One will tell us about that."

Then the World Honored One said to Samadhi Self-Mastery King, "Listen attentively, listen attentively, and reflect well on the examples I am about to give you.

One time, limitless *Asamkhyeyas* of *nayutas* of inexpressible eons ago, a Buddha named All-Knowledge-Accomplished Thus Come One, One Worthy of Offerings, One of Proper and Pervasive Knowledge, One Perfect in Clarity and Conduct, Well-Gone One, Unsurpassed Knight Who Understands the World, Taming and Subduing Hero, Teacher of Gods and Humans, Buddha, World Honored One appeared in the world.

"That Buddha's lifespan was sixty thousand eons.

Before he became a monk, he was the king of a small country and was friendly with the king of a neighboring country. Both of them practiced the Ten Wholesome Acts and benefited beings.

Because the citizens of those two neighboring countries did many bad things, the two kings made a plan using far-reaching expedients.

"One king vowed to quickly become a Buddha and then cross over absolutely all the others.

一王發願．若不先度罪苦．令是安樂．得至菩
Yī wáng fā yuàn ruò bù xiān dù zuì kǔ lìng shì ān lè dé zhì pú
提．我終未願成佛。
tí wǒ zhōng wèi yuàn chéng fó

佛告定自在王菩薩。一王發願．早成佛者．即
Fó gào dìng zì zài wáng pú sà Yī wáng fā yuàn zǎo chéng fó zhě jí
一切智成就如來是。一王發願．永度罪苦衆生．
yí qiè zhì chéng jìou rú lái shì Yī wáng fā yuàn yǒng dù zuì kǔ zhòng shēng
未願成佛者．即地藏菩薩是。
wèi yuàn chéng fó zhě jí dì zàng pú sà shì

復於過去．無量阿僧祇劫．有佛出世．名清淨
Fù yú guò qù wú liàng ā sēng qí jié yǒu fó chū shì míng qīng jìng
蓮華目如來．其佛壽命四十劫。像法之中．有
lián huā mù rú lái qí fó shòu mìng sì shí jié Xiàng fǎ zhī zhōng yǒu
一羅漢．福度衆生．因次教化。遇一女人．字
yī luó hàn fú dù zhòng shēng yīn cì jiào huà Yù yī nǚ rén zì
曰光目．設食供養。羅漢問之。欲願何等。
yuē guāng mù shè shí gòng yàng Luó hàn wèn zhī Yù yuàn hé děng

光目答言。我以母亡之日．資福救拔．未知我
Guāng mù dá yán Wǒ yǐ mǔ wáng zhī rì zī fú jìou bá wèi zhī wǒ
母．生處何趣。
mǔ shēng chù hé qù

羅漢愍之．為入定觀．見光目女母．墮在惡趣．
Luó hàn mǐn zhī wèi rù dìng guān jiàn guāng mù nǚ mǔ duò zài è qù
受極大苦。羅漢問光目言。汝母在生．作何行
shòu jí dà kǔ Luó hàn wèn guāng mù yán Rǔ mǔ zài shēng zuò hé háng
業．今在惡趣．受極大苦。
yè jīn zài è qù shòu jí dà kǔ

"The other king vowed, 'I do not want to become a Buddha until I first take across all those who are suffering for their offenses, enable them to gain peace, and finally to reach Bodhi.'"

The Buddha told the Bodhisattva Samadhi Self-Mastery King, "The king who vowed to become a Buddha quickly is All-Knowledge-Accomplished Thus Come One.

The king who vowed to keep crossing over beings who are suffering for their offenses rather than to become a Buddha is Earth Store Bodhisattva.

"Another time, limitless *Asamkhyeya* eons ago, a Buddha named Pure-Lotus-Eyes Thus Come One appeared in the world. His lifespan was forty eons.

In his Dharma-image age, an Arhat who had blessings from rescuing beings met a woman named Bright Eyes who offered a meal to him once while he was teaching and transforming beings.

"'What is your wish?' asked the Arhat.

"Bright Eyes replied, 'On the day of my mother's death I performed meritorious deeds for her rescue, but I do not know where my mother is now.'

"Sympathizing with her, the Arhat entered into samadhi to contemplate and saw that Bright Eyes' mother had fallen into a bad destiny where she was undergoing extreme suffering.

The Arhat asked, 'Bright Eyes, what karma did your mother commit while alive that makes her now have to undergo such terrible suffering in a bad destiny?'

光目答言。我母所習。唯好食噉。魚鱉之屬。
Guāng mù dá yán Wǒ mǔ suǒ xí wéi hào shí dàn yú biē zhī shǔ

所食魚鱉。多食其子。或炒或煮。恣情食噉。
Suǒ shí yú biē duō shí qí zǐ huò chǎo huò zhǔ zì qíng shí dàn

計其命數。千萬復倍。尊者慈愍。如何哀救。
jì qí mìng shù qiān wàn fù bèi Zūn zhě cí mǐn rú hé āi jìou

羅漢愍之。為作方便。勸光目言。汝可志誠念
Luó hàn mǐn zhī wèi zuò fāng biàn quàn guāng mù yán Rǔ kě zhì chéng niàn

清淨蓮華目如來。兼塑畫形像。存亡獲報。
qīng jìng lián huā mù rú lái jiān sù huà xíng xiàng cún wáng huò bào

光目聞已。即捨所愛。尋畫佛像。而供養之。
Guāng mù wén yǐ jí shě suǒ ài xún huà fó xiàng ér gòng yàng zhī

復恭敬心。悲泣瞻禮。忽於夜後。夢見佛身。
Fù gōng jìng xīn bēi qì zhān lǐ Hū yú yè hòu mèng jiàn fó shēn

金色晃耀。如須彌山。放大光明。而告光目。
jīn sè huǎng yào rú xū mí shān fàng dà guāng míng ér gào guāng mù

汝母不久。當生汝家。纔覺飢寒。即當言說。
Rǔ mǔ bù jǐou dāng shēng rǔ jiā cái jué jī hán jí dāng yán shuō

其後家內。婢生一子。未滿三日。而乃言說。
Qí hòu jiā nèi bì shēng yī zǐ wèi mǎn sān rì ér nǎi yán shuō

稽首悲泣。告於光目。生死業緣。果報自受。
Qǐ shǒu bēi qì gào yú guāng mù Shēng sǐ yè yuán guǒ bào zì shòu

吾是汝母。久處暗冥。自別汝來。累墮大地獄。
wú shì rǔ mǔ jǐou chǔ àn míng zì bié rǔ lái lěi duò dà dì yù

蒙汝福力。方得受生。為下賤人。又復短命。
méng rǔ fú lì fāng dé shòu shēng wéi xià jiàn rén yòu fù duǎn mìng

壽年十三。更落惡道。汝有何計。令吾脫免。
shòu nián shí sān gèng luò è dào Rǔ yǒu hé jì lìng wú tuō miǎn

"Bright Eyes replied, 'My mother enjoyed eating fish, turtles, and the like. She especially liked to fry or broil the eggs of fish and turtles. Every time she ate those she took thousands of lives. Oh, Venerable One, please be compassionate and tell me how she can be saved!'

"The Arhat took pity on Bright Eyes and used a skillful means. He urged Bright Eyes, saying, 'With sincere resolve, be mindful of Pure-Lotus-Eyes Thus Come One and also make carved and painted images of him. By doing so both the living and the dead will be rewarded.'

"Bright Eyes heard that, quickly renounced everything she loved, and swiftly commissioned painted images of the Buddha. Then she made offerings before them. The reverence she felt moved her to tears and she wept in grief as she beheld and bowed to the Buddha.

Suddenly near the end of night in a dream she saw that Buddha's body, dazzling gold in color and as large as Mount Sumeru, emitting great light. He said to Bright Eyes, 'Your mother will be born in your household before long and as soon as that child can feel hunger and cold he will speak.'

"Shortly thereafter a maidservant in the house bore a son who spoke before he was three days' old. Lowering his head and weeping he said to Bright Eyes, 'The karmic conditions we create during our lives and deaths result in retributions that we ourselves must undergo.

I am your mother and have been in darkness for a long time. Since you and I parted, I have repeatedly fallen into the great hells. Upon receiving the power of your blessings, I have been reborn as a servant's child with a short lifespan. Thirteen years from now, I will fall into the Evil Paths again. Do you have some way to free me so that I can avoid them?'

光目聞說．知母無疑．哽咽悲啼．而白婢子。
Guāng mù wén shuō zhī mǔ wú yí gěng yè bēi tí ér bó bì zǐ

既是我母．合知本罪．作何行業．墮於惡道。
Jì shì wǒ mǔ hé zhī běn zuì zuò hé háng yè duò yú è dào

婢子答言。以殺害．毀罵．二業受報。
Bì zǐ dá yán Yǐ shā hài huǐ mà èr yè shòu bào

若非蒙福．救拔吾難．以是業故．未合解脫。
Ruò fēi méng fú jìou bá wú nàn yǐ shì yè gù wèi hé xiè tuō

光目問言。地獄罪報．其事云何。
Guāng mù wèn yán Dì yù zuì bào qí shì yún hé

婢子答言。罪苦之事．不忍稱說．百千歲中．
Bì zǐ dá yán Zuì kǔ zhī shì bù rěn chēng shuō bǎi qiān suì zhōng

卒白難竟。
zú bó nán jìng

光目聞已．啼淚號泣．而白空界。願我之母．
Guāng mù wén yǐ tí lèi háo qì ér bó kōng jiè Yuàn wǒ zhī mǔ

永脫地獄．畢十三歲．更無重罪．及歷惡道。
yǒng tuō dì yù bì shí sān suì gèng wú zhòng zuì jí lì è dào

十方諸佛．慈哀愍我．聽我為母．所發廣大誓
Shí fāng zhū fó cí āi mǐn wǒ tīng wǒ wèi mǔ suǒ fā guǎng dà shì

願。若得我母．永離三塗．及斯下賤．乃至女
yuàn Ruò dé wǒ mǔ yǒng lí sān tú jí sī xià jiàn nǎi zhì nǚ

人之身．永劫不受者。
rén zhī shēn yǒng jié bú shòu zhě

願我自今日後．對清淨蓮華目如來像前．卻後
Yuàn wǒ zì jīn rì hòu duì qīng jìng lián huā mù rú lái xiàng qián què hòu

百千萬億劫中．應有世界．所有地獄．及三惡
bǎi qiān wàn yì jié zhōng yīng yǒu shì jiè suǒ yǒu dì yù jí sān è

道．諸罪苦衆生．誓願救拔．令離地獄惡趣．
dào zhū zuì kǔ zhòng shēng shì yuàn jìou bá lìng lí dì yù è qù

畜生．餓鬼等。如是罪報等人．盡成佛竟．我
chù shēng è guǐ děng Rú shì zuì bào děng rén jìn chéng fó jìng wǒ

然後方成正覺。
rán hòu fāng chéng zhèng jué

"When Bright Eyes heard those words, she knew without a doubt that they were her mother's. Choked with sobs, she said to the servant's child, 'Since you were my mother, you should know your own past offenses. What karma did you create that made you fall into the Evil Paths?'

"The maidservant's child answered, 'I am undergoing retribution for two kinds of karma: killing and slandering. Had I not received the blessings you earned to rescue me from difficulty, I would not yet be released from that karma.'

"Bright Eyes asked, 'What happens in the hells when beings undergo retributions for their offenses?'

"The maidservant's son answered, 'I can't bear to speak of the ways in which beings suffer for their offenses. Even if I lived for a hundred thousand years, I would find it hard to talk about.'

"When Bright Eyes heard that she wept bitterly and spoke into the air saying, 'I vow that my mother will be released from the hells forever. At the end of these thirteen years, she will be finished with her heavy offenses and will not go back to the Evil Paths.

O Buddhas of the Ten Directions, with your compassion and sympathy, please listen to the vast and mighty vow that I am making for the sake of my mother.

If my mother will never again enter the Three Evil Paths, never again be born into low stations, and never again be female, then here before the image of Pure-Lotus-Eyes Thus Come One, I vow that from this day on, throughout billions of eons I will respond to all beings who are undergoing suffering for their offenses in the hells or the Three Evil Paths of any world.

I vow to rescue them from the bad destinies of the hells, hungry ghosts, animals, and the like. Only after beings with such retributions have all become Buddhas will I myself achieve Proper Enlightenment.'

發誓願已，具聞清淨蓮華目如來，而告之曰。
Fā shì yuàn yǐ jù wén qīng jìng lián huā mù rú lái ér gào zhī yuē

光目，汝大慈愍，善能為母，發如是大願。
Guāng mù rǔ dà cí mǐn shàn néng wèi mǔ fā rú shì dà yuàn

吾觀汝母，十三歲畢，捨此報已，生為梵志，
Wú guān rǔ mǔ shí sān suì bì shě cǐ bào yǐ shēng wéi fàn zhì

壽年百歲。過是報後，當生無憂國土，壽命不
shòu nián bǎi suì Guò shì bào hòu dāng shēng wú yōu guó dù shòu mìng bù

可計劫。後成佛果，廣度人天，數如恆河沙。
kě jì jié Hòu chéng fó guǒ guǎng dù rén tiān shù rú héng hé shā

佛告定自在王。爾時，羅漢福度光目者，即無
Fó gào dìng zì zài wáng ěr shí luó hàn fú dù guāng mù zhě jí wú

盡意菩薩是。光目母者，即解脫菩薩是。光目
jìn yì pú sà shì Guāng mù mǔ zhě jí xiè tuō pú sà shì Guāng mù

女者，即地藏菩薩是。過去久遠劫中，如是慈
nǚ zhě jí dì zàng pú sà shì Guò qù jǐou yuǎn jié zhōng rú shì cí

愍，發恆河沙願，廣度衆生。
mǐn fā héng hé shā yuàn guǎng dù zhòng shēng

未來世中，若有男子女人，不行善者，行惡者。
Wèi lái shì zhōng ruò yǒu nán zǐ nǚ rén bù xíng shàn zhě xíng è zhě

乃至不信因果者，邪淫妄語者，兩舌惡口者，
Nǎi zhì bú xìn yīn guǒ zhě xié yín wàng yǔ zhě liǎng shé è kǒu zhě

毀謗大乘者。如是諸業衆生，必墮惡趣。
huǐ bàng dà shèng zhě Rú shì zhū yè zhòng shēng bì duò è qù

若遇善知識，勸令一彈指間，歸依地藏菩薩，
Ruò yù shàn zhī shì quàn lìng yī tán zhǐ jiān guī yī dì zàng pú sà

是諸衆生，即得解脫，三惡道報。若能志心歸
shì zhū zhòng shēng jí dé xiè tuō sān è dào bào Ruò néng zhì xīn guī

敬，及瞻禮讚歎，香華衣服，種種珍寶，或復
jìng jí zhān lǐ zàn tàn xiāng huā yī fú zhǒng zhǒng zhēn bǎo huò fù

"After making that vow, she clearly heard Pure-Lotus-Eyes Thus Come One say to her, 'Bright Eyes, your own great compassion and sympathy reaches your mother by this mighty vow that you are making.

My contemplation shows me that after thirteen years your mother will finish this retribution and will be born a Brahman with a lifespan of one hundred years. After that retribution she will be born in the Land of No Concern with a lifespan of uncountable eons. Later she will realize the fruition of Buddhahood and cross over people and gods numbering as many as sand grains in the Ganges.'"

Shakyamuni Buddha told Samadhi Self-Mastery King, "The Arhat whose blessings helped Bright Eyes then is now Inexhaustible Intention Bodhisattva. The mother of Bright Eyes is now Liberation Bodhisattva. Bright Eyes herself is now Earth Store Bodhisattva. He has been extending his compassion and sympathy like that from distant eons onward by making vows as many as Ganges's sands, to rescue vast numbers of beings.

"Men and women in the future may fail to do good deeds and only do evil; may not believe in cause and effect; may indulge in sexual misconduct and false speech; may use divisive and harsh speech; and may slander the Great Vehicle. Beings with karma like that should certainly fall into bad destinies.

But if they encounter Good and Wise Advisors who exhort them and lead them quickly to take refuge with Earth Store Bodhisattva, those beings will just as quickly be released from their retributions in the Three Evil Paths.

If those beings are resolved and respectful, if they behold, bow to, and praise the Bodhisattva, and if they make offerings of flowers,

飲食・如是奉事者。未來百千萬億劫中・常在
yǐn shí rú shì fèng shì zhě Wèi lái bǎi qiān wàn yì jié zhōng cháng zài

諸天・受勝妙樂。若天福盡・下生人間・猶百
zhū tiān shòu shèng miào lè Ruò tiān fú jìn xià shēng rén jiān yóu bǎi

千劫・常為帝王・能憶宿命・因果本末。
qiān jié cháng wéi dì wáng néng yì sù mìng yīn guǒ běn mò

定自在王。如是地藏菩薩・有如此不可思議・
Dìng zì zài wáng Rú shì dì zàng pú sà yǒu rú cǐ bù kě sī yì

大威神力・廣利衆生。汝等諸菩薩・當記是經・
dà wēi shén lì guǎng lì zhòng shēng Rǔ děng zhū pú sà dāng jì shì jīng

廣宣流布。
guǎng xuān líou bù

定自在王白佛言。世尊。願不有慮。我等千萬
Dìng zì zài wáng bó fó yán Shì zūn Yuàn bù yǒu lù wǒ děng qiān wàn

億・菩薩摩訶薩・必能承佛威神・廣演是經・
yì pú sà mó hē sà bì néng chéng fó wēi shén guǎng yǎn shì jīng

於閻浮提・利益衆生。定自在王菩薩白世尊已・
yú yán fú tí lì yì zhòng shēng Dìng zì zài wáng pú sà bó shì zūn yǐ

合掌恭敬・作禮而退。
hé zhǎng gōng jìng zuò lǐ ér tuì

爾時・四方天王・俱從座起・合掌恭敬白佛言。
ěr shí sì fāng tiān wáng jù cóng zuò qǐ hé zhǎng gōng jìng bó fó yán

世尊。地藏菩薩・於久遠劫來・發如是大願・
Shì zūn Dì zàng pú sà yú jǐou yuǎn jié lái fā rú shì dà yuàn

云何至今・猶度未絕・更發廣大誓言。唯願
yún hé zhì jīn yóu dù wèi jué gèng fā guǎng dà shì yán Wéi yuàn

世尊・為我等說。
shì zūn wèi wǒ děng shuō

incense, clothing, jewels, food and drink to him, they will enjoy supremely wonderful bliss in the heavens for billions of eons.

When their blessings in the heavens end and they are born as people, they will have the potential to be leaders of nations throughout billions of eons who are able to remember all aspects of causes and effects from previous lives.

"O, Samadhi Self-Mastery King, Earth Store Bodhisattva has such inconceivably great awesome spiritual power that he uses expansively for the benefit of beings. All of you Bodhisattvas should remember this Sutra and proclaim and widely spread it."

Samadhi Self-Mastery King said to the Buddha, "World Honored One, please do not be concerned. We billions of Bodhisattvas, Mahasattvas, based on the Buddha's awesome spiritual strength, will certainly proclaim this Sutra widely throughout Jambudvipa for the benefit of beings."

Having spoken thus to the World Honored One, Samadhi Self-Mastery King Bodhisattva put his palms together respectfully, bowed, and withdrew.

At that time the Four Heavenly Kings arose from their seats, put their palms together respectfully, and said to the Buddha, "World Honored One, Earth Store Bodhisattva has been making such great vows from distant eons onward.

Why is it that up to now he has not yet finished taking beings across? Why does he continue to renew his vast and mighty vows? Please, World Honored One, explain that for us."

佛告四天王。善哉。善哉。吾今為汝。及未來現在。天人衆等。廣利益故。說地藏菩薩。於娑婆世界。閻浮提內。生死道中。慈哀救拔。度脫一切。罪苦衆生。方便之事。四天王言。唯然。世尊。願樂欲聞。

Fó gào sì tiān wáng Shàn zāi shàn zāi Wú jīn wèi rǔ jí wèi lái
xiàn zài tiān rén zhòng děng guǎng lì yì gù shuō dì zàng pú sà yú
suō pó shì jiè yán fú tí nèi shēng sǐ dào zhōng cí āi jìou bá
dù tuō yí qiè zuì kǔ zhòng shēng fāng biàn zhī shì
Sì tiān wáng yán Wéi rán Shì zūn Yuàn yào yù wén

佛告四天王。地藏菩薩。久遠劫來。迄至于今。度脫衆生。猶未畢願。慈愍此世。罪苦衆生。復觀未來。無量劫中。因蔓不斷。以是之故。又發重願。如是菩薩。於娑婆世界。閻浮提中。百千萬億方便。而為教化。

Fó gào sì tiān wáng Dì zàng pú sà jǐou yuǎn jié lái qì zhì yú jīn
dù tuō zhòng shēng yóu wèi bì yuàn Cí mǐn cǐ shì zuì kǔ zhòng shēng
Fù guān wèi lái wú liàng jié zhōng yīn màn bú duàn yǐ shì zhī gù
yòu fā zhòng yuàn Rú shì pú sà yú suō pó shì jiè yán fú tí zhōng
bǎi qiān wàn yì fāng biàn ér wéi jiào huà

四天王。地藏菩薩。

Sì tiān wáng dì zàng pú sà

若遇殺生者。說宿殃短命報。若遇竊盜者。說貧窮苦楚報。若遇邪淫者。說雀鴿鴛鴦報。若遇惡口者。說眷屬鬥諍報。若遇毀謗者。說無舌瘡口報。若遇瞋恚者。說醜陋癰殘報。

Ruò yù shā shēng zhě shuō sù yāng duǎn mìng bào
Ruò yù qiè dào zhě shuō pín qíong kǔ chǔ bào
Ruò yù xié yín zhě shuō què gē yuān yāng bào
Ruò yù è kǒu zhě shuō juàn shǔ dòu zhēng bào
Ruò yù huǐ bàng zhě shuō wú shé chuāng kǒu bào
Ruò yù chēn huì zhě shuō chǒu lòu lóng cán bào

The Buddha told the Four Heavenly Kings, "Excellent, excellent. Now to bring benefit to you and to extend that benefit to people and gods of the present and future, I will speak about how Earth Store Bodhisattva uses his compassion and sympathy within the paths of birth and death in Jambudvipa in the Saha world to rescue, take across, and liberate beings who are undergoing suffering for their offenses.

The Four Heavenly Kings replied, "Please, World Honored One, we would like to hear about his work."

The Buddha told the Four Heavenly Kings, "From distant eons onward to the present, Earth Store Bodhisattva has been taking across and liberating beings. Since his vows are still not finished, he continues with compassion and sympathy to help beings suffering for their offenses in this world.

Moreover, he sees the ceaseless tangle of their causes extending on through infinite, future eons. Because of that he renews his vows. Thus, in this Saha world on the continent of Jambudvipa, this Bodhisattva teaches and transforms beings by means of billions of expedient means.

"Four Heavenly Kings, To killers, Earth Store Bodhisattva says that short lifespans will be the retribution.

To robbers he says that poverty and acute suffering will be the retribution.

To those who indulge in improper sex he says that rebirth as pigeons or mandarin drakes or ducks will be the retribution.

To those who use harsh speech he says that quarrelling families will be the retribution.

To those who slander he says that being tongueless and having cankerous mouths will be the retribution.

To the hateful he says that being ugly and crippled will be the retribution.

若遇慳吝者，說所求違願報。
Ruò yù qiān lìn zhě　shuō suǒ qíou wéi yuàn bào

若遇飲食無度者，說饑渴咽病報。
Ruò yù yǐn shí wú dù zhě　shuō jī kě yān bìng bào

若遇畋獵恣情者，說驚狂喪命報。
Ruò yù tián liè zì qíng zhě　shuō jīng kuáng sàng mìng bào

若遇悖逆父母者，說天地災殺報。
Ruò yù bèi nì fù mǔ zhě　shuō tiān dì zāi shā bào

若遇燒山林木者，說狂迷取死報。
Ruò yù shāo shān lín mù zhě　shuō kuáng mí qǔ sǐ bào

若遇前後父母惡毒者，說返生鞭撻現受報。
Ruò yù qián hòu fù mǔ è dú zhě　shuō fǎn shēng biān tà xiàn shòu bào

若遇網捕生雛者，說骨肉分離報。
Ruò yù wǎng bǔ shēng chú zhě　shuō gǔ ròu fēn lí bào

若遇毀謗三寶者，說盲聾瘖啞報。
Ruò yù huǐ bàng sān bǎo zhě　shuō máng lóng yīn yǎ bào

若遇輕法慢教者，說永處惡道報。
Ruò yù qīng fǎ màn jiào zhě　shuō yǒng chǔ è dào bào

若遇破用常住者，說億劫輪回地獄報。
Ruò yù pò yòng cháng zhù zhě　shuō yì jié lún huí dì yù bào

若遇污梵誣僧者，說永在畜生報。
Ruò yù wū fàn wú sēng zhě　shuō yǒng zài chù shēng bào

若遇湯火斬斫傷生者，說輪回遞償報。
Ruò yù tāng huǒ zhǎn zhuó shāng shēng zhě　shuō lún huí dì cháng bào

若遇破戒犯齋者，說禽獸饑餓報。
Ruò yù pò jiè fàn zhāi zhě　shuō qín shòu jī è bào

若遇非理毀用者，說所求闕絕報。
Ruò yù fēi lǐ huǐ yòng zhě　shuō suǒ qíou quē jué bào

若遇吾我貢高者，說卑使下賤報。
Ruò yù wú wǒ gòng gāo zhě　shuō bēi shǐ xià jiàn bào

若遇兩舌鬥亂者，說無舌百舌報。
Ruò yù liǎng shé dòu luàn zhě　shuō wú shé bǎi shé bào

若遇邪見者，說邊地受生報。
Ruò yù xié jiàn zhě　shuō biān dì shòu shēng bào

To the stingy he says that not getting what they seek will be the retribution.

To gluttons he says that hunger, thirst and sicknesses of the throat will be the retribution.

To hunters he says that a frightening insanity that destroys one's life will be the retribution.

To those who oppose their parents he says that being killed in natural disasters will be the retribution.

To arsons who burn mountains and forests he says that trying to take one's own life in the confusion of insanity will be the retribution.

To cruel parents or step-parents, he says that being flogged in future lives will be the retribution.

To those who net and trap animals, he says that being separated from one's own relatives will be the retribution.

To those who slander the Triple Jewel he says that being blind, deaf, or mute will be the retribution.

To those who slight the Dharma and regard the teachings with arrogance, he says that remaining in the bad paths forever will be the retribution.

To those who destroy or misuse possessions of the Eternally Dwelling he says that revolving in the hells for billions of eons will be the retribution.

To those who defile the pure conduct of others and bear false witness against members of the Sangha he says that remaining in the animal realm forever will be the retribution.

To those who scald, burn, behead, maim, or otherwise harm beings he says that undergoing repayment in kind will be the retribution.

To those who violate precepts and the regulations of pure eating he says that being born as birds or beasts that must suffer hunger and thirst will be the retribution.

To those who make unprincipled and destructive use of things he says that being unable to ever obtain what they seek will be the retribution.

To the arrogant and haughty he says that being servile and of low station will be the retribution.

To those who use back-biting to cause discord among others he says that being tongueless or having speech impediments will be the retribution.

To those with deviant views he says that being reborn in undeveloped regions will be the retribution.

如是等・ 閻浮提衆生・ 身口意業・ 惡習結果・
Rú shì děng yán fú tí zhòng shēng shēn kǒu yì yè è xí jié guǒ

百千報應・ 今粗略說。 如是等・ 閻浮提衆生・
bǎi qiān bào yìng jīn cū luè shuō Rú shì děng yán fú tí zhòng shēng

業感差別・ 地藏菩薩・ 百千方便・ 而教化之。
yè gǎn cī bié dì zàng pú sà bǎi qiān fāng biàn ér jiào huà zhī

是諸衆生・ 先受如是等報・ 後墮地獄・ 動經劫
Shì zhū zhòng shēng xiān shòu rú shì děng bào hòu duò dì yù dòng jīng jíe

數・ 無有出期。 是故汝等・ 護人護國・ 無令是
shù wú yǒu chū qí Shì gù rǔ děng hù rén hù guó wú lìng shì

諸衆業・ 迷惑衆生。
zhū zhòng yè mí huò zhòng shēng

四天王聞已・ 涕淚悲嘆・ 合掌而退。
Sì tiān wáng wén yǐ tì lèi bēi tàn hé zhǎng ér tuì

地藏菩薩本願經 卷上
Dì zàng pú sà běn yuàn jīng juàn shàng

"The bad habits involving body, mouth, and mind karma that beings of Jambudvipa perpetuate, result in hundreds of thousands of retributions like those. I have listed only a few examples here.

Since the karma created by beings of Jambudvipa calls forth different responses, Earth Store Bodhisattva uses hundreds of thousands of expedient means to teach and transform them.

Those beings must first undergo retributions such as those and then fall into the hells, where they pass through eons without being able to escape. You should therefore protect people and protect nations. Do not allow the accumulation of karma to confuse beings."

On hearing that, the Four Heavenly Kings wept in sorrow, placed their palms together, and withdrew.

**End of Part One of**
**Sutra of the Past Vows of Earth Store Bodhisattva**

## 七佛滅罪真言
Qī Fó Miè Zuì Zhēn Yán

離婆離婆帝　求訶求訶帝　陀羅尼帝　尼訶囉帝
Li po li po di　qiou he qiou he di　tuo luo ni di　ni he la di

毗黎你帝　摩訶伽帝　真陵乾帝　娑婆訶　（三遍）
pi li ni di　mo he qie di　zhen ling qian di　suo po he

## 注生淨土神咒
Wǎng Shēng Jìng Dù Shén Zhòu

南無阿彌多婆夜　哆他伽多夜　哆地夜他
Na mo a mi duo po ye　duo tuo qie duo ye　duo di ye tuo

阿彌利都婆毗　阿彌利哆　悉耽婆毗
a mi li du po pi　a mi li duo　xi dan po pi

阿彌唎哆　毗迦蘭帝　阿彌唎哆　毗迦蘭多
a mi li duo　pi jia lan di　a mi li duo　pi jia lan duo

伽彌膩　伽伽那　枳多迦利　娑婆訶　（三遍）
qie mi ni　qie qie nuo　zhi duo jia li　suo po he

## 補闕真言
Bǔ Quē Zhēn Yán

南無喝囉怛那　哆囉夜耶　佉囉佉囉　俱住俱住
Na mo he la da na　duo la ye ye　qie la qie la　ju zhu ju zhu

摩囉摩囉　虎囉　吽　賀賀蘇怛拏　吽　潑抹拏
mo la mo la　hu la　hong　he he su da na　hong　po mo nu

娑婆訶　（三遍）
suo po he

## *The True Words of Seven Buddhas for Eradicating Offenses*

li pe li pe di  chyou he chyou he di  two la ni di  ni he la di
pi li ni di  mwo he chye di  jen lin chyan di  swo pe he *(3x)*

## *Spirit Mantra For Rebirth in the Pure Land*

na mwo e mi dwo pe ye  dwo two chye dwo ye  dwo di ye two
e mi li du pe pi  e mi li dwo  syi dan pe pi
e mi li dwo  pi jya lan di  e mi li dwo  pi jya lan di
chye mi li  chye chye nwo  jr dwo jya li  swo pe he *(3x)*

## *Mantra for Patching the Flaws in Recitation*

na mo he la da na  duo la ye ye  qie la qie la  ju zhu ju zhu
mo la mo la  hu la  hong  he he su da na  hong  po mo nu
suo po he *(3x)*

## 讚
Zàn

如來慈愍　轉大法輪
Rú lái cí mǐn　Zhuǎn dà fǎ lún

婆羅門女救慈親
Pó luó mén nǚ jìou cí qīn

覺華度迷津
Jué huā dù mí jīn

摩耶夫人　請問地藏因
Mó yé fū rén　Qǐng wèn dì zàng yīn

南無地藏王菩薩摩訶薩　（三稱）
Ná mó dì zàng wáng pú sà mó hē sà

## 地藏讚
Dì Zàng Zàn

地藏菩薩妙難倫　化現金容處處分
Dì zàng pú sà miào nán lún　Huà xiàn jīn róng chù chù fēn

三塗六道聞妙法　四生十類蒙慈恩
Sān tú lìou dào wén miào fǎ　Sì shēng shí lèi méng cí ēn

明珠照澈天堂路　金錫振開地獄門
Míng zhū zhào chè tiān táng lù　Jīn xí zhèn kāi dì yù mén

累劫親姻蒙接引　九蓮臺畔禮慈尊
Lěi jié qīn yīn méng jiē yǐn　Jǐou lián tái pàn lǐ cí zūn

南無九華山幽冥世界　大慈大悲
Ná mó jǐou huá shān yōu míng shì jiè　Dà cí dà bēi

十輪拔苦　本尊地藏王菩薩
Shí lún bá kǔ　Běn zūn dì zàng wáng pú sà

南無地藏王菩薩　（繞念）
Ná mó dì zàng wáng pú sà

## *Praise*

The Thus Come One, out of kindness and pity,
Turns the great Dharma Wheel;
The Brahman woman kindly saves her kin;
Enlightenment Flower takes beings across the stream of confusion;
And Lady Maya asks Earth Store Bodhisattva about causes.

Homage to Earth Store Bodhisattva, Mahasattva *(3X)*

## *Earth Store Bodhisattva Praise*

Earth Store Bodhisattva, wonderful beyond compare;
Gold-hued in his transformation body he appears;
Wondrous Dharma-sounds throughout the Three Paths and Six Realms;
Four Births and Ten Kinds of Beings gain his kindly grace.
His pearl, shining brightly, lights the way to heaven's halls;
Six-ringed golden staff shakes open wide the gates of hell.
Leads on those with causes garnered life and life again;
To bow at the Nine-flowered Terrace of the Honored One.

Namo Earth Store great vows and compassion,
Bodhisattva of the dark and dismal worlds;
On Nine Flower Mountain, Most Honored One,
With Ten Wheels of power you rescue all the suffering ones.

Homage to Earth Store Bodhisattva *(circumbulating and reciting)*

# 地藏菩薩本願經　卷中
Dì Zàng Pú Sà Běn Yuàn Jīng　Juàn Zhōng

## 地獄名號品　第五
Dì Yù Míng Hào Pǐn　Dì Wǔ

爾時．普賢菩薩摩訶薩白地藏菩薩言。仁者．
ěr shí pǔ xián pú sà mó hē sà bó dì zàng pú sà yán Rén zhě

願為天龍四衆．及未來現在．一切衆生．說娑
yuàn wèi tiān lóng sì zhòng jí wèi lái xiàn zài yí qiè zhòng shēng shuō suō

婆世界．及閻浮提．罪苦衆生．所受報處．地
pó shì jiè jí yán fú tí zuì kǔ zhòng shēng suǒ shòu bào chù dì

獄名號．及惡報等事。使未來世．末法衆生．
yù míng hào jí è bào děng shì Shǐ wèi lái shì mò fǎ zhòng shēng

知是果報。
zhī shì guǒ bào

地藏答言。仁者．我今承佛威神．及大士之力．
Dì zàng dá yán Rén zhě wǒ jīn chéng fó wēi shén jí dà shì zhī lì

略說地獄名號．及罪報惡報之事。
luè shuō dì yù míng hào jí zuì bào è bào zhī shì

仁者．閻浮提東方有山．號曰鐵圍．其山黑邃．
Rén zhě yán fú tí dōng fāng yǒu shān hào yuē tiě wéi qí shān hēi suì

無日月光。
wú rì yuè guāng

有大地獄．號極無間。又有地獄．名大阿鼻。
Yǒu dà dì yù hào jí wú jiàn Yòu yǒu dì yù míng dà ā bí

復有地獄．名曰四角。復有地獄．名曰飛刀。
Fù yǒu dì yù míng yuē sì jiǎo Fù yǒu dì yù míng yuē fēi dāo

復有地獄．名曰火箭。復有地獄．名曰夾山。
Fù yǒu dì yù míng yuē huǒ jiàn Fù yǒu dì yù míng yuē jiá shān

# *Part Two of*
# *Sutra of the Past Vows of Earth Store Bodhisattva*

## *CHAPTER V*

### *Names of Hells*

At that time Universal Worthy Bodhisattva, Mahasattva said to Earth Store Bodhisattva, "Humane One, for the sake of gods and dragons, those in the Fourfold Assembly, and all other beings of the present and future, please tell us the names of the hells where beings in the Saha world on the continent of Jambudvipa must suffer retributions for offenses they commit.

Please also describe what happens during retributions undergone for evil deeds so that beings in the future Dharma Ending Age will know what those retributions are."

Earth Store Bodhisattva replied, "Humane One, based on the awesome spiritual power of the Buddha and relying on your strength, Great Bodhisattva, I will give a general list of the names of hells and describe some of what happens during retributions undergone for offenses and evil deeds.

"Humane One, in Eastern Jambudvipa is mountain range called Iron Ring. The mountain is pitch black because the light of sun and moon do not shine on it. A great hell is located there named Ultimately Relentless. Another hell is called Great Avichi.

There is also a hell called Four Horns, a hell called Flying Knives, a hell called Fiery Arrows, a hell called Squeezing Mountains,

復有地獄．名曰通槍。
Fù yǒu dì yù míng yuē tōng qiāng

復有地獄．名曰鐵車。
Fù yǒu dì yù míng yuē tiě chē

復有地獄．名曰鐵床。
Fù yǒu dì yù míng yuē tiě chuáng

復有地獄．名曰鐵牛。
Fù yǒu dì yù míng yuē tiě níou

復有地獄．名曰鐵衣。
Fù yǒu dì yù míng yuē tiě yī

復有地獄．名曰千刃。
Fù yǒu dì yù míng yuē qiān rèn

復有地獄．名曰鐵驢。
Fù yǒu dì yù míng yuē tiě lú

復有地獄．名曰烊銅。
Fù yǒu dì yù míng yuē yáng tóng

復有地獄．名曰抱柱。
Fù yǒu dì yù míng yuē bào zhù

復有地獄．名曰流火。
Fù yǒu dì yù míng yuē líou huǒ

復有地獄．名曰耕舌。
Fù yǒu dì yù míng yuē gēng shé

復有地獄．名曰剉首。
Fù yǒu dì yù míng yuē cuò shǒu

復有地獄．名曰燒腳。
Fù yǒu dì yù míng yuē shāo jiǎo

復有地獄．名曰啗眼。
Fù yǒu dì yù míng yuē dàn yǎn

復有地獄．名曰鐵丸。
Fù yǒu dì yù míng yuē tiě wán

復有地獄．名曰諍論。
Fù yǒu dì yù míng yuē zhēng lùn

復有地獄．名曰鐵鈇。
Fù yǒu dì yù míng yuē tiě fū

復有地獄．名曰多瞋。
Fù yǒu dì yù míng yuē duō chēn

地藏白言。仁者．鐵圍之內．有如是等地獄．
Dì zàng bó yán Rén zhě tiě wéi zhī nèi yǒu rú shì děng dì yù

其數無限。更有：
qí shù wú xiàn Gèng yǒu

叫喚地獄．拔舌地獄．糞尿地獄．銅鎖地獄．
jiào huàn dì yù bá shé dì yù fèn niào dì yù tóng suǒ dì yù

火象地獄．火狗地獄．火馬地獄．火牛地獄．
huǒ xiàng dì yù huǒ gǒu dì yù huǒ mǎ dì yù huǒ níou dì yù

火山地獄．火石地獄．火床地獄．火梁地獄．
huǒ shān dì yù huǒ shí dì yù huǒ chuáng dì yù huǒ liáng dì yù

火鷹地獄．鋸牙地獄．剝皮地獄．飲血地獄．
huǒ yīng dì yù jù yá dì yù bō pí dì yù yǐn xiě dì yù

燒手地獄．燒腳地獄．倒刺地獄．火屋地獄．
shāo shǒu dì yù shāo jiǎo dì yù dào cì dì yù huǒ wū dì yù

鐵屋地獄．火狼地獄．如是等地獄。
tiě wū dì yù huǒ láng dì yù Rú shì děng dì yù

a hell called Piercing Spears, a hell called Iron Carts,

a hell called Iron Beds, a hell called Iron Oxen,

a hell called Iron Clothing, a hell called Thousand Blades,

a hell called Iron Asses, a hell called Molten Copper,

a hell called Embracing Pillar, a hell called Flowing Fire,

a hell called Plowing Tongues, a hell called Hacking Heads,

a hell called Burning Feet, a hell called Pecking Eyes,

a hell called Iron Pellets, a hell called Quarreling,

a hell called Iron Ax, and a hell called Massive Hatred."

Earth Store Bodhisattva said, "Humane One, within the Iron Ring are endless hells like that.

There is also the hell of Crying Out, the hell of Pulling Tongues,

the hell of Dung and Urine, the hell of Copper Locks,

the hell of Fire Elephants, the hell of Fire Dogs,

the hell of Fire Horses, the hell of Fire Oxen,

the hell of Fire Mountains, the hell of Fire Rocks,

the hell of Fire Beds, the hell of Fire Beams,

the hell of Fire Eagles, the hell of Sawing Teeth,

the hell of Flaying Skin, the hell of Drinking Blood,

the hell of Burning Hands, the hell of Burning Feet,

the hell of Hanging Hooks, the hell of Fire Rooms,

the hell of Iron Cells, and the hell of Fire Wolves.

其中各各・復有諸小地獄・或一或二・或三或
Qí zhōng gè gè fù yǒu zhū xiǎo dì yù huò yī huò èr huò sān huò

四・乃至百千・其中名號・各各不同。
sì nǎi zhì bǎi qiān qí zhōng míng hào gè gè bù tóng

地藏菩薩告普賢菩薩言。仁者・此者皆是・南
Dì zàng pú sà gào pǔ xián pú sà yán Rén zhě cǐ zhě jiē shì nán

閻浮提・行惡衆生・業感如是。業力甚大・能
yán fú tí xíng è zhòng shēng yè gǎn rú shì Yè lì shèn dà néng

敵須彌・能深巨海・能障聖道。是故衆生・莫
dí xū mí néng shēn jù hǎi néng zhàng shèng dào Shì gù zhòng shēng mò

輕小惡・以為無罪・死後有報・纖毫受之。父
qīng xiǎo è yǐ wéi wú zuì sǐ hòu yǒu bào xiān háo shòu zhī Fù

子至親・岐路各別・縱然相逢・無肯代受。
zǐ zhì qīn qí lù gè bié zòng rán xiāng féng wú kěn dài shòu

我今承佛威力・略說地獄・罪報之事・唯願仁
Wǒ jīn chéng fó wēi lì luò shuō dì yù zuì bào zhī shì wéi yuàn rén

者・暫聽是言。
zhě zhàn tīng shì yán

普賢答言。吾已久知・三惡道報。望仁者說・
Pǔ xián dá yán Wú yǐ jǐou zhī sān è dào bào Wàng rén zhě shuō

令後世末法・一切惡行衆生・聞仁者說・使令
lìng hòu shì mò fǎ yí qiè è xíng zhòng shēng wén rén zhě shuō shǐ lìng

歸佛。
guī fó

地藏白言。仁者・地獄罪報・其事如是。
Dì zàng bó yán Rén zhě dì yù zuì bào qí shì rú shì

或有地獄・取罪人舌・使牛耕之。
Huò yǒu dì yù qǔ zuì rén shé shǐ níou gēng zhī

"Each of those hells contains lesser hells numbering from one, or two, or three, or four, to hundreds of thousands. Each of those lesser hells has its own name."

Earth Store Bodhisattva told Universal Worthy Bodhisattva, "Humane One, such are the karmic responses of beings in Jambudvipa who commit evil deeds.

The power of karma is extremely great. It rivals Mount Sumeru in its heights. It surpasses the great oceans in its depth. It obstructs the path leading to Sagehood. For that reason, beings should never think that minor bad deeds are unimportant or assume that they do not count as offenses. After death there will be retributions to undergo that cover all those details.

Fathers and sons have the closest relationship, but their roads diverge and each must go his own way. Even if they met, neither would consent to undergo suffering in the other's place.

Now, based on the awesome spiritual power of the Buddha, I will describe some of the retributions for offenses that take place in the hells. Please, Humane One, listen for a moment to what I am going to say."

Universal Worthy replied, "I have long known of the retributions that happen in the Three Evil Paths. My hope in asking the Humane One to describe them is that when beings in the future Dharma Ending Age who are doing evil deeds hear the Humane One's descriptions they will be moved to take refuge with the Buddha."

Earth Store said, "Humane One, this is what happens during retributions in the hells. Offenders may go to a hell in which their tongues are stretched out and plowed through by cattle;

或有地獄・取罪人心・夜叉食之。
Huò yǒu dì yù qǔ zuì rén xīn yè chā shí zhī

或有地獄・鑊湯盛沸・煮罪人身。
Huò yǒu dì yù huò tāng shèng fèi zhǔ zuì rén shēn

或有地獄・赤燒銅柱・使罪人抱。
Huò yǒu dì yù chì shāo tóng zhù shǐ zuì rén bào

或有地獄・使諸火燒・趁及罪人。
Huò yǒu dì yù shǐ zhū huǒ shāo chèn jí zuì rén

或有地獄・一向寒冰。或有地獄・無限糞尿。
Huò yǒu dì yù yí xiàng hán bīng Huò yǒu dì yù wú xiàn fèn niào

或有地獄・純飛鏃鑠。或有地獄・多攢火槍。
Huò yǒu dì yù chún fēi jí lí Huò yǒu dì yù duō cuán huǒ qiāng

或有地獄・唯撞胸背。或有地獄・但燒手足。
Huò yǒu dì yù wéi zhuàng xīong bèi Huò yǒu dì yù dàn shāo shǒu zú

或有地獄・盤絞鐵蛇。或有地獄・驅逐鐵狗。
Huò yǒu dì yù pán jiǎo tiě shé Huò yǒu dì yù qū zhú tǐe gǒu

或有地獄・盡駕鐵騾。
Huò yǒu dì yù jìn jià tiě luó

仁者・如是等報・各各獄中・有百千種・業道之器・無非是銅是鐵・是石是火・此四種物・
Rén zhě rú shì děng bào gè gè yù zhōng yǒu bǎi qiān zhǒng yè dào zhī qì wú fēi shì tóng shì tiě shì shí shì huǒ cǐ sì zhǒng wù

衆業行感。若廣說地獄罪報等事・一一獄中・
zhòng yè hèng gǎn Ruò guǎng shuō dì yù zuì bào děng shì yī yī yù zhōng

更有百千種苦楚・何況多獄。我今承佛威神・
gèng yǒu bǎi qiān zhǒng kǔ chǔ hé kuàng duō yù Wǒ jīn chéng fó wēi shén

及仁者問・略說如是。若廣解說・窮劫不盡。
jí rén zhě wèn luè shuō rú shì Ruò guǎng jiě shuō qíong jié bú jìn

or to a hell in which their hearts pulled out and eaten by *Yakshas*;
or to a hell in which their bodies are cooked in cauldrons of boiling liquid;
or to a hell in which they are forced to embrace red-hot copper pillars;
or to a hell in which they are burned by fire that constantly pursues them;
or to a hell in which cold and ice are all-pervasive;
or to a hell in which excrement and urine are endless;
or to a hell in which flying maces are unavoidable;
or to a hell in which fiery spears stab them repeatedly;
or to a hell in which they are constantly beaten on the chests and backs;
or to a hell in which their hands and feet are burned;
or to a hell in which they are bound by iron snakes that coil around them;
or to a hell in which they are pursued by racing iron dogs;
or to a hell in which their bodies are stretched by iron mules.

"Humane One, to inflict these retributions in each hell hundreds of thousands of instruments made of copper, iron, stone, or fire arise from karmic force. Those four materials come into being in response to the kinds of karma offenders created.

If I were to explain in detail what happens during retributions in the hells, then I would need to tell of the hundreds of thousands of sufferings that must be undergone in each specific hell. How much more would that be the case for the sufferings in all the many hells!

Now, having based myself upon the awesome spiritual power of the Buddha, I have given a general answer to the Humane One's question, for if I were to speak in detail, it would take eons."

## 如來讚歎品 第六
Rú Lái Zàn Tàn Pǐn Dì Liòu

爾時・世尊舉身放大光明・遍照百千萬億・恆河沙等・諸佛世界。出大音聲・普告諸佛世界・
ěr shí shì zūn jǔ shēn fàng dà guāng míng biàn zhào bǎi qiān wàn yì héng hé shā děng zhū fó shì jiè Chū dà yīn shēng pǔ gào zhū fó shì jiè

一切諸菩薩摩訶薩・及天龍鬼神・人非人等。
yí qiè zhū pú sà mó hē sà jí tiān lóng guǐ shén rén fēi rén děng

聽吾今日・稱揚讚歎・地藏菩薩摩訶薩・於十
Tīng wú jīn rì chēng yáng zàn tàn dì zàng pú sà mó hē sà yú shí

方世界・現大不可思議・威神慈悲之力・救護
fāng shì jiè xiàn dà bù kě sī yì wēi shén cí bēi zhī lì jìou hù

一切罪苦之事。吾滅度後・汝等諸菩薩大士・
yí qiè zuì kǔ zhī shì Wú miè dù hòu rǔ děng zhū pú sà dà shì

及天龍鬼神等・廣作方便・衛護是經・令一切
jí tiān lóng guǐ shén děng guǎng zuò fāng biàn wèi hù shì jīng lìng yí qiè

衆生・證涅槃樂。
zhòng shēng zhèng niè pán lè

說是語已・會中有一菩薩・名曰普廣・合掌恭
Shuō shì yǔ yǐ huì zhōng yǒu yī pú sà míng yuē pǔ guǎng hé zhǎng gōng

敬・而白佛言。今見世尊・讚歎地藏菩薩・有
jìng ér bó fó yán Jīn jiàn shì zūn zàn tàn dì zàng pú sà yǒu

如是不可思議・大威神德。唯願世尊・為未來
rú shì bù kě sī yì dà wēi shén dé Wéi yuàn shì zūn wèi wèi lái

世・末法衆生・宣說地藏菩薩・利益人天・因
shì mò fǎ zhòng shēng xuān shuō dì zàng pú sà lì yì rén tiān yīn

果等事・使諸天龍八部・及未來世衆生・頂受
guǒ děng shì shǐ zhū tiān lóng bā bù jí wèi lái shì zhòng shēng dǐng shòu

佛語。
fó yǔ

# *CHAPTER VI*

## *The Thus Come One's Praises*

At that time the World Honored One emitted a great bright light from his entire body, totally illuminating Buddhalands as many as grains of sand in billions of Ganges Rivers.

His strong voice reached to all the Bodhisattvas, Mahasattvas in those Buddhalands, as well as to the gods, dragons, ghosts and spirits, humans, non-humans and others, saying, "Listen today, as I praise Earth Store Bodhisattva, Mahasattva, who displays an inconceivable awesome spiritual strength and compassionate power throughout the Ten Directions as he rescues and protects beings when things happen to them as they suffer for offenses they have committed.

After I pass into Nirvana, all of you Bodhisattvas, Mahasattvas and all of you gods, dragons, ghosts, spirits, and others should use vast numbers of expedient means to protect this Sutra and to cause all beings to realize the bliss of Nirvana."

After that was said a Bodhisattva named Universally Expansive arose in the assembly, placed his palms together respectfully, and said to the Buddha, "We are now about to witness the World Honored One praise Earth Store Bodhisattva's inconceivably great awesome spiritual virtue.

We hope the World Honored One will also aid beings in the future Dharma Ending Age by telling us about how Earth Store Bodhisattva benefits people and gods and about the working out of cause and effect. That will help the gods, dragons, and the rest of the Eightfold Division, along with beings of the future to receive the Buddha's teaching respectfully."

爾時・世尊告普廣菩薩・及四衆等。諦聽・諦
ěr shí shì zūn gào pǔ guǎng pú sà jí sì zhòng děng Dì tīng dì

聽。吾當為汝・略說地藏菩薩・利益人天・福
tīng Wú dāng wèi rǔ luè shuō dì zàng pú sà lì yì rén tiān fú

德之事。
dé zhī shì

普廣白言。唯然。世尊。願樂欲聞。
Pǔ guǎng bó yán Wéi rán Shì zūn Yuàn yào yù wén

佛告普廣菩薩。未來世中・若有善男子・善女
Fó gào pǔ guǎng pú sà Wèi lái shì zhōng ruò yǒu shàn nán zǐ shàn nǚ

人・聞是地藏菩薩摩訶薩名者。或合掌者・讚
rén wén shì dì zàng pú sà mó hē sà míng zhě Huò hé zhǎng zhě zàn

歎者・作禮者・戀慕者・是人超越三十劫罪。
tàn zhě zuò lǐ zhě liàn mù zhě shì rén chāo yuè sān shí jié zuì

普廣。若有善男子・善女人・或彩畫形像・或
Pǔ guǎng Ruò yǒu shàn nán zǐ shàn nǚ rén huò cǎi huà xíng xiàng huò

土石膠漆・金銀銅鐵・作此菩薩・一瞻一禮者。
tǔ shí jiāo qī jīn yín tóng tiě zuò cǐ pú sà yī zhān yī lǐ zhě

是人百返・生於三十三天・永不墮於惡道。假
shì rén bǎi fǎn shēng yú sān shí sān tiān yǒng bú duò yú è dào Jiǎ

如天福盡故・下生人間・猶為國王・不失大利。
rú tiān fú jìn gù xià shēng rén jiān yóu wéi guó wáng bù shī dà lì

若有女人・厭女人身・盡心供養・地藏菩薩畫
Ruò yǒu nǚ rén yàn nǚ rén shēn jìn xīn gòng yàng dì zàng pú sà huà

像・及土石膠漆・銅鐵等像。如是日日不退・
xiàng jí tǔ shí jiāo qī tóng tiě děng xiàng Rú shì rì rì bú tuì

常以華香・飲食衣服・繒綵幢旛・錢寶物等供
cháng yǐ huā xiāng yǐn shí yī fú zēng cǎi chuáng fān qián bǎo wù děng gòng

養。
yàng

At that time the World Honored One said to the Bodhisattva Universally Expansive, to the Fourfold Assembly, and others, "Listen attentively, listen attentively. I will briefly describe to you how Earth Store Bodhisattva's virtuous deeds keep benefiting people and gods."

Universally Expansive replied, "Excellent, World Honored One. We are happy to listen."

The Buddha told the Bodhisattva Universally Expansive, "If, in the future, good men or good women who, upon hearing Earth Store Bodhisattva, Mahasattva's name, place their palms together, praise him, bow to him, or gaze in worship, they will overcome thirty eon's worth of offenses.

Universally Expansive, if good men or good women gaze upon and bow but once to painted or drawn images of the Bodhisattva or images made using clay, stone, lacquer, gold, silver, copper and iron, they will be reborn one hundred times in the Heaven of the Thirty-Three and will eternally avoid falling into the Evil Paths.

If their blessings in the heavens come to an end and they are born in the human realm, they will become national leaders who suffer no loss of benefits.

"There may be women who dislike having female bodies. Suppose they whole-heartedly make offerings to images of Earth Store Bodhisattva that are paintings or are made using clay, stone, lacquer, copper, iron, or other materials.

If they continually make such offerings day after day without fail, using flowers, incense, food, drink, clothing, colored silks, banners, money, jewels, and other items as offerings,

是善女人・ 盡此一報女身・ 百千萬劫・ 更不生
Shì shàn nǚ rén jìn cǐ yī bào nǚ shēn bǎi qiān wàn jié gèng bù shēng

有女人世界・ 何況復受。 除非慈願力故・ 要受
yǒu nǚ rén shì jiè hé kuàng fù shòu Chú fēi cí yuàn lì gù yào shòu

女身・ 度脫衆生。 承斯供養地藏力故・ 及功德
nǚ shēn dù tuō zhòng shēng Chéng sī gòng yàng dì zàng lì gù jí gōng dé

力・ 百千萬劫・ 不受女身。
lì bǎi qiān wàn jié bú shòu nǚ shēn

復次普廣。 若有女人・ 厭是醜陋・ 多疾病者。
Fù cì pǔ guǎng Ruò yǒu nǚ rén yàn shì chǒu lòu duō jí bìng zhě

但於地藏像前・ 志心瞻禮。 食頃之間・ 是人千
Dàn yú dì zàng xiàng qián zhì xīn zhān lǐ Shí qǐng zhī jiān shì rén qiān

萬劫中・ 所受生身・ 相貌圓滿。
wàn jié zhōng suǒ shòu shēng shēn xiàng mào yuán mǎn

是醜陋女人・ 如不厭女身・ 即百千萬億生中・
Shì chǒu lòu nǚ rén rú bú yàn nǚ shēn jí bǎi qiān wàn yì shēng zhōng

常為王女・ 乃及王妃・ 宰輔大姓・ 大長者女。
cháng wéi wáng nǚ nǎi jí wáng fēi zǎi fǔ dà xìng dà zhǎng zhě nǚ

端正受生・ 諸相圓滿。 由志心故・ 瞻禮地藏
duān zhèng shòu shēng zhū xiàng yuán mǎn Yóu zhì xīn gù zhān lǐ dì zàng

菩薩・ 獲福如是。
pú sà huò fú rú shì

復次普廣。 若有善男子・ 善女人・ 能對菩薩像
Fù cì pǔ guǎng Ruò yǒu shàn nán zǐ shàn nǚ rén néng duì pú sà xiàng

前・ 作諸伎樂・ 及歌詠讚歎・ 香華供養。 乃至
qián zuò zhū jì yuè jí gē yǒng zàn tàn xiāng huā gòng yàng nǎi zhì

勸於・ 一人多人。 如是等輩・ 現在世中・ 及未
quàn yú yī rén duō rén Rú shì děng bèi xiàn zài shì zhōng jí wèi

來世・ 常得百千鬼神・ 日夜衛護・ 不令惡事・
lái shì cháng dé bǎi qiān guǐ shén rì yè wèi hù bú lìng è shì

輒聞其耳・ 何況親受諸橫。
zhé wén qí ěr hé kuàng qīn shòu zhū hèng

when those good women finish their current female retributions, then throughout hundreds of thousands of eons they will never again be born in worlds where there are women, much less be one, unless it be through the strength of their compassionate vows to liberate beings.

Based on the strength of their offerings to Earth Store Bodhisattva and the power of their meritorious virtues, they will not be born into female bodies throughout hundreds of thousands of eons.

"Moreover, Universally Expansive, women who are ugly or prone to sickness will dislike those problems. If they gaze at and bow to images of Earth Store Bodhisattva with sincere resolve for even just a few minutes, then throughout millions of eons, they will always be born with full and perfect features.

If those woman who are ugly do not dislike having female bodies, then throughout billions of lives they will always be born as women of royal lineage, or will marry into royalty, or will become daughters of prime ministers, prominent families, or great Elders.

They will be of upright birth and full-featured. They will receive such blessings from having sincerely beheld and worshipped Earth Store Bodhisattva.

"Moreover, Universally Expansive, there may be good men or good women who are able to play music, sing, or chant praises, and make offerings of incense and flowers before images of the Bodhisattva or who are able to exhort one or more others to do likewise.

Now and in the future, such people will be surrounded day and night by hundreds of thousands of ghosts and spirits who will even prevent bad news from reaching their ears, much less allow them to be personally involved in any accidents.

復次普廣。未來世中，若有惡人，及惡神惡鬼，
Fù cì pǔ guǎng Wèi lái shì zhōng ruò yǒu è rén jí è shén è guǐ

見有善男子，善女人，歸敬供養，讚歎瞻禮，
jiàn yǒu shàn nán zǐ shàn nǚ rén guī jìng gòng yàng zàn tàn zhān lǐ

地藏菩薩形像。或妄生譏毀，謗無功德，及利
dì zàng pú sà xíng xiàng Huò wàng shēng jī huǐ bàng wú gōng dé jí lì

益事。或露齒笑，或背面非，或勸人共非，或
yì shì Huò lòu chǐ xiào huò bèi miàn fēi huò quàn rén gòng fēi huò

一人非，或多人非，乃至一念，生譏毀者。
yī rén fēi huò duō rén fēi nǎi zhì yí niàn shēng jī huǐ zhě

如是之人，賢劫千佛滅度，譏毀之報，尚在
Rú shì zhī rén xián jié qiān fó miè dù jī huǐ zhī bào shàng zài

阿鼻地獄，受極重罪。過是劫已，方受餓鬼。
ā bí dì yù shòu jí zhòng zuì Guò shì jié yǐ fāng shòu è guǐ

又經千劫，復受畜生。又經千劫，方得人身。
Yòu jīng qiān jié fù shòu chù shēng Yòu jīng qiān jié fāng dé rén shēn

縱受人身，貧窮下賤，諸根不具，多被惡業，
Zòng shòu rén shēn pín qíong xià jiàn zhū gēn bú jù duō bèi è yè

來結其心。不久之間，復墮惡道。
lái jié qí xīn Bù jǐou zhī jiān fù duò è dào

是故普廣。譏毀他人供養，尚獲此報，何況別
Shì gù pǔ guǎng Jī huǐ tā rén gòng yàng shàng huò cǐ bào hé kuàng bié

生惡見毀滅。
shēng è jiàn huǐ miè

復次普廣。若未來世，有男子，女人，久處床
Fù cì pǔ guǎng Ruò wèi lái shì yǒu nán zǐ nǚ rén jǐou chǔ chuáng

枕，求生求死，了不可得。或夜夢惡鬼，乃及
zhěn qíou shēng qíou sǐ liǎo bù kě dé Huò yè mèng è guǐ nǎi jí

家親，或遊險道，或多獸寐，共鬼神游。日月
jiā qīn Huò yóu xiǎn dào huò duō yǎn mèi gòng guǐ shén yóu Rì yuè

歲深，轉復枉瘵，眠中叫苦，慘悽不樂者。
suì shēn zhuǎn fù wāng zhài mián zhōng jiào kǔ cǎn qī bú lè zhě

"Moreover, Universally Expansive, in the future, evil people, evil spirits, or evil ghosts may see good men or good women taking refuge with, respectfully making offerings to, praising, beholding, and bowing to images of Earth Store Bodhisattva.

Those beings may make the mistake of ridiculing such acts of worship, saying that they are of no merit. They may sneer at those good people, condemn them behind their backs, or get a group or even one other person to have even as little as one thought of condemnation.

Such beings will fall into the Avichi Hell and the extreme misery they will undergo as retribution for their slander will not end even after the thousand Buddhas of the Worthy Eon have passed into tranquility.

Only after that eon will they be reborn among the hungry ghosts, where they will pass a thousand more eons before being reborn as animals. Only after another thousand eons will they obtain human bodies, but they will be poor and lowly with incomplete faculties, and their evil karma will cause them to suffer mental afflictions. Before long they will fall into the Evil Paths again.

Universally Expansive, such are the retributions that will undergo those who ridicule and slander others' acts of worship. How much worse will the retributions be if besides their slandering, they have other evils views.

"Moreover, Universally Expansive, in the future, men or women may be bedridden for years and in spite of their wishes be unable either to get well or to die. At night they may dream of evil ghosts, or of family and relatives, or of wandering on dangerous paths. In numerous nightmares they may roam with ghosts and spirits.

As days, months, and years go by, such people may weaken and waste away, cry out in pain in their sleep, and become progressively depressed and melancholy.

此皆是業道論對。未定輕重。或難捨壽。或不得癒。男女俗眼。不辨是事。但當對諸佛菩薩像前。高聲轉讀此經一遍。

Cǐ jiē shì yè dào lùn duì. Wèi dìng qīng zhòng. Huò nán shě shòu. Huò bù dé yù. Nán nǚ sú yǎn. Bú biàn shì shì. Dàn dāng duì zhū fó pú sà xiàng qián. gāo shēng zhuǎn dú cǐ jīng yí biàn.

或取病人。可愛之物。或衣服。寶貝。莊園。舍宅。對病人前。高聲唱言。我某甲等。為是病人。對經像前。捨諸等物。或供養經像。或造佛菩薩形像。或造塔寺。或然油燈。或施常住。如是三白病人。遣令聞知。

Huò qǔ bìng rén. kě ài zhī wù. Huò yī fú. bǎo bèi. zhuāng yuán shè zhái. Duì bìng rén qián. gāo shēng chàng yán. wǒ mǒu jiǎ děng. wèi shì bìng rén. duì jīng xiàng qián. shě zhū děng wù. Huò gòng yàng jīng xiàng. huò zào fó pú sà xíng xiàng. huò zào tǎ sì. huò rán yóu dēng. huò shī cháng zhù. Rú shì sān bó bìng rén. qiǎn lìng wén zhī.

假令諸識分散。至氣盡者。乃至一日二日。三日四日。至七日以來。但高聲白。高聲讀經。是人命終之後。宿殃重罪。至于五無間罪。永得解脫。所受生處。常知宿命。

Jiǎ lìng zhū shì fēn sàn. zhì qì jìn zhě. nǎi zhì yī rì èr rì. sān rì sì rì. zhì qī rì yǐ lái. Dàn gāo shēng bó. gāo shēng dú jīng. Shì rén mìng zhōng zhī hòu. sù yāng zhòng zuì. zhì yú wǔ wú jiàn zuì. yǒng dé xiè tuō. suǒ shòu shēng chù. cháng zhī sù mìng.

何況善男子。善女人。自書此經。或教人書。或自塑畫。菩薩形像。乃至教人塑畫。所受果報。必獲大利。

Hé kuàng shàn nán zǐ. shàn nǚ rén. zì shū cǐ jīng. huò jiào rén shū. huò zì sù huà. pú sà xíng xiàng. Nǎi zhì jiào rén sù huà. Suǒ shòu guǒ bào. bì huò dà lì.

Those things happen when the force of karma has not yet been determined, which makes it difficult for them to die and impossible for them to be cured. The ordinary eyes of men and women cannot recognize such things.

"In that situation some people should recite this Sutra aloud once before images of the Buddhas and Bodhisattvas.

They should also offer possessions which those sick people cherish, such as clothing, jewels, gardens, or houses. They should speak distinctly to the sick people saying, 'Now before this Sutra or these images, we are offering these items on behalf of these sick people.' They may offer sutras or images, or commission images of Buddhas or Bodhisattvas, or build stupas or monasteries, or light oil lamps, or give to the Eternally Dwelling.

They should tell the sick people three times about the offerings that are being made, informing them so they both hear and understand what is being done.

"If their consciousnesses are already scattered and their breathing has stopped, then for one, two, three, four, and on through seven days, others should continue to inform them clearly and to read this Sutra aloud.

When those people's lives end, they will gain liberation from all heavy and disastrous offenses they committed in previous lives, even offenses warranting Fivefold Relentless Retribution. They will be born in places where they will always know past lives.

How much greater will the karmic reward be if good men or good women can write out this Sutra themselves or commission others to do so. If they can carve or paint images themselves or commission others to do so, the benefits they receive will be great indeed!

是故普廣。若見有人，讀誦是經，乃至一念，
Shì gù pǔ guǎng Ruò jiàn yǒu rén dú sòng shì jīng nǎi zhì yí niàn

讚歎是經，或恭敬者。汝須百千方便，勸是等
zàn tàn shì jīng huò gōng jìng zhě Rǔ xū bǎi qiān fāng biàn quàn shì děng

人，勤心莫退，能得未來現在，千萬億，不可
rén qín xīn mò tuì néng dé wèi lái xiàn zài qiān wàn yì bù kě

思議功德。
sī yì gōng dé

復次普廣。若未來世，諸衆生等，或夢或寐，
Fù cì pǔ guǎng Ruò wèi lái shì zhū zhòng shēng děng huò mèng huò mèi

見諸鬼神，乃及諸形，或悲或啼，或愁或嘆，
jiàn zhū guǐ shén nǎi jí zhū xíng huò bēi huò tí huò chóu huò tàn

或恐或怖。
huò kǒng huò bù

此皆是，一生十生，百生千生，過去父母，男
Cǐ jiē shì yī shēng shí shēng bǎi shēng qiān shēng guò qù fù mǔ nán

女弟妹，夫妻眷屬，在於惡趣，未得出離，無
nǚ dì mèi fū qī juàn shǔ zài yú è qù wèi dé chū lí wú

處希望，福力救拔，當告宿世骨肉，使作方便，
chù xī wàng fú lì jiù bá dāng gào sù shì gǔ ròu shǐ zuò fāng biàn

願離惡道。
yuàn lí è dào

普廣。汝以神力，遣是眷屬，令對諸佛菩薩像
Pǔ guǎng Rǔ yǐ shén lì qiǎn shì juàn shǔ lìng duì zhū fó pú sà xiàng

前，志心自讀此經，或請人讀，其數三遍，或
qián zhì xīn zì dú cǐ jīng huò qǐng rén dú qí shù sān biàn huò

七遍。如是惡道眷屬，經聲畢是遍數，當得解
qī biàn Rú shì è dào juàn shǔ jīng shēng bì shì biàn shù dāng dé xiè

脫，乃至夢寐之中，永不復見。
tuō nǎi zhì mèng mèi zhī zhōng yǒng bú fù jiàn

"Therefore, Universally Expansive, if you see people reading and reciting this Sutra or even having a single thought of praise for it, or if you meet someone who reveres it, you should employ hundreds of thousands of expedients to exhort such people to be diligent and not retreat.

In both the present and the future they will be able to obtain billions of inconceivable meritorious virtues.

"Moreover, Universally Expansive, beings in the future may, while dreaming or drowsy, see ghosts, spirits, and other forms that are either sad, weeping, or worried, fearful, or terrified.

Those are all fathers, mothers, sons, daughters, brothers, sisters, husbands, wives, and relatives from one, ten, a hundred, or a thousand lives past who have not yet been able to leave the bad destinies.

They have no place from which to hope for the power of blessings to rescue them, and so they try to communicate with their closest descendants, hoping that those relatives will use some skillful means to help them get out of the Evil Paths.

"Universally Expansive, using your spiritual powers, exhort those descendants to recite this Sutra with sincere resolve before the images of Buddhas or Bodhisattvas or to request others to recite it, either three or seven times.

When the Sutra has been read aloud the proper number of times, relatives in the Evil Paths will obtain liberation and never again be seen by those who are dreaming or drowsy.

復次普廣。若未來世・有諸下賤等人・或奴或
Fù cì pǔ guǎng Ruò wèi lái shì yǒu zhū xià jiàn děng rén huò nú huò

婢・乃至諸不自由之人・覺知宿業・要懺悔者。
bì nǎi zhì zhū bú zì yóu zhī rén jué zhī sù yè yào chàn huǐ zhě

志心瞻禮・地藏菩薩形像。乃至一七日中・念
Zhì xīn zhān lǐ dì zàng pú sà xíng xiàng nǎi zhì yī qī rì zhōng niàn

菩薩名・可滿萬遍。如是等人・盡此報後・千
pú sà míng kě mǎn wàn biàn Rú shì děng rén jìn cǐ bào hòu qiān

萬生中・常生尊貴・更不經三惡道苦。
wàn shēng zhōng cháng shēng zūn guì gèng bù jīng sān è dào kǔ

復次普廣。若未來世中・閻浮提內・剎利・婆
Fù cì pǔ guǎng Ruò wèi lái shì zhōng yán fú tí nèi chà lì pó

羅門・長者・居士・一切人等・及異姓種族。
luó mén zhǎng zhě jū shì yí qiè rén děng jí yì xìng zhǒng zú

有新產者・或男或女・七日之中・早與讀誦・
yǒu xīn chǎn zhě huò nán huò nǚ qī rì zhī zhōng zǎo yǔ dú sòng

此不思議經典・更為念菩薩名・可滿萬遍。
cǐ bù sī yì jīng diǎn gèng wèi niàn pú sà míng kě mǎn wàn biàn

是新生子・或男或女・宿有殃報・便得解脫・
Shì xīn shēng zǐ huò nán huò nǚ sù yǒu yāng bào biàn dé xiè tuō

安樂易養・壽命增長。若是承福生者・轉增安
ān lè yì yǎng shòu mìng zēng zhǎng Ruò shì chéng fú shēng zhě zhuǎn zēng ān

樂・及與壽命。
lè jí yǔ shòu mìng

復次普廣。若未來世衆生・於月一日・八日・
Fù cì pǔ guǎng Ruò wèi lái shì zhòng shēng yú yuè yī rì bā rì

十四日・十五日・十八日・二十三・二十四・
shí sì rì shí wǔ rì shí bā rì èr shí sān èr shí sì

二十八・二十九日・乃至三十日・是諸日等・
èr shí bā èr shí jǐou rì nǎi zhì sān shí rì shì zhū rì děng

諸罪結集・定其輕重。
zhū zuì jié jí dìng qí qīng zhòng

"Moreover, Universally Expansive, people of low station, and those who are slaves, or who are bonded, or who are deprived of their freedom in other ways may be aware of their past deeds and wish to repent of them and to reform.

If while beholding and bowing to Earth Store Bodhisattva's image with sincere resolve for seven days they are able to recite his name a full ten thousand times, then when their current retribution ends, those people will always be born into wealth and honor for thousands lives. How much the more will they avoid any of the sufferings of the Three Evil Paths.

"Moreover, Universally Expansive, in the future in Jambudvipa when the wives of Kshatriyas, Brahmans, Elders, Upasakas, and those of other names and clans are about to give birth to sons or daughters, the family members should recite this inconceivable Sutra and recite the Bodhisattva's name a full ten thousand times during the seven days before the birth of their children.

If those infants, whether male or female, were destined to undergone a terrible retribution for things done in past lives, they will be liberated from those retributions. They will be peaceful, happy, easily raised, and will have long lives.

If those children were due to receive blessings, then their peace and happiness will increase, as will their lifespans.

"Moreover, Universally Expansive, 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 beings are tabulated and their gravity assessed.

南閻浮提衆生・ 舉止動念・ 無不是業・ 無不是
Nán yán fú tí zhòng shēng jǔ zhǐ dòng niàn wú bú shì yè wú bú shì

罪。 何況恣情殺害・ 竊盜・ 邪淫・ 妄語・ 百千
zuì Hé kuàng zì qíng shā hài qiè dào xié yín wàng yǔ bǎi qiān

罪狀。
zuì zhuàng

能於是十齋日・ 對佛菩薩・ 諸賢聖像前・ 讀是
Néng yú shì shí zhāi rì duì fó pú sà zhū xián shèng xiàng qián dú shì

經一遍・ 東西南北・ 百由旬內・ 無諸災難。
jīng yī biàn dōng xī nán běi bǎi yóu xún nèi wú zhū zāi nàn

當此居家・ 若長若幼・ 現在未來・ 百千歲中・
Dāng cǐ jū jiā ruò zhǎng ruò yòu xiàn zài wèi lái bǎi qiān suì zhōng

永離惡趣。 能於十齋日・ 每轉一遍・ 現世令此
yǒng lí è qù néng yú shí zhāi rì měi zhuǎn yī biàn xiàn shì lìng cǐ

居家・ 無諸橫病・ 衣食豐溢。
jū jiā wú zhū hèng bìng yī shí fēng yì

是故普廣。 當知地藏菩薩・ 有如是等・ 不可說
Shì gù pǔ guǎng Dāng zhī dì zàng pú sà yǒu rú shì děng bù kě shuō

百千萬億・ 大威神力・ 利益之事。
bǎi qiān wàn yì dà wēi shén lì lì yì zhī shì

閻浮衆生・ 於此大士・ 有大因緣。 是諸衆生・
Yán fú zhòng shēng yú cǐ dà shì yǒu dà yīn yuán Shì zhū zhòng shēng

聞菩薩名・ 見菩薩像・ 乃至聞是經三字五字・
wén pú sà míng jiàn pú sà xiàng nǎi zhì wén shì jīng sān zì wǔ zì

或一偈一句者・ 現在殊妙安樂・ 未來之世・ 百
huò yī jì yī jù zhě xiàn zài shū miào ān lè wèi lái zhī shì bǎi

千萬生・ 常得端正・ 生尊貴家。
qiān wàn shēng cháng dé duān zhèng shēng zūn guì jiā

"Every single movement or stirring of thought on the part of beings of Jambudvipa creates karma and offenses. How much more is that the case when they blatantly indulge in killing, stealing, sexual misconduct, false speech and hundreds of thousands of other kinds of overt offenses.

"If they are able to recite this Sutra once on those ten vegetarian days, before the images of Buddhas, Bodhisattvas, or worthy one and sages, then there will be no disasters for within a radius of one hundred *yojanas*.

The relatives of those who recite, both old and young, now and in the future, will be apart from the Evil Paths throughout hundreds of thousands of years.

If they can recite this sutra once on each of these ten vegetarian days, then there will be no accidents or illnesses in the family, and there will be food and clothing in abundance.

"Universally Expansive, you should know of the beneficial deeds done by Earth Store Bodhisattva as he makes use of his indescribably many billions of great awesome spiritual powers.

The beings of Jambudvipa have strong affinities with this Bodhisattva. If they hear the Bodhisattva's name, see the Bodhisattva's image, or hear but a few words, a verse, or sentence of this Sutra, then they will enjoy particularly wonderful peace and happiness in this present life.

Through hundreds of thousands of ten thousands of future lives, they will always be handsome or beautiful, and they will be born into honorable and wealthy families."

爾時・普廣菩薩聞佛如來・稱揚讚歎・地藏菩薩已・胡跪合掌・復白佛言。世尊。我久知是大士・有如此不可思議神力・及大誓願力・為未來衆生・遣知利益・故問如來・唯然頂受。世尊・當何名此經・使我云何流布。

ěr shí pǔ guǎng pú sà wén fó rú lái chēng yáng zàn tàn dì zàng pú sà yǐ hú guì hé zhǎng fù bó fó yán Shì zūn Wǒ jǐou zhī shì dà shì yǒu rú cǐ bù kě sī yì shén lì jí dà shì yuàn lì wèi lái zhòng shēng qiǎn zhī lì yì gù wèn rú lái wéi rán dǐng shòu Shì zūn dāng hé míng cǐ jīng shǐ wǒ yún hé líou bù

佛告普廣。此經有三名。一名地藏本願。亦名地藏本行。亦名地藏本誓力經。緣此菩薩・久遠劫來・發大重願・利益衆生。是故汝等・依願流布。

Fó gào pǔ guǎng Cǐ jīng yǒu sān míng Yī míng dì zàng běn yuàn Yì míng dì zàng běn hèng Yì míng dì zàng běn shì lì jīng Yuán cǐ pú sà jǐou yuǎn jié lái fā dà zhòng yuàn lì yì zhòng shēng Shì gù rǔ děng yī yuàn líou bù

普廣聞已・合掌恭敬・作禮而退。

Pǔ guǎng wén yǐ hé zhǎng gōng jìng zuò lǐ ér tuì

Having heard the Buddha, Thus Come One, praise Earth Store Bodhisattva in that way, Universally Expansive Bodhisattva knelt, placed his palms together, and again addressed the Buddha, saying, "World Honored One, I have long known that this Bodhisattva has both inconceivable spiritual powers and mighty vows. I have questioned the Thus Come One so that beings in the future will know of these benefits. I receive this answer most respectfully.

World Honored One, how should this Sutra be titled and how should we propagate it?"

The Buddha said to Universally Expansive, "This Sutra has three titles:

the first is The Past Vows of Earth Store Bodhisattva;
it is also called Earth Store's Past Conduct; and
it is called Sutra of the Power of Earth Store's Past Vows.

Because this Bodhisattva repeatedly makes such great and mighty vows throughout long eons to benefit beings, you should all propagate this Sutra in accord with his vows."

After Universally Expansive had heard that, he placed his palms together respectfully, made obeisance, and withdrew.

## 利益存亡品 第七
Lì Yì Cún Wáng Pǐn Dì Qī

爾時，地藏菩薩摩訶薩白佛言。世尊。我觀是閻浮衆生，舉心動念，無非是罪。脫獲善利，多退初心，若遇惡緣，念念增益。

ěr shí dì zàng pú sà mó hē sà bó fó yán Shì zūn Wǒ guān shì yán fú zhòng shēng jǔ xīn dòng niàn wú fēi shì zuì Tuō huò shàn lì duō tuì chū xīn ruò yù è yuán niàn niàn zēng yì

是等輩人，如履泥塗，負於重石，漸困漸重，足步深邃。若得遇知識，替與減負，或全與負，是知識有大力故。復相扶助，勸令牢腳，若達平地，須省惡路，無再經歷。

Shì děng bèi rén rú lǚ ní tú fù yú zhòng shí jiàn kùn jiàn zhòng zú bù shēn suì Ruò dé yù zhī shì tì yǔ jiǎn fù huò quán yǔ fù shì zhī shì yǒu dà lì gù Fù xiāng fú zhù quàn lìng láo jiǎo ruò dá píng dì xū xǐng è lù wú zài jīng lì

世尊。習惡衆生，從纖毫間，便至無量。是諸衆生，有如此習，臨命終時，父母眷屬，宜為設福，以資前路。

Shì zūn Xí è zhòng shēng cóng xiān háo jiān biàn zhì wú liàng shì zhū zhòng shēng yǒu rú cǐ xí lín mìng zhōng shí fù mǔ juàn shǔ yí wèi shè fú yǐ zī qián lù

或懸旛蓋，及然油燈。或轉讀尊經。或供養佛像，及諸聖像。乃至念佛菩薩，及辟支佛名字，一名一號，歷臨終人耳根，或聞在本識。

Huò xuán fān gài jí rán yóu dēng Huò zhuǎn dú zūn jīng Huò gòng yàng fó xiàng jí zhū shèng xiàng Nǎi zhì niàn fó pú sà jí bì zhī fó míng zì yī míng yī hào lì lín zhōng rén ěr gēn huò wén zài běn shì

# CHAPTER VII

## Benefiting the Living and the Dead

At that time Earth Store Bodhisattva, Mahasattva said to the Buddha, "World Honored One, I see that every single movement or stirring of thought on the part of beings of Jambudvipa is an offense. Beings tend to use up the wholesome benefits they gain; many of them end up retreating from their initial resolve. If they encounter evil conditions, they augment them with every thought.

They are like people trying to carry heavy rocks while walking through mud. Each step becomes more difficult and the rocks more cumbersome as their feet sink deeper. If they meet a mentor, he may be strong enough to lighten or even totally remove their burdens. Helping them thus, the mentor will urge them to step on solid ground, pointing out that once they reach a level place they should remain aware of that bad path and never traverse it again.

"World Honored One, the bad habits of beings range from minor to major. Since all beings have such habits, their parents or relatives should create blessings for them when they are on the verge of dying in order to assist them on the road ahead.

That may be done by hanging banners and canopies; lighting oil lamps; reciting the sacred Sutras; making offerings before the images of Buddhas or sages.

Another way to assist them is by reciting the names of Buddhas, Bodhisattvas, and Pratyekabuddhas so that the recitation of each name passes by the ear of the dying one and is heard in his fundamental consciousness.

是諸衆生・所造惡業・計其感果・必墮惡趣・
Shì zhū zhòng shēng suǒ zào è yè jì qí gǎn guǒ bì duò è qù

緣是眷屬・為臨終人・修此聖因・如是衆罪・
yuán shì juàn shǔ wèi lín zhōng rén xīou cǐ shèng yīn rú shì zhòng zuì

悉皆消滅。
xī jiē xiāo miè

若能更為・身死之後・七七日內・廣造衆善。
Ruò néng gèng wèi shēn sǐ zhī hòu qī qī rì nèi guǎng zào zhòng shàn

能使是諸衆生・永離惡趣・得生人天・受勝妙
néng shǐ shì zhū zhòng shēng yǒng lí è qù dé shēng rén tiān shòu shèng miào

樂。現在眷屬・利益無量。
lè xiàn zài juàn shǔ lì yì wú liàng

是故我今對佛世尊・及天龍八部・人非人等・
Shì gù wǒ jīn duì fó shì zūn jí tiān lóng bā bù rén fēi rén děng

勸於閻浮提衆生・臨終之日・愼勿殺害・及造
quàn yú yán fú tí zhòng shēng lín zhōng zhī rì shèn wù shā hài jí zào

惡緣・拜祭鬼神・求諸魍魎。何以故。
è yuán bài jì guǐ shén qíou zhū wǎng liǎng Hé yǐ gù

爾所殺害・乃至拜祭・無纖毫之力・利益亡人・
ěr suǒ shā hài nǎi zhì bài jì wú xiān háo zhī lì lì yì wáng rén

但結罪緣・轉增深重。假使來世・或現在生・
dàn jié zuì yuán zhuǎn zēng shēn zhòng Jiǎ shǐ lái shì huò xiàn zài shēng

得獲聖分・生人天中。緣是臨終・被諸眷屬・
dé huò shèng fèn shēng rén tiān zhōng Yuán shì lín zhōng bèi zhū juàn shǔ

造是惡因・亦令是命終人・殃累對辯・晚生善
zào shì è yīn yì lìng shì mìng zhōng rén yāng lèi duì biàn wǎn shēng shàn

處。
chù

何況臨命終人・在生未曾・有少善根・各據本
Hé kuàng lín mìng zhōng rén zài shēng wèi céng yǒu shǎo shàn gēn gè jù běn

業・自受惡趣・何忍眷屬・更為增業。
yè zì shòu è qù hé rěn juàn shǔ gèng wèi zēng yè

"Suppose the evil karma created by beings were such that they should fall into the evil destinies. If their relatives cultivate wholesome causes on their behalf when they are close to death, then their manifold offenses can be dissolved.

If relatives can further do many good deeds during the first forty-nine days after the death of such beings, then the deceased can leave the evil destinies forever, be born as humans and gods, and receive supremely wonderful bliss. The surviving relatives will also receive limitless benefits.

"Therefore, before the Buddhas, World Honored Ones, as well as before the gods, dragons, and the rest of the Eightfold Division, humans and non-humans, I now exhort beings of Jambudvipa to be careful to avoid harming, killing, and doing other unwholesome deeds; to refrain from worshipping ghosts and spirits or making sacrifices to them; and to never call on mountain sprites on the day of death.

Why is that?

"Killing, harming, and making sacrifices are not the least bit helpful to the deceased. Such acts only bind up the conditions of offenses so that they grow ever more deep and heavy.

The deceased might have been due to increase his potential for Sagehood or gain birth among humans or gods in his next life or in the future. But when his family commits offenses in his name, he will resent the disasters he inherits, and his good rebirth will be delayed.

How much more would that be the case for people on the verge of death who during their lives had planted few good roots. Each offender has to undergo the bad destinies according to his own karma. How could anyone bear to have relatives add to that karma?

譬如有人，從遠地來，絕糧三日，所負擔物，
Pì rú yǒu rén cóng yuǎn dì lái jué liáng sān rì suǒ fù dān wù

強過百斤，忽遇鄰人，更附少物，以是之故，
qiáng guò bǎi jīn hū yù lín rén gèng fù shǎo wù yǐ shì zhī gù

轉復困重。
zhuǎn fù kùn zhòng

世尊。我觀閻浮衆生，但能於諸佛教中，乃至
Shì zūn Wǒ guān yán fú zhòng shēng dàn néng yú zhū fó jiào zhōng nǎi zhì

善事，一毛一滴，一沙一塵，如是利益，悉皆
shàn shì yī máo yī dì yī shā yī chén rú shì lì yì xī jiē

自得。
zì dé

說是語時，會中有一長者，名曰大辯，是長者
Shuō shì yǔ shí huì zhōng yǒu yī zhǎng zhě míng yuē dà biàn shì zhǎng zhě

久證無生，化度十方，現長者身，合掌恭敬，
jǐou zhèng wú shēng huà dù shí fāng xiàn zhǎng zhě shēn hé zhǎng gōng jìng

問地藏菩薩言。大士，是南閻浮提衆生，命終
wèn dì zàng pú sà yán Dà shì shì nán yán fú tí zhòng shēng mìng zhōng

之後，小大眷屬，為修功德，乃至設齋，造衆
zhī hòu xiǎo dà juàn shǔ wèi xīou gōng dé nǎi zhì shè zhāi zào zhòng

善因，是命終人，得大利益，及解脫不。
shàn yīn shì mìng zhōng rén dé dà lì yì jí xiè tuō fǒu

地藏答言。長者，我今為未來現在，一切衆生，
Dì zàng dá yán Zhǎng zhě wǒ jīn wèi wèi lái xiàn zài yí qiè zhòng shēng

承佛威力，略說是事。長者，未來現在，諸衆
chéng fó wēi lì luè shuō shì shì Zhǎng zhě wèi lái xiàn zài zhū zhòng

生等，臨命終日，得聞一佛名，一菩薩名，一
shēng děng lín mìng zhōng rì dé wén yī fó míng yī pú sà míng yī

辟支佛名，不問有罪無罪，悉得解脫。
bì zhī fó míng bú wèn yǒu zuì wú zuì xī dé xiè tuō

"That would be like having a neighbor add a few more things to a load of over a hundred pounds being carried by someone who had already traveled a long distance and who had not eaten for three days. By adding that extra weight, that person's burden would become even more unbearable.

"World Honored One, I see that beings of Jambudvipa will themselves receive the benefit of any good deeds they are able to do within the Buddha's teaching. That holds true even when the deeds are as small as a strand of hair, a drop of water, a grain of sand, or a mote of dust."

After that had been said, an Elder named Great Eloquence arose in the assembly. He had long since realized Non-production and was only appearing in the body of an Elder to teach and transform those in the Ten Directions.

Placing his palms together respectfully, he asked Earth Store Bodhisattva, "Great Lord, after people in Jambudvipa die and their close and distant relatives generate merit by making meal offerings and doing other such good deeds, will the deceased obtain merit and virtue significant enough to bring about their liberation?

Earth Store replied, "Elder, based on the awesome power of the Buddhas, I will now proclaim this principle for the sake of beings of the present and future.

Elder, if beings of the present and future when on the verge of dying hear the name of one Buddha, one Bodhisattva, or one Pratyekabuddha, they will attain liberation whether they have offenses or not.

若有男子女人．在生不修善因．多造衆罪。
Ruò yǒu nán zǐ nǚ rén zài shēng bù xīou shàn yīn duō zào zhòng zuì
命終之後．眷屬小大．為造福利．一切聖事．
Mìng zhōng zhī hòu juàn shǔ xiǎo dà wèi zào fú lì yí qiè shèng shì
七分之中．而乃獲一．六分功德．生者自利。
qī fēn zhī zhōng ér nǎi huò yī lìou fēn gōng dé shēng zhě zì lì

以是之故．未來現在．善男女等．聞健自修．
Yǐ shì zhī gù wèi lái xiàn zài shàn nán nǚ děng wén jiàn zì xīou
分分己獲。
fēn fēn jǐ huò

無常大鬼．不期而到．冥冥遊神．未知罪福。
Wú cháng dà guǐ bù qí ér dào míng míng yóu shén wèi zhī zuì fú
七七日內．如癡如聾．或在諸司．辯論業果。
qī qī rì nèi rú chī rú lóng huò zài zhū sī biàn lùn yè guǒ
審定之後．據業受生。未測之間．千萬愁苦．
shěn dìng zhī hòu jù yè shòu shēng Wèi cè zhī jiān qiān wàn chóu kǔ
何況墮於．諸惡趣等。
hé kuàng duò yú zhū è qù děng

是命終人．未得受生．在七七日內．念念之間．
Shì mìng zhōng rén wèi dé shòu shēng zài qī qī rì nèi niàn niàn zhī jiān
望諸骨肉眷屬．與造福力救拔。
wàng zhū gǔ ròu juàn shǔ yǔ zào fú lì jìou bá

過是日後．隨業受報。若是罪人．動經千百歲
Guò shì rì hòu suí yè shòu bào Ruò shì zuì rén dòng jīng qiān bǎi suì
中．無解脫日。若是五無間罪．墮大地獄．千
zhōng wú xiè tuō rì Ruò shì wǔ wú jiàn zuì duò dà dì yù qiān
劫萬劫．永受衆苦。
jié wàn jié yǒng shòu zhòng kǔ

"When men or women laden with offenses who failed to plant good causes die, even they can receive one-seventh of any merit dedicated to them by relatives who do good deeds on their behalf. The other six-sevenths of the merit will return to the living relatives who did the good deeds.

It follows that men and women of the present and future who cultivate while they are strong and healthy will receive every portion of the benefit derived."

"The arrival of the Great Ghost of Impermanence is so unexpected that the deceased ones' consciousnesses first roam in darkness and obscurity, unaware of offenses and blessings.

For forty-nine days they are as if deluded or deaf, or as if in courts where their karmic retributions are being decided. Once judgement is fixed, rebirths are undergone according to their karma.

In the time before rebirths are determined, the deceased suffer thousands of myriads of concerns. How much more is that the case for those who are to fall into the bad destinies.

"Throughout forty-nine days those whose lives have ended and who have not yet been reborn will be hoping every moment that their immediate relatives will earn blessings powerful enough to rescue them.

At the end of that time the deceased will undergo retribution according to their karma. If someone is an offender, he may pass through hundreds of thousands of years without even a day's liberation.

If someone's offenses deserve Fivefold Relentless Retribution, he will fall into the great hells and undergo incessant suffering throughout hundreds of thousands of eons."

復次長者。如是罪業衆生，命終之後，眷屬骨
Fù cì zhǎng zhě Rú shì zuì yè zhòng shēng mìng zhōng zhī hòu juàn shǔ gǔ
肉，為修營齋，資助業道。未齋食竟，及營齋
ròu wèi xīou yíng zhāi zī zhù yè dào Wèi zhāi shí jìng jí yíng zhāi
之次，米泔菜葉，不棄於地，乃至諸食，未獻
zhī cì mǐ gān cài yè bú qì yú dì nǎi zhì zhū shí wèi xiàn
佛僧，勿得先食。如有違食，及不精勤，是命
fó sēng wù dé xiān shí Rú yǒu wéi shí jí bù jīng qín shì mìng
終人，了不得力。如精勤護淨，奉獻佛僧，是
zhōng rén liǎo bù dé lì Rú jīng qín hù jìng fèng xiàn fó sēng shì
命終人，七分獲一。
mìng zhōng rén qī fēn huò yī

是故長者。閻浮衆生，若能為其父母，乃至眷
Shì gù zhǎng zhě Yán fú zhòng shēng ruò néng wèi qí fù mǔ nǎi zhì juàn
屬，命終之後，設齋供養，志心勤懇。如是之
shǔ mìng zhōng zhī hòu shè zhāi gòng yàng zhì xīn qín kěn Rú shì zhī
人，存亡獲利。
rén cún wáng huò lì

說是語時，忉利天宮，有千萬億，那由他，閻
Shuō shì yǔ shí dāo lì tiān gōng yǒu qiān wàn yì nuó yóu tā yán
浮鬼神，悉發無量，菩提之心。
fú guǐ shén xī fā wú liàng pú tí zhī xīn

大辯長者，作禮而退。
Dà biàn zhǎng zhě zuò lǐ ér tuì

"Moreover, Elder, when beings who have committed karmic offenses die, their relatives may prepare vegetarian offerings to aid them on their karmic paths.

In the process of preparing the vegetarian meal and before it has been eaten, rice-washing water and vegetable leaves should not be thrown on the ground. Before the food is offered to the Buddhas and Sangha no one should eat it.

If there is laxness or transgression in this matter, then the deceased will receive no strength from it.

If purity is vigorously maintained in making the offering to the Buddhas and Sangha, the deceased will receive one-seventh of the merit.

Therefore, Elder, by performing vegetarian offerings on behalf of deceased fathers, mothers, and other relatives while making earnest supplication on their behalf, beings of Jambudvipa benefit both the living and the dead."

After that was said, hundreds of thousands of millions of *nayutas* of ghosts and spirits of Jambudvipa who were in the palace of the Trayastrimsha Heaven, made the unlimited resolve to attain Bodhi.

The Elder Great Eloquence made obeisance and withdrew.

## 閻羅王衆讚歎品 第八

Yán Luó Wáng Zhòng Zàn Tàn Pǐn Dì Bā

爾時，鐵圍山內，有無量鬼王，與閻羅天子，
ěr shí tiě wéi shān nèi yǒu wú liàng guǐ wáng yǔ yán luó tiān zǐ

俱詣忉利，來到佛所。所謂：
jù yì dāo lì lái dào fó suǒ Suǒ wèi

惡毒鬼王，多惡鬼王，大諍鬼王，白虎鬼王，
è dú guǐ wáng duō è guǐ wáng dà zhēng guǐ wáng bái hǔ guǐ wáng

血虎鬼王，赤虎鬼王，散殃鬼王，飛身鬼王，
xiě hǔ guǐ wáng chì hǔ guǐ wáng sàn yāng guǐ wáng fēi shēn guǐ wáng

電光鬼王，狼牙鬼王，千眼鬼王，噉獸鬼王，
diàn guāng guǐ wáng láng yá guǐ wáng qiān yǎn guǐ wáng dàn shòu guǐ wáng

負石鬼王，主耗鬼王，主禍鬼王，主食鬼王，
fù shí guǐ wáng zhǔ hào guǐ wáng zhǔ huò guǐ wáng zhǔ shí guǐ wáng

主財鬼王，主畜鬼王，主禽鬼王，主獸鬼王，
zhǔ cái guǐ wáng zhǔ chù guǐ wáng zhǔ qín guǐ wáng zhǔ shòu guǐ wáng

主魅鬼王，主產鬼王，主命鬼王，主疾鬼王，
zhǔ mèi guǐ wáng zhǔ chǎn guǐ wáng zhǔ mìng guǐ wáng zhǔ jí guǐ wáng

主險鬼王，三目鬼王，四目鬼王，五目鬼王，
zhǔ xiǎn guǐ wáng sān mù guǐ wáng sì mù guǐ wáng wǔ mù guǐ wáng

祁利失王，大祁利失王，祁利叉王，大祁利叉
qí lì shī wáng dà qí lì shī wáng qí lì chā wáng dà qí lì chā

王，阿那吒王，大阿那吒王。
wáng ā nuó zhà wáng dà ā nuó zhà wáng

如是等大鬼王，各各與百千，諸小鬼王，盡居
Rú shì děng dà guǐ wáng gè gè yǔ bǎi qiān zhū xiǎo guǐ wáng jìn jū

閻浮提，各有所執，各有所主。
yán fú tí gè yǒu suǒ zhí gè yǒu suǒ zhǔ

是諸鬼王，與閻羅天子，承佛威神，及地藏菩
Shì zhū guǐ wáng yǔ yán luó tiān zǐ chéng fó wēi shén jí dì zàng pú

薩摩訶薩力，俱詣忉利，在一面立。
sà mó hē sà lì jù yì dāo lì zài yí miàn lì

# CHAPTER VIII

## Praises of King Yama and His Followers

At that time from within the Iron Ring Mountain, Lord Yama and his following of infinite ghost kings came before the Buddha in the Trayastrimsha Heaven. They were

the Ghost King Evil Poison, the Ghost King Many Evils,
the Ghost King Great Argument, the Ghost King White Tiger,
the Ghost King Blood Tiger, the Ghost King Crimson Tiger,
the Ghost King Spreading Disaster, the Ghost King Flying Body,
the Ghost King Lightning Flash, the Ghost King Wolf Tooth,
the Ghost King Thousand Eyes, the Ghost King Animal Eater,
the Ghost King Rock Bearer, the Ghost King Lord of Bad News,
the Ghost King Lord of Calamities, the Ghost King Lord of Food,
the Ghost King Lord of Wealth, the Ghost King Lord of Domestic Animals,
the Ghost King Lord of Birds, the Ghost King Lord of Beasts,
the Ghost King Lord of Mountain Sprites, the Ghost King Lord of Birth,
the Ghost King Lord of Life, the Ghost King Lord of Sickness,
the Ghost King Lord of Danger, the Ghost King Three Eyes,
the Ghost King Four Eyes, the Ghost King Five Eyes,
the Ch'i Li Shih King, the Great Ch'i Li Shih King,
the Ch'i Li Ch'a King, the Great Ch'i Li Ch'a King,
the No Ch'a King, the Great No Ch'a King,
and other such great ghost kings.

With them were hundreds of thousands of minor ghost kings who dwelt throughout Jambudvipa; each presiding over certain jurisdictions.

Aided by the Buddha's awesome spiritual strength and the power of Earth Store Bodhisattva, Mahasattva all these ghost kings joined Lord Yama in the Trayastrimsha Heaven and together they stood to one side.

爾時，閻羅天子，胡跪合掌白佛言。世尊。我
ěr shí yán luó tiān zǐ hú guì hé zhǎng bó fó yán Shì zūn Wǒ
等今者，與諸鬼王，承佛威神，及地藏菩薩摩
děng jīn zhě yǔ zhū guǐ wáng chéng fó wēi shén jí dì zàng pú sà mó
訶薩力，方得詣此，忉利大會，亦是我等，獲
hē sà lì fāng dé yì cǐ dāo lì dà huì yì shì wǒ děng huò
善利故。
shàn lì gù
我今有小疑事，敢問世尊。唯願世尊，慈悲宣
Wǒ jīn yǒu xiǎo yí shì gǎn wèn shì zūn Wéi yuàn shì zūn cí bēi xuān
說。
shuō

佛告閻羅天子。恣汝所問，吾為汝說。
Fó gào yán luó tiān zǐ Zì rǔ suǒ wèn wú wèi rǔ shuō

是時閻羅天子，瞻禮世尊，及回視地藏菩薩，
Shì shí yán luó tiān zhǐ zhān lǐ shì zūn jí huí shì dì zàng pú sà
而白佛言。世尊。我觀地藏菩薩，在六道中，
ér bó fó yán Shì zūn Wǒ guān dì zàng pú sà zài liòu dào zhōng
百千方便，而度罪苦衆生，不辭疲倦。是大菩
bǎi qiān fāng biàn ér dù zuì kǔ zhòng shēng bù cí pí juàn Shì dà pú
薩，有如是不可思議，神通之事。然諸衆生，
sà yǒu rú shì bù kě sī yì shén tōng zhī shì Rán zhū zhòng shēng
獲脫罪報，未久之間，又墮惡道。
huò tuō zuì bào wèi jǐou zhī jiān yòu duò è dào

世尊。是地藏菩薩，既有如是，不可思議神力。
Shì zūn Shì dì zàng pú sà jì yǒu rú shì bù kě sī yì shén lì
云何衆生，而不依止善道，永取解脫。
yún hé zhòng shēng ér bù yī zhǐ shàn dào yǒng qǔ xiè tuō
唯願世尊，為我解說。
Wéi yuàn shì zūn wèi wǒ jiě shuō

Then Lord Yama knelt down, placed his palms together, and said to the Buddha, "World Honored One, aided by the Buddha's awesome spiritual strength and the power of Earth Store Bodhisattva, I have been able to come to this great assembly in the Trayastrimsha Heaven, with all these ghost kings and, to our benefit, join in together.

There is now a small doubt that I should like to express, and we hope the World Honored One will be compassionate and resolve it."

The Buddha told Lord Yama, "I will answer whatever you want to ask."

At that time Lord Yama looked respectfully at the World Honored One, made obeisance, turned his head to acknowledge Earth Store Bodhisattva, and then said to the Buddha, "World Honored One, I observe that Earth Store Bodhisattva uses hundreds of thousands of expedient means to take across beings who are suffering for their offenses within the Six Paths of rebirth. I see that he does so unstintingly, without the least fatigue.

Although this Great Bodhisattva uses his inconceivable spiritual penetrations to do such deeds, it doesn't take long for the beings whom he has helped in gaining release from retributions to fall again into the bad paths.

"World Honored One, since Earth Store Bodhisattva has such great inconceivable spiritual power, why are beings not able to rely on it, to stay in the good paths, and to be freed once and for all?

Please, World Honored One, explain that for us."

佛告閻羅天子。南閻浮提衆生，其性剛強，難調難服。是大菩薩於百千劫，頭頭救拔，如是衆生，早令解脫。
Fó gào yán luó tiān zǐ Nán yán fú tí zhòng shēng qí xìng gāng qiáng nán tiáo nán fú Shì dà pú sà yú bǎi qiān jié tóu tóu jìou bá rú shì zhòng shēng zǎo lìng xiè tuō

是罪報人，乃至墮大惡趣，菩薩以方便力，拔出根本業緣，而遣悟宿世之事。自是閻浮衆生，結惡習重，旋出旋入，勞斯菩薩，久經劫數，而作度脫。
Shì zuì bào rén nǎi zhì duò dà è qù pú sà yǐ fāng biàn lì bá chū gēn běn yè yuán ér qiǎn wù sù shì zhī shì Zì shì yán fú zhòng shēng jié è xí zhòng xuán chū xuán rù láo sī pú sà jǐou jīng jié shù ér zuò dù tuō

譬如有人，迷失本家，誤入險道。其險道中，多諸夜叉，及虎狼師子，蚖蛇蝮蠍。如是迷人，在險道中，須臾之間，即遭諸毒。
Pì rú yǒu rén mí shī běn jiā wù rù xiǎn dào qí xiǎn dào zhōng duō zhū yè chā jí hǔ láng shī zi yuán shé fù xiē Rú shì mí rén zài xiǎn dào zhōng xū yú zhī jiān jí zāo zhū dú

有一知識，多解大術，善禁是毒，乃及夜叉，諸惡毒等。忽逢迷人，欲進險道，而語之言。咄哉男子，為何事故，而入此路，有何異術，能制諸毒。是迷路人，忽聞是語，方知險道，即便退步，求出此路。
Yǒu yī zhī shì duō jiě dà shù shàn jìn shì dú nǎi jí yè chā zhū è dú děng Hū féng mí rén yù jìn xiǎn dào ér yù zhī yán duò zāi nán zǐ wèi hé shì gù ér rù cǐ lù yǒu hé yì shù néng zhì zhū dú Shì mí lù rén hū wén shì yǔ fāng zhī xiǎn dào jí biàn tuì bù qíou chū cǐ lù

The Buddha told Lord Yama, "The beings of Jambudvipa have stubborn and obstinate natures, difficult to tame, difficult to subdue.

This Great Bodhisattva continually rescues such beings throughout hundreds of thousands of eons and causes them to obtain liberation quickly.

For those beings undergoing retributions even in the worst destinies, the Bodhisattva applies the strength of expedients to extricate them from their own basic karmic conditions and lead them to understand the events of their past lives.

But because beings of Jambudvipa are so bound by their own heavy bad habits, they keep revolving in and out of the various paths over and over as this Bodhisattva labors throughout many long eons to entirely effect their rescue and release.

"They are like people who in confusion, lost their way home and took a bad road by mistake. On that treacherous road were many *Yakshas*, tigers, wolves, lions, serpents, and vipers.

Those confused people were sure to be harmed in an instant on that dangerous path.

But then they met a knowledgeable guide, skilled in neutralizing all harm, including the toxins of the *Yakshas* and others.

The mentor began to guide the travelers off that road and told them, 'Beware, everyone! What business brought you onto this road? What kinds of special skills do you have to avoid all that harm?'

Hearing that, the confused travelers realized they were on a dangerous path and turned back, attempting to escape.

是善知識・ 提攜接手・ 引出險道・ 免諸惡毒・
Shì shàn zhī shì tí xī jiē shǒu yǐn chū xiǎn dào miǎn zhū è dú

至於好道・ 令得安樂。 而語之言。 咄哉迷人・
zhì yú hǎo dào lìng dé ān lè ér yù zhī yán Duò zāi mí rén

自今以後・ 勿履是道・ 此路入者・ 卒難得出・
zì jīn yǐ hòu wù lǚ shì dào cǐ lù rù zhě zú nán dé chū

復損性命。 是迷路人・ 亦生感重。
fù sǔn xìng mìng Shì mí lù rén yì shēng gǎn zhòng

臨別之時・ 知識又言。 若見親知・ 及諸路人・
Lín bié zhī shí zhī shì yòu yán Ruò jiàn qīn zhī jí zhū lù rén

若男若女・ 言於此路・ 多諸毒惡・ 喪失性命・
ruò nán ruò nǚ yán yú cǐ lù duō zhū dú è sàng shī xìng mìng

無令是衆・ 自取其死。
Wú lìng shì zhòng zì qǔ qí sǐ

是故地藏菩薩・ 具大慈悲・ 救拔罪苦衆生・ 生
Shì gù dì zàng pú sà jù dà cí bēi jìou bá zuì kǔ zhòng shēng shēng

人天中・ 令受妙樂。
rén tiān zhōng lìng shòu miào lè

是諸罪衆・ 知業道苦・ 脫得出離・ 永不再歷。
Shì zhū zuì zhòng zhī yè dào kǔ tuō dé chū lí yǒng bú zài lì

如迷路人・ 誤入險道・ 遇善知識・ 引接令出・
Rú mí lù rén wù rù xiǎn dào yù shàn zhī shì yǐn jiē lìng chū

永不復入。
yǒng bú fù rù

逢見他人・ 復勸莫入。 自言因是迷故・ 得解脫
Féng jiàn tā rén fù quàn mò rù Zì yán yīn shì mí gù dé xiè tuō

竟・ 更不復入。 若再履踐・ 猶尚迷誤・ 不覺舊
jìng gèng bú fù rù Ruò zài lǚ jiàn yóu shàng mí wù bù jué jìou

曾・ 所落險道・ 或致失命・ 如墮惡趣・ 地藏菩
céng suǒ luò xiǎn dào Huò zhì shī mìng rú duò è qù Dì zàng pú

"The kind guide then told them to join hands, led them off the dangerous path, and helped them avoid the deadly peril. When they reached a safe path, the travelers grew happy and at peace.

Their mentor then said to them, 'Take care, confused ones, never to go back into that road again. Once on it, it is hard to get off; it can destroy a person's very nature and life.'

The travelers who had been confused expressed their deep gratitude and as they were about to part the mentor said to them, 'If you see any other travelers, whether you know them personally or not, be they men or women, tell them that the poisons and evils on that path could harm their natures and lives. Do not allow them to unwittingly bring about their own deaths.'

In the same way, Earth Store Bodhisattva, replete with great compassion, rescues beings who are suffering for their offenses and enables them to be born among humans and gods where they enjoy wonderful bliss.

"Once those offenders obtain release from the suffering they experienced in the paths where their karma took them, they should never go down those roads again.

They are like the lost people who mistakenly took a wrong road and were lead off it by a kind mentor. They now know to never take that road again.

Moreover, they exhort others not to enter that road by saying, 'We took that road ourselves when we got confused, but we escaped and now we know better than to ever enter that road again. If we were to set foot on it again, we would get confused and be unable to recognize it as the dangerous path we descended into before. That being the case, we might lose our lives.'

The same holds true for falling into the bad destinies. Due to the

薩・方便力故・使令解脫・生人天中・旋又再
sà fāng biàn lì gù shǐ lìng xiè tuō shēng rén tiān zhōng xuán yòu zài
入・若業結重・永處地獄・無解脫時。
rù ruò yè jié zhòng yǒng chǔ dì yù wú xiè tuō shí

爾時・惡毒鬼王・合掌恭敬白佛言。世尊。我
ěr shí è dú guǐ wáng hé zhǎng gōng jìng bó fó yán Shì zūn Wǒ
等諸鬼王・其數無量・在閻浮提・或利益人・
děng zhū guǐ wáng qí shù wú liàng zài yán fú tí huò lì yì rén
或損害人・各各不同。然是業報・使我眷屬・
huò sǔn hài rén gè gè bù tóng Rán shì yè bào shǐ wǒ juàn shǔ
遊行世界・多惡少善。
yóu xíng shì jiè duō è shǎo shàn

過人家庭・或城邑聚落・莊園房舍。或有男子
Guò rén jiā tíng huò chéng yì jù luò zhuāng yuán fáng shè Huò yǒu nán zǐ
女人・修毛髮善事・乃至懸一旛一蓋・少香少
nǚ rén xīou máo fá shàn shì nǎi zhì xuán yī fān yī gài shǎo xiāng shǎo
華・供養佛像・及菩薩像。或轉讀尊經・燒香
huā gòng yàng fó xiàng jí pú sà xiàng Huò zhuǎn dú zūn jīng shāo xiāng
供養・一句一偈。我等鬼王・敬禮是人・如過
gòng yàng yī jù yī jì Wǒ děng guǐ wáng jìng lǐ shì rén rú guò
去現在未來諸佛。敕諸小鬼・各有大力・及土
qù xiàn zài wèi lái zhū fó Chì zhū xiǎo guǐ gè yǒu dà lì jí tǔ
地分・便令衛護・不令惡事橫事・惡病橫病・
dì fèn biàn lìng wèi hù bú lìng è shì hèng shì è bìng hèng bìng
乃至不如意事・近於此舍等處・何況入門。
nǎi zhì bù rú yì shì jìn yú cǐ shè děng chù hé kuàng rù mén

佛讚鬼王。善哉善哉。汝等及與閻羅・能如是
Fó zàn guǐ wáng Shàn zāi shàn zāi Rǔ děng jí yǔ yán luó néng rú shì
擁護善男女等・吾亦告梵王帝釋・令衛護汝。
yǒng hù shàn nán nǚ děng wú yì gào fàn wáng dì shì lìng wèi hù rǔ

powerful expedient means of Earth Store Bodhisattva, beings can be freed and can gain rebirth as humans or gods.

If they were to then turn around and enter into the bad destinies again, then those with heavy karmic bonds might remain in the hells forever with no chance of escape."

At that time the Ghost King Evil Poison placed his palms together respectfully, addressed the Buddha, and said, "World Honored One, each of us countless ghost kings of Jambudvipa bestows benefit or inflicts harm on beings differently. But our karmic retributions are such that we and our followers roam in the world doing much evil and little good.

When we pass a household, a city, a town, a garden, a cottage or a hut where there are men or women who have cultivated as little as a hair's worth of good deeds, who have hung but one banner or one canopy, who have used a little incense or a few flowers as offerings to images of Buddhas or Bodhisattvas, or who have recited the sacred Sutras or burned incense as an offering to even one sentence or *gatha* in them, we ghost kings will respect such people as we would the Buddhas of the past, present, and future.

We will instruct the smaller ghosts, each of whom has great power, as well as the earth spirits, to protect such people. Bad situations, accidents, severe or unexpected illnesses, and all other unwelcome events will not even come near their residences or other places they may be, much less enter the door."

The Buddha praised the ghost kings, "Excellent, excellent, that all of you ghost kings join Lord Yama in protecting good men and women in that way. I shall tell Lord Brahma and Lord Shakra to see that you are protected as well."

說是語時．會中有一鬼王．名曰主命．白佛言。
Shuō shì yǔ shí huì zhōng yǒu yī guǐ wáng míng yuē zhǔ mìng bó fó yán

世尊。我本業緣．主閻浮人命．生時死時．我
Shì zūn Wǒ běn yè yuán zhǔ yán fú rén mìng shēng shí sǐ shí wǒ

皆主之。在我本願．甚欲利益。自是衆生．不
jiē zhǔ zhī Zài wǒ běn yuàn shèn yù lì yì zì shì zhòng shēng bú

會我意．致令生死．俱不得安。何以故。
huì wǒ yì zhì lìng shēng sǐ jù bù dé ān Hé yǐ gù

是閻浮提人．初生之時．不問男女．或欲生時．
Shì yán fú tí rén chū shēng zhī shí bú wèn nán nǚ huò yù shēng shí

但作善事．增益舍宅．自令土地．無量歡喜．
dàn zuò shàn shì zēng yì shè zhái zì lìng tǔ dì wú liàng huān xǐ

擁護子母．得大安樂．利益眷屬。
yǒng hù zǐ mǔ dé dà ān lè lì yì juàn shǔ

或已生下．慎勿殺害．取諸鮮味．供給產母．
Huò yǐ shēng xià shèn wù shā hài qǔ zhū xiān wèi gōng jǐ chǎn mǔ

及廣聚眷屬．飲酒食肉．歌樂絃管．能令子母．
jí guǎng jù juàn shǔ yǐn jiǒu shí ròu gē yuè xián guǎn néng lìng zǐ mǔ

不得安樂。何以故。
bù dé ān lè Hé yǐ gù

是產難時．有無數惡鬼．及魍魎精魅．欲食腥
Shì chǎn nàn shí yǒu wú shù è guǐ jí wǎng liǎng jīng mèi yù shí xīng

血。是我早令．舍宅土地靈祇．荷護子母．使
xiě Shì wǒ zǎo lìng shè zhái tǔ dì líng qí hè hù zǐ mǔ shǐ

令安樂．而得利益。如是之人．見安樂故．便
lìng ān lè ér dé lì yì Rú shì zhī rén jiàn ān lè gù biàn

合設福．答諸土地．翻為殺害．聚集眷屬．以
hé shè fú dá zhū tǔ dì fān wéi shā hài jù jí juàn shǔ yǐ

是之故．犯殃自受．子母俱損。
shì zhī gù fàn yāng zì shòu zǐ mǔ jù sǔn

When that was said, a ghost king in the assembly named Lord of Life said to the Buddha, "World Honored One, my karmic conditions are such that I have jurisdiction over the lifespans of people in Jambudvipa, governing both the time of their births and their deaths.

My fundamental vows are based on a great desire to benefit them, but people do not understand my intent and go through birth and death in distress. Why is that?

"When women in Jambudvipa have just borne children, be they boys or girls, or when they are just about to give birth, good deeds should be done to increase the benefits of the household, thus causing the local earth spirits to be immeasurably pleased. The spirits will then protect the mother and child so that they experience peace and happiness; they will bring benefit to the entire family.

After the birth, all killing for the purpose of offering fresh meat to the mother should be carefully avoided, as should parties that involve consumption of alcohol, eating of meat, singing, and playing musical instruments. All those things can keep the mother and child from being peaceful and happy. Why is that?

At the difficult time of birth, uncountable evil ghosts, including mountain sprites, goblins, and spirit-beings, desire to eat the strong-smelling blood. I quickly order the local earth spirits of that household to protect the mother and child, allowing them to be peaceful and happy and to receive other benefits.

When people in such households witness those benefits, they should do meritorious deeds to express their gratitude to the earth spirits. If instead, they harm and kill, and have big parties involving feasting and entertainment, then the retributions that result from such offenses will be born by they themselves and will bring harm to the mother and child as well.

又閻浮提・臨命終人・不問善惡・我欲令是・
Yòu yán fú tí lín mìng zhōng rén bú wèn shàn è wǒ yù lìng shì

命終之人・不落惡道。何況自修善根・增我力
mìng zhōng zhī rén bú luò è dào Hé kuàng zì xīou shàn gēn zēng wǒ lì

故。
gù

是閻浮提・行善之人・臨命終時・亦有百千・
Shì yán fú tí xíng shàn zhī rén lín mìng zhōng shí yì yǒu bǎi qiān

惡道鬼神・或變作父母・乃至諸眷屬・引接亡
è dào guǐ shén huò biàn zuò fù mǔ nǎi zhì zhū juàn shǔ yǐn jiē wáng

人・令落惡道。何況本造惡者。
rén lìng luò è dào Hé kuàng běn zào è zhě

世尊。如是閻浮提・男子・女人・臨命終時・
Shì zūn Rú shì yán fú tí nán zǐ nǚ rén lín mìng zhōng shí

神識惛昧・不辨善惡・乃至眼耳・更無見聞。
shén shì hūn mèi bú biàn shàn è nǎi zhì yǎn ěr gèng wú jiàn wén

是諸眷屬・當須設大供養・轉讀尊經・念佛菩
Shì zhū juàn shǔ dāng xū shè dà gòng yàng zhuǎn dú zūn jīng niàn fó pú

薩名號。如是善緣・能令亡者・離諸惡道・諸
sà míng hào Rú shì shàn yuán néng lìng wáng zhě lí zhū è dào zhū

魔鬼神・悉皆退散。
mó guǐ shén xī jiē tuì sàn

世尊。一切衆生・臨命終時・若得聞一佛名・
Shì zūn Yí qiè zhòng shēng lín mìng zhōng shí ruò dé wén yī fó míng

一菩薩名・或大乘經典・一句一偈。我觀如是
yī pú sà míng huò dà shèng jīng diǎn yī jù yī jì Wǒ guān rú shì

輩人・除五無間・殺害之罪・小小惡業・合墮
bèi rén chú wǔ wú jiàn shā hài zhī zuì xiǎo xiǎo è yè hé duò

惡趣者・尋即解脫。
è qù zhě xún jí xiè tuō

"Moreover, when people of Jambudvipa are on the verge of death, I wish to keep them from falling into the Evil Paths, regardless of whether they have done good or evil.

But how much is this power of mine to help them increased when they have personally cultivated good roots!

When those who do good in Jambudvipa are about to die, hundreds of thousands of ghosts and spirits from the Evil Paths transform themselves and appear as the parents or other relatives in an attempt to lead such people to fall into the Evil Paths.

How much more is that the case for those who have done evil deeds!

"World Honored One, when men or women in Jambudvipa are on the verge of death, their consciousnesses and spirits become confused and dark. They are unable to discriminate between good and evil, and their eyes and ears are unable to see or hear.

That is why relatives of those deceased should make generous offerings, recite the sacred Sutras, and recite the names of Buddhas and Bodhisattvas. Such good conditions can cause the deceased to leave the Evil Paths, and all the demons, ghosts, and spirits will withdraw and disperse.

"World Honored One, if at the time of death beings of any kind have an opportunity to hear the name of one Buddha or Bodhisattva or to hear a sentence or *gatha* of a Mahayana Sutra, I observe that such beings can quickly be freed from the pull of their accumulated minor bad deeds that would otherwise send them to the bad paths.

The exception to that is crimes involving killing that warrant Fivefold Relentless Retribution."

佛告主命鬼王。汝大慈故，能發如是大願，於
Fó gào zhǔ mìng guǐ wáng Rǔ dà cí gù néng fā rú shì dà yuàn yú

生死中，護諸衆生。若未來世中，有男子女人，
shēng sǐ zhōng hù zhū zhòng shēng Ruò wèi lái shì zhōng yǒu nán zǐ nǚ rén

至生死時，汝莫退是願，總令解脫，永得安樂。
zhì shēng sǐ shí rǔ mò tuì shì yuàn zǒng lìng xiè tuō yǒng dé ān lè

鬼王白佛言。願不有慮。我畢是形，念念擁護，
Guǐ wáng bó fó yán Yuàn bù yǒu lù wǒ bì shì xíng niàn niàn yǒng hù

閻浮衆生，生時死時，俱得安樂。但願諸衆生，
yán fú zhòng shēng Shēng shí sǐ shí jù dé ān lè Dàn yuàn zhū zhòng shēng

於生死時，信受我語，無不解脫，獲大利益。
yú shēng sǐ shí xìn shòu wǒ yǔ wú bù xiè tuō huò dà lì yì

爾時，佛告地藏菩薩。是大鬼王主命者，已曾
ěr shí fó gào dì zàng pú sà Shì dà guǐ wáng zhǔ mìng zhě yǐ céng

經百千生，作大鬼王，於生死中，擁護衆生。
jīng bǎi qiān shēng zuò dà guǐ wáng yú shēng sǐ zhōng yǒng hù zhòng shēng

是大士慈悲願故，現大鬼身，實非鬼也。卻後
Shì dà shì cí bēi yuàn gù xiàn dà guǐ shēn shí fēi guǐ yě Què hòu

過一百七十劫，當得成佛，號曰無相如來。劫
guò yī bǎi qī shí jié dāng dé chéng fó hào yuē wú xiàng rú lái Jié

名安樂，世界名淨住，其佛壽命，不可計劫。
míng ān lè shì jiè míng jìng zhù qí fó shòu mìng bù kě jì jié

地藏。是大鬼王，其事如是，不可思議，所度
Dì zàng Shì dà guǐ wáng qí shì rú shì bù kě sī yì suǒ dù

人天，亦不可限量。
rén tiān yì bù kě xiàn liàng

The Buddha told the Ghost King Lord of Life, "Because of your great compassion, you are able to make such great vows and protect all beings in the midst of life and death.

When men or women in the future undergo birth and death, do not withdraw from your vow, but liberate them all so they gain eternal peace."

The ghost king told the Buddha, "Please do not be concerned. Until the end of my life I shall in every thought protect beings of Jambudvipa both at the time of birth and at the time of death, so that they all gain tranquility. I only wish that at the time of birth and of death they will believe what I say, so that they all can be liberated and gain many benefits."

At that time the Buddha told Earth Store Bodhisattva, "This great Ghost King Lord of Life has already passed through hundreds of thousands of lives as a ghost king, protecting beings during both birth and death. Only because of this Great Being's compassionate vows does he appear in the body of a ghost, for in reality he is not a ghost.

After one hundred seventy eons have passed, he will become a Buddha named No Appearance Thus Come One. His eon will be called Happiness, and his world will be named Pure Dwelling. That Buddha's lifespan will be incalculable eons.

Earth Store, the circumstances surrounding this great ghost king are thus. They are inconceivable, and the people and gods whom he takes across are countless."

## 稱佛名號品 第九
Chēng Fó Míng Hào Pǐn Dì Jǐou

爾時，地藏菩薩摩訶薩白佛言。世尊。我今為
ěr shí dì zàng pú sà mó hē sà bó fó yán Shì zūn Wǒ jīn wèi
未來衆生，演利益事，於生死中，得大利益。
wèi lái zhòng shēng yǎn lì yì shì yú shēng sǐ zhōng dé dà lì yì
唯願世尊，聽我說之。
Wéi yuàn shì zūn tīng wǒ shuō zhī

佛告地藏菩薩。汝今欲興慈悲，救拔一切，罪
Fó gào dì zàng pú sà Rǔ jīn yù xīng cí bēi jìou bá yí qiè zuì
苦六道衆生，演不思議事，今正是時，唯當速
kǔ lìou dào zhòng shēng yǎn bù sī yì shì jīn zhèng shì shí wéi dāng sù
說。吾即涅槃，使汝早畢是願，吾亦無憂，現
shuō Wú jí niè pán shǐ rǔ zǎo bì shì yuàn wú yì wú yōu xiàn
在未來，一切衆生。
zài wèi lái yí qiè zhòng shēng

地藏菩薩白佛言。世尊。過去無量阿僧祇劫，
Dì zàng pú sà bó fó yán Shì zūn Guò qù wú liàng ā sēng qí jié
有佛出世，號無邊身如來。若有男子，女人，
yǒu fó chū shì hào wú biān shēn rú lái Ruò yǒu nán zǐ nǚ rén
聞是佛名，暫生恭敬，即得超越，四十劫生死
wén shì fó míng zhàn shēng gōng jìng jí dé chāo yuè sì shí jié shēng sǐ
重罪。何況塑畫形像，供養讚歎，其人獲福，
zhòng zuì Hé kuàng sù huà xíng xiàng gòng yàng zàn tàn qí rén huò fú
無量無邊。
wú liàng wú biān

又於過去，恆河沙劫，有佛出世，號寶性如來。
Yòu yú guò qù héng hé shā jié yǒu fó chū shì hào bǎo xìng rú lái

# CHAPTER IX

## The Names of Buddhas

At that time, Earth Store Bodhisattva, Mahasattva said to the Buddha, "World Honored One, I want to discuss some practices that will be helpful to beings of the future and will enable them to gain great benefit throughout their lives and deaths. World Honored One, please hear my words."

The Buddha told Earth Store Bodhisattva, "Now with your expansive compassion you wish to discuss the inconceivable events involved in rescuing all those in the Six Paths who are suffering for their offenses. This is the right time. Speak now, since my Nirvana is near, so that I may soon help you complete your vows. Then I too will have no need to be concerned about beings of the present or future."

Earth Store Bodhisattva said to the Buddha, "World Honored One, countless *Asamkhyeya* eons ago a Buddha named Boundless Body Thus Come One appeared in the world.

If men or women hear this Buddha's name and have a momentary thought of respect, those people will overstep the heavy offenses involved in birth and death for forty eons. How much more will that be the case for those who sculpt or paint this Buddha's image or praise and make offerings to him. The merit they obtain will be limitless and unbounded.

"Furthermore, in the past as many eons ago as there are grains of sand in the Ganges River, a Buddha named Jewel Nature Thus Come One appeared in the world.

若有男子女人．聞是佛名．一彈指頃．發心歸依．是人於無上道．永不退轉。
Ruò yǒu nán zǐ nǚ rén wén shì fó míng yī tán zhǐ qǐng fā xīn guī yī shì rén yú wú shàng dào yǒng bú tuì zhuǎn

又於過去．有佛出世．號波頭摩勝如來。若有男子女人．聞是佛名．歷於耳根．是人當得．千返生於．六欲天中．何況志心稱念。
Yòu yú guò qù yǒu fó chū shì hào bō tóu mó shèng rú lái Ruò yǒu nán zǐ nǚ rén wén shì fó míng lì yú ěr gēn shì rén dāng dé qiān fǎn shēng yú liòu yù tiān zhōng hé kuàng zhì xīn chēng niàn

又於過去．不可說不可說．阿僧祇劫．有佛出世．號師子吼如來。若有男子女人．聞是佛名．一念歸依．是人得遇．無量諸佛．摩頂授記。
Yòu yú guò qù bù kě shuō bù kě shuō ā sēng qí jié yǒu fó chū shì hào shī zi hǒu rú lái Ruò yǒu nán zǐ nǚ rén wén shì fó míng yí niàn guī yī shì rén dé yù wú liàng zhū fó mó dǐng shòu jì

又於過去．有佛出世．號拘留孫佛。若有男子女人．聞是佛名．志心瞻禮．或復讚歎．是人於賢劫千佛會中．為大梵王．得授上記。
Yòu yú guò qù yǒu fó chū shì hào jū líou sūn fó Ruò yǒu nán zǐ nǚ rén wén shì fó míng zhì xīn zhān lǐ huò fù zàn tàn shì rén yú xián jié qiān fó huì zhōng wéi dà fàn wáng dé shòu shàng jì

又於過去．有佛出世．號毗婆尸。若有男子女人．聞是佛名．永不墮惡道．常生人天．受勝妙樂。
Yòu yú guò qù yǒu fó chū shì hào pí pó shī Ruò yǒu nán zǐ nǚ rén wén shì fó míng yǒng bú duò è dào cháng shēng rén tiān shòu shèng miào lè

If men or women hear this Buddha's name and instantly decide to take refuge, those people will never retreat from the Unsurpassed Path.

"Furthermore, in the past a Buddha named Padma Supreme Thus Come One appeared in the world. If men or women hear this Buddha's name or if the sound of the name merely passes into their ears, those people will be reborn one thousand times in the Six Desire Heavens. How much more will that be the case if those people sincerely recite the name of that Thus Come One.

"Furthermore, in the past inexpressibly ineffable *Asamkhyeya* eons ago, a Buddha named Lion's Roar Thus Come One appeared in the world. If men or women hear this Buddha's name and in a single thought take refuge, those people will encounter numberless Buddhas who will rub the crowns of their heads and bestow predictions of enlightenment upon them.

"Furthermore, in the past a Buddha named Krakucchanda appeared in the world. If men or women hear this Buddha's name and sincerely behold, worship, or praise him, those people will become Great Brahma Heaven kings in the assemblies of the thousand Buddhas of the Worthy Eon and will there receive superior predictions.

"Furthermore, in the past a Buddha named Vipashin appeared in the world. If men or women hear this Buddha's name, those people will eternally avoid falling into the Evil Paths, will always be born among people or gods, and will abide in supremely wonderful bliss.

又於過去・ 無量無數・ 恆河沙劫・ 有佛出世・
Yòu yú guò qù wú liàng wú shù héng hé shā jié yǒu fó chū shì
號寶勝如來。 若有男子女人・ 聞是佛名・ 畢竟
hào bǎo shèng rú lái Ruò yǒu nán zǐ nǚ rén wén shì fó míng bì jìng
不墮惡道・ 常在天上・ 受勝妙樂。
bú duò è dào cháng zài tiān shàng shòu shèng miào lè

又於過去・ 有佛出世・ 號寶相如來。 若有男子
Yòu yú guò qù yǒu fó chū shì hào bǎo xiàng rú lái Ruò yǒu nán zǐ
女人・ 聞是佛名・ 生恭敬心・ 是人不久・ 得阿
nǚ rén wén shì fó míng shēng gōng jìng xīn shì rén bù jǐou dé ā
羅漢果。
luó hàn guǒ

又於過去・ 無量阿僧祇劫・ 有佛出世・ 號袈裟
Yòu yú guò qù wú liàng ā sēng qí jié yǒu fó chū shì hào jiā shā
幢如來。 若有男子女人・ 聞是佛名者・ 超一百
chuáng rú lái Ruò yǒu nán zǐ nǚ rén wén shì fó míng zhě chāo yī bǎi
大劫・ 生死之罪。
dà jié shēng sǐ zhī zuì

又於過去・ 有佛出世・ 號大通山王如來。 若有
Yòu yú guò qù yǒu fó chū shì hào dà tōng shān wáng rú lái Ruò yǒu
男子女人・ 聞是佛名者・ 是人得遇・ 恆河沙佛・
nán zǐ nǚ rén wén shì fó míng zhě shì rén dé yù héng hé shā fó
廣為說法・ 必成菩提。
guǎng wèi shuō fǎ bì chéng pú tí

又於過去・ 有淨月佛・ 山王佛・ 智勝佛・ 淨名
Yòu yú guò qù yǒu jìng yuè fó shān wáng fó zhì shèng fó jìng míng
王佛・ 智成就佛・ 無上佛・ 妙聲佛・ 滿月佛・
wáng fó zhì chéng jìou fó wú shàng fó miào shēng fó mǎn yuè fó

"Furthermore, in the past as many eons ago as there are grains of sand in limitless and countless Ganges Rivers, a Buddha named Jewel Supreme appeared in the world. If men or women hear this Buddha's name, those people will never fall into the Evil Paths and will always abide in the heavens experiencing supremely wonderful bliss.

"Furthermore, in the past a Buddha named Jeweled Appearance Thus Come One appeared in the world. If men or women hear this Buddha's name and give rise to a thought of respect, those people will soon attain the fruitions of Arhatship.

"Furthermore, limitless *Asamkhyeya* eons ago, a Buddha named Kashaya Banner Thus Come One appeared in the world. If men or women hear this Buddha's name, those people will overcome the offenses of birth and death for one hundred great eons.

"Furthermore, in the past a Buddha named Great Penetration Mountain King Thus Come One appeared in the world. If men or women hear this Buddha's name, those people will encounter as many Buddhas as there are grains of sand in the Ganges, who will speak Dharma extensively for them, making certain that they realize Bodhi.

"Furthermore, in the past there were Buddhas named Pure Moon Buddha, Mountain King Buddha, Wise Victory Buddha, Pure Name King Buddha, Accomplished Wisdom Buddha, Unsurpassed Buddha, Wonderful Sound Buddha, Full Moon Buddha,

月面佛。 有如是等， 不可說佛。
yuè miàn fó Yǒu rú shì děng bù kě shuō fó

世尊。 現在未來， 一切衆生， 若天若人， 若男
Shì zūn Xiàn zài wèi lái yí qiè zhòng shēng ruò tiān ruò rén ruò nán

若女， 但念得一佛名號， 功德無量， 何況多名。
ruò nǚ dàn niàn dé yī fó míng hào gōng dé wú liàng hé kuàng duō míng

是衆生等， 生時死時， 自得大利， 終不墮惡道。
Shì zhòng shēng děng shēng shí sǐ shí zì dé dà lì zhōng bú duò è dào

若有臨命終人， 家中眷屬， 乃至一人， 為是病
Ruò yǒu lín mìng zhōng rén jiā zhōng juàn shǔ nǎi zhì yī rén wèi shì bìng

人， 高聲念一佛名， 是命終人， 除五無間罪，
rén gāo shēng niàn yī fó míng shì mìng zhōng rén chú wǔ wú jiàn zuì

餘業報等， 悉得消滅。 是五無間罪， 雖至極重，
yú yè bào děng xī dé xiāo miè Shì wǔ wú jiàn zuì suī zhì jí zhòng

動經億劫， 了不得出。 承斯臨命終時， 他人為
dòng jīng yì jié liǎo bù dé chū Chéng sī lín mìng zhōng shí tā rén wèi

其， 稱念佛名， 於是罪中， 亦漸消滅。
qí chēng niàn fó míng yú shì zuì zhōng yì jiàn xiāo miè

何況衆生， 自稱自念， 獲福無量， 滅無量罪。
Hé kuàng zhòng shēng zì chēng zì niàn huò fú wú liàng miè wú liàng zuì

地藏菩薩本願經卷中
Dì zàng pú sà běn yuàn jīng juàn zhōng

Moon-Face Buddha, and indescribably many other Buddhas.

"World Honored One, beings of the present and future, both gods and humans, both male and female, can amass such limitless merit and virtue by reciting only one Buddha's name. How much more merit will they amass by reciting many names.

Those beings will personally obtain benefits in their lives and deaths significant enough to keep them from ever falling into the Evil Paths.

"When people are on the verge of dying, a group of their relatives, or even just one of them, should recite Buddhas' names aloud for the people who are sick. By doing so, the karmic retributions of those people who are about to die will be dissolved, even offenses deserving Fivefold Relentless Retribution.

Offenses warranting Fivefold Relentless Retribution are so extremely heavy that those who commit them should not escape retribution for millions of eons. If, however, at the time of such offenders' deaths, someone recites the names of Buddhas on their behalf, then their offenses can gradually be dissolved.

How much more will that be the case for beings who recited those names themselves. The merit they attain will be limitless and will eradicate measureless offenses."

**End of Part Two of**
**Sutra of the Past Vows of Earth Store Bodhisattva**

## 七佛滅罪真言
Qī Fó Miè Zuì Zhēn Yán

離婆離婆帝　求訶求訶帝　陀羅尼帝　尼訶囉帝
Li po li po di　qiou he qiou he di　tuo luo ni di　ni he la di

毗黎你帝　摩訶伽帝　真陵乾帝　娑婆訶　（三遍）
pi li ni di　mo he qie di　zhen ling qian di　suo po he

## 注生淨土神咒
Wǎng Shēng Jìng Dù Shén Zhòu

南無阿彌多婆夜　哆他伽多夜　哆地夜他
Na mo a mi duo po ye　duo tuo qie duo ye　duo di ye tuo

阿彌利都婆毗　阿彌利哆　悉耽婆毗
a mi li du po pi　a mi li duo　xi dan po pi

阿彌唎哆毗迦蘭帝　阿彌唎哆毗迦蘭多
a mi li duo pi jia lan di　a mi li duo pi jia lan duo

伽彌膩　伽伽那　枳多迦利　娑婆訶　（三遍）
qie mi ni　qie qie nuo　zhi duo jia li　suo po he

## 補闕真言
Bǔ Quē Zhēn Yán

南無喝囉怛那　哆囉夜耶　佉囉佉囉　俱住俱住
Na mo he la da na　duo la ye ye　qie la qie la　ju zhu ju zhu

摩囉摩囉　虎囉　吽　賀賀蘇怛拏　吽　潑抹拏
mo la mo la　hu la　hong　he he su da na　hong　po mo nu

娑婆訶　（三遍）
suo po he

## *The True Words of Seven Buddhas for Eradicating Offenses*

li pe li pe di  chyou he chyou he di  two la ni di  ni he la di

pi li ni di  mwo he chye di  jen lin chyan di  swo pe he *(3x)*

## *Spirit Mantra For Rebirth in the Pure Land*

na mwo e mi dwo pe ye  dwo two chye dwo ye  dwo di ye two

e mi li du pe pi  e mi li dwo  syi dan pe pi

e mi li dwo  pi jya lan di  e mi li dwo  pi jya lan di

chye mi li  chye chye nwo  jr dwo jya li  swo pe he *(3x)*

## *Mantra for Patching the Flaws in Recitation*

na mo he la da na  duo la ye ye  qie la qie la  ju zhu ju zhu

mo la mo la  hu la  hong  he he su da na  hong  po mo nu

suo po he *(3x)*

## 讚
Zàn

普賢啓問　地藏宏開
Pǔ xián qǐ wèn　Dì zàng hóng kāi

三途六道絕塵埃
Sān tú liòu dào jué chén āi

普廣問如來
Pǔ guǎng wèn rú lái

授記十齋　接引上蓮臺
Shòu jì shí zhāi　Jiē yǐn shàng lián tái

南無地藏王菩薩摩訶薩　（三稱）
Ná mó dì zàng wáng pú sà mó hē sà

## 地藏讚
Dì Zàng Zàn

地藏菩薩妙難倫　化現金容處處分
Dì zàng pú sà miào nán lún　Huà xiàn jīn róng chù chù fēn

三塗六道聞妙法　四生十類蒙慈恩
Sān tú liòu dào wén miào fǎ　Sì shēng shí lèi méng cí ēn

明珠照澈天堂路　金錫振開地獄門
Míng zhū zhào chè tiān táng lù　Jīn xí zhèn kāi dì yù mén

累劫親姻蒙接引　九蓮臺畔禮慈尊
Lěi jié qīn yīn méng jiē yǐn　Jǐou lián tái pàn lǐ cí zūn

南無九華山幽冥世界　大慈大悲
Ná mó jǐou huá shān yōu míng shì jiè　Dà cí dà bēi

十輪拔苦　本尊地藏王菩薩
Shí lún bá kǔ　Běn zūn dì zàng wáng pú sà

南無地藏王菩薩　（繞念）
Ná mó dì zàng wáng pú sà

## *Praise*

Universal Worthy requests; Earth Store replies in depth.
So that beings in the Three Paths and Six Realms go free;
From the dusty world of Rebirths.
Universally Expansive asks the Tathagata,
And learns of Predictions and the Ten Fasting Days,
So that all reach the Lotus Terrace.

Homage to Earth Store Bodhisattva, Mahasattva *(3X)*

## *Earth Store Bodhisattva Praise*

Earth Store Bodhisattva, wonderful beyond compare;
Gold-hued in his transformation body he appears;
Wondrous Dharma-sounds throughout the Three Paths and Six Realms;
Four Births and Ten Kinds of Beings gain his kindly grace.
His pearl, shining brightly, lights the way to heaven's halls;
Six-ringed golden staff shakes open wide the gates of hell.
Leads on those with causes garnered life and life again;
To bow at the Nine-flowered Terrace of the Honored One.

Namo Earth Store great vows and compassion,
Bodhisattva of the dark and dismal worlds;
On Nine Flower Mountain, Most Honored One,
With Ten Wheels of power you rescue all the suffering ones.

Homage to Earth Store Bodhisattva *(circumbulating and reciting)*

# 地藏菩薩本願經　卷下
Dì Zàng Pú Sà Běn Yuàn Jīng Juàn Xià

## 校量布施功德緣品　第十
Jiào Liàng Bù Shī Gōng Dé Yuán Pǐn Dì Shí

爾時・地藏菩薩摩訶薩・承佛威神・從座而起・
ěr shí dì zàng pú sà mó hē sà chéng fó wēi shén cóng zuò ér qǐ
胡跪合掌白佛言。世尊。我觀業道衆生・校量
hú guì hé zhǎng bó fó yán Shì zūn Wǒ guān yè dào zhòng shēng jiào liàng
布施・有輕有重・有一生受福・有十生受福・
bù shī yǒu qīng yǒu zhòng yǒu yī shēng shòu fú yǒu shí shēng shòu fú
有百生千生・受大福利者・是事云何。唯願
yǒu bǎi shēng qiān shēng shòu dà fú lì zhě shì shì yún hé Wéi yuàn
世尊・為我說之。
shì zūn wèi wǒ shuō zhī

爾時・佛告地藏菩薩。吾今於忉利天宮・一切
ěr shí fó gào dì zàng pú sà Wú jīn yú dāo lì tiān gōng yí qiè
衆會・說閻浮提・布施校量・功德輕重。汝當
zhòng huì shuō yán fú tí bù shī jiào liàng gōng dé qīng zhòng Rǔ dāng
諦聽・吾為汝說。
dì tīng wú wèi rǔ shuō

地藏白佛言。我疑是事・願樂欲聞。
Dì zàng bó fó yán Wǒ yí shì shì yuàn yào yù wén

佛告地藏菩薩。南閻浮提・有諸國王・宰輔大
Fó gào dì zàng pú sà Nán yán fú tí yǒu zhū guó wáng zǎi fǔ dà
臣・大長者・大剎利・大婆羅門等。若遇最下
chén dà zhǎng zhě dà chà lì dà pó luó mén děng Ruò yù zuì xià

# *Part Three of*
# *Sutra of the Past Vows of Earth Store Bodhisattva*

## *CHAPTER X*

### *The Conditions and Comparative Merits and Virtues of Giving*

At that time, Earth Store Bodhisattva, Mahasattva, based on the Buddha's awesome spiritual strength, arose from his seat, knelt on one knee, placed his palms together and said to the Buddha, "World Honored One, I have observed beings within the paths of karma and compared their acts of giving. Some do a little and some do a lot. Some receive blessings for one life, some for ten lives, and some receive great blessings and benefits for hundreds or thousands of lives. Why is that? Please, World Honored One, explain that for us."

At that time the Buddha told Earth Store Bodhisattva, "Here in this assembly in the palace of the Trayastrimsha Heaven, I will now discuss the comparative merit and virtue derived from acts of giving done by the beings in Jambudvipa. Listen attentively to what I say."

Earth Store said to the Buddha, "I have wondered about this matter and will be pleased to listen."

The Buddha told Earth Store Bodhisattva, "In Jambudvipa, leaders of nations, prime ministers, high officials, great Elders, great Ksatriyas, great Brahmans, and others may encounter those who are poor,

貧窮・ 乃至癃殘瘖啞・ 聾癡無目・ 如是種種・
pín qíong nǎi zhì lóng cán yīn yǎ lóng chī wú mù rú shì zhǒng zhǒng
不完具者。
bù wán jù zhě

是大國王等・ 欲布施時・ 若能具大慈悲・ 下心含笑・
Shì dà guó wáng děng yù bù shī shí ruò néng jù dà cí bēi xià xīn hán xiào
親手遍布施・ 或使人施・ 軟言慰諭。 是
qīn shǒu biàn bù shī huò shǐ rén shī ruǎn yán wèi yù Shì
國王等・ 所獲福利・ 如布施百恆河沙佛・ 功德
guó wáng děng suǒ huò fú lì rú bù shī bǎi héng hé shā fó gōng dé
之利。 何以故。
zhī lì Hé yǐ gù

緣是國王等・ 於是最貧賤輩・ 及不完具者・ 發
Yuán shì guó wáng děng yú shì zuì pín jiàn bèi jí bù wán jù zhě fā
大慈心・ 是故福利・ 有如此報。 百千生中・ 常
dà cí xīn shì gù fú lì yǒu rú cǐ bào Bǎi qiān shēng zhōng cháng
得七寶具足・ 何況衣食受用。
dé qī bǎo jù zú hé kuàng yī shí shòu yòng

復次地藏。 若未來世・ 有諸國王・ 至婆羅門等・
Fù cì dì zàng Ruò wèi lái shì yǒu zhū guó wáng zhì pó luó mén děng
遇佛塔寺・ 或佛形像・ 乃至菩薩・ 聲聞・ 辟支
yù fó tǎ sì huò fó xíng xiàng nǎi zhì pú sà shēng wén bì zhī
佛像・ 躬自營辦・ 供養布施。
fó xiàng gōng zì yíng bàn gòng yàng bù shī
是國王等・ 當得三劫・ 為帝釋身・ 受勝妙樂。
Shì guó wáng děng dāng dé sān jíe wéi dì shì shēn shòu shèng miào lè
若能以此・ 布施福利・ 回向法界。 是大國王等・
Ruò néng yǐ cǐ bù shī fú lì huí xiàng fǎ jiè Shì dà guó wáng děng
於十劫中・ 常為大梵天王。
yú shí jié zhōng cháng wéi dà fàn tiān wáng

hunchbacked, crippled, dumb, mute, deaf, retarded, blind or handicapped in other ways.

Those leaders and good people may wish to give to those people and may be able to do so with great compassion, a humble heart, and a smile. They may arrange to give generously, either personally with their own hands, or by arranging for others to do so, using gentle words and sympathetic speech.

The blessings and benefits that such leaders and good people will accrue will be comparable to the meritorious virtues derived from giving to as many Buddhas as there are grains of sand in a hundred Ganges Rivers. Why is that?

Those leaders and good people will receive such rewards of blessings and benefits for having shown a great compassionate heart toward the most impoverished and handicapped individuals.

Throughout hundreds of thousands of lives to come they will always have an abundance of the seven gems, not to mention clothing, food, and the necessities of life.

"Moreover, Earth Store, in the future the leaders of nations, Brahmans, and others may encounter Buddhist stupas, monasteries, or images of Buddhas, Bodhisattvas, Sound-hearers, or Pratyekabuddhas and personally make offerings or give gifts to them.

From doing that, those leaders and good people will serve as Lord Shakra for a duration of three eons, enjoying supremely wonderful bliss.

If they are able to transfer the blessings and benefits of that giving and dedicate it to the Dharma Realm, then those leaders of nations and good people will reign as great Brahma Heaven kings for ten eons.

復次地藏。若未來世中，有諸國王，至婆羅門等，
Fù cì dì zàng Ruò wèi lái shì yǒu zhū guó wáng zhì pó luó mén děng

遇先佛塔廟，或至經像，毀壞破落，乃能發心
yù xiān fó tǎ miào huò zhì jīng xiàng huǐ huài pò luò nǎi néng fā xīn

修補。是國王等，或自營辦，或勸他人，乃至
xīou bǔ Shì guó wáng děng huò zì yíng bàn huò quàn tā rén nǎi zhì

百千人等，布施結緣。
bǎi qiān rén děng bù shī jié yuán

是國王等，百千生中，常為轉輪王身。如是他
Shì guó wáng děng bǎi qiān shēng zhōng cháng wéi zhuǎn lún wáng shēn Rú shì tā

人，同布施者，百千生中，常為小國王身。更
rén tóng bù shī zhě bǎi qiān shēng zhōng cháng wéi xiǎo guó wáng shēn Gèng

能於塔廟前，發回向心。如是國王，乃及諸人，
néng yú tǎ miào qián fā huí xiàng xīn Rú shì guó wáng nǎi jí zhū rén

盡成佛道，以此果報，無量無邊。
jìn chéng fó dào yǐ cǐ guǒ bào wú liàng wú biān

復次地藏。未來世中，有諸國王，及婆羅門等，
Fù cì dì zàng Wèi lái shì zhōng yǒu zhū guó wáng jí pó luó mén děng

見諸老病，及生產婦女，若一念間，具大慈心，
jiàn zhū lǎo bìng jí shēng chǎn fù nǚ ruò yí niàn jiān jù dà cí xīn

布施醫藥，飲食臥具，使令安樂。
bù shī yī yào yǐn shí wò jù shǐ lìng ān lè

如是福利，最不思議，一百劫中，常為淨居天
Rú shì fú lì zuì bù sī yì yī bǎi jié zhōng cháng wéi jìng jū tiān

主，二百劫中，常為六欲天主，畢竟成佛，永
zhǔ èr bǎi jié zhōng cháng wéi liòu yù tiān zhǔ bì jìng chéng fó yǒng

不墮惡道，乃至百千生中，耳不聞苦聲。
bú duò è dào nǎi zhì bǎi qiān shēng zhōng ěr bù wén kǔ shēng

復次地藏。若未來世中，有諸國王，及婆羅門
Fù cì dì zàng Ruò wèi lái shì zhōng yǒu zhū guó wáng jí pó luó mén

等，能作如是布施，獲福無量。
děng néng zuò rú shì bù shī huò fú wú liàng

"Moreover, Earth Store, in the future leaders of nations, Brahmans, and others may, upon encountering ancient Buddhist stupas and monasteries or sutras and images that are damaged, decaying, or broken, resolve to restore them.

Those leaders and good people may then do so themselves or encourage others, as many as hundreds of thousands of people to help and thereby establish affinities.

Those leaders and good people will become Wheel-Turning Kings for hundreds of thousands of successive lives and those who made offerings with them will be leaders of small nations for as many lives.

If, before the stupas or monasteries, they resolve to dedicate that merit, then, based on that limitless and unbounded reward, those leaders, good people, and their helpers will eventually all complete the path to Buddhahood.

"Moreover, Earth Store, in the future, leaders of nations, Brahmans, and others may have compassionate thoughts upon seeing the old, the sick, or women in child birth, and may provide them with medicinal herbs, food, drink, and bedding so as to make them peaceful and comfortable.

The blessings and benefits derived from doing that are quite inconceivable. For one hundred eons they will always be lords of the Pure Dwelling Heavens, for two hundred eons they will be lords in the Six Desire Heavens, and they will ultimately attain Buddhahood. They will never fall into the Evil Paths, and for hundreds of thousands of lives they will hear no sounds of suffering.

"Moreover, Earth Store, if in the future, leaders of nations, Brahmans, and others can give in that way, they will receive limitless blessings.

更能回向・不問多少・畢竟成佛。何況釋梵轉輪之報。
Gèng néng huí xiàng bú wèn duō shǎo bì jìng chéng fó hé kuàng shì fàn zhuǎn lún zhī bào

是故地藏・普勸衆生・當如是學。
Shì gù dì zàng pǔ quàn zhòng shēng dāng rú shì xué

復次地藏。未來世中・若善男子・善女人・於佛法中・種少善根・毛髮沙塵等許・所受福利・不可為喻。
Fù cì dì zàng wèi lái shì zhōng ruò shàn nán zǐ shàn nǚ rén yú fó fǎ zhōng zhòng shǎo shàn gēn máo fǎ shā chén děng xǔ suǒ shòu fú lì bù kě wéi yù

復次地藏。未來世中・若有善男子・善女人・遇佛形像・菩薩形像・辟支佛形像・轉輪王形像・布施供養・得無量福・常在人天・受勝妙樂。若能回向法界・是人福利・不可為諭。
Fù cì dì zàng wèi lái shì zhōng ruò yǒu shàn nán zǐ shàn nǚ rén yù fó xíng xiàng pú sà xíng xiàng bì zhī fó xíng xiàng zhuǎn lún wáng xíng xiàng bù shī gòng yàng dé wú liàng fú cháng zài rén tiān shòu shèng miào lè Ruò néng huí xiàng fǎ jiè shì rén fú lì bù kě wéi yù

復次地藏。未來世中・若有善男子・善女人・遇大乘經典・或聽聞一-偈一-句・發殷重心・讚歎恭敬・布施供養。是人獲大果報・無量無邊。若能回向法界・其福不可為諭。
Fù cì dì zàng wèi lái shì zhōng ruò yǒu shàn nán zǐ shàn nǚ rén yù dà shèng jīng diǎn huò tīng wén yī jì yī jù fā yīn zhòng xīn zàn tàn gōng jìng bù shī gòng yàng Shì rén huò dà guǒ bào wú liàng wú biān Ruò néng huí xiàng fǎ jiè qí fú bù kě wéi yù

"If they are in addition, able to dedicate that merit, be it great or small, they will ultimately attain Buddhahood. How much more easily will they be able to attain the rewards of becoming Shakra, Brahma, or a Wheel-Turning King.

Therefore, Earth Store, you should urge beings everywhere to learn to give in those ways.

"Moreover, Earth Store, in the future if good men or good women only manage to plant a few good roots within the Buddhadharma, equivalent to no more than a strand of hair, a grain of sand, or a mote of dust, they will receive incomparable blessings and benefits.

"Moreover, Earth Store, good men or women in the future may, upon encountering images of Buddhas, Bodhisattvas, Pratyekabuddhas, or Wheel-Turning Kings, give gifts or make offerings to them.

Such persons will attain limitless blessings and will always enjoy supremely wonderful bliss among people and gods.

If they can dedicate that merit to the Dharma Realm, their blessings and benefits will be beyond compare.

"Moreover, Earth Store, good men or good women in the future may, upon encountering Great Vehicle sutras or upon hearing but a single *gatha* or a sentence, be inspired to praise, venerate, give gifts, and make offerings to them.

Those people will attain great limitless and unbounded rewards. If they can dedicate that merit to the Dharma Realm, their blessings will be beyond compare.

復次地藏。若未來世中，有善男子，善女人，
Fù cì dì zàng Ruò wèi lái shì zhōng yǒu shàn nán zǐ shàn nǚ rén

遇佛塔寺，大乘經典。新者，布施供養，瞻禮
yù fó tǎ sì dà shèng jīng diǎn Xīn zhě bù shī gòng yàng zhān lǐ

讚歎，恭敬合掌。若遇故者，或毀壞者，修補
zàn tàn gōng jìng hé zhǎng Ruò yù gù zhě huò huǐ huài zhě xīou bǔ

營理。或獨發心，或勸多人，同共發心。
yíng lǐ Huò dú fā xīn huò quàn duō rén tóng gòng fā xīn

如是等輩，三十生中，常為諸小國王，檀越之
Rú shì děng bèi sān shí shēng zhōng cháng wéi zhū xiǎo guó wáng tán yuè zhī

人，常為輪王，還以善法，教化諸小國王。
rén cháng wéi lún wáng hái yǐ shàn fǎ jiào huà zhū xiǎo guó wáng

復次地藏。未來世中，若有善男子，善女人，
Fù cì dì zàng Wèi lái shì zhōng ruò yǒu shàn nán zǐ shàn nǚ rén

於佛法中，所種善根，或布施供養，或修補塔
yú fó fǎ zhōng suǒ zhòng shàn gēn huò bù shī gòng yàng huò xīou bǔ tǎ

寺，或裝理經典，乃至一毛一塵，一沙一滴。
sì huò zhuāng lǐ jīng diǎn nǎi zhì yī máo yī chén yī shā yī dì

如是善事，但能回向法界，是人功德，百千生
Rú shì shàn shì dàn néng huí xiàng fǎ jiè shì rén gōng dé bǎi qiān shēng

中，受上妙樂。如但回向，自家眷屬，或自身
zhōng shòu shàng miào lè Rú dàn huí xiàng zì jiā juàn shǔ huò zì shēn

利益，如是之果，即三生受樂，捨一得萬報。
lì yì rú shì zhī guǒ jí sān shēng shòu lè shě yī dé wàn bào

是故地藏，布施因緣，其事如是。
Shì gù dì zàng bù shī yīn yuán qí shì rú shì

"Moreover, Earth Store, in the future, good men or good women may, upon encountering new Buddhist stupas, monasteries, or sutras of the Great Vehicle, give gifts and make offerings to them, gaze at them in worship, and respectfully make praises with joined palms.

They may, upon encountering old ones or those that have been destroyed or damaged, either do the repairing or rebuilding themselves or encourage others to help them.

Those who help will become leaders of small nations throughout thirty successive lives. The donors themselves will always be Wheel-Turning Kings who will use the good Dharma to teach and transform those leaders of small nations.

"Moreover, Earth Store, in the future, good men or good women may plant good roots in the Buddhadharma by giving, making offerings, repairing stupas or monasteries, rebinding sutras, or doing other good deeds amounting to no more than a strand of hair, a mote of dust, a grain of sand, or a drop of water. Merely by transferring the merit from such deeds to the Dharma Realm, those people's meritorious virtues will enable them to enjoy superior and wonderful bliss for hundreds of thousands of lives.

If they dedicate the merit only to their immediate or extended families or to their own personal benefit, then the rewards received will be only three lives of happiness. By giving up one, a ten-thousandfold reward is obtained.

"So it is, Earth Store. The circumstances involved in the causes and conditions of giving are like that."

## 地神護法品 第十一
Dì Shén Hù Fǎ Pǐn Dì Shí Yī

爾時，堅牢地神白佛言。世尊。我從昔來，瞻
ěr shí jiān láo dì shén bó fó yán Shì zūn Wǒ cóng xí lái zhān

視頂禮，無量菩薩摩訶薩，皆是大不可思議，
shì dǐng lǐ wú liàng pú sà mó hē sà jiē shì dà bù kě sī yì

神通智慧，廣度衆生。是地藏菩薩摩訶薩，於
shén tōng zhì huì guǎng dù zhòng shēng Shì dì zàng pú sà mó hē sà yú

諸菩薩，誓願深重。
zhū pú sà shì yuàn shēn zhòng

世尊。是地藏菩薩，於閻浮提，有大因緣。如
Shì zūn Shì dì zàng pú sà yú yán fú tí yǒu dà yīn yuán Rú

文殊，普賢，觀音，彌勒，亦化百千身形，度
wén shū pǔ xián guān yīn mí lè yì huà bǎi qiān shēn xíng dù

於六道，其願尚有畢竟。是地藏菩薩，教化六
yú liòu dào qí yuàn shàng yǒu bì jìng Shì dì zàng pú sà jiào huà liòu

道，一切衆生，所發誓願劫數，如千百億恆河
dào yí qiè zhòng shēng suǒ fā shì yuàn jié shù rú qiān bǎi yì héng hé

沙。
shā

世尊。我觀未來，及現在衆生，於所住處，於
Shì zūn Wǒ guān wèi lái jí xiàn zài zhòng shēng yú suǒ zhù chù yú

南方清潔之地，以土石竹木，作其龕室，是中
nán fāng qīng jié zhī dì yǐ tǔ shí zhú mù zuò qí kān shì shì zhōng

能塑畫，乃至金銀銅鐵，作地藏形像。燒香供
néng sù huà nǎi zhì jīn yín tóng tiě zuò dì zàng xíng xiàng Shāo xiāng gòng

養，瞻禮讚歎，是人居處，即得十種利益。
yàng zhān lǐ zàn tàn shì rén jū chù jí dé shí zhǒng lì yì

# *CHAPTER XI*

## *The Dharma Protection of an Earth Spirit*

At that time the Earth Spirit Firm and Stable spoke to the Buddha and said, "World Honored One, from long ago I have personally beheld and bowed to limitless numbers of Bodhisattvas, Mahasattvas. All of them have inconceivable and great spiritual penetrations and wisdom that they use in taking vast numbers of beings across. Among all the Bodhisattvas, Earth Store Bodhisattva, Mahasattva has the deepest and most weighty vows.

"World Honored One, Earth Store Bodhisattva has great affinities in Jambudvipa. Manjushri, Samantabhadra, Avalokiteshvara, and Maitreya, also produce by transformation, hundreds of thousands of bodies to take across those in the Six Paths, but their vows have an end.

Earth Store Bodhisattva has made these vows to teach and transform beings in the Six Paths throughout eons as many as the number of sand grains in hundreds of thousands of millions of Ganges Rivers.

"World Honored One, as I regard beings of the present and future, I see those who make shrines of clay, stone, bamboo, or wood and set them on pure ground in the southern part of their dwellings. They place within the shrines images of Earth Store Bodhisattva, either sculpted, painted, or made of gold, silver, copper, or iron. They then light incense, make offerings, behold, worship, and praise him.

By doing those things, such people will receive ten kinds of benefits.

何等為十。
Hé děng wéi shí

一者・土地豐壤。
Yī zhě tǔ dì fēng rǎng

二者・家宅永安。
Èr zhě jiā zhái yǒng ān

三者・先亡生天。
Sān zhě xiān wáng shēng tiān

四者・現存益壽。
Sì zhě xiàn cún yì shòu

五者・所求遂意。
Wǔ zhě suǒ qíou suì yì

六者・無水火災。
Lìou zhě wú shuǐ huǒ zāi

七者・虛耗辟除。
Qī zhě xū hào bì chú

八者・杜絕惡夢。
Bā zhě dù jué è mèng

九者・出入神護。
Jǐou zhě chū rù shén hù

十者・多遇聖因。
Shí zhě duō yù shèng yīn

世尊・未來世中・及現在衆生・若能於所住處
Shì zūn wèi lái shì zhōng jí xiàn zài zhòng shēng ruò néng yú suǒ zhù chù

方面・作如是供養・得如是利益。
fāng miàn zuò rú shì gòng yàng dé rú shì lì yì

復白佛言。世尊。未來世中・若有善男子・善
Fù bó fó yán Shì zūn Wèi lái shì zhōng ruò yǒu shàn nán zǐ shàn

女人・於所住處・有此經典・及菩薩像・是人
nǚ rén yú suǒ zhù chù yǒu cǐ jīng diǎn jí pú sà xiàng shì rén

更能・轉讀經典・供養菩薩。我常日夜・以本
gèng néng zhuǎn dú jīng diǎn gòng yàng pú sà Wǒ cháng rì yè yǐ běn

神力・衛護是人・乃至水火盜賊・大橫小橫・
shén lì wèi hù shì rén nǎi zhì shuǐ huǒ dào zéi dà hèng xiǎo hèng

一切惡事・悉皆消滅。
yí qiè è shì xī jiē xiāo miè

佛告堅牢地神。汝大神力・諸神少及。
Fó gào jiān láo dì shén Rǔ dà shén lì zhū shén shǎo jí

何以故。
Hé yǐ gù

"What are those ten?

First, their lands will be fertile.

Second, their families and homes will always be peaceful.

Third, their ancestors will be born in the heavens.

Fourth, those of the current generation will enjoy benefits and long lives.

Fifth, they will easily obtain what they want.

Sixth, they will not encounter disasters of water and fire.

Seventh, they will avoid unforeseen calamities.

Eighth, they will never have nightmares.

Ninth, they will be protected by spirits in their daily comings and goings.

Tenth, they will encounter many causes that pertain to Sagehood.

World Honored One, beings of the present and future who make offerings in their homes in the prescribed manner will attain benefits like those."

He further said to the Buddha, "World Honored One, good men or good women in the future may keep this Sutra and an image of the Bodhisattva where they live. Further, they may recite the Sutra and make offerings to the Bodhisattva.

For those who do that, I shall constantly use my own spiritual powers to guard and protect them day and night so that nothing bad happens to them, including floods, fire, robbery and theft, major disasters, and minor accidents."

The Buddha told the Earth Spirit Firm and Stable, "There are few spirits who can match your great spiritual power. Why do I say that?

閻浮土地．悉蒙汝護．乃至草木沙石．稻麻竹葦．穀米寶貝．從地而有．皆因汝力。又常稱揚．地藏菩薩．利益之事。汝之功德．及以神通．百千倍於．常分地神。

Yán fú tǔ dì. xī méng rǔ hù. nǎi zhì cǎo mù shā shí. dào má zhú wěi. gǔ mǐ bǎo bèi. cóng dì ér yǒu. jiē yīn rǔ lì. Yòu cháng chēng yáng. dì zàng pú sà. lì yì zhī shì. Rǔ zhī gōng dé. jí yǐ shén tōng. bǎi qiān bèi yú. cháng fèn dì shén.

若未來世中．有善男子．善女人．供養菩薩．及轉讀是經．但依地藏本願經．一事修行者。汝以本神力．而擁護之．勿令一切災害．及不如意事．輒聞於耳．何況令受。

Ruò wèi lái shì zhōng. yǒu shàn nán zǐ. shàn nǚ rén. gòng yàng pú sà. jí zhuǎn dú shì jīng. dàn yī dì zàng běn yuàn jīng. yí shì xīou xíng zhě. Rǔ yǐ běn shén lì. ér yǒng hù zhī. wù lìng yí qiè zāi hài. jí bù rú yì shì. zhé wén yú ěr. hé kuàng lìng shòu.

非但汝獨護是人故．亦有釋梵眷屬．諸天眷屬．擁護是人。何故得如是聖賢擁護。皆由瞻禮．地藏形像．及轉讀是本願經故．自然畢竟．出離苦海．證涅槃樂。以是之故．得大擁護。

Fēi dàn rǔ dú hù shì rén gù. yì yǒu shì fàn juàn shǔ. zhū tiān juàn shǔ. yǒng hù shì rén. Hé gù dé rú shì shèng xián yǒng hù. jiē yóu zhān lǐ. dì zàng xíng xiàng. jí zhuǎn dú shì běn yuàn jīng gù. zì rán bì jìng. chū lí kǔ hǎi. zhèng niè pán lè. Yǐ shì zhī gù. dé dà yǒng hù.

"All the lands in Jambudvipa receive your protection. All the grasses, woods, sands, stones, paddy fields, hemp, bamboo, reeds, grains, rice, and gems come forth from the earth because of your power.

Moreover, your constant praising of the beneficial deeds of Earth Store Bodhisattva makes your meritorious virtues and spiritual penetrations hundreds of thousands of times those of ordinary earth spirits.

"If good men or good women in the future make offerings to this Bodhisattva, or recite the *Sutra of the Past Vows of Earth Store Bodhisattva* and rely upon even a single aspect of it in their cultivation, you should use your own spiritual powers to protect them. Do not allow any disasters or unwelcome events even to be heard, much less undergone, by them.

Not only will those people be protected by you, they will also be protected by the followers of Shakra, Brahma, and other gods. Why will they receive protection from sages and worthies such as those?

It will be due to their having beheld and worshipped an image of Earth Store Bodhisattva and from having recited this Sutra of his past vows. Such people will quite naturally be able to leave the sea of suffering and ultimately be certified to the bliss of Nirvana. For those reasons they receive great protection."

## 見聞利益品 第十二
Jiàn Wén Lì Yì Pǐn Dì Shí Èr

爾時· 世尊從頂門上· 放百千萬億· 大毫相光。
ěr shí shì zūn cóng dǐng mén shàng fàng bǎi qiān wàn yì dà háo xiàng guāng

所謂：白毫相光· 大白毫相光· 瑞毫相光· 大
Suǒ wèi Bái háo xiàng guāng dà bái háo xiàng guāng ruì háo xiàng guāng dà

瑞毫相光· 玉毫相光· 大玉毫相光· 紫毫相光·
ruì háo xiàng guāng yù háo xiàng guāng dà yù háo xiàng guāng zǐ háo xiàng guāng

大紫毫相光· 青毫相光· 大青毫相光· 碧毫相
dà zǐ háo xiàng guāng qīng háo xiàng guāng dà qīng háo xiàng guāng bì háo xiàng

光· 大碧毫相光· 紅毫相光· 大紅毫相光· 綠
guāng dà bì háo xiàng guāng hóng háo xiàng guāng dà hóng háo xiàng guāng lǜ

毫相光· 大綠毫相光· 金毫相光· 大金毫相光·
háo xiàng guāng dà lǜ háo xiàng guāng jīn háo xiàng guāng dà jīn háo xiàng guāng

慶雲毫相光· 大慶雲毫相光· 千輪毫光· 大千
qìng yún háo xiàng guāng dà qìng yún háo xiàng guāng qiān lún háo guāng dà qiān

輪毫光· 寶輪毫光· 大寶輪毫光· 日輪毫光·
lún háo guāng bǎo lún háo guāng dà bǎo lún háo guāng rì lún háo guāng

大日輪毫光· 月輪毫光· 大月輪毫光· 宮殿毫
dà rì lún háo guāng yuè lún háo guāng dà yuè lún háo guāng gōng diàn háo

光· 大宮殿毫光· 海雲毫光· 大海雲毫光。
guāng dà gōng diàn háo guāng hǎi yún háo guāng dà hǎi yún háo guāng

於頂門上· 放如是等· 毫相光已· 出微妙音·
Yú dǐng mén shàng fàng rú shì děng háo xiàng guāng yǐ chū wēi miào yīn

告諸大衆· 天龍八部· 人非人等。聽吾今日·
gào zhū dà zhòng tiān lóng bā bù rén fēi rén děng Tīng wú jīn rì

於忉利天宮· 稱揚讚歎· 地藏菩薩· 於人天中·
yú dāo lì tiān gōng chēng yáng zàn tàn dì zàng pú sà yú rén tiān zhōng

利益等事· 不思議事· 超聖因事· 證十地事·
lì yì děng shì bù sī yì shì chāo shèng yīn shì zhèng shí dì shì

畢竟不退阿耨多羅三藐三菩提事。
bì jìng bú tuì ā nòu duō luó sān miǎo sān pú tí shì

# *CHAPTER XII*

## *Benefits Derived from Seeing and Hearing*

At that time the World Honored One emitted hundreds of thousands of millions of great rays of light from the opening at the crown of his head. They were
the White Ray, the Great White Ray,
the Auspicious Ray, the Great Auspicious Ray,
the Jade Ray, the Great Jade Ray,
the Purple Ray, the Great Purple Ray,
the Blue Ray, the Great Blue Ray,
the Azure Ray, the Great Azure Ray,
the Red Ray, the Great Red Ray,
the Green Ray, the Great Green Ray,
the Gold Ray, the Great Gold Ray,
the Celebration Cloud Ray, the Great Celebration Cloud Ray,
the Thousand-wheeled Ray, the Great Thousand-wheeled Ray,
the Jeweled Wheel Ray, the Great Jeweled Wheel Ray,
the Solar Disc Ray, the Great Solar Disc Ray,
the Lunar Disc Ray, the Great Lunar Disc Ray,
the Palace Ray, the Great Palace Ray,
the Ocean Cloud Ray, and the Great Ocean Cloud Ray.

After emitting such rays of light from the opening at the crown of his head, he spoke in subtle and wonderful sounds to the great assembly of gods, dragons, the rest of the Eightfold Division, humans, non-humans and others, "Hear me today in the palace of the Trayastrimsha Heaven as I praise Earth Store Bodhisattva, telling of his beneficial deeds, of inconceivable events, of the matter of his transcendence to Sagehood, of the circumstances of his certification to the Tenth Ground, and of the situation leading to his being irreversible from *Anuttarasamyaksambodhi*."

說是語時。會中有一菩薩摩訶薩。名觀世音。
Shuō shì yǔ shí huì zhōng yǒu yī pú sà mó hē sà míng guān shì yīn

從座而起。胡跪合掌白佛言。世尊。是地藏菩
cóng zuò ér qǐ hú guì hé zhǎng bó fó yán Shì zūn Shì dì zàng pú

薩摩訶薩。具大慈悲。憐愍罪苦衆生。於千萬
sà mó hē sà jù dà cí bēi lián mǐn zuì kǔ zhòng shēng yú qiān wàn

億世界。化千萬億身。所有功德。及不思議。
yì shì jiè huà qiān wàn yì shēn Suǒ yǒu gōng dé jí bù sī yì

威神之力。我聞世尊。與十方無量諸佛。異口
wēi shén zhī lì Wǒ wén shì zūn yǔ shí fāng wú liàng zhū fó yì kǒu

同音。讚歎地藏菩薩云。正使過去。現在未來
tóng yīn zàn tàn dì zàng pú sà yún Zhèng shǐ guò qù xiàn zài wèi lái

諸佛。說其功德。猶不能盡。
zhū fó shuō qí gōng dé yóu bù néng jìn

向者又蒙世尊。普告大衆。欲稱揚地藏。利益
Xiàng zhě yòu méng shì zūn pǔ gào dà zhòng yù chēng yáng dì zàng lì yì

等事。唯願世尊。為現在未來。一切衆生。稱
děng shì Wéi yuàn shì zūn wèi xiàn zài wèi lái yí qiè zhòng shēng chēng

揚地藏。不思議事。令天龍八部。瞻禮獲福。
yáng dì zàng bù sī yì shì Lìng tiān lóng bā bù zhān lǐ huò fú

佛告觀世音菩薩。汝於娑婆世界。有大因緣。
Fó gào guān shì yīn pú sà Rǔ yú suō pó shì jiè yǒu dà yīn yuán

若天若龍。若男若女。若神若鬼。乃至六道。
Ruò tiān ruò lóng ruò nán ruò nǚ ruò shén ruò guǐ nǎi zhì liòu dào

罪苦衆生。聞汝名者。見汝形者。戀慕汝者。
zuì kǔ zhòng shēng wén rǔ míng zhě jiàn rǔ xíng zhě liàn mù rǔ zhě

讚歎汝者。
zàn tàn rǔ zhě

是諸衆生。於無上道。必不退轉。常生人天。
Shì zhū zhòng shēng yú wú shàng dào bì bú tuì zhuǎn Cháng shēng rén tiān

具受妙樂。因果將熟。遇佛受記。
jù shòu miào lè Yīn guǒ jiāng shóu yù fó shòu jì

As that was said, a Bodhisattva, Mahasattva named Contemplator of the World's Sounds arose from his seat in the assembly, knelt on one knee, and with palms together said to the Buddha, "World Honored One, Earth Store Bodhisattva, Mahasattva is replete with great compassion and pities beings who are suffering for their offenses.

In thousands of millions of worlds he creates thousands of millions of transformation bodies through the strength of his meritorious virtues and inconceivable awesome spiritual strength.

I have heard the World Honored One and the numberless of Buddhas of the Ten Directions praise Earth Store Bodhisattva with different mouths but in unison, saying that even if all the Buddhas of the past, present, and future were to speak of his meritorious qualities, they could never finish describing them.

Upon hearing the World Honored One tell the great assembly that he now wants to praise Earth Store Bodhisattva's beneficial deeds and so forth, I am beseeching the World Honored One to praise the inconceivable events pertaining to Earth Store Bodhisattva for the sake of beings of the present and future and to cause the gods, dragons, and the rest of the Eightfold Division to gaze in worship and attain blessings."

The Buddha replied to the Bodhisattva Contemplator of the World's Sounds, "You have great affinity with the Saha World. If gods, dragons, men, women, spirits, ghosts, or any other beings who are suffering for offenses within the Six Paths hear your name, see your image, behold you, or praise you, they will definitely become irreversible on the Unsurpassed Way.

They will always be born among people and gods and there experience wonderful bliss. When the effects of their causes come to maturity, they will encounter Buddhas who will give them predictions.

汝今具大慈悲．憐愍衆生．及天龍八部．聽吾宣說．地藏菩薩．不思議利益之事。汝當諦聽．吾今說之。
Rǔ jīn jù dà cí bēi lián mǐn zhòng shēng jí tiān lóng bā bù tīng wú xuān shuō dì zàng pú sà bù sī yì lì yì zhī shì Rǔ dāng dì tīng wú jīn shuō zhī

觀世音言。唯然。世尊。願樂欲聞。
Guān shì yīn yán Wéi rán Shì zūn Yuàn yào yù wén

佛告觀世音菩薩。未來現在．諸世界中．有天人受天福盡．有五衰相現．或有墮於．惡道之者。如是天人．若男．若女．當現相時．或見地藏菩薩形像．或聞地藏菩薩名．一瞻一禮。是諸天人．轉增天福．受大快樂．永不墮三惡道報。何況見聞菩薩．以諸香華．衣服．飲食．寶貝．瓔珞．布施供養．所獲功德福利．無量無邊。
Fó gào guān shì yīn pú sà Wèi lái xiàn zài zhū shì jiè zhōng yǒu tiān rén shòu tiān fú jìn yǒu wǔ shuāi xiàng xiàn huò yǒu duò yú è dào zhī zhě Rú shì tiān rén ruò nán ruò nǚ dāng xiàn xiàng shí huò jiàn dì zàng pú sà xíng xiàng huò wén dì zàng pú sà míng yī zhān yī lǐ Shì zhū tiān rén zhuǎn zēng tiān fú shòu dà kuài lè yǒng bú duò sān è dào bào Hé kuàng jiàn wén pú sà yǐ zhū xiāng huā yī fú yǐn shí bǎo bèi yīng luò bù shī gòng yàng suǒ huò gōng dé fú lì wú liàng wú biān

復次觀世音。若未來現在．諸世界中．六道衆生．臨命終時．得聞地藏菩薩名．一聲歷耳根者。是諸衆生．永不歷三惡道苦。
Fù cì guān shì yīn Ruò wèi lái xiàn zài zhū shì jiè zhōng liòu dào zhòng shēng lín mìng zhōng shí dé wén dì zàng pú sà míng yī shēng lì ěr gēn zhě Shì zhū zhòng shēng yǒng bú lì sān è dào kǔ

You now are replete with great compassion and pity for beings, for gods, dragons, and the rest of the Eightfold Division. Listen as I discuss events involving the inconceivable benefits bestowed by Earth Store Bodhisattva. Listen attentively, I will describe them for you."

The Contemplator of the World's Sounds said, "So be it, World Honored One, I will be pleased to hear."

The Buddha told the Bodhisattva Contemplator of the World's Sounds, "In worlds of the present and future, gods whose heavenly blessings are ending may be manifesting the Five Signs of Decay, indications that they may be about to fall into Evil Paths.

When those signs appear, if those gods, whether male or female, see Earth Store Bodhisattva's image or hear his name and gaze at him or bow once to him, their heavenly blessings will thereby increase. They will experience great happiness and will never have to undergo retributions in the Three Evil Paths.

How much more will that be the case for those who upon seeing and hearing the Bodhisattva use incense, flowers, clothing, food, drink, jewels, and necklaces as gifts and offerings to him. The meritorious virtues, blessings, and benefits they gain will be limitless and unbounded.

"Moreover, Contemplator of the World's Sounds, in the worlds in the present and future, when beings in the Six Paths are on the verge of death, if they can hear the name of Earth Store Bodhisattva, even the sound of it passing through their ears only once, such beings will never have to endure the sufferings of the Three Evil Paths again.

何況臨命終時，父母眷屬，將是命終人，舍宅，
Hé kuàng lín mìng zhōng shí fù mǔ juàn shǔ jiāng shì mìng zhōng rén shè zhái
財物，寶貝，衣服，塑畫地藏形像。
cái wù bǎo bèi yī fú sù huà dì zàng xíng xiàng

或使病人，未終之時，眼耳見聞，知道眷屬，
Huò shǐ bìng rén wèi zhōng zhī shí yǎn ěr jiàn wén zhī dào juàn shǔ
將舍宅寶貝等，為其自身，塑畫地藏菩薩形像。
jiāng shè zhái bǎo bèi děng wèi qí zì shēn sù huà dì zàng pú sà xíng xiàng
是人若是業報，合受重病者。承斯功德，尋即
Shì rén ruò shì yè bào hé shòu zhòng bìng zhě Chéng sī gōng dé xún jí
除癒，壽命增益。
chú yù shòu mìng zēng yì
是人若是，業報命盡，應有一切，罪障業障，
Shì rén ruò shì yè bào mìng jìn yīng yǒu yí qiè zuì zhàng yè zhàng
合墮惡趣者。承斯功德，命終之後，即生人天，
hé duò è qù zhě Chéng sī gōng dé mìng zhōng zhī hòu jí shēng rén tiān
受勝妙樂，一切罪障，悉皆消滅。
shòu shèng miào lè yí qiè zuì zhàng xī jiē xiāo miè

復次，觀世音菩薩。若未來世，有男子女人，
Fù cì guān shì yīn pú sà Ruò wèi lái shì yǒu nán zǐ nǚ rén
或乳哺時，或三歲五歲，十歲以下，亡失父母，
huò rǔ bǔ shí huò sān suì wǔ suì shí suì yǐ xià wáng shī fù mǔ
乃及亡失，兄弟姐妹。是人年既長大，思憶父
nǎi jí wáng shī xiōng dì jiě mèi Shì rén nián jì zhǎng dà sī yì fù
母，及諸眷屬，不知落在何趣，生何世界，生
mǔ jí zhū juàn shǔ bù zhī luò zài hé qù shēng hé shì jiè shēng
何天中。是人若能，塑畫地藏菩薩形像，乃至
hé tiān zhōng Shì rén ruò néng sù huà dì zàng pú sà xíng xiàng nǎi zhì
聞名，一瞻一禮，一日至七日，莫退初心，聞
wén míng yī zhān yī lǐ Yī rì zhì qī rì mò tuì chū xīn wén
名見形，瞻禮供養。
míng jiàn xíng zhān lǐ gòng yàng

"How much more will that be the case if the parents and other relatives use the houses, wealth, property, jewels, and clothing of such people who are on the verge of death to commission the carving or painting of images of Earth Store Bodhisattva.

"If those sick people have not yet died, their relatives can try to help them see, hear, and understand that their houses, jewels, and so forth have been used for the carving or painting of images of Earth Store Bodhisattva.

If those people's karmic retributions were such that they should have to undergo severe sickness, then with such merit they can quickly be cured and their lifespans prolonged.

If those people's retributions send them to the evil destinies at death due to their karma and obstacles, then with such merit they can, when their lives end, be born among people or gods and there enjoy extremely wonderful bliss. All their obstacles due to offenses will dissolve.

"Moreover, Contemplator of the World's Sounds Bodhisattva, in the future men or women may have lost their fathers, mothers, brothers, or sisters while still an infant or as a child of three, or five, or under ten years of age.

As adults, such people may think about those parents and other relatives, not knowing into what paths or worlds or heavens they have been born.

Suppose such people are able to sculpt or paint images of Earth Store Bodhisattva or to gaze upon and worship him once or for one through seven days without retreating. Upon hearing his name and seeing his image they gaze in worship and make offerings.

是人眷屬・ 假因業故・ 墮惡趣者・ 計當劫數。
Shì rén juàn shǔ jiǎ yīn yè gù duò è qù zhě jì dāng jié shù

承斯男女・ 兄弟姊妹・ 塑畫地藏形像・ 瞻禮功
chéng sī nán nǚ xīong dì jiě mèi sù huà dì zàng xíng xiàng zhān lǐ gōng

德・ 尋即解脫・ 生人天中・ 受勝妙樂。
dé xún jí xiè tuō shēng rén tiān zhōng shòu shèng miào lè

是人眷屬・ 如有福力・ 已生人天・ 受勝妙樂者。
Shì rén juàn shǔ rú yǒu fú lì yǐ shēng rén tiān shòu shèng miào lè zhě

即承斯功德・ 轉增聖因・ 受無量樂。
jí chéng sī gōng dé zhuǎn zēng shèng yīn shòu wú liàng lè

是人更能・ 三七日中・ 一心瞻禮・ 地藏形像・
Shì rén gèng néng sān qī rì zhōng yī xīn zhān lǐ dì zàng xíng xiàng

念其名字・ 滿於萬遍。
niàn qí míng zì mǎn yú wàn biàn

當得菩薩・ 現無邊身・ 具告是人・ 眷屬生界。
Dāng dé pú sà xiàn wú biān shēn jù gào shì rén juàn shǔ shēng jiè

或於夢中・ 菩薩現大神力・ 親領是人・ 於諸世
Huò yú mèng zhōng pú sà xiàn dà shén lì qīn lǐng shì rén yú zhū shì

界・ 見諸眷屬。
jiè jiàn zhū juàn shǔ

更能每日・ 念菩薩名千遍・ 至於千日。
Gèng néng měi rì niàn pú sà míng qiān biàn zhì yú qiān rì

是人當得・ 菩薩遣所在土地鬼神・ 終身衛護。
Shì rén dāng dé pú sà qiǎn suǒ zài tǔ dì guǐ shén zhōng shēn wèi hù

現世衣食豐溢・ 無諸疾苦。 乃至橫事・ 不入其
Xiàn shì yī shí fēng yì wú zhū jí kǔ Nǎi zhì hèng shì bú rù qí

門・ 何況及身。 是人畢竟得菩薩摩頂授記。
mén hé kuàng jí shēn Shì rén bì jìng dé pú sà mó dǐng shòu jì

"If such people's relatives had fallen into bad paths and were destined to remain there for many eons, those relatives will quickly gain release, be born among people or gods, and experience supremely wonderful bliss.

That will happen because of the meritorious virtue generated by their sons, daughters, brothers, or sisters who carved or painted images of Earth Store Bodhisattva and then gazed upon and worshipped them.

If such people's relatives had already been born among people or gods on the strength of their own blessings and were already experiencing supremely wonderful bliss, then upon receiving that additional merit, their causes leading to Sagehood will increase, and they will experience limitless bliss.

"If such people are able to behold and worship images of Earth Store Bodhisattva single-mindedly during three weeks, reciting his name a full ten thousand times, the Bodhisattva may then manifest a boundless body and describe to those people the realms into which their relatives have been born. Or in their dreams the Bodhisattva may manifest great spiritual power and personally lead them to those worlds to see their relatives.

"If they can further recite the Bodhisattva's name one thousand times a day every day for one thousand days, the Bodhisattva will send the ghosts and earth spirits in the vicinity of such people to guard and protect them for their entire lives.

In this world their clothing and food will be abundant and they will have no suffering from sickness or other causes. No accidents will occur in their households, much less affect them personally. Finally, the Bodhisattva will rub the crowns of their heads and bestow predictions upon them.

復次・觀世音菩薩。若未來世・有善男子・善女人・欲發廣大慈心・救度一切衆生者。欲修無上菩提者。欲出離三界者。
Fù cì guān shì yīn pú sà Ruò wèi lái shì yǒu shàn nán zǐ shàn nǚ rén yù fā guǎng dà cí xīn jìou dù yí qiè zhòng shēng zhě Yù xīou wú shàng pú tí zhě Yù chū lí sān jiè zhě

是諸人等・見地藏形像・及聞名者・至心歸依一。
Shì zhū rén děng jiàn dì zàng xíng xiàng jí wén míng zhě zhì xīn guī yī

或以香華・衣服・寶貝・飲食・供養瞻禮。是善男女等・所願速成・永無障礙。
Huò yǐ xiāng huā yī fú bǎo bèi yǐn shí gòng yàng zhān lǐ Shì shàn nán nǚ děng suǒ yuàn sù chéng yǒng wú zhàng ài

復次觀世音。若未來世・有善男子・善女人・
Fù cì guān shì yīn Ruò wèi lái shì yǒu shàn nán zǐ shàn nǚ rén

欲求現在未來・百千萬億等願・百千萬億等事。
yù qíou xiàn zài wèi lái bǎi qiān wàn yì děng yuàn bǎi qiān wàn yì děng shì

但當皈依瞻禮・供養讚歎・地藏菩薩形像。如
Dàn dāng guī yī zhān lǐ gòng yàng zàn tàn dì zàng pú sà xíng xiàng Rú

是所願所求・悉皆成就。
shì suǒ yuàn suǒ qíou xī jiē chéng jìou

復願地藏菩薩・具大慈悲・永擁護我。是人於
Fù yuàn dì zàng pú sà jù dà cí bēi yǒng yǒng hù wǒ Shì rén yú

睡夢中・即得菩薩・摩頂授記。
shuì mèng zhōng jí dé pú sà mó dǐng shòu jì

復次・觀世音菩薩。若未來世・善男子・善女
Fù cì guān shì yīn pú sà Ruò wèi lái shì shàn nán zǐ shàn nǚ

人・於大乘經典・深生珍重・發不思議心・欲
rén yú dà shèng jīng diǎn shēn shēng zhēn zhòng fā bù sī yì xīn yù

讀欲誦。縱遇明師・教視令熟・旋得旋忘・動
dú yù sòng Zòng yù míng shī jiāo shì lìng shú xuán dé xuán wàng dòng

經年月・不能讀誦。
jīng nián yuè bù néng dú sòng

"Moreover, Contemplator of the World's Sounds Bodhisattva, good men or good women in the future may want to practice great compassion in rescuing and taking across beings. They may want to cultivate unsurpassed Bodhi, and may want to leave the Triple World.

Those people may see Earth Store Bodhisattva's image, hear his name, and in their hearts take refuge with him. They may use incense, flowers, clothing, jewels, food and drink to make offerings while beholding and worshipping him. Such good people's wishes will quickly be realized and they will never have any further obstructions.

"Moreover, Contemplator of the World's Sounds Bodhisattva, in the future, good men and women may want to fulfill hundreds of thousands of millions of vows and to succeed in as many undertakings in both the present and future.

They need only take refuge with, gaze upon, worship, make offerings to, and praise images of Earth Store Bodhisattva. In such a way, their vows and goals can all be realized.

Moreover, they may hope that Earth Store Bodhisattva, being endowed with great compassion, will always protect them. In dreams the Bodhisattva will rub the crowns of their heads and bestow predictions upon them.

"Moreover, Contemplator of the World's Sounds Bodhisattva, good men and women in the future may have high regard for the Great Vehicle Sutras and make the inconceivable resolve to read them and to recite them from memory.

They may then encounter a bright master who instructs them so that they may become familiar with the texts. But as soon as they learn them, they forget them. They may try for months or years and yet still be unable to read or recite them from memory.

是善男子等・ 有宿業障・ 未得消除・ 故於大乘
Shì shàn nán zǐ děng yǒu sù yè zhàng wèi dé xiāo chú gù yú dà shèng
經典・ 無讀誦性。
jīng diǎn wú dú sòng xìng

如是之人・ 聞地藏菩薩名・ 見地藏菩薩像・ 具
Rú shì zhī rén wén dì zàng pú sà míng jiàn dì zàng pú sà xiàng jù
以本心・ 恭敬陳白・ 更以香華・ 衣服・ 飲食・
yǐ běn xīn gōng jìng chén bó gèng yǐ xiāng huā yī fú yǐn shí
一切玩具・ 供養菩薩。
yí qiè wán jù gòng yàng pú sà

以淨水一盞・ 經一日一夜・ 安菩薩前。
Yǐ jìng shuǐ yī zhǎn jīng yí rì yí yè ān pú sà qián
然後合掌請服・ 回首向南・ 臨入口時・ 至心鄭
Rán hòu hé zhǎng qǐng fú huí shǒu xiàng nán lín rù kǒu shí zhì xīn zhèng
重。 服水既畢・ 慎五辛酒肉・ 邪淫妄語・ 及諸
zhòng Fú shuǐ jì bì shèn wǔ xīn jǐou ròu xié yín wàng yǔ jí zhū
殺害。 一七日・ 或三七日。
shā hài Yī qī rì huò sān qī rì

是善男子・ 善女人・ 於睡夢中・ 具見地藏菩薩・
Shì shàn nán zǐ shàn nǔ rén yú shuì mèng zhōng jù jiàn dì zàng pú sà
現無邊身・ 於是人處・ 授灌頂水。
xiàn wú biān shēn yú shì rén chù shòu guàn dǐng shuǐ

其人夢覺・ 即獲聰明・ 應是經典・ 一歷耳根・
Qí rén mèng jué jí huò cōng míng yīng shì jīng diǎn yí lì ěr gēn
即當永記・ 更不忘失・ 一句一偈。
jí dāng yǒng jì gèng bù wàng shī yī jù yī jì

Because those good men and good women have karmic obstructions from past lives that have not yet been resolved, they are unable to read and memorize Sutras of the Great Vehicle.

"Upon hearing Earth Store Bodhisattva's name or seeing his image, such people should, with deep respect and honesty, state their situation to the Bodhisattva.

In addition, they should use incense, flowers, clothing, food and drink, and other material objects they enjoy to make offerings to the Bodhisattva.

They should place a bowl of pure water before the Bodhisattva for one day and one night.

Afterwards, placing their palms together, they should state their request and then, while facing south, prepare to drink the water. As the water is about to enter their mouths they should be particularly sincere and solemn.

After drinking the water they should abstain from the five pungent plants, wine, meat, improper sexual activity, false speech, and all killing and harming for one to three weeks.

"In dreams those good men and good women may then see Earth Store Bodhisattva manifesting a boundless body and anointing the crowns of their heads with water.

When they awaken they may be endowed with keen intelligence.

Upon hearing this Sutra but one time, they will eternally remember it and never forget or lose a single sentence or verse.

復次・觀世音菩薩。若未來世・有諸人等・
Fù cì guān shì yīn pú sà Ruò wèi lái shì yǒu zhū rén děng

衣食不足・求者乖願。或多病疾・或多兇衰・
yī shí bù zú qíou zhě guāi yuàn Huò duō bìng jí huò duō xīong shuāi

家宅不安・眷屬分散。或諸橫事・多來忤身・
jiā zhái bù ān juàn shǔ fēn sàn Huò zhū hèng shì duō lái wǔ shēn

睡夢之間・多有驚怖。
shuì mèng zhī jiān duō yǒu jīng bù

如是人等・聞地藏名・見地藏形・至心恭敬・
Rú shì rén děng wén dì zàng míng jiàn dì zàng xíng zhì xīn gōng jìng

念滿萬遍。是諸不如意事・漸漸消滅・即得
niàn mǎn wàn biàn Shì zhū bù rú yì shì jiàn jiàn xiāo miè jí dé

安樂・衣食豐溢。乃至於睡夢中・悉皆安樂。
ān lè yī shí fēng yì nǎi zhì yú shuì mèng zhōng xī jiē ān lè

復次・觀世音菩薩。若未來世・有善男子・善
Fù cì guān shì yīn pú sà Ruò wèi lái shì yǒu shàn nán zǐ shàn

女人・或因治生・或因公私・或因生死・或因
nǚ rén huò yīn zhì shēng huò yīn gōng sī huò yīn shēng sǐ huò yīn

急事・入山林中・過渡河海・乃及大水・或經
jí shì rù shān lín zhōng guò dù hé hǎi nǎi jí dà shuǐ huò jīng

險道。是人先當・念地藏菩薩名萬遍・所過土
xiǎn dào Shì rén xiān dāng niàn dì zàng pú sà míng wàn biàn suǒ guò tǔ

地・鬼神衛護・行住坐臥・永保安樂。乃至逢
dì guǐ shén wèi hù xíng zhù zuò wò yǒng bǎo ān lè Nǎi zhì féng

於・虎狼師子・一切毒害・不能損之。
yú hǔ láng shī zi yí qiè dú hài bù néng sǔn zhī

佛告觀世音菩薩。是地藏菩薩・於閻浮提・有
Fó gào guān shì yīn pú sà Shì dì zàng pú sà yú yán fú tí yǒu

大因緣・若說於諸衆生・見聞利益等事・百千
dà yīn yuán ruò shuō yú zhū zhòng shēng jiàn wén lì yì děng shì bǎi qiān

劫中・說不能盡。
jié zhōng shuō bù néng jìn

"Moreover, Contemplator of the World's Sounds Bodhisattva, in the future there may be people whose food and clothing are insufficient, who find their efforts thwarted, who endure much sickness or misfortune, whose families are not peaceful, whose relatives are scattered, who are accident prone, or who are often startled in their sleep by dreams.

Upon hearing Earth Store's name and seeing his image, such people should recite his name a full ten thousand times with extreme sincerity and respect. Those inauspicious circumstances will gradually disappear, and they will gain peace and happiness. Their food and clothing will be abundant and even in their dreams they will be peaceful and happy.

"Moreover, Contemplator of the World's Sounds Bodhisattva, in the future, good men or good women may have to enter mountain forests, cross over rivers, seas, or other large bodies of water, or take dangerous routes either for the sake of earning their own livelihood, or for public or personal affairs, or matters of life and death, or other urgent business.

Such people should first recite the name of Earth Store Bodhisattva a full ten thousand times. The ghosts and spirits of the lands they pass through will then guard and protect them in their walking, standing, sitting, and lying down.

The peace and happiness of those people will constantly be preserved, so that even if they encounter tigers, wolves, lions, or any other harmful or poisonous creatures, they will not be harmed."

The Buddha told the Contemplator of the World's Sounds Bodhisattva, "Earth Store Bodhisattva has great affinities with beings in Jambudvipa. Hundreds of thousands of eons would not be time enough to describe the benefits derived by beings who see this Bodhisattva and hear his name.

是故觀世音・ 汝以神力・ 流布是經・ 令娑婆世界衆生・ 百千萬劫・ 永受安樂。
Shì gù guān shì yīn rǔ yǐ shén lì líou bù shì jīng lìng suō pó shì jiè zhòng shēng bǎi qiān wàn jié yǒng shòu ān lè

爾時世尊・ 而說偈言：
ěr shí shì zūn ér shuō jì yán

吾觀地藏威神力・ 恆河沙劫說難盡・
Wú guān dì zàng wēi shén lì Héng hé shā jié shuō nán jìn

見聞瞻禮一念間・ 利益人天無量事。
Jiàn wén zhān lǐ yí niàn jiān Lì yì rén tiān wú liàng shì

若男若女若龍神・ 報盡應當墮惡道・
Ruò nán ruò nǚ ruò lóng shén Bào jìn yīng dāng duò è dào

至心歸依大士身・ 壽命轉增除罪障。
Zhì xīn guī yī dà shì shēn Shòu mìng zhuǎn zēng chú zuì zhàng

少失父母恩愛者・ 未知魂神在何趣・
Shào shī fù mǔ ēn ài zhě Wèi zhī hún shén zài hé qù

兄弟姊妹及諸親・ 生長以來皆不識・
Xīong dì jiě mèi jí zhū qīn Shēng zhǎng yǐ lái jiē bú shì

或塑或畫大士身・ 悲戀瞻禮不暫捨・
Huò sù huò huà dà shì shēn Bēi liàn zhān lǐ bú zhàn shě

三七日中念其名・ 菩薩當現無邊體・
Sān qī rì zhōng niàn qí míng Pú sà dāng xiàn wú biān tǐ

示其眷屬所生界・ 縱墮惡趣尋出離・
Shì qí juàn shǔ suǒ shēng jiè Zòng duò è qù xún chū lí

若能不退是初心・ 即獲摩頂授聖記。
Ruò néng bú tuì shì chū xīn jí huò mó dǐng shòu shèng jì

欲修無上菩提者・ 乃至出離三界苦・
Yù xīou wú shàng pú tí zhě Nǎi zhì chū lí sān jiè kǔ

是人既發大悲心・ 先當瞻禮大士像・
Shì rén jì fā dà bēi xīn Xiān dāng zhān lǐ dà shì xiàng

一切諸願速成就・ 永無業障能遮止。
Yí qiè zhū yuàn sù chéng jìou Yǒng wú yè zhàng néng zhē zhǐ

"Therefore, Contemplator of the World's Sounds Bodhisattva, you should use your spiritual powers to propagate this Sutra, thus enabling beings in the Saha World to receive peace and happiness always, throughout hundreds of thousands of eons."

At that time the World Honored One spoke verses, saying:

I observe that Earth Store's awesome spiritual strength,
Could not be fully described even in Ganges sands' eons.
Seeing, hearing, beholding and bowing to him even once
Benefits people and gods in endless numbers of ways.

Men and women, gods or dragons who are near the end
Of their rewards and on the verge of falling into Evil Paths,
Can, by sincerely taking refuge with this Great Being,
Have their lifespans lengthened; their offenses dissolved.

Sometimes youngsters lose their kind and loving parents
And do not know what paths they took.
Quite often lost brothers, sisters, and other kin
Were never known by their surviving relatives.

If such people sculpt or paint this Bodhisattva's image
And then beseech, behold and bow to him intently,
And if they hold his name in mind a full three weeks
The Bodhisattva may display a boundless body.

He may reveal the realms where relatives were born
And even quickly free those in bad destinies.
If those praying can sustain their initial resolve,
He may rub their heads and predict their Sagehood.

Since those determined to cultivate unsurpassed Bodhi
And escape the suffering here in the Triple World,
Have already discovered their great compassionate hearts,
They should first behold and bow to this Great Being.
Then every vow they make will soon be fulfilled
And no karmic obstructions will ever hinder or stop them.

有人發心念經典。
Yǒu rén fā xīn niàn jīng diǎn

雖立是願不思議。
Suī lì shì yuàn bù sī yì

斯人有業障惑故。
Sī rén yǒu yè zhàng huò gù

供養地藏以香華。
Gòng yàng dì zàng yǐ xiāng huā

以淨水安大士前。
Yǐ jìng shuǐ ān dà shì qián

發殷重心幀五幸。
Fā yīn zhòng xīn shèn wǔ xìn

三七日內勿殺害。
Sān qī rì nèi wù shā hài

即於夢中見無邊。
Jí yú mèng zhōng jiàn wú biān

應是經教歷耳聞。
Yīng shì jīng jiào lì ěr wén

以是大士不思議。
Yǐ shì dà shì bù sī yì

貧窮衆生及疾病。
Pín qíong zhòng shēng jí jí bìng

睡夢之中悉不安。
Shuì mèng zhī zhōng xī bù ān

至心瞻禮地藏像。
Zhì xīn zhān lǐ dì zàng xiàng

至於夢中盡得安。
Zhì yú mèng zhōng jìn dé ān

欲入山林及渡海。
Yù rù shān lín jí dù hǎi

惡神惡鬼幷惡風。
È shén è guǐ bìng è fēng

欲度群迷超波岸。
Yù dù qún mí chāo bǐ àn

旋讀旋忘多廢失。
Xuán dú xuán wàng duō fèi shī

於大乘經不能記。
Yú dà shèng jīng bù néng jì

衣服飲食諸玩具。
Yī fú yǐn shí zhū wán jù

一日一夜求服之。
Yī rì yī yè qíou fú zhī

酒肉邪淫及妄語。
Jǐou ròu xié yín jí wàng yǔ

至心思念大士名。
Zhì xīn sī niàn dà shì míng

覺來便得利根耳。
Jué lái biàn dé lì gēn ěr

千萬生中永不忘。
Qiān wàn shēng zhōng yǒng bú wàng

能使斯人獲此慧。
Néng shǐ sī rén huò cǐ huì

家宅兇衰眷屬離。
Jiā zhái xīong shuāi juàn shǔ lí

求者乖違無稱遂。
Qíou zhě guāi wéi wú chèn suì

一切惡事皆消滅。
Yí qiè è shì jiē xiāo miè

衣食豐饒神鬼護。
Yī shí fēng ráo shén guǐ hù

毒惡禽獸及惡人。
Dú è qín shòu jí è rén

一切諸難諸苦惱。
Yí qiè zhū nàn zhū kǔ nǎo

Some people may resolve to read the sutra texts
Hoping to help those confused to reach the other shore.
Although the vows they make are quite remarkable,
Try as they may, they cannot remember what they read.

Because of their karmic obstructions and delusions,
Those people cannot memorize the Mahayana sutras.
But they can offer scents and flowers to Earth Store.
They can give him clothing, food, and other things they like.

They can place pure water on an altar to the Bodhisattva,
And leave it there a day and night before they drink it.
With diligent intent they should abstain from pungent plants,
Alcohol, meat, improper sex and false speech.

For three weeks they should not kill or harm any creature,
While being mindful of the name of that Great Being.
Then suddenly in a dream their vision may become boundless.
Awakening, they may discover that they now have keen hearing.

From then on, once they hear the teachings of the sutras,
They will never forget them throughout thousands of lives.
How inconceivable this Bodhisattva is
In helping people like that gain such wisdom!

Beings may be impoverished or plagued with disease,
Their homes may be troubled; their relatives scattered.
They may find no peace even in sleep or dreams.
Their efforts may be thwarted so that nothing goes their way.

But if they earnestly behold and bow to Earth Store's image
All those evil situations will simply disappear.
And even their dreams will be totally peaceful.
Food and clothes will be ample; spirits and ghosts protective.

People may need to enter mountain forests, cross great seas,
Or go among venomous or evil birds and beasts, evil people,
Evil spirits, evil ghosts, and even evil winds
Or put themselves in other distressing situations.

但當瞻禮及供養。　地藏菩薩大士像。
Dàn dāng zhān lǐ jí gòng yàng　Dì zàng pú sà dà shì xiàng

如是山林大海中。　應是諸惡皆消滅。
Rú shì shān lín dà hǎi zhōng　Yīng shì zhū è jiē xiāo miè

觀音至心聽吾說。　地藏無盡不思議。
Guān yīn zhì xīn tīng wú shuō　Dì zàng wú jìn bù sī yì

百千萬劫說不周。　廣宣大士如是力。
Bǎi qiān wàn jié shuō bù zhōu　Guǎng xuān dà shì rú shì lì

地藏名字人若聞。　乃至見像瞻禮者。
Dì zàng míng zì rén ruò wén　Nǎi zhì jiàn xiàng zhān lǐ zhě

香華衣服飲食奉。　供養百千受妙樂。
Xiāng huā yī fú yǐn shí fèng　Gòng yàng bǎi qiān shòu miào lè

若能以此回法界。　畢竟成佛超生死。
Ruò néng yǐ cǐ huí fǎ jiè　Bì jìng chéng fó chāo shēng sǐ

是故觀音汝當知。　普告恆沙諸國土。
Shì gù guān yīn rǔ dāng zhī　Pǔ gào héng shā zhū guó dù

They need only gaze in worship and make offerings
To an image of the Great Being, Earth Store Bodhisattva.
In response, all the evils in those mountain forests
And on those vast seas will simply disappear.

Contemplator of Sounds, listen well to what I say.
Earth Store Bodhisattva is an unending wonder!
Hundreds of thousands of eons is time too brief
To describe fully the powers of this Great Being.

If people can but hear the name "Earth Store,"
And when seeing his image revere him and bow in worship,
And offer incense, flowers, clothing, food, and drink,
Those gifts will bring them hundreds of thousands of joys.

If they can dedicate such merit to the Dharma Realm,
They will become Buddhas, transcending birth and death.
Contemplator of Sounds, know this well,
And tell everyone everywhere in lands like Ganges sands."

## 囑累人天品 第十三
Zhǔ Lěi Rén Tiān Pǐn Dì Shí Sān

爾時，世尊舉金色臂，又摩地藏菩薩摩訶薩頂，
ěr shí, shì zūn jǔ jīn sè bì, yòu mó dì zàng pú sà mó hē sà dǐng,

而作是言。地藏地藏，汝之神力，不可思議。
ér zuò shì yán. Dì zàng dì zàng, rǔ zhī shén lì, bù kě sī yì.

汝之慈悲，不可思議。汝之智慧，不可思議。
Rǔ zhī cí bēi, bù kě sī yì. Rǔ zhī zhì huì, bù kě sī yì.

汝之辯才，不可思議。正使十方諸佛，讚歎宣
Rǔ zhī biàn cái, bù kě sī yì. Zhèng shǐ shí fāng zhū fó, zàn tàn xuān

說，汝之不思議事，千萬劫中，不能得盡。
shuō, rǔ zhī bù sī yì shì, qiān wàn jié zhōng, bù néng dé jìn.

地藏地藏，記吾今日，在忉利天中，於百千萬
Dì zàng dì zàng, jì wú jīn rì, zài dāo lì tiān zhōng, yú bǎi qiān wàn

億，不可說不可說，一切諸佛菩薩，天龍八部，
yì, bù kě shuō bù kě shuō, yí qiè zhū fó pú sà, tiān lóng bā bù,

大會之中，再以人天，諸衆生等，未出三界，
dà huì zhī zhōng, zài yǐ rén tiān, zhū zhòng shēng děng, wèi chū sān jiè,

在火宅中者，付囑於汝。無令是諸衆生，墮惡
zài huǒ zhái zhōng zhě, fù zhǔ yú rǔ. Wú lìng shì zhū zhòng shēng duò è

趣中，一日一夜。何況更落，五無間及阿鼻地
qù zhōng, yí rì yí yè. Hé kuàng gèng luò, wǔ wú jiàn jí ā bí dì

獄，動經千萬億劫，無有出期。
yù, dòng jīng qiān wàn yì jié, wú yǒu chū qí.

地藏，是南閻浮提衆生，志性無定，習惡者多。
Dì zàng, shì nán yán fú tí zhòng shēng, zhì xìng wú dìng, xí è zhě duō.

縱發善心，須臾即退。若遇惡緣，念念增長。
zòng fā shàn xīn, xū yú jí tuì. Ruò yù è yuán, niàn niàn zēng zhǎng.

# CHAPTER XIII

## The Entrustment of People and Gods

At that time the World Honored One extended his gold-colored arm, and again rubbed the crown of the head of Earth Store Bodhisattva while saying, "Earth Store, Earth Store, your spiritual powers, compassion, wisdom, and eloquence are inconceivable.

Even if all the Buddhas of the Ten Directions were to proclaim their praise of your inconceivable deeds, they could not finish in thousands eons.

"Earth Store, Earth Store, remember this entrustment that I am again making here in the Trayastrimsha Heaven in this great assembly of hundreds of thousands of millions of indescribably many Buddhas, Bodhisattvas, gods, dragons, and the rest of the Eightfold Division.

I again entrust to you the gods, people, and others who are still in the burning house and have not yet left the Triple World.

Do not allow those beings to fall into the evil destinies even for a single day and night, much less fall into the Fivefold Relentless Hell or the Avichi Hell, where they would have to pass through thousands of millions of eons with no chance of escape.

"Earth Store, the beings of southern Jambudvipa have irresolute wills and natures. They habitually do many evil deeds. Even if they resolve to do good, they soon renounce that resolve. If they encounter evil conditions, they tend to become increasingly involved in them.

以是之故・ 吾分是形・ 百千億化度・ 隨其根性・
Yǐ shì zhī gù wú fēn shì xíng bǎi qiān yì huà dù suí qí gēn xìng

而度脫之。
ér dù tuō zhī

地藏・ 吾今慇懃・ 以天人衆・ 付囑於汝。 未來
Dì zàng wú jīn yīn qín yǐ tiān rén zhòng fù zhǔ yú rǔ Wèi lái

之世・ 若有天人・ 及善男子・ 善女人・ 於佛法
zhī shì ruò yǒu tiān rén jí shàn nán zǐ shàn nǚ rén yú fó fǎ

中・ 種少善根・ 一毛一塵・ 一沙一滴・ 汝以道
zhōng zhòng shǎo shàn gēn yī máo yī chén yī shā yī dī rǔ yǐ dào

力・ 擁護是人・ 漸修無上・ 勿令退失。
lì yǒng hù shì rén jiàn xīou wú shàng wù lìng tuì shī

復次地藏・ 未來世中・ 若天若人・ 隨業報應・
Fù cì dì zàng wèi lái shì zhōng ruò tiān ruò rén suí yè bào yìng

落在惡趣。 臨墮趣中・ 或至門首。 是諸衆生・
luò zài è qù Lín duò qù zhōng huò zhì mén shǒu Shì zhū zhòng shēng

若能念得一佛名・ 一菩薩名・ 一句一偈・ 大乘
ruò néng niàn dé yī fó míng yī pú sà míng yī jù yī jì dà shèng

經典。 是諸衆生・ 汝以神力・ 方便救拔・ 於是
jīng diǎn Shì zhū zhòng shēng rǔ yǐ shén lì fāng biàn jìou bá yú shì

人所・ 現無邊身・ 為碎地獄・ 遣令生天・ 受勝
rén suǒ xiàn wú biān shēn wèi suì dì yù qiǎn lìng shēng tiān shòu shèng

妙樂。
miào lè

爾時・ 世尊而說偈言：
ěr shí shì zūn ér shuō jì yán

現在未來天人衆・ 吾今慇懃付囑汝・
Xiàn zài wèi lái tiān rén zhòng Wú jīn yīn qín fù zhǔ rǔ

以大神通方便度・ 勿令墮在諸惡趣。
Yǐ dà shén tōng fāng biàn dù Wù lìng duò zài zhū è qù

For those reasons I reduplicate hundreds of thousands of millions of bodies to transform beings, take them across, and liberate them, all in accord with their own fundamental natures.

"Earth Store, I now earnestly entrust the multitudes of gods and people to you.

If in the future among gods and people there are good men or good women who plant a few good roots in the Buddhadharma, be they as few as a strand of hair, a mote of dust, a grain of sand, or a drop of water, then you should use your powers in the Way to protect them so that they gradually cultivate the Unsurpassed Way and do not get lost or retreat from it.

"Moreover, Earth Store, in the future, gods or people, according to the responses of their karmic retributions, may be due to fall into the evil destinies. They may be on the brink of falling or may already be at the very gates to those paths.

But if they can recite the name of one Buddha or Bodhisattva or a single sentence or verse of a Great Vehicle Sutra, then you should use your spiritual powers to rescue them with expedient means.

Display a boundless body in the places where they are, smash the hells, and lead them to be born in the heavens and to experience supremely wonderful bliss."

At that time the World Honored One spoke in verse, saying:

I am entrusting to your care the multitudes
Of gods and people both now and in the future.
Use great spiritual powers and expedients to save them.
Do not allow them to fall into the evil destinies.

爾時・地藏菩薩摩訶薩・胡跪合掌白佛言。
ěr shí dì zàng pú sà mó hē sà hú guì hé zhǎng bó fó yán

世尊。唯願世尊・不以為慮。
Shì zūn Wéi yuàn shì zūn bù yǐ wéi lù

未來世中・若有善男子・善女人・於佛法中・
Wèi lái shì zhōng ruò yǒu shàn nán zǐ shàn nǚ rén yú fó fǎ zhōng

一念恭敬・我亦百千方便・度脫是人・於生死
yī niàn gōng jìng wǒ yì bǎi qiān fāng biàn dù tuō shì rén yú shēng sǐ

中・速得解脫。何況聞諸善事・念念修行・自
zhōng sù dé xiè tuō Hé kuàng wén zhū shàn shì niàn niàn xīou xíng zì

然於無上道・永不退轉。
rán yú wú shàng dào yǒng bú tuì zhuǎn

說是語時・會中有一菩薩・名虛空藏・白佛言。
Shuō shì yǔ shí huì zhōng yǒu yī pú sà míng xū kōng zàng bó fó yán

世尊。我自至忉利・聞於如來・讚歎地藏菩薩・
Shì zūn Wǒ zì zhì dāo lì wén yú rú lái zàn tàn dì zàng pú sà

威神勢力・不可思議。
wēi shén shì lì bù kě sī yì

未來世中・若有善男子・善女人・乃及一切天
Wèi lái shì zhōng ruò yǒu shàn nán zǐ shàn nǚ rén nǎi jí yí qiè tiān

龍・聞此經典・及地藏名字・或瞻禮形像・得
lóng wén cǐ jīng diǎn jí dì zàng míng zì huò zhān lǐ xíng xiàng dé

幾種福利・唯願世尊・為未來現在・一切衆等・
jǐ zhǒng fú lì wéi yuàn shì zūn wèi wèi lái xiàn zài yí qiè zhòng děng

略而說之。
luè ér shuō zhī

佛告虛空藏菩薩。諦聽・諦聽。吾當為汝・分
Fú gào xū kōng zàng pú sà Dì tīng dì tīng Wú dāng wèi rǔ fēn

別說之。
bié shuō zhī

At that time Earth Store Bodhisattva, Mahasattva, knelt on one knee, placed his palms together, and said to the Buddha, "World Honored One, I beg the World Honored One not to be concerned.

In the future if good men and women have a single thought of respect toward the Buddhadharma, I shall use hundreds of thousands of expedients to take them across and free them. They will quickly be liberated from birth and death.

How much more will that be the case for those who, having heard about all these good matters, are inspired to cultivate. They will naturally become irreversible from the Unsurpassed Way."

After he finished speaking, a Bodhisattva named Empty Space Treasury, who was in the assembly, spoke to the Buddha, "World Honored One, I personally have come to the Trayastrimsha Heaven and have heard the Thus Come One praise Earth Store Bodhisattva's awesome spiritual strength, saying that it is inconceivable.

If in the future, good men, good women, gods, and dragons hear this Sutra and the name of Earth Store Bodhisattva and if they behold and bow to his image, how many kinds of blessings and benefits will they obtain?

Please, World Honored One, say a few words about this for the sake of beings of the present and future."

The Buddha told Empty Space Treasury Bodhisattva, "Listen attentively, listen attentively, I shall enumerate them and describe them to you.

若未來世，有善男子，善女人，見地藏形像，
Ruò wèi lái shì, yǒu shàn nán zǐ, shàn nǚ rén, jiàn dì zàng xíng xiàng

及聞此經，乃至讀誦，香華飲食，衣服珍寶，
jí wén cǐ jīng, nǎi zhì dú sòng, xiāng huā yǐn shí, yī fú zhēn bǎo

布施供養，讚歎瞻禮，得二十八種利益：
bù shī gòng yàng, zàn tàn zhān lǐ, dé èr shí bā zhǒng lì yì

一者，天龍護念。二者，善果日增。
Yī zhě, tiān lóng hù niàn. Èr zhě, shàn guǒ rì zēng.

三者，集聖上因。四者，菩提不退。
Sān zhě, jí shèng shàng yīn. Sì zhě, pú tí bú tuì.

五者，衣食豐足。六者，疾疫不臨。
Wǔ zhě, yī shí fēng zú. Liòu zhě, jí yì bù lín.

七者，離水火災。八者，無盜賊厄。
Qī zhě, lí shuǐ huǒ zāi. Bā zhě, wú dào zéi è.

九者，人見欽敬。十者，神鬼助持。
Jǐou zhě, rén jiàn qīn jìng. Shí zhě, shén guǐ zhù chí.

十一者，女轉男身。十二者，為王臣女。
Shí yī zhě, nǚ zhuǎn nán shēn. Shí èr zhě, wéi wáng chén nǚ.

十三者，端正相好。十四者，多生天上。
Shí sān zhě, duān zhèng xiàng hǎo. Shí sì zhě, duō shēng tiān shàng.

十五者，或為帝王。十六者，宿智命通。
Shí wǔ zhě, huò wéi dì wáng. Shí liòu zhě, sù zhì mìng tōng.

十七者，有求皆從。十八者，眷屬歡樂。
Shí qī zhě, yǒu qíou jiē cóng. Shí bā zhě, juàn shǔ huān lè.

十九者，諸橫消滅。二十者，業道永除。
Shí jǐou zhě, zhū hèng xiāo miè. Èr shí zhě, yè dào yǒng chú.

二十一者，去處盡通。二十二者，夜夢安樂。
Èr shí yī zhě, qù chù jìn tōng. Èr shí èr zhě, yè mèng ān lè.

二十三者，先亡離苦。二十四者，宿福受生。
Èr shí sān zhě, xiān wáng lí kǔ. Èr shí sì zhě, sù fú shòu shēng.

二十五者，諸聖讚歎。二十六者，聰明利根。
Èr shí wǔ zhě, zhū shèng zàn tàn. Èr shí liòu zhě, cōng míng lì gēn.

二十七者，饒慈愍心。二十八者，畢竟成佛。
Èr shí qī zhě, ráo cí mǐn xīn. Èr shí bā zhě, bì jìng chéng fó.

"Good men or women in the future may see images of Earth Store Bodhisattva and hear this Sutra or read or recite it. They may use incense, flowers, food and drink, clothing, and gems to give gifts and make offerings. They may praise, behold and bow to him. Such beings will benefit in twenty-eight ways:

First, they will be protected by gods and dragons.
Second, their good roots will increase daily.
Third, they will amass supreme causes pertaining to Sagehood.
Fourth, they will not retreat from Bodhi.
Fifth, their clothing and food will be abundant.
Sixth, they will never be infected by epidemics.
Seventh, they will never be in disasters of fire and water.
Eighth, they will never be threatened by thieves.
Ninth, they will be respected by all who see them.
Tenth, they will be aided by ghosts and spirits.
Eleventh, women who want to can be reborn as men.
Twelfth, women who want to can be daughters of leaders of nations and officials.
Thirteenth, they will have an upright and proper appearance.
Fourteenth, they will often be born in the heavens.
Fifteenth, they may be emperors or leaders of nations.
Sixteenth, they will have the wisdom to know past lives.
Seventeenth, they will attain whatever they seek.
Eighteenth, their families will be happy.
Nineteenth, they will never undergo any disasters.
Twentieth, they will leave the bad karmic paths forever.
Twenty-first, they will always arrive at their destination.
Twenty-second, their dreams will be peaceful and happy.
Twenty-third, their deceased relatives will leave suffering behind.
Twenty-fourth, they will enjoy blessings earned in previous lives.
Twenty-fifth, they will be praised by sages.
Twenty-sixth, they will be intelligent and have keen faculties.
Twenty-seventh, they will be magnanimous and empathic.
Twenty-eighth, they will ultimately realize Buddhahood.

復次・虛空藏菩薩。若現在未來・天龍鬼神・
Fù cì xū kōng zàng pú sà Ruò xiàn zài wèi lái tiān lóng guǐ shén

聞地藏名・禮地藏形・或聞地藏本願事行・讚
wén dì zàng míng lǐ dì zàng xíng huò wén dì zàng běn yuàn shì hèng zàn

歎瞻禮・得七種利益：
tàn zhān lǐ dé qī zhǒng lì yì

一者・速超聖地。二者・惡業消滅。三者・諸
Yī zhě sù chāo shèng dì Èr zhě è yè xiāo miè Sān zhě zhū

佛護臨。四者・菩提不退。五者・增長本力。
fó hù lín Sì zhě pú tí bú tuì Wǔ zhě zēng zhǎng běn lì

六者・宿命皆通。七者・畢竟成佛。
Liòu zhě sù mìng jiē tōng Qī zhě bì jìng chéng fó

爾時・十方一切諸來・不可說・不可說・諸佛
ěr shí shí fāng yí qiè zhū lái bù kě shuō bù kě shuō zhū fó

如來・及大菩薩・天龍八部・聞釋迦牟尼佛・
rú lái jí dà pú sà tiān lóng bā bù wén shì jiā móu ní fó

稱揚讚歎地藏菩薩・大威神力・不可思議・歎
chēng yáng zàn tàn dì zàng pú sà dà wēi shén lì bù kě sī yì tàn

未曾有。
wèi céng yǒu

是時・忉利天・雨無量香華・天衣珠瓔・供養
Shì shí dāo lì tiān yù wú liàng xiāng huā tiān yī zhū yīng gòng yàng

釋迦牟尼佛・及地藏菩薩已・一切衆會・俱復
shì jiā móu ní fó jí dì zàng pú sà yǐ yí qiè zhòng huì jù fù

瞻禮・合掌而退。
zhān lǐ hé zhǎng ér tuì

地藏菩薩本願經卷下
Dì zàng pú sà běn yuàn jīng juàn xià

"Moreover, Empty Space Treasury Bodhisattva, if gods, dragons, or spirits of the present or future hear Earth Store's name, bow to Earth Store's image, or hear of Earth Store's past vows and the events of his practices, and then praise him, behold, and bow to him, they will benefit in seven ways:

First, they will quickly transcend to levels of Sagehood.
Second, their evil karma will dissolve.
Third, all 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 realize Buddhahood."

At that time, all the indescribable, indescribable, numbers of Buddhas, Thus Come Ones who had come from the Ten Directions, and Great Bodhisattvas, gods, dragons and the rest of the Eightfold Division, having heard Shakyamuni Buddha's praise of Earth Store Bodhisattva's great awesome spiritual powers, praised this unprecedented event.

Following that, incense, flowers, heavenly garments, and pearl necklaces rained down in the Trayastrimsha Heaven as offerings to Shakyamuni Buddha and Earth Store Bodhisattva, and everyone in the assembly joined together in beholding and making obeisance to them. Then they placed their palms together and withdrew.

**End of Part Three of**
**Sutra of the Past Vows of Earth Store Bodhisattva**

## 七佛滅罪眞言
Qī Fó Miè Zuì Zhēn Yán

離婆離婆帝　求訶求訶帝　陀羅尼帝　尼訶囉帝
Li po li po di　qiou he qiou he di　tuo luo ni di　ni he la di

毗黎你帝　摩訶伽帝　眞陵乾帝　娑婆訶　（三遍）
pi li ni di　mo he qie di　zhen ling qian di　suo po he

## 注生淨土神咒
Wǎng Shēng Jìng Dù Shén Zhòu

南無阿彌多婆夜　哆他伽多夜　哆地夜他
Na mo a mi duo po ye　duo tuo qie duo ye　duo di ye tuo

阿彌利都婆毗　阿彌利哆　悉耽婆毗
a mi li du po pi　a mi li duo　xi dan po pi

阿彌唎哆毗迦蘭帝　阿彌唎哆毗迦蘭多
a mi li duo pi jia lan di　a mi li duo pi jia lan duo

伽彌膩　伽伽那　枳多迦利　娑婆訶　（三遍）
qie mi ni　qie qie nuo　zhi duo jia li　suo po he

## 補闕眞言
Bǔ Quē Zhēn Yán

南無喝囉怛那　哆囉夜耶　佉囉佉囉　俱住俱住
Na mo he la da na　duo la ye ye　qie la qie la　ju zhu ju zhu

摩囉摩囉　虎囉　吽　賀賀蘇怛拏　吽　潑抹拏
mo la mo la　hu la　hong　he he su da na　hong　po mo nu

娑婆訶　（三遍）
suo po he

## *The True Words of Seven Buddhas for Eradicating Offenses*

li pe li pe di  chyou he chyou he di  two la ni di  ni he la di

pi li ni di  mwo he chye di  jen lin chyan di  swo pe he *(3x)*

## *Spirit Mantra For Rebirth in the Pure Land*

na mwo e mi dwo pe ye  dwo two chye dwo ye  dwo di ye two

e mi li du pe pi  e mi li dwo  syi dan pe pi

e mi li dwo  pi jya lan di  e mi li dwo  pi jya lan di

chye mi li  chye chye nwo  jr dwo jya li  swo pe he *(3x)*

## *Mantra for Patching the Flaws in Recitation*

na mo he la da na  duo la ye ye  qie la qie la  ju zhu ju zhu

mo la mo la  hu la  hong  he he su da na  hong  po mo nu

suo po he *(3x)*

## 讚
Zàn

地藏本誓　　校量經因
Dì zàng běn shì　　Jiào liàng jīng yīn

癃殘瘖啞是前生
Lóng cán yīn yǎ shì qián shēng

今世諷大乘
Jīn shì fèng dà shèng

福利無窮　　決定寶蓮生
Fú lì wú qíong　　Jué dìng bǎo lián shēng

南無地藏王菩薩摩訶薩　（三稱）
Ná mó dì zàng wáng pú sà mó hē sà

## 地藏讚
Dì Zàng Zàn

地藏菩薩妙難倫　　化現金容處處分
Dì zàng pú sà miào nán lún　　Huà xiàn jīn róng chù chù fēn

三塗六道聞妙法　　四生十類蒙薦恩
Sān tú lìou dào wén miào fǎ　　Sì shēng shí lèi méng cí ēn

明珠照澈天堂路　　金錫振開地獄門
Míng zhū zhào chè tiān táng lù　　Jīn xí zhèn kāi dì yù mén

累劫親姻蒙接引　　九蓮臺畔禮薦尊
Lěi jié qīn yīn méng jiē yǐn　　Jǐou lián tái pàn lǐ cí zūn

南無九華山幽冥世界　　大薦大悲
Ná mó jǐou huá shān yōu míng shì jiè　　Dà cí dà bēi

十輪拔苦　　本尊地藏王菩薩
Shí lún bá kǔ　　Běn zūn dì zàng wáng pú sà

南無地藏王菩薩　（繞念）
Ná mó dì zàng wáng pú sà

## *Praise*

Earth Store's basic vows, and comparative causes of virtue,
Crippling illness, physical defects, come from past lives' deeds.
In this life, those who recite Great Vehicle Sutras,
Bring benefits without end, so that
All will surely be reborn from Jeweled Lotus flowers.

Homage to Earth Store Bodhisattva, Mahasattva *(3X)*

## *Earth Store Bodhisattva Praise*

Earth Store Bodhisattva, wonderful beyond compare;
Gold-hued in his transformation body he appears;
Wondrous Dharma-sounds throughout the Three Paths and Six Realms;
Four Births and Ten Kinds of Beings gain his kindly grace.
His pearl, shining brightly, lights the way to heaven's halls;
Six-ringed golden staff shakes open wide the gates of hell.
Leads on those with causes garnered life and life again;
To bow at the Nine-flowered Terrace of the Honored One.

Namo Earth Store great vows and compassion,
Bodhisattva of the dark and dismal worlds;
On Nine Flower Mountain, Most Honored One,
With Ten Wheels of power you rescue all the suffering ones.

Homage to Earth Store Bodhisattva *(circumbulating and reciting)*

# Verse for Transferring Merit

I vow that this merit,
Will adorn the Buddha's pure land.
Repaying Four Kinds of Kindness above,
Aiding those below in the Three Paths of Suffering.
May those who see and hear,
All bring forth the Bodhi heart.
And when this retribution body is done,
Be born together in the Land of Ultimate Bliss.

迴 向 偈
Huí Xiàng Jì

願 以 此 功 德 ・ 莊 嚴 佛 淨 土 ・
Yuàn yǐ cǐ gōng dé Zhuāng yán fó jìng dù

上 報 四 重 恩 ・ 下 濟 三 途 苦 ・
Shàng bào sì zhòng ēn Xià jì sān tú kǔ

若 有 見 聞 者 ・ 悉 發 菩 提 心 ・
Ruò yǒu jiàn wén zhě Xī fā pú tí xīn

盡 此 一 報 身 ・ 同 生 極 樂 國 。
Jìn cǐ yī bào shēn Tóng shēng jí lè guó



"Until the Hells are empty, I vow not to become a Buddha;
Only after all living beings are saved, will I myself attain Bodhi."

--Earth Store Bodhisattva

Spoken at the end of the Buddha's teaching career, the Earth Store Sutra tells the story of Earth Store Bodhisattva's Great Vows; how in past lifetimes as an Elder's son, as a Brahman woman, as a king, and as a filial daughter, he made vows to devote all future lives to saving beings who suffer.

Long known as the "Filial Bodhisattva," Earth Store speaks to the hearts of parents and women, comforts the aged and crippled, and instructs us in the shadow times of life: sleep, death, child birth, and life's transitions: the heavens, the hells, even the perilous journey between death and the next rebirth.

Like a window opening into realms rarely dreamed of, this Scripture gives us comfort, instruction, inspiration and wisdom. An adventure into the far corners of the Dharma Realm, the Earth Store Sutra has been a favorite of Asian Buddhists for nearly 1500 years.

「地獄不空，誓不成佛；眾生度盡，方證菩提。」

--地藏菩薩

宣說于佛陀教化的晚期，地藏經敘述地藏菩薩發種種大願的緣由。在過去生中，地藏菩薩身為長者子，婆羅門女，國王，以及孝女時，發願：盡未來世，救度受苦眾生。

長久以來，以"孝順第一的菩薩"著稱的地藏菩薩，契入為人父母和婦女的心聲；寬慰年長者及殘障者，同時在我們生命中的晦暗期，如：夢寐時、命終時、初生時和生命的種種演變：天堂、地獄、甚至於從死亡至投胎轉生的險道之間，指引我們。

地藏經猶如一扇開啓不可思境界之窗，探索法界遙遠的一隅。此經給予我們安樂、教導、啓示和智慧；近一千五百年來，廣受亞洲佛教徒之歡迎。

Berkeley Buddhist Monastery
2304 McKinley Avenue, Berkeley, CA 94703
U.S.A.

© 2000