

地藏菩萨本愿经

THE SUTRA OF THE PAST VOWS OF EARTH STORE BODHISATTVA

Translated into English by the Buddhist Text Translation Society

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北京龙泉寺多语种法会组根据网络资料整理编辑

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dì zàng pú sà běn yuàn jīng
地藏菩萨本愿经

THE SUTRA OF THE PAST VOWS OF EARTH STORE

BODHISATTVA

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kāi jīng jì

开经偈

wú shàng shèn shēn wēi miào fǎ

无 上 甚 深 微 妙 法

bǎi qiān wàn jié nán zāo yù

百 千 万 劫 难 遭 遇

wǒ jīn jiàn wén dé shòu chí

我 今 见 闻 得 受 持

yuàn jiě rú lái zhēn shí yì

愿 解 如 来 真 实 义

Sutra Opening Gatha

Namo Fundamental Teacher Shakyamuni Buddha!

The Dharma, infinitely profound and subtle,
Is rarely encountered even in a million kalpas.
Now we are able to hear, study, and follow it,
May we fully realize the Tathagata's true meaning.

dāo lì tiāngōngshéntōngpǐndì yī
切利天 宫 神 通 品 第 一

rú shì wǒ wén
如是我闻。

yī shí fó zài dào lì tiān wèi mǔ shuō
一时佛在切利天。为母说
fǎ
法。

ěr shí shí fāng wú liàng shì jiè bù kě
尔时十方无量世界。不可
shuō bù kě shuō yī qiè zhū fó jí dà pú
说不可说一切诸佛及大菩
sà mó hē sà jiē lái jí huì zàn tàn shì
萨摩诃萨。皆来集会。赞叹释
jiāo ní fó néng yú wǔ zhuó è shì
迦牟尼佛。能于五浊恶世。
xiàn bù kě sī yì dà zhì huì shéntōng
现不可思议大智慧神通
zhī lì tiáo fú gāng qiáng zhòng shēng
之力。调伏刚强众生。
zhī kǔ lè fǎ gè qiān shì zhě wèn xùn
知苦乐法。各遣侍者。问讯
shì zūn
世尊。

shì shí rú lái hán xiào fàng bǎi qiān
是时如来含笑。放百千
wàn yì dà guāng míng yún suǒ wèi dà
万亿大光明云。所谓大
yuán mǎn guāng míng yún dà cí bēi
圆满光明云。大慈悲
guāng míng yún dà zhì huì guāng míng
光明云。大智慧光明
yún dà bō rě guāng míng yún dà sān
云。大般若光明云。大三
mèi guāng míng yún dà jí xiáng guāng
昧光明云。大吉祥光
míng yún dà fú dé guāng míng yún dà
明云。大福德光明云。大
gōng dé guāng míng yún dà guī yī guāng
功德光明云。大归依光
míng yún dà zàn tàn guāng míng yún
明云。大赞叹光明云。
fàng rú shì děng bù kě shuō guāng míng
放如是等不可说光明
yún yǐ
云已。

yòu chū zhǒng zhǒng wēi miào zhī yīn suǒ
又出种种微妙之音。所
wèi tán bō luó mì yīn shī bō luó mì yīn
谓檀波罗蜜音。尸波罗蜜音
chàn tí bō luó mì yīn pí lí yē bō
。毗提波罗蜜音。毗离耶波

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.

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

luó mì yīn chán bō luó mì yīn bō rě
罗蜜音.禅波罗蜜音.般若
bō luó mì yīn cí bēi yīn xǐ shě yīn
波罗蜜音.慈悲音.喜舍音.
xiè tuō yīn wú lòu yīn zhì huì yīn dà
解脱音.无漏音.智慧音.大
zhì huì yīn shī zǐ hǒu yīn dà shī zǐ
智慧音.师子吼音.大师子
hǒu yīn yún léi yīn dà yún léi yīn
吼音.云雷音.大云雷音.

chū rú shì děng bù kě shuō bù kě shuō
出如是等不可说不可说
yīn yī suǒ pó shì jiè jí tā fāng guó
音已.娑婆世界及他方国
tǔ yǒu wú liàng yì tiān lóng guǐ shén
土.有无量亿天龙鬼神.
yì jí dào dào lì tiān gōng suǒ wèi sì
亦集到忉利天宫.所谓四
tiān wáng tiān dào lì tiān xū yàn mó
天王天.忉利天.须焰摩
tiān dōu shuài tuó tiān huà lè tiān
天.兜率陀天.化乐天.
tā huà zì zài tiān fàn zhòng tiān fàn
他化自在天.梵众天.梵
fǔ tiān dà fàn tiān shǎo guāng tiān
辅天.大梵天.少光天.
wú liàng guāng tiān guāng yīn tiān
无量光天.光音天.
shǎo jìng tiān wú liàng jìng tiān
少净天.无量净天.
biàn jìng tiān fú shēng tiān fú ài
遍净天.福生天.福爱
tiān guǎng guǒ tiān wú xiǎng tiān wú
天.广果天.无想天.无
fán tiān wú rè tiān shàn jiàn tiān
烦天.无热天.善见天.
shàn xiàn tiān sè jiū jìng tiān mó xī
善现天.色究竟天.摩醯
shǒu luó tiān nǎi zhì fēi xiǎng fēi fēi
首罗天.乃至非想非非
xiǎng chù tiān yī qiè tiān zhòng lóng
想处天.一切天众.龙
zhòng guǐ shén děng zhòng xī lái jí
众.鬼神等众.悉来集
huì fù yǒu tā fāng guó tǔ jí suǒ pó
会.复有他方国土及娑婆
shì jiè hǎi shén jiāng shén hé shén
世界.海神.江神.河神.
shù shén shān shén dì shén chuān zé
树神.山神.地神.川泽
shén miáo jià shén zhòu shén yè shén
神.苗稼神.昼神.夜神.
kōng shén tiān shén yǐn shí shén cǎo
空神.天神.饮食神.草
mù shén rú shì děng shén jiē lái jí
木神.如是等神.皆来集
huì
会.

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.

fù yǒu tā fāngguó tǔ jí suǒ pó shì jiè
复有他方国土及娑婆世界
hǎishén jiāngshén hé shén shùshén
海神.江神.河神.树神.
shānshén dì shén chuān zé shén miáo
山神.地神.川泽神.苗
jiàoshén zhòushén yè shén kōngshén
稼神.昼神.夜神.空神.
tiānshén yīnshíshén cǎo mù shén rú
天神.饮食神.草木神.如
shì děngshén jiē lái jí huì
是等神.皆来集会.

fù yǒu tā fāngguó tǔ jí suǒ pó shì jiè
复有他方国土及娑婆世界
zhū dà guǐwáng suǒ wèi è mù guǐwáng
诸大鬼王.所谓恶目鬼王.
dàn xī xiě guǐwáng dàn jīng qì guǐwáng
啖血鬼王.啖精气鬼王.
dàn tāi luǎn guǐwáng xíng bìng guǐwáng
啖胎卵鬼王.行病鬼王
shè dú guǐwáng cí xīn guǐwáng fú lì
.摄毒鬼王.慈心鬼王.福利
guǐwáng dà ài jīng guǐwáng rú shì
鬼王.大爱敬鬼王.如是
děng guǐwáng jiē lái jí huì
等鬼王.皆来集会.

ěr shí shì jiā mó ní fó gào wén shū shī
尔时释迦牟尼佛.告文殊师
lì fǎ wáng zǐ pú sà mó hē sà rǔ guān
利法王子菩萨摩诃萨.汝观
shì yī qiè zhū fó pú sà jí tiān lóng
是一切诸佛菩萨及天龙
guǐ shén cǐ shì jiè tā shì jiè cǐ guó
鬼神.此世界他世界.此国
tǔ tā guó tǔ rú shì jīn lái jí huì dào
土他国土.如是今来集会.到
dāo lì tiān zhě rǔ zhī shù fǒu
忉利天者.汝知数不.

wén shū shī lì bái fó yán shì zūn ruò
文殊师利白佛言.世尊.若
yǐ wǒ shén lì qiān jié cè dù bù néng
以我神力.千劫测度.不能
dé zhī
得知.

fó gào wén shū shī lì wú yǐ fó yǎn
佛告文殊师利.吾以佛眼
guān gù yóu bù jìn shù cǐ jiē shì dì
观故.犹不尽数.此皆是地
zàng pú sà jiǔ yuǎn jié lái yì dù
藏.菩萨久远劫来.已度.
dāng dù wèi dù yì chéng jiù dāng
当度.未度.已成就.当
chéng jiù wèi chéng jiù
成就.未成就.

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."

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."

wénshūshī lì bái fó yán shì zūn wǒ
文殊师利白佛言.世尊.我
yǐ guò qù jiǔ xiū shàn gēn zhèng wú ài
已过去久修善根.证无碍
zhì wén fó suǒ yán jí dāng xìn shòu
智.闻佛所言.即当信受.
xiǎo guǒ shēng wén tiān lóng bā bù jí
小果声闻.天龙八部及
wèi lái shì zhū zhòng shēng děng suī wén
未来世诸众生等.虽闻
rú lái chéng shí zhī yǔ bì huái yí huò
如来诚实之语.必怀疑惑
shè shǐ dǐng shòu wèi miǎn xīng bàng
.设使顶受.未免兴谤.
wéi yuàn shì zūn guǎng shuō dì zàng pú
唯愿世尊.广说地藏菩
sà mó hé sà yīn dì zuò hé xíng lì hé
萨摩诃萨.因地作何行.立何
yuàn ér néng chéng jiù bù sī yì shì
愿.而能成就不思议事.

fó gào wén shū shī lì pì rú sān qiān
佛告文殊师利.譬如三千
dà qiān shì jiè suǒ yǒu cǎo mù cóng lín
大千世界.所有草木丛林.
dào má zhú wěi shān shí wēi chén yī wù
稻麻竹苇.山石微尘.一物
yī shù zuò yī héng hé yī héng hé shā
一数.作一恒河.一恒河沙.
yī shā zhī jiè yī jiè zhī nèi yī chén
一沙之界.一界之内.一尘
yī jié yī jié zhī nèi suǒ jī chén shù
一劫.一劫之内.所积尘数.
jìn chōng wéi jié dì zàng pú sà zhèng
尽充为劫.地藏菩萨证
shí dì guǒ wèi yǐ lái qiān bèi duō yú
十地果位以来.千倍多于
shàng yù hé kuàng dì zàng pú sà zài
上喻.何况地藏菩萨在
shēng wén pì zhī fó dì
声闻辟支佛地.

wén shū shī lì cǐ pú sà wēi shén pǐ
文殊师利.此菩萨威神誓
yuàn bù kě sī yì ruò wèi lái shì yǒu
愿.不可思议.若未来世.有
shàn nán zǐ shàn nǚ rén wén shì pú sà
善男子善女人.闻是菩萨
míng zì huò zàn tàn huò zhān lǐ huò
名字.或赞叹.或瞻礼.或
chēng míng huò gòng yǎng nǎi zhì cǎi
称名.或供养.乃至彩
huà kè lòu sù qī xíng xiàng shì rén
画刻镂塑漆形像.是人
dāng dé bǎi fǎn shēng yú sān shí sān
当得百返生于三十三
tiān yǒng bù duò è dào
天.永不堕恶道.

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.

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.

wénshūshī lì shì dì zàng pú sà mó hē
文殊师利.是地藏菩萨摩訶
sà yú guò qù jiǔ yuǎn bù kě shuō bù
萨.于过去久远不可说不
kě shuō jié qián shēn wéi dà zhǎng zhě
可说劫前.身为大长者
zǐ shí shì yǒu fó hào yuē shī zǐ fèn
子.时世有佛.号曰师子奋
xùn jù zú wàn hēng rú lái
迅具足万行如来.

shí zhǎng zhě zǐ jiàn fó xiàng hǎo
时长者子.见佛相好.
qiān fú zhuāng yán yīn wèn bǐ fó zuò
千福庄严.因问彼佛.作
hé xíng yuàn ér dé cǐ xiàng
何行愿.而得此相.

shí shī zǐ fèn xùn jù zú wàn hēng rú lái
时师子奋迅具足万行如来
gào zhǎng zhě zǐ yù zhèng cǐ shēn
.告长者子.欲证此身.
dāng xū jiǔ yuǎn dù tuō yī qiè shòu kǔ
当须久远.度脱一切受苦
zhòng shēng
众生.

wénshūshī lì shí zhǎng zhě zǐ yīn fā
文殊师利.时长者子因发
yuàn yán wǒ jīn jìn wèi lái jì bù kě
愿言.我今尽未来际.不可
jì jié wèi shì zuì kǔ liù dào zhòng
计劫.为是罪苦六道众
shēng guǎng shè fāng biàn jìn lìng xiè
生.广设方便.尽令解
tuō ér wǒ zì shēn fāng chéng fó dào
脱.而我自身.方成佛道.
yǐ shì yú bǐ fó qián lì sī dà yuàn
以是于彼佛前.立斯大愿.
yú jīn bǎi qiān wàn yì nà yóu tā bù kě
于今百千万亿那由他不可
shuō jié shàng wéi pú sà
说劫.尚为菩萨.

yòu yú guò qù bù kě sī yì ā sēng qí
又于过去不可思议阿僧祇
jié shí shì yǒu fó hào yuē jué huá dìng
劫.时世有佛.号曰觉华定
zì zài wáng rú lái bǐ fó shòu mìng sì
自在王如来.彼佛寿命四
bǎi qiān wàn yì ā sēng qí jié xiàng
百千万亿阿僧祇劫.像
fǎ zhī zhōng yǒu yī pó luó mén nǚ sù
法之中.有一婆罗门女.宿
fú shēn hòu zhòng suǒ qīn jìng xíng
福深厚.众所钦敬.行
zhù zuò wò zhū tiān wèi hù qí mǔ xìn
住坐卧.诸天卫护.其母信
xié cháng qīng sān bǎo
邪.常轻三宝.

"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.

"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.

shì shí shèng nǚ guǎng shè fāng biàn
是时圣女.广设方便.
quàn yòu qí mǔ lìng shēng zhèng jiàn
劝诱其母.令生正见.
ér cǐ nǚ mǔ wèi quán shēng xìn bù jiǔ
而此女母.未全生信.不久
mìng zhōng hún shén duò zài wú jiàn dì
命终.魂神堕在无间地
yù
狱.

shí pó luómén nǚ zhī mǔ zài shì bù
时婆罗门女.知母在世.不
xìnyīnguǒ jì dāng suí yè bì shēng
信因果.计当随业.必生
è qù suì mǎi jiā zhái guǎng qiú xiāng
恶趣.遂卖家宅.广求香
huā jí zhū gòng jù yú xiān fó tā sì
华及诸供具.于先佛塔寺.
dà xīng gòng yǎng jiàn jué huá dìng zì
大兴供养.见觉华定自
zài wáng rú lái qí xíng xiàng zài yī
在王如来.其形像在一
sì zhōng sù huà wēi róng duān yán bì
寺中.塑画威容.端严毕
bèi
备.

shí pó luómén nǚ zhān lǐ zūn róng bèi
时婆罗门女.瞻礼尊容.倍
shēng jìng yǎng sī zì niàn yán fó
生敬仰.私自念言.佛
míng dà jué jù yī qiè zhì ruò zài shì
名大觉.具一切智.若在世
shí wǒ mǔ sǐ hòu tǎng lái wèn fó bì
时.我母死后.倘来问佛.必
zhī chù suǒ shí pó luómén nǚ chuí qì
知处所.时婆罗门女.垂泣
liáng jiǔ zhān liàn rú lái hū wén kōng
良久.瞻恋如来.忽闻空
zhōng shēng yuē qì zhě shèng nǚ wù
中声曰.泣者圣女.勿
zhì bēi āi wǒ jīn shì rǔ mǔ zhī qù chù
至悲哀.我今示汝母之去处.

pó luómén nǚ hé zhǎng xiàng kōng ér
婆罗门女.合掌向空.而
bái kōng yuē shì hé shén dé kuān wǒ
白空曰.是何神德.宽我
yōu lǜ wǒ zì shī mǔ yǐ lái zhòu yè
忧虑.我自失母以来.昼夜
yì liàn wú chù kě wèn zhī mǔ shēng
忆恋.无处可问.知母生
jiè shí kōng zhōng yǒu shēng zài bào
界.时空中有声.再报
nǚ yuē wǒ shì rǔ suǒ zhān lǐ zhě guò
女曰.我是汝所瞻礼者.过
qù jué huá dìng zì zài wáng rú lái jiàn
去觉华定自在王如来.见

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.' "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

rǔ yì mǔ bèi yú chángqíngzhòng
汝忆母.倍于常情众
shēngzhīfèn gù láigàoshì
生之分.故来告示.

pó luómén nǚ wén cǐ shēng yī jǔ shēn
婆罗门女闻此声已.举身
zì pū zhī jié jiē sūn zuǒ yòu fú shì
自扑.肢节皆损.左右扶侍.
liáng jiǔ fāng sū ér bái kōng yuē yuàn
良久方苏.而白空曰.愿
fó cí mǐn sù shuō wǒ mǔ shēng jiè wǒ
佛慈愍.速说我母生界.我
jīn shēn xīn jiāng sǐ bù jiǔ shí jué
今身心将死不久.时觉
huá dìng zì zài wáng rú lái gào shèng
华定自在王如来.告圣
nǚ yuē rǔ gòng yǎng bì dàn zǎo fǎn shè
女曰.汝供养毕.但早返舍.
duān zuò sī wéi wú zhī míng hào jí dāng
端坐思惟吾之名号.即当
zhī mǔ suǒ shēng qù chù
知母所生去处.

shí pó luómén nǚ xún lǐ fó yì jí guī
时婆罗门女.寻礼佛已.即归
qí shě yǐ yì mǔ gù duān zuò niàn jué
其舍.以忆母故.端坐念觉
huá dìng zì zài wáng rú lái jīng yī rì
华定自在王如来.经一日
yī yè hū jiàn zì shēn dào yī hǎi biān
一夜.忽见自身到一海边.
qí shuǐ yǒng fèi duō zhū è shòu jìn
其水涌沸.多诸恶兽.尽
fù tiě shēn fēi zǒu hǎi shàng dōng xī
复铁身.飞走海上.东西
chí zú jiàn zhū nǚ rén bǎi qiān
驰逐.见诸男子女人.百千
wàn shù chū mò hǎi zhōng bèi zhū è
万数.出没海中.被诸恶
shòu zhēng qǔ shí dàn yòu jiàn yè chā
兽.争取食啖.又见夜叉.
qí xíng gè yì huò duō shǒu duō yǎn duō
其形各异.或多手多眼.多
zú duō tóu kǒu yá wài chū lì rèn rú
足多头.口牙外出.利刃如
jiàn qū zhū zuì rén shǐ jìn è shòu fù
剑.驱诸罪人.使近恶兽.复
zì bó jué tóu zú xiāng jiù qí xíng
自搏攫.头足相就.其形
wàn lèi bù gǎn jiǔ shì
万类.不敢久视.

shí pó luómén nǚ yǐ niàn fó lì gù
时婆罗门女.以念佛力故.
zì rán wú jù yǒu yī guǐ wáng míng yuē
自然无惧.有一鬼王.名曰
wú dú qǐ shǒu lái yíng bái shèng nǚ
无毒.稽首来迎.白圣女

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.'

"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.

yuē shàn zāi pú sà hé yuán lái cǐ shí
曰.善哉菩萨.何缘来此.时
pó luó mén nǚ wèn guǐ wáng yuē cǐ shì
婆罗门女.问鬼王曰.此是
hé chù wú dú dá yuē cǐ shì dà tiě wéi
何处.无毒答曰.此是大铁围
shān xī miàn dì yī chóng hǎi shèng
山.西面第一重海.圣
nǚ wèn yuē wǒ wén tiě wéi zhī nèi dì
女问曰.我闻铁围之内.地
yù zài zhōng shì shì shí fǒu wú dú dá
狱在中.是事实不.无毒答
yuē shí yǒu dì yù shèng nǚ wèn yuē wǒ
曰.实有地狱.圣女问曰.我
jīn yún hé dé dào yù suǒ wú dú dá yuē
今云何得到狱所.无毒答曰.
ruò fēi wēi shén jí xū yè lì fēi cǐ
若非威神.即须业力.非此
èr shì zhōng bù néng dào shèng nǚ yòu
二事.终不能到.圣女又
wèn cǐ shuǐ hé yuán ér nǎi yǒng fèi
问.此水何缘.而乃涌沸.
duō zhū zuì rén jí yǐ è shòu
多诸罪人.及以恶兽.

wú dú dá yuē cǐ shì yán fú tí zào è
无毒答曰.此是阎浮提造恶
zhòng shēng xīn sǐ zhī zhě jīng sì shí
众生.新死之者.经四十
jiǔ rì hòu wú rén jì sì wèi zuò gōng
九日后.无人继嗣.为作功
dé jiù bá kǔ nán shēng shí yòu wú
德.救拔苦难.生时又无
shàn yīn dāng jù běn yè suǒ gǎn dì yù
善因.当据本业.所感地狱.
zì rán xiān dù cǐ hǎi hǎi dōng shí wàn
自然先渡此海.海东十万
yóu xún yòu yǒu yī hǎi qí kǔ bèi cǐ
由旬.又有一海.其苦倍此.
bǐ hǎi zhī dōng yòu yǒu yī hǎi qí kǔ
彼海之东.又有一海.其苦
fù bèi sān yè è yīn zhī suǒ zhāo gǎn
复倍.三业恶因之所招感.
gòng hào yè hǎi qí chù shì yě
共号业海.其处是也.

shèng nǚ yòu wèn guǐ wáng wú dú yuē dì
圣女又问鬼王无毒曰.地
yù hé zài wú dú dá yuē sān hǎi zhī nèi
狱何在.无毒答曰.三海之内
shì dà dì yù qí shù bǎi qiān gè gè
.是大地狱.其数百千.各各
chā bié suǒ wèi dà zhě jù yǒu shí bā
差别.所谓大者.具有十八.
cì yǒu wǔ bǎi kǔ dú wú liàng cì yǒu
次有五百.苦毒无量.次有
qiān bǎi yì wú liàng kǔ
千百.亦无量苦.

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?' "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 Jambudvīpa 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.'

shèng nǚ yòu wèn dà guǐ wáng yuē wǒ mǔ
圣 女 又 问 大 鬼 王 曰 . 我 母
sǐ lái wèi jiǔ bù zhī hún shén dāng zhì
死 来 未 久 . 不 知 魂 神 当 至
hé qù guǐ wáng wèn shèng nǚ yuē pú sà
何 趣 . 鬼 王 问 圣 女 曰 . 菩 萨
zhī mǔ zài shēng xí hé xíng yè shèng
之 母 . 在 生 习 何 行 业 . 圣
nǚ dá yuē wǒ mǔ xié jiàn jī huǐ sān
女 答 曰 . 我 母 邪 见 . 讥 毁 三
bǎo shè huò zàn xìn xuán yòu bù jìng
宝 . 设 或 暂 信 . 旋 又 不 敬 .
sǐ suī rì qiǎn wèi zhī shēng chù wú
死 虽 日 浅 . 未 知 生 处 . 无
dú wèn yuē pú sà zhī mǔ xìng shì hé
毒 问 曰 . 菩 萨 之 母 . 姓 氏 何
děng shèng nǚ dá yuē wǒ fù wǒ mǔ jù
等 . 圣 女 答 曰 . 我 父 我 母 . 俱
pó luó mén zhǒng fù hào shī luó shàn
婆 罗 门 种 . 父 号 尸 罗 善
xiàn mǔ hào yuè dì lì
现 . 母 号 悦 帝 利 .

wú dú hé zhǎng qǐ pú sà yuē yuàn
无 毒 合 掌 . 启 菩 萨 曰 . 愿
shèng zhě què fǎn běn chù wú zhì yōu yì
圣 者 却 返 本 处 . 无 至 忧 忆
bēi liàn yuè dì lì zuì nǚ shēng tiān
悲 恋 . 悦 帝 利 罪 女 . 生 天
yǐ lái jīng jīn sān rì yún chéng xiào
以 来 . 经 今 三 日 . 云 承 孝
shùn zhī zǐ wèi mǔ shè gòng xiū fú bù
顺 之 子 . 为 母 设 供 修 福 . 布
shī jué huá dìng zì zài wáng rú lái tā
施 觉 华 定 自 在 王 如 来 塔
sì fēi wéi pú sà zhī mǔ dé tuō dì yù
寺 . 非 唯 菩 萨 之 母 . 得 脱 地 狱 .
yīng shì wú jiàn zuì rén cǐ rì xī dé
应 是 无 间 罪 人 . 此 日 悉 得
shòu lè jù tóng shēng qǐ
受 乐 . 俱 同 生 讫 .

guǐ wáng yán bì hé zhǎng ér tuì pó
鬼 王 言 毕 . 合 掌 而 退 . 婆
luó mén nǚ xún rú mèng guī wù cǐ shì
罗 门 女 . 寻 如 梦 归 . 悟 此 事
yǐ biàn yú jué huá dìng zì zài wáng rú
已 . 便 于 觉 华 定 自 在 王 如
lái tā xiàng zhī qián lì hóng shì yuàn
来 塔 像 之 前 . 立 弘 誓 愿 .
yuàn wǒ jìn wèi lái jié yīng yǒu zuì kǔ
愿 我 尽 未 来 劫 . 应 有 罪 苦
zhòng shēng guǎng shè fāng biàn shì
众 生 . 广 设 方 便 . 使
lìng xiè tuō
令 解 脱 .

fó gào wén shū shī lì shí guǐ wáng wú
佛 告 文 殊 师 利 . 时 鬼 王 无

"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. "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

dú zhě dāngjīncáishǒu pú sà shì pó
毒者. 当今财首菩萨是. 婆
luómén nǚ zhě jí dì zàng pú sà shì
罗门女者. 即地藏菩萨是.

Wealth. The Brahman woman is now Earth Store
Bodhisattva."

fēnshēn jí huì pǐn dì èr
分身集会品第二

ěr shí bǎi qiān wàn yì bù kě sī bù kě
尔时百千万亿不可思不可
yì bù kě liáng bù kě shuō wú liàng ā
议不可量不可说无量阿
sēng qí shì jiè suǒ yǒu dì yù chù fēn
僧祇世界所有地狱处分
shēn dì zàng pú sà jù lái jí zài qiē
身地藏菩萨俱来集在切
lì tiāngōng yǐ rú lái shén lì gù
利天宫以如来神力故。
gè yǐ fāng miàn yǔ zhū dé xiè tuō
各以方面与诸得解脱
cóng yè dào chū zhě yì gè yǒu qiān
从业道出者亦各有千
wàn yì nà yóu tā shù gòng chí xiāng huā
万亿那由他数共持香华
lái gòng yǎng fó
来供养佛。

bǐ zhū tóng lái děng bèi jiē yīn dì
彼诸同来等辈皆因地
zàng pú sà jiào huà yǒng bù tuì zhuǎn
地藏菩萨教化永不退转
yú ā nò duō luó sān miào sān pú tí
于阿耨多罗三藐三菩提。
shì zhū zhòng děng jiǔ yuǎn jié lái liú
是诸众等久远劫来流
làng shēng sǐ liù dào shòu kǔ zàn wú
浪生死六道受苦暂无
xiū xi yǐ dì zàng pú sà guǎng dà cí
休息以地藏菩萨广大慈
bēi shēn shì yuàn gù gè huò guǒ zhèng
悲深誓愿故各获果证。
jì zhì dào lì xīn huái yǒng yuè zhān
既至忉利心怀踊跃瞻
yǎng rú lái mù bù zàn shě
仰如来目不暂舍。

ěr shí shì zūn shū jīn sè bì mó bǎi
尔时世尊舒金色臂摩百
qiān wàn yì bù kě sī bù kě yì bù kě
千万亿不可思不可议不可
liáng bù kě shuō wú liàng ā sēng qí
量不可说无量阿僧祇
shì jiè zhū fēn shēn dì zàng pú sà mó
世界诸分身地藏菩萨摩
hē sà dǐng ér zuò shì yán wú yú wǔ
诃萨顶而作是言吾于五
zhuó è shì jiào huà rú shì gāng qiáng
浊恶世教化如是刚强
zhòng shēng lìng xīn tiáo fú shè xié
众生令心调伏舍邪
guī zhèng shí yǒu yī èr shàng è xí
归正十有一二尚恶习

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,

"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

zài wú yì fēnshēnqiānbǎi yì guǎng
在.吾亦分身千百亿.广
shèfāngbiàn huòyǒu lì gēn wén jí xìn
设方便.或有利益.闻即信
shòu huòyǒushànguǒ qínquànchéng
受.或有善果.勤劝成
jiù huòyǒu àn dùn jiǔhuàfāngguī huò
就.或有暗钝.久化方归.或
yǒu yè zhòng bù shēngjìngyǎng rú
有业重.不生敬仰.如
shìděngbèizhòngshēng gè gè chābié
是等辈众生.各各差别.
fēnshēn dù tuō
分身度脱.

huòxiànnán zǐ shēn huòxiànnǚ rén
或现男子身.或现女人
shēn huòxiàntiānlóngshēn huòxiàn
身.或现天龙身.或现
shénguǐ shēn huòxiànshānlínchūān
神鬼身.或现山林川
yuán hé chíquánjǐng lì jí yú rén
原.河池泉井.利及于人.
xī jiē dù tuō huòxiàntiān dì shēn
悉皆度脱.或现天帝身.
huòxiànfàn wáng shēn huòxiàn zhuǎn
或现梵王身.或现转
lúnwángshēn huòxiàn jū shì shēn huò
轮王身.或现居士身.或
xiànguó wáng shēn huòxiàn zǎi fǔ shēn
现国王身.或现宰辅身
huòxiànguānshǔshēn huòxiàn bǐ qiū
.或现官属身.或现比丘.
bǐ qiū ní yōu pó sè yōu pó yí shēn
比丘尼.优婆塞.优婆夷身.
nǎizhì shēng wén luóhàn pì zhī fó pú
乃至声闻.罗汉.辟支佛.菩
sà děng shēn ér yǐ huà dù fēi dàn fó
萨等身.而以化度.非但佛
shēn dú xiàn qí qián
身独现其前.

rǔ guān wú lěi jié qín kǔ dù tuō rú
汝观吾累劫勤苦.度脱如
shì děng nán huà gāng qiáng zuì kǔ
是等.难化刚强罪苦
zhòng shēng qí yǒu wèi tiáo fú zhě suí
众生.其有未调伏者.随
yè bào yìng ruò duò è qù shòu dà kǔ
业报应.若堕恶趣.受大苦
shí rǔ dāng yì niàn wú zài dào lì
时.汝当忆念.吾在忉利
tiāngōng yīn qín fù zhǔ lìng suǒ pó
天宫.殷勤付嘱.令娑婆
shì jiè zhì mí lè chū shì yǐ lái zhòng
世界.至弥勒出世以来.众

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.

"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

shēng xī shǐxiètuō yǒng lí zhū kǔ
生 . 悉使解脱 . 永离诸苦 .
yù fó shòu jì
遇佛授记 .

ěr shí zhū shì jiē fēn shēn dì zàng pú
尔时诸世界分身地藏菩
sà gòng fù yī xíng tì lèi āi liàn
萨 . 共复一形 . 涕泪哀恋 .
bái qí fó yán wǒ cóng jiǔ yuǎn jié lái
白其佛言 . 我从久远劫来 .
méng fó jiē yǐn shǐ huò bù kě sī yì
蒙佛接引 . 使获不可思议
shén lì jù dà zhì huì wǒ suǒ fēn shēn
神力 . 具大智慧 . 我所分身 .
biàn mǎn bǎi qiān wàn yì héng hé shā shì
遍满百千万亿恒河沙世
jiè měi yī shì jiè huà bǎi qiān wàn yì
界 . 每一世界 . 化百千万亿
shēn měi yī shēn dù bǎi qiān wàn yì
身 . 每一身 . 度百千万亿
rén lìng guī jìng sān bǎo yǒng lí
人 . 令归敬三宝 . 永离
shēng sǐ zhì niè pán lè dàn yú fó fǎ
生死 . 至涅槃乐 . 但于佛法
zhōng suǒ wéi shàn shì yī máo yī dī
中 . 所为善事 . 一毛一涕 .
yī shā yī chén huò háo fà xǔ wǒ
一沙一尘 . 或毫发许 . 我
jiàn dù tuō shǐ huò dà lì wéi
渐度脱 . 使获大利 . 唯
yuàn shì zūn bù yǐ hòu shì è yè
愿 . 世尊 . 不以后世恶业
zhòng shēng wéi lǜ
众生为虑 .

rú shì sān bái fó yán wéi yuàn shì zūn
如是三白佛言 . 唯愿世尊 .
bù yǐ hòu shì è yè zhòng shēng wéi lǜ
不以后世恶业众生为虑 .

ěr shí fó zàn dì zàng pú sà yán shàn
尔时佛赞地藏菩萨言 . 善
zāi shàn zāi wú zhù rú xǐ rǔ néng
哉善哉 . 吾助汝喜 . 汝能
chéng jiù jiǔ yuǎn jié lái fā hóng shì
成就 . 久远劫来 . 发弘誓
yuàn guǎng dù jiāng bì jí zhèng pú
愿 . 广度将毕 . 即证菩
tí
提 .

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."

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."

guānzhòngshēng yè yuánpǐn dì sān
观众生业缘品第三

ěr shí fó mǔ mó yē fū rén gōngjìng
尔时佛母摩耶夫人. 恭敬
hé zhǎng wèn dì zàng pú sà yán shèng
合掌. 问地藏菩萨言. 圣
zhě yán fú zhòngshēng zào yè chābié.
者. 阎浮众生. 造业差别.
suǒshòubàoyìng qí shì yún hé
所受报应. 其事云何.

dì zàng dá yán qiānwànshì jiè nǎi jí
地藏答言. 千万世界. 乃及
guó tǔ huòyǒu dì yù huòwú dì yù huò
国土. 或有地狱. 或无地狱. 或
yǒu nǚ rén huò wú nǚ rén huòyǒu fó fǎ
有女人. 或无女人. 或有佛法
huò wú fó fǎ nǎi zhì shēng wén pì zhī
. 或无佛法. 乃至声闻. 辟支
fó yì fù rú shì fēi dàn dì yù zuì bào
佛. 亦复如是. 非但地狱罪报
yī děng
一等.

mó yē fū rén chóngbái pú sà qiěyuàn
摩耶夫人. 重白菩萨. 且愿
wén yú yán fú zuìbào suǒgǎn è qù dì
闻于阎浮罪报. 所感恶趣. 地
zàng dá yán shèng mǔ wéiyuàntīng
藏答言. 圣母. 唯愿听
shòu wǒ cū shuōzhī fó mǔ bái yán
受. 我粗说之. 佛母白言.
yuànshèngzhěshuō
愿圣者说.

ěr shí dì zàng pú sà bái shèng mǔ yán
尔时地藏菩萨白圣母言.
nányán fú tí zuìbàomíng hào rú shì
南阎浮提罪报名号如是.
ruòyǒuzhòngshēng bù xiào fù mǔ huò
若有众生. 不孝父母. 或
zhì shāhài dāngduò wú jiàn dì yù
至杀害. 当堕无间地狱.
qiānwàn yì jié qiúchū wú qī ruòyǒu
千万亿劫. 求出无期. 若有
zhòngshēng chū fó shēnxiě huǐbàng
众生. 出佛身血. 毁谤
sānbǎo bù jìngzūnjīng yì dāngduò
三宝. 不敬尊经. 亦当堕
yú wú jiàn dì yù qiānwàn yì jié qiú
于无间地狱. 千万亿劫. 求
chū wú qī ruòyǒuzhòngshēng qīnsūn
出无期. 若有众生. 侵损
chángzhù diàn wū sēng ní huòqiélán
常住. 玷污僧尼. 或伽蓝

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 Jambudvīpa 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 Jambudvīpa 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 Jambudvīpa are described like this. "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

nèi zì xíngyín yù huòshāhuòhài rú
内.恣行淫欲.或杀或害.如
shìděngbèi dāngduò wú jiàn dì yù
是等辈.当堕无间地狱.
qiānwàn yì jié qiúchū wú qī
千万亿劫.求出无期.

ruòyǒuzhòngshēng wěizuòshāmén xīn
若有众生.伪作沙门.心
fēishāmén pòyòngchángzhù qī kuáng
非沙门.破用常住.欺诳
báiyī wéibèijièlù zhǒngzhǒngzào
白衣.违背戒律.种种造
è rúshìděngbèi dāngduòwú jiàn dì
恶.如是等辈.当堕无间地
yù qiānwàn yì jié qiúchū wú qī
狱.千万亿劫.求出无期.

ruòyǒuzhòngshēng tōuqièchángzhù
若有众生.偷窃常住.
cái wù gǔ mǐ yǐnshí yī fú nǎizhì yī
财物谷米.饮食衣服.乃至一
wù bù yǔ qǔ zhě dāngduò wú jiàn dì
物不与取者.当堕无间地
yù qiānwàn yì jié qiúchū wú qī
狱.千万亿劫.求出无期.

dì zàngbáiyán shèng mǔ ruòyǒuzhòng
地藏白言.圣母.若有众
shēng zuò rú shì zuì dāngduò wú wú
生.作如是罪.当堕五无
jiàn dì yù qiúzántíng kǔ yī niàn bù
间地狱.求暂停苦一念不
dé
得.

mó yē fū rénchóngbái dì zàng pú sà
摩耶夫人.重白地藏菩萨
yán yún hé míngwéi wú jiàn dì yù
言.云何名为无间地狱.

dì zàngbáiyán shèng mǔ zhūyǒu dì
地藏白言.圣母.诸有地
yù zài dà tiěwéishānzhīnèi qí dà
狱在大铁围山之内.其大
dì yù yǒu yī shí bā suǒ cì yǒu wǔ bǎi
地狱.有一十八所.次有五百.
míng hào gè bié cì yǒu qiān bǎi míng
名号各别.次有千百.名
zì yì bié wú jiàn yù zhě qí yù chéng
字亦别.无间狱者.其狱城
zhōu zā bā wàn yú lǐ qí chéng chún
周匝八万余里.其城纯
tiě gāo yī wàn lǐ chéng shàng huǒ jù
铁.高一万里.城上火聚.
shǎo yǒu kòng quē qí yù chéng zhōng
少有空缺.其狱城中.
zhū yù xiāng lián míng hào gè bié dú
诸狱相连.名号各别.独

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."

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

yǒu yī yù míngyuē wú jiàn qí yù zhōu
有一狱。名曰无间。其狱周
zā wàn bā qiān lǐ yù qiáng gāo yī
匝万八千里。狱墙高一
qiān lǐ xī shì tiě wéi shàng huǒ ché
千里。悉是铁为。上火彻
xià xià huǒ ché shàng tiě shé tiě gǒu
下。下火彻上。铁蛇铁狗。
tǔ huǒ chí zú yù qiáng zhī shàng dōng
吐火驰逐。狱墙之上。东
xī ér zǒu
西而走。

yù zhōng yǒu chuáng biàn mǎn wàn lǐ
狱中有床。遍满万里。
yī rén shòu zuì zì jiàn qí shēn biàn
一人受罪。自见其身。遍
wò mǎn chuáng qiān wàn rén shòu zuì yì
卧满床。千万人受罪。亦
gè zì jiàn shēn mǎn chuáng shàng
各自见。身满床上。
zhòng yè suǒ gǎn huò bào rú shì
众业所感。获报如是。

yòu zhū zuì rén bèi shòu zhòng kǔ qiān
又诸罪人。备受众苦。千
bǎi yè chā jí yǐ è guǐ kǒu yá rú jiàn
百夜叉及以恶鬼。口牙如剑
yǎn rú diàn guāng shǒu fù tóng zhuǎ
。眼如电光。手复铜爪。
tuō yè zuì rén fù yǒu yè chā zhí dà
拖拽罪人。复有夜叉。执大
tiě jǐ zhòng zuì rén shēn huò zhòng
铁戟。中罪人身。或中
kǒu bí huò zhòng fù bèi pāo kōng fān
口鼻。或中腹背。抛空翻
jiē huò zhì chuáng shàng fù yǒu tiě
接。或置床上。复有铁
yīng dàn zuì rén mù fù yǒu tiě shé
鹰。啖罪人目。复有铁蛇。
jiāo zuì rén jǐng bǎi zhī jié nèi xī
缴罪人颈。百肢节内。悉
xià cháng dīng bá shé gēng lí chōu
下长钉。拔舌耕犁。抽
cháng cuò zhǎn yáng tóng guàn kǒu rè
肠锉斩。焰铜灌口。热
tiě chán shēn wàn sǐ qiān shēng yè gǎn
铁缠身。万死千生。业感
rú shì dòng jīng yì jié qiú chū wú qī
如是。动经亿劫。求出无期。

cǐ jiè huài shí jì shēng tā jiè tā
此界坏时。寄生他界。他
jiè cì huài zhuǎn jì tā fāng tā fāng
界次坏。转寄他方。他方
huài shí zhǎn zhuǎn xiāng jì cǐ jiè
坏时。辗转相寄。此界
chéng hòu huán fù ér lái wú jiàn zuì
成后。还复而来。无间罪

burning downward that is joined by a fire burning upward. Iron snakes and dogs spewing fire race back and forth atop that wall.

"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.

bào qí shì rú shì
报.其事如是.

yòu wǔ shì yè gǎn gù chēng wú jiàn hé
又五事业感.故称无间.何
dèngwéi wǔ
等为五.

yī zhě rì yè shòuzuì yǐ zhì jiéshù
一者.日夜受罪.以至劫数.
wú shí jiàn jué gù chēng wú jiàn èr
无时间绝.故称无间.二
zhě yī rén yì mǎn duō rén yì mǎn gù
者.一人亦满.多人亦满.故
chēng wú jiàn sānzhě zuì qì chābàng
称无间.三者.罪器叉棒.
yīngshé lángquǎn duì mó jù záo cuò
鹰蛇狼犬.碓磨锯凿.锉
zhuó huò tāng tiě wǎng tiě shéng tiě
斫镬汤.铁网铁绳.铁
lú tiě mǎ shēng gé luò shǒu rè tiě
驴铁马.生革络首.热铁
jiāoshēn jī tūntiěwán kě yǐntiězhī
浇身.饥吞铁丸.渴饮铁汁
cóngnián jìng jié shù nà yóu tā kǔ
.从年竟劫.数那由他.苦
chǔ xiāng lián gèng wú jiàn duàn gù
楚相连.更无间断.故
chēng wú jiàn
称无间.

sì zhě bù wèn nán zǐ nǚ rén qiāng hú
四者.不问男子女人.羌胡
yí dí lǎo yòu guì jiàn huò lóng huò
夷狄.老幼贵贱.或龙或
shén huò tiān huò guǐ zuì xíng yè gǎn
神.或天或鬼.罪行业感.
xī tóng shòu zhī gù chēng wú jiàn
悉同受之.故称无间.

wǔ zhě ruò duò cǐ yù cóng chū rù shí
五者.若堕此狱.从初入时.
zhì bǎi qiān jié yī rì yī yè wàn sǐ wàn
至百千劫.一日一夜.万死万
shēng qiú yī niàn jiān zàn zhù bù dé
生.求一念间.暂住不得.
chú fēi yè jìn fāng dé shòu shēng yǐ cǐ
除非业尽.方得受生.以此
lián mián gù chēng wú jiàn
连绵.故称无间.

dì zàng pú sà bái shèng mǔ yán wú
地藏菩萨白圣母言.无
jiàn dì yù cū shuō rú shì ruò guǎng
间地狱.粗说如是.若广
shuō dì yù zuì qì dèng míng jí zhū kǔ
说地狱罪器等名及诸苦
shì yī jié zhī zhōng qiú shuō bù jìn
事.一劫之中.求说不尽.

The situation involving Relentless retribution for offenses is like that.

"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."

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

mó yē fū rén wén yì chóu yōu hé zhǎng
摩耶夫人闻已愁忧合掌。
dǐng lǐ ér tuì
顶礼而退。

eon."

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

yán fú zhòngshēng yè gǎn pǐn dì sì
阎浮众 生业感品第四

ěr shí dì zàng pú sà mó hē sà bái fó
尔时地藏菩萨摩诃萨白佛
yán shì zūn wǒ chéng fó rú lái
言世尊我承佛如来
wēi shén lì gù biàn bǎi qiān wàn yì
威神力故遍百千万亿
shì jiè fēn shì shēn xíng jiù bá yī qiè
世界分是身形救拔一切
yè bào zhòng shēng ruò fēi rú lái dà
业报众生若非如来大
cí lì gù jí bù néng zuò rú shì biàn
慈力故即不能作如是变
huà wǒ jīn yòu méng fó fù zhǔ zhì ā
化我今又蒙佛付嘱至阿
yì duō chéng fó yǐ lái liù dào zhòng
逸多成佛以来六道众
shēng qiān lìng dù tuō wéi rán shì zūn
生遣令度脱唯然世尊
yuàn bù yǒu lǜ
愿不有虑

ěr shí fó gào dì zàng pú sà yī qiè
尔时佛告地藏菩萨一切
zhòng shēng wèi xiè tuō zhě xìng shí wú
众生未解脱者性识无
dìng è xí jié yè shàn xí jié guǒ wéi
定恶习结业善习结果为
shàn wéi è zhú jìng ér shēng lún
善为恶逐境而生轮
zhuǎn wǔ dào zàn wú xiū xi dòng jīng
转五道暂无休息动经
chén jié mí huò zhàng nán
尘劫迷惑障难

rú yú yóu wǎng jiāng shì cháng liú tuō
如鱼游网将是长流脱
rù zàn chū yòu fù zāo wǎng yǐ shì děng
入暂出又复遭网以是等
bèi wú dāng yōu niàn rǔ jì bì shì
辈吾当忧念汝既毕是
wǎng yuàn lěi jié zhòng shì guǎng dù
往愿累劫重誓广度
zuì bèi wú fù hé lǜ
罪辈吾复何虑

shuō shì yǔ shí huì zhōng yǒu yī pú sà
说是语时会中有一菩萨
mó hē sà míng dìng zì zài wáng bái fó
摩诃萨名定自在王白佛
yán shì zūn dì zàng pú sà lěi jié yǐ
言世尊地藏菩萨累劫以
lái gè fā hé yuàn jīn méng shì zūn yīn
来各发何愿今蒙世尊殷

CHAPTER IV

Karmic Retributions of Beings of Jambudvīpa

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?

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."

qínzàntàn wéiyuànshìzūn lüè ér
勤赞叹唯愿世尊略而
shuōzhī
说之。

ěr shí shì zūngào dìng zì zài wáng pú
尔时世尊告定自在王菩萨
sà dì tīng dì tīng shàn sī niàn zhī
萨谛听谛听善思念之
wú dāng wèi rǔ fēn bié jiě shuō nǎi
吾当为汝分别解说乃
wǎng guò qù wú liàng ā sēng qí nà yóu
往过去无量阿僧祇那由
tā bù kě shuō jié ěr shí yǒu fó hào
他不可说劫尔时有佛号
yī qiè zhì chéng jiù rú lái yīng gòng
一切智成就如来应供
zhèng biàn zhī míng xíng zú shàn shì
正遍知明行足善逝
shì jiān jiě wú shàng shì tiáo yù
世间解无上士调御
zhàng fū tiān rén shī fó shì zūn qí
丈夫天人师佛世尊其
fó shòu mìng liù wàn jié wèi chū jiā shí
佛寿命六万劫未出家时
wéi xiǎo guó wáng yǔ yī lín guó wáng
为小国王与一邻国王
wéi yǒu tóng xíng shí shàn ráo yì
为友同行十善饶益
zhòng shēng qí lín guó nèi suǒ yǒu rén
众生其邻国内所有人
mín duō zào zhòng è èr wáng yì jì
民多造众恶二王议计
guǎng shè fāng biàn yī wáng fā yuàn
广设方便一王发愿
zǎo chéng fó dào dāng dù shì bèi lìng
早成佛道当度是辈令
shǐ wú yú yī wáng fā yuàn ruò bù xiān
使无余一王发愿若不先
dù zuì kǔ lìng shì ān lè dé zhì pú
度罪苦令是安乐得至菩
tí wǒ zhōng wèi yuàn chéng fó
提我终未愿成佛

fó gào dìng zì zài wáng pú sà yī wáng
佛告定自在王菩萨一王
fā yuàn zǎo chéng fó zhě jí yī qiè
发愿早成佛者即一切
zhì chéng jiù rú lái shì yī wáng fā
智成就如来是一王发
yuàn yǒng dù zuì kǔ zhòng shēng wèi
愿永度罪苦众生未
yuàn chéng fó zhě jí dì zàng pú sà
愿成佛者即地藏菩萨
shì
是

fù yú guò qù wú liàng ā sēng qí jié
复于过去无量阿僧祇劫

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. "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

yǒu fó chūshì míngqīngjìngliánhuā
有佛出世.名清净莲华
mù rú lái qí fó shòumìng sì shí jié
目如来.其佛寿命四十劫.
xiàng fǎ zhīzhōng yǒu yī luóhàn fú
像法之中.有一罗汉.福
dù zhòngshēng yīncì jiàohuà yù yī
度众生.因次教化.遇一
nǚ rén zì yuēguāng mù shèshí gòng
女人.字曰光目.设食供
yǎng
养.

luóhàn wènzhī yù yuàn hé děng guāng
罗汉问之.欲愿何等.光
mù dá yán wǒ yǐ mǔ wángzhī rì zī fú
目答言.我以母亡之日.资福
jiù bá wèizhī wǒ mǔ shēngchù hé qù
救拔.未知我母生处何趣.
luóhàn mǐnzhī wèi rù dìngguān jiàn
罗汉愍之.为入定观.见
guāng mù nǚ mǔ duòzài è qù shòu jí
光目女母.堕在恶趣.受极
dà kǔ luóhàn wèn guāng mù yán rǔ mǔ
大苦.罗汉问光目言.汝母
zài shēng zuò hé xíng yè jīn zài è
在生.作何行业.今在恶
qù shòu jí dà kǔ
趣.受极大苦.

guāng mù dá yán wǒ mǔ suǒ xí wéi hào
光目答言.我母所习.唯好
shí dàn yú biēzhī shǔ suǒ shí yú biē
食啖鱼鳖之属.所食鱼鳖.
duō shí qí zǐ huò chǎo huò zhǔ zì qíng
多食其子.或炒或煮.恣情
shí dàn jì qí mìngshù qiānwàn fù bèi
食啖.计其命数.千万复倍.
zūnzhě cí mǐn rú hé āi jiù
尊者慈愍.如何哀救.

luóhàn mǐnzhī wèi zuò fāngbiàn quàn
罗汉愍之.为作方便.劝
guāng mù yán rǔ kě zhìchéng niàn
光目言.汝可志诚.念
qīngjìngliánhuā mù rú lái jiān sù
清净莲华目如来.兼塑
huà xíng xiàng cún wáng huò bào
画形像.存亡获报.

guāng mù wén yī jí shě suǒ ài xún huà
光目闻已.即舍所爱.寻画
fó xiàng ér gòng yǎng zhī fù gōng
佛像.而供养之.复恭
jìng xīn bēi qì zhān lǐ hū yú yè hòu
敬心.悲泣瞻礼.忽于夜后.
mèng jiàn fó shēn jīn sè huàng yào rú
梦见佛身.金色晃耀.如
xū mí shān fàng dà guāng míng ér gào
须弥山.放大光明.而告

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?'

"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

guāng mù rǔ mǔ bù jiǔ dāngshēng rǔ
光目汝母不久.当生汝
jiā cái jué jī hán jí dāngyánshuō
家.才觉饥寒.即当言说.

qí hòujiānèi bì shēng yī zǐ wèimǎn
其后家内.婢生一子.未
sān rì ér nǎiyánshuō qǐ shǒubēi qì
三日.而乃言说.稽首悲泣.
gào yú guāng mù shēng sǐ yè yuán guō
告于光目.生死业缘.果
bào zì shòu wú shì rǔ mǔ jiǔchǔ àn
报自受.吾是汝母.久处暗
míng zì bié rǔ lái lěiduò dà dì yù
冥.自别汝来.累堕大地狱.
méng rǔ fú lì fāng dé shòushēng wéi
蒙汝福力.方得受生.为
xiàjiàn rén yòu fù duǎnmìng shòu
下贱人.又复短命.寿
niánshí sān gèngluò è dào rǔ yǒu hé
年十三.更落恶道.汝有何
jì lìng wú tuōmiǎn
计.令吾脱免.

guāng mù wénshuō zhī mǔ wú yí gěng
光目闻说.知母无疑.哽
yè bēi tí ér bái bì zǐ jì shì wǒ mǔ
咽悲啼.而白婢子.既是我母.
hé zhī běnzù zuò hé xíng yè duò yú
合知本罪.作何行业.堕于
è dào
恶道.

bì zǐ dá yán yǐ shāhài huǐ mà èr yè
婢子答言.以杀害毁骂二业
shòubào ruò fēi méng fú jiù bá wú nán
受报.若非蒙福.救拔吾难.
yǐ shì yè gù wèi hé xiètuō
以是业故.未合解脱.

guāng mù wèn yán dì yù zuì bào qí shì
光目问言.地狱罪报.其事
yún hé bì zǐ dá yán zuì kǔ zhī shì bù
云何.婢子答言.罪苦之事.不
rěn chēng shuō bǎi qiān suì zhōng zú
忍称说.百千岁中.卒
bái nán jìng
白难竟.

guāng mù wén yǐ tí lèi háo qì ér bái
光目闻已.啼泪号泣.而白
kōng jiè yuàn wǒ zhī mǔ yǒng tuō dì
空界.愿我之母.永脱地
yù bì shí sān suì gèng wú zhòng zuì
狱.毕十三岁.更无重罪.
jí lì è dào shí fāng zhū fó cí āi
及历恶道.十方诸佛.慈悲

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?'

"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

mǐn wǒ tīng wǒ wèi mǔ suǒ fā guǎng dà
愍我.听我为母.所发广大
shì yuàn ruò dé wǒ mǔ yǒng lí sān tú
誓愿.若得我母永离三途
jí sī xià jiàn nǎi zhì nǚ rén zhī shēn
及斯下贱.乃至女人之身.
yǒng jié bù shòu zhě yuàn wǒ zì jīn rì
永劫不受者.愿我自今日
hòu duì qīng jìng lián huā mù rú lái
后.对清净莲花目如来
xiàng qián què hòu bǎi qiān wàn yì jié
像前.却后百千万亿劫
zhōng yīng yǒu shì jiè suǒ yǒu dì yù
中.应有世界.所有地狱
jí sān è dào zhū zuì kǔ zhòng shēng
及三恶道.诸罪苦众生.
shì yuàn jiù bá lìng lí dì yù è qù
誓愿.救拔.令离地狱恶趣.
chù shēng è guǐ děng rú shì zuì bào
畜生.饿鬼等.如是罪报
děng rén jìn chéng fó jìng wǒ rán hòu
等人.尽成佛竟.我然后
fāng chéng zhèng jué
方成正觉.

fā shì yuàn yì jù wén qīng jìng lián
发誓愿已.具闻清净莲
huā mù rú lái ér gào zhī yuē guāng mù
华目如来而告之曰.光目.
rǔ dà cí mǐn shàn néng wèi mǔ fā rú
汝大慈愍.善能为母发如
shì dà yuàn wú guān rǔ mǔ shí sān suì
是大愿.吾观汝母.十三岁
bì shě cǐ bào yì shēng wéi fàn zhì
毕.舍此报已.生为梵志.
shòu nián bǎi suì guò shì bào hòu dāng
寿年百岁.过是报后.当
shēng wú yōu guó tǔ shòu mìng bù kě
生无忧国土.寿命不可
jì jié hòu chéng fó guǒ guǎng dù rén
计劫.后成佛果.广度人
tiān shù rú héng hé shā
天.数如恒河沙.

fó gào dìng zì zài wáng ěr shí luó hàn
佛告定自在王.尔时罗汉
fú dù guāng mù zhě jí wú jìn yì pú
福度光目者.即无尽意菩
sà shì guāng mù mǔ zhě jí xiè tuō pú
萨是.光目母者.即解脱菩
sà shì guāng mù nǚ zhě jí dì zàng pú
萨是.光目女者.即地藏菩
sà shì guò qù jiǔ yuǎn jié zhōng rú
萨是.过去久远劫中.如
shì cí mǐn fā héng hé shā yuàn. 广
是慈愍.发恒河沙愿.广
dù zhòng shēng
度众生.

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.'

"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.

wèiláishìzhōng ruòyǒunán zǐ nǚ rén
未来世中.若有男子女人.
bù xíngshànzhě xíng è zhě nǚzhì
不行善者.行恶者.乃至
bù xīnyīnguǒzhě xiéyínwàng yǔ zhě
不信因果者.邪淫妄语者.
liǎngshé è kǒuzhě huībàng dà shèng
两舌恶口者.毁谤大乘
zhě rú shìzhū yè zhòngshēng bì duò
者.如是诸业众生.必堕
è qù ruò yù shànzhīshí quàn lìng
恶趣.若遇善知识.劝令
yī tánzhǐ jiān guī yī dì zàng pú sà
一弹指间.归依地藏菩萨.
shì zhūzhòngshēng jí dé xiètuō sān
是诸众生.即得解脱三
è dào bào
恶道报.

ruònéngzhì xīnguī jìng jí zhān lǐ zàn
若能志心归敬及瞻礼赞
tàn xiānghuā yī fú zhǒngzhǒngzhēn
叹.香华衣服.种种珍
bǎo huò fù yǐnshí rú shì fèngshì zhě
宝.或复饮食.如是奉事者.
wèiláibǎiqiānwàn yì jiézhōng cháng
未来百千万亿劫中.常
zài zhūtiān shòushèngmiào lè ruò
在诸天.受胜妙乐.若
tiān fú jìn xiàshēngrénjiān yóubǎi
天福尽.下生人间.犹百
qiānjié chángwéi dì wáng néng yì sù
千劫.常为帝王.能忆宿
mìng yīnguǒběn mò
命.因果本末.

dìng zì zài wáng rú shì dì zàng pú sà
定自在王.如是地藏菩萨.
yǒu rú cǐ bù kě sī yì dà wēishén lì
有如此不可思议大威神力.
guǎng lì zhòngshēng rǔ dēngzhū pú
广利众生.汝等诸善
sà dāng jì shì jīng guǎng xuān liú bù
萨.当记是经.广宣流布.

dìng zì zài wáng bái fó yán shì zūn
定自在王白佛言.世尊.
yuàn bù yǒu lǜ wǒ děng qiānwàn yì pú
愿不有虑.我等千万亿善
sà mó hē sà bì néng chéng fó wēishén
萨摩诃萨.必能承佛威神
guǎng yǎn shì jīng yú yán fú tí lì
.广演是经.于阎浮提.利
yì zhòngshēng dìng zì zài wáng pú sà
益众生.定自在王菩萨
bái shì zūn yǐ hé zhǎng gōng jìng zuò
白世尊已.合掌恭敬.作
lǐ ér tuì
礼而退.

"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, 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 Jambudvīpa 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.

ěr shí sì fāngtiānwáng jù cóngzuò qǐ
尔时四方天王俱从座起
hé zhǎngōng jìngbái fó yán shì zūn
合掌恭敬白佛言世尊
dì zàng pú sà yú jiǔyuǎnjié lái fā
地藏菩萨于久远劫来发
rú shì dà yuàn yún hé zhì jīnyóu dù
如是大愿云何至今犹度
wèi jué gèng fā guǎng dà shì yán wéi
未绝更发广大誓言唯
yuànshì zūn wèi wǒ děngshuō
愿世尊为我等说

fó gào sì tiānwáng shàn zāi shàn zāi
佛告四天王善哉善哉
wú jīnwèi rǔ jī wèiláixiànzàitiān
吾今为汝及未来现在天
rénzhòngděng guǎng lì yì gù shuō
人众等广利益故说
dì zàng pú sà yú suǒ pó shì jiè yán fú
地藏菩萨于娑婆世界阎浮
tí nèi shēng sǐ dào zhōng cí āi jiù
提内生死道中慈悲救
bá dù tuō yī qiè zuì kǔ zhòng shēng
拔度脱一切罪苦众生
fāngbiànzhī shì
方便之事

sì tiānwáng yán wéi rán shì zūn yuàn
四天王言唯然世尊愿
yào yù wén
乐欲闻

fó gào sì tiānwáng dì zàng pú sà jiǔ
佛告四天王地藏菩萨久
yuǎnjié lái qì zhì yú jīn dù tuō
远劫来迄至于今度脱
zhòng shēng yóu wèi bì yuàn cí mǐn cí
众生犹未毕愿慈愍此
shì zuì kǔ zhòng shēng fù guān wèi lái
世罪苦众生复观未来
wú liàng jié zhōng yīn mǎn bù duàn yǐ
无量劫中因蔓不断以
shì zhī gù yòu fā zhòng yuàn rú shì
是之故又发重愿如是
pú sà yú suǒ pó shì jiè yán fú tí
菩萨于娑婆世界阎浮提
zhōng bǎi qiān wàn yì fāng biàn ér wéi
中百千万亿方便而为
jiào huà
教化

sì tiānwáng dì zàng pú sà ruò yù shā
四天王地藏菩萨若遇杀
shēng zhě shuō sù yǎng duǎn mìng bào
生者说宿殃短命报

ruò yù qiè dào zhě
若遇窃盗者

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."

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 Jambudvīpa 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 Jambudvīpa, 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.

shuōpínqióng kǔ chǔbào
说 贫 穷 苦 楚 报.

ruò yù xiéyínzhě
若 遇 邪 淫 者.
shuōquè gē yuānyāngbào
说 雀 鸽 鸳 鸯 报.

ruò yù è kǒuzhě
若 遇 恶 口 者.
shuōjuànshǔdòuzhēngbào
说 眷 属 斗 争 报.

ruò yù huǐbàngzhě
若 遇 毁 谤 者.
shuōwú shéchuāngkǒubào
说 无 舌 疮 口 报.

ruò yù chēnhuìzhě
若 遇 嗔 恚 者.
shuōchǒulòulóngcánbào
说 丑 陋 癩 残 报.

ruò yù qiānlìzhě
若 遇 悭 吝 者.
shuōsuǒqiúwéiyuànbào
说 所 求 违 愿 报.

ruò yù yǐnshí wú dùzhě
若 遇 饮 食 无 度 者.
shuōjī kě yànbìngbào
说 饥 渴 咽 病 报.

ruò yù tiánliè zì qíngzhě
若 遇 畋 猎 恣 情 者.
shuōjīngkuángsàngmìngbào
说 惊 狂 丧 命 报.

ruò yù bèi nǐ fù mǔzhě
若 遇 悖 逆 父 母 者.
shuōtiān dì zāishābào
说 天 地 灾 杀 报.

ruò yù shāoshānlín mù zhě
若 遇 烧 山 林 木 者.
shuōkuáng mí qǔ sǐ bào
说 狂 迷 取 死 报.

ruò yù qiánhòu fù mǔ è dúzhě
若 遇 前 后 父 母 恶 毒 者.
shuōfǎnshēngbiān tà xiànshòubào
说 返 生 鞭 挞 现 受 报.

ruò yù wǎng bǔ shēngchúzhě
若 遇 网 捕 生 雏 者.
shuōgǔ ròufēn lí bào
说 骨 肉 分 离 报.

ruò yù huǐbàngsānbǎozhě
若 遇 毁 谤 三 宝 者.

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.

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.

shuō máng lóng yīn yǎ bào
说盲聋哑报。

ruò yù qīng fǎ màn jiào zhě
若遇轻法慢教者。
shuō yǒng chǔ è dào bào
说永处恶道报。

ruò yù pò yòng cháng zhù zhě
若遇破用常住者。
shuō yì jié lún huí dì yù bào
说亿劫轮回地狱报。

ruò yù wū fàn wū sēng zhě
若遇污梵诬僧者。
shuō yǒng zài chù shēng bào
说永在畜生报。

ruò yù tāng huǒ zhǎn zhuó shāng shēng
若遇汤火斩斫伤生
zhě shuō lún huí dì cháng bào
者。说轮回递偿报。

ruò yù pò jiè fàn zhāi zhě
若遇破戒犯斋者。
shuō qín shòu jī è bào
说禽兽饥饿报。

ruò yù fēi lǐ huǐ yòng zhě
若遇非理毁用者
shuō suǒ qiǎn jué bào
。说所求阙绝报。

ruò yù wú wǒ gòng gāo zhě
若遇吾我贡高者。
shuō bēi shǐ xià jiàn bào
说卑使下贱报。

ruò yù liǎng shé dòu luàn zhě
若遇两舌斗乱者。
shuō wú shé bǎi shé bào
说无舌百舌报。

ruò yù xié jiàn zhě
若遇邪见者。
shuō biān dì shòu shēng bào
说边地受生报。

rú shì děng yán fú tí zhòng shēng shēn
如是等阎浮提众生。身
kǒu yì yè è xí jié guǒ bǎi qiān
口业。恶习结果。百千
bào yīng jīn cū luè shuō
报应。今粗略说。

rú shì děng yán fú tí zhòng shēng yè
如是等阎浮提众生。业
gǎn chā bié dì zàng pú sà bǎi qiān fāng
感差别。地藏菩萨百千方

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.

"The bad habits involving body, mouth, and mind karma that beings of Jambudvīpa 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 Jambudvīpa calls forth different responses, Earth Store Bodhisattva uses hundreds of thousands of

biàn ér jiàohuàzhī shìzhūzhòng
便.而教化之.是诸众
shēng xiānshòu rú shìděngbào hòu
生.先受如是等报.后
duò dì yù dòngjīngjiéshù wú yǒuchū
堕地狱.动经劫数.无有出
qī shì gù rǔděng hù rén hù guó wú
期.是故汝等护人护国.无
lìngshì zhūzhòng yè mí huòzhòng
令是诸众业.迷惑众
shēng
生.

sìtiānwángwényī tìlèibēitàn hé
四天王闻已.涕泪悲叹.合
zhǎngér tuì
掌而退.

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.

dì yù míng hào pǐn dì wǔ
地狱名号品第五

ěr shí pǔ xián pú sà mó hē sà bái dì
尔时普贤菩萨摩诃萨.白地
zàng pú sà yán rén zhě yuàn wèi tiān
藏菩萨言.仁者.愿为天
lóng sì zhòng jí wèi lái xiàn zài yī
龙四众及未来现在一
qiè zhòng shēng shuō suǒ pó shì jiè jí
切众生.说娑婆世界及
yán fú tí zuì kǔ zhòng shēng suǒ shòu
阎浮提.罪苦众生.所受
bào chù dì yù míng hào jí è bào děng
报处.地狱名号及恶报等
shì shǐ wèi lái shì mò fǎ zhòng shēng
事.使未来世末法众生.
zhī shì guǒ bào
知是果报.

dì zàng dá yán rén zhě wǒ jīn chéng
地藏答言.仁者.我今承
fó wēi shén jí dà shì zhī lì lüè shuō
佛威神及大士之力.略说
dì yù míng hào jí zuì bào è bào zhī shì
地狱名号及罪报恶报之事
rén zhě yán fú tí dōng fāng yǒu shān
.仁者.阎浮提东方有山.
hào yuē tiě wéi qí shān hēi suì wú rì
号曰铁围.其山黑邃.无日
yuè guāng
月光.

yǒu dà dì yù hào jí wú jiàn yòu yǒu
有大地狱.号极无间.又有
dì yù míng hào dà ā bí
地狱.名大阿鼻.

fù yǒu dì yù míng yuē sì jiǎo
复有地狱.名曰四角.
fù yǒu dì yù míng yuē fēi dāo
复有地狱.名曰飞刀.
fù yǒu dì yù míng yuē huǒ jiàn
复有地狱.名曰火箭.
fù yǒu dì yù míng yuē jiā shān
复有地狱.名曰夹山.
fù yǒu dì yù míng yuē tōng qiāng
复有地狱.名曰通枪.
fù yǒu dì yù míng yuē tiě chē
复有地狱.名曰铁车.
fù yǒu dì yù míng yuē tiě chuáng
复有地狱.名曰铁床.
fù yǒu dì yù míng yuē tiě niú
复有地狱.名曰铁牛.
fù yǒu dì yù míng yuē tiě yī
复有地狱.名曰铁衣.
fù yǒu dì yù míng yuē qiān rèn
复有地狱.名曰千刃.

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 Jambudvīpa 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 Jambudvīpa 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,
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,

fù yǒu dì yù míngyuētiě lú
复有地狱. 名曰铁驴.
fù yǒu dì yù míngyuēyángtóng
复有地狱. 名曰焰铜.
fù yǒu dì yù míngyuēbàozhù
复有地狱. 名曰抱柱.
fù yǒu dì yù míngyuēliúhuǒ
复有地狱. 名曰流火.
fù yǒu dì yù míngyuēgēngshé
复有地狱. 名曰耕舌.
fù yǒu dì yù míngyuēcuòshǒu
复有地狱. 名曰锉首.
fù yǒu dì yù míngyuēshāojiǎo
复有地狱. 名曰烧脚.
fù yǒu dì yù míngyuēdànyǎn
复有地狱. 名曰啖眼.
fù yǒu dì yù míngyuētiěwán
复有地狱. 名曰铁丸.
fù yǒu dì yù míngyuēzhēnglùn
复有地狱. 名曰诤论.
fù yǒu dì yù míngyuētiěfū
复有地狱. 名曰铁鉢.
fù yǒu dì yù míngyuēduōchēn
复有地狱. 名曰多嗔.

dì zàngbáiyán rénzhě tiěwéizhīnèi
地藏白言. 仁者. 铁围之内.
yǒu rú shìděng dì yù qí shù wú xiàn
有如是等地狱. 其数无限.
gèngyǒujiàohuàn dì yù báshé dì yù
更有叫唤地狱. 拔舌地狱.
fènniào dì yù tóngsuǒ dì yù
粪尿地狱. 铜锁地狱.
huǒxiàng dì yù huǒgǒu dì yù
火象地狱. 火狗地狱.
huǒmǎ dì yù huǒniú dì yù
火马地狱. 火牛地狱.
huǒshān dì yù huǒshí dì yù
火山地狱. 火石地狱.
huǒchuáng dì yù huǒliáng dì yù
火床地狱. 火梁地狱.
huǒyīng dì yù jù yá dì yù
火鹰地狱. 锯牙地狱.
bāo pí dì yù yīnxiě dì yù
剥皮地狱. 饮血地狱.
shāoshǒu dì yù shāojiǎo dì yù
烧手地狱. 烧脚地狱.
dào cì dì yù huǒwū dì yù
倒刺地狱. 火屋地狱.
tiěwū dì yù huǒláng dì yù
铁屋地狱. 火狼地狱.
rú shìděng dì yù
如是等地狱.

qí zhōng gè gè fù yǒuzhūxiǎo dì yù
其中各各复有诸小地狱.

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.

"Each of those hells contains lesser hells
numbering from one, or two, or three, or four, to

huò yī huò èr huò sān huò sì nǎizhì
或一.或二.或三.或四.乃至
bǎiqiān qí zhōngmíng hào gè gè bù
百千.其中.名号.各各不
tóng
同.

dì zàng pú sà gào pǔ xián pú sà yán
地藏菩萨告普贤菩萨言.
rénzhě cǐ zhě jiē shì nán yán fú tí
仁者.此者皆是南阎浮提
xíng è zhòng shēng yè gǎn rú shì yè
行恶众生.业感如是.业
lì shèn dà néng dí xū mí néng shēn
力甚大.能敌须弥.能深
jù hǎi néng zhàng shèng dào shì gù
巨海.能障圣道.是故
zhòng shēng mò qīng xiǎo è yǐ wéi
众生.莫轻小恶.以为
wú zuì sǐ hòu yǒu bào xiān háo shòu zhī
无罪.死后有报.纤毫受之
fù zǐ zhì qīn qí lù gè bié zòng rán
父子至亲.歧路各别.纵然
xiāng féng wú kě dài shòu wǒ jīn
相逢.无肯代受.我今
chéng fó wēi lì lüè shuō dì yù zuì bào
承佛威力.略说地狱罪报
zhī shì wéi yuàn rén zhě zàn tīng shì
之事.唯愿仁者.暂听是
yán
言.

pǔ xián dá yán wú yǐ jiǔ zhī sān è
普贤答言.吾已久知三恶
dào bào wàng rén zhě shuō lìng hòu shì
道报.望仁者说.令后世
mò fǎ yī qiè è xíng zhòng shēng wén
末法.一切恶行众生.闻
rén zhě shuō shǐ lìng guī fó
仁者说.使令归佛.

dì zàng bái yán rén zhě dì yù zuì bào
地藏白言.仁者.地狱罪报.
qí shì rú shì huò yǒu dì yù qǔ zuì rén
其事如是.或有地狱.取罪人
shé shǐ niú gēng zhī huò yǒu dì yù qǔ
舌.使牛耕之.或有地狱.取
zuì rén xīn yè chā shí zhī huò yǒu dì
罪人心.夜叉食之.或有地
yù huò tāng chéng fèi zhǔ zuì rén shēn
狱.镬汤盛沸.煮罪人身.
huò yǒu dì yù chì shāo tóng zhù shǐ zuì
或有地狱.赤烧铜柱.使罪
rén bào huò yǒu dì yù shǐ zhū huǒ shāo
人抱.或有地狱.使诸火烧.
chèn jí zuì rén
趁及罪人.

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 Jambudvīpa 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; 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;

huòyǒu dì yù yī xiàng hán bīng
或有地狱.一向寒冰.
huòyǒu dì yù wú xiàn fēnniào
或有地狱.无限粪尿.
huòyǒu dì yù chún fēi jī lí
或有地狱.纯飞金疾鏢.
huòyǒu dì yù duō cuān huǒ qiāng
或有地狱.多攒火枪.
huòyǒu dì yù wéi zhuàng xiōng bèi
或有地狱.唯撞胸背.
huòyǒu dì yù dàn shāo shǒu zú
或有地狱.但烧手足.
huòyǒu dì yù pán jiǎo tiě shé
或有地狱.盘缴铁蛇.
huòyǒu dì yù qū zhú tiě gǒu
或有地狱.驱逐铁狗.
huòyǒu dì yù jìn jià tiě luó
或有地狱.尽驾铁骡.

rén zhě rú shì děng bào gè gè yù
仁者如是等报.各各狱
zhōng yǒu bǎi qiān zhǒng yè dào zhī qì
中.有百千种业道之器.
wú fēi shì tóng shì tiě shì shí shì huǒ
无非是铜是铁.是石是火.
cǐ sì zhǒng wù zhòng yè xíng gǎn ruò
此四种物.众业行感.若
guǎng shuō dì yù zuì bào děng shì yī
广说地狱罪报等事.一
yī yù zhōng gèng yǒu bǎi qiān zhǒng kǔ
一狱中.更有百千种苦
chǔ hé kuàng duō yù wǒ jīn chéng fó
楚.何况多狱.我今承佛
wēi shén jí rén zhě wèn lüè shuō rú shì
威神及仁者问.略说如是.
ruò guǎng jiě shuō qióng jié bù jìn
若广解说.穷劫不尽.

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."

rú lái zàn tàn pǐn dì liù
如来赞叹品第六

ěr shí shì zūn jǔ shēn fàng dà guāng
尔时世尊.举身放大光
míng biàn zhào bǎi qiān wàn yì héng hé
明.遍照百千万亿恒河
shā děng zhū fó shì jiè chū dà yīn
沙等诸佛世界.出大音
shēng pǔ gào zhū fó shì jiè yī qiè zhū
声.普告诸佛世界.一切诸
pú sà mó hē sà jí tiān lóng guǐ shén
菩萨摩诃萨及天龙鬼神.
rén fēi rén děng tīng wú jīn rì chēng
人非人等.听吾今日称
yáng zàn tàn dì zàng pú sà mó hē sà
扬赞叹地藏菩萨摩诃萨.
yú shí fāng shì jiè xiàn dà bù kě sī
于十方世界.现大不可思
yì wēi shén cí bēi zhī lì jiù hù yī
议威神慈悲之力.救护一
qiè zuì kǔ zhī shì
切罪苦之事.

wú miè dù hòu rǔ děng zhū pú sà dà shì
吾灭度后.汝等诸菩萨大士
jí tiān lóng guǐ shén děng guǎng zuò
及天龙鬼神等.广作
fāng biàn wèi hù shì jīng lìng yī qiè
方便.卫护是经.令一切
zhòng shēng zhèng niè pán lè
众生证涅槃乐.

shuō shì yǔ yì huì zhōng yǒu yī pú sà
说是语已.会中有一菩萨.
míng yuē pǔ guǎng hé zhǎng gōng jìng
名曰普广.合掌恭敬.
ér bái fó yán jīn jiàn shì zūn zàn tàn
而白佛言.今见世尊赞叹
dì zàng pú sà yǒu rú shì bù kě sī yì
地藏菩萨.有如是不可思议
dà wēi shén dé
大威神德.

wéi yuàn shì zūn wèi wèi lái shì mò fǎ
唯愿世尊.为未来世.未法
zhòng shēng xuān shuō dì zàng pú sà
众生.宣说地藏菩萨
lì yì rén tiān yīn guǒ děng shì shǐ zhū
利益人天因果等事.使诸
tiān lóng bā bù jí wèi lái shì zhòng
天龙八部及未来世众
shēng dǐng shòu fó yǔ
生.顶受佛语.

ěr shí shì zūn gào pǔ guǎng pú sà jí
尔时世尊.告普广菩萨及

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."

At that time the World Honored One said to the Bodhisattva Universally Expansive, to the

sì zhòngděng dì tīng dì tīng wú
四众等.谛听谛听.吾
dāngwèi rǔ lüèshuō dì zàng pú sà lì
当为汝.略说地藏菩萨利
yì réntiān fú dé zhīshì
益人天福德之事.

pǔ guǎngbáiyán wéirán shì zūn yuàn
普广白言.唯然.世尊.愿
yào yù wén
乐欲闻.

fó gào pǔ guǎng pú sà wèiláishì
佛告普广菩萨.未来世
zhōng ruòyǒushànnán zǐ shàn nǚ rén
中.若有善男子善女人.
wénshì dì zàng pú sà mó hē sà míng
闻是地藏菩萨摩诃萨名
zhě huò hé zhǎngzhě zàntànzhě zuò
者.或合掌者.赞叹者.作
lǐ zhě liàn mù zhě shì rén chāo yuè sān
礼者.恋慕者.是人超越三
shí jié zuì
十劫罪.

pǔ guǎng ruòyǒushànnán zǐ shàn nǚ
普广.若有善男子善女
rén huò cǎi huà xíng xiàng huò tǔ shí
人.或彩画形像.或土石
jiāo qī jīn yīn tóng tiě zuò cǐ pú sà
胶漆.金银铜铁.作此菩萨.
yī zhān yī lǐ zhě shì rén bǎi fǎn shēng
一瞻一礼者.是人百返生
yú sānshí sān tiān yǒng bù duò yú è
于三十三天.永不堕于恶
dào jiǎ rú tiān fú jìn gù xià shēng
道.假如天福尽故.下生
rén jiān yóu wéi guó wáng bù shī dà lì
人间.犹为国王.不失大利.

ruò yǒu nǚ rén yàn nǚ rén shēn jìn xīn
若有女人.厌女人身.尽心
gòng yǎng dì zàng pú sà huà xiàng jí
供养地藏菩萨画像及
tǔ shí jiāo qī tóng tiě děng xiàng rú
土石胶漆铜铁等像.如
shì rì rì bù tuì cháng yǐ huá xiāng
是日日不退.常以华香
yīn shí yī fú zèng cǎi chuāng fān qián
饮食.衣服.赠彩.幢幡钱
bǎo wù děng gòng yǎng shì shàn nǚ rén
宝物等供养.是善女人.
jìn cǐ yī bào nǚ shēn bǎi qiān wàn jié
尽此一报女身.百千万劫.
gèng bù shēng yǒu nǚ rén shì jiè hé
更不生有女人世界.何
kuàng fù shòu chú fēi cí yuàn lì gù
况复受.除非慈愿力故.
yào shòu nǚ shēn dù tuō zhòng shēng
要受女身.度脱众生.

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, 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

chéng sī gòngyǎng dì zàng lì gù jí
承斯供养地藏力故及
gōng dé lì bǎiqiānwànjié bù shòu
功德力.百千万劫.不受
nǚ shēn
女身.

fù cì pǔ guǎng ruò yǒu nǚ rén yàn shì
复次普广.若有女人.厌是
chǒu lòu duō jí bìng zhě dàn yú dì
丑陋.多疾病者.但于地
zàng xiàng qián zhì xīn zhān lǐ shí
藏像前.志心瞻礼.食
qǐng zhī jiān shì rén qiān wàn jié zhōng
顷之间.是人千万劫中
suǒ shòu shēn xiàng mào yuán mǎn
所受生身.相貌圆满.
shì chǒu lòu nǚ rén rú bù yàn nǚ shēn
是丑陋女人.如不厌女身.
jí bǎiqiānwàn yì shēng zhōng cháng
即百千万亿生中.常
wéi wáng nǚ nǎi jí wáng fēi zǎi fǔ dà
为王女.乃及王妃.宰辅大
xìng dà zhǎng zhě nǚ duān zhèng shòu
姓.大长者女.端正受
shēng zhū xiàng yuán mǎn yóu zhì xīn
生.诸相圆满.由志心
gù zhān lǐ dì zàng pú sà huò fú rú
故.瞻礼地藏菩萨.获福如
shì
是.

fù cì pǔ guǎng ruò yǒu shàn nán zǐ
复次普广.若有善男子
shàn nǚ rén néng duì pú sà xiàng qián
善女人.能对菩萨像前.
zuò zhū jī yuè jí gē yǒng zàn tàn xiāng
作诸伎乐及歌咏赞叹.香
huá gòng yǎng nǎi zhì quàn yú yī rén
华供养.乃至劝于一人
duō rén rú shì děng bèi xiàn zài shì
多人.如是等辈.现在世
zhōng jí wèi lái shì cháng dé bǎi qiān
中及未来世.常得百千
guǐ shén rì yè wèi hù bù lìng è shì
鬼神.日夜卫护.不令恶事.
zhé wén qí ěr hé kuàng qīn shòu zhū
辄闻其耳.何况亲受诸
hèng
横.

fù cì pǔ guǎng wèi lái shì zhōng ruò
复次普广.未来世中.若
yǒu è rén jí è shén è guǐ jiàn yǒu
有恶人及恶神恶鬼.见有
shàn nán zǐ shàn nǚ rén guī jìng gòng
善男子善女人.归敬供
yǎng zàn tàn zhān lǐ dì zàng pú sà
养.赞叹瞻礼地藏菩萨

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.

"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

xíngxiàng huòwàngshēng jī huǐ bàng
形像或妄生讥毁。谤
wú gōng dé jí lì yì shì huòlòuchǐ
无功德及利益事。或露齿
xiào huòbèimiànfēi huòquàn réngòng
笑。或背面非。或劝人共
fēi huò yī rén fēi huò duō rén fēi nǎi
非。或一人非。或多人非。乃
zhì yī niàn shēng jī huǐ zhě rú shì zhī
至一念生讥毁者。如是之
rén xián jié qiān fó miè dù jī huǐ zhī
人。贤劫千佛灭度。讥毁之
bào shàng zài ā bí dì yù shòu jí
报。尚在阿鼻地狱。受极
zhòng zuì guò shì jié yì fāng shòu è
重罪。过是劫已。方受饿
guǐ yòu jīng qiān jié fù shòu chù
鬼。又经千劫。复受畜
shēng yòu jīng qiān jié fāng dé rén
生。又经千劫。方得人
shēn zòng shòu rén shēn pín qióng xià
身。纵受人身。贫穷下
jiàn zhū gēn bù jù duō bèi è yè lái
贱。诸根不具。多被恶业。来
jié qí xīn bù jiǔ zhī jiān fù duò è
结其心。不久之间。复堕恶
dào shì gù pǔ guǎng jī huǐ tā rén
道。是故普广。讥毁他人
gòng yǎng shàng huò cǐ bào hé kuàng
供养。尚获此报。何况
bié shēng è jiàn huǐ miè
别生恶见毁灭。

fù cì pǔ guǎng ruò wèi lái shì yǒu nán
复次普广。若未来世。有男
zǐ nǚ rén jiǔ chù chuáng zhěn qiú
子女人。久处床枕。求
shēng qiú sǐ liǎo bù kě dé huò yè
生求死。了不可得。或夜
mèng è guǐ nǎi jí jiā qīn huò yóu xiǎn
梦恶鬼。乃及家亲。或游险
dào huò duō yǎn mèi gòng guǐ shén yóu
道。或多魔寐。共鬼神游。
rì yuè suì shēn zhuǎn fù wǎng zhāi
日月岁深。转复尪瘵。
mián zhōng jiào kǔ cǎn qī bù lè zhě
眠中叫苦。惨凄不乐者。
cǐ jiē shì yè dào lùn duì wèi dìng qīng
此皆是业道论对。未定轻
zhòng huò nán shě shòu huò bù dé yù
重。或难舍寿。或不得愈。
nán nǚ sù yǎn bù biàn shì shì
男女俗眼。不辨是事。

dàn dāng duì zhū fó pú sà xiàng qián
但当对诸佛菩萨像前。
gāo shēng zhuǎn dú cǐ jīng yī biàn huò
高声转读此经一遍。或
qǔ bìng rén kě ài zhī wù huò yī fú bǎo
取病人可爱之物。或衣服宝

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. 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

bèi zhuāngyuánshèzhái duìbìngrén
贝. 庄 园 舍 宅 . 对 病 人
qián gāoshēngchàngyán wǒmǒujiǎ
前 . 高 声 唱 言 . 我 某 甲
děng wèishìbìngrén duì jīngxiàng
等 . 为 是 病 人 . 对 经 像
qián shězhūděng wù huògòngyǎng
前 . 舍 诸 等 物 . 或 供 养
jīngxiàng huòzào fó pú sà xíngxiàng
经 像 . 或 造 佛 菩 萨 形 像
huòzào tǎ sì huòrán yóudēng huòshī
. 或 造 塔 寺 . 或 燃 油 灯 . 或 施
chángzhù rú shì sānbáibìngrén qiǎn
常 住 . 如 是 三 白 病 人 . 遣
lìngwénzhī
令 闻 知 .

jiǎlìngzhūshífēnsàn zhì qì jìnzhě
假 令 诸 识 分 散 . 至 气 尽 者 .
nǎizhì yī rì èr rì sānrì sì rì zhì
乃 至 一 日 二 日 三 日 四 日 . 至
qī rì yī lái dàn gāoshēngbái gāo
七 日 以 来 . 但 高 声 白 . 高
shēng dú jīng shì rén mìng zhōngzhī
声 读 经 . 是 人 命 终 之
hòu sù yǎngzhòngzuì zhì yú wǔ wú
后 . 宿 殃 重 罪 . 至 于 五 无
jiànzuì yǒng dé xiètuō suǒshòu
间 罪 . 永 得 解 脱 . 所 受
shēngchù chángzhī sù mìng hé kuàng
生 处 . 常 知 宿 命 . 何 况
shànnán zǐ shàn nǚ rén zì shū cǐ jīng
善 男 子 善 女 人 . 自 书 此 经
huòjiāorénshū huò zì sù huà pú sà
. 或 教 人 书 . 或 自 塑 画 菩 萨
xíngxiàng nǎizhì jiāorén sù huà suǒ
形 像 . 乃 至 教 人 塑 画 . 所
shòuguǒbào bì huò dà lì shì gù pǔ
受 果 报 . 必 获 大 利 . 是 故 普
guǎng ruò jiàn yǒu rén dú sòng shì jīng
广 . 若 见 有 人 读 诵 是 经
nǎizhì yī niàn zàn tàn shì jīng huò
. 乃 至 一 念 赞 叹 是 经 . 或
gōngjìngzhě rǔ xū bǎiqiānfāngbiàn
恭 敬 者 . 汝 须 百 千 方 便 .
quànshì dēng rén qín xīn mò tuì néng
劝 是 等 人 . 勤 心 莫 退 . 能
dé wèi lái xiàn zài qiān wàn yì bù kě
得 未 来 现 在 千 万 亿 不 可
sī yì gōng dé
思 议 功 德 .

fù cì pǔ guǎng ruò wèi lái shì zhū
复 次 普 广 . 若 未 来 世 诸
zhòngshēngděng huò mèng huò mèi jiàn
众 生 等 . 或 梦 或 寐 . 见
zhūguǐshén nǎi jí zhū xíng huò bēi
诸 鬼 神 . 乃 及 诸 形 . 或 悲
huò tí huò chóu huò tàn huò kǒng huò bù
或 啼 . 或 愁 . 或 叹 . 或 恐 . 或 怖

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! "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,

cǐ jiēshì yī shēngshíshēng bǎi
此皆是一生十生百
shēngqiānshēng guò qù fù mǔ nán nǚ
生千生过去父母男女
dì mèi fū qī juànshǔ zài yú è qù
弟妹夫妻眷属在于恶趣
wèi dé chū lí wú chù xī wàng fú lì jiù
未得出离无处希望福力救
bá dāng gào sù shì gǔ ròu shǐ zuò fāng
拔当告宿世骨肉使作方
biàn yuàn lí è dào
便愿离恶道

pǔ guǎng rǔ yǐ shén lì qiǎnshì juàn
普广汝以神力遣是眷
shǔ lìng duì zhū fó pú sà xiàng qián
属令对诸佛菩萨像前
zhì xīn zì dú cǐ jīng huò qǐng rén dú
志心自读此经或请人读
qí shù sān biàn huò qī biàn rú shì è
其数三遍或七遍如是恶
dào juànshǔ jīngshēng bì shì biànshù
道眷属经声毕是遍数
dāng dé xiè tuō nǎi zhì mèng mèi zhī
当得解脱乃至梦寐之
zhōng yǒng bù fù jiàn
中永不复见

fù cì pǔ guǎng ruò wèi lái shì yǒu zhū
复次普广若未来世有诸
xià jiàn děng rén huò nú huò bì nǎi zhì
下贱等人或奴或婢乃至
zhū bù zì yóu zhī rén jué zhī sù yè
诸不自由之人觉知宿业
yào chàn huǐ zhě zhì xīn zhān lǐ dì
要忏悔者志心瞻礼地
zàng pú sà xíng xiàng nǎi zhì yī qī
藏菩萨形像乃至一七
rì zhōng niàn pú sà míng kě mǎn wàn
日中念菩萨名可满万
biàn rú shì děng rén jìn cǐ bào hòu
遍如是等人尽此报后
qiān wàn shēng zhōng cháng shēng zūn
千万生中常生尊
guì gèng bù jīng sān è dào kǔ
贵更不经三恶道苦

fù cì pǔ guǎng ruò wèi lái shì zhōng
复次普广若未来世中
yán fú tí nèi chà lì pó luó mén zháng
阎浮提内刹利婆罗门长
zhě jū shì yī qiè rén děng jí yì xìng
者居士一切人等及异姓
zhǒng zú yǒu xīn chǎn zhě huò nán huò
种族有新产者或男或
nǚ qī rì zhī zhōng zǎo yǔ dú sòng cǐ
女七日之中早与读诵此
bù sī yì jīng diǎn gèng wèi niàn pú
不思議经典更为念菩

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.

"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 Jambudvīpa 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 undergo a terrible retribution for things done in

sà míng kě mǎn wàn biàn shì xīn shēng
萨名可满万遍。是新生
zǐ huò nán huò nǚ sù yǒu yāng bào biàn
子。或男或女。宿有殃报。便
dé xiè tuō ān lè yì yǎng shòu mìng
得解脱。安乐易养。寿命
zēng zhǎng ruò shì chéng fú shēng zhě
增长。若是承福生者。
zhuǎn zēng ān lè jí yǔ shòu mìng
转增安乐。及与寿命。

fù cì pǔ guǎng ruò wèi lái shì zhòng
复次普广。若未来世众
shēng yú yuè yī rì bā rì shí sì rì
生。于月一日。八日。十四日。
shí wǔ rì shí bā rì èr shí sān èr shí
十五日。十八日。二十三。二十
sì èr shí bā èr shí jiǔ rì nǎi zhì
四。二十八。二十九日。乃至
sān shí rì shì zhū rì děng zhū zuì jié
三十日。是诸日等。诸罪结
jí dìng qí qīng zhòng nán yán fú tí
集。定其轻重。南阎浮提
zhòng shēng jǔ zhǐ dòng niàn wú bù
众生。举止动念。无不
shì yè wú bù shì zuì hé kuàng zì qíng
是业。无不是罪。何况恣情
shā hài qiè dào xié yín wàng yǔ bǎi
杀害。窃盗。邪淫。妄语。百
qiān zuì zhuàng
千罪状。

néng yú shí zhāi rì duì fó pú sà
能于是十斋日。对佛菩萨。
zhū xián shèng xiàng qián dú shì jīng
诸贤圣像前。读是经
yī biàn dōng xī nán běi bǎi yóu xún nèi
一遍。东西南北。百由旬内
wú zhū zāi nàn
无诸灾难。

dāng cǐ jū jiā ruò zhǎng ruò yòu xiàn
当此居家。若长若幼。现
zài wèi lái bǎi qiān suì zhōng yǒng lí
在未来。百千岁中。永离
è qù
恶趣。

néng yú shí zhāi rì měi zhuǎn yī biàn
能于十斋日。每转一遍。
xiàn shì lìng cǐ jū jiā wú zhū hèng
现世令此居家。无诸横
bìng yī shí fēng yì
病。衣食丰溢。

shì gù pǔ guǎng dāng zhī dì zàng pú
是故普广。当知地藏菩
sà yǒu rú shì děng bù kě shuō bǎi qiān
萨。有如是等不可说百千

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. "Every single movement or stirring of thought on the part of beings of Jambudvīpa 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.

wàn yì dà wēishén lì lì yì zhī shì
万亿大威神力利益之事。

yán fú zhòngshēng yú cǐ dà shì yǒu
阎浮众生于此大士有
dà yīnyuán shì zhūzhòngshēng wén pú
大因缘是诸众生闻菩
sà míng jiàn pú sà xiàng nǎizhī wén
萨名见菩萨像乃至闻
shì jīng sān zì wǔ zì huò yī jì yī jù
是经三字五字或一偈一句
zhě xiànzài shūmiào ān lè wèiláizhī
者现在殊妙安乐未来之
shì bǎiqiānwànshēng cháng dé duān
世百千万生常得端
zhèng shēngzūnguì jiā
正生尊贵家。

ěr shí pǔ guǎng pú sà wén fó rú lái
尔时普广菩萨闻佛如来。
chēng yáng zàn tàn dì zàng pú sà yī
称扬赞叹地藏菩萨已。
hú guī hé zhǎng fù bái fó yán shì zūn
胡跪合掌复白佛言世尊。
wǒ jiǔzhī shì dà shì yǒu rú cǐ bù kě
我久知是大士有如此不可
sī yì shén lì jí dà shì yuàn lì wèi
思议神力及大誓愿力为
wèiláizhòngshēng qiǎnzhī lì yì gù
未来众生遣知利益故
wèn rú lái wéirándǐngshòu
问如来唯然顶受。

shì zūn dāng hé míng cǐ jīng shǐ wǒ
世尊当何名此经使我
yún hé liú bù fó gào pǔ guǎng cǐ jīng
云何流布佛告普广此经
yǒu sān míng yī míng dì zàng běn yuàn
有三名一名地藏本愿
yì míng dì zàng běn xíng yì míng dì
亦名地藏本行亦名地
zàng běn shì lì jīng
藏本誓力经。

yuán cǐ pú sà jiǔ yuǎn jié lái fā dà
缘此菩萨久远劫来发大
zhòng yuàn lì yì zhòngshēng shì gù
重愿利益众生是故
rǔ děng yī yuàn liú bù pǔ guǎng wén
汝等依愿流布普广闻
yǐ hé zhǎng gōng jìng zuò lǐ ér tuì
已合掌恭敬作礼而退。

The beings of Jambudvīpa 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."

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.

lì yì cúnwángpǐndì qī
利益存亡品第七

ěr shí dì zàng pú sà mó hē sà bái fó
尔时地藏菩萨摩诃萨白佛
yán shì zūn wǒ guān shì yán fú zhòng
言世尊我观是阎浮众
shēng jǔ xīndòngniàn wú fēi shì zuì
生举心动念无非是罪。
tuō huò shàn lì duō tuì chū xīn ruò yù
脱获善利多退初心。若遇
è yuán niànniàn zēng yì shì děng bèi
恶缘念念增益是等辈
rén rú lǚ ní tú fù yú zhòng shí jiàn
人如履泥途负于重石。渐
kùn jiàn zhòng zú bù shēn suì ruò dé
困渐重足步深邃。若得
yù zhī shí tì yǔ jiǎn fù huò quán yǔ
遇知识替与减负。或全与
fù shì zhī shí yǒu dà lì gù fù xiāng
负是知识有大力故。复相
fú zhù quàn lìng láo jiǎo ruò dá píng
扶助劝令牢脚。若达平
dì xū xǐng è lù wú zài jīng lì
地须省恶路无再经历。

shì zūn xí è zhòng shēng cóng xiān
世尊习恶众生从纤
háo jiān biàn zhì wú liàng shì zhū
毫间便至无量是诸
zhòng shēng yǒu rú cǐ xí lín mìng
众生有如此习临命
zhōng shí fù mǔ juàn shǔ yí wèi shè
终时父母眷属宜为设
fú yǐ zī qián lù
福以资前路。

huò xuán fāng gài jí rán yóu dēng huò
或悬幡盖及燃油灯。或
zhuǎn dú zūn jīng huò gòng yǎng fó
转读尊经。或供养佛
xiàng jí zhū shèng xiàng nǎi zhì niàn
像及诸圣像乃至念
fó pú sà jí pì zhī fó míng zì yī
佛菩萨及辟支佛名字。一
míng yī hào lì lín zhōng rén ěr gēn
名一号。历临终人耳根。
huò wén zài běn shí shì zhū zhòng shēng
或闻在本识是诸众生。
suǒ zào è yè jì qí gǎn guǒ bì duò è
所造恶业计其感果必堕恶
qù yuán shì juàn shǔ wèi lín zhōng rén
趣缘是眷属为临终人。
xiū cǐ shèng yīn rú shì zhòng zuì xī
修此圣因如是众罪悉
jiē xiāo miè
皆消灭。

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 Jambudvīpa 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. "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.

ruònénggèngwèishēn sǐ zhīhòu qī qī
若能更为身死之后.七七
rì nèi guǎngzào zhòngshàn néngshǐ
日内.广造众善.能使
shì zhūzhòngshēng yǒng lí è qū dé
是诸众生.永离恶趣.得
shēngréntiān shòushèngmiào lè
生人天.受胜妙乐.
xiànzài juànshǔ lì yì wúliàng
现在眷属.利益无量.

shì gù wǒ jīnduì fó shìzūn jí tiān
是故我今对佛世尊及天
lóngbā bù rénfēirénděng quàn yú
龙八部.人非人等.劝于
yán fú tí zhòngshēng línzhōngzhī rì
阎浮提众生.临终之日
shèn wù shāhài jí zào è yuán bài jì
.慎勿杀害.及造恶缘.拜祭
guǐshén qiúzhūwǎngliǎng
鬼神.求诸魍魉.

hé yǐ gù ěr suǒshāhài nǎizhìbài jì
何以故.尔所杀害.乃至拜祭
wú xiānháozhī lì lì yì wáng rén dàn
.无纤毫之力.利益亡人.但
jiézuì yuán zhuǎnzēngshēnzhòng jiǎ
结罪缘.转增深重.假
shǐ lái shì huò xiànzàishēng dé huò
使来世或现在生.得获
shèngfēn shēngréntiānzhōng yuán
圣分.生人天中.缘
shì línzhōng bèizhū juànshǔ zào shì
是临终.被诸眷属造是
è yīn yì lìng shì mìng zhōng rén yāng
恶因.亦令是命终人.殃
lěi duì biàn wǎnshēng shàn chù hé
累对辩.晚生善处.何
kuàng lín mìng zhōng rén zài shēng wèi
况临命终人.在生未
céng yǒu shǎo shàn gēn gè jù běn yè
曾有少善根.各据本业.
zì shòu è qū hé rěn juànshǔ gèng wéi
自受恶趣.何忍眷属更为
zēng yè
增业.

pì rú yǒu rén cóng yuǎn dì lái jué
譬如有人从远地来.绝
liáng sān rì suǒ fù dān wù qiáng guò
粮三日.所负担物.强过
bǎi jīn hū yù lín rén gèng fù shǎo wù
百斤.忽遇邻人.更附少物.
yǐ shì zhī gù zhuǎn fù kùn zhòng
以是之故.转复困重.

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 Jambudvīpa 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?

"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.

shì zūn wǒ guānyán fú zhòngshēng dàn
世尊我观阎浮众生。但
néng yú zhū fó jiàozhōng nǎizhì shàn
能于诸佛教中。乃至善
shì yī máo yī dī yī shā yī chén rú
事。一毛一滴。一沙一尘。如
shì lì yì xī jiē zì dé
是利益。悉皆自得。

shuōshì yǔ shí huì zhōngyǒu yī zhǎng
说是语时。会中有一长
zhě míngyuē dà biàn shì zhǎngzhě jiǔ
者。名曰大辩。是长者久
zhèng wú shēng huà dù shí fāng xiàn
证无生。化度十方。现
zhǎngzhěshēn hé zhǎnggōng jìng wèn
长者身。合掌恭敬。问
dì zàng pú sà yán dà shì shì nán yán
地藏菩萨言。大士。是南阎
fú tí zhòngshēng mìngzhōngzhī hòu
浮提众生。命终之后。
xiǎo dà juànshǔ wèixiūgōng dé nǎi
小大眷属。为修功德。乃
zhì shèzhāi zào zhòngshānyīn shì
至设斋。造众善因。是
mìngzhōngrén dé dà lì yì jí xiètuō
命终人。得大利益及解脱
fǒu
不。

dì zàng dá yán zhǎngzhě wǒ jīnwèi
地藏答言。长者。我今为
wèiláixiànzài yī qièzhòngshēng
未来现在一切众生。
chéng fó wēi lì lüèshuōshì shì zhǎng
承佛威力。略说是事。长
zhě wèiláixiànzàizhūzhòngshēng
者。未来现在诸众生
děng lín mìngzhōng rì dé wén yī fó
等。临命终日。得闻一佛
míng yī pú sà míng yī pì zhī fó míng
名。一菩萨名。一辟支佛名。
bù wèn yǒuzuì wú zuì xī dé xiètuō
不问有罪无罪。悉得解脱。
ruò yǒu nán zǐ nǚ rén zài shēng bù xiū
若有男子女人。在生不修
shānyīn duō zào zhòng zuì mìngzhōng
善因。多造众罪。命终
zhī hòu juànshǔ xiǎo dà wèi zào fú lì
之后。眷属小大。为造福利。
yī qiè shèng shì qī fēn zhī zhōng ér
一切圣事。七分之一中。而
nǎi huò yī liù fēn gōng dé shēng zhě
乃获一六分功德。生者
zì lì yì shì zhī gù wèiláixiànzài
自利。以是之故。未来现在
shān nán nǚ děng wén jiàn zì xiū fēn
善男女等。闻健自修。分
fēn jì huò
分已获。

"World Honored One, I see that beings of Jambudvīpa 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 Jambudvīpa 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. "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."

wú cháng dà guǐ bù qī ér dào míng
无 常 大 鬼 不 期 而 到 冥
míng yóu shén wèi zhī zuì fú qī qī rì
冥 游 神 未 知 罪 福 七 七 日
nèi rú chī rú lóng huò zài zhū sī biàn
内 如 痴 如 聋 或 在 诸 司 辩
lùn yè guǒ shěn dìng zhī hòu jù yè
论 业 果 审 定 之 后 据 业
shòu shēng wèi cè zhī jiān qiān wàn
受 生 未 测 之 间 千 万
chóu kǔ hé kuàng duò yú zhū è qù
愁 苦 何 况 堕 于 诸 恶 趣
děng
等 .

shì mìng zhōng rén wèi dé shòu shēng
是 命 终 人 未 得 受 生 .
zài qī qī rì nèi niàn niàn zhī jiān
在 七 七 日 内 念 念 之 间 .
wàng zhū gǔ ròu juàn shǔ yǔ zào fú lì
望 诸 骨 肉 眷 属 与 造 福 力
jiù bá guò shì rì hòu suí yè shòu bào
救 拔 过 是 日 后 随 业 受 报 .
ruò shì zuì rén dòng jīng qiān bǎi suì
若 是 罪 人 动 经 千 百 岁
zhōng wú xiè tuō rì ruò shì wú wú
中 无 解 脱 日 若 是 五 无
jiàn zuì duò dà dì yù qiān jié wàn jié
间 罪 堕 大 地 狱 千 劫 万 劫 .
yǒng shòu zhòng kǔ
永 受 众 苦 .

fù cì zhǎng zhě rú shì zuì yè zhòng
复 次 长 者 如 是 罪 业 众
shēng mìng zhōng zhī hòu juàn shǔ gǔ
生 命 终 之 后 眷 属 骨
ròu wèi xiū yíng zhāi zī zhù yè dào
肉 为 修 营 斋 资 助 业 道 .
wèi zhāi shí jìng jí yíng zhāi zhī cì
未 斋 食 竟 及 营 斋 之 次 .
mǐ gān cài yè bù qì yú dì nǎi zhì zhū
米 泔 菜 叶 不 弃 于 地 乃 至 诸
shí wèi xiàn fó sēng wù dé xiān shí
食 未 献 佛 僧 勿 得 先 食 .
rú yǒu wéi shí jí bù jīng qín shì mìng
如 有 违 食 及 不 精 勤 是 命
zhōng rén liǎo bù dé lì rú jīng qín
终 人 了 不 得 力 如 精 勤
hù jìng fèng xiàn fó sēng shì mìng
护 净 奉 献 佛 僧 是 命
zhōng rén qī fēn huò yī shì gù zhǎng
终 人 七 分 获 一 是 故 长
zhě yán fú zhōng shēng ruò néng wèi qí
者 阎 浮 众 生 若 能 为 其
fù mǔ nǎi zhì juàn shǔ mìng zhōng zhī
父 母 乃 至 眷 属 命 终 之
hòu shè zhāi gòng yǎng zhì xīn qín kǔ
后 设 斋 供 养 志 心 勤 恳 .

"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 judgment 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."

"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 Jambudvīpa benefit both the living and the dead."

rú shì zhī rén cún wáng huò lì
如是之人.存亡获利.

shuō shì yǔ shí dāo lì tiān gōng yǒu
说是语时.切利天宫.有
qiān wàn yì nà yóu tā yán fú guǐ shén
千万亿那由他阎浮鬼神.
xī fā wú liàng pú tí zhī xīn dà biàn
悉发无量菩提之心.大辩
zhǎng zhě zuò lǐ ér tuì
长者作礼而退.

After that was said, hundreds of thousands of millions of nayutas of ghosts and spirits of Jambudvīpa who were in the palace of the Trayastrimsha Heaven, made the unlimited resolve to attain Bodhi. The Elder Great Eloquence made obeisance and withdrew.

yán luó wáng zhòng zàn tàn pǐn dì bā
阎罗王众赞叹品第八

ěr shí tiě wéi shān nèi yǒu wú liàng
尔时铁围山内.有无量
guǐ wáng yǔ yán luó tiān zǐ jù yì dāo
鬼王与阎罗天子.俱诣切
lì lái dào fó suǒ suǒ wèi
利.来到佛所.所谓
è dú guǐ wáng duō è guǐ wáng
恶毒鬼王.多恶鬼王.

dà zhēng guǐ wáng bái hǔ guǐ wáng
大诤鬼王.白虎鬼王.
xiě hǔ guǐ wáng chì hǔ guǐ wáng
血虎鬼王.赤虎鬼王.
sàn yāng guǐ wáng fēi shēn guǐ wáng
散殃鬼王.飞身鬼王.
diàn guāng guǐ wáng láng yá guǐ wáng
电光鬼王.狼牙鬼王.
qiān yǎn guǐ wáng dàn shòu guǐ wáng
千眼鬼王.啖兽鬼王.
fù shí guǐ wáng zhǔ hào guǐ wáng
负石鬼王.主耗鬼王.

zhǔ huò guǐ wáng zhǔ shí guǐ wáng
主祸鬼王.主食鬼王.
zhǔ cái guǐ wáng zhǔ chù guǐ wáng
主财鬼王.主畜鬼王.
zhǔ qín guǐ wáng zhǔ shòu guǐ wáng
主禽鬼王.主兽鬼王.
zhǔ mèi guǐ wáng zhǔ chǎn guǐ wáng
主魅鬼王.主产鬼王.

zhǔ mìng guǐ wáng zhǔ jí guǐ wáng
主命鬼王.主疾鬼王.
zhǔ xiǎn guǐ wáng sān mù guǐ wáng
主险鬼王.三目鬼王.
sì mù guǐ wáng wǔ mù guǐ wáng
四目鬼王.五目鬼王.

qí lì shī wáng dà qí lì shī wáng
祁利失王.大祁利失王.
qí lì chā wáng dà qí lì chā wáng
祁利叉王.大祁利叉王.
ā nuó zhā wáng dà ā nuó zhā wáng
阿那吒王.大阿那吒王.

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.

rú shì děng dà guǐ wáng gè gè yǔ bǎi
如是等大鬼王.各各与百
qiānzhūxiǎoguǐwáng jìn jū yán fú tí
千诸小鬼王.尽居阎浮提
gè yǒusuǒzhí gè yǒusuǒzhǔ shì zhū
.各有所执.各有所主.是诸
guǐwáng yǔ yánluótiān zǐ chéng fó
鬼王与阎罗天子.承佛
wēishén jí dì zàng pú sà mó hē sà lì
威神及地藏菩萨摩诃萨力
jù yì dāo lì zài yī miàn lì
.俱诣忉利.在一面立.

ěr shí yánluótiān zǐ hú guì hé zhǎng
尔时阎罗天子.胡跪合掌
bái fó yán shì zūn wǒ děng jīnzhě yǔ
.白佛言.世尊.我等今者与
zhūguǐwáng chéng fó wēishén jí dì
诸鬼王.承佛威神及地
zàng pú sà mó hē sà lì fāng dé yì cǐ
藏菩萨摩诃萨力.方得诣此
dāo lì dà huì yì shì wǒ děng huò shàn
忉利大会.亦是我等获善
lì gù wǒ jīnyǒuxiǎo yí shì gǎnwèn
利故.我今有小疑事.敢问
shì zūn wéiyuànshì zūn cí bēixuān
世尊.唯愿世尊.慈悲宣
shuō
说.

fó gào yánluótiān zǐ zì rǔ suǒ wèn
佛告阎罗天子.恣汝所问.
wú wèi rǔ shuō
吾为汝说.

shì shí yánluótiān zǐ zhān lǐ shì zūn
是时阎罗天子.瞻礼世尊
jí huí shì dì zàng pú sà ér bái fó yán
及回视地藏菩萨.而白佛言
shì zūn wǒ guān dì zàng pú sà zài liù
.世尊.我观地藏菩萨在六
dào zhōng bǎiqiānfāngbiàn ér dù zuì
道中.百千方便.而度罪
kǔ zhòngshēng bù cí pí juàn
苦众生.不辞疲倦.

shì dà pú sà yǒu rú shì bù kě sī yì
是大菩萨.有如是不可思议
shéntōngzhīshì ránzhūzhòngshēng
神通之事.然诸众生.
tuō huò zuì bào wèi jiǔ zhī jiān yòu duò
脱获罪报.未久之间.又堕
è dào
恶道.

shì zūn shì dì zàng pú sà jì yǒu rú
世尊.是地藏菩萨既有如
shì bù kě sī yì shén lì yún hé zhòng
是不可思议神力.云何众

With them were hundreds of thousands of minor ghost kings who dwelt throughout Jambudvīpa; 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.

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

shēng ér bù yī zhǐ shàndào yǒng qǔ
生而不依止善道.永取
xiètuō wéiyuànshì zūn wèi wǒ jiě
解脱.唯愿世尊.为我解
shuō
说.

fó gào yán luó tiān zǐ nán yán fú tí
佛告阎罗天子.南阎浮提
zhòng shēng qí xìng gāng qiáng nán
众生.其性刚强.难
tiáo nán fú shì dà pú sà yú bǎi qiān
调难伏.是大菩萨.于百千
jié tóu tóu jiù bá rú shì zhòng shēng
劫.头头救拔.如是众生.
zǎo lìng xiè tuō
早令解脱.

shì zuì bào rén nǎi zhì duò dà è qù pú
是罪报人乃至堕大恶趣.菩
sà yǐ fāng biàn lì bá chū gēn běn yè
萨以方便力.拔出根本业
yuán ér qiǎn wù sù shì zhī shì zì shì
缘.而遣悟宿世之事.自是
yán fú zhòng shēng jié è xí zhòng
阎浮众生.结恶习重.
xuán chū xuán rù lǎo sī pú sà jiǔ
旋出旋入.劳斯菩萨.久
jīng jiē shù ér zuò dù tuō
经劫数.而作度脱.

pì rú yǒu rén mí shī běn jiā wù rù
譬如有人.迷失本家.误入
xiǎn dào qí xiǎn dào zhōng duō zhū yè
险道.其险道中.多诸夜
chā jí hǔ láng shī zǐ yuán shé fù xiē
叉及虎狼师子.虻蛇蝮蝎.
rú shì mí rén zài xiǎn dào zhōng xū
如是迷人.在险道中.须
yú zhī jiān jí zāo zhū dú yǒu yī zhī
舆之间.即遭诸毒.有一知
shí duō jiě dà shù shàn jìn shì dú nǎi
识.多解大术.善禁是毒.乃
jí yè chā zhū è dú děng hū féng mí
及夜叉.诸恶毒等.忽逢迷
rén yù jìn xiǎn dào ér yǔ zhī yán duō
人.欲进险道.而语之言.咄
zāi nán zǐ wèi hé shì gù ér rù cǐ lù
哉男子.为何事故.而入此路.
yǒu hé yì shù néng zhì zhū dú
有何异术.能制诸毒.

shì mí lù rén hū wén shì yǔ fāng zhī
是迷路者.忽闻是语.方知
xiǎn dào jí biàn tuì bù qiú chū cǐ lù
险道.即便退步.求出此路.
shì shàn zhī shí tí xié jiē shǒu yǐn
是善知识.提携接手.引

in the good paths, and to be freed once and for all? Please, World Honored One, explain that for us."

The Buddha told Lord Yama, "The beings of Jambudvīpa 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 Jambudvīpa 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. "The kind guide then told them to join hands, led them off the dangerous path, and helped them avoid the deadly peril.

chūxiǎndào miǎnzhū è dú zhì yúhǎo
出险道.免诸恶毒.至于好
dào lìng dé ān lè
道.令得安乐.

ér yǔ zhīyán duōzāi mí rén zì jīnyī
而语之言.咄哉迷人.自今以
hòu wù lǚshìdào cǐ lù rùzhě zú nán
后.勿履是道.此路入者.卒难
dé chū fù sùnxìngmìng
得出.复损性命.

shì mí lù rén yì shēnggǎnzhòng lín
是迷路者.亦生感重.临
biézhīshí zhīshíyòuyán ruòjiànqīn
别之时.知识又言.若见亲
zhī jí zhū lù rén ruò nán ruò nǚ yán
知及诸路人.若男若女.言
yú cǐ lù duōzhū è sǎngshīxìng
于此路.多诸毒恶.丧失性
mìng wú lìng shì zhòng zì qǔ qí sǐ
命.无令是众.自取其死.

shì gù dì zàng pú sà jù dà cí bēi jiù
是故地藏菩萨具大慈悲.救
bá zuì kǔ zhòngshēng shēngtiānrén
拔罪苦众生.生天人
zhōng lìngshòumiào lè
中.令受妙乐.

shì zhū zuì zhòng zhī yè dào kǔ tuō dé
是诸罪众.知业道苦.脱得
chū lí yǒng bù zài lì rú mí lù rén
出离.永不再历.如迷路者.
wù rù xiǎndào yù shànzhīshí yīnjiē
误入险道.遇善知识.引接
lìngchū yǒng bù fù rù féngjiàn tā
令出.永不复入.逢见他
rén fù quàn mò rù
人.复劝莫入.

zì yányīnshì mí gù dé xiètuō jìng
自言因是迷故.得解脱竟.
gèng bù fù rù ruò zài lǚ jiàn yóu
更不复入.若再履践.犹
shàng mí wù bù jué jiù céng suǒ luò
尚迷误.不觉旧曾所落
xiǎndào huò zhì shī mìng rú duò è qù
险道.或致失命.如堕恶趣.
dì zàng pú sà fāngbiàn lì gù shǐ
地藏菩萨方便力故.使
lìng xiètuō shēng rén tiān zhōng
令解脱.生天人中.

xuányòuzài rù ruò yè jiézhòng yǒng
旋又再入.若业结重.永

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 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

chǔ dì yù wú xiètuōshí
处地狱.无解脱时.

ěr shí è dú guǐ wáng hé zhǎng gōng
尔时恶毒鬼王.合掌恭
jìng bái fó yán shì zūn wǒ děng zhū
敬.白佛言.世尊.我等诸
guǐ wáng qí shù wú liàng zài yán fú
鬼王.其数无量.在阎浮
tí huò lì yì rén huò sūn hài rén gè
提.或利益人.或损害人.各
gè bù tóng rán shì yè bào shǐ wǒ juàn
各不同.然是业报.使我眷
shǔ yóu xíng shì jiè duō è shǎo shàn
属.游行世界.多恶少善.

guò rén jiā tíng huò chéng yì jù luò
过人家.庭.或城邑聚落.
zhuāng yuán fáng shě huò yǒu nán zǐ nǚ
庄园房舍.或有男子
rén xiū máo fà shàn shì nǎi zhì xuán yī
人.修毛发善事.乃至悬一
fān yī gài shǎo xiāng shǎo huā gòng
幡.一盖.少香.少华.供
yǎng fó xiàng jí pú sà xiàng huò
养佛像.及菩萨像.或
zhuǎn dú zūn jīng shāo xiāng gòng yǎng
转读尊经.烧香供养
yī jù yī jì wǒ děng guǐ wáng jìng lǐ
.一句一偈.我等鬼王.敬礼
shì rén rú guò qù xiān zài wèi lái zhū
是人.如过去.现在.未来诸
fó
佛.

chì zhū xiǎo guǐ gè yǒu dà lì jí tǔ
敕诸小鬼.各有大力.及土
dì fēn biàn lìng wèi hù bù lìng è
地分.便令卫护.不令恶
shì hèng shì è bìng héng bìng nǎi zhì
事.横事.恶病.横病.乃至
bù rú yì shì jìn yú cǐ shě děng chù
不如意事.近于此舍等处.
hé kuàng rù mén
何况入门.

fó zàn guǐ wáng shàn zāi shàn zāi rǔ
佛赞鬼王.善哉.善哉.汝
děng jí yǔ yán luó néng rú shì yōng hù
等.及与阎罗.能如是拥护
shàn nán nǚ děng wú yì gào fàn wáng dì
善男女等.吾亦告梵王帝
shì lìng wèi hù rǔ
释.令卫护汝.

shuō shì yǔ shí huì zhōng yǒu yī guǐ
说是语时.会中有一鬼
wáng míng yuē zhǔ mìng bái fó yán shì
王.名曰主命.白佛言.世

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 Jambudvīpa 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."

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

zūn wǒ běn yè yuán zhǔ yán fú rén mìng
尊我本业缘.主阎浮人命.
shēng shí sǐ shí wǒ jī zhǔ zhī
生时死时.我皆主之.

zài wǒ běn yuàn shēn yù lì yì zì shì
在我本愿.甚欲利益.自是
zhòng shēng bù huì wǒ yì zhì lìng
众生.不会我意.致令
shēng sǐ jù bù dé ān hé yǐ gù
生死.俱不得安.何以故.

shì yán fú tí rén chū shēng zhī shí bù
是阎浮提人.初生之时.不
wèn nán nǚ huò yù shēng shí dàn zuò
问男女.或欲生时.但作
shàn shì zēng yì shè zhái zì lìng tǔ
善事.增益舍宅.自令土
dì wú liàng huān xǐ yōng hù zǐ mǔ
地.无量欢喜.拥护子母.
dé dà ān lè lì yì juàn shǔ
得大安乐.利益眷属.

huò yì shēng xià shèn wù shā hài qǔ
或已生下.慎勿杀害.取
zhū xiān wèi gòng jǐ chǎn mǔ jí guǎng
诸鲜味.供给产母.及广
jù juàn shǔ yǐn jiǔ shí ròu gē yuè xián
聚眷属.饮酒食肉.歌乐弦
guǎn néng lìng zǐ mǔ bù dé ān lè
管.能令子母.不得安乐.

hé yǐ gù shì chǎn nán shí yǒu wú shù
何以故.是产难时.有无数
è guǐ jí wǎng liǎng jīng mèi yù shí
恶鬼及魍魉精魅.欲食
xīng xiě shì wǒ zǎo lìng shè zhái tǔ dì
腥血.是我早令舍宅土地
líng qí hè hù zǐ mǔ shì lìng ān lè
灵祇.荷护子母.使令安乐.
ér dé lì yì
而得利益.

rú shì zhī rén jiàn ān lè gù biàn hé
如是之人.见安乐故.便合
shè fú dá zhū tǔ dì fān wéi shā hài
设福.答诸土地.翻为杀害.
jí jù juàn shǔ yǐ shì zhī gù fàn yāng
集聚眷属.以是之故.犯殃
zì shòu zǐ mǔ jù sǔn
自受.子母俱损.

yòu yán fú tí lín mìng zhōng rén bù wèn
又阎浮提临命终人.不问
shàn è wǒ yù lìng shì mìng zhōng zhī
善恶.我欲令是命终之

Jambudvīpa, 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 Jambudvīpa 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.

"Moreover, when people of Jambudvīpa are on the verge of death, I wish to keep them from falling into the Evil Paths, regardless of whether

rén bù luò è dào hé kuàng zì xiū
人.不落恶道.何况自修
shàngēn zēng wǒ lì gù
善根.增我力故.

shì yán fú tí xíng shàn zhī rén lín
是阎浮提行善之人.临
mìng zhōng shí yì yǒu bǎi qiān è dào
命终时.亦有百千恶道
guǐ shén huò biàn zuò fù mǔ nǎi zhì zhū
鬼神.或变作父母.乃至诸
juàn shǔ yǐn jiē wáng rén lìng luò è
眷属.引接亡人.令落恶
dào hé kuàng běn zào è zhě
道.何况本造恶者.

shì zūn rú shì yán fú tí nán zǐ nǚ rén
世尊.如是阎浮提男子女人.
lín mìng zhōng shí shén shí hūn mèi bù
临命终时.神识昏昧.不
biàn shàn è nǎi zhì yǎn ěr gèng wú
辨善恶.乃至眼耳.更无
jiàn wén shì zhū juàn shǔ dāng xū shè
见闻.是诸眷属.当须设
dà gòng yǎng zhuǎn dú zūn jīng niàn
大供养.转读尊经.念
fó pú sà míng hào rú shì shàn yuán
佛菩萨名号.如是善缘.
néng lìng wáng zhě lí zhū è dào zhū
能令亡者.离诸恶道.诸
mó guǐ shén xī jiē tuì sàn
魔鬼神.悉皆退散.

shì zūn yī qiè zhòng shēng lín mìng
世尊.一切众生.临命
zhōng shí ruò dé wén yī fó míng yī pú
终时.若得闻一佛名.一菩
sà míng huò dà shèng jīng diǎn yī jù
萨名.或大乘经典.一句
yī jī wǒ guān rú shì bèi rén chú wǔ
偈.我观如是辈人.除五
wú jiàn shā hài zhī zuì xiǎo xiǎo è yè
无间杀害之罪.小小恶业
hé duō è qù zhě xún jí xiè tuō
.合堕恶趣者.寻即解脱.

fó gào zhǔ mìng guǐ wáng rǔ dà cí gù
佛告主命鬼王.汝大慈故.
néng fā rú shì dà yuàn yú shēng sǐ
能发如是大愿.于生死
zhōng hù zhū zhòng shēng ruò wèi lái
中.护诸众生.若未来
shì zhōng yǒu nán zǐ nǚ rén zhì shēng
世中.有男子女人.至生
sǐ shí rǔ mò tuì shì yuàn zǒng lìng
死时.汝莫退是愿.总令
xiè tuō yǒng dé ān lè
解脱.永得安乐.

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 Jambudvīpa 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 Jambudvīpa 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."

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."

guīwángbái fó yán yuàn bù yǒu lǜ wǒ
鬼王白佛言.愿不有虑.我
bì shì xíng niànniànyōng hù yán fú
毕是形.念念拥护阎浮
zhòngshēng shēngshí sǐ shí jù dé
众生.生时死时.俱得
ān lè dàn yuàn zhūzhòngshēng yú
安乐.但愿诸众生.于
shēng sǐ shí xìnshòu wǒ yǔ wú bù xiè
生死时.信受我语.无不解
tuō huò dà lì yì
脱.获大利益.

ěr shí fó gào dì zàng pú sà shì dà guǐ
尔时佛告地藏菩萨.是大鬼
wángzhǔmìngzhě yǐ céng jīng bǎi qiān
王主命者.已曾经百千
shēng zuò dà guǐ wáng yú shēng sǐ
生.作大鬼王.于生死
zhōng yōng hù zhòngshēng shì dà shì
中.拥护众生.是大士
cí bēi yuàn gù xiàn dà guǐ shēn shí
慈悲愿故.现大鬼身.实
fēi guǐ yě
非鬼也.

què hòu guò yī bǎi qī shí jīe dāng dé
却后过一百七十劫.当得
chéng fó hào yuē wú xiàng rú lái jié
成佛.号曰无相如来.劫
míng ān lè shì jiè míng jìng zhù qí
名安乐.世界名净住.其
fó shòu mìng bù kě jì jié
佛寿命.不可计劫.

dì zàng shì dà guǐ wáng qí shì rú shì
地藏.是大鬼王.其事如是.
bù kě sī yì suǒ dù tiān rén yì bù kě
不可思议.所度天人.亦不可
xiàn liàng
限量.

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 Jambudvīpa 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."

chēng fó míng hào pǐn dì jiǔ
称 佛 名 号 品 第 九

ěr shí dì zàng pú sà mó hē sà bái fó
尔 时 地 藏 菩 萨 摩 诃 萨 白 佛
yán shì zūn wǒ jīn wèi wèi lái zhòng
言 . 世 尊 . 我 今 为 未 来 众
shēng yǎn lì yì shì yú shēng sǐ
生 . 演 利 益 事 . 于 生 死
zhōng dé dà lì yì wéi yuàn shì zūn
中 . 得 大 利 益 . 唯 愿 世 尊 .
tīng wǒ shuō zhī
听 我 说 之 .

fó gào dì zàng pú sà rǔ jīn yù xīng
佛 告 地 藏 菩 萨 . 汝 今 欲 兴
cí bēi jiù bá yī qiè zuì kǔ liù dào
慈 悲 . 救 拔 一 切 罪 苦 六 道
zhòng shēng yǎn bù sī yì shì jīn
众 生 . 演 不 思 议 事 . 今
zhèng shì shí wéi dāng sù shuō wú jí
正 是 时 . 唯 当 速 说 . 吾 即
niè pán shǐ rǔ zǎo bì shì yuàn wú yì
涅 槃 . 使 汝 早 毕 是 愿 . 吾 亦
wú yōu xiàn zài wèi lái yī qiè zhòng
无 忧 现 在 未 来 一 切 众
shēng
生 .

dì zàng pú sà bái fó yán shì zūn guò
地 藏 菩 萨 白 佛 言 . 世 尊 . 过
qù wú liàng ā sēng qí jié yǒu fó chū
去 无 量 阿 僧 祇 劫 . 有 佛 出
shì hào wú biān shēn rú lái ruò yǒu nán
世 . 号 无 边 身 如 来 . 若 有 男
zǐ nǚ rén wén shì fó míng zàn shēng
子 女 人 . 闻 是 佛 名 . 暂 生
gōng jìng jí dé chāo yuè sì shí jié
恭 敬 . 即 得 超 越 四 十 劫
shēng sǐ zhòng zuì hé kuàng sù huà
生 死 重 罪 . 何 况 塑 画
xíng xiàng gòng yǎng zàn tàn qí rén
形 像 . 供 养 赞 叹 . 其 人
huò fú wú liàng wú biān
获 福 . 无 量 无 边 .

yòu yú guò qù héng hé shā jié yǒu fó
又 于 过 去 恒 河 沙 劫 . 有 佛
chū shì hào bǎo xìng rú lái ruò yǒu nán
出 世 . 号 宝 性 如 来 . 若 有 男
zǐ nǚ rén wén shì fó míng yī tán zhǐ
子 女 人 . 闻 是 佛 名 . 一 弹 指
qǐng fā xīn guī yī shì rén yú wú
顷 . 发 心 归 依 . 是 人 于 无
shàng dào yǒng bù tuì zhuǎn
上 道 . 永 不 退 转 .

yòu yú guò qù yǒu fó chū shì hào bō
又 于 过 去 . 有 佛 出 世 . 号 波

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. 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

tóu mó shèng rú lái ruò yǒu nán zǐ nǚ
头摩胜如来.若有男子
rén wén shì fó míng lì yú ěr gēn shì
人.闻是佛名.历于耳根.是
rén dāng dé qiān fǎn shēng yú liù yù
人当得千返生于六欲
tiān zhōng hé kuàng zhì xīn chēng niàn
天中.何况志心称念

yòu yú guò qù bù kě shuō bù kě shuō ā
又于过去不可说不可说阿
sēng qī jié yǒu fó chū shì hào shī zǐ
僧祇劫.有佛出世.号师子
hǒu rú lái ruò yǒu nán zǐ nǚ rén wén
吼如来.若有男子女人.闻
shì fó míng yī niàn guī yī shì rén dé
是佛名.一念归依.是人得
yù wú liàng zhū fó mó dīng shòu jì
遇无量诸佛.摩顶授记.

yòu yú guò qù yǒu fó chū shì hào jū
又于过去.有佛出世.号拘
liú sūn fó ruò yǒu nán zǐ nǚ rén wén
留孙佛.若有男子女人.闻
shì fó míng zhì xīn zhān lǐ huò fù zàn
是佛名.志心瞻礼.或复赞
tàn shì rén yú xián jié qiān fó huì
叹.是人于贤劫千佛会
zhōng wéi dà fàn wáng dé shòu shàng
中.为大梵王.得授上
jì
记.

yòu yú guò qù yǒu fó chū shì hào pí pó
又于过去.有佛出世.号毗婆
shī ruò yǒu nán zǐ nǚ rén wén shì fó
尸.若有男子女人.闻是佛
míng yǒng bù duò è dào cháng shēng
名.永不堕恶道.常生
rén tiān shòu shèng miào lè
人天.受胜妙乐.

yòu yú guò qù wú liàng wú shù héng hé
又于过去无量无数恒河
shā jié yǒu fó chū shì hào bǎo shèng rú
沙劫.有佛出世.号宝胜如
lái ruò yǒu nán zǐ nǚ rén wén shì fó
来.若有男子女人.闻是佛
míng bì jìng bù duò è dào cháng zài
名.毕竟不堕恶道.常在
tiān shàng shòu shèng miào lè
天上.受胜妙乐.

yòu yú guò qù yǒu fó chū shì hào bǎo
又于过去.有佛出世.号宝
xiàng rú lái ruò yǒu nán zǐ nǚ rén wén
相如来.若有男子女人.闻

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.

"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

shì fó míng shēnggōng jìngxīn shì
是佛名. 生恭敬心. 是
rén bù jiǔ dé ā luó hàn guǒ
人不久得阿罗汉果.

yòu yú guò qù wú liàng ā sēng qí jié
又于过去无量阿僧祇劫.
yǒu fó chū shì hào jiǎ shā chuāng rú
有佛出世. 号袈裟幢如
lái ruò yǒu nán zǐ nǚ rén wén shì fó
来. 若有男子女人. 闻是佛
míng zhě chāo yī bǎi dà jié shēng sǐ
名者. 超一百大劫生死
zhī zuì
之罪.

yòu yú guò qù yǒu fó chū shì hào dà
又于过去. 有佛出世. 号大
tōng shān wáng rú lái ruò yǒu nán zǐ nǚ
通山王如来. 若有男子女人
rén wén shì fó míng zhě shì rén dé yù
人. 闻是佛名者. 是人得遇
héng hé shā fó guǎng wéi shuō fǎ bì
恒河沙佛. 广为说法. 必
chéng pú tí
成菩提.

yòu yú guò qù yǒu jìng yuè fó shān wáng
又于过去有净月佛. 山王
fó zhì shèng fó jìng míng wáng fó zhì
佛. 智胜佛. 净名王佛. 智
chéng jiù fó wú shàng fó miào shēng
成就佛. 无上佛. 妙声
fó mǎn yuè fó yuè miàn fó yǒu rú shì
佛. 满月佛. 月面佛. 有如是
děng bù kě shuō fó
等不可说佛.

shì zūn xiàn zài wèi lái yī qiè zhòng
世尊. 现在未来. 一切众
shēng ruò tiān ruò rén ruò nán ruò nǚ
生. 若天若人. 若男若女.
dàn niàn dé yī fó míng hào gōng dé wú
但念得一佛名号. 功德无
liàng hé kuàng duō míng
量. 何况多名.

shì zhòng shēng děng shēng shí sǐ shí
是众生等. 生时死时.
zì dé dà lì zhōng bù duò è dào ruò
自得大利. 终不堕恶道. 若
yǒu lín mìng zhōng rén jiā zhōng chūn
有临命终人. 家中眷
shǔ nǎi zhì yī rén wèi shì bìng rén gāo
属. 乃至一人. 为是病人. 高
shēng niàn yī fó míng shì mìng zhōng
声念一佛名. 是命终
rén chú wǔ wú jiàn zuì yú yè bào děng
人. 除五无间罪. 余业报等.

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, 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.

xī dé xiāomiè
悉得消灭。

shì wú wú jiànzuì suīzhì jí zhòng
是五无间罪。虽至极重。
dòngjīng yì jié liǎo bu dé chū chéng
动经亿劫。了不得出。承
sī lín mìng zhōng shí tā rén wèi qí
斯临命终时。他人为其
chēng niàn fó míng yú shì zuì zhōng
称念佛名。于是罪中。
yì jiàn xiāomiè hé kuàng zhòng shēng
亦渐消灭。何况众生。
zì chēng zì niàn huò fú wú liàng miè
自称自念。获福无量。灭
wú liàng zuì
无量罪。

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."

jiào liàng bù shī gōng dé yuán pǐn dì
校 量 布 施 功 德 缘 品 第
shí
十

ěr shí dì zàng pú sà mó hē sà chéng
尔 时 地 藏 菩 萨 摩 诃 萨 . 承
fó wēi shén cóng zuò ér qǐ hú guì hé
佛 威 神 . 从 座 而 起 . 胡 跪 合
zhǎng bái fó yán shì zūn wǒ guān yè
掌 . 白 佛 言 . 世 尊 . 我 观 业
dào zhòng shēng jiào liàng bù shī yǒu
道 众 生 . 校 量 布 施 . 有
qīng yǒu zhòng yǒu yī shēng shòu fú .
轻 有 重 . 有 一 生 受 福 .
yǒu shí shēng shòu fú yǒu bǎi shēng
有 十 生 受 福 . 有 百 生
qiān shēng shòu dà fú lì zhě shì shì
千 生 受 大 福 利 者 . 是 事
yún hé wéi yuàn shì zūn wèi wǒ shuō zhī
云 何 . 唯 愿 世 尊 . 为 我 说 之

ěr shí fó gào dì zàng pú sà wú jīn yú
尔 时 佛 告 地 藏 菩 萨 . 吾 今 于
dāo lì tiāngōng yī qiè zhòng huì shuō
忉 利 天 宫 . 一 切 众 会 . 说
yán fú tí bù shī jiào liàng gōng dé
阎 浮 提 布 施 . 校 量 功 德
qīng zhòng rǔ dāng dì tīng wú wèi rǔ
轻 重 . 汝 当 谛 听 . 吾 为 汝
shuō
说 .

dì zàng bái fó yán wǒ yí shì shì yuàn
地 藏 白 佛 言 . 我 疑 是 事 . 愿
yào yù wén
乐 欲 闻 .

fó gào dì zàng pú sà nán yán fú tí
佛 告 地 藏 菩 萨 . 南 阎 浮 提 .
yǒu zhū guó wáng zǎi fǔ dà chén dà
有 诸 国 王 . 宰 辅 大 臣 . 大
zhǎng zhě dà chà lì dà pó luó mén
长 者 . 大 刹 利 . 大 婆 罗 门
děng ruò yù zuì xià pín qióng nǎi zhì
等 . 若 遇 最 下 贫 穷 . 乃 至
lóng cán yīn yǎ lóng chī wú mù rú shì
癡 残 喑 哑 . 聋 痴 无 目 . 如 是
zhǒng zhǒng bù wán jù zhě
种 种 不 完 具 者 .

shì dà guó wáng děng yù bù shī shí ruò
是 大 国 王 等 . 欲 布 施 时 . 若
néng jù dà cí bēi xià xīn hán xiào qīn
能 具 大 慈 悲 下 心 含 笑 . 亲
shǒu biàn bù shī huò shǐ rén shī ruǎn
手 遍 布 施 . 或 使 人 施 . 软

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 Jambudvīpa. 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 Jambudvīpa, leaders of nations, prime ministers, high officials, great Elders, great Ksatriyas, great Brahmans, and others may encounter those who are poor, 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

yánwèi yù shìguówángděng suǒhuò fú
言慰谕.是国王等.所获福
lì rú bù shībǎihéng hé shā fó gōng
利.如布施百恒河沙佛功
dé zhī lì hé yǐ gù
德之利.何以故.

yuánshìguówángděng yú shì zuì pín
缘是国王等.于是最贫
jiàn bèi jí bù wán jù zhě fā dà cí xīn
贱辈及不完具者.发大慈心
shì gù fú lì yǒu rú cǐ bào bǎi qiān
.是故福利.有如此报.百千
shēng zhōng cháng dé qī bǎo jù zú hé
生中.常得七宝具足.何
kuàng yī shí shòu yòng
况衣食受用.

fù cì dì zàng ruò wèi lái shì yǒu zhū
复次地藏.若未来世.有诸
guówáng zhì pó luóméndēng yù fó tǎ
国王.至婆罗门等.遇佛塔
sì huò fó xíng xiàng nǎi zhì pú sà
寺.或佛形像.乃至菩萨.
shēng wén pì zhī fó xiàng gōng zì
声闻.辟支佛像.躬自
yíng bàn gòng yǎng bù shī shì guówáng
营办.供养布施.是国王
děng dāng dé sān jié wéi dì shì shēn
等.当得三劫.为帝释身.
shòu shèng miào lè ruò néng yǐ cǐ bù
受胜妙乐.若能以此布
shī fú lì huí xiàng fǎ jiè shì dà guó
施福利.回向法界.是大国
wángděng yú shí jié zhōng cháng wéi
王等.于十劫中.常为
dà fàn tiān wáng
大梵天王.

fù cì dì zàng ruò wèi lái shì yǒu zhū
复次地藏.若未来世.有诸
guówáng zhì pó luóméndēng yù xiān
国王.至婆罗门等.遇先
fó tǎ miào huò zhì jīng xiàng huǐ huài
佛塔庙.或至经像.毁坏
pò luò nǎi néng fā xīn xiū bǔ shì guó
破落.乃能发心修补.是国
wángděng huò zì yíng bàn huò quàn tā
王等.或自营办.或劝他
rén nǎi zhì bǎi qiān rén děng bù shī
人.乃至百千人等.布施
jié yuán
结缘.

shì guówángděng bǎi qiān shēng zhōng
是国王等.百千生中.

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.

"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

chángwéizhuǎnlúnwángshēn rúshì
常为转轮王身.如是
tā rén tóng bù shīzhě bǎiqiānshēng
他人.同布施者.百千生
zhōng chángwéixiǎoguówángshēn
中.常为小国王身.
gèngnéng yú tā miàoqián fā huíxiàng
更能于塔庙前.发回向
xīn rú shìguówáng nǎi jí zhūrén jìn
心.如是国王.乃及诸人.尽
chéng fó dào yǐ cǐ guǒbào wú liàng
成佛道.以此果报.无量
wú biān
无边.

fù cì dì zàng wèiláishìzhōng yǒu
复次地藏.未来世中.有
zhūguówáng jí pó luóméndēng jiàn
诸国王及婆罗门等.见
zhūlǎobìng jí shēngchǎn fù nǚ ruò
诸老病及生产妇女.若
yī niànjiān jù dà cí xīn bù shī yī
一念间.具大慈心.布施医
yào yīnshí wò jù shǐlìng ān lè rú
药.饮食卧具.使令安乐.如
shì fú lì zuì bù sī yì yī bǎijié
是福利.最不思議.一百劫
zhōng chángwéijìng jū tiānzhǔ èr
中.常为净居天主.二
bǎijiézhōng chángwéiliù yù tiānzhǔ
百劫中.常为六欲天主
bì jìngchéng fó yǒng bù duò è dào
.毕竟成佛.永不堕恶道.
nǎizhì bǎiqiānshēngzhōng ěr bù wén
乃至百千生中.耳不闻
kǔ shēng
苦声.

fù cì dì zàng ruòwèiláishìzhōng
复次地藏.若未来世中.
yǒuzhūguówáng jí pó luóméndēng
有诸国王及婆罗门等.
néngzuò rú shì bù shī huò fú wú liàng
能作如是布施.获福无量
gèngnéng huíxiàng bù wèn duōshǎo
.更能回向.不问多少.
bì jìngchéng fó hé kuàngshì fàn
毕竟成佛.何况释梵
zhuǎnlúnzhībào shì gù dì zàng pǔ
转轮之报.是故地藏.普
quànzhòngshēng dāng rú shì xué
劝众生.当如是学.

fù cì dì zàng wèiláishìzhōng ruò
复次地藏.未来世中.若
shànnán zǐ shàn nǚ rén yú fó fǎ
善男子善女人.于佛法
zhōng zhòngshǎoshàngēn máo fà shā
中.种少善根.毛发沙

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. "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

chénděng xǔ suǒshòu fú lì bù kě wéi
尘等许所受福利不可为
yù
喻。

fù cì dì zàng wèiláishìzhōng ruò
复次地藏未来世中若
yǒushànnán zǐ shàn nǚ rén yù fó xíng
有善男子善女人遇佛形
xiàng pú sà xíngxiàng pì zhī fó
像菩萨形像辟支佛
xíngxiàng zhuǎnlúnwáng xíngxiàng
形像转轮王形像
bù shī gòngyǎng dé wú liàng fú
布施供养得无量福
cháng zài rén tiān shòu shèng miào lè
常在人天受胜妙乐
ruò néng huí xiàng fǎ jiè shì rén fú lì
若能回向法界是人福利
bù kě wéi yù
不可为喻。

fù cì dì zàng wèiláishìzhōng ruò
复次地藏未来世中若
yǒushànnán zǐ shàn nǚ rén yù dà
有善男子善女人遇大
shèng jīng diǎn huò tīng wén yī jì yī
乘经典或听闻一偈一
jù fā yīn zhòng xīn zàn tàn gōng jìng
句发殷重心赞叹恭敬
bù shī gòngyǎng shì rén huò dà guǒ bào
布施供养是人获大果报
wú liàng wú biān ruò néng huí xiàng fǎ
无量无边若能回向法
jiè qí fú bù kě wéi yù
界其福不可为喻。

fù cì dì zàng ruò wèiláishìzhōng
复次地藏若未来世中
yǒushànnán zǐ shàn nǚ rén yù fó tǎ
有善男子善女人遇佛塔
sì dà shèng jīng diǎn xīnzhě bù shī
寺大乘经典新者布施
gòngyǎng zhān lǐ zàn tàn gōng jìng hé
供养瞻礼赞叹恭敬合
zhǎng
掌。

ruò yù gù zhě huò huī huàizhě xiū bǔ
若遇故者或毁坏者修补
yíng lǐ huò dú fā xīn huò quàn duō rén
营理或独发心或劝多人
tóng gòng fā xīn rú shì děng bèi sān
同共发心如是等辈三
shí shēng zhōng cháng wéi zhū xiǎo guó
十生中常为诸小国
wáng tán yuè zhī rén cháng wéi lún wáng
王檀越之人常为轮王
hái yǐ shàn fǎ jiào huà zhū xiǎo guó
还以善法教化诸小国

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.

"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.

wáng
王。

fù cì dì zàng wèiláishìzhōng ruò
复次地藏。未来世中。若
yǒushànnán zǐ shàn nǚ rén yú fó fǎ
有善男子善女人。于佛法
zhōng suǒzhòngshàngēn huò bù shī
中。所种善根。或布施
gòngyǎng huòxiūbǔ tā sì huòzhuāng
供养。或修补塔寺。或装
lǐ jīngdiǎn nǎizhì yī máo yī chén
理经典。乃至一毛一尘。
yī shā yī dī rú shì shàn shì dàn néng
一沙一涕。如是善事。但能
huíxiàng fǎ jiè shì rén gōng dé bǎi
回向法界。是人功德。百
qiānshēngzhōngshòushàngmiào lè
千生中。受上妙乐。

rú dàn huí xiàng zì jiā juànshǔ huò zì
如但回向自家眷属。或自
shēn lì yì rú shì zhīguǒ jí sānshēng
身利益。如是之果。即三生
shòu lè shě yī dé wàn bào shì gù dì
受乐。舍一得万报。是故地
zàng bù shī yīn yuán qí shì rú shì
藏。布施因缘。其事如是。

"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."

dì shén hù fǎ pīndì shí yī
地神护法品第十一

ěr shí jiānláo dì shénbái fó yán shì
尔时坚牢地神白佛言.世
zūn wǒ cóng xī lái zhānshì dǐng lǐ
尊.我从昔来.瞻视顶礼
wú liàng pú sà mó hē sà jiē shì dà
无量菩萨摩诃萨.皆是大
bù kě sī yì shéntōngzhìhuì guǎng
不可思议神通智慧.广
dù zhòngshēng
度众生.

shì dì zàng pú sà mó hē sà yú zhū pú
是地藏菩萨摩诃萨于诸菩
sà shì yuànshēnzhòng shì zūn shì dì
萨.誓愿深重.世尊.是地
zàng pú sà yú yán fú tí yǒu dà yīn
藏菩萨于阎浮提.有大因
yuán rú wénshū pǔ xián guānyīn mí
缘.如文殊普贤.观音弥
lè yì huà bǎi qiān shēn xíng dù yú
勒.亦化百千身形.度于
liù dào qí yuànshàng yǒu bì jìng shì
六道.其愿尚有毕竟.是
dì zàng pú sà jiào huà liù dào yī qiè
地藏菩萨教化六道一切
zhòngshēng suǒ fā shì yuàn jiē shù rú
众生.所发誓愿劫数.如
qiānbǎi yì héng hé shā
千百亿恒河沙.

shì zūn wǒ guānwèi lái jí xiànzài
世尊.我观未来及现在
zhòngshēng yú suǒ zhù chù yú nán fāng
众生.于所住处.于南方
qīngjiézhi dì yǐ tǔ shí zhú mù zuò
清洁之地.以土石竹木.作
qí kānshì shì zhōng néng sù huà nǎi
其龕室.是中能塑画.乃
zhì jīnyíntóngtiě zuò dì zàng xíng
至金银铜铁.作地藏形
xiàng shāoxiānggòngyǎng zhān lǐ
像.烧香供养.瞻礼
zàntàn shì rén jū chù
赞叹.是人居处.

jí dé shízhǒng lì yì hé děngwéishí
即得十种利益.何等为十.

yī zhě tǔ dì fēngǎng
一者.土地丰壤.

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 Jambudvīpa. 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. "What are those ten?

First, their lands will be fertile.

Second, their families and homes will always be

èr zhě jiāzhái yǒng ān
二者.家宅永安.
sānzhě xiānwángshēngtiān
三者.先亡生天.
sì zhě xiàncún yì shòu
四者.现存益寿.
wǔ zhě suǒqiú suì yì
五者.所求遂意.

liùzhě wú shuǐ huǒ zāi
六者.无水火灾.
qī zhě xū hào pì chú
七者.虚耗辟除.
bā zhě dù jué è mèng
八者.杜绝恶梦.
jiǔzhě chū rù shén hù
九者.出入神护.
shízhě duō yù shèng yīn
十者.多遇圣因.

shì zūn wèi lái shì zhōng jí xiàn zài
世尊.未来世中及现在
zhòngshēng ruò néng yú suǒ zhù chù
众生.若能于所住处
fāng miàn zuò rú shì gòng yǎng dé rú
方面.作如是供养.得如
shì lì yì
是利益.

fù bái fó yán shì zūn wèi lái shì zhōng
复白佛言.世尊.未来世中
ruò yǒu shàn nán zǐ shàn nǚ rén yú suǒ
.若有善男子善女人.于所
zhù chù yǒu cǐ jīng diǎn jí pú sà
住处.有此经典及菩萨
xiàng shì rén gèng néng zhuǎn dú jīng
像.是人更能转读经
diǎn gòng yǎng pú sà wǒ cháng rì yè
典.供养菩萨.我常日夜
yǐ běn shén lì wèi hù shì rén nǎi zhì
以本神力.卫护是人.乃至
shuǐ huǒ dào zéi dà hòng xiǎo hòng yī
水火盗贼.大横小横.一
qiè è shì xī jiē xiāo miè
切恶事.悉皆消灭.

fó gào jiān lǎo dì shén rǔ dà shén lì
佛告坚牢地神.汝大神力.
zhū shén shǎo jí hé yǐ gù yán fú tǔ
诸神少及.何以故.阎浮土
dì xī méng rǔ hù nǎi zhì cǎo mù shā
地.悉蒙汝护.乃至草木沙
shí dào má zhú wěi gǔ mǐ bǎo bèi cóng
石.稻麻竹苇.谷米宝贝.从
dì ér yǒu jiē yīn rǔ lì
地而有.皆因汝力.

yòu dāng chēng yáng dì zàng pú sà lì
又当称扬地藏菩萨利

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? "All the lands in Jambudvīpa 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

yì zhī shì rǔ zhī gōng dé jí yǐ shén
益之事。汝之功德及以神
tōng bǎi qiān bèi yú cháng fèn dì shén
通。百千倍于常分地神。
ruò wèi lái shì zhōng yǒu shàn nán zǐ
若未来世中。有善男子
shàn nǚ rén gòng yǎng pú sà jí zhuǎn
善女人。供养菩萨及转
dú shì jīng dàn yī dì zàng běn yuàn
读是经。但依地藏本愿
jīng yī shì xiū xíng zhě rǔ yǐ běn shén
经一事修行者。汝以本神
lì ér yōng hù zhī wù lìng yī qiè zāi
力而拥护之。勿令一切灾
hài jí bù rú yì shì zhé wén yú ěr hé
害及不如意事。辄闻于耳。何
kuàng lìng shòu
况令受。

fēi dàn rǔ dú hù shì rén gù yì yǒu shì
非但汝独护是人故。亦有释
fàn juàn shǔ zhū tiān juàn shǔ yōng hù
梵眷属。诸天眷属。拥护
shì rén hé gù dé rú shì shèng xián
是人。何故得如是圣贤
yōng hù jiē yóu zhān lǐ dì zàng xíng
拥护。皆由瞻礼地藏形
xiàng jí zhuǎn dú shì běn yuàn jīng gù
像及转读是本愿经故。
zì rán bì jìng chū lí kǔ hǎi zhèng niè
自然毕竟出离苦海。证涅
pán lè yǐ shì zhī gù dé dà yōng hù
槃乐。以是之故。得大拥护。

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."

ěr shí shì zūncóng dǐng mén shàng fàng
尔 时 世 尊 从 顶 门 上 放
bǎi qiān wàn yì dà háo xiàng guāng suǒ
百 千 万 亿 大 毫 相 光 所
wèi bái háo xiàng guāng dà bái háo
谓 白 毫 相 光 大 白 毫
xiàng guāng ruì háo xiàng guāng dà
相 光 瑞 毫 相 光 大
ruì háo xiàng guāng yù háo xiàng guāng
瑞 毫 相 光 玉 毫 相 光
dà yù háo xiàng guāng zǐ háo xiàng
大 玉 毫 相 光 紫 毫 相
guāng dà zǐ háo xiàng guāng qīng háo
光 大 紫 毫 相 光 青 毫
xiàng guāng dà qīng háo xiàng guāng
相 光 大 青 毫 相 光
bì háo xiàng guāng dà bì háo xiàng
碧 毫 相 光 大 碧 毫 相
guāng hóng háo xiàng guāng dà hóng
光 大 紫 毫 相 光 青 毫
xiàng guāng dà qīng háo xiàng guāng
相 光 大 青 毫 相 光
bì háo xiàng guāng dà bì háo xiàng
碧 毫 相 光 大 碧 毫 相
guāng hóng háo xiàng guāng dà hóng
光 大 紫 毫 相 光 青 毫
háo xiàng guāng
毫 相 光

lǜ háo xiàng guāng dà lǜ háo xiàng
绿 毫 相 光 大 绿 毫 相
guāng jīn háo xiàng guāng dà jīn háo
光 金 毫 相 光 大 金 毫
xiàng guāng qìng yún háo xiàng guāng
相 光 庆 云 毫 相 光
dà qìng yún háo xiàng guāng qiān lún
大 庆 云 毫 相 光 千 轮
háo guāng dà qiān lún háo guāng bǎo
毫 光 大 千 轮 毫 光 宝
lún háo guāng dà bǎo lún háo guāng rì
轮 毫 光 大宝 轮 毫 光 日
lún háo guāng dà rì lún háo guāng yuè
轮 毫 光 大 日 轮 毫 光 月
lún háo guāng dà yuè lún háo guāng
轮 毫 光 大 月 轮 毫 光
gōng diàn háo guāng dà gōng diàn háo
宫 殿 毫 光 大 宫 殿 毫
guāng hǎi yún háo guāng dà hǎi yún háo
光 海 云 毫 光 大 海 云 毫
guāng
光

yú dǐng mén shàng fàng rú shì děng háo
于 顶 门 上 放 如 是 等 毫
xiàng guāng yì chū wēi miào yīn gào
相 光 已 出 微 妙 音 告
zhū dà zhòng tiān lóng bā bù rén fēi
诸 大 众 天 龙 八 部 人 非
rén děng tīng wú jīn rì yú dāo lì tiān
人 等 听 吾 今 日 于 忉 利 天

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

gōng chēngyángzàntàn dì zàng pú sà
宫. 称 扬 赞 叹 地 藏 菩 萨.
yú réntiānzhōng lì yì děngshì bù
于 人 天 中 . 利 益 等 事 . 不
sī yì shì chāoshèngyīnshì zhèngshì
思 议 事 . 超 圣 因 事 . 证 十
dì shì bì jìng bù tuì ā nòuduōluó
地 事 . 毕 竟 不 退 阿 耨 多 罗
sānmiǎosān pú tí shì
三 藐 三 菩 提 事 .

shuōshì yǔ shí huì zhōngyǒu yī pú sà
说 是 语 时 . 会 中 有 一 菩 萨
mó hē sà míngguānshì yīn cóngzuò
摩 诃 萨 . 名 观 世 音 . 从 座
ér qǐ hú guì hé zhǎngbái fó yán shì
而 起 . 胡 跪 合 掌 . 白 佛 言 . 世
zūn shì dì zàng pú sà mó hē sà jù dà
尊 . 是 地 藏 菩 萨 摩 诃 萨 具 大
cí bēi liánmǐnzui kǔ zhòngshēng yú
慈 悲 . 怜 愍 罪 苦 众 生 . 于
qiānwàn yì shì jiè huàqiānwàn yì
千 万 亿 世 界 . 化 千 万 亿
shēn suǒyǒugōng dé jí bù sī yì wēi
身 . 所 有 功 德 及 不 思 议 威
shénzhī lì
神 之 力 .

wǒ wénshì zūn yǔ shí fāng wú liàngzhū
我 闻 世 尊 与 十 方 无 量 诸
fó yì kǒutóngyīn zàntàn dì zàng pú
佛 . 异 口 同 音 . 赞 叹 地 藏 菩
sà yún zhèngshǐguò qù xiànzài wèi
萨 云 . 正 使 过 去 现 在 未
lái zhū fó shuō qí gōng dé yóu bù
来 诸 佛 . 说 其 功 德 . 犹 不
néng jìn
能 尽 .

xiàngzhě yòu méngshì zūn pǔ gào dà
向 者 又 蒙 世 尊 . 普 告 大
zhòng yù chēngyáng dì zàng lì yì
众 . 欲 称 扬 地 藏 利 益
děngshì wéiyuànshì zūn wèixiànzài
等 事 . 唯 愿 世 尊 . 为 现 在
wèilái yī qièzhòngshēng chēngyáng
未 来 一 切 众 生 . 称 扬
dì zàng bù sī yì shì lìngtiānlóng
地 藏 不 思 议 事 . 令 天 龙
bā bù zhān lǐ huò fú
八 部 瞻 礼 获 福 .

fó gào guānshì yīn pú sà rǔ yú suǒ pó
佛 告 观 世 音 菩 萨 . 汝 于 娑 婆
shì jiè yǒu dà yīnyuán ruòtiānrào
世 界 . 有 大 因 缘 . 若 天 若
lóng ruò nán ruò nǚ ruò shén ruò guǐ
龙 . 若 男 若 女 . 若 神 若 鬼 .
nǎizhì liùdào zuì kǔ zhòngshēng wén
乃 至 六 道 罪 苦 众 生 . 闻

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."

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

rǔ míngzhě jiàn rǔ xíngzhě liàn mù
汝名者.见汝形者.恋慕
rǔ zhě zàn tàn rǔ zhě shì zhūzhòng
汝者.赞叹汝者.是诸众
shēng yú wú shàngdào bì bù tuì
生.于无上道.必不退
zhuǎn
转.

chángshēngréntiān jù shòumiào lè
常生人天.具受妙乐.
yīnguǒjiāngshú yù fó shòu jì rǔ
因果将熟.遇佛授记.汝
jīn jù dà cí bēi liánmǐnzhòngshēng
今具大慈悲.怜愍众生
jí tiānlóngbā bù tīng wú xuānshuō
及天龙八部.听吾宣说
dì zàng pú sà bù sī yì lì yì zhī shì
地藏菩萨.不思议利益之事.
rǔ dāng dì tīng wú jīnshuōzhī
汝当谛听.吾今说之.

guānshìyīnyán wéirán shì zūn yuàn
观世音言.唯然.世尊.愿
yào yù wén
乐欲闻.

fó gào guānshìyīn pú sà wèiláixiàn
佛告观世音菩萨.未来现
zài zhūshì jièzhōng yǒutiānrénshòu
在诸世界中.有天人受
tiān fú jìn yǒu wǔ shuāixiàngxiàn
天福尽.有五衰相现.
huòyǒuduò yú è dào zhī zhě rú shì
或有堕于恶道之者.如是
tiānrén ruò nán ruò nǚ dāng xiàn
天人.若男若女.当现
xiàngshí huò jiàn dì zàng pú sà xíng
相时.或见地藏菩萨形
xiàng huò wén dì zàng pú sà míng yī
像.或闻地藏菩萨名.一
zhān yī lǐ shì zhūtiānrén zhuǎnzēng
瞻一礼.是诸天人.转增
tiān fú shòu dà kuài lè yǒng bù duò
天福.受大快乐.永不堕
sān è dào bào hé kuàng jiàn wén pú sà
三恶道报.何况见闻菩萨
yǐ zhū xiānghuā yī fú yīnshí bǎobèi
以诸香华.衣服饮食.宝贝
yīngluò bù shī gòngyǎng suǒ huò gōng
瓔珞.布施供养.所获功
dé fú lì wú liàng wú biān
德福利.无量无边.

fù cì guānshìyīn ruò wèiláixiàn zài
复次观世音.若未来现在
zhūshì jièzhōng liù dào zhòngshēng
诸世界中.六道众生
lín mìng zhōng shí dé wén dì zàng pú
临命终时.得闻地藏菩

you, or praise you, they will definitely become irreversible on the Unsurpassed Way.

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

sà míng yī shēng lì ěr gēn zhě shì
萨名.一声历耳根者.是
zhū zhòng shēng yǒng bù lì sān è dào
诸众生.永不历三恶道
kǔ hé kuàng lín mìng zhōng shí fù mǔ
苦.何况临命终时.父母
juàn shǔ jiāng shì mìng zhōng rén shè
眷属.将是命终人.舍
zhái cái wù bǎo bèi yī fú sù huà dì
宅财物.宝贝衣服.塑画地
zàng xíng xiàng
藏形像.

huò shǐ bìng rén wèi zhōng zhī shí yǎn
或使病人未终之时.眼
ěr jiàn wén zhī dào juàn shǔ jiāng shè
耳见闻.知道眷属.将舍
zhái bǎo bèi děng wèi qí zì shēn sù
宅宝贝等.为其自身.塑
huà dì zàng pú sà xíng xiàng shì rén
画地藏菩萨形像.是人
ruò shì yè bào hé shòu zhòng bìng zhě
若是业报.合受重病者.
chéng sī gōng dé xún jí chú yù shòu
承斯功德.寻即除愈.寿
mìng zēng yì
命增益.

shì rén ruò shì yè bào mìng jìn yīng yǒu
是人若是业报命尽.应有
yī qiè zuì zhàng yè zhàng hé duò è
一切罪障业障.合堕恶
qù zhě chéng sī gōng dé mìng zhōng
趣者.承斯功德.命终
zhī hòu jí shēng rén tiān shòu shèng
之后.即生人天.受胜
miào lè yī qiè zuì zhàng xī jiē xiāo
妙乐.一切罪障.悉皆消
miè
灭.

fù cì guān shì yīn pú sà ruò wèi lái
复次观世音菩萨.若未来
shì yǒu nán zǐ nǚ rén huò rǔ bǔ shí
世.有男子女人.或乳哺时.
huò sān suì wǔ suì shí suì yǐ xià wáng
或三岁五岁十岁以下.亡
shī fù mǔ nǎi jí wáng shī xiōng dì zī
失父母.乃及亡失兄弟姊
mèi shì rén nián jì zhǎng dà sī yì fù
妹.是人年既长大.思忆父
mǔ jí zhū juàn shǔ bù zhī luò zài hé
母及诸眷属.不知落在何
qù shēng hé shì jiè shēng hé tiān
趣.生何世界.生何天
zhōng shì rén ruò néng sù huà dì zàng
中.是人若能塑画地藏
pú sà xíng xiàng nǎi zhì wén míng yī
菩萨形像.乃至闻名.一

their ears only once, such beings will never have to endure the sufferings of the Three Evil Paths again. "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.

zhān yī lǐ yī rì zhì qī rì mò tuì
瞻一礼.一日至七日.莫退
chū xīn wén míng jiàn xíng zhān lǐ
初心.闻名见形.瞻礼
gòng yǎng
供养.

shì rén juàn shǔ jiǎ yīn yè gù duò è
是人眷属.假因业故.堕恶
qù zhě jì dāng jié shù chéng sī nán
趣者.计当劫数.承斯男
nǚ xiōng dì zī mèi sù huà dì zàng
女.兄弟姊妹.塑画地藏
xíng xiàng zhān lǐ gōng dé xún jí xiè
形像.瞻礼功德.寻即解
tuō shēng rén tiān zhōng shòu shèng
脱.生人天中.受胜
miào lè zhě jí chéng sī gōng dé
妙乐者.即承斯功德.
zhuǎn zēng shèng yīn shòu wú liàng lè
转增圣因.受无量乐.

shì rén gèng néng sān qī rì zhōng yī
是人更能三七日中.一
xīn zhān lǐ dì zàng xíng xiàng niàn qí
心瞻礼地藏形像.念其
míng zì mǎn yú wàn biān dāng dé pú sà
名字.满于万遍.当得菩萨
xiàn wú biān shēn jù gào shì rén juàn
.现无边身.具告是人.眷
shǔ shēng jiè huò yú mèng zhōng pú sà
属生界.或于梦中.菩萨
xiàn dà shén lì qīn lǐng shì rén yú
现大神力.亲领是人.于
zhū shì jiè jiàn zhū juàn shǔ
诸世界.见诸眷属.

gèng néng měi rì niàn pú sà míng qiān
更能每日念菩萨名千
biān zhì yú qiān rì shì rén dāng dé
遍.至于千日.是人当得
pú sà qiān suǒ zài tǔ dì guǐ shén
菩萨遣所在土地鬼神.
zhōng shēn wèi hù xiàn shì yī shí fēng
终身卫护.现世衣食丰
yì wú zhū jí kǔ nǎi zhì hòng shì bù
溢.无诸疾苦.乃至横事不
rù qí mén hé kuàng jí shēn shì rén bì
入其门.何况及身.是人毕
jìng dé pú sà mó dǐng shòu jì
竟得菩萨摩顶授记.

"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.

fù cì guānshì yīn pú sà ruò wèi lái
复次观世音菩萨若未来
shì yǒu shàn nán zǐ shàn nǚ rén yù fā
世有善男子善女人欲发
guǎng dà cí xīn jiù dù yī qiè zhòng
广大慈心救度一切众
shēng zhě yù xiū wú shàng pú tí zhě
生者欲修无上菩提者
yù chū lí sān jiè zhě shì zhū rén děng
欲出离三界者是诸人等
jiàn dì zàng xíng xiàng jí wén míng zhě
见地藏形像及闻名者
zhì xīn guī yī huò yǐ xiāng huā yī fú
至心归依或以香华衣服
bǎo bèi yǐn shí gòng yǎng zhān lǐ shì
宝贝饮食供养瞻礼是
shàn nán nǚ děng suǒ yuàn sù chéng
善男女等所愿速成
yǒng wú zhàng ài
永无障碍

fù cì guānshì yīn ruò wèi lái shì yǒu
复次观世音若未来世有
shàn nán zǐ shàn nǚ rén yù qiú xiàn zài
善男子善女人欲求现在
wèi lái bǎi qiān wàn yì děng yuàn bǎi
未来百千万亿等愿百
qiān wàn yì děng shì dàn dāng guī yī
千万亿等事但当归依
zhān lǐ gòng yǎng zàn tàn dì zàng pú
瞻礼供养赞叹地藏菩
sà xíng xiàng rú shì suǒ yuàn suǒ qiú
萨形像如是所愿所求
xī jiē chéng jiù fù yuàn dì zàng pú
悉皆成就复愿地藏菩
sà jù dà cí bēi yǒng yōng hù wǒ shì
萨具大慈悲永拥护我是
rén yú shuì mèng zhōng jí dé pú sà mó
人于睡梦中即得菩萨摩
dǐng shòu jì
顶授记

fù cì guānshì yīn pú sà ruò wèi lái shì yǒu
复次观世音菩萨若未来世善
nán zǐ shàn nǚ rén yú dà shèng jīng diǎn shēn
男子善女人于大乘经典深
shēng zhēn zhòng fā bù sī yì xīn yù dú yù
生珍重发不思議心欲读欲
sòng zòng yù míng shī jiāo shì lìng
诵纵遇明师教视令
shú xuán dé xuán wàng dòng jīng nián
熟旋得旋忘动经年
yuè bù néng dú sòng
月不能读诵

"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

shì shànnán zǐ děng yǒu sù yè zhàng .
是善男子等有宿业障。
wèi dé xiāochú gù yú dà shèng jīng
未得消除故于大乘经
diǎn wú dú sòng xìng rú shì zhī rén
典无读诵性如是之人。
wén dì zàng pú sà míng jiàn dì zàng
闻地藏菩萨名见地藏
pú sà xiàng jù yǐ běn xīn gōng jìng
菩萨像具以本心恭敬
chén bái gèng yǐ xiāng huā yī fú yīn
陈白更以香华衣服饮
shí yī qiè wán jù gòng yǎng pú sà
食一切玩具供养菩萨。

yǐ jìng shuǐ yī zhǎn jīng yī rì yī yè
以净水一盏经一日一夜
ān pú sà qián rán hòu hé zhǎng qǐng
安菩萨前然后合掌请
fú huí shǒu xiàng nán lín rù kǒu shí
服回首向南临入口时
zhì xīn zhòng zhòng fú shuǐ jì bì
至心郑重服水既毕
shèn wǔ xīn jiǔ ròu xié yín wàng yǔ jí
慎五辛酒肉邪淫妄语及
zhū shā hài yī qī rì huò sān qī rì
诸杀害一七日或三七日。

shì shànnán zǐ shàn nǚ rén yú shuì
是善男子善女人于睡
mèng zhōng jù jiàn dì zàng pú sà xiàn
梦中具见地藏菩萨现
wú biān shēn yú shì rén chù shòu guān
无边身于是人处授灌
dǐng shuǐ qí rén mèng jué jí huò cōng
顶水其人梦觉即获聪
míng yīng shì jīng diǎn yī lì ěr gēn
明应是经典一历耳根
jí dāng yǒng jì gèng bù wàng shī yī
即当永记更不忘失一
jù yī jì
句一偈。

fù cì guān shì yīn pú sà ruò wèi lái
复次观世音菩萨若未来
shì yǒu zhū rén děng yī shí bù zú qiú
世有诸人等衣食不足求
zhè guāi yuàn huò duō bìng jí huò duō
者乖愿或多病疾或多
xiōng shuāi jiā zhái bù ān juàn shǔ
凶衰家宅不安眷属
fēn sǎn huò zhū hèng shì duō lái xiǎ
分散或诸横事多来忤

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.

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.

"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

shēn shuì mèng zhī jiān duō yǒu jīng
身.睡梦之间.多有惊
bù rú shì rén děng wén dì zàng míng
怖.如是人等.闻地藏名.
jiàn dì zàng xíng zhì xīn gōng jìng
见地藏形.至心恭敬.
niàn mǎn wàn biàn shì zhū bù rú yì shì
念满万遍.是诸不如意事.
jiàn jiàn xiāo miè jí dé ān lè yī shí
渐渐消灭.即得安乐.衣食
fēng yì nǎi zhì yú shuì mèng zhōng xī
丰溢.乃至至于睡梦中.悉
jiē ān lè
皆安乐.

fù cì guān shì yīn pú sà ruò wèi lái
复次观世音菩萨.若未来
shì yǒu shàn nán zǐ shàn nǚ rén huò yīn
世.有善男子善女人.或因
zhì shēng huò yīng gōng sī huò yīn
治生.或因公私.或因
shēng sǐ huò yīn jí shì rù shān lín
生死.或因急事.入山林
zhōng guò dù hé hǎi nǎi jí dà shuǐ
中.过渡河海.乃至大水.
huò jīng xiǎn dào shì rén xiān dāng niàn
或经险道.是人先当念
dì zàng pú sà míng wàn biàn suǒ guò tǔ
地藏菩萨名万遍.所过土
dì guǐ shén wèi hù xíng zhù zuò wò
地.鬼神卫护.行住坐卧.
yǒng bǎo ān lè nǎi zhì féng yú hǔ láng
永保安乐.乃至逢于虎狼
shī zǐ yī qiè dú hài bù néng sǔn zhī
师子.一切毒害.不能损之.

fó gào guān shì yīn pú sà shì dì zàng
佛告观世音菩萨.是地藏
pú sà yú yán fú tí yǒu dà yīn yuán
菩萨于阎浮提.有大因缘.
ruò shuō yú zhū zhòng shēng jiàn wén
若说于诸众生.见闻
lì yì děng shì bǎi qiān jié zhōng shuō
利益等事.百千劫中.说
bù néng jìn shì gù guān shì yīn rǔ yǐ
不能尽.是故观世音.汝以
shén lì liú bù shì jīng lìng sū pó
神力.流布是经.令娑婆
shì jiè zhòng shēng bǎi qiān wàn jié
世界众生.百千万劫.
yǒng shòu ān lè
永受安乐.

ěr shí shì zūn ér shuō jì yán
尔时世尊.而说偈言.
wú guān dì zàng wēi shén lì
吾观地藏威神力

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 Jambudvīpa. 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. "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

héng hé shā jié shuō nán jìn
恒河沙劫说难尽
jiàn wén zhān lǐ yī niàn jiān
见闻瞻礼一念间
lì yì rén tiān wú liàng shì
利益人天无量事

ruò nán ruò nǚ ruò lóng shén
若男若女若龙神
bào jìn yīng dāng duò è dào
报尽应当堕恶道
zhì xīnguī yī dà shì shēn
至心归依大士身
shòu mìng zhuǎn zēng chú zuì zhàng
寿命转增除罪障

shǎo shī fù mǔ ēn ài zhě
少失父母恩爱者
wèi zhī hún shén zài hé qù
未知魂神在何趣
xiōng dì zī mèi jí zhū qīn
兄弟姊妹及诸亲
shēng zhǎng yǐ lái jìe bù shí
生长以来皆不识

huò sù huò huà dà shì shēn
或塑或画大士身
bēi liàn zhān lǐ bù zàn shě
悲恋瞻礼不暂舍
sān qī rì zhōng niàn qí míng
三七日中念其名
pú sà dāng xiàn wú biān tǐ
菩萨当现无边体
shì qí juàn shǔ suǒ shēng jiè
示其眷属所生界
zòng duò è qù xún chū lí
纵堕恶趣寻出离

ruò néng bù tuì shì chū xīn
若能不退是初心
jí huò mó dīng shòu shèng jì
即获摩顶受圣记

yù xiū wú shàng pú tí zhě
欲修无上菩提者
nǎi zhì chū lí sān jiè kǔ
乃至出离三界苦
shì rén jì fā dà bēi xīn
是人既发大悲心
xiān dāng zhān lǐ dà shì xiàng
先当瞻礼大士像
yī qiè zhū yuàn sù chéng jiù
一切诸愿速成就
yǒng wú yè zhàng néng zhē zhǐ
永无业障能遮止

yǒu rén fā xīn niàn jīng diǎn
有人发心念经典

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.

Some people may resolve to read the sutra texts
Hoping to help those confused to reach the other

yù dù qún mí chāo bī àn
欲度群迷超彼岸
suī lì shì yuàn bù sī yì
虽立是愿不思议
xuán dú xuán wàng duō fèi shī
旋读旋忘多废失

sī rén yǒu yè zhàng huò gù
斯人有业障惑故
yú dà shèng jīng bù néng jì
于大乘经不能记
gòng yǎng dì zàng yǐ xiāng huá
供养地藏以香华
yī fú yǐn shí zhū wán jù
衣服饮食诸玩具

yǐ jìng shuǐ ān dà shì qián
以净水安大士前
yī rì yī yè qiú fú zhī
一日一夜求服之
fā yīn zhòng xīn shèn wǔ xīn
发殷重心慎五辛
jiǔ ròu xié yín jí wàng yǔ
酒肉邪淫及妄语

sān qī rì nèi wù shā hài
三七日内勿杀害
zhì xīn sī niàn dà shì míng
至心思念大士名
jí yú mèng zhōng jiàn wú biān
即于梦中见无边
jué lái biàn dé lì gēn ěr
觉来便得利根耳
yīng shì jīng jiào lì ěr wén
应是经教历耳闻
qiān wàn shēng zhōng yǒng bù wàng
千万生中永不忘
yǐ shì dà shì bù sī yì
以是大士不思议
néng shǐ sī rén huò cǐ huì
能使斯人获此慧

pín qióng zhòng shēng jí jí bìng
贫穷众生及疾病
jiā zhái xiōng shuāi juàn shǔ lí
家宅凶衰眷属离
shuì mèng zhī zhōng xī bù ān
睡梦之中悉不安
qiú zhě guāi wéi wú chēng suì
求者乖违无称遂
zhì xīn zhān lǐ dì zàng xiàng
至心瞻礼地藏像
yī qiè è shì jì xiāo miè
一切恶事皆消灭
zhì yú mèng zhōng jìn dé ān
至于梦中尽得安
yī shí fēng ráo shén guǐ hù
衣食丰饶神鬼护

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. Awakened, they may discover that they now have been 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.

yù rù shānlín jí dù hǎi
欲入山林及渡海
dú è qínshòu jí è rén
毒恶禽兽及恶人
è shén è guǐbìng è fēng
恶神恶鬼并恶风
yī qièzhūnànzhū kǔ nǎo
一切诸难诸苦恼

dàndāngzhān lǐ jí gòngyǎng
但当瞻礼及供养
dì zàng pú sà dà shì xiàng
地藏菩萨大士像
rú shì shānlín dà hǎi zhōng
如是山林大海中
yīngshìzhū è jiēxiāomiè
应是诸恶皆消灭

guānyīnzhì xīntīng wú shuō
观音至心听吾说
dì zàng wú jìn bù sī yì
地藏无尽不思議
bǎiqiānwàn jiéshuō bù zhōu
百千万劫说不周
guǎngxuān dà shì rú shì lì
广宣大士如是力

dì zàng míng zì rén ruò wén
地藏名字人若闻
nǎi zhì jiàn xiàng zhān lǐ zhě
乃至见像瞻礼者
xiāng huā yī fú yīn shí fèng
香华衣服饮食奉
gòng yǎng bǎi qiān shòu miào lè
供养百千受妙乐

ruò néng yǐ cǐ huí fǎ jiè
若能以此回法界
bì jìng chéng fó chāo shēng sǐ
毕竟成佛超生死
shì gù guān yīn nǚ dāng zhī
是故观音汝当知
pǔ gào héng shā zhū guó tǔ
普告恒沙诸国土

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.

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."

ěr shíshì zūn jǔ jīn sè bì yòu mó dì
尔时世尊.举金色臂.又摩地
zàng pú sà mó hē sà dǐng ér zuò shì
藏.菩萨摩诃萨.顶.而作是
yán dì zàng dì zàng rǔ zhī shén lì bù
言.地藏地藏.汝之神力不
kě sī yì rǔ zhī cí bēi bù kě sī yì
可思议.汝之慈悲不可思议.
rǔ zhī zhì huì bù kě sī yì rǔ zhī biàn
汝之智慧不可思议.汝之辩
cái bù kě sī yì zhèng shǐ shí fāng zhū
才不可思议.正使十方诸
fó zàn tàn xuān shuō rǔ zhī bù sī yì
佛赞叹宣说汝之不思议
shì qiān wàn jié zhōng bù néng dé jìn
事.千万劫中不能得尽.

dì zàng dì zàng jì wú jīn rì zài diāo
地藏地藏.记吾今日在忉
lì tiān zhōng yú bǎi qiān wàn yì bù
利天中.于百千万亿不
kě shuō bù kě shuō yī qiè zhū fó pú sà
可说不说一切诸佛菩萨
tiān lóng bā bù dà huì zhī zhōng zài
.天龙八部大会之中.再
yǐ rén tiān zhū zhòng shēng děng wèi
以人天诸众生等.未
chū sān jiè zài huǒ zhái zhōng zhě fù
出三界.在火宅中者.付
zhǔ yú rǔ wú lìng shì zhū zhòng shēng
嘱于汝.无令是诸众生.
duò è qù zhōng yī rì yī yè hé
堕恶趣中.一日一夜.何
kuàng gèng luò wú wú jiàn jí ā bí dì
况更落五无间及阿鼻地
yù dòng jīng qiān wàn yì jié wú yǒu
狱.动经千万亿劫.无有
chū qī
出期.

dì zàng shì nán yán fú tí zhòng shēng
地藏.是南阎浮提众生.
zhì xìng wú dìng xí è zhě duō zòng
志性无定.习恶者多.纵
fā shàn xīn xū yú jí tuì ruò yù è
发善心.须臾即退.若遇恶
yuán niàn niàn zēng zhǎng yǐ shì zhī
缘.念念增长.以是之
gù wú fēn shì xíng bǎi qiān yì huà dù
故.吾分是形.百千亿化度.
suí qí gēn xìng ér dù tuō zhī
随其根性.而度脱之.

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 Jambudvīpa 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. 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.

dì zàng wú jīnyīnqín yǐ tiānrén
地 藏 . 吾 今 殷 勤 . 以 天 人
zhòng fù zhǔ yú rǔ wèiláizhìshì ruò
众 . 付 嘱 于 汝 . 未 来 之 世 . 若
yǒutiānrén jí shànnán zǐ shàn nǚ rén
有 天 人 及 善 男 子 善 女 人 .
yú fó fǎ zhōng zhòngshǎoshàngēn
于 佛 法 中 . 种 少 善 根 .
yī máo yī chén yī shā yī dī rǔ yǐ
一 毛 一 尘 . 一 沙 一 滴 . 汝 以
dào lì yōng hù shì rén jiànxiū wú
道 力 . 拥 护 是 人 . 渐 修 无
shàng wù lìng tuì shī
上 . 勿 令 退 失 .

fù cì dì zàng wèiláishìzhōng ruò
复 次 地 藏 . 未 来 世 中 . 若
tiānrùorén suí yè bào yīng luò zài è
天 若 人 . 随 业 报 应 . 落 在 恶
qù línduò qù zhōng huò zhì mén shǒu
趣 . 临 堕 趣 中 . 或 至 门 首 .

shì zhūzhòngshēng ruònéngniàn dé
是 诸 众 生 . 若 能 念 得
yī fó míng yī pú sà míng yī jù yī
一 佛 名 . 一 菩 萨 名 . 一 句 一
jì dà shèng jīng diǎn shì zhūzhòng
偈 . 大 乘 经 典 . 是 诸 众
shēng rǔ yǐ shén lì fāng biàn jiù bá
生 . 汝 以 神 力 . 方 便 救 拔 .
yú shì rén suǒ xiàn wú biān shēn wèi
于 是 人 所 . 现 无 边 身 . 为
suì dì yù qiǎnlìngshēngtiān shòu
碎 地 狱 . 遣 令 生 天 . 受
shèng miào lè
胜 妙 乐 .

ěr shí shì zūn ér shuō jì yán
尔 时 世 尊 . 而 说 偈 言 .
xiànzài wèiláitiānrénzhòng
现 在 未 来 天 人 众
wú jīnyīnqín fù zhǔ rǔ
吾 今 殷 勤 付 嘱 汝
yǐ dà shéngtōng fāng biàn dù
以 大 神 通 方 便 度
wù lìng duò zài zhū è qù
勿 令 堕 在 诸 恶 趣

ěr shí dì zàng pú sà mó hē sà hú guī
尔 时 地 藏 菩 萨 摩 河 萨 胡 跪
hé zhǎng bái fó yán shì zūn wéi yuàn
合 掌 . 白 佛 言 . 世 尊 . 唯 愿
shì zūn bù yǐ wéi lǜ wèiláishìzhōng
世 尊 . 不 以 为 虑 . 未 来 世 中 .
ruò yǒu shàn nán zǐ shàn nǚ rén yú fó
若 有 善 男 子 善 女 人 . 于 佛
fǎ zhōng yī niàngōng jìng wǒ yì bǎi
法 中 . 一 念 恭 敬 . 我 亦 百

"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.

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

qiānfāngbiàn dù tuōshìrén yú shēng
千方便.度脱是人.于生
sǐ zhōng sù dé xiètuō
死中.速得解脱.

hé kuàngwénzhūshànshì niànniànxiū
何况闻诸善事.念念修
xíng zì rán yú wú shàngdào yǒng bù
行.自然于无上道.永不
tuì zhuǎn
退转.

shuōshì yǔ shí huì zhōngyǒu yī pú sà
说是语时.会中有一菩萨
míng xū kōngzàng bái fó yán shì zūn
.名虚空藏.白佛言.世尊.
wǒ zì zhìdào lì wén yú rú lái zàn tàn
我自至切利.闻于如来.赞叹
dì zàng pú sà wēishénshì lì bù kě
地藏菩萨.威神势力.不可
sī yì
思议.

wèiláishìzhōng ruòyǒushànnán zǐ
未来世中.若有善男子
shàn nǚ rén nǎi jí yī qiètiānlóng
善女人.乃及一切天龙.
wén cǐ jīngdiǎn jí dì zàngmíng zì
闻此经典及地藏名字.
huòzhān lǐ xíngxiàng dé jǐ zhǒng fú
或瞻礼形像.得几种福
lì wéiyuànshìzūn wèiwèiláixiàn
利.唯愿世尊.为未来现
zài yī qièzhòngděng lüè ér shuōzhī
在一切众等.略而说之.

fó gào xū kōngzàng pú sà dì tīng dì
佛告虚空藏菩萨.谛听谛
tīng wú dāngwèi rǔ fēnbiéshuōzhī
听.吾当为汝分别说之.
ruòwèiláishì yǒushànnán zǐ shàn nǚ
若未来世.有善男子善女
rén jiàn dì zàngxíngxiàng jí wén cǐ
人.见地藏形像及闻此
jīng nǎizhì dú sòng xiānghuāyǐnshí
经.乃至读诵.香华饮食.
yī fú zhēnbǎo bù shīgòngyǎng zàn
衣服珍宝.布施供养.赞
tànzhān lǐ dé èr shí bā zhǒng lì yì
叹瞻礼.得二十八种利益.

yī zhě tiānlóng hù niàn
一者.天龙护念.
èr zhě shànguǒ rì zēng
二者.善果日增.
sānzhě jí shèngshàngyīn
三者.集圣上因.
sì zhě pú tí bù tuì
四者.菩提不退.

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. "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.

wǔ zhě yī shí fēng zú
五者衣食丰足。
liù zhě jí yì bù lín
六者疾疫不临。
qī zhě lí shuǐ huǒ zāi
七者离水火灾。

bā zhě wú dào zéi è
八者无盗贼厄。
jiǔ zhě rén jiàn qīn jìng
九者人见钦敬。
shí zhě shén guǐ zhù chí
十者神鬼助持。
shí yī zhě nǚ zhuǎn nán shēn
十一者女转男身。
shí èr zhě wéi wáng chén nǚ
十二者为王臣女。
shí sān zhě duān zhèng xiāng hǎo
十三者端正相好。
shí sì zhě duō shēng tiān shàng
十四者多生天上。

shí wǔ zhě huò wéi dì wáng
十五者或为帝王。
shí liù zhě sù zhì mìng tōng
十六者宿智命通。
shí qī zhě yǒu qiú jī cǒng
十七者有求皆从。
shí bā zhě juàn shǔ huān lè
十八者眷属欢乐。
shí jiǔ zhě zhū hēng xiāo miè
十九者诸横消灭。
èr shí zhě yè dào yǒng chú
二十者业道永除。
èr shí yī zhě qù chù jìn tōng
二十一者去处尽通。

èr shí èr zhě yè mèng ān lè
二十二者夜梦安乐。
èr shí sān zhě xiān wáng lí kǔ
二十三先亡离苦。
èr shí sì zhě sù fú shòu shēng
二十四者宿福受生。
èr shí wǔ zhě zhū shèng zàn tàn
二十五者诸圣赞叹。
èr shí liù zhě cōng míng lì gēn
二十六者聪明利根。
èr shí qī zhě ráo cí mǐn xīn
二十七者饶慈愍心。
èr shí bā zhě bì jìng chéng fó
二十八者毕竟成佛。

fù cì xū kōng zàng pú sà ruò xiàn zài
复次虚空藏菩萨若现在
wèi lái tiān lóng guǐ shén wén dì zàng
未来天龙鬼神闻地藏

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.

"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

míng lì dì zàng xíng huò wén dì zàng
名.礼地藏形.或闻地藏
běnyuànshì xíng zàntànzhān lǐ dé
本愿事行.赞叹瞻礼.得
qī zhǒng lì yì
七种利益.
yī zhě sù chāoshèng dì
一者.速超圣地.
èr zhě è yè xiāomiè
二者.恶业消灭.
sānzhě zhū fó hù lín
三者.诸佛护临.
sì zhě pú tí bù tuì
四者.菩提不退.
wǔ zhě zēngzhǎngběn lì
五者.增长本力.
liùzhě sù mìng jiē tōng
六者.宿命皆通.
qī zhě bì jìng chéng fó
七者.毕竟成佛.

ěr shí shí fāng yī qiè zhū lái bù kě
尔时十方一切诸来.不可
shuō bù kě shuō zhū fó rú lái jí dà
说不可说.诸佛如来及大
pú sà tiān lóng bā bù wén shì jiā móu
菩萨.天龙八部.闻释迦牟
ní fó chēng yáng zàntàn dì zàng pú
尼佛.称扬赞叹地藏菩
sà dà wēi shén lì bù kě sī yì tàn
萨.大威神力.不可思议.叹
wèi céng yǒu
未曾有.

shì shí dào lì tiān yǔ wú liàng xiāng
是时忉利天.雨无量香
huā tiān yī zhū yīng gòng yǎng shì jiā
华.天衣珠璣.供养释迦
móu ní fó jí dì zàng pú sà yī yī qiè
牟尼佛及地藏菩萨已.一切
zhòng huì jù fù zhān lǐ hé zhǎng ér
众会.俱复瞻礼.合掌而
tuì
退.

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.

补阙真言

南谟喝啰怛那，哆啰夜耶。佉啰佉啰。俱住俱住。摩啰摩啰。虎啰，吽。
贺贺，苏怛拏，吽。泼抹拏，娑婆诃。

Mantra for Patching the Flaws in Recitation

Nama ratnatrayāya khara khara kūcī kūcī mala mala horā hū ha ha sūdana
hū pha vāra svāhā.

[nā mó hē là dá nà, duō là yè yē. qié là qié là. jù zhù jù zhù. mó là mó là.
hǔ là, hōng. hè hè, sū dá ná, hōng. pō mò ná, suō pó hē.]

功德回向

诵经功德殊胜行，无边胜福皆回向，
普愿沉溺诸众生，速往无量光佛刹。
十方三世一切佛，一切菩萨摩诃萨，摩诃般若波罗蜜。

The Transference of Merit and Virtue

I dedicate the merit and virtue from the profound act of reciting the Sutra,
Including all the superior, limitless blessings generated,
With the universal vow that all beings sunk in defilement
Will quickly go to the Land of the Buddha of Limitless Light.
Homage to all Buddhas of the ten directions and the three periods of time.
All Bodhisattvas, Mahasattvas, and
Maha prajña paramita!