

法 海 譯 叢

THE MAJOR BUDDHIST CANON

(5)

The Major Buddhist Canon (5)

地藏經

The Sutra of Terra-Treasure

(The Sutra of Terra-Treasure Pusa's Primal Vows)

地藏菩薩本願經

A Bilingual Edition with an Introduction
and English Annotations

英漢對照本·附序論

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The Sutra of Terra-Treasure

地藏經

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An Introduction to The Sutra of Terra-Treasure

I. The meaning of “Terra-Treasure Pusa”

“Terra-Treasure” in the original Sanskrit is “*Ksiti-garbha.*” Due to the difficulty in pronunciation, as well as for easy comprehension and ready absorption of the word for the Chinese reader, the translator in the Tang Dynasty (7th century) ingeniously chose to translate the name by *meaning* rather than by *sound*, and so he translated it as “*Di-Dzang*” (meaning “Earth-Treasure” or “Terra-Treasure”), which is promptly meaningful to the Chinese people. And the name of “*Di-Dzang*” has been adopted and become a household term in the Chinese language. And, furthermore, ever since that time, through history, this Sutra has become one of the most popular, most powerful and most read and chanted Sutra, in the midst of hundreds of Mahayana Holy Scriptures. “*Terra*” means Earth or Ground, but here it esoterically works as a metaphor for the Ground of Mind, or the Mental Ground. And “the Mental Ground” now is linked to the most predominant principium both in ’Chan Buddhism specifically, and in Mahayana Buddhism in general; that is, the Buddha Nature. And so we are cognizant that the Mental Ground implies the Buddha Nature which all Multibeings share in common; and this is the underlying Tenet, the most profound and majestic import in Mahayana Buddhism; without

it, the edifice of Mahayana would be impossible.

Hence, “Terra-Treasure” signifies Buddha Nature in that the Mind (or Heart) is precious, for it contains and can generate all the Treasure just like the Ground or the Earth in its being able to hold (or store) and produce all the treasurable things, such as minerals, gems and plants; and that the Mind is so capacious that it could accommodate everything, just like the Ground, capable of accommodating everything equally without discrimination, be it fair or foul.

As for the word “Pusa,” again, originally in the Sanskrit it is “*Bodhisattva*,” the Sainthood in Buddhism next in rank to the Buddha. [Pusa, pronounced as *’poo-sa*] Here again, due to the difficulty in the original pronunciation, the ancient Chinese masters transliterated and abbreviated it as “Pusa,” (“*Pu*” being the transliteration for the Sanskrit “*Bodhi*,” but with the suffix “*-dhi*” reduced, and “*sa*” for the Sanskrit “*sattva*,” with the ending of the word “*-ttva*” reduced—the Chinese are a people so very much disposed to abbreviating terminologies) so as to facilitate easy capturing of the word for the Chinese readers. And here again it proves to have been a great success: for ever since that time, this word “Pusa” has been so totally “naturalized” in the Chinese language that almost all the Chinese thenceforth (especially the general public who are not conversant with the history of Buddhist Scripture translation and etymology) have all deemed and felt it a genuine indigenous Chinese word from the beginning, so that the phrase “the Pusa Heart,” to all Chinese, is synonymous with “the most compas-

sionate heart,” and so when a person is praised to be endowed with “the Pusa Heart,” he is being lauded in the highest degree in respect of Compassion or Mercifulness. This is also why this translator has chosen to translate this term (*Bodhisattva*) by the successful example set by the ancient translating masters; i.e., by directly rendering the Chinese version (the abbreviated Sanskrit pronunciation) into English, rather than stick to the hitherto recently more popular way of the direct transliteration of the Sanskrit word. And so here it turns out that we have the term “Pusa”, as opposed to “*Bodhisattva*,” for the English reader world-wide. Incidentally, although this may appear to be a somewhat bold and innovative attempt in terms of translation, as opposed to the usual practice of other English translators heretofore, yet it is quite in good keeping with the principles laid out by traditional Chinese masters. Besides, I believe that “Pusa” as an extremely frequently-used term or title would be much easier for the reader to learn than “*Bodhisattva*,” and so, I hope, it could enhance and encourage the learning or study of Buddhism universally.

By the way, one more word about the translation of the Sutras from Chinese into English: Supposing that the ancient Chinese masters had translated the Sanskrit word “*Bodhisattva*” and “*Ksitigarbha*” (and a lot of other terms) by the reproduction of its sounds exactly as pronounced in the Sanskrit, without innovating some ingenious modifications to suit the language, culture and disposition of the Chinese people, (and as a result of which, we had “*Ksitigarbha Bodhisattva*,” instead of “Terra-Treasure Pusa”; “*Avalokiteshvara Bodhisattva*,” instead of

“Kuan-Yin Pusa”; “*Samantabhadra*,” instead of “Universal-Virtue”; “*Tathagata*,” instead of “Thus-Adventist”; “*Duhkha*,” instead of “Affliction,” and so on) Buddhism might not have become so popular with the Chinese and flourished as a immensely glorious element in the Chinese culture.

Now, the meaning of “Terra-Treasure Pusa” would become clear to us that this is a Pusa with “the Treasure of the Mental Ground”. This appellation not only depicts the predominant merit of this particular Pusa, but also implies that all Buddhists or Buddhist practitioners should endeavor to locate, delve and develop their own “Terra-Treasure,” (the Treasure of their own Mental Ground—the Buddha Nature, the Germ of the Supreme Enlightenment) so as to entertain the Bliss that it promises, and to put it to actual utility by enabling all Multibeings to perceive, cultivate, and attain the enlightenment of it. Therefore, this Sutra is of tremendous significance in the entire Mahayana tradition.

II. Why practice the Dharma of Terra-Treasure?

Apart from the significance of this Sutra as stated above, there are some other reasons why a Mahayana Buddhist needs to practice this Dharma. First of all, throughout history, there are a great many masters in all sects who were wont to exhort people to practice this Dharma. For instance, Master Lien-chi (Lotus Pond) of the Pure Land Sect in the Ming Dynasty promulgated the practice of this Dharma by saying that this Dharma could serve as a “Supplementary Practice” for the Pure

Land practitioner, in that it could enhance his merits for his aim of Rebirth in the Pure Land in the next life. Master Hong-Yi of the Precept Sect also used to propagate this Dharma, in view of the fact that this Dharma is very powerful in aiding the practitioners to reduce or eliminate their Karmic Impediments, so that they could be purified in their Corporal, Verbal, and Mental Karmas, and thence they could practice better in the Teachings of their particular Sects afterwards. In one word, this Sutra (or Dharma) has been a most popular and common Dharma for all Buddhist Sects in general, and even ordinary people would also read or chant it for the credit or well-beings of themselves or others. By the way, this translator has also been benefited enormously by this Sutra (I am greatly beholden to Terra-Treasure Pusa); therefore, it is partly out of my own gratitude to Terra-Treasure Pusa that I have translated this Sutra, in the hope that more people could be benefited by reading or practicing this Dharma.

Secondly, the reason for the need to practice the Terra-Treasure Dharma is that it could enhance our *Virtuous Radices* (good roots). There are five *Virtuous Radices*: Belief, Assiduity (diligence), Cogitation (thinking), Stasis (equanimity), and Wisdom. Among these five, the first one, the *Virtuous Radix* of Belief, is by far the most difficult to implant for a practitioner. For instance, the belief in Reincarnation and the Six Domains (Celestial, Humanity, Asura, Purgatory, Starving Ghost, and Animal). As we are still mundane mortals without any Transcendental Wisdom or Supernal Power, we could not perceive all the Six Domains; therefore, a lot of people have difficulty in the total

belief of this doctrine. However, if one practices the Dharma of Terra-Treasure, by dint of the inconceivable Empowerment of Terra-Treasure Pusa, one would be able to engender such Belief in total miraculously. As the Six Domains and Reincarnations are the most fundamental Doctrines, and without them, Buddhism could not be fully established for one; therefore an uncompromised belief in the Six Domains and Reincarnation is crucial for a Buddhist practitioner, otherwise all the hard work in practice would become illusive and superfluous. And due to your reading or chanting of *The Sutra of Terra-Treasure*, inconceivably you *will* generate this Belief; this is due to the fact that your most depraved Karmas have been imperceptibly removed by such practice, and so your Karmic Impediments in this regard are expunged: it is only after the elimination of one's grossest Karmas that one is able to generate genuine Belief, insomuch as one could truthfully believe in all the Dharmas as divulged by the Buddha.

Thirdly, the reason for the need to practice the Dharma of Terra-Treasure is that it could help us eliminate our malefactions or sins. Ever since time immemorial, all Multibeings have perpetrated a multitude of vile acts. Even though they might not have done such egregious crimes as homicide or arson, but in general, Killing, Stealing, Devious Sex, Prevarication, and Intoxicant Usage, as well as all the vileness resulted from the Three Venoms (Greed, Hate, and Ignorance), are considered as Vile Acts. What is the definition of Vileness? According to the Buddha, anything that could inflict sufferings, pains or Annoyances is called Vileness. When we feel unhappy about our life,

ultimately speaking, it is on account of our harboring Greed, Resentment, Inanity (Ignorance), Jealousy, and what not, all of which will prompt our Body, Speech and Mind to execute things of Vileness (or Sinful Impediments) that would incur Annoyances to others and to ourselves. Since Kalpas uncountable, we have all perpetrated countless such Sinful Impediments, which have come to pose as insurmountable “stumbling blocks” for our quest of either worldly well-being or the Transcendental Wisdom for Liberation and Enlightenment. Nevertheless, if one could practice this Terra-Treasure Dharma by reciting or chanting this Sutra (preferably four hundred times or more in total, and once each day), one would be able to reduce and eventually eliminate most or all of one's Karmic Impediments created either in this life or the previous lives. And in the course of the practice, more often than not, one could detect some changes or “Transformations” occurring in one's mind, insomuch as one's personality or character, and the general outlook of one's Views about Life, about one's Self and others would also undergo some changes, and sometimes enormous “sea changes,” to the extent that one would almost emerge a totally new and better and wiser person, endowed with sagacity or wisdom to perceive what would be right and good for one to do, and, at the same time, being empowered to be more in control of oneself, so as to carry out what one has come to deem right and good and beneficial. And these “miraculous” changes brought about by the inconceivability of Terra-Treasure Pusa could be detected and felt by oneself, as well as perceived by others. Not only one's Frame of Mind would undergo such aus-

picious changes, but even one's Physiognomy will be altered, too: it would become smoother, more gentle, serene, amiable, brilliant and lovable—for whatever goes on in one's mind, will be written in one's visage.

Fourthly, the reason for the need of practicing the Dharma of Terra-Treasure is that it can keep us from degenerating into the Vile Domains (Purgatory-hood, Starving Ghost-hood, and Animal-hood) in next lives. Needless to say, this is of utmost significance to us. By practicing the Dharma of Terra-Treasure, we are guaranteed by the Buddha Himself that we not only would not be reborn in the Three Vile Domains, but also we shall be able to be reborn either in Humanity with higher standing or in the Celestial to entertain the heavenly bliss; and eventually we are going to be liberated and enlightened, due to the continuous influence of our merits acquired in our previous practice on the Dharma of Terra-Treasure.

Fifthly, the reason for the need of practicing the Dharma of Terra-Treasure is that it could increase our worldly well-being. When we look at the holy image of Terra-Treasure Pusa, either a statue or painting, we can see that usually his right hand holds a Priestly Scepter and his left hand holds a Pearl. This Pearl is called a Mani-gem Pearl, or Wish-fulfilling Pearl. This is due to the fact that in the past when Terra-Treasure Pusa was still at the incipient stage of Pusa-hood, he pledged a Grand Vow to render all Multibeings gratified in all of their good wishes. Therefore, if only you could practice in accordance with what is taught in the Sutra, all your good wishes will soon be realized.

Sixthly, the reason for the need of practicing the Dharma of Terra-Treasure is that Terra-Treasure is a Pusa whom all the Holy Ones acclaim and extol. *The Sutra of Terra-Treasure* is a very unique Sutra, in that herein the Buddha extols Terra-Treasure Pusa almost from the very beginning to the end of the Text. In addition, other Buddhas and Pusas from other Universes in ten directions also come to extol Terra-Treasure Pusa. Normally, in the Sutra, it is usually the Pusa that glorifies the Buddha for His Virtues; it is extraordinarily rare that the Buddha would extol the Pusa—even if that does occur, it only covers a few lines of the text and has never lasted throughout the entire Sutra. Hence, this Sutra is really out of the ordinary in that at the outset the Buddha Himself acclaims Terra-Treasure Pusa in the prose speech; thereupon He lauds him again with *Gathas* (verses). Even Manjusri, Kuan-Yin, Universal-Virtue, Ethereal Repertory and other great Pusas of Mahayana, as well as other Beings, such as the Celestials, Deva-Dragon Octolegions and all the Dharma Protectors express their extolment and devout support for Terra-Treasure Pusa.

How could Terra-Treasure Pusa win so much panegyric from so many holy and mortal beings? Briefly put, it is because Terra-Treasure is extraordinarily compassionate and mindful in looking after people with heavier Karmic Impediments; insofar that the more under-privileged or deprived or down-trodden people are, the more he would render his care and succor.

Although all Buddha Dharmas are equal in essence, there are still distinctions in their attributes and functions: Some Dhar-

mas would suit people with higher or medium Propensities; whereas some other Dharmas could suit people of any Propensity, including people of lower or limited Propensities. The Dharma of Terra-Treasure subsumes to the latter one, which people of all Propensities could learn to practice, especially those who have the weightiest Karmic Impediments and the scarcest Propensities.

In this Sutra, Shakyamuni Buddha said to Terra-Treasure Pusa, “I am consigning all Multibeings to thy care subsequent to my passing into Nirvana.” And this Consignment was repeated over and over again throughout the Sutra. The Import of such Consignment is that it is almost like the final Will of the Buddha to Terra-Treasure Pusa, for it is similar to a moribund father passing his Will regarding his property and business to his eldest son. Thenceforth, Terra-Treasure Pusa was entrusted by the Buddha’s Will for the Buddhaic Task of delivering all Multibeings in the wake of the Buddha’s Nirvana until the time when Maitreya Pusa comes to become the next Buddha, to whom Terra-Treasure would relieve himself of the load of this Consignment. Therefore we should be aware that Terra-Treasure Pusa officiates as the Proxy for the Buddha after His Nirvana, that Terra-Treasure Pusa is the one that is ordained by the Buddha to preside over Buddhism in this Sava Universe of ours, and that during the era wherein there is no Buddha extant, Terra-Treasure Pusa acts as the One that Multibeings should trust and rely upon for their Practice and Deliverance.

That is why in *the Era of Fini-dharma* (wherein all Dharmas

are submerging), anyone who aspires to practice Buddhism should practice on the Dharma of Terra-Treasure at the outset, which is also part of the Buddha’s Consignment. Consequently, for any practitioner of Buddhism, either of ’Chan, or Pure Land, or Esotericism, if he does not practice Terra-Treasure Dharma to begin with, it is unlikely that he could practice to any significant result. And this I am very sure of, for “I have been there.” I will tell you why:

Twenty-eight years ago when I started to practice Buddhism with a vengeance, I endeavored to learn and practice the Doctrines of all the Ten Sects, and although I was blessed enough to have gained some comprehension and enlightenment, there were some points that I could not succeed in breaking through. But it was still OK until two years later when I started to make a three-year Retreat when the problem stood out to pose as a huge obstacle for my daily practice; that is, Are the Six Domains for real? Or is it only symbolical? Is Reincarnation for real or merely a metaphor? Are Hell and Heaven literal or symbolical?

If all of these are symbolical rather than real (which means they are not really in existence), why would one bother to practice at all, since after death there is no Reincarnation and everything will be no more? If that be the case, why won’t we just enjoy ourselves while we live? And it would follow that all guidelines for life, all morals and ethics would become pointless. In consequence, one could become an Epicurean, a Hedonist, or a non-believer in Causality, and what not, and that would de-

stroy the universal Truth of Causality and all other ethics. With such false convictions, one would find it justifiable for one to do anything for the sake of gratifying his own needs, fancy, or conceited ambitions without any scruple. And for such people, the practice of Buddhism would be quite out of the question. Therefore the belief in the real existence of the Three Realms, the Six Domains and Reincarnation is of key significance for practicing Buddhism.

However this belief comes from the good Karmas that one accumulated in past lives, and so it is very difficult to acquire such Belief in this one life—for Karma happens to be a thing endowed with such insuperable power that it is hard to alter its course. Hence if one is not possessed of such Belief in this life, it is quite unlikely to make him engender the Belief, either by persuasion or by force.

Fortunately, if a person is eager to expel such Unbelief and engender the Belief in the Dharma and in the Buddha so that he could be truthfully entitled to a genuine Buddhist so that he could practice Buddhism in full compliance with the Dharma assiduously, and to his heart's content; thus and by degrees he could attain the Right Comprehension and even Enlightenment—if such a person could but faithfully practice on the Dharma of Terra-Treasure, all of his wishes could be fulfilled very quickly. This is based on my own experience at the beginning of my Retreat 26 years ago. Therefore, as I have mentioned above, Terra-Treasure Pusa is a Great Benefactor to me, in that he delivered me out of Unbelief and made me whole in

the *Radix of Belief*: in other words, he made a Transformation of me: he is in truth the Savior of my *Dharmic Corpus*. And ever since that time, I have been able, to my own awareness, to practice all kinds of Dharmas without much difficulty or Impediment, insofar, if I may make so bold as to say, that I have come very near to thorough proficiency in all the Dharmas that I had aspired to learn and in almost all the Dharmic Tasks that I have vowed to do for Multibeings and for Buddhism.

In addition, ever since I acquired the Benefit from the Dharma of Terra-Treasure, I have endeavored to propagate this Dharma to others for their initial practicing assignment, and, to my great joy, all of them have also gained significant benefits out of such practice without fail. Hence, I am very much beholden to Terra-Treasure, whom I regard as my primal *Home-Saint*, and this translation of the Sutra expresses my deepest gratitude for Him, in the hope that all people in the world could gain access to this grand fine Dharma, which is to lay a solid foundation for their practice of Buddhism towards the Ultimate Bodhi.

III. Other Benefits in practicing the Dharma of Terra-Treasure

There are many other benefits that the practitioners can obtain from practicing this Dharma; for instance, there are Twenty-eight Benefits in the practice of this Dharma as divulged in this Sutra by the Buddha Himself; viz.,

1. They shall be mindfully protected by Celestial Beings and

- Dragons;
2. Their *Virtuous Fructifications* shall increase daily;
 3. They are to accumulate the Supreme Holy Causations;
 4. They shall never be subjected to Retrogression in *Bodhi*;
 5. They are to acquire abundant food and clothing;
 6. No illness or pestilence shall ever befall them;
 7. They shall be free from the catastrophes of flood or fire;
 8. They shall not encounter the adversity of robbery and thievery;
 9. They shall be esteemed by the people that they encounter;
 10. They shall be assisted and supported by both deities and ghosts;
 11. Women shall be able to turn into male form;
 12. They could be born as the daughters of kings or high officials;
 13. They are to be reborn fair-looking;
 14. They are to be reborn mostly in the heavens;
 15. They may become emperors or kings;
 16. They are to acquire the Supernal Wisdom of Trans-lifetimes;
 17. They shall have all their wishes fulfilled;
 18. They shall enjoy happiness with their kindred;
 19. All their calamities shall be eliminated;
 20. The Karmic Domain shall be forever abolished for them;
 21. They shall go unhindered wherever they desire to;
 22. They shall be peaceful and joyful in their dreams at night;
 23. All their previously deceased kindred are to depart from places of Afflictions;
 24. They shall be born with enduring Bliss;
 25. They shall be acclaimed by all the Holy Ones;
 26. They shall be endowed with brilliant and Acute Propensity;

27. They shall be endowed with a paramount Compassionate Heart;
28. They shall become Buddhas ultimately.

Thus, with such an abundance of benefits lain within your ken for you to garner and utilize, why won't you just go ahead and do it?

Finally, a word of “warning” for the reader who attempts the initial reading of this Sutra: do not be frightened by the names of the ghosts or Ghost-Kings in the first Segment. Most of these ghosts, in fact, are either Pusas incarnated or the Manifestations of Dharma Protectors—they would do you no harm; and so, fear not. Besides, recently there are some ignorant people who aver that since Terra-Treasure Pusa would descend into the Purgatory to save the Multibeings therein, it is unsuitable for lay people to read this Sutra at home, and the reading or chanting should be done in the daytime only. This is outright nonsense! Don't be beguiled by such outrageous inane talk of arrant fools. First of all, as Pusas are supposed to take the Deliverance of Multibeings as their Sacred Mission, all Pusas do manifest themselves in all of the Six Domains, including the Purgatory, to save Multibeings; therefore, Terra-Treasure Pusa is not the only Pusa that descends to the Hades to save Multibeings. Hence, that foolish remark reveals nothing but the ignorance of the speaker. Secondly, that remark not only evinces the speaker's inanity, but also has become a slander on the Pusa and the Dharma. Thirdly, since this Sutra was divulged by the Buddha about the Pusa and the Dharma, it is absolutely “wholesome” and beneficial to be read by anyone, either a priest or a

lay person; and as such, it is also quite all right to read it at any time of the day, if only the reader finds the time convenient for him and does it sincerely and deferentially.

One other thing, in the course of one's reading, chanting or practicing of this Sutra, one might envisage deceased people appearing in one's dream, who may be one's kin or affinity, or friends, or even total strangers. If this happens, do not be terrified, for right in this Sutra the Buddha points out that these may be the people that have come for your help to egress out of their present suffering states, and since they know of no one but you that practice Buddhism to be able to render the help they need, and so it is quite natural that they should fall back on you. Therefore, the only thing you need to do in this situation is that you could read or recite this Sutra three times or seven times, and then dedicate the merit of this practice to them (or him or her) for them to transcend their present Karmas to be reborn to a better place, or to the Western Elysian Universe (the Universe of Amitabha Buddha). After this, they will no longer appear in your dreams, and you will have accumulated some more meritorious Karmas. Here ends the Introduction, and I wish you all have a very good trip toward Buddha *Bodhi*.

— 6/24/2009 at ABT, Michigan, USA.

佛語諦實
決定不虛

—金剛持實讚

*The Words of Buddha are
ever truthful without fail.*

—Vajraic Maxim

地藏經

The Sutra of Terra-Treasure

(The Sutra of Terra-Treasure Pusa's Primal Vows)

地藏菩薩本願經

南無本師釋迦牟尼佛（合掌三稱）
Namo Root Guru Shakyamuni Buddha.

(Recite three times,
with your palms joined.)

開經偈

無上甚深微妙法
百千萬劫難遭遇
我今見聞得受持
願解如來真實義

The Sutra-opening Gatha

The supremely profound, wondrously sophisticated Dharma
Is hard to encounter in millions of Kalpas.
And now that I am able to hear, read, and uphold it,
I wish to comprehend the real import of the Thus-Adventist.

地藏菩薩本願經 The Sutra of Terra-Treasure Pusa's Primal Vows¹

唐于闐國三藏沙門實叉難陀 漢譯
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Dharma Master Venerable Sramana Sikshananda of
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Kuan, 53rd Generation Acharya of Shingon Sect (1947-)

卷上 SCROLL THE FIRST

1. **The Sutra of Terra-Treasure Pusa's Primal Vows:** *Sutra*, Sanskrit, meaning holy scripture. Terra-Treasure: Sansk.: *Ksitigarbha Bodhisattva*; “*Ksiti*,” earth or ground, hence “Terra.” This “earth” does not mean this global planet; rather, it connotes or symbolizes the “mental ground” (Mental Terra) of all Multibeings, which is ultimately the most precious thing (Treasure) in the world. Therefore, this Pusa's name implies that his Virtue is in the cultivation, development and realization of his own Treasure in the Mental Terra, and that his predominantly major work is to lead Multibeings ultimately to the same end; that is, the cultivation and realization of their own Mental Terra-Treasure. This is the arcane meaning of the term Terra-Treasure. Pusa (pronounced as *'poo-sa*), the Chinese abbreviated transliteration of the Sanskrit word “*Bodhisattva*,” one who is aspired to pursue the *Supreme Bodhi*, the Ultimate Enlightenment—the present English form (Pusa) is derived from the Chinese transliteration version, like Kuan-Yin, which has already been popularized, for its comparative facility in pronunciation and learning, as opposed to the direct Sanskrit transliteration (*Bodhisattva*), which would pose a great difficulty to the learners. “Primal Vows”: original vows as earliest in time, or fundamental vows as the basic, or the most essential part, or foundation of all his Vows. Cf. footnote 5, p. 4.
2. **Kustana:** the ancient name for today's Khotan, or Hotan, in Xinjiang, China.

忉利天宮神通品第一

如是我聞：一時佛在忉利天，爲母說法。爾時十方無量世界不可說不可說一切諸佛，及大菩薩摩訶薩，皆來集會。讚歎釋迦牟尼佛，能於五濁惡世，現不可思議大智慧神通之力，調伏剛彊眾生，知苦樂法。各遣侍者，問訊世尊。

Segment 1:

The Supernal Powers in the Celestial Palace of Trayastrimsa

Thus have I heard: at one time the Buddha was at the *Trayastrimsa Heaven*³ divulging the Dharma for His Mother.⁴ At that juncture, from the innumerable Universes in ten directions there came an inef-fable and ineffable number of Buddhas and great Pusa-mahasattvas⁵ to convene thereunto. All of them extolled Shakyamuni Buddha for His being able to

3. *Trayastrimsa Heaven*: In Sanskrit it means the Thirty-third Heaven, the abode of the Celestial Emperor, Sakra Devanamindra.

4. **His Mother**: The Buddha's mother, named Madame Mahamaya, the queen of the ancient Indian State of Kapilasvastu, who died seven days after her giving birth to Prince Sidhartha Gautama, the secular name of the Buddha. Thenceforth, the Buddha was under the care of Madame Mahamaya's sister, Mahaprajapati.

5. **Pusa-mahasattvas**: I.e., great *Bodhisattvas*. *Maha* means great in Sanskrit. "Pusa," the Chinese abbreviated transliteration of the Sanskrit word "*Bodhisattva*," meaning: one who seeks the fulfillment of *Bodhi*, or Enlightenment; next in rank to Buddha among all practitioners.

manifest inconceivably great power of wisdom and Supernality in the Vile Era of *Penta-Turbidities*⁶ to subjugate the obdurate Multibeings into comprehending the Dharmas of Affliction and Felicity. And all of them dispatched their own Attendants over to greet the World-Venerated One.⁷

是時如來含笑，放百千萬億大光明雲：所謂大圓滿光明雲、大慈悲光明雲、大智慧光明雲、大般若光明雲、大三昧光明雲、大吉祥光明雲、大福德光明雲、大功德光明雲、大歸依光明雲、大讚歎光明雲。

At that juncture, the Thus-Adventist,⁸ beaming with smile, effulged one hundred thousand billion Great

6. **Penta-Turbidities**: Five Turbidities, denoting the world in an age which is contaminated by five kinds of turbulent defilements: 1) *Kalpaic Turbidity*—the whole era (Kalpa) is in turbidity; 2) *View Turbidity*—the Views or thinkings of people are in turbidity; 3) *Annoyance Turbidity*—people in this era are constantly harassed by all kinds of Annoyances; 4) *Multibeing Turbidity*—the Multibeings (or called Sentient Beings) in this era are polluted, perverted morally, behaviorally and spiritually, to the extent of such turbidity that no values are clear, convinced, and upheld; 5) *Life Turbidity*—people's life in this era is aggravating, and their lifespan is shortening.

7. **the World-Venerated One**: Sanskrit: *Bhagavam*. This is one of the Ten Holy Epithets of the Buddha, meaning: one who is venerated by all the worlds, or worshipped universally, on account of his unconditioned Compassion and unparalleled Wisdom.

8. **the Thus-Adventist**: Sanskrit: *Tathagata*. This is also one of the Ten Holy Epithets of the Buddha, meaning: the "Thus-Comer," or "Thus-come One." "Thus," in the manner of the Truthful Way as well as on account of the Multibeings' Karmic Occasions. "Adventist," the One (i.e., the Buddha) who manifests Himself to come (*advent*) to this afflicted world for the salvage of the Multibeings, due to Compassion.

Radiant Nimbuses; namely, the Great Consummate Radiant Nimbuses, the Great Compassionate Radiant Nimbuses, the Great Wisdom Radiant Nimbuses, the Great Prajna Radiant Nimbuses, the Great Samadhi Radiant Nimbuses, the Great Auspicious Radiant Nimbuses, the Great Blissful-Virtue Radiant Nimbuses, the Great Meritorious-Virtue Radiant Nimbuses, the Great Refuge-Taking Radiant Nimbuses, and the Great Panegyric Radiant Nimbuses.

放如是等不可說光明雲已，又出種種微妙之音：所謂檀波羅蜜音、尸波羅蜜音、羸提波羅蜜音、毘離耶波羅蜜音、禪波羅蜜音、般若波羅蜜音、慈悲音、喜捨音、解脫音、無漏音、智慧音、大智慧音、師子吼音、大師子吼音、雲雷音、大雲雷音。

After having effulged such ineffable number of Radiant Nimbuses, He further emitted multifarious exquisite wondrous sounds; namely, the *Dana Paramita*⁹ Sound, *Sila Paramita*¹⁰ Sound, *Ksanti Paramita*¹¹

9. ***Dana Paramita***: *Dana*: Sanskrit, bestowal, or donation. *Paramita*: Sanskrit, to the other shore, or Deliverance. There are six *Paramitas* in the Mahayana Pusa's practice, *Dana Paramita* being the first one. (The word "Sanskrit," henceforth, will be abbreviated as "Sansk.")

10. ***Sila Paramita***: The second item of the Six Paramitas. *Sila*: Sansk., original meaning: purification. *Sila Paramita* is also called Precept Paramita.

11. ***Ksanti Paramita***: The third item of the Six Paramitas. *Ksanti*: Sansk., meaning forbearance, or endurance.

Sound, *Virya Paramita*¹² Sound, *Dhyana Paramita*¹³ Sound, *Prajna Paramita*¹⁴ Sound, Benevolence-Compassion Sound, Jubilance-Abnegation¹⁵ Sound, Emancipating¹⁶ Sound, Impervious¹⁷ Sound, Wisdom Sound, Great Wisdom Sound, Leonine Roaring¹⁸ Sound, Great Leonine Roaring Sound, Nimbose-Thunderous Sound, and Great Nimbose-Thunderous Sound.

出如是等不可說不可說音已，娑婆世界及他方國土，有無量億天龍鬼神，亦集到忉利天宮：所謂四天王天、忉利天、須焰摩天、兜率陀天、化樂天、他化自在天、梵眾天、梵輔天、大梵天、少光天、無量光天、光音天、少淨天、無量淨天、遍淨天、福生天、福愛天、廣果天、無想天、無煩天、無熱天、善見

12. ***Virya Paramita***: The fourth of the Six Paramitas. *Virya*: Sansk., meaning assiduity, or diligence.

13. ***Dhyana Paramita***: The fifth of the Six Paramitas. *Dhyana*: Sansk., meaning stasis, or composure. The crowning accomplishment in the practice of *Dhyana Paramita* is the realization of *Samadhi*.

14. ***Prajna Paramita***: The last item of the Six Paramitas. *Prajna*: Sansk., meaning wisdom, or transcendental wisdom, in that it can enable one to transcend all the Annoyances in the mundane world.

15. **Benevolence-Compassion and Jubilance-Abnegation**: Benevolence, Compassion, Jubilance and Abnegation are the Four Boundless Hearts.

16. **Emancipating**: I.e., liberating. Liberation signifies *Nirvana*.

17. **Impervious**: Unleaking. This denotes the consummate Wisdom of the Buddha is flawless so that there is no defect whatsoever in it, which state could be compared to a fine vessel without any leaking crack or hole in it.

18. **Leonine Roaring**: This symbolizes the Buddha's voice in divulging the Dharma, which, like the terrifying effect of a lion's roar to other animals, will render all the External Wayists terrified, astounded and subdued.

天、善現天、色究竟天、摩醯首羅天、乃至非想非非想處天。一切天眾、龍眾、鬼神等眾，悉來集會。

On His emitting of such ineffable and ineffable number of sounds, out of this *Sava Universe*,¹⁹ as well as from the Universes in many other directions, there came countless billions of Dragons, Ghosts and Deities to convene at the Trayastrimsa Celestial Palace. These multitudes included the *Four-Monarch Celestials*, the *Trayastrimsa Celestials*, the *Yama Celestials*, the *Tusita Celestials*, the *Metamorphosis-Enjoying Celestials*, the *Alter-Metamorphosis Masterful Celestials*,²⁰ the *Brahman-Plebeian Celestials*, the *Brahman-Ancillary Celestials*, the *Mighty-Brahma Celestials*,²¹ the *Exiguous-Luminosity Celestials*, the *Infinite-Luminosity Celestials*, the *Luminous-Sound*

19. *Sava Universe*: *Sava*: Sansk., endurance. This universe of ours is named *Sava Universe* in that all the Multibeings here tend to be able to endure all the defilements they produce—this being an irony in tone.

20. *Four-Monarch Celestials...Alter-Metamorphosis Masterful Celestials*: These are the Celestial Beings of the Six-Desire Heavens. In Buddhism the Heaven is not just one: there are many levels or hierarchies in the Heavenly Beings, in accordance with the degree of purification they have achieved—the more purified ones will ascend the higher level of the Heavens where the bliss they enjoy is more sophisticated and purer than that in the lower heavens. There are twenty-eight levels of heavens in a given universe. See the Appendix at the back of this book for the Chart of the Twenty-eight Heavens.

21. *Brahman-Plebeian Celestials...Mighty-Brahma Celestials*: These are the three Heavens of the First Dhyanaic Heavens: the people who have attained the First Dhyana in their lifetime here will be able to be reborn in these Heavens, if they wish to.

Celestials,²² the *Exiguous-Purity Celestials*, the *Infinite-Purity Celestials*, the *Omni-Purity Celestials*,²³ the *Bliss-Engendering Celestials*, the *Bliss-Enamoring Celestials*, the *Capacious-Fruition Celestials*, the *Deliberationless Celestials*, the *Annoyanceless Celestials*, the *Feverless Celestials*, the *Adroit-Perception Celestials*, the *Adroit Manifestation Celestials*, the *Material-Ultimacy Celestials*,²⁴ *Mahesvara Celestials*,²⁵ and even the *Deliberationless-Undeliberationless Celestials*²⁶—all of these Celestial multitudes, in company with all the Dragon multitudes, and Ghost multitudes, and what not, came to convene hereinto.

復有他方國土及娑婆世界海神、江神、河神、樹神、山神、地神、川澤神、苗稼神、晝神、夜神、空神、天神、飲食神、草木神。如是等神皆來集會。復有他方國土及娑婆世界諸大鬼王：所謂惡目鬼王、噉

22. **the Exiguous Luminosity Celestials...the Luminous Sound Celestials**: These are the Celestial Beings in the three heavens of the Second Dhyanaic Heavens.

23. **the Exiguous Purity Celestials...the Omni-Purity Celestials**: These are the Celestial Beings in the three heavens of the Third Dhyanaic Heavens.

24. **the Bliss-Engendering Celestials...the Material Ultimacy Celestials**: All of these Celestial Beings belong to the Fourth Dhyanaic Heavens.

25. **the Mahesvara Celestials**: This heaven is on the same level as the Material Ultimacy Heaven, the highest heaven in the Material Realm. And yet the Celestial Beings in this particular heaven belong to the *Mara* kind, who often wreak destructive detriments on practitioners, especially on those who evinces flaws in their practice.

26. **the Deliberationless-Undeliberationless Celestials**: These are the Celestial Beings belonging to the Immaterial Realm.

血鬼王、噉精氣鬼王、噉胎卵鬼王、行病鬼王、攝毒鬼王、慈心鬼王、福利鬼王、大愛敬鬼王，如是等鬼王，皆來集會。

Therewithal, out of the Universes in some other directions as well as in this *Sava Universe*, there came the Ocean Deities, River Deities, Creek Deities, Tree Deities, Mountain Deities, Earth Deities, Lake Deities, Crop Deities, Diurnal Deities, Nocturnal Deities, Space Deities, Heaven Deities, Provision Deities, and Grass and Herb Deities—all of these Deities came to convene hereinto as well. Furthermore, out of the Universes in some other directions and this *Sava Universe*, there came all the great Ghost Kings; namely, Vile-Eye Ghost King, Blood-Sucking Ghost King, Semen-Essence Devouring Ghost King, Fetal Ovum Devouring Ghost King, Disease-Transmitting Ghost King, Toxin-Incorporating Ghost King, Benevolence-Hearted Ghost King, Bliss-Benefiting Ghost King, and Great Enamoring-Venerating Ghost King—all suchlike Ghost Kings came to convene hereinto as well.

爾時釋迦牟尼佛告文殊師利法王子菩薩摩訶薩：「汝觀是一切諸佛菩薩、及天龍鬼神，此世界、他世界，此國土、他國土，如是今來集會到忉利天者，汝知數不？」文殊師利白佛言：「世尊，若以我神力，千劫

測度，不能得知。」

At that juncture, Shakyamuni Buddha inquired Manjusri Dharma-Prince²⁷ Pusa-mahasattva: “As thou canst perceive now, all of these Buddhas, Pusas and Celestials, Dragons, Ghosts, and Deities, both from this Universe and from other Universes, both from this Cosmos and from other Cosmoses—all of these that have come to convene at this Trayastrimsa Heaven, knowest thou the total number thereof?”

Manjusri replied to the Buddha: “Thy World-Veneratedship,²⁸ by the sheer might of my own Supernality,²⁹ however hard I might assay to speculate and surmise throughout a thousand Kalpas, I would not even come close to the knowledge thereof.”

佛告文殊師利：「吾以佛眼觀故，猶不盡數。此皆是地藏菩薩久遠劫來，已度、當度、未度，已成就、當成就、未成就。」

The Buddha imparted to Manjusri: “Nor could I, even by virtue of my Buddhaic Eye, conclude the computa-

27. **Manjusri Dharma-Prince**: Dharma-Prince: I.e., Pusa (*Bodhisattva*); as Buddha is the Dharma-King, so the Pusa is like the Dharma-Prince, who is supposed to become a Buddha some day. *Manjusri*: one of the four great Pusas in Mahayana, famous for his great Prajna Wisdom. Cf. Footnote 1, pp. 81-82.

28. **Thy World-Veneratedship**: A reverent apostrophe used for addressing the Buddha, the World-Venerated One.

29. **Supernality**: I.e., Supernatural Power.

tion of their number. All of these multitudes are the ones that Terra-Treasure Pusa³⁰ has already delivered, or is about to deliver, or in the process of delivering, as well as those that he has already edified, is about to edify, or in the process of edifying since the remotest past Kalpas.”

文殊師利白佛言：「世尊，我已過去久修善根，證無礙智，聞佛所言，即當信受。小果聲聞、天龍八部、及未來世諸眾生等，雖聞如來誠實之語，必懷疑惑。設使頂受，未免興謗。唯願世尊廣說：地藏菩薩摩訶薩，因地作何行、立何願，而能成就不思議事？」

Manjusri said to the Buddha: “Thy World-Veneratedship, as I have long cultivated on the Virtuous Radices³¹ and have attested the Unimpeded Wisdom, I could readily believe and espouse what the Buddha has just said on hearing it; however, for the Minor-Fructifying Auricularists,³² the Celestials, Dragons,

30. **Terra-Treasure Pusa**: “Terra-”: earth. The holy name of this Pusa, “Earth-Treasure,” signifies the “Mental Earth,” which connotes that the Mind is like the Earth, in that it is capacious in essence, for its being capable of incorporating everything; and that, just like the earth, it could grow and produce all crops.

31. **Virtuous Radices**: Radix, root; Radices, pl. of radix. There are five of them; namely, Belief, Assiduity, Contemplation, Stasis, and Wisdom. For these are bases out of which all other Virtues grow, just like the roots of a plant, hence so named.

32. **Minor-Fructifying Auricularists**: I.e. the *Hinayana* practitioners, as they acquire their knowledge of practice chiefly through their hearing the Buddha’s teachings (the “voice-hearers”), hence. “Minor-Fructifying,”

and the Octo-legion³³ multitudes, as well as the Multibeings³⁴ in future ages, even though they could hear the Thus-Adventist’s most truthful words, they are most likely to harbor Doubts and Bewilderments. Even if they would accept them respectfully, they are still inclined to nurture Calumny. Hence, I would wish that Thy World-Veneratedship would expatiate at length upon the Deeds that Terra-Treasure Pusa-mahasattva has cultivated at his Incipient Terra-hood³⁵ and what Vows pledged, whereby he could have accomplished such inconceivable Tasks.”

佛告文殊師利：「譬如三千大千世界，所有草木叢林、稻麻竹葦、山石微塵，一物一數，作一恒河；一恒河沙，一沙一界；一界之內，一塵一劫；一劫之內，所積塵數，盡充爲劫，地藏菩薩證十地果位已來，千倍多於上喻。何況地藏菩薩在聲聞辟支佛

meaning the same as Minor-vehicle.

33. **Octo-legion**: Also called Deva-Dragon Octo-legion. They are the eight species of Multibeings; namely, *Devas* (Celestials), *Dragons*, *Yaksas*, *Gandhabhas*, *Asuras*, *Garudas*, *Kimnaras*, *Mahoragas*, and *Quasi-anthropoids*. These are usually the manifestations of Buddhism protectors.

34. **Multibeings**: The Multitudes, formerly translated as “sentient beings.” This term includes not just human beings, but also all the Beings in the other Five Domains (the Celestial, Asura, Starving Ghost, Purgatory, and Animal). Together with Humanity, they are called the Six Domains collectively which constitute the Realm of Transmigration or Samsara (Reincarnation).

35. **Incipient Terra-hood**: I.e., the primary stage in Pusa-hood.

地。」

The Buddha told Manjusri: “To put it in an analogy: now, thou mayst as well contemplate upon all the grasses, trees, bushes and forests; all the rice, flax, bamboos, and reeds; all the mountains, rocks, and Minute Molecules—imagine all of these things, with each one of them being counted as *one*, and each one of them to represent one River Ganges, whereof each grain of all their sands to represent one *Dharmic Sphere*;³⁶ wherein each grain of dust to represent one *Kalpa*;³⁷ and during one such a Kalpa’s time, all the dusts accumulated therein being considered as Kalpas as well—howbeit, ever since Terra-Treasure Pusa has attested the Fructificative Echelon of the Tenth Terra-hood, what he has accomplished is one thousand times more than the figure represented by the foregone analogy, not to mention those accomplished whilst Terra-Treasure Pusa was still at the stage of *Auricularist-hood* and *Pratyeka-buddhahood*.³⁸

36. *Dharmic Sphere*: There are Ten Dharmic Spheres; i.e., the Dharmic Sphere of Buddhas (Dharmic Sphere hereafter abbreviated as DS), the DS of Pusas, the DS of Auricularists, the DS of Causality-enlightenists, the DS of Celestials, the DS of Humans, the DS of Asuras, the DS of Starving Ghosts, the DS of Animals, and DS of Purgatorians.

37. *Kalpa*: Sansk., eons of ages.

38. *Pratyeka-buddhahood*: Sansk., Causality-enlightenist, one who practices on the Tenet of Causality and thereby attains enlightenment, especially one who does so on one’s own, or in an era when there is no Buddha or Buddha Dharma in the world; hence such a practitioner is also called a

「文殊師利，此菩薩威神誓願，不可思議。若未來世，有善男子善女人，聞是菩薩名字，或讚歎、或瞻禮、或稱名、或供養，乃至彩畫刻鏤、塑漆形像，是人當得百返生於三十三天，永不墮惡道。」

“Manjusri, the August Supernal Avowed Pledges of this Pusa are virtually inconceivable. Hence, when Virtuous Men or Virtuous Women in future ages, on hearing this Pusa’s holy name, should either praise and extol, or behold in reverence and pay homage, or recite his holy name, or make offerings to him, and even paint, carve, or cast his holy image; such people are to be reborn in the Thirty-third Heaven³⁹ for a hundred lifetimes, whence they would never degenerate into the Vile Domains.⁴⁰

「文殊師利，是地藏菩薩摩訶薩，於過去久遠不可說不可說劫前，身為大長者子。時世有佛，號曰師子奮迅具足萬行如來。時長者子見佛相好，千福莊嚴，因

“Sole-enlightenist,” or “Lone-enlightenist.”

39. **Thirty-third Heaven**: Sansk.: *Trayastrimsa Heaven*, so called due to the fact that on the same level with this Heaven, there are eight heavens in each of the four direction; therefore, 4 times 8 becomes 32, and 32 plus the central one (the leading one) becomes 33; hence this central heaven is also called the Thirty-third Heaven, with *Sakra Devanamindra* as its Celestial Emperor.

40. **Vile Domains**: the three Realms of Beings, consisting of the Purgatory-hood, the Starving Ghost-hood, and the Animal-hood, in which there are mostly Afflictions with scarce or no joy, and so the state of their existence is highly undesirable and detestable, hence they are called “vile.”

問彼佛：『作何行願而得此相？』時師子奮迅具足萬行如來告長者子：『欲證此身，當須久遠度脫一切受苦眾生。』文殊師利，時長者子因發願言：『我今盡未來際不可計劫，爲是罪苦六道眾生，廣設方便，盡令解脫，而我自身方成佛道。』以是於彼佛前立斯大願，于今百千萬億那由他不可說劫，尚爲菩薩。」

“Manjusri, in the bygone utmostly remote ineffable and ineffable Kalpas’ time, this Terra-Treasure Pusa-mahasattva used to be a son of an illustrious Patrician. At that time there was a Buddha named Leonine Robust-Velocity Completing Ten-Thousand Deeds Thus-Adventist. On one occasion, when this Patrician’s son perceived that the Buddha was endowed with Auspicious Fair Features of one thousand Blissful Grandeurs, he asked the Buddha what Prosecutive Vows He had executed to acquire such features. Forthwith Leonine Robust-Velocity Completing Ten-Thousand Deeds Thus-Adventist imparted to the Patrician’s son: ‘To attest such Corpus,⁴¹ it behooves one to practice liberating all the afflicted Multibeings for a protracted stretch of time.’

“Manjusri, on hearing this, the Patrician’s son then pledged the Vow by saying: ‘Henceforth *till the Confines of Futurity*, in the course of such countless

41. **Corpus**: body.

Kalpas, I will institute ample Expedite Means for the afflicted Multibeings in the Six Domains, so as to render them all emancipated. And not until that time will I myself attest Buddhahood.’ It is on account of such a Grand Vow that he had pledged in the face of the Buddha that heretofore he still remains a Pusa after the lapse of one hundred thousand billion *Nayutas*⁴² of ineffable Kalpas.

「又於過去不可思議阿僧祇劫，時世有佛，號曰覺華定自在王如來。彼佛壽命四百千萬億阿僧祇劫。像法之中，有一婆羅門女，宿福深厚，眾所欽敬；行住坐臥，諸天衛護。其母信邪，常輕三寶。是時聖女廣說方便，勸誘其母，令生正見；而此女母未全生信，不久命終，魂神墮在無間地獄。」

“Therewithal, in the bygone inconceivable *Asamkhyas*⁴³ of Kalpas, there was a Buddha with the Holy Epithet⁴⁴ of Enlightening Floral Dhyana⁴⁵ Masterful King Thus-Adventist. That Buddha’s holy lifespan lasted four hundred thousand billion *Asamkhyas* of Kalpas. During the era of *Quasi-dharma*,⁴⁶ there was

42. **Nayutas**: Sansk., one million, or ten million.

43. **Asamkhyas**: Sansk., innumerable, countless; said to be trillions of trillions.

44. **Holy Epithet**: the Holy Name of the Buddha.

45. **Dhyana**: Sansk., stasis, the successful outcome of meditation, or a general term for all kinds of meditation.

46. **Quasi-dharma**: I.e., Similar Dharma. There are three eras in the Bud-

a *Brahman*⁴⁷ maiden, who was endowed with such profound Trans-lifetime Bliss that she was esteemed by all, and that even in her *walkings, standings, sittings, and reclinings*,⁴⁸ she was always escorted and protected by Celestial Beings. However, her mother embraced a devious faith and was wont to disparage the Triple Gems.⁴⁹ At that time the saintly Maiden contrived ample Expedite Means,⁵⁰ trying to persuade

dha Dharma as divulged by the Buddha in the Sutras: 1) the *Ortho-dharma*, or the Right Dharma, which lasts for one thousand years after the Nirvana of the Buddha; 2) the *Quasi-dharma*, which, being similar to, but not the same as, the Ortho-dharma, lasts for another thousand years following the previous era; 3) the *Fini-dharma*, ending or submerging Dharma, denoting that in this era the Dharma is in the process of decline and submergence, or discontinuity—thereafter there will be no Buddha Dharma in this world, until the next Buddha, Maitreya Buddha, is born. This third era lasts for ten thousand years; right now we are in about the five hundredth year of the Fini-dharma.

47. **Brahman**: The clergy, the highest caste in the ancient Indian social caste system.
48. **walkings, standings, sittings, and reclinings**: These are called the Four Dignified Carriages for Buddhist practitioners, as it signifies that a practitioner should always be consciously in commendable propriety in all of their behaviors at any time.
49. **the Triple Gems**: I.e., the *Buddha*, the *Dharma* and the *Samgha*; as these three are the most precious in the whole world, just like gems, which are treasured by people, hence.
50. **Expedite Means**: I.e., expediencies, or conveniences. This is commonly translated as “Expediency,” which would easily incur misunderstanding of being unscrupulous. However, since the English word “expediency” carries a negative nuance or connotation of “the doing or consideration of what is of selfish use or advantage, rather than what is right or just” (as shown in the dictionaries), and so this term is, more often than not, misunderstood and misused and even abused by many readers of Sutras or even Buddhist practitioners; therefore, this translator has deliberately evaded using the easily misleading “Expediency,” by

and induce her mother to generate Right Views, which her mother could not actually espouse with full faith. Soon afterwards, when the mother’s life came to an end, her spirit degenerated into the *Unintermittent Purgatory*.⁵¹

「時婆羅門女，知母在世不信因果，計當隨業必生惡趣。遂賣家宅，廣求香華及諸供具，於先佛塔寺大興供養。見覺華定自在王如來，其形像在一寺中，塑畫威容，端嚴畢備。時婆羅門女瞻禮尊容，倍生敬仰，私自念言：『佛名大覺，具一切智。若在世時，我母死後，儻來問佛，必知處所。』時婆羅門女垂泣良久，瞻戀如來。」

“At that time since the Brahman Maiden was aware that due to her mother’s disbelief in the truth of Causality in her lifetime, she was to be reborn in the Vile Wayfaring-hood⁵² on account of her Vile Karmas, the Maiden then sold her estate to acquire considerable incense and flowers as well as multitudinous Offering Artifacts, whereby she made sumptuous offerings in

replacing it with “Expedite Means.”

51. **Unintermittent Purgatory**: the lowest or deepest hell in the Hades, where the sufferings of the sinners are incessant, or without intermission, hence.
52. **Vile Wayfaring-hood**: same as the Vile Domain, which comprising the Three Vile Domains; i.e., Purgatory-hood, Starving Ghost-hood, and Animal-hood. As these three are the most common frequents of all Multibeings—all Multibeings seem to be always “faring” amongst all these three Realms incessantly, just like a “wayfarer,” hence.

front of the *Stupa-temple*⁵³ of the former Buddha. In the temple she beheld the Holy Image of Enlightening Floral Dhyana Masterful King Thus-Adventist, and the looks depicted in the painting was august and majestic in every way. The more the Brahman Maiden regarded the holy image in veneration, the more reverence she engendered for the Buddha. And then she bethought herself thus: ‘Buddha signifies a Great Enlightened One, who is endowed with Omniscient Wisdom. Were He still living in the world right now, after my mother’s death, if I came to inquire this of the Buddha, He must definitely know of her whereabouts for certain.’ By that time, the Brahman Maiden had been weeping for a long time and had been beholding the Thus-Adventist in great adoration.

「忽聞空中聲曰：『泣者聖女，勿至悲哀，我今示汝母之去處。』」

婆羅門女合掌向空而白空曰：『是何神德，寬我憂慮？我自失母已來，晝夜憶戀，無處可問知母生界。』」

“Of a sudden she heard a voice from the firmament saying, ‘Ye weeping saintly Maiden, grieve not thyself

53. *Stupa-temple*: *Stupa*, Sansk., a tower, usually housing a *Sarira* (Holy Relic) of the Buddha, for people’s worship. A *Stupa-Temple* is a temple comprises mainly the building of a *Stupa*. And this was also the most ancient form of the temple.

over much; as I am about to reveal to thee thy mother’s whereabouts.’

“Forthwith the Brahman Maiden joined her palms towards the Azure and addressed to it: ‘Who might this virtuous Divinity be? Thy Honorship might simply be trying to solace my grief and worriments; however, ever since I lost my mother, I have been missing and yearning for her so much, and yet I have nowhere to turn to for the inquiry of her rebirth place.’

「時空中有聲再報女曰：『我是汝所瞻禮者，過去覺華定自在王如來。見汝憶母倍於常情眾生之分，故來告示。』」

婆羅門女聞此聲已，舉身自撲，支節皆損。左右扶持，良久方蘇，而白空曰：『願佛慈愍，速說我母生界。我今身心將死不久。』」

“Whereupon there was a voice from the Firmament responding to the Maiden again: ‘I am the One that thou wert beholding in veneration, the previous Buddha, Enlightening Floral Dhyana Masterful Thus-Adventist. As I see thee miss thy mother much more than what is ordinarily supposed to with general Multibeings, I have come to inform thee of it.’

“On hearing this, the Brahman Maiden dashed herself

so hard onto the ground that all her limbs and joints were impaired, and that anon she passed out. Her attendants came quickly to lift her up and waited on her. After a long while, she finally resuscitated. Thereupon she spoke towards the Vault: ‘I would wish Thee, Buddha, due to Thy Benevolence and Commiseration, to divulge to me posthaste about my poor mother’s re-birth place; for I feel that in no time I will be dying as well.’

「時覺華定自在王如來告聖女曰：『汝供養畢，但早返舍，端坐思惟吾之名號，即當知母所生去處。』」

“Thenceforth Enlightening Floral Dhyana Masterful King Thus-Adventist imparted to the saintly Maiden: ‘After finishing making the offering, thou art to return as soon as possible to thy domicile. And then thou art to sit in propriety,⁵⁴ meditating upon my Appellation; whereby thou wouldst be able to learn thy mother’s whereabouts.’

「時婆羅門女尋禮佛已，即歸其舍。以憶母故，端坐念覺華定自在王如來，經一日一夜；忽見自身到一海邊，其水涌沸，多諸惡獸，盡復鐵身，飛走海上，東西馳逐；見諸男子女人，百千萬數，出沒海中，被諸

54. **to sit in propriety**: I.e., to sit in the lotus posture, with both legs entwined.

惡獸爭取食噉；又見夜叉，其形各異；或多手多眼、多足多頭、口牙外出、利刃如劍，驅諸罪人使近惡獸，復自搏攫，頭足相就。其形萬類，不敢久視。時婆羅門女，以念佛力故，自然無懼。」

“Thereupon, after paying homage to the Buddha, the Brahman Maiden returned to her abode. Due to her missing of her mother, she sat in propriety, meditating upon Enlightening Floral Dhyana Masterful King Thus-Adventist. And thus after the space of one day and one night, she suddenly descried herself coming to a seashore. The sea water was surging in boiling. There were multitudinous hideous beasts, all of which, being endowed with ferrous physiques, were flying over the ocean, whilst dashing and chasing one another. She also espied that there were men and women in the number of hundreds and millions, who were either submerging or emerging upon the sea, being grasped and devoured by the heinous beasts. Therewithal she saw *Yaksas*⁵⁵ in diverse forms: some of them were endowed with multiple arms, or with multiple eyes, or with multiple legs, or with multiple heads; and all of them had protruding fangs as sharp as swords. These *Yaksas* would drive the sinners towards the vile beasts,

55. *Yaksa*: a form of ghost that would devour human’s or animal’s body as their food.

and then they would capture and snatch the sinners and bind them up with their heads and feet bent together. The sights are so frightfully multitudinous that she could not bear watching them for long. Yet at that time the Brahman Maiden, by virtue of the power of her contemplation on the Buddha, she was naturally divested of fear.

「有一鬼王名曰無毒，稽首來迎，白聖女曰：『善哉菩薩，何緣來此？』時婆羅門女問鬼王曰：『此是何處。』無毒答曰：『此是大鐵圍山西面第一重海。』聖女問曰：『我聞鐵圍之內，地獄在中，是事實不？』無毒答曰：『實有地獄。』聖女問曰：『我今云何得到獄所？』無毒答曰：『若非威神，即須業力；非此二事，終不能到。』」

“There came a Ghost King named Toxinlessness,⁵⁶ who after accosting the Maiden with a bow, addressed to her: ‘Very well, Pusa, what might be the occasion that brought thee hither?’

“Thereupon the Brahman Maiden enquired of the Ghost King: ‘Where am I? What is this place?’

“Toxinlessness rejoined, ‘Tis the first tract of Sea ly-

56. **Toxinlessness**: without poison. This name connotes the true status of this *Yaksa* that he is actually a Pusa in manifestation, as would be divulged later in the Sutra text by the Buddha.

ing to the west of the Great Iron-clad Mountain.⁵⁷

“The saintly Maiden asked, ‘I heard that there is a Purgatory inside the Iron-clad Mountain; is it true?’ Toxinlessness replied: ‘Verily, there *is* a Purgatory.’

“The saintly Maiden demanded, ‘Now how could I get to the Purgatory?’

“Toxinlessness rejoined, ‘Were it not by virtue of August Supernality, it must be through the force of Karma. Apart from these two factors, it would be out of the question to betake oneself thither.’

「聖女又問：『此水何緣而乃涌沸，多諸罪人，及以惡獸？』無毒答曰：『此是閻浮提造惡眾生，新死之者，經四十九日後，無人繼嗣為作功德，救拔苦難。生時又無善因，當據本業所感地獄，自然先渡此海。海東十萬由旬，又有一海，其苦倍此。彼海之東，又有一海，其苦復倍。三業惡因之所招感，共號業海，其處是也。』」

“The saintly Maiden asked again: ‘What would be the cause for this water to be surging thus in boiling, and so teemed with malefactors and sinister beasts?’

“Toxinlessness replied, ‘All of them are the newly

57. **Iron-clad Mountain**: mountain covered on the surface by iron.

deceased evil-doers in the *Jambudvipa*.⁵⁸ They have already passed *the interim of forty-nine days*,⁵⁹ and yet since they are in want of an heir or progeny who would create Meritorious Credits for them, thereby to succor them from their afflictions; meanwhile they themselves are utterly devoid of any Virtuous Deposits when they were alive. As a consequence, they are to be attracted to the Purgatory by their Primary Karmas.⁶⁰ Therefore, they are supposed to traverse this Sea at the very outset. One hundred thousand *Yojanas*⁶¹ to the east of this Sea, there is another sea, where the travails are more than double of this place. To the east of that sea, there is yet another sea, where the tribulations are even twice the second one. These three

58. *Jambudvipa*: This solar system, or this part of the Buddhaic Cosmos (which comprises ten billion solar systems), is called *Jambudvipa*. As *Jambudvipa* is located in the south of this solar system, it is also called *South Jambudvipa*.

59. *the interim of forty-nine days*: In the Holy Teaching of the Buddha, it is divulged that between one's Decease and the Rebirth of Next Life, there is usually an interim of 49 days, during which time the Deceased remains in the state of Spirit or Specter, which is called the Mid-Umbrage Corpus (or the Mid-way Body); for the physical body of the previous lifetime is called the Pre-Umbrage Corpus, and that of the next life is called the Post-Umbrage Corpus.

60. **Primary Karmas**: The predominant Karmas that one used to perform throughout one's life, which, consequently, are embodied with the strongest force in determining one's next life.

61. *Yojanas*: Sansk., the distance that an emperor's troops can cover in one day, about 30 Indian miles.

Seas are all derived from the *Attracting Summons*⁶² of the evil causes rooted in their *Three Karmas*,⁶³ and all of the Seas combined together are commonly entitled as the Seas of Karma. This is where it is.'

「聖女又問鬼王無毒曰：『地獄何在？』無毒答曰：『三海之內是大地獄，其數百千，各各差別。所謂大者，具有十八；次有五百，苦毒無量；次有千百，亦無量苦。』」

“The saintly Maiden asked Toxinlessness the Ghost King, ‘Where is the Purgatory located, then?’

“Toxinlessness answered, ‘Within these three seas, there are the Great Purgatories, which are hundreds and thousands in number, and are distinct each from the other. Amongst those, the largest ones are eighteen in total; the number of the Purgatories next in size is five hundred; all of them are replete with countless

62. *the Attracting Summons*: The force of people's Karma is exactly like that of gravity or magnetic iron, invisible to the naked eye but inconceivably powerful. People with negative Karmas usually will be naturally attracted to or by surroundings, people, or events of negative influence; and, likewise, they themselves will also attract people or events with negative attributes to themselves. By the same token, positive Karmas would attract, as well as be attracted to, people, events or surroundings with positive attributes. And this bespeaks the essential of the Law of Causality.

63. *Three Karmas*: There are three kinds of Karmas: Bodily Karma, Verbal Karma, and Mental Karma. All these Karmas will bring their own Retribution to the “performer,” be it desirable or otherwise, without fail.

excruciating throes. Further next in size, there are hundreds and thousands of them, wherein there are also innumerable Afflictions.’

「聖女又問大鬼王曰：『我母死來未久，不知魂神當至何趣？』鬼王問聖女曰：『菩薩之母，在生習何行業？』聖女答曰：『我母邪見，譏毀三寶。設或暫信，旋又不敬。死雖日淺，未知生處。』」

“The saintly Maiden asked the great Ghost King again, ‘As my poor mother passed away just recently; knowest thou which Realm her spirit is supposed to repair?’

“The Ghost King asked the saintly Maiden, ‘Pusa, what Deeds and Karmas was thy mother wont to make in her lifetime?’

“The saintly Maiden replied, ‘My mother was inclined to harbor Devious Views, and to scorn and slander the Triple Gems. At times she might engender some faith momentarily, but ere long she would become irreverent again. Though she just died not for long, but I still could not know where she would be reborn.’

「無毒問曰：『菩薩之母，姓氏何等？』聖女答曰：『我父我母，俱婆羅門種，父號尸羅善現，母號悅帝利。』」

“Toxiclessness asked, ‘Pusa, what is the name of thy mother?’

“The saintly Maiden replied, ‘Both my parents were of Brahman stock; my father’s name is Sila Virtuous Manifestation, and my mother’s name is Delectable Tiri.’

「無毒合掌啓菩薩曰：『願聖者却返本處，無至憂憶悲戀。悅帝利罪女生天以來，經今三日；云承孝順之子，爲母設供修福，布施覺華定自在王如來塔寺。非唯菩薩之母得脫地獄，應是無間罪人，此日悉得受樂，俱同生訖。』」

“Thereupon Toxinlessness joined his palms and imparted to the Pusa: ‘Prithee Thy Saintliness to return to thy worldly premises, and be thou not distressed nor aggrieved overmuch, for since the sinner woman Delectable Tiri ascended onto the Heavens for her re-birth therein, it has been three days heretofore. It was said that it had been owing to the filial piety of her child, who had presented offerings for the cultivation of *Weals* in her behalf to the Stupa-temple of Enlightening Floral Dhyana Masterful King Thus-Adventist. Therewithal, it was not only thy mother that was able to acquire liberation from the Purgatory, but also all her fellow-sinners in the same *Unintermittent Purga-*

tory were able to be reborn simultaneously, and they are all entertaining Felicity thither at this very moment.’

「鬼王言畢，合掌而退。婆羅門女，尋如夢歸。悟此事已，便於覺華定自在王如來塔像之前，立弘誓願：『願我盡未來劫，應有罪苦眾生，廣設方便，使令解脫。』」

佛告文殊師利：「時鬼王無毒者，當今財首菩薩是。婆羅門女者，即地藏菩薩是。」

“At these words, the Ghost King joined his palms and withdrew. Forthwith, the Brahman Maiden returned home as if in a dream. Having been enlightened on this matter, she then pledged a Grand Vow in front of the Holy Image in the Stupa of Enlightening Floral Dhyana Masterful King Thus-Adventist: ‘I hereby do vow that till the confines of future Kalpas, I am to contrive an abundance of Expedite Means for the succor of any Multibeing suffering from his own malefactions, thereby even to render them all emancipated.’”

The Buddha then imparted to Manjusri, “The then Ghost-King Toxinlessness is Wealth-Paradigm Pusa at present, and the then Brahman Maiden is no other than Terra-Treasure Pusa right now.”

分身集會品第二

爾時百千萬億不可思不可議、不可量不可說、無量阿僧祇世界，所有地獄處分身地藏菩薩，俱來集在忉利天宮。以如來神力故，各以方面，與諸得解脫、從業道出者，亦各有千萬億那由他數，共持香華，來供養佛。

Segment 2:

The Assemblage of the Schizo-Corpora

At that juncture, out of all the Purgatories in one hundred thousand million billion inconceivable ineffable immeasurable unutterable innumerable Asamkhya number of Universes, there came all the *Schizo-Corpora*¹ of Terra-Treasure Pusa to convene at the palace of *Trayastrimsa*. By dint of the Supernal Power of the Thus-Adventist, each of the Terra-Treasure Schizo-Corpora, in accordance with the direction whence they came, in the company of their cohorts liberated from the *Karmic Realms*, who were in the number of a thousand billion *Nayutas*, repaired hither with incense

1. *Schizo-Corpora*: divided bodies. “Schizo-,” divided. “Corpora,” the plural form of “Corpus,” body, the Sanskrit word for this is *Kaya*. The “divided body” is a manifestation of a Buddha’s or Pusa’s holy incarnation, by utilizing his Supernal Power in “splitting” or “dividing” his holy body into two or more identical duplicates, which would then manifest in diverse places or worlds to enlighten Multibeings.

and flowers to make offering to the Buddha.

彼諸同來等輩，皆因地藏菩薩教化，永不退轉於阿耨多羅三藐三菩提。是諸眾等，久遠劫來，流浪生死，六道受苦，暫無休息。以地藏菩薩廣大慈悲深誓願故，各獲果證。既至忉利，心懷踊躍，瞻仰如來，目不暫捨。

All of these who came simultaneously, due to the Edification and Cultivation of Terra-Treasure Pusa, would never retrogress² in *Anuttara-samyak-sambodhi*.³ All of these multitudes had been vagabonding amongst Births and Deaths and suffering in the Six Domains⁴

2. **retrogress**: I.e., relapse or retreat.

3. **Anuttara-samyak-sambodhi**: Sansk., *Anuttara*, supreme, unequaled; *samyak*, the most right and most equal; *sambodhi*, right enlightenment—linked altogether, meaning: the most right, equal, Supreme Enlightenment. This is the Ultimate Enlightenment attained by the Buddha, as distinguished from the enlightenments realized by others, in that the Enlightenment realized by the Pusa is not yet the highest, hence, not *supreme*; that the Enlightenment realized by the Auricularist and the Causality-enlightenist is not the most *equal* (for they still perceive all Beings as unequal), and that the Enlightenment of practitioners of External Wayists (i.e., other religions' followers, who seek without for their own liberation) is not the *right* enlightenment. Only the Enlightenment attained by the Buddha is the most right, most equal, most supreme, hence *Anuttara-samyak-sambodhi*. As this term has a very specific significance, both in its linguistic meaning and as the final goal of all Buddhist cultivations, in the Chinese translation of the Sutras, it is frequently preserved in the original Sanskrit transliteration, alongside with the translation of the meaning into Chinese; i.e., “the Supreme right equal Enlightenment,” shortened as “the Supreme Enlightenment,” or “the Supreme Bodhi.”

4. **Six Domains**: I.e., the Deva-hood (Celestials), human-hood, Asura-

without momentary respite. Now due to the immense compassion and profound Vows of Terra-Treasure Pusa, they have all attained their *Fructificative Attestations*⁵ respectively. Now that they were able to come to Trayastrimsa Heaven, they were all leaping exultantly in the heart, and beheld the Thus-Adventist in awe with their eyes fixed without momentary desertion.

爾時世尊舒金色臂，摩百千萬億不可思不可議不可量不可說無量阿僧祇世界諸分身地藏菩薩摩訶薩頂，而作是言：「吾於五濁惡世，教化如是剛強眾生，令心調伏，捨邪歸正；十有一二，尚惡習在。吾亦分身千百億，廣設方便。」

At that juncture, the World-Venerated One extended His golden-colored arm to *fondle on the crowns*⁶ of

hood, Purgatory-hood, Starving Ghost-hood, and Animal-hood. The Six Domains are the localities of Reincarnation, where Multibeings are subject to incessant agony and afflictions of Birth and Death and living, and where there is little joy or happiness or serenity to be found, if any—but teemed with commotions, disturbances, annoyances, anxieties, frustrations and devastations. The liberation out of such pains could be found in none throughout the whole wide world but in the most rational unsuperstitious serene peaceful equal indiscriminating compassionate Wisdom of the Buddha.

5. **Fructificative Attestations**: I.e., the consummate realization, in which the practitioner *attests* for himself by his own experience to the veracity and efficacy of the Buddha's doctrines, by following the Way that the Buddha has divulged for all.

6. **to fondle on the crowns**: a form of empowerment done by the Buddha or Great Pusa to Multibeings or another lesser Pusa.

the one hundred thousand billion of inconceivable ineffable immeasurable unutterable innumerable *Asamkhyas* of the *Schizo-Corpora* of Terra-Treasure Pusa, and then He proceeded to make such divulgation: “Albeit I have been edifying and cultivating such obdurate Multibeings in the *Vile Era of Penta-Turbidities*⁷ to subdue their hearts to regulation, and to make them depart from Deviousness⁸ for Rectitude,⁹ yet one or two out of ten of them would still harbor vile Habitudes.¹⁰ For this reason, I even manifested one hundred billion of my own Schizo-Corpora to institute copious Expedite Means for them.

「或有利根，聞即信受；或有善果，勤勸成就；或有暗鈍，久化方歸；或有業重，不生敬仰。如是等輩眾生，各各差別，分身度脫：或現男子身，或現女人身，或現天龍身，或現神鬼身，或現山林川原、河池泉井，利及於人，悉皆度脫。或現天帝身，或現梵王身，或現轉輪王身，或現居士身，或現國王身，或現宰輔身，或現官屬身，或現比丘、比丘尼、優婆塞、優婆夷身，乃至聲聞、羅漢、辟支佛、菩薩等身，而以化度；非但佛身獨現其前。」

7. *the Vile Era of Penta-Turbidities*: Cf. Footnote 6, p. 5.

8. **Deviousness**: unrightness, incorrectness, or impropriety; deviating; departing from the truth, with an undertone of slyness or wickedness.

9. **Rectitude**: rightness; correctness; propriety; orthodoxy.

10. **Habitudes**: or **Subliminal Habitudes**; I.e., long-practiced, deep-rooted, hard-to-change habits, mostly carried over from people's past lives.

“Some of them, being endowed with *Acute Propensity*,¹¹ could believe and espouse the Dharma upon hearing my words; whereas some others, with favorable Retributions, could make some accomplishments only after my frequent exhortations. Nevertheless, still others with considerably darker and duller Propensities could only come around after my long-protracted inculcations. Therewithal, there are still those who are beset with weighty Karmas could not even develop the sense of reverence—For all of these Multibeings, no matter how distinct and disparate they are individually, I would still divide my own Physique into numerous Schizo-Corpora to liberate them.

“Sometimes I would manifest the form of a man, or the form of a woman, or the form of a Celestial or Dragon, or the form of a Deity or Ghost; at other times I might manifest the form of a mountain, forest, stream, plain, or the form of a river, lake, spring, well, and the like, so as to extend benefits to all beings, thereby to liberate them. Sometimes I would also manifest the form of a Celestial Emperor, or a Brahman King, or a *Wheel-revolving Anointed King*;¹²

11. **Acute Propensity**: sharp aptitude, such as good intellect, strong in memory, good faith, diligence, stability of temperament, and sagacity.

12. **Wheel-revolving Anointed King**: Originally, in Hindu folklore, a great enlightened emperor, who comes to dominate the world by dint

or I would manifest the form of a lay practitioner, or a worldly king, or a prime minister, or a petty official; or I would manifest the form of a *Bhiksu*,¹³ *Bhiksuni*,¹⁴

of his power of virtue, rather than by the military invasion and killing. “Wheel-revolving” signifies that this benign emperor turns the wheel of Benevolence. “Anointed” signifies that this benign emperor is blessed by the Buddhas and protected by the invisible Dharma-upholders.

13. *Bhiksu*: Sansk., an ordained Buddhist monk, who has formally received the 250 Precepts of Bhiksu-ship conferred by three High Priests, in conjunction with the witness of seven other High Priests (altogether called the Ten Gurus) in an ordination ceremony combined with training, which traditionally is a retreat of thirty-two-day intensive discipline.
14. *Bhiksuni*: Sansk., an ordained Buddhist monk, who has formally received the 348 Precepts of Bhiksuni-ship conferred by the Ten Gurus, etc., as above.

Upasaka,¹⁵ *Upasika*,¹⁶ or even the form of an *Auricularist Arhat*, *Pratyeka-buddha*, *Pusa*, and what not.

15. *Upasaka*: Sansk., a male Buddhist lay practitioner, who receives and observes the Five Precepts from a qualified Buddhist ordained master (with at least five years on his Bhiksuship). The lay Buddhist's Five Precepts are: 1) **No killing**—including animals or insects; i.e., you shall not intentionally kill any Being that is endowed with life, without any exception, for (the development of) your Equal Mercy's sake. 2) **No stealing**—you shall not steal anything belonged to and beloved by others, for compassion's sake. 3) **No inappropriate sex**—You shall not compromise or vitiate the purity or chastity or fidelity of other people's wife, mother, sister, or daughter, or husband, father, brother, or son, due to your practice on Buddha's equal Compassion for all. 4) **No lying**—You shall not deceive others for your own profits or amusement, or try to make a fool of others to entertain your conceitedness and false pride or vain superiority, due to your genuine practice on Buddha's *truthful* wisdom, which would not come into existence with lies of any kind. 5) **No intoxicants**—For all intoxicants muddle up people's thinking, weaken their will, perturb their mind, and incite their frail sentimentality, and so ultimately would hinder the practice of Buddha's wisdom, you shall not use any intoxicant at all, not even one drop of it, due to your confirmed adherence to Buddha's lucid, tranquil, self-controlled, uncontaminated Wisdom. Beware that in these Five Precepts for laymen alone, each and every one of them, is beyond the reach of any other religions' followers or philosophers, in that each of these is so pure, so thoroughgoing, and so impartial, that no other wise men or virtuous men in the world, throughout history, can ever come near it, not to mention putting them to practice. Furthermore, if ever all the people in this world can take the first Precept of No killing in the way that the Buddha has enjoined, this world would be instantly free from the disaster of war, slaughter, genocide, holocaust, and all kinds of cruelty perpetrated by man under any self-righteous pretext, or in the name of justice or some higher being, and feeling himself “sanctified” (holy) or heroic for those deeds, which, to see in the light of Buddha's compassionate wisdom, is lamentably sheer ignorance.
16. *Upasika*: Sansk., a female lay Buddhist practitioner, who has received and observed the Five Precepts from a qualified Buddhist ordained master (with at least five years on his Bhiksuship). As for the Five Precepts, they are all the same as those observed by the *Upasaka*, as expounded above.

Thus would I manifest all of these forms to appear in front of Multibeings, not exclusively in the form of a Buddha, with a view to edifying and delivering them.

「汝觀吾累劫勤苦，度脫如是等難化剛強罪苦眾生，其有未調伏者，隨業報應，若墮惡趣受大苦時，汝當憶念吾在忉利天宮殷勤付囑：令娑婆世界至彌勒出世已來眾生，悉使解脫，永離諸苦，遇佛授記。」

“Now as thou mayst envision that throughout the *Kalpas* I have been working assiduously to deliver such obdurate, untamable, sinful, suffering Multibeings. Amongst them, there are still some that have not been brought under subjugation and regulation, for which they are still to be subject to Retributions in accordance with their Karmas. Terra-Treasure, if at any time they are about to degenerate into the *Vile Domains* to suffer from tremendous Afflictions, thou art to bear in mind the Task, which I am about to entrust to you in earnest at this Trayastrimsa Palace, that prior to the Advent of *Maitreya*,¹⁷ thou oughtst to liberate all the Multibeings in this *Sava Universe*, so that they could depart from all sufferings perpetually, insofar that they could encounter a Buddha so as to obtain from Him the conferral of the *Prognosticative Ordina-*

17. *Maitreya*: the next Buddha to come, who is to become Buddha after 5,670,000,000 years from now.

tion.”¹⁸

爾時諸世界分身地藏菩薩，共復一形，涕淚哀戀，白其佛言：「我從久遠劫來，蒙佛接引，使獲不可思議神力，具大智慧。我所分身，遍滿百千萬億恒河沙世界；每一世界，化百千萬億身；每一身度百千萬億人，令歸敬三寶，永離生死，至涅槃樂。但於佛法中所為善事，一毛一滯、一沙一塵、或毫髮許，我漸度脫，使獲大利。唯願世尊不以後世惡業眾生為慮。」如是三白佛言：「唯願世尊不以後世惡業眾生為慮。」

At that juncture, all the *Schizo-Corpora* of Terra-Treasure Pusa from divers Universes converged to resume the form of one Physique, who in mournful tears spoke to the Buddha: “Ever since the remotest *Kalpas*, I have been induced and ushered by the Buddha, who has made me attain inconceivable Supernal Powers as well as immense wisdom, so that I was able to have my *Schizo-Corpora* pervade one hundred thousand billion Ganges-sand number of Universes, wherein I was also able to manifest in each of them one hundred thousand million forms, and that each

18. *Prognosticative Ordination*: a Buddha’s solemn and formal prophesy and promise to someone about his candidacy for the attainment of Buddhahood in the future, usually with the details as to the date, the Appellation of the Buddha, his family, his important disciples, and the duration of his Dharmas.

one of these forms was able to deliver one hundred thousand million people to reform themselves and to revere the Triple Gems, whereby they were able to depart from *Transmigrations*¹⁹ perpetually and even to acquire the Felicity of *Nirvana*.²⁰ So long as people have performed some virtuous task in whatever relation with Buddha Dharma at all, be it as slight and slim as the width of a hair, or a drop of water, or a grain of sand or dust, or even a mere filament of gossamer, I would still endeavor to deliver them by degrees, so as to enable them to acquire great benefit eventually. Hence, pray, Thy World-Veneratedship, be not worried over the Multibeings laden with vile Karmas in latter ages.” Thus did he thrice address to the Buddha: “Pray, Thy World-Veneratedship, be not worried over the Multibeings laden with vile Karmas in latter ages.”

爾時佛讚地藏菩薩言：「善哉善哉，吾助汝喜。汝能成就久遠劫來發弘誓願，廣度將畢，即證菩提。」

At that juncture, the Buddha lauded Terra-Treasure Pusa: “It is very good, very good, indeed. I feel joy-

19. *Transmigration*: Births and Deaths, i.e., Cyclic Reincarnations; the Sansk. word for this is *Samsara*.

20. *Nirvana*: Sansk., extermination, indicating the extermination of all pains or sufferings, esp. the sufferings of Reincarnations.

ous on thy account, for thou art able to sustain the Grand Vows that thou hast pledged since the remotest Kalpas. Thy *catholic Deliverance*²¹ will be coming to an end; thenceforth thou art to attest the Supreme Boddhi.”

21. *catholic Deliverance*: I.e., to deliver Multibeings extensively.

觀衆生業緣品第三

爾時佛母摩耶夫人，恭敬合掌問地藏菩薩言：「聖者，閻浮眾生造業差別，所受報應，其事云何？」

地藏答言：「千萬世界乃及國土，或有地獄、或無地獄，或有女人、或無女人，或有佛法、或無佛法，乃至聲聞、辟支佛，亦復如是，非但地獄罪報一等。」

Segment 3:

Contemplation on the Multibeings' Karmic Factors

At that juncture, the Buddha's mother, Madame Maya, joined her palms in reverence and asked Terra-Treasure Pusa, "Thy Saintliness, what would the Retributions be for the diverse Karmas performed by the Multibeings in *Jambudvipa*?"¹

Terra-Treasure Pusa replied, "The various Retributions could result in the rebirths to one hundred thousand Universes, or even Cosmoses, where there could be either furnished with Purgatories, or without Purgatories; either with women or without women; either with Buddha Dharma or without Buddha Dharma; and even either with or without Auricularists and Pratyeka-buddhas. The Retribution is not just of one

1. *Jambudvipa*: Cf. Footnote 58, p. 26.

category—indeed, not simply the sole kind with sinful Retributions in the Purgatory."

摩耶夫人重白菩薩：「且願聞於閻浮罪報所感惡趣。」地藏答言：「聖母，唯願聽受，我粗說之。」佛母白言：「願聖者說。」

Madame Maya said to Terra-Treasure Pusa again, "I would like to know about the Vile Domain-hoods attracted through sinful Retributions in *Jambudvipa*." Terra-Treasure replied, "Holy Mother, I would only roughly relate to it, in the hope that thou mightst care to listen to it."

The Holy Mother said, "I do wish thee to relate it for me."

爾時地藏菩薩白聖母言：「南閻浮提罪報名號如是：若有眾生不孝父母，或至殺害，當墮無間地獄，千萬億劫求出無期。」

若有眾生出佛身血，毀謗三寶，不敬尊經，亦當墮於無間地獄，千萬億劫求出無期。」

At that juncture, Terra-Treasure Pusa spoke to the Holy Mother, "In the *South Jambudvipa*,² the conditions of the sinful Retributions are something like this: If a Multibeing acts in an undutiful way toward his

2. *South Jambudvipa*: Cf. Footnote 58, p. 26.

parents, or even kills them, he shall degenerate into the *Unintermittent Purgatory* for one hundred thousand billion Kalpas without any prospect for departure.

“If a Multibeing causes the Buddha to bleed, or calumniates the *Triple Gems*, or acts irreverently to the Holy Sutra, he is also to degenerate into the *Unintermittent Purgatory* for one hundred thousand billion Kalpas without any prospect for departure.

「若有眾生侵損常住，玷污僧尼，或伽藍內恣行淫欲，或殺或害，如是等輩，當墮無間地獄，千萬億劫求出無期。

若有眾生偽作沙門，心非沙門，破用常住，欺誑白衣，違背戒律，種種造惡，如是等輩，當墮無間地獄，千萬億劫求出無期。」

“If a Multibeing misappropriates or damages the *Ecclesiastical Property*,³ or compromises and violates the purity of monks or nuns, or commits coitus⁴ within the perimeter of *Samgharama*,⁵ or even commits killing or hurting others therein—all these people shall

3. *Ecclesiastical Property*: I.e., the property of the temple, either immovable or portable property.

4. *coitus*: sexual intercourse.

5. *Samgharama*: Sansk., originally, the domiciles for the Samgha (Buddhist priests or nuns); later, a general term for temple or monastery.

degenerate into the *Unintermittent Purgatory* for one hundred thousand billion Kalpas without any prospect for departure.

“If a Multibeing disassembles himself as a *Sramana*⁶ member in appearance, and yet he is no *Sramana* in mind, and he also squanders and damages the *Ecclesiastical Property*, or deceives and beguiles the laity, or violates the Preceptive Laws by committing various evil deeds—such people shall degenerate into the *Unintermittent Purgatory* for one thousand billion Kalpas without the prospect for departure.

「若有眾生偷竊常住財物、穀米、飲食、衣服，乃至一物不與取者，當墮無間地獄，千萬億劫求出無期。」

地藏白言：「聖母，若有眾生作如是罪，當墮五無間地獄，求暫停苦一念不得。」

“If a Multibeing purloins from the Monastery any property or objects, either rice, grains, comestibles, apparels, or even any one piece of article appropriated without permission, he is bound to degenerate into the *Unintermittent Purgatory* for one hundred thousand billion Kalpas without any prospect for departure.”

6. *Sramana*: Sansk., originally meaning: one who practices diligently to exterminate Greed, Anger, and Inanity; in later use, denoting, specif., the ordained monks or nuns in Buddhism.

Terra-Treasure remarked, “Holy Mother, if any Multibeing should perpetrate such Malefactions, he shall precipitate into the Five Unintermittent Purgatory, wherein he would be unable to plead for the Tribulations to respite momentarily, not even for the space of one Cogitation.”

摩耶夫人重白地藏菩薩言：「云何名爲無間地獄？」
地藏白言：「聖母，諸有地獄，在大鐵圍山之內：其大地獄有一十八所；次有五百，名號各別；次有千百，名字亦別。無間獄者，其獄城周匝八萬餘里，其城純鐵，高一萬里，城上火聚，少有空缺。其獄城中，諸獄相連，名號各別，獨有一獄名曰無間：其獄周匝萬八千里，獄牆高一千里，悉是鐵爲，上火徹下，下火徹上，鐵蛇鐵狗，吐火馳逐獄牆之上，東西而走。獄中有床，徧滿萬里。一人受罪，自見其身徧臥滿床；千萬人受罪，亦各自見身滿床上。眾業所感獲報如是。」

Madame Maya addressed to Terra-Treasure Pusa once more, “Wherefore is it named the *Unintermittent Purgatory*?”

“Holy Mother,” rejoined Terra-Treasure, “all the purgatories are within the bounds of the Great Iron-clad Mountains, amongst which there are eighteen Great Purgatories; next to them in size, there are five hun-

dred of them, each one with a distinct name; still next in size, there are hundreds and thousands of them, also with distinct names. The Unintermittent Purgatory in question has prison citadels of eighty thousand miles in circumference, which are all purely made of iron, in the height of ten thousand miles. On top of the walls there are conglomerations of fire, with little vacancy in between. Within the prison citadels, the prisons are adjacent to each other, and each of them is endowed with a particular name, and only one of them is entitled as the Unintermittent Purgatory. It is eighteen thousand miles in circumference, with the prison walls of one thousand miles in height, purely made of iron, where the fires above burn downwards to the bottom, and the fire underneath burn upward to the top. Ferric Serpents and Ferric Dogs, breathe out fire, racing and chasing one another upon the prison walls, dashing to and fro. Inside the Purgatory there is a bed sprawling over ten thousand miles. When one person is being penalized, he would perceive himself covering the entirety of the bed; and even though there be hundreds and thousands of people being penalized at the same time, each one of them would still perceive himself as covering the entirety of the bed. It is all due to the Attraction of the Karmas that subject them to undergo

such Retributions.

「又諸罪人備受眾苦：千百夜叉及以惡鬼，口牙如劍、眼如電光，手復銅爪，拖拽罪人；復有夜叉，執大鐵戟，中罪人身，或中口鼻、或中腹背，拋空翻接；或置床上，復有鐵鷹，啗罪人目；復有鐵蛇，繳罪人頸；百肢節內，悉下長釘；拔舌耕犁，抽腸剝斬，洋銅灌口，熱鐵纏身。萬死千生，業感如是，動經億劫，求出無期。此界壞時，寄生他界；他界次壞，轉寄他方；他方壞時，展轉相寄；此界成後，還復而來——無間罪報，其事如是。」

“Furthermore, the Malefactors are to undergo a multitude of afflictions: There are hundreds and thousands of *Yaksas* and hideous ghosts, with snouts and fangs as sharp as swords, with eyes like lightning flashes, and with hands of copper claws, whereby they would pull and drag at the sinners. Moreover, there are some *Yaksas* who utilize huge iron spears to impale into the sinners' bodies, or into their mouths or noses, or into their stomachs or backs, and throw them unto the air to make a somersault revolution in the air, and then recatch them at the tip of the spear.

“Or some sinners are placed on the bed, while some iron eagles are eating up the sinners' eyes, and some iron snakes are to twine and strangle at the sinners'

necks; in the meanwhile a hundred joints of their limbs are all being pierced and pinned down by long nails; their tongues have been pulled out and are being tilled by iron ploughs; their intestines have been snatched out and are being filed and chopped; their mouths are being fed forcefully with the liquid of molten copper; their whole frames are being entwined by heated iron wire. In this way they are to undergo hundreds and thousands of deaths and rebirths, which are the outcomes of *Karmic Attraction*.⁷ And once they are degenerated thereunto, it is usually to last for billions of Kalpas, without any prospect for departure. When this Universe comes to expiration, they shall be temporarily transferred and accommodated in another Universe, which, in turn, if expired, they shall once more be relocated temporarily in yet another Universe; and when this third Universe also comes to expiration, they shall be removed again to still another location. And when this location also expires, they shall be further relocated to another one alternately. In the long run, when this Universe comes to be reconstituted, they shall be reinstated in the original purgatory where they used to be. Such is the situation of the sinners' Retributions⁸ in the *Unintermittent Purgatory*.

7. *Karmic Attraction*: Cf. Footnote 62, p. 27.

8. **Retributions**: Retribution, or Karmic Retribution, is another key con-

cept, alongside of “Karmic Attraction,” in the Law of Causality, or Cause and Effect, or simply Causality. There is no gainsaying, owing to the Law of Causality, that a certain Cause is bound to result in a certain Effect or Effects; and, conversely, that certain Effects must have been derived from some given corresponding Causes—no Effect is without a Cause. And so, herein there may be profundity, but there is absolutely no mystery whatsoever in this, for it is simply the nature of all Beings, and anyone with moderate intelligence and some common sense would not fail to comprehend and agree with it. Consequently, in the light of Buddhaic wisdom, everything in the world is subject to this Law of Causality, be it good or bad, virtuous or vicious, wise or foolish, rich or poor—all of them are encompassed in the domain of Causality; and so far as the Sentient-kind are concerned, the Cause is their *Karma* (deed), which is responsible for their weal or woe. And so if you do a deed of good or bad (Cause), as a corollary there is to be a Retribution (Effect) of some sort returned to you, regardless of how much time it is going to take to get it fulfilled, or “matured” in Buddhist term; that is, sooner or later, in some form or some way, you are going to reap what you have sowed, without fail—This is the Law of Causality, and no one could ever dominate, manipulate, or tamper with it, not even any deity or divine being or even Buddha: it is totally fair and impartial to the utmost degree to everyone and everything: anything you’ve got right now is just the outcome of your own working (or deeds), either in this life or in previous ones. So far as the Law of Causality goes, it would pass no judgment or make any discrimination on anyone or anything, nor does it ever have any elect people or favorite things that could be exempted from the government or observance of this Law. Thus, it is so disinterested, rational, reasonable, and in good keeping with the true scientific spirit and method of any ages that it turns out to render Buddhism totally devoid of the irrational domineering dogmatism and unreasonable blind faith based on mythology and superstition in most other religions, and enable all Buddhists to be readily redeemed from national, racial, or ethnic Self-conceit, Arrogance, illusive Superiority, narrow-mindedness and prejudice commonly seen in other religions, which, in turn, throughout world history, has come to beget unremitting intolerance and all kinds of cruel acts, including persecutions and wars, even amongst their own faiths, let alone towards other beliefs. And so under such objective analysis, one would not be amazed to observe that, during this exceedingly turbulent times, how in the world Buddhists alone could manage to stay out of the turmoil of strife and slaughter on account of “Belief,” or “Faith,” while everybody is busy killing everybody else, to vindicate the justice of

「又五事業感，故稱無間。何等爲五？一者，日夜受罪，以至劫數，無時間絕，故稱無間；二者，一人亦滿，多人亦滿，故稱無間；三者，罪器叉棒，鷹蛇狼犬，確磨鋸鑿，剝斫鑊湯，鐵網鐵繩，鐵驢鐵馬，生革絡首，熱鐵澆身，飢吞鐵丸，渴飲鐵汁，從年竟劫，數那由他，苦楚相連，更無間斷，故稱無間；四者，不問男子女人、羌胡夷狄、老幼貴賤、或龍或神、或天或鬼，罪行業感，悉同受之，故稱無間；五者，若墮此獄，從初入時至百千劫，一日一夜萬死萬生，求一念間暫住不得，除非業盡，方得受生。以此連綿，故稱無間。」

“Moreover, it is due to the Five Effects resulted from Multibeings’ *Karmic Attraction* that this particular hell is entitled as *Unintermittent Purgatory*. What would the Five Effects be? They are: Firstly, the sinners therein suffer both day and night for Kalpas long, without any time for intermission, therefore it is called Unintermittent.

“Secondly, in this particular hell, even when there is their own “one true god”—don’t Buddhists care about such holy issue at all? Well, the answer would be: As the Buddhist believes in the Law of Causality, which is the sole one that determines everything universally, and in this sense, there would be no god truer than this, and there would be no justice fairer than this; and this is the reason why Buddhist could live peacefully and kind-heartedly and unaggressively with other people throughout history. Hence, it would be wonderful if all the people in the world could learn and practice what the Buddha taught—that would be the true blessing for all mankind, and there would be true “peace on earth,” as has never been before.

only one sinner therein, the space of the hell will still appear to be full; whereas when there are a multitude of people in it, it is also full, without any vacancy; therefore it is called Unintermittent.

“Thirdly, the instruments for punishment therein comprise Trident Clubs, Eagles, Snakes, Wolves and Dogs; Mortars, Pestles, Saws and Chisels; Files, Axes, Caldrons and Boilers; Ferric Nets, Ferric Ropes, Ferric Horses and Ferric Donkeys. The prisoners are fastened on the head by raw leather, whilst sizzling molten iron is poured over their bodies. When they are hungry, they are subject to swallow Iron Balls; when thirsty, to drink Iron Liquids. The years therein will grow into Kalpas, to the total span of myriad *Nayutas*, and during this long stretch of time, their woes and pangs come in succession, without any recess. This is the reason why this hell is called the *Unintermittent Purgatory*.

“Fourthly, it makes no difference as to whether the sinner is a man or a woman, whether he is from the east, west, south, or north, whether he is young or old, noble or vulgar; whether a dragon or a deity; whether a celestial or a ghost—they are all subject to the same *Karmic Attractions* derived from the same sinful deeds

of their own perpetration. Therefore, it is called the *Unintermittent Purgatory*.

“Fifthly, if a person is degenerated into this hell, right from the time of his entry till the end of hundreds and thousands of Kalpas thence, during all this time, he is to undergo ten thousand deaths and ten thousand rebirths within one single day and night, and it is out of the question that he could expect any brief respite, not even momentarily; save for the time when the purgation of his Karma draws to an end, is he then able to be reborn elsewhere. It is mainly due to this egregious state of uninterrupted succession of Afflictions that it is entitled as the *Unintermittent Purgatory*.”

地藏菩薩白聖母言：「無間地獄粗說如是，若廣說地獄罪器等名及諸苦事，一劫之中，求說不盡。」摩耶夫人聞已，愁憂合掌頂禮而退。

Terra-Treasure Pusa imparted to the Holy Mother, “Thus, briefly related, is the overall state of the *Unintermittent Purgatory*. If recounted at length, even merely about the names of the penalizing equipments and all the suffering situations, it would be unlikely to finish recounting them within one Kalpa’s time.” After hearing these, Madame Maya dolefully joined her palms and retreated after a prostration.

閻浮眾生業感品第四

爾時地藏菩薩摩訶薩白佛言：「世尊，我承佛如來威神力故，徧百千萬億世界，分是身形，救拔一切業報眾生。若非如來大慈力故，即不能作如是變化。我今又蒙佛付囑，至阿逸多成佛已來，六道眾生，遣令度脫。唯然世尊，願不有慮。」

Segment 4:

The Karmic Attractions of the Multibeings in Jambudvipa

At that juncture, Terra-Treasure Pusa-mahasattva addressed to the Buddha: “Thy World-Veneratedship, owing to the August Supernal Power of the Buddha Thus-Adventist, I have been able to divide this physical form of mine to succor and transcend all Multibeings who were subject to Karmic Retributions. Hence had it not been for the power of the Thus-Adventist’s Great Benevolence, I would be unable to execute such *Metamorphoses*.¹ And now I have been consigned by the Buddha once again to liberate the Multibeings in the Six Domains prior to Ajita’s attainment of Buddhahood.² Verily, Thy World-Veneratedship, pray be

1. *Metamorphoses*: transformations of the physical body by Supernal Power.
2. **Ajita’s attainment of Buddhahood**: “Ajita,” the first name of Maitreya Pusa. Maitreya will be the next Pusa to attain Buddha-hood following

not worried in this regard.”

爾時佛告地藏菩薩：「一切眾生未解脫者，性識無定，惡習結業，善習結果；爲善爲惡，逐境而生；輪轉五道，暫無休息，動經塵劫，迷惑障難。如魚遊網，將是長流；脫入暫出，又復遭網——以是等輩，吾當憂念。汝既畢是往願，累劫重誓廣度罪輩，吾復何慮。」

Thereupon the Buddha told Terra-Treasure Pusa, “The reason why Multibeings remain unliberated is due to the fluctuations in their Propensity and *Cognizance*.³ Their vile Habitudes tend to form into Karmas, and their virtuous Habitudes are inclined to form into Fructifications. And whether they are prone to perform virtue or vice, it would all take place in accordance with Circumstances. Thus they are subject to roam and gyrate in cycles in the *Five Domains*⁴ without momentary respites; and this has been recurring for dust-number of Kalpas.⁵ They are all aberrant and

Shakyamuni Buddha, and it is going to happen, according to what the Buddha divulges in other Sutras, 5,670,000,000 years later from now. Cf. Footnote 17, p. 38.

3. *Cognizance*: I.e., the entelechy (“body” or substance) of the Mind, which can be analyzed as eight main divisions, called the Eight Cognizances.
4. *Five Domains*: the Six Domains, with Asura-hood included in the Celestial-hood.
5. **dust-number of Kalpas**: myriads of Kalpas, or eons of ages. This is a phrase very frequently used in Buddhist Sutras.

bewildered, and beset with many Impediments and Adversities, just like fish swimming alongside of a net, which they would mistake for an extended stream and swim into it. If ever they are so fortunate as to escape therefrom, they could stay clean of it only momentarily, thenceforth they would be ensnared therein again. It is about such people that I feel worried. Now that thou hast fulfilled thy past Vows which have been re-pledged time and again solemnly throughout the past myriad Kalpas to deliver such sinners universally, I would not be worried any longer.”

說是語時，會中有一菩薩摩訶薩，名定自在王，白佛言：「世尊，地藏菩薩累劫已來，各發何願，今蒙世尊殷勤讚歎？唯願世尊略而說之。」

When the Buddha finished these words, in the midst of the Congregation there arose a Pusa-mahasattva named Dhyana Masterful King, who then said to the Buddha, “Thy World-Veneratedship, what Vows has Terra-Treasure Pusa pledged throughout the myriad Kalpas that he could be so worthy of the earnest commendation by Thy World-Veneratedship? I would wish that Thy World-Veneratedship would divulge it in brief.”

爾時世尊告定自在王菩薩：「諦聽諦聽，善思念之，

吾當爲汝分別解說：乃往過去無量阿僧祇那由他不可說劫，爾時有佛，號一切智成就如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊，其佛壽命六萬劫，未出家時爲小國王，與一鄰國王爲友，同行十善，饒益眾生。其鄰國內所有人民，多造眾惡。二王議計，廣設方便。一王發願：早成佛道，當度是輩，令使無餘。一王發願：『若不先度罪苦，令是安樂，得至菩提，我終未願成佛。』」佛告定自在王菩薩：「一王發願早成佛者，即一切智成就如來是。一王發願永度罪苦眾生，未願成佛者，即地藏菩薩是。」

At that juncture, the World-Venerated One told Dhyana Masterful King Pusa, “Hearken soothly, and cogitate and meditate upon it well, and I will expound it to you in particular: In the bygone innumerable Asamkhya Nayuta ineffable number of Kalpas, there was a Buddha with the Holy Epithet of Omniscient Wisdom Realization *Thus-Adventist, Meriting Offering, Right Omniscient Perception, Lucency-Prosecution Consummation, Adroit Departer, World Comprehender, the Supreme One, Taming-Reining Master, Celestial-Humanity Guru, Buddha the World-Venerated One*.⁶ The lifespan of this Buddha was sixty thousand Kal-

6. *Thus-Adventist . . . Buddha the World-Venerated One*: These Ten Holy Epithets of the Buddha depict the Meritorious Virtues that the Buddha has attained from His practice throughout innumerable Kalpas.

pas. Prior to his *renunciation of the secular home*,⁷ he was a potentate of a small state, and he befriended a neighboring king, and both of them were wont to cultivate the *Ten Virtues*⁸ together for the benefit of Multibeings. As the subjects of their adjacent countries were used to perpetrating numerous vices, these two kings conversed about how to devise ample Expedite Means for the succor of the people. One of the kings pledged a Vow to attain Buddhahood as soon as possible, so as to deliver these people entirely without omission. Whereas the other king pledged the Vow thus, ‘Not until I have delivered all these people from sinful sufferings and enabled them to acquire Peaceful

7. *renunciation of the secular home*: I.e., to become an ordained monk (Bhikṣu). Prior to the ordination for a Bhikṣu, one needs to renounce one’s secular home, as well as all one’s secular pursuits and employments. In other words, one can no longer work at any worldly jobs, or earn money, salary, or profits, either from work or investments of any kind. That is to say that one should depart from the greed for money and worldly comfort, and cease all the worldly engagement altogether, to be eligible for the Bhikṣu-hood, or Bhikṣuni-hood. And this is not just for the qualification of Ordination per se only: it should be all the more gingerly guarded by any Bhikṣu or Bhikṣuni throughout their life; it would be deemed a breach in the Vow if violated. If one would still like to lead a life like a layman, why take the trouble to become a monk—nobody ever forces you to do it; it is out of your own wish and will to do so; and so, if you really want to do it, then do it in the genuine way, rather than in such a pretentious way as to compromise Buddha Dharma and create very vile Karma for yourself, as well as vitiate the good image for Buddhism and Buddhist Saṃgha.

8. *Ten Virtues*: 1) no killing, 2) no larceny, 3) no devious coition, 4) no prevarication, 5) no estranging speech, 6) no scurrilous speech, 7) no palaver, 8) no avarice, 9) no anger, 10) no devious views.

Felicity and attain Bodhi ultimately, I would not attest Buddhahood for myself.’” The Buddha told Dhyana Masterful King Pusa, “The king that pledged the Vow to become Buddha sooner, thenceforth became Omniscient Wisdom Realized Thus-Adventist; the other king that pledged the Vow to deliver the sinful suffering Multibeings without wishing to become Buddha sooner is none other than Terra-Treasure Pusa.”

「復於過去無量阿僧祇劫，有佛出世，名清淨蓮華目如來，其佛壽命四十劫。像法之中，有一羅漢福度眾生，因次教化，遇一女人，字曰光目，設食供養。羅漢問之：『欲願何等？』」

光目答言：『我以母亡之日，資福救拔，未知我母生處何趣？』」

“Furthermore, in the bygone infinite Asamkhyā number of Kalpas, there emerged in the world a Buddha named Purified Lotus-Eye Thus-Adventist. The Buddha’s lifespan was forty Kalpas. In the era of Quasi-dharma of this Buddha, there was an Arhat⁹ who was wont to deliver Multibeings through Weal-making,¹⁰ and he edified and cultivated people by stages. Once

9. **Arhat**: Arhat-hood is the fourth stage of Saintly Fruition in Hinayanism, also the highest attestation, which enables an Arhat to attain Nirvana and be liberated from further Reincarnations.

10. **Weal-making**: I.e., the cultivation of Merits, such as by donation, or charity work, or making offerings to the Triple Gems, etc.

he came upon a woman named Brilliant Eye who prepared food to make offering to him. The Arhat then asked her, ‘What wish dost thou desire for?’

“Brilliant Eye replied, ‘On account of my late mother’s decease anniversary, I would like this offering-making to enhance her well-being towards redemption. But I wonder where my mother’s rebirth place might be.’

「羅漢愍之，爲入定觀，見光目女母墮在惡趣，受極大苦。羅漢問光目言：『汝母在生，作何行業？今在惡趣受極大苦。』

光目答言：『我母所習，唯好食噉魚鼈之屬。所食魚鼈，多食其子，或炒或煮，恣情食噉。計其命數，千萬復倍。尊者慈愍，如何哀救？』」

“Due to commiseration, the Arhat ingressed into *Samadhi*¹¹ and contemplated it for her. He perceived that Brilliant Eye’s mother was degenerated into the *Vile Domain*,¹² and was suffering tremendous tribulations. The Arhat asked Brilliant Eye, ‘What kind of Deeds and Karmas did thy mother do in her lifetime that has subjected her to suffer such extremely great Afflictions in the Vile Domain?’

11. *Samadhi*: the accomplished state of practicing *Dhyana*, or meditation, in which the practitioner achieves a fine balance of Stasis and *Prajna*.

12. *Vile Domain*: Cf. Footnote 40, p. 15.

“Brilliant Eye replied, ‘What my mother desired most to do was eating fish and turtles, and she was especially fond of eating their eggs, which she either fried or boiled. Thus she would indulge herself in eating them; had the number of the lives eaten been counted, it might have been more than double of one thousand million. Venerable One, pray be merciful and tell me how to save her?’

「羅漢愍之，爲作方便，勸光目言：『汝可志誠念清淨蓮華目如來，兼塑畫形像，存亡獲報。』

光目聞已，即捨所愛，尋畫佛像而供養之，復恭敬心悲泣瞻禮。忽於夜後夢見佛身，金色晃耀如須彌山，放大光明，而告光目：『汝母不久當生汝家，纔覺飢寒，即當言說。』」

“The Arhat took pity on her and devised an Expedite Means: he advised Brilliant Eye: ‘Thou canst recite the Holy Name of Purified Lotus-Eye Thus-Adventist sincerely, as well as make a sculpture or painting of the Buddha’s holy image, whereby both the living and the deceased would acquire good Retributions.’

“At this instruction, Brilliant Eye sold her beloved belongings; thenceforth, after having the Buddha’s Holy Image painted, she made offerings to it. Furthermore, while weeping dolorously, she regarded the

Buddha in reverence and paid homage to Him. In the small hours of the night, all of a sudden, in her dream she espied that the Corpus of the Buddha, golden and resplendent, as huge as Mount *Sumeru*, effulged immense radiance; and that the Buddha imparted to her: ‘Thy mother shall soon be born to thy family. And right after her birth, no sooner has she just begun to feel hungry and cold, than she is to talk immediately.’

「其後家內婢生一子，未滿三日，而乃言說，稽首悲泣，告於光目：『生死業緣，果報自受。吾是汝母，久處暗冥。自別汝來，累墮大地獄，蒙汝福力，方得受生，爲下賤人，又復短命，壽年十三，更落惡道。汝有何計，令吾脫免。』」

“Whereupon, the maidservant of her family gave birth to a son, who began to talk in less than three days after birth. Weeping mournfully while making prostrations, he told Brilliant Eye, ‘All the *Fructificative Retributions*¹³ resulted from Transmigrational *Karmic Factors*¹⁴ are to be suffered by oneself alone. I was thy mother. After departing from thee, I have long sojourned in dark and grim places, and have degenerated time and again into Great Purgatories. Had it not been

13. *Fructificative Retributions*: When Retribution comes to the stage of fruition, it is called Fructificative Retribution.

14. *Karmic Factors*: All the elements or factors involved in the formation or execution of a Karma are called the Karmic Factors of this Karma.

for the power of the Bliss¹⁵ that thou hast created for me, I would be unable to acquire rebirth. And yet to be born base and also with very brief lifespan, I can only live to the age of thirteen; thereafter, I will still degenerate into the *Vile Domain* once more. Couldst thou devise any means to redeem me from all these so as to attain liberation?’

「光目聞說，知母無疑。哽咽悲啼而白婢子：『既是我母，合知本罪；作何行業，墮於惡道？』婢子答言：『以殺害、毀罵二業受報。若非蒙福，救拔吾難，以是業故，未合解脫。』光目問言：『地獄罪報其事云何？』婢子答言：『罪苦之事，不忍稱說；百千歲中，卒白難竟。』」

“On hearing these, Brilliant Eye knew at once that it was her mother without any doubt; and so, choked with sobs and bewailing dejectedly, she spoke to the son of the maidservant, ‘Had thou been really my mother, thou shouldst be able to know about thy own primary sins, as well as the Deeds and Karmas thou were wont to perpetrate that caused thee to degenerate into the *Vile Domains*.’

“The maidservant’s son answered, ‘It was due to the Karmas of killing and vituperative slandering that

15. *Blisses*: Same as Well-beings or Merits.

caused me to suffer from the Retributions. Were it not for thy blisses to succor and redeem me from calamities, I am not supposed to be liberated right now on account of my Karmas.’

“Brilliant Eye asked, ‘What is the state of matters respecting the sinful Retributions in the Purgatory?’

“The maidservant’s son replied, ‘One could not bear either to name or recount the matters of the sinful Tribulations. Even if one would do so, it would be impossible to finish it in hundreds and thousands of years.’

「光目聞已，啼淚號泣而白空界：『願我之母，永脫地獄，畢十三歲，更無重罪、及歷惡道。十方諸佛慈哀愍我，聽我為母所發廣大誓願：若得我母永離三塗及斯下賤，乃至女人之身永劫不受者，願我自今日後，對清淨蓮華目如來像前，却後百千萬億劫中，應有世界所有地獄、及三惡道諸罪苦眾生，誓願救拔，令離地獄惡趣、畜生、餓鬼等。如是罪報等人盡成佛竟，我然後方成正覺。』」

“On hearing this, Brilliant Eye, beweeeping and bewailing herself devastatingly, addressed to the Azure: ‘I pray to Thee that my mother be liberated from the Purgatory perpetually, and that at the end of this thirteen-year lifetime of hers, she would be freed from

any other sinister penalties, so that she would never experience the *Vile Domains* again. The Buddhas in ten directions, prithee, be merciful and take pity on me and permit me to pledge this vast grand Vow: If I could help my mother depart from the *Three Vile Routes*,¹⁶ as well as from this lowly birth, and even not to be born as a woman in the everlasting Kalpas to come, I hereby, in the face of the Holy Image of Purified Lotus Eye Thus-Adventist, do sincerely vow that from this time onward, till the ensuing one hundred thousand million billion Kalpas, during all this span of time, all the sinful suffering Multibeings in the Purgatories and the Three Vile Domains in all and sundry of Universes, I vow that I am willing to salvage and redeem them, so as to make them depart from Purgatory, Vile Domains, Animal-hood, Starving Ghost-hood, and what not. It would only be after these people of sinful Retributions have all attained Buddhahood that I myself would consider about attaining the Right Enlightenment.’

「發誓願已，具聞清淨蓮華目如來而告之曰：『光

16. *Three Vile Routes*: This is the same as the Three Vile Domains; only that “Vile Routes” depict the heinous paths or ways that these Multibeings traverse or follow, which will eventually lead them to the Vile Domain; whereas “Vile Domains” denote the ill domain or circumferences in which they dwell in bondage or rove blindly and aimlessly.

目，汝大慈愍，善能為母發如是大願。吾觀汝母：十三歲畢，捨此報已，生為梵志，壽年百歲。過是報後，當生無憂國土，壽命不可計劫。後成佛果，廣度人天，數如恒河沙。」」

“After pronouncing the Vow, she could hear clearly Purified Lotus-Eye Thus-Adventist addressing to her: ‘Brilliant Eye, thou art endowed with such great benevolence and commiseration that thou couldst pledge such grand Vows on behalf of thy mother. To my contemplation, after this thirteen-year lifetime of hers, thy mother shall be able to discard the Karmic Retribution and be reborn as a *Brahman Aspirant*,¹⁷ enjoying a lifespan of one hundred years. And after that Retribution, she is to be reborn in the Non-worrimint Universe, with a lifespan of countless Kalpas. Thereafter, she is to realize the Buddhaic Fructification and to deliver both Humans and Celestials catholically as numerous as the Ganges’ sands.’”

佛告定自在王：「爾時羅漢福度光目者，即無盡意菩薩是。光目母者，即解脫菩薩是。光目女者，即地藏菩薩是。過去久遠劫中，如是慈愍，發恒河沙願，廣度眾生。」

Thereupon the Buddha told Dhyana Masterful King

17. *Brahman Aspirant*: A person who is aspired to realize Brahman-hood, the state of purification on one's Karmas.

Pusa, “The then Arhat who delivered Brilliant Eye through *Weal-making* is Inexhaustible-Idea Pusa right now, and the then Brilliant Eye's mother is Liberation Pusa at present; whereas the then Brilliant Eye is none other than Terra-Treasure Pusa, who has been so compassionately pledging Ganges-sand number of Vows to deliver Multibeings universally ever since the remotest Kalpas in time of yore.

「未來世中，若有男子女人，不行善者，行惡者，乃至不信因果者，邪婬妄語者，兩舌惡口者，毀謗大乘者——如是諸業眾生，必墮惡趣。若遇善知識，勸令一彈指間，歸依地藏菩薩，是諸眾生即得解脫三惡道報。若能志心歸敬，及瞻禮讚歎，香華、衣服、種種珍寶、或復飲食，如是奉事者，未來百千萬億劫中，常在諸天，受勝妙樂。若天福盡，下生人間，猶百千劫常為帝王，能憶宿命因果本末。定自在王，如是地藏菩薩，有如此不可思議大威神力，廣利眾生。汝等諸菩薩，當記是經，廣宣流布。」

“In future ages, any man or woman who would perpetrate vices, instead of cultivating virtue, and even would not believe in the truth of Causality, or would commit *Devious Coition, Prevarication, Estranging Speech, Scurrilous Speech*,¹⁸ or would even calum-

18. *Devious Coition . . . Scurrilous Speech*: Cf. Footnote 8, p. 58: the Ten Virtues.

niate Mahayana—all of these Multibeings of such Karmas are to degenerate into the *Vile Domains*. Nevertheless, if they could come upon a *Virtuous Guru* who would exhort them to take Refuge under Terra-Treasure Pusa, they are to be liberated from the Retribution of the *Three Vile Domains*. If they could submit themselves sincerely and whole-heartedly, as well as regard the Pusa's holy image reverently, and pay homage to and extol him, as well as make offerings of incense, flowers, apparel, various precious jewels, or even comestibles to him—these people are to enjoy superior wondrous Bliss in various heavens in the ensuing one hundred thousand million Kalpas. Even when their *Celestial Well-being*¹⁹ is expired, they are to descend to the mundane world to be reborn, and yet even at that time they are still to become kings or emperors for hundreds and thousands of Kalpas, and will be able to reminisce all the Causes and Effects, as well as the Inception and Conclusion of their destiny. Hence, Dhyana Masterful King, Terra-Treasure Pusa is endowed with such inconceivable immense august *Supernal Power* that he is able to benefit Multibeings catholically. All ye Pusas ought to commit this Sutra to memory, so as to propagate and circulate it far and

19. *Celestial Well-being*: I.e., Heavenly Bliss.

wide.”

定自在王白佛言：「世尊，願不有慮。我等千萬億菩薩摩訶薩，必能承佛威神，廣演是經，於閻浮提利益眾生。」定自在王菩薩白世尊已，合掌恭敬，作禮而退。

Dhyana Masterful King Pusa addressed himself to the Buddha, “Thy World-Veneratedship, prithee, be not worried in this regard, for all of us here in the total of one thousand billion Pusa-mahasattvas, by virtue of the Buddha's August Supernality, are resolved to expound this Sutra extensively in *Jambudvipa* for the benefit of all Multibeings.” Having thus addressed to the World-Venerated One, Dhyana Masterful King joined his palms in reverence, made an obeisance, and retreated.

爾時四方天王俱從座起，合掌恭敬白佛言：「世尊，地藏菩薩於久遠劫來，發如是大願，云何至今猶度未絕，更發廣大誓言？唯願世尊爲我等說。」

At that juncture, the Celestial Kings of the Four Directions²⁰ all arose from their seats, joined their palms in reverence and asked the Buddha, “Thy World-Veneratedship, as Terra-Treasure Pusa has already generated such Grand Vows since the remotest

20. **the Four Directions**: the East, West, South and North.

Kalpas, wherefore has he not finished the task of Deliverance, insofar that hitherto he is still pledging the grand profound Vows? We would wish Thee to kindly explain it for us.”

佛告四天王：「善哉，善哉，吾今爲汝及未來現在天人眾等，廣利益故，說地藏菩薩於娑婆世界閻浮提內生死道中，慈哀救拔、度脫一切罪苦眾生方便之事。」四天王言：「唯然，世尊，願樂欲聞。」

The Buddha told the Four Celestial Kings, “Very well enquired, very well indeed. Right now for thy benefit as well as for the general benefit of the Celestials and Humans both at present and in the future, I am about to divulge to thee the Tasks of Expedite Means that Terra-Treasure Pusa has executed within the Domain of *Nascence-Demise*²¹ in *Jambudvipa* of *Sava Universe*, in order to succor, redeem and deliver all the sinful suffering Multibeings due to his compassion.” The Four Celestial Kings said, “Verily, Thy World-Veneratedship, we would fain hear it very much.”

佛告四天王：「地藏菩薩久遠劫來，迄至于今，度脫眾生，猶未畢願。慈愍此世罪苦眾生，復觀未來無量劫中，因蔓不斷；以是之故，又發重願。如是菩薩於

21. *Nascence-Demise*: I.e., Birth-Death, or Reincarnation, or Transmigration.

娑婆世界閻浮提中，百千萬億方便，而爲教化。」

The Buddha told the Four Celestial Kings, “It is solely due to his commiseration on the sinful suffering Multibeings in the present age that Terra-Treasure Pusa has kept on delivering and liberating Multibeings since the remotest Kalpas heretofore;²² notwithstanding, he has not completely fulfilled his Vows as yet. For he has foreseen that in the future innumerable Kalpas the Multibeings’ Karmic Causes will still be spreading and thereby getting themselves entangled ceaselessly; for this reason, at present he needs to pledge his Solemn Vows anew. Thus this Pusa has been engaged in

22. **Terra-Treasure Pusa has kept on delivering and liberating Multibeings since the remotest Kalpas heretofore:** Therefore, Terra-Treasure Pusa has kept coming back to this world again and again to salvage and deliver Multibeings for eons of ages since. And this is also exactly the same thing that the Buddha Himself has been doing: according to *The Lotus Sutra*, one of the most significant Sutras in Mahayana Buddhism, the Buddha divulges that this is not the first time He was born to become a Buddha here in this world; actually, He enunciates, He has come to this world for eight thousand times to attain Buddha-hood and divulge the Dharma for the Deliverance of the Multibeings. Please note that how very different the Buddha Himself and the Pusas are in their deeds from those of the sacred people of other religions, who would come again only to pass the last judgment on people and deal out their justice, while during the interim of their absence they simply leave the ignorant multitudes open to temptation, contamination, vitiation, and damnable sins without the personal inculcation and guidance from their supposed savior, who would only come back to make the final judgment after the strayed people have sufficient time to stumble into all kinds of depravity and thereby to be damned to everlasting fire. Could you detect the difference?

edifying and cultivating Multibeings by one hundred thousand billion Expedite Means in *Jambudvīpa* of this *Sava Universe*.

「四天王，地藏菩薩若遇殺生者，說宿殃短命報。若遇竊盜者，說貧窮苦楚報。若遇邪婬者，說雀鴿鴛鴦報。若遇惡口者，說眷屬鬪爭報。若遇毀謗者，說無舌瘡口報。若遇瞋恚者，說醜陋癱殘報。若遇慳吝者，說所求違願報。」

“Celestial Kings, when meeting with people who are inclined to perpetrate Killings, Terra-Treasure Pusa would expound to them the Retributions of encountering fatal calamities and a brief lifespan.²³ When

23. **Killings . . . fatal calamities and a brief lifespan:** The working of Law of Causality is, as enunciated in the Sutra: “Like Causes, like Effects”; that is, “you got what you gave (or did).” Mark here that the Effects, as shown in the instances divulged in the teachings of Terra-Treasure Pusa in this section of the Sutra, always correspond to their Causes in kind. For instance, in the act of killing in which one takes the life of another, the act is usually done in a violent or horrifying way; hence, the first corresponding Effect or Retribution to the perpetrator would be a short lifespan in that he cut other’s lifespan short previously, and so he is going to get a short lifespan in return as a Retribution. Furthermore, the perpetrator is to die a violent death in catastrophes, for when he took someone’s life, it usually was a catastrophic shock and terror to the victim; hence the perpetrator is going to have his own life forfeited in the like manner. Therefore, in our daily life, from time to time, we would see or hear some person who dies very young, or even in his or her infancy, or even in his mother’s womb without the opportunity to see the world with his own eyes; or we would hear someone we know or even our friend or relative or family who dies in an accident of car or what not, or who dies of disease before his prime. At such times, more often than not, people would exclaim in bewilderment: “Why

me?!” “Why die so young?—It’s unfair; for she hasn’t done anything yet.” “It’s unfair!” And the answer to these enquiries would be: “It’s God’s will”; or “It’s God’s grace”; or “God’s will is not for us to understand”; or “He is happy now for he is with the Lord.” Notwithstanding all the theological assurance of death being a blessing or benefit for the deceased, the doubts and misgivings still remain, never seem to go away, and would always loom as a dark cloud shrouding in the deepest niche of one’s heart. And some people would say: “I love him; I want him to be with me; I don’t want him to be taken away from me”; or “He is too young to die now; he is very happy with me—God can recall him later”; and so on. Fortunately, in Buddha’s Teachings, you would not see such contradictions (that God being loving, merciful and just should take your beloved baby away before its prime, and sometimes in a horrifying or torturous way, which appears to anyone to be unloving, cruel and unfair), for the Buddha is merciful throughout—He is never subject to capriciousness or temperamentality, as to appear merciful at one instant and cruel at another: you can always count on Him, rely on Him, trust him; He is never angry, resentful, or even wrathful, let alone vengeful, and so he never gives vent to, or falls a victim to his anger, and He never teaches by means of terror, compulsion, or intimidation; He is never jealous, for He has already departed from Avarice and all Attachments, and so His glory does not have to rely on people’s obedience, or praise and worship to Him, and He never demands unquestioning faith from anybody; He never punishes anybody, not even for disobedience, disrespect, or for His displeasure, or for anything at all; He is always so open-minded, benign, gentle, patient, and unarbitrary in His attitudes and teaching that you can virtually ask Him about anything, or raise any doubt that you might have towards anything or even towards His very words at the time and contradict or challenge Him to His face, and yet He would not become angry with you and scold you for your stupidity, or your audacity or sauciness and insolence—nay, not with the Buddha. At any rate, He will remain composed and serene and as merciful as ever to patiently explain away all your questions or doubts or misgivings for you in exactly the ways that you can understand, espouse and appreciate and feel joyful and grateful for it, and thus He will succeed in rendering your mind clear and lucid, and thereby eventually get you enlightened; or He will simply point out your insolent attitude as a miss and taint in your character and will become a blight in your Karma for which you are going to suffer immensely, and thus will He correct you good-humoredly and render you reformed, and thereby eventually get

meeting with people who tend to perpetrate Larceny or Robbery, he would expound to them the Retributions of destitution and tribulations.²⁴ When meeting

you enlightened. In fine, to all Multibeings of all stations in the society, of all races, and all faiths, He is similar to a most learned, most patient and most loving Super Schoolteacher with over ten Ph.D. degrees to all his first-grade kids—that is exactly what the Buddha is to all humanity, for we are ever so juvenile, ever so immature, ever so ignorant, and ever so stubborn, and yet He never sees us as incorrigible and hopeless; He never loses hope for us; He is always hopeful—in fact, He regards us all as Potential Buddhas, all Buddhas-to-be, rather depraved sinners eligible for everlasting damnation; for, with His peerless Wisdom of Supreme Bodhi, He perceives and divulges to us all that, regardless of whatever we are at present, we all share the same most precious thing in the whole world—the Buddha Nature—deep inside our long-forgotten mind, our Alaya, our Animus (soul). That is exactly why *in Buddha's Teaching it is absolutely forbidden to kill any living being*, not simply because it is a violation to Compassion and mercy, but rather, since every Multibeing is endowed with Buddha Nature, and so if you kill any Multibeing, even an animal or insect, you are virtually *killing a Future Buddha*.

Due to the enlightening perception of the Buddha Nature in all Multibeings alike, He attests the Reality that all Multibeings are totally equal on that account, hence He treats all Multibeings totally, ever with hope, patience and encouragement, and never takes people by their face value—for He perceives the inner self and intrinsic value in each and every one of us. And it would be the same with Terra-Treasure Pusa, who, as a true disciple of the Buddha, has been trying to inculcate and enlighten all the benighted defiant kids from the most rudimentary of first-grade up, which assuredly is the most arduous and patience-demanding task, and *the Doctrine of No killing is just the rudimentary of the rudimentary in the Buddha's Teachings*: without the actual practice of this and other Precepts, it is meaningless and futile to talk about Sincerity, Compassion, Prajna, Meditation, or Enlightenment, which would merely appear like wild illusions or rhapsodic reverie or fantasy for the satiety of one's self-complacency or self-conceit, without any glimpse of the prospect for realization.

24. **Larceny or Robbery . . . the Retribution of destitution and tribulations:** Here again, the Cause of theft corresponds to the Effect of poverty and sufferings resulted from it; for in the act of robbing or stealing,

with people who tend to perpetrate *Devious Coition*, he would expound to them the Retributions of being reborn as sparrows, doves, or mandarin ducks.²⁵ When meeting with people who tend to use Scurrilous Language, he would expound to them the Retributions of fighting and quarreling amongst their own kith and kin.²⁶ When meeting with people who tend to commit Calumniation, he would expound to them the Retributions of tonguelessness and festering mouths. When meeting with people who tend to commit acts of Resentment and Aversion, he would expound to them the Retributions of foul looks, hunchbacks, or handicaps. When meeting with people who are prone to be parsimonious, he would expound to them the Retributions

due to your Avarice or Covetousness, you are depriving others of their belongings, and so in the end you are to be deprived of property and become indigent or destitute. Remember, the Karmic result of Greed or Attachment or Stealing is always Deprivation, and conversely, Charity, Donation, and Offer-making always brings one the fruit of abundance, wealth, and prestige.

25. **Devious Coition . . . sparrows, doves, or mandarin ducks:** Here also, the Cause and Effect are correspondent: the Karma of Devious Coition (Inappropriate Sex) leads to the rebirth into fowls. Due to the fact that birds are born with callous beaks, claws, and clad with feathers, they are deprived of the pleasure of kissing, caressing and embracing through the direct contact of the fleshly skin.
26. **Scurrilous Language . . . fighting and quarreling among their kith and kin:** Scurrilous languages (vulgar words) are used to rebuke or quarrel with people, and so the Karmic Retribution would be that you are not going to enjoy a peaceful family life, in which what you hear everyday is nothing but endless fighting and quarrelling and cursing, and all sorts of vulgar utterances.

of their acquisitions turned to be contrary to their own wishes.

「若遇飲食無度者，說飢渴咽病報。若遇畋獵恣情者，說驚狂喪命報。若遇悖逆父母者，說天地災殺報。若遇燒山林木者，說狂迷取死報。若遇前後父母惡毒者，說返生鞭撻現受報。若遇網捕生雛者，說骨肉分離報。」

“When meeting with people who tend to eat and drink to excess, he would expound to them the Retribution of starvation, thirst, and disease of swallowing. When meeting with people who tend to indulge themselves in Hunting and Slaughtering, he would expound to them the Retribution of dying in horror and frenzy. When meeting with people who are undutiful and contumacious towards their parents, he would expound to them the Retribution of being killed in catastrophes acted by heaven or earth. When meeting with people who used to commit arson on mountains or forests, he would expound the Retribution of meeting their own death in consternation and derangement. When meeting with people who are vicious and abusive to their stepchildren, he would expound to them the Retribution of being reborn as the latter’s children to suffer from being whipped and scourged in return. When meeting with people who catch or ensnare baby birds,

he would expound to them the Retribution of the deprivation of their own flesh and blood.

「若遇毀謗三寶者，說盲聾瘖瘂報。若遇輕法慢教者，說永處惡道報。若遇破用常住者，說億劫輪迴地獄報。若遇污梵誣僧者，說永在畜生報。若遇湯火斬斫傷生者，說輪迴遞償報。若遇破戒犯齋者，說禽獸飢餓報。」

“When meeting with people who calumniate the *Triple Gems*, he would expound to them the Retribution of blindness, deafness, and muteness. When meeting with people who disparage the Dharma or treat Buddhist Doctrines with insolence, he would expound to them the Retribution of perpetual detainment in the Vile Domains. When meeting with people who damage or misuse the *Ecclesiastical Effects*, he would expound to them the Retribution of transmigrating among Purgatories for billions of Kalpas. When meeting with people who denigrate the Brahmanic practitioner or calumniate Samgha,²⁷ he would expound to

27. **Samgha:** Sansk., meaning the Buddhist Order, or a group of ordained monks or nuns collectively. Although the word Samgha in its origin may mean an Assembly of either ecclesiastical or lay people, yet traditionally it has come to be used to refer to “a group of priests” exclusively; hence, it would be very inappropriate for a group of lay Buddhists to call themselves “a Samgha,” which would not only create a confusion of status, but also would involve a transgression on the Precepts; viz., “professing oneself as an ordained priest without really being so.”

them the Retribution of perpetual detention in Animalhood. When meeting with people who harm or kill Multibeings by boiling, burning, cutting and chopping, he would expound to them the Retribution of reciprocal recompense in Transmigrations.²⁸ When meeting with people who break the vow of Precepts or violate Buddhist Fasting,²⁹ he would expound to them the Retribution of rebirth as beasts and the suffering from hunger.

「若遇非理毀用者，說所求闕絕報。若遇吾我貢高者，說卑使下賤報。若遇兩舌鬪亂者，說無舌百舌

28. **boiling . . . reciprocal recompense in Transmigrations:** I.e., you are going to pay him back in kind by being boiled, or burned, or cut, or chopped by him in return for those harms you did to him.

29. **Buddhist Fasting:** Buddhist Fasting is very different from the fasts of other beliefs, such as that of Taoists, Muslims, Christians, and Hindus, in that it means not to take any food after noon time, but water is permitted, and breakfast in the following morning should be done after daybreak when you can see the lines on your palm without using a light. Also, in the Mahayana tradition, one needs to do the Fasting in conjunction with going vegetarian. Thus the Buddhist Fasting, in my opinion, would be the most rational, reasonable, and unfanatic kind of Fasting, and, as such, it is in very good keeping with the Golden Mean which the Buddha endorses as the best way to keep one from leaning to either extremes, which is just the problem of plebeian populace; that is, for ordinary people, they are apt to go to both extremes: they would either indulge themselves by eating to excess and regard themselves as “enjoying life,” or they would simply go frantic and abrupt asceticism by starving themselves for some span of time and consider themselves as virtuous or even sacred by doing so. But for them it is comparatively much harder to stick to the Middle Way by neither indulging oneself nor torturing oneself through long-term temperance and self-control.

報。若遇邪見者，說邊地受生報——如是等閻浮提眾生，身口意業惡習結果，百千報應，今粗略說。」

“When meeting with people who destroy or abuse their own belongings irrationally, he would expound to them the Retribution of want or depletion in necessities. When meeting with people who are egoistic and overbearing, he would expound to them the Retribution of base servility and vulgarity. When meeting with people who instigate strifes and tumults by Estranging Speeches, he would expound to them the Retribution of tonguelessness or centi-tongues. When meeting with people who are endowed with *Devious Views*, he would expound to them the Retribution of rebirth in the *Limbus Area*.³⁰ Such have been some of the hundreds and thousands of varieties of *Retributive Requitals* for the Fructifications of Vile Habitual Practices in the Corporeal, Oral and Mental Karmas³¹ of the *Jambudvipa* Multibeings. What I am relating right now is merely a brief account.

「如是等閻浮提眾生業感差別，地藏菩薩百千方便而

30. **Limbus Area:** I.e., the forgotten frontier area. In Buddhism this denotes the area that is devoid of Buddhism, for the people in these areas, owing to their Karmas of Devious Views, it is hard for them to accept, appreciate and practice the Buddha Dharma; therefore, Buddha Dharma could not grow or take root in those areas.

31. **Corporeal, Oral and Mental Karmas:** These are called the Three Karmas collectively.

教化之。是諸眾生先受如是等報，後墮地獄，動經劫數，無有出期。是故汝等護人護國，無令是諸眾業迷惑眾生。」四天王聞已。涕淚悲歎，合掌而退。

“Notwithstanding the multifarious diversities in the Karmic Attractions of the *Jambudvipa* Multibeings, Terra-Treasure Pusa still endeavors to inculcate and cultivate them by hundreds and thousands of Expedite Means. These Multibeings, after suffering from such Retributions, will then degenerate into Purgatories; and once they are degenerated therein, it is to last for many a Kalpa, without any prospect for departure. Hence, as it is incumbent on ye all Celestial Kings to safeguard people and protect the Mundane Nations, thou art not to suffer such vile Karmas to confound and mislead Multibeings.”

On hearing these, the four Celestial Kings joined their palms and retreated in tearful weeping and mournful sighing.

地藏菩薩本願經 The Sutra of Terra-Treasure Pusa's Primal Vows

唐于闐國三藏沙門實叉難陀 漢譯

Translated from Sanskrit into Chinese by Tri-Canon
Dharma Master Venerable Sramana Sikshananda of
Kustana Sovereign State in Tang Dynasty (AD 652-710)

高野山真言宗五十三世阿闍梨釋成觀法師 英譯

Translated from Chinese into English by Venerable Cheng
Kuan, 53rd Generation Acharya of Shingon Sect (1947-)

卷中 SCROLL THE SECOND

地獄名號品第五

爾時普賢菩薩摩訶薩白地藏菩薩言：「仁者，願為天龍四眾及未來現在一切眾生，說娑婆世界及閻浮提罪苦眾生所受報處地獄名號，及惡報等事，使未來世末法眾生，知是果報。」

Segment 5:

The Names of the Purgatories

At that juncture, *Universal-Virtue Pusa-mahasattva*¹

1. *Universal-Virtue Pusa-mahasattva*: Sansk.: *Samantabhadra Bodhisattva-mahasattva*, who along with *Manjusri*, Kuan-Yin (Sansk.: *Avalokitesvara*), and Terra-Treasure (*Ksitigarbha*), constitute the Four Great Pusas in Mahayana Buddhism. Each of them represents a significant attribute or feature in the constitution of the consummate Pusa-hood: with

addressed himself to Terra-Treasure Pusa, “Thy *Benevolence*,³ in behalf of the Four Assemblages and Celestials and Dragons as well as all the Multibeings both at present and in the future, I would wish thee to divulge to us the names of the Purgatories and the states of vile Retributions of the sinful suffering Multibeings of *Jambudvipa* in *Sava Universe*, so as to make the Multibeings of the Era of Fini-dharma in the future take cognizance of such *Fructificative Retributions*.”⁴

地藏答言：「仁者，我今承佛威神及大士之力，略說地獄名號，及罪報惡報之事：仁者，閻浮提東方有山，號曰鐵圍。其山黑邃，無日月光。有大地獄，號極無間；又有地獄名大阿鼻；復有地獄名曰四角；復有地獄名曰飛刀；復有地獄名曰火箭；復有地獄名曰夾山；復有地獄名曰通槍；復有地獄名曰鐵車；復有地獄名曰鐵床；復有地獄名曰鐵牛；復有地獄名曰鐵衣；復有地獄名曰千刃；復有地獄名曰鐵驢；復

Universal-Virtue Pusa standing for Great Deed, Manjusri Pusa for Great Wisdom, Kuan-Yin Pusa for Great Compassion, and Terra-Treasure Pusa for Great Vow. And so in daily practice or liturgy, they are usually invoked as “the Great-Deed Universal-Virtue Pusa, the Great-Wisdom Manjusri Pusa, the Great-Compassion Kuan-Yin Pusa, the Great-Vow Terra-Treasure Pusa.”

3. *Benevolence*: A courteous expression used to address a person, usually of higher station or distinction, especially as a moralist or Buddhist practitioner.
4. *Fructificative Retributions*: The Retributions that have ripened (come to maturity). Cf. Footnote 8, p. 49.

有地獄名曰洋銅；復有地獄名曰抱柱；復有地獄名曰流火；復有地獄名曰耕舌；復有地獄名爲剝首；復有地獄名曰燒脚；復有地獄名曰啗眼；復有地獄名曰鐵丸；復有地獄名曰諍論；復有地獄名曰鐵鉢；復有地獄名曰多瞋。」

Terra-Treasure replied, “Thy Benevolence, now by dint of the Buddha’s August Supernality as well as thine Power, I would relate briefly the names of Purgatories and both the matters of sinful Retributions and vile Retributions.

“Thy Benevolence, on the east of *Jambudvipa*, there is a mountain named Iron-clad, which is deep and dark, divested of the light of either sun or moon; wherein there is a Great Purgatory named Extremely Unintermittent. There is another purgatory named Great Avici;⁵ there is another purgatory named Square; there is another purgatory named Flying Knives; there is another purgatory named Flaming Arrows; there is another purgatory named Slamming Mountains; there is another purgatory named Impaling Spears; there is another purgatory named Ferric Cars; there is another purgatory named Ferric Beds; there is another purgatory named Ferric Bulls; there is another purgatory

5. **Great Avici**: *Avici*, Sanskrit, meaning unintermittent.

named Ferric Garbs; there is another purgatory named Thousand Daggers; there is another purgatory named Ferric Ass; there is another purgatory named Molten Copper; there is another purgatory named Post-Embracing; there is another purgatory named Flowing Fire; there is another purgatory named Tongue-Tilling; there is another purgatory named Head-Filing; there is another purgatory named Feet-Burning; there is another purgatory named Eye-Gouging; there is another purgatory named Iron Ball; there is another purgatory named Quarrel; there is another purgatory named Ferric Ax; there is another purgatory named Multiple Resentment.”

地藏白言：「仁者，鐵圍之內有如是等地獄，其數無限。更有叫喚地獄、拔舌地獄、糞尿地獄、銅鎖地獄、火象地獄、火狗地獄、火馬地獄、火牛地獄、火山地獄、火石地獄、火床地獄、火梁地獄、火鷹地獄、鋸牙地獄、剝皮地獄、飲血地獄、燒手地獄、燒腳地獄、倒刺地獄、火屋地獄、鐵屋地獄、火狼地獄，如是等地獄。其中各各復有諸小地獄，或一或二、或三或四，乃至百千，其中名號各各不同。」

Terra-Treasure pursued, “Thy Benevolence, these are the purgatories within the Iron-clad Mountain, and their number is countless. Withal, there are more of

them; such as Howling Purgatory, Tongue-extracting Purgatory, Excrement-Urine Purgatory, Copper-Lock Purgatory, Fire-Elephant Purgatory, Fire-Dog Purgatory, Fire-Horse Purgatory, Fire-Bull Purgatory, Fire-Mountain Purgatory, Fire-Stone Purgatory, Fire-Bed Purgatory, Fire-Post Purgatory, Fire-Eagle Purgatory, Teeth-Sawing Purgatory, Skin-Peeling Purgatory, Blood-Sucking Purgatory, Hand-Burning Purgatory, Feet-Burning Purgatory, Barb Purgatory, Fire-House Purgatory, Iron-House Purgatory, and Fire-Wolf Purgatory. And each and every one of these Purgatories further incorporates smaller purgatories, in the number of one, or two, or three, or four, or even as many as one hundred or one thousand, and each one of them has a distinctive name.”

地藏菩薩告普賢菩薩言：「仁者，此者皆是南閻浮提行惡眾生業感如是。業力甚大，能敵須彌，能深巨海，能障聖道；是故眾生莫輕小惡，以為無罪，死後有報，纖毫受之。父子至親，岐路各別，縱然相逢，無肯代受。我今承佛威力，略說地獄罪報之事，唯願仁者暫聽是言。」

Terra-Treasure Pusa told Universal-Virtue Pusa, “Thy Benevolence, such are the *Karmic Attractions* for the evil-doing Multibeings in *South Jambudvipa*. The

power of Karma is so tremendous that it can reach the height higher than Mount Sumeru, that it can stretch lower and wider than a great ocean, and that it can hinder one's quest for the Holy Bodhi as well. Therefore, I would wish that Multibeings would not take minute malefactions so lightly that they regard them as inculpable; for assuredly after death there are definite Retributions for any act, be it as slight as a gossamer—all of which Retributions one must perforce undergo. Even the closest kindred, such as father and son, are to fare their own several ways, insofar that should they happen to run across each other thenceforth, neither of them would be willing to substitute the other as the surrogate of his Karmic Afflictions. Right now, by dint of the Buddha's August Power, I am going to narrate but briefly the sinful Retributions in the purgatories; I would only wish that Thy Benevolence would bear to listen to it for awhile."

普賢答言：「吾已久知三惡道報，望仁者說，令後世未法一切惡行眾生，聞仁者說，使令歸佛。」

Universal-Virtue Pusa rejoined, "It has come to my knowledge respecting the Retributions of the *Three Vile Domains*, and yet I still wish Thy Benevolence to expound it, so that it may enable all the evil-doing Multibeings in the Era of Fini-dharma in latter ages to

submit themselves to the Buddha for Refuge."

地藏白言：「仁者，地獄罪報，其事如是：或有地獄取罪人舌，使牛耕之；或有地獄取罪人心，夜叉食之；或有地獄鑊湯盛沸，煮罪人身；或有地獄赤燒銅柱，使罪人抱；或有地獄使諸火燒，趁及罪人；或有地獄一向寒冰；或有地獄無限糞尿；或有地獄純飛鏃鏢；或有地獄多攢火槍；或有地獄唯撞胸背；或有地獄但燒手足；或有地獄盤繳鐵蛇；或有地獄驅逐鐵狗；或有地獄盡駕鐵驛。」

Terra-Treasure resumed, "Thy Benevolence, the conditions of sinful Retributions in the purgatories are as follows: In some purgatories, the tongues of the sinners are pulled out to be tilled by cattle; in some purgatories, the sinners' hearts are snatched out to be devoured by Yaksas; in some purgatories, caldrons filled with boiling water are employed to cook the sinners' bodies; in some purgatories, sinners are made to embrace burning-red copper columns; in some purgatories, the sinners are chased by burning fires; in some purgatories, it is always frozen with ice; in some purgatories, there are limitless feces and urine; in some purgatories, there are nothing but flying caltrops; in some purgatories, they are impaled by fiery spears; in some purgatories, the sinners are smitten only at the breasts and backs; in some purgatories,

they are burned only at the hands and feet; in some purgatories, they are entwined and strangled by iron snakes; in some purgatories, they are pursued by iron dogs; in some purgatories, they are goaded and driven by iron donkeys.

「仁者，如是等報，各各獄中有百千種業道之器，無非是銅、是鐵、是石、是火，此四種物，眾業行感。若廣說地獄罪報等事，一一獄中更有百千種苦楚，何況多獄。我今承佛威神及仁者問，略說如是；若廣解說，窮劫不盡。」

“Thy Benevolence, the Retributions are such as these. In each and every purgatory, there are hundreds and thousands of implements for the Retributions in each *Karmic Route*, which are made of nothing but copper, iron, stone, and fire. These four objects are all derived from the Attractions of multitudinous Karmic Deeds. The Afflictions in the purgatories, if recounted at length, would comprise hundreds and thousands of woeful tribulations in one purgatory alone, not to mention there being myriad purgatories. Now, by dint of the Buddha’s August Supernality, and in response to thy query, I only related it briefly in this wise. If I were to expound it to the full, I would be unable to finish it even at the end of Kalpas.”

如來讚歎品第六

爾時世尊舉身放大光明，徧照百千萬億恒河沙等諸佛世界，出大音聲，普告諸佛世界一切諸菩薩摩訶薩，及天龍鬼神、人非人等：「聽吾今日稱揚讚歎地藏菩薩摩訶薩，於十方世界現大不可思議威神慈悲之力，救護一切罪苦之事。吾滅度後，汝等諸菩薩大士，及天龍鬼神等，廣作方便，衛護是經，令一切眾生證涅槃樂。」

Segment 6:

The Extollment of the Thus-Adventist

At that juncture, the World-Venerated One effulged immense radiance through His entire Physique to illuminate pervasively one hundred thousand million billion Ganges-sand number of *Buddhaic Universes*;¹ and out of the Radiance, there emitted stentorian vocifera-

1. *Buddhaic Universes*: A Buddhaic Universe comprises ten billion Solar Systems, among which this Solar System of ours is merely a tiny one of them, wherein our Mother Earth, in turn, appears almost like a imperceptible insignificant exiguous dot, far from being the Center of the whole Cosmos as averred in some other religions. The Buddhist view of the Cosmos is that it is infinitively immense, which is in perfect keeping of the most recent finding of astronomy. Imagine that this concept of the Cosmos was divulged more than 2500 years ago when there was no telescope of any kind, and yet the Buddha was able to perceive this cosmic truth with His eye of wisdom! This also bespeaks why the Teaching of the Buddha is able to transcend the pompous narrow-minded egocentricity, the self-glorifying vanity, and the pitiable ignorance of the general Earthlings, because He is endowed with the most superb wisdom and “the Biggest Heart” that man has ever seen.

tion to pronounce to all the Pusa-mahasattvas as well as the Celestials, Dragons, Ghosts, Deities, Humans, *Quasi-anthropoids*, and what not, throughout the *Buddhaic Universes*: “Now, hearken ye all; give heed to my commendation and extollment on Terra-Treasure Pusa-mahasattva: He has manifested inconceivable august supernal compassionate power in all the Universes in ten directions to save and shelter all the sinful suffering Multibeings. Subsequent to my entry into *Surcease Deliverance*,² all of you, including all the Pusa *Mighty-Masters* as well as Celestials, Dragons, Ghosts and Deities, ought to contrive extensive Expedite Means to champion and safeguard this Sutra, so as to enable all Multibeings to attest the Felicity of Nirvana.”

說是語已，會中有一菩薩，名曰普廣，合掌恭敬而白佛言：「今見世尊讚歎地藏菩薩有如是不可思議大威神德，唯願世尊為未來世末法眾生，宣說地藏菩薩利益人天因果等事，使諸天龍八部及未來世眾生，頂受佛語。」

爾時世尊告普廣菩薩及四眾等：「諦聽，諦聽，吾當為汝略說地藏菩薩利益人天福德之事。」

2. *Surcease Deliverance*: Sanskrit: *Nirvana*, the state of being where all the Annoyances are eliminated through the power of *Dhyana* and *Prajnaic* Wisdom.

普廣白言：「唯然，世尊，願樂欲聞。」

At these words, a Pusa in the Congregation named Universal-Vastness joined his palms in reverence and addressed to the Buddha, “Now we have heard Thy World-Veneratedship extolling Terra-Treasure’s endowment with such inconceivable immense august supernal virtue. But I would wish that Thy World-Veneratedship would divulge all the Causes and Effects respecting the Undertakings that Terra-Treasure has executed for the benefit of Humans and Celestials and others, so that all the *Deva-Dragon Octo-legions*,³ as well as the Multibeings in future ages would espouse the Buddha’s words in reverence.”

At that juncture, the World-Venerated One spoke to Universal-Vastness Pusa, as well as to the Four Assemblages⁴ and others: “Hearken soothly, hearken soothly; I will divulge to ye all in brief respecting the Blissful Virtuous Undertakings for the benefit of Humans and Celestials that Terra-Treasure Pusa has ac-

3. *Deva-Dragon Octo-legions*: The eight species of Beings, consisting of 1) Deva (Celestial Beings), 2) Dragon, 3) Yaksa, 4) Gandharva, 5) Asura, 6) Garuda, 7) Kimnara, 8) Mahoraga. Most of these Beings are the champions of Buddha Dharma: some of them would protect the good practitioners of the Dharma from mishaps or disturbance, while others would protect the Dharma from being corrupted by bad practitioners or evil people, by frustrating their impure or unorthodox practice, or by penalizing them for their evil intention to ruin the Dharma.

4. **Four Assemblages**: Bhiksu, Bhiksuni, Upasaka, and Upasika.

complished.”

Universal-Vastness said, “Verily, Thy World-Veneratedship; we would fain hear it earnestly.”

佛告普廣菩薩：「未來世中，若有善男子善女人，聞是地藏菩薩摩訶薩名者，或合掌者、讚歎者、作禮者、戀慕者，是人超越三十劫罪。

普廣，若有善男子善女人，或彩畫形像、或土石膠漆、金銀銅鐵，作此菩薩，一瞻一禮者，是人百返生於三十三天，永不墮於惡道。假如天福盡故，下生人間，猶為國王，不失大利。」

The World-Venerated One imparted to Universal-Vastness Pusa, “In future ages, when Virtuous Men or Virtuous Women, on hearing the holy name of Terra-Treasure Pusa-mahasattva, would join the palms, or express extollments, or make obeisance, or generate adoration and veneration, they shall be able to transcend the sins of thirty Kalpas.

“Universal-Vastness, furthermore, if Virtuous Men or Virtuous Women would paint the holy image with colors, or construct the holy image of this Pusa by the use of soil, stone, glue and paints, or cast the form with gold, silver, copper or iron; thence they would behold the Image, even though by merely casting a glance

in reverence, or pay homage to it, or even make one mere prostration—such people are to be reborn in the Thirty-three Heavens in the ensuing one hundred lifetimes, and they shall never again degenerate into the *Vile Domains*. For these people, even when they are degraded unto the sphere of Humanity at the expiration of their Celestial Bliss, they shall still be able to be reborn as kings, without any deprivation of their vast well-beings.

「若有女人，厭女人身，盡心供養地藏菩薩畫像、及土石膠漆銅鐵等像，如是日日不退，常以華、香、飲食、衣服、繒綵幢幡、錢、寶物等供養，是善女人盡此一報女身，百千萬劫更不生有女人世界，何況復受；除非慈願力故，要受女身，度脫眾生。承斯供養地藏力故，及功德力，百千萬劫不受女身。」

“If any female, who detests her own femininity, would make offerings to a painted image of Terra-Treasure Pusa, or a statue made of stone, copper, or iron, in conjunction with glue and paint; and she would make the offering everyday relentlessly by presenting flowers, incense, repasts, apparels, banners and cubic banners of silk and satin, currency, treasure, and what not—this Virtuous Woman, after her Retribution of womanhood in this lifetime, in the ensuing hundreds and thousands of Kalpas, shall never be reborn in a world

comprising woman-kind, let alone her ever receiving a female form again—unless due to her Voluntary Compassionate Vows wishing to liberate Multibeings by assuming the feminine form; otherwise, by virtue of the power acquired from making offerings to Terra-Treasure, as well as by the power of her own Meritorious Virtue, this person shall never be subject to the imposition of womanhood on her for hundreds and thousands of Kalpas.

「復次普廣，若有女人，厭是醜陋多疾病者，但於地藏像前志心瞻禮食頃之間，是人千萬劫中所受生身，相貌圓滿。是醜陋女人如不厭女身，即百千萬億生中常為王女，乃至王妃，宰輔、大姓、大長者女，端正受生，諸相圓滿；由志心故，瞻禮地藏菩薩，獲福如是。」

“Therewithal, Universal Vastness, if a woman detests the ugly and sickly frame of her own, what she needs to do is simply to regard and prostrate sincerely and single-mindedly in front of the holy image of Terra-Treasure for merely the brief span of a meal-time, she shall be reborn with perfectly comely looks in the ensuing hundreds and thousands of Kalpas. If this homely woman does not detest womanhood, she is to be frequently born as princess and even as queen, or

as the daughter of a prime minister, or someone with an illustrious family name, or a Mighty Patrician; therewithal, she shall be born fair-looking, with all consummate features. And it is all due to the sincere concentration in beholding and prostrations done to Terra-Treasure that enables her to obtain such well-being.

「復次普廣，若有善男子善女人，能對菩薩像前，作諸伎樂，及歌詠讚歎、香華供養，乃至勸於一人多人；如是等輩，現在世中及未來世，常得百千鬼神日夜衛護，不令惡事輒聞其耳，何況親受諸橫。」

“Moreover, Universal-Vastness, if Virtuous Men or Virtuous Women could make musical diversions, or sing songs and hymns of panegyrics, as well as make offerings of flowers and incense in front of this Pusa’s holy image; and they could even exhort one other person, or many others, to do the same—such individuals shall be safeguarded by one hundred thousand ghosts and deities day and night, both in this lifetime and in the future ones, to preclude them from even contingent apprisement of catastrophic events, let alone subjecting them to the experience of any adversity at all.

「復次普廣，未來世中，若有惡人及惡神惡鬼，見有善男子善女人歸敬、供養、讚歎、瞻禮地藏菩薩形

像，或妄生譏毀、謗無功德及利益事，或露齒笑，或背面非，或勸人共非，或一人非，或多人非，乃至一念生譏毀者，如是之人，賢劫千佛滅度，譏毀之報，尚在阿鼻地獄受極重罪。過是劫已，方受餓鬼；又經千劫，復受畜生；又經千劫，方得人身。縱受人身，貧窮下賤、諸根不具，多被惡業來結其心，不久之間復墮惡道。是故普廣，譏毀他人供養，尚獲此報，何況別生惡見毀滅。」

“Furthermore, Universal-Vastness, in future ages, when any wicked men, evil deities or sinister ghosts descry Virtuous Men or Virtuous Women submitting themselves with reverence and making offerings to Terra-Treasure Pusa’s holy image while extolling and beholding Him in reverence, if these evil Beings should come to disparage or calumniate their Deed, and slander it as devoid of any Merit or Benefit; and if they would even do this either by taunting to their faces, or by denigrating it at the back, or by inciting others to make the denigration together, or by instigating an individual to denigrate it, or by instigating a multitude of people to do it, or by provoking one person to engender the notion of denigration towards it, albeit momentarily—such wicked people shall suffer from such extremely weighty sins in *Avici Purgatory* long after all the one thousand Buddhas in the *Virtu-*

*ous Kalpa*⁵ have all manifested their respective *Surcease Deliverance*. Subsequent to this Kalpa, they are to undergo *Starving Ghost-hood* for another thousand Kalpas; thereafter, they are to undergo *Animalhood* for yet another thousand Kalpas; whence they could acquire *Humanity-hood*; nevertheless, even though they could acquire the human form at this time, they are to be born in destitute and servitude, with *incomplete Sensoria*,⁶ and they shall be frequently entangled in their mind by Vile Karmas. Thenceforth they shall degenerate into the Vile Domains again. Hence, Universal Vastness, simply by disparaging and denigrating others’ offering-makings shall incur such gross Retributions, not to mention if one goes a step further to engender more Sinister Views with a view to mak-

5. *Virtuous Kalpa*: an enormously long span of time collectively. The past Kalpa was called the Grandeurous Kalpa, wherein there were one thousand Buddhas born in this Universe. The present Kalpa is called the Virtuous Kalpa, wherein there will be also one thousand Buddhas born in this Universe. Heretofore there were already four Buddhas born in this Kalpa—they are Krakucchanda Buddha, Kanakamuni Buddha, Kasyapa Buddha, and Shakyamuni Buddha. The next Buddha following Shakyamuni Buddha will be Maitreya Buddha, who will become Buddha 5,670,000,000 years from now. The future Kalpa is called the Stellar Kalpa, wherein there will also be one thousand Buddhas to be born in this Universe.

6. *incomplete Sensoria*: Sensoria, sense faculties or sense organs. (Sensoria, the plural form of Sensorium.) There are Six Sensors in a human being: the eye, ear, nose, tongue, physique (skin), and mind. One who is handicapped in any of the Six Sensors is termed as one with incomplete Sensors.

ing vilification and destruction.

「復次普廣，若未來世有男子女人，久處床枕，求生求死，了不可得——或夜夢惡鬼、乃及家親；或遊險道；或多魘寐、共鬼神遊。日月歲深，轉復尪瘵，眠中叫苦，慘悽不樂者——此皆是業道論對，未定輕重；或難捨壽，或不得愈。男女俗眼，不辨是事。但當對諸佛菩薩像前，高聲轉讀此經一遍；或取病人可愛之物，或衣服寶貝、莊園舍宅，對病人前高聲唱言：『我某甲等爲是病人，對經像前捨諸等物，或供養經像、或造佛菩薩形像、或造塔寺、或然油燈、或施常住。』如是三白病人，遣令聞知。假令諸識分散，至氣盡者，乃至一日二日、三日四日、至七日已來，但高聲白、高聲讀經。是人命終之後，宿殃重罪，至于五無間罪，永得解脫；所受生處，常知宿命。何況善男子善女人，自書此經、或教人書，或自塑畫菩薩形像、乃至教人塑畫，所受果報，必獲大利。」

“Furthermore, Universal-Vastness, in future ages, if some men or women have been confined to bed for long, inasmuch as neither life nor death is within what they could wish for; meanwhile they would even come to dream of demons or their own deceased kindred at night; or, in the dream, they would travel on precarious paths; or they would have frequent nightmares, wherein they would associate or rove with

ghosts and spirits. Thus as days run into months, and months run into years, they would turn out to be all the more emaciated and ailing; and in their sleep they are prone to bemoan themselves devastatingly and dejectedly. All of these are occurring due to the Inquests about them in the Court of Karmic Domain, while the final Verdict is still pending. That is why it is hard for them either to *surrender Vitality*⁷ or to recuperate. Nevertheless, it is unviable for ordinary men and women to construe such matters with their mundane eyes. The only thing they could do to help would be to read this Sutra aloud once in front of the Holy Images of Buddhas and Pusas; or to take the invalid's beloved objects, apparels, enamored effects, or estates, gardens, and houses, and pronounce aloud to the invalid, thus: ‘We, so and so, hereby in front of the Sutra and Holy Images of Pusas, for the benefit of this invalid, do surrender these various objects, to make offerings to the Sutras or Holy Images, or for the use of making the Holy Images of Buddhas or Pusas, or to construct Stupas or temples, or to make offerings of lighting oil lamps, or to make donations to the *Ecclesiastical Monasteries*.’⁸ They should thus address three

7. *surrender Vitality*: I.e., to give up the ghost, or die.

8. *Ecclesiastical Monasteries*: I.e., the temple considered as a body or corporate body, including the members and finance or property.

times before the invalid in order to make him hear it. Providing that his Cognizances are beginning to fail and dissipate, or his breathing has terminated for one day long, or two, or three, or four, or even seven days—all of these would not matter; what needs to be done is simply to address aloud to him, as well as to read the Sutra aloud to him. Thus, when this person's life comes to an end, all of his *Trans-lifetime Retributive Calamities*⁹ for gross malefactions, as well as the penalty for the Five Unintermittent Purgatories, shall all be dissolved and emancipated perpetually; henceforth he shall be constantly endowed with the awareness of his past destiny wherever he is to be reborn. Such are the Merits gained through his kindred's undertakings. It goes without saying that if a Virtuous Man or Virtuous Woman would scribe this Sutra, or exhort others to scribe it, or paint or mold the Pusa's holy image, or exhort others to do the painting or molding, the *Fructificative Retribution* thus acquired would result in immense well-beings.

「是故普廣，若見有人讀誦是經，乃至一念讚歎是經，或恭敬者，汝須百千方便，勸是等人，勤心莫退，能得未來現在千萬億不可思議功德。」

9. *Trans-lifetime Retributive Calamities*: I.e., the Retributive Calamities resulted from the bad Karmas perpetrated in previous lives.

“Therefore, Universal-Vastness, if thou shouldst descry someone reading or reciting this Sutra, or even only praising this Sutra momentarily, or esteem this Sutra, it behooves thee, by the application of hundreds and thousands of Expedite Means, to prompt such people to work assiduously without retrogression, for they shall acquire one thousand million billion inconceivable Meritorious Virtues both at present and in the future.

「復次普廣，若未來世諸眾生等，或夢或寐，見諸鬼神乃及諸形，或悲或啼、或愁或歎、或恐或怖——此皆是一生十生、百生千生，過去父母、男女弟妹、夫妻眷屬，在於惡趣，未得出離；無處希望福力救拔，當告宿世骨肉，使作方便，願離惡道。普廣。汝以神力遣是眷屬，令對諸佛菩薩像前，志心自讀此經、或請人讀，其數三遍或七遍。如是惡道眷屬，經聲畢是遍數，當得解脫；乃至夢寐之中，永不復見。」

“Therewithal, Universal-Vastness, in future ages, when a Multibeing, during his sleep or in the dream, espies ghosts or spirits, or what not, who appear to be lamenting or bewailing themselves, or pining and sighing, or frightened and horrified—all of these used to be this person's parents, or siblings, spouses, and kinsfolk in the past for one lifetime, ten lifetimes, one hundred lifetimes, or one thousand lifetimes, who

are now degenerated into the *Vile Wayfaring-hoods* wherefrom they are unable to make *Egress-departure*, nor do they have any other recourse to turn to for the obtainment of meritorious power towards their own salvage and redemption. Hence, they could do nothing but implore their blood kins in past lifetimes to contrive Expedite Means for them to depart from the Vile Domains. Universal-Vastness, in this case, thou shalt, by virtue of thy Supernal Power, enable such kinsfolk to read this Sutra himself in front of the Holy Images of Buddhas and Pusas, or they can have other people read for him. He could read it for either three times or seven times. Thus, when the voice of the reading of the Sutra has reached the designated times, those kinsfolk of his who are degenerated in the *Vile Domains* shall be emancipated directly, insofar that they would no longer show themselves to him during his sleep or in the dreams.

「復次普廣，若未來世有諸下賤等人，或奴或婢、乃至諸不自由之人，覺知宿業，要懺悔者，志心瞻禮地藏菩薩形像，乃至一七日中念菩薩名，可滿萬遍。如是等人，盡此報後，千萬生中常生尊貴，更不經三惡道苦。」

“Therewithal, Universal-Vastness, in future ages, if people of lowly births, such as slaves or serf-maids,

or even some people deprived of liberty, who, after cognizing their Trans-lifetime Karmas, wish to do penance, they could contemplate Terra-Treasure Pusa’s holy image and pay homage to it, and in the meantime, they could also recite the Pusa’s holy name for a total number of ten thousand times within seven days. For such people, after this lifetime’s Retributive Incarnation, they shall be constantly reborn noble and dignified, and shall never undergo the Tribulations of the *Three Vile Domains*.

「復次普廣，若未來世中閻浮提內，刹利婆羅門、長者居士、一切人等，及異姓種族，有新產者，或男或女，七日之中，早與讀誦此不思議經典，更爲念菩薩名，可滿萬遍。是新生子，或男或女，宿有殃報便得解脫，安樂易養，壽命增長。若是承福生者，轉增安樂及與壽命。」

“Therewithal, Universal-Vastness, in future ages, in *Jambudvipa*, when any members of *Ksatriya*,¹⁰ Brah-

10. *Ksatriya*: the second level of the Indian Caste System. The Four Castes are: 1) *Brahmana*—the priest caste, also the highest one, administering the affair of religious (Hindu) rituals, prayers, and so on, as well as the learning and teaching of the Four Vedic scriptures (the Hindu holy scriptures). 2) *Ksatriya*—the ruling caste, including kings, emperors, and nobles. They stand next in rank to the Brahmana, and take charge of political and military affairs. 3) *Vaisya*—This caste include all the merchants, farmers, and mechanics. 4) *Sudra*—This is the caste of slaves, who are the “untouchables,” forever segregated and deprived of the right to be educated and to learn the Vedas. The Caste System is the essential core

man, elders, lay practitioners, or people of other echelons, or even other ethnic groups of diverse stocks have recently given birth to an infant, be it male or female, within seven days of its nativity, if only they could read or recite this inconceivable Sutra as well

of Hinduism, which avers that Brahman, their Father in the Heavens (not unlike Jehovah, the Christian and Jewish Father in the Heavens) begot the Four Castes of people out of his own body thus: *Brahmana* was begotten from Brahman's head, hence the most noble of all; *Ksatriya* was begotten from His torso, hence the second in significance; *Vaisya* was born from His arms and hands, hence they are born mainly as workers to provide for the livelihood for the two upper Castes; and *Sudra* was born from His legs, hence of the most lowly down-trodden birth. The belief of this Caste System was so strong, strict and prevalent that the Indian society before Buddha was severely segregated and highly unequal. But people, being long accustomed to it, took it for granted, and no one felt there was anything wrong about it. This situation had lasted for more than a thousand years, until Buddha's Advent to make it different. The Buddha would be the first figure to gainsay this system by pronouncing that "All Multibeings are equal." And He did not stop at the theoretical level, but He actually put this Tenet of Truth into practice by accepting people from all castes into his *Samgha*, including *Vaisya* (the workman-merchant caste) and *Sudra* (the slave caste, who were absolutely forbidden to learn to read), and made them ordained priests. This was really a formidable social revolt, especially in the eyes of the *Brahman*, who took Priesthood as their inalienable sacrosanct privilege, in that it broke all the superstitious taboos, inequality, and unreasonable prerogatives of the few. Moreover, the Buddha even went a step further by enlightening the lowly-born disciples to attain Saint-hood. It was even "worse" when He accepted women (who were regarded as inferior creatures everywhere in the world at that time and were purposely kept mostly illiterate throughout history until recent times) into the *Samgha* and taught them to be ordained nuns, and then lightened them to become female saints as well! Therefore, historically speaking, the Buddha might be the first genuine "democratic" social revolutionary and reformer who preached and worked in a peaceful and non-violent way to change the superstitious unequal situation of the world. Thus He is undoubtedly the first great Enlightener and Emancipator.

as recite the Pusa's holy name for a total number of ten thousand times on behalf of the new-born infant as soon as possible, the newly-born, either male or female, shall be redeemed from its Trans-lifetime Retributions of Calamities, insofar that it is to acquire Composure and Jubilation and to be easily brought up, and its lifespan shall be much augmented. If they were born with prior Bliss, their Composure and Felicity, as well as lifespan, are to be augmented all the more.

「復次普廣，若未來世眾生，於月一日、八日、十四日、十五日、十八日、二十三、二十四、二十八、二十九日、乃至三十日，是諸日等，諸罪結集，定其輕重。南閻浮提眾生，舉止動念，無不是業、無不是罪；何況恣情殺害、竊盜、邪淫、妄語、百千罪狀。能於是十齋日，對佛菩薩諸賢聖像前，讀是經一遍，東西南北百由旬內，無諸災難；當此居家，若長若幼，現在未來百千歲中，永離惡趣。能於十齋日每轉一遍，現世令此居家無諸橫病，衣食豐溢。」

“Therewithal, Universal-Vastness, in future ages, on the Ten Buddhist Fasting Days¹¹—viz., the first, the eighth, the fourteenth, the fifteenth, the eighteenth, the twenty-third, the twenty-fourth, the twenty-eighth, the

11. **Ten Buddhist Fasting Days:** For “Buddhist Fasting,” please refer to footnote 29, p. 78.

twenty-ninth, and the thirtieth day of the month—on such days, all the sins of the Multibeings are collected and reported to be adjudged as to the degrees of their offenses. In each and every conduct and thinking of the Multibeings in this *South Jambudvipa* there is nothing but Karma, and nothing but Sins; let alone deliberate and indulgent Killings, Larcenies and Robberies, Devious Coitions, Prevarications, and hundreds and thousands of other sinful offenses. If such future Multibeings could read this Sutra once in front of the Holy Images of Buddhas, Pusas and other Saints and Sages on these Ten Buddhistic Fasting Days, it shall effect that within the perimeter of one hundred Yojanas towards the east, west, south, and the north, there shall be no more catastrophes, and that the members of this household, both young and old, shall be able to dissociate themselves from the *Vile Wayfaring-hoods* forever. Each time when one *revolves*¹² this Sutra on one of the Ten Fasting Days, it shall enable one's household to be free from unforeseeable Catastrophic Epidemics, and to be endowed with copious and superabundant food and clothes.

12. *revolves*: I.e., To recite or read the Sutra, which deed is considered as equal to the Turning of the Dharma-Wheel; hence to read or recite a Sutra would be the same as to “revolve the Dharma-Wheel.”

「是故普廣當知，地藏菩薩有如是等不可說百千萬億大威神力利益之事，閻浮眾生於此大士，有大因緣。是諸眾生聞菩薩名、見菩薩像，乃至聞是經三字五字、或一偈一句者，現在殊妙安樂，未來之世百千萬生，常得端正，生尊貴家。」

“Hence, Universal-Vastness, thou art to understand that Terra-Treasure Pusa could execute such ineffable hundred thousand million billions of Beneficent Undertakings, which are derived from his mighty august Supernal Power. The Multibeings in *Jambudvipa* have immense Karmic Affinity with this Mighty Master: in consequence, when these Multibeings hear of this Pusa's holy name, or perceive this Pusa's holy image, or even hear from this Sutra merely three words, or five words, or one Gatha, or one sentence, they shall attain singularly wondrous Composed Felicity in the present life, and shall always be reborn fair-looking in some illustrious noble families in the next ensuing hundreds and thousands of lifetimes.”

爾時普廣菩薩，聞佛如來稱揚讚歎地藏菩薩已，胡跪合掌，復白佛言：「世尊，我久知是大士有如此不可思議神力、及大誓願力，為未來眾生遣知利益，故問如來。唯然頂受。世尊，當何名此經，使我云何流布？」

At that juncture, Universal-Vastness Pusa, on hearing the Buddha Thus-Adventist's acclamation and extollment on Terra-Treasure Pusa, genuflected, joined his palms, and addressed to the Buddha again, "Thy World-Veneratedship, for my own part, I have long come to the knowledge that this Mighty Master is endowed with such inconceivable Supernal Power, as well as Grand Votive Power; nevertheless, in order to render future Multibeings informed of the availability of such benefits, I purposely enquired those questions of the Thus-Adventist. Verily, I will uphold these teachings deferentially. Thy World-Veneratedship, how would this Sutra be entitled, whereby I could propagate it?"

佛告普廣：「此經有三名：一名地藏本願，亦名地藏本行，亦名地藏本誓力經；緣此菩薩久遠劫來，發大重願，利益眾生。是故汝等依願流布。」

普廣聞已，合掌恭敬，作禮而退。

The Buddha told Universal-Vastness, "There are three titles to this Sutra: firstly, it can be entitled as *The Primal Vows of Terra-Treasure*; or secondly, *The Primal Deeds of Terra-Treasure*; and thirdly, *The Sutra of Terra-Treasure's Primal Votive Power*. Such entitlements are derived from the fact that this Pusa has

pledged immense Grand Vows to benefit Multibeings since the remotest Kalpas. Hence, all of ye should propagate it pursuant to thy own vows as well."

Having heard this, Universal-Vastness joined his palms in reverence, made an obeisance, and retreated.

利益存亡品第七

爾時地藏菩薩摩訶薩白佛言：「世尊，我觀是閻浮眾生，舉心動念，無非是罪。脫獲善利，多退初心；若遇惡緣，念念增益。是等輩人，如履泥塗，負於重石，漸困漸重，足步深遽。若得遇知識替與減負，或全與負，是知識有大力故，復相扶助，勸令牢腳，若達平地，須省惡路，無再經歷。」

Segment 7:

The Benefits for Both the Living and the Deceased

At that juncture, Terra-Treasure Pusa-mahasattva addressed to the Buddha, “Thy World-Veneratedship, to my contemplation on the Multibeings in *Jambudvipa*, there are nothing but sins in the Elevation of their Mind, or at the Generation of their Cogitations; if somehow they could but momentarily be detached from vices so as to accomplish some virtuous deeds, they are still prone to retrograde from the original aspirations; whereas if they should run into Pernicious Circumstances,¹ they usually tend to aggravate their vices from moment to moment. Such people could be likened to someone who is carrying a heavy rock,

1. **Pernicious Circumstances:** Circumstances that would lead one into misconduct or errors.

trudging along a boggy path, and as he is bogged down deeper and deeper, his burden would seem to become heavier and heavier, so would his footsteps be sunken ever deeper and lower. If he is able to encounter a *Good Guru*,² who would alleviate his burden by lending him a hand, or would even carry the whole load for him, if necessary, as this Good Guru is endowed with immense power. Furthermore, this Guru could even support him in his ambulation; he would also advise him as to how to walk with a steady step; and after reaching the firm ground, the Guru would even admonish him to be ever warily conscious of the Vile Paths thenceforth, never again to experience it at any rate.

「世尊，習惡眾生，從纖毫間便至無量。是諸眾生有如此習，臨命終時，父母眷屬宜為設福，以資前路——或懸旛蓋及然油燈，或轉讀尊經，或供養佛像及諸聖像，乃至念佛菩薩及辟支佛名字。一名一號，歷臨終人耳根、或聞在本識，是諸眾生所造惡業，計其感果必墮惡趣，緣是眷屬為臨終人修此聖因，如是眾罪悉皆消滅。若能更為身死之後七七日內廣造眾善，能便是諸眾生永離惡趣，得生人天，受勝妙樂；現在眷屬利益無量。」

2. **Good Guru:** A good mentor endowed with sagacity, good virtue, and good method.

“Thy World-Veneratedship, the Multibeings who are used to wrong-doings usually start from a modicum of petty offense and end up in an endless multitude of them ere long. As these Multibeings are endowed with such *Habitudes*, when they are at their death-bed, it would be befitting for their parents or kindred to *create Well-beings*³ for them, so as to *facilitate their journey ahead*;⁴ such as hanging Buddha’s banners or canopies, and lighting oil lamps as offerings, or reading this Holy Sutra, or making offerings to Buddha’s Holy Image or the Saints’ images, or even reciting the Holy Names of Buddhas, Pusas or *Pratyeka-buddhas*. When a Holy Name or a Holy Epithet enters the *Audio-Sensorium*⁵ of the moribund person, or when he hears it through his *Fundamental Cognizance*,⁶ all the evil Karmas perpetrated by him, which were supposed to render him degenerated into the Vile Domains in accordance with the *Fructification of Karmic Attraction*, shall all be expunged, by virtue of the *Sacred Undertakings* that the kindred have cultivated for him

3. *to create Well-beings*: I.e., to do good deeds that will be beneficial to them. To “create” means to do it for the first time.

4. *to facilitate their journey ahead*: I.e., to make their journey to their next rebirth easier, and even to help them acquire a better place of rebirth.

5. *Audio-Sensorium*: I.e., the ear.

6. *Fundamental Cognizance*: I.e., the Eighth Cognizance, formally called *Alaya Cognizance*; for it is the most essential part amongst all the eight Cognizances, hence.

at his moribund moment. If the kindred could even constitute more beneficial deeds for him within the duration of *sevenfold seven days* following his demise,⁷ it can even enable the deceased to depart from the Vile Wayfaring-hoods perpetually, so as to be reborn in the Human-hood or Celestial-hood to enjoy superb wondrous felicity. In the meantime, the present living kindred shall also be benefited therefrom infinitely.

「是故我今對佛世尊及天龍八部人非人等，勸於閻浮提眾生，臨終之日，慎勿殺害及造惡緣、拜祭鬼神、求諸魍魎。何以故？爾所殺害乃至拜祭，無纖毫之力利益亡人，但結罪緣，轉增深重——假使來世或現在生，得獲聖分，生人天中，緣是臨終被諸眷屬造是惡因，亦令是命終人殃累對辯，晚生善處；何況臨命終人，在生未曾有少善根，各據本業，自受惡趣，何忍眷屬更爲增業！譬如有人從遠地來，絕糧三日，所負擔物彊過百斤，忽遇鄰人更附少物，以是之故，轉復困重。世尊，我觀閻浮眾生，但能於諸佛教中，乃至善事一毛一滲、一沙一塵，如是利益悉皆自得。」

“Therefore, right now in the face of the Buddha World-Venerated One, the Deva-Dragon Octo-legions,⁸ Hu-

7. *sevenfold seven days following his demise*: the duration of seven times seven days after demise: Cf. Footnote 59, p. 26.

8. *Deva-Dragon Octo-legions*: Cf. Footnote 33, p. 13.

mans, *Quasi-anthropoids*⁹ and others, I would like to exhort the Multibeings in *Jambudvipa*, on the day of their kindred's demise, to refrain by all means from any killing, nor to incur any evil factors by worshipping or making sacrifices to ghosts or deities, especially not to make supplications to spirits or demons. Wherefore is it so? For all those killings and worshipings of yours could not have a modicum of force for the benefit of the deceased—what it actually does is nothing but to entangle them into additional sinful factors and to aggravate and deepen their existing sins. Providing that they could have been able to attain the Stage of Saintliness, or to be reborn in Human-hood or Celestial-hood either in this lifetime or in the future, yet due to the Vile Causes perpetrated by their kindred at their moribund time, they would be implicated and aggrieved at the Inquest Court for adjudication, insofar that they might be procrastinated for their Rebirth to a blissful place. It would be even all the worse for the moribund who had not cultivated any *Virtuous Radix* at all throughout their lives; hence they are subject

9. *Quasi-anthropoids*: I.e., Kimnara, a member of the Deva-Dragon Octolegions; so named because this species looks like human (anthropoid), but actually nonhuman. When they go to see the Buddha, they usually manifest the human form. In the Sutra of Floral Grandeur it records that they are the gods of music for the Celestial Emperor Sakra Devanamindra.

to undergo the Vile Domains in accordance with their own Primary Karmas.¹⁰ Under such circumstances, how could the kinsfolk be so apathetic as to aggravate their Karmas? It could be compared to the situation of someone who has just returned from afar and has fared the trip without taking any food for three whole days; moreover, the load that he is carrying is more than one hundred kilograms. Suddenly, he comes across one of his neighbors, who imposes on him by adding a little something to his load; undoubtedly, he is now even more laden and encumbered than before. Thy World-Veneratedship, to my contemplation, as long as the Multibeings in *Jambudvipa* could cultivate themselves on Buddha Dharma, or even perform some mundane virtuous deeds, be it ever so exiguous as a filament of hair or a drop of water, a grain of sand or a particle of dust, the resultant benefits derived from such deeds would be all to their own procurement.”

說是語時，會中有一長者，名曰大辯。是長者久證無生，化度十方，現長者身，合掌恭敬問地藏菩薩言：「大士，是南閻浮提眾生，命終之後，小大眷屬為修功德，乃至設齋、造眾善因，是命終人得大利益及解脫不？」

10. **Primary Karmas**: The most weighty or worst Karmas that one has performed in one's lifetime.

At these words, there arose in the midst of the Congregation an elder named Great Eloquence who had long attested *Non-nascence*¹¹ and had been edifying and delivering people in ten directions in the manifestation of an elder. He joined his palms in reverence and asked Terra-Treasure Pusa, “Mighty Master,¹² in the wake of the demise of the Multibeings in this *Jambudvīpa*, if their kinsfolk, either senior or junior to the deceased, try to cultivate Meritorious Virtues for them by making offerings of Vegetarian Repasts, or constituting many other Virtuous Causes, could the deceased obtain great benefit and liberation thereby?”

地藏答言：「長者，我今爲未來現在一切眾生，承佛威力，略說是事。長者，未來現在諸眾生等，臨命終日得聞一佛名、一菩薩名、一辟支佛名，不問有罪無罪，悉得解脫。若有男子女人，在生不修善因，多造眾罪，命終之後，眷屬小大爲造福利，一切聖事，七分之中而乃獲一，六分功德生者自利。以是之故，未來現在善男女等，聞健自修，分分已獲。無常大鬼不

11. *Non-nascence*: “No birth.” One of the paramount states of Enlightenment, which enables one to penetrate the superficial illusions in all phenomena, and come to the ultimate perception of the Reality of all Beings and all Existents in its purest Quintessence, which lies intact at the back of all the transient phenomena, ever remaining pristine, untouched, unmoved, unaltered and unvitiated, and yet, in the meanwhile, ever encompassing, sustaining and synthetically integrated with these phenomena.

12. **Mighty Master**: Another term for a Great Pusa, who has attained the Sainly Pusa-hood, usually the Ten Terra-ships.

期而到，冥冥遊神未知罪福，七七日內如癡如聾，或在諸司辯論業果，審定之後據業受生。未測之間，千萬愁苦；何況墮於諸惡趣等。是命終人，未得受生，在七七日內，念念之間，望諸骨肉眷屬與造福力救拔，過是日後，隨業受報。若是罪人，動經千百歲中無解脫日。若是五無間罪，墮大地獄，千劫萬劫永受眾苦。」

Terra-Treasure replied, “Elder, by dint of the Buddha’s August Power, right now I am going to relate to you such things in brief for the benefit of all the Multibeings both at present and in the future. Elder, when the Multibeings, at present or in the future, be they sinful or otherwise, on their moribund day, are able to hear the Holy Name of one Buddha, or of one Pusa, or one Pratyeka-buddha, they shall all be liberated. If a man or woman has not cultivated any Virtuous Cause in his or her lifetime, but instead has perpetrated many vices, in the wake of his or her demise, the kinsfolk, either senior or junior, should cultivate Beneficial Well-being on his or her behalf; however, out of the Seven Points of Merits derived from those Sacred Undertakings performed by the kindred, the deceased could obtain only One Point of it; the rest of the Six Points of Merits are to go to the living benefactors. For this reason, if Virtuous Men and Virtuous Women, on

hearing this Dharma, would start cultivating diligently for themselves, each and every point of the Merits is to be obtained as their own. Hence *one day when Inconstancy the Great Ghost should suddenly appear unexpectedly*,¹³ forthwith their spirits are to be drifting and roving, gloomy and murky, utterly unaware of whether it be Guilt or Bliss to befall them imminently; and within the space of *sevenfold seven days*, they are subjected to being well-nigh deaf and dumb, and sometimes being summoned before the Netherworld Authorities for the Inquests and Debates about their own Karmic Fructifications. When the verdict is reached and sentence passed, they shall be reborn in accordance with their own Karmas. Yet in the course of awaiting the unpredictable sentence, they are all reduced to tremendous distress and dejection, let alone hearing the sentence of degenerating into the Vile Domains, and what not. Within the *Sevenfold-seven-day Interim*, normally speaking, the deceased would not be able to be reborn yet; consequently, during such suspensive time they would desperately yearn for their blood-kins or relatives to create Well-beings for their Succor and Salvage. When the Interim comes to an end, they shall be subject to the Retributions accord-

13. *one day when the Great Ghost of Inconstancy should suddenly appear unexpectedly*: I.e., the day when one is going to die.

ing to their own Karmas. And for such Malefactors, it is not unusual that once they are condemned, it would last for hundreds and thousands of years before they could be liberated. As for the sinners of the *Five Unintermittent Purgatories*, they shall degenerate into the Great Purgatories for one thousand Kalpas or ten thousand Kalpas to suffer from multifarious tribulations incessantly.

「復次長者，如是罪業眾生，命終之後，眷屬骨肉為修營齋，資助業道，未齋食竟及營齋之次，米泔菜葉不棄於地，乃至諸食未獻佛僧，勿得先食。如有違食及不精勤，是命終人了不得力；如精勤護淨，奉獻佛僧，是命終人七分獲一。是故長者，閻浮眾生，若能為其父母、乃至眷屬，命終之後，設齋供養，志心勤懇，如是之人，存亡獲利。」

“In addition, Elder, when the kinsfolk or blood-kins of such Multibeings with sinful Karmas, subsequent to their demise, would try to set up offerings of Vegetarian Comestibles to aid for their *Karmic Route*, it should be noted that before the cooking of the meal is done or in the process of preparation, neither the vegetable leaves nor the rice-rinsing water is to be discarded or dispersed slovenly on the floor, and also that any food prior to its presentation to Buddha and

Samgha as offering should not be sampled or tasted. Had there been any transgression by eating or lack of diligence in maintaining cleanliness, the Aid meant for the deceased kin would be greatly reduced in its efficacy on that account. Provided that cleanliness has been assiduously maintained throughout the Offering-making to Buddha and Samgha, the deceased kin shall obtain one seventh of the entire Merits. Hence, Elder, if the Multibeings in *Jambudvipa* could make offering of Vegetarian Comestibles for their parents or even kinsfolk in the wake of their demise, provided that it be done with sincere attention and assiduity, it follows that both the living and the deceased shall be significantly benefited.”

說是語時，忉利天宮有千萬億那由他閻浮鬼神，悉發無量菩提之心。大辯長者作禮而退。

At these words, one thousand million billion Nayutas of Ghosts and Deities from *Jambudvipa* present at that time at the Celestial Palace of Trayastrimsa all generated the *Infinite Bodhi-heart*.¹⁴ Thereupon Elder Great Eloquence made obeisance and withdrew.

14. *the Infinite Bodhi-heart*: I.e., the Aspiration for the Supreme Enlightenment.

閻羅王衆讚歎品第八

爾時鐵圍山內有無量鬼王，與閻羅天子俱詣忉利，來到佛所——所謂惡毒鬼王、多惡鬼王、大諍鬼王、白虎鬼王、血虎鬼王、赤虎鬼王、散殃鬼王、飛身鬼王、電光鬼王、狼牙鬼王、千眼鬼王、噉獸鬼王、負石鬼王、主耗鬼王、主禍鬼王、主食鬼王、主財鬼王、主畜鬼王、主禽鬼王、主獸鬼王、主魅鬼王、主產鬼王、主命鬼王、主疾鬼王、主險鬼王、三目鬼王、四目鬼王、五目鬼王、祁利失王、大祁利失王、祁利叉王、大祁利叉王、阿那吒王、大阿那吒王——如是等大鬼王，各各與百千諸小鬼王，盡居閻浮提，各有所執，各有所主。是諸鬼王與閻羅天子，承佛威神及地藏菩薩摩訶薩力，俱詣忉利，在一面立。

Segment 8:

The Extollments from King Yama and His Subordinates

At that juncture, there came from within the Iron-clad Mountain an infinite multitude of Ghost Kings, in company with Yama-rajā the Celestial, to Trayastrimsa for a visit to the Buddha's Premises. They were, namely, Pernicious-Venom Ghost King, Multiple-Vice Ghost King, Great-Contention Ghost King, White-Tiger Ghost King, Blood-Tiger Ghost King,

Crimson-Tiger Ghost King, Disaster-Spreading Ghost King, Flying Ghost King, Lightning-Flash Ghost King, Vulpine-Teeth Ghost King, Thousand-Eye Ghost King, Animal-Devouring Ghost King, Boulder-Carrying Ghost King, Dissipation-Dominating Ghost King, Calamity-Dominating Ghost King, Provisions-Dominating Ghost King, Wealth-Dominating Ghost King, Livestock-Dominating Ghost King, Fowl-Dominating Ghost King, Beast-Dominating Ghost King, Goblin-Dominating Ghost King, Birth-Dominating Ghost King, Vitality-Dominating Ghost King, Illness-Dominating Ghost King, Hazard-Dominating Ghost King, Three-Eye Ghost King, Four-Eye Ghost King, Five-Eye Ghost King, Kilishi Ghost King, Great Kilishi Ghost King, Kilita Ghost King, Great Kilita Ghost King, Anata King, and Great Anata King. All of these great Ghost Kings, in the company of hundreds and thousands of their respective subordinate lesser Ghost Kings, have taken residence in *Jambudvipa*, each of whom with his particular occupation and dominion. These Ghost Kings along with Yama-rajā the Celestial, by dint of the Buddha's August Supernality, as well as by that of Terra-Treasure Pusa-mahasattva, were able to repair to Trayastrimsa for a tributary visit; and upon arrival, they all stood on one side.

爾時閻羅天子，胡跪合掌白佛言：「世尊，我等今者與諸鬼王，承佛威神、及地藏菩薩摩訶薩力，方得詣此忉利大會，亦是我等獲善利故。我今有小疑事敢問世尊，唯願世尊慈悲宣說。」

佛告閻羅天子：「恣汝所問，吾爲汝說。」

At that juncture, Yama-rajā the Celestial genuflected with his palms joined, and addressed to the Buddha, “Thy World-Veneratedship, it is by dint of the Buddha's August Power, as well as by that of Terra-Treasure Pusa-mahasattva, that has rendered it possible for myself and all the Ghost Kings to come and join this Grand Congregation at Trayastrimsa, which provides for us an opportunity for the acquisition of good benefits. At this point, I have a little doubt; could I venture to ask this of Thy World-Veneratedship, in the wish that Thy World-Veneratedship would condescend to expound it to me, due to Thy Compassion?”

The Buddha told Yama-rajā the Celestial, “Thou mayst inquire whatever questions thou mightst have, and I will expound it for thee.”

是時閻羅天子瞻禮世尊、及迴視地藏菩薩，而白佛言：「世尊，我觀地藏菩薩在六道中，百千方便而度罪苦眾生，不辭疲倦。是大菩薩有如是不可思議神通之事，然諸眾生脫獲罪報，未久之間又墮惡道。世

尊，是地藏菩薩既有如是不可思議神力，云何眾生而不依止善道、永取解脫？唯願世尊爲我解說。」

At that juncture Yama-*raja* the Celestial, first regarding the World-Venerated One in veneration, and then retrospecting Terra-Treasure Pusa, presented his enquiry to the Buddha, “Thy World-Veneratedship, to the extent of my contemplation, Terra-Treasure Pusa has been saving sinful suffering Multibeings by hundreds and thousands of Expedite Means in the Six Domains entirely disregarding his own fatigue; notwithstanding the inconceivable Supernality that this Great Pusa is endowed with, some Multibeings would presently degenerate into the Vile Domains, not long after their acquisition of Liberation from sinful Retributions. Thy World-Veneratedship, inasmuch as this Terra-Treasure Pusa is capable of such inconceivable Supernal Power, wherefore the Multibeings could not abide by the Virtuous Domains for the attainment of perpetual Liberation? I would wish that Thy World-Veneratedship would kindly explain it away for me.”

佛告閻羅天子：「南閻浮提眾生，其性剛強，難調難伏。是大菩薩於百千劫，頭頭救拔如是眾生，早令解脫。是罪報人乃至墮大惡趣，菩薩以方便力，拔出根本業緣，而遣悟宿世之事。自是閻浮眾生結惡習重，

旋出旋入；勞斯菩薩久經劫數而作度脫。」

The Buddha told Yama-*raja* the Celestial, “The Multibeings in *South Jambudvipa* are obdurate in nature, hard to subjugate and subdue. This Great Pusa has been salvaging and redeeming such Multibeings one by one through hundreds and thousands of Kalpas to enable them to attain liberation expeditiously. Even for the people who have degenerated into Vile Wayfaring-hood due to sinful Retributions, this Pusa would still utilize his Expedient Power to *extirpate their Fundamental Karmic Factors*, and even make them consciously aware of their own Karmas that they had perpetrated in prior lifetimes. Nevertheless, due to the fact that the Multibeings in *Jambudvipa* are so deeply entangled in *Vile Habitudes* that they are subject to swift Emergence and swift Submergence, insomuch as it behooves this Pusa to take great pains in working assiduously for their Liberation throughout myriads of Kalpas.

「譬如有人迷失本家，誤入險道。其險道中，多諸夜叉，及虎狼師子、虵蛇蝮蠍。如是迷人在險道中，須臾之間即遭諸毒。有一知識多解大術，善禁是毒、乃及夜叉諸惡毒等，忽逢迷人欲進險道，而語之言：『咄哉男子！爲何事故而入此路？有何異術能制諸

毒？』是迷路者忽聞是語，方知險道，即便退步，求出此路。是善知識提攜接手，引出險道，免諸惡毒，至于好道，令得安樂，而語之言：『咄哉迷人！自今以後勿履是道。此路入者，卒難得出，復損性命。』是迷路者亦生感重。臨別之時，知識又言：『若見親知及諸路人，若男若女，言於此路多諸毒惡，喪失性命，無令是眾自取其死。』』

“This could be compared to someone who has lost his way back to his Original Home,¹ and is on the point of embarking by mistake on a Precarious Path, which is teemed with a multitude of Yaksas, tigers, wolves, and lions, as well as lizards, serpents, vipers, and scorpions. If this Aberrant Person² were to enter that Precarious Path, assuredly anon he is to fall a victim to various venoms therein. It so happens that there is a Guru who is very well versed in divers great skills and also adept in *inhibiting* such bestial Venoms, including the vile Venoms of Yaksas, and what not. When he espies that the Aberrant Person is on the point of entering the Precarious Path, he would accost and speak to him, ‘Heigh, you there! What business might you possibly have to necessitate your entering this Path? And what kind of extraordinary crafts would you have

1. **his Original Home:** I.e., his Native Mind.

2. **Aberrant Person:** Please note the symbolic implication of this term.

for the constraint of the poisons?’ On hearing these words, this Aberrant Person suddenly comes to the awareness of that Path being a hazardous one, so that he immediately starts to retreat and tries to find a way out of that Path. Thereupon this Good Guru would extend his hand to hold and lead him out of that Precarious Path to be free from all the vile venoms therein, and eventually to reach the Good Way for the attainment of ultimate Composure and Felicity. Forthwith the Guru says to him, ‘Bah! ye stray man, henceforth beware well not to tread upon this Path ever more, for whoever enters it is bound to experience a hard time egressing; furthermore, beyond any doubt, it is going to cost him his life.’ Hence this Aberrant Person feels deeply beholden to him. At the time of departure, the Guru would say again, ‘If you should come upon any acquaintance or Wayfarer, either male or female, it behooves you to tell them that this Path is so teemed with Vile Venoms that they may lose their lives in it. Do not suffer those people to meet their death due to their faulty choice.’

「是故地藏菩薩具大慈悲，救拔罪苦眾生，生天人中，令受妙樂。是諸罪眾，知業道苦，脫得出離，永不再歷。如迷路者，誤入險道，遇善知識，引接令出，永不復入。逢見他人，復勸莫入；自言因是

迷故，得解脫竟，更不復入。若再履踐，猶尚迷誤，不覺舊曾所落險道，或致失命，如墮惡趣。地藏菩薩方便力故，使令解脫，生人天中。旋又再入。若業結重，永處地獄，無解脫時。」

“Likewise, Terra-Treasure Pusa is endowed with Great Compassion in salvaging and extricating sinful suffering Multibeings to be reborn in Celestial-hood or Human-hood, so as to entertain wondrous Felicity. When the sinful multitudes have become aware of the Afflictions of Karmic Routes, wherefrom they had been liberated, they would never want to experience it again. It is similar to that Aberrant Person who enters the Precarious Path by mistake, and after his encounter with the Virtuous Guru who ushers and leads him out of the Path, he would never want to enter it again. Thereafter when he comes across others trying to enter it, he would also dissuade them from doing it by imparting to them that he himself was lost in there previously; and now that as he has attained Liberation, he would never re-enter it at any rate. If he is to re-tread upon that Path, it is most likely that he would still be lost due to the false choice, insofar that he would be utterly unconscious of the hazards that he had subjected himself to, whereby he is most likely to lose his life, and even to degenerate into the *Vile*

Domains thereafter. For such people, Terra-Treasure Pusa has been exerting his Expedite Power to render them liberated and thence reborn either in Humanhood or in Celestial-hood. Nevertheless, these people are inclined to *re-submerge* themselves ere long; and if their Karmas are adjudicated for severe penalty, they would be subjected to stay in the Purgatory perpetually without the prospect of Liberation.”

爾時惡毒鬼王合掌恭敬白佛言：「世尊，我等諸鬼王，其數無量，在閻浮提，或利益人、或損害人，各各不同。然是業報，使我眷屬遊行世界，多惡少善。過人家庭，或城邑聚落、莊園房舍；或有男子女人修毛髮善事，乃至懸一旛一蓋，少香少華，供養佛像及菩薩像；或轉讀尊經，燒香供養一句一偈——我等鬼王敬禮是人，如過去現在未來諸佛；敕諸小鬼，各有大力，及土地分，便令衛護，不令惡事橫事、惡病橫病、乃至不如意事，近於此舍等處，何況入門。」

佛讚鬼王：「善哉，善哉。汝等及與閻羅，能如是擁護善男女等，吾亦告梵王帝釋，令衛護汝。」

At that juncture, Vile-Venom Ghost King joined his palms in veneration and spoke to the Buddha, “Thy World-Veneratedship, the total number of various ghost kings like myself and others is innumerable, and in *Jambudvīpa* what we would fain do is either to

benefit people or to impair them, and each of us has our own discrete ways. Nevertheless, it is all due to Karmic Retributions that actually subject me and my Cohorts to sojourning the world to do more harm than help. During our passing through people's homes, or cities, towns, hamlets, or estates and residences, when we see a man or woman cultivate on even a mere filament of Virtuous Deed, by simply hanging a Buddhaic banner or canopy, or preparing scanty incense and scarce flowers as offerings to Buddha's Holy Image and Pusa's holy image, or reading merely one sentence or one Gatha from the Holy Sutra, in conjunction with burning incense as offering to it—under all such circumstances, I myself and other Ghost Kings would pay homage to these people in the same way as we would do to the Buddhas in the past, at present and in the future. And we would also charge all the lesser ghosts, who are endowed with great power and a tract of territory, to safeguard and champion the people therein by precluding vile matters, adverse incidents, sinister diseases, catastrophic epidemics, and even any disagreeable affairs from coming close to the vicinity of their abodes, let alone entrance.”

The Buddha commended the Ghost King: “It is very good, very good indeed, that you and Yama-rajā and

others can be so supportive and protective towards Virtuous Men and Virtuous Women; hence in the like manner that you do for others, I will also enjoin Brahman King and Sakra Devanamindra to safeguard and protect you all.”

說是語時，會中有一鬼王，名曰主命，白佛言：「世尊，我本業緣，主閻浮人命：生時、死時，我皆主之。在我本願，甚欲利益；自是眾生不會我意，致令生死俱不得安。何以故？是閻浮提人初生之時，不問男女，或欲生時，但作善事，增益舍宅，自令土地無量歡喜，擁護子母，得大安樂，利益眷屬。或已生下，慎勿殺害，取諸鮮味供給產母；及廣聚眷屬，飲酒食肉，歌樂絃管；能令子母不得安樂。何以故？是產難時，有無數惡鬼及魍魎精魅，欲食腥血；是我早令舍宅土地靈祇，荷護子母，使令安樂而得利益。如是之人見安樂故，便合設福，答諸土地，翻為殺害，集聚眷屬。以是之故，犯殃自受，子母俱損。」

At these words, in the midst of the Congregants, a Ghost King named Vitality-Dominator addressed to the Buddha, “Thy World-Veneratedship, due to my Primary Karmic Factors, it is incumbent on me to administer the Vitality of people in *Jambudvīpa*: hence both at the time of their birth and at the time of their demise, they are all within my administration. Ac-

according to my original Vow, I am much desirous of benefiting people; howbeit, the Multibeings could not appreciate my deep intent, insofar that they are frequently given to tremendous disquietude at the time of either Birth and Death. Why is it so? For the people in *Jambudvipa*, at the time of childbirth, or prior to that, regardless of the gender of the infant, if they would make some virtuous undertakings for the enhancement of merits to the household, it would undoubtedly please the Land Dominators³ very much, who would accordingly support and protect both the mother and the infant to acquire immense Peace and Felicity, as well as the benefit for all their kinsfolk. After the baby is born, they should take heed not to kill any living being to make viands for the mother; neither are they to muster a throng of kith and kin to drink of wine and eat of meats, with the accompaniment of songs and musical instruments—for all of these doings are to divest both the infant and the mother of their Peace and Felicity. Wherefore would it be so? For at the tribulational time of parturition, there are usually a horde of demons, goblins, specters, and spirits wishing to gorge the malodorous blood. Had I not ordered the Deities of Abodes and Land to

3. **Land Dominators:** I.e., Land Deity.

shield and safeguard both the infant and the mother for their Peace and Felicity, it would be unlikely for them to entertain any such benefit. Inasmuch as both the child and the mother are peaceful and joyful, it would behoove their family to cultivate Well-being in appreciation of the Land Deities and the like; but instead, they should turn to killing and slaughtering, and assembling kith and kin for revelries. As a consequence, they are incurring nothing but disasters for themselves and detriment for the mother and child.

「又閻浮提臨命終人，不問善惡，我欲令是命終之人不落惡道，何況自修善根，增我力故。是閻浮提行善之人，臨命終時，亦有百千惡道鬼神，或變作父母、乃至諸眷屬，引接亡人，令落惡道；何況本造惡者。世尊，如是閻浮提男子女人，臨命終時，神識惛昧，不辯善惡，乃至眼耳更無見聞。是諸眷屬，當須設大供養、轉讀尊經、念佛菩薩名號——如是善緣，能令亡者離諸惡道，諸魔鬼神悉皆退散。」

“Furthermore, I have always wished all the moribund people in *Jambudvipa*, be they virtuous or vicious, not to degenerate into the Vile Domains, let alone the people who were wont to make cultivation on Virtuous Radices for their own good, which cultivation usually tend to enhance the Blissful Power on my part. Even

for the people of good deeds in *Jambudvīpa*, when they are moribund, usually there would be hundreds and thousands of ghosts and deities swarming in from the Vile Domains in the Metamorphic guise of the moribund persons' parents or kindred, so as to tempt and usher the moribund into the Vile Domains—let alone the people who were wont to perpetrate vices. Thy World-Veneratedship, as the men and women of *Jambudvīpa* at their deathbeds would become lethargically obscure in their *Animus of Cognizance*,⁴ unable to distinguish right from wrong, and even unable to see and hear with their eyes and ears, at this juncture, their kinsfolk ought to prepare vast offerings, read the Holy Sutra, and recite the Holy Epithets of Buddhas and Pusas. By virtue of such Meritorious Factors, it would enable the moribund to be detached from the Vile Domains, so that all the Maras, ghosts and demons would be impelled to withdraw and disperse.

「世尊，一切眾生臨命終時，若得聞一佛名、一菩薩名，或大乘經典一句一偈，我觀如是輩人，除五無間殺害之罪，小小惡業合墮惡趣者，尋即解脫。」

“Thy World-Veneratedship, when Multibeings at their moribund time are able to hear a Buddha's Holy Name

4. *Animus of Cognizance*: I.e., the Alaya Cognizance, which provides the underlying vitality (*Animus*) for Multibeings, hence.

or a Pusa's Holy Name, or the words from a Mahayana Sutra, even as sparse as merely one sentence or one *Gatha*⁵—to my perception, such people, even though laden with lesser vile Karmas, which would subject them to degenerating into the *Vile Domains*, are to be liberated presently, save for those who have perpetrated the Five-Unintermittent Sins of Killing.”

佛告主命鬼王：「汝大慈故，能發如是大願：於生死中，護諸眾生。若未來世中，有男子女人至生死時，汝莫退是願，總令解脫，永得安樂。」

鬼王白佛言：「願不有慮。我畢是形，念念擁護閻浮眾生，生時死時俱得安樂。但願諸眾生於生死時，信受我語，無不解脫，獲大利益。」

The Buddha told Vitality-Dominating Ghost King, “It is due to thy Great Benevolence that enables thee to pledge such great Vows for sheltering the Multibeings at the time of Birth and Death. In future ages, towards all men and all women at the crucial moment of Birth and Death, thou shalt not retrograde from such Vows of thine, and be thou sure to render them all liberated, thereby to obtain Peace and Felicity everlastingly.”

5. *Gatha*: Sanskrit. A verse, usually composed of a quatrain (a four-line stanza), but it can be more than four lines. In Sanskrit, the *Gatha* used to be rhymed, but it is mostly unrhymed in the Chinese versions.

The Ghost King addressed to the Buddha, “Prithee, be not worried. Even to the termination of this form of mine, from moment to moment, I would support and safeguard the Multibeings in *Jambudvipa* so as to enable them to attain Peace and Felicity at the times of either Birth or Death. My only wish would be that all the Multibeings must needs trust and embrace my words; in consequence of that at the time of Birth or Death they are to acquire Liberation without fail.”

爾時佛告地藏菩薩：「是大鬼王主命者，已曾經百千生作大鬼王，於生死中擁護眾生。是大士慈悲願故，現大鬼身，實非鬼也；却後過一百七十劫，當得成佛，號曰無相如來，劫名安樂，世界名淨住，其佛壽命不可計劫。地藏，是大鬼王，其事如是不可思議，所度人天亦不可限量。」

At that juncture, the Buddha imparted to Terra-Treasure Pusa, “This Great Ghost King Vitality-Domination has reincarnated as Great Ghost King for hundreds and thousands of lifetimes, whereby he has been supporting and safeguarding Multibeings at the time of Birth and Death. Hence, it is due to the compassionate Vows of this Mighty Master that he manifests himself in the form of a Great Ghost; in sooth, he is not a ghost. One hundred and seventy Kalpas henceforth,

he is to attain Buddhahood, with the Holy Epithet of Appearancelessness Thus-Adventist, and His Kalpa is to be named Peaceful Felicity; His world is to be named Purified Residence, and the lifespan of this Buddha is to last countless Kalpas. Terra-Treasure, the Tasks that this Great Ghost King has executed are thus exceedingly inconceivable, and both the Humans and Celestials that he has already delivered are beyond any measure as well.”

稱佛名號品第九

爾時地藏菩薩摩訶薩白佛言：「世尊，我今爲未來眾生演利益事，於生死中得大利益，唯願世尊聽我說之。」

佛告地藏菩薩：「汝今欲興慈悲，救拔一切罪苦六道眾生，演不思議事，今正是時，唯當速說。吾即涅槃，使汝早畢是願，吾亦無憂現在未來一切眾生。」

Segment 9:

The Enunciation of the Buddhas' Holy Names and Epithets

At that juncture, Terra-Treasure Pusa-mahasattva spoke to the Buddha, “Thy World-Veneratedship, I would fain expound some beneficial matter for future Multibeings so that they may obtain great benefits during *Nascence and Demise*.¹ I wish that Thy World-Veneratedship would grant me the permission to do so.”

The Buddha told Terra-Treasure Pusa, “Right now as thou hast generated such Compassion for salvaging and extricating all the sinful suffering Multibeings from the Six Domains by expounding the inconceivable matters, this would be just the opportune time;

1. *Nascence and Demise*: Birth and Death.

thou mightst just as well deliver it straightway. *As I will soon be getting into Nirvana*,² if thou art able to fulfill this Vow, it would keep me from worrying about all the Multibeings both at present and in the future.”

地藏菩薩白佛言：「世尊，過去無量阿僧祇劫，有佛出世，號無邊身如來。若有男子女人聞是佛名，暫生恭敬，即得超越四十劫生死重罪；何況塑畫形像、供養讚歎，其人獲福無量無邊。」

又於過去恒河沙劫，有佛出世，號寶性如來。若有男子女人聞是佛名，一彈指頃發心歸依，是人於無上道永不退轉。」

Terra-Treasure Pusa said to the Buddha, “Thy World-Veneratedship, in the bygone infinite Asamkhyas of Kalpas, there was a Buddha emerging in the world, with the Holy Epithet of Boundless Corpus Thus-Adventist. Any people, either men or women, who hear this Buddha’s Holy Name, so long as they could simply engender momentary reverence towards Him, they shall transcend the Retributions of forty Kalpas’ Reincarnations derived from their previous gross sins. It goes without saying that if they could even paint or mold or cast the Holy Image, as well as make offerings and present extollments to it, such people are to

2. *Nirvana*: Serene Surcease, or the termination of all Afflictions and Annoyances. This is one of the ultimate goals in practising Buddhism.

acquire countless and boundless Well-being.

“Therewithal, in the past Ganges-sand number of Kalpas, there was a Buddha emerging in the world, with the Holy Epithet of Jewel Essence Thus-Adventist. If a man or woman, on hearing the Holy Name of this Buddha, generates the mind to take Refuge under the Buddha, this person shall never retrogress in the Supreme Bodhi.

「又於過去有佛出世，號波頭摩勝如來。若有男子女人聞是佛名，歷於耳根，是人當得千返生於六欲天中，何況志心稱念。

又於過去不可說不可說阿僧祇劫，有佛出世，號師子吼如來。若有男子女人聞是佛名，一念歸依，是人得遇無量諸佛摩頂授記。」

“Besides, in time of yore, there was a Buddha emerging in the world, with the Holy Epithet of Padma Superior Thus-Adventist. If a man or woman hears the Holy Name of this Buddha, and merely through hearing others’ voice uttering the Holy Name alone, this person shall be reborn in the *Six-Desire Heavens*³ for the ensuing one thousand lifetimes; let alone himself or herself doing the recitation of the Holy Name with sincerity and concentration.

3. *Six-Desire Heavens*: Cf. Footnote 20, p. 8.

“Therewithal, in the bygone ineffable and ineffable Asamkhyas of Kalpas, there was a Buddha emerging in the world, with the Holy Epithet of Leonine Roar Thus-Adventist. If a man or woman, on hearing the Holy Name of this Buddha, generates the mind to take Refuge under the Buddha for merely a moment long, this person shall be able to encounter innumerable Buddhas and receive their *Fondling on the Crown* as well as the Conferment of *Prognosticative Ordination*.⁴

「又於過去有佛出世，號拘留孫佛。若有男子女人聞是佛名，志心瞻禮，或復讚歎，是人於賢劫千佛會中，爲大梵王，得授上記。

又於過去有佛出世，號毘婆尸。若有男子女人聞是佛名，永不墮惡道，常生人天，受勝妙樂。」

“Therewithal, in time of yore, there was a Buddha emerging in the world, with the Holy Epithet of Krakucchanda. If a man or woman, on hearing the Holy Name of this Buddha, beholds the Holy Image in veneration and concentration, and expresses extolment to Him, this person is to become a Great Brahman King and to attend the Congregations of the one thousand

4. *Prognosticative Ordination*: The Ordination received directly from the Buddha, in which one is “pre-ordained” prophetically, usually a long time before its realization. Cf. Footnote 18, p. 39.

Buddhas in the *Virtuous Kalpa*,⁵ as well as to receive the Conferment of the *Prognosticative Ordination*.

“Therewithal, in time of yore, there was a Buddha emerging in the world, with the Holy Epithet of Vipasyin Buddha. If a man or woman hears the Holy Name of this Buddha, this person shall never degenerate into the Vile Domains, and shall frequently be born in Human-hood and Celestial-hood to enjoy superb wondrous Felicity.

「又於過去無量無數恒河沙劫有佛出世，號寶勝如來。若有男子女人聞是佛名，畢竟不墮惡道，常在天上受勝妙樂。

又於過去有佛出世，號寶相如來。若有男子女人聞是佛名，生恭敬心，是人不久得阿羅漢果。」

“Therewithal, in the bygone infinite innumerable Ganges-sand number of Kalpas, there was a Buddha emerging in the world, with the Holy Epithet of Jewel Superior Thus-Adventist. If a man or woman hears the Holy Name of this Buddha, this person shall never degenerate into the Vile Domains, and shall always be reborn in the Heavens to enjoy superb wondrous Felicity.

5. the Congregations of the one Thousand Buddhas in the Virtuous Kalpa: Cf. Footnote 5 of Segment 6, p. 97.

“Therewithal, in time of yore, there was a Buddha emerging in the world, with the Holy Epithet of Jewel Appearance Thus-Adventist. If a man or woman, on hearing the Holy Name of this Buddha, engenders veneration, this person shall attain the Fructification of Arhat-hood ere long.

「又於過去無量阿僧祇劫，有佛出世，號袈裟幢如來。若有男子女人聞是佛名者，超一百大劫生死之罪。

又於過去有佛出世，號大通山王如來。若有男子女人聞是佛名者，是人得遇恒河沙佛，廣為說法，必成菩提。」

“Therewithal, in the bygone innumerable Asamkhyas of Kalpas, there was a Buddha emerging in the world, with the Holy Epithet of Cassock Banner Thus-Adventist. If a man or woman hears the Holy Name of this Buddha, this person shall transcend one hundred Mega-kalpas' Retributive Reincarnations.

“Therewithal, in time of yore there was a Buddha emerging in the world, with the Holy Epithet of Vast Non-confinement Mountain King Thus-Adventist. If a man or woman hears the Holy Name of this Buddha, this person is to encounter Ganges-sand number of Buddhas, who will divulge the Dharma extensively to

him so as to aid him in the attainment of Bodhi.

「又於過去有淨月佛、山王佛、智勝佛、淨名王佛、智成就佛、無上佛、妙聲佛、滿月佛、月面佛，有如是等不可說佛。」

“Therewithal, in time of yore, there were Purified Moon Buddha, Mountain King Buddha, Wisdom Superior Buddha, Purified Name King Buddha, Wisdom Realization Buddha, Supreme Buddha, Wondrous Voice Buddha, Full Moon Buddha, and Lunar Face Buddha—in fine, there were such an ineffable number of Buddhas.

「世尊，現在未來一切眾生，若天若人若男若女，但念得一佛名號，功德無量，何況多名。是眾生等，生時死時，自得大利，終不墮惡道。」

“Thy World-Veneratedship, all Multibeings, both at present and in the future, be they Celestial or Terrestrial, be they male or female, so long as they could recite the Holy Name or Epithet of only one Buddha, the Merits that they acquire therefrom will be infinite, let alone reciting a great number of Holy Names. All of these Multibeings shall entertain immense benefits at the time of their own births and deaths, and they shall never degenerate into Vile Domains.

「若有臨命終人，家中眷屬，乃至一人，爲是病人高聲念一佛名，是命終人，除五無間罪，餘業報等，悉得消滅。是五無間罪雖至極重，動經億劫，了不得出，承斯臨命終時，他人爲其稱念佛名，於是罪中，亦漸消滅；何況眾生自稱自念，獲福無量，滅無量罪。」

“If the kindred in the house of a moribund person, insomuch as there being merely one of them, who could recite aloud the Holy Name of one Buddha for the moribund, this dying person shall have all of his Karmic Retributions eliminated, save for *Five Unintermittent Malefactions*, if any. Normally, such *Five Unintermittent Malefactions* are supposed to take effect for billions of Kalpas, utterly depriving the Malefactor of the prospect for departure from the Hades; nevertheless, by virtue of the kindred's repetitive enunciation of the Buddha's Holy Name for him at his moribund time, even such heinous infernal offenses shall be dissolved by degrees presently. It is needless to say that if Multibeings themselves could enounce and recite the Buddhas' Holy Names, they are bound to acquire infinite Well-being and expunge innumerable sins.”

地藏菩薩本願經

The Sutra of Terra-Treasure Pusa's Primal Vows

唐于闐國三藏沙門實叉難陀 漢譯
 Translated from Sanskrit into Chinese by Tri-Canon
 Dharma Master Venerable Sramana Sikshananda of
 Kustana Sovereign State in Tang Dynasty (AD 652-710)
 高野山真言宗五十三世阿闍梨釋成觀法師 英譯
 Translated from Chinese into English by Venerable Cheng
 Kuan, 53rd Generation Acharya of Shingon Sect (1947-)

卷下

SCROLL THE THIRD

校量布施功德緣品第十

爾時地藏菩薩摩訶薩承佛威神，從座而起，胡跪合掌白佛言：「世尊，我觀業道眾生，校量布施，有輕有重：有一生受福、有十生受福、有百生千生受大福利者，是事云何？唯願世尊爲我說之。」

Segment 10:

The Assessment on the Merits and Circumstances of Bestowal-Making

At that juncture, Terra-Treasure Pusa-mahasattva, by dint of the Buddha's August Power, arose from the seat, genuflected with his palms joined together and spoke to the Buddha, "Thy World-Veneratedship,

to my perception, in the assessment of the Bestowals performed by the Multibeings within the *Karmic Domains*, there are a great deal of variances in their worthiness: some of them are adjudicated as rather slight, while others immense in value; insomuch as some of the donors are requited with Well-beings for one lifetime; whereas others are requited with Well-beings for ten lifetimes, and still others are requited with enormous Well-being for one hundred lifetimes or even one thousand lifetimes. Wherefore could it be so? I wish that Thy World-Veneratedship would expound it for me."

爾時佛告地藏菩薩：「吾今於忉利天宮一切眾會，說閻浮提布施校量功德輕重。汝當諦聽，吾爲汝說。」

地藏白佛言：「我疑是事，願樂欲聞。」

At that juncture, the Buddha told Terra-Treasure Pusa, "Right now at this Trayastrimsa Celestial Palace, to all the Congregants present here I am about to divulge the assessment of the diversities in Merit for Bestowals in *Jambudvipa*. Harken soothly, and I would expound it for thee."

Terra-Treasure said to the Buddha, "As I have some misgivings in this regard, I would fain hear it earnestly."

佛告地藏菩薩：「南閻浮提有諸國王、宰輔大臣、大長者、大刹利、大婆羅門等，若遇最下貧窮，乃至癱殘瘖瘂、聾癡無目，如是種種不完具者，是大國王等欲布施時，若能具大慈悲，下心含笑，親手徧布施，或使人施，軟言慰喻——是國王等所獲福利，如布施百恒河沙佛功德之利。何以故？緣是國王等，於是最貧賤輩、及不完具者，發大慈心，是故福利有如此報，百千生中常得七寶具足，何況衣食受用。」

The Buddha told Terra-Treasure Pusa, “In *Jambudvipa*, when kings, prime ministers, high officials, illustrious Patricians,¹ great *Ksatriya*,² great *Brahmans*³ and the like come across the most lowly and indigent people, or the ones suffering from humpback, handicap, dumbness, hoarseness, or deafness, idiocy, and blindness, and some other pathetic privations and deficiencies—when these mighty kings and so on wish to make Bestowals upon these people, if they could do it through great Compassion, with modest smiles, and bestow on all of them one by one with their own hands, or they could have others do the delivering of the alms, while they comfort and solace the people

1. **Patrician**: I.e., elder. This usually refers not just to one advanced in age, but, more often than not, to one endowed with great wealth, or prestige, or influence in his community.

2. **Ksatriya**: the ruling class in Hindu tradition. Cf. Footnote 10, p. 103.

3. **Brahmans**: the priestly class in Hindu tradition.

with gentle words, the Meritorious Benefits thus acquired by these kings and so on would be equal to making Bestowals on one hundred Ganges-sand number of Buddhas. Wherefore could it be so? It is simply because the kings and so on could engender the Heart of Great Benevolence even towards the most penurious and most lowly, as well as towards the physically incomplete and disabled ones, that their blissful charity could result in such requitals as to enable them to be constantly endowed with the *Seven Jewels* in their ensuing hundreds and thousands of lifetimes, not to mention the possession and enjoyment of viands and raiments.

「復次地藏，若未來世有諸國王、至婆羅門等，遇佛塔寺、或佛形像，乃至菩薩、聲聞、辟支佛像，躬自營辦供養布施，是國王等當得三劫爲帝釋身，受勝妙樂。若能以此布施福利，迴向法界，是大國王等，於十劫中常爲大梵天王。」

“Therewithal, Terra-Treasure, in future ages, if kings, Brahmans and others, when they behold Buddha’s Stupa-temples or Buddha’s Holy Images, and even the holy images of Pusas, Auricularists and Pratyekabuddhas, they would prepare offerings for Bestowals in person, these kings and others are to be born as

*Sakra Devanamindra*⁴ for three Kalpas to enjoy superb wondrous Felicity; and if they could dedicate the Bliss and Benefits towards the *Dharmic Spheres*, these kings and others are to become Great Celestial Brahman Kings for ten Kalpas.

「復次地藏，若未來世有諸國王、至婆羅門等，遇先佛塔廟、或至經像，毀壞破落，乃能發心修補。是國王等，或自營辦，或勸他人，乃至百千人等，布施結緣。是國王等，百千生中常為轉輪王身。如是他人同布施者，百千生中常為小國王身。更能於塔廟前發迴向心，如是國王乃及諸人，盡成佛道，以此果報無量無邊。」

“Therewithal, Terra-Treasure, in future ages, when kings, Brahmans or others perceive the Stupa-temples of previous Buddhas, or Holy Images and Sutras which are damaged, impaired or dilapidated, they could generate the mind to repair and restore them; and if these kings and so on would undertake the tasks all by themselves, or they would exhort others to participate in it, or even urge hundreds and thousands of people to make donations so as to constitute a *Karmic Connection* in it, thus these kings and others shall always be reborn as *Wheel-revolving Anointed Emperors*

4. *Sakra Devanamindra*: The Celestial Emperor of the Trayastrimsa Heavens (the 33rd Heaven). For the 33rd Heaven, Cf. Footnote 39, p. 15.

for hundreds and thousands of lifetimes. If they make Bestowals in conjunction with others, they shall be re-born as potentates of small kingdoms for hundreds and thousands of lifetimes. If they could generate the mind of Dedication in front of the Stupa-temple, these kings and so on shall attain Buddha-hood ultimately. Therefore, the *Fructificative Retributions* for such acts shall be countless and boundless.

「復次地藏，未來世中有諸國王及婆羅門等，見諸老病及生產婦女，若一念間具大慈心，布施醫藥、飲食臥具，使令安樂。如是福利最不思議：一百劫中常為淨居天主，二百劫中常為六欲天主，畢竟成佛，永不墮惡道，乃至百千生中，耳不聞苦聲。」

“Therewithal, Terra-Treasure, in future ages, when kings, Brahmans or others see the senile, the invalid, or women in labor, if they could generate Great Heart of Benevolence right at that moment to make bestowal of medicine, provisions, and beddings so as to render them secure and comfortable, the Well-being of such acts is the most inconceivable: they shall be constantly reborn as the Celestial Kings of the *Purified-Abode Heavens*⁵ for one hundred Kalpas, followed by being

5. *the Purified-Abode Heavens*: This is the level of the Heavens where Saints are born to dwell. Cf. A Chart of the Three Realms and Six domains, p. 204.

reborn as the Celestial Kings of the *Six-Desire Heavens*, and shall attain Buddhahood ultimately, without degenerating into the Vile Domains forever, and even without their ears' being exposed to the voices of Afflictions for hundreds and thousands of lifetimes.

「復次地藏，若未來世中有諸國王及婆羅門等，能作如是布施，獲福無量。更能迴向，不問多少，畢竟成佛。何況釋梵轉輪之報。是故地藏，普勸眾生，當如是學。」

“Therewithal, Terra-Treasure, in future ages, if kings, Brahmans, or others, could make such Bestowals, they shall acquire infinite Well-being, and if they could even make a Dedication, be it great or slight, they shall all attain Buddhahood ultimately, let alone the Retribution of Sakra Devanamindra-hood, Celestial Brahman-hood, or the Wheel-Revolving Emperorship. Therefore, Terra-Treasure, it behooves thee to exhort Multibeings to learn and cultivate themselves in this wise.

「復次地藏，未來世中若善男子善女人，於佛法中種少善根，毛髮沙塵等許，所受福利不可為喻。」

“Therewithal, Terra-Treasure, in future ages, if Virtuous Men or Virtuous Women could implant Virtuous Radices within Buddha Dharma, be it as exiguous as

a hair or a grain of dust, the Blissful Well-being is beyond analogy.

「復次地藏，未來世中若有善男子善女人，遇佛形像、菩薩形像、辟支佛形像、轉輪王形像，布施供養，得無量福，常在人天受勝妙樂。若能迴向法界，是人福利不可為喻。」

“Therewithal, Terra-Treasure, in future ages, when Virtuous Men or Virtuous Women come upon the Buddhas' Holy Images, Pusas' holy images, Pratyekabuddhas' images, and Wheel-Revolving Emperors' images, whereunto they would make Bestowals and offerings, they are to acquire infinite Bliss, and to be constantly reborn in either Human-hood or Celestial-hood to enjoy superb wondrous Felicity. If they could even make Dedication to the *Dharmic Spheres*, the Blissful Well-being for them shall be beyond analogy.

「復次地藏。未來世中若有善男子善女人，遇大乘經典，或聽聞一偈一句，發殷重心，讚歎恭敬、布施供養，是人獲大果報，無量無邊。若能迴向法界，其福不可為喻。」

“Furthermore, Terra-Treasure, in future ages, when Virtuous Men or Virtuous Women, on seeing a book of Mahayana Sutra, or hearing one Gatha or one sentence thereof, whence they could engender mind of respect,

express extolments and veneration, and make Bestowals of offerings, these people are to obtain enormous Fructificative Retributions beyond bound and measure. If they could even make Dedication towards the Dharmic Spheres, their Bliss shall be beyond analogy.

「復次地藏，若未來世中，有善男子善女人，遇佛塔寺、大乘經典，新者布施供養、瞻禮讚歎、恭敬合掌；若遇故者或毀壞者，修補營理，或獨發心、或勸多人同共發心。如是等輩，三十生中常為諸小國王；檀越之人，常為輪王，還以善法教化諸小國王。」

“Therewithal, Terra-Treasure, in future ages, when Virtuous Men or Virtuous Women come upon the Buddha’s Stupa-temples or books of Mahayana Sutra, and if these are newly made, they could make Bestowals of offering, regard them in veneration with their palms joined to pay homage and express their extolments; if those are ancient ones, which appear to be damaged or dilapidated, they would have them repaired and restored, either by their own resources or by exhorting others to participate in it—all of such people involved shall be reborn as potentates of principalities for thirty lifetimes, while the initiator of such Tasks shall constantly be reborn as *Wheel-revolving Anointed Emperors*, who thereafter would continue to edify the

said potentates in ensuing lifetimes with various good Dharmas.

「復次地藏，未來世中若有善男子善女人，於佛法中所種善根，或布施供養、或修補塔寺、或裝理經典，乃至一毛一塵、一沙一滄，如是善事，但能迴向法界，是人功德，百千生中受上妙樂；如但迴向自家眷屬，或自身利益，如是之果，即三生受樂——捨一得萬報。是故地藏，布施因緣，其事如是。」

“Furthermore, Terra-Treasure, in future ages, all the *Virtuous Radices* in the Dharma implanted by Virtuous Men or Virtuous Women, such as making Bestowals or Offerings, or repairing Stupas and temples, or restoring Sutras, or even some other undertakings as slight as a thread of hair or a particle of dust, a grain of sand or a drop of water—all of such virtuous undertakings, if all dedicated toward the *Dharmic Spheres*, the Meritorious Virtue acquired therefrom shall enable these individuals to enjoy superb wondrous Felicity for hundreds and thousands of lifetimes. If they simply dedicate it towards their own kinsfolk or towards themselves alone, the requited Fructification shall enable them to enjoy Felicity for three lifetimes, which would mean that for one single Bestowal, the good Retribution requited therefrom will be ten thousand

times over it. Hence, Terra-Treasure, such are the general aspects with respect to the *Causal Factors*⁶ of Bestowal-making.

6. *the Causal Factors*: I.e., the Cause and all the circumstantial factors involved in the production of a given result. Also called Causal Constituents.

地神護法品第十一

爾時堅牢地神白佛言：「世尊，我從昔來，瞻視頂禮無量菩薩摩訶薩，皆是大不可思議神通智慧，廣度眾生。是地藏菩薩摩訶薩，於諸菩薩，誓願深重。世尊。是地藏菩薩，於閻浮提有大因緣。如文殊、普賢、觀音、彌勒，亦化百千身形，度於六道，其願尚有畢竟；是地藏菩薩，教化六道一切眾生，所發誓願劫數，如千百億恒河沙。」

Segment 11:

Earth-Deity's Champion for the Dharma

At that juncture, Earth-Deity the Adamant spoke to the Buddha, “Thy World-Veneratedship, ever since the time of yore, I have viewed and prostrated to innumerable Pusa-mahasattvas who are all endowed with immensely inconceivable Supernality and Wisdom, and they have all delivered Multibeings catholically; nevertheless, amid all Pusas, this Terra-Treasure Pusa-mahasattva is singularly profound and massive in his Vows. Thy World-Veneratedship, there are tremendous Causal Factors between this Terra-Treasure Pusa and *Jambudvipa*, for even though other Pusas like Manjusri, Universal-Virtue, Kuan-Yin, and Maitreya also manifest hundreds and thousands of their forms to deliver the Six Domains here, yet in due time, there

is still an end to their Vows—whereas, in order to edify and cultivate all the Multibeings in these *Six Domains*, the time-span that this Terra-Treasure Pusa has pledged for his Vows is as infinite as the number of one thousand million billion Gangesful sands.

「世尊。我觀未來及現在眾生，於所住處，於南方清潔之地，以土石竹木作其龕室，是中能塑畫、乃至金銀銅鐵作地藏形像，燒香供養，瞻禮讚歎，是人居處即得十種利益。何等爲十？一者、土地豐壤；二者、家宅永安；三者、先亡生天；四者、現存益壽；五者、所求遂意；六者、無水火災；七者、虛耗辟除；八者、杜絕惡夢；九者、出入神護；十者、多遇聖因。世尊，未來世中及現在眾生，若能於所住處方面，作如是供養，得如是利益。」

“Thy World-Veneratedship, to my perception, the Multibeings both at present and in the future could erect a shrine with soil, stone, bamboo, or wood at the South side of their own abodes, which should be properly cleansed in advance. And upon the shrine they could either cast or paint the Holy Image of Terra-Treasure by using even gold, silver, brass, or iron, and then they could burn incense as offering, contemplate the Pusa reverently, and express their extollments. By virtue of these deeds, the abodes of these people shall obtain ten benefits. What would these ten be?

Firstly, the soil shall be fertile. Secondly, the home and household shall always be secure and peaceful. Thirdly, the previously deceased family members shall be reborn in the Heaven. Fourthly, the living members shall be augmented in their lifespan. Fifthly, all their pursuits shall be fulfilled in accordance with their wishes. Sixthly, they shall be free from the catastrophes of floods and fires. Seventhly, all Depletions and Dissipations shall be expelled. Eighthly, nightmares shall be forestalled and eliminated. Ninthly, they shall be protected by deities either at home or otherwise. Tenthly, they are to encounter an abundance of Sacrosanct Causes for Enlightenment. Thy World-Veneratedship, if the Multibeings, both at present and in the future, could make such offerings, they shall acquire such benefits as enumerated.”

復白佛言：「世尊，未來世中，若有善男子善女人，於所住處，有此經典及菩薩像，是人更能轉讀經典、供養菩薩，我常日夜以本神力，衛護是人，乃至水火盜賊、大橫小橫、一切惡事，悉皆消滅。」

The Earth Deity said to the Buddha again: “Thy World-Veneratedship, in future ages, if Virtuous Men or Virtuous Women are in possession of this Sutra and this Pusa’s holy image in their abodes, and if they could even read this Sutra and make offering to this

Pusa, I am plighting my troth, by virtue of my Primal Supernal Power, to shield and shelter such people from all the sinister events, such as floods, fires, robberies and thieveries, insofar as all adversities and mishaps, great or lesser ones, shall be entirely exterminated.”

佛告堅牢地神：「汝大神力，諸神少及。何以故？閻浮土地，悉蒙汝護，乃至草木沙石、稻麻竹葦、穀米寶貝，從地而有，皆因汝力。又常稱揚地藏菩薩利益之事。汝之功德及以神通，百千倍於常分地神。若未來世中，有善男子善女人，供養菩薩、及轉讀是經，但依地藏本願經一事修行者，汝以本神力而擁護之，勿令一切災害及不如意事，輒聞於耳，何況令受。非但汝獨護是人故，亦有釋梵眷屬、諸天眷屬，擁護是人。何故得如是聖賢擁護？皆由瞻禮地藏形像、及轉讀是本願經故，自然畢竟出離苦海，證涅槃樂。以是之故，得大擁護。」

The Buddha told Earth Deity the Adamant, “Thy Supernal Power is much more formidable than any other deities. Wherefore could it be so? Because all the land in *Jambudvīpa* is under thy protection, insofar that it is all due to thy Power that grasses, trees, sand and rocks, paddy, flax, bamboo and reeds, grains, rice, jewels and gems are all derived from Land. There-withal, thou always laudst and extolst Terra-Treasure

Pusa’s Beneficial Tasks. Both thy Meritorious Virtue and Supernal Power are one hundred thousand times more than ordinary Earth Deities. In future ages, if Virtuous Men and Virtuous Women make offerings to this Pusa, as well as read this Sutra, and if they could even cultivate themselves according to *The Sutra of Terra-Treasure Pusa’s Primal Vow*, failst not, by the power of thy Primal Divinity, to support and safeguard them from even the mere hearing of any Catastrophe, any Detriment, or any other undesirable matters, let alone exposing them to the sufferings. Besides, it is not only thyself alone that art to protect these people, there are many others such as Sakra Devanamindra with his cohorts, as well as divers Celestial Beings with their cohorts, who are also to support and protect these people. How could those people win the support and protection from Saints and Sages? It is all due to their reverent beholding on the holy image of Terra-Treasure as well as their reading of this *Sutra of Primal Vows*, whereby they are even to obtain their ultimate Egress-Departure from the *Sea of Afflictions*, as well as to gain the *Attestation*¹ of the Felicity of Nirvana. In consequence of these, they are able to win such tremendous support and protection.”

1. *Attestation*: realization.

見聞利益品第十二

爾時世尊從頂門上放百千萬億大毫相光：所謂白毫相光、大白毫相光、瑞毫相光、大瑞毫相光、玉毫相光、大玉毫相光、紫毫相光、大紫毫相光、青毫相光、大青毫相光、碧毫相光、大碧毫相光、紅毫相光、大紅毫相光、綠毫相光、大綠毫相光、金毫相光、大金毫相光、慶雲毫相光、大慶雲毫相光、千輪毫光、大千輪毫光、寶輪毫光、大寶輪毫光、日輪毫光、大日輪毫光、月輪毫光、大月輪毫光、宮殿毫光、大宮殿毫光、海雲毫光、大海雲毫光。

Segment 12:

The Benefits in the Viewing and Hearing of Terra-Treasure Pusa

At that juncture, the World-Venerated One effulged one hundred thousand million billion Great Capillaceous-Appearance¹ Radiances out of His Cranium; namely, White Capillaceous-Appearance Radiance, Great White Capillaceous-Appearance Radiance, Auspicious Capillaceous-Appearance Radiance, Great Auspicious Capillaceous-Appearance Radiance, Jade Capillaceous-Appearance Radi-

1. **Capillaceous-Appearance:** On the brow of the Buddha, between the eyes, there is a long filament of hair, which is white and curls clockwise; and it can give off radiance when He wishes to. This is one of the Buddha's 80 Auspicious Features, called the White Capillary Appearance.

ance, Great Jade Capillaceous-Appearance Radiance, Purple Capillaceous-Appearance Radiance, Great Purple Capillaceous-Appearance Radiance, Azury Capillaceous-Appearance Radiance, Great Green Capillaceous-Appearance Radiance, Verdurous Capillaceous-Appearance Radiance, Great Verdurous Capillaceous-Appearance Radiance, Scarlet Capillaceous-Appearance Radiance, Great Scarlet Capillaceous-Appearance Radiance, Green Capillaceous-Appearance Radiance, Great Verdant Capillaceous-Appearance Radiance, Golden Capillaceous-Appearance Radiance, Great Golden Capillaceous-Appearance Radiance, Propitious Nimbus Capillaceous-Appearance Radiance, Great Propitious Nimbus Capillaceous-Appearance Radiance, Thousand-Wheel Capillaceous Radiance, Great Thousand-Wheel Capillaceous Radiance, Jewel-Wheel Capillaceous Radiance, Great Jewel-Wheel Capillaceous Radiance, Solar Wheel Capillaceous Radiance, Great Solar Wheel Capillaceous Radiance, Lunar Wheel Capillaceous Radiance, Great Lunar Wheel Capillaceous Radiance, Palace Capillaceous Radiance, Great Palace Capillaceous Radiance, Marine Nebula Capillaceous Radiance, and Great Marine Nebula Capillaceous Radiance.

於頂門上放如是等毫相光已，出微妙音，告諸大眾、天龍八部、人非人等：「聽吾今日於忉利天宮，稱揚讚歎地藏菩薩，於人天中利益等事、不思議事、超聖因事、證十地事、畢竟不退阿耨多羅三藐三菩提事。」

Having effulged such Capillaceous Radiances out of the Cranium, He uttered subtle wondrous voices to address to the Assemblage, including the Deva-Dragon Octo-legions as well as Humans and *Quasi-anthropoids*: “Today at this Celestial Palace of Trayastrimsa, all of ye have heard my commendation and extollment on Terra-Treasure Pusa’s Beneficial Tasks to both Humans and Celestials, respecting his inconceivable Tasks, his sacred transcending Tasks, his Tasks in attesting the Tenth Terra-ship, his absolutely Unretrogressive Tasks in *Anuttara-Samyak-Sambodhi*.”

說是語時，會中有一菩薩摩訶薩，名觀世音，從座而起，胡跪合掌白佛言：「世尊，是地藏菩薩摩訶薩，具大慈悲，憐愍罪苦眾生，於千萬億世界，化千萬億身，所有功德及不思議威神之力，我聞世尊與十方無量諸佛，異口同音讚歎地藏菩薩云：正使過去現在未來諸佛說其功德，猶不能盡。向者又蒙世尊普告大眾，欲稱揚地藏利益等事，唯願世尊為現在未來一切眾生，稱揚地藏不思議事，令天龍八部瞻禮獲福。」

At these words, there arose in the midst of the Congregants a Pusa-mahasattva named *Kuan Shi-Yin*,² who genuflected with his palms joined and said to the Buddha, “Thy World-Veneratedship, this Terra-Treasure Pusa-mahasattva is endowed with such great compassion that out of his commiseration for the sinful suffering Multibeings he has manifested one thousand billion *Avatars*³ in thousands and billions of Universes. And all of his Meritorious Virtues and inconceivable august supernal powers are just as what I heard from Thy World-Veneratedship as well as from the countless Buddhas in ten directions commending and extolling him in unison, that even though all the Buddhas of the past, present and future ages would impart his Meritorious Virtues simultaneously, they would still be unable to disclose it in full. Inasmuch as Thy World-Veneratedship announced just now to the Congregants that Thy Holiness were going to ac-

2. *Kuan Shi-Yin*: Also called Kuan-Yin for brief. This is one of the Four Great Pusas in Mahayana. He is also the most popular Pusa amongst the Four, usually in the manifestation of the female form, so as to convey his most prominent feature of Compassion. Cf. “Universal-Virtue Pusa-mahasattva,” Footnote 1 of Segment 5, p. 81.

3. *Avatars*: I.e., metamorphosed incarnation, which Buddhas or Great Pusas would usually assume to their convenience in delivering the Multibeings. (By the way, in comparison, this feature of Buddhas and Pusas is so different from that of the Greek gods, who would transform themselves, more often than not, for the mere gratification of their illicit personal desires, and usually that of the carnal lust. Cf. Ovid’s *The Metamorphosis*.)

claim Terra-Treasure for his Beneficial Tasks, I would wish that Thy World-Veneratedship would disclose and acclaim Terra-Treasure's inconceivable tasks to all the Multibeings both at present and in the future, so that the Deva-Dragon Octo-legions present here could regard and pay homage to Him, so as to obtain Bliss therefrom.”

佛告觀世音菩薩：「汝於娑婆世界有大因緣，若天若龍、若男若女、若神若鬼、乃至六道罪苦眾生，聞汝名者、見汝形者、戀慕汝者、讚歎汝者，是諸眾生於無上道必不退轉；常生人天，具受妙樂；因果將熟，遇佛授記。汝今具大慈悲，憐愍眾生及天龍八部，聽吾宣說地藏菩薩不思議利益之事。汝當諦聽，吾今說之。」

觀世音言：「唯然世尊，願樂欲聞。」

The Buddha said to Kuan Shi-Yin Pusa, “Thou hast immense *Karmic Affinity* with this *Sava Universe*, so that either Celestials or Dragons, either men or women, either deities or ghosts, and even the sinful suffering Multibeings in the *Six Domains*—all of these, who either hear of thy name, or perceive thy form, or adore and worship thee, or extol and glorify thee—all of such people are never to retrogress in the *Supreme Bodhi*, and shall constantly be reborn in the Human-

hood or Celestial-hood to entertain wondrous Felicity. Therewithal, at the time when their *Causal Fructifications* are matured, they shall be able to encounter a Buddha and receive the *Prognosticative Ordination* from Him. Now thou art endowed with such Great Compassion that out of thy commiseration for the Multibeings and the Deva-Dragon Octo-legions, thou art making such pleas to me on their behalf—I will divulge the inconceivable Beneficial Tasks of Terra-Treasure to thee; it behooves thee to hearken soothly.”

Kuan Shi-Yin said, “Verily, Thy World-Veneratedship, I would fain hear it earnestly.”

佛告觀世音菩薩：「未來現在諸世界中，有天人受天福盡，有五衰相現，或有墮於惡道之者，如是天人若男若女，當現相時，或見地藏菩薩形像、或聞地藏菩薩名，一瞻一禮，是諸天人轉增天福，受大快樂，永不墮三惡道報；何況見聞菩薩，以諸香華、衣服飲食、寶貝瓔珞，布施供養，所獲功德福利，無量無邊。」

The Buddha told Kuan Shi-Yin Pusa, “In all the Universes, either at present or in the future, when a Celestial Being has reached the expiration time of his Celestial Bliss, the *Five Declining Features*⁴ are to be

4. *the Five Declining Features*: When the Celestial Beings are coming to the end of their life in the heavens, usually there will be five features of corporal decline manifested in them; namely, 1) Their celestial clothes,

manifested to him, and it is highly likely that some of these Celestials are to degenerate into the Vile Domains thenceforth. For such a Celestial Being, either male or female, at the time of the manifestation of the *Five Declining Features* on them, however, so long as they could perceive the holy image of Terra-Treasure, or hear the holy name of Terra-Treasure, in conjunction with merely one view and one prostration, these Celestial Beings shall have their Celestial Bliss protracted and augmented, insofar that they are to entertain immense jubilation and felicity, and are never to degenerate into the Retribution of the *Three Vile Domains*—let alone viewing and hearing the Pusa, and making Bestowal of offerings with incense, flowers, apparel, comestibles, treasure, and pendants; thus, the Meritorious Well-being obtained shall be countless and boundless.

「復次觀世音，若未來現在諸世界中六道眾生，臨命終時，得聞地藏菩薩名，一聲歷耳根者，是諸眾生永不歷三惡道苦；何況臨命終時，父母眷屬，將是命終人舍宅財物、寶貝衣服，塑畫地藏形像；或使病人未

which are usually exquisitely refined, will become filthy. 2) The celestial floral coronas on their head will begin to wither. 3) Their armpits will begin to perspire. 4) Their bodies will become malodorous. 5) They will begin to feel joyless on their seats, which usually should be the chief wellspring of their celestial rapture in meditation.

終之時，眼耳見聞，知道眷屬將舍宅寶貝等，為其自身塑畫地藏菩薩形像。是人若是業報合受重病者，承斯功德，尋即除愈，壽命增益。是人若是業報命盡，應有一切罪障業障，合墮惡趣者，承斯功德，命終之後即生人天，受勝妙樂，一切罪障悉皆消滅。」

“Therewithal, Kuan Shi-Yin, in all the universes, both at present and in the future, when a Multibeing in the Six Domains at his moribund time, so long as he could hear the holy name of Terra-Treasure Pusa, albeit merely one utterance of the holy name to reach his *Audio Sensorium*, this Multibeing shall never undergo the Afflictions of the *Three Vile Domains*; not to mention that at his deathbed, when his parents and kinsfolk could make use of the moribund individual’s house, money, possession, treasure, and apparels to have the holy image of Terra-Treasure Pusa painted or sculptured. And in so doing, they should give the invalid, prior to his demise, to understand through seeing or hearing that his kinsfolk have had Terra-Treasure Pusa’s holy image painted or sculptured on his behalf. At this, if this person was supposed to undergo severe disease derived from Karmic Retributions, by virtue of those Merits thus acquired, he shall recover from the illness presently, even with an increase in his lifespan. On the other hand, if this person’s lifespan

has come to an end according to his Karmic Retribution, and he was supposed to degenerate into the Vile Domains on account of all of his *Sinful Impediments* and *Karmic Impediments*, yet by virtue of those Merits just acquired, in the wake of his demise, he shall be reborn in Human-hood or Celestial-hood straightway to enjoy superb wondrous Felicity, with all of his *Sinful Impediments* entirely abolished.

「復次觀世音菩薩，若未來世有男子女人，或乳哺時、或三歲、五歲、十歲以下，亡失父母，乃及亡失兄弟姊妹。是人年既長大，思憶父母及諸眷屬，不知落在何趣？生何世界？生何天中？是人若能塑畫地藏菩薩形像，乃至聞名，一瞻一禮，一日至七日，莫退初心，聞名見形，瞻禮供養。是人眷屬，假因業故墮惡趣者，計當劫數，承斯男女兄弟姊妹，塑畫地藏形像、瞻禮功德，尋即解脫，生人天中，受勝妙樂。

是人眷屬如有福力，已生人天，受勝妙樂者，即承斯功德，轉增聖因，受無量樂。」

“Therewithal, Kuan Shi-Yin Pusa, in future ages, when men or women lose their parents at suckling infancy, or at the age of three, five, or under ten; or they may lose their siblings when young, and when these people grow up, they keep missing their parents or kins, without the knowledge as to what Domain they

may have degenerated into, or to what world they have been reborn, or in what heaven. If these people could have the holy image of Terra-Treasure Pusa painted or sculptured, and even simply on hearing the holy name, if they could regard the holy image in reverence and make one mere prostration, which they would do once a day, or even once a day for seven consecutive days, without relenting from their original intent in the homage and offering-making—thus done, if the deceased had been supposed to degenerate into the Vile Domains for a span of numerous Kalpas due to his Karmic Causes, now by virtue of the Merits acquired through the painting or sculpturing of Terra-Treasure’s holy image as well as the subsequent viewing and homage-making done by their children or siblings, directly shall he be liberated and reborn in the Humanhood or Celestial-hood to entertain superb wondrous Felicity.

“If the deceased had been endowed with such Bliss that they had already been reborn in the Humanhood or Celestial-hood to entertain superb wondrous Felicity; none the less, by virtue of those newly-acquired Merits, their Sacrosanct Causation⁵ is to be so greatly

5. **Sacrosanct Causation (or Holy Causation):** I.e., the deeds that will provide for the Cause of one’s advancement in Bodhi.

enhanced that they shall be able to entertain infinite Felicity.

「是人更能三七日中，一心瞻禮地藏形像，念其名字滿於萬徧，當得菩薩現無邊身，具告是人眷屬生界；或於夢中，菩薩現大神力，親領是人，於諸世界見諸眷屬。」

“If these individuals could behold and make prostrations to Terra-Treasure’s holy image single-mindedly within *Three-fold Seven days*, in conjunction with the recitation of his Holy Name for a total of ten thousand times, it is to move the Pusa to manifest his Boundless Physique to impart to these individuals regarding the rebirth places of their kindred; or rather, the Pusa would manifest his prodigious Supernal Power to lead these individuals in person to the Universes in question to meet their kindred face to face.

「更能每日念菩薩名千徧，至於千日，是人當得菩薩遣所在土地鬼神，終身衛護；現世衣食豐溢，無諸疾苦，乃至橫事不入其門，何況及身；是人畢竟得菩薩摩頂授記。」

“If, on the other hand, they could recite the Pusa’s Holy Name⁶ for one thousand times everyday, which

6. **recite the Pusa’s Holy Name:** If one would like to do the recitation of the Pusa’s Holy Name, the proper way to do is to sit in a meditation posture on a meditation mat or cushion, and recite these words “**Namo**

recitation they are to do for a total of one thousand days; thus done, they would be able to cause the Pusa to adjure the local Earth Deity, ghosts, and divinities to shield and safeguard them throughout their lives, insofar that they shall be enabled to enjoy copious viands and raiments in this lifetime, free from any ailments or afflictions, insofar that even no adverse events are to cross the threshold of their dwellings, much less to inflict upon their persons. And eventually these individuals shall obtain the *Crown Fondling* and *Prognosticative Ordination* from the Pusa.

「復次觀世音菩薩，若未來世有善男子善女人，欲發廣大慈心救度一切眾生者，欲修無上菩提者，欲出離三界者——是諸人等，見地藏形像及聞名者，至心歸依，或以香華衣服、寶貝飲食，供養瞻禮，是善男女等所願速成，永無障礙。」

“Therewithal, Kuan Shi-Yin Pusa, in future ages, when Virtuous Men or Virtuous Women are desirous of generating capacious Benevolence to deliver all Multibeings, or to cultivate themselves towards the Supreme Bodhi, or to make Egress-Departure from the Three Realms—if all of these persons are able to view

Terra-Treasure Pusa” repetitively. And they could keep track of the counting by using a string of meditation beads, which usually consists of 108 beads.

Terra-Treasure's holy image, hear the Holy Name, and take Refuge under him in utmost sincerity; or if they could also make offerings with incense, flowers, apparel, treasure, and comestibles while viewing reverently and paying homage to the Pusa—these Virtuous Men and Women shall be able to realize their Aspirations expeditiously, forever free from any impediment.

「復次觀世音，若未來世有善男子善女人，欲求現在未來百千萬億等願、百千萬億等事，但當歸依瞻禮、供養讚歎地藏菩薩形像，如是所願、所求，悉皆成就。復願地藏菩薩具大慈悲，永擁護我，是人於睡夢中，即得菩薩摩頂授記。」

“Therewithal, Kuan Shi-Yin, in future ages, when Virtuous Men or Virtuous Women yearn to fulfill one hundred thousand billion aspirations, as well as one hundred thousand billion Undertakings, what they need to do would be simply to take Refuge under Terra-Treasure Pusa, and to view Him reverently, while making offerings and extolments to his holy image; thus all their aspirations and pursuits shall be accomplished. Moreover, they should also supplicate to Terra-Treasure Pusa for his great compassion to support and protect them perpetually. Consequently, these people shall receive the *Crown Fondling* and

Prognosticative Ordination from the Pusa either in sleep or in the dream.

「復次觀世音菩薩，若未來世善男子善女人，於大乘經典深生珍重，發不思議心，欲讀欲誦；縱遇明師教視令熟，旋得旋忘，動經年月，不能讀誦。是善男子等有宿業障未得消除，故於大乘經典無讀誦性——如是之人，聞地藏菩薩名、見地藏菩薩像，具以本心恭敬陳白，更以香華、衣服飲食、一切玩具，供養菩薩。以淨水一盞，經一日一夜安菩薩前，然後合掌請服，迴首向南；臨入口時，至心鄭重。服水既畢，慎五辛酒肉、邪婬妄語、及諸殺害，一七日或三七日，是善男子善女人，於睡夢中，具見地藏菩薩現無邊身，於是人處授灌頂水。其人夢覺，即獲聰明；應是經典，一歷耳根。即當永記，更不忘失一句一偈。」

“Therewithal, Kuan Shi-Yin, in future ages, when Virtuous Men or Virtuous Women have nurtured a profound cherishing Mind towards Mahayana Scriptures, and have generated the inconceivable wish to read or recite the Sutras; notwithstanding their having acquired instructions from brilliant teachers, and have thus already familiarized themselves with the text, yet no sooner had they learned it, than they are inclined to forget it; as a consequence, they are unable to read or recite it in entirety after months or years of learning.

It is due to the fact that these Virtuous Men or Women have Trans-lifetime *Karmic Impediments*⁷ yet to be abolished that render them wanting the Propensity for reading or reciting Mahayana Sutras. If these people, on hearing Terra-Treasure Pusa's Holy Name and viewing Terra-Treasure Pusa's Holy Image, they could address to the Pusa respectfully about all their sincere intents, in conjunction with an offering-making of incense, flowers, apparels, comestibles and all sorts of beloved artifacts to the Pusa; thereupon they could also prepare a goblet of clean water and set it in front of the Pusa for one day and one night, and then they could join their palms to make a request and drink of it. At the point of drinking, they should turn to face the South, and on the point of the Holy Water's entering the mouth, they should be in utmost earnest and sincerity. After taking the Holy Water, they should jealously keep themselves from the *Five Acridities*,⁸

7. *Karmic Impediments*: The impediments resulted from one's past Karmas to stand in the way of one's virtuous deeds or the pursuits of wisdom, happiness, and well-being.

8. *the Five Acridities*: These are the five kinds of vegetables that contain an acrid odor, and after eating, they will cause bad breath and enhance the desire of carnal lust; hence they are unsuitable for the Buddhist practitioners who would like to read the Sutras (bad breath) or do meditation (ill control of mind due to extra carnal impulse). The names of these five acrid vegetables are: onion, garlic, scallion, leeks, and hingu. But peppers and mustards are O.K., for they do not produce the same effects as the former five do to the body.

alcoholic beverages, meat, *Devious Coition*,⁹ Prevarications, and all kinds of Killings, for seven days in succession, or up to Three-fold Seven Days. Thenceforth, in their dreams, these Virtuous Men or Virtuous Women shall envision Terra-Treasure Pusa manifesting his Boundless Corpus right in their domiciles to confer Holy Water of Crown-Infusion upon them. Afterwards, when they awaken from their dreams, they shall have already obtained brilliant intellect, inasmuch as on hearing any Sutra, they shall be able to commit it to memory forever, without ever forgetting even one single sentence or one *Gatha* thereof.

「復次觀世音菩薩，若未來世有諸人等，衣食不足、求者乖願；或多病疾，或多凶衰，家宅不安，眷屬分散；或諸橫事，多來忤身，睡夢之間，多有驚怖——如是人等，聞地藏名、見地藏形，至心恭敬，念滿萬遍；是諸不如意事，漸漸消滅，即得安樂，衣食豐溢，乃至於睡夢中，悉皆安樂。」

“Therewithal, Kuan Shi-Yin Pusa, in future ages, if people are in want of food and clothing and are always frustrated in their pursuits, or are inclined towards sickliness, or are subjected to frequent sinister Dissipations and Disquietude in the household, and the de-

9. *Devious Coition*: Inappropriate sexual intercourse, i.e., extramarital sex.

partures and dispersions of kindred; or are recurrently assailed by various adversities, and beset by trepidations in the dreams—for all of these people, if they are able to hear the Holy Name of Terra-Treasure and view the Holy Image of Terra-Treasure; thereupon, if they could recite the Holy Name for ten thousand times in utmost sincerity and reverence, all those disagreeable phenomena are to be eliminated by degrees; forthwith they shall acquire Peace and Felicity, as well as a cornucopia of comestibles and apparels, and they shall be able to entertain Peace and Joy even in the sleep and dreams.

「復次觀世音菩薩，若未來世有善男子善女人，或因治生、或因公私、或因生死、或因急事，入山林中，過渡河海，乃及大水，或經險道——是人先當念地藏菩薩名萬遍，所過土地，鬼神衛護；行住坐臥，永保安樂；乃至逢於虎狼師子、一切毒害，不能損之。」

“Therewithal, Kuan Shi-Yin Pusa, in future ages, when Virtuous Men or Virtuous Women, due to their work for livelihood, or due to private or public affairs, or due to funeral or birth, or due to certain emergencies, are necessitated to enter mountains or forests, or to traverse rivers or oceans, or even to pass over flooded areas, or pass through hazardous paths—on these occasions these people should recite Terra-Treasure

Pusa’s Holy Name for ten thousand times in advance, whereby in all the lands they traverse, they shall be shielded and sheltered by Ghosts and Deities, so that during their *Walkings, Standings, Sittings and Reclinings* they can always rest assured to have Peace and Felicity, insofar that even though they do encounter tigers, wolves, lions and all sorts of venomous creatures, they shall be shielded from any injury or detriment.”

佛告觀世音菩薩：「是地藏菩薩，於閻浮提有大因緣，若說於諸眾生見聞利益等事，百千劫中說不能盡。是故觀世音，汝以神力流布是經，令娑婆世界眾生，百千萬劫永受安樂。」爾時世尊而說偈言：

The Buddha told Kuan Shi-Yin Pusa, “Since this Terra-Treasure Pusa is endowed with such immense Karmic Affinity with *Jambudvipa* that even if one would fain impart all of his Beneficial Blessings to Multibeings as derived from their viewing or hearing of this Pusa, one would be unable to finish it throughout hundreds and thousands of Kalpas. Hence, it behooves thee, by thy supernal power, to promulgate and disseminate this Sutra, so as to enable the Multibeings in this *Sava Universe* always to obtain Peace and Felicity throughout hundreds and thousands of Kalpas.” At that juncture, the World-Venerated One divulged this

Gatha:

吾觀地藏威神力 恒河沙劫說難盡
 見聞瞻禮一念間 利益人天無量事
 若男若女若龍神 報盡應當墮惡道
 至心歸依大士身 壽命轉增除罪障
 少失父母恩愛者 未知魂神在何趣
 兄弟姊妹及諸親 生長以來皆不識
 或塑或畫大士身 悲戀瞻禮不暫捨
 三七日中念其名 菩薩當現無邊體
 示其眷屬所生界 縱墮惡趣尋出離
 若能不退是初心 即獲摩頂受聖記

Terra-Treasure's august supernal power, to my contemplation,
 Is inexhaustible by speech through Ganges-sand number of
 Kalpas.

Merely in hearing or viewing him momentarily,
 Celestials and Humans shall be benefited in myriad ways.

Multibeings, be they male or female, dragons or deities,
 When their Retributive Well-being is expired, are to degener-
 ate into Vile Domains,
 Yet if they could but take Refuge under this Mighty Master in
 utmost sincerity,
 Their lifespans shall be lengthened, and their sinful impedi-
 ments abolished.

If people lost their parents or loved ones when young,

Not knowing which Wayfaring-hood their *Psyche*¹⁰ might re-
 pair to;
 Or their brothers, sisters, or other kith and kin,
 They have never met since they grew up.

For these people, if they could have the Mighty Master's image
 painted or sculptured,

Which they adore, behold, and pay homage to, without mo-
 mentary relinquishment;

Moreover, if they would also recite his Holy Name for Three-
 fold Seven Days,

The Pusa is to manifest to them his Boundless Corpus,
 Thereby to divulge or direct them to their kindred's reborn
 Sphere.

Even though they had degenerated into Vile Domains, they
 shall be able to egress ere long.

If they could but maintain such Primal Intent without Retro-
 gression,

They shall acquire Crown Fondling and Prognosticative Ordina-
 tion.

欲修無上菩提者 乃至出離三界苦
 是人既發大悲心 先當瞻禮大士像
 一切諸願速成就 永無業障能遮止
 有人發心念經典 欲度群迷超彼岸
 雖立是願不思議 旋讀旋忘多廢失
 斯人有業障惑故 於大乘經不能記
 供養地藏以香華 衣服飲食諸玩具

10. *Psyche*: I.e., Animus, or the commonly called soul.

以淨水安大士前 一日一夜求服之
 發殷重心慎五辛 酒肉邪淫及妄語
 三七日內勿殺害 至心思念大士名
 即於夢中見無邊 覺來便得利根耳
 應是經教歷耳聞 千萬生中永不忘
 以是大士不思議 能使斯人獲此慧
 貧窮眾生及疾病 家宅凶衰眷屬離
 睡夢之中悉不安 求者乖違無稱遂
 至心瞻禮地藏像 一切惡事皆消滅
 至於夢中盡得安 衣食豐饒神鬼護
 欲入山林及渡海 毒惡禽獸及惡人
 惡神惡鬼并惡風 一切諸難諸苦惱
 但當瞻禮及供養 地藏菩薩大士像
 如是山林大海中 應是諸惡皆消滅
 觀音至心聽吾說 地藏無盡不思議
 百千萬劫說不周 廣宣大士如是力
 地藏名字人若聞 乃至見像瞻禮者
 香華衣服飲食奉 供養百千受妙樂
 若能以此迴法界 畢竟成佛超生死
 是故觀音汝當知 普告恒沙諸國土

Anyone who wishes to pursue the Supreme Bodhi,
 Or even to depart from the Afflictions of the *Three Realms*,
 And since he has already generated the Great Compassion,
 It behooves him to behold and pay homage to this Mighty Master's Holy Image,

So that all of his Aspirations can be realized expeditiously,
 Even not to be hindered or precluded by Karmic Impediments any longer.

When a person has aspired after reading Sutras,
 Whereby he vows to deliver all the Aberrants across the Other Shore;

Although he has pledged such an inconceivable Vow,
 No sooner had he read something, than he tends to forget most of it.

It is due to the Muddlement from his Karmic Impediments
 That keeps him from memorizing Mahayana Sutras.

If he could but make offerings to Terra-Treasure with incense and flowers,

As well as with apparel, victuals and treasurable artifacts;
 Withal, he could place a cup of purified water before the Mighty Master

For one day and one night long, and then drink of it under supplication.

Thereupon, earnestly and vigilantly is he to restrain himself from the Five Acridities,

As well as from Meat, Alcohol, Devious Coition and Prevarication,

Withal, he shall not kill any living being within Three-fold Seven days,

While reciting and contemplating on the Mighty Master's Holy Name in utmost piety.

Thus he shall be able to perceive the Pusa's Boundless Corpus
in the dream,

Wherefrom he is to wake up to the discovery of his own ob-
tainment of an acute Audio Sensorium,

Thenceforth any teaching of the Sutra exposed to his ears
Shall never be lost in oblivion to him for thousands and millions
of lifetimes thereafter.

It is only due to the Inconceivableness of this Mighty Master

That could help this person to obtain such Wisdom.

As for the Multibeings, who suffer from indigence or illness,
And from the sinisterness and dissipation in their household,
and kindred being estranged.

Therewithal, they are in malaise during their sleep and dreams,

And all their pursuits tend to be unfulfilled and even athwart
their wishes;

Yet by beholding and prostrating to Terra-Treasure's Holy Im-
age in piety,

All the sinister events shall come to annihilation;

Hence they are to entertain peace even in dreams, and to ob-
tain

A cornucopia of viands and raiments, and the protection from
deities and ghosts as well.

As for those who need to enter into mountains and forests, or
to traverse the sea,

Where they are to encounter pernicious beasts and vicious
people,

Or wicked deities, vile ghosts, or portentous winds,

As well as any calamity, distress, or travail—

If they could but contemplate and prostrate reverently, and
make offerings

To the Holy Image of Terra-Treasure Pusa the Mighty Master,

Whereby all and sundry banes, either in the mountains or in the
forests,

Or in the ocean, are to be entirely exterminated.

Kuan-Yin, it behooves thee to hearken soothly to what I have
to say

About the inexhaustible Inconceivableness of Terra-Treasure,

Which is beyond full divulgation throughout one hundred thou-
sand million Kalpas.

Hence thou art to promulgate extensively such Powers of
this Mighty Master.

After hearing the Holy Name of Terra-Treasure,

If one could view the Holy Image and pay homage to it as well,

Or could even make offerings of incense, flowers, raiments and
viands,

One shall receive wondrous Felicity in one hundred thousand
lifetimes;

If he could even dedicate these merits to the Dharmic
Spheres,

He shall attain Buddhahood to ultimacy and transcend Na-
scence-Demise

Hence, Kuan-Yin, it behooves thee to comprehend all these matters,

Thereby to propound it catholically to Ganges-sand number of Universes.”

囑累人天品第十三

爾時世尊舉金色臂，又摩地藏菩薩摩訶薩頂，而作是言：「地藏地藏，汝之神力不可思議，汝之慈悲不可思議，汝之智慧不可思議，汝之辯才不可思議。正使十方諸佛，讚歎宣說汝之不思議事，千萬劫中不能得盡。」

Segment 13:

The Consignment of Humanity and Celestials to Terra-Treasure Pusa

At that juncture, the World-Venerated One lifted His golden arm and fondled the crown of Terra-Treasure Pusa-mahasattva once again and spoke thus: “Terra-Treasure, Terra-Treasure! Thy supernal power is inconceivable, thy compassion is inconceivable, thy wisdom is inconceivable, thy eloquence is inconceivable. Albeit all the Buddhas in ten directions would simultaneously divulge and extol thy inconceivable Tasks, they would be unable to deplete it in one thousand million Kalpas.

「地藏地藏，記吾今日在忉利天中，於百千萬億不可說不可說一切諸佛菩薩天龍八部大會之中，再以人天諸眾生等，未出三界在火宅中者，付囑於汝，無令是諸眾生墮惡趣中一日一夜，何況更落五無間及阿鼻地

獄，動經千萬億劫，無有出期。」

“Terra-Treasure, Terra-Treasure! It behooves thee to bear this in mind that today at this Trayastrimsa Heaven, in the face of the great assemblage of one hundred thousand million billion ineffable and ineffable number of all the Buddhas, Pusas, and Deva-Dragon Octolegions, I am consigning to thee once more with all the Humans, Celestials, and other Multibeings that have not yet departed from the Three Realms and are still residing in the *Inflaming Dwellings*.¹ Thou shalt not suffer these Multibeings to degenerate into the Vile Domains even for merely one day or one night, much less to see them precipitate into the Five Unintermittent or Avici Purgatories; once when one is degenerated thereinto, it is to last for one hundred thousand billion Kalpas without any prospect for departure.

「地藏，是南閻浮提眾生，志性無定，習惡者多。縱發善心，須臾即退；若遇惡緣，念念增長。以是之故，吾分是形百千億化度，隨其根性而度脫之。地藏，吾今殷勤以天人眾付囑於汝：未來之世，若有天人及善男子善女人，於佛法中種少善根，一毛一塵、一沙一滯，汝以道力擁護是人，漸修無上，勿令退失。」

1. *Inflaming Dwellings*: A metaphor for the Three Realms, wherein Multibeings are forever incinerated by the fire of Six Desires.

“Terra-Treasure, the Multibeings in this *South Jambudvīpa* are inclined to fluctuate in their will and nature, and most of them perform much more Vices than Virtues: albeit at times they do generate a Virtuous Intent, they tend to withdraw from it ere long; conversely, when they come upon with a *Vile Factor*, they are prone to aggravate it from one moment to another. As a consequence, it necessities me to divide this Form of mine into one hundred thousand billion Corpora to cultivate and liberate them, so as to deliver them in accordance with their Propensities. Terra-Treasure, right now I am consigning to thee in utmost earnest with all the Multitudes of Celestials and Humans, so that in future ages, when ordinary Celestial Beings or Human Beings, as well as Virtuous Men or Virtuous Women, who have implanted merely scanty Virtuous Radices within Buddha Dharma, be they as exiguous as a thread of hair, or a particle of dust, or a grain of sand, or a drop of water, thou art to support and shelter such people, so as to enable them to cultivate the Supreme Bodhi by degrees, and never shalt thou suffer them to retrogress or despond.

「復次地藏，未來世中，若天若人，隨業報應落在惡趣；臨墮趣中，或至門首，是諸眾生若能念得一佛名、一菩薩名、一句一偈大乘經典，是諸眾生，汝以

神力方便救拔，於是人所，現無邊身，爲碎地獄，遣令生天，受勝妙樂。」爾時世尊而說偈言：

現在未來天人眾 吾今殷勤付囑汝
以大神通方便度 勿令墮在諸惡趣

“Therewithal, Terra-Treasure, in future ages, when Celestials or Humans who are about to degenerate into Vile Wayfaring-hoods in accordance with their Karmic Retributions, and when they are upon the verge of precipitation, or even right at the doorstep of the Vile Domain, if it happens that these Multibeings are able to enunciate one Buddha’s name or one Pusa’s name, or recite simply one sentence or merely one Gatha from a Mahayana Sutra, thou shalt succor and salvage them by the Expedite Means of thy Supernal Power to manifest thy Boundless Corpus at this person’s location, and to pulverize the Purgatory for him, so as to render him reborn in the Heavens to enjoy superb wondrous Felicity.” At that juncture, the World-Venerated One divulged this Gatha:

With the multitudes of Celestials and Humans both at present and in the future

I am consigning to thee in utmost earnest.

Thou shalt deliver them by the Expediency of thy great Supernal Power,

To keep them from degenerating into the Vile Wayfaring-hoods.

爾時地藏菩薩摩訶薩，胡跪合掌白佛言：「世尊，唯願世尊不以爲慮，未來世中，若有善男子善女人，於佛法中，一念恭敬，我亦百千方便度脫是人，於生死中速得解脫，何況聞諸善事，念念修行，自然於無上道永不退轉。」

At that juncture, Terra-Treasure Pusa-Mahasattva genuflected with his palms joined and said to the Buddha, “Thy World-Veneratedship, I would wish that Thy World-Veneratedship would not be worried for this. In future ages, so long as Virtuous Men or Virtuous Women could generate reverence merely for an instant towards Buddha Dharma, I will employ hundreds and thousands of Expedite Means to deliver these people out of the Transmigration of Birth and Death, so that they are to attain Liberation expeditiously; not to mention those who, on hearing about virtuous matters, would cultivate themselves from moment to moment. As to such people, I will assuredly enable them to attain *Non-retrogression*² perpetually in the Supreme Bodhi.”

說是語時，會中有一菩薩，名虛空藏，白佛言：「世尊，我自至忉利，聞於如來讚歎地藏菩薩威神勢力不可思議。未來世中，若有善男子善女人，乃及一切天龍，聞此經典及地藏名字，或瞻禮形像，得幾種福

2. *Non-retrogression*: I.e., freedom from retreat or relapse in practice.

利？唯願世尊爲未來現在一切眾等，略而說之。」

At these words, in the midst of the Congregants there was a Pusa named Ethereal Repertory, who rose to speak to the Buddha, “Thy World-Veneratedship, ever since I arrived in Trayastrimsa, I have been hearing the Thus-Adventist extolling the inconceivableness of Terra-Treasure Pusa’s Supernal Power and Sway. In future ages, when Virtuous Men or Virtuous Women as well as all the Celestials and Dragons hear of this Sutra and the Holy Name of Terra-Treasure, or view his Holy Image in veneration, how much Blissful Benefit could these people acquire thereby? I would wish that Thy World-Veneratedship could divulge this matter in brief for the Multibeings both at present and in the future.”

佛告虛空藏菩薩：「諦聽諦聽，吾當爲汝分別說之：若未來世，有善男子善女人，見地藏形像、及聞此經，乃至讀誦，香華飲食、衣服珍寶，布施供養，讚歎瞻禮，得二十八種利益：

The Buddha told Ethereal Repertory Pusa, “Hearken soothly; I will impart it to thee distinctly. In future ages, so long as Virtuous Men or Virtuous Women could view Terra-Treasure’s Holy Image, as well as hear this Sutra, and even read or recite it, and in the

meantime they could also make offerings of incense, flowers, raiments, viands and rare treasure, and if they could even express extollments, behold reverently and pay homage to his Holy Image, such people shall acquire twenty-eight Benefits as follows:

「一者、天龍護念；二者、善果日增；三者、集聖上因；四者、菩提不退；五者、衣食豐足；六者、疾疫不臨；七者、離水火災；八者、無盜賊厄；九者、人見欽敬；十者、神鬼助持；十一、者女轉男身；十二者、爲王臣女；十三者、端正相好；十四者、多生天上；十五者、或爲帝王；十六者、宿智命通；十七者、有求皆從；十八者、眷屬歡樂；十九者、諸橫消滅；二十者、業道永除；二十一者、去處盡通；二十二者、夜夢安樂；二十三者、先亡離苦；二十四者、宿福受生；二十五者、諸聖讚歎；二十六者、聰明利根；二十七者、饒慈愍心；二十八者、畢竟成佛。」

“Firstly, they shall be mindfully protected by Celestial Beings and Dragons. Secondly, their Virtuous Fructifications shall increase daily. Thirdly, they are to accumulate the Supreme Holy Causations.³ Fourthly, they shall never be subjected to retrogression in Bodhi. Fifthly, they are to acquire abundant food and

3. **the Supreme Holy Causations:** Holy acts that will result in the realization of the Supreme Bodhi.

clothing. Sixthly, no illness or pestilence shall ever befall them. Seventhly, they shall be free from the catastrophes of flood or fire. Eighthly, they shall not encounter the adversity of robbery or thievery. Ninthly, they shall be esteemed by the people that they encounter. Tenthly, they shall be assisted and supported by both deities and ghosts. Eleventhly, women shall be able to *turn into male form*.⁴ Twelfthly, they could be born as the daughters of kings or high officials. Thirteenthly, they are to be born fair-looking. Fourteenthly, they are to be reborn mostly in the heavens. Fifteenthly, they may become emperors or kings. Sixteenthly, they are to acquire the Supernal Wisdom of Trans-lifetimes. Seventeenthly, they shall have all their wishes fulfilled. Eighteenthly, they shall enjoy happiness with their kindred. Nineteenthly, all their Calamities shall be eliminated. Twentiethly, the Karmic Domain shall be forever abolished for them. Twenty-firstly, they shall go unhindered wherever they desire to. Twenty-secondly, they shall be peaceful and joyful in their dreams at night. Twenty-thirdly, all their previously deceased kindred are to depart from

4. *to turn into male form*: As the female gender was generally considered as the “weaker sex,” and it used to be easier for men to practice the Dharma, and so masculinity was deemed more desirable in terms of practice. Besides, the “turning into the male form” here should be comprehended as to take place in future lifetimes, rather than in this one.

places of Afflictions. Twenty-fourthly, they shall be born with enduring Bliss. Twenty-fifthly, they shall be acclaimed by all the Holy Ones. Twenty-sixthly, they shall be endowed with brilliant and Acute Propensity.⁵ Twenty-seventhly, they shall be endowed with a paramount Compassionate Heart. Twenty-eighthly, they shall become Buddhas ultimately.

「復次虛空藏菩薩，若現在未來，天龍鬼神，聞地藏名，禮地藏形，或聞地藏本願事行，讚歎瞻禮，得七種利益：一者、速超聖地；二者、惡業銷滅；三者、諸佛護臨；四者、菩提不退；五者、增長本力；六者、宿命皆通；七者、畢竟成佛。」

“Therewithal, Ethereal Repertory Pusa, if the celestials, dragons, ghosts and deities, both at present or in the future, could pay homage to Terra-Treasure’s Holy Image, or when they hear the Deeds and Tasks of Terra-Treasure’s *Primal Vows*, they could extol and pay homage to him, they shall acquire seven more benefits, namely: One, they shall be able to transcend themselves onto the *Holy Terra*⁶ expeditiously. Two, all their vile Karmas shall be exterminated. Three, the

5. **Acute Propensity**: This means that they are going to obtain sharp power in their Faculties.

6. **Holy Terra**: I.e., the various stages of Attestation (Realization) in Buddha Dharma.

Buddhas are to come nigh for their shelter. Four, they shall not retrogress in Bodhi at any rate. Five, their Innate Power shall be augmented. Six, they shall attain the Supernal Trans-lifetime Wisdom. Seven, they shall attain Buddhahood ultimately.”

爾時十方一切諸來，不可說不可說諸佛如來、及大菩薩、天龍八部，聞釋迦牟尼佛稱揚讚歎地藏菩薩大威神力不可思議，歎未曾有。是時忉利天，雨無量香華、天衣珠瓔，供養釋迦牟尼佛及地藏菩薩已，一切眾會，俱復瞻禮，合掌而退。

At that juncture, all the ineffable and ineffable number of Buddha Thus-Adventists and Great Pusas, as well as Deva-Dragon Octo-legions that had come from the ten directions, after hearing Shakyamuni Buddha acclaiming and extolling Terra-Treasure Pusa for his inconceivably prodigious August Supernal Power, all of them lauded it in exclamation as singularly rare as what had never been before. At this juncture, in the Trayastrimsa Heaven, there began raining down innumerable incense, flowers, celestial raiments, and pearly pendants as offerings to Shakyamuni Buddha and Terra-Treasure Pusa; thereupon, all the Congregants, after paying homage to the Buddha again, retreated with their palms joined.

地藏菩薩本願經終

End of *The Sutra of Terra-Treasure*
Pusa's Primal Vows

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回 向 偈

願消三障諸煩惱
願得智慧真明了
普願罪障悉消除
世世常行菩薩道

The Dedicatory Gatha

**I wish to abolish the Three Impediments,
And to obtain Wisdom, thereby to achieve
mental perspicuity.**

**I also wish people universally to diminish and
exterminate all their Sinful Impediments,
And all of us to practice the Pusa's Way in all
our future Lives to come.**

About the English Translator

英譯者簡介

The Venerable Cheng Kuan (1947-)

Ordained Taiwanese Buddhist monk, Abbot, Dharma Master, Dharma translator, Buddhist Sutra Commentator, Tai-Chi Chuan teacher, University Fellow at TCU Graduate School, B.A. in English, National Taiwan Normal University.

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Currently:

- Ordained 53rd Generation Acharya of Shingon Sect, Koyas-han, Japan (1996-)
- Abbot of Mahavairocana Temple (Taipei, Taiwan)
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學歷：

國立台灣師範大學英語系畢業／台大外文研究所肄業／美國德州克里斯汀大學（Texas Christian University）英研所研究員。

佛學經歷：

- ◆ 日本高野山真言宗第五十三世傳法灌頂阿闍梨（1996-）
- ◆ 美國德州閉關三年（1984-87）

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現任：

◆（台灣）「大毘盧寺」住持

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Publications 著作

A. English Writings 英文著作

- *The Sweet Dews of Ch'an.* (禪之甘露) Lectures on Ch'an meditation. 1st Ed., Torch of Wisdom Publ., Taipei, 1990; 2nd Ed., Vairocana Publ., Taipei, 1995; 3rd Rev. Ed., Vairocana Publ., Taipei, 2002; 4th Ed., 2005.
- *Three Contemplations toward Buddha Nature.* (佛性三參) Lectures on Ch'an meditation. Vairocana Publ., Taipei, 2002.
- *Tapping the Inconceivable.* (入不思議處) Lectures on Ch'an and Mahayana practice. Vairocana Publ., Taipei, 2002.
- *The Sutra of Forty-two Chapters Divulged by the Buddha.* (佛說四十二章經) A translation from Chinese into English. An English-Chinese Text Version. Vairocana Publ., Taipei, 2005.
- *The Diamond Prajna-Paramita Sutra.* (金剛般若波羅蜜經) A translation from Chinese into English. An English-Chinese Text Version. Vairocana Publ., Taipei, 2005; 2nd Ed., 2007
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B. Chinese Writings 中文著作

- 美國心戰綱領 (*The Strategic Principles of the U.S. Psychological Warfare*, U.S. Department of Defence.) A Chinese translation from English. Ministry of R.O.C., 1974.
- 說服：行爲科學實例分析 (*Persuasion: How Opinions and Attitude Are Influenced and Changed.*) A Chinese translation from English. Buffalo Publ., Taipei, 1979.
- 楞伽經義貫 (*A Commentary on Lankavatara Sutra.*) 1st Ed., Mahayana Vihara Publ., Taipei, 1990; 2nd Ed., Manjusri Lecture Hall, Kaohsiung, 1995; 3rd Ed., Vairocana Publ., Taipei, 2007.
- 三乘佛法指要 (*The Writings of Kalu Rinpoche.*) A Chinese translation from English. Mahayana Vihara Publ., Taipei, 1990.
- 心經系列 (*A Series of Commentaries on Heart Sutra.*) Vairocana Publ., Taipei, 1997; 2nd Ed., 2005.
- 北美開示錄(1)，原名北美化痕(1) (*The Metamorphic Vestiges in America: a Collection of Speeches on Buddhism.*) Vairocana Publ., Taipei, 2001.
- 北美開示錄(2)，原名北美化痕(2) (*The Metamorphic Ves-*

tiges in America: a Collection of Speeches on Buddhism.) Vairocana Publ., Taipei, 2001.

- 大乘百法明門論今註 (*The Treatise on the Portal of Mahayanic Centi-dharmic Apprehension: a New Commentary.*) Vairocana Publ., Taipei, 2002.
- 佛教邏輯學——因明入正理論義貫 (*Logicism in Buddhism —A Commentary on The Tractate on the Right Truth through the Comprehension of Causality Logicism.*) Vairocana Publ., Taipei, 2002.
- 大佛頂首楞嚴經義貫 (*A Commentary on The Surangama Sutra.*) Vairocana Publ., Taipei, 2006; 2nd Ed., 2007.
- 唯識三十論頌義貫 (*A Commentary on The Thirty-Gatha Tractate on Sole-Cognizancism.*) Vairocana Publ., Taipei, 2007.
- 觀所緣緣論義貫 (*A Commentary on The Tractate upon the Contemplation on the Factors Adhered to.*) Vairocana Publ., Taipei, 2007.
- 八識規矩頌義貫、六離合釋法式義貫 (*A Commentary on The Gatha for the Operating Patterns of the Eight Cognizances.*) Vairocana Publ., Taipei, 2008.

Formerly:

- Lecturer and Executive Secretary, Buddhist Association of Dallas, Texas. (1983-84)
- Three year's Buddhist Retreat (March, 1984 - May, 1987)
- Sutra Translator, Institute of Advanced Studies of World Reli-

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- President and Teacher, Lanka Buddhist Association, Dallas, Texas. (1987-88)
- Guest Lecturer to Massachusetts Institute of Technology, Boston. (1988)
- Buddhist Canon Teacher and Tai-Chi Chuan Teacher, Chuang Yen Monastery, Carmel, New York. (1988-89)
- Lecturer of Tse-Ming Buddhist Research Institute, Ten Thousand Buddhas Temple, Taichung, Taiwan. (1994-95)
- Lecturer for the Samgha students of Chao-Shan Temple, Keelung, Taiwan. (1993-96)

曾任：

- ◆ 基隆·照善寺「淨園學苑」講師(1993-96)
- ◆ 台中·萬佛寺「慈明佛學研究所」講師(1994-95)
- ◆ 紐約·美國佛教會「莊嚴寺、大覺寺」講師(1988-89)
- ◆ 台北·光仁中學(1976-77)、中山女高(1977-78)英文教師
- ◆ 國防部「光華電台」翻譯官、編譯小組小組長(1973-75)

三界六道表

A Chart of the Three Realms and Six Domains

| | | | |
|----------------------------|---|--|---|
| 無色界 Immaterial Realm | (1) 天道 Celestial Domain | 四空天 4 Vacuity Heavens | |
| | 28. 非想非非想處天 the Deliberationless-Undeliberationless Heaven 27. 無所有處天 the Nihilty Heaven 26. 識無邊處天 the Boundless-Cognizance Heaven 25. 空無邊處天 the Boundless-Vacuity Heaven | | |
| 色界 Material Realm | (摩醯首羅天 Mahesvara Heaven) 24. 色究竟天 the Material-Ultimacy Heaven (阿迦尼吒天 Akanista Heaven) 23. 善現天 the Adroit-Manifestation Heaven 22. 善見天 the Adroit-Perception Heaven 21. 無熱天 the Feverless Heaven 20. 無煩天 the Annoyanceless Heaven | 五淨居天(五不還天) 5 Purified-Abode Heavens (5 Unreverting Heavens) | 四禪天 4 th Dhyaic Heavens |
| | 19. 無想天(外道及無聞比丘) the Deliberationless Heaven 18. 廣果天(凡夫) the Capacious-Fruition Heaven (commonality) 17. 福愛天 the Bliss-Enamoring Heaven 16. 福生天 the Bliss-Engendering Heaven | | |
| | 15. 遍淨天 the Omni-Purity Heaven 14. 無量淨天 the Infinite-Purity Heaven 13. 少淨天 the Exiguous-Purity Heaven | 三禪天 3 rd Dhyaic Heavens | |
| | | 12. 光音天 the Luminous-Sound Heaven 11. 無量光天 the Infinite-Luminosity Heaven 10. 少光天 the Exiguous-Luminosity Heaven | 二禪天 2 nd Dhyaic Heavens |
| | | 9. 大梵天 the Mighty-Brahma Heaven 8. 梵輔天 the Brahman-Ancillary Heaven 7. 梵眾天 the Brahman-Plebeian Heaven | 初禪天 1 st Dhyaic Heavens |
| | 欲界 Desire Realm | (魔天 the Maraic Heaven) 6. 他化自在天 the Alter-Metamorphosis Masterful Heaven 5. 化樂天(樂變化天) the Metamorphosis-Enjoying Heaven 4. 兜率天(知足天) Tusita Heaven 3. 忉摩天 Yama Heaven 2. 忉利天(三十三天) Trayastrimsa Heaven (the Thirty-Third Heaven) 1. 四王天 the Four-Monarch Heaven | 六欲天 Six Desire Heavens |
| | | (2) 阿修羅道 Asura Domain | 五趣雜居地 The Mingled Abode of the Penta-Domains |
| | | (3) 人道 Humanity Domain | |
| | | 東 East: 勝神洲(弗于建) Deity-prevailing Continent | |
| | | 南 South: 瞻部洲(閻浮提) Jambu Continent | |
| | | 西 West: 牛貨洲(拘耶尼) Bovine Commodities Continent | |
| | | 北 North: 俱盧洲(鬱單越) Kuru Continent | |
| | (4) 畜生道 Animal Domain | | |
| | (5) 餓鬼道 Starving-Ghost Domain | | |
| | (6) 地獄道 Purgatory Domain | | |

Two Western Renditions of Sanskrit Compared

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|---|------------------------|
| Abhidhyā | 1. Avarice 2. Greed 3. Attachment | 貪；貪欲 |
| Abhijñā | Supernal Power | 神通 |
| Ācārya | 1. Acharya 2. Acarya | 阿闍梨 |
| Ādarśa-jñāna | Great Round-mirror Noesis | 大圓鏡智 |
| Akaniṣṭha | 1. Akanistha 2. The Topmost Matterful Heaven | 阿迦尼吒天； 色究竟天 |
| Akuśalā-karma | Vile Karma | 惡業；不善業 |
| Ālaya | Alaya | 阿賴耶 |
| Ālaya-vijñāna | 1. Alaya Cognizance 2. the Eighth Cognizance | 1. 阿賴耶識 2. 第八識 |
| Amitābha | Amitabha | 無量光 |
| Amitābha Buddha | Amitabha Buddha | 阿彌陀佛 |
| Anāgāmin | Anagamin | 阿那含 |
| Anāgāmi-phala | 1. Anagamihood 2. Consummation of Anagamihood | 阿那含果 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|---|-----------------------------------|
| | 3. the Fruition of Anagamihood | |
| Ānāpāna | Anapana | 安那般那；安般； 數息 |
| Anāsrava | Imperviousness | 無漏 |
| Anātman; Nirātman | Egolessness | 無我 |
| Anātman-dharma | Dharma of Egolessness | 無我法 |
| Anavatapta | Lake Anavatapta | 阿耨達池 |
| Aṇḍaja-yoni | Egg-begotten | 卵生 |
| Aniketa | Un-residing | 無住 |
| Animitta | Appearancelessness | 無相 |
| Anitya | Impermanency | 無常 |
| Aṇu-raja(s) | Molecule(s) | 微塵 |
| Anuttara-samyak- saṃbodhi | 1. Supreme Enlightenment 2. Supreme Bodhi 3. Supreme Right Equitable Enlightenment 4. Ultimate Enlightenment | 阿耨多羅三藐三 菩提； 無上菩提； 無上正等正覺 |
| Araṇā-samādhi | Noncontention Samadhi | 無諍三昧 |
| Āraṇya | Aranya; serene | 寂靜 |
| Aranya | Aranya; hermitage | 阿蘭那；阿蘭若 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|---|------------------------|
| Arhat | Arhat | 阿羅漢 |
| Arhat-phala | 1. Arhathood 2. Consummation of Arhathood 3. Fourth Consummation | 阿羅漢果 |
| Arūpa-dhātu | the Immaterial Realm | 無色界 |
| Asaṃkhyā | Asaṃkhyā | 阿僧祇 |
| Asaṃskṛta | Non-implementation | 無為 |
| Asaṃskṛta-dharma | Dharma of Non-implementation | 無為法 |
| Āsrava | Perviousness | 漏；煩惱 |
| Asura | Asura | 阿修羅 |
| Asura-gati | Asura Realm | 修羅道；修羅趣 |
| Ātman | 1. Ego 2. I; Me | 我 |
| Ātma-dṛṣṭi | Ego-view | 我見 |
| Aupapāduka-yoni | Transformation-begotten | 化生 |
| Avalokiteśvara | 1. Kuan-Yin 2. Kuan Shi-Yin 2. Avalokiteshvara | 觀音(菩薩)； 觀世音(菩薩) |
| Avidyā | 1. Inanity 2. Ignorance | 無明 |
| Bahu-jana | Multibeings | 群萌；群生；眾生 |
| Bhadra kalpa | the Virtuous Kalpa | 賢劫 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|-------------------------------|--|------------------------|
| Bhagavāṃ, Bhagavat | 1. the World-Venerated One 2. Bhagavam, Bhagavat | 世尊；薄伽梵； 婆伽婆帝 |
| Bhāvanā | Practice | 修習 |
| Bhikṣu | Bhikṣu | 比丘 |
| Bhikṣuṇī | Bhiksuni | 比丘尼 |
| Bhīṣma-garjita- svara-rāja | Wei-Yin-Wang Buddha | 威音王(佛) |
| Bīja | Seed | 種子 |
| Bodhi | 1. Bodhi 2. Enlightenment | 菩提；覺 |
| Bodhicitta | Bodhi-Heart | 菩提心 |
| Bodhidharma | Bodhidharma | 菩提達磨；達磨 |
| Bodhisattva | 1. Pusa 2. Bodhisattva | 菩薩 菩提薩埵 |
| Bodhisattva-yāna | Pusa-Yana | 菩薩乘(大乘) |
| Bodhivṛkṣa | Bodhi-tree | 菩提樹 |
| Brahmā, Brahman | Brahma, Brahman | 梵，梵天，清淨 |
| Buddha | Buddha | 佛 |
| Buddha-cakṣus | Buddhaic Eyes | 佛眼 |
| Buddha-dharma | 1. Buddha-dharma 2. Buddhaic Dharma | 佛法 |
| Buddha-gotra | Buddha Nature | 佛性；佛種性 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|--|------------------------|
| Buddha-jñāna | Buddhaic Noesis | 佛智 |
| Buddha-mārga | Buddhaic Way | 佛道 |
| Buddha-phala | Buddhahood | 佛果 |
| Bhūta-tathatā | Veracious-Thusness | 真如 |
| Cakra-varti-rājan | Wheel-revolving Anointed King | 轉輪聖王； 轉輪王 |
| Cakṣur-vijñāna | 1. Visual Cognizance 2. Cognizance of Eye | 眼識 |
| Catur-mahā-rāja- kāyika | Four-Monarch Heaven | 四王天； 四天王天 |
| Catur-yoni | Four Nativities | 四生 |
| Catvāri ārya-satyāni | 1. Four Sacred Truths 2. Four Holy Truths | 四聖諦 |
| Catvāri jñānāni | Quadruple Noeses | 四智 |
| Chanda | Desire | 欲 |
| Citta | 1. Heart 2. Mind | 心 |
| Dāna | 1. Bestowal 2. Donation | 施；檀那 |
| Dāna-pāramitā | Bestowal Paramita | 施波羅蜜 |
| Daśakuśala-karmāni | 1. Ten Good Deeds 2. Ten Virtues | 十善；十善業 |
| Daśakuśala-karma- pathāni | 1. Ten Evil Deeds 2. Ten Vile Deeds | 十惡；十惡業 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|--|----------------------------|
| | 3. Ten Vices | |
| Deva | 1. Heaven, Celestial 2. Celestial Being; Celestial Deity | 1. 天 2. 天人 |
| Deva-gati | Celestial Realm | 天道；天趣 |
| Deva-loka | Heaven, Celestial | 天 |
| Dharma | Dharma | 法 |
| Dharma-bhāṇaka | Dharma-master | 法師 |
| Dharma-cakra | Dharmic Wheel | 法輪 |
| Dharma-cakṣus | Dharmic Eyes | 法眼 |
| Dharma-dhātu | Dharmic Sphere | 法界 |
| Dharma-kāya | Dharmic Corpus | 法身 |
| Dharma-lakṣaṇa | Dharmic Appearance | 法相 |
| Dharmarakṣa | Dharmaraksā | 竺法蘭 |
| Dharmatā | 1. Reality 2. Appearance of Reality | 實相 |
| Dhātu | 1. Realm eg: Three Realms 2. Domain eg: 18 Domains 3. Sphere eg: Dharmic Sphere | 界 (三界) (十八界) (法界) |
| Dhyāna | 1. Dhyana 2. Ch'an 3. Stasis | 禪；禪那 禪 定 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|----------------------------------|---|-----------------------------|
| | 4. Zen | |
| Dīpaṅkara Buddha | Lamp-Lighting Buddha | 然燈佛 |
| Divya-cakṣus | Celestial Eyes | 天眼 |
| Dṛṣṭi; Darśana | 1. View 2. Apprehension | 見；見解 |
| Duḥkha | Affliction | 苦 |
| Duścāritāni | Vile Deeds | 惡行 |
| Dvātrimśan mahā-puruṣa-lakṣaṇāni | 1. Thirty-two Auspicious Physical Appearances 2. Thirty-two Auspicious Appearances 3. Thirty-two Auspicious Features 4. Thirty-two Appearances | 三十二大丈夫相； 三十二大人相； 三十二相 |
| Dveṣa | 1. Aversion 2. Destation | 瞋；瞋恚 |
| Eka-lakṣaṇa | Uni-appearance | 一相 |
| Eka-lakṣaṇa-samādhi | Uni-appearance Samadhi | 一相三昧 |
| Eka-vyūha-samādhi | Uni-execution Samadhi | 一行三昧 |
| Gandha-kāma | 1. Desire for Smell 2. Desire for Aroma | 香欲 |
| Gaṅgā | Ganges (River) | 恆河 |
| Gaṅgā-nadī-vāluka | Gangesful-sand | 恆河沙 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|---|------------------------|
| Garbha | Repertory; Treasure | 藏；寶藏 |
| Gāthā | Gatha; Verse | 偈 |
| Ghrāṇa-vijñāna | 1. Nasal Cognizance 2. Cognizance of Nose | 鼻識 |
| Guṇa | 1. Merit 2. Meritorious Virtue | 功德；求那 |
| Guṇa | Dust | 塵 |
| Harītakī | Haritaki | 訶梨勒；訶子 |
| Hīnayāna | 1. Hinayana 2. Minor Vehicle | 小乘 |
| Icchantika | Icchantika | 一闍提 |
| Indriya | Root | 根 |
| Iryā-pathāḥ | Dignified Carriages | 威儀 |
| Jambū-dvīpa | Yen-fu-ti (World) | 閻浮提；瞻部洲 |
| Jarāyuja-yoni | Womb-begotten | 胎生 |
| Jāta, Jāti | 1. Nascence (Birth) 2. Genesis | 生 |
| Jāti-maraṇa | 1. Nascence and Demise 2. Birth and Death | 生死 |
| Jetavana | Jetavana Park | 祇樹給孤獨園 |
| Jihvā-vijñāna | 1. Gustatory Cognizance | 舌識 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|---|------------------------|
| | 2. Cognizance of Tongue | |
| Jīvita | Lifespan | 壽命 |
| Kali-rāja | King Kali | 歌利王 |
| Kalpa | Kalpa | 劫；劫波 |
| Kalyāṇamitra | 1. Good Guru 2. Good Mentor | 善知識 |
| Kāma | Desire | 欲；愛 |
| Kāma-dhātu | the Desire Realm | 欲界 |
| Karma | Karma | 業 |
| Karmāvaraṇa | Karmic Impediment | 業障 |
| Karuṇā | Compassion | 悲 |
| Kaṣāya | Cassock | 袈裟 |
| Kasyāpa | Kasyapa | 迦葉 |
| Kāśyapamātāṅga | Kasyapamatanga | 迦葉摩騰 |
| Kāuṇḍinya | Kaundinya | 憍陳如 |
| Kāya | 1. Body 2. Corpus | 身 |
| Kāya-lakṣaṇa | Physical Appearance | 身相 |
| Kāya-vijñāna | 1. Corporal Cognizance 2. Cognizance of Body | 身識 |
| Kleśa | Annoyance | 煩惱；惑 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|---|------------------------|
| Kṛtyānuṣṭhāna-jñāna | Task-Accomplishing Noesis | 成所作智 |
| Kṣānti | Forbearance | 忍；羸提 |
| Kṣānti-pāramitā | Forbearance Paramita | 忍波羅蜜 |
| Kṣānti-vādi-ṛṣi | Forbearant Sage | 忍辱仙人 |
| Kṣiti-garbha | 1.Terra-Treasure 2.Di-Dzang 3.Ksitigarbha | 地藏(菩薩) |
| Kula-duhitri, Kula-dhītā | virtuous woman | 善女人 |
| Kula-putra | virtuous man | 善男子 |
| Kumārajīva | Kumarajiva | 鳩摩羅什 |
| Kuśala | Virtue | 善 |
| Kuśalā dharmāḥ | Good Dharmas | 善法 |
| Kuśalā-karma | Good Karma | 善業 |
| Kuśala-mūla | 1. Virtuous Root 2. Good Root | 善根 |
| Lakṣaṇa | 1. Appearance 2. Feature | 相 |
| Laṅkāvatāra Sūtra | Lankavatara Sutra | 楞伽經 |
| Laukika | 1. Worldly 2. mundane | 世俗；凡俗 |
| Lobha | 1. Avarice 2. Attachment | 貪；貪欲 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|--|------------------------|
| Loka | the mundane World | 世間 |
| Loka-dhātu | World | 世界 |
| Lokottara | Ultra-mundane | 出世間 |
| Lokottara-jñāna | Ultra-mundane Wisdom | 出世間智 |
| Mahā | 1. Maha 2. Grand; Great; Mega | 大；摩訶 |
| Mahā-kalpa | Mega Kalpa | 大劫 |
| Mahā-kāśyapa | Mahakasyapa | 大迦葉 |
| Mahā-parinirvāṇa | Supreme Grand Nirvana | 佛滅；大般涅槃； 無上大涅槃 |
| Mahāsāhasra- lokadhātu | Mega-thousand Worlds | 大千世界 |
| Mahā-sattva | Mahasattva | 摩訶薩埵；摩訶薩 |
| Mahā-sthāma-prāpta | 1. Puissance-Advent 2. Mahasthamaprapta | 大勢至(菩薩) |
| Mahāyāna | 1. Mahayana 2. Major Vehicle | 大乘 |
| Maitrī, Maitrya | Benevolence | 慈 |
| Maitreya | Maitreya | 慈氏；彌勒(菩薩) |
| Mama-kāra | 1. Mine 2. Ajunct of mine | 我所 |
| Māṃsa-cakṣus | Naked Eyes | 肉眼 |
| Manas | Manas | 意；思量 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|--|------------------------|
| Manas-vijñāna | 1. Manas Cognizance 2. the Seventh Cognizance | 1. 末那識 2. 第七識 |
| Mañjuśrī | Manjusri | 文殊師利(菩薩) |
| Mano-vijñāna | 1. Deliberational Cognizance 2. the Sixth Cognizance | 1. 意識 2. 第六識 |
| Mantrāyana | Shingon Sect | 真言宗 |
| Manuṣya | 1. Mankind 2. Human being | 人 |
| Manuṣya-gati | Humanity Realm | 人道；人趣 |
| Māra | Mara | 魔 |
| Maraṇa | 1. Demise 2. Death | 死 |
| Mārga | 1. Route; Way 2. Truthful Way | 道 |
| Moha | 1. Inanity 2. Ignorance | 癡；愚癡 |
| Mṛgadāva | Mrgadava | 鹿野苑 |
| Mūḍha | 1. Inanity 2. Ignorance | 癡；愚癡 |
| Muditā | Jubilance | 喜 |
| Naraka | 1. Hell 2. Purgatory | 地獄 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|---|------------------------|
| Naraka-gati | 1. Hell Realm 2. Purgatory Realm | 地獄道；地獄趣 |
| Nayuta | Nayuta | 那由他 |
| Nigha | Sinful Karma | 罪業 |
| Nirmāṇa-kāya | 1. Metamorphosic Corpus 2. Transformational Incarnation 3. Avatar 4. Avataric Corpus | 化身；應身 |
| Nirmāṇarati | 1. Nirmanarati 2. Metamorphosis- Enjoying Heaven | 化樂天 |
| Nirodha | Surcease | 滅(諦) |
| Nirodha-samāpatti | 1. Extinctive Stasis 2. Annihilative Stasis | 滅盡定 |
| Nirupadhi-śeṣa- nirvāṇa | Unremnant Nirvana | 無餘涅槃 |
| Nirvāṇa | 1. Serene Surcease 2. Serene Termination 3. Termination | 滅度；涅槃； 寂滅 |
| Nitya; śāśvata | 1. Permanency 2. Constancy | 常 |
| Pañcābhijñā | Five Supernal Powers | 五通；五神通 |
| Pañca kāmāḥ | Five Desires | 五欲 |
| Pañca veramaṇī | Five Precepts | 五戒 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|---|------------------------|
| Pañcaskandha | 1. Penta-aggregates 2. Five Aggregates 3. Five Umbrages | 五蘊；五陰 |
| Pañca vijñānāni | the First Five Cognizances | 前五識；五識 |
| Pañcendriyāṇi | 1. Five Virtuous Roots 2. Five Good Roots | 五根；五善根 |
| Pāramitā | 1. Paramita 2. Deliverance | 度；波羅蜜(多) |
| Paranirmitavaśa- vartin | Alter-Metamorphosis Enjoying Masterful Heaven | 他化自在天 |
| Pātra | Alms Bowl | 鉢 |
| Pātra-cīvara | Cassock and Alms Bowl | 衣鉢 |
| Phala | 1. Fruition 2. Consummation | 果 |
| Piṇḍa-grāha | Uni-amalgamated Holism | 一合相 |
| Prajñā | 1. Prajna 2. Noesis 3. Transcendental Wisdom | 般若 智 智慧 |
| Prājñā-cakṣus | 1. Eye of Wisdom 2. Sagacious Eyes | 慧眼 |
| Prajñā-pāramitā | Wisdom Paramita | 般若波羅蜜 |
| Prajñendriya | Wisdom Root | 慧根 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|-------------------------------|--|------------------------|
| Prakṛti | 1. Essence 2. Quintessence 3. Nature 4. Attribute | 性；自性 |
| Prāp; Prāpta | Obtainment | 得 |
| Pratigha | 1. Aversion 2. Destation | 瞋 |
| Pratyavekṣaṇā-jñāna | Wondrous-Discernment Noesis | 妙觀察智 |
| Pratyeka-Buddha | Causality-enlightenist | 緣覺 |
| Pratyeka-buddha- yāna | Causality-enlightenist Yana | 緣覺乘 |
| Pravrajyā | Renouncing the Worldly Home | 出家 |
| Preta | 1. Starving Ghost 2. Starving Ghost-kind | 餓鬼 |
| Preta-gati | 1. Starving Ghost Realm 2. Starving Ghost-hood | 餓鬼道；餓鬼趣 |
| Puṇya | 1. Merit 2. Bliss 3. Well-being | 福 |
| Puṇya-kṣetra | Meritorious Field | 福田 |
| Puruṣa-damyā-sārathi | the Taming Master | 調御丈夫 |
| Pūrvā-nivāsānusmṛti- jñāna | 1. Supernal Wisdom of Trans-lifetimes | 宿命智 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|---|------------------------|
| | 2. Supernal Wisdom of Providence | |
| Rāga | 1. Avarice 2. Attachment | 貪；貪欲 |
| Rāga, Dveṣa, Moha | Avarice, Aversion (or Detestation), Inanity | 貪瞋癡 |
| Rajas | Desire | 欲 |
| Rasa-kāma | 1. Desire for Taste 2. Desire for Flavor | 味欲 |
| Rṣi | Sage | 仙人 |
| Rūpa | 1. Matter 2. Form 3. Material | 色 |
| Rūpa-dhātu | 1. Material Realm 2. Matterful Domain | 色界 |
| Rūpa-kāma | 1. Desire for Forms 2. Desire for Matter | 色欲 |
| Rūpa-kāya | Physical Body | 色身 |
| Śabda-kāma | Desire for Sound | 聲欲 |
| Ṣaḍ abhijñā | Six Supernal Powers | 六通；六神通 |
| Saddharma-vipralopa | 1. Era of Fini-dharma 2. <i>fin de siècle</i> 3. latter-age | 末世；末法 |
| Ṣaḍ-indriyāṇi | 1. Six Sensoria 2. Six Sensors | 六根 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|--|----------------------------|
| | 3. Six Roots | |
| Ṣaḍ-pāramitā | 1. Six Paramitas 2. Six Deliverances | 六波羅蜜；六度 |
| Ṣaḍ-vijñāna | Six Cognizances | 六識 |
| Sakradāgāmin | Sakradagamin | 斯陀含 |
| Sakradāgāmi-phala | 1. Sakradagamihood 2. Consummation of Sakradagamihood | 斯陀含果 |
| Śākyamuni | 1. Sakyamuni 2. Shakyamuni | 釋迦牟尼(佛) |
| Samādhi | 1. Samadhi 2. Dhyanic Stasis 3. Stasis | 1. 三摩地；三昧 2. 禪定 3. 定 |
| Samādhīndriya | 1. Tranquility Root 2. Stasis Root | 定根 |
| Samantabhadra | 1. Samantabhadra 2. Universal-Virtue | 普賢(菩薩) |
| Samāpatti | Samapatti | 三摩鉢提 |
| Samatā-jñāna | Equitability Noesis | 平等性智 |
| Śamatha | Samatha | 奢摩他；止 |
| Sambhoga-kāya | Retributional Corpus | 報身 |
| Samgha | Samgha | 僧伽；僧 |
| Samghārāma | Samgharama | 僧伽藍；伽藍 |
| Samjñā | Conception | 想 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|---|------------------------|
| Saṃsāra | 1. Transmigration 2. Reincarnation 3. Samsara | 輪迴；生死 |
| Saṃskāra | Kinesis | 行(蘊) |
| Saṃskṛta | Implementation | 有爲 |
| Saṃskṛta-dharma | Dharma of Implementations | 有爲法 |
| Saṃsvedaja-yoni | Moisture-begotten | 濕生 |
| Samudaya | Assemblage | 集(諦) |
| Sapta ratnāni | seven kinds of jewelries | 七寶 |
| Śāriputra | Sariputra | 舍利弗、舍利子 |
| Śārīra | Relics | 舍利 |
| Sarvajña | 1.Ominiscient Wisdom 2.Ominiscient Noesis | 一切智 |
| Śāstā Deva- manuṣyaṇaṃ | Guru for All Celestials and Terrestrials | 天人師 |
| Sattva | Multibeings | 眾生；有情 |
| Satya-vāda | Veracious Saying | 實語 |
| Śīla | Precept | 戒；尸羅 |
| Śīla-pāramitā | Precept Paramita | 戒波羅蜜 |
| Skandha | Aggregate | 蘊 |
| Smṛti | 1. Deliberation 2. Ideation | 念 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|---|------------------------|
| Smṛtīndriya | Deliberation Root | 念根 |
| Soha | Soha | 娑婆 |
| Sopadhi-śeṣa-nirvāṇa | Remnant Nirvana | 有餘涅槃 |
| Spraṣṭavya-kāma | 1. Tactile Desire 2. Desire for Touch | 觸欲 |
| Śraddhā | Belief; Faith | 信 |
| Śraddhendriya | Faith Root | 信根 |
| Sramāna | Sramana | 沙門 |
| Śrāmaṇera | Sramanera | 沙彌 |
| Śrāmaṇerikā | Sramanerika | 沙彌尼 |
| Śrāvaka | 1. Auricularist 2. Sravaka | 聲聞 |
| Śrāvaka-yāna | Auricular Yana | 聲聞乘 |
| Śrāvastī | 1. Sravasti 2. Shravasti | 舍衛國 |
| Srota-āpanna | 1. Srota-apanna 2. First Fruitioner | 須陀洹 |
| Srota-āpanna-phala | 1. Srota-apannahood 2. Consummation of Srota-apannahood | 須陀洹果 |
| Śrotra-vijñāna | 1. Audio Cognizance 2. Cognizance of Ear | 耳識 |
| Stūpa | 1. Stupa 2. Pagoda | 塔；窣堵波 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|--------------------------------|--|------------------------|
| Subhūti | Subhuti | 須菩提 |
| Sukhāvātī | 1. the Elysian World 2. the West Elysian World | 極樂世界 |
| Sumeru | Sumeru | 須彌(山) |
| Śūnya | 1. Vacuous 2. Empty 3. Sunya | 空；虛；舜若 |
| Śūnyatā | 1. Vacuity 2. Sunyata | 空性；舜若多 |
| Sūtra | Sutra | 經；修多羅 |
| Svabhāva | 1. Quintessence 2. Intrinsic Essence | 自性 |
| Tathā | Thusness | 如 |
| Tathāgata | 1. Thus-Adventist 2. Tathagata 3. Ju-lai | 如來 |
| Tīrthaka | 1. External Wayer 2. Externalist | 外道 |
| Tiryagyonī | Animal | 畜生 |
| Tiryagyonī-gati | Animal Realm | 畜生道；畜生趣 |
| Trayaḥ kāyāḥ | Triple Corpuses | 三身 |
| Trayastrimśā, Trayastrimśās | 1. Trayastrimsa 2. the Thirty-third Heaven | 仞利天； 三十三天 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|---|---|------------------------|
| Trayo-dhvanah | 1. Three Tempora 2. Three Times | 三世；三際 |
| Tri-loka | Three Realms | 三界 |
| Trīṇi-karmāṇi | Three Karmas | 三業 |
| Trīṇi piṭakāni | Tri-canon | 三藏 |
| Trīṇi yānāni | Tri-Yanas | 三乘 |
| Tri-ratna | Triple Gems | 三寶 |
| Tri-sāhasra-mahā- sāhasra-loka-dhātu | Three Thousand Mega- thousand Worlds | 三千大千世界 |
| Tri-śaraṇa-gamana | Three Refuges | 三皈依 |
| Tuṣita | Tusita Heaven | 兜率天 |
| Uccheda | Nihilistic Extinction | 斷滅 |
| Uccheda-dṛṣṭi | View of Nihilistic Extinction | 斷滅見 |
| Uccheda-lakṣaṇa | Nihilistically Extinctive Appearances | 斷滅相 |
| Upāsaka | Upasaka | 優婆塞；清信士 |
| Upāsikā | Upasika | 優婆夷；清信女 |
| Upāya | 1. Expedite Means 2. Dexterous Means; Dexterity | 方便 |
| Upekṣā | Abnegation | 捨 |
| Utpāda-nirodha | Genesis and Perishment | 生滅 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|-------------------------------|--|------------------------|
| Uttara | Ultimate | 究竟 |
| Vaiśāli | Vaisali | 毘舍離；吠舍釐 |
| Vajra | Dimond | 金剛；伐闍羅 |
| Varṣa; Varṣās; Varṣāvasāna | 1. Sedate Inhabitation 2. Summertime's Three-month Retreat | 安居；夏安居 |
| Vedanā | 1. Perception 2. Sensation | 受 |
| Vijñāna | 1. Cognizance 2. Concioussness | 識 |
| Vikurvaṇa | 1. Supernal Transformation 2. Supernal Metamorphosis | 神變 |
| Vimalakīrti | 1. Vimalakirti 2. Purified-Appellation | 維摩詰(菩薩)； 淨名 |
| Vimokṣa; Vimukti; Mukti | 1. Liberation 2. Emancipation | 解脫 |
| Vipāka | 1. Retribution 2. Retributional Desert | 果報 |
| Vipaśyanā | 1. Vipasyana 2. Contemplation 3. Visualization | 毘婆舍那；觀 |
| Vīrya | 1. assiduity 2. sedulity 3. industry | 精進；進 |

| Old Rendition (Latinized) | New Rendition (Anglicized) | Chinese Translation |
|------------------------------|--|------------------------|
| | 4. diligence | |
| Vīrya-pāramitā | Assiduity Paramita | 精進波羅蜜 |
| Vīryendriya | 1. Assiduity Radix 2. Assiduity Root 3. Diligence Root | 精進根 |
| Vyākaraṇa | Prognosticative Ordination Conferral | 授記；記別 |
| Vyūha kalpa | Majestic Kalpa | 莊嚴劫 |
| Yama | 1. Yama 2. King Yama; Yama-raja | 閻羅、焰魔、閻摩 閻羅王、焰魔王 |
| Yama deva | Yama Heaven | 焰魔天、夜魔天 |
| Yāna | Yana | 乘 |
| Yojana | Yojana | 由旬；踰繕那 |

Glossary

佛法名相詞彙

A

abstemious: able to abstain or refrain from, or be liberated from Desires (specif., the Five Desires: the Desires for Wealth, Sex, Fame, Food, and Sleep). 離欲

Acute Propensity: sharp aptitude, such as good intellect, strong in memory, good faith, diligence, stability of temperament, and sagacity. 利根〔此指性向〕

acute Faculties: This means that they are going to obtain sharp power in their Six Faculties, or Six Sense Organs (Eye, Ear, Nose, Tongue, Body, and Mind). 利根〔此指六根〕

Adherence: When an Attachment grows so strong that it becomes a dogged Tenacity, it is called Adherence. 執、著

Advent: coming. 來

Afflictional Sea of Life and Death, the: Reincarnation is viewed as full of afflictions without end; hence it is likened to a Sea of Sufferings, huge and boundless and full of perils. 生死苦海

Aggregates, the: I.e., the Penta-aggregates; specifically, Matter, Sensation, Conception, Kinesis, and Cognizance. These five Aggregates altogether would constitute the body and mind of Multibeings. 蘊

Ajita's attainment of Buddhahood: "Ajita," the first name of Maitreya Pusa. Maitreya will be the next Pusa to attain Buddha-hood following Shakyamuni Buddha, and it is going to happen, according to what the Buddha divulges in other Sutras, 5,670,000,000 years later from now. 阿逸多成佛、彌勒成佛

All the Multibeings: I.e., all living beings. 一切眾生

ambulate around: a formality of behavior to show high reverence to a great master. 繞

ambulation: I.e., walking meditation, as one of the highest form of showing respect to elders or holy people. 經行

an aberrant person: a person who wanders away from the Truthful Way, or, to be specific here, from his own Original Nature. And so this term denotes all commonplace people, or the Multitudes. 迷人

Animal: The characteristic of Animal-hood is Inanity (stupidity). 畜生

Animus of Cognizance: I.e., the Alaya Cognizance, which provides the underlying vitality (Animus) for Multibeings, hence. 神識

Anuttara-samyak-sambodhi: Sansk., *Anuttara*, supreme, unequaled; *samyak*, the most right and most equal; *sambodhi*, right enlightenment—linked altogether, meaning: the most right, equal, Supreme Enlightenment. This is the Ultimate Enlightenment attained by the Buddha, as distinguished from the enlightenments realized by others, in that the Enlightenment realized by the Pusa is not yet the highest, hence, not *supreme*; that the Enlightenment realized by the Auricularist and the Causality-enlightenist is not the most *equal* (for they still perceive all Beings as unequal), and that the Enlightenment of practitioners of External-Wayists (i.e., other religions' followers, who seek without for their own liberation) is not the *right* enlightenment. Only the Enlightenment attained by the Buddha is the most right, most equal, most supreme, hence *Anuttara-samyak-sambodhi*. As this term has a very specific significance, both in its linguistic meaning and as the final goal of all Buddhist cultivations, in the Chinese translation of the Sutras, it is frequently preserved in the original Sanskrit transliteration, alongside with the translation of the meaning into Chinese; i.e., "the Supreme right equal Enlightenment," shortened as "the Supreme Enlightenment," or "the Supreme Bodhi." 阿耨多羅三藐三菩提

Anuttara-samyak-sambodhi Heart: Sanskrit, meaning the "Heart for the Supreme Right Equitable Enlightenment." "Heart," here means Aspiration. This phrase can also be abbreviated as: the Great Bodhi Heart. 阿耨多羅三藐三菩提心

- Appertinence:** belonging, or being an attached part to something. 繫屬
- Appropriation:** taking; acquisition. 取
- Appropriations or Repulsions:** takings or rejections. 取捨
- Aranyaic:** from Sanskrit “*Aranya*,” meaning forest; hence, hermitage. 阿蘭那(阿練若)
- Arcane:** esoteric, secret. 密
- Arcanum, the:** the secret precious thing. 密藏
- Arhat:** Arhat-hood is the fourth stage of Saintly Fruition in Hinayanaism, also the highest attestation, which enables an Arhat to attain Nirvana and be liberated from further Reincarnations. 羅漢、阿羅漢
- Asamkhyas:** innumerable, countless; said to be about trillions of trillions. 阿僧祇
- Asamkhyas:** Sansk., innumerable, countless; said to be trillions of trillions. 阿僧祇
- Asuras:** a genre of Celestial Beings, who enjoy very good Well-beings; but they are highly belligerent due to jealousy and anger, and so they are constantly at war with other Celestial Beings on that account. 阿修羅
- attain the Truthful Way:** I.e., to be enlightened. 證道
- Attestation:** I.e., realization or fulfillment. 證
- Attracting Summons, the:** The force of people’s Karma is exactly like that of gravity or magnetic iron, invisible to the naked eye but inconceivably powerful. People with negative Karmas usually will be naturally attracted to or by surroundings, people, or events of negative influence; and, likewise, they themselves will also attract people or events with negative attributes to themselves. By the same token, positive Karmas would attract, as well as be attracted to, people, events or surroundings with positive attributes. And this bespeaks the essential of the Law of Causality. 招感
- Audio-Sense:** I.e., the ear. 耳根
- Auricularists:** I.e., the Hinayanaists, who acquire the Buddha’s instructions chiefly through “Hearing”, hence. 聲聞
- Avatars:** I.e., metamorphosed incarnation, which Buddhas or Great Pu-

sas would usually assume to their convenience in delivering the Multibeings. (By the way, in comparison, this feature of Buddhas and Pusas is so different from that of the Greek gods, who would transform themselves, more often than not, for the mere gratification of their illicit personal desires, and usually that of the carnal lust. Cf., Ovid’s *The Metamorphosis*.) 化身

B

- Benevolence-Compassion and Jubilance-Abnegation:** Benevolence, Compassion, Jubilance and Abnegation are the Four Boundless Hearts. 慈悲喜捨
- Benevolent One:** A courteous expression used to address a person, usually of higher station or distinction, especially as a moralist or Buddhist practitioner. 仁者
- Bestowal:** Donation, as the first item of the Six Deliverances (Six Paramitas), it is one of the most important practices for a Pusa, or Mahayanaic Practitioners in general, for it signifies the will to benefit other people, the very central animus of Mahayanaic Altruism. 施、布施
- Bhagavam, Bhagavat:** Sanskrit, meaning “the World-Venerated One,” one of the *Ten Holy Epithets* of the Buddha. 薄伽梵
- Bhiksu:** Sansk., an ordained Buddhist monk, who has formally received the 250 Precepts of Bhiksu-ship conferred by three High Priests, in conjunction with the witness of seven other High Priests (altogether called the Ten Gurus) in an ordination ceremony combined with training, which traditionally is a retreat of thirty-two-day intensive discipline. 比丘
- Bhiksuni:** Sansk., an ordained Buddhist monk, who has formally received the 348 Precepts of Bhiksuni-ship conferred by the Ten Gurus, etc., as above. 比丘尼
- Bliss-Engendering Celestials, Bliss-Enamoring Celestials, the Capacious Fruition Celestials, the Deliberationless Celestials, the Annoyanceless Celestials, the Feverless Celestials, the Adroit Perception Celestials, the Adroit Manifestation Celestials, and the Material Ultimacy Celestials, the:** All of these Cele-

tial Beings belong to the Fourth Dhyanaic Heavens. 福生天、福愛天、廣果天、無想天、無煩天、無熱天、善見天、善現天、色究竟天〔此即第四禪天之諸天〕

Blisses: Same as Well-beings or Merits. 福

Blunt Propensities: I.e., people of dull mentality or low capabilities, as oppose to Acute Propensities. 鈍根

Bodhi: Sanskrit, Enlightenment. 菩提

Bodhian Sanctuary: a sacred recluse for the practice on Bodhi. 道場

Bodhi-heart: a vow or high aspiration to pursue the Supreme Enlightenment (Bodhi). The Bodhi-heart is indispensable in practicing Buddhism. 菩提心

Bodhi-Site: the place where one practices for the attainment of Bodhi (Enlightenment); also called Bodhian Sanctuary, please see above. 道場

Brahman: The clergy, the highest caste in the ancient Indian social caste system. 婆羅門

Brahman Aspirant: A person who is aspired to realize Brahman-hood, the state of purification on one's Karmas. 梵志

Brahman Plebeian Celestials, the Brahman Ancillary Celestials, and the Mighty Brahma Celestials, the: These are the three Heavens of the First Dhyanaic Heavens: the people who have attained the First Dhyana in their lifetime here will be able to be reborn in these Heavens, if they wish to. 梵眾天、梵輔天、大梵天〔此即初禪三天〕

Brahmanic Deeds: purified deeds, especially those involving abstinence from carnal lusts. 梵行

Buddhaic Terra, the: the enlightened state of the Buddha. 佛地

Buddhaic Universes: A Buddhaic Universe comprises ten billion Solar Systems, among which this Solar System of ours is merely a tiny one of them, wherein our Mother Earth, in turn, appears almost like a imperceptible insignificant exiguous dot, far from being the Center of the whole Cosmos as averred in some other religions. The Buddhist view of the Cosmos is that it is infinitively immense, which is in perfect keeping of the most recent finding of astronomy. Imagine that this concept of the Cosmos was di-

vulged more than 2500 years ago when there was no telescope of any kind, and yet the Buddha was able to perceive this cosmic truth with His eye of wisdom! This also bespeaks why the Teaching of the Buddha is able to transcend the pompous narrow-minded ego-centricity, the self-glorifying vanity, and the pitiable ignorance of the general Earthlings, because He is endowed with the most superb wisdom and “the Biggest Heart” that man has ever seen. 佛世界、佛土

Buddha's Mother, the: The Buddha's mother, named Madame Mahamaya, the queen of the ancient Indian State of Kapilasvastu, who died seven days after her giving birth to Prince Sidhartha Gautama, the secular name of the Buddha. Thenceforth, the Buddha was under the care of Madame Mahamaya's sister, Mahaprajapati. 佛母摩耶夫人

Buddhist Fasting: Buddhist Fasting is very different from the fasts of other beliefs, such that of Taoists, Muslims, Christians, and Hindus, in that it means not to take any food after noon time, but water is permitted, and breakfast in the following morning should be done after daybreak when you can see the lines on your palm without using a light. Also, in the Mahayana tradition, one need to do the Fasting in conjunction with going vegetarian. Thus the Buddhist Fasting, in my opinion, would be the most rational, reasonable, and un fanatic kind of Fasting, and, as such, it is in very good keeping with the Golden Mean which the Buddha endorses as the best way to keep one from leaning to either extremes, which is just the problem of plebeian populace; that is, for ordinary people, they are apt to go to both extremes: they would either indulge themselves by eating to excess and regard themselves as “enjoying life,” or they would simply go frantic and abrupt asceticism by starving themselves for some span of time and consider themselves as virtuous or even sacred by doing so. But for them it is comparatively much harder to stick to the Middle Way by neither indulging oneself nor torturing oneself through long-term temperance and self-control. 齋

Buoyant Composure: the light and settled state of mind derived from good meditation. 輕安

C

- carnal lust:** I.e., sexual desire. 淫欲
- Cassock:** an ordained Buddhist priest's robe. 袈裟
- catholic Deliverance:** I.e., to deliver Multibeings extensively. 廣度
- Causal Constituents:** The Cause is the major and direct determinant; the Constituent is the minor, or subordinate one; hence, an indirect influence. Usually, Causes are internal determinants, and Constituents are external ones. 因緣
- Causal Factors:** I.e., the Cause and all the circumstantial factors involved in the production of a given result. Also called Causal Constituents; see above. 因緣
- Celestial Wellbeing:** I.e., Heavenly Bliss. 天福
- Cessation-Contemplation:** two of the most important techniques in meditation. Cessation means to cease mental Annoyance so as to make it tranquil. Contemplation means after Cessation is attained, one can go a step further to practice Visualization on the basis of the tranquility gained by Cessation. 止觀
- Chicanery:** deception. 誑、欺誑
- Circumstantial Desiderata:** "Circumstantial," external. "*Desiderata*," things desired. 境欲
- Cogitation:** thinking; thought. 念
- Cognizance:** I.e., the entelechy ("body" or substance) of the Mind, which can be analyzed as eight main divisions, called the Eight Cognizances. 識
- coitus:** sexual intercourse. 淫、淫欲
- Common Plebeians:** ordinary unenlightened people. 凡夫
- Consummate Nirvana, the:** I.e., the Ultimate Nirvana manifested by the Buddhas, as opposed to the Unultimate Nirvana performed by the Auricularists. 圓寂
- Contingency:** external agent. 緣
- Corporeal, Oral and Mental Karmas:** These are called the Three Karmas collectively. 身口意業

Corpus: body. 身

Correct Residing Sustenance: I.e., to reside in the Dharma and sustain the Dharma faultlessly. 正住持

create Well-beings: I.e., to do good deeds that will be beneficial to them. To "create" means to do it for the first time. 設福、造福

cultivation: same as practice. 修、修行

D

Dana Paramita: *Dana:* Sanskrit, bestowal, or donation. *Paramita:* Sanskrit, to the other shore, or Deliverance. There are six *Paramitas* in the Mahayana Pusa's practice, *Dana Paramita* being the first one. (The word "Sanskrit," henceforth, will be abbreviated as "Sansk.") 檀波羅蜜(布施波羅蜜)

Deliberationless-Undeliberationless Celestials, the: These are the Celestial Beings belonging to the Immaterial Realm. 非想非非想處天

Detriments: harms, I.e., the intention to do harm to or kill others. 害

Deva-Dragon Octo-legions: The eight species of Beings, consisting of 1) Deva (Celestial Beings), 2) Dragon, 3) Yaksa, 4) Gandhabha, 5) Asura, 6) Garuda, 7) Kinnara, 8) Mahoraga. Most of these Beings are the champions of Buddha Dharma: some of them would protect the good practitioners of the Dharma from mishaps or disturbance, while others would protect the Dharma from being corrupted by bad practitioners or evil people, by frustrating their impure or unorthodox practice, or by penalizing them for their evil intention to ruin the Dharma. 天龍八部

Devious Coition, Deceptive Speech, Estranging Speech, Scurrilous Speech: Cf. Ten Virtues. 邪淫、妄語、兩舌、惡口

Deviousness: unrightness, incorrectness, or impropriety; deviating; departing from the truth, with an undertone of slyness or wickedness. 邪

Dexterity: deft means. 善巧

Dexterous Means: good, deft, skillful methods in teaching and practicing, derived from great wisdom of Good Gurus. 善巧方便

Dharma: Sanskrit, meaning law, or doctrine, or teachings. It can also mean “thing” or “being” which could include everything and anything in the world or beyond the world, either animated or inanimate, physical or spiritual, tangible or intangible. But when used to denote Buddha’s doctrines or teachings, it is usually capitalized; otherwise, it will be in lowercase letters. 法

dharmas: This word with the first letter in lower case (dharma) stands for “all beings,” or anything in existence; whereas “Dharma” with a capitalized first letter usually stands for Buddha Dharma, or Buddha’s Doctrines. 法

Dharma King, the: I.e., the Buddha, who has attained full mastery over all Dharmas, hence. 法王

Dharmas of Implementations: I.e., all the mundane things or beings, for the fact that they are the outcome and effect of all sorts of “workings” (implementations). 有爲法

Dharmas of Non-implementation: I.e., the Ultramundane Dharmas, or the Dharmas that can lead to Ultimate Liberation. “Implementation” means all kinds of illusory employments or undertakings of the worldly people. 無爲法

Dharmic Appearance: This refers to Attachment to the Buddhist Doctrines. 法相

Dharmic Corpus, the: the “Body” that is purely constituted by Dharma, and it can be attained only through Enlightenment. 法身

Dharmic Noumenon, the: I.e., the “main body” of Dharma. 法體

Dharmic Portal: I.e., the approach or means to the Dharma, which serves as a gate, or entrance, to the Truthful Way or Enlightenment. 法門

Dharmic Sphere: There are Ten Dharmic Spheres; I.e., the Dharmic Sphere of Buddhas (Dharmic Sphere hereafter abbreviated as DS), the DS of Pusas, the DS Auricularists, the DS of Causality-enlightenists, the DS of Celestials, the DS of Humans, the DS of Asuras, the DS of Starving Ghosts, the DS of Animals, and DS of Purgatorians. 法界

Dhyana: Sansk. Generally *Dhyana* is used to denote all kinds (or any kind) of achievement in meditation, and so it can include

Samatha, *Vipasyana*, and *Samadhi*. But when it is used in a more limited or specific sense, it means the middle way between *Samatha* and *Vipasyana*, in that *Samatha* being too “torpid,” and *Vipasyana* being too “levitating.” 禪、禪那、禪定

Dhyanaic Sitting: I.e., sitting meditation. 禪坐

Dhyanaic Stasis: same as *Samadhi*. 禪定

Dhyana Paramita: The fifth of the Six Paramitas. *Dhyana:* Sansk., meaning stasis, or composure. The crowning accomplishment in the practice of *Dhyana Paramita* is the realization of *Samadhi*. 禪波羅蜜(禪定波羅蜜)

Doctrinal Impediment: the impediment that can hinder one in gaining the knowledge, comprehension and insight of Buddha Dharma. 法障

Domains, the: I.e., the Eighteen Domains, which consist of the Six Senses, the Six Dusts and the Six Cognizances. 界

Dual Appearances: all the contrasting and conflicting attributes, such as Virtue and Vice, Right and Wrong, Beauty and Ugliness, and so on. 二相

Dual Consummations: This denotes both Merits and Wisdom of the Buddha have been consummately realized. This is also a Meritorious Epithet for the Buddha. 兩足

Dual-Yanaist: the Two Yanaists; I.e., the Auricularist and Causality-enlightenist. 二乘

dust-number of Kalpas: myriads of Kalpas, or eons of ages. This is a phrase very frequently used in Buddhist Sutras. 塵劫

E

Ecclesiastical Assemblage: I.e., the gathering of the entire Samgha of a particular temple. 僧眾

Ecclesiastical Monasteries: I.e., the temple considered as a body or corporate body, including the members and finance or property. 常住

Ecclesiastical Property: I.e., the property of the temple, either immovable or portable property. 常住〔此指常住財物〕

Edification: teaching. 化、教化

Edificational: of teaching. 教化

edify: to teach by preaching or some other way. 教化

Eighteen Domains, the: These are the Twelve Localities plus the Six Cognizances (Visual Cognizance, Audio Cognizance, Nasal Cognizance, Gustative Cognizance, Tactile Cognizance, and Deliberative Cognizance). 十八界

Eighteen Exclusive Dharmas of the Buddha, the: Besides the Ten Puissances, these are more of the Buddha's Supernal Power of Wisdom, and altogether there are eighteen of them. As it might get somewhat long-winded to enumerate them all, we might as well leave it here like this. 十八不共法

Eighth Cognizance, the: I.e., the Alaya Cognizance. This is the most important and substantial body of all Cognizances. Out of this Cognizance all other Cognizances grow and develop. 八識

Egg-begotten, Womb-begotten, Moisture-begotten, and Transformation-begotten, the: Collectively these are called the Four Nativities. 卵生、胎生、濕生、化生

Emancipating: I.e., liberating. Liberation signifies *Nirvana*. 解脫

emergence or submergence: I.e., the beginning or the conclusion. 出入

Emergence: appearance, said of the Buddhas' or Pusas' coming to be born in this world. 現、出現

Exiguous Luminosity Celestials, the Infinite Luminosity Celestials, and the Luminous Sound Celestials, the: These are the Celestial Beings in the three heavens of the Second Dhyanic Heavens. 少光天、無量光天、光音天〔此即二禪三天〕

Exiguous Purity Celestials, the Infinite Purity Celestials, and the Omni-Purity Celestials, the: These are the Celestial Beings in the three heavens of the Third Dhyanic Heavens. 少淨天、無量淨天、遍淨天〔此即三禪三天〕

Expedite Dexterity: convenient and helpful means, usually derived from Pusa's Impervious Wisdom. 方便善巧

Expedite Means: I.e., expediencies, or conveniences; commonly translated as "Expediency," which would easily incur misunderstanding of being unscrupulous. However, since the

English word "expediency" carries a negative nuance or connotation of "the doing or consideration of what is of selfish use or advantage, rather than what is right or just" (as shown in the dictionaries), and so this term is, more often than not, misunderstood and misused and even abused by many readers of Sutras or even Buddhist practitioners; therefore, this translator has deliberately evaded using the easily misleading "Expediency," by replacing it with "Expedite Means." 方便

External Wayists: people of other beliefs, who seek outwardly for Truth. 外道

F

facilitate their journey ahead: I.e., to make their journey to their next rebirth easier, and even to help them acquire a better place of rebirth. 以資前路

fin de siècle: French, end of the century (or age), or the later-age. 末世

First Five Cognizances, the: the Cognizances of Eye, Ear, Nose, Tongue, and Body. 前五識

Five Acridities, the: These are the five kinds of vegetables that contain an acrid odor, and after eating, they will cause bad breath and enhance the desire of carnal lust; hence they are unsuitable for the Buddhist practitioners who would like to read the Sutras (bad breath) or do meditation (ill control of mind due to extra carnal impulse). The names of these five acrid vegetables are: onion, garlic, scallion, leeks, and hingu. But peppers and mustards are O.K., for they do not produce the same effects as the former five do to the body. 五辛

Five Contumacious Sins, the: These include Killing one's own father, Killing one's own mother, Killing an Arhat, Bleeding a Buddha in the attempt of killing Him, and effecting Dissension among Sangha (the Order). These are the most egregious sins in Buddhism, much more atrocious than the Four Vital Prohibitions. 五逆罪

Five Declining Features: When the Celestial Beings are coming to the end of their life in the heavens, usually there will be five features

of corporal decline manifested in them; namely, 1) Their celestial clothes, which are usually exquisitely refined, will become filthy. 2) The celestial floral coronas on their head will begin to wither. 3) Their armpits will begin to perspire. 4) Their bodies will become malodorous. 5) They will begin to feel joyless on their seats, which usually should be the chief wellspring of their celestial rapture in meditation. 五衰(即天人五衰相)

Five Realms: the Six Realms, with Asura-hood included in the Celestial-hood. 五道

Five Umbrages: same as the Penta-aggregates, for the Aggregates can “shroud” the Native Mind in total darkness, hence. (*Umbrage*, from Latin, meaning shadow.) 五陰

fondle on the crowns: a form of empowerment done by the Buddha or Great Pusa to Multibeings or another lesser Pusa. 摩頂

Forbearance of Non-nascence: “Non-nascence,” the wisdom of Buddhas or great Pusas, which can enable one to see through the illusive appearances of all “Nascences”; I.e., life or beingness, so as to reach the transcendental knowledge that nothing has really come into existence, for everything, either tangible or intangible, is merely illusive images, without a substantial entity. And one would be liberated from all Phenomena through this Transcendental Insight. However, this Perception and Insight is very hard to embrace (or forbear) for ordinary people, but as the practitioner has already acquired a staunch power in the sustenance of this particular Wisdom to keep it from relapsing or regression, such a state of steadfast wisdom is called “the Forbearance of Non-nascence.” 無生忍、無生法忍

Four Assemblages: Bhiksu, Bhiksuni, Upasaka, and Upasika. 四眾

Four Dignified Deportments: I.e., Walking, Standing, Sitting and Reclining. In the Buddha’s Precepts, it requires the members of the Samgha (ordained monks and nuns) to behave with dignity in their daily miens, which are supposed to elicit reverence and faith in lay Buddhists. 四威儀

Four Directions, the: the East, West, South and North. 四方

Four Grand Vows: These are the general vows that all Pusas are supposed to make for the attainment of the Supreme Bodhi (Enlight-

enment). 四大願、四弘誓願

Four-Monarch Celestials, the Trayastrimsa Celestials, the Yama Celestials, the Tusita Celestials, the Metamorphosis-Enjoying Celestials, and the Alter-Metamorphosis Masterful Celestials, the: These are the Celestial Beings of the Six-Desire Heavens. In Buddhism the Heaven is not just one: there are many levels or hierarchies in the Heavenly Beings, in accordance with the degree of purification they have achieved—the more purified ones will ascend the higher level of the Heavens where the bliss they enjoy is more sophisticated and purer than that in the lower heavens. There are twenty-eight levels of heavens in a given universe. See the Appendix at the back of this book for the Chart of the Twenty-eight Heavens. 四天王天、忉利天、須焰摩天、兜率陀天、化樂天、他化自在天〔此即六欲天〕

Four Vital Prohibitions, the: I.e., Killing, Stealing, Inappropriate Sex, and Lying. The violation of these four Precepts will cost the perpetrator the loss of their Life of Wisdom, and the degeneration into Vile Realms in their future reincarnations; therefore these wrongdoings are called “vital.” 四重禁

Fructificative Retributions: When Retribution comes to the stage of fruition, it is called Fructificative Retribution. 果報

Fructified Attestations: I.e., the consummate realization, in which the practitioner attests for himself by his own experience to the veracity and efficacy of the Buddha’s doctrines, by following the Way that the Buddha has divulged for all. 果證

Fruition: the consummated stage. 果

Fundamental Cognizance: I.e., the Eighth Cognizance, formally called Alaya Cognizance; for it is the most essential part amongst all the eight Cognizances, hence. 本識

G

Gatha: Sanskrit. A verse, usually composed of a quatrain (a four-line stanza), but it can be more than four lines. In Sanskrit, the Gatha used to be rhymed, but it is mostly unrhymed in the Chinese versions. 偈、偈頌

- generate Bodhi-Heart:** to be aspired to quest and practice for the attainment of Bodhi. 發菩提心
- Generation and Expiration:** the same as *Nascence and Demise*, or Life and Death. 生滅
- Good Guru:** A good mentor endowed with sagacity, good virtue, and good method. 知識、善知識
- Good Mentor:** a popular courteous addressing formality in Buddhism, especially in the Ch'an tradition, used to show high respect to the person or people addressed. 善知識
- Grand Bhiksus:** Bhiksu, an ordained Buddhist monk. Grand Bhiksus, referring exclusively to Arhats, the Hinayanaist Saints of the highest status. 大比丘
- Great Avici:** *Avici*, Sanskrit, meaning unintermittent. 大阿鼻(地獄)

H

- Habitudes:** or **Subliminal Habitudes;** I.e., long-practiced, deep-rooted, hard-to-change habits, mostly carried over from people's past lives. 習氣
- Holy Emergence:** I.e., the Buddha's coming to this world. 出現
- Holy Epithet:** the Holy Name of the Buddha. 聖號
- Holy Terra:** I.e., the various stages of Attestation (Realization) in Buddha Dharma. 聖地(聖位)

I

- Impervious:** Unleaking. This denotes the consummate Wisdom of the Buddha is flawless so that there is no defect whatsoever in it, which state could be compared to a fine vessel without any leaking crack or hole in it. 無漏
- Imperviousness:** the antonym of Perviousness; I.e., the quality of being invulnerable to Annoyances and Vitiations. This is the fulfilled state of Saints and Buddhas. 無漏
- implementality:** that which is of utilitarian or materialistic nature, and

- so is within the bound of Nascence-Demise or Transmigration. This is opposed to Dharmas of *nonimplemental* nature, which are beyond Transmigration and subsume to the nature of Nirvana or Bodhi. 有爲
- Implemental Acts:** deeds of transient, ephemeral nature. 有爲行
- Implementation:** working; execution. 有爲
- Inanity:** ignorance; benightedness. 愚癡
- Incipience:** the beginning stage. 初、始
- Incipient Terra:** I.e., the primary stage in Pusa-hood. 因地
- Incipientless:** too long ago to determine a spot for its beginning insofar that it seems to be without a beginning, hence; beginningless. 無始
- incomplete Sensors:** Sensors, senses or sense organs. There are Six Sensors in a human being: the eye, ear, nose, tongue, physique (skin), and mind. One who is handicapped in any of the Six Sensors is termed as one with incomplete Sensors. 諸根不具(六根不全)
- Indigenous Mind:** I.e., inherent Mind, same as the Original Nature. 本心
- ineffably inconceivable:** that which is beyond words and thoughts. 不可思議
- Inflaming Dwellings:** A metaphor for the Three Realms, wherein Multibeings are forever incinerated by the fire of Six Desires. 火宅
- interim of forty-nine days:** As divulged in the Sutra, there is a period of 49 days between the death of a person and his rebirth, and the status of this stage is called "the Middle-Umbrage Physique," or the Interim Physique; for the physical body of the previous lifetime is called "the Preceding-Umbrage Physique," and that of the next life is called "the Post-Umbrage Physique." 四十九日(即七七日)
- Iron-clad Mountain:** mountain covered on the surface by iron. 鐵圍山

J

Jambudvipa: This solar system, or this part of the Buddhaic Cosmos (which comprises ten billion solar systems), is called *Jambudvipa*. As *Jambudvipa* is located in the south of this solar system, it is also called *South Jambudvipa*. 閻浮提

K

Kalpa: Sansk., eons of ages. 劫、劫波

Kalpa's Fire, the: It is said in the Sutras that at the end of a Mega-Kalpa, there will be a sequence of three great catastrophes: fires, deluge, and wind.

Kapisa: the ancient name for the area of today's Kashmir. 罽賓

Karma: Sanskrit; originally meaning “working,” “doing,” and “operation.” In one word, anything done, either visible or invisible, is considered as a Karma; for instance, the mental working is called “Mental Karma.” 業

Karmic: the adjective form of Karma. 業的

Karmic Attraction: Cf. Attracting Summons. 業感

Karmic Factors: All the elements or factors involved in the formation or execution of a Karma are called the Karmic Factors of this Karma. 業緣、業因緣

Karmic Impediments: The impediments resulted from one's past Karmas to stand in the way of one's virtuous deeds or the pursuits of wisdom, happiness, and wellbeing. 業障

King of Dharma: I.e. the Buddha, for He has achieved Mastery in all Dharmas, whereby He can deliver Multibeings with facility. 法王

Ksana: Sanskrit, a very short instant. There are 60 Ksanas in one snapping of the fingers, and 900 Nascences and Demises in one single Ksana. 剎那

Ksanti Paramita: The third item of the Six Paramitas. *Ksanti:* Sansk., meaning forbearance, or endurance. 羼提波羅蜜(忍辱波羅蜜)

Ksatriya: the second level of the Indian Caste System. The Four Castes are: 1) *Brahmana*—the priest caste, also the highest one, administering the affair of religious (Hindu) rituals, prayers, and so on, as well as the learning and teaching of the Four Vedic scriptures (the Hindu holy scriptures). 2) *Ksatriya*—the ruling caste, including kings, emperors, and nobles. They stand next in rank to the Brahmana, and take charge of political and military affairs. 3) *Vaisya*—This caste include all the merchants, farmers, and mechanics. 4) *Sudra*—This is the caste of slaves, who are the “untouchables,” forever segregated and deprived of the right to be educated and to learn the Vedas. The Caste System is the essential core of Hinduism, which avers that Brahman, their Father in the Heavens (not unlike Jehovah, the Christian and Jewish Father in the Heavens) begot the Four Castes of people out of his own body thus: *Brahmana* was begotten from Brahman's head, hence the most noble of all; *Ksatriya* was begotten from His torso, hence the second in significance; *Vaisya* was born from His arms and hands, hence they are born mainly as workers to provide for the livelihood for the two upper Castes; and *Sudra* was born from His legs, hence of the most lowly down-trodden birth. The belief of this Caste System was so strong, strict and prevalent that the Indian society before Buddha was severely segregated and highly unequal. But people, being long accustomed to it, took it for granted, and no one felt there was anything wrong about it. This situation had lasted for more than a thousand years, until Buddha's Advent to make it different. The Buddha would be the first figure to gainsay this system by pronouncing that “All Multibeings are equal.” And He did not stop at the theoretical level, but He actually put this Tenet of Truth into practice by accepting people from all castes into his *Samgha*, including *Vaisya* (the workman-merchant caste) and *Sudra* (the slave caste, who were absolutely forbidden to learn to read), and made them ordained priests. This was really a formidable social revolt, especially in the eyes of the *Brahman*, who took Priesthood as their inalienable sacrosanct privilege, in that it broke all the superstitious taboos, inequality, and unreasonable prerogatives of the few. Moreover, the Buddha even went a step further by enlightening the lowly-born disciples to attain

Saint-hood. It was even “worse” when He accepted women (who were regarded as inferior creatures everywhere in the world at that time and were purposely kept mostly illiterate throughout history until recent times) into the Samgha and taught them to be ordained nuns, and then lightened them to become female saints as well! Therefore, historically speaking, the Buddha might be the first genuine “democratic” social revolutionary and reformer who preached and worked in a peaceful and non-violent way to change the superstitious unequal situation of the world. Thus He is undoubtedly the first great Enlightener and Emancipator. 刹利、刹帝利

Kuan Shi-Yin: Also called Kuan-Yin for brief. This is one of the Four Great Pusas in Mahayana. He is also the most popular Pusa amongst the Four, usually in the manifestation of the female form, so as to convey his most prominent feature of Compassion. Cf. “Universal-Virtue Pusa-mahasattva.” 觀世音

Kuan-Yin: Sanskrit: *Avalokiteshvara*; the most popular Pusa in Mahayana. Cf. “Kuan Shi-Yin.” 觀音

L

Land Dominators: I.e., Land Deity. 土地(神)

Lateral View: I.e., Side View, or Extremist Views. 邊見

Leonine Roaring: This symbolizes the Buddha’s voice in divulging the Dharma, which, like the terrifying effect of a lion’s roar to other animals, will render all the External-Wayists terrified, astounded and subdued. 師子吼

Life and Death: This implies reincarnations; I.e., the source of afflictions. 生死

Limbus Area: I.e., the forgotten frontier area. In Buddhism this denotes the area that is devoid of Buddhism, for the people in these areas, owing to their Karmas of Devious Views, it is hard for them to accept, appreciate and practice the Buddha Dharma; therefore, Buddha Dharma could not grow or take root in those areas. 邊地

lost his way back to his Original Home: “his Original Home”: I.e., his Native Mind. 迷失本家

Lotus: a symbol for the power and state to keep pure and uncontaminated in the midst of Defiled Surroundings. The color “Red” symbolizes fire, light and vitality. 蓮花

M

Mahesvara Celestials, the: This heaven is on the same level as the Material Ultimacy Heaven, the highest heaven in the Material Realm. And yet the Celestials Beings in this particular heaven belong to the Mara kind, who often wreak destructive detriments on practitioners, especially on those who evinces flaws in their practice. 摩醯首羅天

Maitreya: the next Buddha to come, who is to become Buddha after 5,670,000,000 years from now. 彌勒

majestify: to embellish and make magnificently beautiful. To get to the outcome of Majestification would of course entail all the preparatory procedures, such as cleaning and removing all the impurities (bad Karmas) at the outset. And so metaphorically it comes to mean to make betterments or improvements for Multibeings by leading them to practice the Dharma, so as to increase their true Well-beings (the “embellishments” with Buddhaic Merits). 莊嚴

Major Vehicle: I.e., the Vehicle of *Mahayana*, which can accommodate a great number of people (that is, benefiting numerous people), as opposed to *Hinayana*, which generally aims at Self-deliverance as the final goal, benefiting none other than the practitioner himself—once with his goal achieved, he would never come back again, leaving all the unenlightened beings to be on their own. 大乘

Manjusri Dharma-Prince: Dharma-Prince: I.e., Pusa (*Bodhisattva*); as Buddha is the Dharma-King, so the Pusa is like the Dharma-Prince, who is supposed to become a Buddha some day. Manjusri: one of the four great Pusas in Mahayana, famous for his great Prajna Wisdom. 文殊師利法王子

Manjusri Pusa: a great Pusa renowned for his great wisdom, often addressed epithetically as “the Great-Wisdom Manjusri.” “Manjusri,” Sansk., meaning wondrous auspice. 文殊師利菩薩

Minor-Fructifying Auricularists: I.e. the *Hinayana* practitioners, as they acquire their knowledge of practice chiefly through their hearing the Buddha’s teachings (the “voice-hearers”), hence. “Minor-Fructifying,” meaning the same as Minor-vehicle. 小果聲聞

Mara: a demonic celestial being, who usually becomes jealous when he describes people practicing the Truthful Way, and so he would not hesitate to throw all kinds of impediments in their way. 魔

Marine Water: This implies an area boundless and hard to traverse. 海水

Mental Terra: *Terra*, ground. The Mind is viewed as ground or earth, wherefrom everything grows. 心地

Metamorphoses: transformations of the physical body by Supernal Power. 化、變化

Mighty Master: Another term for a Great Pusa, who has attained the Sainly Pusa-hood, usually the Ten Terra-ships. 大士

Mind: In Buddhism, usually the word “Mind” does not mean the brains, nor does the word “Heart” mean the physical organ. Both Mind and Heart, being the same character in Chinese, signify the spiritual entity of a living being, which is considered as the Primal Mover of everything, either within or without. Hence the Mind is not only the thinker, motivator, commander, and designer, but also the “feeler,” “recipient,” and the “ultimate enjoyer” of everything done or achieved, be it good or bad, sad or glad, thick or thin, life or death—the Mind would be the “Final Reaper.” 心

Minor Dharmas: I.e., the doctrines of *Hinayana* and other Worldly teachings, or Externalist doctrines (that is, the teachings of other religions). 小法

misgivings: doubts. 疑、疑悔

Mount Sumeru: the highest mountain in this Soha-world. 須彌山

Multibeings: The Multitudes, formerly translated as “sentient beings.” This term includes not just human beings, but also all the Beings in the other five Realms (the Celestial, Asura, Starving Ghost,

Purgatory, and Animal). Together with Humanity, they are called the Six Realms collectively which constitute the Realm of Transmigration or Samsara (Reincarnation). 眾生

Mundanity: I.e., worldliness, which is subject to Transiency. 世間、俗

N

Nascence and Demise: Birth and Death; i.e. endless Reincarnations. This is for animated beings. For inanimate beings, it is called Generation and Expiration. 生死

Nascence-Demise: I.e., Birth-Death, or Reincarnation, or Transmigration. 生死

Nayutas: Sansk., one million, or ten million. 那由他

Nescience: unbrightness; without light; Ignorance. 無明、無知

Nil-Noeses: I.e., without Noesis (wisdom) at all. 無智

Nirvana: Sansk., extermination, indicating the extermination of all pains or sufferings, esp. the sufferings of Reincarnations. 涅槃

Noeses: the plural form of *Noesis*, which is the highest wisdom of Buddha and great Pusas. 智、佛智(複數)

Noesis: the highest Wisdom of Buddhas or high-status Pusas. This term originally came from Greek, was first used in Platonism to mean the highest kind of knowledge or knowledge of eternal forms or ideas, and later used in Husserl to denote something else. From now on, this term will be employed to denote the Consummate Wisdom of Buddha or other Enlightened saints. 智、佛智(單數)

Noetic: adjective form of Noesis, the highest wisdom of Buddhas. 智的

Nonappearance: I.e., transcending all Appearances. 無相

Non-attachment: no avarice. 無貪

Non-deliberation: not thinking. 無想

Non-nascence: “No birth.” One of the paramount states of Enlightenment, which enables one to penetrate the superficial illusions in all phenomena, and come to the ultimate perception of the Reality of all Beings and all Existents in its purest

Quintessence, which lies intact at the back of all the transient phenomena, ever remaining pristine, untouched, unmoved, unaltered and unvitiated, and yet, in the meanwhile, ever encompassing, sustaining and synthetically integrated with these phenomena. 無生

Non-recollecting: not recalling or remembering. 無憶

Non-retrogression: I.e., freedom from retreat or relapse in practice. 不退轉

O

Octo-legions: Also called Deva-Dragon Octo-legions. They are the eight species of Multibeings; namely, Devas (Celestials), Dragons, Yaksas, Gandhabhas, Asuras, Garudas, Kinnaras, Mahoragas, and Quasi-anthropoids. These are usually the manifestations of Buddhism protectors. 八部

Omniscient Seminal Noesis, the: the supreme Wisdom (Noesis) acquired by Buddhas, which is all-inclusive (Omniscient) and serve as the germinal source of all other wisdom (Seminal). 一切種智

Ortho-dharma: the Right Dharma of the Buddha (ortho-, the prefix for orthodox). 正法

P

Paramita: Sanskrit, “to the Other Shore.” This means metaphorically that by means of Buddha’s Transcendental Wisdom, all people (or beings) can traverse the River of Annoyances and Afflictions to “the Other Shore” of Nirvana or Enlightenment. 波羅蜜多

pass into Surcease: I.e., go into Nirvana. Nirvana, Sanskrit, termination, meaning the termination of all Annoyances and Transmigrations. 入涅槃

Patrician: I.e., elder. This usually refers not just to one advanced in age, but, more often than not, to one endowed with great wealth, or prestige, or influence in his community. 長者

Penta-aggregates, the: I.e., the Five Aggregates: Matter, Sensation, Conception, Implementation (Kinesis), and Cognizance. Each of these is an aggregation of its own constituents. 五蘊

Penta-Turbidities: Five Turbidities, denoting the world in an age which is contaminated by five kinds of turbulent defilements: 1) *Kalpaic Turbidity*—the whole era (Kalpa) is in turbidity; 2) *View Turbidity*—the Views or thinkings of people are in turbidity; 3) *Annoyance Turbidity*—people in this era are constantly harassed by all kinds of Annoyances; 4) *Multibeing Turbidity*—the Multibeings (or called Sentient Beings) in this era are polluted, perverted morally, behaviorally and spiritually, to the extent of such turbidity that no values are clear, convinced, and upheld; 5) *Life Turbidity*—people’s life in this era is aggravating, and their lifespan is shortening. 五濁

Penuriousness: extreme stinginess. 吝、慳

Peril: danger. 危

Pernicious Circumstances: Circumstances that would lead one into misconduct or errors. 惡緣

Perviousness: Pervious originally means leaking, or penetrable; thus here Perviousness signifies the quality of being vulnerable to Annoyances and Vitiations (corruption). This is the state of ordinary Multibeings. 漏

Plebeian: a commonplace person; implying one who has not been enlightened. 凡、凡夫

Portal: approach of practice, or the gate of Enlightenment. 門

Practitioner: a name for lay people who live in the temple to practice. 行者

Prajna: Sanskrit: Transcendental Wisdom taught by the Buddha which can cure the Three Venoms (Avarice, Detestation, and Inanity), so as to attain the Supreme Enlightenment. This Wisdom is totally different from the worldly intelligence or cleverness which can do nothing about reducing bad Karmas or the Three Venoms. Prajna is also an Ultra-mundane Wisdom, as opposed to the Mundane Wisdom (Worldly Wisdom). 般若

Prajnaic: adjective form of *Prajna*, Sanskrit, meaning Transcendental Wisdom. 般若

Prajna Paramita: The last item of the Six Paramitas. *Prajna:* Sansk., meaning wisdom, or transcendental wisdom, in that it can enable one to transcend all the Annoyances in the mundane world. 般若波羅蜜 (智慧波羅蜜)

Pratyeka-buddhahood: Sansk., Causality-enlightenist, one who practices on the Tenet of Causality and thereby attains enlightenment, especially one who does so on ones own, or in an era when there is no Buddha or Buddha Dharma in the world; hence such a practitioner is also called a “Sole-enlightenist,” or “Lone-enlightenist.” 辟支佛

Precept, Stasis, and Wisdom: These are the Three Sacred Learnings. 戒定慧

Primary Karmas: The most salient Karmas that one has prosecuted in one’s lifetime. 本業

Primordial Causal Terra: beginning stage in practice. Terra, ground, earth; for the beginning is viewed as the ground, or foundation, or earth, upon which some magnificent edifices are to be built, or some plants and fruits are to grow. 因地

Procreations and Perishments: I.e., Births and Deaths, or *Samsara* (Transmigration). 生滅、生死

Prognosticative Ordination: a Buddha’s solemn and formal prophesy and promise to someone about his candidacy for the attainment of Buddhahood in the future, usually with the details as to the date, the Appellation of the Buddha, his family, his important disciples, and the duration of his Dharmas. 授記

Proper Cogitation: right thinking. 正念

Propriety: correctness. 正

prostrate oneself with the Five Members of one’s body prone to the ground: the highest form of reverence. The “Five Members” are: the forehead, two elbows, and two knees. 五體投地

Psyche: I.e., Animus, or the commonly called soul. 魂神

Purified-Abode Heavens, the: This is the level of the Heavens where Saints are born to dwell. Cf. A Chart of the Three Realms and Six domains in the Appendix of this book at back. 淨居天

Purified Belief: I.e., unadulterated faith, which is not contaminated by

skepticism, self-interest, or other unnamed motives. 淨信

Pusa: the Chinese transliteration of the Sanskrit word “*Bodhisattva*,” a saint in Buddhism, next in rank to Buddha. This word is a Chinese transliteration in the abbreviated form, or it can also be said to be the Chinese version of the original word. It is adopted by this translator for the facility of its spelling and pronunciation. 菩薩

Pusa-mahasattvas: I.e., great *Bodhisattvas*. *Maha* means great in Sanskrit. “Pusa,” the Chinese abbreviated transliteration of the Sanskrit word “*Bodhisattva*,” meaning: one who seeks the fulfillment of *Bodhi*, or Enlightenment; next in rank to Buddha among all practitioners. “Pusa-mahasattva,” means great *Bodhisattva*; in Sanskrit *maha* means great. 菩薩摩訶薩

Q

Quasi-anthropoids: I.e., Kimnara, a member of the Deva-Dragon Octo-legions; so named because this species looks like human (anthropoid), but actually nonhuman. When they go to see the Buddha, they usually manifest the human form. In the Sutra of Floral Grandeur it records that they are the gods of music for the Celestial Emperor Sakra Devanam. 非人

Quasi-dharma: I.e., Similar Dharma. There are three eras in the Buddha Dharma as divulged by the Buddha in the Sutras: 1) *the Ortho-dharma*, or *the Right Dharma*, which lasts for one thousand years after the Nirvana of the Buddha; 2) *the Quasi-dharma*, which, being similar to the Ortho-dharma, lasts for another thousand years following the previous era; 3) *the Fini-dharma*, ending or submerging Dharma, denoting that in this era the Dharma is in the process of decline and submergence, or discontinuity—thereafter there will be no Buddha Dharma in this world, until the next Buddha, Maitreya Buddha, is born. This third era lasts for ten thousand years; right now we are in about the five hundredth year of the Fini-dharma. 像法

R

Realization: same as Enlightenment. 悟

Reciprocal Causality: the inter-relationship between Causes and Effects. 相因〔相互爲因〕

Rectitude: rightness; correctness; propriety; orthodoxy. 正

renounce the Worldly Home: I.e., to become a monk. 出家

renunciation of the secular home: I.e., to become an ordained monk (*Bhikṣu*). Prior to the ordination for a *Bhikṣu*, one needs to renounce one's secular home, as well as all one's secular pursuits and employments. In other words, one can no longer work at any worldly jobs, or earn money, salary, or profits, either from work or investments of any kind. That is to say that one should depart from the greed for money and worldly comfort, and cease all the worldly engagement altogether, to be eligible for the *Bhikṣu*-hood, or *Bhikṣuni*-hood. And this is not just for the qualification of Ordination per se only: it should be all the more gingerly guarded by any *Bhikṣu* or *Bhikṣuni* throughout their life; it would be deemed a breach in the Vow if violated. If one would still like to lead a life like a layman, why take the trouble to become a monk—nobody ever forces you to do it; it is out of your own wish and will to do so; and so, if you really want to do it, then do it in the genuine way, rather than in such a pretentious way as to compromise Buddha Dharma and create very vile Karma for yourself, as well as vitiate the good image for Buddhism and Buddhist Saṃgha. 出家

Repertorial Cognizance, the: I.e., the Eighth Cognizance, in Sanskrit it is called *Alaya Cognizance*, which is the storehouse of all the Karmas done by a person, or a Multibeing. 藏識

Retributions: Retribution, or Karmic Retribution, is another key concept, alongside of “Karmic Attraction,” in the Law of Causality, or Cause and Effect, or simply Causality. There is no gainsaying, owing to the Law of Causality, that a certain Cause is bound to result in a certain Effect or Effects; and, conversely, that certain Effects must have been derived from some given corresponding Causes—no Effect is without a Cause. And so,

herein there may be profundity, but there is absolutely no mystery whatsoever in this, for it is simply the nature of all Beings, and anyone with moderate intelligence and some common sense would not fail to comprehend and agree with it. Consequently, in the light of Buddhaic wisdom, everything in the world is subject to this Law of Causality, be it good or bad, virtuous or vicious, wise or foolish, rich or poor—all of them are encompassed in the domain of Causality; and so far as the Sentient-kind are concerned, the Cause is their *Karma* (deed), which is responsible for your weal or woe. And so if you do a deed of good or bad (Cause), as a corollary there is to be a Retribution (Effect) of some sort returned to you, regardless of how much time it is going to take to get it fulfilled, or “matured” in Buddhist term; that is, sooner or later, in some form or some way, you are going to reap what you have sowed, without fail—This is the Law of Causality, and no one could ever dominate, manipulate, or tamper with it, not even any deity or divine being or even Buddha: it is totally fair and impartial to the utmost degree to everyone and everything: anything you've got right now is just the outcome of your own working (or deeds), either in this life or in previous ones. So far as the Law of Causality goes, it would pass no judgment or make any discrimination on anyone or anything, nor does it ever have any elect people or favorite things that could be exempted from the government or observance of this Law. Thus, it is so disinterested, rational, reasonable, and in good keeping with the true scientific spirit and method of any ages that it turns out to render Buddhism totally devoid of the irrational domineering dogmatism and unreasonable blind faith based on mythology and superstition in most other religions, and enable all Buddhists to be readily redeemed from national, racial, or ethnic Self-conceit, Arrogance, illusive Superiority, narrow-mindedness and prejudice commonly seen in other religions, which, in turn, throughout world history, has come to beget unremitting intolerance and all kinds of cruel acts, including persecutions and wars, even amongst their own faiths, let alone towards other beliefs. And so under such objective analysis, one would not be amazed to observe that, during this exceedingly turbulent times, how in the world Buddhists alone could manage to stay out of the

turmoil of strife and slaughter on account of “Belief,” or “Faith,” while everybody is busy killing everybody else, to vindicate the justice of their own “one true god”—don’t Buddhists care about such holy issue at all? Well, the answer would be: As the Buddhist believes in the Law of Causality, which is the sole one that determines everything universally, and in this sense, there would be no god truer than this, and there would be no justice fairer than this; and this is the reason why Buddhist could live peacefully and kind-heartedly and unaggressively with other people throughout history. Hence, it would be wonderful if all the people in the world could learn and practice what the Buddha taught—that would be the true blessing for all mankind, and there would be true “peace on earth,” as has never been before.
報；果報；業報

retrogress: I.e., relapse or retreat. 退轉

revolves the Sutra: I.e., To recite or read the Sutra, which deed is considered as equal to the Turning of the Dharma-Wheel; hence to read or recite a Sutra would be the same as to “revolve the Dharma-Wheel.” 轉經、轉讀尊經

Right Apprehensive Perceptions: correct knowledge and understanding. 正知見

Right Contemplations: correct ideas, notions, and thinkings. 正念、正觀

Right Dharma, the: I.e., the orthodox Dharma. 正法

S

Sacred Status: the fulfilled holy state of either a Pusa or Buddha. 聖位

Sacred Truths, the: I.e., the Four Sacred Truths of Minor Vehicle. 聖諦

Sacrosanct Causation (or Holy Causation): I.e., the deeds that will provide for the Cause of one’s advancement in Bodhi. 聖因

Sakra Devanamindra: The Celestial Emperor of the Trayastrimsa Heavens (the 33rd Heaven). For the 33rd Heaven, cf. “Thirty-third Heaven.” 帝釋

Samadhi: the accomplished state of practicing *Dhyana*, or meditation,

in which the practitioner achieves a fine balance of Stasis and *Prajna*. 三摩地、三昧、定

Samgha: Sansk., meaning the Buddhist Order, or a group of ordained monks or nuns collectively. Although the word Samgha in its origin may mean an Assembly of either ecclesiastical or lay people, yet traditionally it has come to be used to refer to “a group of priests” exclusively; hence, it would be very inappropriate for a group of lay Buddhists to call themselves “a Samgha,” which would not only created a confusion of status, but also would involve a transgression on the Precepts; viz., “professing oneself as an ordained priest without really being so.” 僧、僧伽

Samgharama: Sansk., originally, the domiciles for the Samgha (Buddhist priests or nuns); later, a general term for temple or monastery. 僧伽藍

Sava Universe: *Sava:* Sansk., endurance. This universe of ours is named *Sava Universe* in that all the Multibeings here tend to be able endure all the defilements they produce—this being an irony in tone. 娑婆世界

Schizo-Corpora: divided bodies. “Schizo-,” divided. “Corpora,” the plural form of “Corpus,” body, the Sanskrit word for this is *Kaya*. The “divided body” is a manifestation of a Buddha’s or Pusa’s holy incarnation, by utilizing his Supernal Power in “splitting” or “dividing” his holy body into two or more duplicates, which would then manifest in different places or worlds to enlighten Multibeings. 分身

Senses, the: I.e., the five senses. 根

Sentient-kind: same as Multibeings. 有情

Sentiments: emotions. 情

Serene Surcease: Sansk.: *Nirvana*, wherein all Births and Deaths, as well as all the worries accompanied with them, are terminated; hence so named. In the Chinese translation of Sutras, this translated term (Serene Surcease) is much more used than the transliteration of the Sanskrit word (*Nirvana*). 寂滅

sevenfold seven days: the duration of seven times seven days after demise: Cf. the interim of forty-nine days. 七七

Seventh Cognizance, the: I.e., the Manas Cognizance, which is the basis of Egotism. 七識

Shingon Sect: the Esoteric Teaching of Buddha, originally transmitted from India to China in Tang Dynasty, and then from China to Japan; hence this sect is the Right Esoteric Dharma in Buddha's Orthodox Teachings. 眞言宗

Sila Paramita: The second item of the Six Paramitas. *Sila*: Sansk., original meaning: purification. *Sila Paramita* is also called Precept Paramita. 尸波羅蜜(持戒波羅蜜)

since Time Incipientless: same as "since time immemorial." 自無始來

sit in propriety: I.e., to sit in the lotus posture, with both legs entwined. 端坐

Six Cognizances: This consists of Visual Cognizance, Audio Cognizance, Nasal Cognizance, Gustatory Cognizance, Corporal (or Tactile) Cognizance, and Deliberational Cognizance. The Cognizances as a whole would be the Mind; the individual Cognizances are the Mind's various functionings. 六識

Six-Desire Heavens: Cf. "Four-Monarch Celestials . . . Alter-Metamorphosis Enjoying Masterful Celestials." 六欲天

Six Domains: I.e., the Deva-hood (Celestials), human-hood, Asura-hood, Purgatory-hood, Starving Ghost-hood, and Animal-hood. The Six Domains are the localities of Reincarnation, where Multibeings are subject to incessant agony and afflictions of Birth and Death and living, and where there is little joy or happiness or serenity to be found, if any—but teemed with commotions, disturbances, annoyances, anxieties, frustrations and devastations. The liberation out of such pains could be found in none throughout the whole wide world but in the most rational unsuperstitious serene peaceful equal indiscriminating compassionate Wisdom of the Buddha. 六道

Six Dusts: Matter, Sound, Aroma, Flavor, Tactility, and Dharma; for these can make the Mind dusty, hence. 六塵

Six Heavens of Desires, the: In the Heavenly Realm of Desire, there are Six levels of Heavens, and because the Celestial Beings in each of these levels enjoy very exquisite things of desire, much more so than that which is enjoyed by Terrestrial Beings (Worldly

Beings); therefore, they are called the Six Heavens of Desires. 六欲天

Sramana: Sansk., originally meaning: one who practices diligently to exterminate Greed, Anger, and Inanity; in later use, denoting, specif., the ordained monks or nuns in Buddhism. 沙門

Sramanera: Sanskrit, a male Buddhist novice for priesthood. 沙彌

Stasis: The Sanskrit word for Stasis is *Dhyana*. *Dhyana* in Buddhism is achieved by means of meditation, which is done in sitting in the lotus posture (cross-legged), and through the special techniques of Contemplation (I.e., Vipasyana) taught by the Buddha. And its outcome can bring miraculous transformations both in the mind and the body. 定

Stray Person: Please note the symbolic implication of this term. 迷人

Strayed: same as aberrant. 迷

stupa: Sanskrit, a Buddhist pagoda, usually built in honor of a Buddha, Pusa, or high priest, in which their physical relics are kept both for commemoration and for posterity to worship. 塔、窣堵波

Stupa-Temple: *Stupa*, Sansk., a tower, usually housing a *Sarira* (Holy Relic) of the Buddha, for people's worship. A *Stupa-Temple* is a temple comprises mainly the building of a *Stupa*. And this was also the most ancient form of the temple. 塔寺

subject to undergoing Samsara pointlessly: I.e., to suffer Samsara (or Transmigration) for nothing. 虛受輪迴

Sumeru: Sanskrit, the highest mountain of this Soha World; here it symbolizes something hard to overcome. 須彌

Supernality: I.e., Supernatural Power. 神力

Supreme Bodhi, the: I.e., the attainment of Buddhahood. 無上菩提

Supreme Holy Causations, the: Holy acts that will result in the realization of the Supreme Bodhi. 聖上因

Surcease Deliverance: Sanskrit: *Nirvana*, the state of being where all the Annoyances are eliminated through the power of *Dhyana* and *Prajnaic* Wisdom. 滅度

surrender Vitality: I.e., to give up the ghost, or die. 捨壽

Sutra: Sanskrit, Buddhist Holy Scripture. 修多羅、經

Sutra of Terra-Treasure Pusa's Primal Vows, The: *Sutra*, Sanskrit, meaning holy scripture. Terra-Treasure: Sansk.: *Ksitigarbha Bodhisattva*; “*Ksiti*,” earth or ground, hence “Terra.” This “earth” does not mean this global planet; rather, it connotes or symbolizes the “mental ground” (Mental Terra) of all Multibeings, which is ultimately the most precious thing (Treasure) in the world. Therefore, this Pusa's name implies that his Virtue is in the cultivation, development and realization of his own Treasure in the Mental Terra, and that his predominantly major work is to lead Multibeings ultimately to the same end; that is, the cultivation and realization of their own Mental Terra-Treasure. This is the arcane meaning of the term Terra-Treasure. Pusa, the Chinese abbreviated transliteration of the Sanskrit word “*Bodhisattva*,” one who is aspired to pursue the *Supreme Bodhi*, the Ultimate Enlightenment—the present English form (Pusa) is derived from the Chinese transliteration version, like Kuan-Yin, which has already been popularized, for its comparative facility in pronunciation and learning, as opposed to the direct Sanskrit transliteration (*Bodhisattva*), which would pose a great difficulty to the learners. “Primal Vows”: original vows as earliest in time, or fundamental vows as the basic, or the most essential part, or foundation of all his Vows. 地藏菩薩本願經

T

- Taming Master:** I.e., the Buddha. This is one of the Ten Holy Epithets of the Buddha. Cf. next item. 調御丈夫
- Ten Buddhist Fasting Days:** Please refer to “Buddhist Fasting.” 十齋日
- Ten Puissances, the:** the ten Supernal Powers of Wisdom of the Buddha, such as “the Power of Wisdom in knowing all Multibeings' Karmic Causes and Effects,” “the Power of Wisdom in knowing all the occurrences in the Three Times without hindrances,” etc. 十力
- Ten Virtues:** 1) no killing, 2) no larceny, 3) no devious coition, 4) no deceptive speech, 5) no double-tongued speech, 6) no foul-mouthed language, 7) no meaningless talk, 8) no avarice, 9) no

anger, 10) no devious views. 十善

- Terra-Treasure Pusa:** “Terra-”: earth. The holy name of this Pusa, “Earth-Treasure,” signifies the “Mental Earth,” which connotes that the Mind is like the Earth, in that it is capacious in essence, for its being capable of incorporating everything; and that, just like the earth, it could grow and produce all crops. 地藏菩薩
- Thirty-seven Bodhi-Assisting Units, the:** I.e., the Four Contemplations, the Four Right Assiduities, the Four Fulfilled Masteries, the Five Radices, the Five Puissances, the Seven Consciousness, and the Eight Holy Modi. 三十七助道品
- Thirty-third Heaven:** Sansk.: *Trayastrimsa Heaven*, so called due to the fact that on the same level with this Heaven, there are eight heavens in each of the four direction; therefore, 4 times 8 becomes 32, and 32 plus the central one (the leading one) becomes 33; hence this central heaven is also called the Thirty-third Heaven, with Sakra Devanamindra as its Celestial Emperor. 三十三天
- Thirty-two Auspicious Physical Features:** The Buddha, through ages and ages of practice, has acquired some very extraordinary physical Features, which are deemed as very auspicious, such as the sign on the breast, the ear-lobes, which extend as long as to the shoulders, etc. These Features are auspicious in that if one contemplates in meditation on any of them, one could accumulate very good merits in the Karma through such meditation. 三十二相
- Thousand Buddhas' Congregations in the Virtuous Kalpa, the:** Cf. “Virtuous Kalpa.” 賢劫千佛會
- Three Impediments, the:** the Karmic Impediments, Annoyant Impediments, and Retributional Impediments. 三障
- Three Karmas, the:** the Physical Karma, the Oral Karma, and the Mental Karma. 三業
- Three Karmas:** There are three kinds of Karmas: Bodily Karma, Verbal Karma, and Mental Karma. All these Karmas will bring their own Retribution to the “performer,” be it desirable or otherwise, without fail. 三業
- Three Perplexities:** These include the Perplexity of Perception-Cogitation, the Perplexity of Inanity, and the Dust-like Perplexities. 三惑

Three Tempora, the: the Three Times; i.e., the past, present, and future times. 三世

Three Temporal Confines: I.e., the Three Times: the past, present, and future. 三際

Three Venoms, the: Avarice, Aversion, and Inanity (or Attachment, Detestation, and Ignorance). 三毒

Three Vile Routes: This is the same as the Three Vile Realms; only that “Vile Routes” depict the heinous paths or ways that these Multibeings traverse or follow, which will eventually lead them to the Vile Realm; whereas “Vile Realms” denote the ill domain or circumferences in which they dwell in bondage or rove blindly and aimlessly. 三塗、三惡道

Thus-Adventist, the: Sanskrit: *Tathagata*. This is also one of the Ten Holy Epithets of the Buddha, meaning: the “Thus-Come,” or “Thus-come One.” “*Thus*,” in the manner of the Truthful Way as well as on account of the Multibeings’ Karmic Occasions. “*Adventist*,” the One (i.e., the Buddha) who manifests Himself to come (*advent*) to this afflicted world for the salvage of the Multibeings, due to Compassion. 如來

Ten Holy Epithets, the: I.e., Thus-Adventist, Deserving Offering, Right Omniscient Knowledge, Luminosity-Deed Consummation, Adroit Departure, World Comprehender, the Supreme One, Taming-Reining Master, Celestial-Humanity Guru, Buddha the World-Venerated One. These Ten Holy Epithets of the Buddha depict the Meritorious Virtues that the Buddha has attained from His practice throughout innumerable Kalpas. 如來、應供、正遍知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊（如來十號）

Thus-Adventist Repertory: the Treasure of the Thus-Adventist, wherein all the Virtues and Wisdom of the Buddha are stored; also called the Buddha Nature, with which all Multibeings are endowed, as equally as all Buddhas. 如來藏

Thy World-Veneratedship: A reverent apostrophe used for addressing the Buddha, the World-Venerated One. 世尊（第二人稱，當面稱呼佛陀時用）

Toxinlessness: without toxin. This name connotes the true status of

this *Yaksa* that he is actually a Pusa in manifestation, as would be divulged in the Sutra text later by the Buddha. 無毒

Trans-lifetime Retributive Calamities: I.e., the Retributive Calamities resulted from the bad Karmas perpetrated in previous lives. 宿殃

Transmigration: Births and Deaths, i.e., Cyclic Reincarnations; the Sansk. word for this is *Samsara*. 輪迴

Transmigrational: of Transmigration. “Transmigration” signifies re-incarnation, or *Samsara*. As Multibeings who are still in Samara would rove from one Realm to another amongst the Six Realms; hence. 輪迴的

Trayastrimsa Heaven: In Sanskrit it means the Thirty-third Heaven, the abode of the Celestial Emperor, Sakra Devanamindra. 忉利天

Triple Gems, the: I.e., the *Buddha*, the *Dharma* and the *Samgha*; as these three are the most precious in the whole world, just like gems, which are treasured by people, hence. 三寶

Triple Karmas, the: same as the Three Karmas; I.e., the Physical Karma, the Oral Karma, and the Mental Karma. 三業

Tri-Yanaists, the: the Pusa, Auricularist, and the Causality-enlightenist. The Pusa is of the Major Yana, the Causality-enlightenist is of the Medium Yana, and the Auricularist is of the Minor Yana. 三乘

Truthful Way, the: I.e., the way for Bodhi, or Enlightenment. 道

Twelve Genres of Sutras, the: the twelve kinds of styles of the Sutras by which the Buddha preached the doctrines. 十二分經

Twelve Localities, the: These are the Six Sensors (Eye, Ear, Nose, Tongue, Corpus, and Mind) plus the Six Dusts (Color, Sound, Odor, Flavor, Tactility, and Dharma). 十二處

Twenty-five Existence-hoods, the: These are the 25 kinds of Beinghoods in the Three Realms, including 14 of them in the Desire Realm (Purgatorial Ext., Animal Ext., Starving-Ghost Ext., Asura Ext., 4 Humanities in the Four Continents, and 6 kinds of lower Celestials), 7 of them in the Material Realm (the higher heavens for Plebeians), and 4 in the Immaterial Realms (the highest heavens for Plebeians). 二十五有

U

unbegotten and unperishing: I.e., beyond Life and Death, transcending Reincarnation, or Transmigration. “Unbegotten and unperishing” is one of the most important Tenets or Concepts in Ch’an Buddhism. 不生不滅

Unbiased Learning of Stasis-Wisdom: I.e., to practice Stasis and Wisdom equally and evenly. 定慧等學

Undichotomous: not divided into two conflicting parts; not dualized. 不二

undivorced: not separated from. 不離

Unintermittent Purgatory: the lowest or deepest hell in the Hades, where the sufferings of the sinners are incessant, or without intermission, hence. 無間地獄

Universal-Virtue Pusa: Sanskrit: Samantabhadra . He is one of the four leading Pusas in Mahayana Buddhism. 普賢菩薩

Universal-Virtue Pusa-mahasattva: Sansk.: *Samantabhadra Bodhisattva-mahasattva*, who along with *Manjusri*, Kuan-Yin (Sansk.: *Avalokitesvara*), and Terra-Treasure (*Ksitigarbha*), constitute the Four Great Pusas in Mahayana Buddhism. Each of them represents a significant attribute or feature in the constitution of the consummate Pusa-hood: with Universal-Virtue Pusa standing for Great Deed, Manjusri Pusa for Great Wisdom, Kuan-Yin Pusa for Great Compassion, and Terra-Treasure Pusa for Great Vow. And so in daily practice or liturgy, they are usually referred to invoked as “the Great-Deed Universal-Virtue Pusa, the Great-Wisdom Manjusri Pusa, the Great-Compassion Kuan-Yin Pusa, the Great-Vow Terra-Treasure Pusa.” 普賢菩薩摩訶薩

Unpreceptive Conducts: the behaviors in violation of the Buddha’s Precepts. 不律儀

Upasaka: Sansk., a male Buddhist lay practitioner, who receives and observes the Five Precepts from a qualified Buddhist ordained master (with at least five years on his Bhiksuship). The lay Buddhist’s Five Precepts are: 1) No killing—including animals or insects; i.e., you shall not intentionally kill any Being that is

endowed with life, without any exception, for (the development of) your Equal Mercy’s sake. 2) No stealing—you shall not steal anything belonged to and beloved by others, for compassion’s sake. 3) No inappropriate sex—You shall not compromise or vitiate the purity or chastity or fidelity of other people’s wife, mother, sister, or daughter, or husband, father, brother, or son, due to your practice on Buddha’s equal Compassion for all. 4) No lies—You shall not deceive others for your own profits or amusement, or trying to make a fool of others to entertain your conceitedness and false pride or vain superiority, due to your genuine practice on Buddha’s *truthful* wisdom, which would not come into existence with lies of any kind. 5) No intoxicants—For all intoxicants muddle up people’s thinking, weaken their will, perturb their mind, and incite their frail sentimentality, and so ultimately would hinder the practice of Buddha’s wisdom, you shall not use any intoxicant at all, not even one drop of it, due to your confirmed adherence to Buddha’s lucid, tranquil, self-controlled, uncontaminated Wisdom. Beware that in these Five Precepts for laymen alone, each and every one of them, is beyond the reach of any other religions’ followers or philosophers, in that each of these is so pure, so thoroughgoing, and so impartial, that no other wise men or virtuous men in the world, throughout history, can ever come near it, not to mention putting them to practice. Furthermore, if ever all the people in this world can take the first Precept of No killing in the way that the Buddha has enjoined, this world would be instantly free from the disaster of war, slaughter, genocide, holocaust, and all kinds of cruelty perpetrated by man under any self-righteous pretext, or in the name of justice or some higher being, and feeling himself “sanctified” (holy) or heroic for those deeds, which, to see in the light of Buddha’s compassionate wisdom, is lamentably sheer ignorance. 優婆塞

Upasika: Sanskrit, a Buddhist female lay practitioner who has officially taken the Five-Precept Vows in a ceremony presided by a qualified Bhiksu in a shrine hall. 優婆夷

upright: I.e., without deceptions and crookedness of any kind. 正直

V

Vajra: Sanskrit; the original meaning is diamond, which is the hardest mineral in the world; hence it stands for hardness, steadfastness and impregnability. 金剛、伐折羅

Valiant Vehemence: also called Valorous Ferocity, which is Assiduity or Diligence in the utmost degree. 勇猛

Venoms: I.e., the Three Venoms: Avarice, Aversion and Inanity; for these three are most poisonous to our mind, hence. 毒

Veracious: truthful. 真實

Veracious Thusness: another term for “Buddha Nature” or “Original Nature.” For Buddha Nature is “truthful in this way,” I.e., of its own accord, for no one made it “truthful,” and no one ever could; nor could anyone make it false; it has remained in “*such* a state of Truthfulness” (*Thusness*) without being actually defiled since the incipience of time. And this Buddha Nature (Veracious Thusness) of all Multibeings is of exactly the same quality, be it of an animal, a mortal human, or a Pusa—for their “Veracity” is ever thus equal, thus pure, and thus unadulterated by external phenomenal defilements; hence it is called “Veracious Thusness” (the state of being “Truthfully Thus”). 眞如

Vile Domains: the three Realms of Beings, consisting of the Purgatory-hood, the Starving Ghost-hood, and the Animal-hood, in which there are mostly Afflictions with scarce or no joy, and so the state of their existence is highly undesirable and detestable, hence they are called “vile.” 惡道

Vile Era of Penta-Turbidities, the: Cf. “Penta-Turbidities.” 五濁惡世

Vile Wayfaring-hood: same as the Vile Realm, which comprising the Three Vile Realms; i.e., Purgatory-hood, Starving Ghost-hood, and Animal-hood. As these three are the most common frequents of all Multibeings—all Multibeings seem to be always “faring” amongst all these three Realms incessantly, just like a “wayfarer,” hence. 惡趣

Virtuous Kalpa: an enormously long span of time collectively. The past Kalpa was called the Grandeurous Kalpa, wherein there

were one thousand Buddhas born in this Universe. The present Kalpa is called the Virtuous Kalpa, wherein there will be also one thousand Buddhas born in this Universe. Heretofore there were already four Buddhas born in this Kalpa—they are Krakucchanda Buddha, Kanakamuni Buddha, Kasyapa Buddha, and Shakyamuni Buddha. The next Buddha following Shakyamuni Buddha will be Maitreya Buddha, who will become Buddha 5,670,000,000 years from now. The future Kalpa is called the Stellar Kalpa, wherein there will also be one thousand Buddhas to be born in this Universe. 賢劫

Virtuous Man: One who has formally taken the Three Refuges and at least Five Precepts is deemed a virtuous person in that he has truthfully departed from the vile worldly ways. The Buddha used to address his congregants as “Virtuous Men” and “Virtuous Women.” 善男子

Virtuous Root: that which can effect all merits to live and grow. There are Five Virtuous Roots: Faith Root, Diligence Root, Deliberation Root, Stasis Root, and Wisdom Root. They are called “roots,” because all the Virtues are engendered out of these fundamental Good Roots, just as the life of a plant depends on its roots for nourishment and stability. 善根

Virtuous Radices: There are five of them; namely, Belief, Assiduity, Contemplation, Stasis, and Wisdom. For these are bases out of which all other Virtues grow, just like the roots of a plant, hence. 善根

Virya Paramita: The fourth of the Six Paramitas. *Virya:* Sansk., meaning assiduity, or diligence. 毗離耶波羅蜜(精進波羅蜜)

Vitality: the root of life. 命根

W

walkings, standings, sittings, and reclinings: These are called the Four Dignified Carriages for Buddhist practitioners, as it signifies that a practitioner should always be consciously in commendable propriety in all of their behaviors at any time. 行住坐臥

Weal-making: I.e., the cultivation of Merits, such as by donation, or charity work, or making offerings to the Triple Gems, etc. 修福

Wheel-Revolving Anointed King: Originally, in Hindu folklore, a great enlightened emperor, who comes to dominate the world by dint of his power of virtue, rather than by the military invasion and killing. “Wheel-Turning” signifies that this benign emperor turns the wheel of Benevolence. “Anointed” signifies that this benign emperor is blessed by the Buddhas and protected by the invisible Dharma-upholders. 轉輪聖王

Wisdom: I.e., Prajna, or Transcendental Wisdom, as opposed to Worldly Wisdom. 智慧

with Dignified Deportment: I.e., according to Buddhist etiquette. 威儀

World-Venerated One, the: Sanskrit: *Bhagavam*. This is one of the Ten Holy Epithets of the Buddha, meaning: one who is venerated by all the worlds, or worshipped universally, on account of his unconditioned Compassion and unparalleled Wisdom. 世尊

Y

Yojana: Sansk., the distance that an emperor’s troops can cover in one day, about 30 Indian miles. 由旬

Yaksa: a form of ghost that would devour human’s or animal’s body as their food. 夜叉

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