

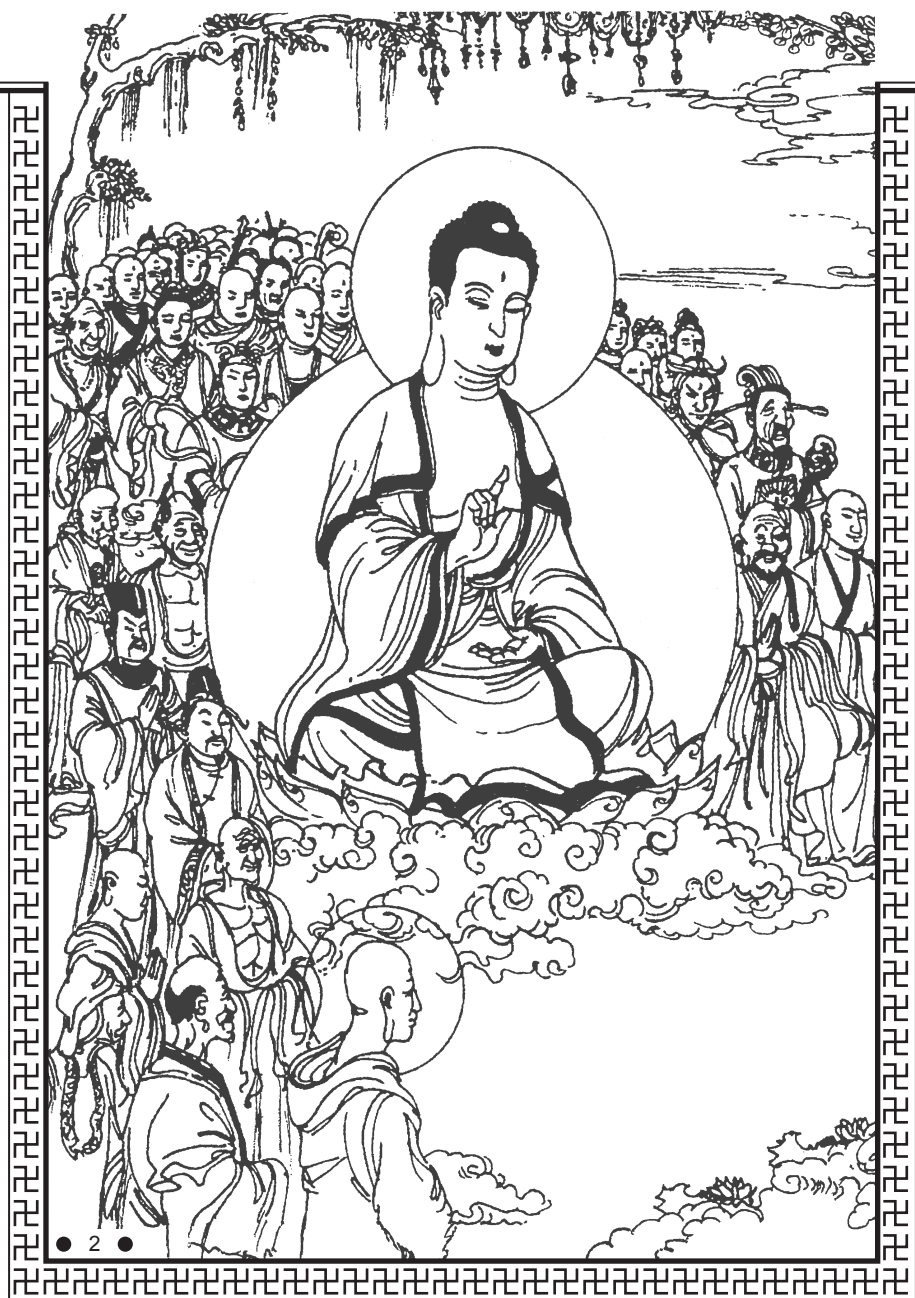


地藏菩薩本愿经

● 孙果森居士 整理 ●

THE **EARTH STORE**
BODHISATTVA SUTRA

Compiled By:
● **SOON GUO SEN** ●





●开经偈●

无上甚深微妙法，
百千万劫难遭遇；
我今见闻得受持，
愿解如来真实义。

VERSE FOR OPENING A SUTRA

The Unsurpassed, deep and wonderfully subtle dharma,
Is difficult to encounter in hundreds of thousands of kalpas,
Now I have the chance to see and listen to it, accept and uphold it,
May I be able to penetrate the Tathagatha's genuine meaning.

EARTH STORE BODHISATTVA'S GREAT COMPASSION AND GREAT VOWS

At the beginning of the Sutra of Earth Store Bodhisattva's original Vows, Manjusri Bodhisattva for the sake of living beings, asked the Buddha, "May the World Honoured One speak expansively on Earth Store Bodhisattva Mahasattva's Practices and Vows at the causal ground that enable Him to accomplish the incomparable states."

The Buddha said to Manjusri Bodhisattva, "As an analogy, if all the grass, forests, bushes, rice, hemp, bamboo and reeds, the mountain rock and the dust motes, each and every one of these things is numbered. And every one of them represents one Ganges River, every sand in the Ganges rivers represents a world, and every dust mote in those worlds represents one kalpa, but the time Earth Store Bodhisattva certified to the fruition position of ten grounds was much longer than the above analogy by thousands of times. What's more with the time when he was certified to the position of Sound Hearers and Pratyeka Buddha. That is why, Manjusri, Earth Store Bodhisattva's awesome Vows and spiritual strength are truly unfathomable."

The Buddha always praised the Bodhisattva's cultivation. It is very rare to find a cultivator like Earth Store Bodhisattva. His inconceivable Great Compassion and Great Vows act as the model for all Bodhisattvas.

地藏菩萨的 ●大慈、大悲、大愿●

《地藏菩萨本愿经》一开始的时候，文殊师利菩萨为众生向佛陀请愿说：“唯愿世尊，广说地藏菩萨摩诃萨，因地作何行？立何愿？而能成就不可思议事？”

佛陀告诉文殊师利菩萨：“比如说，把三千大千世界所有的草木、丛林、稻麻竹苇山石微尘、每一样东西代表一个数字，而每一个数字都是一条恒河，这些恒河里的每一颗沙粒都是一个世界，每一个世界里的微尘算为一劫。然而，地藏菩萨证到十地果位的时间，还多过以上比喻的千倍，更何况他证到声闻与辟支佛的果位呢？所以文殊师利，地藏菩萨的誓愿威势与神通，是难以想像的呀！”。

佛陀虽然时常赞叹菩萨的修行，像地藏菩萨这样的修行方法，是非常少见的。这样不可思议的大慈大悲大愿，该是一切菩萨的修行典范！

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● 地藏菩薩 ●

大乘佛教中最著名的五位菩薩：大智文殊師利菩薩（五台山）；大行普賢菩薩（峨嵋山）；大悲觀世音菩薩（普陀山）；大慈彌勒菩薩（雪竇山）；大愿地藏王菩薩（九華山）。

五位菩薩所表現的智、行、悲、慈、愿五德，也就是佛陀一身人格上最具足的五德。

● EARTH STORE BODHISATTVA ●

In BUDDHISM, there are FIVE prominent BODHISATTVAS in the teaching of the Great Vehicle. They are Manjushri Bodhisattva, the Bodhisattva of Great Wisdom (who dwells in the Wu-tai Mountain). Universal Worthy Bodhisattva, the Bodhisattva of Great Conduct (who dwells in the E-Mei Mountain). Guan Shi Yin Pu Sa, the Bodhisattva of Great Compassion (who dwells in the Pu-tuo Mountain). Maitreya Bodhisattva, the Bodhisattva of Great Kindness (who dwells in the Xuedou Mountain) and Earth Store Bodhisattva, the Bodhisattva of Great Vows (who dwells in the Nine Flowers Mountain).

The Five Bodhisattvas each represents the five virtuous personality traits of the Buddha, namely the Great Wisdom, Great Conduct, Great Compassion, Great Kindness and Great Vows.





◀译文▶ ● 忉利天宫神通品第一 ●

我曾听到佛这样说，那时佛在忉利天宫，为他的母亲说佛法。

这时，十方无数、无量的世界里，无数、无量的一切诸佛和大菩萨们都来此处聚会，听佛讲经。

诸佛称赞释迦牟尼佛，能在五浊的世界里显出无法形容、无法想像的大智慧、大神通的法力，来调理制伏众生那顽劣难化的习性，让他们明白如何是苦，如何是乐的方法，并且派遣他们的使者慰问释迦牟尼佛。

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

Chapter I Spiritual Penetrations in the Palace of the Trayastrimsha Heaven

Thus I have heard. At one time, the Buddha was in the Trayastrimsha Heaven speaking Dharma for his mother. At that time, uncountably many Buddhas and Great Bodhisattvas Mahasattvas from infinite worlds in the ten directions assembled to praise how Shakyamuni Buddha is able to manifest powerfully great wisdom and spiritual penetrations in the evil world of the Five Turbidities. They lauded how he regulates and subdues the obstinate beings so that they can learn what causes suffering and what brings bliss. Each one sent his attendants to pay their respects to the World Honored One.

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

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cloud of great fulfillment, the light cloud of great compassion, the light cloud of great wisdom, the light cloud of great prajna, the light cloud of great samadhi, the light cloud of great auspiciousness, the light cloud of great blessings, the light cloud of great merit, the light cloud of great refuge, and the light cloud of great praise.

After emitting indescribably many light clouds, he also uttered many wonderful, subtle sounds. There was the sound of *dana* paramita, the sound of *shila* paramita, the sound of *kshanti* paramita, the sound of *virya* paramita, the sound of *dhyana* paramita, and the sound of *prajna* paramita. There was the sound of compassion, the sound of joyous giving, the sound of liberation, the sound of no outflows, the sound of wisdom, the sound of great wisdom, the sound of the Lion's roar, the sound of the Great Lion's roar, the sound of thunderclouds, and the sound of great thunderclouds.

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

They came from the Heaven of the Four Kings, the Trayastrimsha Heaven, the Suyama Heaven, the Tushita Heaven, the Blissful Transformations

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Heaven, and the Heaven of Comfort Gained Through Others' Transformations.

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

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

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

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

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这时，如来笑容微露，放出了千百亿的大光明云。这些云，叫作大圆满光明云、大慈悲光明云、大智慧光明云、大般若光明云、大三昧光明云、大吉祥光明云、大福德光明云、大功德光明云、大归依光明云、大赞叹光明云。将如此美好的光明云尽力放出。

又发出种种微妙动听的声音。这些声音是：檀波罗蜜音、尸波罗蜜音、孱提波罗蜜音、毗离耶波罗蜜音、禅波罗蜜音、般若波罗蜜音、慈悲音、喜舍音、解脱音、无漏音、智慧音、大智慧音、师子吼音、大师子吼音、云雷音、大云雷音。将如此美妙动听的声音发完之后。我们的娑婆世界，以及十方各国，无数亿天人、龙和鬼神，也都集中到忉利天宫来。

所说的天，就是四天王天、忉利天、须焰摩天、兜率陀天、化乐天、他化自在天、梵众天、梵辅天、大梵天、小光天、无量光天、光音天、少净天、无量净天、遍净天、福生天、福爱天、广果天、无想天、无烦天、无热天、善见天、善现天、色究竟天、摩醯首罗天、以至非想非非想处天。这一切天人、龙、鬼神等等，全都来此处集会，听佛讲经。

还有其它地方的国家和佛土，以及我们的世界，海里的神、江里的神、河里的神、树里的神、山上的神、地下的神、川泽里的神、护佑庄稼的神、日神、夜神、空中的神、天上的神、负责饮食的神、草木里的神，如此之多的神，也全都到此处来集会。

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In addition, all the great ghost kings from the Saha and other worlds came and gathered together. They were the Ghost King Evil Eyes, the Ghost King Blood Drinker, the Ghost King Essence and Energy Eater, the Ghost King Fetus and Egg Eater, the Ghost King Spreader of Sickness, the Ghost King Collector of Poisons, the Ghost King Kindhearted, the Ghost King Blessings and Benefits, the Ghost King Great Regard and Respect, and others.

At that time, Shakyamuni Buddha said to the Dharma Prince Manjushri Bodhisattva Mahasattva,

"As you regard these Buddhas, Bodhisattvas, gods, dragons, ghosts, and spirits from this land and other lands who are now gathered in the Trayastrimsha Heaven, do you know how many of them there are?"

Manjushri said to the Buddha, "World Honored One, even if I were to measure and reckon with my spiritual powers for a thousand eons, I still would not be able to know how many of them there are."

The Buddha told Manjushri, "Regarding them with my Buddha Eye, their numbers cannot be exhausted. Those beings have been taken across, are being taken across, will be taken across, have been brought to accomplishment, are being brought to accomplishment, or will be brought to

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accomplishment by Earth Store Bodhisattva [*Ksitigarbha*] throughout many eons."

Manjushri said to the Buddha, "World Honored One, throughout many eons I have cultivated good roots and my wisdom has been certified as unobstructed. When I hear what the Buddha says, I immediately accept it with faith. But Hearers of small attainment, gods, dragons, and the rest of the Eightfold Division, and beings in the future who hear the Thus Come One's true and sincere words, will certainly harbor doubts. Even if they receive the teaching most respectfully, they will still be unable to avoid slandering it. My only wish is that the World Honored One will proclaim for everyone what Earth Store Bodhisattva Mahasattva practiced and what vows he made while on the level of planting causes that now enable him to succeed in doing such inconceivable deeds.

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

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

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

"Manjushri, indescribably many eons ago, during the time of a Buddha named Lion Sprint Complete in the Ten Thousand Practices Thus Come One, Earth Store Bodhisattva Mahasattva was the son of a great elder. That elder's son, upon observing the Buddha's hallmarks and fine features and how the thousand blessings adorned him, asked that Buddha what practices and vows made him so magnificent. Lion Sprint Complete in the Ten Thousand Practices Thus Come One then said to the elder's son, 'If you wish to have a body like mine, you must first spend a long time liberating

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还有其它国家和佛土，以及我们的世界诸多的大鬼王。这些所谓的大鬼王是：恶目鬼王、啖血鬼王、啖精气鬼王、啖胎卵鬼王、行病鬼王、摄毒鬼王、慈心鬼王、福利鬼王、大爱敬鬼王。像这一类的鬼王也全都到这里来集会。

这时，释迦牟尼佛告诉文殊师利法王子菩萨摩訶萨说：你看，这许多的佛、菩萨，以及天、龙、鬼神，这个世界的，那个世界的；这个国家的，那个国家的，今天都来忉利天宫集会，你知道他们的数目吗？

文殊师利回答佛说：世尊，如果以我的神通和法力，就是经过千劫漫长的时间，也是无法思量和猜测出这许多的数目。

佛告诉文殊师利说：以我的佛眼，也是不能瞧尽这个数目的。这都是因为地藏菩萨自久远劫以来，已经引度的、正在引度的、还没有引度的；已经修成功的、正要修成功的、还没有修成功的，所有与他有缘的众生，聚集在一起才有如此之多的数目。

文殊师利对佛说：我是从过去久远以来，长久修了善根的，所以能够得到一种无阻无碍的大智慧。因此听了佛所说的话，我自然深信不疑，遵循领受。可是像那些修小果、闻小法，不闻大法的大众，以及天龙八部和未来世界的众生，虽然听到了如来诚实的言语，仍要怀有疑惑不定的心思。即使他们表面上看来接受了，内心却未必能够遵循领受，难免说出一些不相信的话来，

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beings who are undergoing suffering.'

"Manjushri, that comment caused the elder's son to make a vow: 'From now until the end of future time throughout uncountable eons, I will use expansive expedient means to help beings in the Six Paths who are suffering for their offenses. Only when they have all been liberated, will I myself become a Buddha.' From the time he made that great vow in the presence of that Buddha until now, hundreds of thousands of *nayutas* of inexpressibly many eons have passed, yet he still is a Bodhisattva.

"Another time, inconceivable *asamkhyeya* eons ago, there was a Buddha named Enlightenment-Flower Samadhi Self-Mastery King Thus Come One. That Buddha's life span was four hundred billion *asamkhyeya* eons. During his Dharma-Image Age, there lived a Brahman woman endowed with ample blessings from previous lives who was respected by everyone. Whether she was walking, standing, sitting, or lying down, gods surrounded and protected her. Her mother, however, embraced a deviant faith and often slighted the Triple Jewel.

"The worthy daughter made use of many expedients in trying to convince her mother to hold right views, but her mother never totally believed. Before long,

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the mother's life ended and her consciousness fell into the Relentless Hell.

"When her mother's life ended, the Brahman woman, knowing that her mother had not believed in cause and effect while alive, feared that her karma would certainly pull her into the Evil Paths. For that reason, she sold the family house and acquired many kinds of incense, flowers, and other gifts. With those she performed a great offering in that Buddha's stupas and monasteries. She saw an especially fine image of the Thus Come One Enlightenment-Flower Samadhi Self-Mastery King in one of the monasteries. As the Brahman woman beheld the honored countenance, she became doubly respectful while thinking to herself, 'Buddhas are called Greatly Enlightened Ones who have attained All-Wisdom. If this Buddha were in the world I could ask him where my mother went after she died. He would certainly know.'

"The Brahman woman then wept for a long time as she gazed longingly upon the Thus Come One. Suddenly a voice in the air said, 'O weeping worthy woman, do not be so sorrowful. I shall now show you where your mother has gone.'

"The Brahman woman placed her palms together as she addressed space, saying, 'Which virtuous divinity is comforting me in my grief? Ever since

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the day I lost my mother, I have held her in memory day and night, but there is nowhere I can go to ask about the realm of her rebirth.'

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

"The Brahman woman suddenly lunged toward the voice she was hearing and then fell, injuring herself severely. Those around her supported and attended to her, and after a long time she was revived. Then she addressed the air, saying, 'I hope the Buddha will be compassionate and quickly tell me into what realm my mother has been reborn. I am now near death myself.'

"Enlightenment-Flower Samadhi Self-Mastery King Thus Come One told the worthy woman, 'After you make your offerings, return home quickly. Sit upright and concentrate on my name. You will soon know where your mother has been reborn.' The Brahman woman bowed to the Buddha and returned home. The memory of her mother sustained her as she sat upright recollecting Enlightenment-Flower Samadhi Self-Mastery King Thus Come One.

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这反而造成毁谤佛法的罪业。唯愿世尊你能全面地说出地藏菩萨在因地的过程里，究竟作了怎样的行为，立了什么样的誓愿，才能够成就如此不可思议的事情。

佛告诉文殊师利菩萨说：譬如在三千的大千世界里，所有的草木丛林、稻麻竹苇、山石微尘，每一物、每一个个体，都当作是一条恒河来说。每一条恒河中的每一粒沙都当作是一个大千世界来说。一个大千世界里的一粒微尘，都当作是一个劫数来说。每一劫所集聚的微尘的数目，又都来当作劫数。与之相比，地藏菩萨自证得十地的果位以来，时间已千倍地多于上面所说的数目。

何况地藏菩萨还是从小乘、声闻、辟支佛的地位修起来的。所以经过的时间，还要加倍的长久了。文殊师利，这位菩萨的威德神通，以及他所发的愿力，是想不到、说不出的宏大。假若未来世界里的善男子、善女人，一听到这位菩萨的名字，或者称叹赞美他，或者瞻仰礼拜他，或者称念他的名号，或者用香油、灯、幡等东西来供养他。以至请画师用彩色来绘画他的形像；请雕刻艺人雕刻出他的形像；请塑漆艺人，来塑就他的形像。那么，这种人，将转生到三十三天上去享受福报，而且还可以得到一百次的生命轮回往返，在轮回往返期间，永不会堕入地狱等三恶道里去。

佛对文殊师利说：文殊师利，这位地藏菩萨摩訶萨，在过去久远的那说不尽，而且无法说尽的劫数以

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"After doing so for a day and a night, she suddenly saw herself beside a sea whose waters seethed and bubbled. Many evil beasts with iron bodies flew swiftly back and forth above this sea. She saw billions of men and women bobbing up and down in the sea, being fought over, seized, and eaten by the evil beasts. She saw *yakshas* with different shapes. Some had many hands, some many eyes, some many legs, some many heads. With their sharp fangs, they drove the offenders on toward the evil beasts. Or the *yakshas* themselves seized the offenders and twisted their heads and feet together into shapes so horrible that no one would dare even look at them for long.

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

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

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

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

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of the seas that encircle it.'

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

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

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

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

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

"Poisonless replied, 'These are beings of Jambudvīpa who did evil deeds. They have just died and passed through forty-nine days without any surviving relatives doing any meritorious deeds on their behalf to rescue them from their distress. Besides that, during their lives they themselves didn't plant any good causes. Now their own karma calls forth these hells. Their first task is to cross this sea. Ten thousand *yojanas* east of this sea is another sea in which they will undergo twice as much suffering. East of that sea is yet another sea

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where the sufferings are doubled yet again. What the combined evil causes of the three karmic vehicles evoke is called the sea of karma. This is that place.'

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

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

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

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

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

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

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前，他曾经做过大长者之子，那个时候的世界上，有一尊佛，名字叫狮子奋迅具足万行如来。这时，长者之子见了这尊佛的美好相貌具有说不出的福慧和庄严，因此就问这尊佛道：你是做了怎样的行为，立了什么样的誓愿，才得到如此美好的相貌的？

这时，狮子奋迅具足万行如来告诉长者之子说：你想要得到这样的形体，应当要永远地度脱那一切受苦难的众生。

佛又对文殊师利说：文殊师利，这时，长者之子，因为听到如来的话，他立刻就立了誓愿。他说：我从今天开始，尽我未来的岁月，以无法计算的劫时，为这些受罪受苦的六道众生，设立种种的方便计策，要让他们全都解脱了罪业苦恼之后，我自己再来成佛。

因为他在这尊佛的面前，立了这个大誓愿，所以到如今已经过了百千万亿那由他不可说的劫数还不肯成佛，还要做普度众生的菩萨。

又在过去那无量无数多劫以前，那个时候的世界上，有一尊佛，佛的名号叫觉华定自在王如来。这尊佛的寿命有四百万亿阿僧祇劫那样长。

在这尊佛的像法时代，有一婆罗门种姓的女子。因她隔世的宿福积得很深很重，所以人们都很钦佩她、很敬重她。她无论行走，还是坐卧，都有各天的天神来护佑她。但是，她的母亲偏信了邪道，轻看佛、法、僧三

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

"Poisonless placed his palms together and implored the worthy woman, Please, Worthy One, quickly return home. There is no need for you to grieve further. The offender Yue Di Li was born in the heavens three days ago. It is said that she received the benefit of offerings made and blessings cultivated by her filial child who practiced giving to Enlightenment-Flower Samadhi Self-Mastery King Thus Come One at stupas and monasteries. Not only was the Bodhisattva's mother released from the hells, but all the other offenders who were destined for the Relentless Hell also received bliss and were reborn with her.' Having finished speaking, the ghost king put his palms together and withdrew.

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

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宝。这时，婆罗门女就用种种方法，来劝导她的母亲，让她母亲明白三宝，相信佛法。可是，婆罗门女的母亲仍然对佛法三心二意，不能彻底完全地相信。没过多久，婆罗门女的母亲命终了，她的魂神也就堕落到无间地狱之中。

自从母亲死了以后，婆罗门女知道她的母亲在世时，不信因果报应，如果按照她所作的恶业来计算，那么她一定要堕落到三恶道里去，尝受苦果的滋味。婆罗门女是一位孝女，她怎能不设法救拔她的母亲呢。因此， she 就把家里所有的东西，以及房屋宅地和田产都卖掉了。她将卖掉东西所得的钱，再到各处搜求购买许多上等的香、最好的花，以及种种供养佛所用的器具。然后她亲自拿了这些东西，到各处先前的人们所建造的佛像、宝塔、寺院里，一心一意地做那供养佛的善事。在一所佛寺中，她瞻仰这位觉华定自在王如来的形像，这尊佛像塑画得威德兼备，端正庄严，十分完美。婆罗门女见到这尊佛像后，就去瞻仰礼拜，并对这尊佛由衷地崇敬和信仰。她自己心里默默地说：佛的名号叫大觉，具足了一切的圆满智慧。如果这尊佛还活在世上，我母亲就是已经死了，我若请问这尊佛，他也一定会知道我母亲魂神所在的地方。

这时，婆罗门女低下头，伤心地哭泣了很久。心里却仍在不断地思念瞻仰著这尊如来。忽然她听到空中有声音在说：悲泣的圣女呀，不要过于悲哀了。我现在就指引你的母亲所在的地方吧。

● EARTH STORE BODHISATTVA SUTRA ●

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

Chapter II

The Division Bodies Gather

At that time, the division bodies of Earth Store Bodhisattva began gathering in the palace of the Trayastrimsha Heaven from billions of inexpressible, inconceivable, immeasurable, ineffable, limitless *asamkhyeyas* of worlds. They came from wherever hells are found.

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

Those groups who came were irreversible from *Anuttarasamyaksambodhi* because they had been taught and transformed by Earth Store Bodhisattva.

For long eons they had wandered in birth and death, undergoing suffering within the six paths without even temporary respite. Now they had reached

●EARTH STORE BODHISATTVA SUTRA ●

various levels of sagehood, due to the great compassion and deep vows of Earth Store Bodhisattva.

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

At that time, the World Honored One stretched forth his golden-colored arm and rubbed the crowns of all the division bodies of Earth Store Bodhisattva Mahasattva gathered from billions of inexpressible, inconceivable, immeasurable, ineffable, limitless *asamkhyeyas* of worlds, and said, "I teach and transform obstinate beings such as these within the evil worlds of the Five Turbidities, causing their minds to be regulated and subdued so that they renounce the deviant and return to the proper. But one or two out of ten still cling to their bad habits. For them I again divide into thousands of billions of bodies and use numerous additional expedient means. Those with keen roots will listen and immediately believe. Those with good rewards will respond to exhortation and strive to succeed. Those who are dim and dull will only return after being taught for a long time. Those whose karma is heavy will fail to show any respect.

"My division bodies take across and liberate all those different kinds of beings. I may appear in a

●EARTH STORE BODHISATTVA SUTRA ●

male body. I may appear in a female body. I may appear in the body of a god or dragon. I may appear in the body of a spirit or ghost. I may appear as a mountain, a forest, a stream, a spring, a river, a lake, a fountain, or a well in order to benefit people. I use all these ways to save beings. I may appear in the body of God Shakra. I may appear in the body of Lord Brahma. I may appear in the body of a Wheel-Turning King. I may appear in the body of a lay person. I may appear in the body of a national leader. I may appear in the body of a prime minister. I may appear in the body of an official. I may appear in the body of a Bhikshu, a Bhikshuni, an Upasaka, an Upasika, and so forth up to the body of a Hearer, an Arhat, a Pratyekabuddha, or a Bodhisattva in order to teach and rescue beings. It is not that I appear to them only in the body of a Buddha.

"Reflect on how I have toiled for repeated eons and endured acute suffering to take across and free stubborn beings who resist being taught and continue to suffer for their offenses. Those not yet subdued undergo retributions according to their karma. If they fall into the evil destinies and are enduring tremendous suffering, then you should remember the gravity of this entrustment I am now making to you here in the palace of the Trayastrimsha Heaven. Find ways to liberate all beings in the Saha world from now until the time

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婆罗门女一听到这句话，立刻合掌仰望空中，并且说：是什么地方的神灵，以这样的大恩大德，来安慰我这忧愁的心怀。我自从失去母亲以来，不分日夜，总在想念著、眷念著我的母亲。可是无处可询问我母亲现在所在的地方啊！

这时，只听到空中又有声音在说：我就是你所瞻仰礼拜、已经过去的觉华定自在王如来。见你思母心切，超出常人，所以就来说你母亲的所在。

婆罗门女听了佛的声音，就站起身来向空中扑去，为佛作礼。因用力过猛，把四肢都跌伤了。左右侍女扶她起来时，她已昏晕过去，过了很长的时间，才醒转过来。又连忙仰望空中说：但愿我佛大发慈悲可怜我，赶快说出我母亲的所在，因为我现在也已离死不远。

这时，觉华定自在王如来就告诉婆罗门女说：你把供养的事作完，早点回家，然后端端正正地坐稳当，心中思念著我的名号，就可以知道你母亲现在所在的地方。

这时，婆罗门女听了佛的话，赶快面对佛像瞻仰礼拜之后，立刻回到家中。因为思念母亲心切，她端端正正地坐稳当，一心一意地诵念觉华定自在王如来的名号，这样一直念了一天一夜。

忽然间，她发现自己已经来到一处大海的岸边。只见这个大海里的水，像滚汤一般涌沸著。许多凶恶的兽，都是用铁作成的身体，它们飞走于大海上，一会儿

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when Maitreya comes into the world. Help them escape suffering forever, encounter Buddhas, and receive predictions."

At that time, all the division bodies of Earth Store Bodhisattva that came from all those worlds merged into a single form. Then he wept and said to the Buddha, "Throughout long eons I have been receiving the Buddha's guidance and from that have developed inconceivable spiritual power and great wisdom. My division bodies fill worlds as many as grains of sand in millions of billions of Ganges Rivers. In each of those worlds, I transform myself into millions of billions of bodies. Each body rescues millions of billions of people, helping them to return respectfully to the Triple Jewel, escape birth and death forever, and reach the bliss of Nirvana. Even if their good deeds within the Buddhadharma amount to as little as a strand of hair, a drop of water, a grain of sand, a mote of dust, or the tip of a hair, I will gradually take them across, liberate them, and help them gain great benefit. I only hope that the World Honored One will not be worried about beings of the future who have bad karma."

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

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从东到西，一会儿从西到东，互相驱赶追逐。又看见有许多的男人和女人，有百千万之多。这些人一会儿浮出海面，一会儿又没入海中，被这些凶恶的兽互相争夺，将他们抓来吞食。还看见有许多的夜叉，它们的形状各不相同。有的生了许多的手和许多的眼睛、许多的头和许多的脚，嘴里的牙齿全都向外凸出，锋利如刀剑一般。它们追逐这些受罪受苦的人们，使这些人靠向凶恶的兽一边，好叫恶兽们来撕咬吞食。而且它们自己也像抓虫一般，将这些人抓过来随意玩弄；或者将人的头和脚都捆作一团；或者将他们的身体往外拉拽；或者将他们撕碎后再仍出去，玩弄摧残成千奇百怪的各种形状。孝女不敢久看，此时这位婆罗门女，依仗了念佛所得到的保护的缘故，看到这些骇人的场景，也就不再恐惧了。

有一个鬼王名叫无毒。他走过来向婆罗门女问候并且对她说：欢迎啊！菩萨，你为什么會到这里来？

这时，婆罗门女就向鬼王说：这是什么地方？

无毒回答说：这里就是大铁围山的西面第一重海。

圣女又问鬼王说：我听说铁围山里面有地狱，这是真的吗？

无毒回答说：确实是有地狱的。

圣女又问鬼王说：我现在为什么能来到地狱？

无毒回答说：若非是有威德神通的人，也必是受到业力牵引的人，除了这两种人，是无法来到这个地方的。

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

Chapter III

Contemplating the Karmic Conditions of Beings

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

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

Lady Maya spoke again to the Bodhisattva, "Could you please tell us about the offenses committed by

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圣女又问鬼王说：这海水为什么会涌沸？为什么会有这样多的罪人和各种恶兽？

无毒回答说：这都是阎浮提世界里作恶的众生。新死之人，经过四十九天以后，假如没有人继嗣，为他作功德，救拔他应受的苦难；活的时候，又没有乐善好施的因缘，就根据他在世时所作的恶业，去受他自己所感召的地狱之苦，自然先要度过这第一重海。这海的东面过去十万由旬的地方，又有一重海。那里的苦楚要比这重海的苦楚更重一倍。这重海的东面，还有一重海。那里的苦楚又要再加重一倍。这三重海，都是众生三业恶因所感召而成的。它们总的称呼，就叫业海，这里即是。

圣女又问无毒鬼王说：你说铁围山里真有地狱，那么地狱在什么地方呢？

无毒回答说：三海之中，全是大地狱，地狱的数目有几百几千。这几百几千的地狱，都不相同，每一种地狱都是有所区别的。所谓大地狱有十八重，次一等的有五百重。在它里面所受的苦痛和施刑的狠毒是说不尽的。再次一等的，还有千百重的小地狱，也有那说不尽的痛苦。

圣女又问大鬼王说：我的母亲死后来到这里，还没有多长时间，不知她的神魂应该到什么地狱里去受苦？

鬼王问圣女：菩萨的母亲在世之时，作何职业？

● EARTH STORE BODHISATTVA SUTRA ●

those in Jambudvīpa that result in retributions in the evil destinies?"

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

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

Then Earth Store Bodhisattva said to the worthy mother, "Retributions that result from offenses committed in Jambudvīpa are described like this:

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

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

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

"Beings who seem to be Shramanas but in their

●EARTH STORE BODHISATTVA SUTRA ●

minds are not Shramanas, who destroy the things of the Eternally Dwelling, who deceive lay people, who go against the precepts, and who commit many other evil deeds, will fall into the Relentless Hell where for thousands of billions of eons they will seek escape in vain.

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

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

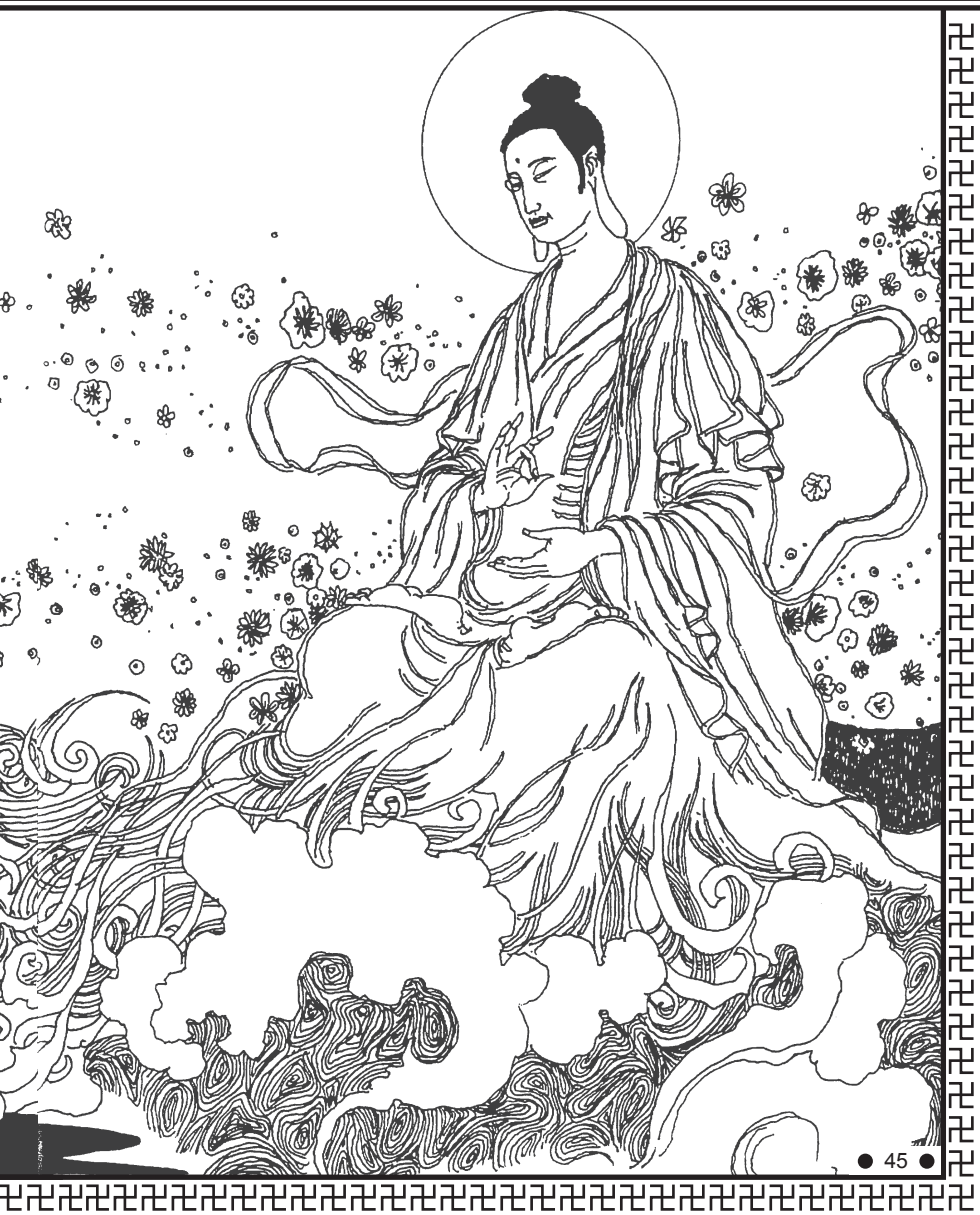
Lady Maya further asked Earth Store Bodhisattva, "Why is that hell called Relentless?"

Earth Store replied, "Worthy Mother, all the hells are within the Great Iron Ring Mountain. The eighteen great hells and the five hundred subsequent ones each have their own names. There are hundreds of thousands more that also have their own names. The Relentless Hell is found within a city of hells that encompasses more than

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eighty thousand square miles. That city is made entirely of iron. An unbroken mass of fire extends for ten thousand miles above the city. Within the city are many interconnected hells, each with a different name.

"There is just one hell called Relentless. Its circumference is eighteen thousand miles. The wall of that hell is a thousand miles high, totally made of iron, and covered with a fire burning downward that is met by a fire burning upward. Iron snakes and dogs spewing fire race back and forth along the top of that wall.

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

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

Other *yakshas* wield huge iron halberds that they

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圣女回答说：我的母亲怀有偏见，不信佛教，而且还讥诮毁谤佛、法、僧三宝。或者有时相信，过一阵就又不相信了。现在她虽然死去不久，可是我也不知道她现在所在的地方。

无毒又问圣女说：菩萨的母亲姓什么？是什么等级的种族？

圣女回答说：我的父母都是婆罗门种族。父亲名叫尸罗善现，母亲名悦帝利。

无毒合掌告诉菩萨说：愿圣者返回到所来的地方去，不要过于忧愁思念你的母亲，也不必过于哀恋你的母亲。你的母亲悦帝利罪女，已脱离地狱，生到天上三天了。天上指示说，承了孝顺的子女，为她的母亲设供修福，布施觉华定自在王如来塔寺的功德，不但菩萨的母亲得以脱离地狱，就是应该在地狱受苦的罪人们，在这一天也同时仗佛神力，悉同生灭，皆得受乐。鬼王说完，合掌退下。

婆罗门女不久即从梦中醒来，她明白这件事情是真实的之后，便在觉华定自在王如来塔像的面前，立了很大的誓愿。她说：我愿尽未来的劫数，为那些造罪受苦的众生，处处广设种种方便，让他们都能够解脱所受的苦难。

佛告诉文殊师利说：那时的鬼王无毒就是现在的财首菩萨，那时的婆罗门女，就是现在的地藏菩萨。

● EARTH STORE BODHISATTVA SUTRA ●

use to pierce the offenders' mouths and noses or stab their bellies and backs. They toss the offenders into the air and then catch them by skewering them with the halberds, or they let them drop onto the bed. Iron eagles peck at the offenders' eyes and iron serpents wrap around their necks. Long nails are driven into all their limbs. Their tongues are pulled out, stretched, and then plowed through. Their internal organs are gouged out, sliced, and minced. Molten copper is poured into their mouths, and their bodies are bound with hot iron. Responses to their karma go on like that throughout hundreds of thousands of deaths and rebirths. They pass through hundreds of millions of eons seeking escape in vain.

"When this world is destroyed, they find themselves in another world. When that world is destroyed, they pass on to another one. When that world, too, is destroyed, they move on to another one. When this world comes into being again, they return here. The situation involving Relentless retribution for offenses is like that.

"Moreover, five karmic responses account for the name Relentless. What are the five? First, it is said to be Relentless because punishment is undergone day and night throughout many eons without ceasing for a moment. Second, it is said to be

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Relentless because one person fills it in the same way that many people fill it.

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

"Fourth, it is said to be Relentless because all beings undergo karmic responses based on the offenses that they have committed, whether they be men, women, savages, old, young, honorable, or lowly; whether they be dragons, spirits, gods, or ghosts.

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

●EARTH STORE BODHISATTVA SUTRA ●

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

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

Chapter IV

Karmic Retributions of Beings in Jambudvīpa

At that time Earth Store Bodhisattva said to the Buddha, "World Honored One, because I receive the awesome spiritual strength of the Buddha, Thus Come One, I am able to divide my body and rescue beings who are undergoing karmic retributions everywhere in billions of worlds. If it were not for the great compassionate strength of the Thus Come One, I would be unable to manifest such changes and transformations. Now the World Honored One has entrusted me with rescuing and liberating beings in the Six Paths until Ajita becomes a Buddha. I accept the entrustment, World Honored One. Please have no further concern."



● 分身集会品第二 ●

这时，百千万亿，无法想像、无法谈论、无法计量，说不尽的阿僧祇数的世界，以及所有的地狱，各处的分身地藏菩萨都来聚会于忉利天宫。

因为如来具有广大神通威力的缘故，才能感召十方的菩萨，还有那些从六道里出来的大众，都聚集到这里。他们的数目有千万亿那由他数不尽之多，各自都手捧香扣花，来供养佛。和地藏菩萨同来的众人，都因为得到了地藏菩萨的教化，在阿耨多罗三藐三菩提的求道过程上，永不会再退转了。

这些大众，自久远的劫数以来，在生死之海中，随业浪而流转在六道轮回里，受那苦难，没有得到片刻的休息。由于地藏菩萨的广大慈悲，深切的誓愿，使他们都获得了解脱，证得了果位。他们来到忉利天宫，都非常高兴，欢喜异常，十分敬仰地瞻礼如来，目光都集中在如来的身上，久久地不肯舍离。

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Then the Buddha told Earth Store Bodhisattva, "Beings who have not yet obtained liberation have unfixed natures and consciousnesses. Their bad habits reap bad karma; their good habits bring rewards. Reacting to situations by committing good or evil deeds causes them to turn in the Five Paths without a moment's rest. Throughout eons as numerous as dust motes they remain confused, deluded, obstructed, and afflicted by difficulties.

They are like fish swimming through waters laced with nets. They may slip through and keep their freedom temporarily, but sooner or later they will be caught. I am concerned about such beings. But since you keep making extensive vows repeatedly throughout successive eons to take such offenders across, what further worries need I have?"

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

Then the World Honored One replied to Samadhi Self-Mastery King, "Listen attentively, listen

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这时，世尊舒放那许多的金色手臂，来抚摩这百千万亿，不可思、不可议、不可量、不可说的阿僧祇世界里的诸位分身地藏菩萨摩訶萨的头顶。对他们这样说道：我在五浊的恶世，教化如此刚强的众生，将那些顽固不化的人，都一一地调制制伏，使他们放弃偏见，离开邪道，皈依正确的大法。但是在十分之中，还有那么一二分，仍然存有恶劣的习惯和不良的行为。

这些人不但是要你地藏菩萨分身救度，就是如我来，也要分身千百亿，用广大且种种的方便法门去救度。对那些敏锐而有理解力的人，讲法给他们听，使他们能够相信并接受佛法；对那些已经修道有成的人，我就努力劝导他们，使他们继续努力最终成就佛道；对那些呆痴胡涂的人，我就耐心地想办法去感化他们，使他们归依到正确的道路上；对那些罪行深重，不生敬仰心的一切众生，他们中间也是各有差别的，我也要分身去度脱他们。或者现示出男人之身，或者现示出女人之身，或者现示出天、龙身，或者现示出神鬼之身，或者现示出山、林、川、原、河、池、泉、井，都来方便有利于众生，使众生能够一齐度脱。或者现示出帝释之身，或者现示出梵王之身，或者现示出转轮王之身，或者现示出居士之身，或者现示出国王之身，或者现示出宰辅之身，或者现示出官僚之身，或者现示出比丘、比丘尼、优婆塞、优婆夷之身，以至声闻、罗汉、辟支佛、菩萨等身，以便去转化而得到度脱，并不仅仅只有佛身独现于他们面前。

你看，我经过了许多的劫数，十分勤劳辛苦地度脱

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attentively, and reflect well on the examples I am about to give you. One time, limitless *asamkhyeyas* of *nayutas* of inexpressible eons ago, a Buddha named All-Knowledge-Accomplished Thus Come One, One Worthy of Offerings, One of Proper and Pervasive Knowledge, One Perfect in Clarity and Conduct, Well-Gone One, Unsurpassed Knight Who Understands the World, Taming and Subduing Hero, Teacher of Gods and People, Buddha, World Honored One, appeared in the world. That Buddha's life span was sixty thousand eons. Before he became a monk, he was the king of a small country and was friendly with the king of a neighboring country. Both kings practiced the Ten Wholesome Deeds and benefited beings. Because the citizens of those two neighboring countries did many bad things, the two kings made a plan using far-reaching expedients. One king vowed to quickly become a Buddha and then rescue absolutely all the other beings.

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

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

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Thus Come One. The king who vowed to keep saving beings who are suffering for their offenses rather than become a Buddha is Earth Store Bodhisattva.

"Another time, limitless *asamkhyeya* eons ago, a Buddha named Pure-Lotus-Eyes Thus Come One appeared in the world. His life span was forty eons. In his Dharma-Image Age, an Arhat who had accumulated blessings from rescuing beings met a woman named Bright Eyes, who offered a meal to him once while he was teaching and transforming beings.

"What is your wish?" asked the Arhat.

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

"Sympathizing with her, the Arhat entered samadhi to contemplate and saw that Bright Eyes' mother had fallen into a bad destiny where she was undergoing extreme suffering. The Arhat asked, 'Bright Eyes, what unwholesome karma did your mother create while alive that makes her now have to undergo such terrible suffering in a bad destiny?'

"Bright Eyes replied, 'My mother enjoyed eating fish, turtles, and other sea creatures. She especially

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liked to fry or broil fish and turtle eggs. Every time she ate those she took thousands of lives. Oh, Venerable One, please be compassionate and tell me how she can be saved!

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

"Bright Eyes heard that, quickly renounced everything she loved, and swiftly commissioned painted images of the Buddha. Then she made offerings before them. The reverence she felt moved her to tears and she wept in grief as she beheld and bowed to the Buddha. Suddenly near the end of the night, in a dream, she saw that Buddha's body, dazzling gold in color and as large as Mount Sumeru, emitting great light.

"He said to Bright Eyes, 'Your mother will be born in your household before long and as soon as that infant can feel hunger and cold, he will speak.'

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

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像这样极难感化、生性顽固而犯罪受苦的众生。但是还有一部分没有调伏的，只好随他去受他所作恶业的报应。如果他们堕落在地狱等恶趣之中，受苦受难的时候，你应当记著我现在在忉利天宫嘱咐于你的话，要你使那些娑婆世界的众生，从我涅槃以后，至弥勒出世这之间所未度者，都得到解脱，永远地离开诸般苦难，一直到他们遇到佛给他们授记了才算结束。

这时，诸世界分身地藏菩萨，听了佛的嘱咐后，又都合成一个了。他流泪涕泣，哀哀地依恋在佛的面前，对佛说：自从久远的劫以来，承蒙佛接引我，又使我获得了不可思议的神通法力，具备了广大的智慧。我所有的分身，遍布于百千万亿恒河沙数的世界。在每一个世界里，再化出百千万亿的分身。每一个分身，都可以度脱百千万亿的人。让那许许多多的人，都来皈依敬信三宝，永远脱离生死苦海，直到进入涅槃的快乐。只要有人在佛法之中做了善事，那怕只是像一毛、一涕、一沙、一尘、或者只有如毫发般的微不足道，我也要努力将他度脱，使他获得很大的利益。

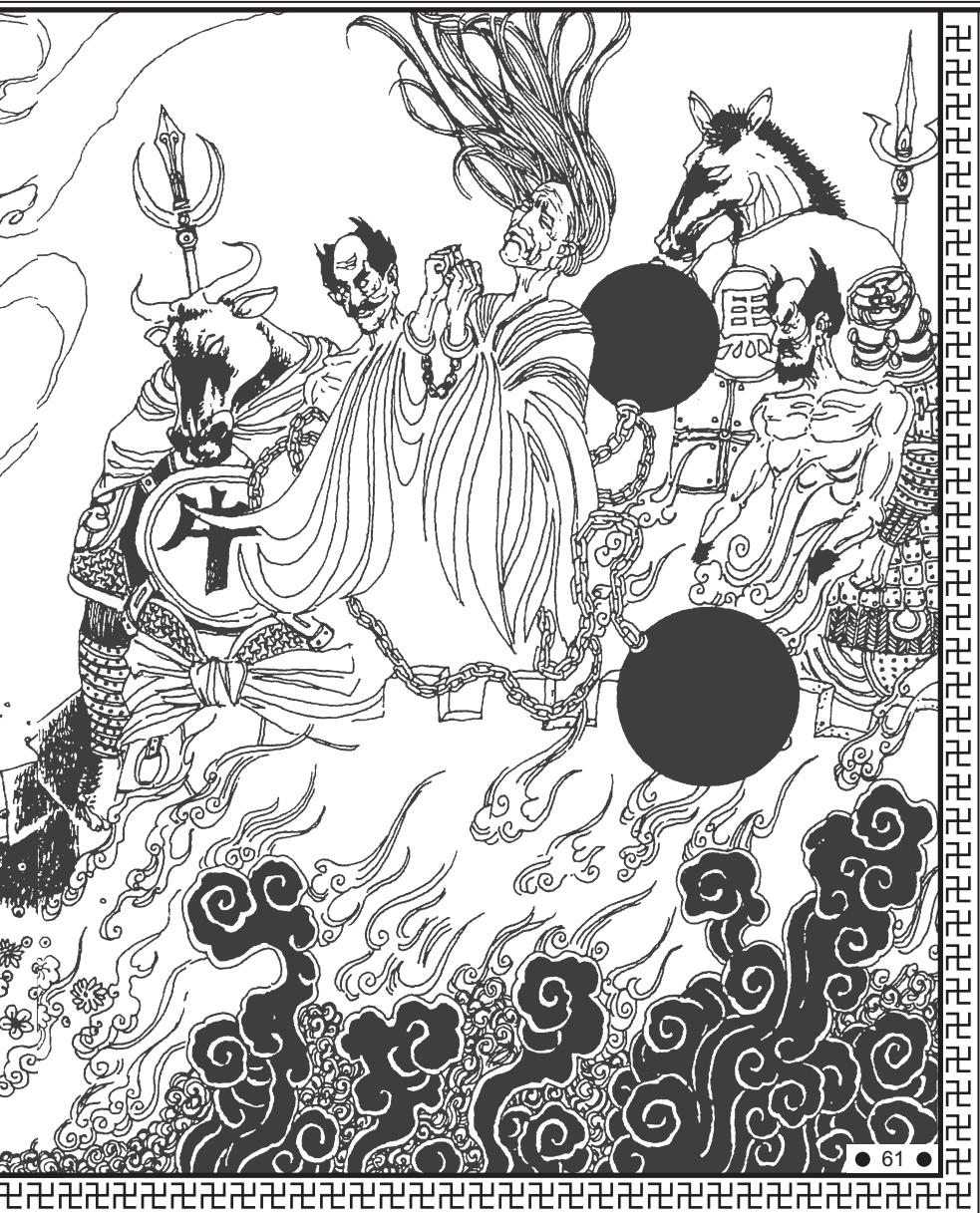
地藏菩萨接受佛的嘱咐之后，对佛说：但愿世尊你不要因这后世的恶业众生而有所忧虑。这句话他对佛连说了三遍。但愿世尊你不要因这后世的恶业众生而有所忧虑。

这时，佛就称赞地藏菩萨说：很好，很好。我来帮助你，使你欢喜。使你能够成就你从久远劫以来所发的弘誓大愿。等到众生度脱完毕，你就可以成就佛果。

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lives and deaths result in retributions that we ourselves must undergo. I am your mother and have been in darkness for a long time. Since you and I parted, I have repeatedly fallen into the great hells. Upon receiving the power of your blessings, I have been reborn as a servant's child with a short life span. Thirteen years from now, I will fall into the evil paths again. Do you have some way to free me so that I can avoid them?'

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

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

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

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



● 观众生业缘品第三 ●

这时，佛的母亲摩耶夫人很恭敬地合掌问地藏菩萨说：圣者，阎浮提众生，他们所造罪业有什么不同和差别，以及他们应该受到什么样的报应，这些事情是怎样的呢？

地藏菩萨回答说：因果的报应，不管千万的世界，以及千万的国土；有地狱的、没有地狱的；有女人的、没有女人的；有佛法的、没有佛法的，以至于声闻、辟支佛，都是如此，不只是地狱罪报一类。

摩耶夫人又对菩萨说：我愿意听你说一说阎浮提世界犯了罪所受报应的事情。

地藏菩萨回答说：圣母，唯愿你来听我讲。我大致为你说一说。

佛母说：圣者你请讲吧。

这时，地藏菩萨对佛母说：南阎浮提罪报的称呼是这样的：

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"When Bright Eyes heard that, she wept bitterly and spoke into the air, saying, 'I vow that my mother will be released from the hells forever. At the end of these thirteen years, she will be done with her heavy offenses and will not go back to the Evil Paths. O Buddhas of the Ten Directions, with your compassion and sympathy, please listen to the vast and mighty vow that I am making for the sake of my mother. If my mother never again enters the Three Evil Paths, is never again born into low stations, and will never again be female, then here before the image of Pure-Lotus-Eyes Thus Come One, I vow that from this day on, throughout millions of billions of eons I will respond to all beings who are undergoing suffering for their offenses in the hells or the Three Evil Paths of any world. I vow to rescue them from the bad destinies of the hells, hungry ghosts, animals, and the like. Only after beings with such retributions have all become Buddhas will I myself achieve Proper Enlightenment.'

"After making that vow, she clearly heard Pure-Lotus-Eyes Thus Come One say to her, 'Bright Eyes, your own great compassion and sympathy will reach your mother through this mighty vow that you are making. My contemplation shows me that after thirteen years your mother will be done with this retribution and will be born as a Brahman with

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a life span of one hundred years. After that retribution, she will be born in the Land of No Concern with a life span of uncountable eons. Later she will realize the fruition of Buddhahood and save people and gods as numerous as sand grains in the Ganges.”

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

“Men and women in the future may fail to do good deeds and only do evil; may not believe in cause and effect; may indulge in sexual misconduct and false speech; may use divisive and harsh speech; and may slander the Great Vehicle. Beings with karma like that should certainly fall into bad destinies. But if they encounter Good and Wise Advisors who exhort them and lead them to quickly take refuge with Earth Store Bodhisattva, then those beings will just as quickly be released from their retributions in the Three Evil Paths. If those beings are determined and respectful, if they behold, bow

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to, and praise the Bodhisattva, and if they make offerings of flowers, incense, clothing, jewels, food, and drink to him, they will enjoy supremely wonderful bliss in the heavens for millions of billions of eons. When their blessings in the heavens end and they are born as people, throughout hundreds of thousands of eons they will have the potential to be national leaders able to remember all aspects of causes and effects from previous lives. O Samadhi Self-Mastery King, Earth Store Bodhisattva has such inconceivably great awesome spiritual power that he uses expansively for the benefit of beings. All of you Bodhisattvas should remember this sutra, and proclaim and spread it far and wide."

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

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

At that time the Four Heavenly Kings rose from their

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如果有那众生，不肯孝顺父母，或者甚至于要杀他、害他。像这样的人，应该堕落入无间地狱。就是经过千万亿劫。要想从地狱里逃脱出来，那是根本没有指望的。

如果有那众生，出佛身上的血，毁坏诽谤三宝，不敬重佛教经典，也应当堕入无间地狱。虽经千万亿劫，要想逃离地狱，那是根本没有指望的。

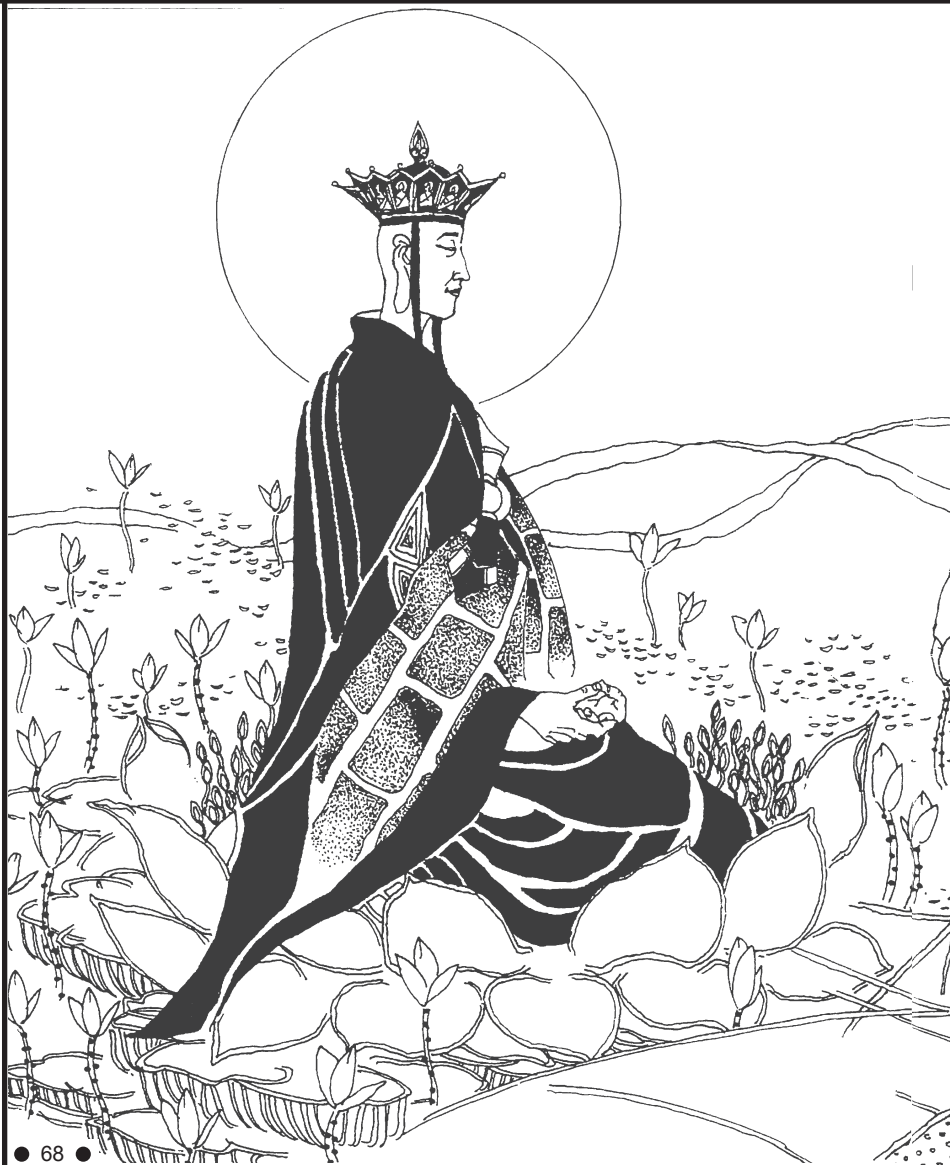
如果有那众生，伤害损坏僧寺的东西，沾污僧尼，或者在寺院里恣意淫乱，或者杀生害命，像这样的人，也应当堕入无间的地狱。虽经千万亿劫，要想逃脱，那是根本没有指望的。

如果有那众生，假冒沙门的模样，而他的心并非是佛门弟子，破坏常住的规则，乱用常住的东西，欺骗不懂佛法的百姓，违背僧人应遵守的戒律，作种种的罪业，像这样的人，应当堕入无间地狱。虽经千万亿劫，要想逃脱，那是根本没有指望的。

如果有那众生，偷窃了常住的财物谷米、饮食、衣服一类的东西，以及无论任何东西，常住没有给你，你把它拿来了。这也应堕入无间地狱里，虽经千万亿劫，要想逃脱，终究是没有什么指望的。

地藏菩萨说：圣母，如果有那众生，做了如此的罪业，就应当堕入无间地狱里。那怕他要想求得停止片刻的苦楚，也是不可能的。就是连刹那间的时间也是得不到的。

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seats, put their palms together respectfully, and said to the Buddha, "World Honored One, Earth Store Bodhisattva has been making such great vows from distant eons past until now. Why is it that even now he has not yet finished taking beings across? Why does he continue to renew his vast and mighty vows? Please, World Honored One, explain that for us."

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

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

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

●地藏菩萨本愿经●

摩耶夫人又对地藏菩萨说：为什么叫作无间地狱？

地藏菩萨回答说：圣母，诸如此类的所有地狱，都在大铁围山的里面。它里面的大地狱有十八处；次一等的有五百处，名称各自不同；再次一等的，有千百处之多，它们的名称也是各不相同的。

说到无间地狱，它的狱城周围有八万多里。它的城全是用铁做成的，高有一万里。城上都是团团火焰燃烧，连一点空隙的地方也没有。在狱城的中间，诸多的狱所互相连接在一起。它们虽然连接在一起，名称却各不相同。只有一处狱所，名字叫作无间。

这个无间地狱，周围有一万八千里，狱高有一千里，都是用铁做的。上面的火烧到下面来，下面的火再烧到上面去。铁蛇、铁狗吐出火焰，驱逐追赶，在狱墙的上部忽东忽西地奔跑。狱中还有床，相连有一万里。一人受罪，可以看见他的身体躺在所有的床上。千万人受罪，也能看见自己是躺在所有的床上。这都是众生罪业所感召而获得的这些报应。

另外，这些罪人要承受各种各样许许多多的痛苦。千百个夜叉以及恶鬼，它们口中的牙齿如利剑，眼睛似电光，手像铜爪，拖拽著罪人。还有的夜叉，把罪人当作玩具把戏一般，用手中的大铁戟戳向罪人的身体；或者戳中了口鼻，或者戳中了腹背，然后再将罪人拖转过来，扔在空中，倒翻著接。或者把他放在床上，还有铁鹰，啄啖罪人的眼睛；还有铁蛇，绞住罪人的脖子；还有在罪人的四肢的骨节之中，钉下很长的钉子；有的拔

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

"O Four Heavenly Kings! To killers, Earth Store Bodhisattva says that short life spans will be the retribution. To robbers, he says that poverty and acute suffering will be the retribution. To those who indulge in improper sex, he says that rebirth as pigeons or as mandarin drakes or ducks will be the retribution. To those who use harsh speech, he says that quarrelling families will be the retribution.

"To those who slander, he says that being tongueless and having cankerous mouths will be the retribution. To the hateful, he says that being ugly and crippled will be the retribution. To the stingy, he says that not getting what they seek will be the retribution. To gluttons, he says that hunger, thirst and sicknesses of the throat will be the retribution. To hunters, he says that a frightening insanity that destroys one's life will be the retribution.

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

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retribution. To arsonists who burn mountains and forests, he says that trying to take their own lives in the confusion of insanity will be the retribution.

"To cruel parents or step-parents, he says that being flogged in future lives will be the retribution. To those who net and trap young animals, he says that being separated from one's own children will be the retribution. To those who slander the Triple Jewel, he says that being blind, deaf, or mute will be the retribution. To those who slight the Dharma and regard the teachings with arrogance, he says that remaining in the bad paths forever will be the retribution. To those who destroy or misuse possessions of the Eternally Dwelling, he says that revolving in the hells for hundreds of millions of eons will be the retribution. To those who defile the pure conduct of others and bear false witness against members of the Sangha, he says that remaining in the animal realm forever will be the retribution. To those who scald, burn, behead, maim, or otherwise harm beings, he says that undergoing the very same suffering will be the retribution.

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

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and destructive use of things, he says that being unable to ever obtain what they seek will be the retribution. To the arrogant and haughty, he says that being servile and of low station will be the retribution. To those who use backbiting to cause discord among others, he says that being tongueless or having speech impediments will be the retribution. To those with deviant views, he says that being reborn in backward regions will be the retribution.

"The bad habits involving body, mouth, and mind karma that beings of Jambudvīpa perpetuate, result in hundreds of thousands of retributions like those. I have only listed a few examples here. Since the varying karma created by beings of Jambudvīpa brings about different responses, Earth Store Bodhisattva uses hundreds of thousands of expedient means to teach and transform beings. Those beings must first undergo retributions such as those, and then fall into the hells, where they pass through eons without being able to escape. You should therefore protect people and nations. Do not allow the accumulation of karma to confuse beings."

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

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他的舌头，用耕犁来犁他；有的抽挖他的肚肠之后用刀又锉又斩；有的用熔化的铜汁灌入他的口中；有的用热铁丝缠捆他的身体，痛得罪人千生万死，欲死不能，欲活不可。如此这般，都是罪人自己造恶的感召，自然要像这个样子来承受痛苦。

世人作恶所感召的业力最大，动辄可以造成地狱里亿劫的痛苦，要想逃脱出来是没有指望的。假如这个世界毁灭了，则寄生到别的世界地狱里去；别的世界又毁灭了，又转寄到别的地方去；等到别的地方毁灭了，在辗转寄到其它地方去。等到这个世界在重新形成之后，仍旧返回到这里来，无间地狱的罪报，大体情况便是如此。

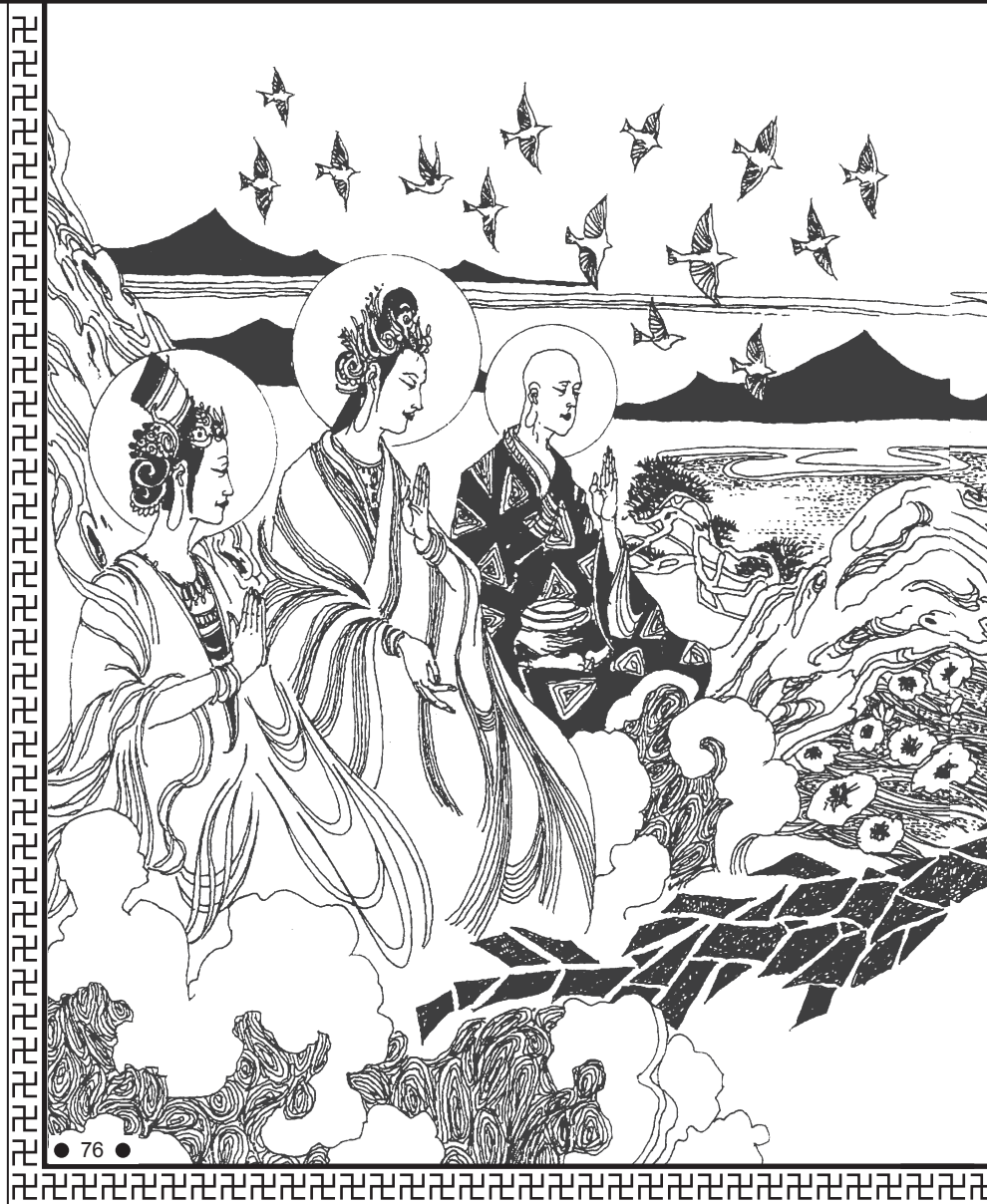
另外因为它是由五种事所感召的；所以称它为无间。是那五种事呢？

第一种是日日夜夜不断地受苦受罪，以至于在地狱的劫数里没有一点点时间的中断，所以称它为无间。

第二种是一个人在地狱里是满满的，许多人在地狱里也是满满的，所以称它为无间。

第三种是治罪的刑具，没有不齐全完备的。像叉棒、鹰、蛇、狼、犬等等，都是铁制的。或者用烧热的铁杵和铁臼，碓桩着罪人的身体；或者把罪人用磨来磨、用锯来锯、用凿子凿、锉的锉、砍的砍；或者扔进大锅里用汤煮；或者用烧红的铁网烙他的身体；或者用烧热的铁绳又扎又拽，使他的身体挺直拉展；然后再逐绳逐道地将罪人斩成百千段。有的让罪人骑在烧热的铁

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

Chapter V The Names of the Hells

At that time, Universal Worthy Bodhisattva Mahasattva said to Earth Store Bodhisattva, "Humane One, for the sake of gods and dragons,

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those in the Fourfold Assembly, and all other beings of the present and future, please tell us the names of the hells where beings in the Saha world on the continent of Jambudvipa must suffer retributions for offenses they commit. Please also describe what happens during retributions undergone for evil deeds, so that beings in the future Dharma Ending Age will know what those retributions are."

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

"Humane One, in eastern Jambudvipa there is a mountain range called Iron Ring. That mountain range is pitch black because the light of the sun and moon does not shine on it. A great hell named Ultimately Relentless is located there. Another hell is called Great Avici. There is also a hell called Four Horns, a hell called Flying Knives, a hell called Fiery Arrows, a hell called Squeezing Mountains, a hell called Piercing Spears, a hell called Iron Carts, a hell called Iron Beds, a hell called Iron Oxen, a hell called Iron Clothing, a hell called Thousand Blades,

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驴、铁马上用火烧；或者缚住罪人的头，活剥罪人的皮；有的用熔化的铁汁，一边叫罪人跑，一边用铁汁浇到他身上，使他皮焦肉烂。罪人饥饿的时候，狱卒用铁钳钳开他的嘴，用烧红的铁丸，放进他的口中，他的唇、舌、颚，依次焦烂，经过小肠，向下流出后，铁丸还是红彤彤的。有的罪人口渴了，狱卒用铁钳钳开他的嘴，将熔化的铁汁，灌入他的口中，使他的唇、舌、肠、胃、小肠，依次烧烂，向下流出。如此这般，自始至终，直到劫尽。在那由他劫数之中，痛苦折磨连续不断，所以叫它为无间。

第四种是不问你是男子还是女人，或者什么西戎羌胡、边民夷狄；老的、小的、贵的、贱的；或者是龙；或者是神；或者是天人；或者是鬼；谁有了造罪行恶的业感，堕在地狱里，都是同样受苦并无区别，所以叫无间。

第五种是如果一堕入这地狱，从初到地狱时，一直到百千劫，期间的每日每夜，都要经历万回生、万回死。要想求得一念之间的暂时停顿都是不可能的。要想脱离这苦难，除非业报穷尽了，方得出离，别处受生。因为它是如此连绵不断，所以叫它无间。

地藏菩萨对圣母说：无间地狱，现在只是大略地讲一讲便是如此。如果要全面地、详细地说出所有的地狱、治罪的刑具，以及诸般罪人受苦受难的形状，那即便是在一劫的时间里，也是不可能说尽的。摩耶夫人听他说完，忧愁地合掌行了礼，退回到原座上。

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a hell called Iron Asses, a hell called Molten Copper, a hell called Embracing Pillar, a hell called Flowing Fire, a hell called Plowing Tongues, a hell called Hacking Heads, a hell called Burning Feet, a hell called Pecking Eyes, a hell called Iron Pellets, a hell called Quarreling, a hell called Iron Ax, and a hell called Massive Hatred."

Earth Store Bodhisattva said, "Humane One, within the Iron Ring are endless hells like that. There is also the Hell of Crying Out, the Hell of Pulling Tongues, the Hell of Dung and Urine, the Hell of Copper Locks, the Hell of Fire Elephants, the Hell of Fire Dogs, the Hell of Fire Horses, the Hell of Fire Oxen, the Hell of Fire Mountains, the Hell of Fire Rocks, the Hell of Fire Beds, the Hell of Fire Beams, the Hell of Fire Eagles, the Hell of Sawing Teeth, the Hell of Flaying Skin, the Hell of Drinking Blood, the Hell of Burning Hands, the Hell of Burning Feet, the Hell of Hanging Hooks, the Hell of Fire Rooms, the Hell of Iron Cells, and the Hell of Fire Wolves.

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



● 阎浮众生业感品第四 ●

这时，地藏菩萨摩诃萨对佛说：世尊，我承蒙佛、如来的威德和神通力量的缘故，能够在百千万亿的世界分别现示出身体和形状，来救济超拔一切受了业报的众生。如果不是仰仗了如来大慈力的缘故，就不能够做出像这样的变化来。

我如今又承蒙了佛的嘱咐，一直到阿逸多成佛以来，六道里的众生，都让我去度脱他们。只愿世尊你不必有忧虑的心怀。

这时，佛又告诉地藏菩萨说：一切众生，那些还没有得到解脱的，他们的性格和意识，是不稳定的，由习恶而结成罪业，由行善而结成善果。有时会做善事，有时又会做恶事。他们之所以有如此的行为举动，都是随

● EARTH STORE BODHISATTVA SUTRA ●

Earth Store Bodhisattva told Universal Worthy Bodhisattva, "Humane One, such are the karmic responses of beings in Jambudvīpa who commit evil deeds. The power of karma is extremely great. It rivals Mount Sumeru in its heights. It surpasses the great oceans in its depths. It obstructs the path leading to sagehood. For that reason, beings should never think that minor bad deeds are unimportant or assume that they do not count as offenses. After death, there will be retributions to undergo that reflect all those details. Fathers and sons have the closest relationship, but their roads diverge and each must go his own way. Even if they met, neither would consent to undergo suffering in the other's place. Now, based on the awesome spiritual power of the Buddha, I will describe some of the retributions for offenses that take place in the hells. Please, Humane One, listen for a moment to what I am going to say."

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

●EARTH STORE BODHISATTVA SUTRA ●

Earth Store said, "Humane One, this is what happens during retributions in the hells. Offenders may go to a hell in which their tongues are stretched out and plowed through by cattle; or to a hell in which their hearts are pulled out and eaten by *yakshas*; or to a hell in which their bodies are cooked in cauldrons of boiling oil; or to a hell in which they are forced to embrace red-hot copper pillars; or to a hell in which they are burned by a fire that constantly pursues them; or to a hell in which cold and ice are all-pervasive; or to a hell in which excrement and urine are endless; or to a hell in which flying maces are unavoidable; or to a hell in which fiery spears stab them repeatedly; or to a hell in which they are constantly beaten on the chests and backs; or to a hell in which their hands and feet are burned; or to a hell in which they are bound by iron snakes that coil around them; or to a hell in which they are pursued by racing iron dogs; or to a hell in which their bodies are stretched by iron mules.

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

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create. If I were to explain in detail what happens during retributions in the hells, then I would need to tell of the hundreds of thousands of sufferings that must be undergone in each specific hell. How much more would that be the case for the sufferings in all the many hells! Now, having based myself upon the awesome spiritual power of the Buddha, I have given a general answer to the Humane One's question, for if I were to speak in detail, it would take eons."

Chapter VI

The Thus Come One's Praises

At that time the World Honored One emitted a great bright light from his entire body, totally illuminating Buddhalands as many as grains of sand in millions of billions of Ganges Rivers. His strong voice reached all the Bodhisattvas Mahasattvas in those Buddhalands, as well as the gods, dragons, ghosts and spirits, humans, non-humans, and others, as he said, "Listen today, as I praise Earth Store Bodhisattva Mahasattva, who displays inconceivable awesome spiritual strength and compassionate power throughout the ten directions in rescuing and protecting beings who are suffering for offenses they have committed. After I pass into tranquility, all of you Bodhisattvas Mahasattvas and

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着他们所遭遇的环境而变化的。就像车轮一般，旋转在天、人、畜生、恶鬼、地狱这五道里，没有片刻间的休息。一动就要经过无数的劫，来承受被他们自己身心所迷惑、所障蔽的苦难。

如鱼在网里游戏一样，将恶劣的习性，看作是自由的流水。刚刚有了脱离苦难的机会，却又不自觉地跳进去了。刚刚逃出罗网，却又陷入罗网之中。

因有这样的众生，自然让我忧愁挂念。你既然发了这种心愿，要了结你从前所发的愿，以及累劫里所立的重誓，要度尽这些人的罪苦，我还有什么可忧虑的呢？

说这话的时候，法会中有位大菩萨，名叫定自在王。他对佛说：世尊，地藏菩萨累劫以来，他所发的都是什么誓愿？现在承蒙你如此殷勤地称叹他、赞美他。唯愿世尊，你能大体地说一说。

这时，世尊告诉定自在王菩萨说：注意听，留心地听。听完了，好好思索。我自然要给你分别解说的。

在那已经过去的、无量、无数的、千万亿数、说不尽的劫数以前的时候，有一尊佛，名叫一切智成就如来、应供、正遍知、明行足、善逝、世间解、无上士、调御丈夫、天人师、佛世尊。应供的意思是成了佛，应当受到天人的供养；正遍知的意思是佛有正确的观点，众所周知的智慧，正确的认识；明行足的意思是得到无

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all of you gods, dragons, ghosts, spirits, and others should use vast numbers of expedient means to protect this sutra and to cause all beings to attain the bliss of Nirvana."

After that was said, a Bodhisattva named Universally Expansive rose in the assembly, placed his palms together respectfully, and said to the Buddha, "We are now about to witness the World Honored One praising Earth Store Bodhisattva's inconceivably great awesome spiritual virtue. We hope that the World Honored One will also aid beings in the future Dharma-Ending Age by telling us about how Earth Store Bodhisattva benefits people and gods and about the workings of cause and effect. That will help the gods, dragons, and the rest of the eightfold division, along with beings of the future, to receive the Buddha's teaching respectfully."

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

Universally Expansive replied, "Excellent, World-Honored One. We will be happy to listen."

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量无数的善果，而身业、口业、意业唯有佛才具足完备；善逝，就是涅槃，长离三界，永脱轮回；世间解，也就是说，佛世世都出现于世间，而又都能解脱；无上士的意思是说佛的智慧至高无上；调御丈夫的意思是说佛教化众生有法度；佛度化人天两道的众生最多，所以说是天人师；佛为世上所共尊，所以称作世尊。一切智成就如来的寿命有六万劫，他在没有出家的时候，曾做过小国的国王。他与一个邻国的国王是朋友，两人相伴同修十善业，来利益当时许许多多的众生。

他的邻国所有的人民，多数是作恶业的。一天，两个国王谈论此事，都觉得要采用一种计划，广大地设立方便法门，来救拔这些众生。他们议论商定之后，都发了誓愿。一个国王说，我希望能尽早成佛，来度脱这些众生，要将他们都救出苦海，一个也不剩。一个国王说，如果不度尽了那些受苦受罪的众生，使他们得到安乐，使他们先成佛道的话，那我将决不先成佛。

佛告诉定自在王说：那个发愿要尽早成佛的国王，就是一切智成就如来；那个发愿要先度尽受罪受苦的众生，然后自己才成佛的国王，就是地藏菩萨。

还有在过去无数的阿僧祇劫的时候，有一尊佛出世，名叫清净莲华目如来。他的寿命有四十劫。

在像法的时代，有一尊罗汉，度化众生，令人生福。而且次第游历，教化有缘人。一天，他遇到一个女人，名字叫光目。他恭敬地准备了饭食，来供养这罗

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The Buddha told the Bodhisattva Universally Expansive, "If, in the future, good men or women, upon hearing Earth Store Bodhisattva Mahasattva's name, place their palms together, praise him, bow to him, or gaze at him in worship, they will overcome thirty eons' worth of offenses. Universally Expansive, if good men or women gaze upon and bow but once to painted or drawn images of the Bodhisattva or images made of clay, stone, lacquer, gold, silver or bronze, they will be reborn one hundred times in the Heaven of the Thirty-Three and will eternally avoid falling into the Evil Destinies.

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

"There may be women who dislike having female bodies. Suppose they wholeheartedly make offerings to images of Earth Store Bodhisattva, such as paintings or images made of clay, stone, lacquer, brass, iron or other materials. If they continually make offerings day after day without fail, of flowers, incense, food, drink, clothing, colored silks, banners, money, jewels, and other items, then when those good women finish their current female retributions, throughout thousands of millions of eons they will never again be born in worlds where

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there are women, much less be one, unless they choose to through the strength of their compassionate vows, in order to liberate beings. Based on the strength of their offerings to Earth Store Bodhisattva and the power of their meritorious virtues, they will not be born with female bodies for hundreds of thousands of eons.

"Moreover, Universally Expansive, some women may have imperfect features or be prone to sickness. Disliking those problems, they can sincerely gaze at and bow to images of Earth Store Bodhisattva with sincere resolve for even just a few minutes, and consequently, throughout millions of future eons of rebirth, they will continually be endowed with full and perfect features. If those women whose features are currently imperfect do not dislike having female bodies, then throughout millions of billions of lives they will always be born as women of royal lineage, or will marry into royalty, or will become daughters of prime ministers, or women in prominent families, or daughters of great elders. They will be of upright birth and full-featured. They will receive such blessings from having sincerely beheld and worshipped Earth Store Bodhisattva.

"Moreover, Universally Expansive, there may be good men or women who are able to play music,

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sing, or chant praises and make offerings of incense and flowers before images of the Bodhisattva, or who are able to exhort one or more others to do likewise. Now and in the future, such people will be surrounded day and night by hundreds of thousands of ghosts and spirits who will even prevent bad news from reaching their ears, much less allow them to be personally involved in any accidents.

"Moreover, Universally Expansive, in the future, evil people, evil spirits, or evil ghosts may see good men or women taking refuge with, respectfully making offerings to, praising, beholding, and bowing to images of Earth Store Bodhisattva. Those beings may make the mistake of ridiculing such acts of worship, saying that they are of no merit. They may sneer at those good people, condemn them behind their backs, or get a group or even one other person to have even as little as one thought of condemnation. Such beings will fall into the Avici Hell, and the extreme misery they will undergo as retribution for their slander will not end even after the Thousand Buddhas of the Worthy Eon have passed into tranquility. Only after that eon will they be reborn among the hungry ghosts, where they will spend a thousand more eons before being reborn as animals. Only after another thousand eons will they obtain human bodies, but they will

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汉。罗汉就问她：你有什么要求？

光目回答说：我从母亲去世的那天起，出钱为她修福，祈祷救拔她，可是不知我的母亲现在生在什么地方？

罗汉听了她的话，很同情她，并为她而静坐入定观察。他看到了光目女的母亲，堕落在恶道里，正遭受着极大的苦难。罗汉就对光目女说：你的母亲活着的时候，做过些什么事，现在正在恶道中受着极大的痛苦折磨？

光目女回答说：我母亲在世的时候，总有一个习惯，她专门喜欢吃鱼鳖一类的东西，而且她还专捡那鱼鳖的鲜嫩的幼子来吃，或者炒、或者煮，恣情纵情地吃，伤害了无计其数的鱼类生命。尊者，请你发发慈悲，怜悯我、同情我，救救我的母亲吧。

罗汉非常同情她，就指示她说：你必须用诚恳的心，来念清净莲华目如来的名号，然后再去塑画这位佛的形像。这样的话，不管是活人还是死人，都将会得到很好的报应。

光目女听了罗汉的话后，立刻舍弃了她所心爱的东西，请人替她画了佛像，供养起来。又以真诚恭敬的心意，悲伤地瞻仰和礼拜这尊佛像。

一天夜里，她忽然梦见了佛的真身，像黄金般的颜色闪烁着，又似须弥山大放光明。佛告诉光目说：你的

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be poor and lowly with incomplete faculties, and their evil karma will cause them to suffer mental afflictions. Before long, they will fall into the Evil Paths again. Universally Expansive, such are the retributions that those who ridicule and slander others' acts of worship will undergo. How much worse will the retributions be if, besides their slandering, they have other evil views.

"Moreover, Universally Expansive, in the future, men or women may be bedridden for a long time and, in spite of their wishes, be unable either to get well or to die. At night they may dream of evil ghosts, or of family and relatives, or of wandering on dangerous paths. In numerous nightmares they may roam with ghosts and spirits. As days, months and years go by, such people may become weak and emaciated, cry out in pain in their sleep, and become progressively more depressed and melancholy. Those things happen when the force of their karma has not yet been determined, making it difficult for them to die and impossible for them to be cured. The ordinary eyes of men and women cannot perceive such phenomena.

"In that situation, other people should recite this sutra out loud once before images of the Buddhas and Bodhisattvas on behalf of any such sick person. Or they could offer to the Buddhas and Bodhisattvas

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母亲不久就要托生到你的家里。在她刚刚感到饥寒的时候就会讲话了。

后来，她家中的婢女，果然生了一个男孩。不到三天，真的就会说话了。男孩见到光目就向她行礼，悲伤地哭泣着，告诉光目说：生死作业的因果果报，都是自作自受的。我是你的母亲，长久地住在幽冥的地方，从离别你之后，数次堕落到大地狱之中，蒙受你修福的力量，这才得到投生为人的机会，来作一名卑贱之人，而且又很短命，寿命只有十三岁，死后还要堕落到恶道里去受苦，你有什么方法，可以使我脱离这受苦受难的罪业。

光目女听了他的话，心知他是她的母亲。便哽咽哭泣地对这个男孩说：你既然是我的母亲，那就应当知道你自已本来作了什么样的罪业，才落到地狱中受如此痛苦的折磨。

婢女的孩子回答说：我以杀生害命，毁骂诅咒佛法这二种的恶业，受这种报应。如果不是蒙你替我修福，救拔我的苦难，仅以这恶业的苦报，我是不能够从地狱里解脱出来的。

光目问道：地狱罪报的情况，你给我说说是怎么样的？

男孩回答说：这样受苦受罪的事情，我不忍心来陈说。如果要说的话，就是一百年、一千年，也是说不尽的。

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possessions that the sick person cherishes, such as clothing, jewels, gardens, or houses. They should speak distinctly to the sick person, saying, "Now before this sutra or these images, we are offering these items on behalf of this sick person." They may offer sutras or images, or commission images of Buddhas or Bodhisattvas, or build stupas or monasteries, or light oil lamps, or give to the Eternally Dwelling. They should tell the sick persons three times about the offerings that are being made, making sure that they both hear and understand what is being done.

"If the sick people's consciousnesses are already scattered and their breathing has stopped, then for one, two, three, four, and on through seven days, the other people should continue to inform them clearly of the offerings and to read this sutra out loud. When those sick people's lives end, they will gain liberation from all their heavy and disastrous offenses committed in previous lives, even offenses warranting Fivefold Relentless Retribution. They will be born in places where they will always know past lives, so how much greater will the karmic rewards be if good men or women can write out this sutra themselves or commission others to do so, or if they can carve or paint images themselves or commission others to do so. The benefits they receive will be great indeed!

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"Therefore, Universally Expansive, if you see people reading and reciting this sutra or even having a single thought of praise for it, or if you meet someone who reveres it, you should employ hundreds of thousands of expedients to exhort such people to be diligent and not retreat. In both the present and the future, they will be able to obtain thousands of billions of inconceivable meritorious benefits.

"Moreover, Universally Expansive, beings in the future, while dreaming or drowsy, may see ghosts, spirits, and other forms that are either sad, weeping, worried, fearful, or terrified. Those are all fathers, mothers, sons, daughters, brothers, sisters, husbands, wives, and other relatives from one, ten, a hundred, or a thousand lives past who have not yet been able to leave the bad destinies. They have nowhere to turn for the powerful blessings needed to rescue them, and so they try to communicate with their closest descendants, hoping that those relatives will use some skillful means to help them get out of the Evil Paths. Universally Expansive, using your spiritual power, exhort those descendants to recite this sutra with sincere resolve before the images of Buddhas or Bodhisattvas or to request others to recite it, either three or seven times. When the Sutra has been read aloud the proper number of times, relatives in the Evil Paths

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will obtain liberation and never again appear to those who are dreaming or drowsy.

"Moreover, Universally Expansive, people of low station, and those who are slaves, or bonded, or deprived of their freedom in other ways, may be aware of their past deeds and wish to repent of them and reform. If, while beholding and bowing to Earth Store Bodhisattva's image with sincere resolve for seven days, they are able to recite his name a full ten thousand times, then when their current retribution ends, those people will always be born into wealth and honor for hundreds of thousands of lives. How much the more will they avoid any of the sufferings of the Three Evil Paths.

"Moreover, Universally Expansive, in the future in Jambudvipa when the wives of Kshatriyas, Brahmans, Elders, and Upasakas of the various families and clans are about to give birth to sons or daughters, the family members should recite this inconceivable sutra and the Bodhisattva's name a full ten thousand times during the seven days before the birth of those children. If those infants, whether male or female, had been destined to undergo a terrible retribution for things done in past lives, they will be liberated from those retributions. They will be peaceful, happy, easily raised, and will have long lives. If those children were due to receive

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光目听后，更加悲伤，放声大哭。他望着虚空界说：但愿我的母亲，能够永远地脱离地狱，在他结束了十三年的寿命之后，再没有重大的罪业，再也不要堕落到恶道中去。

十方的诸佛呀，请发发慈悲哀怜我吧！听我现在为我的母亲所发的广大誓愿。如果能够使我母亲永远脱离了三途恶道，和如此卑贱的地位，以至于连女人之身也永劫地不再重现。

假如这个愿望能实现的话，我自今日以后，在清净莲华目如来画像的面前，在后世的百千万亿的劫数中，所有的世界里，所有的地狱以及三恶道里的诸多受苦受罪的众生，心甘情愿地去救拔他们。使他们都能够脱离地狱之苦，以及畜生恶鬼一类的苦海轮回。那些应当在地狱中受苦受难的众生，都成了佛之后，我自己才能成佛。

光目女的誓愿发完了，这个誓愿十分完备周到。清净莲华目如来听了就告诉她说：光目，你真是大慈大悲，会想出如此完善的方法，为了你母亲发出如此弘大的誓愿。以我看来，你母亲这十三年的寿命结束之后，便可舍弃这个因果报身，投身到梵志的地方去，她的寿命也要增加到一百岁，受完这果报后，就应当生到无忧国土去，那时她的寿命也就长得无法计算了。然后再成佛果，来广大地度脱人道天道的众生，所度脱的众生，如恒河之沙一般的多。

佛告诉定自在王说：那时候福度光目的罗汉，就是

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blessings, then their peace and happiness will increase, as will their lifespans.

"Moreover, Universally Expansive, on the first, eighth, fourteenth, fifteenth, eighteenth, twenty-third, twenty-fourth, twenty-eighth, twenty-ninth, and thirtieth days of the lunar month, the offenses of beings are tabulated and their gravity assessed. Every single movement or stirring of thought on the part of beings of Jambudvīpa creates karma and offenses. How much more is that the case when they blatantly indulge in killing, stealing, sexual misconduct, false speech and hundreds of thousands of other kinds of offenses. If they are able to recite this Sutra once on those ten vegetarian days, before the images of Buddhas, Bodhisattvas, or worthy ones and sages, then no disasters will occur within a radius of one hundred *yojanas* around them. The relatives of those who recite, both old and young, now and in the future, will be apart from the evil paths throughout hundreds of thousands of years. If they can recite this sutra once on each of these ten vegetarian days, then there will be no accidents or illnesses in the family, and they will have food and clothing in abundance.

"Universally Expansive, you should know of the beneficial deeds done by Earth Store Bodhisattva

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as he makes use of his indescribably millions of billions of great awesome spiritual powers. The beings of Jambudvīpa have strong affinities with this Bodhisattva. If they hear the Bodhisattva's name, see the Bodhisattva's image, or hear but a few words, a verse, or a sentence of this Sutra, they will enjoy particularly wonderful peace and happiness in this present life. Through thousands of millions of future lives, they will always be handsome or beautiful, and they will be born into honorable and wealthy families."

Having heard the Buddha, Thus Come One, praise Earth Store Bodhisattva in that way, Universally Expansive Bodhisattva knelt, placed his palms together, and again addressed the Buddha, saying, "World Honored One, I have long known that this Bodhisattva has both inconceivable spiritual powers and mighty vows. I have questioned the Thus Come One so that beings in the future could know of these benefits. I now receive your answer most respectfully. World Honored One, what should the title of this sutra be, and how should we propagate it?"

The Buddha said to Universally Expansive, "This Sutra has three titles: the first is *The Past Vows of Earth Store Bodhisattva*; it is also called *Earth Store's Past Conduct*; and also *Sutra of the Power of Earth Store's Past Vows*. Because this

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Bodhisattva repeatedly makes such great and mighty vows throughout long eons to benefit beings, you should all propagate this Sutra in accordance with them."

After Universally Expansive had heard that, he placed his palms together respectfully, made obeisance, and withdrew.

Chapter VII

Benefiting the Living and the Dead

At that time, Earth Store Bodhisattva Mahasattva said to the Buddha, "World Honored One, I see that every single movement or stirring of thought on the part of beings of Jambudvīpa is an offense. Beings tend to use up any wholesome benefits they accrue, and many of them end up retreating from their initial resolve. If they encounter evil conditions, they magnify them with every thought. They are like people trying to carry heavy rocks while walking through mud. Each step becomes more difficult and the rocks more cumbersome as their feet sink deeper. If they meet a mentor, he may be strong enough to lighten or even totally remove their burdens. Helping them thus, the mentor will then advise them to stay on solid ground and be mindful never to go back into that treacherous path.

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现在的无尽意菩萨，光目的母亲就是现在的解脱菩萨，光目女呢，就是地藏菩萨。

在过去的久远劫中，都如此地慈愍众生，发出了如恒河沙数一般的大誓愿，来广度众生。

未来的世界中，如果有那男人和女人，不做好事，偏做坏事，以至于不相信因果，邪淫妄语，搬弄是非，表面一套背后一套，毁谤大乘佛法者，像这些什么坏事都做的众生，死了必定是要堕落到恶道中去的。

如果遇到有善良心怀及有知识修养的人，劝导他们，使他们能在弹指之间皈依了地藏菩萨，那么，这些有罪的众生，就将会得到脱离三恶道的果报。

如果能够真心诚意地归依、敬重地藏菩萨，并且瞻仰礼拜他，称叹赞美他，用最好的香、最好的花、最好的衣服，以及各种珍贵的宝贝，或者用清洁的饮食果品等等供品来供养他，像这样奉承他服侍他的人，死了之后，可以在未来的百千万亿的劫数中，常常托生到诸重天上，享受最美好的快乐。如果天福享尽了，再降下人间后，还可以在百千劫数里，常常做帝王，并且还能知道隔世的命运和因果报应未来一类的事情。

定自在王，正因为如此，所以地藏菩萨具有如此不可思议的大威神力，能够广大地利益一切众生。诸位菩萨，应当牢记这部经，并广泛地弘扬流通这部经。

定自在王说：世尊，但愿你不要心怀忧虑。我等千万亿的大菩萨，一定能够承了佛的威福神通，来广泛地

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"World Honored One, the bad habits of beings range from minor to major. Since all beings have such habits, their families or relatives should create blessings for them when they are on the verge of dying in order to assist them on the road ahead. That may be done by hanging banners and canopies; lighting oil lamps; reciting the sacred sutras; and making offerings before the images of Buddhas or sages. Another way to assist them is by reciting the names of Buddhas, Bodhisattvas, and Pratyekabuddhas so that the recitation of each name passes by the ear of the dying one and is heard in his fundamental consciousness.

"Suppose the evil karma created by beings were such that they ought to fall into the bad destinies. If their relatives cultivate wholesome causes on their behalf when they are close to death, then their manifold offenses can be dissolved. If relatives can further do many good deeds during the first forty-nine days after the death of such beings, then the deceased can leave the evil destinies forever, be born as humans and gods, and receive supremely wonderful bliss. Their surviving relatives will also receive limitless benefits.

"Therefore, before the Buddhas, World Honored Ones, as well as before the gods, dragons, and

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the rest of the eightfold division, humans and non-humans, I now exhort beings of Jambudvīpa to be careful to avoid harming, killing, and doing other unwholesome deeds; to refrain from worshipping ghosts and spirits or making sacrifices to them; and never to call on mountain sprites on the day of death. Why is that? Killing, harming, and making sacrifices do not even have a tiny hairbreath of power with which to benefit the deceased. Such acts only bind up the conditions of offenses so that they grow ever deeper and heavier. The deceased might have been due to increase his potential for sagehood or gain birth among humans or gods in his next life or in the future. But if his family commits offenses in his name, his good rebirth will be delayed. How much more would that be the case for people on the verge of death who during their lives had failed to plant even a few good roots. Each offender has to undergo the bad destinies according to his own karma. How could anyone bear to have relatives add to that karma? That would be like having a neighbor add a few more things to a load of over a hundred pounds being carried by someone who had already traveled a long distance and who had not eaten for three days. If that extra weight were added, that person's burden would become even more unbearable.

"World Honored One, I see that beings of Jambudvīpa will themselves receive the benefit of

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any good deeds they are able to do that accord with the Buddha's teachings. That holds true even when the deeds are as small as a strand of hair, a drop of water, a grain of sand, or a mote of dust."

After that had been said, an elder named Great Eloquence rose in the assembly. He had realized Non-Production long ago and was appearing in the body of an elder only to teach and transform those in the Ten Directions. Putting his palms together respectfully, he asked Earth Store Bodhisattva, "Great Lord, after people in Jambudvīpa die and their close and distant relatives cultivate merit by making vegetarian meal offerings and doing other such good deeds, will the deceased obtain merit and virtue significant enough to bring about their liberation?"

Earth Store replied, "Elder, based on the awesome power of the Buddhas, I will now expound this principle for the sake of beings of the present and future. Elder, if beings of the present and future when on the verge of dying hear the name of one Buddha, one Bodhisattva, or one Pratyekabuddha, they will attain liberation whether they have committed offenses or not.

"When men or women laden with offenses who failed to plant good causes die, even they can

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演说、宣传这部经，在那阎浮提的地方，去利益他们的众生。定自在王菩萨对世尊说完之后，很恭敬地合掌行礼，退回原座。

这时，东西南北的四天王，都从座位上站起来，合了掌，很恭敬地对佛说：世尊，地藏菩萨从那久远的劫数以来，发出如此弘大的誓愿，为什么到现在还没有将众生度完，而还要再发如此广大的誓愿呢？但愿世尊你能给我们说一说。

佛告诉四天王说：很好，很好，我今天为你们，以及未来现在的天人众生等等，为了能更广大利益众生来演说这位地藏菩萨在那娑婆世界，阎浮提里，生死六道之间，以慈悲为怀、哀悯、救拔、度脱一切受苦受难生，而做出的种种方便事情。

四天王说：是的，世尊，我们非常愿意听佛说。

佛告诉四天王说：地藏菩萨从自从久远的劫数以来，一直到现在，度脱众生的事情还没有完结。他的心愿是为了慈悲怜悯这世界上受苦受罪的众生而发的。再看那未来的那无量、无数的劫中，众生所作的恶因，就像蔓草一般地连绵不断。因为这个缘故，所以他要发出更弘大的誓愿。

正因为如此，所以地藏菩萨在那娑婆世界，阎浮提国土之中，设立了百千万亿的方便，这都是为了教化众生。

四天王，地藏菩萨，如果遇到了那些杀生害命的

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receive one-seventh of any merit dedicated to them by relatives who do good deeds on their behalf. The other six-sevenths of the merit will return to the living relatives who did the good deeds. It follows that good men and women of the present and future who cultivate while they are strong and healthy will receive all of the benefit derived.

"The arrival of the Great Ghost of Impermanence is so unexpected that the deceased ones' consciousnesses first roam in darkness and obscurity, unaware of offenses and blessings. For forty-nine days the deceased are as if deluded or deaf, or as if in courts where their karmic retributions are being decided. Once judgment is fixed, they are reborn according to their karma. In the time before rebirths are determined, the deceased suffer from thousands upon thousands of anxieties. How much more is that the case for those who are to fall into the bad destinies.

"Throughout forty-nine days, those whose lives have ended and who have not yet been reborn will be hoping every moment that their immediate relatives will earn blessings powerful enough to rescue them. At the end of that time, the deceased will undergo retribution according to their karma. If someone is an offender, he may pass through hundreds of thousands of years without even a

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人，就对他们说：这是你前世所种的祸根，你将来要受到短命的报应；如果遇到窃贼和强盗，就对他们说：你们这种人，将来要受到贫穷苦难的报应；如果遇到了邪淫的人，就对他们说：你将来要受到投生变作孔雀、鸽子、鸳鸯的报应。

如果遇到骂人的人，就对他们说：你将来要受到自己的亲属被人争斗的报应；如果遇到了讥毁谤讪的人，就对他说：你将来要受到变成哑子，或者口里生烂疮的报应。

如果遇到了白眼发怒的人，就对他说：你将来要受到容貌丑陋、身体残废的报应；如果遇到了吝啬贪财的人，就对他说：你将来所求就要受到事与愿违的报应；如果遇到了饮食没有节制的人，就对他们说：你将来要受到饥饿、焦渴，生咽喉病的报应。

如果遇到畋猎恣情的人，就对他说：将来你要受到惊吓疯狂丧命的报应；如果遇到了违悖忤逆父母的人，就对他们说：将来你要受到天地难容，挨砍杀的报应，如果遇到了放火烧山林草木的人，就对他说：你将来要受到癫狂痴迷自杀取死的报应；如果遇到从前的父母，或继父母，凶恶狠毒地鞭打非亲生子女，就对他说：你将来要投生做他们的女儿，也要受到这鞭打的报应；如果遇到了用网捕捉飞禽幼雏的人，就对他说：你将来也要受到骨肉分离的报应。

如果遇到毁谤三宝的人，就对他说：你将来要受到做瞎子、聋子一类人的报应。如果遇到轻视佛法、欺慢

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day's liberation. If someone's offenses deserve Fivefold Relentless Retribution, he will fall into the great hells and undergo incessant suffering throughout hundreds of millions of eons.

"Moreover, Elder, when beings who have committed karmic offenses die, their relatives may prepare vegetarian offerings to aid them on their karmic paths. In the process of preparing the vegetarian meal and before it has been eaten, rice-washing water and vegetable leaves should not be thrown on the ground. Before the food is offered to the Buddhas and the Sangha, no one should eat it. If there is laxness or transgression in this matter, then the deceased will receive no strength from it, but if purity is rigorously maintained in making the offering to the Buddhas and the Sangha, the deceased will receive one seventh of the merit. Therefore, Elder, by performing vegetarian offerings on behalf of deceased fathers, mothers, and other relatives while making earnest supplication on their behalf, beings of Jambudvīpa benefit both the living and the dead."

After that was said, thousands of billions of *nayutas* of ghosts and spirits of Jambudvīpa who were in the palace of the Trayāstrimśa Heaven, made the unlimited resolve to attain Bodhi. The elder Great Eloquence made obeisance and withdrew.

Chapter VIII

**Praises of Lord Yama and
His Followers**

At that time, from within the Iron Ring Mountain, Lord Yama and his following of infinite ghost kings came before the Buddha in the Trayastrimsha Heaven. They were: the Ghost King Evil Poison, the Ghost King Many Evils, the Ghost King Great Argument, the Ghost King White Tiger, the Ghost King Blood Tiger, the Ghost King Crimson Tiger, the Ghost King Spreading Disaster, the Ghost King Flying Body, the Ghost King Lightning Flash, the Ghost King Wolf Tooth, the Ghost King Thousand Eyes, the Ghost King Animal Eater, the Ghost King Rock Bearer, the Ghost King Lord of Bad News, the Ghost King Lord of Calamities, the Ghost King Lord of Food, the Ghost King Lord of Wealth, the Ghost King Lord of Domestic Animals, the Ghost King Lord of Birds, the Ghost King Lord of Beasts, the Ghost King Lord of Mountain Sprites, the Ghost King Lord of Birth, the Ghost King Lord of Life, the Ghost King Lord of Sickness, the Ghost King Lord of Danger, the Ghost King Three Eyes, the Ghost King Four Eyes, the Ghost King Five Eyes, the Ghost King Ch'i Li Shih, the Great Ghost King Ch'i Li Shih, the Ghost King Ch'i Li Ch'a, the Great Ghost

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King Ch'i Li Ch'a, the Ghost King No Ch'a, the Great Ghost King No Ch'a, and other such great ghost kings. With them were hundreds of thousands of minor ghost kings who dwelt throughout Jambudvipa, each presiding over certain jurisdictions.

Aided by the Buddha's awesome spiritual strength and the power of Earth Store Bodhisattva Mahasattva, all these ghost kings joined Lord Yama in the Trayastrimsha Heaven and together they stood to one side. Then Lord Yama knelt, placed his palms together, and said to the Buddha, "World Honored One, aided by the Buddha's awesome spiritual strength and the power of Earth Store Bodhisattva, I have been able to come here with all these ghost kings to join this great assembly in the Trayastrimsha Heaven, which will be very much to our benefit. There is now a small doubt that I should like to express, and we hope the World Honored One will be compassionate and resolve it."

The Buddha told Lord Yama, "I will answer any question you would like to ask."

At that time Lord Yama looked respectfully at the World Honored One, made obeisance, turned his head to acknowledge Earth Store Bodhisattva, and then said to the Buddha, "World Honored One, I

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佛教的人，就对他说：你死后，要受到永远地堕入地狱受苦的报应；如遇到破坏常住的规则，乱用常住的东西的人，就对他说：你将来要受到亿万劫的轮回，和在地狱里受苦的报应；如遇到污渎梵行，怨诬僧侣的人，就对他说：你将来要受到永远地作畜生的报应。

如果遇到滚汤烈火炮炙生灵的羽毛，或者斩它的头，砍它的脚，像这样杀伤生命的人，就对他说：你将来转世的话，照样地要受到这个报应；如遇到破戒偷吃荤的僧人，就对他说：你将来作了畜兽，还要受到饥饿的报应；如遇到不讲道理，毁坏东西，乱用金钱的人，就对他说：你将来要受到凡有所求，阏绝困乏的报应；如遇到贡高傲慢，看人不起的人，就对他说：你将来要受到做地位低卑的下贱人的报应；如遇到搬弄事非，挑拨他人争斗的人，就对他说：你将来要受到无舌或者多舌的报应。如遇到怀有偏见的人，就对他说：你将来要受到投生到荒僻地方去的报应。

这些阎浮提众生的身、口、意所作的恶行恶习的结果，会有千百种不同的报应。今天只是大略说说。像这样的阎浮提众生，由于他们作恶的差别，地藏菩萨便根据不同的情况以千万种的方法教化他们。

这些作恶受罪的众生，先受到如此一类的报应，然后再堕入地狱。动辄要经历地狱里亿劫的痛苦，不要想有脱离的指望。正因为如此，所以你们要保护人，保护国土，不要让诸多的罪业迷惑了众生。

四天王听了，涕泪感激，合了掌，退回原座。

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observe that Earth Store Bodhisattva uses hundreds of thousands of expedient devices to rescue beings who are suffering for their offenses within the Six Paths of rebirth. I see that he does so unstintingly, without the least fatigue. Although this great Bodhisattva uses his inconceivable spiritual penetrations to do such deeds, it doesn't take long for the beings whom he has helped in gaining release from retribution to fall into the evil paths again.

"World Honored One, since Earth Store Bodhisattva has such great inconceivable spiritual powers, why are beings not able to rely on him, to stay on the good paths, and to be freed once and for all? Please, World Honored One, explain that for us."

The Buddha told Lord Yama, "The beings of Jambudvīpa have stubborn and obstinate natures, difficult to tame, difficult to subdue. This great Bodhisattva continually rescues such beings throughout hundreds of thousands of eons, causing them to obtain liberation quickly. For those beings undergoing retributions even in the worst destinies, the Bodhisattva applies the strength of expedients to extricate them from their own basic karmic conditions and lead them to understand the events of their past lives.

"But because beings of Jambudvīpa are so bound



● 地狱名号品第五 ●

这时候普贤大菩萨，对地藏菩萨说：仁者，希望你给天龙、四天王，以及未来现在的一切众生，说一说这娑婆世界，以及阎浮提众生，所受报应的地方，各种地狱的名称，以及恶报一类的事情，使那未来世的末法众生，知道这样的果报。

地藏菩萨回答说：仁者，我如今承了佛的威神，以及大士的神力，简略地说说地狱的名称，以及犯罪的果报、作恶的果报的事情。仁者，在阎浮提的东方，有一座山，名字叫作铁围山。这座山深邃黑暗，没有日月光照，有一重大地狱，名叫极无间，还有一重地狱，名叫大阿鼻。

另外还有地狱，名叫四角；还有地狱，名叫飞刀；还有地狱，名叫火箭；还有地狱，名叫夹山；还有地狱，名叫通枪；还有地狱，名叫铁车；还有地狱，名叫铁床；还有地狱，名叫铁牛；还有地狱，名叫铁衣；还有地狱，名叫千刃；还有地狱，名叫铁驴；还有地狱，名叫烊铜；还有地狱，名叫抱柱；还有地狱，名叫流

● EARTH STORE BODHISATTVA SUTRA ●



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● EARTH STORE BODHISATTVA SUTRA ●

up by their own heavy bad habits, they keep revolving in and out of the various paths over and over, as this Bodhisattva labors throughout many long eons to entirely effect their rescue and release.

"They are like people who, in confusion, lose their way home, and take a dangerous road by mistake. On that dangerous road are many *yakshas*, tigers, wolves, lions, serpents, and vipers. Those confused people are sure to be harmed very quickly on that dangerous path. But then they meet a knowledgeable guide, skilled in avoiding all the potential harm, including the toxins of the *yakshas* and others. This mentor begins to lead the travelers off that dangerous path, saying, 'Beware, everyone! What business has brought you onto this road? What kinds of special skills do you have to avoid all those dangers?'

"Hearing that, the confused travelers realize that they are on a dangerous path and turn back, attempting to escape. The kind guide then tells them to join hands, leads them off the dangerous path, and helps them avoid the deadly peril. When they reach a safe road, the travelers are relieved and calm down. Their guide then says to them, 'Take care, confused ones, never to get back on that path again. Once on it, it is hard to get off; it can destroy a person's very nature and life.'

●EARTH STORE BODHISATTVA SUTRA ●

"The travelers who had been confused express their deep gratitude, and as they are about to part, the mentor says to them, 'If you see any other travelers, whether you know them personally or not, be they men or women, tell them that the dangers and evils on that path could destroy their very natures and lives. Do not allow them to unwittingly bring about their own deaths.' In the same way, Earth Store Bodhisattva, replete with great compassion, rescues beings who are suffering for their offenses and enables them to be born among humans and gods, where they enjoy wonderful bliss.

"Once those offenders are released from the suffering they experienced on the paths where their karma took them, they must never go down those roads again. They are like the lost people who mistakenly took a dangerous path and were led to safety by a kind mentor. They know now to never take that road again. Moreover, they exhort others not to get on that road by saying, 'We took that road ourselves when we got confused, but we escaped and now we know better than to ever get on that road again. If we were to set foot on it again, we would get confused and be unable to recognize it as the dangerous path we took before. That being the case, we might lose our lives.' The same holds true for falling into the bad destinies. Due to the

●EARTH STORE BODHISATTVA SUTRA ●

powerful expedient means of Earth Store Bodhisattva, beings can be freed and gain rebirth as humans or gods. If they were then to turn around and enter into the bad destinies again, those with heavy karmic bonds might remain in the hells forever with no chance of escape."

At that time, the Ghost King Evil Poison placed his palms together respectfully, addressed the Buddha, and said, "World Honored One, each of us countless ghost kings of Jambudvīpa bestows benefit or inflicts harm upon beings differently. However, karmic retributions cause those in my retinue to do more evil than good. Nonetheless, when we pass by a household, a city, a town, a garden, a cottage, or a hut where there are men or women who have cultivated as little as a hair's worth of good deeds, even if they have hung up but one banner or one canopy, used a little incense or a few flowers as offerings to images of Buddhas or Bodhisattvas, recited the sacred Sutras or burned incense as an offering to even one sentence or *gatha* in them, we ghost kings will respect such people as we would the Buddhas of the past, present, and future. We will instruct the smaller ghosts, each of whom has great power, as well as the earth spirits, to protect such people. Bad situations, accidents, severe or unexpected illnesses, and all other unwelcome events will not

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火；还有地狱，名叫耕舌；还有地狱，名叫锉首；还有地狱，名叫烧脚；还有地狱，名叫啖眼；还有地狱，名叫铁丸；还有地狱，名叫诤论；还有地狱，名叫铁鉢；还有地狱，名叫多瞋。

地藏菩萨说：仁者，铁围山里面，有像这样一类的地狱，它的数目之多是无量数的。

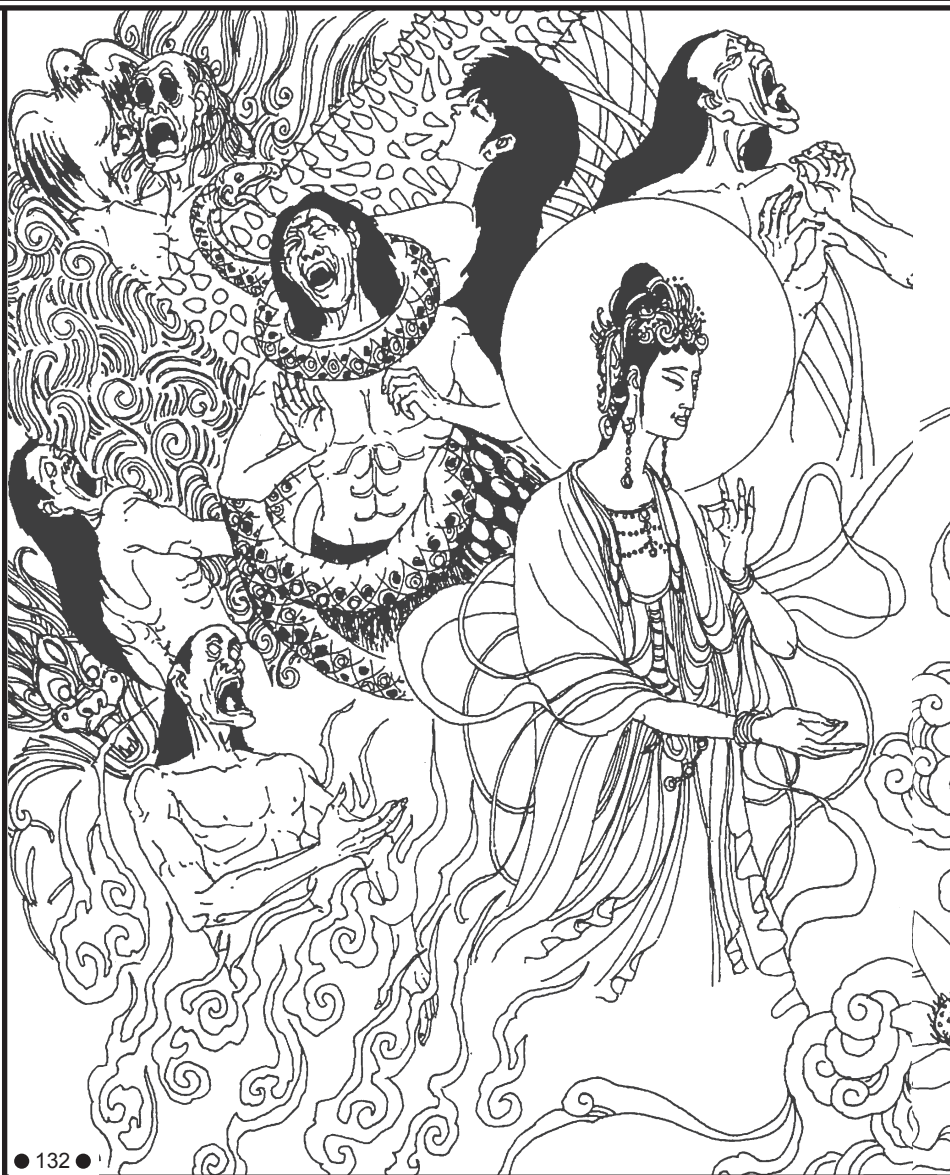
在这无间阿鼻二大地狱里面，还有叫唤地狱、拔舌地狱、粪尿地狱、铜锁地狱、火象地狱、火狗地狱、火马地狱、火牛地狱、火山地狱、火石地狱、火床地狱、火梁地狱、火鹰地狱、锯牙地狱、剥皮地狱、饮血地狱、烧手地狱、烧脚地狱、倒刺地狱、火屋地狱、铁屋地狱、火狼地狱。

像这样一类的各种地狱之中，还有各种各样的小地狱。或者一种，或者二种，或者三、四种，以至于百千种，它们都各附设在大地狱之中，其名称也是各不相同的。

地藏菩萨告诉普贤菩萨说：仁者，这些地狱，都是南阎浮提那些作恶的众生的业力所感召而形成的。

而且这种业力是很大的，其高大可比须弥山，深沉如巨海，能障碍修行的圣道。因这业力是如此深厚巨大，所以要让众生千万不要轻视小恶，认为小恶是没罪的，要知道，那怕是纤细如毫毛般微不足道的罪过，也是有所报应的。父与子虽然是至亲血肉，但到了受报的时候，也就各自分开了，各受各的报，各走各的道，即使是两人互相碰到了，也是不能互相代替的。我今承了

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even come near their residences or other places where they may be, much less enter the door."

The Buddha praised the ghost kings, "Excellent, excellent, that all of you ghost kings join Lord Yama in protecting good men and women in that way. I shall tell Lord Brahma and Lord Shakra to make sure that you are protected as well."

When that was said, a ghost king in the assembly named Lord of Life said to the Buddha, "World Honored One, my karmic conditions are such that I have jurisdiction over the life spans of people in Jambudvīpa, governing the time of both their births and their deaths. My fundamental vows are based on a great desire to benefit them, but people do not understand my intent and go through birth and death in distress. Why is that?

"When women in Jambudvīpa have just given birth to children, be they boys or girls, or when they are just about to give birth, good deeds should be done to increase the benefits of the household, thus causing the local earth spirits to be immeasurably pleased. The spirits will then protect the mother and child so that they experience peace and happiness, and will bring benefit to the entire family. After the birth, all killing and injuring for the purpose of offering fresh meat to the mother should be carefully

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佛的威力，大致讲讲这地狱罪报的事情，唯愿仁者，暂听我这番话。

普贤回答说：我早已知道那三恶道的果报。希望仁者讲述果报之事，使那些后世末法之时的所有行恶的众生，听了以后都能归依佛法。

地藏菩萨说：仁者，地狱罪报的事情是这样的。

有的地狱，拔了罪人的舌头，用牛去耕犁；有的地狱，在灰河的剗树中间，罗刹用铁叉叉出罪人的心，叫夜叉吃；有的地狱，在大铜锅里烧滚了汤，来煮罪人；有的地狱，把铜柱烧红，要罪人搂抱；有的地狱，用各种火，去追赶焚烧罪人；有的地狱，终年是寒冰不化；有的地狱，是望不到边的粪便。有的地狱，满狱都是飞动著的烧红的铁刺铁钩；有的地狱，火枪如林；有的地狱，专戳罪人的胸背；有的地狱，只烧罪人的手脚；有的地狱，尽是铁蛇盘绕；有的地狱，全是铁狗奔逐；有的地狱，满是铁骡。

仁者，如此的报应，在各种各样的地狱中，有千百种业道里使用的刑具。这些刑具都是铜、铁、石、火。这四种东西，也都是因众生作恶所感召而产生的。

如果要全面地讲地狱罪报一类事情，那么，每一种地狱之中，每一种地狱中的千万种的苦难折磨，如何能说尽呢？何况还有如此之多的地狱。今天我承了佛的威力神通，及承了仁者的询问，我只能这样大略地说一说，如果要全面地解说，那便是穷尽了这一劫，也是说不尽的。

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avoided, as should parties that include drinking alcohol, eating meat, singing, and playing musical instruments. All those things can keep the mother and child from being peaceful and happy. Why is that? At the difficult time of birth, uncountable evil ghosts, including mountain sprites, goblins, and certain spirits, desire to eat the strong-smelling blood. I quickly order the local earth spirits of that household to protect the mother and child, allowing them to be peaceful and happy and to receive other benefits. When people in such households witness those benefits, they should do meritorious deeds to express their gratitude to the earth spirits. If instead, they harm and kill, and have large gatherings involving feasting and entertainment, then the retributions that result from such offenses will be borne by them and will bring harm to the mother and child as well.

"Moreover, when people of Jambudvīpa are on the verge of death, I wish to keep them from falling into the Evil Paths, regardless of whether they have done good or evil. But how much is this power of mine to help them increased when they have personally cultivated good roots! When those who do good in Jambudvīpa are about to die, hundreds of thousands of ghosts and spirits from the Evil Paths transform themselves and appear as their parents or other relatives in an attempt to lead such



● 如来赞叹品第六 ●

这时，世尊全身，都放射出很大很大的光明，照遍了百千万亿恒河沙等诸佛所在的世界。并从这光明中发出更大的声音，遍告一切世界，所有的大菩萨，以及天龙、鬼神、人、非人等等：听我今天赞叹地藏大菩萨，在那十方世界，发出了大得不可思议的威德神通力量，救护一切受苦受罪的众生的事情。

我灭度之后，你们诸位菩萨和大士，以及天龙、鬼神等等，要广大地作出种种的方便，来维护这部经，使一切的众生，都能得到涅槃之乐。

佛说完这话之后，法会中有一位菩萨，名叫普广，他合了掌，恭敬地对佛说：今天见世尊赞叹地藏菩萨，有如此不可思议的大威德、大神通、大福德。唯愿世尊您为未来世界的末法众生，宣扬演说地藏菩萨利益人道天道因果的一类事情。使那些天龙八部，以及未来世界的众生，都顶戴领受佛的言教。

这时，世尊告诉普广菩萨，以及天龙四众等说：留心听、留心听，我应当给你们大略地讲一讲地藏菩萨利益那人道天道的福德的事情。

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people to fall into the Evil Paths. How much more is that the case for those who have done evil deeds!

"World Honored One, when men or women in Jambudvīpa are on the verge of death, their consciousnesses and spirits become confused and dark. They are unable to discriminate between good and evil, and their eyes and ears are unable to see or hear. That is why relatives of those deceased people should make generous offerings, recite the sacred Sutras, and recite the names of Buddhas and Bodhisattvas. Such good conditions can cause the deceased to leave the Evil Paths, and all the demons, ghosts, and spirits will withdraw and disperse.

"World Honored One, if at the time of death beings of any kind have an opportunity to hear the name of one Buddha or Bodhisattva or to hear a sentence or *gatha* of a Mahayana Sutra, I observe that such beings can quickly be freed from the pull of their accumulated minor bad deeds that would otherwise send them to the Evil Paths. The exception to that is crimes involving killing that warrant Fivefold Relentless Retribution."

The Buddha told the Ghost King Lord of Life, "Because of your great compassion, you are able to make such great vows and protect all beings in

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普广对佛说：是的、世尊。我非常愿意听你讲。

佛告诉普广菩萨说：未来世界上，如果有那善男子、善女人，听了地藏菩萨的名号，或者合掌恭敬、赞叹、礼拜、恋慕，这些人就可以超脱三十劫的罪业。

佛继续对普广说：普广，如果有行善的男男女女，或是用了色彩去画像，或是用土、石、胶、漆、金、银、铜、铁等材料，制造地藏菩萨的形像，并且瞻仰一回，礼拜一回。他们就可以有一百次地托生在三十三天之上，永不堕入恶道。假如因为天福享尽了的缘故，降生到人间来，也还可以做一个国王，不会失掉这样的大利益。

如果有那些女人，厌恶自己是女人身体，只要她们尽心尽意地供养地藏菩萨画像，以及用土、石、胶、漆、铜、铁等材料制造形像，像这样天天坚持而不改变信心，并且常常用鲜花好香，饮食衣服，缯彩幢幡，钱财珍宝一类的东西去供养。

这位善女人在结束了她这一世的因果报身之后，百千万劫，再也不会生到女人的世界里去了，何况再给她受女人身呢。除非她本人愿意，发了誓愿，要再受女人之身去度脱众生；她依靠了供养菩萨福力和功德的力量，就会在千万劫中，再也不会受女人之身了。

佛又对普广说：如果有那女人厌恶自己是如此丑陋，或疾病缠身，只要她在地藏菩萨的像前，一心一意地瞻仰礼拜，那怕只有一顿饭的时间，她也将会在千万劫中，所受的生身相貌圆满，令人敬爱。

● EARTH STORE BODHISATTVA SUTRA ●

the midst of life and death. When men or women in the future undergo birth and death, do not retreat from your vow, but liberate them all so that they can experience eternal peace."

The Ghost King told the Buddha, "Please do not be concerned. Until the end of my life, in every thought I shall protect beings of Jambudvīpa, at the time both of birth and of death, so that they all find tranquility. I only wish that at the time of birth and death they would believe what I say, so that they could all be liberated and gain many benefits."

At that time the Buddha told Earth Store Bodhisattva, "This great Ghost King Lord of Life has already passed through hundreds of thousands of lives as a great ghost king, protecting beings during both birth and death. Only because of this great being's compassionate vows does he appear thus in the body of a great ghost king, for in reality he is not a ghost. After one hundred seventy eons have passed, he will become a Buddha named No Appearance Thus Come One. His eon will be called Happiness, and his world will be named Pure Dwelling. That Buddha's lifespan will continue for incalculable eons. Earth Store, the circumstances surrounding this great Ghost King are thus. They are inconceivable, and the people and gods whom he rescues are countless."

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这位丑陋女人，如果她不讨厌做人的话，她也可以千万亿次地投生到帝王之家去作帝王者的女儿，或者去作王妃。或者去做宰相大姓人家及大长者的女儿，很端正地诞生，身体各部位都生得十分圆满。

正因为一心一意地瞻仰礼拜地藏菩萨，她所获得的福分，便是如此。

佛又对普广说：如果有那善男子、善女人，能在菩萨的像前，表演各种各样的歌舞音乐，并且歌唱他、赞叹他，用香花供养他，以至于再去劝一个人，或者劝许多的人来参加供养。像这样的人，在他们的现在，以及未来的时候，将会常常得到百千的鬼神来日夜保卫守护他们，恶事连听都听不到，何况他怎么会亲自去受那横祸呢。

佛又对普广说：未来的世界上，如果有那恶人，以及恶神恶鬼，见到善男子、善女人归依恭敬、供养，赞叹、瞻仰礼拜地藏菩萨的形像，而讥笑、诽谤说这是没有功德的，以及说这是没有利益的事情；或者露齿冷笑；或者背后说坏话；或者劝人一块说坏话；或者劝一个人说坏话；或者劝许多人说坏话；甚至那怕只要他有那么一丁点的讥讽毁谤之心的话。

像这样的人，就是贤劫的千佛都灭度了，为了他们讥讽的报应，这些人应当在阿鼻地狱里受那极重业报的罪罚。过了这劫数之后，他们再去作饿鬼；又经过千劫，方能让他们去做畜生去。

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Part Three of Sutra of the Past Vows of Earth Store Bodhisattva

Chapter IX The Names of Buddhas

At that time, Earth Store Bodhisattva Mahasattva said to the Buddha, "World Honored One, I want to discuss some practices that will be helpful to beings of the future and will enable them to gain great benefit throughout their lives and deaths. World Honored One, please hear my words."

The Buddha told Earth Store Bodhisattva, "Now with your expansive compassion you wish to discuss the inconceivable events involved in rescuing all those in the Six Paths who are suffering for their offenses. This is the right time. Speak now, since my Nirvana is near, so that I may soon help you complete your vows. Then neither of us will need to be concerned about beings of the present or

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做了畜生，还要经过千劫，才能得到托生做人的机会。即便已经受了人身，也是贫穷下贱，诸根都不完全的一个残疾人。并且经常为恶业所纠缠，不久之后还要堕入地狱之中。

正因为如此，普广，讥讽他人供养，就要受到这样的报应，何况再用其它方法或偏见来毁损佛法呢。

佛又对普广说：如果在未来的世界上，有那男子女人，长时间地躺在床上，求生不得，欲死不能；或者夜里梦见了恶鬼，以及死去的家人亲属；或是走在危险的道路上；或者多魔不醒，与鬼神同游幽冥。这样从日到月，从月到年，年久日深，转变为尪弱癯疾的模样，睡眠中呼叫痛苦，凄惨不乐。这都是业道里的鬼魂正在议论和商定罪业轻重的时候。所以，或者含怨而死，或者疾病不能痊愈。这些事情，世间男女的俗眼，是无法分辨清楚的。

只要他们当著诸位菩萨的像前，高声地将这部本愿经诵读一遍，或者用病人心爱的东西，诸如衣物珍宝、庄屋、园林等等，站在病人的床前，高声说道：我某甲等，为了这位病人，在经像的座前，施舍诸多物品，或者供养经像；或者制造佛菩萨的形像；或者修造佛院塔寺；或者点燃油灯；或者将这些物品施舍给常住。

这样对病人连说三次，让病人听清楚，如果病人神智已经昏迷，或者病人已经气绝，只要从第一天一直到第七天，高声地说这些话，高声地读经，那么，这位病人命终之后，前世的祸殃和重罪，甚至于那应当堕入无

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future.”

Earth Store Bodhisattva said to the Buddha, “World Honored One, countless *asamkhyeya* eons ago, a Buddha named Boundless Body Thus Come One appeared in the world. If men or women hear this Buddha’s name and have a momentary thought of respect, those people will overstep the heavy offenses involved in birth and death for forty eons.

How much more will that be the case for those who sculpt or paint this Buddha’s image or praise and make offerings to him. The merit they obtain will be limitless and boundless.

“Furthermore, in the past, as many eons ago as there are grains of sand in the Ganges River, a Buddha named Jewel Nature Thus Come One appeared in the world. If men or women hear this Buddha’s name and instantly decide to take refuge, those people will never retreat from the Unsurpassed Path.

“Furthermore, in the past, a Buddha named Lotus Supreme Thus Come One appeared in the world. If men or women hear this Buddha’s name or if the sound of his name merely passes by their ears, those people will be reborn one thousand times in

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间地狱的罪业，都将永远地得到解脱。他所托生的地方也常常知道隔世的事情。

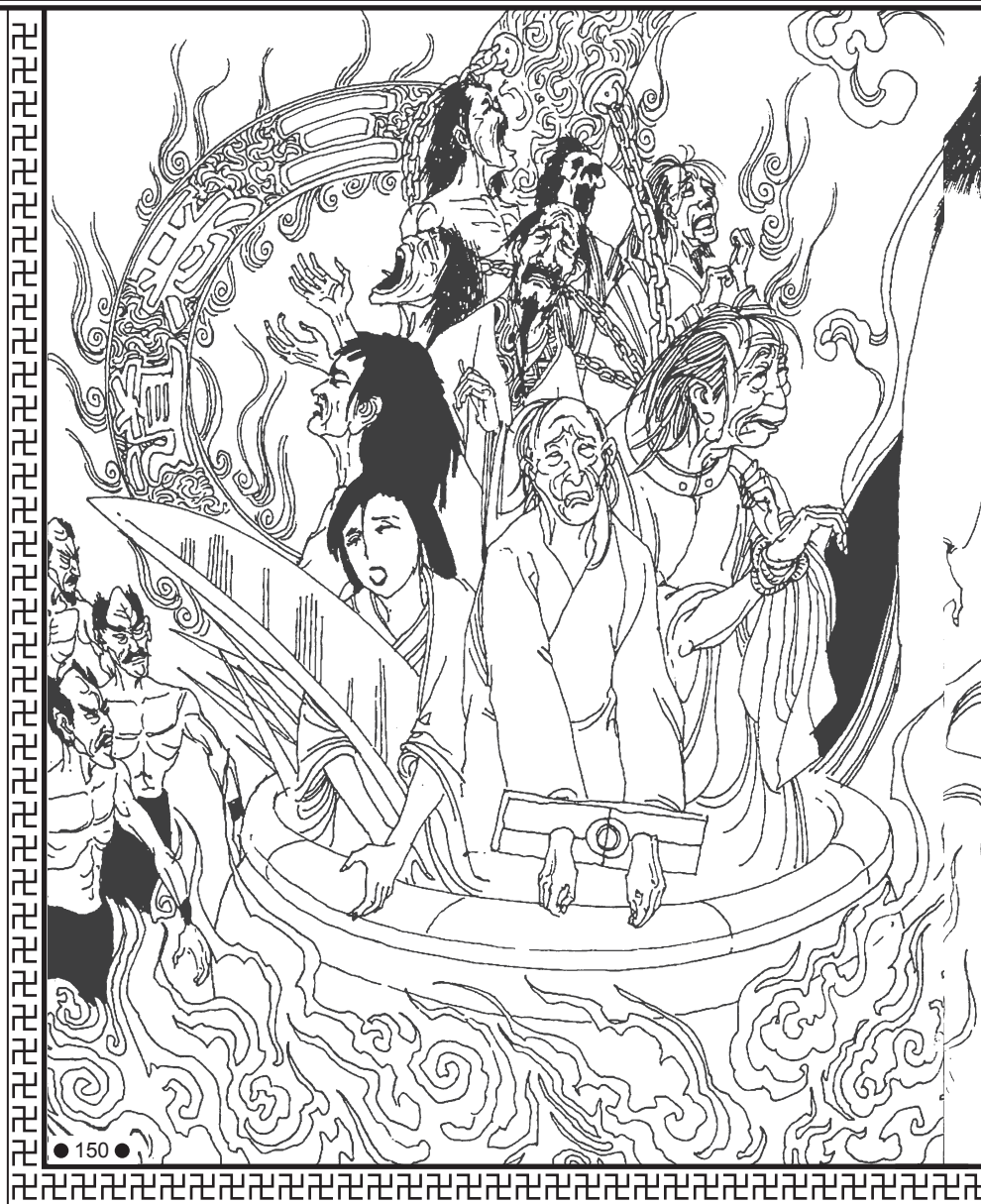
何况善男子、善女人，自己书写这部经；或者教他人也来写这部经；或者自己塑画菩萨的形像；以至于再教他人也来塑画这形像。如此一来，他受到的果报一定是很大的。

正因为如此，普广，如果见到有人读诵这部经，甚至于他在一念之中赞叹这部经，或者是敬重这部经的人，你必须要用百千种的方便，劝这些人，努力地读诵，不要使他丢失信心，这样就会使他得到未来现在千万亿不可思议的功德。

佛又对普广说：如果在未来世界的众生，或者他们在作梦，或者在睡觉时，或者见到各种鬼神，以及各种奇形怪状的东西，他们或是悲伤，或是啼哭，或是忧愁，或是叹息，或是恐惧，或是惊怖。这都是他们那一生中，或十生、百生、千生中过去父母，或过去的男女、弟妹、夫妻、眷属，在恶道里受苦，得不到解脱，又没有什么希望得到福力来救拔他们，应当告诉这些隔世的骨肉，给他们提供方便，让他们脱离恶道。

普广，以你的神力，派遣这些在世的亲属，让他们在诸佛菩萨的像前，一心一意地去读这部经书。或者请人来读，读的遍数，或者三遍，或者七遍。如能这样，那么这些恶道中的亲属，等到读完遍数，经声一歇，便可立即得到解脱。甚至于在梦中，再也不会见到那隔世的亲属了。

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the Six Desire Heavens. How much more will that be the case if those people sincerely recite the name of that Thus Come One.

"Furthermore, in the past, inexpressibly ineffable *asamkhyeya* eons ago, a Buddha named Lion's Roar Thus Come One appeared in the world. If men or women hear this Buddha's name and in a single thought take refuge, those people will encounter numberless Buddhas who will rub the crowns of their heads and bestow predictions of enlightenment upon them.

"Furthermore, in the past, a Buddha named Krakucchanda appeared in the world. If men or women hear this Buddha's name and sincerely gaze at, worship, or praise him, those people will become Great Brahma Heaven kings in the assemblies of the Thousand Buddhas of the Worthy Eon and will there receive superior predictions.

"Furthermore, in the past, a Buddha named Vipashin appeared in the world. If men or women hear this Buddha's name, those people will eternally avoid falling into the Evil Paths, will always be born among people or gods, and will abide in supremely wonderful bliss.

"Furthermore, in the past, as many eons ago as

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佛又对普广说：如果未来世界上有那地位低贱的人，或者是奴仆，或者是婢女，以至于那些失去自由的人，只要他们认识到这都是因为自己前世作恶的报应。只要一心一意瞻仰、礼拜地藏菩萨的形像，在一到七天之内，念菩萨的名号满一万遍。如能这样，他们在结束了这世的报身之后，在将来的千万生中，就能常常投生到尊贵的人家里去了，而且不再经历三恶道的苦报。

佛又对普广说：如果在未来的世界上，阎浮提世界里，刹利种族、婆罗门种族、长者、居士，一切人等等，以及异姓的种族，如果有新生儿降生，无论男女，在七天之内，及早给他们诵读这部不可思议的经典。再替他们诵念菩萨的名号，满一万遍，那么，这个新生儿，无论是男是女，他们前世所有的祸殃夙报，便都将得到解脱，平安快乐容易养育，寿命也会大大地增加。如果是靠了他自己的福分来投生的，那就更加地快乐幸福，可说是福上加福、寿上加寿。

佛又对普广说：在未来世的众生，在每月的一日、八日、十四日、十五日、十八日、二十三日、二十四日、二十八日、二十九日，直至三十日为止，这些日子都是各种罪业集结的时候，是诸天正要定他们罪业轻重的时候。

南阎浮提的众生，举止动念，没有一种不是造罪业的因，没有一种不是罪过。何况再来恣意任性杀生害命，偷盗邪淫妄语等，做出那千百种的罪业呢。如果能够在这十斋日之中，在佛菩萨诸圣贤的像前读一遍这部

●EARTH STORE BODHISATTVA SUTRA ●

there are grains of sand in limitless and countless Ganges Rivers, a Buddha named Jeweled Victory Thus Come One appeared in the world. If men or women hear this Buddha's name, those people will never fall into the Evil Paths and will always abide in the heavens, experiencing supremely wonderful bliss.

"Furthermore, in the past, a Buddha named Jeweled Appearance Thus Come One appeared in the world. If men or women hear this Buddha's name and give rise to a thought of respect, those people will soon attain the fruitions of Arhatship.

"Furthermore, limitless *asamkhyeya* eons ago, a Buddha named Kashaya Banner Thus Come One appeared in the world. If men or women hear this Buddha's name, those people will overcome the offenses created throughout one hundred great eons of births and deaths.

"Furthermore, in the past a Buddha named Great Penetration Mountain King Thus Come One appeared in the world. If men or women hear this Buddha's name, those people will encounter as many Buddhas as there are grains of sand in the Ganges. Those Buddhas will speak Dharma extensively for them, making certain that they realize Bodhi.

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经，那么，东西南北，百由旬里，便没有什么灾难。而且居住在这由旬之内的人家，无论老少，现在未来，在百千年之中，将永远脱离恶趣。

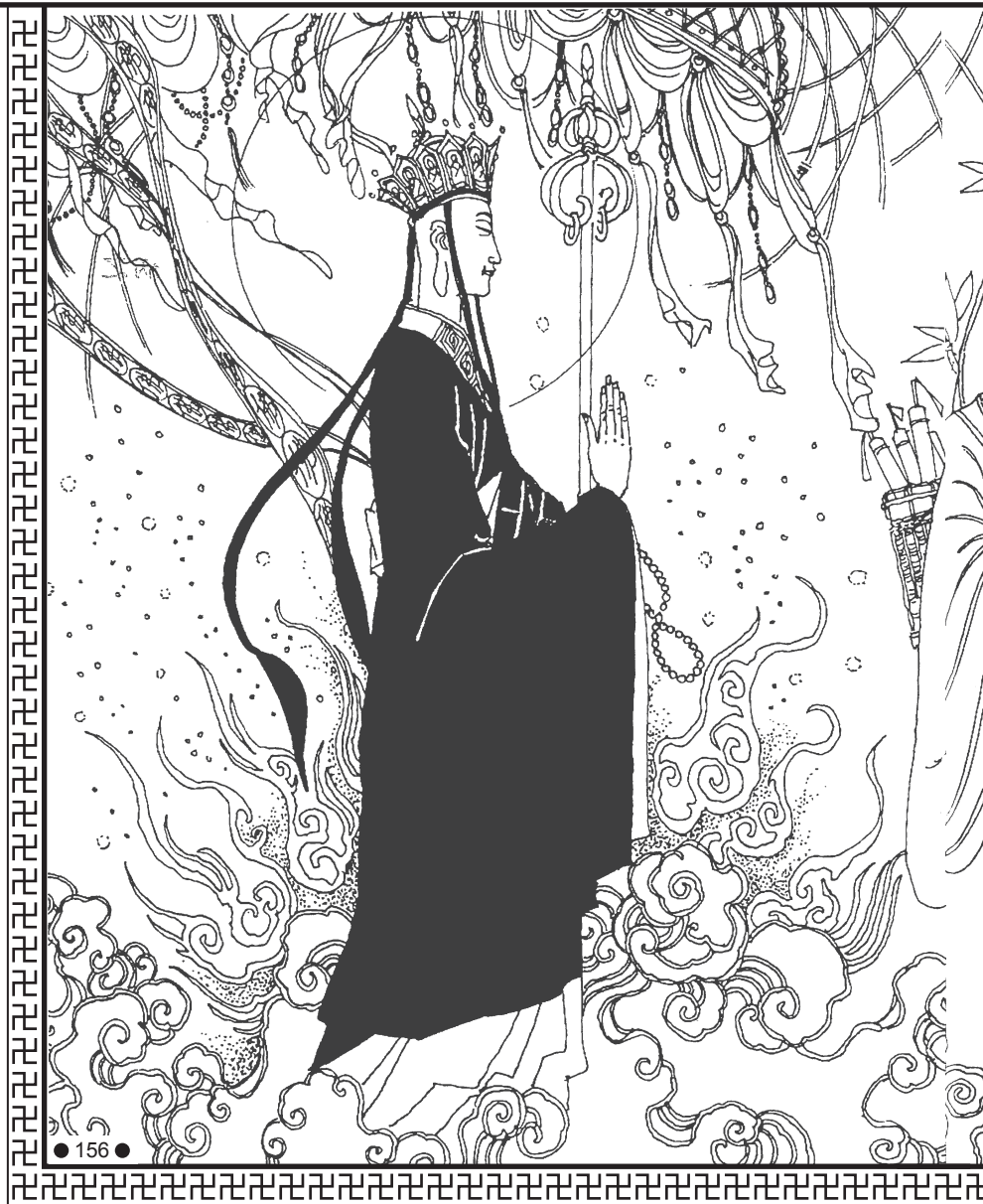
如能每逢十斋日，每日诵读一遍这部经文，现在居住在这地方的人家的所有的人，都将没有任何横病之灾，衣食也都丰盈有余。

正因为如此，普广，你应当知道，地藏菩萨有这样的说不出的百千万亿的大威神通力量，他利益众生的事情，都因为阎浮提众生与他有很大的因缘。那些众生，听了菩萨的名、见了菩萨的像，甚至于听了这部经的三个字、五个字，或者是一首偈、一句话的人，今生今世都将使他得到特殊的快乐。在未来的世界上，百千万生，将相貌端正，降生在尊贵的人家。

这时，普广菩萨听了如来称扬赞叹地藏菩萨之后，单膝著地，合掌再对佛说：世尊，我早已知这位大士那不可思议的神通力量，能拔苦；及大誓愿力，愿救苦。为了使未来的众生都知道他这利益于众生的事，所以才请问如来的，当然我也要顶戴领受。世尊，应当怎样称呼这部经呢？如何让它得到更为广远的流传呢？

佛告诉普广菩萨：这部经有三种名称。一叫地藏本愿经，二叫地藏本行经。三也可以叫地藏本誓力经。因为这位菩萨，是经久远劫而来，发了又大又重的誓愿，来利益我们众生。所以叫你们诸位依照他的心愿，去流传广布。普广听完，合掌恭敬地退回了原座。

● EARTH STORE BODHISATTVA SUTRA ●



●地藏菩萨本愿经●



● 利益存亡品第七 ●

这时，地藏菩萨对佛说：世尊，我观这阎浮提众生，举心动念，无非是罪业恶行。即便有所善举，也多半要半途而废，不能坚持下来。如果有一作恶的机会，便会于念念之中再起邪见。

这些人，如行走在泥泞里，又背负了重石，渐渐便感到行走困难，渐渐地感到重压之累，脚步也渐渐地深陷下去。如果碰到有知识的人，帮助他，给他减少重压，甚至全部除去他身上的重负。因为这有智慧有知识的人，具有很大的力量，再去扶持他，就会使他的步伐稳定；如果走到了平坦的大道上，必须要反省作恶之路，这样就不会再走到险道去了。

世尊，那些作恶的众生，从纤毫般的罪业开始，会一直积累到无量、无数。这些众生，因为沾染了这样的恶习，当他们临终之时，他们的父母亲属，就应当给他们设些福供，以资助他们的前途之路。

或者向佛悬挂幡幢伞盖，点上油灯，或者诵读各种经典，或供养佛像，以及诸位圣像，以至于给他念佛的名号，和辟支佛的名号。每一声名号，都要通过临终之人的耳根，使经文能够进入他的内心。

这些众生，根据他们所造的恶业，来评定他所要受到的果报，那必定是堕入恶道之中受苦。由于他的家眷为他修设了圣因，那么，这诸多的罪业都将消除干净。

如果能在其身死之后，七七之日内，广大地为他修行诸多善事，就能使更多的众生，永远地脱离恶趣，得

●EARTH STORE BODHISATTVA SUTRA ●

“Furthermore, in the past there were Buddhas named Pure Moon Buddha, Mountain King Buddha, Wise Victory Buddha, Pure Name King Buddha, Accomplished Wisdom Buddha, Unsurpassed Buddha, Wonderful Sound Buddha, Full Moon Buddha, Moon-Face Buddha, and indescribably many other Buddhas. World Honored One, beings of the present and future, both gods and humans, both male and female, can amass such limitless merit and virtue by reciting only one Buddha’s name. How much more merit will they amass by reciting many names. Those beings will personally obtain benefits in their lives and deaths significant enough to keep them from ever falling into the Evil Paths.

“When people are on the brink of death, a group of their relatives, or even just one of them, should recite a Buddha’s name aloud for the people who are ailing. If they do, the karmic retributions of those people who are about to die will be dissolved, even offenses deserving Fivefold Relentless Retribution. Offenses warranting Fivefold Relentless Retribution are so extremely heavy that those who commit them should not escape retribution for millions of eons. If, however, at the time of such offenders’ deaths, someone recites the names of Buddhas on their

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behalf, then their offenses can gradually be dissolved. How much more will that be the case for beings who recite those names themselves. The merit they create will be limitless and will eradicate measureless offenses.”

Chapter X

The Conditions and Comparative Merit and Virtue of Giving

At that time, Earth Store Bodhisattva Mahasattva, based on the Buddha's awesome spiritual strength, rose from his seat, knelt on one knee, placed his palms together and said to the Buddha, “World Honored One, I have observed beings within the paths of karma and compared their acts of giving. Some do a little and some do a lot. Some receive blessings for one life, some for ten lives, and some receive great blessings and benefits for hundreds or thousands of lives. Why is that? Please, World Honored One, explain that for us.”

At that time the Buddha told Earth Store Bodhisattva, “Here in this assembly in the palace of the Trayastrimsha Heaven, I will now discuss the comparative merit and virtue derived from acts of giving done by the beings in Jambudvīpa. Listen attentively to what I say.”

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投生做人，或者升天去享受美妙的快乐。现在在世的家眷，所得到的利益也是无量的。

为了这个缘故，我今天对世尊，及天龙八部、人、非人等等说：请他们都来相告那些阎浮众生，当他们临终之时，要特别谨慎，千万不要杀生害命，及做那祭神拜鬼，求乞于诸魍魉的恶业。

为什么呢？你所杀害的生命，以及祭拜鬼神，是没有丝毫力量能够有助于亡者的。反而是结下了新的罪缘，使罪业更加深重。假使在来世，或者在现在，得到了圣人的福因，可以生到人天中去享福，却因临终时，被他的家眷做了如此的恶业，而使这临终之人，在阴间殃累对辩公庭。如此就会拖延生到福地去的时间了，何况命终之人，在活时并没有多少善业。各人依据自己的所作所为自受其报。怎么忍心因家属之故增加他的罪业呢。

比如有人从很远的地方来。他断粮已经三天。他所能负担的东西，只能勉强背负一百斤。于是，他的负担就更加地困重不堪了。

世尊，我观这阎浮提众生，只要他们能够在诸佛教之中，甚至于任何的善行中，那怕小到只是一滴、一毛、一沙、一尘，这些善行所带来的利益，他将全部获得，不会有一点点是白作的。

说这话的时候，法会中有一位长者，名叫大辩。这位长者早已证得无生。为了度化十万世界的众生，他常

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Earth Store said to the Buddha, "I have wondered about this matter and will be pleased to listen."

The Buddha told Earth Store Bodhisattva, "In Jambudvīpa, leaders of nations, prime ministers, high officials, great elders, great Kshatriyas, great Brahmins, and others may encounter those who are poor, hunchbacked, crippled, dumb, mute, deaf, retarded, blind, or handicapped in other ways. Those leaders and good people may wish to give to those unfortunate ones and may be able to do so with great compassion, a humble heart, and a smile. They may arrange to give generously, either personally with their own hands, or by arranging for others to do so, using gentle words and sympathetic speech. The blessings and benefits that such leaders and good people will accrue will be comparable to the meritorious virtue derived from giving to as many Buddhas as there are grains of sand in a hundred Ganges Rivers. Why is that? Those leaders and good people will receive such rewards of blessings and benefits for having shown a greatly compassionate heart toward the most impoverished and handicapped individuals. Throughout hundreds of thousands of lives to come they will always have an abundance of the seven gems, not to mention clothing, food, and the necessities of life.

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常现示出长者的身份。这时，他合掌恭敬地向地藏菩萨说：大士，南阎浮提众生，在命众之后，大小的家眷为他修功德，以至设斋供养，做众多的善因。那样，这命终之人，就可以得到大利益，及解脱么？

地藏菩萨回答说：长者，我今天为了这未来现在的一切众生，而承了佛的威力，大略地讲一讲这些事情。长者，未来现在的一切众生，在他们临终的那天，如果听到一佛的名、一菩萨的名、一辟支佛的名，无论他们有罪没罪，都将得到解脱。

如果那些男人和女人，在他们活的时候，不修善因，做了许多的罪恶。命终之后，不论他们大小眷属，为他修福行善，这修福行善所带来的利益，七分之中，死人只能得到一分，活人却可以得到六分。因为这个缘故，未来现在的善男善女，趁著现在还耳聪目明，身体强健的时候，自己来做佛事修福，不要等到临死时，让家眷来代为修福，那么，分分利益，自己便可全得了。

无常的大鬼，不会跟你约期，自然就到，冥冥游魂，自己不知是福是罪，便随著无常去了，在这七七日之内，如痴似聋什么也不知道。或在那阴司中和判官辩论他在生时所做的恶因业果，经过审定之后，各人便根据自己所作的业果去投生。在那辩论未测之际，已遭千万种的愁苦，何况再堕入诸般恶道中去受苦呢。

命终之人在尚未得到投生的七七四十九天之内，时时刻刻都希望他们的骨肉至亲，为他们修福行善，以便依仗佛的威力来救援他。

● EARTH STORE BODHISATTVA SUTRA ●

“Moreover, Earth Store, in the future, the leaders of nations, Brahmans, and others may encounter Buddhist stupas, monasteries, or images of Buddhas, Bodhisattvas, Hearers, or Pratyekabuddhas, and personally make offerings or give gifts to them. If they do that, each of those leaders and good people will serve as Lord Shakra for a duration of three eons, enjoying supremely wonderful bliss. If they are able to transfer the blessings and benefits of that giving, dedicating it to the Dharma Realm, then those leaders of nations and good people will reign as great Brahma Heaven kings for ten eons.

“Moreover, Earth Store, in the future, leaders of nations, Brahmans, and others may, upon encountering ancient Buddhist stupas and monasteries or sutras and images that are damaged, decaying, or broken, resolve to restore them. Those leaders and good people may then do so themselves or encourage others, as many as hundreds of thousands of people, to help and thereby establish affinities. Those leaders and good people will become Wheel-Turning Kings for hundreds of thousands of successive lives and those who made offerings with them will later be leaders of small nations for as many lives. If they resolve to dedicate that merit before the stupas or monasteries, then, based on that limitless and

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过了这四十九日之后，就随了他所做的业，受生去了。如果是罪恶深重的人，动辄便要经过千百年，而没有解脱之日；若是犯了五无间的大罪业，堕落到大地狱里去，就要千劫万劫，永远地承受那许许多多的痛苦了。

地藏菩萨又对长者说：像这些有罪的众生，命终之后，他的家眷骨肉应为他修福办斋，以此功德，资助他的善业。假如斋食还没有完毕，以及正在办斋的时候，淘洗的泔水和拣剩的菜叶等东西不能随便扔在地上，乃至供品食物，在未献过佛与僧侣时，千万不要自己先吃。

如果有人违犯了上面所说的规矩，自己先吃，或者粗心大意没有将供品办理得干干净净，那么，这个命终之人，就得不到一点功德。如果能很恭敬地遵守这规矩，小心谨慎地加以保护，使供品办得十分洁净，然后敬献给佛和僧侣，这七分的功德，命终之人可以得到一分，六分功德便是办斋的家眷所得。

因为这个缘故，长者，阎浮提众生，如果能为他们的父母，或者他们的骨肉至亲，在命终之后，设斋来供养佛法，并且是真心诚意的，像这样的人，他们所做的佛事，对于那活著的、死亡的，都将会获得很大的利益。

地藏菩萨说完这话的时候，在忉利天宫集会的千万亿那由他数的阎浮提鬼神，都发出了无量的菩提之心。那位大辩长者，也作了一个礼，退回原座。

● EARTH STORE BODHISATTVA SUTRA ●



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●EARTH STORE BODHISATTVA SUTRA ●

unbounded reward, those leaders, good people, and their helpers will all eventually complete the path to Buddhahood.

“Moreover, Earth Store, in the future, leaders of nations, Brahmans, and others may have compassionate thoughts upon seeing the old, the sick, or women in childbirth, and may provide them with medicinal herbs, food, drink, and bedding so as to make them peaceful and comfortable. The blessings and benefits derived from doing that are quite inconceivable. For one thousand eons they will always be lords of the Pure Dwelling Heavens. For two hundred eons they will be lords in the Six Desire Heavens, and they will ultimately attain Buddhahood. They will never fall into the Evil Paths, and for hundreds of thousands of lives they will hear no sounds of suffering.

“Moreover, Earth Store, if in the future, leaders of nations, Brahmans, and others can give in that way, they will receive limitless blessings. If, in addition, they are able to dedicate that merit, be it great or small, they will ultimately attain Buddhahood. How much more easily will they be able to attain the rewards of becoming Shakra, Brahma, or a Wheel-Turning King. Therefore, Earth Store, you should urge beings everywhere to learn to give in those ways.



● 阎罗王众赞叹品第八 ●

这时铁围山里有无数的鬼王，跟随阎罗天子，都来到忉利天宫佛讲法的地方。

这些鬼王是：恶毒鬼王、多恶鬼王、大诤鬼王、白虎鬼王、血虎鬼王、赤虎鬼王、散殃鬼王、飞身鬼王、雷光鬼王、狼牙鬼王、千眼鬼王、啖兽鬼王、负石鬼王、主耗鬼王、主祸鬼王、主食鬼王、主财鬼王、主畜鬼王、主禽鬼王、主兽鬼王、主魅鬼王、主产鬼王、主命鬼王、主疾鬼王、主险鬼王、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。

● EARTH STORE BODHISATTVA SUTRA ●

“Moreover, Earth Store, in the future, if good men or women manage to plant only a few good roots within the Buddhadharma, equivalent to no more than a strand of hair, a grain of sand, or a mote of dust, they will receive incomparable blessings and benefits.

“Moreover, Earth Store, in the future, good men or women, upon encountering images of Buddhas, Bodhisattvas, Pratyekabuddhas, or Wheel-Turning Kings, may give gifts or make offerings to them. Such persons will obtain limitless blessings and will always enjoy supremely wonderful bliss among people and gods. If they can dedicate that merit to the Dharma Realm, their blessings and benefits will be beyond compare.

“Moreover, Earth Store, in the future, good men or women, upon encountering Great Vehicle sutras or upon hearing but a single *gatha* or sentence of them, may be inspired to praise, venerate, give gifts, and make offerings to them. Those people will obtain great limitless and unbounded rewards. If they can dedicate that merit to the Dharma Realm, their blessings will be beyond compare.

“Moreover, Earth Store, in the future, good men or women, upon encountering new Buddhist stupas, monasteries, or sutras of the Great Vehicle, may

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像这些大鬼王，各各和百千数之多的小鬼王，都居住在阎浮提。各有所司，也各有所职掌。这些鬼王，同阎罗王都承了佛的威神，及地藏菩萨的大福力，来到忉利天宫的法会，都在一边恭敬地站著。

这时候阎罗天子单膝跪地合了掌，对佛说：世尊，我们今天和诸多鬼王，承了佛的威神，以及地藏菩萨大菩萨的福力，才能够来到忉利天宫的大法会，也是我们护持佛法所得到的善的缘故。现在我们有一点很小的疑惑，来叩问世尊，唯愿世尊大发慈悲，宣扬演说这事。

佛告诉阎罗天子说：你随便问吧！我为你讲。

这时，阎罗天子恭敬地礼拜了世尊，又回过头对地藏菩萨行了一个注目礼，便对佛说：我看地藏菩萨，在这六道之中，想出了千万种的方便法门，救度那受苦受难的众生，一点也不怕疲倦。这位大菩萨竟然有如此不可思议的神通力量。

然而这些众生，刚刚解脱了罪报，不多久，便又堕入恶道中去了。世尊，地藏菩萨既有如此不可思议的神通力量，为什么众生还不肯皈依于善道之中，好永远地求得解脱呢？唯愿世尊为我解说。

佛告诉阎罗天子说：南阎浮提的众生，他们的生性十分刚强，很难调理他们，更难以制伏他们。这位大菩萨，从百千劫以来，一个一个地去救拔他们，使他们能尽早得到解脱。那些应当受到罪报的人，以至于那些将要堕入大恶趣里的人，菩萨用方便的法门，除去他们的

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give gifts and make offerings to them, gaze at them in worship, and respectfully make praises with joined palms. Upon encountering old stupas, monasteries, or sutras, or those that have been destroyed or damaged, they may either do the repairing and rebuilding themselves or encourage others to help them. Those who help will become leaders of small nations for thirty successive lives. The donors themselves will always be Wheel-Turning Kings who will use the good Dharma to teach and transform those leaders of small nations.

“Moreover, Earth Store, in the future, good men or women may plant good roots in the Buddhadharma by giving, making offerings, repairing stupas or monasteries, rebinding sutras, or doing other good deeds amounting to no more than a strand of hair, a mote of dust, a grain of sand, or a drop of water. Merely by transferring the merit from such deeds to the Dharma Realm, the merit and virtue that those people will create will cause them to enjoy superior and wonderful bliss for hundreds of thousands of lives. But if they dedicate the merit only to their immediate or extended families or to their own personal benefit, then the rewards received will be only three lives of happiness. By giving up one, a ten-thousandfold reward is obtained. So it is, Earth Store. The circumstances involved in the causes and conditions of giving are thus.”

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根本业缘，并且使他们觉悟他们前世的事情。

只是由于阎浮提众生，做恶习惯十分严重的缘故，才离恶道，便又旋进地狱之中。辛苦了这位菩萨，经过了久远的劫数，来专门做这救度众生、解脱众生的事业。

比如有人迷失了他自己的家园，错误地走到危险的道路上。在危险的道路中，有许多的夜叉，以及虎狼狮子蛇蝎等毒物。而这位迷路之人却一点也不知道，仍是走在这条危险的道路上，他根本不知道在片刻之间，他就要遭到各种毒物的伤害了。

有一个有知识的人，他懂得很多大法术，知道如何禁止各种毒物，以及夜叉一类会伤害生命的东西。如果他忽然碰见了这位迷路之人，正要走进这条危险的道路，便赶忙告诉他说：喂，怎么有这样奇怪的男子，你为了什么事情，会走进这条道路？你有什么特殊的本领，能够制伏这众多的凶毒猛兽？

迷路者猛然听到这话，方才明白这是条险道，立刻就退转了，赶快离开这条险路。这位善知识，就帮助他，拉著他的手，领他走出这条险路，以免许多的毒物去伤害他，然后再叫他走到平坦的大道上，让他能够平安快乐。

再告诉他说：喂，迷途的人，从今天以后，不要再迷失方向了。如果走进险道，那就很难再走出来，甚至会丢了性命。迷路者听了这话，心中非常感激。

● EARTH STORE BODHISATTVA SUTRA ●

Chapter XI

The Dharma Protection of an Earth Spirit

At that time, the Earth Spirit Firm and Stable addressed the Buddha thus, "World Honored One, since long ago I have personally beheld and bowed to limitless numbers of Bodhisattvas Mahasattvas. All of them have inconceivably great spiritual penetrations and wisdom that they use in taking across vast numbers of beings. Among all the Bodhisattvas, Earth Store Bodhisattva Mahasattva has made the deepest and weightiest vows. World Honored One, Earth Store Bodhisattva has great affinities with beings in Jambudvīpa. Manjushri, Universal Worthy [Samantabhadra], Contemplator of the World's Sounds [Avalokiteshvara, Guanyin], and Maitreya also manifest hundreds of thousands of transformation bodies to rescue those in the Six Paths, but their vows will ultimately be fulfilled. Earth Store Bodhisattva keeps renewing his vows to teach and transform beings in the Six Paths throughout eons as numerous as the number of sand grains in thousands of billions of Ganges Rivers.

"World Honored One, as I regard beings of the present and future, I see those who make shrines of clay, stone, bamboo, or wood and set them on

●地藏菩萨本愿经●

临别的时候，又同他说：你如果见到亲族和相知的朋友，无论是男是女，你都要告诉他们，这是条险路，有许多的毒物，人走进去是会丧失性命的。你一定要告诉他们，千万不要让他们自己去送死呀！

因为这缘故，地藏菩萨怀著很大的慈悲心，来救援受罪受苦的众生，使他们生到人道、天道中去，让他们享受快乐的生活。如此一来，这些受罪受苦的众生，这才明白了在这业道之中，有这样的痛苦，一经解脱逃离，自然永远不肯再来经历痛苦了。

迷路者误入险道，经善知识告诉他并接引他走出险道，而且永远不再走进险道。如果他碰到其他人，也会劝他们不要走进去。他因有了这条险路的经历，所以能够得到解脱，既然得到了解脱、觉悟，当然就不会再走进险道去了。如果没有真正的觉悟，再次走进险道，依然会迷路，并忘了这曾经是条险路，仍然要丢失性命的。这正如堕入了恶趣一样，比如有人，虽然靠了地藏菩萨的方便，解脱了痛苦而转生于人天之乐中，但是由于他的脚根不稳，仍要退入恶道中，又去做那种种的恶业。等到恶业严重时，便会永远待在地狱里，受那诸般痛苦，再也没有解脱的机会了。

这时，恶毒鬼王合了掌，很恭敬地对佛说：世尊，我们这些鬼王多得不可数计，都住在阎浮提世界里。有的去利益人们，有的去伤害人们，所作的事情各不相同，但都是根据众生自作的业报，来指派我们的部属到世界各地巡视，这些众生是作恶的多，行善的少。

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pure ground in the southern part of their dwellings. They place within the shrines images of Earth Store Bodhisattva, either sculpted or painted, or made of gold, silver, copper, or iron. Then they burn incense, make offerings, behold, worship, and praise him. By doing those things, such people will receive ten kinds of benefits.

“What are those ten? First, their lands will be fertile. Second, their families and homes will always be peaceful. Third, their ancestors will be born in the heavens. Fourth, those of the current generation will enjoy benefits and long lives. Fifth, they will easily obtain what they want. Sixth, they will not encounter disasters of water and fire. Seventh, they will avoid unforeseen calamities. Eighth, they will never have nightmares. Ninth, they will be protected by spirits in their daily comings and goings. Tenth, they will create many causes that lead to sagehood.

“World Honored One, beings of the present and future who make offerings in their homes in the prescribed manner will attain benefits like those.”

He further said to the Buddha, “World Honored One, good men or women in the future may keep this sutra and an image of the Bodhisattva where they live. Furthermore, they may recite the sutra and make offerings to the Bodhisattva. I shall constantly use my own spiritual powers day and night to guard

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许许多多巡视的鬼神，经过人们的家庭、城邑、部落、庄园、房舍时，如果见到他们怕只是作了如毛发一般小的善，以至于悬一幡、一伞盖；或者用少许的香，少许的花来供养佛的像和菩萨的像；或者转读各种佛经，烧香供养一句一偈的经文。

这些做了上述所说的供养佛菩萨事情的人，鬼王们都要敬重礼拜他们。像礼拜过去现在未来三世的诸佛一样，督促命令众多小鬼，以及土地神，教他们去保卫守护这些人，不让凶恶的事、横暴的事、恶毒的病、凶横的病，以及任何不如意的事，来靠近他们和他们的宅院，当然就更不会让他们入门了。

佛听了这话，就称赞鬼王说：很好！很好！你们诸位，以及阎罗王，能如此保护善男子善女人，我也要告诉梵王和帝释，让他们也卫护你们。

说这话的时候，法会中有一个鬼王，名叫主命，他对佛说：世尊，我根据世人自作的业缘，主管阎浮提世界的人命，他们什么时候生，什么时候死，都由我管，我很想有利于他们，可是众生并不领会我的心思，因而才使他们的生死都不得安宁。

这是为什么呢？阎浮提的人，当他们开始受胎生子之际，无论是男是女，或者是怀孕满月准备生产的时候，只要做了那些放生一类的善事，而且一旦做了善事，自然就增添家宅的光辉，自然就能使土地诸神十分高兴地来保护他们。这样，母子都将愉快安乐，并且有利于一家大小所有的人。

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and protect those who do that from disasters, including floods, fire, robbery and theft, major calamities, and minor accidents.”

The Buddha told the Earth Spirit Firm and Stable, “There are few spirits who can match your great spiritual power. Why do I say that? All the lands in Jambudvipa receive your protection. All the grasses, woods, sands, stones, paddy fields, hemp, bamboo, reeds, grains, rice, and gems come forth from the earth because of your power. Moreover, your constant praising of the beneficial deeds of Earth Store Bodhisattva makes your meritorious virtue and spiritual penetrations hundreds of thousands of times greater than those of ordinary earth spirits.

“If good men or women in the future make offerings to this Bodhisattva, or recite *The Sutra of the Past Vows of Earth Store Bodhisattva* and rely upon even a single aspect of it in their cultivation, you should use your own spiritual powers to protect them. Do not allow any disasters or unwelcome events even to be heard, much less undergone, by them. Not only will those people be protected by you, but they will also be protected by the followers of Shakra, Brahma, and other gods. Why will they receive protection from sages and worthies such as those? It will be due to their having beheld and worshipped

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如果已经生下婴儿，要特别小心，不要杀害生命，拿各种鲜味给产妇吃，以及聚集亲朋好友，置办宴席，喝酒吃肉，又歌又舞，这将会使母子得不到安宁。

这是为什么呢？因为在生产的时候，有无数的恶鬼，及妖魔鬼怪，都要来吃这腥血，是我早令舍宅土地的神灵，去保护母子，使他们平安快乐。像这样的人，既然已经得到平安快乐，就应该修福修善，报答诸位土地神灵。可是他们不但不报答他们，反而做出了杀生害命的事，并且聚集亲朋好友纵情宴乐。由于这样，他们犯了祸殃，那是自作自受，母子都将受到损害。

还有那些阎浮提世界临终之人，无论他是善是恶，我想让他不要堕落恶道中去。何况他在世的时候又修福修善，这更增添了我帮助他的力量。

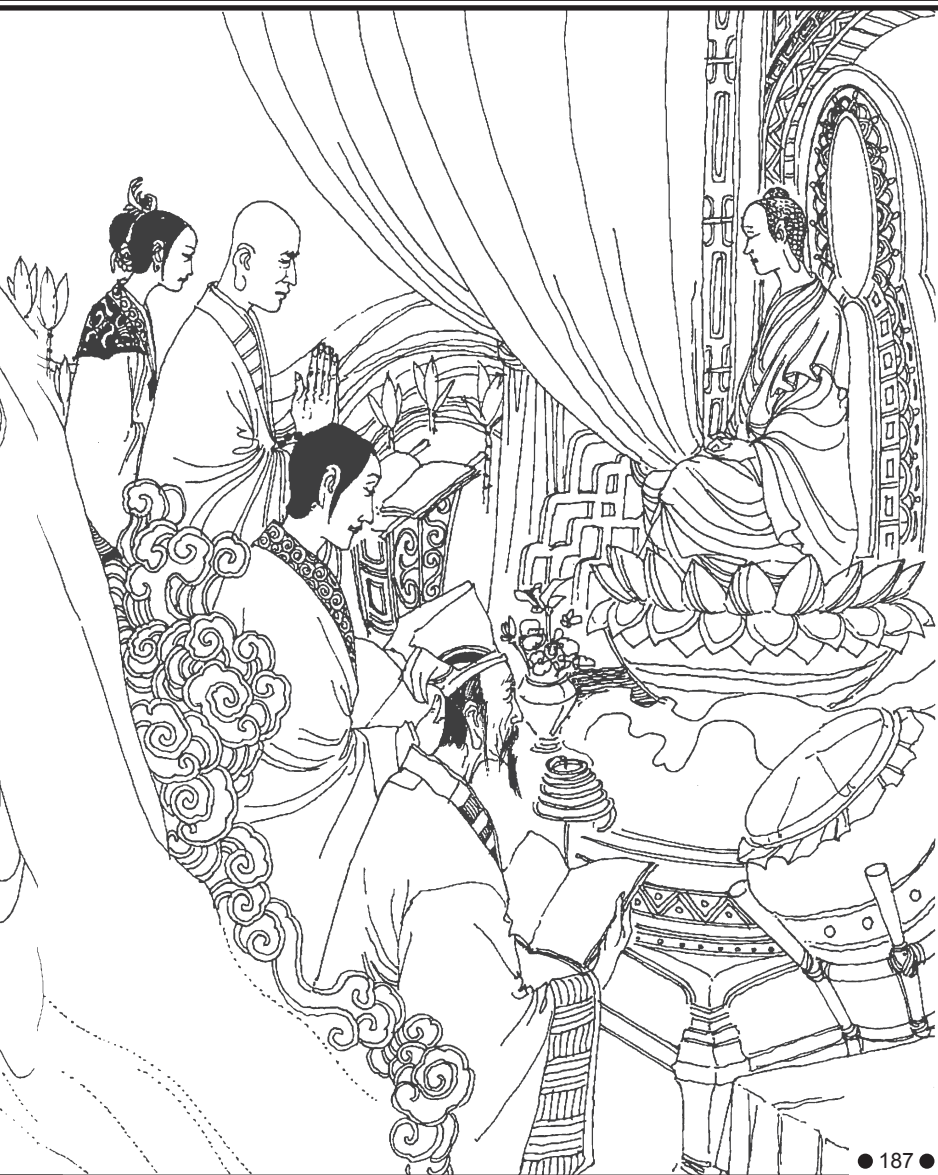
这些行善的阎浮提人，当他们临终之际，也有百千个恶道里的鬼神，变作父母以至家属一类的人，假意来接引亡人，实际上却是要将他引入恶道中去。何况是那些本来就作恶造罪的人呢。

世尊，这些阎浮提的男男女女，临终之际，神智已昏昧不清，自己无法分辨是非善恶。甚至他们的眼、耳都已失去了见闻的能力。这时，他的家属，必须要替他供养菩萨的像，诵读这部菩萨经，或者其他的佛经，诵念佛的名号。如果能这样，就可以使临终之人脱离诸般恶道。一切妖魔鬼怪尽都消失。

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an image of Earth Store Bodhisattva and from having recited this sutra of his past vows. Such people will quite naturally be able to leave the sea of suffering and will ultimately be certified to the bliss of Nirvana. For those reasons, they will receive great protection.”

Chapter XII

Benefits Derived from Seeing and Hearing

At that time, the World Honored One emitted millions of billions of great rays of light from the crown of his head. They were the White Ray, the Great White Ray, the Auspicious Ray, the Great Auspicious Ray, the Jade Ray, the Great Jade Ray, the Purple Ray, the Great Purple Ray, the Blue Ray, the Great Blue Ray, the Azure Ray, the Great Azure Ray, the Red Ray, the Great Red Ray, the Green Ray, the Great Green Ray, the Gold Ray, the Great Gold Ray, the Celebration Cloud Ray, the Great Celebration Cloud Ray, the Thousand-Wheeled Ray, the Great Thousand-Wheeled Ray, the Jeweled Wheel Ray, the Great Jeweled Wheel Ray, the Solar Disc Ray, the Great Solar Disc Ray, the Lunar Disc Ray, the Great Lunar Disc Ray, the Palace Ray, the Great Palace Ray, the Ocean Cloud Ray, and the Great Ocean Cloud Ray.

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世尊，一切众生临终之际，如果能听到一佛的名号、一菩萨的名号，或者听到大乘经典的一句一偈。我看这些人，就能消除五无间地狱杀生害命大罪的苦难。一些有小恶业的人，本应当令他堕入恶道中去的，顷刻之间也都会给他解脱了。

佛告诉主命鬼王说：因你有这样大慈悲的缘故，才能在世人的生死苦海中保护他们。如果在未来世界中，有那男男女女，到了生死之际，你不要退失你的心愿和力量，总要使他们得到解脱，使他们永远地平安快乐。

鬼王对佛说：愿世尊不要忧虑。我当竭尽我的形体、生命，时时惦念保护阎浮提世界的众生，无论他们是生是死，都将使他们平安快乐。但愿众生在生死之际，相信我的话，接受我的话，便没有一个不得到解脱，并获得大利益。

这时，佛告诉地藏菩萨说：大鬼王主命，已经历过百千生作大鬼王了。他在世人的生死之间，保护众生。这位大士，为了要行慈悲大愿，所以才现化出这鬼王身形，其实他并非是鬼。

此后过一百七十劫，自然会成佛，名叫无相如来。在他成佛的一劫，名叫安乐劫。他所修成作佛的世界，名叫净住。这佛的寿命之长，是无法计算的。

地藏，这个大鬼王，他的事迹是如此不可思议；所度脱的天道人道的众生之多，也是无法计量的。

●EARTH STORE BODHISATTVA SUTRA ●

After emitting such rays of light from the crown of his head, he spoke in subtle and wonderful sounds to the great assembly of gods, dragons, the rest of the eightfold division, humans, non-humans and others. "Hear me today in the palace of the Trayastrimsha Heaven as I praise Earth Store Bodhisattva, telling of his beneficial deeds, of inconceivable events, of the matter of his transcendence to sagehood, of the circumstances of his certification to the Tenth Ground, and of the situation leading to his becoming irreversible from *Anuttarasamyaksambodhi*."

After he said that, the Bodhisattva Mahasattva named Contemplator of the World's Sounds rose from his seat in the assembly, knelt, and with palms together said to the Buddha, "World Honored One, Earth Store Bodhisattva Mahasattva is replete with great compassion and pities beings who are suffering for their offenses. In thousands of billions of worlds he creates thousands of billions of transformation bodies through the strength of his meritorious virtue and inconceivable awesome spiritual power.

"I have heard the World Honored One and the numberless Buddhas of the Ten Directions praise Earth Store Bodhisattva in unison, saying that even if all the Buddhas of the past, present, and future



● 称佛名号品第九 ●

这时，地藏菩萨摩诃萨对佛说：世尊，我现在为未来的众生，来演说最有利益的事情。在他们的生死之中，都可以得到最大的利益。唯愿世尊听我说。

佛告诉地藏菩萨说：你现在想表达慈悲的愿望，救拔那一切在六道里受苦的众生，演说这不可思议的法门，现在正是时候，是应该讲了。我即将进入涅槃，我欲助你早点圆满你的愿力，这样我就可以不必再忧虑现在未来的一切众生了。

地藏菩萨对佛说：世尊，在过去无量、无数的阿僧祇劫，有一尊佛出世，名号叫无边身如来。如果有那男男女女，听到这佛的名号，仅仅只是片刻的恭敬心，就可以得到超越四十劫的生死重罪；何况再去塑画他的形像，去供养他、赞叹他呢。这个人所得到的福报，就无量无边了。

又在那过去的恒河沙劫数，有一尊佛出世，名字叫宝性如来。如果有那男男女女，听到这佛的名号，弹指之间，产生了去皈依他的愿望，那他在求无上的佛道过程之中，就能永远不会退步改变。

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were to speak of his meritorious qualities, they could never finish describing them. Upon hearing the World Honored One tell the great assembly that he now wants to praise Earth Store Bodhisattva's beneficial deeds and so forth, I am beseeching the World Honored One to praise the inconceivable events pertaining to Earth Store Bodhisattva, for the sake of beings of the present and future and to cause the gods, dragons, and the rest of the eightfold division to gaze at him in worship and obtain blessings."

The Buddha replied to Contemplator of the World's Sounds Bodhisattva, "You have deep affinities with the Saha world. If gods, dragons, men, women, spirits, ghosts, or any other beings who are suffering for offenses within the Six Paths hear your name, see your image, behold you, or praise you, they will definitely become irreversible on the Unsurpassed Way. They will always be born among people and gods and there experience wonderful bliss. When the effects of their causes come to fruition, they will encounter Buddhas who will give them predictions. You are now replete with great compassion and pity for beings, including gods, dragons, and the rest of the eightfold division. Listen as I discuss events involving the inconceivable benefits bestowed by Earth Store Bodhisattva. Listen attentively. I will discuss it for you."

●地藏菩萨本愿经●

又在比此前还要过去的时间里，有一尊佛出世，名字叫作波头摩胜如来。如果有那男男女女，听到这佛的名号，一经他的耳根，他将会得到一千回的往返托生在六重的欲界天上，何况再一心一意去赞诵呢。

再过去那无法说的阿僧祇劫，有一尊佛出世，名字叫狮子吼如来。如果有那男男女女，一听到这佛的名号，便产生了皈依他的心愿，那他就会得到无量、无数的佛来摩顶授记。

又在比此前还要过去的时间里，有一尊佛出世，名字叫拘留孙佛。如果有那男男女女，听到了这佛的名号，真心实意地去瞻礼他、赞叹他，那这人就会在贤劫千佛的法会中，做大梵王，并且可以得到授无上的菩提记。

又在那比此前还要过去的时间里，有一尊佛出世，名号叫毗婆尸。如果有那男男女女，一听到这佛的名号，将不再堕落到恶趣中，并且会常常生在人道和天道里享受快乐。

又在过去无量、无数的恒河沙劫数，有一尊佛出世，名号叫宝胜如来。如果有那男男女女，一听到这佛的名号，将终生不会堕入恶道，并且会常常生到天上享受快乐的生活。

又在比此前还要过去的时间里，有一尊佛出世，名号叫宝相如来。如果有那男男女女，听到这佛的名号，就生出恭敬之心，那他不久就会得到阿罗汉果。

●EARTH STORE BODHISATTVA SUTRA ●

Contemplator of the World's Sounds said, "So be it, World Honored One, we will be pleased to listen."

The Buddha told the Bodhisattva Contemplator of the World's Sounds, "In worlds of the present and future, gods whose heavenly blessings are ending may be manifesting the five signs of decay, indicating that they may be about to fall into the Evil Paths. When those signs appear, if those gods, whether male or female, see Earth Store Bodhisattva's image or hear his name and gaze at him or bow but once to him, their heavenly blessings will thereby increase. They will experience great happiness and will never have to undergo retributions in the Three Evil Paths. How much more will that be the case for those who, upon seeing and hearing the Bodhisattva, use incense, flowers, clothing, food, drink, jewels, and necklaces as gifts and offerings to him. The meritorious virtue, blessings, and benefits they gain will be limitless and unbounded.

"Moreover, Contemplator of the World's Sounds, in worlds of the present and future, when beings in the Six Paths are on the verge of death, if they can hear the name of Earth Store Bodhisattva even once, such beings will never have to endure the sufferings of the Three Evil Paths again. How much more will that be the case if the parents and other

●地藏菩萨本愿经●

又在比此前还要过去的无量、无数的阿僧祇劫时间里，有一尊佛出世，名号叫袈裟幢如来。如果有那男男女女，一听到这佛的名号，就可以脱离一百大劫里的生死大罪。

又在比此前还要过去的时间里，有一尊佛出世，名号叫大通山王如来。如果有那男男女女，一听到这佛的名号，这人就可以遇到如恒河沙数之多的佛，全面地给他说法，使他将来一定修到菩提的果位。

又在比此前还要过去的时间里，有净月佛、山王佛、智胜佛、净名王佛、智成就佛、无上佛、妙声佛、满月佛、月面佛，以及诸如此类说不尽的佛，他们的事迹也是同样的殊胜。

世尊，现在和未来的一切众生，无论是在天上，还是人间的男男女女，只要他们念得一佛的名号，就会得到无数的功德，何况要念如此多的佛号。这样的众生，在他们生死之时，自然都会得到很大的利益，最终不会堕入恶道。

如果那些临终之人，他的家眷中那怕只有一个人，在病人的床前，高声朗诵一尊佛的名号，这临终之人，不仅除尽五无间的罪报，其余的各种业报，也都随之消灭。五无间的罪过，虽然极端沉重，动经亿劫，还不能够了结。但在临终之时，由于他人替他诵念了佛的名号，在这样的罪中，也可渐渐地消灭。

何况众生能够自己称名念佛呢？这样不但可以得到无量的福报，而且还可以消除无量的罪过。

● EARTH STORE BODHISATTVA SUTRA ●



●地藏菩萨本愿经●



●EARTH STORE BODHISATTVA SUTRA ●

relatives use the houses, wealth, property, jewels, and clothing of such people who are on the verge of death to commission the carving or painting of images of Earth Store Bodhisattva. If those ailing people have not yet died, their relatives can try to help them see, hear, and understand that their houses, jewels, and so forth have been used to carve or paint images of Earth Store Bodhisattva. If those people's karmic retributions were such that they were to undergo severe sickness, then with such merit they can quickly be cured and their life spans prolonged. If those people's retributions send them to the evil destinies at death due to their karma and obstacles, then with such merit they can, when their lives end, be born instead among people or gods and there enjoy extremely wonderful bliss. All their obstacles due to offenses will dissolve.

"Moreover, Contemplator of the World's Sounds Bodhisattva, in the future men or women may lose their fathers, mothers, brothers, or sisters while still infants or as youngsters. As adults, such people may think about those parents and other relatives, not knowing into what paths or worlds or heavens they have been reborn. Suppose that such people are able to sculpt or paint images of Earth Store Bodhisattva or to gaze upon and worship him for one through seven days without retreating. Thus,



● 校量布施功德缘品第十 ●

这时，地藏菩萨摩诃萨，承了佛的威力神通，从座位上站起来，走到佛的面前，单膝著地合了掌，对佛说：我观六道里的众生，做布施的事，有轻有重。有的一生受福，有的十生受福，还有的百生千生都受大福报的。这里面有什么分别，唯愿世尊为我解说。

这时，佛告诉地藏菩萨说：我今天在忉利天宫中，一切众生汇集的地方，来讲阎浮提世界布施较量功德的轻重区别。你应当留心听，我为你说。

地藏菩萨对佛说：我正对此疑惑，非常愿意听佛讲。

佛告诉地藏菩萨说：在南阎浮提世界，各国的国王，以及宰相大臣、大长者、大刹利、大婆罗门等等，如果碰到那最下层最贫穷的大众，以及那些癃、残、暗哑、聋、瞎等等，一些这样肢体残废不全的人们。这些国王和大官们，在布施救济的时候，如果真正是心怀慈悲，自然就能屈尊就卑，扬弃自高自傲的心，以慈祥的微笑亲自到各个地方去布施救济，如果派人代替自己去

● EARTH STORE BODHISATTVA SUTRA ●

upon hearing his name and seeing his image, they gaze at him in worship and make offerings. If such people's relatives had fallen into bad paths and were destined to remain there for many eons, those relatives would quickly gain release, be born among people or gods, and experience supremely wonderful bliss. That will happen because of the meritorious virtue generated by their sons, daughters, brothers, or sisters who carved or painted images of Earth Store Bodhisattva and then gazed upon and worshipped them.

"If such people's relatives have already been born among people or gods on the strength of their own blessings and are already experiencing supremely wonderful bliss, then upon receiving that additional merit, their causes pertaining to sagehood will increase, and they will experience limitless bliss. If such people are able to behold and worship images of Earth Store Bodhisattva single-mindedly for three weeks, reciting his name a full ten thousand times, the Bodhisattva may then manifest a boundless body and describe to those people the realms into which their relatives have been born. Or in their dreams, the Bodhisattva may manifest great spiritual powers and personally lead them to those worlds to see their relatives.

"If they can further recite the Bodhisattva's name

●地藏菩萨本愿经●

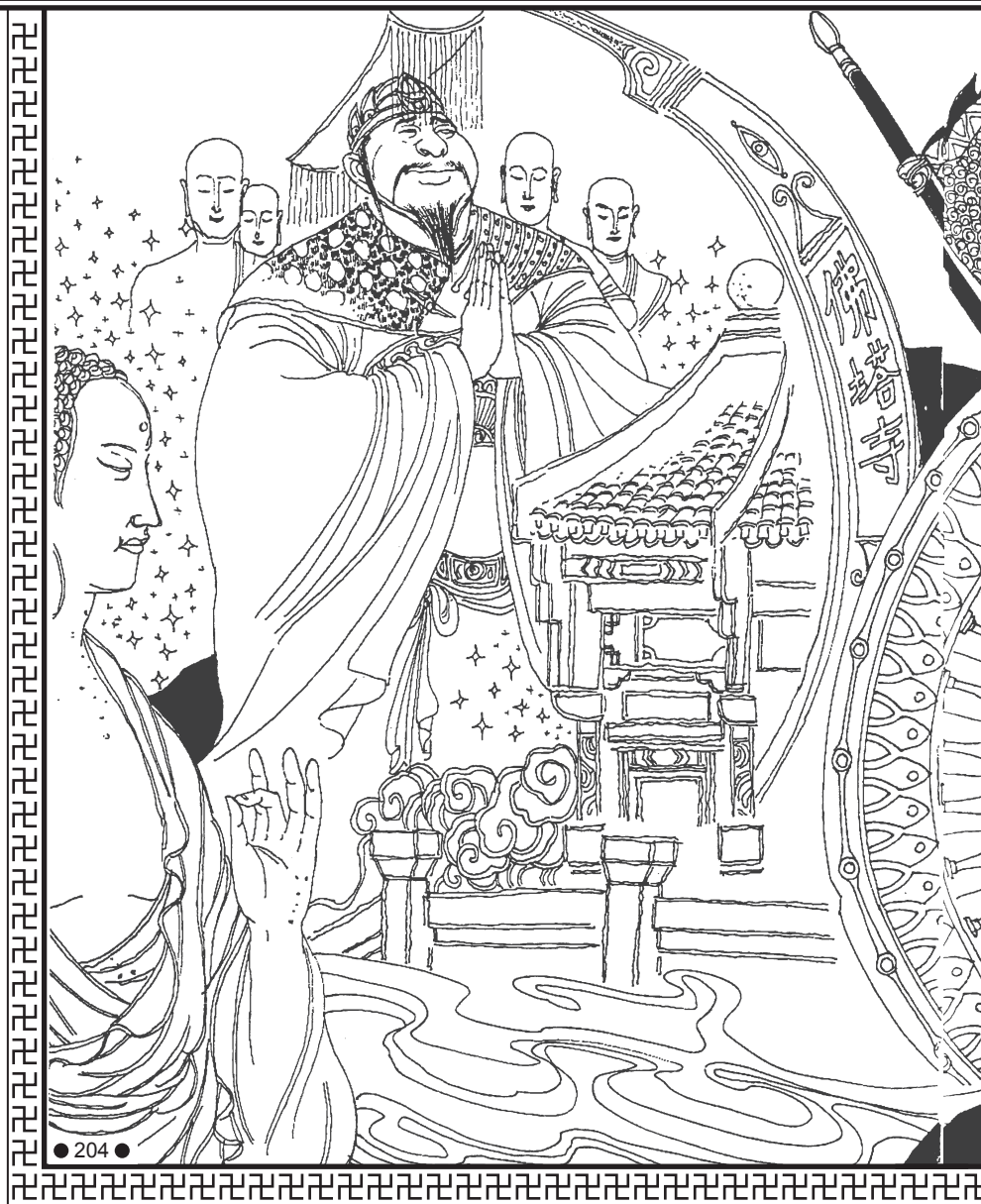
布施，也要叫他们用温和的话语去慰问这些人。像这样的国王大官一类人，他们所得到的利益，远远超过像布施了恒河沙数佛一样的功德，比这还要超出一百倍呢。

为什么呢？因为像这些国王一样，能够对那些最贫贱的人，以及残疾的人怀有真诚的慈悲心怀，所以能够得到如此的福报。并且在百千世之中，常常得到充溢丰足的七宝。何况衣食一类的日常用品，自然是受用不尽了。

佛又对地藏菩萨说：如果未来世界有那各国的国王，以至于那些修净的婆罗门一类人，碰到佛的塔寺，或者佛的形像，以至于那些声闻、辟支佛、菩萨一类的形像，亲自去营建办理、去供养。像这样的国王们，应当得到三劫做天上的帝释，受最美妙快乐的果报。如果他能够将这些布施的福利，不占为己有，再去回向给法界众生，那么这些国王们，将能在十劫之中，常可做到大梵天王的地位。

佛又对地藏菩萨说：如果在未来世界，那各国的国王，以至于婆罗门一类的人，碰到前人所建的塔寺，或者佛经、佛菩萨的形像，已经被破坏、剥蚀，他能够用心地去修补它的话，这些国王们，不管是他自己修建办理，还是委托他人去办，以至于再劝更多的人来做这布施行善缔结佛缘的事情。那么这些国王，将在百千世之中，常常做转轮王。与他同行布施者，将在百千生之中，常常可以做各国的小国王。如果修好了寺庙，在这寺庙面前，将这布施修造的功德，发心回向给法界众生，那么，国王及同修的众人，都将可以成就佛道。因

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one thousand times a day every day for one thousand days, the Bodhisattva will order the ghosts and earth spirits in the vicinity of such people to guard and protect them for their entire lives. In this world their clothing and food will be abundant and they will have no suffering from sickness or other causes. No accidents will occur in their households, much less affect them personally. Finally, the Bodhisattva will rub the crowns of their heads and bestow predictions upon them.

“Moreover, Contemplator of the World’s Sounds Bodhisattva, in the future, good men or women may want to practice great compassion in rescuing beings, may want to cultivate unsurpassed Bodhi, and may want to leave the Triple World. Those people may see Earth Store Bodhisattva’s image, hear his name, and in their hearts take refuge with him. They may use incense, flowers, clothing, jewels, food and drink to make offerings while beholding and worshipping him. Such good people’s wishes will quickly be fulfilled and they will never have any further obstructions.

“Moreover, Contemplator of the World’s Sounds Bodhisattva, in the future, good men and women may want to fulfill millions of billions of vows and to succeed in as many undertakings both in the present and the future. They need only take refuge

●地藏菩萨本愿经●

为这种功德的果报，是无量无边的。

佛又对地藏菩萨说：在未来世界上，若有各国的国王，及婆罗门一类的人，碰到那些年老的人、生病的人，以及产妇等，如果他在一念之间，生出很大的慈悲同情心，来布施他们饮食、医药、卧具等，并且使他们得到平安快乐。

像这样布施的福利，那是最不可思议的。在一百劫之中，他们将常常做净居天主，二百劫之中，还可以做六欲天主，然后最终成佛，永不再堕入恶道；甚至在百千生之中，耳朵里都听不到叫苦的声音。

佛又对地藏菩萨说：如果未来的世界上，各国的国王，及婆罗门一类的人，能够做这样的布施，获得无量的福利，并将这福利再回向给法界众生，不问你是多是少，最终都可以成佛，何况这些帝释转轮王一类的果报呢。正因如此，所以地藏，你应该普遍地去劝化众生，应当让他们像这样去学习去行善。

佛又对地藏菩萨说：在未来的世界，如果男男女女，在佛法当中，种了一些很小的善根，那怕只是如沙尘毛发那样微不足道的一点点，他所得到的福利，也会大得无法比喻。

佛又对地藏菩萨说：在未来的世界，如果男男女女，遇到佛的形像、菩萨的形像、辟支佛的形像、转轮王的形像，都去布施供养他们，就可以得到无量的福利，会常在人道天道里享受美妙的快乐。如果再能将这

●EARTH STORE BODHISATTVA SUTRA ●

with, gaze upon, worship, make offerings to, and praise images of Earth Store Bodhisattva. In this way, their vows and goals can all be realized. Moreover, they may hope that Earth Store Bodhisattva, being endowed with great compassion, will always protect them. In dreams the Bodhisattva will rub the crowns of their heads and bestow predictions upon them.

“Moreover, Contemplator of the World’s Sounds Bodhisattva, in the future, good men and women may have high regard for the Great Vehicle sutras and make the inconceivable resolve to read them and to recite them from memory. They may then encounter a bright master who instructs them so that they can become familiar with the texts. But as soon as they learn them, they forget them. They may try for months or years and yet still be unable to read or recite them from memory. Because those good men and women have karmic obstructions from past lives that have not yet been dissolved, they are unable to read and memorize sutras of the Great Vehicle. Upon hearing Earth Store Bodhisattva’s name or seeing his image, such people should, with deep respect and honesty, state their situation to the Bodhisattva. In addition, they should use incense, flowers, clothing, food, and drink, and other beloved material objects to make

●地藏菩萨本愿经●

快乐回向给法界众生，那这人的福利，就大得无法比喻。

佛又对地藏菩萨说：在未来世界，如果善男善女，遇到大乘经典，或是听到一句一偈，心怀尊重，赞叹这部经，布施它、供养它，那这人便可得到无量无边的果报。如能再将这果报回向给法界众生，他得到的福利就大得无法比喻了。

佛又对地藏菩萨说：在未来的世界，如果男男女女，遇到佛的寺塔，及大乘经典，见是新的，便布施供养，很恭敬地合掌瞻仰礼拜它、赞叹它；如果是旧的，或是已经被破坏了的，就去装修整理，或重新刊印流通；或是独自一人，或是劝更多的人都来参与其事，那么他们在三十生的当中，会常常做各小国的国王。而发起善行的人，则可以常常做转轮王，还能够用很好的方法去教化各小国的国王。

佛又对地藏菩萨说：在未来的世界，如果善男善女，在佛法当中，种了善根，或是做了布施供养一类的善举，或是修补了塔寺，或是装订佛经，那怕只是一沙、一尘、一毛、一滴的微不足道。

像这些小小不言的善事，只要再回向给法界众生，那这人的功德，将在百千生中，享受上好的安乐。如果只是回向给自己的家眷，或是只求自身的利益，那就只有三生的果报了。要明白，舍了一份功德，却能得到一万分果报。

地藏，布施的来龙去脉，便是这样的。

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offerings to the Bodhisattva. They should place a bowl of pure water before the Bodhisattva for one day and one night. Afterwards, joining their palms together, they should state their request and then, while facing south, prepare to drink the water. As the water is about to enter their mouths, they should be particularly sincere and solemn. After drinking the water, they should abstain from the five pungent plants, wine, meat, improper sexual activity, false speech, and all killing and harming for one to three weeks. In dreams, those good men and women may then see Earth Store Bodhisattva manifesting a boundless body and anointing the crowns of their heads with water. When they awaken, they may be endowed with keen intelligence. Upon hearing this sutra but one time, they will eternally remember it and never forget or lose a single sentence or verse.

“Moreover, Contemplator of the World’s Sounds Bodhisattva, in the future there may be people whose food and clothing are insufficient, who find their efforts thwarted, who endure much sickness or misfortune, whose families are not peaceful, whose relatives are scattered, who are accident-prone, or who are often startled in their sleep by dreams. Upon hearing Earth Store Bodhisattva’s name and seeing his image, such people should recite his name a full ten thousand times with extreme sincerity and respect. Those inauspicious

● 地神护法品第十一 ●

这时，有一个名叫监牢的地神对佛说：世尊，我从远劫以来，瞻礼过无量、无数的大菩萨，都是用大得不可思议的神通和智慧来广度世界的众生。这位地藏大菩萨，在我所礼拜过的大菩萨中，是誓愿最重的一个。

世尊，地藏菩萨和阎浮提众生有著很大的因缘。像文殊、普贤、观音、弥勒这些大菩萨，也化出百千的身形，来度化六道的众生。但他们的誓愿还有了结的一天，唯独地藏菩萨教化六道里的众生，所发誓愿的劫数，却像千百亿的恒河沙数一样不可胜数。

世尊，我观未来和现在世界的众生，在他们所住的地方，拣一处朝南的清洁之地，用土、石、竹、木一类的材料，造一个菩萨的龛室。在这室中，或是塑、或是画，以至于用金、银、铜、铁等材料来铸造地藏菩萨的形像，并且天天烧香供养他，瞻礼、赞叹他。这人居住的地方就可以得到十种利益。

是那十种呢？一是此地的土壤都会肥沃丰润。二是家里大小人等无病无疾，永享快乐。三是过世先人都能超升上天。四是现世之人都会增加寿命。五是所求诸事，都可如愿以偿。六是无水淹火烧的灾难。七是一切不如意事，均可避免。八是可以断绝一切恶梦。九是昼出夜入，都有众多天神护卫。十是经常碰到说法读经，修理布施塔寺佛像一类的圣德因缘。

世尊，在未来现在世界的众生，如果能在他们居住的地方，在朝南的一面，造了龛，塑了像，并且布施供

● EARTH STORE BODHISATTVA SUTRA ●

circumstances will gradually disappear, and they will find peace and happiness. Their food and clothing will be abundant, and even in their dreams they will be peaceful and happy.

“Moreover, Contemplator of the World’s Sounds Bodhisattva, in the future good men or women may have to enter mountain forests, cross rivers, seas, or other large bodies of water, or take dangerous routes either for the sake of earning their own livelihood, or for public or personal affairs, matters of life and death, or other urgent business. Such people should first recite the name of Earth Store Bodhisattva a full ten thousand times. The ghosts and spirits of the lands they pass through will then guard and protect them in their walking, standing, sitting, and lying down. The peace and happiness of those people will constantly be preserved, so that even if they encounter tigers, wolves, lions, or any other harmful or poisonous creatures, they will not be harmed.”

The Buddha told Contemplator of the World’s Sounds Bodhisattva, “Earth Store Bodhisattva has deep affinities with beings in Jambudvīpa. Hundreds of thousands of eons would not be time enough to describe the benefits derived by beings who see this Bodhisattva and hear his name. Therefore, Contemplator of the World’s Sounds

●地藏菩萨本愿经●

养，就可以得到上述的利益。

地神又对佛说：世尊，在未来世界上，如果男男女女，在他们居住的地方，备有这部佛经，及地藏菩萨的像，并且能够转读这部经，供养这位菩萨，我会常常日夜以我的神力来保护这人，一切水、火、盗贼、大横祸、小横祸的恶事都将消灭。

佛告诉监牢地神说：像你这样的神通大力，许多鬼神都很少能及得上。为什么呢？因为阎浮提的土地都蒙你保护，以至于草、木、沙、石、稻、麻、竹、苇、谷米，一切物种，凡是地上所有的东西，都因你的力量而得到保护。

你还要称扬地藏菩萨的修行，你的功德与神通，要比一般的地神大千百倍。如果在未来的世界上，有人供养菩萨，及转读这部经典，只要依地藏本愿经，修行一种善事的人，你都要予以保护。

你应当以你的神通力量来保护他，不要使他有任何的灾难，不要叫不如意的事情，溜进他的耳朵里去，何况让他亲身领受呢。

不但叫你独自去保护这人，还由于他有这依经修行的缘故，释梵的部属，诸天的部属，也都要保护他。

是什么缘故能得到如此多的圣贤保护呢？这都是由于瞻仰礼拜地藏菩萨的形像，以及转读这部经的力量，自然使他最终脱离苦海，得到涅槃的快乐。正因为如此，所以他才能够得到大大的保护。

● EARTH STORE BODHISATTVA SUTRA ●



●地藏菩萨本愿经●



● EARTH STORE BODHISATTVA SUTRA ●

Bodhisattva, you should use your spiritual powers to propagate this sutra, thus enabling beings in the Saha world to enjoy peace and happiness always, throughout hundreds of millions of eons.”

At that time the World-Honored One spoke verses, saying:

I observe that Earth Store's awesome
spiritual strength
Could not be described in eons numerous
as Ganges sands.
Seeing, hearing, beholding and bowing to
him even once
Benefits people and gods in endless
numbers of ways.

Men and women, gods and dragons, near
the end
Of their rewards and doomed to fall into
the Evil Paths.
Can sincerely take refuge with this Great
Being,
Thereby lengthening their lives and
dispelling offenses.
Sometimes youngsters lose their kind and
loving parents
And do not know what paths they are now
on.



● 见闻利益品第十二 ●

这时，世尊从头顶上放出百千万亿道大毫相光，所放的毫光有：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、红毫相光、大红毫相光、绿毫相光、大绿毫相光、金毫相光、大金毫相光、庆云毫相光、大庆云毫相光、千轮毫光、大千轮毫光、宝轮毫光、大宝轮毫光、日轮毫光、大日轮毫光、月轮毫光、大月轮毫光、宫殿毫光、大宫殿毫光、海云毫光、大海云毫光。佛将这些毫光放完之后，再发出微妙动听的声音，告诉诸大众，和天龙八部、人、及非人等等，说：听我今天在忉利天宫，称

● EARTH STORE BODHISATTVA SUTRA ●

Quite often lost brothers, sisters, and
other kin
Were never known to their surviving
relatives.

By sculpting or painting this Bodhisattva's
image
And then beseeching, gazing at, and
bowing to him,
And holding his name in mind a full three
weeks,
Those relatives may see the Bodhisattva's
body.

The Bodhisattva may show them where
those kin were born
And even quickly free those in bad
destinies.
If those praying can sustain their initial
resolve,
Crowns may be rubbed; sagely
predictions given.

Those determined to cultivate
unsurpassed Bodhi
And escape the suffering here in the
Triple World
Should let their greatly compassionate
hearts unfold,

●地藏菩萨本愿经●

扬赞叹地藏菩萨，在人道天道中利益于诸位的事情，那不可思议的事情，超入圣因的事情，证到十地果位的事情，最终不失无上正等正觉而成佛的事情。

佛说这话的时候，法会中有一位大菩萨，名叫观世音，从座位上站起来，走到佛的面前，单膝著地，合了掌对佛说：世尊，地藏菩萨摩诃萨具有很大的慈悲心愿，怜悯一切受苦的众生，在千万亿的世界，化出千万亿的身形，及所有的功德和不可思议的神通力量。

我听到世尊与十方无量、无数的诸佛，异口同声地赞叹地藏菩萨的话，就是叫过去现在未来的诸佛，都来讲他的功德，也说不尽。

前面又承蒙世尊，普遍地告诉大众，要称赞宣扬地藏利益众生的一切事情。现在唯愿世尊再为未来现在一切众生，称赞地藏菩萨不可思议的事，使天龙八部也都能懂得瞻仰礼拜，以便获得大利益。

佛告诉观世音菩萨说：你与娑婆世界也有很大的因缘。天、龙、男、女、神、鬼，以及在六道里受罪受苦的众生，一听到你的名号，或者见了你的形像，有的恋慕，有的赞叹，这些人在无上的佛道上绝不会退步动摇的。还可以常常生到人道、天道里享受很好的安乐，等到因果成熟时，又能碰到佛来授记。

你今天怀有这样大的慈悲心愿，怜悯众生及天龙八部。现在就依你的请求，我来宣讲地藏菩萨不可思议利益于众生的事情。你应当留心地听，我今天为你说。

● EARTH STORE BODHISATTVA SUTRA ●



●地藏菩萨本愿经●



●EARTH STORE BODHISATTVA SUTRA ●

As they first behold and bow to this Great
Being.

Then every vow they make will soon be
fulfilled

And no bad karma will ever hinder or
stop them.

Some people may resolve to read the
Sutra texts

Hoping to help confused beings reach
the other shore.

Although the vows they make are quite
remarkable,

Try as they may, they cannot remember
what they read.

Because of their karmic obstacles and
delusions,

Those people cannot memorize the
Mahayana Sutras.

But they can offer scents and flowers to
Earth Store,

And give him clothes, food, and other
special things.

They can set pure water on the
Bodhisattva's altar,

Leaving it there a day and night before
they drink it.

●地藏菩萨本愿经●

观世音菩萨说：唯愿世尊你讲，我非常喜欢听佛讲道。

佛告诉观世音菩萨说：未来现在的世界上，那天上的人，天福享尽了，就有五种衰败的征兆表现。甚至还有堕落到恶道里去的。像这些天人，无论男女，当他们现出这衰败之相时，如果见了地藏菩萨的形像，或是听到地藏菩萨的名号，并瞻仰一回、礼拜一回。如此一来，就会增加他们的天福。他们不但不会堕落到恶道里，而且还可以享受到极大的快乐，永不再堕落到三恶道里去受罪报。

何况见到听到地藏菩萨，用各种的香花衣服、食品、珍宝玩物、璎珞，去供养布施他呢。他们所得到的功德福利，是无量无边的。

佛又对观世音菩萨说：如果在未来现在的诸世界上，六道里的众生在他们临终之际，能够听到地藏菩萨的名号，只要有一声听到耳朵里去，那样这些众生就將不再经历三恶道的苦难。

何况在他们临终时，他们的父母眷属，将这临终人的所有屋宅、财物、宝贝、衣服尽行施舍布施，去塑画地藏菩萨的形像呢。

假如在病人未死之际，让他亲眼见到、亲耳听到，知道他家里人将他的家产宝贝都布施出去了，为了他自身的利益去塑画地藏菩萨的形像。如果这病人，是应当受到罪报的，那么承了这塑像的功德，就会立即将他的

●EARTH STORE BODHISATTVA SUTRA ●

They should rigorously abstain from
pungent plants,
Alcohol, meat, improper sex, and false
speech.

For three weeks they should not kill any
creature,
While being mindful of the name of that
Great Being.
Then, in a dream, their vision may
become boundless.
Awakening, they may find that they now
have keen ears.

After that, when they hear the teachings
of the Sutras,
They will never forget them for thousands
of lives.
How inconceivable is this Bodhisattva
In helping people like that gain such
wisdom!

Beings may be impoverished or plagued
with disease,
Their homes may be troubled, their
relatives scattered.
They may find no peace even in sleep or
dreams.
Their efforts may be totally thwarted.

●地藏菩萨本愿经●

罪报消除，他的病自然就会痊愈，并且还可以增加寿命。

这人若是因为业报，命已经没有了，应有的一切罪恶过失，应当堕入恶趣里的罪报，也都会承了这塑像的功德，在他死后，便可以升到天上去，享受美好的快乐，任何罪过都将消失。

佛又对观世音菩萨说：如果未来世界上的那些男孩、女孩，在他们哺乳的时候，或是三岁、五岁、十岁以下的孩子们，已经亡失了父母，甚至亡失兄弟姐妹，等他们长大了，他们思念父母及兄弟姐妹，却不知亲人身在何处，生在什么世界里。

如果他们能够塑画地藏菩萨的形像，听到地藏菩萨的名号，不断地瞻仰，不断地礼拜，从第一天起一直到第七天，信心不减；凡是听到名号、看到形像，随即瞻礼供养。那么这人已死的家眷，如果他们是因罪而堕落到恶道里受苦，而且受苦的时间是以劫来计算的，由于承了他的亲人画地藏菩萨形像，及瞻礼的功德，就可以从恶道中得到解脱，生到人道、天道之中，享受美妙的快乐。

这人的家眷，如果是本来就有福分的，已经生在人道天道里享受快乐了，那就会承了这功德，再增加他的圣因，可以享受到无量的安乐。

这人若能在二十一日之中，专心瞻礼地藏菩萨的形像，念他的名号满一万遍。他当时就能得到菩萨现出无

● EARTH STORE BODHISATTVA SUTRA ●



●地藏菩萨本愿经●



●EARTH STORE BODHISATTVA SUTRA ●

But beholding and bowing to Earth
Store's image
Can cause all those evils to simply
disappear.
Dreams will become entirely peaceful,
Food and clothes ample; spirits and
ghosts now guardians.

When people need to pass through
mountain forests, cross the seas,
Or go among evil birds and beasts, evil
people,
Evil spirits, evil ghosts, and even evil
winds
Or to put themselves in other difficult
situations,

They need only gaze in worship and
make offerings
To an image of the mighty Earth Store
Bodhisattva.
In response, all the evils in those
mountain forests
And on those vast seas will simply
disappear.

Contemplator of Sounds, listen well to
what I say.
Earth Store Bodhisattva is an unending
wonder!

●地藏菩萨本愿经●

边的身形，来告诉他家眷所在的地方。或者在梦中，菩萨现出很大的神通力量，亲自带了他到诸世界中，去见他要见的亲人。

如果再能每日念千遍菩萨的名号，千日不断，这人就应当得到菩萨指派他所居住地方的土地神灵，终生保护他，并使他丰衣足食，无病无痛，至于那凶横的祸事，连他的家门都不会进，何况会近他的身呢。这人最终可以得到菩萨来摩他的顶，给他授记。

佛又对观世音菩萨说：如果在未来世界，那些善男善女，那些心怀慈悲之心，救度一切众生的人，那些修习无上菩提的人，那些想跳出三界的人，这些人见了地藏菩萨的形像，及听到他的名号，真心诚意地皈依他，或者用香、花、衣服、宝物、饮食供养他，再去瞻礼他。这些人所发的心愿，都能很快地成就，并且再也没有任何障碍阻挠。

佛又对观世音菩萨说：如果那些未来世界的善男善女，要想求现在未来，百千万亿的心愿，和百千万亿的事情，只要他们皈依瞻礼、供养赞叹地藏菩萨的形像，那么他们的要求和心愿，就都可以满意地得到。

或是再请求地藏菩萨发发慈悲，永远地来保护我。这人一旦有了如此的心愿，便会在睡梦中得到菩萨的摩顶授记。

佛又对观世音菩萨说：如果未来世界的男男女女，对大乘经典，怀有真诚的珍爱之心，发不可思议的愿

●EARTH STORE BODHISATTVA SUTRA ●

Hundreds of millions of eons is time too
brief
To fully describe the powers of this Great
Being.

If people can but hear the name "Earth
Store,"

Bow to his image, revere and worship
him;

Offer incense, flowers, clothes, food, and
drink;

Such acts will bring them thousands of
joys.

If they can dedicate such merit to the
Dharma Realm,

They will become Buddhas, ending birth
and death.

Contemplator of Sounds, know this well
And tell everyone everywhere in lands as
many as Ganges sands.

Chapter XIII The Entrustment of People and Gods

At that time, the World Honored One extended his
gold-colored arm, and again rubbed the crown of
the head of Earth Store Bodhisattva Mahasattva,

●地藏菩萨本愿经●

心，又想诵读；虽然是经了明师指教，可是刚刚记住，转眼又忘了，经年累月，还是不能诵读。这些人是因为他们宿世的业障未能消除，所以无法好好地诵读大乘经典。

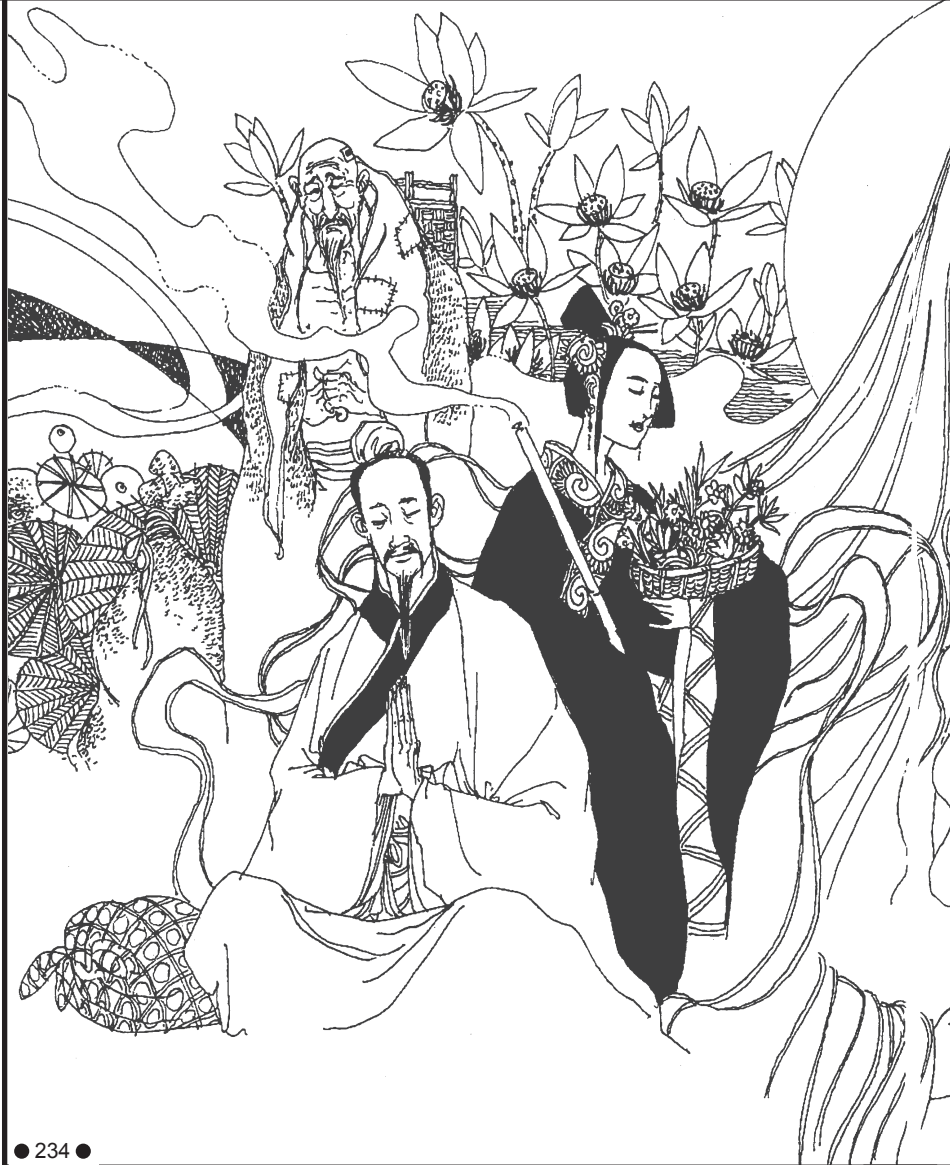
如果这种人，听了地藏菩萨的名号；见了地藏菩萨的形像，十分真诚地对菩萨告白；再用香、花、衣服、饮食，及一切美好的物品，来供养菩萨；并且将一盞净水放在菩萨的像前，经过一日一夜，然后合掌请服。再回过头朝著南方，将这水喝了，但在入口的时候，必须至心郑重。服水完毕之后，千万谨慎，不要吃五辛、酒、肉，不可犯邪淫、妄语，及诸般杀生害命的事情，经过七天，或二十一天。

这些人，将在睡梦中见到地藏菩萨，现出无边的身形，来到他们身旁，以法水灌他们的头顶。这些人梦醒之后，便会变得十分聪明。任何大乘经典，一经他的耳根，就永不再忘，甚至连一句一偈都牢记如初。

佛又对观世音菩萨说：如果在未来世界上，有这样一些人，衣食不足，有所谋求都不能遂愿；或者是疾病缠身；或者是多凶兆衰像；家宅不得安宁，骨肉分别离散；或者是遭遇诸多凶灾横祸，又多忤其心意，睡梦之间，神魂难安，发生许多惊恐现象。

像这种人，如果听到地藏菩萨的名号，或者见到地藏菩萨的形像，真心诚意地念满地藏菩萨名号一万遍。那么，许多不如意的事，便会渐渐消灭，从此便可以平

● EARTH STORE BODHISATTVA SUTRA ●



●地藏菩萨本愿经●



● EARTH STORE BODHISATTVA SUTRA ●

saying, "Earth Store, Earth Store, your spiritual powers, compassion, wisdom, and eloquence are inconceivable. Even if all the Buddhas of the Ten Directions were to proclaim their praises of your inconceivable deeds, they could not finish in thousands of millions of eons.

"Earth Store, Earth Store, remember this entrustment that I am again making here in the Trayastrimsha Heaven in this great assembly of uncountable millions of billions of Buddhas, Bodhisattvas, gods, dragons, and the rest of the Eightfold Division. I again entrust to you the gods, people, and others who are still in the burning house and have not yet left the Triple World. Do not allow those beings to fall into the evil destinies even for a single day and night, much less fall into the Fivefold Relentless Hell or the Avici Hell, where they would have to pass through thousands of billions of eons with no chance of escape.

"Earth Store, the beings of southern Jambudvīpa have irresolute wills and natures. They habitually do many evil deeds. Even if they resolve to do good, they soon renounce that resolve. If they encounter evil conditions, they tend to become increasingly involved in them. For those reasons, I reduplicate thousands of billions of bodies to transform beings, take them across, and liberate them, all in accord

●地藏菩萨本愿经●

安快乐，衣食也丰足有余，以至于在睡梦中也能平安快乐。

佛又对观世音菩萨说：如果在未来世界上，那些善男善女，或是因为谋生，或是为了公私事宜，或者去报生告死，或是因为事情急迫，走到山林之中，或过河渡海，遇到巨浪，或是要经过危险的道路。这个要出门的人，应当先念满菩萨名号一万遍；这样，他所经过的地方，都会有鬼神保护；无论他们行走、居住、坐卧，都能永远平安；就是碰到虎狼狮子，和任何伤害人的东西，也不能使他们受到伤害。

佛告诉观世音菩萨说：地藏菩萨和阎浮提世界有很大的因缘，如果要将他得益众生的事全都说出来，就是有千万劫的时间，也是说不尽的。

因为这个缘故，观世音，你应当要以你的神通法力，宣传流布这部经，使娑婆世界的众生，百千万劫永远地享受快乐。

这时，世尊说出偈语：

我观地藏菩萨的威神和福力，就是穷尽恒河沙数的大劫，也是难以说尽的。如果众生一经眼见耳闻以后，就去瞻礼他，便会在一念之间得到有利于人道、天道的任何事情。

如果那些男女、龙神，这世的报身一完，应当堕落到恶道里去的，在这时能够在一念之间皈依了地藏菩萨，不但是罪业消除，而且寿命也会增加。

● EARTH STORE BODHISATTVA SUTRA ●

with their own fundamental natures.

“Earth Store, I now earnestly entrust the multitudes of gods and people to you. If in the future, among gods and people, there are good men or women who plant a few good roots in the Buddhadharma, be they as little as a strand of hair, a mote of dust, a grain of sand, or a drop of water, then you should use your powers in the Way to protect them so that they gradually cultivate the unsurpassed Way and do not get lost or retreat from it.

“Moreover, Earth Store, in the future gods or people, according to the responses of their karmic retributions, may be due to fall into the evil destinies. They may be on the brink of falling or may already be at the very gates to those paths. But if they can recite the name of one Buddha or Bodhisattva or a single sentence or verse of a Great Vehicle Sutra, then you should use your spiritual powers to rescue them with expedient means. Display a boundless body in the places where they are, smash the hells, and lead them to be born in the heavens and to experience supremely wonderful bliss.”

At that time, the World Honored One spoke in verse, saying:

I am entrusting to your care the
multitudes

●地藏菩萨本愿经●

从小失去父母的恩爱，长大后要想见见父母，却又不不知他的神魂在什么地方；或者是早死的兄弟姐妹，及各位亲人现在想见见他们，却又不知道他们在什么地方。如果你肯去塑画地藏菩萨的身形，再对著像前，恋慕哀求，瞻礼他，不肯有片刻的分离，二十一日之中，再念菩萨的名号，菩萨就会立刻化现出无边的身形，来指示他们所思念的亲人所在的地方，假使是已经堕落恶道的，也会因他在世家属瞻礼菩萨的功德，脱离了恶道，如果他们坚持不懈，继续瞻礼称名，他们就会得到菩萨的摩顶授记。

如果有那些想要修习菩提的人，或者是想要脱离三界苦难的人，他们既然怀有如此大的慈悲心愿，应该要先瞻礼地藏菩萨的形像，自然他们所有的愿望都可以成就。永远不会再有业障影响他。

有人一心要读大乘经典，想觉悟众生的迷惑，超度他们到岸上来。他虽然发了这不可思议的大愿，可是他一边念，一边又忘了。这是由于被业障所迷惑的缘故。因此，对这大乘经典，他总是记不住。

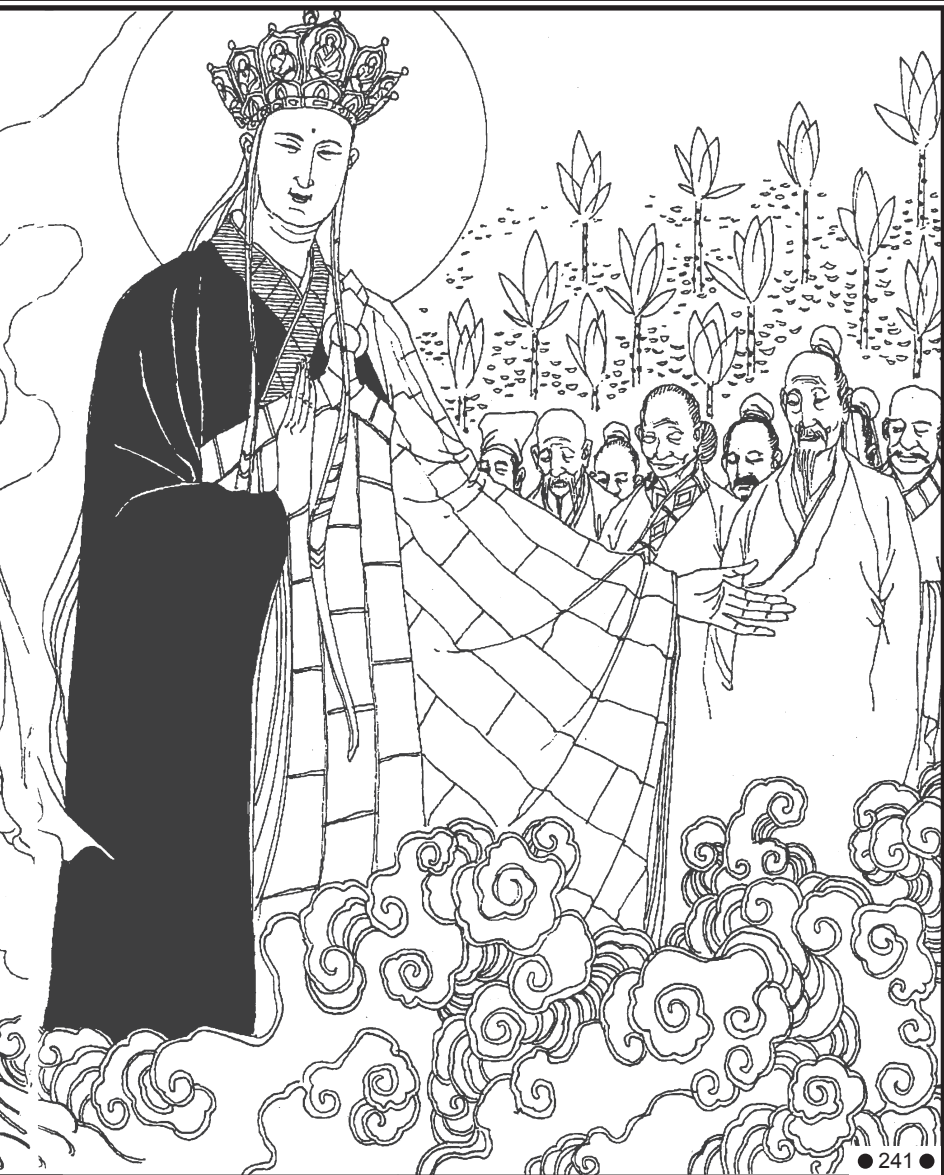
如果这人用香花供养地藏菩萨，用衣服、饮食，及各种珍玩供养地藏菩萨，再将净水安放在他面前，放上一天一夜。求服的时候，心怀尊重心，并且特别谨慎，不要使五辛、酒、肉入口，邪淫不犯、妄语不说，二十一天之内，千万不要杀生害命，然后真心诚意地诵念地藏菩萨的名号。

这人立刻便会在睡梦中见到菩萨化现无边的身形。

● EARTH STORE BODHISATTVA SUTRA ●



●地藏菩萨本愿经●



● EARTH STORE BODHISATTVA SUTRA ●

Of gods and people both now and in the future.

Use spiritual powers and expedients to save them.

Do not allow them to fall into the evil destinies.

At that time, Earth Store Bodhisattva Mahasattva knelt on one knee, joined his palms together, and said to the Buddha, "I beg the World Honored One not to be concerned. In the future, if good men and women have a single thought of respect for the Buddhadharma, I shall use hundreds of thousands of expedients to take them across and free them. They will quickly be liberated from birth and death. How much more will that be the case for those who, having heard about all these good matters, are inspired to cultivate. Those people will naturally become irreversible from the unsurpassed Way."

After he finished speaking, a Bodhisattva named Empty Space Treasury who was in the assembly addressed the Buddha, "World Honored One, I personally have come to the Trayastrimsha Heaven and have heard the Thus Come One praise Earth Store Bodhisattva's awesome spiritual strength, describing it as inconceivable. If in the future good men, good women, gods and dragons hear this sutra and the name of Earth Store Bodhisattva, and

●地藏菩萨本愿经●

梦醒之后，就可以得到非常灵敏的耳朵和听力。任何佛教经典，一经他的耳根，便千生万世也不会忘记了，这全是仗了地藏菩萨不可思议的神通威力，才能够使他获得如此智慧。

如果有贫穷的众生，及有疾病的人，和家宅发生凶衰不安的景象，骨肉分离，睡眠不得安宁；所求诸事，又多乖违，不能遂愿等等，这些人如能诚心诚意地瞻礼地藏菩萨的形像，一切不如意的事情自然都会消失。睡眠可以平安快乐，衣食也丰足有余，还有鬼神来保护。

如果要入山林海洋，山林里有毒蛇怪兽；大海里有恶神鬼怪，兴风作浪，因此会有许多的灾难和苦恼。但是只要瞻礼、供养地藏菩萨的形像，那山林大海中的任何灾难和苦恼都将消失。

观音，你诚心地听我说：地藏利益众生的神通威力是没有穷尽的，是不可思议的，就是百千万劫，也是说不完的，你应当去广泛地宣传地藏那种不可思议的神通力量。地藏菩萨的名字，如果有谁听到了；或者有谁瞻礼了地藏菩萨的形像；或者有谁用香花、衣服、饮食去奉敬他、供养他了，那么，这些人在百千劫中，将可以享受到美妙的快乐。

如果根据这部经去修行，并能将得到的功德和福利，无论大小都再回向给法界众生，那这个人最终就能成佛。因为这个缘故，观音，你应该明白，并且普遍地告诉那恒河沙数般众多的诸国土众生，广泛地宣扬地藏法门。

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if they behold and bow to his image, how many kinds of blessings and benefits will they obtain? Please, World Honored One, say a few words about this for the sake of beings of the present and future.”

The Buddha told Empty Space Treasury Bodhisattva, “Listen attentively, listen attentively. I shall enumerate them and describe them to you. Good men or women in the future may see images of Earth Store Bodhisattva and hear this Sutra or read or recite it. They may use incense, flowers, food and drink, clothing, and gems to give gifts and make offerings to him. They may praise, behold, and bow to him. Such beings will benefit in twenty-eight ways:

- First, they will be protected by gods and dragons.
- Second, their good roots will increase daily.
- Third, they will amass supreme causes pertaining to sagehood.
- Fourth, they will not retreat from Bodhi.
- Fifth, their clothing and food will be abundant.
- Sixth, they will never succumb to epidemics.
- Seventh, they will escape calamities involving fire and water.
- Eighth, they will never be threatened by thieves.
- Ninth, they will be respected by all who see them.
- Tenth, they will be aided by ghosts and spirits.
- Eleventh, women who want to, can be reborn as men.

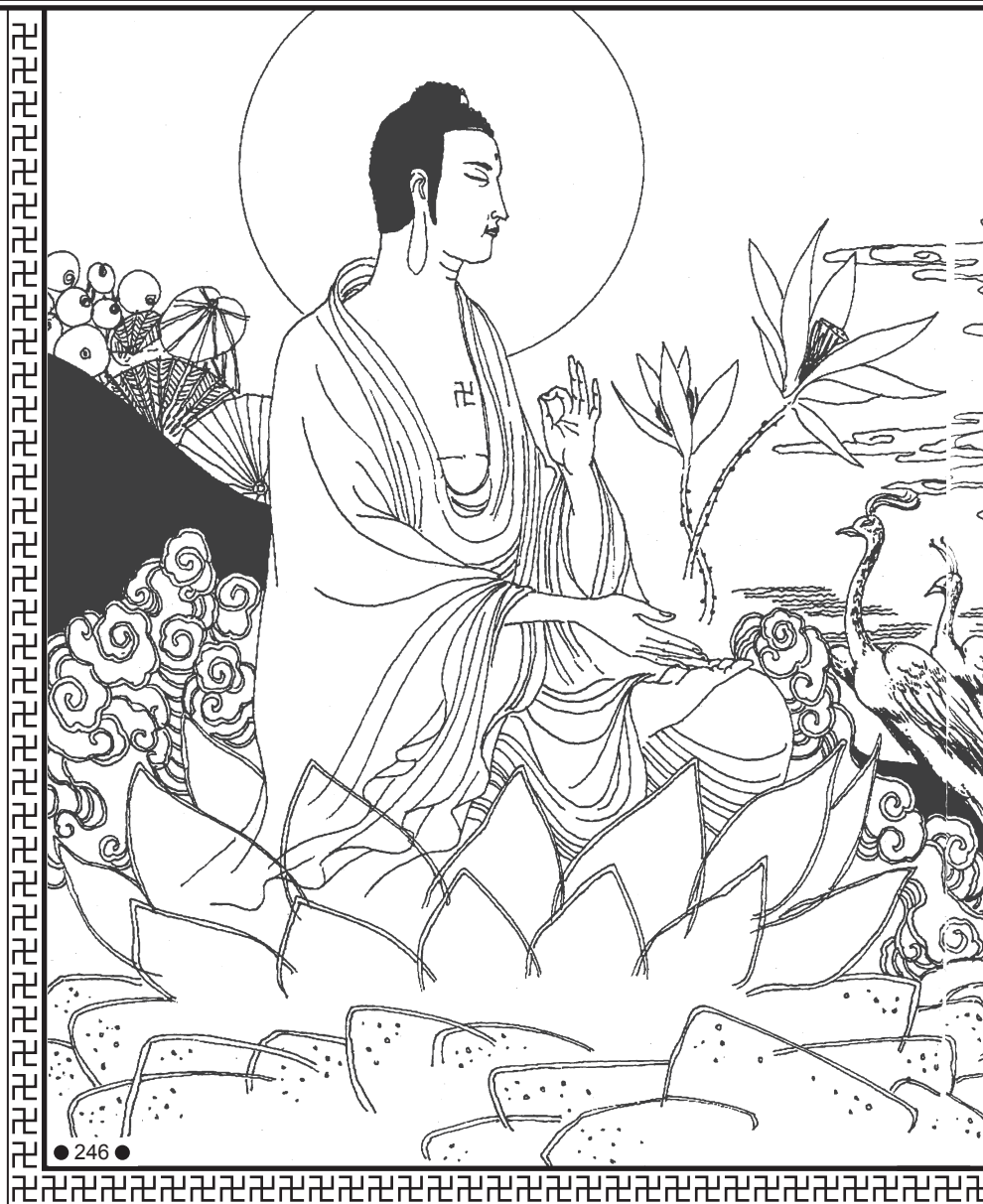


● 嘱累人天品第十三 ●

这时，世尊举起紫金色的手臂，又来抚摸地藏菩萨摩诃萨的头顶，并对他说：地藏，你的神力真是不可思议，你的慈悲真是不可思议，你的智慧真是不可思议，你的辩才真是不可思议，十方的诸佛，都来称赞宣讲你这不可思议的事，就是在千万劫之中，也难以说尽。

地藏！地藏！你要记住我今天在忉利天宫，在百千万亿说不尽的一切诸佛菩萨天龙八部齐集的大法会中，再将人间天上诸众生和一切未脱离三界火宅之中的人，都来嘱咐给你。不要使他们堕落到恶趣里，去受一日或

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Twelfth, women who want to, can be reborn as daughters of national leaders and officials.

Thirteenth, they will have upright appearances.

Fourteenth, they will often be born in the heavens.

Fifteenth, they may be emperors or national leaders.

Sixteenth, they will have the wisdom to know past lives.

Seventeenth, they will obtain whatever they seek.

Eighteenth, their families will be happy.

Nineteenth, they will never undergo any disasters.

Twentieth, they will leave the bad karmic paths forever.

Twenty-first, they will always reach their destination.

Twenty-second, their dreams will be peaceful and happy.

Twenty-third, their deceased relatives will leave suffering behind.

Twenty-fourth, they will enjoy blessings earned in previous lives.

Twenty-fifth, they will be praised by sages.

Twenty-sixth, they will be intelligent and have keen faculties.

Twenty-seventh, they will be magnanimous and empathetic.

Twenty-eighth, they will ultimately realize Buddhahood.

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一夜的苦难，何况再使他们堕落在五无间及阿鼻两大地狱之中，去受动经千万亿劫而没有出期的大苦难呢。

地藏，南阎浮提的众生，他们的心思和生性皆不定，总是作恶的多，就是有了一点善心，一转眼就消退了；若是遇到了行恶的机会，便会念念增长。所以为了这个缘故，我分化出百千亿的身形，根据众生的根本习性，来度脱他们。

地藏，我今天很殷勤地将这天上人间的众生，嘱咐给你了。未来世界上，如有天上的人，及人间的男男女女，在佛法当中，种了一点很小的善根。那怕只是一毛、一尘、一沙、一涕般的微不足道，你也要以你的道力，保护他们，教他们渐渐修到无上佛道，千万不要使他们退失菩提心。

佛又对地藏菩萨说：未来世界中，若是天上的人，或者人间的人，根据他们所作的业，去受堕落恶趣的报应，或者已经到了地狱的入口，这些人，如果他们能念一佛一菩萨的名号，或者一句一偈的大乘经典，你就要以你的神力，去方便救拔他们；就是在他们所在的地方，随时随地现出你无边的身形，化碎那地狱，使他们都能生到天上去，享受美妙的快乐。

这时，佛又说了偈语：

现在未来天人众，吾今殷勤嘱咐汝。

以大神通方便度，勿令堕在诸恶趣。

这时，地藏菩萨摩诃萨单膝著地合掌，对佛说：世

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"Moreover, Empty Space Treasury Bodhisattva, if gods, dragons, or spirits of the present or future hear Earth Store's name, bow to Earth Store's image, or hear of Earth Store's past vows and the events of his practices, and then praise, behold, and bow to him, they will benefit in seven ways:

First, they will quickly ascend to levels of sagehood.
Second, their evil karma will dissolve.

Third, all Buddhas will protect and be near them.

Fourth, they will not retreat from Bodhi.

Fifth, their inherent powers will increase.

Sixth, they will know past lives.

Seventh, they will ultimately realize Buddhahood.

At that time, all the indescribably ineffable numbers of Buddhas, Thus Come Ones who had come from the Ten Directions, and great Bodhisattvas, gods, dragons, and the rest of the Eightfold Division, having heard Shakyamuni Buddha's praise of Earth Store Bodhisattva's great awesome spiritual powers, lauded this unprecedented event. Following that, incense, flowers, heavenly garments, and pearl necklaces rained down in the Trayastrimsha Heaven as offerings to Shakyamuni Buddha and Earth Store Bodhisattva, and everyone in the assembly joined together in gazing at and making obeisance to the Buddha and Bodhisattva. Then they put their palms together and withdrew.

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尊唯愿你不要为此而有所忧虑。未来世界上，如果有人在这佛法当中，只要有一念的恭敬，我们也要用百千种方便，度脱他们于生死苦海之中，使他们迅速得到解脱；何况做了诸多善事，念念都在修行的人，他们自然在这无上的佛道中，永远不会退步，失去信仰的。

说这话的时候，法会中有一尊菩萨，名叫虚空藏。他对佛说：世尊，自从到了忉利天这法会来，听到如来赞叹地藏菩萨的威神势力的一番话，真是闻所未闻，真是不可思议。

未来世界上，如果有那善男善女，及一切天龙，听到这一部经典，及地藏菩萨的名号，或瞻礼他的形像，就会得到几种福利？唯愿世尊，为未来现在的一切众生，大略地讲一讲。

佛告诉虚空藏菩萨说：留心听，我为你分别来说。如果未来世界，有人见了地藏菩萨的形像，及听到这一部经，以至于去诵读，再用香花、饮食、衣服、珍宝一类供品，去布施供养他、赞叹瞻礼他。就可以得到二十八种的大利益。一是天龙护佑你。二是善果日日增益。三是聚集圣因。四是菩提心不再退转。五是丰衣足食。六是疾病瘟疫不再降临。七是远离水火灾难。八是没有盗贼困厄的横事。九是受到众人钦敬。十是鬼神都会帮助你扶持你。十一是女人可转化为男身。十二是作帝王大臣的女儿。十三是相貌生得端正美好。十四是人死后，多数可以生到天上去。十五是天福享尽了，还可下到人间作帝王。十六是不但做帝王，还能够知道隔世的

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事情。十七是所求诸事，都能遂愿。十八是家眷亲族都很快乐。十九是诸般横祸都能消灭。二十是罪业恶道，可以永远免除。二十一是在所去的地方，都能通达无阻。二十二是在夜间睡眠也都安乐。二十三是过世先人家眷，因仗了这功德的资助，都能离苦得乐。二十四是仗藉宿福来受生，非随业而往。二十五是在诸尊佛菩萨都来赞叹你。二十六是六根都聪明伶俐。二十七是使你心怀慈悲，富有同情怜悯心。二十八是最终使你成佛。

佛又对虚空藏菩萨说：如果现在未来的天龙、鬼神一类，听到地藏菩萨的名号，礼拜地藏菩萨的形像，或是听到地藏菩萨的本愿所修行的事迹，赞叹瞻礼他！便可以得到七种利益。第一，从凡位或天龙、鬼神的地位，很迅速地上升到圣位。第二，生生世世所作的恶业，都可以完全消灭。第三，常常得到诸佛菩萨降临保护，不受恶魔的侵害。第四，菩提心不再退失。第五，增长自己原有的智慧能力。第六，得到宿命智，可以知道过去未来之事。第七，终能成佛。

这时，从十方到来的诸佛如来都齐集此处；以及诸大菩萨、天龙八部，听了释迦牟尼佛称扬赞叹地藏菩萨的大威神力后，觉得真是不可思议。他们都赞叹道，真是从来都未曾有的事。

这时，忉利天宫里，像下雨一样落下无量、无数的香花、天衣、珠玉、璎珞，来供养释迦牟尼佛及地藏菩萨。供养完毕，一切集会的大众，都再次地瞻仰礼拜世尊，瞻礼完，便都合掌退散了。

正文 ● 忉利天宫(3)神通品第一 ●

如是我闻。一时佛在忉利天，为母说法。

尔时十方无量世界不可说不可说一切诸佛及大菩萨摩訶萨，皆来聚会。

赞叹释迦牟尼佛，能于五浊（4）恶世，现不可思议，大智慧神通之力，调伏刚强众生，知苦乐法。各遣侍者。问讯世尊。

是时如来含笑，放百千万亿大光明云。所谓大圆满光明云、大慈悲光明云、大智慧光明云、大般若光明云、大三昧光明云、大吉祥光明云、大福德光明云、大功德光明云、大归依光明云、大赞叹光明云。放如是等不可说光明云已。

又出种种微妙之音。所谓檀（5）波罗蜜音、尸波罗（6）蜜音、羼提（7）波罗蜜音、毗离耶（8）波罗蜜音、禅（9）波罗蜜音、般若（10）波罗蜜音、慈悲音、喜舍音、解脱音、无漏音、智慧音、大智慧音、师子吼音、大师子吼音、云雷音、大云雷音。出如是等不可说音已。娑婆世界（11）及他方国土，有无量亿，天龙鬼神，亦集到忉利天宫。

所谓四天王天、忉利天、须焰摩天、兜率陀天、化乐天、他化自在天、梵众天、梵辅天、大梵天、小光天、无量光天、光音天、少净天、无量净天、遍净天、福生天、福爱天、广果天、无想天、无烦天、无热天、善见天、善现天、色究竟天、摩醯首罗天、乃

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至非想非非想处天，一切天众、龙众、鬼神等众，悉来集会。

复有他方国土及娑婆世界，海神、江神、河神、树神、山神、地神、川泽神、苗稼神、画神、夜神、空神、天神、饮食神、草木神，如是等神，皆来集会。

复有他方国土及娑婆世界，诸大鬼王，所谓恶目鬼王、啖血鬼王、啖精气鬼王、啖胎卵鬼王、行病鬼王、摄毒鬼王、慈心鬼王、福利鬼王、大爱敬鬼王，如是等鬼王，皆来集会。

尔时释迦牟尼佛，告文殊师利（12）法王子（13）菩萨摩訶萨：汝观是一切诸佛菩萨及天龙鬼神，此世界、他世界；此国土、他国土；如是今来集会，到忉利天者，汝知数否？

文殊师利白佛言：世尊，若以我神力，千劫测度，不能得知。

佛告文殊师利：吾以佛眼观故，犹不能尽数。此皆是地藏菩萨久远劫来，已度、当度、未度，已成就、当成就、未成就。

文殊师利白佛言：世尊，我已过去，久修善根，证无碍智，闻佛所言，即当信受。小果声闻（14），天龙八部（15），及未来世诸众生等，虽闻如来诚实之语，必怀疑惑。设使顶受，未免兴谤。唯

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愿世尊，广说地藏菩萨（16）摩诃萨。因地作何行，立何愿，而能成就不思议事。

佛告文殊师利：譬如三千大千世界，所有草木丛林稻麻竹苇山石微尘，一物一数，作一恒河，一恒河沙，一沙之界，一界之内，一尘一劫。一劫之内，所积尘数，尽充为劫。地藏菩萨证十地果位（17）以来，千倍多于上喻。

何况地藏菩萨，在声闻（18）辟支佛地。文殊师利，此菩萨威神誓愿不可思议。若未来世，有善男子、善女人，闻是菩萨名字，或赞叹，或瞻礼，或称名，或供养，乃至彩画刻镂塑漆形像。是人当得百返生于三十三天，永不堕恶道。

文殊师利，是地藏菩萨摩诃萨，于过去久远不可说，不可说劫前，身为大长者子，时世有佛，号曰狮子奋迅具足万行如来。时长者子，见佛相好千福庄严，因问彼佛作何行愿，而得此相。

时狮子奋迅具足万行如来，告长者子，欲证此身，当须久远度脱一切受苦众生。

文殊师利，时长者子，因发愿言：我今尽未来际，不可计劫，为是罪苦六道（19）众生，广设方便，尽令解脱，而我自身方成佛道。

以是于彼佛前，立斯大愿。于今百千万亿那由他不可说劫，尚为菩萨。

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又于过去不可思议阿僧祇劫，时世有佛，号曰觉华定自在王如来。彼佛寿命四百万亿阿僧祇劫。

像法之中，有一婆罗门女，宿福深厚，众所钦敬。行住坐卧，诸天卫护。其母信邪，常轻三宝。是时圣女，广说方便，劝诱其母，令生正见。而此女母，未全生信。不久命终，魂神堕在无间地狱。

时婆罗门女，知母在世，不信因果，计当随业，心生恶趣。遂卖家宅，广求香华，及诸供具。于先佛塔寺，大兴供养。见觉华定自在王如来，其形像在一寺中，塑画威容，端严毕备，时婆罗门女，瞻礼尊容，倍生敬仰。私自念言，佛名大觉，具一切智。若在世时，我母死后，傥来问佛，必知处所。

时婆罗门女垂泣良久，瞻恋如来。忽闻空中传声曰：泣者圣女，勿至悲哀。我今示汝母之去处。

婆罗门女合掌向空，而白空曰：是何神德，宽我忧虑。我自失母以来，昼夜忆恋，无处可问知母生界。

时空中有声，再报女曰：我是汝所瞻礼者，过去觉华定自在王如来，见汝忆母，倍于常情众生之分，故来告示。

婆罗门女闻此声已，举身自扑，肢节皆损。左右扶持，良久方苏。而白空曰：愿佛慈愍，速说我母生界。我今身心将死不久。

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时觉华定自在王如来，告圣女曰：汝供养毕，但早返舍，端坐思维吾之名号，即当知母所生去处。

时婆罗门女，寻礼佛已。即归其舍，以忆母故。端坐念觉华定自在王如来，经一日一夜。

忽见自身到一海边，其水涌沸。多诸恶兽，尽复铁身，飞走海上，东西驰逐。见诸男子女人百千万数，出没海中，被诸恶兽，争取食啖。又见夜叉，其形各异。或多手多眼，多头多足，口牙外出，利刃如剑。驱逐受罪人，使近恶兽，复自搏攫，头足相就。其形万类，不敢久视。时婆罗门女，以念佛力故，自然无惧。

有一鬼王名曰无毒，稽首来迎，白圣女曰：善哉菩萨，何缘来此？

时婆罗门女问鬼王曰：此是何处？

无毒答曰：此是大铁围山（20）西面第一重海。

圣女问曰：我闻铁围之内，地狱在中，是事实否？

无毒答曰：实有地狱。

圣女问鬼王曰：我今云何得到狱所？

无毒答曰：若非威神即须业力。非此二事终不能到。

圣女又问：此水何缘而乃涌沸？多诸罪人，以及恶兽？

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无毒答曰：此是阎浮提（21）造恶众生。新死者，经四十九日后，无人继嗣，为作功德，救拔苦难。生时又无善因，当据本业，所感地狱，自然先度此海。海东十万由旬（22），又有一海，其苦倍此。彼海之东，又有一海，其苦复倍。三业恶因之所感召，共号业海，其处是也。

圣女又问鬼王无毒曰：地狱何在？

无毒答曰：三海之内是大地狱，其数百千各各差别。所谓大者具有十八，次有五百，苦毒无量。次有千百，亦无量苦。

圣女又问大鬼王曰：我母死来未久，不知神魂当至何趣？

鬼王问圣女曰：菩萨之母，在生习何行业？

圣女答曰：我母邪见，讥毁三宝。设或暂信，旋又不敬。死虽日浅，未知生处。

无毒问曰：菩萨之母，姓氏何等？

圣女答曰：我父我母，俱婆罗门种。父号尸罗善现，母号悦帝利。

无毒合掌启菩萨曰：愿圣者却返本处，无至忧忆悲恋。悦帝利罪女，生天以来，经今三日，云承孝顺之子，为母设供修福，布施觉华定自在王如来塔寺。非唯菩萨之母得脱地狱，应是无间罪人，此日悉得受乐，俱同生讫。鬼王言毕，合掌而退。

●地藏菩萨本愿经●

婆罗门女寻如梦归，悟此事已，便于觉华定自在王如来塔像之前，立弘誓愿：愿我尽未来劫，应有罪苦众生，广设方便，使令解脱。

佛告文殊师利：时鬼王无毒者，当今财首菩萨是，婆罗门女者，即地藏菩萨是。

●分身集会品第二●

尔时百千万亿，不可思、不可议、不可量、不可说，无量阿僧祇世界，所有地狱处，分身地藏菩萨，俱来集在忉利天宫。

以如来神力故，各以方面，与诸得解脱，从业道出者，亦各有千万亿那由他数，共持香华，来供养佛。彼诸同来等辈，皆因地藏菩萨教化，永不退转于阿耨多罗三藐三菩提。

是诸众等，久远劫来，流浪生死，六道受苦，暂无休息。以地藏菩萨广大慈悲，深誓愿故，各获果证。既至忉利，心怀踊跃。瞻仰如来，目不暂舍。

尔时世尊，舒金色臂，摩百千万亿不可思、不可议、不可量、不可说，无量阿僧祇世界诸分身地藏菩萨摩訶萨顶，而作是言：吾于五浊恶世，教化如是刚强众生，令心调伏，舍邪归正，十有一二，尚恶习在。

吾亦分身千百亿，广设方便。或有利根，闻即信受；或有善果，勤劝成就；或有暗钝，久化方归；或

●地藏菩萨本愿经●

有业重，不生敬仰。如是等辈众生，各各差别，分身度脱。或现男子身，或现女人身，或现天龙身，或现山林川原河池泉井。利及于人，悉皆度脱。或现帝释身，或现梵王身，或现转轮王身，或现居士身，或现国王身，或现宰辅身，或现官属身，或现比丘、比丘尼、优婆塞、优婆夷身。乃至声闻罗汉，辟支佛菩萨等身。而以化度。非但佛身，独现其前。

汝观吾累劫勤苦，度脱如是等，难化刚强罪苦众生。其有未调伏者，随业报应。若随恶趣受大苦时，汝当忆吾在忉利天宫，殷勤付嘱。令娑婆世界，至弥勒出世已来众生，悉使解脱，永离诸苦，遇佛授记。

尔时诸世界分身地藏菩萨共复一形，涕泪哀恋，白其佛言：我从久远劫来蒙佛接引，使获不可思议神力，具大智慧。我所分身，遍满百千万亿，恒河沙世界，每一世界化百千万亿身，每一身度百千万亿人。令归敬三宝，永离生死，至涅槃乐。但于佛法中，所为善事，一毛一渧，一沙一尘，或毫发许，我渐度脱，使获大利。

唯愿世尊，不以后世恶业众生为虑。如是三白佛言，唯愿世尊，不以后世恶业众生为虑。

尔时佛赞地藏菩萨言：善哉善哉，吾助汝喜。汝能成就久远劫来，发弘誓愿，广度将毕，即证菩提。

●观众生业缘品第三●

尔时佛母，摩耶夫人（23），恭敬合掌，问地藏菩

●地藏菩萨本愿经●

萨言：圣者，阎浮众生，造业差别，所受报应，其事云何？

地藏答言：千万世界，乃及国土，或有地狱，或无地狱；或有女人，或无女人；或有佛法，或无佛法；乃至声闻辟支佛，亦复如是。非但地狱罪报一等。

摩耶夫人重白菩萨，且愿闻于阎浮罪报，所感恶趣。

地藏答言：圣母唯愿听受，我粗说之。

佛母白言：愿圣者说。

尔时地藏菩萨白圣母言：南阎浮提罪报，名号如是。

若有众生，不孝父母，或至杀害，当堕无间地狱。千万亿劫，求出无期。

若有众生，出佛身血，毁谤三宝，不敬尊经，亦当堕无间地狱。千万亿劫，求出无期。

若有众生，侵损常住，玷污僧尼，或伽蓝内恣行淫欲，或杀或害，如是等辈，当堕无间地狱。千万亿劫，求出无期。

若有众生，伪作沙门，心非沙门，破用常住，欺诳白衣，违背戒律，种种造恶，如是等辈，当堕无间地狱，千万亿劫，求出无期。

若有众生，偷窃常住财物谷米、饮食衣服，乃至一物不与取者，当堕无间地狱，千万亿劫，求出无

●地藏菩萨本愿经●

期。

地藏白言：圣母，若有众生，作如是罪，当堕无间地狱。求暂停苦，一念不得。

摩耶夫人重白地藏菩萨言：云何名为无间地狱？

地藏白言：圣母，诸有地狱，在大铁围山之内。其大地狱，有一十八所，次有五百，名号各别。次有千百，名字亦别。

无间狱者，其狱城周匝八万余里。其城纯铁，高一万里。城上火聚，少有空缺，其狱城中，诸狱相连，名号各别。独有一狱，名曰无间。

其狱周匝万八千里，狱墙高一千里，悉是铁为。上火彻下、下火彻上。铁蛇铁狗，吐火追逐，狱墙之上，东西而走。狱中有床，遍满万里。一人受罪，自见其身遍卧满床。千万人受罪，亦各自见，身满床上。罪业所感，获报如是。

又诸罪人，备受众苦。千百夜叉，以及恶鬼，口牙如剑，眼如电光，手复铜爪，拖拽罪人。复有夜叉，执大铁戟，中罪人身；或中口鼻；或中腹背，抛空翻接；或置床上。复有铁鹰，啖罪人目；复有铁蛇，缴罪人颈；百肢节内，悉下长钉；拔舌耕犁；抽肠锉斩；烊铜灌口；热铁缠身。万死千生，业感如此。

动经亿劫，求出无期。此界坏时，寄生他界；他

●地藏菩萨本愿经●

界次坏，转寄他方；他方坏时，辗转相寄。此界成后，还复而来，无间罪报，其事如是。

又五事所感，故称无间。何等为五？

一者，日夜受罪，以至劫数，无时间绝，故称无间。

二者，一人亦满，多人亦满，故称无间。

三者，罪器叉棒，鹰蛇狼犬，碓磨锯凿，锉斫镬汤，铁网铁绳，铁驴铁马，生革络首，热铁浇身，饥吞铁丸，渴饮铁汁，从年竟劫，数那由他，苦楚相连，更无间断，故称无间。

四者，不问男子女人，羌胡夷狄，老幼贵贱，或龙或神，或天或鬼，罪行业感，悉同受之，故称无间。

五者，若堕此狱，从初入时，至百千劫，一日一夜，万死万生，求一念间暂住不得。除非业尽，方得受生。以此联系，故称无间。

地藏菩萨白圣母言：无间地狱，粗说如是，若广说地狱罪器等名，及诸苦事，一劫之中，求说不尽。摩耶夫人闻已，愁忧合掌，顶礼而退。

●阎浮众生业感品第四●

尔时地藏菩萨摩訶萨白佛言：世尊，我承佛如来威神力故，遍百千万亿世界，分是身形，救拔一切业报众生，若非如来大慈力故，即不能作如是变化。

●地藏菩萨本愿经●

我今又蒙佛付嘱，至阿逸多(24)成佛已来，六道众生，遣令度脱，唯然世尊，愿不有虑。

尔时佛告地藏菩萨：一切众生，未解脱者，性识无定。恶习结业，善习结果。为善为恶，逐境而生。轮转五道，暂无休息。动经尘劫，迷惑障难。

如鱼游网，将是长流。脱入暂出，又复遭网。

以是等辈，吾当忧念。汝既毕是往愿，累劫重誓，广度罪辈，吾复何虑？

说是语时，会中有一菩萨摩訶萨，名定自在王，白佛言：世尊，地藏菩萨累劫以来，各发何愿，今蒙世尊殷勤赞叹？唯愿世尊略而说之。

尔时世尊，告定自在王菩萨：谛听谛听，善思念之。吾当为汝分别解说。

乃往过去无量阿僧祇，那由他不可说劫。尔时有佛，号一切智成就如来、应供、正遍知、明行足、善逝、世间解、无上士、调御丈夫、天人师、佛、世尊。其佛寿命六万劫。未出家时，为小国王。与一邻国王为友，同行十善，饶益众生。

其邻国内，所有人民，多造众恶。二王议计，广设方便。一王发愿：早成佛道，当度是辈，令使无余。一王发愿：若不先度罪苦，令是安乐，得至菩提，我终未愿成佛。

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佛告定自在王菩萨，一王发愿，早成佛者，即一切智成就如来是。一王发愿，永度罪苦众生，未愿成佛者，即地藏菩萨是。

复于过去无量阿僧祇劫，有佛出世，名清净莲华目如来，其佛寿命四十劫。

像法之中，有一罗汉，福度众生，因次教化。遇一女人，字曰光目，设食供养。罗汉问之，欲愿何等？

光目答言：我以母亡之日，资福救拔。未知我母生处何趣。

罗汉愍之，为入定观。见光目女母，堕在恶趣，受极大苦。罗汉问光目言：汝母在生作何行业？今在恶趣，受极大苦？

光目答言：我母所习，唯好食啖鱼鳖之属，所食鱼鳖，多食其子，或炒或煮，恣情食啖计其命数，千万复倍。尊者慈愍，如何哀救？

罗汉愍之，为作方便，劝光目言：汝可志诚念清净莲华目如来，兼塑画形像，存亡获报。

光目闻已，即舍所爱。寻画佛像，而供养之，复恭敬心，悲泣瞻礼。

忽于夜后，梦见佛身，金色晃耀，如须弥山，放大光明而告光目：汝母不久当生汝家。才觉饥寒，即

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当言说。

其后家内，婢生一子，未满三日，而乃言说。稽首悲泣，告于光目：生死业缘，果报自受。吾是汝母，久处暗冥，自别汝来，累堕大地狱。蒙汝福力，方得受生，为下贱人。又复短命，寿年十三，更落恶道。汝有何计，令吾脱免？

光目闻说，知母无疑。哽咽悲啼，而白婢子：既是我母，合知本罪，作何行业，堕于恶道。

婢子答言：以杀害毁骂二业受报。若非蒙福救拔吾难，以是业故，未合解脱。

光目问言：地狱罪报其事云何？

婢子答言：罪苦之事，不忍称说。百千岁中，卒白难竟。

光目闻已，啼泪号泣，而白空界：愿我之母，永脱地狱，毕十三岁，更无重罪及历恶道。

十方诸佛，慈哀愍我。听我为母，所发广大誓愿：若得我母，永离三途，及斯下贱，乃至女人之身，永劫不受者。

愿我自今后，对清净莲华目如来像前，却后百千万亿劫中，应有世界，所有地狱，及三恶道，诸罪苦众生，誓愿救拔，令离地狱恶趣，畜生恶鬼等，如是罪报等人，尽成佛竟，我然后方成正觉。

发誓愿已，具闻清净莲华目如来，而告之曰：光

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目，汝大慈愍，善能为母发如是大愿。吾观汝母，十三岁毕，舍此报已。生为梵志，寿年百岁，过是报后，当生无忧国土，寿命不计劫。后成佛果，广度人天，数如恒河沙。

佛告定自在王：尔时罗汉，福度光目者，即无尽意菩萨是，光目母者，即解脱菩萨是；光目女者，即地藏菩萨是。

过去久远劫中，如是慈愍，发恒河沙愿，广度众生。

未来世中，若有男子女人，不行善者，行恶者，乃至不信因果者，邪淫妄语者，两舌恶口者，毁谤大乘者，如是诸业众生，必堕恶趣。

若遇善知识，劝令一弹指间，归依地藏菩萨，是诸众生，即得解脱三恶道报。

若能志心归敬，及瞻礼赞叹，香华衣服，种种珍宝，或复饮食，如是奉事者，未来百千万亿劫中，常在诸天，受胜妙乐，若天福尽，下生人间，犹百千劫，常为帝王，能忆宿命，因果本末。

定自在王，如是地藏菩萨，有如此不可思议大威神力，广利众生。汝等诸菩萨，当记是经，广宣流布。

定自在王白佛言：世尊，愿不有虑。我等千万亿菩萨摩訶萨，必能承佛威神，广演是经，于阎浮提，

●地藏菩萨本愿经●

利益众生。定自在王菩萨白世尊已，合掌恭敬，作礼而退。

尔时四方天王(25)，俱从座起，合掌恭敬，白佛言：世尊，地藏菩萨于久远劫来，发如是大愿，云何至今，犹度未绝，更发广大誓言？唯愿世尊，为我等说。

佛告四天王：善哉，善哉。吾今为汝，及未来、现在、天人众等，广利益故，说地藏菩萨于娑婆世界，阎浮提内，生死道中，慈哀救拔，度脱一切罪苦众生方便之事。

四天王言：唯然世尊，愿乐欲闻。

佛告四天王：地藏菩萨，久远劫来，迨至于今，度脱众生，犹未毕愿。慈愍此世，罪苦众生。复观未来，无量劫中，因蔓不断。以是之故，又发重愿。

如是菩萨，于娑婆世界，阎浮提中，百千万亿方便，而为教化。

四天王，地藏菩萨，若遇杀生者，说宿殃短命报；若遇窃盗者，说贫穷苦楚报；若遇邪淫者，说雀鸽鸳鸯报。

若遇恶口者，说眷属斗诤报；若遇毁谤者，说无舌疮口报。

若遇瞋恚者，说丑陋瘡残报；若遇悭吝者，说所求违愿报；若遇饮食无度者，说饥渴咽病报。

●地藏菩萨本愿经●

若遇畋猎恣情者，说惊狂丧命报；若遇悖逆父母者，说天地灾杀报；若遇烧山林木者，说狂迷取死报；若遇前后父母恶毒者，说返生鞭挞现受报；若遇网捕生雏者，说骨肉分离报。

若遇毁谤三宝者，说盲聋喑哑报；若遇轻法慢教者，说永处恶道报；若遇破用常住者，说亿劫轮回地狱报；若遇污梵诬僧者，说永在畜生报。

若遇汤火斩斫伤生者，说轮回递偿报；若遇破戒犯斋者，说禽兽饥饿报；若遇非理毁用者，说所求阙绝报；若遇吾我贡高者，说卑使下贱报；若遇两舌斗乱者，说无舌百舌报；若遇邪见者，说边地受生报。

如是等阎浮提众生，身口意业，恶习结果，百千报应。今粗略说。如是等阎浮提众生，业感差别，地藏菩萨百千方便而教化之。

是诸众生，先受如是等报，后堕地狱。动经劫数，无有出期。是故汝等，护人护国，无令是诸众业，迷惑众生。

四天王闻已，涕泪悲欢，合掌而退。

●地狱名号品第五●

尔时普贤(26)菩萨摩訶萨，白地藏菩萨言：仁者，愿为天龙四众，及未来现在一切众生，说娑婆世界。及阎浮提，罪苦众生，所受报处，地狱名号，及恶报

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等事。使未来世末法众生，知是果报。

地藏答言：仁者，我今承佛威神，及大士之力，略说地狱名号，及罪报恶报之事。仁者，阎浮提东方有山，号曰铁围，其山黑邃，无日月光。有大地狱，号极无间。又有地狱，名大阿鼻。

复有地狱，名曰四角；复有地狱，名曰飞刀；复有地狱，名曰火箭；复有地狱，名曰夹山；复有地狱，名曰通枪；复有地狱，名曰铁车；复有地狱，名曰铁床；复有地狱，名曰铁牛；复有地狱，名曰铁衣；复有地狱，名曰千刃；复有地狱，名曰铁驴；复有地狱，名曰烊铜；复有地狱，名曰抱柱；复有地狱，名曰流火；复有地狱，名曰耕舌；复有地狱，名曰锉首；复有地狱，名曰烧脚；复有地狱，名曰啖眼；复有地狱，名曰铁丸；复有地狱，名曰诤论；复有地狱，名曰铁钺；复有地狱，名曰多噉。

地藏白言：仁者，铁围之内，有如是等地狱，其数无限。

更有叫唤地狱、拔舌地狱、粪尿地狱、铜锁地狱、火象地狱、火狗地狱、火马地狱、火牛地狱、火山地狱、火石地狱、火床地狱、火梁地狱、火鹰地狱、锯牙地狱、剥皮地狱、饮血地狱、烧手地狱、烧脚地狱、倒刺地狱、火屋地狱、铁屋地狱、火狼地狱。

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如是等地狱，其中各各复有诸小地狱。或一或二，或三或四，乃至百千，其中名号，各各不同。

地藏菩萨告普贤菩萨言：仁者，此者皆是南阎浮提，行恶众生，业感如是。

业力甚大，能敌须弥，能深巨海，能障圣道。是故众生，莫轻小恶，以为无罪，死后有报，纤毫受之。父子至亲，歧路各别，纵然相逢，无肯代受。我今承佛威力，略说地狱罪报之事。唯愿仁者，暂听是言。

普贤答言：吾已久知三恶道报。望仁者说，令后世末法，一切恶行众生，闻仁者说，使令归佛。

地藏白言：仁者，地狱罪报，其事如是。

或有地狱，取罪人舌，使牛耕之；或有地狱，取罪人心，夜叉食之。或有地狱，镬汤盛沸，煮罪人身；或有地狱，赤烧铜柱，使罪人抱；或有地狱，使诸火烧，趁及罪人；或有地狱，一向寒冰；或有地狱，无限粪尿；或有地狱，纯飞铁鏃，或有地狱，多攒火枪；或有地狱，唯撞胸背；或有地狱，但烧手脚；或有地狱，盘缴铁蛇；或有地狱，驱逐铁狗；或有地狱，尽驾铁骡。

仁者，如是等报，各各狱中，有百千种业道之器，无非是铜是铁是石是火。此四种物，众业行感。

●地藏菩萨本愿经●

若广说地狱罪报等事，一一狱中，更有百千种苦楚，何况多狱。我今承佛威神及仁者问，略说如是；若广解说，穷劫不尽。

●如来赞叹品第六●

尔时世尊，举身放大光明，遍照百千万亿恒河沙数等诸佛世界。出大音声，普告诸佛世界：一切诸菩萨摩訶萨，及天龙鬼神人非人等，听吾今日称扬赞叹地藏菩萨摩訶萨。于十方世界，现大不可思议威神慈悲之力，救护一切罪苦之事。

吾灭度后，汝等诸菩萨大士，及天龙鬼神等，广作方便，卫护是经，令一切众生，证涅槃乐。

说是语已。会中有一菩萨，名普广(27)，合掌恭敬而白佛言：今见世尊赞叹地藏菩萨，有如是不可思议大威神德，唯愿世尊，为未来末法众生，宣说地藏菩萨利益人天因果等事，使诸天龙八部及未来世众生，顶受佛语。

尔时世尊，告普广菩萨及四众等：谛听谛听，吾当为汝，略说地藏菩萨，利益人天福德之事。

普广白言：唯然，世尊。愿乐欲闻。

佛告普广菩萨：未来世中，若有善男子善女人，闻是地藏菩萨摩訶萨名者，或合掌者、赞叹者、作礼者、恋慕者、是人超越三十劫罪。

普贤，若善男子善女人，或彩画形象，或土石胶

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漆金银铜铁，作此菩萨，一瞻一礼者，是人百返生于三十三天，永不堕于恶道。假如天福尽故，下生人间，犹为国王，不失大利。

若有女人，厌女人身，尽心供养地藏菩萨画像，及土石胶漆铜铁等像，如是日日不退，常以华香饮食，衣服缯彩，幢幡钱宝等物供养。是善女人，尽此一报女身，百千万劫，更不生有女人世界，何况复受。除非慈愿力故，要受女身，度脱众生，承斯供奉地藏力故，及功德力，百千万劫，不受女身。

复次普广，若有女人，厌是丑陋多疾病者，但于地藏像前，志心瞻礼，食顷之间，是人千万劫中，所受生身，相貌圆满。

是丑陋女人，如不厭女身，即百千万亿生中，常为王女乃及王妃、宰辅大姓、大长者女，端正受生，诸相圆满。

由志心故，瞻礼地藏菩萨，获福如是。

复次普广，若有善男子善女人，能对菩萨像前，作诸伎乐，及歌咏赞叹、香华供养，乃至劝于一人多人，如是等辈，现在世中，及未来世，常得百千鬼神，日夜卫护。不令恶事，辄闻其耳，何况亲受诸横。

复次普广，未来世中，若有恶人，及恶神恶鬼，见有善男子善女人，归敬供养，赞叹瞻礼地藏菩萨形

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像，或妄生讥毁，谤无功德及利益事；或露齿笑；或背面非；或劝人共非；或一人非；或多人非；乃至一念生讥毁者。

如是之人，贤劫千佛灭度，讥毁之报，尚在阿鼻地狱，受极重罪。过是劫已，方受恶鬼；又经千劫，复受畜生。

又经千劫，方得人生。纵受人身，贫穷下贱，诸根不具。多被恶业，来结其心。不久之间，复堕恶道。

是故普广，讥毁他人供养，尚获此报，何况别生恶见毁灭。

复次普广，若未来世，有男子女人，久处床枕，求生求死，了不可得；或夜梦恶鬼，乃及家亲；或游险道；或多魇寐，共鬼神游。日月岁深，转复尪瘵。眠中叫苦，惨凄不乐者。此皆是业道论对，未定轻重。或难舍寿，或不得愈。男女俗眼，不辨是事。

但当对诸佛菩萨像前高声读此经一遍。或取病人可爱之物，或衣服宝贝，庄园舍宅，对病人前，高声唱言：我某甲等为是病人，对经像前，舍诸等物；或供养经像；或造佛菩萨形像；或造塔寺；或燃油灯，或施常住。

如是三白病人，遣令闻知。假令诸识分散，至气尽者，乃至一日二日三日四日至七日以来，但高声

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白，高声读经。是人命终之后，宿殃重罪，至于五无间罪，永得解脱。所受生处，常知宿命。

何况善男子善女人，自书此经，或教人书；或自塑画菩萨形像，乃至教人塑画，所受果报，必获大利。

是故普广，若见有人读诵是经，乃至一念赞叹是经，或恭敬者，汝须百千方便，劝是等人，勤心莫退，能得未来、现在千万亿不可思议功德。

复次普广，若未来世，诸众生等，或梦或寐，见诸鬼神，乃及诸形，或悲，或啼，或愁，或叹，或恐，或怖，此皆是一生、十生、百生、千生，过去父母，男女弟妹，夫妻眷属，在于恶趣，未得出离，无处希望福力救拔。当告宿世骨肉，使作方便，愿离恶道。

普广，汝以神力，遣是眷属，令对诸佛菩萨像前，志心自读此经，或请人读，其数三遍，或七遍。如是恶道眷属，经声毕是遍数，当得解脱。乃至梦寐之声，永不复见。

复次普广，若未来世，有诸下贱等人，或奴或婢，乃至诸不自由之人，觉知宿业，要忏悔者，志心瞻礼地藏菩萨形像。乃至一七日中，念菩萨名，可满万遍。如是等人，尽此报后，千万生中，常生尊贵，更不经三恶道苦。

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复次普广，若未来世中，阎浮提内，刹利婆罗门，长者居士，一切人等，及异姓种族，有新产者，或男或女，七日之中，早与读诵此不可思议经典，更为念菩萨名，可满万遍，是新生子，或男或女，宿有殃报，便得解脱，安乐易养，寿命增长。若是承福生者，转增安乐，及与寿命。

复次普广，若未来世众生，于月一日、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，是诸日等，诸罪结集，定其轻重。

南阎浮提众生，举止动念，无不是业，无不是罪。何况恣情杀害，窃盗淫邪妄语，百千罪状，能于是十斋日，对佛菩萨，诸贤圣像前，读是经一遍，东西南北，百由旬内，无诸灾难。当此居家，若长若幼。现在未来，百千岁中，永离恶趣。

能于十斋日，每转一遍，现世令此居家，无诸横病，衣食丰溢。

是故普广，当知地藏菩萨，有如是等不可说，百千万亿大威神力，利益之事。阎浮众生，于此大士，有大因缘，是诸众生，闻菩萨名、见菩萨像，乃至闻是经三字五字，或一偈一句者，现在殊妙安乐，未来之世，百千万生，常得端正，生尊贵家。

尔时普广菩萨，闻佛如来称扬赞叹地藏菩萨已，

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胡跪合掌，复白佛言：世尊，我久知是大士有如此不可思议神力，及大誓愿力。为未来众生，遣知利益，故问如来，唯然顶受。世尊，当何名此经，使我云何流布。

佛告普广：此经有三名。一名地藏本愿，亦名地藏本行，亦名地藏本誓力经。缘此菩萨，久远劫来，发大重愿，利益众生。是故汝等，依愿流布。普广闻已，合掌恭敬，作礼而退。

●利益存亡品第七●

尔时地藏菩萨摩诃萨白佛言：世尊，我观是阎浮众生，举心动念，无非是罪。脱获善利，多退初心。若遇恶缘，念念增益。

是等辈人，如履泥涂，负于重石，渐困渐重，足步深邃。若得遇知识，替与减负或全负，是知识有大力故，复相扶助，劝令牢脚；若达平地，须省恶路，无再经历。

世尊，习恶众生，从纤毫间，便至无量。是诸众生。有如此习，临命终时，父母眷属，宜为设福，以资前路。

或悬幡盖，及燃油灯。或转读尊经，或供养佛像，及诸圣像。乃至念佛菩萨，及辟支佛名字，一名一号，历临终人耳根，或闻在本识。

是诸众生，所造恶业，计其感果，必堕恶趣。缘

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是眷属，为临终人，修此圣因，如是众罪，悉皆消灭。

若能更为身死之后，七七日内，广造众善，能使是诸众生，永离恶趣，得生人天，受胜妙乐。现在眷属，利益无量。

是故我今对佛世尊，及天龙八部、人、非人等，劝于阎浮提众生。临终之时，慎勿杀害，及造恶缘，拜祭鬼神，求诸魍魉。

何以故？尔所杀害，乃至拜祭，无纤毫之力，利益亡人。但结罪缘，转增深重。假使来世，或现在生，得获圣分，生人天中。缘是临终，被诸眷属，造是恶因。亦令是命终人，殃累对辩，晚生善处。何况临命终人，在生未曾有少善根，各据本业，自受恶趣。何忍眷属，更为增业。

譬如有人，从远地来，绝粮三日。所负担物，强过百斤，忽遇邻人，更附少物，以是之故，转复困重。

世尊，我观阎浮众生，但能于诸佛教中，乃至善事，一毛一滴，一沙一尘，如是利益，悉皆自得。

说是语时，会中有一长者，名曰大辩。是长者久证无生，化度十方。现长者身，合掌恭敬问地藏菩萨言：大士，是南阎浮提众生，名终之后，小大眷属，为修功德，乃至设斋，造众善因。是命终人，得大利

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益，及解脱不？

地藏答言：长者，我今为未来现在一切众生，承佛威力，略说是事。长者，未来现在诸众生等，临命终日，得闻一佛名、一菩萨名、一辟支佛名，不问有罪无罪，悉得解脱。

若有男子女人，在生不修善因，多造众罪，命终之后，眷属小大，为造福利，一切圣事，七分之中，而乃获一，六分功德，生者自利。以是之故，未来现在善男女等，闻健自修，分分已获。

无常⁽²⁸⁾大鬼，不期而到。冥冥游神，未知罪福。七七日内，如痴如聋，或在诸司，辩论业果。审定之后，据业受生，未测之间，千万愁苦，何况堕于诸恶趣等。

是命终人，未得受生。在七七日内，念念之间，望诸骨肉眷属，与造福力救拔。

过是日后，随业受报。若是罪人，动经千百岁中，无解脱日；若是五无间罪，堕大地狱，千劫万劫，永受众苦。

复次长者，如是罪业众生，命终之后，眷属骨肉，为修营斋，资助业道。未斋食竟，及营斋之次，米泔菜叶，不弃于地，乃至诸食。未献佛僧，勿得先食。

如有违食，及不精勤，是命终人，了不得力。如

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精勤护净奉献佛僧，是命终人，七分获一。

是故长者，阎浮众生，若能为其父母乃至眷属，命终之后，设斋供养，志心勤恳，如是之人，存亡获利。

说是语时，忉利天宫，有千万亿那由他阎浮鬼神，悉发无量菩提之心，大辩长者，作礼而退。

● 阎罗王众赞叹品第八 ●

尔时铁围山内有无量鬼王，与阎罗天子(29)俱诣忉利，来到佛所。

所谓恶毒鬼王、多恶鬼王、大诤鬼王、白虎鬼王、血虎鬼王、赤虎鬼王、散殃鬼王、飞身鬼王、雷光鬼王、狼牙鬼王、千眼鬼王、啖兽鬼王、负石鬼王、主耗鬼王、主祸鬼王、主食鬼王、主财鬼王、主畜鬼王、主禽鬼王、主兽鬼王、主魅鬼王、主产鬼王、主命鬼王、主疾鬼王、主险鬼王、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，各各与百千诸小鬼王，尽居阎浮提。各有所执，各有所主。是诸鬼王，与阎罗天子，承佛威神，及地藏菩萨摩訶萨力，俱诣忉利在一面立。

尔时阎罗天子，胡跪合掌，白佛言：世尊，我等今者，与诸鬼王，承佛威神，及地藏菩萨摩訶萨力，

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方得诣此忉利大会，亦是我等获善利故。我今有小疑事，敢问世尊，唯愿世尊，慈悲宣说。

佛告阎罗天子：恣汝所问，吾为汝说。

是时阎罗天子，瞻礼世尊，及回视地藏菩萨，而白佛言：世尊，我观地藏菩萨，在六道中，百千方便，而度罪苦众生，不辞疲倦。是大菩萨，有如是不可思议神通之事。

然诸众生，获脱罪报，未久之间，又堕恶道。世尊，是地藏菩萨，即有如是不可思议神力，云何众生，而不依此善道，永取解脱？唯愿世尊，为我解说。

佛告阎罗天子：南阎浮提众生，其性刚强，难调难伏。是大菩萨，于百千劫，头头救拔。如是众生，早令解脱，是罪报人，乃至堕大恶趣。菩萨以方便力，拔出根本业缘，而遣悟宿世之事。

自是阎浮众生，结恶习重，旋出旋入。劳斯菩萨，久经劫数，而作度脱。

譬如有人迷失本家，误入险道，其险道中，多诸夜叉，及虎狼狮子，蛇蝎蝮蝎。如是迷人，在险道中，须臾之间，即遭诸毒。

有一知识，多解大术，善禁是毒，乃及夜叉诸恶毒等。忽逢迷人，欲进险道，而语之言：咄哉男子，为何事故而入此路？有何异术，能制诸毒？

●地藏菩萨本愿经●

是迷路者忽闻是语，方知险道，即便退步，求出此路。是善知识，提携接手，引出险道，免诸恶道，至于好道，令得安乐。

而语之言：咄哉迷人，自今以后，勿履是道。此路入者，卒难得出，复损性命。是迷路者，亦生感重。

临别之时，知识又言：若见亲知，及诸路人，若男若女，言于此路，多诸恶毒，丧失性命，无令是众，自取其死。

是故地藏菩萨，是大慈悲，救拔罪苦众生，生人天中，令受妙乐。是诸罪众，知业道苦，脱得出离，永不再历。

如是迷路者，误入险道，遇善知识，引接令出，永不复入。逢见他人，复劝莫入。自然因是迷故，得解脱竟，更不复入。若再复践，犹尚迷误，不觉旧曾所落险道，或致失命，如堕恶趣。地藏菩萨方便力故，使令解脱，生人天中；旋又再入，若业结重，永处地狱，无解脱时。

尔时恶毒鬼王，合掌恭敬，白佛言：世尊，我等诸鬼王，其数无量。在阎浮提，或利益人，或损害人，各各不同，然是业报，使我眷属，游行世界，多恶少善。

●地藏菩萨本愿经●

过人家庭，或城邑聚落、庄园房舍，或有男子女人，修毛发善事；乃至悬一幡一盖，少香少华，供养佛像，及菩萨像；或转读尊经，烧香供养，一句一偈。

我等鬼王，敬礼是人。如过去现在未来诸佛，救诸小鬼，各有大力，及土地分，便令卫护，不令恶事横事、恶病横病，乃至不如意事，近于此舍等处，何况入门。

佛赞鬼王：善哉！善哉！汝等及与阎罗，能如是拥护善男女等，吾亦告梵王(30)帝释，令卫护汝。

说是语时，会中有一鬼王，名曰主命，白佛言：世尊，我本业缘，主阎浮人命，生时死时，我皆主之。在我本愿，甚欲利益。自是众生，不会我意，致令生死俱不得安。

何以故？是阎浮提人初生之时，不问男女，或欲生时，但作善事，增益舍宅，自令土地无量欢喜，拥护子母，得大安乐，利益眷属。

或已生下慎勿杀害。取诸鲜味，供给产母。及广聚眷属，饮酒食肉，歌乐弦管，能令子母不得安乐。

何以故？是产难时，有无数恶鬼，及魍魉精魅，欲食腥血，是我早令舍宅土地灵祇，荷护子母，使令安乐，而得利益。如是之人，见安乐故，便合设福，答诸土地。翻为杀害，聚集眷属。以是之故，犯殃自

●地藏菩萨本愿经●

受，子母俱损。

又阎浮提临命终人，不问善恶。我欲令是命终之人，不落恶道。何况自修善根，增我力故。

是阎浮提行善之人，临命终时，亦有百千恶道鬼神，或变作父母，乃至眷属，引接亡人，令落恶道。何况本造恶者。

世尊，如是阎浮提男子女人，临命终时，神识惛昧，不辨善恶，乃至眼耳更无见闻。是诸眷属，当须设大供养，转读尊经，念佛菩萨名号。如是善缘，能令亡者离诸恶道。诸魔鬼神，悉皆退散。

世尊，一切众生临命终时，若得闻一佛名、一菩萨名；或大乘经典，一句一偈，我观如是辈人，除五无间杀害之罪。小小恶业，合堕恶趣者，寻即解脱。

佛告主命鬼王：汝大慈故，能发如是大愿，于生死中，护诸众生。若未来世中，有男子女人，至生死时，汝莫退是愿，总令解脱，永得安乐。

鬼王白佛言：愿不有虑，我毕是形，念念拥护。阎浮众生，生时死时，俱得安乐。但愿诸众生，于生死时，信受我语，无不解脱，获大利益。

尔时佛告地藏菩萨：是大鬼王主命者，已曾经百千生，作大鬼王，于生死中，拥护众生。是大士慈悲愿，故现大鬼身。实非鬼也。

却后过一百七十劫，当得成佛，号曰无相如来，

●地藏菩萨本愿经●

劫名安乐，世界名净住。其佛寿命，不可计劫。

地藏，是大鬼王，其事如是，不可思议；所度天人，亦不可限量。

●称佛名号品第九●

尔时地藏菩萨摩诃萨白佛言：世尊，我今为未来众生，演利益事，于生死中，得大利益。唯愿世尊，听我说之。

佛告地藏菩萨：汝今欲兴慈悲，救拔一切罪苦六道众生，演不思議事。今正是时，唯当速说。吾即涅槃，使汝早毕是愿。吾亦无忧现在未来一切众生。

地藏菩萨白佛言：世尊，过去无量阿僧祇劫，有佛出世，号无边身如来。若有男子女人，闻是佛名，暂生恭敬，即得超越四十劫生死重罪；何况塑画形像，供养赞叹，其人获福，无量无边。

又于过去，恒河沙劫，有佛出世，号宝性如来。若有男子女人，闻是佛名，一弹指顷，发心归依，是人于无上道永不退转。

又于过去，有佛出世，号波头摩胜如来。若有男子女人，闻是佛名，历于耳根，是人当得千返生于六欲天中，何况志心称念。

又于过去，不可说不可说阿僧祇劫，有佛出世，号狮子吼如来。若有男子女人，闻是佛名，一念归依，是人得遇无量诸佛摩顶授记。

●地藏菩萨本愿经●

又于过去，有佛出世，号拘留孙佛。若有男子女人，闻是佛名，志心瞻礼，或复赞叹，是人于贤劫千佛会中，为大梵王，得授上记。

又于过去，有佛出世，号毗婆尸。若有男子女人，闻是佛名，不堕恶道，常生人天，受胜妙乐。

又于过去，无量无数，恒河沙劫，有佛出世，号宝胜如来。若有男子女人，闻是佛名号，毕竟不堕恶道，常在天上，受胜妙乐。

又于过去，有佛出世，号宝相如来。若有男子女人，闻是佛名，生恭敬心，是人不久得阿罗汉果。

又于过去，无量阿僧祇劫，有佛出世，号袈裟幢如来。若有男子女人，闻是佛名号，超一百大劫生死之罪。

又于过去，有佛出世，号大通山王如来。若有男子女人，闻是佛名号，是人得遇恒河沙佛，广为说法，必成菩提。

又于过去，有净月佛、山王佛、智胜佛、净名王佛、智成就佛、无上佛、妙声佛、满月佛、月面佛，有如是等不可说佛。

世尊，现在未来一切众生，若天若人，若男若女，但念得一佛名号，功德无量，何况多名。是众生等，生时死时，自得天利，终不堕恶道。

若有临命终人，家中眷属，乃至一人，为是病

●地藏菩萨本愿经●

人，高声念一佛名，是命终人，除五无间罪，余业报等，悉得消灭。是五无间罪，虽至极重，动经亿劫，了不得出。承斯临命终时，他人为其称念佛名，于是罪中，亦渐消灭。

何况众生，自称自念，获福无量，灭无量罪。

●校量布施功德缘品第十●

尔时地藏菩萨摩訶萨，承佛威神，从座而起，胡跪合掌，白佛言：世尊，我观业道众生，校量布施，有轻有重。有一生受福，有十生受福；有百生千生受大福利者。是事云何？唯愿世尊为我说之。

随时佛告地藏菩萨：吾今于忉利天宫，一切众会，说阎浮提布施校量功德轻重，汝当谛听，吾为汝说。

地藏白佛言：我疑是事，愿乐欲闻。

佛告地藏菩萨：南阎浮提，有诸国王、宰辅大臣、大长者、大刹利、大婆罗门等，若遇最下贫穷，乃至癡残喑哑者，聋痴无目，如是种种，不完具者。是国王等，欲布施时，若能具大慈悲，下心含笑，亲手遍布施，或使人施，软语慰喻。是国王等，所获福利，如布施百恒河沙佛功德之利。

何以故？缘是国王等，于是最贫贱辈，及不完具者，发大慈心。是故福利，有如此报。百千生中，常得七宝具足，何况衣食受用。

●地藏菩萨本愿经●

复次地藏，若未来世，有诸国王，至婆罗门等，遇佛塔寺，或佛形像，乃至菩萨、声闻、辟支佛像，躬自营办，供养布施。是国王等，当得三劫，为帝释身，受胜妙乐。若能以此布施福利，回向法界，是大国王等，于十劫中，当为大梵天王。

复次地藏，若未来世，有诸国王，至婆罗门等，遇先佛塔庙，或至经像，毁坏破落，乃能发心修补。是国王等，或自营办，或劝他人，乃至百千人等，布施结缘。是国王等，百千生中，常为转轮王身。如是他人同布施者，百千生中，常为小国王身。更能于塔庙前发回向心，如是国王乃及诸人，尽成佛道。以此果报，无量无边。

复次地藏，未来世中，有诸国王，及婆罗门等，见诸老病。及生产妇女。若一念间，具大慈心，布施医药，饮食卧具，使令安乐。

如是福利，最不思议。一百劫中，常为净居天主，二百劫中，常为六欲天主，毕竟成佛，永不堕恶道；乃至百千生中，耳不闻苦声。

复次地藏，若未来世中，有诸国王，及婆罗门等，能作如是布施，获福无量，更能回向，不问多少，毕竟成佛，何况释梵转轮之报。是故地藏，普劝众生，当如是学。

复次地藏，未来世中，若善男子、善女人，于佛

●地藏菩萨本愿经●

法中，种少善根，毛发沙尘等许，所受福利，不可为喻。

复次地藏，未来世中，若有善男子、善女人，遇佛形像、菩萨形像、辟支佛形像、转轮王形像，布施供养，得无量福。常在人天，受胜妙乐。若能回向法界，是人福利不可为喻。

复次地藏，未来世中，若有善男子、善女人，遇大乘经典，或听闻一偈一句，发殷重心，赞叹恭敬，布施供养，是人获大果报，无量无边。若能回向法界，其福不可为喻。

复次地藏，若未来世中，有善男子、善女人，遇佛塔寺，大乘经典，新者布施供养，瞻礼赞叹，恭敬合掌。若遇故者，或毁坏者，修补营理。或独发心，或劝多人，同共发心。如是等辈，三十生中，常为诸小国王。檀越之人，常为轮王。还以善法，教化诸小国王。

复次地藏，未来世中，若有善男子、善女人，于佛法中，所种善根，或布施供养，或修补塔寺，或装理经典，乃至一毛一尘、一沙一涕。

如是善事，但能回向法界，是人功德，百千生中，受上妙乐。如但回向自家眷属，或自身利益，如是之果，即三生受乐，舍一得万报。

是故地藏，布施因缘，其事如是。

●地藏菩萨本愿经●

●地神护法品第十一●

尔时坚牢地神白佛言：世尊，我从昔来，瞻视顶礼无量菩萨摩訶萨，皆是大不可思议，神通智慧，广度众生，是地藏菩萨摩訶萨，于诸菩萨，誓愿深重。

世尊，是地藏菩萨，于阎浮提，有大因缘。如文殊、普贤、观音、弥勒(31)。亦化百千身形，度于六道，其愿尚有毕竟。是地藏菩萨，教化六道一切众生，所发誓愿劫数，如千百亿恒河沙。

世尊，我观未来及现在众生，于所住处，于南方清洁之地，以土石竹木，作其龕室，是中能塑画，乃至金银铜铁作地藏形像，烧香供养，瞻礼赞叹，是人居处，即得十种利益。

何者为十？一者土地丰壤。二者家宅永安。三者先亡生天。四者现在益寿。五者所求遂意。六者无水火灾。七者虚耗辟除。八者杜绝恶梦。九者出入神护。十者多遇圣因。

世尊，未来世中，及现在众生，若能于所住处方面，作如是供养，得如是利益。

复白佛言：世尊，未来世中，若有善男子、善女人，于所住处，有此经典及菩萨像，是人更能转读经典，供养菩萨。我常日夜以本神力，卫护是人；乃至水火盗贼，大横小横，一切恶事，悉皆消灭。

●地藏菩萨本愿经●

佛告坚牢地神：汝大神力，诸神少及。何以故？阎浮土地，悉蒙汝护。乃至草木沙石，稻麻竹苇，谷米宝贝，从地而有，皆因汝力。

又当称扬地藏菩萨利益之事。汝之功德，及以神通，百千倍于常分地神。若未来世中，有善男子、善女人，供养菩萨，及转读是经。

但依地藏本愿经，一事修行者，汝以本神力，而拥护之。勿令一切灾害，及不如意事，辄闻于耳，何况令受。

非但汝独护是人故，亦有释梵眷属，诸天眷属，拥护是人。

何故得如是圣贤拥护？皆由瞻礼地藏形像，及转读是本愿经故。自然毕竟出离苦海，证涅槃乐。以是之故，得大拥护。

●见闻利益品第十二●

尔时世尊，从顶门上，放百千万亿，大毫相光。所谓白毫相光、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、红毫相光、大红毫相光、绿毫相光、大绿毫相光、金毫相光、大金毫相光、庆云毫相光、大庆云毫相光、千轮毫光、大千轮毫光、宝轮毫光、大宝轮毫光、日轮毫光、大日轮毫光、月轮毫光、大月轮毫

●地藏菩萨本愿经●

光、宫殿毫光、大宫殿毫光、海云毫光、大海云毫光、于顶门上。放如是等毫光相已，出微妙音，告诸大众，天龙八部，人非人等，听吾今日，于忉利天宫，称扬赞叹地藏菩萨。于人天中，利益等事，不思議事，超圣因事，证十地事，毕竟不退阿耨多罗三藐三菩提事。

说是语时，会中有一菩萨摩訶萨，名观世音，从座而起，胡跪合掌，白佛言：世尊，是地藏菩萨摩訶萨，具大慈悲，怜愍罪苦众生，于千万亿世界，化千万亿身，所有功德，及不思議威神之力。

我闻世尊与十方无量诸佛，异口同音，赞叹地藏菩萨云，正使过去、现在、未来诸佛，说其功德，犹不能尽。

向者又蒙世尊，普告大众，欲称扬地藏利益等事。唯愿世尊，为现在未来一切众生，称扬地藏不思議事，令天龙八部，瞻礼获福。

佛告观世音菩萨：汝于娑婆世界有大因缘。若天若龙，若男若女，若神若鬼，乃至六道罪苦众生，闻汝名者、见汝形者、恋慕汝者，赞叹汝者，是诸众生，于无上道，必不退转。常生人天，具受妙乐，因果将熟，遇佛授记。

汝今具大慈悲，怜愍众生及天龙八部，听吾宣说地藏菩萨不思議利益之事。汝当谛听，吾今说之。

●地藏菩萨本愿经●

观世音言：唯愿世尊，愿乐欲闻。

佛告观世音菩萨：未来现在诸世界中，有天人受天福尽，有五衰相现，或有堕于恶道之者。如是天人，若男若女，当现相时，或见地藏菩萨形像；或闻地藏菩萨名。一瞻一礼，是诸天人，转增天福，受大快乐，永不堕三恶道报。

何况见闻菩萨，以诸香华、衣服饮食、宝贝璎珞，布施供养，所获功德福利，无量无边。

复次，观世音。若未来现在诸世界中，六道众生，临命终时，得闻地藏菩萨名，一声历耳根者，是诸众生，永不历三恶道苦。

何况临命终时，父母眷属，将是命终人，舍宅财物、宝贝衣服，塑画地藏形像。

或使病人未终之时，眼见耳闻，知道眷属，将舍宅宝贝等，为其自身，塑画地藏形像。是人若是业报合受重病者，承斯功德，寻自除愈，寿命增益。

是人若是业报命尽，应有一切罪障业障，合堕恶趣者，承斯功德，命终之后，即生天上，受胜妙乐。一切罪障，悉皆销灭。

复次，观世音菩萨，若未来世，有男子女人，或乳哺时，或三岁、五岁、十岁以下，亡失父母，乃至亡失兄弟姐妹。是人年既长大，思忆父母，及诸眷

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属，不知落在何趣，生何世界，生何天中。

是人若能塑画地藏菩萨形像，乃至闻名，一瞻一礼，一日至七日，莫退初心，闻名见形，瞻礼供养。是人眷属，假因业故，堕恶趣者，计当劫数，承斯男女兄弟姐妹，塑画地藏形像，瞻礼功德，寻即解脱。生人天中，受胜妙乐。

是人眷属，如有福力，已生人天，受胜妙乐者，即承斯功德，转增圣因，受无量乐。

是人更能三七日中，一心瞻礼地藏形像，念其名字，满于万遍，当得菩萨现无边身，具告是人，眷属世界，或于梦中，菩萨现大神力，亲领是人，于诸世界，见诸眷属。

更能每日念菩萨名千遍，至于千日，是人当得菩萨遣所在土地鬼神，终身卫护。现世衣食丰溢，无诸疾苦，乃至横事，不入其门，何况及身。是人毕竟，得菩萨摩顶授记。

复次，观世音菩萨，若未来世有善男子、善女人，欲发广大慈心救度一切众生者；欲修无上菩提者；欲出离三界者，是诸人等，见地藏形像，及闻名者，至心归依；或以香华衣服，宝贝饮食，供养瞻礼。是善男女等，所愿速成，永无障碍。

复次，观世音。若未来世有善男子、善女人，欲求现在未来，百千万亿等愿，百千万亿等事，但当归

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依瞻礼，供养赞叹地藏菩萨形像，如是所愿所求，悉皆成就。

复愿地藏菩萨具大慈悲，永拥护我。是人于睡梦中，即得菩萨摩顶授记。

复次，观世音菩萨，若未来世有善男子、善女人，于大乘经典，深生珍重，发不思議心，欲读欲诵；纵遇明师，教视令熟，旋得旋忘，动经年月，不能读诵。是善男子等，有宿业障，未得消除，于大乘经典，无读诵性。

如是之人，闻地藏菩萨名，见地藏菩萨像，具以本心，恭敬陈白；更以香华、衣服饮食、一切玩具，供养菩萨。以净水一盞，经一日一夜，安菩萨前。然后合掌请服，回首向南，临入口时，至心郑重。服水既毕，慎五辛、酒肉，邪淫、妄语，及诸杀害，一七日，或三七日。

是善男子善女人，于睡梦中，具见地藏菩萨，现无边身，于是人处，授灌顶水。其人梦觉，即获聪明。应是经典一历耳根，即当永记，更不忘失一句一偈。

复次，观世音菩萨，若未来世有诸人等，衣食不足，求者乖愿；或多疾病，或多凶衰；家宅不安，眷属分散；或诸横事，多来忤身；睡梦之间，多有惊怖。

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如是人等，闻地藏名，见地藏形，至心恭敬，念满万遍，是诸不如意事，渐渐消灭，即得安乐，衣食丰溢，乃至至于睡梦中，悉皆安乐。

复次，观世音菩萨，若未来世，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，过渡河海，乃及大水，或经险道。是人先当念地藏菩萨名万遍。所过土地，鬼神卫护；行住坐卧，永保安乐；乃至逢于虎狼狮子；一切毒害，不能损之。

佛告观世音菩萨：是地藏菩萨，于阎浮提，有大因缘，若说于诸众生，见闻利益等事。百千劫中，说不能尽。

是故观世音，汝以神力流布是经，令娑婆世界众生，百千万劫，永受安乐。

尔时世尊而说偈言：

吾观地藏威神力，恒河沙劫说难尽。
见闻瞻礼一念间，利益人天无量事。
若男若女若龙神，报尽应当堕恶道。
至心归依大士身，寿命转增除罪障。
少失父母恩爱者，未知魂神在何趣。
兄弟姐妹及诸亲，生长以来皆不识。
或塑或画大士身，悲恋瞻礼不暂舍。
三七日中念其名，菩萨当现无边体。

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示其眷属所生界，纵堕恶趣寻出离。
若能不退是初心，即获摩顶受圣记。
欲修无上菩提者，乃至出离三界苦。
是人既发大悲心，先当瞻礼大士像。
一切诸愿速成就，永无业障能遮止。
有人发心念经典，欲度群迷超彼岸。
虽立是愿不思議，旋读旋忘多废失。
斯人有业障惑故，于大乘经不能记。
供养地藏以香华，衣服饮食诸玩具。
以净水安大士前，一日一夜求服之。
发殷重心慎五辛，酒肉邪淫及妄语。
三七日内勿杀害，至心颂念大士名。
即于梦中见无边，觉来便得利根耳。
应是经教历耳闻，千万生中永不忘。
以是大士不思議，能使斯人获此慧。
贫穷众生及疾病，家宅凶衰眷属离，
睡梦之中悉不安，求诸乖违无称遂。
至心瞻礼地藏像，一切恶事皆消灭。
至于梦中尽得安，衣食丰饶鬼神护。
欲入山林及渡海，毒恶禽兽及恶人；
恶神恶鬼并恶风，一切诸难诸苦恼。
但当瞻礼及供养，地藏菩萨大士像，
如是山林大海中，应是诸恶皆消灭。

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观音至心听吾说，地藏无尽不思议。
百千万劫说不周，广宣大士如是力。
地藏名字人若闻，乃至见像瞻礼者，
香华衣服饮食奉，供养百千受妙乐。
若能以此回法界，毕竟成佛超生死。
是故观音汝当知，普告恒沙诸国土。

●嘱累人天品第十三●

尔时世尊举金色臂，又摩地藏菩萨摩訶萨顶，而作是言：地藏，地藏，汝之神力，不可思议；汝之慈悲，不可思议；汝之智慧，不可思议。正使十方诸佛赞叹宣说，汝之不可思议事，千万劫中，不能得尽。

地藏，地藏，记吾今日在忉利天中，于百千万亿，不可说不可说。一切诸佛菩萨天龙八部大会之中，再以人天诸众生等，未出三界，在火宅中者，咐囑于汝。无令是诸众生，堕恶趣中一日一夜，何况更落五无间，及阿鼻地狱，动经千万亿劫，无有出期。

地藏，是南阎浮提众生，志性无定，习恶者多。纵发善心，须臾即退。若遇恶缘，念念增长。以是之故，吾分是形。百千亿化度，随其根性，而度脱之。

地藏，吾今殷勤以天人众，咐囑于汝。未来之世，若有天人，及善男子善女人，于佛法中，种少善根，一毛一尘，一沙一涕，汝以道力，拥护是人，渐修无上，勿令退失。

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复次，地藏，未来世中，若天若人，随业报应，落在恶趣。临堕趣中，或至门首，是诸众生，若能念得一佛名、一菩萨名，一句一偈大乘经典，是诸众生，汝以神力，方便救拔；于是人所，现无边身，为碎地狱，遣令生天，受胜妙乐。

尔时世尊，而说偈言：

现在未来天人众，吾今殷勤咐嘱汝，
以大神通方便度，勿令堕在诸恶趣。

尔时地藏菩萨摩诃萨，胡跪合掌，白佛言：世尊，唯愿世尊，不以为虑。未来世中，若有善男子、善女人，于佛法中一念恭敬，我亦百千方便，度脱是人。于生死中，速得解脱；何况闻诸善事，念念修行，自然于无上道，永不退转。

说是语时，会中有一菩萨，名虚空藏，白佛言：世尊，我自至忉利，闻于如来，赞叹地藏菩萨威神势力，不可思议。

未来世中，若有善男子、善女人，乃及一切天龙，闻此经典，及地藏名字，或瞻礼形像，得几种福利？唯愿世尊，为未来现在一切众等，略而说之。

佛告虚空藏菩萨：谛听，谛听。吾当为汝分别说之。若未来世，有善男子善女人，见地藏形像，及闻此经，乃至读诵，香华饮食、衣服珍宝，布施供养，赞叹瞻礼。得二十八种利益。一者天龙护念。二者善

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果日增。三者集圣上因。四者菩提不退。五者衣食丰足。六者疾疫不临。七者离水火灾。八者无盗贼厄。九者人见钦敬。十者鬼神助持。十一者女转男身。十二者为王臣女。十三者端正相好。十四者多生天上。十五者或为帝王。十六者宿智命通。十七者有求皆从。十八者眷属欢乐。十九者诸横消灭。二十者业道永除。二十一者去处尽通。二十二者夜梦安乐。二十三先亡离苦。二十四者宿福受生。二十五者诸圣赞叹。二十六者聪明利根。二十七者饶慈愍心。二十八者毕竟成佛。

复次，虚空藏菩萨，若现在未来天龙鬼神，闻地藏名，礼地藏形，或闻地藏本愿事行，赞叹瞻礼。得七种利益。一者速超圣地。二者恶业消灭。三者诸佛临护。四者菩提不退。五者增长本力。六者宿命皆通。七者毕竟成佛。

尔时十方一切诸来，不可说不可说诸佛如来，及大菩萨，天龙八部，闻释迦牟尼佛，称扬赞叹地藏菩萨，大威神力不可思议，叹未曾有。

是时忉利天，雨无量香华，天衣珠璣，供养释迦牟尼佛，及地藏菩萨已，一切众会，具复瞻礼，合掌而退。（宅梵胡维铨演述嘉兴范古农居士校正贤首院弘一法师鉴定）



◀ 注解 ▶

- (1) 《地藏菩萨本愿经》唐时于阗国三藏沙门实叉难陀译，三卷。本经记载了世尊在忉利天宫为其母说法，赞扬地藏菩萨本愿业力，世人有亲近地藏者，都有福报。
- (2) 实叉难陀（六五二—七一零年）唐代僧人，佛经翻译家。于阗（今新疆和田）人。据有关记载，他一生共译佛经十九部一零七卷，最主要的是《华严经》和《大乘入楞伽经》。先后在洛阳、颍川（今河南许昌）、长安（今西安）等地寺院译场译经。卒于长

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安后，后人在其火化处建十七层塔，称作华严三藏塔。

- (3) **忉利天**：在须弥山的山顶上，通常称作三十三天。忉利天王叫帝释，忉利天是帝释居住之地。
- (4) **五浊**：佛教术语。即见浊、烦恼浊、众生浊、命浊、劫浊。
- (5) **檀那**：即『布施』。
- (6) **尸罗**：意思是制止恶行不为，得著善事恭敬去做。
- (7) **羼提**：即『忍辱』。
- (8) **毗离耶**：即『精进』。
- (9) **禅那**：即『静虑』。
- (10) **般若**：即『智慧』。
- (11) **娑婆世界**：指释迦牟尼进行教化的世界，即现实世界。
- (12) **文殊师利**：如来左胁侍，中国佛教四大菩萨之一。其顶结五髻，手持宝剑，专司『智慧』。塑像多骑狮子，以示智慧威猛。
- (13) **法王子**：指佛是佛王，菩萨可以补佛位者，故称法王子。

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- (14) **小果声闻**：指修小果闻小法者。
- (15) **天龙八部**：佛教术语。天龙为别称，八部是总称。即：天人、龙、夜叉、干达婆（乐神）、阿修罗、迦楼罗（金翅鸟）、紧那罗（歌神）、摩睺迦罗（大蟒、地龙）。
- (16) **地藏菩萨**：中国佛教四大菩萨之一。佛教认为其『安忍不动犹如大地，静虑深密犹如地藏』。谓在释迦灭度后，弥勒未生之前，以度尽六道众生，方愿成佛。
- (17) **十地果位**：佛教术语。指佛教修行过程的十个阶位。
- (18) **声闻**：指听佛言教的觉悟者，与缘觉、菩萨并称三乘。辟支佛，即缘觉。因其前世修行的因缘，『自以智慧得道』。
- (19) **六道**：佛教术语。指众生根据其生前的善恶行为有六种轮回转生的趋向。即：地狱、饿鬼、畜生、人、天、阿修罗，也叫『六趣』。
- (20) **铁围山**：佛教术语。指以须弥山为中心，外有七山八海，第八海为咸海。赡部等四大洲在此。围绕咸海者即是铁围山。

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- (21) **阎浮提**：佛教术语。即赡部洲，在须弥山的南方，也就是我们所住的地方。
- (22) **由旬**：古印度计算距离的单位。以帝王一日行军的路程为一『由旬』。
- (23) **摩耶夫人**：释迦牟尼之母。
- (24) **阿逸多**：弥勒佛的姓氏。
- (25) **四天王**：佛教术语。即『持国』、『增长』、『杂语』、『多闻』，分别保护东南西北四大部洲。
- (26) **普贤**：释迦牟尼的右胁侍，中国佛教四大菩萨之一。专司『理』，与专司『智慧』的文殊师利左胁侍并称。其塑像多骑白象。
- (27) **普广**：释迦牟尼弟子之一。谓其智满法界为普，行满虚空为广。
- (28) **无常**：佛教术语。佛教认为世间一切之法，生灭迁流，刹那不住，谓之无常。
- (29) **阎罗天子**：即阎罗王，为地狱之主。
- (30) **梵王**：大梵天王的简称，也总称为色界诸天。
- (31) **弥勒**：即未来佛。



回 向 偈

VERSE OF TRANSFERENCE

愿以此功德，

May the merit and virtue accrued from this work,

庄严佛净土，

Adorn the Buddhas' Pure Lands,

上报四重恩，

Repaying four kinds of kindness above,

下济三涂苦。

And aiding those suffering in the paths below.

若有见闻者，

May those who see and hear of this,

悉发菩提心，

All bring forth the resolve for Bodhi,

尽此一报身

And when this retribution body is over,

同生极乐国

Be born together in the Land of Ultimate Bliss.



The Dharma Protector:
● VAJRAPANI BODDHISATTVA ●
● 护法：韦驮菩萨 ●



●地藏菩薩本愿經●

印造佛經佛像之十大利益

一、從前所作種種罪過。輕者立即消滅，重者亦得轉輕。

二、常得吉神擁護，一切瘟疫、水火、盜賊、刀兵、牢獄之災，悉皆不受。

三、夙世怨對，鹹蒙法益，而得解脫，永免尋仇報復之苦。

四、夜叉惡鬼，不能侵犯，毒蛇虎狼，不能為害。

五、心得安慰，日無險事，夜無惡夢，顏色光澤，氣力充盛，所作吉利。

六、至心奉法，雖無希求，自然衣食豐足，家庭和睦，福祿綿長。

七、所言所行，人天歡喜。任到何方，常為多眾傾誠愛戴，恭敬禮拜。

八、愚者轉智，病者轉健，困者轉亨，為婦女者，報謝之日，捷轉男身。

九、永離惡道，受生善道。相貌端正，天資超越，福祿殊勝。

十、能為一切眾生，種植善根。以眾生心，作大福田，獲無量勝果。

所生之處，常得見佛聞法。直到三慧宏開，六通親證，速得成佛。

印造經像，即有如此殊勝功德，故凡遇○祝壽○賀喜○免災○祈求○

懺悔○薦拔之時，皆宜歡喜施捨，努力行之。

●地藏菩薩本愿经●

願以此功德
莊嚴佛淨土
上報四重恩
下濟三途苦
若有見聞者
悉發菩提心
盡此一報身
同生極樂國

立 成 印 務 承 印

Printed by: **MAJUJAYA INDAH SDN. BHD.** (85902-U)

No. 68, Jalan 14-E, Ampang New Village,
68000 Selangor Darul Ehsan, Malaysia.

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