

**THE SUTRA ON THE PAST VOWS OF KSITIGARBHA  
BODHISATTVA.**

(ENGLISH VERSION)

THE OPENING CHANT OF THE SUTRA:

Like lofty sky and fathomless ocean, the Wonderful Dharma is!  
It could never be found, even lost myriads of lives and karmas in looking for.  
Now I have the opportunity to hear and see it, I'll definitely retain it!

THE WORLD-HONORED ONE!

I vow to listen to you and understand clearly each word, each sentence in your teachings!

CHAPTER ONE: THE WONDERFUL-WORKING POWER AT THE  
PALACE OF THE THIRTY-THREE DEVAS (TRAYASTRIMSA  
HEAVEN)

Thus have I heard! The Buddha once expounded the sutra for the sake of His Mother at Trayastrimsa Heaven. At that time, all of the countless Buddhas and Bodhisattva-Mahasattvas from innumerable worlds in all directions came to attend the meeting in order to extol Buddha Sakyamuni's meritorious deeds. Although the Buddha had been living in an evil world of five periods of impurity, he proved beyond thought and words the strength of His great wisdom and miraculous power to subdue those stubborn sentient beings and let them really know about the dharmas of unhappiness and happiness. All the worlds in all directions sent their attendants making inquiries about the Buddha. No sooner was the Buddha smiling in a half-open mouth than hundreds, thousands, myriads, ten- myriads of streams of illuminating rays were emitted from between His eyebrows. The streams of illuminating rays- in all kinds and colors of light- were as follows: the streams of the Great and Complete Fullness of illuminating rays, the streams of the Great Compassion and Pity of illuminating rays, the streams of the Great Knowledge (Jnana) of illuminating rays, the streams of the Great Wisdom (Prajna) of

illuminating rays, the streams of the Great fixed-and-undisturbed Mind (Samadhi) of illuminating rays, the streams of the Great Auspices of illuminating rays, the streams of the Great Commitment-to-Triratna (Buddha, Dharma, Sangha) of illuminating rays, the streams of the Great Appreciation and Praise of illuminating rays. After the above-mentioned streams of illuminating rays were the different kinds of wonderful sounds to be simultaneously produced as follows: Dana- paramita (Charity-highest), Sila- paramita (Moral Conduct-highest), Ksanti- paramita (Patience-highest), Virya- paramita (Energy or Devotion-highest), Dhyana-paramita (Contemplation-highest), Prajna-paramita (Knowledge-highest), sounds of Compassion and Pity, sounds of Joyful Giving, sounds of Liberation, sounds of Passionless, sounds of Knowledge, sounds of the Great Knowledge, sounds of Lion's roar, sounds of the Great Lion's roar, sounds of Thunderclouds, sounds of the Great Thunderclouds. After the above-mentioned wonderful and great sounds were the arrivals at Trayastrimsa Heaven of immeasurable, immeasurable myriads of Devas, Ghosts and Spirits. The four heavens of the four Deva-Kings were as follows: Trayasimsa Heaven, Suyama Heaven, Tusita Heaven, Nirmanarati, Paranirmita-vasavartin, Brahmapharisadya, Brahmaphurohitas, the Great Brahma's Heaven, the Heaven of lesser light, the Heaven of immeasurable light, the Heaven of light and sound, the Heaven of lesser chastity, the Heaven of immeasurable chastity, the Heaven of universal chastity, the Heaven of happiness and love, the Heaven of prolonged retribution, the Heaven absent from thinking, the Heaven free from trouble, the Heaven without heat, the Heaven well for seeing (Sudarsana), the Heaven well in appearance (Sudrsa), the Heaven of the supreme material world, even the Heaven where there is neither thinking nor not-thinking. All the Devas together with the nagas, ghosts and spirits from the above-mentioned four Deva-Kings' Heavens came to attend the meeting. Again, from far-away countries of the worlds in all directions and from Sahaloka, gods of seas, gods of rivers, gods of canals, gods of trees, gods of mountains, gods of lands, gods of streams and brooks, gods of rice- paddies, gods of the day, gods of the night, gods of the air, gods of space, gods of foods and drinks, gods of grass and woods, altogether came to attend the meeting. Again, in the meeting there were also the participations of all the Great Demon-Kings coming from far-away countries of the worlds in all directions and from Sahaloka. Those Great Demon-Kings were as follows: Evil-eyed Demon, Bloodthirsty Demon,

Semen- coveting Demon, Foetus- coveting Demon, Disease- transmitting Demon, Poison- suckling Demon, Compassion-hearted Demon, Human-benefiting Demon, Greatly- Admired Demon. At that time, Buddha Sakyamuni told Bodhisattva Manjusri if he was able to totally know the number of Buddhas, Bodhisattvas, Devas, Demons and Spirits that were coming from this world, other worlds as well as from this country and other countries to present in the meeting at Trayastrimsa Heaven. Bodhisattva Manjusri answered the Buddha that “The World-Honored One, although I manipulated my own supernatural power to count in even a thousand kalpas, I could not know the accurate number of attenders in the meeting”. The Buddha told Bodhisattva Manjusri that “Although I see by the Buddha’s eyes, I am unable to count from one end to the other. Countless attenders in the meeting are equivalent to the amount of people who were saved, who are being saved, who have not been saved - from far-away kalpas - by Bodhisattva Ksitigarbha, in addition to those people who already attained their goals, who are on the way attaining their goals, who have not attained their goals”. Bodhisattva Manjusri told the Buddha that “The World-Honored One! In the past, very long time ago I cultivated good roots (or good seeds sown by a good life to be repeated in next lives) and attained to Buddha-omniscience (unhindered wisdom), therefore when listening to Your true words, I understood and believed in your teachings immediately. In regard to those people who have minds just fit for Hinayana doctrine - like Sravaka (hearer), Devas - could possibly raise some questions or suspicions and consequently, while receiving an education at the highest level, they would inevitably make tongue-in-cheek remarks. The World-Honored One, I suggest that You had better talk much about the main cause that encouraged Bodhisattva Ksitigarbha to attentively rescue such countless people; what Bodhisattva Ksitigarbha had vowed in order to accomplish his meritorious deeds beyond thought and words. The Buddha told Bodhisattva Manjusri that “The following possessions in the 3,000 great chiliocosms are the typical examples of Bodhisattva Ksitigarbha’s great vows and His supernatural power: If each of all the grass, trees, jungles, rice paddies, sesame, bamboos, reeds, mountains, bushes in the 3,000 great chiliocosms was considered as a Gange River, if each grain of sand of all those Ganges Rivers was considered as a world, if each speck of dust of all those worlds was considered as a kalpa and in a kalpa there were many many small particles, if each of

those small particles was also considered as a kalpa, the time Bodhisattva Ksitigarbha had attained to Ten-Stage of Mahayana (Dasabhmi) lasted thousand times longer than the above example, regardless of the time Bodhisattva Ksitigarbha had experienced in the positions of a hearer (Sravaka) and a Pratyeka-buddha (the one who seeks enlightenment for himself). Bodhisattva Ksitigarbha's great vows and His supernatural power were indeed beyond thought and words! In future lives, if any male or female devotee will hear this Bodhisattva's name or praise or worship or honor or make offerings, even paint or carve Bodhisattva's picture or build Bodhisattva's statue, he or she will get hundreds of rebirths at the 33<sup>rd</sup> Heaven (Trayastrimsa Heaven), will never be fallen into three evil paths" (animals, pretas, purgatory). Bodhisattva Manjusri! Very many many kalpas ago, the Great Bodhisattva Ksitigarbha was a bourgeois's son. In that period of time, a Buddha came into the world, His alias was Awe- Inspiring Lion- Completely- Enough- Ten- Thousand- Good- Deeds Tathagata. Admiring the Buddha's myriads of meritorious deeds and wishing for His very good external appearance full of happiness as well as with all solemnity, the bourgeois's son would like the Buddha to tell him about what great vows he's got to make in order to have it. The Awe- Inspiring- Lion- Completely- Enough- Ten- Thousand- Good- Deeds Tathagata told the bourgeois's son that "Wishing for this body you have to cultivate goodness for a very long time and give release all the living beings suffering in evil paths. Manjusri! Right after listening to The Tathagata's instructions, the bourgeois's son pronounced his great vows that "From now on to possibly countless kalpas I will, for the sake of living beings suffering in the six evil paths, bend over backwards to improvise convenient means accessible to them and rescue them. All of them should be released from evil paths or else I would not get promoted to the Buddhahood. Bodhisattva Ksitigarbha's great vows were solemnly reciting at The Tathagata's witness. It is understandable that throughout hundreds, thousands, myriads, nayutas, (100,000), countless kalpas til now, Ksitigarbha is still at the Bodhisattva's rank". Buddha Sakyamuni continued that again, asankhya kalpas in the past, a Buddha came to the world aliasd The- Flower- Of- Enlightenment-Samadhi-Isvara-King Tathagata, His longevity was four hundred thousand ten-thousand one-hundred-thousand asankhya kalpas. In the image period of Buddhism (1,000 years), there was a Brahman lady enjoying her profound happy karma thanks to her so much meritorious deeds in

former lives. Everybody deeply admired her for her saintly life, Divine Beings were always at her side protecting her all day long whether walking, standing or resting and sleeping. Unfortunately, the Brahman lady's mother believed in heterodox taking the Three Precious Ones (Triratna: Buddha, Dharma, Sangha) for granted. The holy lady tried to persuade the mother converting from heterodox views to right views (samyagdṛṣṭi), but all her efforts were in vain because her mother's conversion was still uncertain. Not so long her mother died, the soul (or spiritual nature) was banished to avīci hell. The Brahman lady predicted that the bad luck would certainly happen to her mother, because when being alive her mother did not trust in the law of Cause and Effect. One of six evil paths was, of course, the right place of her final destination! Unable to wait, the holy lady immediately sold her house, garden and many things to buy incense, flowers, worshipping equipments, then, first of all she went offering at a Buddha temple. Inside the temple, the holy lady saw The-Flower-Of-Enlightenment-Samadhi-Isvara-King Tathagata's Statue with majestic countenance, in a moment she knelt down on the floor respectfully contemplating Tathagata's Statue and praying that "Your Holiness the Buddha of Great Enlightenment and Perfect Knowledge! I would like to know where my mother had to go after her death!" After raising this question, the Brahman lady could hardly hold back her tears bitterly shedding for a long time. Much to her disappointment, she just knew to admirably and respectfully contemplate Tathagata's Statue beseeching the Buddha's pity for help. Suddenly, she had to listen to someone calling her from the high sky: "The holy lady, don't be so sad like that; I'll show you your mother's destination" The Brahman lady clasped her hands together kowtowing to the air and said: "I would like to know who you are calling me, Your Holiness. I was deeply sad from the day my mother died because I tried to look for someone who could help me find out my mother's destination, but unfortunately, nobody could help at all". Right after her words, she heard again the answer echoing in the sky: "I am the Buddha you were previously worshipping and offering, alias The-Flower-Of-Enlightenment-Samadhi-Isvara-King Tathagata. I saw you missing your beloved mother much more than any other lay living beings therefore I've got to come here to inform you some things". Just having heard these words, much to her surprise the Brahman lady started continuously beating herself unconscious to such an extent that her arms, legs and bones were all injured. Her servants had to take a long

time to resuscitate her. Having recovered her consciousness, she turned towards the sky and said “I pray you for mercy, Your Holiness! Will you tell me my mother’s destination right now, I can wait no longer?” The Tathagata replied “After worshipping time, you’ve got to go home early, then sit down quietly thinking and praying my name, you’ll see your mother’s destination”. After worshipping time, the Brahman lady –for the sake of her beloved mother - did the same as the Tathagata instructed what to do. Having experienced one day and night of sitting and praying the Buddha’s Alias, she suddenly saw herself arriving at a sea shore, its boiling water coming out with spurts; many many brutal wild beasts were wearing armored suits flying and running on the sea surface to chase around East or West thousands, ten-thousands of male and female criminals appearing then disappearing in the deep sea. The wild beasts were clashing with each other to grab, bite and devour those criminals ravenously! There were also yaksas (malignant demons devour human flesh) with different outward appearances, classified as multi-armed, multi-eyed, multi-legged and multi-headed yaksas. They had sharp-pointed teeth like swords jutting out over their mouths. Yakas were chasing after criminals to catch and drag them to wild beasts, then turning to hit themselves on their heads and limbs. Nobody had enough courage to look them for long at their monstrous faces, whereas the Brahman lady had no fear at all, because she was always praying for Buddha’s power that made her more and more courageous. There was a demon king, named Innocuous, bowing his head in greeting the holy lady: “Fortunately! Fortunately! Can you tell me what reason that made you come here, Bodhisattva? The holy lady asked Innocuous: “What place name is this?” Innocuous answered: “This is the Great Western Cakravala, the first series of seas”. The holy lady said: “I heard that inside Cakravala is the hell, isn’t it?” Innocuous replied: “There really was the hell inside Cakravala” (Cakravala: iron-enclosing mountains). The holy lady said: “Now can I go sightseeing inside the hell”. Innocuous said: “A person who wants to come over to the hell must have absolutely enough two conditions1/ supernatural power; 2/ powerful karma of self-cultivation”. The holy lady asked Innocuous again: “How come in the sea there are boiling water coming out in spurts, many criminals and wild beasts”. Innocuous replied: “Those are living sentients of Jambudvipa (13) having recently died. When being alive, they did many evil deeds, in addition to that after the period of forty nine assessing days

they did not have children to do meritorious deeds. Therefore, from the results of their own karmas that were sought, they had to go hell crossing this sea. Going East ten myriad yojanas (one yojana=16 miles), you'll see another sea where criminals' sufferings are multifold. The sea east of the second one, criminals' sufferings are even multi-multifold. Generally speaking, the area covered by the three seas is called the vast sea of karmas where criminals' purgatorial agonies are resulting from the influences of their evil karmas". The holy lady asked Innocuous again: "Where is the hell?" Innocuous replied: "Inside the three seas are huge groups of hells, consisting of different ones, as follows: a huge group of eighteen hells and the second huge one of five hundred hells, the criminals' sufferings are immeasurable, the third huge group of one hundred thousand hells, the criminals' sufferings are also immeasurable". The holy lady asked Innocuous again: "My mother has recently died, I did not know at what evil path her soul had to arrive?" Innocuous asked the holy lady: "Bodhisattva, can you tell me when your mother was still alive what bad karma she used to do?" The holy lady said: "My mother was heterodox- viewed, perverting Triratna (the Three Precious Ones: Buddha, Dharma, Sangha). When correctly guided about Trirana, she was temporarily confident, but suddenly turned out perversely diffident. Although she died in her bed, I did not know her soul's destination". Innocuous asked the holy lady again: "Bodhisattva, can you tell me what caste your parents belonged to?" the holy lady replied: "My parents belonged to Brahman. My father's name was Sila Sudarsana, my mother's name was Yue Dili". Innocuous clasped his hands making a kowtow and said: "Saintly Mother! Please, return your home. Don't worry about your mother any more, because female criminal Yue Dili was reborn in Heaven three days ago. Thanks to her dutiful daughter's cultivation of goodness as well as her daughter's offerings and worshippings The-Flower-Of-Enlightenment-Samadhi-Isvara-King Tathagata at the temple, not only Yue Dili was released from the hell, also all the criminals of Avici hell on that day were simultaneously liberated enjoying happiness in Heaven". After informing the holy lady about her mother's liberation from the hell, Innocuous clasped his hands departing. After knowing her mother's whole story and just like recently waking up from a dream, the Brahman lady made great vows in front of The-Flower-Of-Enlightenment-Samadhi-Isvara-King Tathagata's Statue: "From now on to immeasurable future kalpas and for the sake of

living beings's purgatorial agonies in evil paths, I swear to manipulate every means and ways accessible to them in order to help and liberate them from the hell". The Buddha told Bodhisattva Manjusri that previous King of Monster Innocuous was Leading Richness Bodhisattva and the Brahman Lady was Ksitigarbha Bodhisattva.

## CHAPTER TWO: THE ATTENDANCE OF ALL-IN-ONE KSTITIGARBHA INCARNATES AT THE MEETING.

At that time, all the Ksitigarbha incarnates of all the hells from hundreds thousands ten- thousands hundred- thousands, beyond thought and words, immeasurable, countless asankhyas of worlds went meeting together at the Trayastrimsa Heaven. In the meeting there were also those living beings rescued from evil paths and thousands ten-thousands hundred-thousands of others bringing incenses, flowers to offer the Buddha. All of them were transformed by Bodhisattva Ksitigarbha's instructions never receding from Anuttara-Samyak-Sambodhi (unexcelled complete enlightenment). In the past, they were lost in evil paths, experiencing between life and death for many many kalpas, but fortunately they were rescued and attained various rewards resulting from Bodhisattva Ksitigarbha's great and compassionate vows. Having had arrived at Trayastrimsa Heaven, they were so heartened contemplating the Buddha that their eyes could not be taken off Him, whereas the Buddha was- with His golden-sleeved hand- slowly touching the head of every Ksitigarbha's duplicate that was coming from hundreds thousands ten-thousands hundred-thousands, beyond thought and word, immeasurable, countless asankhyas of worlds. While praising Ksitigarbha's incarnates the Buddha said: "Having been living in the five periods of chaos on the evil world, I've got to transform those stubborn living beings by my instructions in order to subdue them as well as make them abandon heterodoxy and convert to orthodoxy. But one or two living beings out of ten have still been keeping their bad habits so that I had to reproduce myself ad infinitum and anywhere to create convenient means to support them. Those unfortunate living beings that I had to deal were as follows: living beings that possessed of powers of the faith (or cleverness, intelligence) believed immediately in my teachings, living beings that possessed good fortune in life resulting from previous good deeds, should be advised to be patient in order to achieve great successes, living beings that were ignorant and dull-

witted, needed a long time to be taught before converting to right views, living beings that possessed hindrance of the past karmas, perverted Triratna. Such above-named cases were always different from each other and thus I had to reproduce myself to support and rescue them. In the process of parturition I used to play different roles, now male body, now graceful in female body; now deva body, now deity body; now a mountain, now a jungle or a brook or a river or a pond or a stream just in the sake of human benefits and all the rescued living beings. On other occasions, I had to appear in the body of an Emperor of Heaven, Brahma's body, Cakravarti's body (a ruler the wheels of whose chariot roll everywhere without hindrance), at-home Buddhist practitioner's body, national king's body, prime minister's body, mandarin's body, bhiksu's body (religious mendicant), bhiksuni's body (nun), upasaka's body, upasika's body, even sravaka's body, arhat's body, pratyeka-buddha's body, bodhisattva's body. Therefore, saving living beings, I had to appear not only in Buddha's shape, but also in many other different ones. You see, I had to experience so many many kalpas to patiently and endlessly manage in rescuing thus many many stubborn living beings as well as criminals suffering in hells. Dealing with those hadn't been subdued yet, I'll help them out depending on their individual karmas. Dealing with those had been expiated in evil paths, everybody ought to remember that from Trayastrimsa Heaven I solicitously entrust them to the world Saha-lokadhatu: wait until the day Maitreya, the Buddhist Messiah (the next Buddha) comes into the earth, all of them should be liberated, should never be suffered agonies in hells and proffer the Buddha their decisions" At the time all the Ksitigarbha's incarnates combined with each other to form the real Bodhisattva Ksitigarbha with a tear-stained face telling the Buddha, "thanks to the Buddha's guidances and instructions from far-away kalpas in the past, I possessed so much –beyond thought and words- supernatural power and great wisdom. Therefore, I was able to reproduce myself ad infinitum and anywhere in hundreds thousands ten-thousands hundred-thousands of worlds, then in each world I reproduced myself again in hundreds thousands ten-thousands hundred-thousands of duplicates and each of my duplicates rescued hundreds thousands ten-thousands hundred-thousands of human beings, I had them respect Triratna, released forever from birth and death thus enjoyed happiness in Nirvana. In compliance with Buddhist Dharma, those did goodness- regardless of how little it was- even just like a thread, a drop of water, a grain

of sand, a speck of dust, a hair, I would gradually rescue them all to enjoy much benefits. The World-Honored One! Please, don't worry too much about the future living beings' evil karmas any more". At that time, the Buddha praised Bodhisattva Ksitigarbha,"Good! Excellent! I will help you out, thus you can accomplish your long-kalpa great vows to rescue all of those living beings' lives from hells and consequently you'll get promotion to Buddhahood"

### CHAPTER THREE: THINKING ABOUT LIVING BEINGS' KARMA-CAUSE

At that time, the mother of the Buddha Maya clasped her hands and respectfully asked Bodhisattva Ksitigarbha,"living beings of Jambudvipa built different karmas, can you tell me what retributions of their past deeds are". Ksitigarbha replied,"thousands or ten-thousands of worlds down to nations having either hells or no hell, having either woman or no woman, having either Buddhist Dharma or no Buddhist Dharma, even Sravakas or Pratyeka-Buddhas are all the same, ie there is not only one level of retribution of the past deeds being executed in hells" Maya lady told Bodhisattva Ksitigarbha again,"I would like to hear about the influences of evil fruits from evil deeds in Jambudvipa" Ksitigarbha replied,"Saintly Mother, please, listen to me, I'm generally speaking about that" Maya lady replied,"I'm ready to listen to you, Saintly Man". At that time, Ksitigarbha told Maya lady: "Living beings' retributions of sins in Jambudvipa are named as follows: if a son or daughter serves his/her parents undutifully or even kills them, he/she will certainly be punished in avici hell (uninterrupted hell) for thousands ten-thousands hundred-thousands of kalpas without a release day. If anyone injures and bleeds the Buddha's body or perverts Triratna or even disrespects the Sutras, he/she will also be punished in avici hell for thousands ten-thousands hundred-thousands of kalpas without a release day. If anyone trespasses on the estate of the temple or makes mess with sanghas' and nuns' lives or makes love and has sex with others or injures and kills them in the monastery, he/she- the sinner- will also be punished in avici hell for thousands ten-thousands hundred-thousands of kalpas without a release day. If anyone who disguises himself/herself as a monk/nun, not having a real heart of a monk/nun, thus vandalizing everything of the temple and disrespecting brahmans or violating moral commandments

of the Buddha to do evil actions, will also be punished in avici hell for thousands ten-thousands hundred-thousands of kalpas without a release day. If anyone who steals money, things such as rice, food, clothes, etc... in the temple, will also be punished in avici hell for thousands ten-thousands hundred-thousands of kalpas without a release day. Ksitigarbha told Maya lady that if the above-mentioned living-beings did the above-named unpardonable crimes, they should certainly be suffered non-stop agonies in five avici hells. The punishments would never be interrupted by even a moment. Maya lady asked Ksitigarbha, "How come the hell was styled uninterrupted?" Ksitigarbha told Maya lady, "In Cakravala there are hells, the huge group of hells has 18 locations, the second group has 500 locations with different names, the third group has thousands hundreds of locations with different names. The perimeter of the wall of the hell is over eighty thousand miles, the height of the iron wall is ten thousand miles. On the wall is roaring fire tightly enclosed without a small gap, inside the wall are serial rows of hells with different names. There is only one hell named uninterrupted hell (avici hell) with its eighteen- thousand- mile perimeter surrounded by the one-thousand- mile-high iron wall. Fire is blazing continuously from the top down to the bottom as well as from the bottom up to the top of the wall. On the top of the wall, iron snakes, iron dogs are spouting fire and roaming around from east to west and from west to east. Inside avici hell there is a bed expandable to ten-thousand miles used to torture criminals. When one criminal is lying on it, he'll see his body expanded and filled fit the width of the bed, especially when thousands ten-thousands of criminals are lying on it, they'll also see their bodies expanded and the bed fits them like a glove. That just goes to show you, the Saintly Mother how the influences of retributions of sins are exerting on criminals. In the punitive actions, the executioners are hundreds thousands of saber-like-teethed or electric-light-like-eyed yaksas (devourers of human flesh) and evil demons with copper claws in their hands chasing and dragging criminals. Many yaksas are stabbing long spears at criminals' bodies or nostrils or mouths or bellies, then tossing and turning them to face up or down in the air, finally throwing them on beds. Again, there are many iron hawks pecking at criminals' eyes, many iron snakes twining tightly round criminals' necks while all the joints of criminals' four limbs are pierced by long nails, criminals' tongues are plowed back and forth, criminals' intestines are cut into small segments. Again, evil

demons are melting down copper, then pouring melting copper into criminals' mouths or heating iron cables to high temperatures, then twining those burning cables round criminals' bodies. The influences of retributions of sins are risking between- ten-death-and-one-life situations as such! The criminals have to be experiencing the likes of chastisement for ten-thousands of kalpas! There's no expectation of release day! If this world is destroyed, the criminals will be transferred to another world. If the second world is also destroyed, the criminals will be transferred to a strange world. If the strange world is destroyed, the criminals will be again transferred to another strange world, etc... They will be transferred back to this world once it is recreated. As has recently stated above, such are the stories of uninterrupted retributions of sins. The following are five main reasons for the influences of retributions of sins being styled avici (unintermitted), (1) criminals are continuously punished day and night for over a kalpa without intermission, (2) one criminal can fill the hell and likewise many many of them,(3) criminals are tortured by variety of torture instruments, such as sticks, skewers, iron hawks, snakes, wolfves, dogs, hammers, saws, chisels, boilers, iron nets, iron donkeys, iron horses, raw skins are twined round criminals' heads, melted iron at high temperatures is poured on criminals' bodies, starving criminals have to eat round iron pieces, thirsty criminals have to quench their thirsts with iron liquid. The criminals have to suffer such non-stop executions and agonies for many years to the end of kalpa, even to nayuta of kalpas!(4) the above-named chastisements are equally applied to every criminal without discrimination, regardless of sex, savages or civilized, ages, social positions, dragon-kings or devas, demons or divines,(5) from the starting time in the hell to hundreds thousands of kalpas, criminals will be unintermittently tortured as has stated above. They may not request any temporary breaktime unless their retributions of sins are at an end" Ksitigarbha told the Saintly Mother, "this is only a summary report of long influences of retributions of sins. It'll take us even over a kalpa to name the torture instruments that are always used in avici hell and talk about their endless agonies causing for criminals" After having been listening to Ksitigarbha's report Maya lady felt very sad and frustrated. She clasped her hands together and departed.

## CHAPTER FOUR: LIVING BEINGS IN JAMBUDVIPA CREATE INFLUENTIAL KARMA.

At that time Bodhisattva Ksitigarbha told the Buddha, “The World-Honored One, thanks to the Buddha’s supernatural power I could reproduce myself add infinitum and anywhere in hundreds thousands ten-thousands hundred-thousands of worlds to help and save all the living beings who had to pay for their retributions of sins. I could not reproduce myself as such without The Buddha’s Great Compassion and Supernatural Power. The World-Honored One, I’m now obliged to you for assigning me to take full responsibility – until Ajita becomes Buddha - for liberating all the living beings who are suffering agonies in six evil paths. Please, don’t be worried about that” (Ajita means invincible, this is the title of Maitreya). At that time, the Buddha told Bodhisattva Ksitigarbha, “The temperaments of living beings that have not been rescued, alter so much! Evil habits accumulate evil karmas, good habits accumulate good fruits. The spirits of good as well as of evil in human beings are resulting from environments (or sphere) and circulating ceaselessly in five gati (ways or destinies), creating illusions and hindrances in human kalpas. The comparison between fish and fishing net along the long current of a river can make sense. Being caught in the net, the fish is struggling out of it. Although the fish escapes from the net, it does not make good its escape because this is just a temporary escape, therefore sooner or later the fish will be caught again. That is the typical example of those temperamental living beings. I did worry about them so much, but now you definitely want to perform your long-standing great swear saving them all from retributions of sins, I worry nothing at all”

After hearing the Buddha said that, a Great Bodhisattva named King of Samadhi Isvara told the Buddha, “The World-Honored One, please briefly tell us what great vows Bodhisattva Ksitigarbha had sworn in the past so that the Buddha has highly praised his achievements today?” The Buddha said, “Listen to me carefully! It will be a great benefit to all of you I’ll give you a satisfactory explanation of the story. That was asankhya, nayuta, beyond words of kalpas back, a Buddha appearing in the world. His title was Perfect Knowledge, Complete Tathagata (Absolute Come), Omniscience, Knowledge-Conduct-Perfect, Well-Departed, Knower-Of- The- World, Peerless Nobleman, Passion-Of-Man Controller, Teacher Of Devas And Men, Buddha, World-

Honored One. That Buddha's longevity was 60,000 kalpas. When he had not left home to become a monk, he was the king of a small nation. The king of the neighbouring nation was his friend. Both of them practiced the ten good characteristics helping out and supporting all living beings. People of the neighbouring nation used to do evils, therefore the both kings discussed planning convenient ways to effectively deal with the problem. One of the kings vowed to become Buddha as soon as possible so that he could save all of those unfortunates, ie no one could be left behind. The other king vowed, first of all, to save criminals' lives from their retributions of sins, letting them enjoy happiness and finally obtaining the Fruit of Bodhi. He swore to keep his word that unless his liberation goal attained, he wouldn't get promotion to Buddhahood" The Buddha told Bodhisattva King of Samadhi Isvara, "the king who vowed to become Buddha as soon as possible was Complete Tathagata with Perfect Knowledge and the king who vowed not to become Buddha until all of the criminals of retributions of sins got released was Bodhisattva Ksitigarbha. The Buddha continued, "In the past immeasurable asankhyas of kalpas a Buddha appeared in the world. His title was Complete-Clean- Lotus- Eye Tathagata. That Buddha's longevity was 40 kalpas. In the formal period (or second period) of the teaching of Buddhism by symbol, there was an Arhat helping out and supporting living beings. One day, while transforming people by instructions, he saw a lady approaching him to offer some food. Her name was Bright Eyes. The Arhat asked Bright Eyes, "Lady, what do you want to pray for?" Bright Eyes replied, "From the day my mother passed away, I did not know where she had to go to! Will you tell me her gati destination" The Arhat entered into meditation and saw Bright Eyes's mother arrested at evil path, suffering so much agony. The Arhat asked Bright Eyes, "When your mother was still alive, what karma did she do? How come I saw her getting chastisement at evil path?" Bright Eyes replied, "She was craving for roasted or boiled small fish and turtles, the number of small fish and turtles she did eat was countless! Please, tell me the way, somehow or other, to rescue my mother's life out of the gati, I'd be most appreciative" The Arhat took pity on Bright Eyes and said, "lady, be honest to pray to Complete-Clean-Lotus-Eye Tathagata for helping out. Moreover, you can build His statue, draw His painting, hence both the dead and alive persons will enjoy big rewards". Having listened to The Arhat's advisements, Bright Eyes got rid of all her favorites converting to draw

the Buddha's painting and build the Buddha's statue, likewise offer foods, flowers, incense to the Buddha's altar. Bright Eyes was herself kneeling in front of the altar, contemplating the Buddha's statue and crying for the Buddha's help. After the nightfall, Bright Eyes saw the Buddha suddenly appeared in her dream, glittering in the golden body just like the Sumeru Mountain loftily standing in wonderful brilliancy of great halos. The Buddha told Bright Eyes, "Not so long, your mother will be reborn in your house, living in hunger and cold". Truly, at the same time a female servant of Bright Eyes's delivered a girl in a rear room. Not enough three days old age, the child could speak tearfully telling Bright Eyes, "My rebirth and death was resulting from bad karma and causes, I had to pay for my own retributions of sins, I am really your mother. I was kept in the dark dungeon for a long time because after death, I had to be banished in big hell. Fortunately, thanks to your meritorious deeds I got a good chance to be reborn as a destitute and lowest-caste person in human society, but my life span will be short because after living thirteen years, I'll be died and return to evil path. Do you know how to help me avoid this dreadful plight?" After listening to these words, Bright Eyes had no doubt that the three-year-old child was for real, her mother! Bright Eyes got choked by tears and talked to her mother child, "If you were my mother, you had to know your previous kalpa's crimes. Will you tell me what bad karma did you do in your previous kalpa, so that you had to be banished in evil path?" The child replied, "Killing animals for foods and blaspheming against Triratna were my both previous retributions of sins. If there were not your meritorious deeds saving me, those my two retributions of sins could never be eliminated" Bright Eyes asked, "Will you tell me the story in the hell of retribution of sin" The child replied, "The punitive measures in the hell were so tough and miserable that I've got to take even hundreds thousands of years not enough to tell the whole story" Being chastened by the frightful story in the hell, Bright Eyes burst out crying and clasped her both hands talking to the air, "Pray for my mother to be released for ever from the hell after she gets thirteen years old! Pray for my mother's crimes to be cleansed, hence she won't have to return to evil path! Pray the Buddhas from ten directions to take pity on me listening to my great vows on my mother's forgiveness, "If my mother gets clear from her previous life's crimes, hence she has never to be returned to the three unhappy gati as well as getting rid of her lowest servant's status and

abandoning for ever her female body, I will swear from now on to hundreds thousands ten-thousands hundred-thousands of kalpas in the future and in front of The-Complete-Clean-Lotus-Eye Tathagata's Statue today, to rescue all living-being criminals from anywhere there are hells, three unhappy gati, animals and hungry ghosts. I won't get promotion to Samyagbuddhi (perfect universal wisdom of a Buddha) until all of them are rescued and finally become Buddhas". Having listened to such Bright Eyes's swear, The-Complete-Clean-Lotus-Eye Tathagata said, "For your mother's benefits, you have showed the most dutiful and compassionate heart by taking such a great vow! Right now, I'm having a vision of your mother on coming days that your mother will be cleansed from previous retributions of sins after she gets thirteen years old and be born and bred a Brahmacharin (studying-sacred learner). Her life span will be one hundred years old. After having enjoyed that blessed reward, your mother will be reborn in Asoka nation (nation without sorrow), her longevity will be beyond thought and word of kalpas. Finally, your mother will become Buddha and save men and devas. The number of men and devas saved by your mother will be as numerous as the number of sands in the river Ganges".

The Buddha told King- Of -Samadhi- Isvara Bodhisattva, "The Arhat at that time who helped Bright Eyes was really the Utmost Idea Bodhisattva, Bright Eyes's mother was really the Liberation Bodhisattva, female Bright Eyes was really Ksitigarbha Bodhisattva. From far-away kalpas, Ksitigarbha Bodhisattva made thus countless compassionate vows to help out and support living beings. In the future, if any male or female person, who doesn't do good deeds, just does evil deeds, who doesn't believe in the law of cause and effect, who is wanton creature, double-tongued or evil-tongued person, even Great-Vehicle blasphemer, will certainly be banished in evil paths. On the contrary, if the above-mentioned evil violators fortunately have good friends or benefactors advising them to commit themselves to Ksitigarbha Bodhisattva, they- the converts- will be rescued from three unhappy gati. If the converts have sincere respect contemplating and praising, likewise offering incense, flowers, clothes, jewelries, foods, drinks to Ksitigarbha Bodhisattva, they will enjoy happy rewards for hundreds thousands ten-thousands hundred-thousands of kalpas in Heaven. If their happy rewards in Heaven end, the converts will be reborn to be kings for hundreds thousands of kalpas in the world. The converts will be always able to recall their previous fates and their previous

cause-and-effect deeds. The Buddha told King- Of -Samadhi- Isvara Bodhisattva, “Ksitigarbha Bodhisattva really had beyond thought and word of awe-inspiring majesty much benefiting living sentient. All of Bodhisattvas! You ought to widely make this Sutra public”. King-Of-Samadhi-Isvara Bodhisattva replied, “The World-Honored One, be reassured, a community of thousands ten-thousands hundred-thousands of Great Bodhisattvas in addition to the support of the Buddha’s supernatural power we’re definitely able to widely spread this Sutra to the public in Jambudvipa”. After saying that, King-Of-Samadhi-Isvara Bodhisattva respectfully clasped His hands making obeisance to the Buddha and departed. At that time, the four Kings of four-direction Heavens simultaneously stood up from their seats respectfully clasping their hands to make obeisance to the Buddha and said, “The World-Honored One, from very far-away kalpas Ksitigarbha Bodhisattva made such great vows, how come up to now His rescue operations have not come to an end, so that He’s got to make another great vow? Because of the great benefit to us all, The World-Honored One, please tell us the reason why?” The Buddha told the four Kings of Heavens, “Excellent! Excellent! For the benefits of you all at the present time as well as next generations, I will talk about all the ways and means that Ksitigarbha Bodhisattva has been compassionately handling in Saha Jambudvipa (the world) in order to help out and rescue all the criminals suffering agonies in the course of their lives and deaths”. The four Kings of Heavens in unison said, “The World-Honored One, we are happy listening to your teachings”. The Buddha told the four Kings of Heavens, “From far-away kalpas ago, Ksitigarbha Bodhisattva rescued countless living sentient, but up to now his rescue operations haven’t gone to an end. Taking pity on those living sentient terribly suffered from their retributions of sins hence bringing about immeasurable generations’ causes of lengthy miseries in the future, Ksitigarbha Bodhisattva had to renew His Great vow. In Saha world Jambudvipa, Ksitigarbha Bodhisattva had to manipulate hundreds thousands ten-thousands hundred-thousands of means and ways teaching then converting living sentient. The four Kings of Heavens! Ksitigarbha Bodhisattva would talk to animal killers about the short lives resulting from the consequences of bad deeds done from previous existences. Ksitigarbha Bodhisattva would talk to thieves or burglars about retributive abject poverties and miseries. Ksitigarbha Bodhisattva would talk to sex-maniacs about retributive rebirths of

sparrows and mandarin ducks. Ksitigarbha Bodhisattva would talk to foul-tongued persons about retributive rebirths in quarrelsome families. Ksitigarbha Bodhisattva would talk to blasphemers about retributive rebirths of no-tongued or swollen-tongued persons. Ksitigarbha Bodhisattva would talk to hot-tempered persons about retributive rebirths of unsightly humpbacked persons. Ksitigarbha Bodhisattva would talk to meanies about retributive rebirths of always-dissatisfied dreamers. Ksitigarbha Bodhisattva would talk to immoderate eaters and serious drinkers about retributive incurable disease of throat resulting in starvations and thirsts. Ksitigarbha Bodhisattva would talk to constantly indulgent beast-hunters about retributive suicidal mania. Ksitigarbha Bodhisattva would talk to ungrateful sons or daughters about retributive deaths caused by natural calamities or seismic tremors. Ksitigarbha Bodhisattva would talk to mountains-and- jungles burners about retributive uncontrolled mania to death. Ksitigarbha Bodhisattva would talk to evil stepfathers or stepmothers about retributive floggings on their rebirthdays. Ksitigarbha Bodhisattva would talk to living- bird trappers about retributive separations of close relatives in family. Ksitigarbha Bodhisattva would talk to Triratna blasphemers about retributive blindness, deaf, dumbness, speechlessness. Ksitigarbha Bodhisattva would talk to persons who take Buddhist Dharma and Buddha's teachings for granted about retributive banishment everlasting in evil paths. Ksitigarbha Bodhisattva would talk to temple's properties vandals about retributive transmigrations in hells. Ksitigarbha Bodhisattva would talk to persons who make mess with monks' lives about retributive rebirths in animals' lives. Ksitigarbha Bodhisattva would talk to persons who cook, grill, make injured living animals about retributive transmigratory banishments. Ksitigarbha Bodhisattva would talk to commandment and time-for-meal breakers in temple about retributive hungry birds and animals. Ksitigarbha Bodhisattva would talk to vandals who unreasonably vandalize tools, equipments about retributive hopeless wishers. Ksitigarbha Bodhisattva would talk to arrogant persons about retributive lowest-caste servants. Ksitigarbha Bodhisattva would talk to two-tongued persons who like violent quarrels about retributive no-tongued or hundred-tongued mouths. Ksitigarbha Bodhisattva would talk to persons with heterodox views about retributive frontier rebirths. I have briefly talked about bad habits of living sentients in Jambudvipa that caused by their bodies, mouths and minds. Those bad habits result in

tremendous impact on their retributions of sins. The powers of the karmas of living sentient beings in Jambudvīpa are quite different from each other, so that Kṣitigarbha Bodhisattva had to manipulate hundreds of thousands of means and ways to teach and convert them. Firstly, they have to pay for their retributions of sins, after that they'll have to experience countless kalpas in hells without a release day. Therefore, all of you must help your people and countries let the above-mentioned bad karmas not mislead all the living sentient beings". Having listened to the Buddha's teachings and instructions, the four Kings of Heavens- in tear-stained faces-clasped their hands to pay obeisance to the Buddha then departed

## CHAPTER FIVE: THE NAMES OF THE HELLS

At that time, Clergy Sage Bodhisattva the Great told Kṣitigarbha Bodhisattva, "Kindly-Honored One, for the benefits of the four devas groups as well as those of all the present and future living sentient beings in Saha world Jambudvīpa will you talk about the locations, the names of the hells and their punishments in sufferings, in addition to retributions for good or evil deeds of future living sentient beings in the period of degeneration and extinction of Buddha-Law". Kṣitigarbha replied, "Kindly-Honored One, complying with the Buddha's supernatural power and your force I'll talk about the names of the hells together with retributions of sins resulting from evil deeds. In the East of Jambudvīpa there is a range of mountains named Cakravada. Looking inside the mountains, we see nothing but the deep darkness without sunlight and moonlight at all times. In here is really the location of Extreme Avīci Hell (uninterrupted hell). There is also another one named the Giant Avīci. There is another hell named Quadrilateral, another hell named Hurling-Lance, another hell named Rocket, another hell named Armor- Mountain, another Crossing- Spear, another hell named Iron- Vehicle, another hell named Iron- Bed, another hell named Iron- Buffalo, another hell named Iron- Coat, another hell named Thousand- Point, another hell named Iron-Donkey, another hell named Ocean-Of-Boiling- Copper, another hell named Holding- Pillar, another hell named Flow-Of-Fire, another hell named Plowing-Tongue, another hell named Beheading, another hell named Burning-Foot, another hell named Eating-Eye, another hell named Iron-Marble, another hell named Argument, another hell named Iron-

Machete, another hell named Much-Anger”. Ksitigarbha said, “Kindly-Honored One, inside the Cakravada those are such types of hells! Each type has numerous ones, such as Screaming hell, Extracting-Tongue hell, Excreta hell, Heating-Copper hell, Firing-Elephant hell, Firing-Dog hell, Firing-Horse hell, Firing-Buffalo hell, Volcano hell, Silica hell, Firing-Bed hell, Firing-Bridge hell, Firing-Hawk hell, Sawing-Tooth hell, Peeling-Skin hell, Drinking-Blood hell, Burning-Arm hell, Burning-Foot hell, Toss-And-Stab hell, Firing-House hell, Iron-House hell, Firing-Wolf hell. Inside each of above-mentioned hells there is one or there are two, three, four or even hundreds thousands of smaller ones with different names. Ksitigarbha Bodhisattva told Clergy Sage Bodhisattva, “Kindly-Honored One, those are hells applied to punishing living sentient of Jambudvipa whose retributions of sins caused by the influences of bad karmas. The hindrance of their past karmas could be heavier than Sumeru- Mountain and deeper than vast ocean, thus hindering the attainment of Bodhi. Therefore, living sentient of Jambudvipa! Don’t take small sins for granted! Don’t consider small cruelties as sinless because after death all of them –even a hair breadth - will be counted towards their retributions of sins. Beloved father and son! Each of them made different retribution thus has different destination to arrive. Son may not redeem father’s sins and the same thing happens to father! In compliance with the Buddha’s supernatural power, I have briefly talked about the story of retributions of sins in hells. Kindly-Honored One, please temporarily listen to my above-mentioned words that were as far as I could tell”. Clergy Sage said, “Kindly-Honored One, long time ago I knew about retributions at three evil paths. For the sake of next generations, will you talk about those retributions so that living sentient who did evil karmas correct and commit themselves to the Buddha. Ksitigarbha Bodhisattva told, “Kindly-Honored One, the retributions of sins at the hells are as follows: There is the hell in which the sinner’s tongue is pulled out and plowed by buffalo; there is the hell in which the sinner’s heart is pulled out and eaten by Yaksas (demons, devourers of human flesh); there is the hell in which the sinner is cooking in a cauldron of boiling water; there is the hell in which a pillar is heating to very high temperature and has the sinner embracing it; there is the hell in which a torch is set on fire chasing the sinner; there is the hell in which frozen Winter is the forever season; there is the hell containing nothing but excreta forever; there is the hell in which very big

sharp-pointed sticks and canes are flying all the time and everywhere; there is the hell containing nothing but firing spears; there is the hell in which sinners are strongly punched and beaten at their bellies and backs; there is the hell in which sinners' bodies are tightly twined around by iron snakes; there is the hell in which sinners are chased by iron dogs; there is the hell sinners are tied together with donkeys to pull carts. Kindly-Honored One, dealing with those retributions of sins, hundreds thousands of instruments of torture are used to execute sinners in hells. These instruments of torture were only made of copper, iron, stone, fire and put into executions caused by the influences of karmas. Not referring to such countless hells, just in each hell the sinners have to generally incur hundreds thousands of sufferings. In compliance with the Buddha's supernatural power, I've got to briefly answer your question because I couldn't –even a kalpa – tell the whole story of hells!

## CHAPTER SIX: TATHAGATA PRAISES KSITIGARBHA BODHISATTVA

At that time, The World-Honored One changed the position of His body and emitted the great illuminating rays from between His eyebrows lighting up all over the hundreds thousands, myriads of Buddhas' worlds, simultaneously articulated in a firm tone of voice, "Please all the Buddhas on all over the worlds in the universe, all the Great Bodhisattvas, all the Devas, all the Ghosts and Spirits, all the Men and Not-Men, listen to me! Today I officially praise and greatly appreciate Ksitigarbha Bodhisattva the Great in ten- direction worlds who possessed beyond thought and word of supernatural power and compassionate force to help out and rescue all the sinners of retributions of sins. After my entry to Nirvana! Mind, all of you! The Bodhisattvas, Mahasattvas, Devas, Ghosts and Spirits ought to carefully protect and widely spread this Sutra throughout the public, so that all the living sentients could prove and attain Nivana, too. Right after the Buddha's careful recommendations, the Bodhisattva Great Clergy stepped up from His seat and clasped His hands making obeisance to the Buddha, "The World-Honored One, listening to Your high praises of Ksitigarbha's supernatural power and meritorious deeds, I beg a favor of You for telling us –for the sakes of the next generations, Men and Devas, Cause and Effect in the period of degeneration and extinction of the Buddha-Law - about Ksitigarbha Bodhisattva in order to Devas, Nagas and others of the eight classes together

with the next generations of living sentients could obtain maximal benefits from this Sutra”. At that time the World-Honored One told Great Clergy, “Attentively listen to me! Attentively listen to me! For the sakes of you all, I’ll talk about the story of Ksitigarbha Bodhisattva bringing happiness to Men and Devas”. Great Clergy said, “The World-Honored One, we are very happy to listen to your teachings”. The Buddha told Great Clergy, “In the next generations, if there are any good men and believing women hearing the Title of Ksitigarbha Bodhisattva the Great to clasp their hands praising or admiring or worshipping, they will skip thirty kalpas of retributions of sins. Great Clergy! If there are any good men and believing women painting His images or using stone, earth, glue, paints, gold, silver or copper to build his statues in order to contemplate and worship him, they will be reborn hundreds of kalpas in the Heaven 33th hence they’ll never be returned to evil paths. Although they’ve got to be reborn in the world once their happiness in Heaven ends, they will be reborn to be Kings enjoying great benefits. A woman being tired of her female body, frequently worships Ksitigarbha Bodhisattva by painting His images as well as using stone, earth, glue, paints, gold, silver or copper to build His statues and offering incense, flowers, food, pure water, flags, banners, money or jewelry at the altar everyday, she will not –in hundreds thousands of kalpas - be reborn in the feminine world, let alone female body. Unless she voluntarily wants to have female body in her rebirth in order to help out and rescue other living sentients, she - thanks to Ksitigarbha’s supernatural power and meritorious force - and – in hundreds thousands of kalpas – won’t be reborn in female body. Again, Great Clergy! If a woman being tired of her ugly female body tormented by illness, but stands honestly contemplating and respectfully worshipping Ksitigarbha’s statue, she will soon be reborn – in thousands of kalpas – in healthy and beautiful female body. If this woman has not been tired of female body, she will be –in hundreds thousands ten-thousands hundred-thousands of kalpas – reborn to be Queen, Princess or to be belonging to Prime Minister’s as well as Bourgeois’s family, hence she is not only beautiful but also correct and decent in her words and deeds. Such her good rewards were resulting from Ksitigarbha’s response to her honest contemplation and respectful worship. Again, Great Clergy! If any good man or believing woman can use musical instruments singing to extol Ksitigarbha Bodhisattva and offer incense, flowers to Him in worship as well as encourages another man or many

other men to do likewise, he or she will be – in this life and next lives - protected –day and night – by hundreds thousands of ghosts and spirits from even hearing evil words, let alone receiving terrible evils. Again, Great Clergy! In the next generations, if any evil persons or evil spirits or evil ghosts seeing a good man or a believing woman respectfully offers or extols or contemplates Ksitigarbha’s statue, then criticizing and blaspheming against or encouraging others to speak scornfully and sneeringly at him/her, will be – in the good kalpa (present period) of 1,000 Buddhas – paid for their sins of blasphemy. These blasphemers will be banished in Avici suffering serious offences. After having been endured kalpas of chastisement in Avici, the criminals will be transformed into Pretas (starving ghosts) for thousands of kalpas and domestic animals for thousands of kalpas, after that they will be reborn in human body leading a poverty-stricken life. Although they’re in human body, they don’t have enough five senses. Furthermore, their senses are always magnetized with bad habits hence they’ll soon be banished into evil paths. Those are retributions of sins resulting from criticizing and blaspheming good men or believing women who are offering and worshipping Ksitigarbha Bodhisattva. The retributions of sins would be worse than those above-mentioned if they’re themselves having bad schemes or directly committing sins of blasphemy. Again, Great Clergy! These are the following problems usually happening to serious patients who are waiting for the ultimate verdict of guilty or not guilty: having got bed-ridden for long time and could choose neither life nor death, seeing evil ghosts and their relatives in their dreams, going into dangerous roads, having nightmares, playing with ghosts and deities at nights, through months and years gradually getting changes for the worse to critical weakness or tuberculosis, frequently crying miserably in their sleeps. In next generations if any good men or believing women have got to suffer the above-mentioned problems and their relatives in family – as lay persons - don’t know how to cope with the way of karma, hence don’t know whether the patient will be died or will be alive, but they come to front of Bodhisattvas’s or Buddhas’s statues and loudly read this Sutra one time or bring all the patient’s favorite items such as expensive clothes, jewelries, gardens, houses and likewise stand in front of patient speaking out, “On behalf of the patient I’m, what’s-my-name –in front of Sutra and Buddha’s or Bodhisattva’s statue –solemnly giving up these things in order to offer Buddha and Bodhisattva or build Bodhisattva’s and Buddha’s statues or

build temple or buy incense, kerosene lamps or offer the temples. The speaker'd better repeat loudly three times so that the patient could hear his words. If the patient was already unconscious having no more vitality, the members of family should continue loudly reading the above-mentioned offerings together with this Sutra in thus one, two, three, four, five, six even seven days, after patient's death consequently all the past crimes and five- gati sins of the deceased will be acquitted. At the new rebirth place, the recycled person usually recalls his/her past life, let alone good men and believing women that themselves write this Sutra, teach this Sutra to others, themselves paint Ksitigarbha's image, build Ksitigarbha's statue will certainly enjoy great benefits. Therefore, Great Clergy! When you see a good man or a believing woman reading this Sutra or respectfully extolling this Sutra even in a moment, you've got to give him or her access to reading and advise him or her not to quitting. He or she will achieve thousands ten-thousands hundred-thousands beyond thought and word of great merits in this life as well as in the next lives". Again, Great Clergy! In next generations, any living sentient could see ghosts and deities crying, moaning, complaining or being frightened in their dreams, these images probably were their fathers, mothers, brothers, sisters, husbands, wives from one life, ten lives, hundred lives, thousand lives in the past that had been banished in evil paths, but have not been liberated so far, hence they've got to remind people of the same blood relations to pray for them giving them access to get out of evil paths. Great Clergy! Utilize your supernatural power having these relatives of the banished souls read this Sutra with all their hearts in front of Ksitigarbha Bodhisattva's and Buddha's statue or getting someone else read three times up to seven times so that the banished souls in hells could hear the words of this Sutra and thus get released. Their nightmares will be disappeared after that. Again, Great Clergy! In next generations, any lowest-caste persons or slave-servants or prisoners who know about their past karmas and show signs of repentance by respectfully contemplating the statue and image of Ksitigarbha Bodhisattva in even seven days or by repeating Ksitigarbha's title enough ten thousand times, will – after their retributions of sins ended – be reborn to be venerable persons in even thousands ten-thousands of lives. They won't be return to three evil paths any more. Again, Great Clergy! Next generations in Jambudvipa, such as Ksatriya (the second ruling caste), bourgeois Brahman, Kulapati (a householder who practises Buddhism at

home without becoming a monk) and other ethnics that give newborn kids either boys or girls, must know to chant early this beyond thought and word Sutra in addition to repeat Ksitigarbha Bodhisattva's title enough ten-thousand times so that the newborn kids either boys or girls easy to feed having a long and happy life span even though their kids had retributions of sins in past lives. If the newborn child is heir to a family, it will enjoy happiness and safety as well as long life- span. Again, Great Clergy! In next generations, the following days of a month: the 1<sup>st</sup> day, the 8<sup>th</sup> day, the 14<sup>th</sup> day, the 15<sup>th</sup> day, the 18<sup>th</sup> day, the 23<sup>th</sup> day, the 24<sup>th</sup> day, the 28<sup>th</sup> day, the 29<sup>th</sup> day, even the 30<sup>th</sup> day, are the days of judgment to conclude every living sentient in Jambudvipa whether guilty or not guilty. Just an unsound idea flashing through the mind could cause bad karma and guilt, let alone adultery, homicide, burglary, obscenity, false boasting could result in hundreds thousands of guilts. However, if we can keep vegetarian diets in ten days standing in front of Buddha's and Ksitigarbha Bodhisattva's statue to read this sutra one time, there will be no disaster happening within one hundred yojanas radius (100x 16 miles= 1,600 miles) of East, West, South and North around our residential area. Also, everybody old and young of the family in this life, next lives as well, will - in hundreds thousands of years- never be banished in evil paths. If we can keep vegetarian diets in ten days and read this sutra once everyday, all family members will be enjoying much food and dressing well in this life. Every body will be enjoying the best of health and avoiding any accident. Great Clergy! Therefore, you've got to know that Ksitigarbha Bodhisattva possessed hundreds thousands ten-thousands hundred-thousands beyond thought and word of great supernatural powers that brought about so so much benefits. There is the great predestined affinity between living sentients in Jambudvipa and this Mahasattva (Great Being). Indeed, living sentients in Jambudvipa just hear Ksitigarbha's title, see Ksitigarbha's statue even just hear three or five words, a sentence or a section of this sutra, they will be enjoying great happiness in reward for this life, but for next lives, they will be reborn to be correct and decent persons in venerable families". Having listening to the Buddha praising Ksitigarbha Bodhisattva's merits, Great Clergy Bodhisattva –at that time- clasped his hands in the Hun way of kneeling (right knee on the ground but left knee up) and said, "The World-Honored One! Very long time ago, I heard of this Mahasattva's supernatural powers and great vows. For the sake of the next generations'

best knowledges, will you tell us the name of this sutra, hence we can make it public”. The Buddha told Great Clergy Bodhisattva, “This sutra had three names as follows: first name was Ksitigarbha’s Great Vows Sutra, the second name was Ksitigarbha’s Meritorious Deeds Sutra, the third name was The Sheer Force of Ksitigarbha’s Swear. These names were related to Ksitigarbha’s far-away vows. For the sake of all living sentient, you’d better make this sutra public!” After having listened to the Buddha’s assignment, Great Clergy Bodhisattva respectfully clasped his hands making obeisance to the Buddha and departed.

## CHAPTER SEVEN: THE BENEFITS OF THE LIVING AND THE DEAD

At that time, Ksitigarbha Bodhisattva the Great said to the Buddha, “The World-Honored One! I saw the mental status of living sentient in Jambudvipa are constantly altered, losing so much great benefits and thus making beginners regressive in their self-cultivating processes. If they come across external conditions that stir them to do evil, their bad-thought-after-bad-thought would be gradually and endlessly increasing, just like their shoes getting stuck in mud, burden of stones on their shoulders getting heavier and heavier, hence their feet are unable to escape pitfalls. They’ll possibly encounter a good friend who is ready to share with them parts of the burden or help them carry the whole burden. This friend is really a friend indeed having great power! This good friend will also encourage them to help them keep their feet strong and firm by advising them to correct themselves in order not to return evil paths any more after they get out of pitfalls walking on even and flat roads. The World-Honored One! The parents or relatives of those living sentient that committed evil habits –from very few to immeasurable –should do meritorious deeds in their dying breaths by spending money or property beforehand on the dying persons’ traveling expenses, such as hoisting flags, parasols, buying kerosene lamps, reading this sutra, offering foods or flowers to Buddhas’ statues, to Saints’ statues even praying each name, each title of Buddhas, Bodhisattvas, Pratyeka-Buddhas. The prayers must be articulate and loud enough so that the dying persons can hear by ears or by own consciousness. All the dead persons who committed evil habits should be banished – in judgment days – to evil paths unless their parents or relatives do meritorious deeds to save them, because thanks to their parents’ and relatives’

meritorious deeds, the dead persons' retributions of sins will be ended. If the dead persons' parents and relatives continue to do- after their deaths- such good things in forty nine days, the dead persons will be pleaded not guilty for ever and reborn in Devas' or men's lives enjoying great happiness. The dead persons' parents and relatives will certainly get greatly innumerable benefits from their good doings. This is the reason why I, today –at the presence of the Buddha, the World-Honored One and Devas, nagas together with others of the eight classes, men, Not-men – officially advise all the living sentient beings in Jambudvīpa that they should not create evil pratyaya (evil secondary cause) by destroying the life to offer deities or evil spirits. The killings and offerings have not any good impact on the dead persons' benefits, but their evil actions will create more evil karmas, thus make the dead persons' retributions of sins more and more serious. Supposing that the current or next life the dead persons will be reborn to be men or devas, their rebirths should be reconsidered and delayed because of their family members' evil deeds, let alone the dead persons never sowed any good seeds when they were still on-world living. Pursuant to the dead persons' bad karmas, they should be banished in evil paths! Making the dead person's bad karmas increase is not different from the case of a three-day-without-food hungry man carrying a burden on his shoulders, now faces a completely useless neighbor! Instead of sharing the burden with him, his neighbor piles in more things that make the burden heavier and heavier. The World-Honored One! The living sentient beings in Jambudvīpa really need to perform good deeds even so small-like a hair, a water drop, a grain of sand, a speck of dust- and thus to enjoy great benefits” During the time Bodhisattva Ksitigarbha was talking, the bourgeois Great Rhetorician who attained the fruit of non-birth - ever since he converted and transported people in ten directions of space – clasped his hands to make obeisance to Ksitigarbha and said, “the Great Gentleman! Can you tell me if the deceased persons in Jambudvīpa will get great benefits and be saved from evil paths when their relatives did – many or less - good deeds or abstained from flesh foods?” Bodhisattva Ksitigarbha replied, “Bourgeois Great Rhetorician! For the interests of all the living sentient beings of the present and future generations, I'll briefly tell – on the support of Buddha's supernatural power – the story! On the death day, if the dying person can hear a title of a Buddha, a name of a Bodhisattva or the name of a Pratyeka-buddha, he/she –however guilty or not- guilty

he/she is- will be saved. When living men or women did not do good deeds at all, on the contrary just did many misdeeds, they'll get one portion of seven rewards had been done by their young or old bereaved. The living relatives will be enjoyed the rest six portions of meritorious rewards, therefore the male and female people of present and future generations should cultivate themselves, because they well knew that the portions of meritorious rewards they will be enjoyed are proportional to their good deeds they have previously done. Suddenly the impermanent ghost appears forcibly taking away his life. Like a wandering deity he's now waiting for the conclusion of the investigation into his worldly guilts and merits. In the period of 49 days of Judgment, the deceased is in a passive obedience, just like an idiot or a deaf person, because after the final conclusion of his/her guilts and merits has been confirmed, he/she might have to arrive at a bad- karmic destination for rebirth where the comer has to endlessly experience thousands ten-thousands of miserably punitive measures, let alone evil paths where there will be the most miserable and painful punishments to be suffered. Therefore, in the period of 49 days the deceased person's relatives should say prayers for forgiveness and do meritorious deeds in order to help and save the deceased. After the judgment day, the deceased has to pay for his/her retributions of sins- there will be no way to be saved- in hundreds thousands of years. If his/her retributions of sins are classified as five-gati crimes, the sinner should be banished for thousands ten-thousands of lives in big hells and suffered innumeral miseries. Again, Bourgeois Great Rhetorician! If the bereaved family would keep vegetarian diet to help and save the deceased person, they must remember that vegetarian foods, vegetables and rice slop may not be placed on the ground. The members of the bereaved family are not allowed to eat until pure and clean rice, foods have firstly been offered to the Buddha's altar and Sanghas, otherwise the deceased person won't get any blessing from their offering. If the offerings are appropriate for the Buddha-Shangha worships, the deceased person will get one from every seven of meritorious rewards. Therefore, Bourgeois Great Rhetorician! Living sentient beings in Jambudvipa should think of their parents' and relatives' happiness by hearteningly keeping vegetarian diet and respectfully offering vegetarian foods to the Buddhas and Shanghas, so that both living and deceased persons will be enjoying beneficial results! Simultaneous with the time Ksitigarbha's talk thousands ten-thousands

hundred-thousands millions of ghosts and deities of Jambudvipa together started out for their bodhi-minds. Bourgeois Great Rhetorician clasped his hands to make obeisance to Bodhisattva Ksitigarbha and departed.

## CHAPTER EIGHT: YAMAS IN HELLS COLLECTIVE PRAISE

### KSITIGARBHA BODHISATTVA

At that time, all the innumerable Pretas (king of ghosts) and Yamas (god of the dead) in hells within the Cakravala (Iron Mountains) were present at Trayastrimsas, coming together to report to the Buddha. The following are main types of Pretas and Yamas in hells: wicked Preta, multi-wicked Preta, multi-disputatious Preta, white-tigered Preta, blood-tigered Preta, red-tigered Preta, disaster-relieved Preta, body-flying Preta, lighting-flash Preta, dog-toothed Preta, thousand-eyed Preta, carnivorous Preta, stone-carrying Preta, extravagant Preta, disastrous Preta, immoderate-eating Preta, money-grubbing Preta, domestic-animal-owning Preta, poultry-breeding Preta, animal-owning Preta, elf-owning Preta, sexual-producing Preta, lord-of-destiny Preta, disease-carrying Preta, danger-carrying Preta, three-eyed Preta, four-eyed Preta, five-eyed Preta, Qilishi Preta, Great Qilishi Preta, Qilicha Preta, Great Qilicha Preta, Anazha Preta, Great Anazha Preta. All the above-mentioned Pretas were accompanied to the meeting by their small Pretas that were all living in Jambudvipa. These small Pretas were very talented and skilled in all the careers. Thanks to the Buddha's and Ksitigarbha's supernatural powers, the Pretas and Yamas together with their small ones were gathering in full numbers and standing on one side at Trayastrimsas. At that time, the Yama, god of the dead clasped his hands, with his right knee on the ground and left knee up talking to the Buddha, "Thanks to the Buddha's and Ksitigarbha's magical powers we, all the Yamas and Pretas currently arrived in full numbers at Trayastrimsas for the General Meeting. For our interests, may we entreat favors of You, The World-Honored One to solve one of our small problems!". The Buddha told the Yama, "For your benefits, I'm very happy to explain any of your questions". The Yama was simultaneously gazing at the Buddha and Ksitigarbha Bodhisattva, then said to the Buddha, "The World-Honored One, I saw Ksitigarbha Bodhisattva handling hundreds thousands of means and his own beyond-thought- and- word magical power tirelessly to rescue living sentients in six evil paths.

However, many of those rescued living sentient beings not so long returned to be banished in evil paths again. The World-Honored One! Ksitigarbha Bodhisattva possessed such magical power, how come those rescued living sentient beings could not stay in good paths enjoying freedom forever. For our interests, will you explain it to us” The Buddha told the Yama, “The living sentient beings at the South of Jambudvīpa are very temperamental and stubborn, not easy to subdue. That was the reason why Ksitigarbha Bodhisattva had to experience hundreds thousands of kalpas to patiently help them in order to liberate them soon and many as well. These rescued living sentient beings should have been banished in evil paths, but thanks to Ksitigarbha’s magical power, they have been rescued from their basic bad karmas, thus remembered their previous kalpas. Unfortunately, they – living sentient beings in Jambudvīpa – themselves relapsed into badly evil habits again travelling backwards and forwards between good and evil paths. Their backslidings made Ksitigarbha Bodhisattva take lots of kalpas to save them. Just like a deluded man lost his house and strayed into a dangerous road where there were many Yaksas (devourers of human flesh), tigers, wolves, lions, venomous snakes! The deluded man’s life suddenly in no time could possibly get hurt by a lot of danger lurking around every corner. Fortunately, there simultaneously appeared a well-known and intimate savior who had the great skill in protecting others from danger and Yaksas. When the intimate savior saw the deluded man entering the dangerous path, he asked the deluded man,” The good man! How come you dare to enter that dangerous path? Do you have any skill to harness the danger overthere?” Suddenly hearing these tender reminders, the deluded man knew that he was lost in dangerous path consciously stepping backwards. The deluded man then called for help to get out of the dangerous path. The intimate savior gave his hand to take the deluded man out of the dangerous path to the safe and happy one, then he said, “Alas, the deluded man! From now on do not return to that path any more, because anyone who got lost in that evil path would rarely get out of it - hence the vulnerability to life”. The deluded man was very much grateful for the intimate savior’s advice. At the farewell moment the intimate savior said, “Tell your relatives, other pedestrians male or female – be safe - not to enter that evil path where there are so many danger lurking around every corner that their lives could possibly be threatened any time. That was the tender compassion in all things of Ksitigarbha Bodhisattva who came to all the sinful living

sentients' rescue with happy lives. Those rescued criminals recalled their miserable karmas in their past lives and thus would never return to commit crimes. Just like a deluded man lost in the dangerous path, fortunately met an intimate saver to lead him getting out of danger. He not only never got back that evil path, but also advised others not to enter it. He said to himself that I got lost because of my delusion, I did not know I had been lost in the past lives, ie I had been lost my life and banished in evil paths. Fortunately, Ksitigarbha Bodhisattva had manipulated his available means to rescue my life, thus reincarnated in the realms of men and devas. If I returned that evil path again with heavy penalties, I should possibly be banished in hell for ever. At that time, the wicked King of Ghosts respectfully clasped his hands and said to the Buddha, "The World-Honored One! We are the different types of innumerable Kings of Ghosts in Jambudvipa! We generally are either beneficial or harmful to human beings. In compliance with our previous retributions of sins, we had to travel everywhere in the world doing many more bad things than good things. However when we saw people in families, in towns or people gathering in residential areas, farms – males or females – to cultivate themselves by doing goodness or hanging pennons, parasols without joss-sticks and flowers to offer Buddha and Bodhisattvas or chanting sutras even a sentence, some words, we- all the King of Ghosts- always respected and admired those worshippers as we always did the same towards the Buddhas in the past, in the present and in the future. We ordered young ghosts having big powers to cooperate with genii of the earth to help out the worshippers so that wicked incidents, ill-gotten matters, malignant diseases, not-according- to- their- wish happenings would not occur to their residential areas, let alone occurred right in their houses. The Buddha praised the King of Ghosts, "Excellent! Excellent! You and Yamas have thus supported good men and believing women! Let me tell Brahma and Sovereign Sakra to protect you all". (Brahma: the father of all living beings - Sovereign Sakra: mighty lord of devas). At that time in the meeting, a King of Ghosts called the Chief of Fate, stood up talking to the Buddha,"The World-Honored One! My job is controlling human fates' life and death in Jambudvipa. My own vow was that all the selfish persons who just knew to make as much money as possible for their purses were contrary to my expectations, thus suffered unsafely with their difficult deliveries and deaths. For what reason? From now on anyone who newly delivered – boy

or girl – as well as anyone who is expecting, but did good deeds to bring about blessings in family, the genii of the earth will welcome what they did, hence will help out not only mother and baby get great safety and happiness, also their relatives get well-being. When a mother has just given birth to a baby, the members in her family are not allowed to destroy the life to get fresh meat in order to feed the woman in childbirth or to get together opening party stuffed with meat, music, singing to celebrate the newly-born child. All the above-mentioned activities will make the mother and her baby unsafe and unhappy. For what reason? At the time of a woman’s difficult delivery there are countless evil demons, evil spirits and ogres craving for blood, semen so that I used to order local genii of the earth soon to take great care of mother’s and baby’s safety. The family blessed with safety and happiness should do good karma in order to express their gratitude to genii’s helping-out, otherwise destroying the life, getting together on the booze are criminal, thus the family – including mother and newly- born baby - will have to pay for their bad karma. Towards the deceased of Jambudvipa I would never guide them – without discriminating between good and bad persons - to evil paths, let alone people who sowed good seeds, hence increased my power. In Jambudvipa, at the life’s end of even a good deceased person, there’re hundreds thousands of ghosts, evil spirits lurking around every corner of evil paths and disguising as the deceased person’s parents or relatives readily to mislead the deceased to evil paths, let alone the deceased person who had a bad karma! The World-Honored One! The intelligent spirits of the deceased in Jambudvipa often get sunk in stupor at their lives’ ends and cannot discriminate between good and evil! Even their eyes and ears cannot see and hear anything, therefore their relatives should make offerings and worships by chanting this sutra or reciting Buddhas’ and Bodhisattvas’ names and titles, so that good causation would separate the deceased from evil paths, the evil ghosts and spirits would be dispersed! The World-Honored One! Except the unintermitted punishments, all the living sentient –at their lives’ ends- who could hear a Buddha’s name and a Bodhisattva’s name or who could hear a paragraph, a sentence of Mahayana Sutra, I would always try to find them out and save them. They had not-too-bad karmas, but should have been banished in evil paths”. The Buddha told the Chief of Fate, “You really had the great compassion and the great vow helping out all the living sentient in their lives and deaths. Do not lose your heart and try to keep your

words to liberate good men and believing women of next generations from their lives and deaths, hence they could enjoy safety and happiness forever!” The King of Ghosts talked to the Buddha, “The World-Honored One! Do not be worried about that, bearing this appearance of my body I always remind myself to support and help out all the living sentients in Jambudvipa through out their lives and deaths in order to enjoy safety and happiness. I would like all the living sentients in Jambudvipa to trust in my vow that they will certainly be rescued and enjoyed great benefits”. At that time the Buddha told Ksitigarbha Bodhisattva, “This great king of ghosts in charge of fate have experienced hundreds thousands of kalpas in being the great king of ghosts, but he helped out all the living sentients in their lives and deaths. He is really a compassionate Mahasattva! (A Great Being) Although his external appearance is a great ghost, he is not a great ghost. One hundred and seventy kalpas later on, the Chief of Fate would be obtained the religion to become the Buddha named Animitta Tathagata at the kalpa named safety and happiness, in the world named Pure Rest. The Buddha Animita will have a life- span of countless kalpas. Ksitigarbha! The story of this great king of ghosts was really beyond thought and word! The total of devas and men that were rescued by this great king of ghosts was innumerable!

## CHAPTER NINE: CALLING OUT BUDDHAS’ NAMES AND ALIASES.

At that time, Ksitigarbha Mahasattva talked to the Buddha, “The World-Honored One! For the interests of next generations, now I would like to mention how to get great benefits in life and death. Please, listen to what I’ll mention”. The Buddha told Ksitigarbha Bodhisattva, “For the sake of Great Compassion, you want to talk about the issue beyond thought and word thus rescue all the miserable sentient beings in evil six paths, now is the right time for you to mention it, please, hurry to mention it! Possibly, you could early satisfy your great vow and as a matter of course, I won’t be worried about the present and future generations when entering Nirvana!” Ksitigarbha Bodhisattva talked to the Buddha, “The World-Honored One! In the past, about innumerable (asankhya) kalpas ago, there was a Buddha named Immeasurable- Body Tathagata appearing in the world. If any good man or believing woman heard and made obeisance to His name, he or she would escape forty kalpas of life-and-death grave

crimes, let alone painted His image, built His statue or worshipped and extolled His Merits, he or she would enjoy countless good rewards. Again, in the past, as the sands of Ganges of kalpas there was a Buddha titled Tathagatagarbha (precious nature) appearing in the world. If any good man or believing woman heard His name then in a moment made up the mind to take refuge in the Buddha, he or she would never withdraw from the Supreme Way of the Buddha. Again, in the past there was a Buddha titled Padma Jina Tathagata. If any good man or believing woman just overheard His name, he or she would be reborn in the heaven of Mara, let alone hearteningly recited His title. Again, in the past beyond word, beyond word asankhya kalpas ago, there was a Buddha named Simhanada Tathagata (the lion's roar) appearing in the world. If any good man or believing woman heard His name, then in a moment took refuge in Him, he or she would get innumerable Buddhas laid the hands on top of his/her head to give decisions. Again, in the past there was a Buddha titled Krakucchanda appearing in the world. If any good man or believing woman heard His name hearteningly contemplating and extolling His Merits, he or she would be the Great Brahma in Bhadrakalpa with thousand Buddhas that laid the hands on top of his/her head to give supreme decisions. Again, in the past there was a Buddha named Vipasyin appearing in the world. If any good man or believing woman heard the Buddha's name, he or she would never be banished in evil paths, but would usually be reborn as man or deva enjoying great happiness. Again, in the past there was a Buddha named Ratnaketu Tathagata appearing in the world. If any good man or believing woman heard that Buddha's name, he or she would finally not be banished in evil paths enjoying wonderful happiness in devalokas (heavens above). Again, in the past there was a Buddha titled The Precious Likeness Tathagata appearing in the world. If any good man or believing woman heard that Buddha's name and made obeisance to His Merits, he or she would not so long attain Arhan reward. Again, in the past innumerable asankhya kalpas, there was a Buddha titled Kasaya Dhvaja Tathagata appearing in the world. If any good man or believing woman heard the Buddha's name, he or she would escape grave crimes of one hundred great kalpas in life and death. Again, in the past there was a Buddha named The King of Mountains Mahabhijna Tathagata appearing in the world. If any good man or believing woman heard the Buddha's name, he or she would have the opportunity to hear as the sands of Ganges of Buddhas preaching the Buddhist

Dharma, thus get Bodhi reward. Again, in the past there were beyond the word of Buddhas or World-Honored Ones such as Pure- Moon Buddha, King-of- Mountain Buddha, Victorious- Wisdom Buddha, Pure-Name-King Buddha, Successful-Wisdom Buddha, Unexcelled Buddha, Wonderful-Sound Buddha, Full-Moon Buddha, Moon-Face Buddha appearing in the world. In all the sentient beings of the present and next generations if there was any deva or man, male or female reciting one of the above-mentioned Buddhas' names, he or she would reward innumerable good merits, let alone reciting many of Buddhas' names. Those living sentients being in good faith would get great benefits in life and death and finally would never be banished in evil paths. At the life-end time, if the family members of the deceased – even one member – recited a Buddha's name aloud, the deceased could avoid his five unintermitted sins (killing, stealing, adultery, lying, drinking intoxicants) and the rest of his bad karma could also be eliminated. Although the five unintermitted sins could make the sinner suffered without a break time in Avici hell forever, his five unpardonable sins could be gradually eliminated if at his life-end time there were many other persons getting together to support the deceased by simultaneously reciting Buddhas' names, let alone the deceased could recite Buddhas' names by himself. He would get innumerable good rewards as well as eliminate countless sins.

## CHAPTER 10: WEIGHING UP THE MERITORIOUS ACHIEVEMENTS IN ALMS-GIVINGS.

At that time, Ksitigarbha Mahasattva obeyed the Buddha's supernatural power standing up from his seat and kneeling right knee on the ground, left knee up to talk to the Buddha, "The World-Honored One! I paid attention to the karmas of sentient beings and weighed up their meritorious achievements in alms-giving, I figured out that their achievements were either light or heavy: some achievements resulted in one- life blessing or ten-life blessing while others resulted in hundred-life blessing or even thousand-life blessing that brought great benefits for beneficiaries. Will you explain to us how come there were the marked differences between numbers of blessing life?" At that time, the Buddha told Ksitigarbha Bodhisattva, "Today, I stay at Trayastrimsas meeting with everybody! For the sake of your benefits I'll talk about the comparison of meritorious achievements in

alms-givings of living sentients in Jambudvipa. Everyone! Carefully listen to me.” Ksitigarbha Bodhisattva said, “The World-Honored One! I haven’t totally understood those marked differences. I’m ready to listen to your instructions”. The Buddha told Ksitigarbha Bodhisattva, “In Jambudvipa, if any king, prime minister, high-ranking officer, great bourgeois, great ksatriya (ruling caste), brahmana saw persons of the poorest caste in society or even disabled people such as hunch-backed, crippled, dumb, deaf, insane and blind people having pity on them and wanted to give as alms, the king, prime minister, high ranking officer, etc... could show their compassions by smilingly giving as alms by themselves or they had others do alms-givings and console the poor unfortunates with gentle words, they would get great rewards. Their great rewards achieved could be compared with the virtue achieved from worshipping and offering innumerable Buddhas. The reason why the ruling caste got such-and-such great rewards was that because the poverty as well as the misery of the lowest caste and those of the disabled had motivated the king’s, the minister’s, the high-ranking officer’s great compassion. They used to be reimbursed with seven kinds of valuable jewelry, let alone enjoyed enough food, clothes and furniture. Again, Ksitigarbha Bodhisattva! In the next generations, if any kings or even brahmanas see stupas (mounds), Buddha’s images or statues, even Bodhisattva’s, Sravakayana’s, Pratyeka-Buddha’s statues, voluntarily worshipping and offering thus would be reborn to be Sovereign Sakra in three kalpas enjoying wonderful happiness! If the kings or brahmanas devote the merits to Dharmadatu, they would be reborn to be Great Brahman in ten kalpas. Again, Ksitigarbha Bodhisattva! In the next generations, if any kings or brahmanas see Buddhist old stupas, old temples, sutras or Buddhas’ statues in ruins make up their minds to restore by doing the job by themselves or by encouraging other number of hundreds thousands of employees to rebuild temples, statues or rebind sutras, finally by cooperating with these very employees to give as charities, they (kings or brahmanas) would be reborn to be Cakravartis in hundreds thousands of kalpas. The employees that together with kings or brahmanas gave as charities, would be reborn to be kings of small nations in hundreds thousands of kalpas - (Cakravarti: a ruler the wheels of whose chariot roll everywhere without stopping). If the kings or brahmanas and employees as were stated above make up their minds to devote all their merits resulting from restorations of temples and sutras to

Dharmadatu, all of them would finally accomplish the way of Buddha (achieve enlightenment). Their blessed rewards were indeed countless and boundless! Again, Ksitigarbha Bodhisattva! In the next generations, if any kings or brahmanas see ailing old man or woman in childbirth that in a moment arouses their compassion to bring comfort to all of these unfortunates by giving them medicine, foods, drinks and blankets, they (kings or brahmanas) would - beyond thought blessed rewards – be the King of the five Heavens of Purity in one hundred kalpas in addition they would be the Kings of the Heavens of Desire in two hundred kalpas and would never be banished in evil paths, thus finally accomplish the way of Buddha. Their ears would never be heard of complaints of misery! Again, Ksitigarbha Bodhisattva! In the next generations, if any kings or brahmanas give as such alms, they would get countless blessed rewards. If they make up their minds to devote all their merits – much or even less- to Dharmadatu, they would finally become Buddhas, let alone the retributions of Sovereign Sakras, Brahmas or Cakravartis. Ksitigarbha Bodhisattva! This is the reason why you should encourage sentient beings learning how to give as such alms. Again, Ksitigarbha Bodhisattva! In the next generations, if any good men or believing women grow good seeds that are even as small as a hair, a grain of sand or a speck of dust, they would enjoy incomparable blessed rewards. Again, Ksitigarbha Bodhisattva! In next generations, if any good men or believing women see Buddha's, Bodhisattva's, Pratyeka-Buddha's, Cakravarti's images and statues arousing their respects to worshipping and offering, they would get innumerable blessed rewards, thus often be reborn to be men or devas enjoying great happiness. If their blessed rewards are devoted to Dharmadatu, the feedback from their devotions would be incomparable! Again Ksitigarbha Bodhisattva! In the next generations, if any good men or believing women see The Great Vehicle's sutras or hear a Buddhist versified eulogy, a sentence of Buddhist sutra arousing so strong a faith in their hearts that they respectfully praise, worship and offer, they would get great retributions of their good karmas. The retributions are indeed countless and boundless. If their blessed rewards are devoted to Dharmadatu, the feedback from their devotion would be incomparable! Again, Ksitigarbha Bodhisattva! In the next generations, if any good men or believing women see new Buddhist stupas, temples and sutras of the Great Vehicle arousing their faith to worship and offer or clasp their hands to praise

contemplating as well as seeing the old or destroyed ones, they themselves restore or encourage many others to do together, they would –being the leaders- be Cakravartis and the cooperators of the restoration project would be kings of small countries. Moreover, the cakravartis would have abilities and chances to teach and convert the kings of small countries. Again, Ksitigarbha Bodhisattva! In the next generations, if any good men or believing women they grow good seeds in Buddhist Dharma by worshipping and offering or by remodeling stupas and temples or by adjusting and translating sutras, they would enjoy - or devote to Dharmadatu - the great blessed rewards in hundreds thousands of kalpas. Although their such good deeds are so small as even a hair, a speck of dust, a grain of sand or a water drop, their blessed rewards are remarkable! If their blessed rewards are devoted to their families or enjoying by themselves, they would not only have three kalpas to enjoy happiness, but also eliminate ten-thousands of retributions of sins. Ksitigarbha Bodhisattva! That was the cause and effect of alms-giving”

## CHAPTER 11: GENIE OF THE EARTH PROTECTS BUDDHIST DHARMA

At that time, the Genie of the solid-built jail talked to the Buddha, “The world-Honored One! I always contemplated and worshipped innumerable Mahasattvas that had beyond- thought- and –word wonder-working power and wisdom to support and rescue sentient beings. Ksitigarbha Mahasattva was the one of Bodhisattvas having deep-rooted and great swear! The World-Honored One! Ksitigarbha Mahasattva had great Hetupratyaya (cause and effect) with sentient beings in Jambudvipa, so did Manjusri, Samantabhadra, Kuan Yin, Maitreya. Although they reproduced themselves in hundreds thousands of duplicates to save sentient beings at six evil paths, their services were somehow within limits. Ksitigarbha Mahasattva had been teaching and converting all the sentient beings in evil paths, his great swear had been experiencing throughout hundreds thousands ten-thousands, as the sands of Ganges of kalpas. The World-Honored One! I saw the sentient beings in the present as well as in the future time, at their residential areas of the pure Southern direction using earth, stone, bamboos and trees to set up small altars in which they could build statues and paint images. Especially, they cast Ksitigarbha’s statues in gold, bronze, silver or iron burning incense sticks in order to

worship and offer as well as to contemplate and praise Mahasattva's meritorious deeds. The people in the above-mentioned residential areas got ten types of benefits. The ten types of benefits were as follows: 1/ the soil got extremely fertile. 2/ the dwelling houses were secure for ever. 3/ their ancestors were reborn in heavens. 4/ living people had long life-spans. 5/ their wishes were met. 6/ there was no catastrophic flood and fire in residential areas. 7/ extravagant expenses were avoidable. 8/ nightmares came to an end. 9/ the residents were protected by deities inside and outside their houses. 10/ everyone got blessed with holy and good causes. The World-Honored One! If the residents in the present and future time could as such worship Ksitigarbha Mahasattva in their residential areas, they would enjoy as such benefits. Again, The World-Honored One! In the future, I'll see if - in the residential areas there are these Buddhist Sutras, Ksitigarbha's statues and images- any good men or believing women reading the sutras and worshipping Mahasattva's statues and images, I would always – day and night- manipulate my own supernatural power to protect them from flood and fire holocausts, even thefts or mild and serious accidents. All their mishaps would be eliminated.” The Buddha told the Genie of solid-built jail, “The other genii of the earth could not compare with your invincible supernatural power. How come your power is incomparable? The earth in Jambudvipa got fertile because of your power. All the grass, trees, sands, stones, floating rice, sesame, reeds, variety of metals were storing and growing from the earth. That was your wonderful potentiality! Now you're praising Ksitigarbha's beneficial deeds, therefore your merits and supernatural power would be multifold comparing with other local Genii. In the next generations, if any good men or believing women worship Ksitigarbha Mahasattva and read this sutra in compliance with Mahasattva's swear in order to correct themselves, please utilize your supernatural power to support them! Don't let all the disasters and mishaps happen to them, let alone enjoy happiness. Not only you, but also Sovereign Sakra's family, Brahma's family and Deva's family together support them, hence they finally escape the ocean of misery and obtain happiness in Nirvana. The reasons they – good men or believing women – get the holy supports from all the saints are that they contemplate and worship Ksitigarbha Mahasattva as well as read this sutra. That is the wonderful holy supports!

## CHAPTER 12: THE BENEFITS TO THE LISTENERS AND BEHOLDERS

At that time, between the Buddha's eyebrows illuminated hundreds thousands ten-thousands hundred-thousands of streams of splendour lights. The streams of component illuminating lights are as follows: white illuminating rays, great white illuminating rays, blue illuminating rays, great blue illuminating rays, diamond-silver illuminating rays, great diamond-silver illuminating rays, violet illuminating rays, great violet illuminating rays, green illuminating rays, great green illuminating rays, jade-green illuminating rays, great jade-green illuminating rays, pink illuminating rays, great pink illuminating rays, emerald-green illuminating rays, great emerald-green illuminating rays, golden illuminating rays, great golden illuminating rays, felicitous- cloud illuminating rays, great felicitous-cloud illuminating rays, thousand-wheel illuminating rays, great thousand-wheel illuminating rays, precious-cart illuminating rays, great precious-cart illuminating rays, sun-disc illuminating rays, great sun-disc illuminating rays, moon-disc illuminating rays, great moon-disc illuminating rays, royal-palace illuminating rays, great royal-palace illuminating rays, oceanic-cloud illuminating rays, great oceanic-cloud illuminating rays. The wonderful sounds were heard following streams of such multi-colored light rays to report to the great assembly, devas, nagas and others of eight classes, men, non-men, "Please, everyone listen to me: today, I stayed at Trayastrimsas to introduce and praise Ksitigarbha Mahasattva in front of men and devas about the benefits, beyond-thought-and-word matter, transcendent-saint matter, ten-stage- attained matter and final matter is non-regression of anuttara –samyaksambodhi (unexcelled complete enlightenment). At that time, a Mahasattva named The Regarder of The World's Sounds (Kuan-Yin) among the meeting attendants stood up from her seat kneeling in Hun way and clasping her hands together to talk to the Buddha, "The World-Honored One! Ksitigarbha Mahasattva was possessed of a wonderfully compassionate temperament taking pity on miserable sentient beings of retributions for crimes in thousands ten-thousands hundred-thousands of worlds, thus reproducing Himself in thousands ten-thousands hundred- thousands of duplicates to save them. His meritorious deeds and supernatural powers were indeed beyond- thought- and –word. I heard The World-Honored One and innumerable Buddhas in ten directions unanimous in minds to praise

Ksitigarbha Mahasattva. Actually, talking about Ksitigarbha's meritorious deeds is a vain attempt, even all the Buddhas in the past, in the present and in the future could not finish speaking. The World-Honored One! Will you declare to the public in appreciation of Ksitigarbha's deeds that brought about so much beneficial influences. For the sake of all the present and future generations, please The World-Honored One talk about Ksitigarbha's beyond-thought-and- word of meritorious deeds, so that devas, nagas and others of the eight classes could contemplate and enjoy happiness. The Buddha told Kuan Yin, "You and sentient beings of Saha world had great hetupratyaya (causes). If any brahmas, devas, males, females, genii, ghosts or even sinful sentient beings in six evil paths heard your name and beheld your image feeling strong attachments to you, thus praising you, they would never retreat from the Buddha's Supreme Way. They used to be reborn as men or devas enjoying wonderful happiness. Whenever their good causes balance their good effects, the future glory of individuals would be simultaneously predicted by the Buddha. You are really compassionate to take pity on sentient beings as well as devas, nagas and others of the eight classes. Now, carefully listen to me!" Kuan Yin said,"The World-Honored One! I am very happy readily listening to you". The Buddha told Kuan Yin, "In the present as well as in the future and on all over the above-mentioned worlds, any men or devas finish enjoying their heavenly happiness, the five signs of decay are appearing on them or the lifelong banishment in evil paths is coming along, if they –males or females- behold Ksitigarbha's statue or image or hear Mahastva's name prostrating themselves - one deep contemplation, one prostration - to entreat favors, they would get increased their heavenly happiness enjoying great pleasure and never be banished in evil paths. If, after beholding Mahasattva's statue or image and hearing Mahasattva's name, they burn incense sticks and bring flowers, foods, drinks, string of pearls respectfully offering and worshipping in front of the altar, they would get countless meritorious rewards. Again, Kuan-Yin! In the present as well in the future and on over the above-mentioned worlds, if any six-evil-path dying persons overhear Mahasattva's name through their ears, they would never be banished in the evil paths. Let alone their parents and relatives – at dying time – bring all the clothes, money and wealth of the dying persons to offer by building Mahasattva's statues and painting Mahasattva's images. The relatives of the dying persons try to let them know – hear or see - about the

relatives – in behalf of the dying persons – are making offerings. If they are serious-illness patients and able to build Mahasattva's statue or paint Mahasattva's image by themselves, their retribution –of-bad-karma illnesses would be reduced and their life-spans would be increased. If the serious-illness patients have to go to their dooms, all their barriers of sin and hindrances of bad karma resulting in six-evil-path banishments would be eliminated, thus be reborn to be men or devas enjoying wonderful happiness. All the above-mentioned blessed rewards were practically resulted from the meritorious deeds. Again, Kuan-Yin! In next generations, any males and females that lost parents, brothers, sisters at their such childhoods as new-born babies, toddlers, five-year-old or ten-year-child, want to know after-death destinations of their relatives - Now, are they either at evil paths, other worlds or at the heaven? The living relatives had better build Mahasattva's statue or paint Mahasattva's image or when hearing Mahasattva's name the living relatives had better offer and worship – one deep contemplation, one prostration – Ksitigarbha Mahasattva in one day or even in seven consecutive days without losing their hearts, because although the deceased having been paying lifelong retributions of sins in evil paths, they would be liberated and reborn to be men or devas enjoying wonderful happiness. That wonderful happiness is resulting from the living relatives' meritorious deeds that are building Mahasattva's statue, painting Mahasattva's image or offering and worshipping Ksitigarbha Mahasattva. Moreover, if the deceased have been enjoying their previous retributions of good karmas in heaven, they would get holy fruit to enjoy countless wonderful happiness. That boundless wonderful happiness is also resulting from the living relatives' meritorious deeds! Again, if the living relatives could – in three to seven consecutive days with the whole minds – contemplate and worship Mahasattva's statue or image by respectfully reciting Mahasattva's name ten thousand times, Ksitigarbha Mahasattva would appear in immeasurable body to tell them the destinations of the deceased or Ksitigarbha Mahasattva would appear in their dreams to lead them to even various worlds to see the deceased. Again, if they could recite Mahasattva's name thousand times a day in thousand consecutive days, Ksitigarbha Mahasattva would order local genie of the earth, ghosts and other genii to lifelong protect them. They would always live like a lord with plentiful supplies of foods, drinks and clothes as well as having good health. Diseases and risks would never invade their houses, let alone the

future glory of each individual of them would be predicted by Ksitigarbha Mahasattva. Again, Kuan-Yin! In next generations, any good men or believing women have great minds to support and rescue all the sentient beings or attain the Supreme Bodhi (or enlightenment, that of the Buddha) or avoid Triloka (three realms), they had better take refuge in Ksitigarbha Mahasattva - once they see Mahasattva's statue and image or hear Mahasattva's name - by burning incense sticks, worshipping and offering flowers, clothes, jewelries, foods and drinks at Mahasattva's altar. Doing like that, they would satisfy their wishes because there's no hindrance at all. Again, Kuan-Yin! Next generations, any good men or believing women have hundreds thousands ten-thousands hundred-thousands of wishes for their lives in the present and in the future or have hundreds thousands ten-thousands hundred-thousands of things to wish, they had better take refuge in Ksitigarbha Mahasattva by contemplating, offering, worshipping and praising Ksitigarbha's statue or image, thus being satisfied all their wishes. If they want to pray again to the compassionate Ksitigarbha Mahasattva for his forever protection, they would see Mahasattva in the dreams laying the hand on the top of each individual's head and predicting each individual's future glory. Again, Kuan-Yin! Any good men or believing women always set much store by Great Vehicle's Sutras making up their beyond-thought-and-word mind to read and chant Sutras. They get excellent master to teach them how to chant and chant very well Sutras. Unfortunately – after that time and through many months and years – they become absent-minded and forgetful of everything they've just learned, thus being unable to chant Sutras anymore. The reason is that those good men or believing women had pending hindrances of their past karmas, hindering them to read and chant the Great Vehicle's Sutras. Therefore, they had better go see Ksitigarbha's statue to make obeisance to Mahasattva by burning incense sticks, worshipping and offering flowers, clothes, toys, foods, drinks including a small cup of pure water in front of the altar for one day and one night. After that – at the nightfall time- they should clasp their hands together in front of Mahasattva's statue to get his permission to drink water then face South respectfully raising the cup of water to drink it up. They may not drink alcohol, may not have obscenely sexual relationship, may not talk big and dirty and may not destroy the life. Within one week or three weeks, those good men or believing women would see Ksitigarbha Mahasattva in their dreams

appearing in immeasurable body to pour water on the head. The dreamers would become intelligent, hence a word he hears, he could remember it forever and he would never lose a verse or a sentence of Sutra at all. Again, Kuan-Yin! In next generations, the unfortunates don't have enough foods to eat and clothes to wear. All their wishes for a good life don't come true! On the contrary, their fates make their lives a misery fraught with diseases and accidents, so that the members in their families always suffer from feelings of insecurity and many mishaps. Their near and distant relatives are also living separately. Their sleeps are not restful ones, but abounding with nightmares! Towards those unfortunates, if they hear the name of Ksitigarbha Mahasattva or his image and statue, they had better recite Mahasattva's name ten-thousand times, hence not-according-to- their- mind mishaps would be gradually eliminated. Therefore, they would live in security as well as happiness, enjoying full of food, drinks and clothes. Their night- sleeps would be returning to really restful ones without any nightmare! Again, Kuan-Yin! In next generations, any good men or believing women go look for a means of earning their livings as well as working privately and publicly or performing life and death services, risky assignments or going through jungles and climbing mountains or crossing the river and the sea or getting caught in flood and deluge or escaping dangerous paths, they had better firstly recite – with all their hearts - Ksitigarbha Mahasattva's name ten-thousand times, Mahasattva would order local genii and ghosts or deities to safely protect them during the time they're going, standing, sitting and sleeping. All the wild beasts, such as tigers, wolves, lions and harmful living animals have to steer away of them". The Buddha told Kuan-Yin again, "Ksitigarbha Mahasattva had been having great causes and effects with sentient beings in Jambudvipa. If I talked about the benefits resulting from contemplating Mahasattva's statue or image and hearing of Mahasattva's name, I could not finish speaking even in hundreds thousands of kalpas. That the reason you've got to use your supernatural power to pass this Sutra by tradition to public and from one generation to another, so that sentient beings in Saha World could – in hundreds thousands ten-thousands of kalpas – live in security and happiness. At that time, the Buddha sang in verse the praises of Ksitigarbha Mahasattva

I recognized that Ksitigarbha's supernatural power

I could not finish speaking even in as the sands of Ganges of kalpas.  
Seeing, hearing, contemplating and worshipping him, even in a moment  
Men and devas would enjoy innumerable benefits  
Male, female, devas or deities finished enjoying their good rewards  
If they – with all their hearts – take refuge in him  
The life-spans would prolong, retribution of sins would be eliminated.  
In the childhood, they lost their beloved parents  
Now, they haven't known their parents' destinations  
Their brothers, sisters, elder sisters and relatives  
They didn't know where they were from the dates of births  
They'd better build Mahasattva's statue or paint Mahasattva's image  
Dolefully contemplating and respectfully worshipping Mahasattva  
Reciting his name in three consecutive weeks  
Mahasattva would appear in immeasurable body  
He would show them their relatives' destinations,  
Hence he'd liberate their relatives from evil paths.  
If they don't recede reciting Mahasattva's name,  
He'd the lay hand on their heads predicting their Future Glory  
If they'd cultivate themselves by following the Way of Supreme Bodhi,  
Or they would avoid three evil and miserable worlds  
Those already made up their Greatly Compassionate Minds  
Firstly, they should contemplate and worship Mahasattva's statue  
All their wishes would be quickly met  
Hindrances of their past karmas could never hinder them  
Anyone made up his mind chanting the Sutras  
He'd help sentient beings arrive the other shore (Nirvana)  
He already made up his beyond-thought-and-word wish  
Unfortunately, he's just read sutras then forgot much about them  
Because he had hindrances of past karma  
Hindrances hindered him to remember the Great Vehicle's Sutras  
He'd better worship Mahasattva by burning incense sticks at the altar.

He'd better also offer Mahasattva flowers, clothes, foods, drinks, toys  
A cup of pure water must be placed in front of Mahasattva  
After one day, one night, he's got to beg Mahasattva for drinking water.  
Be careful of Five NO's: No meat, No alcohol, No illicit sex, No big talk,  
And within three weeks there's No destroying the life.  
He must - with all his heart – recite Mahasattva's name  
He'll see Mahasattva in his dream appearing in immeasurable body,  
The arrival of Mahasattva of Wisdom makes his ears keen  
Words of Sutras caught by his ears, would never be forgotten  
Mahasattva's supernatural power is indeed beyond-thought-and-word  
Thus made the good man attain knowledge!  
Destitute sentient beings and serious patients  
Aweful accidents, bad news happen to houses, relatives dispersed  
Their dreams actually are nightmares  
Their wishes are contrary to their expectations  
They'd better contemplate and worship Ksitigarbha's statue  
Hence all the terrible evils would be eliminated  
Their dreams have no nightmare anymore  
They enjoy full of foods, drinks, clothes and ghosts, deities protect them.  
If they enter jungles, mountains and cross ocean  
With evil birds, wild beasts and wicked men  
With evil deities or evil ghosts and evil winds  
And with all the anguishes and challenges are lurking everywhere.  
They'd better contemplate and worship Mahasattva  
By making offerings at Ksitigarbha's statue  
Thus in the jungles and mountains as well as in the oceans  
All those evils would be annihilated  
Kuan-Yin! Carefully listen to me  
Ksitigarbha's meritorious deeds are endless, beyond-thought-and-word.  
Hundreds thousands ten-thousands of kalpas I couldn't finish speaking.  
I confirm that Mahasattva had such a supernatural power

Anyone hears Mahasattva's name  
Or anyone sees mahasattva's statue contemplating and worshipping him.  
By burning incense sticks, offering flowers, foods, drinks and clothes  
Hundreds thousands of kalpas they'd enjoy wonderful happiness  
If he devotes his blessed rewards to Dharmadatu  
He finally would become the Buddha  
Kuan-Yin! That the reason why you've got to know that  
You should pass this Sutra by tradition to as sands of Ganges of countries!

### CHAPTER 13: THE BUDDHA LAID RESPONSIBILITIES FOR MEN AND DEVAS UPON KSITIGARBHA MAHASATTVA.

At that time The World-Honored One raised his arm covered with golden sleeve to lay on top of Ksitigarbha Mahasattva's head and said, "Ksitigarbha! Ksitigarbha! Your supernatural power is beyond-thought-and-word, your compassion is beyond-thought-and-word, your wisdom is beyond-thought-and-word, your eloquence is beyond-thought-and-word. That is the reason why ten-direction-of-space Buddhas praised you for your beyond-thought-and-word characteristics that could not be finished speaking in even thousands ten-thousands of kalpas. Ksitigarbha! Ksitigarbha! Remember that today I'm present at Trayastrimsas attending the meeting together with hundreds thousands ten-thousands hundred-thousands beyond- of- word beyond-of-word of all the Buddhas, Bodhisattvas, devas, nagas and others of eight classes to refer men, devas, haven't- got – out- of-three-realm and in-burning-house sentient beings back to you entrusting them with you. Don't let these sentient beings be banished in evil paths for even one day or one night, let alone lost for thousands ten-thousands hundred-thousands of kalpas in the five gati or in avici hell without a breakup. Ksitigarbha! The temperaments of sentient beings in Jambudvipa are unstable and familiar with many evil habits. Just having showed the kindness of their hearts, they – in a moment – change their minds to retreat. If the changes of their minds coincide with the happenings of evil causes, their erroneous thinkings will increase quickly. That's the reason I had to produce myself in hundreds thousands ten-thousands of duplicates to teach and convert, then rescue them according to each of their temperaments. Ksitigarbha! Today I solicitously lay responsibility for

men and devas upon you. In next generations, if any good men or believing women sow some good seeds, even a hair, a speck of dust, a grain of sand or a water drop you should utilize your supernatural power to support them to follow the Way of Supreme Bodhi. Try to keep them going ahead, not to let them retreat. Ksitigarbha! In next generations, any sentient beings – males or females – have to pay for their own retributions of sins, hence lost in evil paths. On the way to evil paths or just arriving the door of the hell, if they could recite a Buddha's name, a Bodhisattva's name or a sentence or a verse of The Great Vehicle's Sutras, you should utilize your supernatural power or other means available to save them, for example by using your immeasurable body to break the hell and take them to heavens enjoying wonderful happiness. At that time The World-Honored One sang in verse the praises of Ksitigarbha Mahasattva

Towards the present and future men and devas

I thoughtfully lay responsibility for them upon you

Utilizing your supernatural power and other available means to save them

Don't let them be banished in the evil paths.

At that time, Ksitigarbha Mahasattva knelt in Hun way clasping his hands together and saying to the Buddha, "The World-Honored One! Don't be too much concerned about that. In next generations, any good men or believing women have just a thought making obeisance to the Buddha's Dharma, I would utilize hundreds thousands of available means to support and liberate them from any life-and-death plight, let alone just having heard of good deeds, they deeply think – thought after thought – about to cultivate themselves in Buddha's Dharma. Naturally, they would never retreat from the Way of the Supreme Bodhi". At that time, there was a Bodhisattva in the meeting named Akasagarbha (The Womb of Space) talking to the Buddha, "The World-Honored One! I came to Trayastrimsas by myself and heard Tathagata praising Ksitigarbha's supernatural power beyond thought and word. I would like to know about the tremendous impact of Ksitigarbha's supernatural power on next generations. The World-Honored One! Will you tell us how many types of benefit good men or believing women as well as devas, nagas and others of the eight classes will be enjoying if they hear this Sutra and

Mahasattva's name or contemplate and worship Mahasattva's statue or image? For the sake of sentient beings in the present and future generations, I beg a favor of you, The World-Honored One, to generally tell the beneficiaries about the types of their benefits". The Buddha told Akasagarbha Bodhisattva, "Carefully listen to me! For your sake I'll make a well-presented analysis about those blessed rewards. In next generations, any good men or believing women see Ksitigarbha's statue or image and hear this Sutra, moreover chant this Sutra, simultaneously contemplate, praise and worship Mahasattva by offering incense sticks, flowers, foods, drinks, clothes and jewelries, they would enjoy 28 types of benefits as follows: 1/ Devas guard and care for, 2/ Good fortune in life increases everyday, 3/ Assembling holy fruits and superior causes, 4/ Never receding but going ahead and straight to Nivana, 5/ Always enjoying full of foods and clothes, 6/ diseases and epidemic never invade houses, 7/ Fearless of deluge and fire, 8/ No robbery and burglary on watch, 9/ Always having many admirers, 10/ Deities and ghosts protect, 11/ Females would be reborn to be males, 12/ Females would be reborn to be Queens, 13/ Always leading a correct and decent life, 14/ Many of them would be reborn in Heavens, 15/ The rest of them would be reborn to be Kings, 16/ Gifting with entire recall of their previous kalpas, 17/ All their wishes would be met, 18/ Families and relatives live in peace and happiness, 19/ All mishaps would be eliminated, 20/ All retributions of sins would be ended forever, 21/ Going through anywhere with stated intention, 22/ Night dreams would always be sweet and safe ones, 23/ Ancestors would be rescued from evil paths, 24/ Meritorious deeds of previous kalpas resulted in blessed rewards, 25/ Always getting high praises from Buddhas and Bodhisattvas, 26/ Becoming intelligent plus five organs of sense have their penetrative powers, 27/ Being enriched with compassion in hearts, 28/ Finally attaining the state of Buddhahood. Again, Akasagarbha Bodhisattva! In present and next generations any devas or ghosts and deities hear Mahasattva's name or worship Mahasattva's statue and image or hear Mahasattva's Great Vow, hence contemplate and praise Mahasattva, they would get seven types of benefits as follows: 1/ Soon promoting to Saintly position, 2/ Previous evil karmas would be eliminated, 3/ Being under the patronage of The Buddhas in ten directions of space, 4/ Never withdrawing from the Way of Supreme Bodhi, 5/ Developing individual's supernatural powers, 6/ Recalling previous kalpas, 7/ Finally attaining the state of Buddhahood. After

presenting the whole time at Trayastrimsas assembly where all the beyond-thought-word, beyond thought-and-word of Buddhas Tathagatas, Bodhisattvas, Devas, Nagas and others of the eight classes in ten directions of space were listening to Sakyamuni Buddha appreciating and praising beyond-thought-and-word and unforeseen Ksitigarbha Mahasattva's Supernatural Power simultaneous with innumerable incense sticks, flowers, deva garments, jewelries, strings of golden beads were offering to Sakyamuni Buddha and Ksitigarbha Mahasattva, all the meeting attenders were again contemplating, kowtowing to Sakyamuni Buddha by clasping their hands together and departing.