

佛說大乘無量壽莊嚴清淨平等覺經

# Immeasurable Lifespan Sutra

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English version

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# 序

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佛是已經覺悟宇宙人生真相的大覺悟者，後世想追求覺悟的修行者若能追隨佛的教導，最後也終將成佛。佛的教導從口頭傳播，到用梵文記錄下來，一直到被翻譯成中國文言文，已經經過了二千多年。這些佛經對想學佛的修行人來說，是佛為眾生留下的珍貴寶藏。

在經過中文長時間的演變後，漢傳佛經已經逐漸難以被現代使用中文的人所閱讀和理解，外國人也無緣從佛經中得到關於宇宙人生的智慧。因為這個原因，所以有白話佛經和其他語言的佛經出現；而想將佛法翻譯成正確而可被理解的白話中文和英文，並不是件簡單的事。

為了使佛法能被正確的理解和弘傳，筆者花費數年的時間，將重要的漢傳佛經翻譯成白話中文和英文。筆者明白如果曲解了佛法，必須負相對的責任，因此在翻譯時總是非常謹慎。為了確保讀者不會因翻譯者片面的理解和語言轉換，而誤解佛所宣說佛法的原意，筆者在翻譯時採用了以下這些方法：

1. 尊重文言文經典，不擅自加入自己的解釋或忽略難

以翻譯的原文。

2. 以句子為單位，逐字逐句翻譯。為了使文意更為完整，根據前後文而加入有些文言文所缺少的主詞、受詞、連接詞或將句子的位置做適當的調整；通常如果需要加上原文所沒有的詞句，在翻譯時會用括號括起來，以便和原文直譯有所區分，並且附有原文可以和翻譯做對照。
3. 在艱澀難以理解的地方，用括號加上編者的注釋，並標明是編者的注釋。
4. 增加自己在佛法上的修行和對佛法的理解，並加強自己理解文言文的能力。

# FOREWORD

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Buddha was a great enlightened person who had been enlightened to the truth of the universe and life. In the later time, if the practitioners who wish to seek Enlightenment follow Buddha's teaching, then they also will be able to become Buddha ultimately. From oral spreading to being recorded by Sanskrit and then being translated into ancient Chinese, Buddha's teaching has lasted more than two thousand years. For the practitioners who wish to become a Buddha, these Buddhist Sutras are precious treasures that Buddha left for all beings.

After the long time changes of Chinese, Mahayana Sutras have gradually become hard to be read and realized by those who use Chinese in modern time. Foreigners also lack the opportunity to attain the wisdom of the universe and life from these Sutras. For this reason, there are the Sutras in oral Chinese and other languages. And it is not an easy thing to correctly translate these Buddhist doctrines into realizable oral Chinese and English.

In order to make Buddhist doctrines can be correctly realized and spread, I spent several years to translate some important Mahayana Buddhist Sutras into oral Chinese and English. I know that I would take the responsibility of cause and effect if I misinterpret the Buddhist doctrines, therefore I was very careful when I was translating. In order to be sure that some translator's one-sided realization and language translation will not make readers to misunderstand the original doctrines that Buddha preached, I followed these rules when I was translating:

1. Respect the ancient Chinese Sutras. Do not unauthorizedly put in my own explanations and ignore the original texts which are hard to be translated.
2. Consider one sentence to be a unit and translate word by word, sentence by sentence. In order to make the expressions of the texts more complete, according to the front text and back text, add subjects, objects, conjunctions that lack in some ancient Chinese sentences or adjust the order of words (or clauses, phrases). If there are the words that are not used in original texts, they are usually be bracketed in order to distinguish them from the direct translations of original texts. And there are

original texts that can make the translations be collated.

3. In the parts that are incomprehensible and hard to be understand, bracket the explanations added by editor and remind readers that they are the explanations of editor.
4. Improve my own practice and realization in Buddhism and increase my ability of realizing ancient Chinese.

# 導言

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無量壽經是大乘淨土法門裡重要的經典，經中介紹了阿彌陀佛的四十八願、極樂世界的殊勝和讓眾生脫離充滿痛苦的輪迴而往生極樂世界的方法。

阿彌陀佛又稱為無量壽佛，往生極樂世界的眾生也會有無量的壽命。所以這部經叫做無量壽經。

這個白話中文和英文翻譯的原文是夏蓮居居士所會集的《佛說大乘無量壽莊嚴清淨平等覺經》。因為佛當時所說的這部經，不同版本的文言文譯本均不夠完整或易讀，初學者難以從這些譯本中很快地掌握淨土法門的殊勝之處，所以夏蓮居居士用盡全力，根據五種文言文譯本，將其會集成一本。所謂「會集」，必須按原文會集，不能自行增刪文字；所以夏居士會集的這部經，仍然可認為是佛所宣說的，只是和其他五種譯本有部分的差異。

# INTRODUCTION

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Immeasurable Lifespan Sutra is an important Sutra in Large Vehicle Pure Land Buddhism. The Sutra presents Amitabha's forty-eight vows, the specials and greatnesses of Extremely Happy Land, and the way to make beings get relief from the painful samsara and be born in Extremely Happy Land.

Amitabha is also called Buddha Immeasurable Lifespan. The beings who are born in Extremely Happy Land will also have immeasurable lifespan. Therefore this Sutra is named 'Immeasurable Lifespan Sutra'.

The original text of the oral Chinese and English translations is 'The Buddha Speaks Large Vehicle Immeasurable Lifespan Dignified Pure and Equal Enlightenment Sutra' (佛說大乘無量壽莊嚴清淨平等覺經), which are gathered by layman Xia, Lian-Ju. Because the different versions of the ancient Chinese translations of this Sutra—which were preached by Buddha—are not very complete or easy to read, therefore it is hard for the



beginners to quickly be acquainted with the specials and greatneses of Pure Land Buddhism from these ancient Chinese translations. For this reason, layman Xia, Lian-Ju gathered five ancient Chinese translations into one Sutra with his all-out effort. The so-called ‘gather’ means that the texts of gathered Sutra should be from the parts of original texts and it is not allowed to increase or delete the texts unauthorizedly. So, we can consider that this Sutra, which was gathered by layman Xia was preached by Buddha and there is just some difference among it and the five ancient Chinese translations.

# 經文

## TEXT

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### 法會聖眾第一

如是我聞。一時佛在王舍城耆闍崛山中。與大比丘眾萬二千人俱。一切大聖。神通已達。其名曰。尊者憍陳如。尊者舍利弗。尊者大目犍連。尊者迦葉。尊者阿難等。而為上首。又有普賢菩薩。文殊師利菩薩。彌勒菩薩。及賢劫中一切菩薩。皆來集會。

### # 1 Saints in the gathering

I have heard it like this. At one time, Buddha was in Rajagriha on the Gridhrakuta Mountain with twelve thousand great monks. All these great saints had obtained supernatural power. Their names are Saint Ajnatakaudinya, Saint Shariputa, Saint Mahamaudgalyayana, Saint Kashyapa, Saint Ananda and so on. They were lead monks. And there were Bodhisattva Samantabhadra, Bodhisattva Manjushri, Bodhisattva Maitreya and all Bodhisattvas of Virtue Kalpa<sup>\*1</sup> coming to the gathering.

\*1. Virtue Kalpa : The kalpa at the present time. One kalpa is about 4.3 billion years.

## 德遵普賢第二

又賢護等十六正士。所謂善思惟菩薩。慧辯才菩薩。觀無住菩薩。神通華菩薩。光英菩薩。寶幢菩薩。智上菩薩。寂根菩薩。信慧菩薩。願慧菩薩。香象菩薩。寶英菩薩。中住菩薩。制行菩薩。解脫菩薩。而為上首。咸共遵修普賢大士之德。

## # 2 Following Samantabhadra's virtue

And there were sixteen Bodhisattvas, including Bodhisattva Guarding-virtue, as well as Bodhisattva Well-thinking, Bodhisattva Wisdom-eloquence, Bodhisattva Insight-into-non-attachment, Bodhisattva Power-flower, Bodhisattva Brightness-hero, Bodhisattva Treasure-flags, Bodhisattva Excellent-wisdom, Bodhisattva Extinctive-sense-organ, Bodhisattva Confidence-wisdom, Bodhisattva Vow-wisdom, Bodhisattva Fragrant-elephant, Bodhisattva Treasure-hero, Bodhisattva Concentrating-on-center, Bodhisattva Restraint-behavior and Bodhisattva Relieving. They were lead Bodhisattvas. They obeyed and practiced Bodhisattva Samantabhadra's virtue<sup>\*1</sup> together.

具足無量行願。安住一切功德法中。遊步十方。行權方便。

入佛法藏。究竟彼岸。願於無量世界成等正覺。捨兜率。降王宮。棄位出家。苦行學道。作斯示現。順世間故。

They had immeasurable vows of practices, and stably concentrated on all ways of merit<sup>\*2</sup>. They traveled ten directions (of the universe), practiced expedient ways, got the treasure of Buddhism, and reached the other shore of Nirvana<sup>\*3</sup>. They wished to attain the highest perfect Enlightenment<sup>\*4</sup> in immeasurable worlds. They gave up (living in) the Tusita Heaven, came down (the world to be born in) royal palace, abandoned the throne to be a monk, and lived an ascetic life in order to practice the correct Way<sup>\*5</sup>. They manifested like this because they were compliant with the beings in the world.

以定慧力。降伏魔怨。得微妙法。成最正覺。天人歸仰。請轉法輪。常以法音。覺諸世間。破煩惱城。壞諸欲塹。洗濯垢污。顯明清白。

They conquered the devil by the power of meditation and wisdom, obtained the subtle and wonderful doctrine, and attained the highest perfect Enlightenment. The heavenly beings respected them and requested them to turn the Wheel of Buddhism<sup>\*6</sup>. They often enlightened beings by doctrines. They destroyed the castle of worries, ruined the valley of desires, washed out the defilement (of mind<sup>\*7</sup>) and made the

cleanness (of truth) reveal.

調眾生。宣妙理。貯功德。示福田。以諸法藥。救療三苦。升灌頂階。授菩提記。為教菩薩。作阿闍黎。常習相應無邊諸行。成熟菩薩無邊善根。

They harmonized beings' view<sup>\*8</sup>, preached the wonderful truth, accumulated merits and showed beings blissful field<sup>\*9</sup>. They cure beings' pain of three Ranges<sup>\*10</sup> by the drugs of Buddhism, stepped on the level of consecration by pouring water on their heads<sup>\*11</sup>, and were prophesied to be Buddhas. They were the Bodhisattvas ready to teach Buddhism, and (therefore) they were monks' teachers. They often practiced the immeasurable practices which matched Buddhism and achieved Bodhisattva's immeasurable good roots of merit<sup>\*12</sup>.

無量諸佛咸共護念。諸佛剎中。皆能示現。譬善幻師。現眾異相。於彼相中。實無可得。此諸菩薩。亦復如是。

And they were protected and concerned by immeasurable Buddhas. They could manifest in every Buddhaland. It was like a magician show those disguised things but actually there is nothing that can be attained about these things. These Bodhisattvas are also like that.

通諸法性。達眾生相。供養諸佛。開導群生。化現其身。猶如電光。裂魔見網。解諸纏縛。遠超聲聞辟支佛地。入空。無相。無願法門。善立方便。顯示三乘。於此中下而現滅度。

They realized the nature of everything and beings' (different) forms<sup>\*13</sup>. They offered offerings to Buddhas and preached beings, transformed and manifested their bodies like electricity and light, broke the net of evil views<sup>\*14</sup>, and untied beings' bind<sup>\*15</sup>. They far exceeded the states of Sravakas<sup>\*16</sup> and Pratyekabuddhas<sup>\*17</sup> and were enlightened to the doctrine of Empty, non-Form, and non-Wish<sup>\*18</sup>. They were good at establishing expedient ways to show Three Vehicles in Buddhism<sup>\*19</sup>. They manifested that they entered Nirvana in (the ways of) Small Vehicle.

得無生無滅諸三摩地。及得一切陀羅尼門。隨時悟入華嚴三昧。具足總持百千三昧。住深禪定。悉睹無量諸佛。於一念頃。遍遊一切佛土。

They attained the Samadhis<sup>\*20</sup> of non-existence and non-extinction<sup>\*21</sup>, attained all ways of Dharani<sup>\*22</sup>, entered the meditation of Flower Adornment<sup>\*23</sup> at any time, completely had and retained a hundred, a thousand meditations, and concentrated on deep meditation. They saw immeasurable Buddhas and traveled all Buddhlands during the moment as

one thought arose.

得佛辯才。住普賢行。善能分別眾生語言。開化顯示真實之際。超過世間諸所有法。心常諦住度世之道。

They obtained Buddhas' eloquence, concentrated on Samantabhadra's practice, were good at distinguishing beings' languages to preach and show the truth (of Buddhism), and exceeded everything in our world. Their mind often peacefully concentrated on the ways of making beings get relief.

於一切萬物隨意自在。為諸庶類作不請之友。受持如來甚深法藏。護佛種性常使不絕。

About everything, they were free, easy, and compliant with their mind. They became the uninvited friends of beings, accepted and retained Buddha's deep treasury doctrines, protected beings' vow of becoming a Buddha, and made it not to be diminished.

興大悲。愍有情。演慈辯。授法眼。杜惡趣。開善門。於諸眾生。視若自己。拯濟負荷。皆度彼岸。悉獲諸佛無量功德。智慧聖明。不可思議。

They generated great compassion, were merciful to

beings, preached (beings by) kind eloquence<sup>\*24</sup>, gave beings the eyes of doctrine, blocked the path to Evil Realms, and opened the door of doing good. They treated beings like the beings are themselves, saved beings, carried beings' burden, and made the beings to reach the other shore of Nirvana. They attained Buddhas' immeasurable merits and their wisdom and sacred realization of everything<sup>\*25</sup> were unbelievable.

如是等諸大菩薩。無量無邊。一時來集。又有比丘尼五百人。清信士七千人。清信女五百人。欲界天。色界天諸天梵眾。悉共大會。

These great Bodhisattvas mentioned above were immeasurable and limitless and came together at that time. And there were five hundred nuns, seven thousand laymen, five hundred laywomen and the beings living in the Heavens of Desire Range and the Heavens of Form Range all coming to the gathering together.

- \*1. Bodhisattva Samantabhadra's virtue: The virtue is the Ten Vows that Bodhisattva Samantabhadra made in order to benefit all beings and help beings be born in Extremely Happy Land
- \*2. all ways of merit: "merit" is the benefit of practicing good. "all ways of merit" is the ways leading beings to



become Buddhas.

- \*3. the other shore of Nirvana: “Nirvana” is the state of getting relief from birth-and-death. To enter Nirvana is like a man rows a boat from one shore of birth-and-death to the other shore of getting relief.
- \*4. attain the highest perfect Enlightenment: Become a Buddha
- \*5. correct Way: the way to be enlightened and become a Buddha.
- \*6. turn the Wheel of Buddhism: a simile of preaching Buddhism.
- \*7. defilement of mind: worries and desires are like defilements hindering us to see the Buddhahood.
- \*8. harmonize beings’ view: make beings realize the truth.
- \*9. show beings blissful field: a simile of that Bodhisattvas offering themselves for beings to practice merit. It is like making beings cultivate (merits) in the field.
- \*10. three Ranges: three places where lives live, including: Desire Range (where the beings with desire live), Form Range (where the beings without desire but with form live), and non-Form Range (where the beings without desire and form live).
- \*11. consecration by pouring water on the heads: after the consecration, one will certainly become a Buddha someday.
- \*12. good roots of merit: the merit of practicing good will be

like roots firmly and deeply grow in the earth. It will be the causes to become a Buddha.

- \*13. beings' different forms: the beings are different in forms. For example: some are saint, some are ordinary, some are enlightened, and some are confused.
- \*14. evil views: incorrect views
- \*15. beings' bind: birth-and-death is like bind making beings cannot get relief.
- \*16. Sravakas: those who are free from birth-and-death by hearing and practicing Buddha's doctrines.
- \*17. Pratyekabuddhas: those who are enlightened by the conditions of lives. They are also free from birth-and-death.
- \*18. Empty, non-Form, and non-Wish: A state in Buddhism. Everything's nature is Empty. There is not any form and any wish in Empty (the Reality).
- \*19. Three Vehicles in Buddhism: Three kinds of practice in Buddhism, including: Sravaka Vehicle, Pratyekabuddha vehicle (these are Small Vehicle) and Bodhisattva Vehicle (Large Vehicle). The Small Vehicler just practices to get his own relief, the Large Vehicler practices and wishes to make both himself and other beings to get relief.
- \*20. Samadhi: meditation
- \*21. non-existence and non-extinction: In Empty (the Reality), there are not the phenomena of existence or

extinction.

- \*22.Dharani: Dharani is the way, word, or wisdom that is able to lay hold of the good so that it cannot be lost, and likewise of the evil so that it cannot arise.
- \*23.meditation of Flower Adornment: stably in the state of realizing that everything is made by one's own mind.
- \*24.kind eloquence: The eloquence which is kind for beings
- \*25.realization of everything : After attaining the wisdom, one will realize the world is Empty and realize everything in the world.

### 大教緣起第三

爾時世尊。威光赫奕。如融金聚。又如明鏡。影暢表裡。現大光明。數千百變。尊者阿難。即自思惟。今日世尊色身諸根。悅豫清淨。光顏巍巍。寶剎莊嚴。從昔以來。所未曾見。喜得瞻仰。生希有心。

### # 3 Condition of preaching this Sutra

At that time, Buddha's powerful brightness was extremely bright like melting gold. It was like a clear mirror reflecting the brightness outside and inside. Buddha showed extensive brightness and it changed in many hundred, many thousand ways. Saint Ananda thought by himself, "Today, Buddha's sense-organs are happy and pure. His bright countenance is majestic and the treasury Buddhaland

is dignified. I have never seen this from the past to now. It is happy that I can see this.” He felt it is rare.

即從座起。偏袒右肩。長跪合掌。而白佛言。世尊今日入大寂定。住奇特法。住諸佛所住導師之行。最勝之道。

Then he rose from his seat, bare his right shoulder, knelt down, put his palms together, and said to Buddha, “Today, Buddha enters the great tranquil meditation, concentrates on the marvelous and special way, and concentrates on the deed of a teacher—the greatest Way—that Buddhas concentrate on.

去來現在佛佛相念。為念過去未來諸佛耶。為念現在他方諸佛耶。何故威神顯耀。光瑞殊妙乃爾。願為宣說。

The past, the future, and the present Buddhas contemplate one another. Are the Buddhas contemplating the past or the future Buddhas or contemplating the present Buddhas in other worlds? Why is Buddha’s powerful appearance so brilliant and Buddha’s brightness so special and wonderful? Wish Buddha expound for us.”

於是世尊。告阿難言。善哉善哉。汝為哀愍利樂諸眾生故。能問如是微妙之義。汝今斯問。勝於供養一天下阿羅漢。辟支佛。布施累劫諸天人民蜎飛蠕動之類。功德百千萬倍。

Then, Buddha said to Ananda, “Well said! Well said! You ask this subtle and wonderful doctrine in order to be merciful to beings and benefit beings. (The merit of) your asking now exceeds that people offer offerings<sup>\*1</sup> to all Arhats and Pratyekabuddhas in one world or exceeds that people give to heavenly beings, human beings, insects, and reptiles in many Kalpas. The merit (of your asking) is a hundred, a thousand, ten thousand times more (than those).

何以故。當來諸天人民一切含靈。皆因汝問而得度脫故。阿難。如來以無盡大悲。矜哀三界。所以出興於世。光闡道教。欲拯群萌。惠以真實之利。難值難見。如優曇花。希有出現。汝今所問。多所饒益。

Why? In the future, heavenly beings, human beings, and all sentient beings will get relief because of your asking. Ananda, Buddhas are merciful to (the beings of) three Ranges with endless great compassion, therefore they are born in the worlds. They preach and expound the correct Way, wish to save all beings, and give them the true benefit. It is difficult to meet and see Buddhas like that an Udumbara flower rarely blooms (in the world). Your asking now is with great benefit and advantage.

阿難當知。如來正覺。其智難量。無有障礙。能於念頃。

住無量億劫。身及諸根。無有增減。所以者何。如來定慧。究暢無極。於一切法。而得最勝自在故。阿難諦聽。善思念之。吾當為汝。分別解說。

Ananda, you should know, Buddhas' wisdom of Enlightenment is hard to measure and beyond any obstruction. They can concentrate in immeasurable billion Kalpas as it is within a thought and their bodies and sense-organs will not increase or decrease. Why? Because Buddhas' meditation and wisdom are complete and beyond limit and they attain the greatest freedom about everything<sup>\*2</sup>. Ananda, listen carefully and think it thoroughly! I will expound it for you.

\*1. offer offerings: respectfully give

\*2. attain the greatest freedom about everything: A state in Buddhism—not to worry and annoy about everything and nothing can obstruct him.

#### 法藏因地第四

佛告阿難。過去無量不可思議無央數劫。有佛出世。名世間自在王如來。應供。等正覺。明行足。善逝。世間解。無上士。調御丈夫。天人師。佛世尊。在世教授四十二劫。時為諸天及世人民說經講道。

#### # 4 The Practice before Dharmakara became a Buddha

Buddha said to Ananda, “Immeasurable innumerable unbelievable Kalpas ago, there was a Buddha being born in the world, named Lokeshvararaja, the Tathagata, Accepting Offering, Perfectly Enlightened One, Possessing Wisdom and Practice, Well Death in Nirvana, Realizing Everything in the World, Unexceedable One, Man of Subduing Beings, Master of Heavenly and Human Beings, and Buddha World Honored One<sup>\*1</sup>. He preached in the world for forty-two Kalpas. At that time, he preached Sutras and the correct Way to the heavenly and human beings.

有大國主名世饒王。聞佛說法。歡喜開解。尋發無上真正道意。棄國捐王。行作沙門。號曰法藏。修菩薩道。高才勇哲。與世超異。信解明記。悉皆第一。

There was a great king named Abundant World King. Having heard Buddha’s doctrine, he was happy and realized the truth. Then he at once generate the intention to (attain) the Way (editor: the highest perfect Enlightenment). He abandoned his kingdom and the throne to be a monk, named Dharmakara. He practiced Bodhisattva’s Way<sup>\*2</sup>. His superior ability, courage, and understanding exceeded (all people in) the world. His confidence, realization, and memory were all the best.

又有殊勝行願。及念慧力。增上其心。堅固不動。修行精進。無能踰者。往詣佛所。頂禮長跪。向佛合掌。即以伽他讚佛。發廣大願。

Besides, he had special great practice and vow, and (he had) the power of contemplation and wisdom to make his mind progress and be firm and stable. He practiced diligently and no one could exceed him. He went to where Buddha was, worshipped him, knelt down, put his palms together toward Buddha, praised Buddha with a poem, and vowed great vows.

頌曰。

如來微妙色端嚴	一切世間無有等	光明無量照十方
日月火珠皆匿曜	世尊能演一音聲	有情各各隨類解
又能現一妙色身	普使眾生隨類見	

The verses were: ‘Buddha’s subtle and wonderful appearance is well-formed and dignified. It is beyond all comparison in the world. (Buddha’s) immeasurable brightness lights up ten directions. The sun, the moon, fire, and jewels are dimmed. If Buddha speaks by one kind of language, each being will realize it by his own language. And Buddha can manifests his wonderful body and make each being see it according to the type of the being himself.



願我得佛清淨聲	法音普及無邊界	宣揚戒定精進門
通達甚深微妙法	智慧廣大深如海	內心清淨絕塵勞
超過無邊惡趣門	速到菩提究竟岸	

Wish I will obtain Buddha's pure voice and (wish) my doctrines will reach everywhere without limit. (I will) preach the ways of precept, meditation, and diligence, and realize the deep, subtle, and wonderful doctrine. My wisdom will be extensive and deep like the ocean and my mind will be pure without worldly worries. (I will) exceed limitless Evil Realms<sup>\*3</sup>, quickly reach the ultimate enlightened shore (of Nirvana).

無明貪瞋皆永無	惑盡過亡三昧力	亦如過去無量佛
為彼群生大導師	能救一切諸世間	生老病死眾苦惱
常行布施及戒忍	精進定慧六波羅	未度有情令得度
已度之者使成佛		

(I will) never have ignorance, greed, and anger forever. My doubt and fault will be over by the power of Samadhi. (Wish I will) be like the immeasurable past Buddhas to be beings' great teachers, save all beings in the world from the pains and worries of birth, oldness, sickness, and death, and constantly practice giving, precept, patience, diligence, meditation, and wisdom—the six Paramitas<sup>\*4</sup>. (Wish I will be able to make) the beings who have not gotten relief to get

relief and (make the beings) who have gotten relief to become Buddhas.

假令供養恆沙聖 不如堅勇求正覺 願當安住三摩地  
恆放光明照一切 感得廣大清淨居 殊勝莊嚴無等倫

To offer offerings to the saints whose amount is equal to the sands of the Ganges River is not better than seeking Enlightenment with courage and firm mind. Wish I will be able to stably concentrate on Samadhi, always emit brightness to light up everywhere, and make an extensive pure land, which is special, great, dignified, and incomparable.

輪迴諸趣眾生類 速生我剎受安樂 常運慈心拔有情  
度盡無邊苦眾生 我行決定堅固力 唯佛聖智能證知  
縱使身止諸苦中 如是願心永不退

The beings in Six Realms of the cycle of birth-and-death<sup>\*5</sup> will quickly be born in my land to enjoy happiness and peace. (I will) constantly use kind mind to save beings and make all limitless painful beings get relief. My practice is certain and firm and only Buddhas' wisdom can prove it. Even if I am in pains, these vows in my mind will never regress.'

- \*1. the Tathagata...World Honored One: Buddhas' ten names.
- \*2. Bodhisattva's Way: The way that a Bodhisattva practices for becoming a Buddha. It is also called six paramitas.
- \*3. Evil Realms: In the world, there are six (or five, except Asuras) life forms, including hells, hungry spirits, animals (the three are in Evil Realms, which is painful, because they did evils before), human beings, Asuras, and heavenly beings. The six life forms are in six Realms.
- \*4. six Paramita: Six parts of the way to reach the other shore of Nirvana.
- \*5. cycle of birth-and-death: Everybody is born and dead repeatedly in six Realms. It is like a cycle.

### 至心精進第五

法藏比丘說此偈已。而白佛言。我今為菩薩道。已發無上正覺之心。取願作佛。悉令如佛。願佛為我廣宣經法。我當奉持。如法修行。拔諸勤苦生死根本。速成無上正等正覺。

### # 5 Sincere diligence

Having spoken the poem, Monk Dharmakara said to Buddha, 'I am now practicing Bodhisattva's Way. I have generated the mind of (attaining) the highest perfect

Enlightenment and wished to become a Buddha and to make everything (about me) be like a Buddha. Wish Buddha preach the doctrine of Sutra for me. I will accept, retain, and practice the doctrine, remove the basis of restless and painful birth-and-death and quickly attain the highest perfect Enlightenment.

欲令我作佛時。智慧光明。所居國土。教授名字。皆聞十方。諸天人民及蜎蠕類。來生我國。悉作菩薩。我立是願。都勝無數諸佛國者。寧可得否。

I wish that when I become a Buddha, my wisdom, my brightness, the Buddhaland I live in, and my preaching name will be known by (the beings of) ten directions. The heavenly beings, human beings, insects, and reptiles born in my land will all become Bodhisattvas. I make this wish, which exceeds all the innumerable Buddhalands. Can I fulfill it?’

世間自在王佛。即為法藏而說經言。譬如大海一人斗量。經歷劫數尚可窮底。人有至心求道。精進不止。會當剋果。何願不得。汝自思惟。修何方便。而能成就佛剎莊嚴。如所修行。汝自當知。清淨佛國。汝應自攝。

Then Buddha Lokeshvararaja preached Dharmakara the Sutra, ‘For example, if a man measures (the water of) the sea

by a (small) container, it still can be finished after several Kalpas. (Not to mention that) if a man diligently and unceasingly practices the correct Way with a sincere heart, he will certainly reach the goal. What wishes cannot be fulfilled? You should think by yourself what expedient way to practice that you can achieve your dignified Buddhaland. You should know by yourself how to practice it. You should establish (your) pure Buddhaland by yourself.’

法藏白言。斯義宏深。非我境界。惟願如來應正遍知。廣演諸佛無量妙剎。若我得聞。如是等法。思惟修習。誓滿所願。

Dharmakara said, ‘The way is too vast and too deep for my level. I wish Tathagata, Accepting Offering, and Perfectly Enlightened One show and explain the immeasurable wonderful Buddhlands (to me). If I can hear this doctrine, I will think and practice it, and vow to fulfill my wishes.’

世間自在王佛知其高明。志願深廣。即為宣說二百一十億諸佛剎土。功德嚴淨。廣大圓滿之相。應其心願悉現與之。說是法時。經千億歲。

Buddha Lokeshvararaja knew he was excellent and noble and his wish was sincere and extensive. Therefore he

explained to him the twenty-one billion Buddhalands, whose features are pure and dignified in merit and are extensive, and complete. Buddha showed all those Buddhalands in compliance with his request. When Buddha preached the doctrine, several hundred billion years had passed.

爾時法藏聞佛所說。皆悉睹見。起發無上殊勝之願。於彼天人善惡。國土麗妙。思惟究竟。便一其心。選擇所欲。結得大願。

At that time, when Dharmakara heard Buddha's preaching and saw all the Buddhalands, he generated the highest great vows. Having completely thought about the good and evil of the heavenly and human beings in those lands and (completely thought about) the crudity and subtlety of those lands, he chose what he want with full attention to make great vows.

精勤求索。恭慎保持。修習功德滿足五劫。於彼二十一俱胝佛土。功德莊嚴之事。明了通達。如一佛剎。所攝佛國。超過於彼。

He diligently sought (to fulfill the vows), carefully retained them and practiced merit (for them) for five full Kalpas. He realized and mastered about the dignified merits of the twenty-one billion Buddhalands like they are in

a Buddhaland. And the Buddhaland he (vowed to) establish even exceeded it.

既攝受已。復詣世自在王如來所。稽首禮足。繞佛三匝。合掌而住。白言世尊。我已成就莊嚴佛土。清淨之行。

After he had finished it, he went to visit Buddha Lokeshvararaja again. He respectfully worshipped Buddha's feet with his head, walked round Buddha three times, put his palms together, stopped, and said, 'Buddha, I have achieved the pure practice of dignifying my Buddhaland.'

佛言善哉。今正是時。汝應具說。令眾歡喜。亦令大眾。聞是法已。得大善利。能於佛剎。修習攝受。滿足無量大願。

Buddha said, 'Well done! It is the right time for you to announce it. You should make the multitude happy, make the multitude get great benefit after hearing this doctrine, and (make them) be able to practice and establish (their own) Buddhalands, and (be able to) fulfill their immeasurable great vows.'

發大誓願第六

法藏白言。唯願世尊。大慈聽察。

## # 6 Great vows

Dharmakara said, 'Wish Buddha kindly listen to it.

我若證得無上菩提。成正覺已。所居佛剎。具足無量不可思議。功德莊嚴。無有地獄。餓鬼。禽獸。蜻飛蠕動之類。所有一切眾生。以及焰摩羅界。三惡道中。來生我剎。受我法化。悉成阿耨多羅三藐三菩提。不復更墮惡趣。得是願。乃作佛。不得是願。不取無上正覺。（一、國無惡道願。二、不墮惡趣願。）

When I attain the highest perfect Enlightenment and become a Buddha, there will be immeasurable unbelievable dignified merits in the Buddhaland I live in. There will not be the Realms of hell, hungry spirits, animals, insects, and reptiles. All the beings, including those in Hades<sup>\*1</sup> and three Evil Realms, born in my land and preached by my doctrine, will attain the highest perfect Enlightenment and will not return to Evil Realms again. If this vow is accomplished, I will be a Buddha. If this vow is not accomplished, I will not attain the highest perfect Enlightenment.( 1st vow: No evil Realms 2nd vow: Not entering Evil Realms again)

我作佛時。十方世界。所有眾生。令生我剎。皆具紫磨真



金色身。三十二種大丈夫相。端正淨潔。悉同一類。若形貌差別。有好醜者。不取正覺。(三、身悉金色願。四、三十二相願。五、身無差別願。)

When I become a Buddha, all the beings in the worlds of ten directions born in my land will have golden bodies and thirty-two kinds of features of great men. They will be well-formed, pure, and in the same appearance. If there are any differences of beauty and ugliness between their appearances, I will not attain Enlightenment.( 3rd vow: Golden body 4th vow: Thirty-two features 5th vow: No different appearance)

我作佛時。所有眾生。生我國者。自知無量劫時宿命。所作善惡。皆能洞視徹聽。知十方去來現在之事。不得是願。不取正覺。(六、宿命通願。七、天眼通願。八、天耳通願。)

When I become a Buddha, all the beings born in my land will remember all their former lives within immeasurable Kalpas. They will be able to completely see and hear the goods and evils (people did within that time), and they will know the matters of ten directions occurred in the past, in the future, and the at present. If this vow is not accomplished, I will not attain Enlightenment.( 6th vow: Knowing people's former lives 7th vow: Supernatural eyes 8th vow: Supernatural ears)

我作佛時。所有眾生。生我國者。皆得他心智通。若不悉知億那由他百千佛刹。眾生心念者。不取正覺。（九、他心通願。）

When I become a Buddha, all the beings born in my land will obtain the power to know others' thoughts. If they cannot know beings' thoughts of ten, a hundred billion or ten, a hundred nayuta<sup>\*2</sup> Buddhalands, I will not attain Enlightenment. (9th vow: Knowing others' thought)

我作佛時。所有眾生。生我國者。皆得神通自在。波羅密多。於一念頃。不能超過億那由他百千佛刹。周遍巡歷。供養諸佛者。不取正覺。（十、神足通願。十一、遍供諸佛願。）

When I become a Buddha, all the beings born in my land will obtain the supernatural powers and Paramita. If, in the moment as one thought arises, they cannot exceed ten, a hundred billion or ten, a hundred nayuta Buddhalands, travel all over them, and offer offerings to the Buddhas, I will not attain Enlightenment.( 10th vow: Power of traveling everywhere 11th vow: Offering Buddhas)

我作佛時。所有眾生。生我國者。遠離分別。諸根寂靜。若不決定成等正覺。證大涅槃者。不取正覺。（十二、定成正覺願。）

When I become a Buddha, all the beings born in my land will keep away from distinguishment<sup>\*3</sup> and have tranquil sense-organs. If they cannot certainly attain the highest perfect Enlightenment and large Nirvana<sup>\*4</sup>, I will not attain Enlightenment. (12th vow: Certainly attain Enlightenment)

我作佛時。光明無量。普照十方。絕勝諸佛。勝於日月之明。千萬億倍。若有眾生。見我光明。照觸其身。莫不安樂。慈心作善。來生我國。若不爾者。不取正覺。（十三、光明無量願。十四、觸光安樂願。）

When I become a Buddha, my brightness will be immeasurable, will light up all over ten directions, will be brighter than all Buddhas' brightness and will be a thousand, ten thousand, a hundred thousand times brighter than the light of the sun and the moon. If there are beings who see my brightness and their bodies are lighted up by it, they will feel peaceful and happy, do good with kind heart, and then be born in my land. If this vow is not accomplished, I will not attain Enlightenment. (13th vow: Immeasurable brightness 14th vow: Being peaceful after they were lighted up)

我作佛時。壽命無量。國中聲聞天人無數。壽命亦皆無量。假令三千大千世界眾生。悉成緣覺。於百千劫。悉共計校。若能知其量數者。不取正覺。（十五、壽命無量願。十六、聲聞無數願。）

When I become a Buddha, my lifespan will be immeasurable. There will be innumerable Sravakas, heavenly beings and human beings in my land. Their lifespans will also be immeasurable. Supposing the beings in a Buddhaland all become Pratyekabuddhas, calculate the length of the lifespans together in a hundred, a thousand Kalpas and if they can recognize the length of the lifespans, then I will not attain Enlightenment.( 15th vow: Immeasurable lifespan 16th vow: Innumerable Sravakas)

我作佛時。十方世界無量剎中。無數諸佛。若不共稱歎我名。說我功德國土之善者。不取正覺。(十七、諸佛稱歎願。)

When I become a Buddha, if the innumerable Buddhas of the immeasurable Buddhalands in the worlds of ten directions do not praise my fame together and preach the good of my merits and my land, I will not attain Enlightenment.( 17th vow: Praised by Buddhas)

我作佛時。十方眾生。聞我名號。至心信樂。所有善根。心心回向。願生我國。乃至十念。若不生者。不取正覺。唯除五逆。誹謗正法。(十八、十念必生願。)

When I become a Buddha, supposing there are beings in ten directions who have heard my name, and they can

sincerely be confident (with me) and be happy, transfer all good roots of merit to the wish of being born in my land, even only chant (my name) ten times, and if they cannot be born in my land, I will not attain Enlightenment, except those who commit five deadly sins<sup>\*5</sup> and who slander Buddhism.( 18th vow: Being born there by chanting ten times)

我作佛時。十方眾生。聞我名號。發菩提心。修諸功德。奉行六波羅蜜。堅固不退。復以善根迴向。願生我國。一心念我。晝夜不斷。臨壽終時。我與諸菩薩眾迎現其前。經須臾間。即生我刹。作阿惟越致菩薩。不得是願。不取正覺。(十九、聞名發心願。二十、臨終接引願。)

When I become a Buddha, if there are beings in ten directions who have heard my name, and they can vow to attain the highest perfect Enlightenment, practice merits and Six Paramitas with firm mind and without regress, transfer<sup>\*6</sup> the good roots of merit to the wish of being born in my land, and concentratedly chant my name through day and night without interruption, then the Bodhisattvas and I will appear before them at their death, they will be born in my land in an instant, and become no-regress Bodhisattvas<sup>\*7</sup>. If this vow is not accomplished, I will not attain Enlightenment.( 19th vow: Making vow after hearing the name 20th vow: Welcome them at their death)

我作佛時。十方眾生。聞我名號。繫念我國。發菩提心。

堅固不退。植眾德本。至心迴向。欲生極樂。無不遂者。  
若有宿惡。聞我名字。即自悔過。為道作善。便持經戒。  
願生我剎。命終不復更三惡道。即生我國。若不爾者。不  
取正覺。（二十一、悔過得生願。）

When I become a Buddha, if there are beings in ten directions who have heard my name, and they can contemplate my land, vow to attain the highest perfect Enlightenment with firm mind and without regress, cultivate good roots of merit, and sincerely transfer (the good roots) to the wish of being born in Extremely Happy Land, then they will surely fulfill their wish. If they have former sins<sup>\*8</sup>, after they heard my name and if they can regret committing the sins, do good and the correct Way, retain the precept of Sutras, and wish to be born in my land, then they will not return to three Evil Realms again after their death and will be born in my land. If this vow is not accomplished, I will not attain Enlightenment. (21st vow: Being born there after regretting)

我作佛時。國無婦女。若有女人。聞我名字。得清淨信。  
發菩提心。厭患女身。願生我國。命終即化男子。來我剎  
土。十方世界諸眾生類。生我國者。皆於七寶池蓮華中化  
生。若不爾者。不取正覺。（二十二、國無女人願。二十三、  
厭女轉男願。二十四、蓮華化生願。）

When I become a Buddha, there will not be any female

in my land. If there are women who have heard my name, and they can deeply and purely be confident (with me), vow to attain the highest perfect Enlightenment, hate (their own) female bodies, and wish to be born in my land, then they will change into males and be born in my land after their death. The beings in the worlds of ten directions who have been born in my land are born by the way of transforming in lotuses in the ponds made of seven-jewels. If this vow is not accomplished, I will not attain Enlightenment. ( 22nd vow: No woman in the Land 23rd vow: Hate to be female and change into male 24th vow: Transforming in lotuses )

我作佛時。十方眾生。聞我名字。歡喜信樂。禮拜歸命。以清淨心。修菩薩行。諸天世人。莫不致敬。若聞我名。壽終之後。生尊貴家。諸根無缺。常修殊勝梵行。若不爾者。不取正覺。(二十五、天人禮敬願。二十六、聞名得福願。二十七、修殊勝行願。)

When I become a Buddha, if there are beings in ten directions who have heard my name, and they can feel happy and be confident (with me), worship and depend on me, and practice Bodhisattva's Way by pure mind, then they will be respected by the heavenly and human beings. If they heard my name, then, after their death, they will be born in noble family, will not have incomplete sense-organs, and will constantly practice great, clean and pure behavior<sup>\*9</sup>. If this

vow is not accomplished, I will not attain Enlightenment.( 25th vow : Respected by heavenly and human beings 26th vow : Getting bliss after hearing the name 27th vow : Doing great practice)

我作佛時。國中無不善名。所有眾生。生我國者。皆同一心。住於定聚。永離熱惱。心得清涼。所受快樂。猶如漏盡比丘。若起想念。貪計身者。不取正覺。(二十八、國無不善願。二十九、住正定聚願。三十、樂如漏盡願。三十一、不貪計身願。)

When I become a Buddha, there will not be the names of any bad things in my land and the beings born in my land will concentrate on the meditation with the same mind, keep away from hot worries forever, and get pure and cool mind<sup>\*10</sup>. The happiness they feel will be like a monk who is free from all pains<sup>\*11</sup>. If they have any thought of attachment of their own bodies, I will not attain Enlightenment.( 28th vow : No bad things in the Land 29th vow : Concentrating on meditation 30th vow : Happiness like the monk free from pains 31st vow : No attachment of body)

我作佛時。生我國者。善根無量。皆得金剛那羅延身。堅固之力。身頂皆有光明照耀。成就一切智慧。獲得無邊辯才。善談諸法祕要。說經行道。語如鐘聲。若不爾者。不取正覺。(三十二、那羅延身願。三十三、光明慧辯願。三十四、善談法要願。)



When I become a Buddha, the beings born in my land will have immeasurable good roots of merit, and obtain the firm strength of Vajra-god Narayana<sup>\*12</sup>. There will be brightness shining on the tops of their heads. The beings will achieve all wisdom, will obtain limitless eloquence, will be good at talking about the secrets of all (Buddhist) doctrines, will preach Sutras, will practice the correct Way, and will speak like the sound of a bell. If this vow is not accomplished, I will not attain Enlightenment.( 32nd vow : Narayana's strength 33rd vow : Brightness, wisdom, and eloquence 34th vow : Good at preaching doctrines )

我作佛時。所有眾生。生我國者。究竟必至一生補處。除其本願。為眾生故。被弘誓鎧。教化一切有情。皆發信心。修菩提行。行普賢道。雖生他方世界。永離惡趣。或樂說法。或樂聽法。或現神足。隨意修習。無不圓滿。若不爾者。不取正覺。(三十五、一生補處願。三十六、教化隨意願。)

When I become a Buddha, the beings born in my land will finally reach the stage of becoming a Buddha after one more life, except for the beings whose original vows are for all (other) beings—The beings wear the armors of great vows<sup>\*13</sup> in order to preach (Buddhism to) all sentient beings; they will generate confidence, practice the Way to Enlightenment, and practice Samantabhadra's practices. Although they will be reborn in other worlds, they will be

able to keep away from Evil Realms forever. Some of them will be glad to preach doctrines. Some of them will be glad to listen to doctrines. And Some of them will show the supernatural power of traveling anywhere. They will be able to practice as they want and there will not anyone who cannot achieve completely. If this vow is not accomplished, I will not attain Enlightenment.( 35th vow : Becoming a Buddha after one more life 36th vow : Preaching as they want)

我作佛時。生我國者。所須飲食。衣服。種種供具。隨意即至。無不滿願。十方諸佛。應念受其供養。若不爾者。不取正覺。(三十七、衣食自至願。三十八、應念受供願。)

When I become a Buddha, the food, drink, clothes, and offering implements<sup>\*14</sup> of the beings who are born in my land, will appear in front of the beings in compliance with the beings' wishes. No one cannot fulfill his wish completely. Buddhas in ten directions will accept their offerings in compliance with their intentions. If this vow is not accomplished, I will not attain Enlightenment.( 37th vow : Clothes and food Spontaneously appear 38th vow : Accepting offering in compliance with intentions)

我作佛時。國中萬物。嚴淨。光麗。形色殊特。窮微極妙。無能稱量。其諸眾生。雖具天眼。有能辨其形色。光相。名數。及總宣說者。不取正覺。(三十九、莊嚴無盡願。)

When I become a Buddha, everything in my land will be dignified, pure, bright, beautiful, special in shape and color, extremely subtle and wonderful, and cannot be described and measured. If the beings in my land, who have supernatural eyes can distinguish the shape, color, brightness, name, and amount of everything in my land, and describe them all together, I will not attain Enlightenment.( 39th vow : Endless dignified things)

我作佛時。國中無量色樹。高或百千由旬。道場樹高。四百萬里。諸菩薩中。雖有善根劣者。亦能了知。欲見諸佛淨國莊嚴。悉於寶樹間見。猶如明鏡。睹其面像。若不爾者。不取正覺。(四十、無量色樹願。四十一、樹現佛剎願。)

When I become a Buddha, the immeasurable trees in my land will be a hundred, a thousand yojanas <sup>\*15</sup> in height. The Bodhi-tree will be four million li <sup>\*16</sup> in height. Even the Bodhisattvas who are inferior in good roots of merit will know that. If they want to see Buddhas' dignified pure Buddhalands, they will be able to see them through the jewel-tree like a clear mirror reflects people's faces. If this vow is not accomplished, I will not attain Enlightenment.( 40th vow : Immeasurable jewel trees 41st vow : Buddhalands appear through trees)

我作佛時。所居佛剎。廣博嚴淨。光瑩如鏡。徹照十方無量無數。不可思議諸佛世界。眾生睹者。生希有心。若不爾者。不取正覺。(四十二、徹照十方願。)

When I become a Buddha, the Buddhaland I live in will be extensive, dignified, pure, and bright like a mirror, and the brightness will thoroughly light up innumerable immeasurable unbelievable Buddhlands in ten directions. The beings who see that will generate the mind of that it is rare. If this vow is not accomplished, I will not attain Enlightenment.( 42nd vow : Lighting up ten directions)

我作佛時。下從地際。上至虛空。宮殿樓觀。池流華樹。國土所有一切萬物。皆以無量寶香合成。其香普熏十方世界。眾生聞者。皆修佛行。若不爾者。不取正覺。(四十三、寶香普熏願。)

When I become a Buddha, from the ground to the sky, everything in my land such as palaces, temples, porches, ponds, rivers, flowers, and trees will be composed of immeasurable jewel-incenses. Their fragrance will pervade the worlds of ten directions. The beings who have smelt it will practice the Buddhist Way. If this vow is not accomplished, I will not attain Enlightenment.( 43rd vow : The fragrance of jewel-incense pervades)

我作佛時。十方佛刹諸菩薩眾。聞我名已。皆悉逮得清淨。解脫。普等三昧。諸深總持。住三摩地。至於成佛。定中常供無量無邊一切諸佛。不失定意。若不爾者。不取正覺。(四十四、普等三昧願。四十五、定中供佛願。)

When I become a Buddha, if the Bodhisattvas of the Buddhalands in ten directions have heard my name, then they will all attain Pure, Relieving, and Universal Equal Samadhi<sup>\*17</sup> and attain deep Dharanis at once. They will concentrate on Samadhi until they become Buddhas. In meditation, they will constantly offer offerings to immeasurable limitless Buddhas without losing their meditation. If this vow is not accomplished, I will not attain Enlightenment.( 44th vow : Universal Equal Samadhi 45th vow : Offer offerings to Buddhas in meditation)

我作佛時。他方世界諸菩薩眾。聞我名者。證離生法。獲陀羅尼。清淨歡喜。得平等住。修菩薩行。具足德本。應時不獲一二三忍。於諸佛法。不能現證不退轉者。不取正覺。(四十六、獲陀羅尼願。四十七、聞名得忍願。四十八、現證不退願。)

When I become a Buddha, the Bodhisattvas in other worlds who have heard my name will attain the Way of non-existence and will attain the Dharani. They will be pure and happy, attain the equal concentration<sup>\*18</sup>, practice

Bodhisattva's Way, and have the good roots of merit. If they can not immediately attain the first, the second, and the third Forbearances<sup>\*19</sup> and reach the stage of no-regress in Buddhism at once, I will not attain Enlightenment. (46th vow : Attainment of Dharanis 47th vow : Attaining Forbearance after hearing the name 48th vow : Attaining no-regress at once)

- \*1. Hades: hell
- \*2. nayuta: about a thousand billion
- \*3. distinguishment : the act of recognizing or thinking anything.
- \*4. large Nirvana: when a Buddha dies, he enters large Nirvana, and when a Sravaka dies, he enters little Nirvana. They will not be reborn any more after their death.
- \*5. five deadly sins : 1)To kill Father 2)To kill Mother 3)To kill an Arhat 4)To make Buddha bleed 5)To make cooperative monks conflict.
- \*6. transfer the good roots of merit to the wish : Someone wants to change the merit of practicing good into the cause that can make his wish realized.
- \*7. no-regress Bodhisattvas : The Bodhisattvas who will not regress to inferior state.
- \*8. former sins : The sins that were made in one's former lives. They may cause him to be born in Evil Realms.
- \*9. clean and pure behavior : the behavior without sexual

desires.

- \*10. pure and cool mind : When we are worried, we feel hot, when our minds are pure and easy, we feel cool.
- \*11. a monk who is free from all pains : An Arhat.
- \*12. Vajra-god Narayana : A heavenly being with firm body and strong strength.
- \*13. the armors of great vows : If one made great vows for all being, the vows will protect him from evils like an armor.
- \*14. offering implements : The things for respectfully give.
- \*15. yojana : one yojana is sixteen thousand elbows. one elbow is the length from one's elbow to his finger tip.
- \*16. li : The length of twelve hundred elbows.
- \*17. Pure, Relieving, and Universal Equal Samadhi :
  - “Pure Samadhi” – the meditation of non-attachment.
  - “Relieving Samadhi” – The meditation of keeping away from all binds and getting relief.
  - “Universal Equal Samadhi” – The meditation of seeing all Buddhas universally and equally.
- \*18. equal concentration : the state of being concentratedly in the realization of that everything is equally Empty.
- \*19. Forbearance : The Wisdom just can be realized and cannot be described by words. It is like you want to tell someone what you know but cannot find any word to describe it, so you can only forbear and do not say anything.

## 必成正覺第七

佛告阿難。爾時法藏比丘說此願已。以偈頌曰

### # 7 Surely Become a Buddha

Buddha said to Ananda, “At that time, after Monk Dharmakara proclaiming these vows, he said by poem,

我建超世志 必至無上道 斯願不滿足 誓不成等覺  
復為大施主 普濟諸窮苦 令彼諸群生 長夜無憂惱  
出生眾善根 成就菩提果

‘I made great vows which exceed (all vows in) all worlds. I will certainly reach the highest correct Way. If these vows will not be fulfilled, I will not attain Enlightenment. I will be a great benefactor to save the poor and the painful everywhere, I will make all beings have no worries and annoyances during the long night, I will make them create good roots of merit, and make them achieve the effect of Enlightenment.

我若成正覺 立名無量壽 眾生聞此號 俱來我剎中  
如佛金色身 妙相悉圓滿 亦以大悲心 利益諸群品  
離欲深正念 淨慧修梵行



If I attain Enlightenment, I will be named ‘Immeasurable Lifespan’. The beings who have heard my name will be born in my land, and have golden bodies like all Buddhas. Their wonderful appearances will be complete. They also will benefit all beings by their great merciful minds. They will keep away from desire, will be in deep mindfulness, and will have pure wisdom to practice clean and pure practices.

願我智慧光 普照十方剎 消除三垢冥 明濟眾厄難  
 悉捨三途苦 滅諸煩惱暗 開彼智慧眼 獲得光明身

Wish my brightness of wisdom will extensively light up the lands in ten directions, will remove the darkness of three Defilements<sup>\*1</sup>, will relieve beings’ pain and disaster, will make beings abandon the pain of three Realms, will extinguish the darkness of worries, will (make beings) open the eyes of wisdom, and will (make them) obtain the bodies of brightness.

閉塞諸惡道 通達善趣門 為眾開法藏 廣施功德寶  
 如佛無礙智 所行慈愍行 常作天人師 得為三界雄  
 說法師子吼 廣度諸有情 圓滿昔所願 一切皆成佛  
 斯願若剋果 大千應感動 虛空諸天神 當雨珍妙華

Wish I will block the paths leading to Evil Realms, open the gate to Good Realms, show the treasure of doctrines to

beings, and extensively give the treasure of merit (to them). Wish I will have unhindered wisdom like all Buddhas, will practice merciful practices, will constantly be the teacher of heavenly and human beings, will be the heroic leader of three Ranges, will preach like a lion roars, will extensively make sentient beings get relief, will fulfill my former vows, and everything will become Buddha. If this vow will be fulfilled, the world will perceive and respond. All heavenly gods in the sky, will shower down precious and wonderful flowers. ’ ”

佛告阿難。法藏比丘。說此頌已。應時普地六種震動。天雨妙華。以散其上。自然音樂空中讚言。決定必成無上正覺。

Buddha said to Ananda, “After Monk Dharmakara speaking the poem, the entire earth quaked in six ways at once and the shower of wonderful flowers fell from the sky, strewing above him. The spontaneous music praised in the sky, ‘You will certainly attain the highest perfect Enlightenment.’ ”

\*1. three Defilements : Greed, anger, and ignorance.

積功累德第八

阿難。法藏比丘於世自在王如來前。及諸天人大眾之中。發斯弘誓願已。住真實慧。勇猛精進。一向專志莊嚴妙土。所修佛國。開廓廣大。超勝獨妙。建立常然。無衰無變。

## # 8 Accumulating merits

“Ananda, after Monk Dharmakara has vowed these great vows in front of Buddha Lokeshvararaja and the multitude of heavenly and human beings, he concentrated on true wisdom and courageously and diligently concentrated his mind on the intention of (establishing) a dignified and wonderful Buddhaland. The Buddhaland he practiced (to establish) is wide, extensive, extremely great and wonderful. It had been established to be permanent without any decay and change.

於無量劫。積植德行。不起貪瞋癡欲諸想。不著色聲香味觸法。但樂憶念過去諸佛。所修善根。

Within immeasurable Kalpas, he accumulated the practices of merit. He did not generate the thoughts of greed, anger, and ignorance. He did not attach to visible form, sound, smell, taste, tangible things, and thoughts<sup>\*1</sup>. He was glad to contemplate the good roots of merit that the past Buddhas practiced.

行寂靜行。遠離虛妄。依真諦門。植眾德本。不計眾苦。

少欲知足。專求白法。惠利群生。志願無倦。忍力成就。

He practiced tranquil practice<sup>\*2</sup>, kept away from unreality, followed the doctrine of truth, cultivated the good roots of merit, did not care about pains, had little desire, and was content (with what he had). He focused his attention on practice the good white Way<sup>\*3</sup> in order to benefit all beings. He was not tired of (accomplishing) his vows, and he achieved the power of patience.

於諸有情。常懷慈忍。和顏愛語。勸諭策進。恭敬三寶。奉事師長。無有虛偽諂曲之心。莊嚴眾行。軌範具足。觀法如化。三昧常寂。

To all sentient beings, he was constantly merciful and patient, had a polite face and spoke kindly. He admonished the beings, and urged them to make progress. He respected Three Treasures<sup>\*4</sup>, attended on his teachers and elders, and did not have false and flattering mind. He dignified his own behavior and completely had the ability to be an example. He thought that everything was illusory and he was stable and tranquil in Samadhi.

善護口業。不譏他過。善護身業。不失律儀。善護意業。清淨無染。所有國城。聚落。眷屬。珍寶。都無所著。恆以布施。持戒。忍辱。精進。禪定。智慧。六度之行。教

化安立眾生。住於無上真正之道。

He was good at guarding his speech and avoided blaming others for their faults. He was good at guarding his behavior and avoided being against the precepts and rules. He was good at guarding his mind and his mind was pure and not polluted. He did not attach to kingdoms, villages, relatives, and precious treasures. He always preached and stabilized beings by the practices of giving, precept, patience, diligence, meditation, and wisdom—the Six Paramitas, and made these beings concentrate on the highest true Way.

由成如是諸善根故。所生之處。無量寶藏。自然發應。或為長者。居士。豪姓尊貴。或為刹利國王。轉輪聖帝。或為六欲天主。乃至梵王。於諸佛所。尊重供養。未曾間斷。如是功德說不能盡。

Because of achieving these good roots of merit, wherever he was born, immeasurable treasures spontaneously appeared in response. Sometimes he was an elder, a layman or a member of the noble and honorable family. Sometimes he was a nobility, a king, or a Wheel-turning Monarch<sup>\*5</sup>. Sometimes he was a king of the Heavens of Desire Range or even a king of the Heavens of Form Range. He respected and offered offerings to all Buddhas without interruption. The merit mentioned above was not able to describe

completely.

身口常出無量妙香。猶如栴檀。優鉢羅華。其香普熏無量世界。隨所生處。色相端嚴。三十二相。八十種好。悉皆具足。

There were often immeasurable wonderful fragrances coming out from his body and mouth like sandalwood and Udumbara flower and the fragrances extensively pervaded immeasurable worlds. No matter where he was born, his countenance and appearance were well-formed and dignified. He completely had thirty-two kinds of good features and eighty kinds of subtle good features.

手中常出無盡之寶。莊嚴之具。一切所須。最上之物。利樂有情。由是因緣。能令無量眾生。皆發阿耨多羅三藐三菩提心。

There often were endless treasures, dignified offering implements, and all necessary best things coming out from his hands to benefit and delight sentient beings. Because of this cause and condition<sup>\*6</sup>, he was able to make immeasurable beings generate the mind of attaining the highest perfect Enlightenment. ”

\*1. visible form,..., thoughts : These are our sensations. Not

to attach them is a part of practice.

- \*2. tranquil practice : The practice to attain large Nirvana. To enter Nirvana is in a state of tranquility.
- \*3. the good white Way : All goods.
- \*4. Three Treasures : Buddha, Buddhist doctrines (Dharma), and monks (Sangha).
- \*5. Wheel-turning Monarch : The master of four continents, who conquer the world by a turning wheel.
- \*6. cause and condition : The reason to make things happen. For example : the seeds are causes, the farmer and rain are conditions (helps), and the fruits are results (effects).

### 圓滿成就第九

佛告阿難。法藏比丘。修菩薩行。積功累德。無量無邊。於一切法。而得自在。非是語言分別之所能知。所發誓願圓滿成就。如實安住。具足莊嚴。威德廣大。清淨佛土。

### # 9 Complete achievement

Buddha said to Ananda, “Monk Dharmakara practiced Bodhisattva’s Way, accumulated immeasurable limitless merits, and was free and easy in everything. His state was not able to realize by language or distinguishment. The vows he had vowed were completely accomplished, stably located in Reality, and were completely with dignity. His powerful virtue<sup>\*1</sup> was extensive and his Buddhaland was

pure.”

阿難聞佛所說。白世尊言。法藏菩薩成菩提者。為是過去佛耶。未來佛耶。為今現在他方世界耶。

Having heard what Buddha said, Ananda said to Buddha, “Is Bodhisattva Dharmakara, who had attained Enlightenment, a past Buddha or a future Buddha, or a present Buddha in other world? ”

世尊告言。彼佛如來。來無所來。去無所去。無生無滅。非過現未來。但以酬願度生。現在西方。去闍浮提百千俱胝那由他佛剎。有世界名曰極樂。法藏成佛號阿彌陀。成佛以來。於今十劫。今現在說法。有無量無數菩薩。聲聞之眾。恭敬圍繞。

Buddha said, “A Buddha, Tathagata, comes but also does not come, goes but also does not go. He does not exist and does not non-exist; he is not in the past, present, and future. And he just follows his vows to make beings get relief. Now, in the west (of the universe), a hundred, a thousand billion or a hundred, a thousand nayutas Buddhalands distant from the earth, there is a Buddhaland named Extremely Happy Land. (There,) Dharmakara had become a Buddha named ‘Amita’. Ten Kalpas have passed since he became a Buddha. He is preaching Buddhism now.



There are immeasurable innumerable Bodhisattvas and Sravakas respectfully surrounding him.”

\*1. powerful virtue: the good behavior or character that one practiced and obtained.

皆願作佛第十

佛說阿彌陀佛為菩薩求得是願時。阿闍王子。與五百大長者。聞之皆大歡喜。各持一金華蓋。俱到佛前作禮。以華蓋上佛已。卻坐一面聽經。心中願言。令我等作佛時。皆如阿彌陀佛。

### # 10 Wishes of becoming a Buddha

When Buddha said that Amitabha was a Bodhisattva who fulfilled his vows, Prince Ashya and five hundred great seniors felt very happy after they heard that. Each of them took a golden flower umbrella, worshipped Buddha in front of him, covered Buddha by the flower umbrella, seated back on one side, and listened to the Sutra. They made wish in their minds, “Wish that when we become Buddhas, all of us will be like Amitabha.”

佛即知之。告諸比丘。是王子等。後當作佛。彼於前世住菩薩道。無數劫來。供養四百億佛。迦葉佛時。彼等為我弟子。今供養我。復相值也。時諸比丘聞佛言者。莫不代

之歡喜。

Buddha knew it at once, and said to the monks, “This Prince and so on will become Buddhas in the future. They concentrated on Bodhisattva’s way in their former lives and have offered forty billion Buddhas from innumerable Kalpas ago to now. They were my disciples at the age of Buddha Kasyapa, and now they meet me again and offer offerings to me today.”

At that time, the monks who had heard what Buddha said felt happy for them.

### 國界嚴淨第十一

佛語阿難。彼極樂界。無量功德。具足莊嚴。永無眾苦。諸難。惡趣。魔惱之名。亦無四時。寒暑。雨冥之異。復無大小江海。丘陵坑坎。荊棘沙礫。鐵圍。須彌。土石等山。惟以自然七寶。黃金為地。寬廣平正。不可限極。微妙奇麗。清淨莊嚴。超逾十方一切世界。

### # 11 Dignified and pure Land

Buddha said to Ananda, “In Extremely Happy Land, There are immeasurable dignified merits. There are neither the expressions of pains, disasters, Evil Realms, and disturbance of devils, nor the differences of four seasons, cold and hot, rain, and darkness, nor large and little rivers,

oceans, hills, pits, thorns, sands, Cakravada Mountain, Sumeru Mountain, and the mountains made of stones. The ground is made of natural seven jewels and gold. It is extremely extensive and flat, subtle, wonderful, marvelous, beautiful, pure, dignified and exceeding all worlds of ten directions.”

阿難聞已。白世尊言。若彼國土無須彌山。其四天王天。及忉利天依何而住。佛告阿難。夜摩。兜率乃至色無色界。一切諸天。依何而住。阿難白言。不可思議業力所致。

After hearing that, Ananda said to Buddha, “If there is no Sumeru Mountain in that land, then what do its Four heavenly kings Heaven and Trayastrmsa Heaven locate and depend on? ”

Buddha said to Ananda, “What do Suyama Heaven, Tusita Heaven, and until the Heavens of Form Range and non-form Range locate and depend on? ”

Ananda said, “They exist by unbelievable karma<sup>\*1</sup>.”

佛語阿難。不思議業。汝可知耶。汝身果報。不可思議。眾生業報亦不可思議。眾生善根不可思議。諸佛聖力。諸佛世界亦不可思議。其國眾生。功德善力。住行業地。及佛神力。故能爾耳。

Buddha said to Ananda, “Do you know what

unbelievable karma is? The karma of your body is unbelievable. The karma of beings is also unbelievable. Beings' good roots of merits are unbelievable. Buddhas' sacred power<sup>\*2</sup> and Buddhas' lands are also unbelievable. Because the merit and good of the beings in the land locates in the karma of (Amitabha's) practices and sacred power. That is why the land can be so."

阿難白言。業因果報。不可思議。我於此法。實無所惑。但為將來眾生破除疑網。故發斯問。

Ananda said, "I really do not confuse about that the karma, the cause and effect, and the retribution<sup>\*3</sup> are unbelievable. I asked this question in order to break the doubt for the beings in the future."

- \*1. karma : The good or evil of one's behavior, speech, and mind. It can cause the one to be happy or painful in the future.
- \*2. sacred power : the power of Buddhism, the power of great vows, and the power of meditation.
- \*3. the cause and effect, and the retribution : One will get good effect and retribution because of making good cause, will get evil effect and retribution because of making evil cause.

## 光明遍照第十二

佛告阿難。阿彌陀佛威神光明。最尊第一。十方諸佛。所不能及。遍照東方恆沙佛剎。南西北方。四維上下。亦復如是。

### # 12 Brightness shines everywhere

Buddha said to Ananda, “Amitabha’s powerful sacred brightness is the most honorable and the best. The (other) Buddhas in ten directions cannot reach him. His brightness extensively lights up the eastern Buddhalands, whose amount is equal to the sands of the Ganges River. It is the same in the south, west, north, four quarters, above and below.

若化頂上圓光。或一二三四由旬。或百千萬億由旬。諸佛光明。或照一二佛剎。或照百千佛剎。唯阿彌陀佛。光明普照無量無邊無數佛剎。

The round brightness on a Buddha’s top is one, two, three, four yojanas, or a hundred, a thousand, ten thousand, a hundred thousand yojanas. Every Buddha’s brightness lights up one, two, or a hundred, a thousand Buddhalands. But only Amitabha’s brightness extensively lights up immeasurable innumerable limitless Buddhalands.

諸佛光明所照遠近。本其前世求道所願功德大小不同。至

作佛時。各自得之。自在所作不為預計。

The distance that a Buddha's brightness lights up depends on the different sizes of the merit of the vows that the Buddha made in their former lives when the Buddha practiced the correct Way. They will obtain the brightness by themselves when they become a Buddha. It is spontaneously obtained, not able to be planned in advance.

阿彌陀佛光明善好。勝於日月之明。千億萬倍。光中極尊。佛中之王。是故無量壽佛。亦號無量光佛。亦號無邊光佛。無礙光佛。無等光佛。亦號智慧光。常照光。清淨光。歡喜光。解脫光。安穩光。超日月光。不思議光。如是光明。普照十方一切世界。

Amitabha's brightness is good and exceeds a thousand, ten thousand, a hundred thousand times the brightness of the sun and the moon. His brightness is the most honorable and is the king among all Buddhas. Therefore Buddha Immeasurable Lifespan is also called: Buddha Immeasurable Light, Buddha Limitless Light, Buddha Unhindered Light, Buddha Incomparable Light, and Wisdom Light, Always Shining Light, Pure Light, Happy Light, Relieving Light, Stable Light, Exceeding Sun and Moon Light, Unbelievable Light. Such brightness extensively lights up all lands in ten directions.

其有眾生。遇斯光者。垢滅善生。身意柔軟。若在三途極苦之處。見此光明皆得休息。命終皆得解脫。若有眾生聞其光明威神功德。日夜稱說。至心不斷。隨意所願。得生其國。

If there are beings who met this brightness, their defilements (of mind) will be extinguished, their good will arise, and their bodies and minds will be soft. If there are beings in the places of extremely painful three Realms and see this brightness, then all of them can take a rest and get relief at their death. If there are beings who have heard about his brightness, sacred power and merit, and praise them through day and night sincerely and unceasingly, then they will be able to be born in his land in compliance with the wish in their mind.”

### 壽眾無量第十三

佛語阿難。無量壽佛。壽命長久。不可稱計。又有無數聲聞之眾。神智洞達。威力自在。能於掌中持一切世界。

### # 13 Immeasurable lifespan and beings

Buddha said to Ananda, “Amitabha’s lifespan is long and not measurable and describable. (And in his land,) there is a multitude of innumerable Sravakas; they

completely realize the sacred wisdom, can freely and easily use their supernatural powers, and can hold all worlds in their own palms.

我弟子中大目犍連。神通第一。三千大千世界。所有一切星宿眾生。於一晝夜。悉知其數。假使十方眾生。悉成緣覺。一一緣覺。壽萬億歲。神通皆如大目犍連。盡其壽命。竭其智力。悉共推算。彼佛會中聲聞之數。千萬分中不及一分。

Among my disciples, Mahamaudgalyayana's supernatural power is the best. He can count the amount of all stars and beings in a Buddhaland during one day and night. If the beings of ten directions all become Pratyekabuddhas (like Mahamaudgalyayana), if each of them is a million, a billion years old, if their supernatural power is like Mahamaudgalyayana, and if they count the amount of the Sravakas in Amitabha's gathering together until the end of their lives with their whole intelligences, then they still cannot reach one thousandth, one ten thousandth of the amount (of the Sravakas in Amitabha's land).

譬如大海。深廣無邊。設取一毛。析為百分。碎如微塵。以一毛塵。沾海一滴。此毛塵水。比海孰多。阿難。彼目犍連等所知數者。如毛塵水。所未知者。如大海水。彼佛壽量。及諸菩薩。聲聞。天人壽量亦爾。非以算計譬喻之。



所能知。

For example: The ocean is deep, extensive, and limitless. Supposing (there is someone who) takes a hair, divides it into a hundred pieces, which are as small as dirt; and he takes a drop out of the ocean by one of these pieces, and compares the sizes of the drop with the ocean; which is larger? Ananda, the amount that Mahamaudgalyayana can count is like the drop of water, and the amount (of the Sravakas) that he cannot count is like the water of the ocean. So are the lifespan of Amitabha and the lifespans of the Bodhisattvas, Sravakas, heavenly beings, and human beings (in the land). Their lifespans cannot be measured by calculating and simile.

#### 寶樹遍國第十四

彼如來國。多諸寶樹。或純金樹。純白銀樹。琉璃樹。水晶樹。琥珀樹。美玉樹。瑪瑙樹。唯一寶成。不雜餘寶。或有二寶三寶。乃至七寶。轉共合成。根莖枝幹。此寶所成。華葉果實。他寶化作。

#### # 14 Jewel-trees are all over the Land

There are many jewel-trees in the Buddhaland. Some are pure gold trees, pure silver trees, beryl trees, crystal trees, amber trees, jade trees, or agate trees; they are composed of

one kind of jewel and not mixed with other kinds of jewels. Some are composed of two or three kinds of jewels, even until seven kinds of jewels by turns. The roots, trunks, branches, and twigs (of some trees) are composed of one kind of jewel and the flowers, leaves, and fruits are composed of another kinds of jewels.

或有寶樹。黃金為根。白銀為身。琉璃為枝。水晶為梢。琥珀為葉。美玉為華。瑪瑙為果。其餘諸樹。復有七寶。互為根幹枝葉華果。種種共成。

And there are some jewel-trees whose roots are composed of gold, trunks are composed of silver, branches are composed of beryl, twigs are composed of crystal, leaves are composed of amber, flowers are composed of jade, and fruits are composed of agate. (The rest of) the trees are composed of seven various jewels as roots, trunks, branches, twigs, leaves, flowers, and fruits by turns.

各自異行。行行相值。莖莖相望。枝葉相向。華實相當。榮色光曜。不可勝視。清風時發。出五音聲。微妙宮商。自然相和。是諸寶樹。周遍其國。

The trees are in different lines. Every line is evenly spaced and every trunk is well arranged to one another. Their branches and leaves face one another. Their flowers

and fruits are symmetrical to one another. The splendid colors of the trees are too brilliant to see. Pure breeze wafts them and make the sound of five musical scales. The wonderful tones (made by the breeze) spontaneously harmonize one another. Such jewel-trees are all over the land.

### 菩提道場第十五

又其道場。有菩提樹。高四百萬里。其本周圍五千由旬。枝葉四布二十萬里。一切眾寶自然合成。華果敷榮。光暉遍照。復有紅綠青白諸摩尼寶。眾寶之王以為瓔珞。

### # 15 Bodhi-tree in the Site

At his practicing site, there is a Bodhi-tree. It is four million lis high, the circumference of its root is five thousand yojanas, and its branches and leaves spread two hundred thousand lis. It is naturally composed of many jewels. Its flowers and fruits are flourishing and its brightness shines everywhere. And there are red, green, blue, and white mani gems, the king of all jewels, to be the tree's necklaces.

雲聚寶鎖。飾諸寶柱。金珠鈴鐸。周匝條間。珍妙寶網。羅覆其上。百千萬色。互相映飾。無量光炎。照耀無極。一切莊嚴。隨應而現。

The precious jewel-locks adorn the jewel-trunk, the golden pearls and bells surround the branches, and the precious and wonderful jewel-net cover above the tree. A hundred, a thousand, ten thousand colors (of these jewels) reflect and adorn one another, and immeasurable brightness shines limitlessly. All these dignified things appear in compliance with the beings' wishes.

微風徐動。吹諸枝葉。演出無量妙法音聲。其聲流布。遍諸佛國。清暢哀亮。微妙和雅。十方世界音聲之中。最為第一。

The breeze gently blows the branches and leaves, and make immeasurable sounds of wonderful doctrines. The sounds spread all over the Buddhaland. And the sounds are clear, merciful, wonderful, and elegant. They are the best sounds in the worlds of ten directions.

若有眾生。睹菩提樹。聞聲。嗅香。嘗其果味。觸其光影。念樹功德。皆得六根清徹。無諸惱患。住不退轉。至成佛道。復由見彼樹故。獲三種忍。一音響忍。二柔順忍。三者無生法忍。

If there are beings who see the Bodhi-tree, hear its sound, smell its fragrance, taste its fruits, touch its light or shadow, and think about its merits, then their six

sense-organs will be clear and tranquil, they will not have any worries and annoyances, and they will be stable in the stage of no-regress until they become Buddhas. Because they see the tree, they will attain three kinds of Forbearances. First, Forbearance of sound<sup>\*1</sup>, second, Forbearance of compliance<sup>\*2</sup>, and third, Forbearance of non-existence.<sup>\*3</sup>”

佛告阿難。如是佛剎。華果樹木。與諸眾生。而作佛事。此皆無量壽佛。威神力故。本願力故。滿足願故。明了。堅固。究竟願故。

Buddha said to Ananda, “In the Buddhaland, these flowers, fruits, trees, and beings can do like what Buddhas do (to benefit other beings), because of Amitabha’s sacred power and the power of his original vows, because of his fulfilled vows, his clear, firm, and complete vows.

- \*1. Forbearance of sound : The state of realizing that everything is like an echo or a dream.
- \*2. Forbearance of compliance : The state of realizing that the Reality cannot be described by any word.
- \*3. Forbearance of non-existence : The state of proving that there is not any kind of form in the Reality.

堂舍樓觀第十六

又無量壽佛講堂精舍。樓觀欄楯。亦皆七寶自然化成。復有白珠摩尼以為交絡。明妙無比。諸菩薩眾。所居宮殿。亦復如是。

## # 16 Hall and porches

And, Amitabha's preaching hall and (the hall's) porches and railings are also naturally composed of seven-jewels. There are pearls and mani gems as nets (covering above the building). They are extremely bright and wonderful. The palaces Bodhisattvas live in are the same.

中有在地講經。誦經者。有在地受經。聽經者。有在地經行者。思道及坐禪者。有在虛空講誦受聽者。經行。思道及坐禪者。

In the hall, there are some people preaching Sutras and reading Sutras on the ground, learning Sutras and listening to Sutras on the ground, walking meditating, thinking the correct Way, and sitting meditating on the ground. In the mid air (of the hall), there are (also) some people preaching, reading, learning, and listening to Sutras, walking meditating, thinking the correct Way, and sitting meditating.

或得須陀洹。或得斯陀含。或得阿那含。阿羅漢。未得阿惟越致者。則得阿惟越致。各自念道。說道。行道。莫不歡喜。

Some attain srota-appanna, some attain Sakradagamin, some attain Anagamin, and (some attain) Arhat. Those who have not attained no-regress, then attain no-regress. People contemplate the correct Way, preach the correct Way, and practice the correct Way by themselves. Nobody is not happy.

### 泉池功德第十七

又其講堂左右。泉池交流。縱廣深淺。皆各一等。或十由旬。二十由旬乃至百千由旬。湛然香潔。具八功德。

### # 17 Merits of ponds

And, on the left and right of the preaching hall, there are ponds which pour across one another. They are different in length, breadth, and depth. Some are ten yojanas, some are twenty yojanas, and even until a hundred, a thousand yojanas. The ponds are transparent, fragrant, clean, and with eight kinds of merits<sup>\*1</sup>.

岸邊無數栴檀香樹。吉祥果樹。華果恆芳。光明照耀。修條密葉。交覆於池。出種種香。世無能喻。隨風散馥。沿水流芬。

On the banks, there are innumerable sandalwood trees

and auspicious fruit trees. The flowers and fruits (of the trees) are always fragrant. The brightness (of the trees) is shining. The long branches and dense leaves of the trees cover the ponds. There are various kinds of fragrances coming out (from the trees). The fragrances cannot be simlized in our world. The fragrances pervade with the wind and spread with the water.

又復池飾七寶。地布金沙。優鉢羅華。鉢曇摩華。拘牟頭華。芬陀利華。雜色光茂。彌覆水上。

And the ponds are adorned with seven jewels; there are golden sands spreading on the bottom. The different colors of Utpala flowers, Padma flowers, Kumuda flowers, and Pundarika flowers are brilliant and these flowers completely cover the surface of the water.

若彼眾生。過浴此水。欲至足者。欲至膝者。欲至腰腋。欲至頸者。或欲灌身。或欲冷者。溫者。急流者。緩流者。其水一一隨眾生意。開神悅體。淨若無形。

If there are beings who bathe in the water and wish it rises to their feet, to their knees, to their waists, to their necks, or wish it pours over their bodies, or wish it to be cool, to be warm, flow rapidly, or flow slowly, then the water will change in compliance with the beings' wishes, refresh their



minds, and comfort their bodies. The water is pure like there is nothing in it.

寶沙映澈。無深不照。微瀾徐迴。轉相灌注。波揚無量微妙音聲。或聞佛法僧聲。波羅蜜聲。止息寂靜聲。無生無滅聲。十力無畏聲。或聞無性無作無我聲。大慈大悲喜捨聲。甘露灌頂受位聲。

The treasury sands can clearly be seen through the water and there is not any deep place that is not reflected. There are subtle ripples flowing slowly and the water of the ponds pours one another. There are waves making immeasurable subtle and wonderful sounds. Some people hear the sound of Buddha, Dharma, and Sangha, the sound of Paramitas, the sound of cessation and tranquility, the sound of non-existence and non-extinguishment, or the sound of ten powers<sup>\*2</sup> and fearlessness<sup>\*3</sup>, some people hear the sound of non-nature, non-doing, and non-self<sup>\*4</sup>, the sound of great kindness, great compassion, happiness, and renouncement, or the sound of consecration by pouring sweet dew on the head.

得聞如是種種聲已。其心清淨。無諸分別。正直平等。成熟善根。隨其所聞。與法相應。其願聞者。輒獨聞之。所不欲聞。了無所聞。永不退於阿耨多羅三藐三菩提心。

Having heard such various sounds, their minds will be

clean and pure without any distinguishment and will be upright and equal. They will achieve the good roots of merit. What they hear is related to Dharma. If there is someone who wants to hear the sound, he will hear it by himself. If there is someone who does not want to hear the sound, then he will hear nothing. Their decision of attaining the highest perfect Enlightenment will never regress.

十方世界諸往生者。皆於七寶池蓮華中。自然化生。悉受清虛之身。無極之體。不聞三途惡惱苦難之名。尚無假設。何況實苦。但有自然快樂之音。是故彼國。名為極樂。

All beings in the worlds of ten directions who are reborn in the land, are spontaneously born by the way of transforming in the lotuses in seven-jewel ponds. They will have empty and unlimited bodies<sup>\*5</sup>. They will never hear the expressions of three Evil Realms, evils, worries, pains, and disasters there. There even are not the suppositious expression (of these pains), not to mention the real pains. There are only the sounds of naturalness and happiness. That is the reason why this Buddhaland is named “Extremely Happy Land.”

\*1. eight kind of merits : the water in the pure land is 1) clean 2)cool 3)sweet 4)soft 5)moist 6)peaceful 7)able to stop the thirst and remove the defilement of mind

after drinking it 8)able to enrich beings' sense-organs and increase beings' good roots of merit after drinking it.

- \*2. ten powers : Buddha has proved the Reality, thus he has the wisdom of realizing everything. Nothing can destroy and exceed the wisdom. So the wisdom is powerful. There are ten kinds of powers in Buddha's wisdom.
- \*3. fearlessness: When Buddha preached Buddhism in public, he was fearless because he realized the nature of everything.
- \*4. non-nature, non-doing, and non-self :  
non-nature : everything in the world does not really exist, including everything's nature.  
non-doing : everything is Empty, even the behavior is not exist, either.  
non-self : There actually is not an I to see, listen to, smell, taste, feel, and think something.
- \*5. empty and unlimited bodies : Their bodies are beyond birth-and-death and able to last very very long.

### 超世希有第十八

彼極樂國。所有眾生。容色微妙。超世希有。咸同一類。無差別相。但因順餘方俗。故有天人之名。

## # 18 exceeding everyone in our world

The countenances and appearances of all the beings in Extremely Happy Land are subtle, wonderful, rare, and exceeding everyone in our world. They are all in the same form and without any difference. In order to follow the habit of other world, therefore there are the names of ‘heavenly beings and human beings’.”

佛告阿難。譬如世間貧苦乞人。在帝王邊。面貌形狀寧可類乎。帝王若比轉輪聖王。則為鄙陋。猶彼乞人。在帝王邊也。

Buddha said to Ananda, “For example, in our world, if there is a poor beggar standing beside a king, are their countenances and appearances in the same kind? If the king compares with the Wheel-turning Monarch, the king is mean like the beggar standing beside a king.

轉輪聖王。威相第一。比之忉利天王。又復醜劣。假令帝釋。比第六天。雖百千倍不相類也。第六天王。若比極樂國中。菩薩聲聞。光顏容色。雖萬億倍。不相及逮。

If the Wheel-turning Monarch, whose powerful appearance is the best, compares to the king of Trayastrmsa Heaven, the Wheel-turning Monarch is uglier and inferior. If the king of Trayastrmsa Heaven compares to the king of

the Sixth Heaven, the former is even a hundred, a thousand times (inferior) and they are not in the same category. If the king of the Sixth Heaven compares to the Bodhisattvas and Sravakas in Extremely Happy Land, the countenance and appearance (of the king of the Sixth Heaven) are a billion times (inferior) and not able to reach those (who are in Extremely Happy Land).

所處宮殿。衣服飲食。猶如他化自在天王。至於威德。階位。神通變化。一切天人。不可為比。百千萬億。不可計倍。阿難應知。無量壽佛極樂國土。如是功德莊嚴。不可思議。

These Bodhisattvas' and Sravakas' palaces, clothes, food, and drink are the same as the king of the Sixth Heaven (in our world). As to the powerful virtue, level, and transforming ability of supernatural power, all the heavenly beings (in our world) cannot be compared to them. The beings in the land are a hundred, a thousand, ten thousand, a hundred thousand times and immeasurable times better (than the heavenly beings in our world). Ananda, you should know that such dignified merits in Amitabha's Extremely Happy Land are unbelievable.

受用具足第十九

復次極樂世界。所有眾生。或已生。或現生。或當生。皆得如是諸妙色身。形貌端嚴。福德無量。智慧明了。神通自在。受用種種。一切豐足。宮殿。服飾。香花。幡蓋莊嚴之具。隨意所須。悉皆如念。

### **#19 Everything is abundant and content**

And next, in Extremely Happy Land, all the beings who have been born, are born, or will be born obtain wonderful bodies. Their countenances and appearances are well-formed and dignified. Their bliss and merit are immeasurable. They realize the wisdom and they can use supernatural powers freely and easily. Everything they get and use is abundant. The palaces, clothes, fragrant flowers, flags, umbrellas and dignified offering implements will appear like what they think in compliance with their needs.

若欲食時。七寶鉢器自然在前。百味飲食自然盈滿。雖有此食。實無食者。但見色聞香以意為食。色力增長而無便穢。身心柔軟。無所味著。事已化去。時至復現。

If they want to eat, the bowls made of seven jewels will spontaneously appear in front of them and the food and drink with hundreds of tastes will spontaneously fill the bowls. Although there is the food, no one actually eats it. They see the appearance (of the food), smell the odors, and eat by their minds. Then, their looks and strengths will increase

and they will not have any excrement. Their bodies and minds will be soft without any attachment of taste. After that, everything disappears, and then re-appears again at meal time.

復有眾寶妙衣。冠帶。瓔珞。無量光明。百千妙色。悉皆具足。自然在身。所居舍宅。稱其形色。寶網彌覆。懸諸寶鈴。

And, they have treasury wonderful clothes, hats, belts, and necklaces which are with immeasurable brightness, with a hundred, a thousand wonderful colors, and spontaneously worn on their bodies. The houses they live in fit their appearances and colors. There are treasury nets completely covering the houses and there are treasury bells depending from the houses.

奇妙珍異。周遍校飾。光色晃曜。盡極嚴麗。樓觀欄楯。堂宇房閣。廣狹方圓。或大或小。或在虛空。或在平地。清淨安隱。微妙快樂。應念現前。無不具足。

There are wonderful, precious, and rare treasures which adorn their palaces all over the houses. The brightness and colors (of the treasures) are shining and are extremely dignified and beautiful. There are wide and narrow, square and round porches, railings, halls, and rooms. Some are

large, some are small, some are in the mid air, and some are on the ground. They are clean, pure, stable, subtle, wonderful, and happy. They will be compliant with the beings' wishes to appear in front of them. Everyone will have everything he wants.

### 德風華雨第二十

其佛國土。每於食時。自然德風徐起。吹諸羅網。及眾寶樹。出微妙音。演說苦。空。無常。無我諸波羅密。流布萬種溫雅德香。其有聞者。塵勞垢習。自然不起。風觸其身。安和調適。猶如比丘得滅盡定。

### # 20 Virtuous wind and flower shower

In the Buddhaland, at meal time, natural virtuous breeze gently blows the nets and jewel-trees and make the subtle and wonderful sounds which explain suffering, Emptiness, impermanence, non-self<sup>\*1</sup>, and Paramitas. The breeze spreads ten thousand kinds of mild, elegant, and virtuous fragrances. The worldly worries and bad behaviors of those who smell them will disappear spontaneously. When the breeze touches their bodies, they feel peaceful and satisfied like the monks who attain the meditation of extinguishment<sup>\*2</sup>.

復吹七寶林樹。飄華成聚。種種色光。遍滿佛土。隨色次



第。而不雜亂。柔軟光潔。如兜羅綿。足履其上。沒深四指。隨足舉已。還復如初。過食時後。其華自沒。大地清淨。更雨新華。隨其時節。還復周遍。與前無異。如是六反。

And, when the breeze blows through the woods of seven-jewel trees, the falling flowers gather together and various colors and brightness (of the flowers) shine all over the land. The flowers are ordered by colors and not disorderly. They are soft, bright, and clean like Tula cotton. When a foot steps on the falling flowers, they sink down four fingers deep and when the foot raises, the flowers return to original state. These flowers will spontaneously disappear after meal time. Then the earth is clean and fresh. And there will be flowers shower down again later. According to the times, the phenomenon happens all over the land repeatedly like what mentioned above. It repeats six times (a day).

\*1. suffering, Empty, impermanence, non-self

suffering : Life is painful

Empty : everything in the world does not exist.

impermanence : Everything in the world is continuously changing (nothing can last forever).

non-self: There actually is not an I. It is just a combination of materials, sensations, thoughts,

intentions to do something, and consciousnesses.

- \*2. the meditation of extinguishment : The state of an Arhat, who is free from all pains and whose worries are all extinguished.

### 寶蓮佛光第二十一

又眾寶蓮華周滿世界。一一寶華百千億葉。其華光明。無量種色。青色青光。白色白光。玄黃朱紫。光色亦然。復有無量妙寶百千摩尼。映飾珍奇。明曜日月。

### # 21 Jewel lotus and Buddhas' lights

And, there are jewel lotuses all over the land. Every jewel flower has ten billion, a hundred billion leaves. The flowers are bright and with immeasurable kinds of colors. Blue lotuses shine blue lights, white lotuses shine white lights, and the lights of black, yellow, red, and purple lotuses are the same. And there are immeasurable wonderful treasures and a hundred, a thousand mani gems. They reflect the lights, adorn the lotuses, and are precious and rare. Their brightness exceeds (the light of) the sun and the moon.

彼蓮華量。或半由旬。或一二三四。乃至百千由旬。一一華中。出三十六百千億光。一一光中。出三十六百千億佛。身色紫金。相好殊特。一一諸佛。又放百千光明。普為十方說微妙法。如是諸佛。各各安立無量眾生於佛正道。

Some lotuses are half a yojana and some are one, two, three, or four, until a hundred, a thousand yojanas. There are three hundred and sixty billion or thirty-six hundred billion lights coming out from each lotus. And from each light, there are three hundred and sixty billion or thirty-six hundred billion Buddhas coming out. The color of these Buddhas' bodies is golden and these Buddhas' appearances are well-formed and special. And there are a hundred, a thousand lights coming out from each Buddha. These Buddhas extensively preach subtle and wonderful doctrines for the beings of ten directions. Each Buddha makes immeasurable beings be peaceful and tranquil in the correct Way of Buddhism.

## 決證極果第二十二

復次阿難。彼佛國土。無有昏闇火光。日月。星曜。晝夜之象。亦無歲月劫數之名。復無住著家室。於一切處。既無標式名號。亦無取捨分別。唯受清淨最上快樂。

## # 22 Surly attain Enlightenment

And next, Ananda, in the Buddhaland, there are neither the phenomena of dark, fire, the sun, the moon, stars, day and night nor the expressions of years, months, and Kalpas nor families and the attachment of home. In every place (of

the land), there are neither the expressions of any symbol and any name nor the behaviors of taking, giving, and distinguishing. The beings only feel the best and pure happiness.

若有善男子。善女人。若已生。若當生。皆悉住於正定之聚。決定證於阿耨多羅三藐三菩提。何以故。若邪定聚。及不定聚。不能了知建立彼因故。

If there are good men and good women who have been born or will be born in the land, they will be in the group of correct meditation<sup>\*1</sup> and will surely attain the highest perfect Enlightenment. Why? Because if they are in the group of false meditation or uncertain meditation, then they will not be able to realize and make the causes (of being born in the land).

\*1. correct meditation : If someone is in correct meditation, he will not regress in attaining the highest perfect Enlightenment and will certainly become a Buddha. If someone is in false or uncertain meditation, the wish to get relief from birth-and-death and attain the highest perfect Enlightenment will not arise from his mind and he will not chant Amitabha with deep confidence and wish.

### 十方佛讚第二十三

復次阿難。東方恆河沙數世界。一一界中如恆沙佛。各出廣長舌相。放無量光。說誠實言。稱讚無量壽佛不可思議功德。南西北方恆沙世界。諸佛稱讚亦復如是。四維上下恆沙世界。諸佛稱讚亦復如是。

### # 23 Buddhas' praise in ten direction

And next, Ananda, there are lands which are as many as the sands of the Ganges River in the eastern universe; and in each land, there are Buddhas who are as many as the sands of the Ganges River. All these Buddhas show their wide long tongues<sup>\*1</sup>, emit immeasurable lights and speak honestly to praise the unbelievable merits of Amitabha. In the southern, western, and northern Buddhalands—which are as many as the sands of the Ganges River—Buddhas also praise Amitabha like that. In the Buddhalands of four quarters, upper, and lower Buddhalands—which are as many as the sands of the Ganges River—Buddhas also praise Amitabha like that.

何以故。欲令他方所有眾生聞彼佛名。發清淨心。憶念受持。歸依供養。乃至能發一念淨信。所有善根。至心迴向。願生彼國。隨願皆生。得不退轉。乃至無上正等菩提。

Why? Because they wish that when the beings in other

lands hear Amitabha's name, they can generate clean and pure mind to remember, contemplate, accept, retain, depend on, and offer offerings (to Amitabha), even can generate the pure confidence in their minds once and can sincerely transfer their good roots of merit to the wish of being born in his land. Then these beings will be able to be born (in the Pure Land) in compliance with their wishes and will be able to attain no-regress, even will be able to attain the highest perfect Enlightenment.”

- \*1. wide long tongues : One of Buddha's thirty-two features. It indicates that a Buddha will not lie.

### 三輩往生第二十四

佛告阿難。十方世界諸天人民。其有至心願生彼國。凡有三輩。其上輩者。捨家棄欲而作沙門。發菩提心。一向專念阿彌陀佛。修諸功德。願生彼國。

### # 24 Three kinds of people born there

Buddha said to Ananda, “There are three kinds of heavenly and human beings in the worlds of ten directions who sincerely wish to be born in the land. The beings of higher grade are those who leave their homes and abandon their desires to be monks, vow to attain the highest perfect Enlightenment, always concentratedly chant Amitabha,

practice merits, and wish to be born in the land.

此等眾生。臨壽終時。阿彌陀佛。與諸聖眾。現在其前。經須臾間。即隨彼佛往生其國。便於七寶華中自然化生。智慧勇猛。神通自在。

When this kind of beings are at their death, Amitabha and all the saints will appear in front of them and they will be born in the land in an instant by following Amitabha. They will be born spontaneously in seven-jewel flowers by (the way of) transformation, they will have sharp wisdom and they will be able to use supernatural powers freely and easily.

是故阿難。其有眾生欲於今世見阿彌陀佛者。應發無上菩提之心。復當專念極樂國土。積集善根。應持迴向。由此見佛。生彼國中。得不退轉。乃至無上菩提。

Therefore Ananda, if there are beings who wish to see Amitabha in their present life, they should vow to attain the highest perfect Enlightenment, concentratedly contemplate the Extremely Happy Land, accumulate good roots of merit and transfer (these good roots of merit) to the wish (of being born there). According to that, they will see Amitabha, will be born in the land, will attain no-regress, and even will

attain the highest perfect Enlightenment.

其中輩者。雖不能行作沙門。大修功德。當發無上菩提之心。一向專念阿彌陀佛。隨己修行。諸善功德。奉持齋戒。起立塔像。飯食沙門。懸繒然燈。散華燒香。以此迴向。願生彼國。

Although the beings of middle grade cannot be monks and extensively practice many merits but they should vow to attain the highest perfect Enlightenment, should always concentratedly chant Amitabha, should practice good merits according to what they can afford, should accept and retain vegetarian meals and precepts, should build towers and statues, should provide food to monks, should hang flags and light lamps, should strew flowers and burn incenses, and should transfer these merits to the wish of being born in the land.

其人臨終。阿彌陀佛化現其身。光明相好。具如真佛。與諸大眾前後圍繞。現其人前。攝受導引。即隨化佛往生其國。住不退轉。無上菩提。功德智慧次如上輩者也。

When they are at their death, Amitabha will show his transformed body, which is bright and well-formed like the real Buddha. With the multitude (of Pure Land) appearing in front of these beings and surround before and after the



beings, Amitabha and the multitude will accept them and guide them, then the beings will be born in the land by following the transformed Buddha, and will attain no-regress and the highest perfect Enlightenment. Their merit and wisdom will be inferior to the beings of the higher grade.

其下輩者。假使不能作諸功德。當發無上菩提之心。一向專念阿彌陀佛。歡喜信樂。不生疑惑。以至誠心。願生其國。此人臨終夢見彼佛。亦得往生。功德智慧次如中輩者也。

If the beings of lower grade cannot practice merits, they should vow to attain the highest perfect Enlightenment, always concentratedly chant Amitabha, be happy and confident without doubt (about this doctrine), and wish to be born in the land with sincere mind. When these beings are at their death, they will see Amitabha in dreams and will also be born in the land. Their merit and wisdom will be inferior to the beings of the middle grade.

若有眾生住大乘者。以清淨心。向無量壽。乃至十念。願生其國。聞甚深法。即生信解。乃至獲得一念淨心。發一念心念於彼佛。此人臨命終時。如在夢中。見阿彌陀佛。定生彼國。得不退轉無上菩提。

If there are beings who practice Large Vehicle,

contemplate Amitabha with clean and pure mind, even only chant Amitabha ten times, wish to be born in the land, realize and confide in deep doctrines after they heard them, even only obtain a pure mind within a thought or contemplate Amitabha within a thought, then they will see Amitabha like it is in a dream at their death, will surely be born in the land, will attain no-regress and will attain the highest perfect Enlightenment.

### 往生正因第二十五

復次阿難。若有善男子。善女人。聞此經典。受持。讀誦。書寫。供養。晝夜相續。求生彼剎。發菩提心。持諸禁戒。堅守不犯。饒益有情。所作善根悉施與之。令得安樂。憶念西方阿彌陀佛。及彼國土。是人命終。如佛色相。種種莊嚴。生寶剎中。速得聞法。永不退轉。

### # 25 Correct cause to be born there

And next, Ananda, if there are good men and good women who hear this Sutra, accept, retain, read, write, and offer respects to it continuously through days and nights, wish to be born in the land, vow to attain the highest perfect Enlightenment, firmly keep precepts and do not violate them, benefit beings, give the beings the good roots of merit they practiced, make beings peaceful and happy, remember and contemplate western Amitabha and his Buddhaland, then

these men and women will be born in the land with Buddha's various dignified features at their death, quickly hear doctrines, and never regress.

復次阿難。若有眾生欲生彼國。雖不能大精進禪定。盡持經戒。要當作善。所謂一不殺生。二不偷盜。三不淫欲。四不妄言。五不綺語。六不惡口。七不兩舌。八不貪。九不瞋。十不癡。

And next, Ananda, supposing there are beings who wish to be born in the land, though they cannot diligently practice meditation and thoroughly retain the precepts, they should do goods, such as : (1) no killing (2) no stealing (3) no sexual desires (4) no lying (5) no sexual or flattering talk (6) no bad language (7) no gossip talk (8) no greed (9) no anger (10) no ignorance.

如是晝夜思惟。極樂世界阿彌陀佛。種種功德。種種莊嚴。志心歸依。頂禮供養。是人臨終。不驚不怖。心不顛倒。即得往生彼佛國土。

They should contemplate Amitabha's various merits and the various dignified things in Extremely Happy Land through days and nights, should sincerely depend on Amitabha, should worship him, and should offer offerings to him, then when the beings are at their death, they will not be

afraid and fear, their mind will not be disordered, and they will be born in Amitabha's Buddhaland.

若多事物。不能離家。不暇大修齋戒。一心清淨。有空閒時。端正身心。絕欲去憂。慈心精進。不當瞋怒。嫉妒。不得貪饕慳惜。不得中悔。不得狐疑。要當孝順。至誠忠信。

If there are beings who have many things to do, cannot leave home, have no leisure time to retain vegetarian meals and precepts and (have no time) to concentratedly make their mind clean and pure, then when they are at leisure, they should correct their behavior and mind, should keep away from desires and worries, should have a kind heart, should be diligent, should not be angry and jealous, should not be greedy for food and stingy, should not regret halfway, should not doubt (the doctrine), should show filial piety, should be sincere, loyal, and honest.

當信佛經語深。當信作善得福。奉持如是等法。不得虧失。思惟熟計。欲得度脫。晝夜常念。願欲往生阿彌陀佛清淨佛國。十日十夜乃至一日一夜不斷絕者。壽終皆得往生其國。行菩薩道。

They should believe that the doctrines of Buddhist Sutras are deep, should believe those who do good will

obtain bliss, should accept and retain the ways mentioned above and not lose them, should think and plan thoroughly in order to get relief, should constantly contemplate and chant (Amitabha), and should wish to be born in Amitabha's pure land without interruption through ten days and nights, even only one day and night, then they will all be born in the land at their death and be able to practice Bodhisattva's Way.

諸往生者。皆得阿惟越致。皆具金色三十二相。皆當作佛。欲於何方佛國作佛。從心所願。隨其精進早晚。求道不休。會當得之。不失其所願也。

All the beings born in the land will attain no-regress, will have thirty-two golden features, and will become Buddhas. In which Buddhalands they want to become Buddhas will be compliant with their wish. By being diligent from morning to night and seeking the correct Way unceasingly, they will finally attain Enlightenment and fulfill their wishes.

阿難。以此義利故。無量無數不可思議。無有等等無邊世界。諸佛如來。皆共稱讚無量壽佛所有功德。

Ananda, because of these benefits, the Buddhas in immeasurable innumerable unbelievable incomparable limitless worlds praise all the merits of Buddha

Immeasurable Lifespan together.

### 禮供聽法第二十六

復次阿難。十方世界諸菩薩眾。為欲瞻禮極樂世界無量壽佛。各以香華幢幡寶蓋。往詣佛所。恭敬供養。聽受經法。宣布道化。稱讚佛土功德莊嚴。

### # 26 Worshipping, offering, and listening to doctrine

And next, Ananda, in order to see and worship Amitabha of Extremely Happy Land, all the Bodhisattvas from the worlds of ten directions visit the place that Amitabha lives in with incenses, flowers, flags, and treasury umbrellas. They respectfully offer offerings (to Amitabha), listen to and accept the doctrines of Sutras, proclaim (Amitabha's) virtue, and praise the dignified merits of his Buddhaland. ”

爾時世尊即說頌曰

東方諸佛刹 數如恆河沙 恆沙菩薩眾 往禮無量壽  
南西北四維 上下亦復然 咸以尊重心 奉諸珍妙供

At that time, Buddha said the poem, “In the east, from the Buddhalands—which are as many as the sands of the Ganges River—Bodhisattvas, who are as many as the sands of the Ganges River, go to worship Buddha Immeasurable

Lifespan. It is the same in the south, west, north, and four quarters, above and below. The Bodhisattvas offer precious wonderful offerings with respectful mind.

暢發和雅音 歌歎最勝尊 究達神通慧 遊入深法門  
聞佛聖德名 安穩得大利 種種供養中 勤修無懈倦

They, by the peaceful and elegant voice, praise and exclaim Amitabha, ‘You have attained the supernatural powers and wisdom, and have traveled in the deep doctrines. If beings hear your sacred and virtuous name, they will be peaceful, will be tranquil and will get great benefit. They will diligently and tirelessly offer various kinds of offerings.

觀彼殊勝刹 微妙難思議 功德普莊嚴 諸佛國難比  
因發無上心 願速成菩提

They will see that this special and great Buddhaland is subtle, wonderful, and unbelievable, will see that the merits (of this Buddhaland) are dignified and not able to be compared by other Buddhalands. Therefore the beings will have the highest decision—vow to quickly attain Enlightenment.’

應時無量尊 微笑現金容 光明從口出 遍照十方國  
迴光還繞佛 三匝從頂入 菩薩見此光 即證不退位

時會一切眾 互慶生歡喜

At that time, Buddha Immeasurable Lifespan smiles, and shows his golden countenance. The brightness comes out from his mouth and extensively lights up the Buddhalands of ten directions. The light returns and surrounds the Buddha three times, then enter his head. The Bodhisattvas who see the brightness attain no-regress at once. The multitude in the gathering celebrate to each other and feel happy.

佛語梵雷震 八音暢妙聲 十方來正士 吾悉知彼願  
志求嚴淨土 受記當作佛

Amitabha speaks like the thunder with eight kinds of wonderful voices<sup>\*1</sup>, ‘Bodhisattvas, you come from ten directions. I know your wishes. You vow to establish dignified pure lands and will be prophesied to be Buddhas.

覺了一切法 猶如夢幻響 滿足諸妙願 必成如是剎  
知土如影像 恆發弘誓心 究竟菩薩道 具諸功德本  
修勝菩提行 受記當作佛 通達諸法性 一切空無我  
專求淨佛土 必成如是剎

You realize that everything is like a dream or an echo. You will fulfill all your wonderful vows and will surely



establish a Buddhlands like this one. You realize that a Buddhaland is like a shadow or an image, you always generate great vows in your minds, you achieve Bodhisattva's Way, you have all the good roots of merit, and you practice the great Way of Enlightenment, therefore you will be prophesied to be Buddhas. You realize the nature of everything is Empty and non-self, and you concentratedly establish a pure Buddhlands, you will surely establish a Buddhlands like this one.'

聞法樂受行 得至清淨處 必於無量尊 受記成等覺  
無邊殊勝刹 其佛本願力 聞名欲往生 自致不退轉

After hearing the doctrine, the Bodhisattvas happily accept and practice it, they will be born in the pure land, and they will surely be prophesied to attain Enlightenment by Buddha Immeasurable Lifespan. The limitless, special, and great land is established by the power of Amitabha's original vows. The beings who hear his name and wish to be born in the land will attain no-regress.

菩薩興至願 願己國無異 普念度一切 各發菩提心  
捨彼輪迴身 俱令登彼岸 奉事萬億佛 飛化遍諸刹  
恭敬歡喜去 還到安養國

These Bodhisattvas sincerely make vows to wish their

Buddhalands are the same. They contemplate in order to make all beings get relief, make all beings vow to attain the highest perfect Enlightenment, make them abandon the bodies of the cycle of birth-and-death, and make them reach the shore of Nirvana. These Bodhisattvas attend on a trillion Buddhas, and travel all over all Buddhalands by transforming. They go to the Buddhalands with respect and happiness and then return to Extremely Happy Land. ”

\*1. eight kinds of wonderful voice : Buddha’s voice. The voice is 1)the best 2)easy to be realized 3)harmonized 4)soft 5)correct 6)not female’s voice (heroically aloud) 7)honored by people (because it is with wisdom) 8)deep and far.

### 歌歎佛德第二十七

佛語阿難。彼國菩薩。承佛威神。於一食頃。復往十方無邊淨刹。供養諸佛。華香幢幡。供養之具。應念即至。皆現手中。珍妙殊特。非世所有。以奉諸佛。及菩薩眾。

### # 27 Praise of Buddhas’ virtue

Buddha said to Ananda , “By Amitabha’s sacred power, the Bodhisattvas in Extremely happy Land can go to limitless lands of ten directions and offer offerings to all Buddhas during the time when one meal is taken. Flowers, incenses,

flags, and offering implements appear in their hands when these Bodhisattvas want to use them. These stuffs are precious, wonderful, special, and do not exist in our world. The Bodhisattvas offer them to the Buddhas and the Bodhisattvas (living in other lands).

其所散華。即於空中。合為一華。華皆向下。端圓周匝。化成華蓋。百千光色。色色異香。香氣普薰。蓋之小者。滿十由旬。如是轉倍。乃至遍覆三千大千世界。隨其前後。以次化沒。若不更以新華重散。前所散華終不復落。

In the mid air, the flowers they strewed get together and become a (big) flower toward the earth. The (big) flower has a round circumference and it changes into a flower-umbrella. The flower has a hundred, a thousand colors and brightness. There are different fragrances coming out from each color and the fragrances pervade everywhere. The size of a small umbrella is reaching to ten yojanas and the sizes (of other umbrellas) double repeatedly, even to thoroughly cover a Buddhaland. The umbrellas disappear by the order (that the Bodhisattvas strewed them). If no one strews new flowers again, the former flowers will never fall.

於虛空中共奏天樂。以微妙音歌歎佛德。經須臾間。還其本國。都悉集會七寶講堂。無量壽佛。則為廣宣大教。演

暢妙法。莫不歡喜。心解得道。

The Bodhisattvas play heavenly music together in the mid air and praise Buddhas' virtue with subtle and wonderful voice. They return to Extremely Happy Land in an instant and all get together in the seven-jewel preaching hall. Buddha Immeasurable Lifespan preaches Buddhism and wonderful doctrines to them. Everybody is happy and realizes the correct Way.

即時香風吹七寶樹。出五音聲。無量妙華。隨風四散。自然供養。如是不絕。一切諸天。皆齎百千華香。萬種伎樂。供養彼佛。及諸菩薩聲聞之眾。前後往來。熙怡快樂。

And then, fragrant wind blows over the seven-jewel trees and makes the sounds of five scales. Immeasurable wonderful flowers are strewed by the wind and are offered (to the Buddha) spontaneously. This happens unceasingly. All the heavenly beings take a hundred, a thousand flowers, incenses, and ten thousand kinds of instruments (editor: which are emitting musics) to offer the Buddha, Bodhisattvas, and Sravakas. The beings come ahead and go behind, and are peaceful and happy.

此皆無量壽佛本願加威。及曾供養如來。善根相續。無缺減故。善修習故。善攝取故。善成就故。

It is because that Buddha Immeasurable Lifespan's original vows give them the power and because they had offered offerings to Buddhas, their good roots of merit were continuous and complete, and they were good at practicing, good at making, and good at achieving (the good roots of merit).

### 大士神光第二十八

佛告阿難。彼佛國中諸菩薩眾。悉皆洞視。徹聽八方。上下。去來。現在之事。諸天人民以及蜎飛蠕動之類。心意善惡。口所欲言。何時度脫。得道往生。皆豫知之。

### # 28 Bodhisattvas' scared brightness

Buddha said to Ananda, "All Bodhisattvas in the Buddhaland can completely see and hear the matters occurred in eight directions, above and below, (occurred) in the past, in the future, and at present. These Bodhisattvas know that the mind of heavenly beings, human beings, insects, and reptiles will be good or evil, and know what they will say, when they will get relief, and when they will attain the correct Way and be born in Extremely Happy Land. These Bodhisattvas know that in advance.

又彼佛刹諸聲聞眾。身光一尋。菩薩光明照百由旬。有二

菩薩。最尊第一。威神光明。普照三千大千世界。

And In the Buddhaland, the size of the brightness of a Sravaka's body is one fathom and a Bodhisattva's brightness shines a hundred yojanas. There are two most honorable and best Bodhisattvas there. Their powerful and sacred brightness extensively lights up a Buddhaland. ”

阿難白佛。彼二菩薩。其號云何。佛言。一名觀世音。一名大勢至。此二菩薩。於娑婆界。修菩薩行。往生彼國。常在阿彌陀佛左右。欲至十方無量佛所。隨心則到。現居此界。作大利樂。世間善男子。善女人。若有急難恐怖。但自歸命觀世音菩薩。無不得解脫者。

Ananda said, “What are the names of those two Bodhisattvas?”

Buddha said, “One is called Avalokiteshvara and the other is called Mahasthamaprapta. These two Bodhisattvas practiced Bodhisattva's Way in our Saha Land<sup>\*1</sup>, were born in the land, and constantly stayed with Amitabha. If they want to go to the lands of immeasurable (other) Buddhas in ten directions, they can reach there at once when they think that. They are living in our world now and making great benefit (for beings). If there are good men and good women of our world who have emergent disaster or fear, they can depend on Bodhisattva Avalokiteshvara and then everyone will get

relief (from that disaster).”

\*1. Saha Land : Our world.

願力宏深第二十九

復次阿難。彼佛剎中。所有現在。未來一切菩薩。皆當究竟一生補處。唯除大願。入生死界。為度群生。作師子吼。擐大甲冑。以宏誓功德而自莊嚴。

### # 29 The extensive and deep power of vows

And next, Ananda, all the present and future Bodhisattvas in the Buddhaland will finally reach the stage of becoming a Buddha after one more life. Except those who have great vows to enter the realm of birth-and-death; in order to make beings get relief, they preach like a lion roars; they wear the armors of vow and dignify themselves by the merit of the great vows,.

雖生五濁惡世。示現同彼。直至成佛。不受惡趣。生生之處。常識宿命。

Although these Bodhisattvas will be born in the Bad Time of Five Turbidities<sup>\*1</sup> and manifest that they are the same as the beings in our world, they will not be born in Evil Realms until they become Buddhas and they will constantly

know their former lives in their every life.

無量壽佛意欲度脫十方世界諸眾生類。皆使往生其國。悉令得泥洹道。作菩薩者。令悉作佛。既作佛已。轉相教授。轉相度脫。如是輾轉。不可復計。

Amitabha wants to make all the beings in the worlds of ten directions get relief, make them all be born in his land, and make them attain the Way of Nirvana. So he (wants to) make the Bodhisattvas (in his land) all become Buddhas, and when these Bodhisattvas have become Buddhas, they will be able to preach other beings and make other beings get relief by turns. And it can repeat over and over again, then the (amount of relieved) beings will be immeasurable.

十方世界。聲聞。菩薩。諸眾生類。生彼佛國。得泥洹道。當作佛者。不可勝數。彼佛國中。常如一法。不為增多。所以者何。猶如大海。為水中王。諸水流行。都入海中。是大海水。寧為增減。

The number of the Sravakas, Bodhisattvas, and beings in the worlds of ten directions who will be born in the Buddhaland, will attain the Way of Nirvana, and will become Buddhas cannot be measured. The Buddhaland is always permanent and does not increase. Why? For example, the ocean is the king of waters, all waters flow into the ocean,



and will the volume of the ocean increase or decrease?

八方上下。佛國無數。阿彌陀國。長久廣大。明好快樂。最為獨勝。本其為菩薩時。求道所願。累德所致。無量壽佛。恩德布施八方上下。無窮無極。深大無量。不可勝言。

There are innumerable Buddhlands in eight directions, above and below; (only) Amitabha's Buddhland is lasting, extensive, bright, good, happy, and the greatest exclusively. That is because, when he was a Bodhisattva, he vowed the vows at the time he sought the correct Way and accumulated merit. Amitabha gives favor and merit to the beings in eight directions, above and below. The favor and merit are beyond limit, are deep, large, immeasurable, and are not able to be described completely.

\*1. the Bad Time of Five Turbidities : Turbidity means confused and not clear. The Bad time of Five Turbidities refers to the time now on earth. The Five Turbidities means five kinds of confusion in the world, including 1)the kalpa Turbidity 2)the View Turbidity : Beings do not know what kind of view is correct among many different views 3)the Affliction Turbidity : The beings are suffering from the worries—greed, anger, and ignorance. 4)the Living Beings Turbidity : Beings' retribution is bad. Beings are weak, painful and

without bliss. 5)the Life Turbidity : Beings' lives are short.

### 菩薩修持第三十

復次阿難。彼佛剎中。一切菩薩。禪定智慧。神通威德。無不圓滿。諸佛密藏。究竟明了。調伏諸根。身心柔軟。深入正慧。無復餘習。依佛所行。七覺聖道。

### # 30 Bodhisattvas' practice

And next, Ananda, the Bodhisattvas in the Buddhaland have complete meditation, wisdom, supernatural powers, and powerful virtue. They completely realize Buddhas' secret doctrines and have subdued (their own) sense-organs. They have soft bodies and minds (editor: to accept teaching), they are deep into the true wisdom, and they have no remaining bad habits. They follow the Seven Factors of Enlightenment<sup>\*1</sup> and the Noble Eightfold Paths<sup>\*2</sup>, which Buddhas practiced.

修行五眼。照真達俗。肉眼簡擇。天眼通達。法眼清淨。慧眼見真。佛眼具足。覺了法性。辯才總持。自在無礙。善解世間無邊方便。所言誠諦。深入義味。度諸有情。演說正法。

They practice Five Eyes and realize the truth and lay

matters; with the physical eyes, they can distinguish (objects); with the heavenly eyes, they can see (everything) without limit; with the Dharma eyes, they are (always) pure and clean; with the wisdom eyes, they can see the truth; with the Buddha eyes, they can have all abilities (mentioned above) and realize the nature of everything. They have the eloquence freely and unhinderedly and are good at realizing limitless expedient ways in the world. The words they speak are sincere, true, and deep into the meaning (of doctrines). They preach the correct doctrines in order to make beings get relief.

無相無為。無縛無脫。無諸分別。遠離顛倒。於所受用。皆無攝取。遍遊佛刹。無愛無厭。亦無希求不希求想。亦無彼我違怨之想。

(They realize) there is no form, no doing<sup>\*3</sup> and no binding, no relief<sup>\*4</sup>. There is not any distinguishment (in their mind), and they keep away from reverse ideas<sup>\*5</sup>. They take nothing for their own use, and travel all over the Buddhaland. They have no ‘likes’ and ‘dislikes’, have not any thought of want and not-want, and the thought of self and others, friends and foes.

何以故。彼諸菩薩。於一切眾生。有大慈悲利益心故。捨離一切執著。成就無量功德。以無礙慧。解法如如。善知

集滅音聲方便。不欣世語。樂在正論。

Why? Because the Bodhisattvas have great merciful mind to benefit all beings. They abandon all attachments, achieve immeasurable merits, and realize that everything's original nature is Reality by unlimited wisdom. They are good at realizing the Four Noble Truth<sup>\*6</sup> and the expedient ways for oral preaching. They do not like to talk about worldly matters and are glad to talk about the truth.

知一切法。悉皆空寂。生身煩惱。二餘俱盡。於三界中平等勤修。究竟一乘。至於彼岸。決斷疑網。證無所得。以方便智。增長了知。從本以來。安住神通。得一乘道。不由他悟。

They realize that everything is empty. Both their bodies of birth-and-death and their worries are extinguished. They diligently practice equality in three Ranges, finally attain the Only Correct Way<sup>\*7</sup>, and reach the other shore of Nirvana. They remove the net of doubt and attain the state of attaining nothing<sup>\*8</sup>. They increase their realization (of the truth) by expedient wisdom. They stably focus on supernatural powers from the original nature, attain the Only Correct Way, and are enlightened not by (the teaching of) others.

- \*1. Seven Factors of Enlightenment : Seven Ways to be aware of whether your practice is correct.
- \*2. Noble Eightfold Paths : Eight right ways leading to Nirvana.
- \*3. no form, no doing :  
 no form : Everything in the world is empty. There is not any form in Empty.  
 no doing : Everything is Empty, therefore there is no one who can make actions.
- \*4. no binding, no relief : It is considered that to be worried is a kind of binding and to remove ignorance is a kind of relief, but if one can realize that worries, ignorance, and nature are the same thing — Empty, then there is no binding and no relief because nothing can bother you anymore.
- \*5. reverse ideas : The ideas which are against the Reality
- \*6. Four Noble Truths : 1)Existence is painful 2)Desire makes us exist, therefore it is painful 3)Nirvana is a state of Extinction, which exceed existence. 4)The way lead to Nirvana is the Eight Fold Paths.
- \*7. the Only Correct Way : There is only one way (Buddhism) leading to become a Buddha.
- \*8. attain the state of attaining nothing : If someone thinks that he attains something in practice, he does not realize the Empty. If someone think that he attains nothing in practice, then he realizes the Empty.

### 真實功德第三十一

其智宏深。譬如巨海。菩提高廣。喻若須彌。自身威光。超於日月。其心潔白。猶如雪山。

### # 31 Real merits

Their wisdom is extensive and deep like the ocean. Their Enlightenment is high and extensive like Sumeru Mountain. Their powerful light of their bodies exceeds the light of the sun and the moon. Their minds are clean and white like a snowy mountain.

忍辱如地。一切平等。清淨如水。洗諸塵垢。熾盛如火。燒煩惱薪。不著如風。無諸障礙。

They are patient like the earth (because) they treat everything equally. They are pure like the water (because) they wash away the defilement (of mind). They are flourishing like the fire (because) they burn up the wood of worries. They do not attach like the wind (because) there is no obstruction (blocking them).

法音雷震。覺未覺故。雨甘露法。潤眾生故。曠若虛空。大慈等故。

Their voice of preaching doctrines is like a thunder because they enlighten those who are not enlightened. They shower down the sweet dew of doctrines because they enrich the beings. They are expansive like Empty because they have great kindness.

如淨蓮華。離染污故。如尼拘樹。覆蔭大故。如金剛杵。破邪執故。如鐵圍山。眾魔外道不能動故。

They are like pure lotus, which keeps away from defilement. They are like Nyagrodha trees, which offer great shelters. They are like a Vajra stick, which breaks evil attachment. They are like Cakravada Mountain, which all devils and the people of other religions cannot move.

其心正直。善巧決定。論法無厭。求法不倦。戒若琉璃。內外明潔。其所言說。令眾悅服。

Their minds are upright, honest, and compliant with expedient way. They are not tired of discussing and practicing doctrines. The precepts (they retain) are like crystal, which is bright and clean outside and inside. The words they say convince beings and make beings happy.

擊法鼓。建法幢。曜慧日。破癡闇。淳淨溫和。寂定明察。為大導師。調伏自他。

They strike the drum of Dharma, hoist the flag of Dharma, make the sun of wisdom shine, and break the darkness of ignorance. They are pure, clean, gentle, tranquil (in meditation), and clear (of wisdom). They are the great teachers who subdue themselves and others.

引導群生。捨諸愛著。永離三垢。遊戲神通。因緣願力。  
出生善根。摧伏一切魔軍。尊重奉事諸佛。

They guide beings to abandon the attachment of ‘likes’, keep away from three Defilements forever, and can play freely by their supernatural powers. Their good roots of merits arise by the power of cause, condition and vows<sup>\*1</sup>. They conquer all devils and they respect and attend on Buddhas.

為世明燈。最勝福田。殊勝吉祥。堪受供養。赫奕歡喜。  
雄猛無畏。身色相好。功德辯才。具足莊嚴。無與等者。

They are the bright lamp of (the people in) the world and they are the greatest blissful field. They are special, great, auspicious, and able to afford beings’ offering. They are prosperously bright, happy, brave, and fearless. Their bodies and appearances are well-formed. They have complete and dignified merit and eloquence, and no one can



reach them.

常為諸佛所共稱讚。究竟菩薩諸波羅蜜。而常安住不生不滅諸三摩地。行遍道場。遠二乘境。

They are constantly praised by Buddhas, completely achieve Bodhisattva's Paramitas, and always concentrate on the Samadhis of non-existence and non-extinguishment. They have traveled all over (Amitabha's) practicing site. They gone far beyond the stages of Sravakas and Pratyekabuddhas.

阿難。我今略說。彼極樂界。所生菩薩。真實功德。悉皆如是。若廣說者。百千萬劫。不能窮盡。

Ananda, now, I have briefly told (you) the real merits of the Bodhisattvas born in Extremely Happy Land like those mentioned above. If I tell you in detail, it will not be finished in a hundred, a thousand, ten thousand Kalpas.

\*1. the power of cause, condition and vows :

the power of cause : The good roots of merit in one's former lives.

the power of condition : To meet people who are familiar to Buddhism. These two powers mentioned above make us be able to practice Buddhism and the good roots of

merit.

the power of vows : If someone makes vows for saving all beings, he will have the power to fulfill them.

### 壽樂無極第三十二

佛告彌勒菩薩。諸天人等。無量壽國。聲聞菩薩。功德智慧。不可稱說。又其國土微妙。安樂。清淨若此。何不力為善。念道之自然。

### # 32 Lifespan and happiness beyond limit

Buddha said to Bodhisattva Maitreya, the heavenly beings, and the human beings, “The merit and wisdom of the Sravakas and Bodhisattvas in Amitabha’s land are not describable and the land is subtle and wonderful, peaceful and happy, pure and clean. So, why do not you make effort to do good and contemplate the Way of nature<sup>\*1</sup>?

出入供養。觀經行道。喜樂久習。才猛智慧。心不中迴。意無懈時。

You should offer offerings (to Buddhas) (no matter you are staying) outdoors or indoors. You should read Sutras and practice the correct Way. You should be glad to practice for a long time. You should make your ability superior and make your wisdom sharp. You should not

regress halfway and should not let your mind relax effort.

外若遲緩。內獨駛急。容容虛空。適得其中。中表相應。  
自然嚴整。檢斂端直。身心潔淨。無有愛貪。

Although your behavior is slow, your mind should be diligent. You should make your mind suitably contain the Empty. You should make your mind and outward behavior to be the same. You should naturally be serious and neat. You should behave yourself, and be upright. You should make your body and mind clean and pure and should make yourself not to have any 'like' and greed.

志願安定。無增缺減。求道和正。不誤傾邪。隨經約令。  
不敢蹉跌。若於繩墨。咸為道慕。曠無他念。

You should make your vow stable and firm, not going to increase or decrease. You should seek the correct Way correctly, should not wrongly accept wrong and evil ways. You should restrict your mind by (the doctrines of) Sutras and should not be against them like you are following a guiding line. What you concern is only the correct Way and you should not have any other thoughts (that are not about the Way).

無有憂思。自然無為。虛空無立。淡安無欲。作得善願。

盡心求索。

You should not have worried thoughts and you should be compliant with the nature and should make yourself be in the state of doing nothing.<sup>\*2</sup> (You should realize that) the Empty does not exist and (you should) make your mind peaceful without desires. You should vow good vows and do your best to accomplish them.

含哀慈愍。禮義都合。苞羅表裡。過度解脫。自然保守。  
真真潔白。志願無上。淨定安樂。

You should be merciful, kind, and compassionate. You should match morality and justice. Your practice should include both the realization of doctrines and the achievement of daily practice. You should (make yourself) get relief from birth-and-death. You should act naturally and carefully and make your mind clean and pure like Reality. You should vow the highest vow and make yourself pure, tranquil, peaceful, and happy.

一旦開達明徹。自然中自然相。自然之有根本。自然光色  
參迴。轉變最勝。

Once you completely realize Reality, which is the Nature of everything and the origin of existence, then your

brightness and colors will naturally reflect one another and you will change to be in the greatest state.

鬱單成七寶。橫攬成萬物。光精明俱出。善好殊無比。著於無上下。洞達無邊際。

You will have seven-jewel food and clothes like the beings in Uttarakuru.<sup>\*3</sup> You will be able to realize that everything is from Empty and the pure bright light which is good and incomparable will appear. You will be in the state of that everything is equal and you will realize everything without limit.

宜各勤精進。努力自求之。必得超絕去。往生無量清淨阿彌陀佛國。橫截於五趣。惡道自閉塞。

(Therefore) you had better be diligent and make effort (to be born there) by yourself. You will surely get relief and be born in Amitabha's extremely pure Buddhland. You will leave the cycle of birth-and-death and block the path leading to Evil Realms.

無極之勝道。易往而無人。其國不逆違。自然所牽隨。捐志若虛空。勤行求道德。可得極長生。壽樂無有極。何為著世事。譏譏憂無常。

This is an extremely great way and it is easy to achieve but there are fewer people (achieving that). There is no obstruction in the way and it will happen in compliance with nature. If you abandon your desires, consider that they are like emptiness, and diligently practice the correct Way, you will get an immeasurable lifespan and you will have unlimited lifespan and happiness. Why do you still attach to worldly matters and worry about the impermanence<sup>\*4</sup> (of the world).

- \*1. the Way of nature : To chant or contemplate Amitabha is the most natural and simple way, because Amitabha is a Buddha, who is in the Reality and nature.
- \*2. the state of doing nothing : In Reality, there is no thought of “I want to do this” or “I do not do that”.
- \*3. Uttarakuru: The beings in Uttarakuru, which is on another planet, can get great food and clothes spontaneously. They do not need to work for living.
- \*4. the impermanence of the world : The world is changing at every moment, even our lives are the same. Someday we will die. No one lives forever. That is impermanence.

### 勸諭策進第三十三

世人共爭不急之務。於此劇惡極苦之中。勤身營務。以自

給濟。尊卑。貧富。少長。男女。累念積慮。為心走使。

### # 33 Admonition of making progress

The people in our world contend for the matters which are not urgent. In this extremely painful and evil world, they work hard and diligently in order to support themselves. No matter the noble or the low, the rich or the poor, the old or the young, men or women, they accumulate thoughts and worries repeatedly because they are ordered by (the desire of) their mind.

無田憂田。無宅憂宅。眷屬財物。有無同憂。有一少一。思欲齊等。適小具有。又憂非常。

If they have no field, they want to have one anxiously; if they have no house, they (also) want to have one anxiously. No matter their families are wealthy or not, they always feel worried (about the wealth). If they have had one, (they think) they still lack another. They always think they should be the same with others. After that they have owned some, they begin to worry about that they cannot always have it .

水火盜賊。怨家債主。焚漂劫奪。消散磨滅。心慳意固。無能縱捨。命終棄捐。莫誰隨者。貧富同然。憂苦萬端。

Their wealth will be burnt, flooded, robbed, disappeared, and exhausted by fires, floods, thieves, robbers, enemies, and creditors. They are deeply stingy with firm mind and will never give up (their wealth), but they have to give them up at their death and nothing will follow them. It is the same about both the rich and the poor. They always feel very worried and painful.

世間人民。父子。兄弟。夫婦。親屬。當相敬愛。無相憎嫉。有無相通。無得貪惜。言色常和。莫相違戾。

The people in our world, (for example,) fathers and sons, elder brothers and younger brothers, husbands and wives, and relatives, should respect and love each other, should not hate and be jealous of each other. They should share their wealth no matter they have much or not, should not be greedy and stingy. They should be amiable in their words and looks, should not defy and be against each other.

或時心諍。有所恚怒。後世轉劇。至成大怨。世間之事。更相患害。雖不臨時。應急想破。

If sometimes there is conflict between them and making them feel angry, the conflict will become stronger and change into great enmity in their future lives and they will harm each other by turns for these worldly matters.



Although the retribution will not take effect at once, everybody would eager to remove it immediately.

人在愛欲之中。獨生獨死。獨去獨來。苦樂自當。無有代者。善惡變化。追逐所生。道路不同。會見無期。何不於強健時。努力修善。欲何待乎。

The people (in our world), who are with ‘likes’ and desires, are born and dead alone, come and go alone. They deserve the pain and happiness made by themselves and nobody can replace them (to experience the pain or happiness). The bad and good retribution will change (by their actions) and then follow them in their future lives. Because people have different future lives, they are hard to meet each other again in the future. (So,) why do not you make effort to do good when you are healthy and strong and what are you waiting for?

世人善惡自不能見。吉凶禍福。競各作之。身愚神闇。轉受餘教。顛倒相續。無常根本。蒙冥抵突。不信經法。

Because people cannot distinguish the good from the evil, they rushingly do these blissful and disastrous matters. Because their bodies and minds are ignorant, they turn to accept other religions. Their reverse and ignorant views are continuous and become the basis of impermanence<sup>\*1</sup>. They

are blind, stupid and against the truth, therefore they do not believe the doctrines of Sutras.

心無遠慮。各欲快意。迷於瞋恚。貪於財色。終不休止。哀哉可傷。先人不善。不識道德。無有語者。殊無怪也。

They cannot plan far ahead and just want to satisfy their desires right now. They lose themselves in anger, they are greedy for money and lust, and they cannot stop doing that. How sad it is! It is not strange that their previous generations, who are also not good and do not obey morality, did not tell them this.

死生之趣。善惡之道。都不之信。謂無有是。更相瞻視。且自見之。或父哭子。或子哭父。兄弟夫婦。更相哭泣。

They do not believe there is the cycle of birth-and-death and there is the retribution of good and evil. They say that there are not such matters. They, by each other or by themselves, see that fathers cry over the death of their children, that children cry over the death of their fathers, and that brothers, husbands and wives cry over the death of each other.

一死一生。迭相顧戀。憂愛結縛。無有解時。思想恩好。不離情欲。

When one is dead and the other is alive, they yearn for and attach to each other. Their sadness and love tie knots and there is no time that the knots are untied. They want to have each other's love and favor and they cannot keep away from emotion and desire.

不能深思熟計。專精行道。年壽旋盡。無可奈何。惑道者眾。悟道者少。

They cannot think carefully and plan thoroughly and cannot concentrate on practicing the correct Way. Their lives come to the end soon but they can do nothing about it. Those who are confused on the truth are more and those who are enlightened to the truth are less.

各懷殺毒。惡氣冥冥。為妄興事。違逆天地。恣意罪極。頓奪其壽。下入惡道。無有出期。

They have the intention to kill and their minds are full of evil intentions. They do wrong things, stir up troubles, and are against the natural law. Because they act willfully and make serious sin, their lives get to the end suddenly. They will be born in the Evil Realms and they cannot go out of these Realms.

若曹當熟思計。遠離眾惡。擇其善者。勤而行之。愛欲榮華。不可常保。皆當別離。無可樂者。

You should think carefully and plan thoroughly, keep away from evil behavior, choose the good behaviors and then diligently practice them. The desire, honor, and wealth cannot last forever; you will be separated from them at last and there is nothing really worth being pleased.

當勤精進。生安樂國。智慧明達。功德殊勝。勿得隨心所欲。虧負經戒。在人後也。

You should diligently practice to be born in Extremely Happy Land and your wisdom will be clear and your merit will be special and great. Do not just do anything as you like, (do not) violate the precepts of this Sutra, and (do not) fall behind others.

\*1. the basis of impermanence: Because we have ignorant views, we cannot realize the truth and therefore we are continuously born and dead (impermanent). Ignorance is the basis of impermanence.

心得開明第三十四

彌勒白言。佛語教戒。甚深甚善。皆蒙慈恩。解脫憂苦。

佛為法王。尊超群聖。光明徹照。洞達無極。普為一切天人之師。今得值佛。復聞無量壽聲。靡不歡喜。心得開明。

### # 34 Mind becomes open

Maitreya said, “Buddha’s preaching and admonition are deep and good. We get relief from worries and pains because of Buddha’s kind favor. Buddha is the king of doctrines. Your nobleness exceeds all saints, your brightness completely lights up everywhere, your realization is beyond limit, and you are the teacher of all heavenly and human beings. Now, I have met Buddha and heard about Amitabha, so I feel very happy and my mind becomes open and clear.”

佛告彌勒。敬於佛者。是為大善。實當念佛。截斷狐疑。拔諸愛欲。杜眾惡源。遊步三界。無所罣礙。開示正道。度未度者。

Buddha said to Maitreya, “It is very good to respect Buddha but you should chant Amitabha, solve doubts, remove desires, block the origin of evils, travel in three Ranges beyond obstruction, and preach the correct Way to make those who have not gotten relief to get relief.

若曹當知十方人民。永劫以來。輾轉五道。憂苦不絕。生時苦痛。老亦苦痛。病極苦痛。死極苦痛。惡臭不淨。無

可樂者。

You should know that the beings in ten directions are reborn in Five Realms again and again from immeasurable Kalpas ago to now. Their worries and pains are continuous. They are painful when they are born, painful when they are old, painful when they are sick, and painful when they are dead. Their bodies are dirty and stinking<sup>\*1</sup>. There is nothing really worth being pleased.

宜自決斷。洗除心垢。言行忠信。表裡相應。人能自度。  
轉相拯濟。至心求願。積累善本。

You should make up your mind to wash away the defilement of your mind, speak and behave with loyalty and honesty, and make your behavior be the same with your mind. If once you can get relief, you should make others to get relief in turn. You should sincerely accomplish your wish and accumulate the good roots of merit.

雖一世精進勤苦。須臾間耳。後生無量壽國。快樂無極。  
永拔生死之本。無復苦惱之患。壽千萬劫。自在隨意。

Although you have to be diligent in this life, you will be born in Extremely Happy Land in an instant, will be happy beyond limit, will remove the basis of birth-and-death, will

not be painful and worried any more, will live a thousand, ten thousand Kalpas, and will feel free and easy and everything will be compliant with your mind.

宜各精進。求心所願。無得疑悔。自為過咎。生彼邊地。七寶城中。於五百歲受諸厄也。

You should be diligent to accomplish the wish of your mind, should not have doubt and regret—the faults done by yourself—which will make you be born in the seven-jewel city on the edge of the pure land. (In the city,) you will experience difficulties in five hundred years.”

彌勒白言。受佛明誨。專精修學。如教奉行。不敢有疑。

Maitreya said, “We have received Buddha’s clear preaching, we will concentratedly and diligently learn and practice it, we will accept and follow your teaching, and dare not doubt it.”

\*1. Their bodies are dirty and stinking : Our bodies are just covered by clean skin, but they are dirty inside. There are excrement, urine, body waste, blood, internal organs, and flesh in our bodies and they are not clean. After we died, they will become stinking.

### 濁世惡苦第三十五

佛告彌勒。汝等能於此世。端心正意。不為眾惡。甚為大德。所以者何。十方世界善多惡少。易可開化。唯此五惡世間。最為劇苦。

### # 35 Evils and pains in our world

Buddha said to Maitreya, “There is great merit if you correct your thoughts and do not do evil in our world. Why? Because there are much good and little evil in other worlds of ten directions, therefore it is easy to preach and enlighten beings there. (In contrast,) the beings in our Five Evil world have the most painful pains.

我今於此作佛。教化群生。令捨五惡。去五痛。離五燒。降化其意。令持五善。獲其福德。

Now I became a Buddha here, preach and enlighten beings in order to make them abandon Five Evils, remove Five Pains, and keep away from Five Burns. I subdue beings' mind, make them retain Five Goods, and (make them) obtain bliss and merit.

何等為五。其一者。世間諸眾生類。欲為眾惡。強者伏弱。轉相剋賊。殘害殺傷。迭相吞噉。不知為善。後受殃罰。故有窮乞。孤獨。聾盲。瘖啞。癡惡。尪狂。皆因前世不



信道德。不肯為善。

What are those five ones? First, the beings in our world have the intention to do evil. The strong conquer the weak and be conquered by the stronger by turns. They kill and injure (the weak). Then they eat them and be eaten by turns. They do not know that they should do good, and they will be punished later. Therefore there are the poor, beggars, the lonely, the deaf, the blind, the dumb, fools, the evil, cripples, and the mad, because they did not believe morality and did not do good in their former lives.

其有尊貴。豪富。賢明。長者。智勇。才達。皆由宿世慈孝。修善積德所致。

And there are the noble, the rich, the capable, the virtuous, the respectable, the wise, the brave, and the talented, because they were kind, showed filial piety, did good, and accumulated merits in their former lives.

世間有此目前現事。壽終之後。入其幽冥。轉生受身。改形易道。故有泥犁。禽獸。蜎飛蠕動之屬。

Because in our world, people do these (evil) things mentioned above; when they are dead, they will enter three Evil Realms and be reborn with another bodies. Their

outward appearances and the realms they stay in will change. So there are hells, animals, insects, and reptiles in our world.

譬如世法牢獄。劇苦極刑。魂神命精。隨罪趣向。所受壽命。或長或短。相從共生。更相報償。殃惡未盡。終不得離。

These Realms are like the prisons that there are with strong pains and tortures. Where their spirits and lives go will follow their sins. The lifespans they have are sometimes long and sometimes short; they will be born with each other and they will get retribution from each other by turns. If the (karma of) sins and evils is not over, they will never be able to leave there.

輾轉其中。累劫難出。難得解脫。痛不可言。天地之間。自然有是。雖不即時暴應。善惡會當歸之。

It will repeat over and over in the Evil Realms and it will be hard to go out and get relief in many Kalpas. The pains (over there) are not describable. It is natural that there are such things in the universe. Although the retribution will not immediately take effect, the good and evil will finally return.

其二者。世間人民不順法度。奢婬驕縱。任心自恣。居上

不明。在位不正。陷人冤枉。損害忠良。

Second, the people in our world do not follow the rule. They are luxurious, wanton, arrogant, and licentious. They do as they please and act willfully. The superior cannot discern right and wrong. The official in high position are not fair. They wrong others with injustice and involve the loyal and the good in troubles.

心口各異。機偽多端。尊卑中外。更相欺誑。瞋恚愚癡。欲自厚己。欲貪多有。利害勝負。結忿成讎。破家亡身。不顧前後。

What they speak are different from what they think and they are very cunning and sly. No matter the noble and the low, relatives and strangers, they cheat and lie to each other. They often are angry and ignorant, they just want to profit themselves, and they are greedy to have more. They accumulate anger and become enemies because of advantage and harm, victory and defeat, then their families are scattered and they die but they still disregard the cause, effect and retribution.

富有慳惜。不肯施與。愛保貪重。心勞身苦。如是至竟。無一隨者。善惡禍福。追命所生。或在樂處。或入苦毒。

They are rich but stingy and do not want to give. Their desire is strong, their greed is serious, their minds are restless, and their bodies are painful. When they are dead, nothing follows them and only the good and evil, the bliss and disaster chase after their future lives. Some of them are born in happy realms and some of them are born in painful realms.

又或見善憎謗。不思慕及。常懷盜心。悵望他利。用自供給。消散復取。

And when they see others do good, they hate and slander them and do not admire and adore their good. They usually have the intention to steal and wish others' fortunes can be offered to them and wish that when these fortunes are exhausted, they can get another repeatedly.

神明剋識。終入惡道。自有三途無量苦惱。輾轉其中。累劫難出。痛不可言。

Because the mind have recorded what they did in their spirit, they will finally be born in Evil Realms. There are immeasurable pains and worries in three Evil Realms. It will repeat over and over in the Evil Realms and it will be hard to go out in many Kalpas. The pains (over there) are not describable.

其三者。世間人民相因寄生。壽命幾何。不良之人。身心不正。常懷邪惡。常念姪姪。煩滿胸中。邪態外逸。費損家財。事為非法。所當求者。而不肯為。

Third, the people in our world are born by the causes made by each other. How long can their lifespan last? Evil people's behavior and mind are not upright. They usually have evil intention and wanton mind. Annoyances are full of their mind and they show wanton appearances to others. They waste their wealth to do what are against rules and they do not seek what they should seek.

又或交結聚會。興兵相伐。攻劫殺戮。強奪迫脅。歸給妻子。極身作樂。眾共憎厭。患而苦之。如是之惡。著於人鬼。神明記識。自入三途。無量苦惱。輾轉其中。累劫難出。痛不可言。

And some of them collude and gather together, mobilize troops to fight with others. They rob, kill, snatch, and threaten others. Then they give (the trophy) to their wives and make merry tirelessly; people hate them and suffer from them. These evils are judged by people and ghosts and recorded in their spirit by their minds. They will finally be born in three Evil Realms with immeasurable pains and worries. It will repeat over and over in the Evil Realms and

it will be hard to go out in many Kalpas. The pains (over there) are not describable.

其四者。世間人民不念修善。兩舌。惡口。妄言。綺語。憎嫉善人。敗壞賢明。不孝父母。輕慢師長。朋友無信。難得誠實。

Fourth, the people in our world do not have the intention to do good. They gossip, speak bad language, lie, and have sexual talk. They hate and be jealous of good men and involve the virtuous men in trouble. They do not show filial piety to parents and do not respect their teachers. They are not faithful to friends and are hardly honest.

尊貴自大。謂己有道。橫行威勢。侵易于人。欲人畏敬。不自慚懼。難可降化。常懷驕慢。

They are conceited and they think that themselves are noble and say that they have the Way. They behave rudely by their power, bully and invade others, and wish others to fear and respect them but do not feel ashamed and afraid. Their mind is hard to be subdued and is constantly arrogant.

賴其前世。福德營護。今世為惡。福德盡滅。壽命終盡。諸惡繞歸。又其名籍。記在神明。殃咎牽引。無從捨離。

They depend on the protection of the bliss and merit made in their former lives, but because they do evil in present lives, their bliss and merit are exhausted. When their lives come to the end, the evil karmas will get back and follow them. And their names and files are recorded in their spirits. The disastrous faults will drag them and they will not be able to escape.

但得前行。入于火鑊。身心摧碎。神形苦極。當斯之時。悔復何及。

Because they do what mentioned above, they will enter the fire and the boiling water (of the hell). (There,) their bodies and minds will be injured and their minds and spirits will feel extreme pain. At that time, it is too late to regret!

其五者。世間人民徒倚懈怠。不肯作善。治身修業。父母教誨。違戾反逆。譬如怨家。不如無子。負恩違義。無有報償。

Fifth, the people in our world are lazy and relax efforts. They do not want to do good and behave themselves to practice (good) karma. They disobey and defy their parents' teaching and they are like their parents' enemy. It is better if their parents have no children. They are ungrateful, are against righteousness, and do not reward their

benefactors.

放恣遊散。耽酒嗜美。魯扈抵突。不識人情。無義無禮。不可諫曉。六親眷屬。資用有無。不能憂念。不惟父母之恩。不存師友之義。

They act willfully and they are always loose. They are addicted to alcohol and good food. They are rude and against the truth, do not realize others' favor, do not act with justice and propriety, and do not accept any admonition. They cannot concern and worry about whether their families or relatives have enough money in living or not. They also do not care about their parents' favor and they are not loyal to their teachers and friends.

意念身口。曾無一善。不信諸佛經法。不信生死善惡。欲害真人。鬥亂僧眾。愚癡蒙昧。自為智慧。不知生所從來。死所趣向。

There is not any good in their minds, behaviors, and speeches. They do not believe the doctrines of Buddhas' Sutras, do not believe (the cycle of) birth and death and (the effects of) good and evil. They have the intention to harm Arhats and they make monks to conflict and be disordered. They treat their own ignorance and stupidity as wisdom. They do not know where the people are before their birth and



after their death.

不仁不順。希望長生。慈心教誨。而不肯信。苦口與語。無益其人。心中閉塞。意不開解。

They are not benevolent and compliant and they hope to have long lives. They do not believe others' merciful teaching. And others' earnest admonition cannot help them. Their minds are blocked and they cannot understand the truth.

大命將終。悔懼交至。不豫修善。臨時乃悔。悔之於後。將何及乎。天地之間。五道分明。善惡報應。禍福相承。身自當之。無誰代者。

When their lives come to the end, regret and fear will arise (in their minds). They do not do good in advance and they will regret at the time (they die) but it is too late to regret after things have occurred. There obviously are Five Realms in the universe. The good and evil will cause retributions and the bliss and disaster will inherit. People will get their own retributions by themselves and no one can replace them (to experience the retributions).

善人行善。從樂入樂。從明入明。惡人行惡。從苦入苦。從冥入冥。誰能知者。獨佛知耳。教語開示。信行者少。

生死不休。惡道不絕。

If a good man does good, he, a happy one, feels happy, and he, a clear one, feels clear. If an evil man does evil, he, a painful one, feels painful, and he, an ignorant one, feels ignorant. Who can know it (thoroughly)? Only Buddha knows it (thoroughly). But there are less people believe and practice Buddha's teaching and preaching. Therefore birth-and-death continues and Evil Realms exist unceasingly.

如是世人。難可俱盡。故有自然三途。無量苦惱。輾轉其中。世世累劫。無有出期。難得解脫。痛不可言。

What these people do in our world cannot describe completely, and there naturally are three Evil Realms. And there are immeasurable pains and worries repeating over and over in the three Evil Realms. There will not be the time that they go out (of the three Realms) during one life after another in many Kalpas. It is hard to get relief. The pains (over there) are not describable.

如是五惡。五痛。五燒。譬如大火。焚燒人身。若能自於其中一心制意。端身正念。言行相副。所作至誠。獨作諸善。不為眾惡。身獨度脫。獲其福德。可得長壽泥洹之道。是為五大善也。

The Five Evils, Five Pains, and Five Burns are like the fire which is burning human bodies. If you concentratedly control your mind, correct your behavior and mind, make your behavior match your speech, behave sincerely, only do good, do not do evil, then you will get relief, obtain the bliss and merit, and attain the Way of long lifespan and the Way of Nirvana. That is called ‘Five Goods’ ”.

### 重重誨勉第三十六

佛告彌勒。吾語汝等。如是五惡。五痛。五燒。輾轉相生。敢有犯此。當歷惡趣。或其今世。先被病殃。死生不得。示眾見之。

### # 36 Repeated admonition and encouragement

Buddha said to Maitreya, “I tell you now. The Five Evils, Five Pains, and Five Burns are made repeatedly by one another by turns. Those who dare commit them will be born in Evil Realms. Some of them will get the disaster of sickness in this life. They will not be able to either live or die and (the other) people will see it.

或於壽終。入三惡道。愁痛酷毒。自相焦然。共其怨家。更相殺傷。從小微起。成大困劇。

Some of them will enter three Evil Realms when they

are dead. There will be extreme worries and pains and they will be burned by one another. With their enemies, they will be killed and injured mutually. Little evil will finally increase to become large disaster.

皆由貪著財色。不肯施惠。各欲自快。無復曲直。癡欲所迫。厚己爭利。富貴榮華。當時快意。不能忍辱。不務修善。威勢無幾。隨以磨滅。

That is because they are greedy for money and lust, do not give, just want to satisfy themselves immediately no matter it is right or wrong. They are compelled to do so by ignorance and desire. They just want to benefit themselves and they contend for profit, they seek wealth and honor because they just want to satisfy themselves at once; they cannot be patient and they do not do good. Therefore there will be little prestige and power remained and these (prestige and power) will soon disappear.

天道施張。自然糾舉。兢兢忪忪。當入其中。古今有是。痛哉可傷。汝等得佛經語。熟思惟之。各自端守。終身不怠。尊聖敬善。仁慈博愛。當求度世。拔斷生死眾惡之本。當離三途憂怖苦痛之道。

The natural law will take effect and spontaneously judge them. They will enter other Realms alone with fears.

There it is from ancient time till now. How painful and sad it is! After you heard the doctrine of this Buddhist Sutra, you should think it thoroughly, should keep it and retain it tirelessly throughout your life, should respect the saint and the good, should be kind, be benevolent, and love beings without discrimination. You should seek to get relief and remove the basis of evil and birth-and-death<sup>\*1</sup>. You should keep away from the path which leads to the worrisome, fearful, and painful three Evil Realms.

若曹作善。云何第一。當自端心。當自端身。耳目口鼻。皆當自端。身心淨潔。與善相應。

If you (want to) do good, what will be the first? You should behave and correct your mind, behave and correct your behavior, and behave and correct your ears, eyes, mouth, and nose by yourself. You should make your body and mind pure and clean, then you will be affected by good.

勿隨嗜欲。不犯諸惡。言色當和。身行當專。動作瞻視。安定徐為。作事倉卒。敗悔在後。為之不諦。亡其功夫。

Do not follow your greed and desire, and do not do evil. You should have gentle and peaceful words and look, your behavior should be concentrated, and you should be stable and slow when you act and look. If you do things in a hurry,

you will fail and regret at last. If you do not do those things (mentioned above) carefully, you will fail in your practice.

\*1. remove the basis of evil and birth-and-death : If one removes all evils and birth-and-death, thus he gets relief.

如貧得寶第三十七

汝等廣植德本。勿犯道禁。忍辱精進。慈心專一。齋戒清淨。一日一夜。勝在無量壽國為善百歲。

### # 37 Like a poor finding treasures

If you cultivate the good roots of merit, do not violate the prohibition of precepts, are patient and diligent, are kind and concentrated, and purely and cleanly retain vegetarian meal and precepts through one day and night, then the merit will exceed that you do good in Amitabha's land through one hundred years.

所以者何。彼佛國土。皆積德眾善。無毫髮之惡。於此修善十日十夜。勝於他方諸佛國中。為善千歲。

Why? Because there only are merit and good in Amitabha's land and there is not any evil in the land. If you

do good in our world through ten days and nights, the merit will exceed that you do good through one thousand years in other Buddhalands.

所以者何。他方佛國。福德自然。無造惡之地。唯此世間。善少惡多。飲苦食毒。未嘗寧息。

Why? Because there always are natural bliss and merit<sup>\*1</sup> in other Buddhalands and therefore people have not any chance to do evil. In our world, there always are little good and much evil and people are in (eight) pains and (three) poisons<sup>\*2</sup>; they cannot take a rest (from the pains).

吾哀汝等。苦心誨喻。授與經法。悉持思之。悉奉行之。尊卑。男女。眷屬。朋友。轉相教語。自相約檢。和順義理。歡樂慈孝。

I pity you and therefore I earnestly admonish you and preach Sutras to you. You should think and keep the doctrines (in mind). You should accept and practice the doctrines. No matter you are noble people or low people, men or women, relatives or friends, you should teach and tell one another mutually, should restrain and correct each other's behaviors mutually, should be compliant with righteousness and the truth, should be happy, be kind, and should show filial piety.

所作如犯。則自悔過。去惡就善。朝聞夕改。奉持經戒。如貧得寶。改往修來。洒心易行。自然感降。所願輒得。

If you have committed evil, you have to regret doing it. You should remove evil behavior and do good. If you heard (that you did something wrong) in the morning, you should correct (your behavior) in the afternoon. You should accept and retain the precepts of Sutras like a poor man finds treasures. You should correct your former evil, should practice good for the future, should wash away the (defilement of) mind, and should change your behavior. Naturally, the effect will occur and your wish will be fulfilled.

佛所行處。國邑丘聚。靡不蒙化。天下和順。日月清明。風雨以時。災厲不起。國豐民安。兵戈無用。崇德興仁。務修禮讓。國無盜賊。無有怨枉。強不凌弱。各得其所。

In the place that Buddha have stayed, no matter in a nation or a village, the beings will receive Buddha's preaching, the area is always peaceful, the sun and the moon are always clear and bright, the weather is always fine, there always are not any disasters and calamities, the nations are always rich, people are always peaceful and safe, there always are not any wars, people always honor the virtuous



and the benevolent, people always practice to be polite and show comities, there always are not any thieves and robbers in the country, there always are not any false accusations, the strong always do not bully the weak, and each one always gets the position and result he prefers.

我哀汝等。甚於父母念子。我於此世作佛。以善攻惡。拔生死之苦。令獲五德。升無為之安。

I pity you more than that parents concern their children and therefore I became a Buddha in the world, attack evil by good, remove the pain of birth-and-death, make beings attain Five Goods, and make them be peaceful in the state of non-doing.

吾般泥洹。經道漸滅。人民諂偽。復為眾惡。五燒五痛。久後轉劇。汝等轉相教誡。如佛經法。無得犯也。

After I enter the Nirvana, the (correct) Way of Sutras will gradually disappear, people will become flattering and false, and they will begin to do evil again. The Five Burns and Five Pains will become stronger than before. You should teach and admonish this doctrine to each other by turns, treat it as a Buddhist Sutra, and do not violate it.”

彌勒菩薩。合掌白言。世人惡苦。如是如是。佛皆慈哀。

悉度脫之。受佛重誨。不敢違失。

Bodhisattva Maitreya put his palms together and said, “Beings’ evils and pains are like what you said and you are so merciful and pitiful to make beings get relief. We have received Buddha’s preaching and dare not be against and lose it.”

\*1. natural bliss and merit : In other Buddhaland, people spontaneously do good and practice merit, therefore people have natural bliss and merit.

\*2. eight pains and three poisons :

eight pains: 1)birth 2)old age 3) sickness 4)death  
5)being apart from the loved ones 6)being together with the despised ones 7)not getting what oneself want  
8) the flourishing of desires.

three poisons: greed, anger, and ignorance.

禮佛現光第三十八

佛告阿難。若曹欲見無量清淨平等覺。及諸菩薩。阿羅漢等所居國土。應起西向。當日沒處。恭敬頂禮。稱念南無阿彌陀佛。

**# 38 Brightness comes out after worshipping Amitabha**

Buddha said to Ananda, “If you want to see the

Buddhaland that Amitabha, the Bodhisattvas, and the Arhats live in, you should stand up, face the west, respectfully worship toward where the sun sets, and chant Namó Amitabha.”

阿難即從座起。面西合掌。頂禮白言。我今願見極樂世界阿彌陀佛。供養奉事。種諸善根。頂禮之間。忽見阿彌陀佛。容顏廣大。色相端嚴。如黃金山。高出一切諸世界上。又聞十方世界諸佛如來。稱揚讚歎阿彌陀佛種種功德。無礙無斷。

Then Ananda rose from his seat, faced the west, put his palms together, worshipped and said, “Now, I want to see Amitabha of Extremely Happy Land, offer offerings to him and attend on him, and cultivate good roots of merit.” When he is worshipping, he suddenly saw that Amitabha’s countenance is large, appearance is well-formed and dignified like a golden mountain being above all worlds. He also heard that Buddhas in the worlds of ten directions praised Amitabha’s various merits without obstacle and interruption.

阿難白言。彼佛淨刹。得未曾有。我亦願樂生於彼土。世尊告言。其中生者。已曾親近無量諸佛。植眾德本。汝欲生彼。應當一心歸依瞻仰。

Ananda said, “This pure Buddhaland is the land that I have never seen before and I also wish to be born in the land.”

Buddha said, “The beings born there had been near to immeasurable Buddhas and had cultivated good roots of merit. If you wish to be born there, you should concentratedly depend on him and respectfully look him.”

作是語時。阿彌陀佛即於掌中放無量光。普照一切諸佛世界。時諸佛國皆悉明現。如處一尋。以阿彌陀佛殊勝光明。極清淨故。於此世界所有黑山。雪山。金剛。鐵圍大小諸山。江河。叢林。天人宮殿。一切境界。無不照見。譬如日出。明照世間。

When Buddha was saying that, Amitabha emitted immeasurable brightness from his palms. The brightness extensively lighted up all Buddhalands. At that time, all Buddhalands appeared and looked like only one fathom far (to the multitude). Because Amitabha’s special and great brightness was very pure, therefore Black Mountain, Snowy Mountain, Adamantine Mountain, Cakravada Mountain, large and small mountains, rivers, forests, heavenly beings’ palaces, and everything in our world were lighted up and it looked like the sun arises to light up the world.

乃至泥犁。溪谷。幽冥之處。悉大開闢。皆同一色。猶如

劫水彌滿世界。其中萬物。沉沒不現。滉漾浩汗。唯見大水。彼佛光明。亦復如是。聲聞。菩薩一切光明悉皆隱蔽。唯見佛光。明耀顯赫。

Even the hell, valleys, and dark places were extensively lighted up. They were with the same (golden) color. It was like the water of Kalpas<sup>\*1</sup> fills our world; everything is sinking in the water and nothing can be seen; the water is extensive and limitless and people can only see the water. So did Amitabha's brightness. All the Sravakas' and Bodhisattvas' brightness were dimmed and these people only see Amitabha's brightness was shining clearly and prosperously.

此會四眾。天龍八部。人非人等。皆見極樂世界。種種莊嚴。阿彌陀佛於彼高座。威德巍巍。相好光明。

The four kinds of Buddha's disciples<sup>\*2</sup> in the gathering, the eight kinds of heavenly beings and dragons<sup>\*3</sup>, human beings, and those who are not human beings all saw the various dignified things in Extremely Happy Land; Amitabha was sitting in a tall seat, his powerful virtue was majestic and his appearance was well-formed and bright.

聲聞。菩薩。圍繞恭敬。譬如須彌山王。出於海面。明現照耀。清淨平正。無有雜穢。及異形類。唯是眾寶莊嚴。

聖賢共住。

There were Sravakas and Bodhisattvas respectfully surrounding Amitabha. It was like the king of Sumeru Mountain being above the sea. The brightness was brilliant and shining and the land was pure and flat. There were not miscellaneous things and dirty things, and (there were) not beings who were in different shapes. There were only dignified jewels (in the land). And the saint, the virtuous, (and people) were living together.

阿難及諸菩薩眾等。皆大歡喜。踊躍作禮。以頭著地。稱念南無阿彌陀三藐三佛陀。諸天人民。以至蜎飛蠕動。睹斯光者。所有疾苦。莫不休止。一切憂惱。莫不解脫。悉皆慈心作善。歡喜快樂。

Ananda, the Bodhisattvas, and so on felt very happy, gladly worshipped (Amitabha) with their head touching the ground, and chanted Namó Amitabha. All the pains of the heavenly beings, human beings, insects and reptiles that had seen Amitabha's brightness were stopped and ceased. All their worries were relieved. They all did good with kindness and they were joyful and happy.

鐘磬。琴瑟。箜篌樂器。不鼓自然皆作五音。諸佛國中。諸天人民。各持花香。來於虛空。散作供養。

The bells, lutes, harps, and stringed instruments spontaneously emitted the music of five scale although no one played them. The heavenly and human beings of other Buddhalands came to the mid air with flowers and incenses, and strewed them to be offerings.

爾時極樂世界。過於西方百千俱胝那由他國。以佛威力。如對目前。如淨天眼觀一尋地。彼見此土。亦復如是。悉睹娑婆世界。釋迦如來。及比丘眾。圍繞說法。

At that time, by Buddha's power, Extremely Happy Land, which is a hundred, a thousand billion or a hundred, a thousand nayuta Buddhaland far to our world seems like that it was in front of the multitude. That was like the supernatural eyes see a place which is one fathom far (to the eyes). Those people (in the pure land) also saw our world like that. They saw that in our Saha Land, Buddha Shakyamuni and the monks were surrounding together and preaching doctrines.

- \*1. the water of Kalpas : A disaster of our Buddhaland. Everything in our world will be flooded.
- \*2. four kinds of Buddha's disciples : Buddhist monks, nuns, laymen, and laywomen.
- \*3. eight kinds of heavenly beings and dragons : eight kinds

of beings who live in Heaven and cannot be seen by human.

### 慈氏述見第三十九

爾時佛告阿難。及慈氏菩薩。汝見極樂世界宮殿。樓閣。泉池。林樹。具足微妙。清淨莊嚴不。汝見欲界諸天。上至色究竟天。兩諸香華。遍佛剎不。阿難對曰。唯然已見。

### # 39 Maitreya's description of what he saw

At that time, Buddha said to Ananda and Bodhisattva Maitreya, “Did you see the palaces, pavilion, ponds, and forests in Extremely Happy Land were subtle, wonderful, pure, and dignified? Did you see the Heavens of Desire Range, even until the Heaven of ultimate form<sup>\*1</sup> showered the fragrant flowers all over the land?”

Ananda said, “Yes, I did.”

汝聞阿彌陀佛大音宣布一切世界。化眾生不。阿難對曰。唯然已聞。佛言。汝見彼國淨行之眾。遊處虛空。宮殿隨身。無所障礙。遍至十方供養諸佛不。及見彼等念佛相續不。復有眾鳥住虛空界。出種種音。皆是化作。汝悉見不。慈氏白言。如佛所說一一皆見。

“Did you hear Amitabha announced with great voice that he would make the beings in all Buddhalands get relief?”



Ananda said, “Yes, I did.”

Buddha said , “Did you see these purely practicing people in the land were moving in the air, their palaces were following with them without obstruction, and they were traveling in the lands of ten directions to offer offerings to Buddhas? And did you see them chanting Amitabha continuously? And there were birds in the mid air making various sounds and appearing by transforming? Did you see that?”

Maitreya said, “Yes, I saw those things were like what Buddha described.”

佛告彌勒。彼國人民有胎生者。汝復見不。彌勒白言。世尊。我見極樂世界人住胎者。如夜摩天。處於宮殿。又見眾生。於蓮華內結跏趺坐。自然化生。何因緣故。彼國人民有胎生者。有化生者。

Buddha said to Maitreya , “Did you also see that, in the land, there are people born in womb? ”

Maitreya said, “Yes. Buddha, I saw that, in Extremely Happy Land, the people in womb were like the beings of Suyama Heaven (in our world) living in the palaces. And I also saw some beings were sitting meditating in the lotuses and were spontaneously born (from the lotuses) by transforming. By what cause and condition that, in the land, there are some beings born in womb and some beings born by

transforming? ”

- \*1. Heaven of ultimate form : The ultimate (highest) Heaven of Form Range, beings over this Heaven will not have any type of formed bodies.

#### 邊地疑城第四十

佛告慈氏。若有眾生。以疑惑心修諸功德。願生彼國。不了佛智。不思議智。不可稱智。大乘廣智。無等無倫最上勝智。於此諸智疑惑不信。猶信罪福。修習善本。願生其國。

#### # 40 The city on the edge of the Land

Buddha said to Maitreya, “There are some beings practicing merits with doubt and wish to be born in the land. And they do not realize Buddha’s wisdom, unbelievable wisdom, undescrivable wisdom, extensive Large Vehicle wisdom, and the incomparable highest great wisdom. They doubt and do not believe these wisdoms and still believe that they have sins although they practice the good roots of merit and wish to be born in the land.

復有眾生。積集善根。希求佛智。普遍智。無等智。威德廣大不思議智。於自善根。不能生信。故於往生清淨佛國。意志猶豫。無所專據。

And there are some beings accumulating the good roots of merit and wish to have Buddha's wisdom, extensive wisdom, incomparable wisdom, and the unbelievable wisdom of extensive powerful virtue. But they are not confident with their own good roots of merit. Therefore the (two kinds of) beings wish to be born in the pure land with hesitation and there is nothing that their wish can depend on.

然猶續念不絕。結其善願為本。續得往生。是諸人等。以此因緣雖生彼國。不能前至無量壽所。道止佛國界邊。七寶城中。佛不使爾。

But they still continuously and unceasingly chant Amitabha. Because of the basis of their good wish, they will be able to be born in the land. Although these people will be born in the land because of such cause and condition (mentioned above), they will not be able to go to the place that Amitabha lives in and they will only be able to stay in the seven-jewel city on the edge of the Buddhaland and Amitabha will not come (to this city).

身行所作。心自趣向。亦有寶池蓮華。自然受身。飲食快樂。如忉利天。於其城中。不能得出。所居舍宅在地。不能隨意高大。

That is because they practice like what mentioned above and naturally their mind makes it happen. They will also spontaneously be born in the lotuses of jewel-ponds and their food and drink will also make them happy like they are in Trayastrmsa Heaven, but they will not be able to go out of this city. The houses they live in will be on the ground and (the houses) will not be able to be changed in compliance with their mind to become larger or higher.

於五百歲。常不見佛。不聞經法。不見菩薩。聲聞聖眾。其人智慧不明。知經復少。心不開解。意不歡樂。是故於彼謂之胎生。

In five hundred years, they will not see Amitabha, will not hear the doctrine of Sutras, and will not meet the saintly Bodhisattvas and Sravakas. They will not realize the wisdom and they will know few Sutras. Their mind will not open and they will not be happy. Therefore I say they are born in womb.

若有眾生。明信佛智。乃至勝智。斷除疑惑。信己善根。作諸功德。至心迴向。皆於七寶華中自然化生。跏趺而坐。須臾之頃。身相光明。智慧功德。如諸菩薩。具足成就。

If there are some beings believe Buddha's wisdom even the greatest wisdom, remove their doubt, be confident with

their own good roots of merit, practice merits, and sincerely transfer them (editor: to the wish of being born in the Land), then they will spontaneously be born in seven-jewel flowers by transforming and in the gesture of sitting meditating. In an instant, their bodies, their brightness, their wisdom, and their merit will be like what the Bodhisattvas of the land have and achieve.

彌勒當知。彼化生者。智慧勝故。其胎生者。五百歲中。不見三寶。不知菩薩法式。不得修習功德。無因奉事無量壽佛。當知此人。宿世之時。無有智慧。疑惑所致。

Maitreya, you should know, because the wisdom of those people born by transforming is superior. In five hundred years, those who are born in womb will not be able to see Three Treasures, will not know Bodhisattvas' doctrines, will not be able to practice merit, and will not have the chance to attend on Amitabha. You should know that because those people, in their former lives, had no wisdom and had doubt.

惑盡見佛第四十一

譬如轉輪聖王。有七寶獄。王子得罪。禁閉其中。層樓綺殿。寶帳金床。欄窗榻座。妙飾奇珍。飲食衣服。如轉輪王。而以金鎖繫其兩足。諸小王子寧樂此不。

## # 41 Seeing Amitabha after fault ends

It is like this. The Wheel-turning Monarch has a seven-jewel prison. If the princes offend the Monarch, they will be imprisoned in it. There are many towers, beautiful rooms, jewel curtains, and golden beds (in it). The railings, windows, beds, and seats are adorned by wonderful and rare valuables and the food, drink, and clothes (in it) are like the Monarch's, but those princes' feet are locked with golden locks. Are those princes happy in it? ”

慈氏白言。不也世尊。彼幽繫時。心不自在。但以種種方便。欲求出離。求諸近臣。終不從心。輪王歡喜。方得解脫。

Maitreya said, “No, Buddha. When they are imprisoned, their mind is not free and easy. Therefore they seek various expedient ways to go out of there. They beg the officials who are familiar to the Monarch (to release them) but do not succeed finally. They will be released after the Monarch feels happy.”

佛告彌勒。此諸眾生。亦復如是。若有墮於疑悔。希求佛智。至廣大智。於自善根。不能生信。由聞佛名起信心故。雖生彼國。於蓮華中不得出現。彼處華胎。猶如園苑宮殿之想。

Buddha said to Maitreya, “It is the same to these beings we mentioned above. Supposing there are some beings who have doubt and regret and wish to seek Buddha’s wisdom until extensive wisdom; but they are not confident of their own good roots of merit and they have confidence because of having heard Amitabha’s name; although they also will be born in the land, they will not be able to go out of the lotuses. They will stay in the wombs of lotuses like they are staying in gardens and palaces.

何以故。彼中清淨。無諸穢惡。然於五百歲中。不見三寶。不得供養奉事諸佛。遠離一切殊勝善根。以此為苦。不生欣樂。

Why? Because it is pure inside (the lotuses) and there are not evil and dirtiness (inside). But, in five hundred years, they will not be able to see Three Treasures, offer offerings to Buddhas and attend on Buddhas, and they will be separated from all great good roots of merit. For this reason, they will feel painful and will not feel happy.

若此眾生識其罪本。深自悔責。求離彼處。往昔世中。過失盡已。然後乃出。即得往詣無量壽所。聽聞經法。久久亦當開解歡喜。亦得遍供無數無量諸佛。修諸功德。

If these beings know their own fault (of doubt), deeply regret, blame themselves, and wish to go out of that place, then, after the fault of their former lives are over, they will be able to go out. At once, they will be able to go to the place that Amitabha live in and listen to the doctrine of Sutras. After a long time, they also will realize the doctrines and feel happy. They also will be able to offer offerings to innumerable immeasurable Buddhas and practice merits.

汝阿逸多。當知疑惑於諸菩薩為大損害。為失大利。是故應當明信諸佛無上智慧。慈氏白言。云何此界一類眾生。雖亦修善。而不求生。佛告慈氏。此等眾生。智慧微淺。分別西方。不及天界。是以非樂。不求生彼。

You, Maitreya, should know that doubt will cause great damage to Bodhisattvas and makes them lose the great benefit. Therefore you should be confident of Buddhas' highest wisdom.”

Maitreya said, “Why do some beings in our world practice good but not wish to be born in the land?”

Buddha said to Maitreya, “These beings have little wisdom. They consider the western pure land is not better than Heavens and they consider it is not happy (in the land). Therefore they do not wish to be born there. ”



慈氏白言。此等眾生。虛妄分別。不求佛剎。何免輪迴。佛言。彼等所種善根。不能離相。不求佛慧。深著世樂。人間福報。雖復修福。求人天果。得報之時。一切豐足。而未能出三界獄中。

Maitreya said, “These beings wrongly consider the land. If they do not wish to be born in the Buddhaland, how can they get relief from the cycle of birth-and-death?”

Buddha said, “The good roots of merit they have cultivated are not kept away from the Form<sup>\*1</sup>. They do not seek Buddha’s wisdom and strongly attach to worldly happiness and bliss. Although they practice merit, they seek worldly or heavenly effect<sup>\*2</sup>. When the retribution takes effect, everything is abundant and content but they cannot go out of the prison of three Ranges.

假使父母。妻子。男女眷屬欲相救免。邪見業王。未能捨離。常處輪迴。而不自在。

Although their parents, wives, male relatives, and female relatives want to save them (from the cycle of birth-and-death), but because they cannot abandon the karma of wrong views, therefore they will always be in the cycle of birth-and-death and will not be able to feel free and easy.

汝見愚癡之人。不種善根。但以世智聰辯。增益邪心。云

何出離生死大難。復有眾生。雖種善根。作大福田。取相分別。情執深重。求出輪迴。終不能得。

You see some ignorant people do not cultivate good roots of merit but they increase their evil mind by the worldly intelligence<sup>\*3</sup>. How can they get relief from the disaster of birth-and-death? And there are some other beings who cultivate good roots of merit and the great blissful field but they distinguish things by these things' Forms and they have deep attachment in affection. If they seek to go out of the cycle of birth-and-death, they finally will not be able to attain it.

若以無相智慧。植眾德本。身心清淨。遠離分別。求生淨剎。趣佛菩提。當生佛剎。永得解脫。

If they can cultivate good roots of merit by non-Form wisdom, can make their bodies and minds pure, can keep away from distinguishment, can wish to be born in the pure land, and can practice to attain Buddha's Enlightenment, then they will be born in the Buddhaland and get relief forever.

- \*1. kept away from the Form : do not distinguish anything
- \*2. worldly and heavenly effect : If someone does good just for seeking the happiness in the world or Heavens, and he does not want to get relief from birth-and-death and

to help others get relief, then he will always be in the cycle of birth-and-death though he can get happiness in the world or Heavens.

- \*3. increase their evil mind by the worldly intelligence: Knowledge cannot make people get relief, only wisdom can. If someone has gained some worldly knowledge, he depends on it and he is arrogant about his knowledge in his practice, then we say that he is increasing his evil mind by the worldly intelligent.

## 菩薩往生第四十二

彌勒菩薩白佛言。今此娑婆世界。及諸佛剎。不退菩薩當生極樂國者。其數幾何。

### # 42 Bodhisattvas born in the Land

Bodhisattva Maitreya said to Buddha, “Now, in Saha Land and other Buddhalands, how many no-regress Bodhisattvas will be born in Extremely Happy Land?”

佛告彌勒。於此世界。有七百二十億菩薩。已曾供養無數諸佛。植眾德本。當生彼國。諸小行菩薩。修習功德。當往生者。不可稱計。

Buddha said to Maitreya, “In our world, there are seventy-two billion Bodhisattvas have offered offerings to

innumerable Buddhas and cultivated good roots of merit and they will be born in that land. The amount of the little Bodhisattvas who have practiced merit and will be born there is not describable and measurable.

不但我刹諸菩薩等。往生彼國。他方佛土亦復如是。從遠照佛刹。有十八俱胝那由他菩薩摩訶薩。生彼國土。東北方寶藏佛刹。有九十億不退菩薩。當生彼國。

Not only the Bodhisattvas in my land will be born in the (pure) land, it is the same in other Buddhalands. In Far-lighting Buddhaland, there are eighteen billion or eighteen nayutas Bodhisattvas who will be born in the (pure) land. In the north-east, in Treasure Buddhaland, there are nine billion no-regress Bodhisattvas who will be born in the (pure) land.

從無量音佛刹。光明佛刹。龍天佛刹。勝力佛刹。師子佛刹。離塵佛刹。德首佛刹。仁王佛刹。華幢佛刹。不退菩薩當往生者。或數十百億。或數百千億。乃至萬億。

In Immeasurable-sound Buddhaland, Brightness Buddhaland, Dragon-heaven Buddhaland, Great-power Buddhaland, Lion Buddhaland, Separating-from-defilement Buddhaland, Chief-virtue Buddhaland, Benevolent-king Buddhaland, and Flower-flag Buddhaland, there are billions,

ten billions, a hundred billions, even a thousand billions of no-regress Bodhisattvas who will be born there.

其第十二佛名無上華。彼有無數諸菩薩眾。皆不退轉。智慧勇猛。已曾供養無量諸佛。具大精進。發趣一乘。於七日中。即能攝取百千億劫。大士所修堅固之法。斯等菩薩。皆當往生。

The twelfth Buddha is named Buddha Highest-flower. (In his land,) there are innumerable Bodhisattvas who attain no-regress. They have sharp wisdom and have offered offerings to immeasurable Buddhas. They are very diligent and vow to practice the Only Correct Way. In seven days, they can achieve the firm Way that (other) Bodhisattvas have to practice in ten billion or a hundred billion Kalpas. All these Bodhisattvas will be born there.

其第十三佛名曰無畏。彼有七百九十億大菩薩眾。諸小菩薩及比丘等。不可稱計。皆當往生。十方世界諸佛名號及菩薩眾當往生者。但說其名。窮劫不盡。

The thirteenth Buddha is named Buddha No-fear. (In his land,) there are seventy-nine billion great Bodhisattvas and undescribable immeasurable little Bodhisattvas and monks who will be born there. If I say the names of the Buddhas in the worlds of ten directions and (the names of)

the Bodhisattvas who will be born there, it will not be finished in a Kalpa.

### 非是小乘第四十三

佛告慈氏。汝觀彼諸菩薩摩訶薩。善獲利益。若有善男子。善女人。得聞阿彌陀佛名號。能生一念喜愛之心。歸依瞻禮。如說修行。當知此人為得大利。當獲如上所說功德。心無下劣。亦不貢高。成就善根。悉皆增上。

### # 43 Not Small Vehicle

Buddha said to Maitreya, “You see, those Bodhisattvas (mentioned above) attain the benefit. If there are good men and good women who have heard Amitabha’s name, and they can generate the mind to like Amitabha within one thought, depend on him, respectfully look at him, and practice what I said, then, you should know, they will attain great benefit and attain the merits mentioned above. Their mind will not be inferior and will not be haughty. The good roots of merit they achieve will all progress and be good (for their practice).

當知此人非是小乘。於我法中。得名第一弟子。是故告汝天人世間。阿修羅等。應當愛樂修習。生希有心。於此經中生導師想。

You should know, these people are not practicing Small Vehicle. They are called ‘the number one disciples’ in my preaching. Therefore, I tell you, the heavenly beings, human beings, and Asuras, you should be glad (to practice) and like to practice, should feel the preaching is rare, and should treat this Sutra as a teacher.

欲令無量眾生。速疾安住得不退轉。及欲見彼廣大莊嚴。攝受殊勝佛剎。圓滿功德者。當起精進。聽此法門。為求法故。不生退屈諂偽之心。設入大火。不應疑悔。

Those who wish to make immeasurable beings quickly and stably focus on and attain no-regress and those who wish to see the extensive, dignified, special, and great Buddhaland and its complete merits should diligently listen to this doctrine. In order to practice this doctrine, do not generate the regretful, false, and flattering mind. Even you are burnt by fire, you should not doubt and regret.

何以故。彼無量億諸菩薩等。皆悉求此微妙法門。尊重聽聞。不生違背。多有菩薩。欲聞此經而不能得。是故汝等應求此法。

Why? Because there are immeasurable billion Bodhisattvas who practice this subtle and wonderful doctrine; they respect it, listen to it, and do not defy it. And there are

many Bodhisattvas wish to listen to this Sutra but cannot fulfill their wish. Therefore you should practice this doctrine.

#### 受菩提記第四十四

若於來世。乃至正法滅時。當有眾生。植諸善本。已曾供養無量諸佛。由彼如來加威力故。能得如是廣大法門。

#### # 44 Prophecy of becoming Buddhas

In the future, even in the era that Buddhism is going to extinguish, if there are some beings who can cultivate good roots of merit and offer offerings to immeasurable Buddhas, then they will obtain this extensive doctrine because Amitabha will give them the power.

攝取受持。當獲廣大一切智智。於彼法中廣大勝解。獲大歡喜。廣為他說。常樂修行。

They will accept, retain, and practice this doctrine and will attain the extensive wisdom of realizing everything<sup>\*1</sup>. They will be able to extensively and deeply realize this doctrine and obtain great happiness. They will be able to extensively preach it to others and will always be glad to practice it.



諸善男子及善女人。能於是法。若已求。現求。當求者。皆獲善利。汝等應當安住無疑。種諸善本。應常修習。使無疑滯。不入一切種類珍寶成就牢獄。

The good men and good women who have practiced, who are practicing, who will practice this doctrine will all attain benefit. You should firmly focus on it without any doubt. And you should cultivate the good roots of merit, constantly practice the doctrine, make yourselves not to have any doubt and obstruction, and (should make yourselves) not to be born in the prison made of various jewels.

阿逸多。如是等類大威德者。能生佛法廣大異門。由於此法不聽聞故。有一億菩薩退轉阿耨多羅三藐三菩提。

Maitreya, the beings who are with great powerful virtue can preach different great doctrines in Buddhism. But because they have not heard this doctrine, there are a hundred million Bodhisattvas who regress in practicing to attain the highest perfect Enlightenment.

若有眾生於此經典。書寫。供養。受持。讀誦。於須臾頃。為他演說。勸令聽聞。不生憂惱。乃至晝夜思惟彼刹。及佛功德。於無上道。終不退轉。

If there are beings who write, offer, accept, retain, and read this Sutra, preach it to others in a short time, and admonish others to listen to this Sutra without worry and annoyance, even only contemplate the land and Amitabha's merits through one day and night, then they will never regress in practicing to attain the highest Way.

彼人臨終。假使三千大千世界滿中大火。亦能超過。生彼國土。是人已曾值過去佛。受菩提記。一切如來。同所稱讚。是故應當專心信受。持誦。說行。

When they are at death, even if their Buddhalands are on fire, they will be able to pass it and be born in the land. These beings have met the past Buddhas, have been prophesied to be Buddhas, and are praised by all Buddhas. Therefore you should concentratedly believe, accept, retain, read, preach, and practice this doctrine.

\*1. wisdom of realizing everything : When someone becomes a Buddha, he will have the power to know everything in the world without learning.

獨留此經第四十五

吾今為諸眾生說此經法。令見無量壽佛。及其國土一切所有。所當為者。皆可求之。無得以我滅度之後復生疑惑。

## # 45 Preservation of this Sutra

Now, I preach this Sutra to beings and make them to see Amitabha and see everything in his land. Now, you can practice what you should do (in this Sutra). Do not generate doubt after I enter Nirvana.

當來之世經道滅盡。我以慈悲哀愍。特留此經止住百歲。其有眾生。值斯經者。隨意所願。皆可得度。

In the future, when the doctrines of Sutras are going to extinguish, I will preserve this Sutra for one hundred years (more) on purpose because of my compassion and mercy. If there are beings meet this Sutra (at that time), they will all get relief in compliance with their wish.

如來興世。難值難見。諸佛經道。難得難聞。遇善知識。聞法能行。此亦為難。若聞斯經。信樂受持。難中之難。無過此難。

It is difficult to meet and see Buddha being born in the world, it is difficult to get and listen to Buddhas' doctrines of Sutras, it is also difficult to meet the people who are familiar to doctrines and difficult to practice doctrines after hearing them, and it is very very difficult, nothing is more difficult than this, to happily believe, accept, and retain this Sutra

after hearing it.

若有眾生得聞佛聲。慈心清淨。踴躍歡喜。衣毛為起。或淚出者。皆由前世曾作佛道。故非凡人。若聞佛號。心中狐疑。於佛經語都無所信。皆從惡道中來。宿殃未盡。未當度脫。故心狐疑。不信向耳。

If there are beings who heard about the name of Amitabha and (after that,) they can make their minds kind and pure, feel glad and happy, and get goose bumps all over or shed tears, that is because they have practiced Buddhism in their former lives, therefore they are not common people. If there are beings who heard about the name of Amitabha and (after that,) they doubt it in their mind and do not believe Buddhist Sutras, that is because they came from Evil Realms, their former sins are not over, and they will not be made to get relief. Therefore they doubt it in their minds and do not believe these doctrines.

#### 勤修堅持第四十六

佛告彌勒。諸佛如來無上之法。十力無畏。無礙無著甚深之法。及波羅密等菩薩之法。非易可遇。能說法人。亦難開示。堅固深信。時亦難遭。

#### #46 Diligent and firm practice

Buddha said to Maitreya, “It is not easy to meet Buddhas’ highest Way, to meet Buddhas’ deep Way of ten powers, fearlessness, non-obstruction, and non-attachment<sup>\*1</sup>, and to meet Bodhisattvas’ Way of Paramitas. To preach these deep Ways is also difficult for the people who can teach Buddhism. It is also difficult to meet the people who can strongly and firmly believe them.

我今如理宣說如是廣大微妙法門。一切諸佛之所稱讚。咐囑汝等。作大守護。為諸有情長夜利益。莫令眾生淪墮五趣。備受危苦。

Now, I preach this extensive, subtle, and wonderful doctrine according to the truth, therefore all Buddhas praise me, and I instruct you to carefully protect this doctrine for beings’ benefit in the long night and make the beings not to be lost in Five Realms to suffer extreme danger and pain.

應勤修行。隨順我教。當孝於佛。常念師恩。當令是法久住不滅。當堅持之。無得毀失。無得為妄。增減經法。

You should diligently practice this doctrine, should follow my preaching, should show filial piety to Buddha, and should constantly contemplate your teacher’s favor. You should preserve this doctrine to exist forever and not to be extinguished. And you should insist not to damage and lose

this doctrine and not to wrongly increase and decrease this Sutra.

常念不絕。則得道捷。我法如是。作如是說。如來所行。亦應隨行。種修福善。求生淨刹。

If you constantly read and contemplate this Sutra, you will quickly attain achievement. I said so because it is exactly my doctrine. You should practice and follow what Buddha practiced and (you should) practice and cultivate bliss and good to be born in the pure land.”

\*1. non-obstruction and non-attachment :

non-obstruction : There is no limit or distinguishment. For example : one and many are the same, the small one can contain the big one, a palm can hold a Buddhaland, and so on.

non-attachment : To let go everything and to be compliant with the Reality. Insisting nothing and not holding anything tight in mind.

福慧始聞第四十七

爾時世尊而說頌曰。

若不往昔修福慧 於此正法不能聞 已曾供養諸如來  
則能歡喜信此事

## # 47 Hearing doctrine by former bliss and wisdom

At that time, Buddha said the poem, “If there is someone who did not practice bliss and wisdom in the past, then he will not hear this correct doctrine. If there is someone who has offered offerings to many Buddhas, he will happily believe this doctrine.

惡驕懈怠及邪見 難信如來微妙法 譬如盲人恆處闇  
不能開導於他路 唯曾於佛植眾善 救世之行方能修

It is difficult for the people who are proud, relax effort, and have wrong views to believe Buddha’s subtle and wonderful doctrine. It is like the blind are always in the dark and it is difficult to guide them to walk. Only those who have cultivated goods beside Buddhas can practice the Way of saving beings.

聞已受持及書寫 讀誦讚演并供養 如是一心求淨方  
決定往生極樂國 假使大火滿三千 乘佛威德悉能超

After hearing this doctrine, if you can accept, retain, write, read it, praise, preach, and offer offerings to it and wish to be born in the pure land concentratedly, then you will surely be born in Extremely Happy Land. Even if our Buddhaland is on fire, you will be able to pass it by

Amitabha's powerful virtue.

如來深廣智慧海 唯佛與佛乃能知 聲聞億劫思佛智  
盡其神力莫能測 如來功德佛自知 唯有世尊能開示

Only Buddhas can realize Buddha's deep and extensive wisdom. If a Sravaka thinks Buddha's wisdom in several billion Kalpas, then he will not be able to realize it even by all of his supernatural powers. Only Buddha realizes Buddha's merit and only Buddha can preach it.

人身難得佛難值 信慧聞法難中難 若諸有情當作佛  
行超普賢登彼岸

It is difficult to obtain a human body and meet a Buddha. And it is more difficult to hear this doctrine with confidence and wisdom. If people can realize that all beings will become Buddhas, their practice will exceed Samantabhadra's and they will reach the other shore (of Nirvana).

是故博聞諸智士 應信我教如實言 如是妙法幸聽聞  
應常念佛而生喜 受持廣度生死流 佛說此人真善友

Therefore you, the wise man with wide knowledge, should believe my honest preaching. Because you are lucky to hear this wonderful doctrine, you should often chant



Amitabha and feel happy. You should accept it, retain it, and make beings to get relief from birth-and-death. Buddha will say that the people (who can do so) are real and good friend (in Buddhism).

#### 聞經獲益第四十八

爾時世尊說此經法。天人世間有萬二千那由他億眾生。遠離塵垢。得法眼淨。二十億眾生。得阿那含果。六千八百比丘。諸漏已盡。心得解脫。四十億菩薩。於無上菩提住不退轉。以弘誓功德而自莊嚴。二十五億眾生。得不退忍。

#### # 48 Obtaining benefit after hearing Sutra

At that time, Buddha had preached this Sutra. In the Heaven and the world, there were twelve hundred billion or twelve hundred nayuta beings kept away from defilement and attained pure doctrine eyes, two billion beings attained Anagamin, six thousand eight hundred monks were free from all pains and got relief of their minds, four billion Bodhisattvas attain no-regress in practicing to attain the highest perfect Enlightenment and dignified themselves by the merit of great vows, two point five billion beings attained no-regress Forbearance<sup>\*1</sup>.

四萬億那由他百千眾生。於無上菩提未曾發意。今始初發。種諸善根。願生極樂。見阿彌陀佛。皆當往生彼如來

土。各於異方次第成佛。同名妙音如來。

And there were four hundred trillion or four thousand trillion beings who had never vowed to attain the highest perfect Enlightenment began to vow to attain it at that time; and they cultivated the good roots of merit, wished to be born in Extremely Happy Land and (wished to) see Amitabha. Each of them would be born in Amitabha's Buddhaland and become a Buddha orderly in other Buddhalands. They would have the same name—Buddha Wonderful-voice.

復有十方佛剎。若現在生。及未來生。見阿彌陀佛者。各有八萬俱胝那由他人。得受記法忍。成無上菩提。彼諸有情。皆是阿彌陀佛宿願因緣。俱得往生極樂世界。

And in the Buddhalands of ten directions, the amounts of the beings who would see Amitabha in their present lives and in their future lives were both eighty thousand billion or eighty thousand nayuta; they would be prophesied to attain the Forbearance of non-existence and the highest perfect Enlightenment. All these beings would all be born in Extremely Happy Land, because of the cause and condition of Amitabha's former vows<sup>\*2</sup>.

爾時三千大千世界。六種震動。并現種種希有神變。放大光明。普照十方。復有諸天於虛空中。作妙音樂。出隨喜

聲。乃至色界諸天悉皆得聞。歎未曾有。無量妙花紛紛而降。

At that time, our Buddhaland quaked in six ways, there were various rare supernatural changes<sup>\*3</sup> and there were great brightness coming out to light up ten directions extensively. And some heavenly beings played wonderful music in the mid air and said they were compliantly happy for those beings (mentioned above). Even the heavenly beings of Form Range could hear it and highly praised that it had never happened before. There were immeasurable wonderful flowers continuously showered down.

尊者阿難。彌勒菩薩。及諸菩薩。聲聞。天龍八部。一切大眾。聞佛所說。皆大歡喜。信受奉行。

Saint Ananda, Bodhisattva Maitreya, the Bodhisattvas, the Sravakas, the eight kind of heavenly beings and dragons, and all the people in the gathering were very happy and believed, accepted, and practiced this Sutra after hearing what Buddha preached,.

- \*1. no-regress Forbearance : A state that one's mind concentrate on the Reality and he will not regress in his future practice.
- \*2. the cause and condition of Amitabha's former vows :

In these beings' former lives, they had met Amitabha, and had been preached by him when Amitabha was a Bodhisattva. According to Amitabha's former vows, when he becomes a Buddha, these beings will all be born in Amitabha's land.

- \*3. supernatural changes : the earth quakes, the brightness comes out, music spontaneously plays, and flowers fall from the sky.