

南无本师释迦牟尼佛
Namo Fundamental Teacher Shakyamuni Buddha
(三称,three times)

开经偈
The verses of the opening of the Sutra

无上甚深微妙法
The supreme, profound and wonderful Dharma.
百千万劫难遭遇
Is difficult to encounter in thousands of millions of kalpas.
我今见闻得受持
Now I have the chance to read, listen to, and uphold this Dharma.
愿解如来真实义
May I deeply understand the true meaning from the Buddha.

佛说大乘无量寿庄严清净平等觉经
The Buddha Spoke On The Sutra Of Eternal Life Of Great Vehicle With Adornment, Purity And Equal Enlightenment

目录
Content

第一章 法会圣众
Chapter 1 : The Sages In The Dharma Assembly
第二章 德遵普贤
Chapter 2 : The Virtuous Practice Follows Samantabhadra Bodhisattva
第三章 大教缘起
Chapter 3 : The Causal Condition For The Great Teaching
第四章 法藏因地
Chapter 4 : The Causal Background Of Dharma Store
第五章 至心精进
Chapter 5 : The Sincere And Vigorous Mind
第六章 发大誓愿
Chapter 6 : Bringing Forth Of Great Vows
第七章 必成正觉
Chapter 7 : Definitely Accomplishing The Proper Enlightenment
第八章 积功累德
Chapter 8 : Accumulating Merits And Virtues
第九章 圆满成就
Chapter 9 : Accomplishing The Buddhahood
第十章 皆愿作佛
Chapter 10 : All Vowing To Become Buddhas
第十一章 国界严净
Chapter 11 : The Adornment And Purity Of The World Of Ultimate Bliss
第十二章 光明遍照
Chapter 12 : The Brilliant Light Pervasively Illuminating
第十三章 寿众无量
Chapter 13 : The Eternal Life And Uncountable Disciples
第十四章 宝树徧国

Chapter 14 : Precious Trees Are Everywhere In This World
第十五章 菩提道场

Chapter 15 : The Bodhimanda
第十六章 堂舍楼观

Chapter 16 : The Halls, Mansions And Towers
第十七章 泉池功德

Chapter 17 : The Merits And Virtues Of The Streams And Ponds
第十八章 超世希有

Chapter 18 : The Form Features That Far Surpass The World
第十九章 受用具足

Chapter 19 : The Fulfillment For Everybody's Wishes
第二十章 德风华雨

Chapter 20 : The Virtuous Breeze And Flower Rain
第二十一章 宝莲佛光

Chapter 21 : Precious Lotus And The Buddha's Light
第二十二章 决证极果

Chapter 22 : Definitely Certify To The Highest Fruition.
第二十三章 十方佛赞

Chapter 23 : Praise from The Buddhas Of All Over The Universe
第二十四章 三辈往生

Chapter 24 : The Rebirth Of Three Groups
第二十五章 往生正因

Chapter 25 : Proper Cause For Rebirth In The Buddhaland
第二十六章 礼供听法

Chapter 26 : Making Obeisance And Offerings And Listening To The Dharma
第二十七章 歌叹佛德

Chapter 27 : Praising The Virtue Of The Buddha
第二十八章 大士神光

Chapter 28 : The Spiritual Light From The Great Being
第二十九章 愿力宏深

Chapter 29 : The Magnificent And Powerful Vow
第三十章 菩萨修持

Chapter 30 : The Cultivation Of The Bodhisattvas
第三十一章 真实功德

Chapter 31 : The True Merit And Virtue
第三十二章 寿乐无极

Chapter 32 : The Lifespan And Bliss Are Limitless
第三十三章 劝谕策进

Chapter 33 : Advice For Diligent Progress
第三十四章 心得开明

Chapter 34 : The Opening Of The Clear Mind
第三十五章 濁世恶苦

Chapter 35 : The Bad Deed And Suffering In The World Of Turbidity
第三十六章 重重悔勉

Chapter 36 : The Emphasis Of Advice
第三十七章 如贫得宝

Chapter 37 : Resemblance Of The Poor People Obtaining Treasures
第三十八章 礼佛现光

Chapter 38 : The Brilliant Light Illuminates When Making Obeisance To Amitabha Buddha

第三十九章 慈氏述见

Chapter 39 : Description Of What Compassionate Maitreya Bodhisattva Has Seen

第四十章 边地疑城

Chapter 40 : The City Of Doubts Beside The World Of Ultimate Bliss

第四十一章 惑尽见佛

Chapter 41 : Seeing The Amitabha Buddha After Extinction Of All Delusion

第四十二章 菩萨往生

Chapter 42 : The Rebirth Of Bodhisattvas

第四十三章 非是小乘

Chapter 43 : Cultivators Are Not In The Small Vehicle

第四十四章 受菩提记

Chapter 44 : The Prediction Of Buddhahood

第四十五章 独留此经

Chapter 45 : The Only Sutra That May Last Longer

第四十六章 勤修坚持

Chapter 46 : Diligently Cultivating This Dharma

第四十七章 福慧始闻

Chapter 47 : Only The Wise And Blessed Beings May Hear About This Dharma

第四十八章 闻经获益

Chapter 48 : The Benefit From Listening To This Sutra

第一章 法会圣众

Chapter 1 : The Sages In The Dharma Assembly

如是我闻。

Thus I have heard,

一时佛在王舍城耆闍崛山中，

At one time, The Buddha was at Mount Gridhrakuta at the City of Royal Palace (Ragagriha).

与大比丘众万二千人俱。

Together with an assembly of bhikshus, twelve thousand in number.

一切大圣，神通已达。

They were and a whole assembly of great sages, everyone possessing spiritual penetration.

其名曰：尊者憍陈如、

The Honorable Kondanna,

尊者舍利弗、

Honorable Shariputra,

尊者大目犍连、

Honorable Maudgalyayana ,

尊者迦叶、

Honorable Kasyapa,

尊者阿难等，

Honorable Ananda and others,

而为上首。

who acted as the leaders of the Great Sages.

又有普贤菩萨、

Also present were Samantabhadra Bodhisattva,

文殊师利菩萨、

Manjushri Bodhisattva,

弥勒菩萨，

Maitreya Bodhisattva,

及贤劫中一切菩萨，皆来集会。

and all the Bodhisattvas in the Worthy Kalpa who came together to this assembly.

第二章 德遵普贤

Chapter 2 : The Virtuous Practice Follows Samantabhadra Bodhisattva

又贤护等十六正士，

And also present were the sixteen Proper Scholars, such as the Bodhisattva of Worthy Protection,
所谓善思惟菩萨、

The Bodhisattva of Good Thought,

慧辩才菩萨、

The Bodhisattva of Wise Eloquence,

观无住菩萨、

The Bodhisattva of Contemplation of Non-Dwelling,

神通华菩萨、

The Bodhisattva of Spiritual Penetration Flower,

光英菩萨、

The Bodhisattva of Bright Essence,

宝幢菩萨、

The Bodhisattva of Precious Banners,

智上菩萨、

The Bodhisattva of Superior Wisdom,

寂根菩萨、

The Bodhisattva of Stilled Roots,

信慧菩萨、

The Bodhisattva of Wisdom in Faith,

愿慧菩萨、

The Bodhisattva of Wisdom in Vows,

香象菩萨、

The Bodhisattva of Fragrant Elephant,

宝英菩萨、

The Bodhisattva of Precious Essence,

中住菩萨、

The Bodhisattva of Dwelling in the Middle,

制行菩萨、解脱菩萨、

The Bodhisattva of Well Controlled Practice and The Bodhisattva of Liberty,

而为上首。

who were acting as the great leaders of the assembly.

咸共遵修普贤大士之德，具足无量行愿，

All of them followed the practice of the Samantabhadra Bodhisattva and completed the immeasurable practices
and vows.

安住一切功德法中。

Dwelling in all kinds of virtuous Dharmas.

游步十方，行权方便。

They traveled to the ten directions in the Universe And practiced the expedient skills.

入佛法藏，究竟彼岸。

They entered the Buddhist Dharma Store

They ultimately arrived at the shore of liberation.

愿于无量世界成等正觉。

They vow to attain the Buddhahood in uncountable worlds

舍兜率，降王宫，

Leaving the Tushita Heaven, they were born in the King's palaces.

弃位出家，苦行学道，

Then they renounced the throne of the King and left the home life. They cultivated themselves diligently.

作斯示现，顺世间故。

They manifested like this in order to follow the tradition of the Earthly World.

以定慧力，降伏魔怨。

With the power of concentrated wisdom, they subdued Mara and the demons.

得微妙法，成最正觉。

They obtained the wonderful Dharma and attained the Supreme Proper Enlightenment.

天人归仰，请转法轮。

Heavenly beings and human beings take refuge with them and request them to teach the Dharma.

常以法音，觉诸世间。

They always awaken the people in the world by Dharma sounds.

破烦恼城，坏诸欲壑。

So that all living beings are able to leave their worries and anger behind. They learn to subdue their sensual desires.

洗濯垢污，显明清白。

and wash away their defilements. Their bright and pure self-nature is then revealed.

调众生，宣妙理，贮功德，示福田。

They help living beings by preaching the wonderful principles. They store their merits and virtues and show the fields of blessings.

以诸法药，救疗三苦。

They cure the three kinds of sufferings with all kinds of Dharma medicine.

升灌顶阶，授菩提记。

They are at the position of anointing the crown and are able to give the prediction of Buddhahood to the other Bodhisattvas.

为教菩萨，作阿阇黎，常习相应无边诸行。

They act as the Acaryas to the Bodhisattvas. They practice union constantly in accord with innumerable practices.

成熟菩萨无边善根，

They teach and ripen the innumerable good roots of Bodhisattvas.

无量诸佛咸共护念，

Innumerable Buddhas are constantly protective and mindful of them.

诸佛刹中皆能示现。

They can manifest themselves in all Buddhalands.

譬善幻师，现众异相，于彼相中，实无可得。

Just like the good magicians who can show different types of manifestation, but nothing is attained in the manifestation.

此诸菩萨，亦复如是。

These Bodhisattvas here are also like that.

通诸法性，达众生相。

They thoroughly understand the Dharma nature, thus they reach the forms of living beings.

供养诸佛，开导群生。

They make offerings to all The Buddhas, teach and lead all sentient beings.

化现其身，犹如电光。

They transform and manifest their bodies just as fast as the lightning.

裂魔见网，解诸缠缚。

They break up Mara's evil views and liberate living beings from all kinds of attachment.

远超声闻辟支佛地，

Far surpassing the groups of Sound Hearers and the Pratyekabuddhas.

入空、无相、无愿法门。

They are able to enter the dharma of emptiness,
no characteristic and no wish.

善立方便, 显示三乘,

With good skill in means, they show the three vehicles.

于此中下, 而现灭度。

Then among the living beings of medium and small roots, they appear to enter Nirvana.

得无生无灭诸三摩地, 及得一切陀罗尼门。

They obtain the samadhi of no-birth and no-extinction, and all kinds of dharani.

随时悟入华严三昧, 具足总持百千三昧。

At any time, they can awaken to and enter the samadhi of Flower Adornment and uphold completely the hundreds and thousands kinds of samadhi.

住深禅定, 悉睹无量诸佛。

They see innumerable Buddhas in profound meditation.

于一念顷, 遍游一切佛土。

They travel pervasively to all the Buddhahands within a single thought.

得佛辩才, 住普贤行。

They obtain the eloquence of The Buddhas and constantly practice the Samanthabhadra conducts.

善能分别众生语言,

They can differentiate very well the languages of all living beings.

开化显示真实之际。

They teach and show clearly the absolute truth,

超过世间诸所有法,

which far surpasses all the worldly theories.

心常谛住度世之道。于一切万物随意自在,

They are always thinking to cross over the living beings in the world. And can be at ease as one wishes on the myriad things.

为诸庶类作不请之友。

Without invitation, they befriend the different kinds of living beings.

受持如来甚深法藏, 护佛种性常使不绝。

They uphold The Thus Come One's profound dharma store, They protect The Buddhist nature, ensuring that it will not be cut off.

兴大悲, 愍有情,

They are greatly compassionate, showing great pity on sentient beings.

演慈辩, 授法眼, 杜恶趣, 开善门。

They speak with a kind eloquence and help the living beings to open their Dharma Eyes. Closing the doors to the evil paths, they open the wholesome way.

于诸众生, 视若自己, 拯济负荷, 皆度彼岸。

They treat all living beings just as themselves, by saving and helping them to arrive at the shore of liberation.

悉获诸佛无量功德, 智慧圣明, 不可思议。

Thus they are able to obtain the immeasurable merits and virtues of The Buddhas. They also possess the clear, sagely, and inconceivable wisdom.

如是等诸大菩萨, 无量无边, 一时来集。

All these Bodhisattva Mahasattvas who are uncountable in numbers, all arrived and gathered at the same time.

又有比丘尼五百人, 清信士七千人, 清信女五百人,

And also present were the five hundred Bhikshunis, seven thousand laymen with pure faith, and five hundred laywomen with pure faith,

欲界天, 色界天, 诸天梵众, 悉共大会。

And many heavenly beings from the Heavens of Desires, the Heavens of Forms and the Heavens of Bhramas came to join this great assembly.

第三章 大教缘起

Chapter 3 : The Causal Condition For The Great Teaching

尔时世尊威光赫奕，

At that time, The World Honored One emitted a very strong light.

如融金聚，又如明镜，

Just like the brilliance of pure liquid gold. And also like the clear mirror,

影畅表里，

Which could reflect the images that were as clear as the objects.

现大光明数千百变。

He showed the bright illumination, which changed in hundreds of thousands of times.

尊者阿难即自思惟，

The honorable Ananda was then thinking to himself,

今日世尊色身诸根悦豫清静，

“Today The World Honored One looks pure and merry in both His form body and the sensual organs.

光颜巍巍，宝刹庄严，

From His face He emits such brilliant lights and His precious land is also purely adorned.”

从昔以来所未曾见。

From the past till now, Ananda had never seen such a scene,

喜得瞻仰，生希有心。

So he gazed in adoration at The World Honored One. And with a mind of deep gratitude,

即从座起，偏袒右肩，长跪合掌，

He got up from his seat, bared his right shoulder, knelt down and put his palms together.

而白佛言：

Then he asked The Buddha,

世尊今日入大寂定，住奇特法，

“Today, The World Honored One has entered The Samadhi of Great Stillness, staying in the very special Dharma,

住诸佛所住导师之行，最胜之道。

staying in the practice as teachers' conduct as all Buddhas, staying on the supreme way.

去来现在佛佛相念，

The Buddhas of the past, present and future are mindful of each other.

为念过去未来诸佛耶？

Is The World Honored One mindful of the Buddhas of the past and the future?

为念现在他方诸佛耶？

or is He mindful of the Buddhas who are presently dwelling in other directions?

何故威神显耀、光瑞殊妙乃尔，

Why is The World Honored One shining with such powerful and wonderful brightness?

愿为宣说。

I hope that The World Honored One will tell us.”

于是世尊，告阿难言：

Then the World Honored One told Ananda,

善哉善哉！

“Good indeed! Good indeed!

汝为哀愍利乐诸众生故，

Taking pity on all living beings, you wish to make them joyful and obtain great benefit.

能问如是微妙之义。

That is why you are able to ask such a subtle meaning.

汝今斯问，胜于供养一天下阿罗汉、辟支佛，

Your present question is much better than making offerings to a whole world of Arhats and Pratyekabuddhas,

布施累劫诸天人民、蜎飞蠕动之类，功德百千万倍。

Your merits and virtues are hundreds and thousands of times better than giving donations through many kalpas to those beings in the Heaven and on the Earth, and to those living beings that fly, crawl or move about in other ways. 何以故？

Why is it?

当来诸天人民，一切含灵，皆因汝问而得度脱故。

The reason is that the future generations of heavenly and earthly beings and all living beings with senses will be able to obtain liberation from birth and death because of your question.

阿难，

Ananda,

如来以无尽大悲，矜哀三界，

The Thus Come One is full of endless compassion. He has great pity for the living beings in the Triple Realms.

所以出兴于世。光阐道教，

That is why The Buddha appears in this world to extensively and clearly teach the way to liberation,

欲拯群萌，惠以真实之利，

saving them from suffering and giving them the true benefit.

难值难见，

The Thus Come One is difficult to meet,

如优昙花，希有出现。

just like the udumbara flower which rarely blooms.

汝今所问，多所饶益。

Your present question is of great benefit.

阿难当知，

Ananda, you should know that

如来正觉，其智难量，

The Thus Come One, The Proper Enlightened One is of unfathomable wisdom.

无有障碍。能于念顷，住无量亿劫。

He has no obstacles and in a single thought, he can stay in innumerable billions of kalpas.

身及诸根，无有增减。所以者何？

His body and the six organs are neither increase nor decrease. Why is it?

如来定慧，究畅无极。

The Thus Come One's meditation and wisdom are limitless and free from obstructions.

于一切法，而得最胜自在故。

Because in all the Dharmas, He can obtain the supreme ease.

阿难谛听，善思念之，

Ananda, listen carefully and be mindful of my words.

吾当为汝，分别解说。

I will explain to you in details.”

第四章 法藏因地

Chapter 4 : The Causal Background Of Dharma Store

佛告阿难：

The Buddha told Ananda,

过去无量不可思议无央数劫，

“In immeasurable, inconceivable, innumerable kalpas ago,

有佛出世，

There was a Buddha who appeared in the world.

名世间自在王如来、

His name was The Thus Come One of World Ease King;

应供、

Worthy of Offerings;

等正觉、

The Equal and Proper Enlightened One;

明行足、

Who is Perfect in Wisdom and Practice;

善逝、

Who is skillful in leaving the World ;

世间解、

Who comprehends the World;

无上士、

The Supreme Scholar;

调御丈夫、

The Taming Hero;

天人师、

The Teacher of Heavenly Beings and Earthly Beings;

佛世尊。

The Buddha, The World Honored One;

在世教授四十二劫，

He was teaching in the world for forty-two kalpas.

时为诸天及世人民说经讲道。

At that time, The Buddha was teaching the Sutras to the living beings in the heaven and on earth.

有大国主名世饶王，闻佛说法，

There was a great king, his name was World Benefiting King, listening to The Buddha,

欢喜开解，寻发无上真正道意。

He was filled with joy and understood the profound meanings and He brought forth the true and supreme mind to practice the Way.

弃国捐王，行作沙门，号曰法藏。

He renounced the throne of the King and cultivated himself as a monk. His Dharma Name was Dharma Store.

修菩萨道，高才勇哲，

He cultivated the Bodhisattva way with high talent and great courage.

与世超异。信解明记，悉皆第一。

He far surpassed the people in the world. His faith, understanding and memory were always number one.

又有殊胜行愿，及念慧力，增上其心，坚固不动。

He was also unsurpassed in practices, vows and had obtained powerful mindfulness and wisdom that enhanced His mind which is firm and unmovable.

修行精进，

He cultivated very diligently.

无能逾者。

Nobody in the world could surpass Him.

往诣佛所，

He went to the place where The Buddha dwelt.

顶礼长跪，向佛合掌，

After making obeisance, he knelt down, respectfully put his palms together in front of The Buddha.

即以伽他赞佛，发广大愿，颂曰：

He praised The Buddha by gatha and brought forth the great vows. He praised The Buddha thus:

如来微妙色端严

‘The Thus Come One’s form is subtly adorned,

一切世间无有等

Nobody in the world is equal in comparison.

光明无量照十方

He emits immeasurable bright lights that illuminate ten directions of the Universe.

日月火珠皆匿曜

Even the lights from the sun, the moon, and fire balls are pale in comparison.

世尊能演一音声

The World Honored One is uttering a single sound,

有情各各随类解

Which makes all kinds of sentient beings understand according to their own faculties.

又能现一妙色身

He can also appear in one subtle form,

普使众生随类见

And pervasively makes living beings see His appearance in different forms.

愿我得佛清净声

May I obtain the pure sound of the Buddha,

法音普及无边界

To expound the Dharma pervasively to innumerable worlds

宣扬戒定精进门

To widely teach the Dharma schools of precepts, meditation and diligence.

通达甚深微妙法

To understand the profound wonderful Dharma.

智慧广大深如海

May my wisdom be as wide and great like the deep sea,

内心清净绝尘劳

May my mind be pure and free from worldly worries,

超过无边恶趣门

And to surpass the uncountable doors of evil paths.

速到菩提究竟岸

Swiftly may I arrive at the ultimate shore of Bodhi,

无明贪嗔皆永无

May I forever be free from ignorance, greed and hatred,

惑尽过亡三昧力

And obtain the powerful samadhi that is forever absent of wrong views and deeds.

亦如过去无量佛

Also like the innumerable Buddhas of the past,

为彼群生大导师

May I become the great teacher of all living beings,

能救一切诸世间

And be able to save all the living beings in the world,

生老病死众苦恼,

So that they will be free from birth, old age, sickness, death and all other kinds of suffering.

常行布施及戒忍精进定慧六波罗

May I always practice the six paramitas, namely donation, precepts, forbearance, diligence, meditation, and wisdom.

未度有情令得度

I shall cross over those sentient beings who are still in sufferings.

已度之者使成佛

Those who have reached the shore of liberation will be brought to accomplish Buddhahood.

假令供养恒沙圣

If somebody were to make offerings to the sages as many as the sand grits in the Ganges,

不如坚勇求正觉

It is still not better than seeking the Proper Enlightenment with determination and courage.

愿当安住三摩地

I vow that I will always stay in samadhi,

恒放光明照一切

Forever emitting lights to illuminate everything.

感得广大清净居

Thus I will be able to obtain a wide, great and pure dwelling,

殊胜庄严无等伦

A land that is subtly adorned and unequalled,

轮回诸趣众生类

All those living beings who reincarnate in the six paths,

速生我刹受安乐

Will quickly be born in my land to enjoy peace and bliss

常运慈心拔有情

I will ever be compassionate to save the sentient beings,

度尽无边苦众生

And may I be able to cross over all the innumerable living beings who are in sufferings.

我行决定坚固力

I have decided to practice the way firmly.

唯佛圣智能证知

Only The Buddha with sagely wisdom is able to certify it.

纵使身止诸苦中

Even if my body were to undergo all kinds of suffering,

如是愿心永不退

I will never retreat from my vows.

第五章 至心精进

Chapter 5 : The Sincere And Vigorous Mind

法藏比丘说此偈已，而白佛言：

After Dharma Store Bhikshu had finished saying the verses, he said to the Buddha,

“我今为菩萨道，已发无上正觉之心，

“I now bring forth the mind of Supreme Proper Enlightenment and determined to practice the Bodhisattva way.

取愿作佛，悉令如佛。

I vow to become a Buddha to teach living beings to become Buddhas.

愿佛为我广宣经法，

I pray that the Buddha will extensively teach me the profound Dharmas.

我当奉持，如法修行，

I will uphold and practise according to the Dharma,

拔诸勤苦生死根本，速成无上正等正觉

So as to uproot all the suffering roots of birth and death and swiftly achieve the Supreme, Proper and Equal Enlightenment.

欲令我作佛时，

I vow that when I become a Buddha,

智慧光明，所居国土，

the wisdom light that I have attained and the land where I dwell,

教授名字，皆闻十方。

the names of the professor, would be heard by living beings in the ten directions of the Universe.

诸天人民及蝼蛄类，来生我国，悉作菩萨。

All the people in the Heaven and Earth and the tiny crawling living beings, when they are born in my land, will surely become Bodhisattvas.

我立是愿，都胜无数诸佛国者，

I make such a vow that far surpasses others in the other Buddhlands.

宁可得否？”

Will I be able to accomplish it?’

世间自在王佛，即为法藏而说经言：

The World Ease King Buddha, for the sake of Dharma Store, expounded the Sutra：

“譬如大海一人斗量，经历劫数尚可穷底。

“Just like the great sea, if somebody were to measure it through uncountable kalpas, this person would still be able to reach the bottom of the sea.

人有至心求道，精进不止，会当克果，

If a person were to seek the Way wholeheartedly, practicing vigorously without cease, such a person would certainly achieve the result of Enlightenment.

何愿不得。

Whatever vows this person has made would certainly be achieved.

汝自思惟，修何方便，而能成就佛刹庄严。

Think of it by yourself, what are the expedient ways of practice to accomplish the vows of achieving an adorned Buddhland?

如所修行，汝自当知。清净佛国，汝应自摄。

As you should know of your own cultivation, so you should be able to obtain the Pure Buddhland by your own efforts.”

法藏白言：

Dharma Store said:

“斯义宏深，非我境界。

“Such meaning is indeed profound. It is beyond my understanding.

惟愿如来应正遍知，广演诸佛无量妙刹。

I only hope that The Thus Come One, The One with Proper and Pervasive Knowledge would extensively expound the innumerable wonderfully adorned Buddhlands.

若我得闻如是等法，

If I were to hear of such Dharmas,

思惟修习，誓满所愿。”

I would be mindful of them and cultivate diligently so as to achieve my vows.”

世间自在王佛知其高明，志愿深广，

The World Ease King Buddha, knew that he was indeed a man of great wisdom, and that his vow was great.

即为宣说二百一十亿诸佛刹土功德严净、广大圆满之相，

So He expounded to Him the twenty one billion Buddhlands, showed and explained to Him the appearance of the great and perfect lands that were formed from merits and virtues with pure adornment,

应其心愿，悉现与之。

so as to help him to fulfill his vows.

说是法时，

Since the Buddha spoke The Dharma,

经千亿岁。

one hundred billion years had passed.

尔时法藏闻佛所说，

When Dharma Store listened to The Buddha,

皆悉睹见，起发无上殊胜之愿。

He was able to see all the Buddhlands clearly, and he brought forth the supreme wonderful vow.

于彼天人善恶，国土粗妙，思惟究竟。

Finally, he was mindful of the good and evil deeds of Heavenly beings and Human beings and the lands that they dwell in which were either coarse or gentle.

便一其心，选择所欲，结得大愿。

He recollected his mind together and eventually made the great vow after choosing carefully what he desired.

精勤求索，恭慎保持。

He diligently sought for the adornment of his land by maintaining and upholding the practices respectfully and carefully.

修习功德，满足五劫。

He cultivated merits and virtues for five full kalpas.

于彼二十一俱胝佛土功德庄严之事，

He could clearly understand the merits, virtues and adornments of those twenty-one kotis Buddhalands,明了通达，如一佛刹。

just as though they were one Buddhaland.

所摄佛国，超过于彼。

The Buddhaland that would be accomplished by Him far surpassed those other Buddhalands.

既摄受已，

After He had made up His mind on the accomplishment of His land,

复诣世自在王如来所，稽首礼足，

He again went to the dwelling of The Thus Come One of The World Ease King. He made obeisance and bowed respectfully at His feet.

绕佛三匝，

Then he circumambulated The Buddha three times.

合掌而住，白言世尊：

Respectfully He put his palms together, standing upright and said to the World Honored One:

“我已成就庄严佛土，清净之行。”

“I have already decided on the pure practices that will bring to accomplishment for the adornments of my Buddhaland.”

佛言：“善哉！

The Buddha said: ‘Good indeed!

今正是时，汝应具说，令众欢喜。

Now it is the right time to speak fully of your vows, so that all the living beings would rejoice.

亦令大众，闻是法已，得大善利。

Also when the great assembly listens to the Dharma, they would obtain great benefit.

能于佛刹，修习摄受，满足无量大愿。”

They would then be able to practise and obtain in the Buddhaland and fulfill innumerable great vows.”

第六章 发大誓愿

Chapter 6 : Bringing Forth Of Great Vows

法藏白言：

Dharma Store Bodhisattva then said:

“唯愿世尊，大慈听察。

“I hope that The World Honored One would listen with great compassion.

我若证得无上菩提，成正觉已，

If I were to certify to the Supreme Bodhi and attain The Proper Enlightenment,

所居佛刹，具足无量不可思议功德庄严。

My Buddhaland would be full of innumerable, inconceivable merits, virtues and adornments.

无有地狱、饿鬼、禽兽、蝇飞蠕动之类。

There would be no hell beings, hungry ghosts, birds and animals and the tiny minute creatures that fly, crawl and move in different ways.

所有一切众生，以及焰摩罗界，三恶道中，

All living beings and those in the Realms of Fiery Mara, the three evil paths,

来生我刹，

when they are born in my Buddhaland,

受我法化，悉成阿耨多罗三藐三菩提，

accept and are transformed by my Dharma, will certainly achieve Anuttara-samyak-sambodhi.

不复更堕恶趣。

They will never again fall into the evil paths.

得是愿，乃作佛，

When I have accomplished such vows, only then I will become a Buddha.

不得是愿，不取无上正觉。

If I am unable to accomplish such vows, I will not attain The Supreme Proper Enlightenment.

(一) 国无恶道愿；

(1) vowing that the land is free from evil paths.

(二) 不堕恶趣愿；

(2) vowing that the living beings will never again fall into the evil paths.

我作佛时，十方世界，所有众生，令生我刹，

When I become a Buddha, all those living beings throughout the worlds in the ten directions of the Universe, when they are born in my Buddhaland,

皆具紫磨真金色身，三十二种大丈夫相。

Everybody will obtain a purplish pure golden body which is adorned with the thirty-two marks of a great man.

端正净洁，悉同一类。

Their bodies will be upright and pure in appearance. Everybody will be of the same kind.

若形貌差别，有好丑者，不取正觉。

If there are any differences in their bodies and features, that is some of them are good looking and some of them are ugly, I will not attain The Proper Enlightenment.

(三) 身悉金色愿；

(3) vowing that the living beings will each obtain a golden body.

(四) 三十二相愿；

(4) vowing that they will obtain the thirty-two marks of a great man.

(五) 身无差别愿；

(5) vowing that the living beings are of the same kind.

我作佛时，

When I become a Buddha,

所有众生，生我国者，自知无量劫时宿命所作善恶。

All the living beings born in my land will be able to know their former lives in uncountable kalpas, all the good and bad deeds they did.

皆能洞视彻听，

And they can see clearly and listen thoroughly.

知十方去来现在之事。

They are able to know the events in the past, present or future of the ten directions of the Universe.

不得是愿，不取正觉。

If I am unable to accomplish such vows, I would not be certified to The Proper Enlightenment.

(六) 宿命通愿；

(6) vowing that the living beings will obtain the spiritual power of knowing former lives.

(七) 天眼通愿；

(7) vowing that the living beings will obtain the spiritual power of Heavenly Eyes.

(八) 天耳通愿；

(8) vowing that the living beings will obtain the spiritual power of Heavenly Ears.

我作佛时，

When I become a Buddha,

所有众生，生我国者，皆得他心智通。

All the living beings born in my land can obtain the spiritual power of knowing others' minds.

若不悉知亿那由他百千佛刹，众生心念者，

If they are unable to know the minds of living beings in the hundreds of thousands of billions of Nayutas of Buddhalands away,

不取正觉。

I will not attain The Proper Enlightenment.

(九) 他心通愿

(9) vowing that the living beings will obtain the spiritual power of others' minds.

我作佛时，

When I become a Buddha,

所有众生，生我国者，皆得神通自在，波罗密多。

All the living beings born in my land will be able to obtain the paramitas, freedom of spiritual power.

于一念顷，

In one single thought,

不能超过亿那由他百千佛刹，周遍遍历供养诸佛者，

If they are unable to pervasively make offerings in succession to all The Buddhas in the Buddhalands which are more than hundreds of thousands of billions Nayutas,

不取正觉。

I will not attain The Proper Enlightenment.

(十) 神足通愿；

(10) vowing that the living beings will obtain the spiritual power of moving.

(十一) 遍供诸佛愿；

(11) vowing that the living beings will be able to pervasively making offerings to all The Buddhas.

我作佛时，

When I become a Buddha,

所有众生，生我国者，远离分别，诸根寂静。

All the living beings born in my land will forever leave the minds of discrimination. Their six sense organs will be calm and quiet.

若不决定成等正觉，证大涅槃者，

If they are uncertain to attain The Proper Enlightenment, and certified to the Great Nirvana,

不取正觉。

I will not attain the Proper Enlightenment.

(十二) 定成正觉愿；

(12) vowing that the living beings will surely accomplish Buddhahood.

我作佛时，

When I become a Buddha,

光明无量，普照十方，

Endless bright lights will be emitted and pervasively illuminate the ten directions of the Universe.

绝胜诸佛，胜于日月之明千万亿倍。

The lights will be brighter than the other Buddhas' lights, much brighter than the lights from the sun and moon by thousands of billions of times.

若有众生，见我光明，照触其身，莫不安乐，

If some living being were to see my lights which shine on his body, those living beings will always be happy and peaceful.

慈心作善，来生我国。

They will practise wholesome deeds with a compassionate heart and be born in my land.

若不尔者，不取正觉。

If such vows were not accomplished, I will not attain The Proper Enlightenment.

(十三) 光明无量愿；

(13) vowing that He will obtain endless bright lights.

(十四) 触光安乐愿；

(14) vowing that the living beings will be serene and happy when they encounter the lights.

我作佛时，

When I become a Buddha,

寿命无量，国中声闻天人无数，寿命亦皆无量。

My lifespan would be eternal. There will be innumerable Sound Hearers and Heavenly beings in my land. Their lifespan will also be eternal.

假令三千大千世界众生，悉成缘觉，

If all the living beings in The Three Thousand, Great Thousand Worlds System were to attain the Conditioned Enlightenment,

于百千劫，悉共计校，若能知其量数者，

And if they were to count and compare the number of Sound Hearers and Heavenly beings in my land in hundreds and thousands of kalpas, and are able to know the number.

不取正觉。

I will not attain The Proper Enlightenment.

(十五) 寿命无量愿；

(15) vowing that the living beings will obtain eternal life.

(十六) 声闻无数愿；

(16) vowing that there will have uncountable Sound Hearers.

我作佛时，

When I become a Buddha,

十方世界，无量刹中，无数诸佛，若不共称叹我名，说我功德国土之善者，

If all The Buddhas in the uncountable Buddhalands in the worlds in the ten directions do not praise my name, and talk about my merits and virtues and the goodness of my Buddhaland,

不取正觉。

I will not attain The Proper Enlightenment.

(十七) 诸佛称叹愿；

(17) vowing that all The Buddhas will praise His Name.

我作佛时，

When I become a Buddha,

十方众生，

the living beings in the ten directions,

闻我名号，至心信乐，所有善根，心心回向，愿生我国，

when they hear of my Name, sincerely and happily have faith in my Name and in every thought transfer all their good roots so as to be born in my land.

乃至十念，若不生者，

If there are only ten such thoughts and if they are unable to be born in my land,

不取正觉。

I will not attain The Proper Enlightenment.

唯除五逆，诽谤正法。

Excepting those who have committed the five evil deeds and who have slandered The Proper Dharma.

(十八) 十念必生愿；

(18) vowing that living beings are certainly to obtain a reborn in his land if they are able to be mindful of Him in ten successive thoughts.

我作佛时，

When I become a Buddha,

十方众生，闻我名号，

The living beings in the ten directions, when they have heard of my Name,

发菩提心，

Will bring forth the Bodhi Mind.

修诸功德，奉行六波罗密，坚固不退。

They will cultivate all kinds of merits and virtues, uphold and practise the six paramitas firmly with no retreat.

复以善根回向，愿生我国，

Again they will transfer all their good roots and vow to be born in my land.

一心念我，昼夜不断。

They will be mindful of me wholeheartedly throughout the days and nights unceasingly.

临寿终时，我与诸菩萨众，迎现其前，

When their lives comes to an end, together with all the Bodhisattvas, I will appear in front of them.

经须臾间，即生我刹，作阿惟越致菩萨。

In just a fraction of a second, they will be born in my land and become the non-retreating Bodhisattvas.

不得是愿，不取正觉。

If I am unable to obtain such vows, I will not attain The Proper Enlightenment.

(十九) 闻名发心愿；

(19) vowing that the living beings will bring forth the Bodhi Resolve when they have heard of His Name.

(二十) 临终接引愿；

(20) vowing that He will welcome the living beings to His Land when they are to leave their present lives.

我作佛时，

When I become a Buddha,

十方众生，闻我名号，

the living beings in the ten directions, when they hear of my Name,

系念我国，发菩提心，坚固不退。

Will be mindful of my land and bring forth the firm and non-retreating Bodhi Resolve.

植众德本，至心回向，欲生极乐，

They will plant all the virtuous roots and transfer their merits sincerely so as to be born in the World of Ultimate Bliss.

无不遂者。

And all of them will be able to achieve their wishes.

若有宿恶，闻我名字，

If formerly they had done evil deeds, once they have heard of my Name,

即自悔过，为道作善，

They will feel regretful of their past evil deeds and change their ways to follow the wholesome way.

便持经戒，愿生我刹，

They will uphold the Sutras and precepts and vow to be born in my land.

命终不复更三恶道，即生我国。

When their lives come to an end, they will not be reincarnate in the three evil paths but will be born in my Land.

若不尔者，

If such vows were not realized,

不取正觉。

I will not attain The Proper Enlightenment.

(二十一) 悔过得生愿；

(21) vowing that living beings will be reborn in His Land when they realize of their mistakes and reform.

我作佛时，

When I become a Buddha,

国无妇女。

there will have no female in my Land.

若有女人，闻我名字，

If there is a woman, when she has heard of my Name,

得清净信，发菩提心，

She will obtain pure faith and bring forth the Bodhi Mind.

厌患女身，愿生我国。

She will dislike the body of a woman and wish to be born in my Land.

命终即化男子，来我刹土。

At the end of her life, she will be transformed into a man and be born in my Land.

十方世界诸众生类，

All the living beings in the worlds in the ten directions,

生我国者，皆于七宝池莲华中化生。

when they are born in my Land will all be born from transformations from the lotus flowers in the pools of seven gems.

若不尔者，不取正觉。

If such vows were not accomplished, I will not attain The Proper Enlightenment.

(二十二) 国无女人愿；

(22) vowing that the Land consists of no female.

(二十三) 厌女转男愿；

(23) vowing that the woman will dislike her present form body and will be born as a man in His Land.

(二十四) 莲华化生愿；

(24) vowing that the living beings will be born from transformation in the lotus flowers.

我作佛时，

When I become a Buddha,

十方众生，闻我名字，

Living beings in the ten directions, when they hear of my Name,

欢喜信乐，礼拜归命。

Will joyously believe, make obeisance and take refuge with me.

以清净心，修菩萨行，

With a pure mind they will cultivate the Bodhisattva conducts.

诸天世人，莫不致敬。

All the living beings in the Heaven and on the Earth will be respectful of them.

若闻我名，

If they were to hear of my Name,

寿终之后，生尊贵家，

After they have passed away, they will be reborn into respectable, honorable families.

诸根无缺，常修殊胜梵行。

All their sense organs would be full with no deformities. They will constantly cultivate the very special pure conducts.

若不尔者，不取正觉。

If such vows could not be accomplished, I will not attain The Proper Enlightenment.

(二十五) 天人礼敬愿；

(25) vowing that the Heavenly and Earthly beings will be respectful to them.

(二十六) 闻名得福愿；

(26) vowing that the living beings will obtain blessings when they have heard of His Name.

(二十七) 修殊胜行愿；

(27) vowing that the living beings will cultivate specially wonderful pure conducts.

我作佛时，国中无不善名。

When I become a Buddha, there will have no evil names in my Land.

所有众生，生我国者，皆同一心，住于定聚。

All the living beings, when they are born in my Land will all be of the same mind and dwell in right concentration.

永离热恼，心得清凉，

They will forever be free from all heated afflictions. Their hearts will be filled with purity and coolness.

所受快乐，犹如漏尽比丘。

The happiness that they feel would be like the bhikshus who has no outflows.

若起想念，贪计身者，

If they were to arise in them the thought of greedy attachment to their bodies,

不取正觉。

I will not attain The Proper Enlightenment.

(二十八) 国无不善愿；

(28) vowing that the Land is free from all evils.

(二十九) 住正定聚愿；

(29) vowing that the living beings will dwell in The Proper Concentration.

(三十) 乐如漏尽愿；

(30) vowing that the happiness is the same as the extinction of all outflows.

(三十一) 不贪计身愿；

(31) vowing that living beings will not be greedy for self benefit.

我作佛时，

When I become a Buddha,

生我国者，善根无量，

Those who are born in my Land are of innumerable good roots.

皆得金刚那罗延身，坚固之力。

All of them will obtain the Vajra Indestructible Bodies which are firm and powerful.

身顶皆有光明照耀。

The top of their heads will emit bright lights which shine brilliantly.

成就一切智慧，获得无边辩才。

And they will achieve all wisdom and obtain wonderful eloquence.

善谈诸法秘要，

They are good at discussing the secret points in all Dharmas.

说经行道，语如钟声。

When they are reciting the Sutras and practising the Way, their voices sound like the echo of the bell.

若不尔者，不取正觉。

If such vows were not accomplished, I will not attain The Proper Enlightenment.

(三十二) 那罗延身愿；

(32) vowing that the living beings will obtain the Vajra Indestructible Bodies.

(三十三) 光明慧辩愿，

(33) vowing the living beings will obtain brilliant light and wonderful eloquence.

(三十四) 善谈法要愿；

(34) vowing that the living beings are good at discussing the important Dharmas.

我作佛时，

When I become a Buddha,

所有众生，生我国者，究竟必至一生补处。

All the living beings born in my Land will finally arrive at the position of only one birth before Buddhahood.

除其本愿为众生故，被弘誓铠，教化一切有情，

Provided that they vow to save living beings, they would be armed with great vows to teach and transform all the sentient beings,

皆发信心，修菩提行，行普贤道。

So that all of them will bring forth the faith to cultivate the Bodhi conduct and practise the way of Samantabhadra Bodhisattva.

虽生他方世界，

Even though such living beings are being born in the other worlds,

永离恶趣。

They will forever be free from the evil paths.

或乐说法，

Maybe some of them would like to speak the Dharma,

或乐听法，

Some of them would like to listen to Dharma,

或现神足，

Or some of them may appear to have the spiritual power to arrive at anywhere in a single thought.

随意修习，无不圆满。

Every one of them will practise according to their wish, and none of them will be unable to accomplish them.

若不尔者，不取正觉。

If I am unable to accomplish such vows, I will not attain The Proper Enlightenment.

(三十五) 一生补处愿；

(35) vowing that the living beings will arrive at the Position of only one birth before Buddhahood.

(三十六) 教化随意愿；

(36) vowing that living beings will be free to teach and transform other beings.

我作佛时，

When I become a Buddha,

生我国者，所须饮食、衣服、种种供具，

those born in my Land will obtain food, drinks, clothing and various kinds of offerings.

随意即至，无不满愿。

Just as they wish for, these things would appear before them immediately. None of them would be unable to fulfill their wishes.

十方诸佛，应念受其供养。

The Buddhas in the ten directions would accept their offerings as soon as they think.

若不尔者，不取正觉。

If such vows were not accomplished, I will not attain The Proper Enlightenment.

(三十七) 衣食自至愿；

(37) vowing that the clothes and food will appear as one has wished for them.

(三十八) 应念受供愿；

(38) vowing that all The Buddhas will receive their offerings as soon as they think.

我作佛时，

When I become a Buddha,

国中万物，严净光丽，形色殊特，

All the myriad things in my Land will be purely adorned, with beautiful lights and of special forms and colors,

穷微极妙，无能称量。

To such an extent of wonder that nobody would be able to exhaust talking about them.

其诸众生，虽具天眼，有能辨其形色、

Those living beings, even if they have obtained the heavenly eyes, are able to differentiate their forms and colors,
光相、名数，及总宣说者，

the colorful lights and their appearances, their names and numbers, and to preach generally,
不取正觉。

then I will not attain The Proper Enlightenment.

(三十九) 庄严无尽愿；

(39) vowing that the adornments will be inexhaustible.

我作佛时，

When I become a Buddha,

国中无量色树，高或百千由旬。

There will be uncountable colorful trees in my Land. Some are hundreds and thousands of yojanas in height.

道场树高，四百万里。

The height of the trees at the Bodhimanda is four million miles.

诸菩萨中，虽有善根劣者，亦能了知。

Among the Bodhisattvas, even those whose good roots are not so deep, they could also see them clearly.

欲见诸佛净国庄严，

If they wish to see the pure, adorned Buddhalands of the other Buddhas,

悉于宝树间见，

They can see them among the Precious Trees,

犹如明镜，睹其面像。

Just like seeing the clear mirror where one would be able to see one's face clearly.

若不尔者，不取正觉。

If such vows were not accomplished, I will not attain The Proper Enlightenment.

(四十) 无量色树愿；

(40) vowing that the trees are of different and uncountable colors.

(四十一) 树现佛刹愿；

(41) vowing that all the Buddhalands will appear among the trees.

我作佛时，

When I become a Buddha,

所居佛刹，广博严净，光莹如镜，

The Buddhaland where I dwell will be vast and purely adorned. It will shine brilliantly just like a mirror.

彻照十方无量无数不可思议诸佛世界。

The light will illuminate clearly immeasurable, innumerable, inconceivable Buddhas' World Realms in the ten directions.

众生睹者，生希有心。

When the living beings see the lights, there will arise in them the rare minds.

若不尔者，不取正觉。

If the vows were not accomplished, I will not attain The Proper Enlightenment.

(四十二) 彻照十方愿；

(42) vowing that the lights of the Land will thoroughly illuminate the ten directions.

我作佛时，

When I become a Buddha,

下从地际，上至虚空，宫殿楼观，池流华树，国土所有一切万物，皆以无量宝香合成。

The palaces and towers, the ponds and the streams, the flower trees and the myriad things in my Land, stretching down to the edge of the Land and up to the empty space will all be composed from immeasurable precious fragrance.

其香普熏十方世界。

This fragrance will pervasively perfume the worlds in the ten directions.

众生闻者，皆修佛行。

When the living beings smell the fragrance, all of them will cultivate the practices of the Buddha.

若不尔者，不取正觉。

If such vows were not achieved, I will not obtain The Proper Enlightenment.

(四十三) 宝香普熏愿；

(43) vowing that the precious fragrance will pervasively perfume the ten directions.

我作佛时，

When I become a Buddha,

十方佛刹诸菩萨众，闻我名已，

The Bodhisattvas in the Buddhahands in the ten directions, when they hear of my Name,

皆悉逮得清净、解脱、普等三昧，

all of them are able to obtain the Samadhi of Purity, the Samadhi of Liberation and the Samadhi of Pervasive Equality.

诸深总持。住三摩地，至于成佛。

They will completely uphold all the profound mantras and dwell in samadhi, until they become Buddhas.

定中常供无量无边一切诸佛，不失定意。

In their deep concentration, they are always able to make offerings to innumerable, uncountable Buddhas and will never lose their concentration.

若不尔者，不取正觉。

If these vows were not accomplished, I will not attain The Proper Enlightenment.

(四十四) 普等三昧愿；

(44) vowing that the living beings will obtain the Samadhi of Pervasive Equality.

(四十五) 定中供佛愿；

(45) vowing that all living beings will be able to make offerings to all the Buddhas in their Samadhi.

我作佛时，

When I become a Buddha,

他方世界诸菩萨众，闻我名者，

The Bodhisattvas in the worlds in other directions, when they hear of my Name,

证离生法，获陀罗尼。

will be able to certify to the Dharma of No Birth and obtain the Dharanis.

清净欢喜，得平等住。

Their hearts will be pure and happy and dwell in the mind of equality.

修菩萨行，具足德本。

They cultivate the Bodhisattva conduct and will obtain the virtuous roots fully.

应时不获一二三忍，于诸佛法，不能现证不退转者，

In time if they were unable to obtain the first, second and third stages of endurance, and were unable in the present time to certify to the position of Non-retreating in all Buddhist Dharmas,

不取正觉。

I will not attain The Proper Enlightenment.'

(四十六) 获陀罗尼愿；

(46) vowing that the living beings will obtain the Dharanis.

(四十七) 闻名得忍愿；

(47) vowing that the living beings will obtain the endurance when they hear of His Name.

(四十八) 现证不退愿。

(48) vowing that the living beings will arrive at the position of Non-retreating presently.

第七章 必成正觉

Chapter 7 : Will Definitely Accomplish Proper Enlightenment ·

佛告阿难：

The Buddha told Ananda:

尔时法藏比丘说此愿已，

“At that time, after the Dharma Store Bhikshu had finished saying the vows，

以偈颂曰：

He put forth the following verses，

我建超世志 必至无上道

‘I bring forth the Vows that surpass the world,

And vow to attain the Supreme Path.

斯愿不满足 誓不成等觉

If the Vows were not fully completed,

I vow not to attain the Proper Enlightenment ·

复为大施主 普济诸穷苦

I will become a great donor,

To relieve pervasively those who are poor and needy，

令彼诸群生 长夜无忧恼

So that all those living beings,

Will be freed of worries and anxieties in the long nights,

出生众善根 成就菩提果

All good roots arise in them.

And finally they will achieve the result of Bodhi ·

我若成正觉 立名无量寿

If I were to attain The Proper Enlightenment,

Eternal Life is to be my Name ·

众生闻此号 俱来我刹中

When the living beings hear of my Name,

All will be born in my Land ·

如佛金色身 妙相悉圆满

They will obtain a golden body just like The Buddha，

Whose features are wonderfully and fully adorned ·

亦以大悲心 利益诸群品

They will bring forth the great compassionate heart,

To benefit all living beings,

离欲深正念 净慧修梵行

They will dwell in deep and proper mindfulness and leave all sensual desires behind ·

With pure wisdom they will cultivate the pure conducts ·

愿我智慧光 普照十方刹

May my lights of wisdom，

Pervasively illuminate the lands in the ten directions,

消除三垢冥 明济众厄难

Eradicating the impurity and darkness of the three evil paths.

May my lights relieve those living beings in great troubles, difficulties and dangers，

悉舍三途苦 灭诸烦恼暗

So that all will renounce the sufferings of three evil paths.
And put an end of those darkness of afflictions ·
开彼智慧眼 获得光明身
May all living beings open their eyes of wisdom ,
And obtain a body that shines brightly ,
闭塞诸恶道 通达善趣门
Closing forever the evil paths ,
May they arrive at the gate of wholesome way ·
为众开法藏 广施功德宝
I will open the Dharma Stores for all living beings ,
And extensively give the gems of merits and virtues.
如佛无碍智 所行慈愍行
I will obtain the unobstructed wisdom like The Buddha ,
And cultivate the practices of kind compassion just
like Him.
常作天人师 得为三界雄
I will always be the teacher of heavenly beings and Human beings ,
And become The Hero of The Triple Realms ·
说法狮子吼 广度诸有情
I will speak Dharma like the roar of a lion ,
And widely cross over all sentient beings ·
圆满昔所愿 一切皆成佛
I will fully accomplish my former vows ,
That all living beings will become Buddhas ·
斯愿若克果 大千应感动
If my vows were to come to fruition ,
The Great Thousand Worlds should express their deep feelings of gratitude ,
虚空诸天神 当雨珍妙华
All those Celestial beings in the Space ,
Should rain wonderful and precious flowers ·
佛告阿难：
The Buddha told Ananda:
“法藏比丘说此颂已，
“When The Dharma Store Bhikshu had finished saying this verses ,
应时普地六种震动。
Immediately the land pervasively shook in six ways ,
天雨妙华，以散其上。
The precious flowers rain down from the sky on Him to make offerings ·
自然音乐空中赞言，
There sprang up naturally music from the space, praising thus ,
决定必成无上正觉。
‘He is certainly to accomplish the Supreme Proper Enlightenment · ’”

第八章 积功累德

Chapter 8 : Accumulating Merits And Virtues

“阿难，
“Ananda,

法藏比丘于世自在王如来前，及诸天人大众之中，发斯弘誓愿已，

After Dharma Store Bhikshu brought forth such magnificent vows in front of The Thus Come One of the World Ease King, and also the great assembly of Heavenly beings and Human beings,

住真实慧，勇猛精进，一向专志庄严妙土。

He dwelt in the true wisdom, and cultivated the Way with great courage and diligence. With one heart undivided he vowed to adorn the Wonderful Land.

所修佛国，开廓广大，

The Buddhaland thus attained with such great cultivation is wide, open with extensive great space.

超胜独妙，

It is special and unique wonderful.

建立常然，

It is naturally self-sustained and exists forever.

无衰无变。

It is free from destruction and changes.

于无量劫，积植德行。

In uncountable kalpas he accumulated and planted all virtuous practices.

不起贪嗔痴欲诸想，

In his mind he did not give rise to thoughts of greediness, anger, delusion and sensual desires.

不著色声香味触法。

He is never attached to sights, sounds, smells, tastes, objects of touch and dharmas.

但乐忆念过去诸佛，所修善根。

But is always happy and mindful of the cultivation of good roots of The Buddhas in the past.

行寂静行，远离虚妄。

He cultivated stillness and quietude and stayed far away from all falseness.

依真谛门，植众德本。

He practiced according to the way of reality and planted the roots of virtue extensively.

不计众苦，少欲知足。

He did not mind to all kinds of sufferings and was satisfied with little necessities.

专求白法，惠利群生。

He sought only for the pure Dharmas so as to benefit living beings.

志愿无倦，忍力成就。

He was never tired of fulfilling his vows because he had accomplished the power of great patience.

于诸有情，常怀慈忍。

He always treated the sentient beings with compassion and forbearance.

和颜爱语，劝谕策进。

He would speak tenderly to them with calm composure. He advised and encouraged them to cultivate the Way diligently.

恭敬三宝，奉事师长。

He is respectful to The Triple Gems. He served his teachers and elders.

无有虚伪谄曲之心。庄严众行，轨范具足。

He is free of falsity with a straight mind. He adorned his practices by completely adhering firmly to the precepts.

观法如化，三昧常寂。

He contemplated the unreality of all dharmas and dwelt constantly in the Samadhi of Stillness.

善护口业，不讥他过。

He was good at subduing his mouth and never would he criticize other's fault.

善护身业，不失律仪。

He was good at subduing his body and never would he act against the precepts and rules of deportments.

善护意业，清净无染。

He was good at subduing the mind's karma so that it is always pure without defilements.

所有国城、聚落、眷属、珍宝，都无所著。

He was not attached to his land, cities and villages, families and relatives and also the precious jewellery.

恒以布施、持戒、忍辱、精进、禅定、智慧，六度之行，教化安立众生，

But he would constantly teach and transform living beings and enable them to dwell in the six practices of paramitas of donation, precepts, forbearance, diligence, meditation and wisdom,

住于无上真正之道。

So that they would dwell in the supreme, true and proper way.

由成如是诸善根故，

Because he can accomplish such good roots,

所生之处，无量宝藏，自然发应。

Wherever he was born, uncountable gem stores would appear and come forth naturally.

或为长者居士、豪姓尊贵，

Maybe he would be born as the respectable elder or Upasika, with honorable surname that was reverently respected by others.

或为刹利国王、转轮圣帝，或为六欲天主，乃至梵王。

Or at times he was born as the King of Kastroya (Noble Royal Family) race, or The Wheel Turning Sagely King,

The King of the Heaven of Six Desires or The King in the Heaven of Pure Conduct.

于诸佛所，尊重供养，未曾间断。

Unceasingly, he would make offerings in front of all The Buddhas with great respect and gratitude.

如是功德，说不能尽。

The virtues thus obtained by him was ineffable indeed.

身口常出无量妙香，犹如旃檀、优钵罗华，

His body and mouth would continuously produce immeasurable subtle fragrance just as fragrant as the sandalwood or the green lotus flowers.

其香普熏无量世界。

The fragrance of upholding the precepts pervasively perfumed the innumerable world systems.

随所生处，色相端严，三十二相、八十种好，悉皆具足。

Wherever he was born his form appearance would be upright with proper adornment, that is marked with the thirty-two signs of a great man and is refined in eighty subtle fine features which were all well rounded and fully accomplished.

手中常出无尽之宝，庄严之具，一切所须，最上之物，利乐有情。

His hands would always bring forth unending gems, all kinds of well adorned things, things of daily necessities, which were very valuable so as to benefit the sentient beings and that they would be happy and satisfied.

由是因缘，

Because of such causes and conditions,

能令无量众生，皆发阿耨多罗三藐三菩提心。

He was able to make uncountable living beings to bring forth The Mind of Anuttara-samyak-sambodhi.

第九章 圆满成就

Chapter 9 : Fully Accomplishing The Buddhahood

佛告阿难：

The Buddha told Ananda,

法藏比丘，修菩萨行，积功累德，无量无边。

“Dharma Store Bhikshus cultivated the Bodhisattva Way and accumulated innumerable and limitless merits and virtues.

于一切法，而得自在。非是语言分别之所能知。

He was always at ease when dwelling among the dharmas that are not known or understood by using words or a mind of differentiation.

所发誓愿圆满成就，如实安住，

He fully accomplished all His Vows that were based on The One Suchness Reality.

具足庄严、威德广大、清净佛土。

He could bring fruition to The Land that was vast, spacious and pure, with all adornments that were fully and completely accomplished from the strength of his great, powerful vows and virtues.”

阿难闻佛所说，

After listening to the Buddha,

白世尊言：

Ananda asked,

法藏菩萨成菩提者，为是过去佛耶？

“Dharma Store Bodhisattva who has accomplished the Bodhi, was He The Buddha of the past?

未来佛耶？

Is He The Buddha of the future?

为今现在他方世界耶？

Or is He the present Buddha who is dwelling in the other world?”

世尊告言：

The World Honored One answered,

彼佛如来，来无所来，去无所去，

“The Buddha Thus Come One does not come from one place nor does He really go anywhere.

无生无灭，非过现未来。

He is neither born nor extinct, nor does He dwell in the past, present or future.

但以酬愿度生，

But out of His Vows to cross over living beings,

现在西方，去阎浮提百千俱胝那由他佛刹，

He appears to dwell in the Western Land which is hundreds of billions of kotis of nayutas Buddhalands away from the Jambudvipa.

有世界名曰极乐。

In the world that is known as The World of Ultimate Bliss,

法藏成佛，号阿弥陀。成佛以来，于今十劫。

Dharma Store has already achieved Buddhahood for ten kalpas. He is known as Amitabha.

今现在说法。有无量无数菩萨声闻之众，恭敬围绕。

Presently he is speaking the Dharma to innumerable, immeasurable Bodhisattvas and Sound Hearers who all surround him and listen with great respect.”

第十章 皆愿作佛

Chapter 10 : All Vowing To Become Buddhas

佛说阿弥陀佛为菩萨求得是愿时，

After The Buddha had finished talking about the accomplishment of vows by The Bodhisattva, the former life of Amitabha Buddha,

阿阇王子，与五百大长者，闻之皆大欢喜，

The Prince Ajatasattu together with the five hundred elders were filled with great joy.

各持一金华盖，俱到佛前作礼。

Everyone of them held a golden flower umbrella and together they made obeisance in front of The Buddha.

以华盖上佛已，却坐一面听经，

After making the offerings of the flower umbrella to The Buddha, they sat by one side to listen to the Sutra.

心中愿言：

They made vows in their minds,

令我等作佛时，皆如阿弥陀佛。

“When we become Buddhas, may we be just like Amitabha Buddha.”

佛即知之，告诸比丘：

The Buddha knew of their thoughts immediately and He told the Bhikshus,

是王子等，后当作佛。

“These princes will later become Buddhas.

彼于前世住菩萨道，

They have practiced the Bodhisattva Way in their former lives.

无数劫来，

Through uncountable kalpas,

供养四百亿佛。

they have also made offerings to forty billion Buddhas.

迦叶佛时，彼等为我弟子，

They were my disciples during the time of Kasyapa Buddha.

今供养我，复相值也。

Now they come to make offerings to me and again we are able to meet.”

时诸比丘闻佛言者，莫不代之欢喜。

When the Bhikshus heard this, everyone was indeed happy for those princes.

第十一章 国界严净

Chapter 11 : The Pure And Adorned Buddha Realm

佛语阿难：

The Buddha told Ananda,

彼极乐界，无量功德，具足庄严。

“The World of Ultimate Bliss is fully and completely adorned with innumerable merits and virtues.

永无众苦、诸难、恶趣、魔恼之名。

No such words like sufferings, dangers, evil paths, Mara or anxiety exist.

亦无四时、寒暑、雨冥之异。

There are also no change in weathers such as the four seasons, the cold and hot days or the rainy and cloudy days.

复无大小江海、丘陵坑坎、荆棘沙砾，铁围、须弥、土石等山。

There are also no big or small rivers or seas, hills and valleys. Neither are there thorns, sands, iron gates and Mount Sumeru. Nor are there any earthy or rocky mountains.

唯以自然七宝，黄金为地。

The Land is naturally formed from the seven gems with a ground of gold.

宽广平正，不可限极。

It is wide, spacious, flat and limitless.

微妙奇丽，清净庄严，超逾十方一切世界。

The Land is full of pure adornments, which are specially and wonderfully beautiful and far surpasses the worlds in the ten directions.”

阿难闻已，白世尊言：

After listening to the description, Ananda asked The World Honored One,

若彼国土无须弥山，

“If there is no Mount Sumeru on that Land,

其四天王天，及忉利天，依何而住？

Then upon what will The Heaven of Four Kings and Trayastrimsha Heaven dwell on?”

佛告阿难：

The Buddha asked Ananda,

夜摩、兜率，乃至色无色界，一切诸天，依何而住？

“Upon what are The Yama Heaven and The Tushita Heaven, The Forms and No Form Heavens and the other heavens dwell on?”

阿难白言：

Ananda answered,
不可思议业力所致。

“They are formed from the inconceivable powerful karma of living beings.”

佛语阿难：

The Buddha told Ananda,
不思議业，汝可知耶？

“Do you know the inconceivable karma?”

汝身果报，不可思议；

The fruition of the reward of your body is inconceivable.

众生业报，亦不可思议；

The karmic retribution of the living beings is inconceivable,

众生善根，不可思议；

The good roots of living beings are inconceivable,

诸佛圣力，诸佛世界，亦不可思议。

The sagely power of all Buddhas and all the Buddhas' Worlds are inconceivable.

其国众生，

All living beings in that World ,

功德善力，住行业地，及佛神力，

With their good power of merits and virtues, are able to dwell in the Land that is derived from the karmic rewards of the great vows, great practices and great spiritual power of Amitabha Buddha.

故能尔耳。

So they can achieve such appearances.”

阿难白言：

Ananda said,
业因果报，不可思议。

“The retribution of karma, the cause and effect are inconceivable.

我于此法，实无所惑。

Actually, I do not doubt such dharmas.

但为将来众生破除疑网，

But because for the benefit of living beings in the future, so that they will be free from doubts,故发斯问。

that is why I have asked such a question.”

第十二章 光明遍照

Chapter 12 : The Brilliant Light Pervasively Illuminating

佛告阿难：

The Buddha told Ananda,
阿弥陀佛威神光明，最尊第一。

“The powerful spiritual lights emitted by Amitabha Buddha is the foremost and the most honored.

十方诸佛，所不能及。

The Buddhas in the ten directions are unable to bring on a comparison.

遍照东方恒沙佛刹，南西北方，四维上下，亦复如是。

His lights pervasively illuminate The Buddhlands in the Eastern direction, as numerous as the Ganges sand, and it also illuminates the Southern, Western and Northern directions, the four corners and the upper and lower positions.

若化顶上圆光，或一二三四由旬，或百千万亿由旬。

The round lights transform from the summit of His Head shine forth to the lengths of one, two, three and four yojanas, or shine forth to the lengths of hundreds of thousands of millions of billions of yojanas.

诸佛光明，或照一二佛刹，或照百千佛刹。

The lights emitted by the other Buddhas may illuminate one or two Buddhalands or hundreds of thousands Buddhalands.

惟阿弥陀佛，光明普照无量无边无数佛刹。

But the lights of Amitabha Buddha pervasively illuminate uncountable, immeasurable, innumerable Buddhalands.

诸佛光明所照远近，本其前世求道，所愿功德大小不同。

The lights emitted by The Buddhas and the lengths of the lights depend on their vows, merits and virtues which were different, they may be either great or minor while they were practising and seeking the Ways in their former lives.

至作佛时，各自得之。自在所作，不为预计。

Everyone of them will obtain whatever they have vowed for when they achieved Buddhahood. These lights come forth naturally with no prediction nor planning.

阿弥陀佛，光明善好，胜于日月之明千亿万倍。

The pure, kind lights emitted by Amitabha Buddha is much brighter than the lights from the sun and moon by thousands and billions of times.

光中极尊，佛中之王。

His light is the most honored among all Buddhas' light.

是故无量寿佛，亦号无量光佛，

That is why The Buddha of Eternal Life is also known as The Buddha of Immeasurable Lights.

亦号无边光佛、

He is also known as The Buddha of Unlimited Lights,

无碍光佛、无等光佛，

The Buddha of Unobstructed Lights and the Buddha of not comparable Lights.

亦号智慧光、

And He is also known as The Wisdom Lights,

常照光、清净光、欢喜光、解脱光、安隐光、超日月光、不思議光。

The Forever Illuminating Lights, The Pure Lights, The Joyful Lights, The Lights of Liberty, The Lights of Great Ease, The Lights that Surpass The Sun and The Moon, and The Inconceivable Lights.

如是光明，普照十方一切世界。

These lights pervasively illuminate all the worlds in the ten directions.

其有众生，遇斯光者，垢灭善生，身意柔软。

If there are living beings who have the chance to meet His lights, their impurities will come to extinction and their good roots will flourish. Their bodies and minds will be gentle and suppliant.

若在三途极苦之处，见此光明，皆得休息，

If the living beings who are experiencing acute sufferings in the three evil paths see the lights, their sufferings will come to an end and they will rest at ease.

命终皆得解脱。

At the end of their lifespans, they will all obtain liberation.

若有众生闻其光明威神功德，日夜称说，至心不断，

If there are living beings who have heard of the spiritual powers, merits and virtues of His lights, and are able to be mindful of the lights wholeheartedly, throughout the days and nights unceasingly,

随意所愿，得生其国。

They will be born in that Land as they have vowed.

第十三章 寿众无量

Chapter 13 : The Eternal Life and Uncountable Population

佛语阿难：

The Buddha told Ananda,

无量寿佛，寿命长久，不可称计。

“The Buddha of Eternal Life has a long lasting, immeasurable, ineffable lifespan.

又有无数声闻之众，神智洞达，威力自在，

There are also uncountable Sound Hearers there. These Sound Hearers are endowed with clear, penetrating spiritual powers. They are powerful and at great ease in all circumstances.

能于掌中持一切世界。

They are able to uphold all the worlds in their palms.

我弟子中大目犍连，神通第一，

Among my disciples, the Great Maudgalyayana also possesses the greatest spiritual penetration.

三千大千世界所有一切星宿众生，于一昼夜，悉知其数。

He is able to know the numbers of all the living beings in all stars in the Three Thousand, Great Thousand, World Systems in the duration of just one day and night.

假使十方众生，悉成缘觉，

If all the living beings in the ten directions were to become the Conditioned Awakened.

一一缘觉，寿万亿岁，神通皆如大目犍连。

Ones and each of them were to live millions of billions of years, and also possess the great spiritual penetrations just like the Great Maudgalyayana,

尽其寿命，竭其智力，悉共推算，彼佛会中声闻之数，千万分中不及一分。

To the end of their lifespan, if they were to fully use up their powerful wisdom and together try to count the number of Sound Hearers in the assemblies of That Buddha, they will only be able to count less than a fraction of the thousands of millions of Sound Hearers.

譬如大海，深广无边，

Just like the great, deep, spacious and limitless sea,

设取一毛，析为百分，碎如微尘。

if a person were to take a fine strand of hair and differentiate it into a hundred portions, each will be as tiny as a dust mote.

以一毛尘，沾海一滴，此毛尘水，比海孰多？

And with such a dust mote size of hair portion, he will dip a drop of water from the great sea, the water on such a dust mote hair, if compared to the great sea, which would be more?

阿难，

Ananda,

彼目犍连等所知数者，如毛尘水，

The number that is known by the great sages like the Great Maudgalyayana will just be like the water on the dust mote of hair.

所未知者，如大海水。

The number that is unknown by them will be as much as the great sea.

彼佛寿量，

The lifespan of That Buddha,

及诸菩萨、声闻、

And the lifespan of The Bodhisattvas, the Sound Hearers,

天人寿量亦尔，非以算计譬喻之所能知。

And the heavenly beings is uncountable, nobody would be able to finish counting them.

第十四章 宝树遍国

Chapter 14 : The Precious Trees Are Everywhere In That World

彼如来国，多诸宝树。

There are many precious trees in the World of That Thus Come One.

或纯金树、

Some trees are formed only from pure gold,
纯白银树、琉璃树、水晶树、琥珀树、美玉树、玛瑙树，
others are formed from silver, lapis lazuli, crystals, red emeralds, beautiful jades and carnelian.
唯一宝成，不杂余宝。

These trees consist of only one type of gem, with no mixtures of other gems.
或有二宝三宝，乃至七宝，转共合成。

And also there are trees which are formed from a combination of two or three types of gems, until there are those trees of seven gems. These gems will combine differently to form a tree.

根茎枝干，此宝所成，华叶果实，他宝化作。

One type of gem will form the roots, stems, branches and trunks while another type of gem will be transformed into the flowers, leaves, fruits and seeds.

或有宝树，黄金为根，白银为身，琉璃为枝，水晶为梢，琥珀为叶，美玉为华，玛瑙为果。

Or other precious trees which are the combination of roots of gold, trunks of silver, branches of lapis lazuli, small branches of crystal, leaves of red emerald, flowers of beautiful jade and fruits of carnelian.

其余诸树，复有七宝，互为根干枝叶华果，种种共成。

All the other trees also consist of the seven gems. Each of the gems take turns to form the roots, trunks, branches, leaves, flowers and fruits.

各自异行，行行相值，茎茎相望，枝叶相向，华实相当，荣色光曜，不可胜视。

These precious trees will combine to form different rows. Every tree is well placed in rows. Their stems face each other directly, the branches and leaves also face each other in the correct position. The flowers and fruits are grown in abundance, with colorful lights that shine brilliantly till nobody could completely see their beauty.

清风时发，出五音声，微妙宫商，自然相和。

Continuously the breeze blows and the trees will play music naturally in five sounds, with subtle tunes and tones that combine harmoniously and naturally.

是诸宝树，周遍其国。

Precious trees like these grow pervasively in that World.

第十五章 菩提道场

Chapter 15 : The Bodhimanda

又其道场，有菩提树，

There is a Bodhi Tree in the Bodhimanda

高四百万里，其本周围五千由旬，枝叶四布二十万里。

It is four millions miles in height, with a trunk that is five thousand yojanas in circumference and the leaves and branches that cover a circumference of two hundred thousand miles.

一切众宝自然合成。

It is naturally formed from a combination of all kinds of precious gems.

华果敷荣，光辉遍照。

The flowers and fruits are mature and grow in abundance, with lights that pervasively illuminate all directions.

复有红绿青白诸摩尼宝，

There are also many kinds of mani gem which are red, green, turquoise green and pure white in color.

众宝之王，以为璎珞。

The best of precious gem will form the ornaments.

云聚宝锁，饰诸宝柱。

The jewellery pillars are decorated with many precious locks.

金珠铃铎，周匝条间。

The golden pearls and small precious bells pervasively line up between the branches and stems.

珍妙宝网，罗覆其上。

The precious and wonderful nets cover the top of the Bodhi Tree.

百千万色，互相映饰。

Billions of lights will illuminate and reflect upon each other to decorate the Bodhi Tree.

无量光炎，照耀无极。

Uncountable bright lights shine forth to the realms of infinity.

一切庄严，随应而现。

All these adornments will appear as one wishes to see.

微风徐动，吹诸枝叶，演出无量妙法音声。

When the gentle breeze blows by, it passes by those branches and leaves and produces innumerable subtle Dharma sounds and tunes.

其声流布，遍诸佛国。

The sounds of Dharma are pervasively heard in all Buddhalands,

清畅哀亮，微妙和雅，

In such a pure, fluent and clear pattern, with subtle and gentle tones.

十方世界音声之中，最为第一。

The sound is the foremost among the sounds in the worlds in the ten directions.

若有众生，睹菩提树、闻声、嗅香、尝其果味、触其光影、念树功德，

If there are living beings who are able to see the Bodhi Tree, to hear the sounds, to smell its fragrance, to taste its fruits, to be touched by its lights and shadows, and to be mindful of the merits and virtues of the tree,

皆得六根清彻，

They will then be able to obtain the pure and clear six sense organs.

无诸恼患，住不退转，至成佛道。

They will have no more worries and anxieties, but will dwell in the non-retreating position until they become Buddhas.

复由见彼树故，获三种忍，

And also because of seeing the trees, they will obtain three kinds of endurance.

一音响忍，

Firstly, the endurance of sounds and echoes,

二柔顺忍，

secondly, the endurance of gentleness,

三者无生法忍

And thirdly, the endurance of non-production of Dharmas.”

佛告阿难：

The Buddha told Ananda,

如是佛刹，华果树木，与诸众生而作佛事。

“The Buddhaland such as this, with flowers, fruits and trees that are able to teach the Buddhist Dharmas to all living beings,

此皆无量寿佛，威神力故，本愿力故，满足愿故，明了、坚固、究竟愿故。

are all formed from the result of the spiritual power from The Buddha of Eternal Life, His original powerful Vows, His fulfillment of the Vows, and His Vows that are firm and ultimate with perfect clarity.”

第十六章 堂舍楼观

Chapter 16 : The Halls, Mansions and Towers

又无量寿佛讲堂精舍，楼观栏楯，亦皆七宝自然化成。

“Moreover, the Lecture Hall and fine living quarters of The Buddha of Eternal Life, the towers and railings all come to appearance naturally from the transformations of the seven gems.

复有白珠摩尼以为交络，明妙无比。

They are covered with the nettings of interlacing white mani pearls and many gems which brightly shine forth without comparison.

诸菩萨众，所居宫殿，亦复如是。

The palaces of those Bodhisattvas are also decorated in the same way.

中有在地讲经、

Some Bodhisattvas are speaking the Dharmas on the ground,

诵经者，

Some are chanting the Sutra,

有在地受经、听经者，

Some are listening and receiving the Sutra on the ground,

有在地经行者，

Some are walking on the ground and are mindful of the Sutra.

思道及坐禅者，

while others are mindful of the Dharma of Practices and sitting in meditation.

有在虚空讲诵受听者，经行、思道及坐禅者。

Also there are Bodhisattvas who are lecturing on the Sutras, listening, receiving and chanting the Sutras in empty space. Some are walking mindfully, thinking of the Dharma or sitting in meditation in the space.

或得须陀洹，

Or there are those who have attained the Srota-apannas,

或得斯陀含，

Or have achieved the position of Sakradagamin,

或得阿那含、阿罗汉。

Or have attained the position of Anagamin and Arhat, the fourth fruition of sagehood.

未得阿惟越致者，则得阿惟越致。

Those who have not yet attained the Avarvartyas are able to be certified to such a position.

各自念道、说道、行道，莫不欢喜。

Everyone of them is mindful of The Buddha Dharma, talking about the Dharma and practising the Dharma. Nobody is unhappy.”

第十七章 泉池功德

Chapter 17 : The Merits And Virtues Of The Streams And Ponds

又其讲堂左右，泉池交流。

“And also there are streams and ponds that flow interchangeably on the left and right sides of the Lecture Hall.

纵广深浅，皆各一等。

The length, width and depth of the ponds are each of suitable sizes.

或十由旬，二十由旬，乃至百千由旬。

Some are ten yojanas, twenty yojanas or until there are those of hundreds and thousand yojanas.

湛然香洁，具八功德。

They are all filled with pure and fragrant water that is enhanced with the eight virtues.

岸边无数旃檀香树，吉祥果树，华果恒芳，光明照耀。

There are innumerable sandalwood trees and also the good luck trees beside the ponds and streams. These trees forever produce the fragrance and fruits that illuminate everywhere with their brilliant lights.

修条密叶，交覆于池。

Their long branches and abundant leaves cover intertwiningly above the ponds.

出种种香，世无能喻。

They produce all kinds of fragrance that nobody in the world would be able to bring on a comparison.

随风散馥，沿水流芬。

And blown by the light breeze, the fragrance is scented in the flowing streams.

又复池饰七宝，地布金沙。

The ponds are also decorated with the seven gems. The bottom of the ponds are covered with gold sand.

优钵罗华、钵昙摩华、拘牟头华、芬陀利华，杂色光茂，弥覆水上。

There are green lotus flowers(Utpala), red lotus flowers(Padma), yellow lotus flowers(Kumuda), white lotus flowers(Pundarika) and lotus flowers with mixed colors and abundant lights that pervasively cover the surface of the water.

若彼众生，过浴此水，欲至足者，欲至膝者，欲至腰腋，欲至颈者，或欲灌身，或欲冷者、温者、急流者、缓流者，

If those living beings who are to bathe in this water and wish that the water will reach their feet, knees, waists, necks or totally cover their bodies, or if they wish to bathe in cold water, warm water, in fast streams or gentle flows,

其水一一随众生意，

the water will each accord with the wishes of the living beings.

开神悦体，净若无形。

And it brings relaxation and happiness to their bodies and spirits. The water is so pure as if it is without form.

宝沙映澈，无深不照。

The precious sand can be seen clearly through the water. The images of the sand shine forth from all depths.

微澜徐回，转相灌注。

The ripples flow on in small circles, overlapping one another in their flows.

波扬无量微妙音声，

The waves sing forth in uncountable subtle sounds.

或闻佛法僧声、波罗蜜声、

May be one would be able to hear of the sounds of The Buddha, The Dharma and The Sangha, the sounds of paramitas,

止息寂静声、

The sounds of silence, immovable pure contemplation,

无生无灭声、

The sounds of non-production and non-extinction,

十力无畏声，

The sounds of the Ten Strengths of Bravery,

或闻无性无作无我声、

The sounds of no-self nature, no-doers and non-self,

大慈大悲喜舍声、甘露灌顶受位声。

The sounds of great kindness, great compassion, joy and renunciation and the sounds of Anointing The Crown with fragrant dews so as to attain the position of Dharma Prince.

得闻如是种种声已，

After listening to these sounds,

其心清静，无诸分别，正直平等，成熟善根。

Anyone will obtain a pure mind, with no more discriminating thoughts, a mind that is proper, straight and in equality which is able to bring the good roots to maturity.

随其所闻，与法相应。

Whatever a person hears of will be in accordance with the Dharmas.

其愿闻者，辄独闻之，

Whatever he wishes to hear, only will he alone hear of it.

所不欲闻，了无所闻。

Those that he does not wish to hear will not be heard by him.

永不退于阿耨多罗三藐三菩提心。

He will never retreat from the Bodhi Mind of Anuttara- samyak-sambodhi.

十方世界诸往生者，皆于七宝池莲华中，自然化生。

All those who have arrived from the worlds in the ten directions will be born naturally from transformations, in the lotuses in the ponds of seven gems.

悉受清虚之身，无极之体。

Everyone will obtain a body that is light and pure, just like the empty space which is absolutely in existence.

不闻三途恶恼苦难之名，

They will not hear of names such as The Three Evil Paths, defilements, anxieties, tortures and sufferings.

尚无假设，何况实苦。

In fact, there would be no examples of those names, much less will one have to undergo such sufferings.

但有自然快乐之音。

But all will hear of the sounds of perfect happiness naturally.

是故彼国，名为极乐。

That is why that Land is entitled as The World of Ultimate Bliss”

第十八章 超世希有

Chapter 18 : The Form Features That Far Surpass This World

彼极乐国，

“In The World of Ultimate Bliss,

所有众生，容色微妙，超世希有。

all the living beings are born with wonderfully handsome features that are adorned in subtle colors which far surpass those in this world. Seldom will one be able to see this.

咸同一类，无差别相。

All of them are of the same kind with no difference in their form appearance.

但因顺余方俗，故有天人之名。

But just to accord with the cultures of the other worlds, there appears to have names such like heavenly beings.”

佛告阿难：

The Buddha told Ananda,

譬如世间贫苦乞人，在帝王边，

“Just like a poor beggar in this world, if he were to stand beside a king,

面貌形状，宁可类乎？

Can his facial features and the form body be the same as the king?

帝王若比转轮圣王，

But if a king in this world were to compare to the Wheel Turning Sage King(Cakra-varti-rajā),

则为鄙陋，

The king would then look simple, low and ugly.

犹彼乞人，在帝王边也。

He would be looking just like the beggar who is standing beside the king.

转轮圣王，威相第一，

The Wheel Turning Sage King is the most powerful and handsome man in the world.

比之忉利天王，又复丑劣。

But if he were to compare to the Heavenly King of Trayastrimsha Heaven, again he would be looking ugly and low.

假令帝释，比第六天，

If the Sakra King were to be compared to the Heavenly King in the Sixth Heaven,

虽百千倍不相类也。

He would never be of the same kind as the latter by hundreds and thousands of times

第六天王，若比极乐国中，菩萨声闻，

The Sixth Heavenly King, if he were to be compared to the Bodhisattvas and Sound Hearers in The World of Ultimate Bliss,

光颜容色，虽万亿倍，不相及逮。

Whose bright and subtle form features will be not comparable by millions of billions of times.

所处宫殿，衣服饮食，犹如他化自在天王。

The palaces where they dwell, their clothing, food and drinks would just be like the Great At Ease Heavenly King of the Heaven of Transformation From Others.

至于威德、阶位、神通变化，一切天人，不可为比，百千万亿，不可计倍。

But their powers and virtues, positions, spiritual penetrations and transformations would be not comparable by all the Heavenly Kings by hundreds of thousands of millions of billions times, till there is no calculation which would enable one to make a comparison.

阿难应知，

So, Ananda, you should know this.

无量寿佛极乐国土，

In The World of Ultimate Bliss of The Buddha of Eternal Life,

如是功德庄严，不可思议。

The merits, virtues and adornments such as these are inconceivable.”

第十九章 受用具足

Chapter 19 : The Fulfillment Of One's Wishes

复次极乐世界所有众生，或已生，或现生，或当生，

“Moreover, in The World of Ultimate Bliss, all the living beings such as those who have been born, or those who are now being born, or those who will be born in the future,

皆得如是诸妙色身。

Can obtain the wonderful form body just as mentioned.

形貌端严，福德无量。

Their forms and facial features are proper and adorned. All of them are endowed with uncountable blessings and virtues,

智慧明了，神通自在。

Clear and penetrating wisdom and everyone is naturally born with spiritual penetration.

受用种种，一切丰足。

Everything they need will be in abundance without lacking.

宫殿、服饰、香花、幡盖，庄严之具，随意所须，悉皆如念。

Palaces, clothing with decorations, fragrant flowers, banners and umbrellas and all the adorned things will come forth just as he has wished for.

若欲食时，七宝钵器，自然在前，百味饮食，自然盈满。

When they wish to take food, the seven precious gems bowls and dinner sets which contain hundred kinds of food and drinks that are of different tastes will naturally appear in front of them.

虽有此食，实无食者。

Though there appear to have the food, but in actuality nobody is really eating.

但见色闻香，以意为食。

Just to see the colors and smell the fragrance, they will be satisfied in their mind.

色力增长，而无便秘。

And the energy will increase without excrement and urine.

身心柔软，无所味著。

Their bodies and minds are supple and gentle and nobody will attach to the taste of food.

事已化去，时至复现。

After eating, the food, drinks and dinner sets will disappear and to appear again in time for lunch.

复有众宝妙衣、冠带、璎珞，无量光明，

Also there are different types of precious, beautiful clothing, headwears and necklaces with innumerable bright lights.

百千妙色，悉皆具足，自然在身。

Hundreds and thousands kinds of wonderful colors will naturally and fully appear and adorn their bodies.

所居舍宅，称其形色。

The mansions where they dwell will be suitable for their forms and features.

宝网弥覆，悬诸宝铃。奇妙珍异，周遍校饰。

There are precious nets that cover the mansions with different types of specially wonderful and valuable precious bells which hang down and decorate the buildings pervasively in different positions.

光色晃曜，尽极严丽。

They shine forth in different bright colorful lights with such beauty and adornments that are indescribable.

楼观栏榭，堂宇房阁，广狭方圆，或大或小，

There are also towers, railings, halls, chambers and balconies which are either wide or narrow, circular or square and of different sizes.

或在虚空，或在平地。

Also, there are those buildings dwelling in space or on even ground.

清净安隐，微妙快乐。

All of them are quiet and peaceful, with wonderful happiness.

应念现前，无不具足。

And they appear before anyone who has wished for. Nobody will not be completely and fully equipped.”

第二十章 德风华雨

Chapter 20 : The Virtuous Breeze And The Flower Rain

其佛国土，

“In this Buddhaland,

每于食时，

when it is time for lunch,

自然德风徐起，吹诸罗网，

The breeze of virtue will naturally come Forth and blow upon those nettings,

及众宝树，出微妙音，

and all the precious trees so that they will bring forth wondrous sounds.

演说苦、空、无常、无我诸波罗密，

They speak of sufferings, emptiness, impermanence, no-self and all the paramitas.

流布万种温雅德香。

The breeze will spread by millions kinds of gentle fragrance of virtues.

其有闻者，尘劳垢习，自然不起。

Those who have smelled the fragrance will forever and naturally be freed from all kinds of sufferings and defiling habits.

风触其身，安和调适，

When the breeze blows and touches his body, he will feel calm and relax,

犹如比丘得灭尽定。

just like the Bhikshu who has obtained the Samadhi of Absolute Extinction.

复吹七宝林树，飘华成聚。种种色光，遍满佛土。

Again the breeze will blow by the forest of seven gems and blow down groups of flowers which consist of different kinds of colorful lights that pervasively fill up the Buddhaland.

随色次第，而不杂乱。

The flowers would fall down and gather together according to their colors, with no mixture or confusion.

柔软光洁，如兜罗绵。

They are soft, gentle, bright and clean, just like a heavenly carpet.

足履其上，没深四指。

If anyone were to step upon the flowers, his feet will sink to the depth of four fingers.

随足举已，还复如初。

When anyone raised the foot from the flowers, they will resume their shapes as origin.

过食时后，其华自没。

After lunch time, all the flowers will naturally disappear,

大地清净，更雨新华。

The Great Land is then clean with no dust. And again more new flowers will be rained down.

随其时节，还复周遍。

According to the time the flowers that appear then will pervasively cover the Land,

与前无异，如是六反。

Just the same as before, such occurrence will be repeated for six times in one day.”

第二十一章 宝莲佛光

Chapter 21 : The Precious Lotus And The Buddha's Lights

又众宝莲华周满世界。

“Also there are all kinds of precious lotus flowers that grow pervasively in this World.

一一宝华百千亿叶。

Everyone of the precious lotus consists of hundreds and thousands of billions of petals.

其华光明，无量种色，

The flowers are bright and shining with immeasurable types of colors.

青色青光、白色白光，玄黄朱紫，光色亦然。

The green color will reflect green lights while the white color will reflect white lights. Each of the black, yellow, red and purple colors will also produce the lights just as the reflected colors.

复有无量妙宝百千摩尼，映饰珍奇，明曜日月。

Also there are uncountable precious gems and hundreds of thousands of mani pearls that reflect their decorations upon one another. These precious gems are as brilliant as the sun and moon.

彼莲华量，或半由旬，或一二三四，乃至百千由旬。

The lotuses are also of different sizes. Some are half yojanas, others are one, two, three or four until hundreds and thousands of yojanas.

一一华中，出三十六百千亿光。

Everyone of the lotus will produce thirty-six hundreds of thousands of billions of lights.

一一光中，出三十六百千亿佛，身色紫金，相好殊特。

And everyone of the lights will produce thirty-six hundreds of thousands of billions of Buddhas, each with the form body in the golden purplish colors and the face features which are specially and handsomely adorned.

一一诸佛，又放百千光明，

Everyone of those Buddhas will again emit hundreds and thousands of brilliant lights.

普为十方说微妙法。

Pervasively they will speak the wonderful Dharmas to the living beings in the ten directions.

如是诸佛，各各安立无量众生于佛正道。

And the Buddhas like these will each teach and transform uncountable living beings so as to dwell on the Proper Way of Buddha.”

第二十二章 决证极果

Chapter 22 : Certainly To Certify To The Ultimate Fruition

复次阿难，

“Moreover Ananda,

彼佛国土，

in that Buddhaland,

无有昏暗、火光、日月、星曜、昼夜之象，

there are no any phenomena of darkness, lights from the fire, sun, moon and stars, day and night.

亦无岁月劫数之名，

There are also no names such as years, months and numbers of kalpas.

复无住著家室。

Also there are no dwellings of families and relatives.

于一切处，既无标式名号，亦无取舍分别，

Wherever we go, not only do we not find signs and names, neither can we see any differentiations of attachment or renunciation,

唯受清净最上快乐。

But only enjoy the pure, supreme happiness.

若有善男子、善女人，若已生，若当生，皆悉住于正定之聚，

If there are any good men or good women who have already been born there, or who are going to be born there, all of them will dwell in proper concentration,

决定证于阿耨多罗三藐三菩提。

and are sure to be certified to the Anuttara- samyak- sambodhi.

何以故？

Why is it?

若邪定聚，及不定聚，不能了知建立彼因故。

Because those who have entered the deviant concentration, and those who are in the unsettled concentration, will be unable to understand and cultivate properly the suitable causal condition.”

第二十三章 十方佛赞

Chapter 23 : The Praise Of The Buddhas From Ten Directions

复次阿难，

“Moreover Ananda,

东方恒河沙数世界，一一界中如恒沙佛，

in the Eastern direction, there are worlds as many as the sand grits of the Ganges. In every one of those worlds, there are Buddhas as many as the sand grits of the Ganges.

各出广长舌相，放无量光，

Everyone of The Buddhas shows His long and wide tongue and emits immeasurable lights.

说诚实言，称赞无量寿佛不可思议功德。

They sincerely and honestly speak of and praise The Buddha of Eternal Life, and His inconceivable virtues and merits.

南西北方恒沙世界，

In the Southern, Western and Northern directions, in the worlds as many as the sand grits of the Ganges,

诸佛称赞亦复如是。

those Buddhas also praise Him in the same manner.

四维上下恒沙世界，

In the four intermediate positions, upper and lower positions with world realms as many as the sand grits of the Ganges,

诸佛称赞亦复如是。

those Buddhas also praise Him in the same manner.

何以故？

Why do they praise Him?

欲令他方所有众生，闻彼佛名，

Because they wish that all living beings in the other worlds will be able to hear of His Name,

发清净心，

and to bring forth the pure Bodhi heart,

忆念受持，

so that they will be able to accept and uphold His Name and always be mindful of Him.

归依供养。

They will take refuge and make offerings to Him.

乃至能发一念净信，所有善根，至心回向，愿生彼国

Even if there are those who can only bring forth one single thought of pure faith and transfer all the good roots with a sincere mind, and vow to be born in His Land,
随愿皆生，得不退转，乃至无上正等菩提。
They are sure to be born according to their vows and attain the position of non-retreat until they arrive at the Supreme Proper and Equal Bodhi.”

第二十四章 三辈往生

Chapter 24 : The Rebirth Of The Three Groups

佛告阿难，

The Buddha told Ananda:

十方世界诸天人民，其有至心愿生彼国，凡有三辈。

“Among all the heavenly and human beings in the worlds in the ten directions, there are three groups who have sincerely vowed to be born in His Land.

其上辈者，舍家弃欲而作沙门。

The upper group consists of those beings who are able to leave home and sensual desire to become monks.

发菩提心。一向专念阿弥陀佛。

They have brought forth the Bodhi heart. With concentrated mindfulness, they are mindful only of Amitabha Buddha.

修诸功德，愿生彼国。

They have cultivated all kinds of merits and virtues and vowed to be born in His Land.

此等众生，临寿终时，

This type of living beings, when it is time for them to leave the present lives,

阿弥陀佛，与诸圣众，现在其前。

Amitabha Buddha together with the sagely assemblies will appear in front of them.

经须臾间，

In just a fraction of a second,

即随彼佛往生其国。便于七宝华中自然化生，

they will follow The Buddha and be born in His Land naturally by transformation in the lotus flowers of seven gems.

智慧勇猛，神通自在。

They are endowed with great, powerful wisdom and natural spiritual penetration.

是故阿难，

That is the reason, Ananda,

其有众生欲于今世见阿弥陀佛者，

If there are living beings who wish to see Amitabha Buddha in this lifetime,

应发无上菩提之心。

They should bring forth The Supreme Bodhi Mind.

复当专念极乐国土。

Moreover they should single-mindedly be mindful of The World of Ultimate Bliss.

积集善根，应持回向。由此见佛，

They must also accumulate all kinds of good roots. And in every thought they should transfer the merits so as to see the Buddha.

生彼国中，得不退转，乃至无上菩提。

When they are born in His Land, they will enter the position of non-retreat, until they arrive at The Supreme Bodhi.

其中辈者，虽不能行作沙门，

Those in the middle group consist of beings who are unable to become Bhikshus,

大修功德，

But they are able to cultivate great merits and virtues.

当发无上菩提之心。一向专念阿弥陀佛。

Also they must bring forth The Supreme Bodhi Mind and single-mindedly concentrate their thoughts on Amitabha Buddha.

随己修行，诸善功德，

Whatever ways of practice they have cultivated, all the merits and virtues thus accumulated,

奉持斋戒，起立塔像，饭食沙门，

Such as receiving and upholding the vegetarianism and the precepts, building the Buddhist Stupa and Images, making offerings of food and drinks to the Sangha,

悬缯燃灯，散华烧香，以此回向，

Hanging of banners and lighting of lamps, the offerings of flowers and burning of incense, are then transferred to His Land.

愿生彼国。

They also must vow to be born there.

其人临终，

When these beings are about to leave this world,

阿弥陀佛化现其身，光明相好，具如真佛，

Amitabha Buddha will appear in His transformed body, with brilliant adornments and shining features, just like the true Buddha.

与诸大众前后围绕，

He is surrounded by the great assembly of saints and sages.

现其人前，摄受导引。

Together they will appear before this person, to guide and lead him.

即随化佛往生其国，

He will follow the Transformed Buddha and be born in His Land.

住不退转，无上菩提。

Then he will dwell in the position of non-retreat from The Supreme Bodhi.

功德智慧次如上辈者也。

His merits, virtues and wisdom will be just a step behind the upper group.

其下辈者，假使不能作诸功德，

The lower group consists of those beings who are unable to cultivate all kinds of merits and virtues.

当发无上菩提之心，一向专念阿弥陀佛。

They should bring forth The Supreme Bodhi Mind. And single-mindedly they are mindful of Amitabha Buddha.

欢喜信乐，不生疑惑。

They rejoice and have good faith in Him, and never will they doubt Him.

以至诚心，愿生其国。

With a sincere heart they vow to be born in His Land.

此人临终，

When such a person is about to leave this world,

梦见彼佛，亦得往生。

He will see the Buddha in his dream and be able to be born in His Land.

功德智慧次如中辈者也。

The merits, virtues and wisdom will also be just behind that of the middle group.

若有众生住大乘者，

If there are those beings who dwell in the great vehicle,

以清净心，向无量寿。

And with a pure heart, they are mindful of The Buddha of Eternal Life,

乃至十念，愿生其国。

For just ten recitations; they vow to be born in His Land

闻甚深法，即生信解。

So as to listen to the profound Dharma; swiftly they will obtain good faith and great understanding.

乃至获得一念净心，发一念心念于彼佛。

Even if they are able to obtain a single pure thought, to bring forth one single mindfulness of the Buddha in their hearts,

此人临命终时，

When such a person is about to pass away,

如在梦中，见阿弥陀佛，

he sees Amitabha Buddha just as though in a dream. He will be sure to get a rebirth in that Land

定生彼国，得不退转无上菩提。

and also attain the position of non-retreat from The Supreme Bodhi.”

第二十五章 往生正因

Chapter 25 : The Proper Causal Ground To Get A Rebirth.

复次阿难，

“Moreover, Ananda,

若有善男子、善女人，

If there are good men or good women,

闻此经典，

When they hear this Sutra,

受持读诵，书写供养，

And are able to accept, uphold, read and recite this Sutra; to write down and make offerings to it,

昼夜相续，求生彼刹。

And throughout days and nights unceasingly, seek to be born in His Land;

发菩提心。持诸禁戒，坚守不犯。

They also bring forth the Bodhi mind and uphold all the precepts seriously and never break the precepts;

饶益有情，所作善根悉施与之，令得安乐。

They compassionately benefit and help all sentient beings; all their good roots thus accumulated are transferred to living beings so that they will be peaceful and happy;

忆念西方阿弥陀佛，及彼国土。

Single-mindedly they are mindful of Amitabha Buddha in the Western Land;

是人命终，

When they have to leave their present lives,

如佛色相种种庄严，生宝刹中，

They will be born in the precious Buddhaland and are adorned with all kinds of adornments, just like the Buddha.

速得闻法，永不退转。

Swiftly they will be able to listen to the Dharma and will never retreat from the Bodhi mind.”

复次阿难，

“Moreover, Ananda,

若有众生欲生彼国，

If there are living beings who wish to be born in that Land,

虽不能大精进禅定，尽持经戒，

Even though they are unable to greatly and diligently practise mindfulness and concentration or to uphold all the Sutras and precepts,

要当作善。

They must practice good deeds.

所谓一不杀生，

For example, firstly, they must abstain from killing.

二不偷盗，

Secondly, they must abstain from stealing.

三不淫欲，

Thirdly, they must abstain from obscenity.

四不妄言，

Fourthly, they must not indulge in false speech.

五不绮语，

Fifthly, they must not speak frivolously.

六不恶口，

Sixthly, they should not practise harsh speech.

七不两舌，

Seventhly, they should not practise sowing discord speech.

八不贪，

Eighthly, they should not be greedy.

九不嗔，

Ninthly, they should not be angry.

十不痴。

Lastly, they should not be dull-witted.

如是昼夜思惟极乐世界阿弥陀佛，

They are also mindful of Amitabha Buddha in The World of Ultimate Bliss unceasingly throughout the day and night.

种种功德，种种庄严。

With all kinds of merits and virtues, and all types of adornments.

志心归依，顶礼供养。

They take refuge sincerely, make obeisance and offerings to the Buddha.

是人临终，不惊不怖，心不颠倒，

When such a person is about to leave this world, he will not be afraid nor frightened, his mind is not confused, and he is sure to be born in the Buddhaland.

and he is sure to be born in the Buddhaland.

若多事物，不能离家，不暇大修斋戒，一心清净。

If there are those living beings who are busy with all kinds of duties, so that they are unable to leave the home life, and also they do not have time to properly uphold the precepts,

有空闲时，端正身心。

But with a pure mind, and during their free hours,

绝欲去忧，慈心精进。

They should act and think wholesomely, and subdue sensual desire and worries. They should bring forth a kind and pure heart,

不当嗔怒嫉妒，不得贪饕慳惜。

And should not be angry or jealousy. They should not be greedy for food, or be stingy in practising the giving of wealth, knowledge or Dharma.

不得中悔，不得狐疑。

They should not be regretful of their good deeds and become doubtful,

要当孝顺，至诚忠信。

but should always be filial to their parents, and act sincerely, loyally and faithfully in all situations.

当信佛经语深，

They must believe that the Sutras of the Buddha are profound;

当信作善得福。奉持如是等法，

That blessings are the rewards of all good deeds done while receiving and upholding the Dharma as mentioned.

不得亏失。思惟熟计，欲得度脱。

They should not be forgetful or unmindful but should think and plan mindfully, and wish to be liberated from the Triple Realms.

昼夜常念，

They are constantly mindful of the Buddha throughout the day and night,

愿欲往生阿弥陀佛清净佛国。

and vow to be born in Amitabha Buddha's Pure Land.

十日十夜，乃至一日一夜不断绝者，

For ten days and nights, or for only one day and one night, they practise unceasingly.

寿终皆得往生其国，行菩萨道。

At the end of their lives they will be able to be born in His Land and practise the Bodhisattva Way.

诸往生者，皆得阿惟越致，

Those who are born there will arrive at the position of Avarvartyas.

皆具金色三十二相，皆当作佛。

Every one of them will obtain the golden bodies adorned with thirty-two marks. And all will become Buddhas.

欲于何方佛国作佛，从心所愿，

Whatever Buddhaland they wish to attain the Buddhahood, they are certainly to accomplish their vows.

随其精进早晚，求道不休，

Because they have diligently practiced mindfulness throughout the day and night the way unceasingly.

会当得之，不失其所愿也。

They are sure to accomplish their vows, and never to retreat.

阿难，

Ananda,

以此义利故，

because of such benefits,

无量无数不可思议无有等等无边世界，诸佛如来，

all Buddhas in uncountable, innumerable, inconceivable, not comparable, limitless world systems,

皆共称赞无量寿佛所有功德。

praise the merits and virtues of The Buddha of Eternal Life.”

第二十六章 礼供听法

Chapter 26 : Making Obeisance And Offerings And Listening To The Dharma

复次阿难，

“Moreover, Ananda,

十方世界诸菩萨众，

The Bodhisattva assemblies in the worlds in the ten directions,

为欲瞻礼极乐世界无量寿佛，

because they wish to see and make obeisance to The Buddha of Eternal Life in the World of Ultimate Bliss,

各以香华幢幡宝盖，往诣佛所。

carry incense, flowers, banners and jewelled umbrellas and go to the place where The Buddha dwells.

恭敬供养，听受经法，宣布道化，

Respectfully, they make offerings to Him, listen to the Sutras and accept them reverently. They uphold His teaching by lecturing on it to all other living beings, so that they will be transformed and follow the Way.

称赞佛土功德庄严。

They also praise the merits and virtues of the well adorned Buddhaland.”

尔时世尊即说颂曰：

At that time, the World Honored One spoke the following verses:

东方诸佛刹 数如恒河沙

“In the Eastern direction, there are Buddhalands as many as the sand grits of the Ganges,

恒沙菩萨众 往礼无量寿

With Bodhisattva assemblies as many as the sand grits of the Ganges, together they go to make obeisance to The Buddha of Eternal Life,

南西北四维 上下亦复然

There are Bodhisattvas in the Southern, Western, Northern and intermediate directions, in the upper and lower positions,

咸以尊重心 奉诸珍妙供

All these Bodhisattvas, with profound Respectful mind offer all kinds of precious and wonderful things.

畅发和雅音

They sing out in a gentle and harmonious way,

歌叹最胜尊

To praise The Thus Come One Who Is Most Honored.

究达神通慧

All of them have deeply entered the wisdom of spiritual penetration,

游入深法门

And roam in the profound Dharma school.

闻佛圣德名

When they heard of the Name of the Virtuous Sage, The Buddha,

安隐得大利

They are able to obtain great benefit and dwell in a peaceful state of mind.

种种供养中 勤修无懈倦

They are forever diligent and never will they be tired of making all kinds of offerings to the Buddhas.

观彼殊胜刹

They contemplate the very special wonderful Land,

微妙难思议

Which is indescribable by words or thought

功德普庄严

The Land that is pervasively adorned with merits and virtues,

诸佛国难比

That no other Buddhalands can compare with.

因发无上心

Therefore they bring forth the mind for supreme Bodhi,

愿速成菩提

And vow to swiftly attain Bodhi.

应时无量尊

Immediately the Honorable Buddha of Eternal Life

微笑现金容

appears with a smiling, golden face.

光明从口出

And emitting brilliant lights from His mouth,

遍照十方国

that pervasively shine upon all the lands in the ten directions,

回光还绕佛

Which reflect back to encircle The Buddha.

三匝从顶入

After circling Him for three times, it enters into His crown.

菩萨见此光

When the Bodhisattvas see the light,

即证不退位

They are immediately certified to the position of non-retreat.

时会一切众

And the whole assembly of Bodhisattvas,

互庆生欢喜

Are filled with joy and congratulate each other.

佛语梵雷震

The voice of The Buddha is pure and thunder like,

八音畅妙声

That consists of eight fluent and wondrous subtle tones.

十方来正士 吾悉知彼愿

He knows of the vows of those Bodhisattvas, who have come from the ten directions.

志求严净土

For they also seek to come to this adorned Land,

受记当作佛

And so they are able to receive the prediction of Buddhahood.

觉了一切法

They have awakened to all the Dharmas,.

犹如梦幻响愿

That are just like dreams, illusions and echoes,

满足诸妙愿

When they have fully fulfilled those wonderful vows,

必成如是刹

They are sure to bring to completion a Buddhaland just like this.

知土如影像

They understand that the Earth is just like shadows and images,

恒发弘誓心

And the great vows constantly flow forth from their minds.

究竟菩萨道

They cultivate the Ultimate Bodhisattva Way,

具诸功德本

Which is complete with all kinds of merits and virtues.

修胜菩提行

As they cultivate the supreme Bodhi Way,

受记当作佛

So they are able to receive the prediction of Buddhahood.

通达诸法性

Deeply they enter and penetrate the nature of all Dharmas,

一切空无我

That everything is empty without a self.

专求净佛土

With a sincere mind they seek to come to the pure Buddhalands,

必成如是刹

And finally they are able to achieve such a Land.

闻法乐受行

They like to listen, receive and practice the Dharma,

得至清净处

So they are able to arrive at the pure dwelling,

必于无量尊 受记成等觉

And certainly they will receive the prediction of Proper and Equal Enlightenment,

From the Honored Buddha of Eternal Life.

无边殊胜刹 其佛本愿力

The Buddhaland that is Supreme without limit,

Is originated from the powerful Vows of The Buddha.

闻名欲往生 自致不退转

When anybody hears of His Name, he will wish to be born there. And he is able to arrive at the position of non-retreat.

菩萨兴至愿

The Bodhisattvas bring forth the sincere vows,

愿己国无异

Vowing that their Lands will also be like this.

普念度一切

In every thought they are mindful of all the living beings, so as to pervasively bring them to the shore of liberation.

各发菩提心

So everyone of them is able to bring forth the Bodhi Mind.

舍彼轮回身

When they have left behind their bodies on the reincarnation in the six paths,

俱令登彼岸

All of them are thus able to arrive at the shore of liberation,

奉事万亿佛

To make offerings and attend to millions and billions of Buddhas.

飞化遍诸刹,恭敬欢喜去

With a respectful and joyous heart, they are able to fly to the Buddhlands pervasively in their transformed bodies.

还到安养国。

Finally, they will return to The Land of Peaceful Rest.”

第二十七章 歌叹佛德

Chapter 27 : Praising The Virtues Of The Buddha

佛语阿难：

The Buddha told Ananda,

彼国菩萨，承佛威神，于一食顷，复往十方无边净刹，供养诸佛。

“The Bodhisattvas in that Land, relying on the spiritual powers of The Buddha can travel to uncountable pure Buddhlands in the ten directions to make offerings to all The Buddhas within a period of lunch time.

华香幢幡，供养之具，

They offer The Buddha flowers, fragrant incense, banners and flags.

应念即至，皆现手中。

These offerings will appear in their hands just at the rising of a thought.

珍妙殊特，非世所有。

The things that appear are special, wonderful and precious, which can never be found in the earthly world.

以奉诸佛，及菩萨众。

They make offerings to The Buddhas and also the Bodhisattvas.

其所散华，即于空中，合为一华。

These flowers which they spread will combine to form one flower in empty space.

华皆向下，端圆周匝，

All those flowers will face downwards in a proper circle in many layers.

化成华盖。百千光色，色色异香，香气普薰。

Then the flowers will be transformed into a flower umbrella that emits hundreds and thousands of colorful lights.

Every color will produce fragrance of different scents and these fragrance spread pervasively.

盖之小者，满十由旬，

The small flower umbrella is about ten yojanas.

如是转倍，乃至遍覆三千大千世界。

And in time, it will grow out by many times until it pervasively covers the worlds in the Three Thousand Great Thousand World Systems.

随其前后，以次化没。

Then they will disappear according to the turns of their appearance.

若不更以新华重散，前所散华终不复落。

If there were no offerings of new flowers, the former flowers will not fall down.

于虚空中共奏天乐，

But together they will play the heavenly music in the empty space.

以微妙音歌叹佛德。

In wonderfully subtle sounds and voices, they will sing and praise the virtues of The Buddha.

经须臾间，还其本国，

Then, the Bodhisattvas will return to their original land within a short period of time.

都悉集会七宝讲堂。

All of them will then gather together at the Teaching Hall of Seven Gems.

无量寿佛，则为广宣大教，演畅妙法。

The Buddha of Eternal Life will lecture to them on the great Dharma, and speak to them eloquently on the very subtle Dharmas.

莫不欢喜，心解得道。

And none of them will ever be unhappy. They will understand His teaching thoroughly and be certified to the way.

即时香风吹七宝树，出五音声。

At that time, the fragrant breeze will blow to the seven gems trees, and sing in sounds of five tunes.

无量妙华，随风四散。自然供养，如是不绝。

All kinds of wonderful flowers will be blown down by the breeze and fall in all directions, making offerings naturally with no ending.

一切诸天，皆赍百千华香，万种伎乐，供养彼佛，及诸菩萨声闻之众。

All the heavenly beings will bring along hundreds and thousands types of flowers and fragrances, and play thousands types of music and songs, to make offerings to the Buddha and the Bodhisattvas and Sound Hearers.

前后往来，熙怡快乐。

They move to and fro according to their turns, in a happy and serene way.

此皆无量寿佛本愿加威，

These are all caused by the powerful, original vows of The Buddha of Eternal Life.

及曾供养如来，

And also because they have formerly made offerings to The Thus Come One.

善根相续，无缺减故，

That is why their good roots will grow continuously, with no lacking or decrease.

善修习故，善摄取故，善成就故

And it is also because they have perfected their practices and have accumulated all kinds of good roots, they fully accomplished the merits and virtues.”

第二十八章 大士神光

Chapter 28 : The Spiritual Light Of The Great Being

佛告阿难：

The Buddha told Ananda,

彼佛国中诸菩萨众，悉皆洞视彻听八方上下、去来现在之事。

“The Bodhisattvas in that Buddhaland possess the heavenly eyes that can see clearly, the heavenly ears that can listen thoroughly, all the happenings in the eight directions, also the upper and lower positions either in the past, future and present time.

诸天人民，以及蜎飞蠕动之类，

They will know in advance all the good or bad thoughts of all the heavenly beings and all beings, including those beings that can fly, crawl and move in different ways.

心意善恶，口所欲言，何时度脱，得道往生，皆预知之。

They also know about the topic of their speech, the time of their attainment of liberation, the time of their certifying to the Way and the time of their arrival at the Pure Land.

又彼佛刹诸声闻众，身光一寻，

The Sound Hearers in that Buddhaland can emit light for eight feet from their bodies,

菩萨光明，照百由旬。

While the lights emitted by the Bodhisattvas can illuminate hundreds of yojanas.

有二菩萨，最尊第一，

There are two Bodhisattvas who are the highest and the most honored.

威神光明，普照三千大千世界。

They emit powerful and spiritual lights that can pervasively illuminate the Three Thousand Great Thousand World Systems.”

阿难白佛：

Ananda asked The Buddha,

彼二菩萨，其号云何？

“What are the Names of the two Bodhisattvas?”

佛言：一名观世音，

The Buddha answered, “One of them is known as The Bodhisattva Who Contemplates The Sound of the World(Avalokiteshvara) ，

一名大势至。

Another one is called The Bodhisattva of Great Influence.

此二菩萨，于娑婆界，修菩萨行，

These two Bodhisattvas have practiced the Bodhisattva Way in this Saha World.

往生彼国。常在阿弥陀佛左右。

They were born in His Pure Land and they are constantly attending on Amitabha Buddha on His left and right side.

欲至十方无量佛所，随心则到。

When they wish to go to the uncountable Buddhlands in the ten directions, they will arrive there just at the arising of such a thought.

现居此界，作大利乐。

Presently they are dwelling in this world realm, giving great benefits and happiness to living beings.

世间善男子、善女人，若有急难恐怖，

If the good men and good women in this world are facing difficulties, dangers and terrors,

但自归命观世音菩萨，

But are able to take refuge sincerely with The Bodhisattva Who Contemplates The Sounds of the World,

无不得解脱者。

Then they will be saved by Him and attain liberation.”

第二十九章 愿力宏深

Chapter 29 : The Magnificent And Powerful Vows

复次阿难，

“Moreover, Ananda,

彼佛刹中，所有现在、未来一切菩萨，皆当究竟一生补处。

All the Bodhisattvas in the present and future in that Buddhaland, are certainly to arrive at the position of the last birth ultimately.

唯除大愿，入生死界，为度群生，作狮子吼。

Except for those who have made great vows to enter the realm of birth and death, for crossing over living beings by lion's roar.

擐大甲冑，以宏誓功德而自庄严。

They equip themselves with the great protection of precepts and adorn themselves with the great vows, merits and virtues.

虽生五浊恶世，

Even though they are born in the evil world of the five turbidities,

示现同彼，直至成佛，不受恶趣。

In the same form just like the other living beings, but they will never have to undergo the experience in the evil paths, until their arrival at the shore of Buddhahood.

生生之处，常识宿命。

Wherever they are born, they will remember their former lives.

无量寿佛，意欲度脱十方世界诸众生类，

The Buddha of Eternal Life wishes to cross over all the living beings in the worlds in ten directions,

皆使往生其国，悉令得泥洹道。

So that they will be born in His Land and attain Nirvana.

作菩萨者，令悉作佛。

The Bodhisattvas are taught to become Buddhas.

既作佛已，

After they have attained Buddhahood,

转相教授，转相度脱，

They will in turn teach other living beings and accordingly they will attain liberation.

如是辗转，不可复计。

In this way, the teaching of The Buddha will never come to an end, that nobody can really make out its duration by calculation.

十方世界，声闻菩萨，诸众生类，生彼佛国，

The Sound Hearers, The Bodhisattvas and other living beings from the worlds in the ten directions who have been born in His Buddhaland,

得泥洹道，当作佛者，不可胜数。

who have arrived at the Nirvana, who have attained Buddhahood, are uncountable.

彼佛国中，常如一法，不为增多。

All the things that appear in that Buddhaland come forth from the One True Dharma with no increase.

所以者何？

Why is it like that?

犹如大海，为水中王，

Just like the great sea which is the largest volumn of water.

诸水流行，都入海中。

When the water from the streams flows into the sea,

是大海水，宁为增减。

The quantity of water in the great sea will neither be increased nor decreased.

八方上下，佛国无数。

There are many Buddhaland in the ten directions,

阿弥陀国，长久广大，

But the Pure Land of Amitabha is great, spacious and forever in existence.

明好快乐，最为独胜。

It is a Land that is full of light and happiness. A Land that is most wonderful with no other comparison.

本其为菩萨时，

The reason is that when He was practising the ways of the Bodhisattva,

求道所愿，累德所致。

He had brought forth the great vows and accumulated all kinds of great virtues.

无量寿佛，恩德布施八方上下，

The Buddha of Eternal Life is constantly giving away the virtuous kindness to the living beings in the ten directions unceasingly.

无穷无极，深大无量，不可胜言。

His kindness and compassion are very deep, unfathomable and indescribable by words.”

第三十章 菩萨修持

Chapter 30 : The Practice And Cultivation Of The Bodhisattvas.

复次阿难，

Moreover, Ananda,

彼佛刹中，一切菩萨，禅定智慧，神通威德，无不圆满。

The concentration, wisdom, spiritual penetration, the awesome virtues of the Bodhisattvas in that Buddhaland are perfectly accomplished.

诸佛密藏，究竟明了，

They totally understand the secret meanings of all the Buddha Dharma stores.

调伏诸根，身心柔软。

They are good at subduing their roots, so their bodies and minds are pliant and calm.

深入正慧，无复余习。

They are endowed deeply with the proper wisdom so there is no residue of any bad habits.

依佛所行，七觉圣道。

They cultivate according to the teaching from The Buddha and practice the Seven Paths of Sagely Enlightenment.

修行五眼，照真达俗。

Also, they cultivate the five eyes, so their mind can illuminate clearly the truth of all dharmas and they understand the worldly dharma deeply.

肉眼简择，

With the flesh eyes they can differentiate worldly things.

天眼通达，

With the heavenly eyes, they can penetrate everything.

法眼清净，

With the pure dharma eyes, they can see things as they are.

慧眼见真，

With the wisdom eyes, they are able to see the truth of all Dharmas.

佛眼具足，觉了法性。

With The Buddha Eyes, they are fully endowed with the enlightened wisdom, and awakened to the nature of all Dharmas.

辩才总持，自在无碍。

They speak of all Dharmas with wonderful eloquence freely without obstruction.

善解世间无边方便。

They understand very well the uncountable expedient skills in means in the world.

所言诚谛，深入义味。

They speak the truth honestly, and are able to enter the true meanings of all words.

度诸有情，演说正法。

They bring all sentient beings cross beyond all sufferings and lecture on the proper Dharma

无相无为，无缚无脱。无诸分别，

of no-form, no-deed, no-attachment, no-liberation and no-differentiation.

远离颠倒。于所受用，皆无摄取。

They leave the distorted views far behind and do not attach to the worldly things.

遍游佛刹，无爱无厌。

They roam pervasively to all the Buddhalands without attachment of love or hatred.

亦无希求不希求想，

They don't have the thoughts on wishing for something or not.

亦无彼我违怨之想。

And neither do they have the thoughts to differentiate others from themselves. There is no obstruction and hatred in their minds.

何以故？

Why is it like that?

彼诸菩萨，于一切众生，有大慈悲利益心故。

Because those Bodhisattvas regard all living beings with great compassion and always try to benefit them.

舍离一切执著，

They are attached to nothing,

成就无量功德。

They accomplish innumerable merits and virtues.

以无碍慧，

With the wisdom of non-obstruction,

解法如如

They understand that all Dharmas are thus unmoving.

善知集灭音声方便。

They know very well the expediency of the sounds of accumulating and extinctions,

不欣世语，乐在正论。

They never engage themselves in worldly speech but only enjoy the proper Dharma.

知一切法，悉皆空寂。

They know that all dharmas are empty of characteristics

生身烦恼，二余俱尽。

So the sufferings that arise from their bodies and worries are completely extinguished.

于三界中，平等勤修。

In the Triple-realms, they diligently cultivate the Way with an equality of mind.

究竟一乘，至于彼岸。

And ultimately they will dwell in the First Vehicle until they arrive at the other shore.

决断疑网，证无所得。

The nettings of doubts are forever cut off and they are certified to the position of non-attainment.

以方便智，增长了知。

With the wisdom of expedient skills-in-means, they are able to increase and bring to maturity their practices in worldly affairs.

从本以来，安住神通。得一乘道，

From the initial stage until the present time, they dwell in the spiritual penetration and attain the way of the First Vehicle.

不由他悟。

Their enlightenment are achieved by their own efforts without outside help.”

第三十一章 真实功德

Chapter 31 : The True Merits And Virtues

其智宏深，譬如巨海；

“They have obtained the wisdom that is as magnificent and deep as the great sea.

菩提高广，喻若须弥；

Only Mount Sumeru is comparable to their high and broad Bodhi Mind.

自身威光，超于日月；

Their bodies emit lights of awesome power that are brighter than the sun and moon.

其心洁白，犹如雪山；

Their minds are as clear and pure as the snowy mountain.

忍辱如地，一切平等；

And just like the ground, they adorn themselves with great forbearance. In their minds, everything is equal with no differentiation.

清静如水，洗诸尘垢；

With the mind that is as clear and pure like water, they are able to wash away all filthy dirt and earthy dust.

炽盛如火，烧烦恼薪；

Their wisdom is as blazing as the fire which will burn the wood of worries away.

不著如风，无诸障碍。

Just like the wind, they are not attached to anything, and so they are without obstruction.

法音雷震，觉未觉故；

In a voice that is as loud as the thunder, they pronounce the Dharma sounds, so as to awaken those who have not yet awakened to the Way.

雨甘露法，润众生故；

They rain the sweet dews of Dharma, so as to moisten all the living beings.

旷若虚空，大慈等故；

Their minds are as empty and broad as the empty space, for they are always compassionate and equal to all the living beings.

如净莲华，离染污故；

They are just like the lotus flowers that do not attach to filthy mud.

如尼拘树，覆荫大故；

And like the Niko trees, they grow extensively with big and protective shadows.

如金刚杵，破邪执故；

Like the vajri pestle, breaking the evil attachment.

如铁围山，众魔外道不能动故。

They also resemble the Iron Ring Mountain, for no other Maras or externalist can move their minds.

其心正直，善巧决定；

With a proper and straight forward mind, they are firm and good at manipulating the different doors of Dharmas, 论法无厌，求法不倦；

And never will they feel tired of seeking and discussing the Dharmas.

戒若琉璃，内外明洁；

Just like the lapis lazuli, they uphold the precepts in a pure and bright way that reflect luminously both internally and externally.

其所言说，令众悦服。

Whatever they speak will be happily accepted by all living beings.

击法鼓，建法幢，

In this way, they are able to successfully beat the drums of Dharmas and build the Dharma banners.

曜慧日，破痴暗。

Their wisdom is as bright as the sun which is able to clear away all darkness and ignorance.

淳净温和，寂定明察。

Their appearance is gentle and tender. They are able to illuminate all Dharmas clearly,

为大导师，调伏自他。

So they are the great guiding teachers who are able to subdue oneself and others,

引导群生，舍诸爱著。永离三垢，

And guide all living beings to renounce all loving attachment and be free from the three filthy practices of greed, hatred and delusion.

游戏神通。因缘愿力，出生善根。

Just as though they are playing a game, they roam freely with the power of their spiritual penetrations. They plant and cultivate their good roots with the power of great causes, great conditions and great vows.

摧伏一切魔军，尊重奉事诸佛。

In this way, they are able to fight and subdue all the Mara soldiers. Respectfully, they make offerings to all the Buddhas.

为世明灯，最胜福田，

Like the bright lamps of the world, they are the fields of great and unsurpassed blessings.

殊胜吉祥，堪受供养。

They are worthy to receive all offerings from heavenly beings and human beings because they resemble the greatest and unsurpassed signs of auspiciousness.

赫奕欢喜，

These Bodhisattvas constantly emit bright lights in abundance and dwell in permanent happiness.

雄猛无畏。

They are not afraid of anything and adorn themselves with strong and firm diligence.

身色相好，功德辩才，具足庄严，无与等者。

They are born with the most handsome bodies and form features, which are fully adorned with merits, virtues and great eloquence, that no one in the world can ever compare with.

常为诸佛所共称赞。

They are constantly praised by all The Buddhas,

究竟菩萨诸波罗蜜，而常安住不生不灭诸三摩地。

Ultimately they are able to fully practise the Paramitas of The Bodhisattvas and dwell constantly in all the Samadhis of no-production and no- extinction.

行遍道场，远二乘境。

Pervasively, they travel to all the Bodhimandas but they will stay far away from the state of the Second Vehicles.

阿难，

Ananda,

我今略说彼极乐界，

I am just giving you a very brief and concise description of The World of Ultimate Bliss,

所生菩萨，真实功德，悉皆如是。

And the Bodhisattvas whose true actual merits and virtues are just as I have mentioned.

若广说者，百千万劫不能穷尽。

If I were to speak of them extensively in detail, I would still be unable to describe them fully for hundreds of thousands of millions of Kalpas.”

第三十二章 寿乐无极

Chapter 32 : The Limitless Lifespan And Happiness

佛告弥勒菩萨、诸天人等：

The Buddha told Maitreya Bodhisattva, Heavenly beings and human beings:

无量寿国，声闻菩萨，功德智慧，不可称说。

“The merits, virtues and wisdom of the Sound Hearers and Bodhisattvas in the Land of Eternal Life are beyond description.

又其国土微妙安乐，清净若此。

That Land is truly pure and peaceful, serenely happy and wonderfully magnificent.

何不力为善，念道之自然。

Why do not we diligently cultivate the goodness and be mindful of the natural Path?

出入供养，观经行道。

So as to join the assembly and take turns to make offerings in front of The Buddha, contemplate the Sutra and cultivate the Way,

喜乐久习，才猛智慧。

Practise the Way happily and eternally and finally obtain the True Wisdom.

心不中回，意无懈时。

They will not retreat from the resolve of Bodhi and will never be tired of the Practice.

外若迟缓，内独驶急。

Their exterior appearance may look as though they are slow, but internally they are diligently practising mindfulness of The Buddha.

容容虚空，适得其中。

Just like the empty space, they are always at ease with no obstruction and dwell serenely in the Middle-way.

中表相应，自然严整。

Their appearance and performance show naturally and exactly what is inside their minds.

检敛端直，身心洁净。

Their behaviour is righteous, proper and straight-forward. With the bodies and minds that are pure and clean, 无有爱贪，志愿安定。

They are free from love and greedy desire. They are forever sincere and firm in their vows,

无增缺减，求道和正，不误倾邪。

With no fluctuation in a one-pointed mind, they seek the Proper Way, and will never have attachment to evil performance.

随经约令，不敢蹉跌，

According to the teaching of the Sutra, they follow the given rules and will never dare to overstep them, 若于绳墨。

But strictly following the marking line, just like a house builder.

咸为道慕，旷无他念。

All that they seek is the Proper Way. Just like the empty space, their mind is empty of false thinking,

无有忧思，自然无为。

So they are free from anxieties. They also perform their daily duties naturally with no attachment,

虚空无立，淡安无欲。

So they are always calm, serene and free from desire.

作得善愿，尽心求索。

As they have made the good vows, so they are able to sincerely cultivate to achieve them.

含哀慈愍，礼义都合。

With great compassion, they show great concern towards all sentient beings. They are men of propriety and righteousness.

包罗表里，过度解脱。

They understand the connections of worldly dharmas and the absolute truth are of the same dharma nature, thus they are able to bring across themselves and other sentient beings to arrive at the shore of liberation.

自然保守，真真洁白。

They keep naturally their true pure mind without change..

志愿无上，净定安乐。

They are able to bring forth the unsurpassed vows with a mind filled with purity and serenity.

一旦开达明彻，

Once they have opened up wisdom and penetrated the way of enlightenment,

自然中自然相，自然之有根本，

They will naturally understand their original, sustained true nature. They will then see their natural original true mind which is the base of all foundations.

自然光色参回，转变最胜。

From this original mind there flows out the uncountable bright lights and colorful forms. The colorful bright lights and forms will change as they reflect upon one another.

郁单成七宝，横揽成万物。

Just like the Uttarakuru World that is specially abundant in seven gems, from the true original Mind, there flows out naturally all kinds of things in the world.

光精明俱出，善好殊无比。

They have attained the brightly illuminated self-nature of Great Knowing. Their appearances are subtle, adorned and pure, with no other comparison.

著于无上下，洞达无边际。

They have clearly seen the state of equality. They do not have discrimination and have certified to the clear, original true mind which is eternally limitless.

宜各勤精进，

That is why all of you should diligently and vigorously practice the Way.

努力自求之。

By one's effort, a person should vigorously seek for self-enlightenment.

必得超绝去，往生无量清静阿弥陀佛国。

Then he is sure to jump out of the reincarnation wheel and be born in the Amitabha's Buddhaland that is of innumerable purity.

横截于五趣，恶道自闭塞。

Naturally the five evil paths are closed forever to him.

无极之胜道，易往而无人。

Ultimately the sagely path is easy for anyone to enter but there are few people who really care to practise seriously.

其国不逆违，自然所牵随。

There is no restriction for anyone can go there as he wishes. The Buddha naturally helps and guides those who care to practise the Way to be born there.

捐志若虚空，勤行求道德。

If any person were able to make the vows that are as great as the empty space, while diligently cultivating and seeking merits and virtues,

可得极长生，寿乐无有极。

Then he will be able to attain limitless lifespan and enjoy the happiness.

何为著世事，譏譏忧无常。

So why will he be worried about the transience of the world and be attached to the worldly affairs?"

第三十三章 劝谕策进

Chapter 33 : Giving Advice To Advance Diligently

世人共争不急之务，

“The people in the world are all struggling for the matter of no great urgency.

于此剧恶极苦之中，

In this terrible acute suffering,

勤身营务，以自给济。

they work hard so as to benefit and support themselves.

尊卑、贫富、少长、男女，累念积虑，

The honorable ones or those who are inferior, the poor or rich, the young or elder, the men and women, will be defiled with all kinds of thoughts and worries,

为心走使。

And they act according to their false thinking.

无田忧田，

For example, the person with no land to work on will be worried about how to buy the land.

无宅忧宅，

Those who do not own a house will be anxious to get a house.

眷属财物，有无同忧。

They are constantly worried about their relatives, properties and other things, whether they obtained them or not.

有一少一，思欲齐等，

Finally when they manage to get one item, they feel that they are still lack of other things. And they are forever struggling to become the owner of things because they wish to be like others.

适小具有，又忧非常。水火盗贼，怨家债主，

At last, when they manage to accumulate all the things, again they are worried about the impermanence of things, flood, fire, thieves and robbers, the enemies and the creditors.

焚漂劫夺，消散磨灭。

The flood water will sweep away the property. The fire will burn them and the thieves or robbers will rob the things from them until nothing is left behind.

心慳意固，无能纵舍。

They cannot let go of the stubborn and stingy feelings that are firmly rooted in their false thinking mind.

命终弃捐，莫谁随者。

By the time they have to leave the world, they can never bring anything along upon their death.

贫富同然，忧苦万端。

This is true for the rich and the poor, and their hearts are all filled with anxieties and acute sufferings.

世间人民，父子兄弟夫妇亲属，

Also in this world, father and son, brothers, husbands and wives and the relatives,

当相敬爱，无相憎嫉。

All these people should be respectful and kind to one another.

They should never create the feeling such as hatred and jealousy among them.

有无相通，无得贪惜。

The rich should help the poor and should not attach greedily to their property.

言色常和，莫相违戾。

Everyone should speak kindly and calmly to each other

and never should they fight or create contradiction in their daily relationships.

或时心诤，有所恚怒。

At times, a person may fight or argue with anger with one another,

后世转剧，至成大怨。

The negative feeling will get worse in the next life until it develops into great animosity and hatred.

世间之事，更相患害，

At that time, they will try to harm each other in the worldly affairs.

虽不临时，应急相破。

Even though such happenings may not occur immediately, but we should quickly find ways to cut off these negative feelings.

人在爱欲之中，独生独死，独去独来，

A person is born alone in the world from the desire for love, and he will die alone. He comes to life, then he passes away all by himself,

苦乐自当，无有代者。

And he alone will experience the suffering and happiness. Nobody may replace him or her.

善恶变化，追逐所生，

The change of good and bad karmas will follow him when he chases and seeks for the things in life.

道路不同，会见无期。

They are moving on the ways according to the different karmic retributions. It is not the same way.

It is a rare chance for them to meet and be together again.

何不于强健时，努力修善，欲何待乎？

So, why are we not cultivating good roots diligently while we are still strong and healthy? What are we waiting for?

世人善恶自不能见，

The living beings in the world are unable to see the good and bad effects which are created by themselves,

吉凶祸福，竟各作之。

So they are each racing to do all kinds of good and bad deeds with deep attachment.

身愚神暗，转受余教。

They are born in the darkness of delusion. And many a time, they change their faith and believe in another religion.

颠倒相续，无常根本。

They are constantly born with confused views and do not believe in the transience of all worldly phenomena.

蒙冥抵突，不信经法。

Like the blind persons, they don't believe in the Buddhist Sutra and are against it.

心无远虑，各欲快意。

They do not care for their future but seek for the present enjoyment.

迷于嗔恚，贪于财色。

They are deluded by anger, and greedy for money and women.

终不休止，哀哉可伤！

They don't stop doing like that. They are really the pitiful persons.

先人不善，不识道德，无有语者，殊无怪也。

Our ancestors did not cultivate blessings because they were not taught to cultivate merits and virtues. Nobody told them about that and so we cannot blame them.

死生之趣，善恶之道，都不之信，谓无有是。

They do not believe in the reincarnation of birth and death, in the good and evil paths. They deny the existence of the six paths.

更相瞻视，且自见之。

Just take a look at the surroundings, we can see for ourselves.

或父哭子，或子哭父，

For examples, the father who is crying for his dead son; or the son who cries for the dead father;

兄弟夫妇，更相哭泣。一死一生，迭相顾恋。

The brothers, husband and wife, everyone of them is crying for the others because one of them is dead and the other is alive.

忧爱结缚，无有解时。思想恩好，不离情欲。

They are thinking of each other because they are tied up by worries and loving attachments. They are never free from the attachments and always have false thinking of their past happiness and loving desires.

不能深思熟计，专精行道。

That is why they can not think deeply and plan properly to cultivate the pure way seriously.

年寿旋尽，无可奈何。

Finally, when they have to leave the present life, they can do nothing but to leave the world sadly.

惑道者众，悟道者少。

Most people are deluded and we can seldom find some awakened people.

各怀杀毒，恶气冥冥。

Deep in their hearts they conceal the poisonous hatred, which darkens the evil paths with these evil thoughts.

为妄兴事，违逆天地。

They do all kinds of evil practices that are against the laws of the Heaven and the Earth.

恣意罪极，

For the satisfaction of their desires, they dare to act sinfully and violently.

顿夺其寿。

Finally, the bad karma arises and they have to die young,

下入恶道，无有出期。

And fall into the evil paths, where there is a very long time for future release.

若曹当熟思计，远离众恶。

But if a person were able to think carefully and plan properly, then he will stay away from all those evil deeds,

择其善者，勤而行之。

and to choose and practice the good deeds vigorously.

爱欲荣华，不可常保，

He knows that love, desire, fame and fortune can never be forever in his keeping;

皆当别离，无可乐者。

That are sure to leave him one day; that are not things to cling to.

当勤精进，生安乐国。

Everyone should practise the way diligently and seek to be born in the Buddhaland of Perfect Happiness.

智慧明达，功德殊胜。

Then he will be able to penetrate the true wisdom, and adorn himself with special merits and virtues.

勿得随心所欲，

He should never follow his selfish desires,

亏负经戒，在人后也。

and loses the great benefits of the Sutras and precepts, and forever stays behind the serious cultivators.”

第三十四章 心得开明

Chapter 34 : The Opening Of The Clear Mind

弥勒白言：

Maitreya Bodhisattva answered,

佛语教戒，甚深甚善。

“Profound indeed is the teaching of The Buddha! Good indeed is the guiding of the Thus Come One!

皆蒙慈恩，解脱忧苦。

I only hope that the living beings will forever leave behind suffering and anxieties. May they live with a heart full of gratitude towards the World Honored One.

佛为法王，

The Buddha is the King of Dharma.

尊超群圣，

His honorable position far surpasses all the Sages.

光明彻照，洞达无极，

His lights illuminate the worlds clearly with no hindrances till infinity.

普为一切天人之师。

He is the teacher of heavenly beings and human beings.

今得值佛，复闻无量寿声，靡不欢喜，

Now, we should be very happy and grateful for we have met with The Buddha, and on top of that we are told of The Buddha of Eternal Life.

心得开明。

Our hearts are opened up clearly to the Dharma.”

佛告弥勒：

The Buddha told Maitreya Bodhisattva:

敬于佛者，是为大善。

“If a person is respectful to the Buddha, then he is sure to be a very good person.

实当念佛，截断狐疑。

Everyone should be mindful of The Buddha, and never should they be doubtful of Him.

拔诸爱欲，杜众恶源。

He should uproot love and sensual desire so as to close up all the evil sources.

游步三界，无所挂碍。

Then he will be able to roam in the Triple Realms without attachment.

开示正道，度未度者。

He will also be able to reveal the proper Way, so as to cross over those who are not yet crossed over.

若曹当知十方人民，永劫以来，辗转五道，

You should know that the living beings in the ten directions are constantly reincarnating in the five paths, through innumerable numbers of kalpas.

忧苦不绝。生时苦痛，老亦苦痛，病极苦痛，死极苦痛。

They constantly experience the great anxieties and sufferings through the process of birth, old age, sickness and death.

恶臭不净，无可乐者。

Their bodies are filthy and impure. In fact, there is nothing worth clinging to.

宜自决断，洗除心垢。

They should make an effort to bring forth a determined decision, to wash away the filth and defilements in his mind,

言行忠信，表里相应。

To always speak and do the things with a true and sincere mind, to speak and act in accordance to his practice.

人能自度，转相拯济。

Then, by one's own power, one is able to take oneself across the sea of suffering, and to save and help others.

至心求愿，积累善本。

Everybody should sincerely seek the vows and amass all good roots and proper causes.

虽一世精进勤苦，须臾间耳。

The time thus taken by a person to cultivate vigorously and diligently in this life, it is very short indeed.

后生无量寿国，快乐无极。

And later when he is born in The World of Eternal Life, he will forever enjoy the ultimate bliss.

永拔生死之本，无复苦恼之患。

And he will forever pull up all roots of birth and death. He will have no more defilements and suffering.

寿千万劫，自在随意。

His lifespan will be thousands and millions of kalpas or as whatever he wishes for.

宜各精进，

So everybody should make vows and diligently practice the Way.

求心所愿。无得疑悔，自为过咎，

He should have pure faith in this Dharma School, and should not give the rising of the slightest doubts or suspicions.

生彼边地七宝城中，

For the uncertain mind he will be to fall down and be born in the city of seven gems which is next to the actual Buddhaland,

于五百岁受诸厄也。

And for five hundred years he will have to suffer for his offense of a doubtful mind.”

弥勒白言：

Maitreya Bodhisattva said:

受佛明诲，专精修学。

“I accept and understand the teaching of the Buddha thoroughly. I will single-mindedly practise the pure Dharma School,

如教奉行，

and act in accordance with the teaching of the Buddha,

不敢有疑。

I will never be doubtful about this school of practice.”

第三十五章 浊世恶苦

Chapter 35 : The Evil Deeds And Suffering In The World Of Turbidity

佛告弥勒：

The Buddha told Maitreya Bodhisattva,

汝等能于此世，端心正意，不为众恶，

“All of you are able to bring forth the true and proper mind to practise the Way in this life, and never to create any evil deeds,

甚为大德。

you are great virtuous sages indeed.

所以者何？

Why?

十方世界，善多恶少，易可开化。

It is easy to transform the living beings in the other worlds in the ten directions because they are filled with good deeds that are more than the evil ones.

唯此五恶世间，最为剧苦。

Except for this world of five turbidities, which is filled with acute suffering.

我今于此作佛，

Now that I have attained Buddhahood in this world,

教化群生，

Teach and transform those sentient beings,

令舍五恶，去五痛，离五烧，

So that they will renounce the five evil deeds, be free from the five torturing pains and leave behind the fire of five skandhas.

降化其意，令持五善，

I teach them to subdue the minds and uphold the five good deeds.

获其福德。

In this way they will obtain the blessing and virtues.

何等为五？

What are the five pairs of good and evil existences?

其一者，世间诸众生类，欲为众恶。

The first situation is about the different types of living beings who always act in the evil ways in this world.

强者伏弱，转相克贼，残害杀伤，

The strong ones like to conquer the weak ones and they take turns to kill and harm each other, as if they are killing the thieves.

迭相吞啖，不知为善，

They eat and swallow each other and do not practise any good deeds.

后受殃罚。

Finally they have to undergo retribution.

故有穷乞、孤独、聋盲、喑哑、痴恶、尪狂

For examples, some of them will be born as poor beggars; some are lonely, with no relatives or friends; some are deaf and blind while others are dumb and cannot speak properly. The deluded ones are born dull and also there are those who are crazy.

皆因前世不信道德，不肯为善。

Because these people did not believe the virtuous conducts in their former lives and did not cultivate any goodness.

其有尊贵、豪富、贤明、长者、智勇、才达，

On the other hand, there are those who are well honored and respected by people. These intelligent, virtuous people are born on the wealthy family. They are honorable elders who are endowed with wisdom, courage, and the penetration of true wisdom

皆由宿世慈孝，修善积德所致。

Because they were kind and filial in their former lives. Besides, they cultivated goodness and accumulated abundant virtues.

世间有此目前现事，

All these happenings can be seen in the present world.

寿终之后，入其幽冥。转生受身，改形易道。

When the evil people pass away from this world, they receive a change in form and enter the paths of darkness.

故有泥犁、禽兽、蜎飞蠕动之属。

That is why there are worms, animals, birds and tiny beings that can either fly, crawl or move in different ways.

譬如世法牢狱，剧苦极刑，

Just like the prisoners who are experiencing acute sufferings and punishments in the jail in this world,

魂神命精，随罪趣向。

The soul of the living beings would also follow the paths according to the sinful actions that they had done when they were alive.

所受寿命，或长或短，相从共生，更相报偿。

They will each receive the retribution of their karma. Some are born with long lifespans, others are short, just in accordance with their good and bad deeds.

殃恶未尽，终不得离。

If the evil effects are not fully undergone, they will be unable to leave the evil paths

辗转其中，累劫难出。难得解脱，痛不可言。

But to reincarnate in the six paths for many kalpas. It is very difficult to attain liberation. The acute torture is indescribable.

天地之间，自然有是。

In this world, there are those unfortunate living beings who naturally exist.

虽不即时暴应，善恶会当归之。

Even though some may not experience the bad retributions immediately, but the good and bad effects are certainly to catch up with them in the future.

其二者，世间人民不顺法度。

The second situation is such that the living beings on the Earth do not act according to the Buddhist Dharma.

奢淫骄纵，任心自恣。

They are extravagant, lewd, proud and obstinate and behave in a casual and evil way in accord to their false thinking.

居上不明，在位不正。

Those in the higher position do not act righteously,

陷人冤枉，损害忠良。

And so the people below them will also be selfish and greedy. They harm and accuse the good and honest persons.

心口各异，

Their minds do not reflect in accord to their speech.

机伪多端。

They are shrewd with all kinds of cunning.

尊卑中外，更相欺诳。

Either high or low in status, these people always deceive and bully each other.

嗔恚愚痴，欲自厚己，欲贪多有。

They are always angry due to their delusions and try in every way to benefit themselves. With the insatiable greed, they seek and fight to obtain self benefit.

利害胜负，结忿成仇。

If such desires are not fulfilled, then the knots of hatred and anger get fully entangled in their minds.

破家亡身，不顾前后

They will kill and harm each other and never will they feel regretful for their past deeds or afraid of the future effects.

富有悭惜，不肯施与。

The rich people are greedy and stingy and do not wish donation,

爱保贪重，心劳身苦。

but attach to personal profit, till their mind are so tired and the bodies suffer.

如是至竟，无一随者。

Nobody wishes to accompany them because of their terrible behaviour.

善恶祸福，追命所生。

So the rewards of blessings and the retributions of suffering will follow a person wherever he is born.

或在乐处，或入苦毒。

For example, some people are born in the happy dwellings while others are going through great tortures.

又或见善憎谤，不思慕及。常怀盗心，悻望他利。

Some are envious, full of hatred and like to accuse the good persons, and never consider to change their behaviour for good.

用自供给，消散复取。

Constantly they give rise to a mind of a robber, who wishes to get benefits from others in order to satisfy their personal desires and needs.

神明克识，终入恶道。

The insatiable desires are deeply ingrained in their senses. Finally they enter the evil paths. .

自有三途无量苦恼，辗转其中，累劫难出，痛不可言。

They have to involve in the three evil paths, to go through uncountable, indescribable sufferings and tortures unceasingly for many kalpas. The acute torture is indescribable.

其三者，世间人民相因寄生，寿命几何。

The third situation is about the people in the world who are born in accordance to their former causes and conditions. Their lifespans are very short indeed.

不良之人，身心不正。

These people with their evil thoughts, will never act and think properly.

常怀邪恶，常念淫婬。烦满胸中，邪态外逸。

Constantly they engage in the wrong deeds, and the thoughts of obscenity completely fill up their mind and reflect outwardly in their appearance and behaviour.

费损家财，事为非法。

They will make use of all their money and property to practise the unlawful things.

所当求者，而不肯为。

Whatever that is good and lawful will not be done by them.

又或交结聚会，兴兵相伐。

Some may have the power to bring in the armies and declare war.

攻劫杀戮，强夺迫胁。

These people conquer, kill and torture one another, while others snatch and rob people by force.

归给妻子，极身作乐。

The wealth thus obtained will be spent on their wives, or for their own enjoyment and satisfaction,

众共憎厌，患而苦之。

until they are hated by all those who suffer because of their bad deeds.

如是之恶，著于人鬼。

This bad karma are clearly seen by people and ghosts.

神明记识，自入三途。

And noted in their spirits and consciousness. This person will have to enter the three evil paths,

无量苦恼，辗转其中。累劫难出，痛不可言。

Experiencing indescribable pain, for innumerable kalpas to come.

其四者，世间人民不念修善。

The fourth situation is about those worldly people who are not interested in the good practices

两舌、恶口、妄言、绮语。

But enjoy sowing discord speech, harsh speech, false speech and irresponsible speech.

憎嫉善人，败坏贤明。

They dislike and are jealous of the good people and try to harm the wise sages.

不孝父母，轻慢师长。

They are not filial to their parents and look down on their teachers.

朋友无信，难得诚实。

They are dishonest and unfaithful to their friends.

尊贵自大，谓己有道。

They are proud of their power and status and come to the conclusion that they are truly the person of the great way.

横行威势，侵易于人。

They make use of their power and position just to oppress others,

欲人畏敬，不自惭惧。

And challenge them in order to earn respect and awe.

难可降化，常怀骄慢。

No one can ever persuade them for they are not afraid or regretful for their bad behaviours.

赖其前世，福德营护。

With the protection of blessings and virtuous conduct in their former lives,

今世为恶，福德尽灭。

They presently enjoy wealth and status, and so they become very arrogant. But their blessings and virtues will slowly decrease until there is no more because of the bad conduct.

寿命终尽，诸恶绕归。

Then they have to leave the present lives with innumerable bad karma surrounding and following them.

又其名籍，记在神明。

They are unable to escape from their bad karma because their names and families' names have already been recorded in the spirit and consciousness.

殃咎牵引，无从舍离。但得前行，入于火镬。身心摧碎，神形苦极。

They are unable to save themselves but to continue their journey into the great pan of fire where their bodies and mind are tortured and destroyed, and their spirits and forms are filled with great sorrows.

当斯之时，悔复何及。

At that moment, what good is it to be regretful or remorseful?

其五者，世间人民徒倚懈怠。不肯作善，治身修业。

The fifth situation is that there are those lazy people who idle their time away and do not cultivate goodness in order to improve one's conduct and purify one's bad karma.

父母教诲，违戾反逆。

They do not listen to the advice given by their parents but go against and hurt them just as though they are the enemies.

譬如怨家，不如无子。

Indeed it is better to have no sons like them.

负恩违义，无有报偿。

They do not think of repaying the kindness and righteousness shown by their elders.

They never feel grateful towards their parents but behave casually in both their actions and speech.

放恣游散，耽酒嗜美。

They roam freely with no special aim, and dull their senses by drinking alcohol and bewildered by beautiful women.

鲁扈抵突，不识人情。

Their behaviour is rude and coarse and they like to go against others.

无义无礼，不可谏晓。

They do not listen to people's advice, neither will they truly value the kindness of friendship.

六亲眷属，资用有无，不能忧念。

These stubborn people who are lacking in righteousness or propriety will never take care of their families or relatives.

They do not care about the needs of others.

不惟父母之恩，不存师友之义。

Neither will they think of repaying the kindness of their parents.

They do not appreciate the help of their teachers and neglect the duties of a friend.

意念身口，曾无一善。

There is not even a single goodness in their mind, bodies or speech.

不信诸佛经法，不信生死善恶。

They do not believe in the Buddhist Dharma and neither do they believe in Karmic causes leading to reincarnation.

欲害真人，斗乱僧众。

They create disharmony among the Sangha Assembly and harm the good person.

愚痴蒙昧，自为智慧。不知生所从来，死所趣向。

They think that they are clever but in actuality they are the dull, deluded ones for they do not know where they are from when they are alive, which path they will go to when they die.

不仁不顺，希望长生。

These stubborn people who are lacking in humaneness but seeking for long lifespan.

慈心教诲，而不肯信。苦口与语，无益其人。

They neglect the kind teaching and good advices from The Buddha. In fact, it is really a waste of time and effort teaching them.

心中闭塞，意不开解。

Their mind is all closed up and they will be unable to open the inherent wisdom.

大命将终，悔惧交至。

When their lives come to an end, they will feel remorseful and very frightened.

不预修善，临时乃悔。

Because they are not prepared and have not cultivated any good causes.

悔之于后，将何及乎！

Of what good is it to be remorseful at the very last minute?

天地之间，五道分明。

In this world, the five paths are shown clearly to the wise men.

善恶报应，祸福相承。

The retributions of good and bad deeds are experienced by the doers accordingly.

身自当之，无谁代者。

In reality nobody can really stand in for us either in suffering or enjoyment.

善人行善，从乐入乐，从明入明。

The good people cultivate goodness. They enter happiness from happiness and enter brightness from brightness.

恶人行恶，从苦入苦，从冥入冥。

The evil people do bad deeds. They enter suffering from suffering and enter darkness from darkness.

谁能知者，独佛知耳。

Who really knows of all these? Only The Buddha knows.

教语开示，信行者少。

Whose teaching and revelation of the Dharma are only believed by a few people.

生死不休，恶道不绝。

Those who are lacking in faith will have to undergo the reincarnation continually in the evil paths.

如是世人，难可具尽。

It is difficult to fully describe the paths taken by these worldly people.

故有自然三途，无量苦恼，辗转其中。

That is why there are three evil paths which are naturally open for them, with innumerable suffering and anxieties.

世世累劫，无有出期。

The sinful people turn on the wheels of six paths for uncountable kalpas and nobody knows when he may escape the Triple Realms.

难得解脱，痛不可言。

It is very difficult for them to be liberated but to undergo indescribable great pain.

如是五恶、五痛、五烧，譬如大火，焚烧人身。

The five evil deeds, the five great torturing pain and the five punishments of skandhas burnings are just the same as the big fire that can burn the humans' bodies to ashes.

若能自于其中一心制意，端身正念，言行相副，所作至诚，独作诸善，不为众恶。

When a person is able to control himself and concentrate single mindedly when facing these sufferings and difficulties, to behave uprightly and to be properly mindful, to speak and act accordingly and with responsibility, to do things with a true and sincere mind,

身独度脱，获其福德，可得长寿泥洹之道。

Then, with these efforts, he will be able to cultivate good roots and to give up all bad deeds. Such a person will surely achieve freedom and obtain the benefits of true blessings and virtues; to obtain a long lifespan and finally arrive at the path of Nirvana.

是为五大善也。

These are then known as the five great good roots.”

Chapter 36 : The Emphasis Of Encouragement And Advice

佛告弥勒：

The Buddha told Maitreya Bodhisattva,

吾语汝等，如是五恶、五痛、五烧，辗转相生。

“As I have told you all about the five evil deeds, the five torturing pains and the five skandas fires such as these that will arise in rotation by themselves.

敢有犯此，当历恶趣。

If any person is not afraid of them, then he will certainly have to go through the evil paths.

或其今世，先被病殃，死生不得，示众见之。

Or maybe he will be seriously sick in the present life, with no cure to save him. Such revelation is clearly seen by the worldly people.

或于寿终，入三恶道。

Also they have to enter the three evil paths after death.

愁痛酷毒，自相焦然。

To experience sadness, pain and acute tortures, and to be burnt alive in the hell of fire.

共其怨家，更相杀伤。

Some will be born in the family of the enemy and take turns to kill and harm each other.

从小微起，成大困剧。

From a small misunderstanding, it grows to become a great hatred,

皆由贪著财色，

All because of the greed for money and sexual desires.

不肯施惠。各欲自快，

And also because one does not donate but attach deeply to self-indulgence.

无复曲直。

No one will act or speak honestly.

痴欲所迫，厚己争利。富贵荣华，当时快意。

Out of the evil force of such deluded desires, they fight for and amass great fortunes, fame and power for self-benefit.

不能忍辱，不务修善。

They can not do forbearance. They do not do anything good.

威势无几，随以磨灭。

With the little strength of power and loses very soon.

天道施张，自然纠举，

When the natural power acts according to the Universal Law,

葢葢忪忪，当入其中。

With a deluded and confused mind, such a person will walk into the tortures that are waiting for him confusingly.

古今有是，

Such happenings are true in the past and at the present time.

痛哉可伤！

These living beings are really pitiful indeed.

汝等得佛经语，熟思惟之。

Now that you all have obtained the teaching from The Buddha, you should then read, and think carefully about the Buddhist Dharma.

各自端守，终身不怠。

Everybody should uphold this Dharma properly, to be familiar with it and never should feel tired of practising this Dharma the whole life.

尊圣敬善，仁慈博爱。

We should also honor the sages and respect the good people, to regard all living beings with humaneness, compassion and kindness.

当求度世，拔断生死众恶之本。

And make vows to seek the ways to help and cross over the people in the world; to uproot all their sources of evil deeds in the reincarnation.

当离三途，忧怖苦痛之道。

They should be taught to leave the three evil paths that are full of worries, tortures, sufferings and pain.

若曹作善，云何第一？

If you wish to do good, then, firstly, what should you do?

当自端心，当自端身。

You should bring forth a proper mind, and act righteously.

耳目口鼻，皆当自端。

You should guard your ears, eyes, mouth and nose properly.

身心净洁，与善相应。

You should keep your body and mind pure and clean in accordance with the goodness.

勿随嗜欲，不犯诸恶。

You should never follow your selfish desires or act evilly.

言色当和，身行当专。

You must also speak kindly and calmly and single-mindedly practise the Buddhist Dharma Way.

动作瞻视，安定徐为。

In moving or looking around, you should always keep calm and serene.

作事仓卒，败悔在后。

If any person were to do things in a rash manner, he might be regretful later.

为之不谛，亡其功夫。

And if he were not careful but fall into the wrong path, all the accumulated blessings and efforts might be lost forever.”

第三十七章 如贫得宝

Chapter 37 : The Resemblance Of The Poor Who Obtains The Precious Gem

汝等广植德本，勿犯道禁。

“All of you should widely planted the virtuous conduct, do not violate the precepts.

忍辱精进，慈心专一。斋戒清净，一日一夜，

Practise endurance and advance vigorously, be compassionate to all sentient beings with well-concentrated mind, uphold the strict vegetarianism and precepts with a pure mind for one day and one night.

胜在无量寿国为善百岁。

The blessings and virtues thus obtained are much more than doing good deeds for a hundred years in the World of Eternal Life.

所以者何？

Why is it of such great difference?

彼佛国土，皆积德众善，无毫发之恶。

It is because that Buddhaland consists only of good deeds and abundant virtues but not a single hair of evil.

于此修善，十日十夜，

So if any person is able to cultivate vigorously for ten days and ten nights here,

胜于他方诸佛国中，为善千岁。

His blessings and virtues are much more than doing good deeds for a thousand years in the other Buddhlands.

所以者何？

What is the reason behind this?

他方佛国，福德自然，无造恶之地。

The living beings in the other Buddhlands are naturally born with great blessings and virtues and there is no way for them to do any bad deeds.

唯此世间，善少恶多，饮苦食毒，

In this Saha World, where there are more evils than goodness, the suffering thus experienced here is as though a person is drinking bitter drinks, or taking poisonous food.

未尝宁息。

And none of them have ever a chance of respite.

吾哀汝等，苦心诲喻，

I am indeed sad to see the tortures in this world and I sincerely hope to teach you the Dharma, with advices and examples.

授与经法。悉持思之，悉奉行之。

I lecture on the Sutras and Dharmas so that all of you can

uphold them, think about them, receive and accept them and finally cultivate accordingly.

尊卑、男女、眷属、朋友，转相教语，

Whether born in the honorable class or of inferior status, either men or women, relatives or friends, everyone should tells each other of my teaching.

自相约检。和顺义理，欢乐慈孝。

Control your behaviour; encourage and improve each other's behaviours in a gentle, polite and righteous way. Be mercy and filial with a joyful mind.

所作如犯，则自悔过。去恶就善，朝闻夕改。

At times you might make some mistakes, then you should be regretful and repent. When you know you have done something wrong, you should mend your ways immediately. Stop to do any evil things and do more and more good deeds.

奉持经戒，如贫得宝。

Accept the Dharma and uphold the precepts, just as though you are a poor person who has met with a precious gem.

改往修来，洒心易行。

By one's effort, one should always change for the better, to clean up the defiled mind thoroughly and to change the bad behaviours.

自然感降，所愿辄得。

Then, he will naturally obtain whatever he has vowed for.

佛所行处，国邑丘聚，

Wherever The Buddha dwells, either in the town or in small villages,

靡不蒙化。

there is no one who will be unable to be transformed by Him.

天下和顺，日月清明。

The world will be calm and in harmony, with the sun and moon shining brightly.

风雨以时，灾厉不起。

The wind and rain will arrive in time. No disaster will happen.

国丰民安，兵戈无用。

The nation will be rich and the people will live peacefully. The arm force and weapons become useless.

崇德兴仁，务修礼让。

Everyone will be respectful and have high regards towards the virtuous and humane ones. Everyone will be polite to each other.

国无盗贼，无有冤枉。

There is no thieves or robbers in such a country. Nobody will suffer because of others' wrong accusation.

强不凌弱，各得其所。

The strong ones will not bully the weak ones but everyone will be contented with what they have gained through their own efforts.

我哀汝等，甚于父母念子。

My compassion to all of you is more than that of the parents who are thinking of their son.

我于此世作佛，以善攻恶，拔生死之苦。

In this world, I have attained Buddhahood. I teach the people to demolish the evil things by good conduct.

令获五德，升无为之安。

In order to obtain the five virtues, everyone will finally arrive at the shore of serenity with no more attachment.

吾般泥洹，经道渐灭。

After my entrance into Nirvana, the teaching of the Sutra and the practice of the proper way will deteriorate day by day.

人民谄伪，复为众恶。

The people will return to their bad behaviours and again they will do all kinds of evil deeds.

五烧五痛，久后转剧。

Then, they will have to undergo the five burning skandhas and the five torturing pains which will be getting from the bad to the worst in the future.

汝等转相教诫，如佛经法，无得犯也。

All of you should transfer this teaching to all the people, just as if The Buddha is teaching the Sutras and Dharmas to you, and do not violate The Buddha's teachings."

弥勒菩萨，合掌白言：

Maitreya Bodhisattva put his palms together and said,

世人恶苦，如是如是。

"The people in this world are really suffering just as The Buddha has described for us. In fact, no one can deny that.

佛皆慈哀，悉度脱之

The Buddha is indeed compassionate to cross over all the living beings.

受佛重诲，不敢违失。

I have received the great responsibility to propagate your teaching and I will never dare to be unmindful of my duty.

第三十八章 礼佛现光

Chapter 38 : The Appearance of Light When Making Obeisance To The Buddha

佛告阿难：

The Buddha told Ananda,

若曹欲见无量清净平等觉，及诸菩萨、阿罗汉等所居国土，

"If all of you wish to see The Enlightened One Who is of immeasurable purity and equality, and the assemblies of Bodhisattvas and Arhats, the Buddhaland where they dwell,

应起西向，当日没处，恭敬顶礼，

You should then stand up, face the west where the sun sets and make obeisance respectfully.

称念南无阿弥陀佛。

You should recite 'Namo Amitabha Buddha' "

阿难即从座起，面西合掌，顶礼白言：

Ananda arose from his seat, put his palms together and faced the west. He made obeisance respectfully and said, I now wish to see Amitabha Buddha,

"Now, I wish to see Amitabha Buddha, in The World of Ultimate Bliss."

供养奉事种诸善根。

I will make offerings to Him and serve Him, in order to plant all good roots. "

顶礼之间，

While he was making the obeisance,

忽见阿弥陀佛，容颜广大，色相端严。

he suddenly saw Amitabha Buddha appear with a big, wide face and a properly adorned form features.

如黄金山，高出一切诸世界上。

He looks like a golden mountain that is far above all other worlds.

又闻十方世界，诸佛如来，称扬赞叹阿弥陀佛种种功德，无碍无断。

Also he heard the voice of The Buddhas in the worlds in the ten directions, praising and talking about His different types of merits and virtues, unceasingly and with no obstruction.

阿难白言：

Ananda said,

彼佛净刹得未曾有，我亦愿乐生于彼土。

“The Pure Buddhaland is really superior which I have never seen. I also vow to be born in that land.”

世尊告言：

The Buddha answered,

其中生者，已曾亲近无量诸佛，植众德本。

“Those who have been born there have already encountered and served innumerable Buddhas and planted all virtuous roots.

汝欲生彼，应当一心归依瞻仰。

If you wish to be born there, then you should single-mindedly take refuge and contemplate The Buddha.”

作是语时，

When The Buddha was speaking,

阿弥陀佛即于掌中放无量光，普照一切诸佛世界。

Amitabha Buddha emitted uncountable lights from his palm which pervasively illuminated all the Buddhlands.

时诸佛国，皆悉明现，如处一寻。

At that time, in the bright illumination, there appeared the Buddhlands which can be seen clearly as though they were in front of one's eyes.

以阿弥陀佛殊胜光明，极清净故，

Because of the ultimately pure, bright light from Amitabha Buddha,

于此世界所有黑山、雪山、金刚、铁围大小诸山，

All the Black Mountains, Snow mountains, Diamond Mountains, the Iron Ring Mountains and the big and small mountains,

江河丛林，天人宫殿，一切境界，无不照见。

Rivers, bushes, the palaces of the heavenly beings and all the worlds, shone forth in great clarity.

譬如日出，明照世间。

His light is just like the arising of the sun which brightly illuminates the world,

乃至泥犁、溪谷，幽冥之处，悉大开辟，皆同一色。

Including the hells, streams and valleys, and the dark places, so that everything can be seen clearly, and all are of the same colour.

犹如劫水弥漫世界，其中万物，沉没不现，

It is also like the flood water that fully covers the world at the end of the kalpas. All the things in the world are sunken and disappeared.

混漾浩汗，唯见大水。彼佛光明，亦复如是。

The bright illumination of The Buddha also resembles the great limitless flood water, only the water can be seen.

声闻、菩萨一切光明，悉皆隐蔽，唯见佛光，明耀显赫。

All the light emitted by the Sound Hearers and Bodhisattvas are lost, only the light from The Buddha is seen clearly and brilliantly.

此会四众、天龙八部、人非人等，皆见极乐世界，种种庄严。

In this gathering of the four assemblies, the eight fold divisions of heavenly beings and dragons, the humans and non-humans are all able to see the World of Ultimate Bliss and the different types of adornments.

阿弥陀佛，于彼高座，威德巍巍，相好光明，声闻、菩萨，围绕恭敬。

Amitabha Buddha, sitting on the high seat, very handsome, bright and very well adorned, who is of great power and virtues, surrounded respectfully by all the Sound Hearers and Bodhisattvas.

譬如须弥山王，出于海面。明现照耀，清净平正。

He is like the King of Sumeru Mountain, which arises from the surface of the sea and is illuminating brightly. The assembly is pure, even and upright,

无有杂秽，及异形类。

Without any filthy components or beings of different shapes.

唯是众宝庄严，圣贤共住。

But the Land consists only of the precious jewels adornments, a pure dwelling for the sages and saints.

阿难及诸菩萨众等，皆大欢喜，

Ananda and the assembly of the Bodhisattvas were indeed very happy.

踊跃作礼，以头著地，

Diligently they made obeisance to The Buddha, respectfully they bowed and put their heads on the ground.

称念南无阿弥陀三藐三佛陀。

With a concentrated mindfulness, they called on “Na Mo Amitabha Samyak Sambodhi”.

诸天人民，以至蝼飞蠕动，

The heavenly beings and human beings, also the tiny living beings that can fly, crawl or move in different ways,

睹斯光者，所有疾苦，莫不休止，一切忧恼，莫不解脱。

Upon seeing the light, were all free from sickness and sufferings. Their worries, anger and deluded thoughts were never to arise again.

悉皆慈心作善，欢喜快乐。

But with a compassionate mind they would practise the good conduct happily.

钟磬、琴瑟、笙簧乐器，不鼓自然皆作五音。

The bells, piano, violins, flute and many different musical instruments produce wonderful music naturally without any musicians.

诸佛国中，诸天人民，各持花香，来于虚空，散作供养。

The heavenly beings in the other Buddhalands also came with flowers and fragrant incense and spread them in the empty space to make offerings to The Buddha.

尔时极乐世界，过于西方百千俱胝那由他国，以佛威力，如对目前，

At that time, the World of Ultimate Bliss which is situated hundreds of thousands of nayutas of Buddhalands away in the western direction appeared clearly in front of their eyes, caused by the spiritual power of The Buddha.

如净天眼，观一寻地。

Just like the pure heavenly eyes which can see things far away as if in front of the eyes,

彼见此土，亦复如是。

The sagely assemblies in that land can also see clearly our land,

悉睹娑婆世界，释迦如来，及比丘众，围绕说法。

The Saha World, The Thus Come One Shakyamuni Buddha and his Bhikshus assembly, who surrounded Him and listened to the Dharma.

第三十九章 慈氏述见

Chapter 39 : The Description Of What The Compassionate One Had Seen

尔时佛告阿难，及慈氏菩萨：

At that time, The Buddha told Ananda and The Compassionate Maitreya Bodhisattva,

汝见极乐世界，宫殿楼阁，泉池林树，具足微妙清净庄严否？

“Do you see The World of Ultimate Bliss, with the palaces, towers and attics, streams, ponds and forest which are pure, completely and wonderfully adorned?”

汝见欲界诸天，上至色究竟天，雨诸香华，遍佛刹否？

Do you see the heavenly beings in the Desire Heavens up to the Heavens of Ultimate forms are raining down fragrant flowers pervasively all over The Buddhaland?”

阿难对曰：唯然已见。

Ananda answered, “Indeed, I do see that!”

汝闻阿弥陀佛大音宣布一切世界，化众生否？

“Do you hear the great voice of Amitabha Buddha who is teaching and transforming the living beings in all the worlds?”

阿难对曰：唯然已闻。

Ananda answered, “Indeed, I do hear that.”

佛言：

The Buddha said,

汝见彼国净行之众，游处虚空，宫殿随身，无所障碍，遍至十方供养诸佛否？

“Do you see the pure assembly in that Land who travel in their palaces in empty space with no obstruction to make offering pervasively to The Buddhas in the ten directions?

及见彼等念佛相续否？

And do you see them mindful of The Buddha and recite His Name unceasingly?

复有众鸟住虚空界，出种种音，皆是化作，汝悉见否？

There are also birds that sing and talk in different tunes and dwell in empty space? These birds are the transformed bodies of Amitabha Buddha. Do you see them or not?”

慈氏白言：

The Compassionate Maitreya answered,

如佛所说，一一皆见。

“Just as The Buddha has mentioned, I can see every one of those adornments.”

佛告弥勒：

The Buddha told Maitreya Bodhisattva,

彼国人民有胎生者，汝复见否？

“There are also beings that are born from the wombs in that Land, do you see them or not?”

弥勒白言：

Maitreya Bodhisattva answered,

世尊，我见极乐世界人住胎者，如夜摩天，处于宫殿。

“Indeed, World honored One. I can see the beings who dwell in the wombs in The World of Ultimate Bliss. They are just like living beings in the palaces on the Trayastrimsha Heaven.

又见众生，于莲华内结跏趺坐，自然化生。

And I can see the living beings who are born from transformation naturally and they sit in the lotus position inside the lotus.

何因缘故，彼国人民，有胎生者，有化生者？

What are the causes and conditions that enable the people to be born from the wombs or from transformation in that Land?”

第四十章 边地疑城

Chapter 40 : The City Of Doubts Beside The World of Ultimate Bliss

佛告慈氏：

The Buddha told Maitreya Bodhisattva,

若有众生，以疑惑心修诸功德，愿生彼国。

“If any living beings who with a deluded and doubtful mind, cultivate merits and virtues and vow to be born in that Land.

不了佛智、不思議智、不可称智、大乘广智、无等无伦最上胜智，于此诸智疑惑不信。

Because they do not understand and believe the wisdom of The Buddha that is inconceivable, immeasurable, the broad wisdom of the great vehicle that is not comparable, unsurpassed and the foremost.

犹信罪福，修习善本，愿生其国。

But they still believe in blessings and sins. So they cultivate the good roots and vows to be born in that Land.

复有众生，积集善根，希求佛智、普遍智、无等智、威德广大不思議智。

Moreover, there are living beings who have amassed good roots in search of the wisdom of The Buddha, the wisdom that is all pervasive, not comparable, powerful, virtuous, broad and great and inconceivable,

于自善根，不能生信。

But he has no confident in his own good roots.

故于往生清静佛国，意志犹豫，无所专据。

With such a hesitating mind, he is unsure that he will be born in the Pure Buddhaland.

然犹续念不绝。结其善愿为本，续得往生。

But he still continues to recite The Buddha's name unceasingly.

With such a good vow as the foundation, he is able to be born there.

是诸人等，以此因缘，虽生彼国，

Because of such causes and condition, even though these people have a chance to be born there, they are unable to go to the dwelling of The Buddha of Eternal Life.

道止佛国界边，七宝城中。

So they will stop at the border beside the Buddhaland. They are born in the City of Seven Gems.

佛不使尔，身行所作，心自趣向。

This is because The Buddha did not allow them to go forth to Him. The path of the rebirth of that person is determined by the mind that influenced by karmic actions.

亦有宝池莲华，自然受身。

They also have lotus flowers and jewelled ponds and are born naturally.

饮食快乐，如忉利天。

Their enjoyment of the food and happiness is just like the Trayastrimsha Heaven.

于其城中，不能得出。

But they are unable to leave the city.

所居舍宅在地，不能随意高大。

Their houses are rooted to the ground and are unable to grow high and big according to their wish.

于五百岁，常不见佛，不闻经法，

They are unable to see the Buddha for five hundred years and do not have the chance to listen to His Dharma.

不见菩萨声闻圣众。

They also miss the chance to see the Bodhisattvas and the Sound Hearers sagely assemblies.

其人智慧不明，知经复少。

They do not possess the true wisdom and moreover they know very little about the Sutras.

心不开解，意不欢乐。

Their hearts are closed up and they do not understand the Dharma. Their mind is without happiness.

是故于彼谓之胎生。

That is why they are known as the beings who are born from wombs in that Land.

若有众生，明信佛智，乃至胜智，断除疑惑，

But there are living beings who have pure faith in the wisdom of The Buddha, who understand the supreme wisdom and uproot all causes of doubts.

信己善根，作诸功德，

They also believe in their own good roots while cultivating the different kinds of merits and virtues.

至心回向。皆于七宝华中，

Sincerely they will transfer the merits and virtues to The World of Ultimate Bliss. These living beings will then naturally be born from transformation in the lotuses of seven gems.

自然化生，跏趺而坐。

They will be born naturally and sit uprightly in the lotus posture,

须臾之顷，身相光明，智慧功德，如诸菩萨，具足成就。

And within a very short time, everyone of them will receive a body that is bright, adorned with wisdom, merits and virtues, just like the other Bodhisattvas who have fully completed and accomplished such adornments.

弥勒当知

Maitreya Bodhisattva, you should know this.

彼化生者，智慧胜故。其胎生者，

Those who are born from transformation possess the great wisdom but those who are born from the wombs,

五百岁中，不见三宝，不知菩萨法式，不得修习功德，

五百岁中，不见三宝，不知菩萨法式，不得修习功德，

for five hundred years they are unable to see The Triple Gems, to understand the practices of Dharma by the Bodhisattvas, to cultivate the merits and virtues.

无因奉事无量寿佛。

They do not have the causal ground to serve the Buddha Of Eternal Life.

当知此人，宿世之时，无有智慧，疑惑所致。

We should know that these people had no wisdom in the past life. So they have to receive the retribution for their doubtful minds.

第四十一章 惑尽见佛

Chapter 41 : Seeing The Buddha After The Extinction Of All Delusions

譬如转轮圣王，有七宝狱，

“Just like The Sagely Wheel Turning King who owns a prison that is made from seven gems.

王子得罪，禁闭其中。

If the prince were to commit wrong act, he would be kept in this prison of precious gems,

层楼绮殿，宝帐金床。栏窗榻座，妙饰奇珍。

Which consisted of many floors of towers and beautiful palaces, golden beds, precious nettings, windows, railings, seats which are decorated with specially beautiful gems.

饮食衣服，如转轮王。

They are served with drinks, food and clothing which are of the same standard as The Wheel Turning King.

而以金锁系其两足。

But their two legs will be tied with golden locks.

诸小王子，宁乐此否？

Do you think the small princes will like to remain under such a treatment?”

慈氏白言：

Maitreya Bodhisattva answered,

不也世尊。

“No, World Honored One.

彼幽繫时，心不自在，

When they are being locked up in the prison, their minds will not be at ease.

但以种种方便，欲求出离。

So, by all kinds of efforts, they only wish to leave the prison.

求诸近臣，终不从心。

They will seek the help from the nearby officers, but of no avail.

轮王欢喜，方得解脱。

Only when The Wheel Turning King is satisfied with their behaviours, then they will obtain their freedom.”

佛告弥勒：

The Buddha told Maitreya Bodhisattva,

此诸众生，亦复如是。

“The living beings just mentioned are also like these princes.

若有堕于疑悔，希求佛智，至广大智。

If somebody falls into doubtfulness and regretfulness, but wishes to seek the wisdom of The Buddha, to obtain the broad and great wisdom,

于自善根，不能生信。

But do not have faith in their own good roots,

由闻佛名起信心故，虽生彼国，

Due to their good roots of having heard The Buddha's Name, and have faith in Him, they are born in that land.

于莲华中不得出现。

But even though they are born in the lotuses, they are unable to come out from the lotus.

彼处华胎，犹如园苑宫殿之想。

They stay in the lotus wombs and might feel as though they are in the garden and among the palaces.

何以故？

Why is it?

彼中清静，无诸秽恶。

The pure dwellings are clean and free from evils and filth.

然于五百岁中，不见三宝，不得供养奉事诸佛，远离一切殊胜善根。

But for five hundred years, they are unable to see The Triple Gems, to make offerings and serve The Buddhas and leave all the supreme good roots far behind.

以此为苦，不生欣乐。

They will feel sad for their present situation and do not feel any happiness.

若此众生识其罪本，深自悔责，求离彼处。

If such a living being is able to realize his original fault, to feel regretful and remorseful for his wrong views and seeks to leave the present dwelling,

往昔世中，过失尽已，

when he has finished undergoing the punishment for his fault in his former life,

然后乃出。即得往诣无量寿所，听闻经法。

Then he will be able to leave the place and to enter the pure dwelling of The Buddha of Eternal Life and to listen to the Dharma.

久久亦当开解欢喜，

After a long time, he will be able to have his wisdom opened and will then be endowed with true happiness.

亦得遍供无数无量诸佛，修诸功德。

He can also pervasively make offerings to innumerable Buddhas and cultivate all kinds of merits and virtues.

汝阿逸多，

You, Ajita,

当知疑惑于诸菩萨为大损害，为失大利，

You should know this. The Bodhisattvas who maintain a doubtful mind will lose much benefit and experience the harmful effects.

是故应当明信诸佛无上智慧。

That is why everybody should thoroughly understand and trust in the supreme wisdom of all The Buddhas.”

慈氏白言：

The Compassionate Maitreya Bodhisattva asked,

云何此界一类众生，虽亦修善，而不求生？

“Why are there some living beings in this world who also practise good deeds but do not seek to be reborn there?”

佛告慈氏：

The Buddha told The Compassionate One,

此等众生，智慧微浅。

“These people here possess very low and superficial wisdom.

分别西方，不及天界，

They discriminate that the Western Land is not as good as the heavens.

是以非乐，不求生彼。

It is not so happy there. They do not wish to be born there.”

慈氏白言：

The Compassionate One further said,

此等众生，虚妄分别。不求佛刹，

“The living beings like that are with their false thinking and discriminating mind. They do not seek rebirth in the Buddhaland.

何免轮回。

How they can avoid the reincarnation.”

佛言：

The Buddha said,

彼等所种善根，不能离相，

“The good roots which they planted could not be free from characteristics.

不求佛慧，深著世乐，人间福报。

That is why they do not seek the true wisdom of The Buddha but attach deeply to the worldly enjoyment and blessings of the human realms.

虽复修福，求人天果，得报之时，一切丰足，

Their cultivation of blessings is to seek the rewards in human and heavenly realms. Hence, they will obtain abundant blessings according to the good causes that have been planted.

而未能出三界狱中。

But they will be unable to leave the jail of Triple Realms.

假使父母、妻子、男女眷属，欲相救免，

Even if their parents, wives and sons, relatives of both sexes wish to save and help them,

邪见业王，未能舍离，

but their strong karma of deviant views will bind them so that they are unable to be free.

常处轮回，而不自在。

They will undergo reincarnation in the six paths continuously and not to obtain liberation.”

汝见愚痴之人，

You see, these people who are so stupid,

不种善根，但以世智聪辩，

Who are not to plant good roots, will feel as though they are very intelligent and like to argue on worldly issues and knowledge.

增益邪心。

These bad thinking will be again in their mind.

云何出离生死大难。

And so how are they able to leave the acute sufferings of reincarnation?

复有众生，

There is another type of living beings ,

虽种善根，作大福田。

Who have also planted good roots and cultivated the fields of blessings.

取相分别，情执深重。

But their minds are full of attachment and discrimination. Their minds are bound up in very deep thought for sensual love.

求出轮回，终不能得。

Even though they seek for freedom from the reincarnation but fail.

若以无相智慧，植众德本。

But if they are able to use the wisdom of non-attachment and no form, and plant all kinds of virtuous roots,

身心清净，远离分别。

With bodies and minds that are pure and untainted, and without any discriminating thoughts,

求生净刹，趣佛菩提。

While seeking to be born in the Pure Land, then they may learn from The Buddha.

当生佛刹，永得解脱。

They are sure to be born in the Buddhaland. Finally, they will attain true liberation.”

第四十二章 菩萨往生

Chapter 42 : The Rebirth Of Bodhisattvas

弥勒菩萨白佛言：

Maitreya Bodhisattva asked the Buddha,

今此娑婆世界，及诸佛刹，

“Presently, in this Saha World, and also in the other Buddhalands,

不退菩萨当生极乐国者，其数几何？

How many Bodhisattvas, who have attained non-retreating, will be born in the World of Ultimate Bliss?”

佛告弥勒：

The Buddha told Maitreya Bodhisattva,

于此世界，有七百二十亿菩萨，

“In this world, there are seventy two billion Bodhisattvas,

已曾供养无数诸佛，植众德本，当生彼国。

Who have already made offerings to innumerable Buddhas and planted all kinds of virtuous roots, will be born in that land.

诸小行菩萨，

The other Bodhisattvas of minor practices,

修习功德，当往生者，不可称计。

who have also cultivated merits and virtues and will be born there are of uncountable numbers.

不但我刹诸菩萨等，往生彼国，

Not only the Bodhisattvas in my land are to be born there,

他方佛土，亦复如是。

Also the Bodhisattvas from the Buddhalands in other directions will also attain rebirth in His Land.

从远照佛刹，有十八俱胝那由他菩萨摩訶萨，生彼国土。

From The Distant Illuminated Buddhalands there are eighteen kotis of nayuta of Bodhisattvas Mahasattvas, who are born in that Land.

东北方宝藏佛刹，

In the North-East direction, there is a Buddhaland known as The Precious Store.

有九十亿不退菩萨，当生彼国。

Nine billion non-retreating Bodhisattvas will be born in that Land.

从无量音佛刹、

From the Immeasurable Sounds Buddhaland,

光明佛刹、

The Brightly Illuminated Buddhaland,

龙天佛刹、

The Dragon Heaven Buddhaland,

胜力佛刹、

The Victorious Power Buddhaland,

狮子佛刹、

The Lion Buddhaland,

离尘佛刹、

The Free From Dust Buddhaland,

德首佛刹、

The Top Virtue Buddhaland,

仁王佛刹、

The Mercy King Buddhaland,

华幢佛刹，

The Flowery Banner Buddhaland,

不退菩萨当往生者，

The non-retreating Bodhisattvas who are to be born there,

或数十百亿，或数百千亿，乃至万亿。

numbers more than tens of billions, or more than hundreds of billions, until thousands of billions.

其第十二佛名无上华，

And then there is the twelfth Buddha who is known as the Supreme Flower Buddha.

彼有无数诸菩萨众，皆不退转。

He has innumerable non-retreating Bodhisattvas,

智慧勇猛，已曾供养无量诸佛。

Who are wise and brave. They have made offerings to uncountable Buddhas.

具大精进，发趣一乘。

These Bodhisattvas have brought forth the mind to attain the One Vehicle and practise the Way to fulfillment with great diligence.

于七日中，即能摄取百千亿劫，大士所修坚固之法。

Within seven days, they are able to amass the firm Dharmas which are practised by the other great scholars through tens of hundreds of billions of kalpas.

斯等菩萨，皆当往生。

Bodhisattvas like these will also be reborn there.

其第十三佛名曰无畏，

The thirteenth Buddha is known as the No-Fear Buddha.

彼有七百九十亿大菩萨众，诸小菩萨及比丘等，不可称计，

He has seventy nine billion Bodhisattvas Mahasattvas, and uncountable small Bodhisattvas and bhikshus,皆当往生。

Who will also be born in the World of Ultimate Bliss.”

十方世界诸佛名号，

If one were to speak of the Names of the Buddhas in worlds in the ten directions,

及菩萨众当往生者，但说其名，穷劫不尽。

and the Bodhisattvas who are going to be born there, to the end of kalpas, one would still be unable to finish talking about them.

第四十三章 非是小乘

Chapter 43 : The Cultivators Who Are Not From The Small Vehicle

佛告慈氏：

The Buddha told the Compassionate One,

汝观彼诸菩萨摩诃萨，善获利益。

“You see, these Bodhisattvas Mahasattvas are able to obtain great benefit.

若有善男子、善女人，

If any good men or good women.

得闻阿弥陀佛名号，

Who hear the Name of Amitabha Buddha .

能生一念喜爱之心，

And give rise in one thought that is full of joy,

归依瞻礼，如说修行。

Take refuge with Him and wish to see and make obeisance to Him, practise the Way that is taught by Him,

当知此人为得大利。当获如上所说功德。

You should know that such a person has indeed obtained great benefit and will obtain the merits and virtues just as mentioned.

心无下劣，亦不贡高。

Their minds do not have such a feelings of inferior, but no arrogant.

成就善根，悉皆增上。

They are able to fully accomplish their good roots which are superior.

当知此人非是小乘，

You should know that such a person does not belong to the small Vehicle.

于我法中，得名第一弟子。

He is known as the foremost disciple in my teaching.

是故告汝天人世间阿修罗等，应当爱乐修习，生希有心。

That is why you should tell the living beings from the Heaven, the Earth, asuras and other realms to cultivate the Way joyously and also to show appreciation to such a Dharma School which is very difficult for one to encounter;
于此经中，生导师想。

To treat this Sutra as the Teacher,
欲令无量众生，速疾安住得不退转，

Wishing the innumerable living beings swiftly arrive at and dwell in the position of non-retreat,
及欲见彼广大庄严、摄受殊胜佛刹，

And to wish to see the Buddhaland that is broad and greatly adorned from the Supreme Vows and Will-Powers.
圆满功德者，

If a person wishes to completely fulfill the merits and virtues,
当起精进，听此法门。

he should listen to this Dharma vigorously.
为求法故，不生退屈谄伪之心。

Because he wishes to seek the Dharma, there should never arise in him the retreating and untrue mind.
设入大火，不应疑悔。

Even if one were to enter the big fire, one should still not be doubtful.
何以故？

Why is it so?

彼无量亿诸菩萨等，皆悉求此微妙法门，

Because innumerable billions of Bodhisattvas also seek this wonderful and subtle Dharma School.
尊重听闻，不生违背。

They listen to it respectfully and never go against it.

多有菩萨，欲闻此经而不能得，

There are many Bodhisattvas who wish to hear this Sutra but are unable to obtain the chance.

是故汝等应求此法。

That is why all of you should seek this Dharma School.”

第四十四章 受菩提记

Chapter 44 : The Prediction Of Bodhi

若于来世，乃至正法灭时，

“In the future until the time when the Proper Dharma is going extinct.

当有众生，植诸善本，已曾供养无量诸佛。

There are those living beings who have planted all good roots and have already made offerings to innumerable Buddhas.

由彼如来加威力故，能得如是广大法门。

They will be able to obtain this great Dharma School relying on the awesome strength of That Thus Come One.
摄取受持，当获广大一切智智。

These living beings will seek, receive, accept and uphold this teaching and all of them are able to obtain all the great wisdom of profound wisdom.

于彼法中，广大胜解，获大欢喜。

They deeply enter this Dharma School and fully comprehend its meaning. They are filled with great joy.
广为他说，

And to spread this Dharma pervasively.

常乐修行。

Constantly they will cultivate the Way with great diligence.”

诸善男子，及善女人，能于是法，若已求、现求、当求者，皆获善利。

In the past, present and future, if the good men and good women are able to find this Dharma, they will obtain great benefit.

汝等应当安住无疑，种诸善本，应常修习，使无疑滞，

So all of you should have pure faith and dwell in this Dharma School without any doubts. Plant all the good roots and practise the Way unceasingly so as to be free from all doubts and obstructions,

不入一切种类珍宝成就牢狱。

so as not to be born in the prison which consists of all kinds of precious gems.

阿逸多，

Ajita,

如是等类大威德者，能生佛法广大异门。

Only the living beings who have amassed great virtuous conducts are able to encounter this great and unique Buddhist Dharma School.

由于此法不听闻故，有一亿菩萨，退转阿耨多罗三藐三菩提。

There were one hundred million Bodhisattvas who retreated from the Path of Anuttara-samyak-sambodhi because they were unable to listen to this Dharma.

若有众生，于此经典，书写、供养、受持、读诵，

If any living beings who can write down this Sutra, make offerings to it, receive and uphold it, read and memorize this Sutra

于须臾顷为他演说，

And lecture on it to the other beings just for a short while,

劝令听闻，

And advise them to listen and follow this teaching,

不生忧恼，

Without anger and anxieties,

乃至昼夜思惟彼刹，

To be mindful of That Land throughout days and nights,

及佛功德，

And also the merits and virtues of That Buddha.

于无上道，终不退转。

He will never retreat from the Supreme Way.

彼人临终，

When he is to pass away from this world,

假使三千大千世界满中大火，

And even if the Three Thousand Great Thousand World Systems are filled with great fire.

亦能超过，生彼国土。

He will be able to travel across the fire and be reborn in that Land.

是人已曾值过去佛，受菩提记。

Such a person had already met with The Buddha in the past and received the prediction of Buddhahood.

一切如来，同所称赞。

He is praised and being mindful by all The Thus Come Ones.

是故应当专心信受、持诵、说行。

That is why everyone should have good faith to accept this Sutra, uphold and memorize the Sutra, practise accordingly and be mindful of the Buddha single-mindedly.”

第四十五章 独留此经

Chapter 45 : The Only Sutra That Is Left Behind

吾今为诸众生说此经法，

“Now that I have told all the living beings about this Dharma School.

令见无量寿佛，

So that they will seek to see the Buddha of Eternal Life.

及其国土一切所有。

and all the adornments in that Land.

所当为者，

Whatever one should do,

皆可求之。

one should seek and have it done.

无得以我灭度之后，复生疑惑。

But never should one give rise to doubts after my extinction.

当来之世经道灭尽，

In the future, when the Sutras and other Dharma Schools have completely come to extinction.

我以慈悲哀愍，特留此经止住百岁。

I will leave behind this Sutra especially to dwell in the world for another one hundred years because of my compassion and pity towards all living beings.

其有众生，值斯经者，

If there are living beings who encounter this Sutra,

随意所愿，皆可得度。

They will be crossed over to that Land according to their wishes and vows.

如来兴世，难值难见。

It is difficult to encounter The Thus Come One who comes to this world.

诸佛经道，难得难闻。

It is also difficult to obtain and listen to their Sutras and Dharma Schools.

遇善知识，闻法能行，此亦为难。

It is also difficult to meet with a good knowing adviser, to listen to the Dharma and to practise accordingly.

若闻斯经，信乐受持，难中之难，

But it is the most difficult to hear this Sutra, accept and uphold it with pure faith and joy.

无过此难。

In fact, there is nothing more difficult than that.”

若有众生得闻佛声，

If there are living beings who upon hearing The Buddha's voice.

慈心清净，踊跃欢喜，

With a compassionate mind they cultivate the Way diligently, and their hearts are overwhelmed with joy,

衣毛为起，或泪出者，

Their hair will stand on ends, or some may shed tears,

皆由前世曾作佛道，

Such beings have already practiced The Buddha's teachings in their former lives.

故非凡人。

So they are not common people.

若闻佛号，

But if a person were to have doubts when he hears of the Name of The Buddha.

心中狐疑，于佛经语，

And who have no faith in the teachings of The Buddha.

都无所信，

And who does not believe the teachings of The Buddha.

皆从恶道中来。

Such beings all come from the evil paths.

宿殃未尽，未当度脱。

They have not yet cleared away their offenses and so they are unable to be crossed over.

故心狐疑，不信向耳。

They cannot bring forth pure faith because of their doubtful minds.”

第四十六章 勤修坚持

Chapter 46 : Diligently Cultivating And Firmly Upholding The Dharma

佛告弥勒：

The Buddha told Maitreya Bodhisattva,

诸佛如来无上之法，十力无畏，无碍无著，甚深之法，及波罗密等菩萨之法，非易可遇。

“It is indeed very difficult to encounter the supreme profound Dharma of The Thus Come One Who is endowed with ten No-Fear Powers and Whose mind is free from obstructions and attachments.

It is also difficult to encounter The Dharma of the Bodhisattvas and The Paramitas.

能说法人，亦难开示。

It is also very difficult for the Dharma Master who is teaching on it to explain and reveal the true profound meaning of The Dharma.

坚固深信，时亦难遭。

At times, it is also difficult to meet with a person who has firm and deep faith in this Dharma School.

我今如理宣说如是广大微妙法门，

I am now telling you about this great, wonderful and subtle Dharma School according to the One Real Truth. 一切诸佛之所称赞。

All The Buddhas also praise this Dharma School.

付嘱汝等，作大守护，为诸有情长夜利益，

And I will leave it to all of you to take care of and look after it with all your power for the benefits of sentient beings who are undergoing darkness of births and deaths.

莫令众生沦堕五趣，

You should never leave them and let them fall into the five evil paths,

备受危苦。

To undergo the great dangers and acute sufferings.

应勤修行，随顺我教。

But you should all practice the Way diligently according to my teaching.

当孝于佛，常念师恩。

All of you should be filial to The Buddha and constantly be mindful and have gratitude towards the kindness of your Teachers,

当令是法久住不灭。

so as to enable this Dharma School to dwell forever in the world and never to become extinct.

当坚持之，无得毁失。无得为妄，增减经法。

And you should firmly uphold it, never should you by your false conduct try to destroy, lose, add in or take away any portion of the content in this Sutra.

常念不绝，则得道捷。

You should all be mindful of The Buddha and you are then sure to obtain the swiftest way to Buddhahood.

我法如是，作如是说。

This is my School of Dharma practice and I speak of it accordingly.

如来所行，亦应随行。

We should also follow the Way practiced by The Buddhas. It is the Dharma School to be followed by all.

种修福善，求生净刹。

Everyone should diligently cultivate all kinds of blessings and good roots and seek to be born in the Pure Land.”

第四十七章 福慧始闻

Chapter 47 : Only The Wise And Blessed Beings May Listen To This Dharma

尔时世尊而说颂曰：

At that time, The World Honored One said the following verses:

若不往昔修福慧

“If a person did not cultivate blessings and wisdom in his former lives,

于此正法不能闻

He would be unable to hear of this Proper Dharma.

已曾供养诸如来

Those who have already made offerings to The Thus Come Ones,

则能欢喜信此事

Are sure to be happy and believe in this.

恶骄懈怠及邪见

People who have bad conducts, who are arrogant, lazy and maintain the evil views,

难信如来微妙法

Are unable to believe in this wonderful and subtle Dharma of The Thus Come One.

譬如盲人恒处暗

Just like a blind man who dwells constantly in darkness,

不能开导于他路

He is unable to lead the way for others.

唯曾于佛植众善

Only those who have already planted all kinds of good roots before The Buddhas,

救世之行方能修

They wish to seek the ways to save the world, are then able to cultivate it.

闻已受持及书写

After they have listened to it, they accept, uphold and write it down.

读诵赞演并供养

They read and memorize it, praise and make offerings to it.

如是一心求净方

Single-mindedly they seek for the pure Dharma medicine,

决定往生极乐国

They are sure to be reborn in The World of Ultimate Bliss.

假使大火满三千

Even if the Three Thousand Great Thousand World Systems are to be filled with the big fire,

乘佛威德悉能超

They can travel across the fire with the support of the awesome and virtuous strength of The Buddha,

如来深广智慧海

The deep and vast wisdom of The Thus Come One is just like the great sea.

唯佛与佛乃能知

Only the Buddhas themselves are able to comprehend the wisdom fully.

声闻亿劫思佛智

The Sound Hearers may take billions of Kalpas to try to figure out the wisdom of The Buddha,

尽其神力莫能测

And after they have completely utilized their spiritual power, they will still be unable to fathom it.

如来功德佛自知

Only The Buddha himself is able to understand the merits and virtues of The Thus Come One.

唯有世尊能开示

And only The World Honored One is able to reveal this Dharma School.

人身难得佛难值

It is indeed difficult to be born as a human being, and it is more difficult to encounter The Buddha.

信慧闻法难中难

But the most difficult part is to listen to this Dharma School with pure faith and wisdom.

若诸有情当作佛

If there are those sentient beings who are to attain the Buddhahood,

行超普贤登彼岸

They will arrive at the shore of liberation by practicing the Way that surpasses Samantabhadra Bodhisattva.

是故博闻诸智士

That is why those beings who possess the vast knowledge and wisdom.

应信我教如实言

Should have faith in my teaching for I have spoken of it truthfully.

如是妙法幸听闻

If a person is fortunate enough to have the chance to listen to this subtle and wonderful Dharma,

应常念佛而生喜

Then he should constantly be mindful of The Buddha and give rise to great joy.

受持广度生死流

He should accept and uphold this Dharma, and take other sentient beings across the sea of birth and death.

佛说此人真善友

The Buddha will confirm that such a person is indeed a true friend to all living beings.”

第四十八章 闻经获益

Chapter 48 : The Benefits Of Listening To This Sutra

尔时世尊说此经法，

At that time, after The World Honored One had spoken of this Sutra,

天人世间有万二千那由他亿众生，远离尘垢，得法眼净。

One thousand and two hundred billion nayuta living beings in the Heaven and on the Earth obtained the Pure Dharma Eyes and arrived at the position of leaving filth and dust forever.

二十亿众生，得阿那含果。

Two billion living beings obtained the degree of Anagamin.

六千八百比丘，诸漏已尽，心得解脱。

Six thousand and eight hundred Bhikshus had completely cut off all the outflows from their roots and attained the liberation of the mind.

四十亿菩萨，于无上菩提住不退转，以弘誓功德而自庄严。

Four billion Bodhisattvas who adorned themselves with magnificent vows, merits and virtues, dwelt in the Supreme Bodhi of Non-retreat.

二十五亿众生，得不退忍。

Two billion and five hundred million living beings attained the forbearance of non-retreat.

四万亿那由他百千众生，于无上菩提未曾发意，今始初发。

Four thousand billion nayutas and hundreds of thousands of living beings who had not yet brought forth the mind for the Supreme Bodhi, started to seek and bring forth their first resolve for Bodhi.

种诸善根，愿生极乐，见阿弥陀佛，

They will plant all kinds of good roots and vow to be born in the World of Ultimate Bliss in order to see Amitabha Buddha.

皆当往生彼如来土，

They are all going to be reborn in the Land of That Thus Come One.

各于异方次第成佛，同名妙音如来。

In different directions, everyone of them will become Buddha in accord to their turns. All of them will have the same name, that is The Thus Come One of Wondrous Sound.

复有十方佛刹，若现在生，及未来生，见阿弥陀佛者，各有八万俱胝那由他人，

Moreover, there are eighty thousand kotis of nayutas of living beings in the Buddhlands in the ten directions who will see Amitabha Buddha in their present lives or in the future.

得授记法忍，成无上菩提。

They will obtain the prediction of forbearance In Dharma and arrive at The Supreme Bodhi.

彼诸有情，皆是阿弥陀佛宿愿因缘，俱得往生极乐世界。

Those sentient beings have causes and conditions in connection to the Past Vows of Amitabha Buddha, So all of them are able to obtain rebirth in the World of Ultimate Bliss.

尔时三千大千世界六种震动，并现种种希有神变，

At that time, the Three Thousand Great Thousand World System shook in six ways and there appeared also all kinds of rare spiritual transformations.

放大光明，普照十方。

There also shone forth the very strong light that pervasively illuminated the ten directions.

复有诸天，于虚空中，作妙音乐，出随喜声。

From the sky, there were the heavenly beings who played all kinds of wonderful music to praise the Buddha.乃至色界诸天，悉皆得闻，叹未曾有。

These sounds of praising reached the Form Heavens, all the heavenly beings could hear them clearly, and they were filled with great joy, for they had never encountered such an event like that.

无量妙花纷纷而降。

So, they rained down innumerable wonderful flowers continuously from the sky.

尊者阿难，

The Honored Ananda,

弥勒菩萨，及诸菩萨、声闻、

Maitreya Bodhisattva, And all the Bodhisattvas and Sound Hearers,

天龙八部，一切大众，闻佛所说，皆大欢喜，

The eight fold division of the Heavenly beings and dragons and all people in the assembly,闻佛所说，皆大欢喜，

Were filled with great joy when they heard of the teaching of The Buddha.

信受奉行。

They believe, accept it, uphold it and put it into practice.

佛说大乘无量寿庄严清净平等觉经

The Buddha Spoke On The Sutra Of Eternal Life Of The Great Vehicle With Adorned, Pure And Equal Enlightenment.

回向偈

Verse for Transferring Merit

愿以此功德

I vow that this merit,

庄严佛净土

Will adorn the Buddha's Pure Land.

上报四重恩

Repaying four kinds of kindness above,

下济三途苦

Aiding those below in the three paths of sufferings.

若有见闻者

May those who see and hear,

悉发菩提心

All bring forth the bodhi heart.

尽此一报身

And when this retribution body is done,

同生极乐国

Be born together in the Land of Ultimate Bliss.

此经由林剑山（中国广州）从中文翻译成英文

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如有疑问请用电邮和我们联系。

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