



**佛说  
大乘无量寿  
庄严清净平等觉经**

夏莲居居士 著

● 孙果森居士 整理 ●

**THE BUDDHA'S TEACHING ON  
THE SUTRA OF AWAKENING TO  
THE EQUANIMITY, PURE ADORNMENT OF  
THE IMMEASURABLE LIFESPAN OF  
THE GREAT VEHICLE**

English Translated By : ZHANG LENG

● Compiled By : SOON GUO SEN ●



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● 孙果森（一尘）合十 ●



## ● 佛说大乘无量寿庄严清净平等觉经 ●

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AWAKENING TO THE EQUANIMITY PURE ADORNMENT OF  
THE IMMEASURABLE LIFESPAN OF THE GREAT VEHICLE**

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## ● 香 赞 ●

### INCENSE PRAISE

炉香乍蒸 法界蒙熏

THE CENSER'S INCENSE NOW IS LIT. PERFUMING THE  
DHARMA REALM.

诸佛海会 悉遥闻

THE OCEAN-WIDE HOST OF BODHISATTVAS INHALES IT  
FROM AFAR.

随处结祥云

AUSPICIOUS ARE THE CLOUDS THAT GATHER, AS WE NOW  
REQUEST.

诚意方殷 诸佛现全身

WITH HEARTS SINCERE AND EARNEST, THAT ALL  
BUDDHAS MANIFEST.

南无香云盖菩萨 摩诃 萨

(三称)

HOMAGE TO THE ENLIGHTENED BEING, CLOUD CANOPY  
OF FRAGRANCE, BODHISATTVA. MAHASATTVA.

*(Repeat last line 3 times, bowing each time and  
ending with a half-bow.)*

●佛说大乘无量寿庄严清净平等觉经●





# ● 弥陀赞 ●

## PRAISE TO AMITA BUDDHA

阿弥陀佛身金色

AMITABHA'S BODY IS THE COLOUR OF GOLD.

相好光明无等伦

THE SPLENDOUR OF HALLMARKS HAS NO PEER.

白毫宛转五须弥

THE LIGHT OF HIS BROW SHINES 'ROUND A HUNDRED'.

纳目澄清四大海

WIDE AS THE SEAS ARE HIS EYES PURE AND CLEAR.

光中化佛无数亿

SHINING IN HIS BRILLIANCE BY TRANSFORMATION.

化菩萨众亦无边

ARE COUNTLESS BODHISATTVAS AND INFINITE BUDDHAS.

四十八愿度众生

HIS FORTY-EIGHT VOWS BE OUR LIBERATION,

九品咸令登彼岸

IN NINE LOTUS-STAGES WE REACH THE FARTHEST SHORE.

南无西方极乐世界大慈大悲阿弥陀佛

HOMAGE TO THE BUDDHA OF THE WESTERN PURE LAND, KIND  
AND COMPASSIONATE AMITABHA. *(Repeat this line 3 times)*

南无阿弥陀佛

*(Recite while circumambulating.)*

NAMO AMITA BUDDHA

(持名绕念)



## **AMITABHA BUDDHA IS A GREAT NAME !**

Most people misunderstand that the recitation of **AMITABHA BUDDHA** is only meant to help the dead to seek rebirth in the world of Ultimate Bliss. Seldom do they know that the name **AMITABHA BUDDHA** or **THE THUS COME ONE** of **INNUMERABLE LIFESPAN** embodies immeasurable merits and virtues. It is indeed a Great Name !

The recitation of **AMITABHA BUDDHA** reveals the arising of conditions in the Dharma Realm, the proper cause for the Pure Karma, the Bodhi seed, the good medicine for the liberation from birth and death, the swiftest way to transcend the Triple Realm and the Buddha's teaching on the Dharani Dharma Door !

To recite **AMITABHA** sincerely for once, can eradicate eighty hundred million kalpas of heavy offences of birth and death. Among the eighty-four thousand Dharma Doors, the recitation of **AMITABHA** is the foremost !

The Name of **AMITABHA BUDDHA** embodies thousands of millions of Indescribable merits and virtues. It is the same as reciting all the **BUDDHAS** in the ten direction within the three periods of time. So those who cultivate the Pure Land Dharma Door are only mindful of **AMITABHA BUDDHA** wholeheartedly as their main practice !

To recite **AMITABHA** sincerely for once, is the same as cultivating the immeasurable and indescribable Dharma Doors as many as the sand in eighty-four thousand Ganges River.

The word **AMITABHA BUDDHA** is the embodiment of a single-mindedness. The mind contains the various virtues such as permanence, bliss, true-self and purity, the Innate Enlightenment, the awakening to the Innate Mind Ground, the Genuine and unmoving Buddha Nature, the Bodhi Mind and Nirvana and many others. All these Merits and Virtue are gathered in and fully accomplished just by reciting the Name of **AMITABHA BUDDHA** !

So those who cultivate the Buddha Recitation Dharma Door are only mindful of **AMITABHA BUDDHA** because it is the most convenient, the swiftest, the most effective way to accomplish the ultimate adornment of Buddha Nature. If tens of thousands of people were to cultivate this Dharma Door, they would all arrive at the Pure Land. **NOT A SINGLE ONE WILL BE LEFT OUT !**

# “阿弥陀佛”是伟大称号！

世人误解，以为念“南无阿弥陀佛”佛号，只能为一个已死去的人求生极乐世界，殊不知“阿弥陀佛”既是“无量寿如来”，包含着无量无边的功德利益，可说是一个伟大的称号！

念一句“阿弥陀佛”是法界缘起，是净业正因，是菩提种子，是解脱生死之良药，是超出三界之径路，是佛教总持法门！

诚念一向“阿弥陀佛”能消除十八亿劫生死重罪。佛法八万四千法门，以“阿弥陀佛”为第一！

这一句“阿弥陀佛”称号，包含着无穷无尽的万德，等于念十方三世一切诸佛。因此，修净土念佛法门者，就是一心一意执持佛号作为正行！

念一句“阿弥陀佛”佛号，包括八万四千恒河沙数，千千万万无量的修行法门！

“阿弥陀佛”四字的全体是一心：心包含着众德，如：常、乐、我、净、本觉、始觉、真如佛性，菩提涅槃等等，都为这一名号所摄，包括在这一佛号之中！

所以，修持净土法门之净业者，只一心专念“阿弥陀佛”四字，因这是最方便、最简捷、最有效之方法，以达致究竟庄严之佛性。正所谓：“万修人去”决不会遗漏一个！

# The Foremost Sutra Of The Pure Land Sect.

## ● The Sutra Of Immeasurable Lifespan ●

**T**he Sutra of Immeasurable Lifespan" is honoured as the "Foremost Sutra of the Pure Land Sect" because it is the major Sutra among the three Sutras in the Pure Land Dharma Door. It is the most wonderful Great Dharma which was spoken by Sakyamuni Buddha in order to pervasively cross over all living beings as the condition for them to attain Buddhahood in this life is ripe. The other two Sutras are "The Amitabha Sutra" and "The Contemplation of Immeasurable Lifespan Sutra".

**T**he distinctive feature for Sakyamuni Buddha to introduce the Amitabha Buddha's world of Ultimate Bliss, His Pure Land and the Buddha Recitation Dharma Door is that a man can attain a rebirth in the World of Ultimate Bliss to attain Buddhahood in this life time.

**A** man who recites the Buddha's Name can attain a rebirth in this lifetime. According to the "Contemplation of Immeasurable Lifespan Sutra", we are told that a man will gain a rebirth in the lotus of the lowest grade if he can give rise to ten mindful thoughts of Amitabha Buddha at his death bed. In the "Sutra of Immeasurable Lifespan", we are told of the Eighteenth Vow of Amitabha Buddha. He said that living beings in the ten directions will attain, rebirth by being mindful of and reciting His Name for ten times.

**I**n the "Amitabha Buddha Sutra", we are told of living beings can attain a rebirth by reciting His Name persistently for one day and night or for seven days and nights.

**L**iving beings who have attained a rebirth will be certified to the Dharma of being free from birth and death in the transmigration in the six paths. Even though they may reveal to enter the six paths in the triple realm to cross over living beings in accord with conditions, they are able to transcend birth and death and transmigration.



## ●净土第一经● “无量寿经”

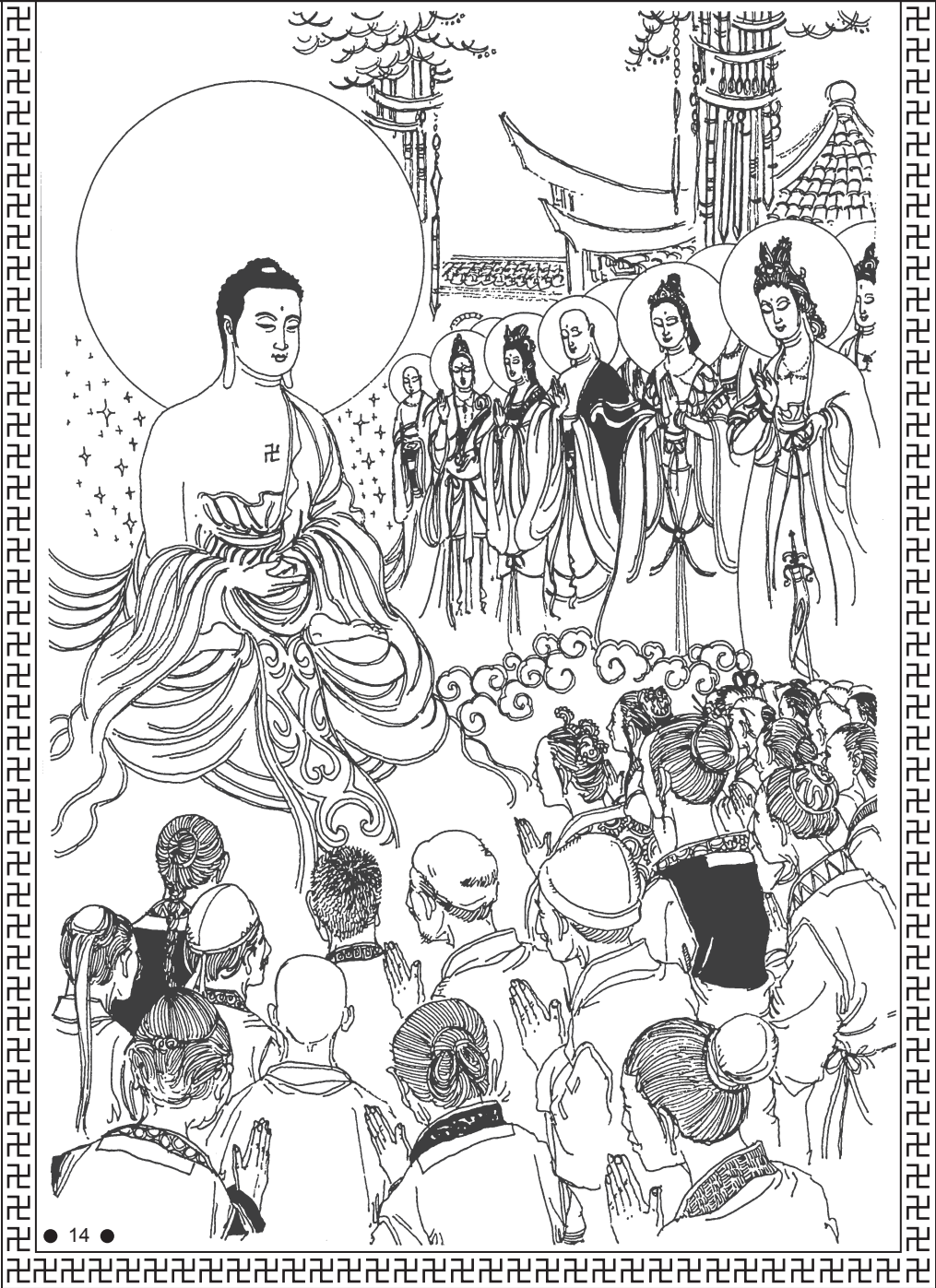
“无量寿经”被尊为“净土第一经”，因它乃净土三经之中心。这也是释迦牟尼佛为普度“一生成佛之缘熟”的众生的绝妙大法！另两部经为《阿弥陀经》和《观无量寿经》。

**释** 迦牟尼佛介绍阿弥陀佛的极乐世界，净土及念佛法门的最大特色是：能使人於此生中，往生极乐；也於此生中，成就佛道！

**念** 佛人能於此生中往生，《观经》里说，下品下生，临终十念，即得往生。《无量寿经》中，弥陀十八愿：十方众生，十念称名，即得往生。《阿弥陀经》中，执持名号，一日至七日亦得往生。

**往** 生的人，皆证得永离六道轮回生死之法，即使随缘示现於三界六道中度众生，他们已经能超越生死轮回。

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## **CHAPTER 1: THE SAGELY DHARMA ASSEMBLY**

Thus I have heard, at one time The Buddha was at Mount Grdhrakuta at the City of Royal Palace, together with an assembly of Bhikshus, twelve thousand in number and a whole assembly of great sages, everyone possessing spiritual penetration. They were the Honoured One Kondanna, the Honoured One Shariputra, the Honoured One the Great Maudgalyayana, the Honoured One Kasyapa, the Honoured One Ananda and others, who acted as the leaders of the Great Sages. Also present were Samantabhadra Bodhisattva, Manjushri Bodhisattva, Maitreya Bodhisattva and all the Bodhisattvas in the Worthy Kalpa who came together to the assembly.

## **CHAPTER 2: THE VIRTUOUS PRACTICE IN ACCORD WITH SAMANTABHADRA BODHISATTVA**

And also present were Worthy Protection Bodhisattva and the sixteen Great Beings. They were Good Thought Bodhisattva, The Wisdom Eloquence Bodhisattva, the Contemplation of Non-Dwelling Bodhisattva, the Spiritual Penetration Flowers Bodhisattva, the Bright Flowers Bodhisattva, the Precious Banner Bodhisattva, the Superior Wisdom Bodhisattva, the Still Roots Bodhisattva, the Wisdom of Faith Bodhisattva, the Wisdom of Vows Bodhisattva, the Fragrant Elephant Bodhisattva, the Precious Flowers Bodhisattva, the Middle-dwelling Bodhisattva, the Controlled Practice Bodhisattva, and the Liberation Bodhisattva who acted as the Great



# ●佛说大乘无量寿庄严清净平等觉经①●

## ◀正文▶ ●法会圣众第一②●

如是我闻：一时佛在王舍城，耆闍崛③山中，与大比丘众万二千人俱。一切大圣，神通已达，其名曰：尊者侨陈如、尊者舍利弗、尊者大目犍连、尊者迦叶、尊者阿难等，而为上首；又有普贤菩萨、文殊师利菩萨、弥勒菩萨及贤劫④中一切菩萨，皆来集会。

## ●德遵普贤第二●

又贤护等十六正士⑤，所谓善思惟菩萨、慧辩才菩萨、观无住菩萨、神通华菩萨、光英菩萨、宝幢菩萨、智上菩萨、寂根菩萨、信慧菩萨、愿慧菩萨、香象菩萨、宝英菩萨、中住菩

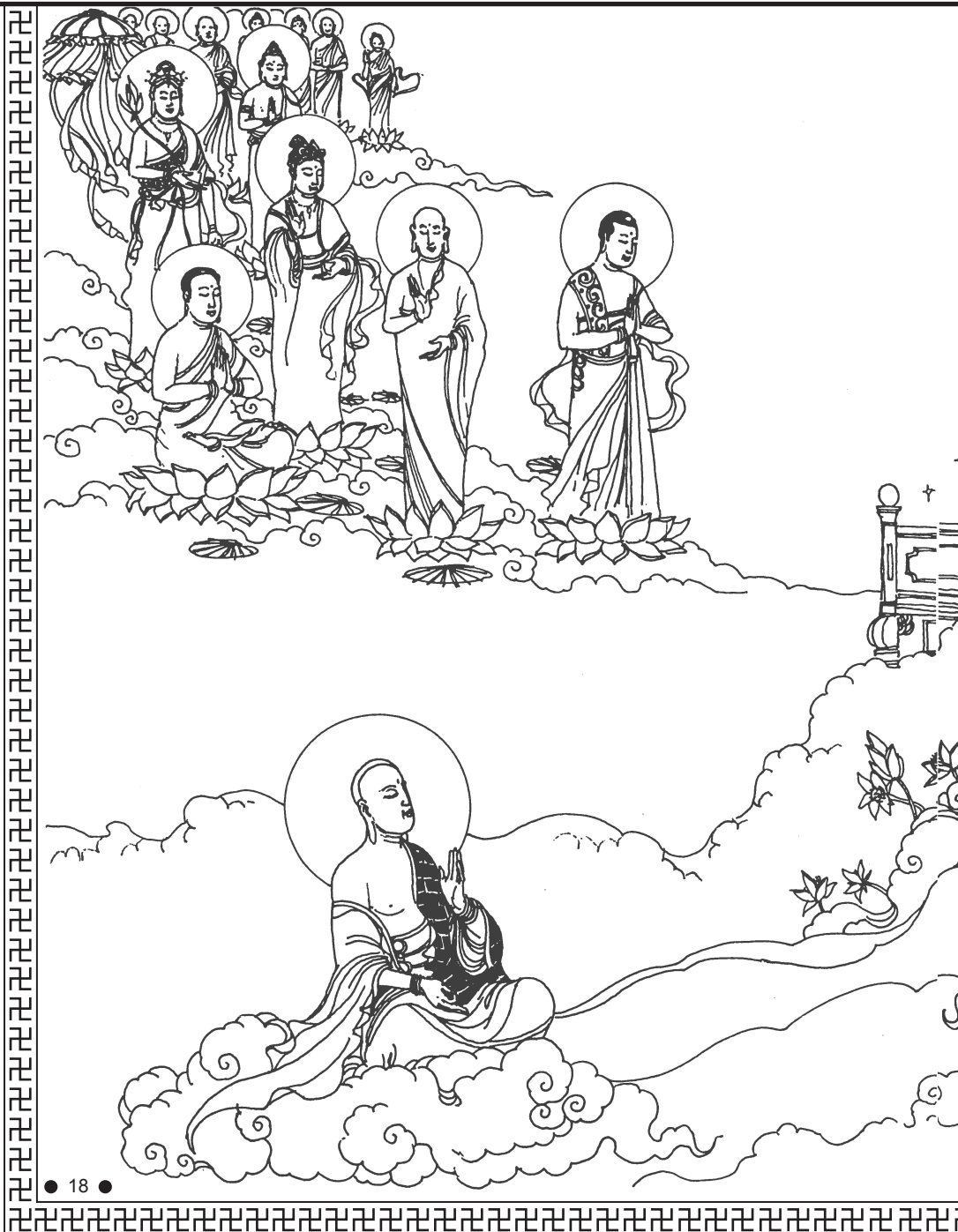
## ◀译文▶ ●一、法会圣众●

我亲自听见佛这样说：那时，释迦牟尼佛住在王舍城的耆闍崛山中，和他住在一起的有大比丘僧一万二千人。这些声闻弟子都修得了身、天眼、天耳、他心、宿命、漏尽的神通。他们以侨陈如长老、舍利弗长老、大目犍连长老、迦叶长老、阿难长老等为在座诸位的上首。还有普贤菩萨、文殊师利菩萨、弥勒菩萨以及所有现在世的一切菩萨，也来此地集会。

## ●二、德遵普贤●

又有贤护等十六名大居士菩萨，他们是善思唯菩萨、慧辩才菩萨、观无住菩萨、神通华菩萨、光英菩萨、宝幢菩萨、智上菩萨、寂根菩萨、信慧菩萨、愿慧菩萨、香象菩萨、宝英菩萨、中住菩萨、制行菩萨、解脱菩萨，他们是众在家居士的领袖。

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●佛说大乘无量寿庄严清净平等觉经●



# THE BUDDHA'S TEACHING ON THE SUTRA OF AWAKENING TO THE EQUANIMITY, PURE ADORNMENT OF THE IMMEASURABLE LIFESPAN OF THE GREAT VEHICLE

Leaders of the Assembly. All of them practised the Virtuous Conduct of the Great Being Universal Worthy and were replete with immeasurable practices and vows. Dwelling in the Dharma of all merits and virtues, they travelled to the ten directions to practise the expedient skills in means. They entered the Buddha Dharma Store and ultimately they would arrive at the other shore.

They vowed to attain the Equal, Proper Enlightenment in immeasurable worlds. Leaving the Tushita Heaven, they were born in the palaces. They renounced the throne to leave the homelife. They became ascetics to practise the path. They revealed such practices in accord with the ways of the world. With the strength of Concentration and Wisdom, they subdued the Maras. Thus they were able to obtain the Wonderful Dharma and attain the Supreme Proper Enlightenment.

Gods and people took refuge with them and requested them to turn the Dharma Wheel. Their constant Dharma sounds always awaken the worldly beings so that they are able to leave behind all afflictions. They learn to subdue their sensual desires and wash away their defilements. Their bright and pure self-nature is then revealed. They are able to subdue living beings by preaching the wonderful principles. They store their merits and virtues and reveal the fields of blessings. By using all kinds of Dharma Medicine, they are able to cure the triple suffering.

They ascend the position of Anointing the Crown and are able to give the prediction of Bodhi to the Bodhisattvas. They act as the guiding masters to the Bodhisattvas. Their teachings are constantly in accord with their myriad practices. Hence, they can bring to fruition the immeasurable good roots of the Bodhisattvas. Immeasurable Buddhas are constantly protective and mindful of them. They can manifest and reveal themselves in all Buddha-lands. Just like the good magicians who can manifest the different strange forms, in reality, there is no real form. These Bodhisattvas are also

## ●佛说大乘无量寿庄严清净平等觉经●

萨、制行菩萨、解脱菩萨；而为上首。

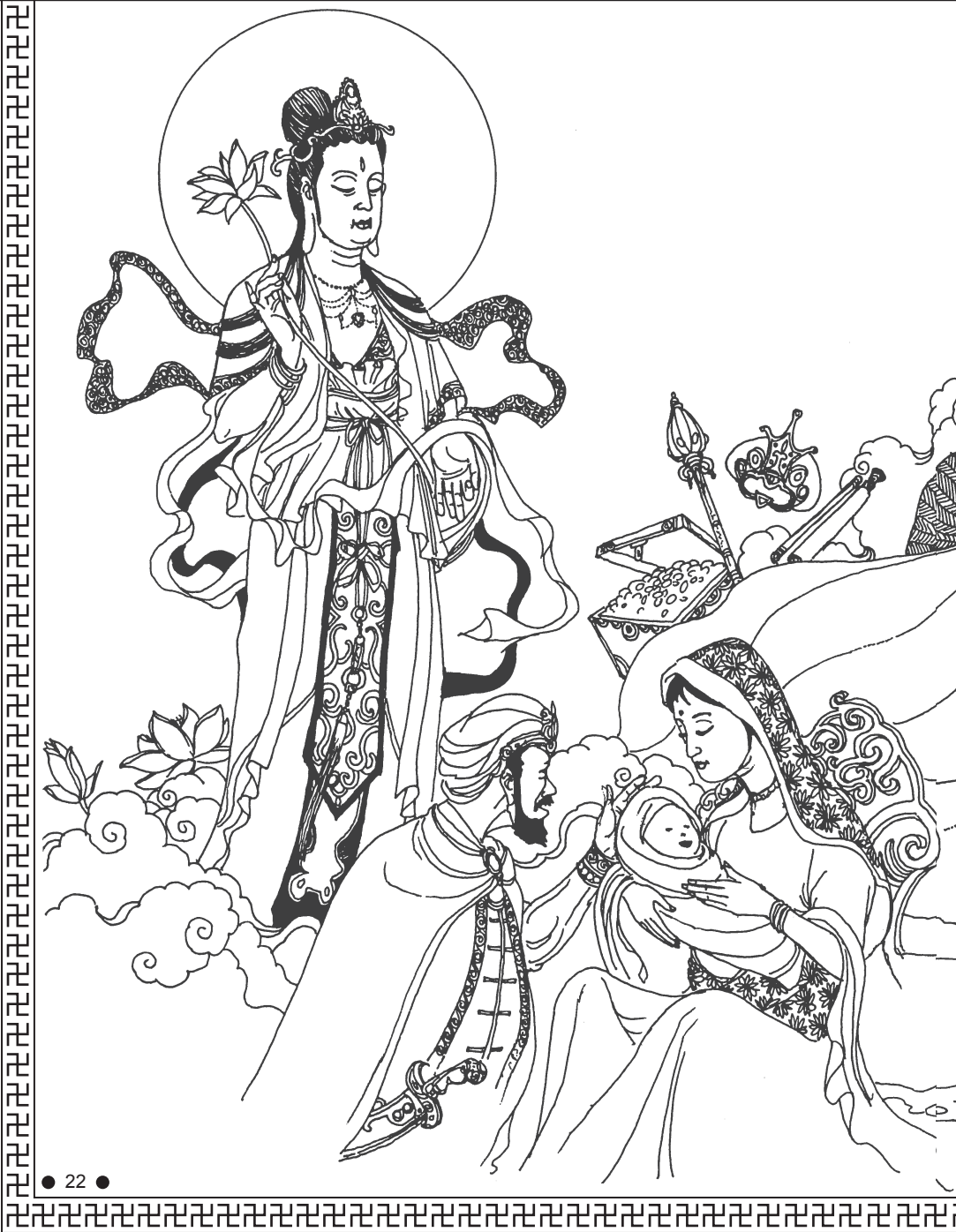
咸共遵修普贤大士之德，具足无量行愿，安往一切功德法中。游步十方，行权方便⑥；入佛法藏⑦，究竟彼岸。

愿于无量世界⑧成等正觉⑨。舍兜率⑩，降王宫；弃位出家，苦行学道。作斯示现，顺世间故。以定慧力，降伏魔怨⑪。得微妙法，成最正觉。天人归仰，请转法轮⑫。常以法音，觉诸世间⑬，破烦恼城，坏诸欲堑；洗濯垢污，显明清白。调众生，宣妙理，贮功德，示福田⑭，以诸法药救疗三苦⑮。升灌顶阶⑯，授菩提记⑰。为教菩萨，作阿闍黎⑱；常习相应，无边诸行。成熟菩萨无边善根。无量诸佛咸共护念。

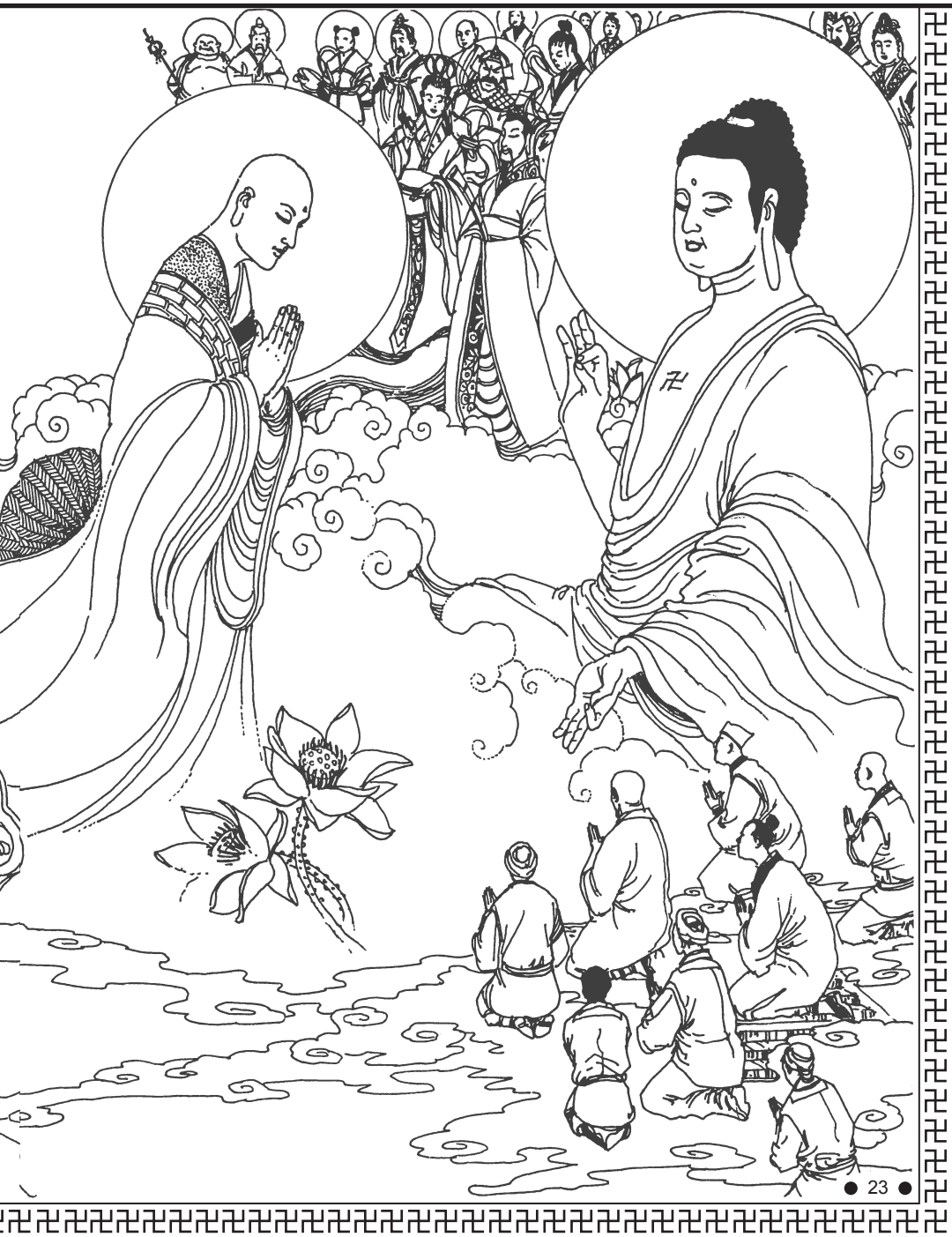
这些来集会的菩萨，全都以普贤菩萨为榜样，发下宏大的誓愿，助佛救度众生。他们通过六度四摄的修行功夫，云游于天上地下东南西北各方各界，随机应变地以各种形象和方法，教化济度众生，契会证入佛法知见。他们发誓通过济度众生出五浊恶世的工作，达到觉悟真理的境界。

普贤菩萨发下誓愿，要在无穷尽的世间修行中成就为佛，于是仿效释迦牟尼佛八相成道，舍弃在兜率天宫中的安乐生活，投生于人世王宫。抛弃王位而出家，通过苦修来证悟真理。为什么要这样作呢？因为佛法的道理不易被世人理解，为了利于教导世间众生，只好按人们所能理解的形式示现。菩萨在修行中用“禅定”和“慧思”的方法，克服欲望、感觉、思维障碍，得到难以表达的如来微妙大智，成就那不生不灭、无挂无碍的智慧。天神们也因此而崇奉敬仰，请他说法开导人类。菩萨便时时刻刻地宣讲教法，去启发教导世间的众生，去破除众生贪、嗔、痴等不正确的妄见，去堵塞那诱使众生堕落六道的欲望壕堑，去洗净众生心灵上的污点以显发其本来清白无染的真如之心。菩萨用佛法来调和众生，向他们宣讲开示佛法这美妙绝伦的真理，使众生供养佛、法、僧，以积累阴功阴德，如同在田地里播下种籽一样，在来世获取积德的收成。菩萨为济度众生，还如同治病一样，用佛法之药去治疗有情众生三界生

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like that. They thoroughly penetrate the Dharma Nature, hence they can understand the forms of living beings. They make offerings to all the Buddhas, teach and lead sentient beings to follow the Proper path. They can transform and reveal their bodies just as fast as the lightnings. They break up the Mara's nets of evil views and free living beings from all kinds of attachment. Far surpassing the positions of Sound Hearers and Pratyeka Buddhas, they enter the Dharma doors of emptiness, no form and no vow. With good skills in means they reveal the Three Vehicles. Then, among the beings of medium and small roots, they appear to enter Nirvana.

They obtain the different samadhis of no birth, no extinction and all kinds of Dharanis Doors. At any time, they can be awakened to and enter the Flower Adornment Samadhi. They are perfectly replete with hundreds of thousands Dharanis and Samadhi. Dwelling in deep concentration, they can see immeasurable Buddhas. And in a single thought, they can travel pervasively to all the Buddhalands. They obtain the Buddha's eloquence and dwell in the practices of Samantabhadra conduct. They are good at differentiating the speech of living beings. Hence, they can teach, transform and reveal clearly to living beings the Ultimate Truth which far-surpasses all the Worldly Dharmas.

They are constantly mindful of the path to bring living beings across the seas of sufferings. So they are always at great ease while dwelling among the myriad things in the world. Without being asked, they befriend the different kinds of living beings. They receive and uphold the Thus Come One's very deep Dharma Store by protecting the seed of Buddha Nature, ensuring that it will not be cut off. They are greatly com-compassionate, showing great pity to sentient beings. They speak with a kind eloquence, helping the living beings to open their Dharma Eyes. Closing the doors to the evil destinies, they open the wholesome doors. They treat the living beings just like themselves by saving and helping them to arrive at the other shore.



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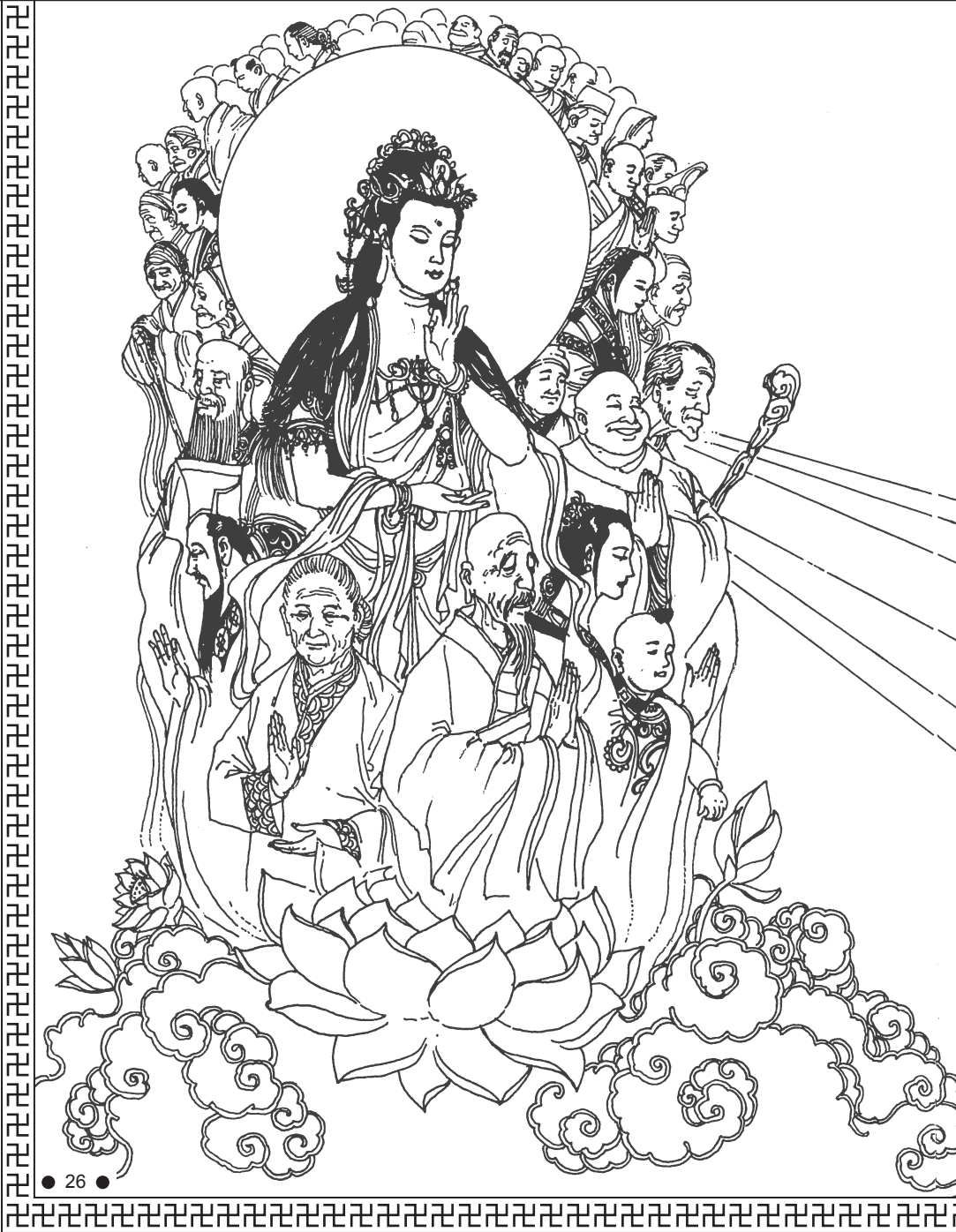
诸佛刹中，皆能示现。譬善幻师，现众异相，于彼相中，实无可得；此诸菩萨亦复如是。通诸法性，达众生相，供养诸佛，开导群生；化现其身，犹如电光；裂魔见网，解诸缠缚。远超声闻辟支佛<sup>⑲</sup>地，入空、无相、无愿法门。善立方便<sup>⑳</sup>，彰显三乘<sup>㉑</sup>。于此中下，而现灭度，得无生无灭诸三摩地<sup>㉒</sup>，及得一切陀罗尼门<sup>㉓</sup>，随时悟入华严三昧<sup>㉔</sup>。具足总持百千三昧。住深禅定，悉睹无量诸佛；于一念顷，遍游一切佛土。



死的心病。在这六度四摄的菩萨行道中，普贤菩萨由初等菩萨自行圆满了行、愿的功德，得升到了“一生补处”的候补佛位，由佛授以将来定当作佛的资格。为教导诸菩萨，而为之作示范，普贤时时地修习无量无边的相应之行，圆满成就了大菩萨的功德，受到无穷无尽诸佛的庇护和眷顾。

在十方的佛世界中，普贤菩萨也都能如同在有情世间一样助佛宣道，如同一个魔术师在什么人面前说法便现示出什么形象。但他变化的形象都是虚伪的，追求这幻术形象而不是去学习他济度众生的精神，便什么也得不到。与会的各位菩萨，也有与普贤菩萨一样的德行，都能够通过实相真体，而幻化出各种各样的众生形象，通过化现的众生形象言传身教，带动有情众生崇敬供养诸佛，学习佛法。菩萨们为度众生而幻化的各种形象，如同闪电一样神奇美妙，能撕破魔见邪业之网，解脱烦恼的缠缚。菩萨们的德行和神通，远远地超出声闻、缘觉的境界，而进入无自性我执、无名相法执、无妄想取执之心的境界。菩萨们巧妙地随机应变进行教化，或说声闻法教，或说缘觉法教，菩萨法教，而在声闻法教和缘觉法教中超越声闻、缘觉境界，达到菩萨行的涅槃之境。得以成就越离生死的正定智慧，由此总持种种善法，能随时一心悟到由缘起修万行的华严正智。具备和保有成百上千种断灭烦恼的禅定方法，能够在—

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Thus they are able to obtain the immeasurable merits and virtues of all the Buddhas. They are endowed with the inconceivable bright sagely wisdom. All of these uncountable Bodhisattva Mahasattvas arrived at the same time. Moreover, the five hundred Bhikshunis, seven thousand laymen with pure faith, the five hundred laywomen with pure faith, the Brahman assembly of the Heaven of Desire Realm, the Heaven of Form Realm and other Heavens were also present at the Great Assembly.

### CHAPTER 3: THE CAUSAL CONDITION OF THE GREAT TEACHING

At that time, the World Honoured One emitted a light of awesome brightness which resembled the brilliance of pure liquid gold. It resembled a clear mirror which could reflect all things to the minute details. He revealed this bright illumination which was changing in hundreds of thousands of times.

The Honoured One Ananda was then thinking to Himself, "Today The World Honoured One looks pure and blissful in both his form, body and six roots. From his face, he emits such brilliant lights and the Jewelled Land is also purely adorned. I have never seen such a sight before."

He gazed in adoration at the World Honoured One and brought forth the rare mind. So, he got up from his seat, bared the right shoulder, knelt down and put his palms together. He asked the Buddha. "Today, The World Honoured One has entered the Samadhi of Great Stillness, dwelling in the very special Dharma, dwelling in the practice as guiders and Teachers just

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得佛辩才，住普贤行；善能分别众生语言，开化显示真实之际，超过世间诸所有法。心常谛住度世之道，于一切万物随意自在。为诸庶类，作不请之友。受持如来甚深法藏，护佛种性常使不绝。兴大悲，悯有情，演慈辩，授法眼，杜恶趣，开善门。于诸众生，视若自己；拯济负荷，皆度彼岸。悉获诸佛无量功德，智慧圣明，不可思议。如是等诸大菩萨，无量无边，一时来集。又有比丘尼<sup>②⑤</sup>五百人，清信士七千人，清信女<sup>②⑥</sup>五百人，欲界天、色界天诸天梵众，悉共大会。

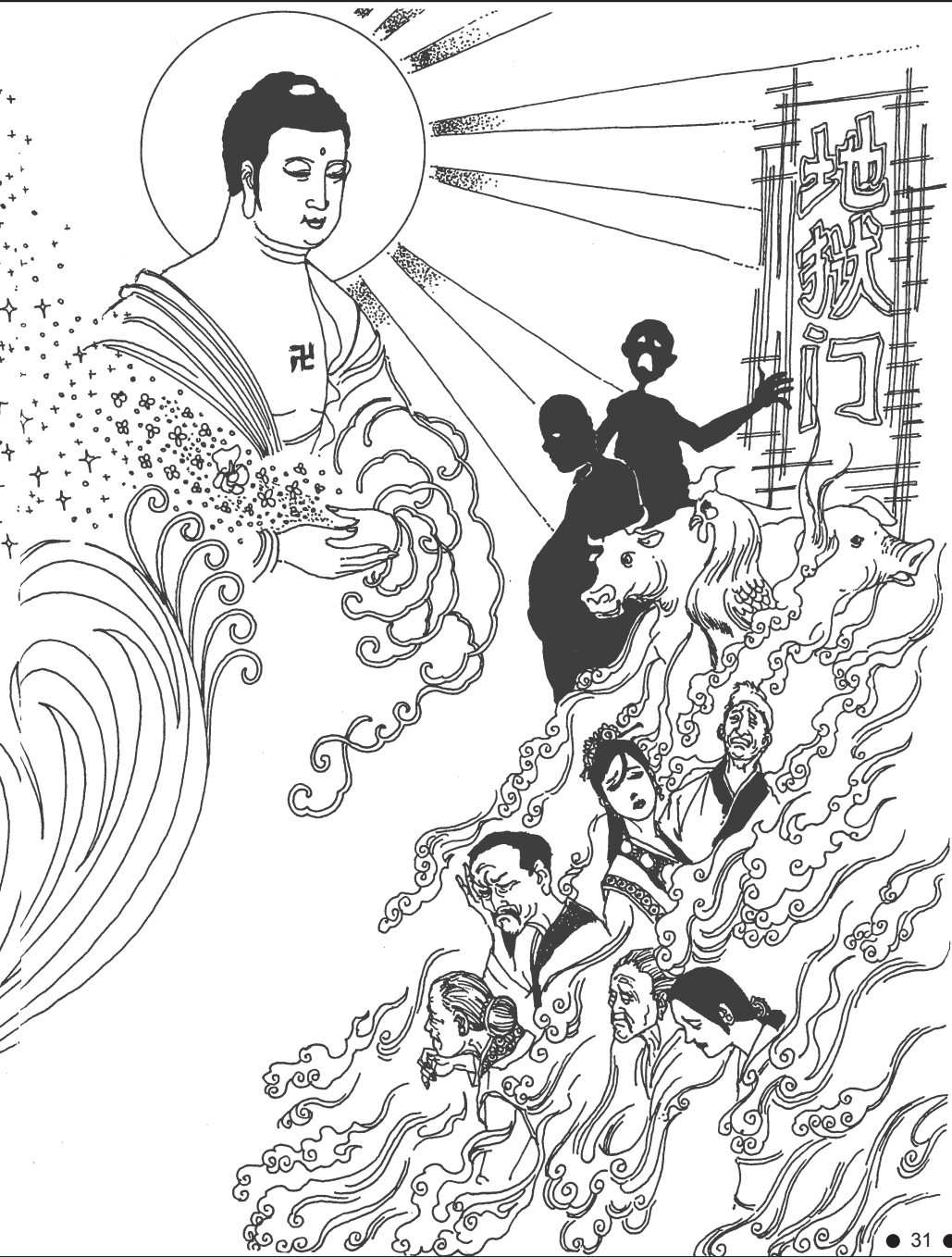
种微深幽玄的禅定状态中，看见无以计数那样多的诸位佛。能于在起念头的那一刹那间，便游遍十方一切佛国净土。

诸位菩萨像普贤菩萨一样成就了善于宣说法义的雄辩才能，能用各国方言，随各听众喜好，判断各人的心思，而宣讲佛法。他们开化显示佛教真理实相，达到性空无相境界，超越世间一切善恶因果而造作的有为法，心的常态在出世涅槃的无为法上而以之来济度世间，所以对待万事万物都能随意自在无所拘束。他们如做有情众生的慈母严父，不知疲倦、不怕厌恶地爱护教化众生，开启众生的真如本性，维护菩提心而使之不断不绝。他们兴发大慈大悲之心，怜悯济度苦海之中的有情众生，因慈悲而说法，教导众生了脱烦恼的佛法正见，堵塞住众生因妄见而堕入的畜生、饿鬼、地狱三恶趣道，为众生开启进入菩提涅槃的善门。菩萨们对待这些有情众生，如同对待自身一样，担负著拯救他们的重担，使他们全部到达觉悟的彼岸，全部享用到诸佛功德庄严的佛国净土的好处。诸位菩萨的智慧行愿如何的伟大庄严，真真实实地是难以想像和难以用语言表述。像上述这些有伟大功德的大菩萨，有无穷尽的数量，他们全都来到了耆闍崛山，还有五百个比丘尼、七千个男居士、五百个女居士，以及欲界天、色界天上的所有天神，也全都来参加这一次集会。

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like all the Buddhas, dwelling on the most supreme path. The past, present and future Buddhas are mindful of each other. Is the World Honoured One mindful of the past and future Buddhas? Or is He mindful of the present Buddhas in other directions? Why is the World Honoured One revealing such awesome and wonderful brightness? May the World Honoured One proclaim for us.”

So The World Honoured One told Ananda, “Good indeed! Good Indeed! Out of pity for living beings, you wish to benefit them and bestow joy upon them. Hence, you can ask a question with such wonderful subtle meanings. The merits and virtues of your present question far surpass the blessing in making offerings to all the Arhats and Pratyeka Buddhas in the whole world, far surpass the giving of donations for many kalpas to all Heavenly Beings, the people and the living beings that fly, crawl or move in different ways by hundreds and thousands of ten thousand times.

Why is it of such greatness? The reason is that all the future heavenly beings, the earthly beings and all living beings with innate nature will obtain liberation from birth and death because of your question.

Ananda! The Thus Come One appears in the world out of His endless great compassion and great pity for all living beings in the Triple Realm. He extensively and clearly teaches the Dharma and shows the Path to save all the deluded beings. He bestows upon them the genuine benefits. It is very difficult to meet or see the Thus Come One. Just like the Udumbara Flower, it rarely blooms. Your present question is of great benefit.

Ananda! You should know that The Thus Come One, The Proper Enlightened One’s wisdom is unfathomable and without obstructions. In a single thought he can dwell in immeasurable millions of kalpas. His body and the six roots will neither increase nor decrease. Why is this so? The Thus Come One is endowed with Ultimate and limitless concentration and



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## ●大教缘起第三●

尔时世尊，威光赫奕，如融金聚；又如明镜，影畅表里。现大光明，数千百变。尊者阿难即自思维：今日世尊色身诸根悦豫清净，光颜巍巍，宝刹庄严，从昔以来，所未曾见。喜得瞻仰，生希有心。即从座起，偏袒右肩，长跪合掌，而白佛言：世尊今日入大寂定<sup>②7</sup>，住奇特法，住诸佛所住导师之行、最胜之道。去、来、现在佛佛相念，为念过去未来诸佛耶？为念现在他方诸佛耶？何故威神显耀、光瑞殊妙乃尔？愿为宣说。

于是世尊告阿难言：善哉！善哉！汝为哀悯利乐诸众生故，能问如是微妙之义。汝今斯问，胜于供养一天下阿罗汉<sup>②8</sup>、

## ●三、大教缘起●

那一时刻，世尊神采奕奕，容颜好像是用金来塑造般闪闪发光，又好像是一面明亮的镜子，不但外表的神采赫然映照，就连内心的光明心境也反映得明明白白。世尊所发出的神光，瞬息万变，无有穷极。阿难尊者见此异相，心里想道：今天世尊的容颜神采和悦清净，容光焕发，映照在十方佛国威严庄重。这是往昔跟随世尊以来，从未见到过的。真高兴今日有幸得见此光明之像。想到这里，他生发出好奇心来，便从座位上站起来，袒露出右肩以表示对佛的礼貌，双膝长跪在世尊面前，双手合十向佛行礼，并对佛说：世尊，今天您入念佛三昧，出现一种奇特奥秘的状态，现出诸佛接引众生往他们的佛国净土去时的那种慈祥和蔼，现出真正解脱方可能出现的那种超然，是过去、将来、现在三世里的佛在念您，还是您在念过去未来的诸佛？或是您在念现在世的其他佛国净土里的各种佛呢？要不是如此，为什么会如此地神采奕奕、瑞光映照。请您给我们说一说这其中的奥妙。

听到这样发问，世尊告诉阿难说：很好！很好！你因为哀悯众生，欲济度他们的缘故，才能问出这样微妙的问题来。你的这一提问，胜过了供养一天之下的阿罗汉和辟支佛，胜过

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wisdom which are free from obstructions as He has attained the most supreme ease among all Dharmas.

Ananda! Listen carefully! Be mindful of my words! I will explain to you in details!”

## CHAPTER 4: THE CAUSAL GROUND OF DHARMA STORE

The Buddha told Ananda: “In immeasurable, inconceivable, innumerable kalpas ago, a Buddha was born into the world. His name was the Thus Come One who is the King of Great Ease in the World, One Worthy of Offerings, The Equal and Proper Enlightened One, The One who is perfect in Wisdom and Practice. The Liberated One who is skilful in leaving the World, The One Who Under-stands the World, The Unsurpassed Teacher, the Taming Hero, The Teacher of Gods and People, The Buddha, The World Honoured One.

He was teaching in the world for forty-two kalpas. At that time, The Buddha was teaching the Sutras and Ways of Practice to the beings in the Heavens and on Earth. There was a Great King whose name was The King Who Benefits the World. After listening to the Buddha’s teachings, he truly understood the Dharma and was filled with bliss. So he brought forth the Unsurpassed and genuine mind to practise the Path. He renounced the country and throne to become a Bhikshu. His Dharma Name was Dharma Store. He cultivated the Bodhisattva Path with true wisdom and great courage that far surpassed the worldly people. He was foremost in His faith, understanding and memory. Moreover he was endowed with supreme vows, practices and the strength of mindfulness and wisdom which further

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辟支佛，布施累劫诸天人民、蜎飞蠕动之类，功德百千万倍。何以故？当来诸天人民、一切含灵，皆因汝问而得度脱故。阿难！如来以无尽大悲，矜哀三界，所以出兴于世，光阐道教，欲拯群萌，惠以真实之利。难值难见，如优昙花<sup>②⑨</sup>，希有出现，汝今所问，多所饶益。阿难当知！如来正觉，其智难量，无有障碍。能于念顷，住无量亿劫，身及诸根，无有增减。所以者何？如来定慧，究畅无极；于一切法，而得最胜自在故。阿难谛听，善思念之！吾当为汝分别解说。



了若干世的布施。为什么呢？因为诸天中的人民，包括能飞的小蝇，能爬的小虫，以及一切有灵性的动物，全都可以因你的这一提问而得度脱轮回苦海。阿难，我以无穷无尽的大悲心，矜哀欲界、色界、无色界的一切众生，所以到这个世界上来，广泛传播佛教，为的是想拯救这世界上无知无识的群氓百姓，给他们晓知真理实相的好处。本来佛法难闻，如同优昙钵花，很难得才出现一次。你现在既提出了问题，正好合我显阿弥陀佛宏愿的本心，所以你提的问题对三界人民有说不尽的好处。阿难你可知道，佛的智慧境界，具有不可测度的甚深奥义，没有办不到的事情。能于在起念头的一刹那，便经历无穷无尽的时间，即使经历了这无穷无尽的亿万万年，身体及诸根，仍是没有增减。佛的禅定智慧，通达无极的深度，在一切修行法中，是唯一最高等级能达自在之境的。阿难，你仔细地听著，好好地理解，我现在为你把佛的智慧境界分别地解说。

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enhanced his mind so that He was firm and resolute in his practice. He cultivated the path diligently. No one in the world was able to surpass his efforts. He went to the dwelling of The Buddha. After making obeisance, He knelt down respectfully, putting his palms together before the Buddha. He praised the Buddha with the gathas (hymns) and brought forth The Great and extensive vows.

**He praised thus,**

**'The Thus Come One's form is wonderfully and subtly adorned,  
No one in the world is equal in comparison.  
He emits immeasurable bright light that illuminates the ten directions.**

**Even the lights of the sun, the moon, fire and pearls are pale in comparison.**

**The World Honoured One in uttering in a single sound,  
Is able to make all sentient beings understand in accord with their kinds and faculties.**

**He can also appear in a wonderfully subtle form,  
And pervasively make living beings see Him in accord with their kinds.**

**May I obtain the Pure Buddha Sound,  
To Propagate the Dharmas pervasively to boundless realms  
And to Proclaim widely the Dharma Doors of Precepts, concentration and diligence.**

**So As to deeply penetrate the wonderfully subtle Dharmas.**

**May my wisdom be as extensive and deep as the sea,  
May my mind be pure and free from all worldly dust,  
Transcending the uncountable doors of evil paths.**

**I will arrive swiftly at the ultimate shore of Bodhi.**

**May I forever be free from delusion, greed and anger,**



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## ●法藏因地第四●

佛告阿难：过去无量不可思议无央数劫，有佛出世，名世间自在王如来，应供、等正觉、明行足、善逝、世间解、无上士、调御丈夫、天人师、佛、世尊。在世教授四十二劫，时为诸天及世人民说经讲道。

有大国王名世饶王，闻佛说法，欢善开解，寻发无上真正道意。弃国捐王，行作沙门<sup>⑩</sup>，号曰法藏。修菩萨道。高才勇哲，与世超异；信解明记，悉皆第一。又有殊胜行愿及念慧力，增上其心，坚固不动；修行精进，无能踰者。往诣佛所，顶礼长跪，向佛合掌，即以伽他<sup>⑪</sup>赞佛，发广大愿，颂曰：

## ●四、法藏因地●

世尊告诉阿难说：在过去很久很久久得不可思议的无央数劫时，有一尊佛出现于世，名叫世间自在王如来；又叫应供、等正觉、明行足、善逝、世间解、无上士、调御丈夫、天人师、佛、世尊。这尊佛住世弘法四十二劫，时时地为诸天以及世间的人民讲经说法。当时，有一个大国王，名号世饶王。听世间自在王如来说法后，心胸豁然开朗，随即发心求证佛智慧，舍弃国家与王位而离世出家，成为一个沙门。取一个法名叫做法藏，修习六度四摄自觉觉他的菩萨道。

法藏比丘才德过人，猛勇精进，心智明朗，在当时无人能及，信受持诵，辨别道义，记忆不忘，了了分明，各样功课在修持者中都是第一名。又有超凡绝俗的佛大修行愿望，还有破除邪见妄念、消解思维困惑的念力和慧力。使其不为邪念困惑所动摇，法藏比丘修行不荒不怠，得到极快的进步，在所有的修行者中，没有一个人能赶上他。在修行得到这样的成果后，法藏比丘来到世间自在王如来的住所，向佛顶礼后，长跪于地，双手合十，然后用偈颂来称颂世自在王如来，并发下宽广宏大的誓愿。他在称颂世自在王如来的偈颂里唱道：

您的智慧神奇精妙、容貌庄严，

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**And be endowed with Samadhi strength that is free from all wrong views and deeds.**

**And like the immeasurable past Buddhas,  
I will become the Great Leader and Teacher of all Living beings.**

**May I be able to save all the worldly beings.**

**So that they will be free from birth, old age, sickness, death and all anxieties.**

**May I always practise the six paramitas,  
Namely giving, precepts, patience, diligence, concentration and wisdom.**

**I will cross over the sentient beings who are still in the seas of sufferings,**

**Those who have been crossed over will be brought to accomplish Buddhahood.**

**If one were to make offerings to sages as many as the Ganges sand,  
He would still be incomparable to seeking the Proper Enlightenment with determination and courage.**

**I vow to dwell in samadhi always,  
Forever emitting lights to illuminate all**

**Thus I will be able to obtain an extensive and pure dwelling,  
A Land which is supremely adorned with no comparison.**

**All living beings who are transmigrating on different paths,  
Will swiftly be born in my Land to enjoy serenity and bliss.**

**I will ever be compassionate to save the sentient beings,  
And cross over the boundless suffering beings**

**I am resolute to practise the way firmly with great strength,  
Only the Buddha with His Sagely Wisdom is able to know and certify it.**

**Even if my body were to undergo all kinds of sufferings,  
I would never retreat from my vows.”**

# ●佛说大乘无量寿庄严清净平等觉经●

如来微妙色端严；  
一切世间无有等；  
光明无量照十方，  
日月火珠皆匿曜。  
世尊能演一音声，  
有情各各随类解；  
又能现一妙色身，  
普使众生随类见。  
愿我得佛清净声，  
法音普及无边界；



您如此地伟大正确，  
在世界找不出第二个人。  
您的光明照遍十方世界，  
一切发光体在您面前都不堪言，  
太阳、月亮还有灯火，  
与您相比只不过墨团一点。  
您有无量无边的语密大神通，  
一音声中有宣说诸多法教的妙用，  
各类生灵各国人，  
随其根性都能听懂。  
您有无边无量的身密大神通，  
随机应变显现出来各不相同，  
法、报、应、化并流身，  
有情众生皆能见。  
我愿修行直向前，  
一直达到佛果位，  
助佛宣流清净法，  
传遍世界无边境。



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## CHAPTER 5: THE SINCERE AND VIGOROUS MIND

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

‘I have now brought forth the mind to practise the Bodhisattva path so as to attain the Unsurpassed Proper Enlightenment. I vow to become a Buddha in order to teach living beings to become Buddhas too. I pray that the Buddha will extensively teach me the profound Sutras and Dharmas. I will uphold and practise in accord with the Dharmas so as to uproot all the bitter roots of birth and death. I will swiftly attain the Unsurpassed Equal and Proper Enlightenment.

I vow that when I become a Buddha, the Wisdom Lights that I attain, the Land where I dwell and the Names of the teachers will be heard by living beings in the ten directions. All the living beings in the Heavens and on Earth together with the tiny wriggling beings who upon their births in my land will all become Bodhisattvas. I have made such a vow that far surpasses others in the other Buddhalands. Will I be able to accomplish it?’

The Buddha who is the King of Great Ease in the world expounded the Sutra for Dharma Store Bhikshu. He said, ‘Just like the Great Sea, if one were to measure it through uncountable kalpas, he would eventually be able to reach the bottom of the sea.

If a man were to seek the path sincerely and practise it diligently and unceasingly, he would surely attain the Fruit of Enlightenment. Whatever vows he makes would surely be achieved. Think of it yourself, what are the expedient ways of practice you can cultivate to accomplish a pure and



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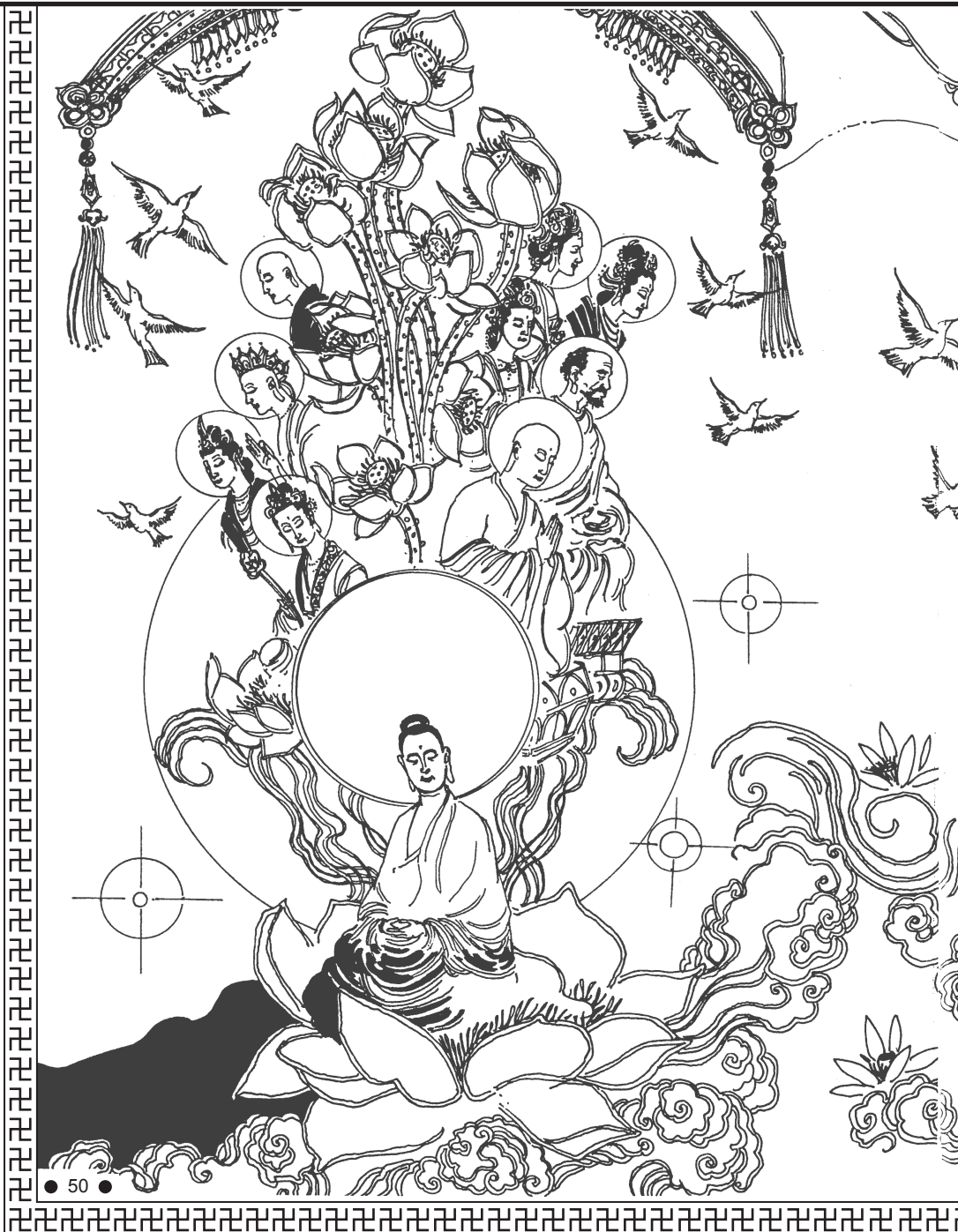
宣扬戒定精进门，  
通达甚深微妙法。  
智慧广大深如海，  
内心清净绝尘劳；  
超过无边恶趣门，  
速到菩提究竟岸。  
无明贪瞋皆永无，  
惑尽过亡三昧力；  
亦如过去无量佛，  
为彼群生大导师。



我愿助佛宣扬戒律，  
我愿助佛宣扬禅定，  
我愿助佛宣扬慧思，  
此二法门通达深奥真理。  
佛法的智慧深广如大海，  
惟有般若通达中心，  
超绝空，有得清净，  
无我也便无烦恼。  
佛法真美妙，  
菩提得究竟，  
超越世间法，  
不堕三恶道。  
无明欲怒，贪瞋永无；  
惑业过尽，佛法何用？  
愿像那过去世界无量的佛，  
教导众生有情离欲脱苦，  
拯救一切世间芸芸众生，  
生、老、病、死悉数消除。



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adorned Buddhaland? As you should know of your own cultivation, you should be able to attain a pure Buddhaland by your own effort.'

Dharma Store Bhikshu said, 'Your teaching is magnificent and deep. Such a state is beyond my comprehension. I only hope that the Thus Come One, The One with Proper and Pervasive Knowledge will expansively expound the immeasurable wonderfully adorned Buddhalands of all the Buddhas. If I were to hear of the Dharmas, I would be mindful of them and practise accordingly so as to achieve my vows.'

The Buddha who is the King of Great Ease in The World knew that he was a wise man who was endowed with deep and extensive resolution and vows. So He expounded to Him the twenty-one billion Buddhalands which were purely adorned with merits and virtues. These Lands which were extensive and perfectly adorned appeared before Him so as to help Him to fulfill His vows.

When The Buddha was speaking the Dharmas, thousands of billions of years had passed by. On hearing the Buddha's Teaching, Dharma Store Bhikshu was able to see the Buddhalands clearly. And he brought forth the Unsurpassed Supremely Great vows. He was mindful of the good and bad deeds of the gods and the people, and also the coarse or wonderful Lands where they were dwelling. After thinking carefully, He recollected his mind and eventually made the great vows by choosing carefully what he desired. He diligently sought for the adornment of the His Land by maintaining and upholding the practices respectfully and carefully. He cultivated merits and virtues for five full kalpas. He could clearly penetrate and understand the merits, virtues and adornments of those twenty-one kotis Buddhalands just as though they were one Buddhaland. The Buddhaland that would be accomplished by Him would far surpass those Buddhalands. After He had made up his mind on the accomplishment of His Land, again, He went to the dwelling of the Thus Come One who is the King of Great Ease in the world.

# ●佛说大乘无量寿庄严清净平等觉经●

能救一切诸世间，  
生老病死众苦恼；  
常行布施及戒忍，  
精进定慧六波罗。  
未度有情令得度，  
已度之者使成佛；  
假令供养恒沙圣，  
不如坚勇求正觉。  
愿当安住三摩地，  
恒放光明照一切；



布施治悭贪，持戒破欲欢，  
忍辱真瞋恚，禅定制散乱。  
精进防懈怠，智慧除惑愁，  
六度波罗密，为此得大安。  
渡苦海有情众生，  
济世间妄见迷途，  
救人类烦恼生死，  
授记菩萨得成佛。  
供养天神恒沙数，  
不如精进自成佛，  
佛法无边度有情，  
无量功德世瞩目。  
愿常在正定的境界中，  
灰身灭智欲念全无，  
无中生有见出光明，  
照亮世间迷痴处。  
我愿感生佛国净土，  
清净庄严超逾十方，



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He made obeisance and bowed respectfully at His feet. He circumambulated The Buddha three times.

Then He put his palms together respectfully and stood before the Buddha.

He said,

‘World Honoured One! I have already decided on the pure practices that will bring to the accomplishment of a Pure and Adorned Buddhaland!’ The Buddha said, ‘Good indeed! Now is the time to speak of your vows fully so that all the living beings will rejoice. On hearing the Dharmas, the Assembly will greatly be benefitted. They will practise and be gathered in the Buddhaland to perfect the immeasurable Great Vows.’”

## CHAPTER 6: BRINGING FORTH THE VOWS

“Dharma Store Bodhisattva said, ‘I only hope that The World Honoured One will listen with great compassion. If I were to certify to the Unsurpassed Bodhi and attain the Proper Enlightenment, the Buddhaland where I dwelt would be replete with immeasurable, inconceivable merit, virtues and adornment. There would not be any hell beings, hungry ghosts, birds and animals and the tiny creatures that fly, crawl and move in different ways. All the living beings and those from the Fiery Mara Realm, the three evil paths will certainly accomplish Anuttarasamyak Sambodhi after they are born in my Buddhaland, receive and are transformed by my Dharmas. They will never fall again into the evil paths. I will only attain Buddhahood after accomplishing these vows. If these vows were not fulfilled, I would not attain The Unsurpassed Proper Enlightenment.’”



# ●佛说大乘无量寿庄严清净平等觉经●

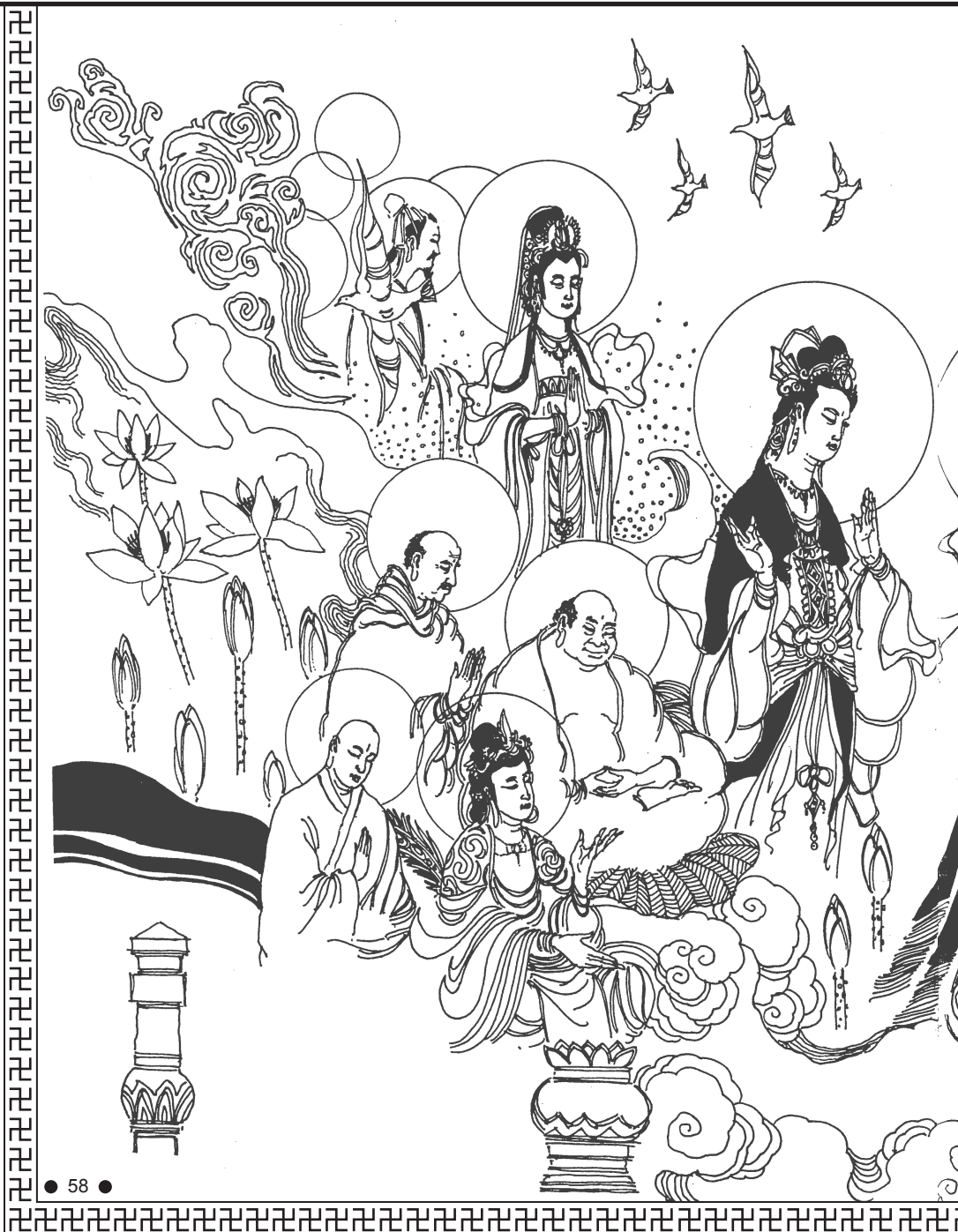
感得广大清净居，  
殊胜庄严无等伦。  
轮回诸趣众生类，  
速生我刹受安乐；  
常运慈心拔有情，  
度尽无边苦众生。  
我行决定坚固力，  
唯佛圣智能证知；  
纵使身止诸苦中，  
如是愿心永不退。



我愿众生如我一样，  
共享殊荣无比神妙。  
生生不息，轮回无尽，  
六道众生，快来极乐，  
我用慈悲，救援有情，  
度尽无边，我终成佛。  
我以愿导行，佛为我明证，  
身苦终不悔，我心佛自知。



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1. **THE LAND IS FREE FROM ALL EVIL PATHS.**

2. **THE VOW OF NOT FALLING INTO THE EVIL PATHS.**

Upon my accomplishment of Buddhahood, all the living beings from the worlds in the ten directions will all be replete with a purplish pure golden body which is adorned with the thirty-two marks of a great man when they are born in my Land. They are of the same kind, upright and pure in appearance. If there were any differences in their forms and features, that they were either born handsome or ugly, I would not attain Proper Enlightenment.

3. **THE VOW OF OBTAINING A PURE GOLDEN BODY.**

4. **THE VOW OF REPLETING WITH THE THIRTY-TWO MARKS.**

5. **THE VOW OF HAVING THE SAME FORMS AND FEATURES.**

Upon my accomplishment of Buddhahood, all the living beings who are born in my Land will know by themselves their good and bad deeds in their past lives in immeasurable kalpas. They can also see and listen clearly to the past, present and future events of the ten directions. If I were unable to accomplish these vows, I would not attain Proper Enlightenment.

6. **THE ENDOWMENT OF THE PENETRATION OF PAST LIVES.**

7. **THE ENDOWMENT OF THE HEAVENLY EYES PENETRATION.**

8. **THE ENDOWMENT OF HEAVENLY EARS PENETRATION.**

Upon my accomplishment of Buddhahood, all the living beings who are born in my Land will be endowed with the penetration of knowing others' minds. If they were unable to know the minds of living beings in hundreds of millions Nayutas of hundreds and thousands of Buddhalands, I would not attain Proper Enlightenment.

9. **THE ENDOWMENT OF KNOWING OTHERS' MIND.**

Upon my accomplishment of Buddhahood, all the living beings who are born in my Land will be endowed with the paramitas of Great Ease

# ●佛说大乘无量寿庄严清净平等觉经●

## ●至心精进第五●

法藏比丘说此偈已，而白佛言：我今为菩萨道，已发无上正觉之心，取愿作佛，悉令如佛。愿佛为我广宣经法，我当奉持，如法修行；拔诸勤苦生死根本，速成无上正等正觉。欲令我作佛时，智慧光明，所居国土，教授名字，皆闻十方。诸天人民及蜎蠕类，来生我国，悉作菩萨。我立是愿，都胜无数诸佛国者，宁可得否？

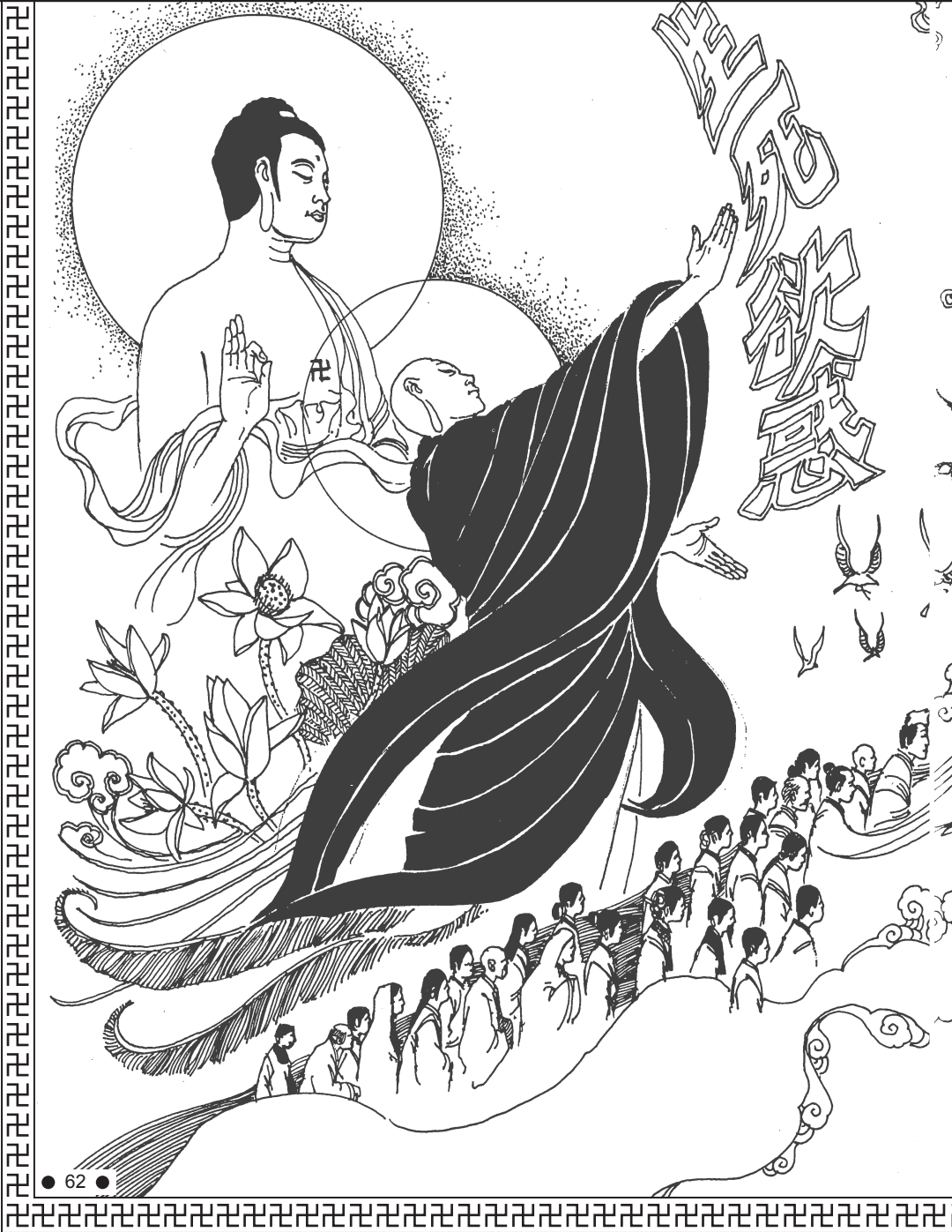
世间自在王佛即为法藏而说经言：譬如大海，一人斗量，经历劫数，尚可穷底；人有至心求道，精进不止，会当克果，何愿不得？汝自思维，修何方便，而能成就佛刹庄严。如所修

## ●五、至心精进●

法藏比丘说完此偈颂后，对世间自在王如来说：我现在修行自觉觉他的菩萨道，决心毫不动摇，直至成就无上正等正觉的佛法智慧，依愿而行，精进不退，直到证得佛位为止。希望世间自在王如来为我详细地宣说经法，我将对您所说的经法信奉受持，按经法的要求去修行，消除一切无休止的生、死之根，欲、惑之本。迅速地修成无上正等正觉的佛智慧，如果有一天我成了佛，我这佛便一定是智慧光明的佛，我那佛国净土也一定要是美好的去处，我作为接引教导往生众生的导师，一定要名扬十方。诸天界的人民以及飞蝇、爬虫等生灵类，来我的这佛国往生者，全都会变为菩萨。我立下这一个誓愿，一定要使我的佛国超过和优越于其他无数的佛国净土。不知您认为我这个誓愿能不能实现？

世间自在王如来听到法藏比丘的这番话后，便为法藏比丘说法道：譬如说，一个人用斗去量取大海之水，经过若干时劫，坚持不懈地努力，尚且能淘乾；人要是用至极之心来追求正道，毫不松懈地一心前进，必定能够达到目的取得成果。海水尚能舀干，还有什么样的誓愿是不能求证达到的呢？您自己好好想一想，修行哪一种方便法门，才能够建成为你誓愿中所

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Spiritual Penetration. In a single thought, if they were unable to pervasively make offerings in succession to all The Buddhas in the Buddhalands which surpass the number of hundred of millions Nayutas of hundreds and thousands, I would not attain Proper Enlightenment.

10. **THE ENDOWMENT OF SPIRITUAL ABILITY TO TRAVEL EXTENSIVELY AT LIGHTNING SPEED.**

11. **THE ENDOWMENT OF PERVASIVELY MAKING OFFERINGS TO ALL THE BUDDHAS.**

Upon my accomplishment of Buddhahood, all the living beings who are born in my Land will renounce the mind of differentiation. They are endowed with still and silent roots. If they were uncertain of the attainment of Proper Enlightenment and the certification of the Great Nirvana, I would not attain Proper Enlightenment.

12. **THE CERTAINTY OF THE ACCOMPLISHMENT OF PROPER ENLIGHTENMENT.**

Upon my accomplishment of Buddhahood, immeasurable bright lights will pervasively illuminate the worlds in the ten directions. The lights will far surpass the other Buddhas' lights. They will be much brighter than the brightness of the sun and moon by thousands of millions of times. If a living being sees my lights which shine on him, he will always be blissful. He will practise wholesome deeds with kindness and be born in my Land. If these vows were not accomplished, I would not attain Proper Enlightenment.

13. **THE VOW OF IMMEASURABLE BRIGHT LIGHT.**

14. **THE ENDOWMENT OF BLISS WHEN THE LIGHTS SHINE ON ONE.**

Upon my accomplishment of Buddhahood, I will attain limitless lifespan. There are innumerable Sound Hearers and Heavenly Beings in my Land and their lifespan will also be immeasurable. If all the living beings in the Three Thousand Great Thousand World Systems were to become the Conditioned Enlightened Ones and throughout hundreds of thousands of



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行，汝自当知，清净佛国，汝应自摄。

法藏白言：斯义宏深，非我境界，惟愿如来，应正遍知，广演诸佛无量妙刹。若我得闻如是等法，思维修习，誓满所愿。

世间自在王佛知其高明，志愿深广，即为宣说二百一十亿诸佛刹土。功德严净、广大圆满之相；应其心愿，悉现与之。说是法时，经千亿岁。尔时法藏闻佛所说，皆悉睹见，起发无上殊胜之愿。于彼天人善恶，国土粗妙，思维究竟，便一其心，选择所欲，结得大愿。精勤求索，恭慎保持。修习功德满足五劫，于彼二十一俱胝佛土功德庄严之事，明了通达，如一佛刹。所摄佛国，超过于彼。

说的那美好的佛国净土。其实这一法门正如同你原来修行的那样，你自己是知道如何去做的，那美妙神奇的佛门净土，你应当通过自己的判断和努力去摄取。

法藏比丘回答道：您这番话的意义很深奥，我还达不到您的那种境界，希望如来应供正遍知佛给我广泛地介绍诸佛的无量胜妙佛国净土，若是我得以知道如是等等无量胜妙佛国净土，以及如何摄取的方法，我誓必将努力去思维，以求达到那种境界，也将努力按所说的方法去修行，我发誓一定要圆满成就佛国净土的愿望。

世间自在王佛知道法藏比丘品德高尚，才能精强、志向远大、誓愿深广，便为之宣说介绍了二百一十亿个庄严法净，广大而圆满的佛国净土，还遂顺法藏比丘的心愿，运用神力，把这些佛国净土全部示现给法藏比丘看到。世间自在王如来给法藏比丘说这个法的时间，足足有千亿年那么长久。那时，法藏比丘听完了世间自在王如来所说的法，又完全看到上述的那二百一十亿个佛国净土，便从世间自在王如来佛足下站起来发下最庄严最宏大的誓愿，他对那天界众生所采用的成功方法和不成功方法，以及佛国净土由此形成的不完整或胜妙神奇，都考察比较，想到了最深最好最妙的方法，便一门心愿地按自己

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kalpas they were able to count and compare the number of the Sound Hearers and Heavenly Beings and the length of their lifespan, I would not attain Proper Enlightenment.

15. **THE ACCOMPLISHMENT OF IMMEASURABLE LIFESPAN.**

16. **THE INNUMERABLE SOUND HEARERS.**

Upon my accomplishment of Buddhahood, if the innumerable Buddhas of the immeasurable Buddhalands in the worlds in the ten directions would not praise my Name and talk about the merits, virtues and goodness of my land, I would not attain Proper Enlightenment.

17. **THE PRAISE BY ALL BUDDHAS.**

Upon my accomplishment of Buddhahood, living beings in the ten directions will be glad and bring forth a sincere mind on hearing my Name. In every thought, they will transfer all their good roots and vow to be born in my Land, or even if they can only be mindful of me for ten times. If they were unable to be born in my Land, I would not attain Proper Enlightenment. Those who have committed the five rebellious acts and those who have slandered The Proper Dharma are excluded.

18. **THE CERTAINTY TO ATTAIN A REBIRTH BY BEING MINDFUL OF HIM FOR TEN TIMES.**

Upon my accomplishment of Buddhahood, living beings in the ten directions will bring forth the Bodhi Resolve on hearing my Name. They will cultivate all kinds of merits and virtues, uphold and practise the six paramitas firmly with no retreat. Moreover, they will transfer the good roots and vow to be born in my Land. They will be mindful of me single-mindedly throughout the days and nights. When they are about to pass away, I will come before them, together with all the Bodhisattvas to welcome them. In just a fraction of a second, they will be born in my Land and become the Avarvartyas Bodhisattvas. If I were unable to accomplish these vows, I would not attain Proper Enlightenment.

19. **THE BRINGING FORTH OF BODHI RESOLVE ON HEARING HIS NAME.**

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即摄受已，复诣世自在王如来所。稽首礼足，绕佛三匝，合掌而住。白言：世尊！我已成就庄严佛土清净之行。佛言：善哉！今正是时，汝应具说，令众欢喜；亦令大众，闻是法已，得大善利。能于佛刹修习摄受，满足无量大愿。



的认识和选择，凝聚为自己修行的誓言愿心。按照自己的誓言，法藏比丘勇猛精进，勤奋求索，诚实谨慎地保持愿心，修习为成就佛国净土所必须的功德，足足修行了五个时劫，对于那二百一十亿个佛国净土的功德庄严问题，全部明白了解，对二百一十亿个佛国净土的认识已如同像只认识一个佛国那样全面周密。集众所长，法藏比丘自己所修行摄取的佛国净土，远远超过了这二百一十亿个佛国净土。

既已经摄取了佛国净土，法藏比丘又返回到世间自在王如来的住处，对著佛足稽首行大礼，随即绕佛三圈，表示礼敬，然后双手合十站定在世间自在王佛前，向佛禀告说：世尊，我已经完成了庄严佛国净土的修行。世间自在王如来回答他说：好啊！现在正好是机缘成熟的时期，你应该宣传你那佛国净土的好处，使大家欢喜热爱，也好让众生知道了解净土法门后，对解脱于烦恼苦闷的五浊恶世有大的帮助，能到你修行成就的那佛国净土去修行学习，满足世间一切众生往生净土的愿望。

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**20. HE WILL WELCOME LIVING BEINGS TO HIS LAND WHEN THEY ARE ABOUT TO LEAVE THEIR PRESENT LIFESPAN.**

Upon my accomplishment of Buddhahood, living beings in the ten directions will be mindful of my Land on hearing my Name. They will bring forth the Bodhi Resolve firmly with no retreat. They will cultivate virtues and transfer the merits sincerely to be born in the Land of Ultimate Bliss. They will surely accomplish what they desire. People who have committed evil deeds in the past will give rise to a remorseful mind on hearing my name. They will practise good deeds and follow the wholesome path by upholding the sutras and precepts. They will vow to be born in my Land and at their deathbed, they will not fall into the three evil paths again but they will be born in my Land. If this vow were not accomplished, I would not attain the Proper Enlightenment.

**21. THE ATTAINMENT OF REBIRTH BY REPENTING AND REFORMING.**

Upon my accomplishment of Buddhahood, there will be no woman in my Land. If a woman can bring forth pure faith and the Bodhi mind on hearing my Name, she will despise the body of a woman and vow to be born in my Land. After passing away, she will be transformed into a man and be born in my Land. All the living beings in the worlds in the ten directions will all be born in my land from transformation in the lotuses in the ponds of Seven Gems. If these vows were not accomplished, I would not attain the Proper Enlightenment.

**22. THERE IS NO WOMAN IN HIS LAND.**

**23. A WOMAN WILL DESPISE HER PRESENT FORM AND BE TRANSFORMED INTO A MAN.**

**24. TO BE BORN FROM TRANSFORMATION IN THE LOTUSES.**

Upon my accomplishment of Buddhahood, living beings in the ten directions will joyously have faith in me on hearing my Name. They will make obeisance and take refuge with me. With a pure mind, they will cultivate the Bodhisattva Conduct. All the Heavenly Beings and worldly



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## ●发大誓愿第六●

法藏白言：唯愿世尊，大慈听察。

我若证得无上菩提，成正觉已，所居佛刹，具足无量不可思议功德庄严。无有地狱、饿鬼、禽兽、蜎飞蠕动之类。所有一切众生，以及焰摩罗界<sup>⑳</sup>，三恶道<sup>㉑</sup>中，来生我刹，受我法化，悉成阿耨多罗三藐三菩提，不复更堕恶趣。得是愿，乃作佛；不得是愿，不取无上正觉。一、国无恶道愿。二、不堕恶趣愿。

我作佛时，十方世界所有众生，令生我刹，皆具紫磨真金色身，三十二种大丈夫相<sup>㉒</sup>；端正净洁，悉同一类。若形貌



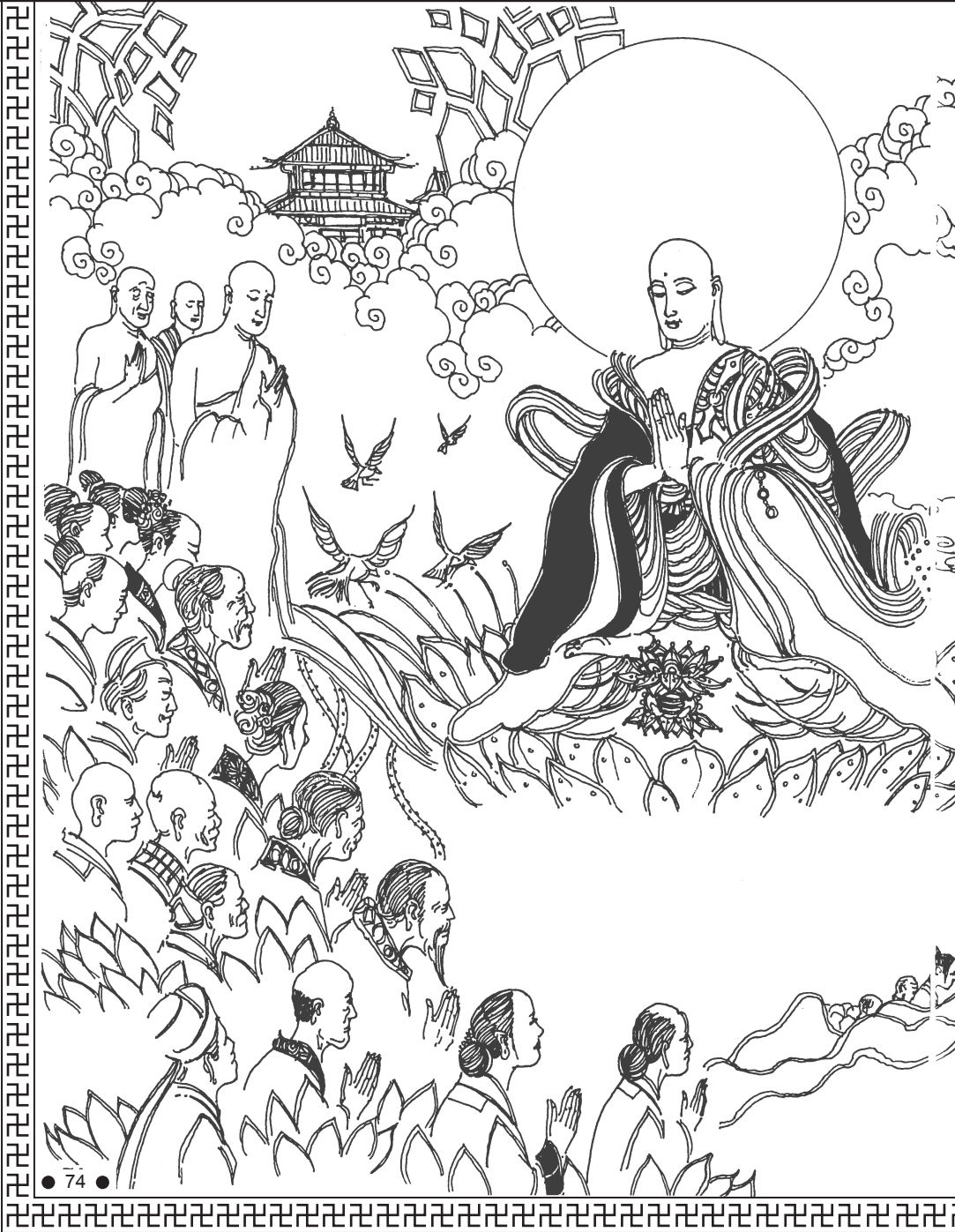
## ●六、发大誓愿●

法藏比丘向世间自在王禀白说：世尊，希望您用慈悲心，听我陈述，鉴我诚心。

我如果证得了无上菩提的佛智慧，正式成为了佛，我所居住的佛国净土，具足无量无边不可想像不可言说的功德，用这些功德来装修严饰，那净土上没有地狱，没有饿鬼，没有禽兽，也没有苍蝇和爬虫，所有的一切众生，以及焰摩罗世界、三恶趣道中的一切受苦受难的生灵，只要往生到我的佛国净土，接受我的教化，便全部成就无上正等正觉，超出轮回，不会再行堕入到恶趣道中。我的这个愿望能成就，我才成为佛，我的这个愿望不能达到，我终不成佛。

我作佛的时候，要使十方世界的一切众生都能往生我的佛国净土，往生我佛国净土的众生都具有紫磨真金的不坏身体，都具有三十二种大人相。国中众生的容貌形色，全都端正清洁，全都平等一样。如果国中众生的形容相貌有好好坏和有美有丑的差别，我终不成佛。

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people will be respectful towards them. Upon hearing my Name, living beings will be born into respectable and honourable families after passing away. They will be replete with perfect roots with no deformities. They will always cultivate the supreme Brahman conduct. If these vows were not accomplished, I would not attain The Proper Enlightenment.

25. **THE HEAVENLY BEINGS AND WORLDLY PEOPLE WILL BE RESPECTFUL TO THEM.**

26. **THE ENDOWMENT OF BLESSINGS UPON HEARING HIS NAME.**

27. **THE CULTIVATION OF SUPREME AND UNSURPASSED CONDUCT.**

Upon my accomplishment of Buddhahood, there is not a word of evil names in my Land. All the living beings who are born in my Land will dwell in proper concentration singlemindedly. They will forever be free from all afflictions and attain a pure and serene mind. The bliss that they enjoy will resemble the Bhikshus who have no more outflows. If they were to give rise to thoughts of greedy attachment and to scheme for self benefit, I would not attain Proper Enlightenment.

28. **THERE IS NO EVIL IN MY LAND.**

29. **THE LIVING BEINGS WILL DWELL IN PROPER CONCENTRATION.**

30. **THE BLISS RESEMBLES THE EXTINCTION OF ALL OUTFLOWS.**

31. **THE LIVING BEINGS WILL NOT BE GREEDY TO SCHEME FOR SELF BENEFIT.**

Upon my accomplishment of Buddhahood, living beings who are born in my Land are endowed with immeasurable good roots. They will be replete with a Vajra Indestructible Body which is firm and strong. The top of their heads will be brightly illuminated. They will accomplish the all encompassing wisdom and obtain limitless eloquence. They are good at discussing the secrets points of all Dharmas. When they are reciting the Sutras and walking in meditation, their voices will resonate like the bell. If

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差别，有好丑者，不取正觉。三、身悉金色愿。四、三十二相愿。五、身无差别愿。

**我**作佛时，所有众生，生我国者，自知无量劫时宿命。所作善恶，皆能洞视、彻听，知十方去来现在之事。不得是愿，不取正觉。六、宿命通愿。七、天眼通愿。八、天耳通愿。

**我**作佛时，所有众生，生我国者，皆得他心智通<sup>③⑤</sup>。若不悉知亿那由他<sup>③⑥</sup>百千佛刹众生心念者，不取正觉。九、他心通愿。

**我**作佛时，所有众生，生我国者，皆得神通自在<sup>③⑦</sup>波罗密多。于一念顷，不能超过亿那由他百千佛刹，周遍巡历、供

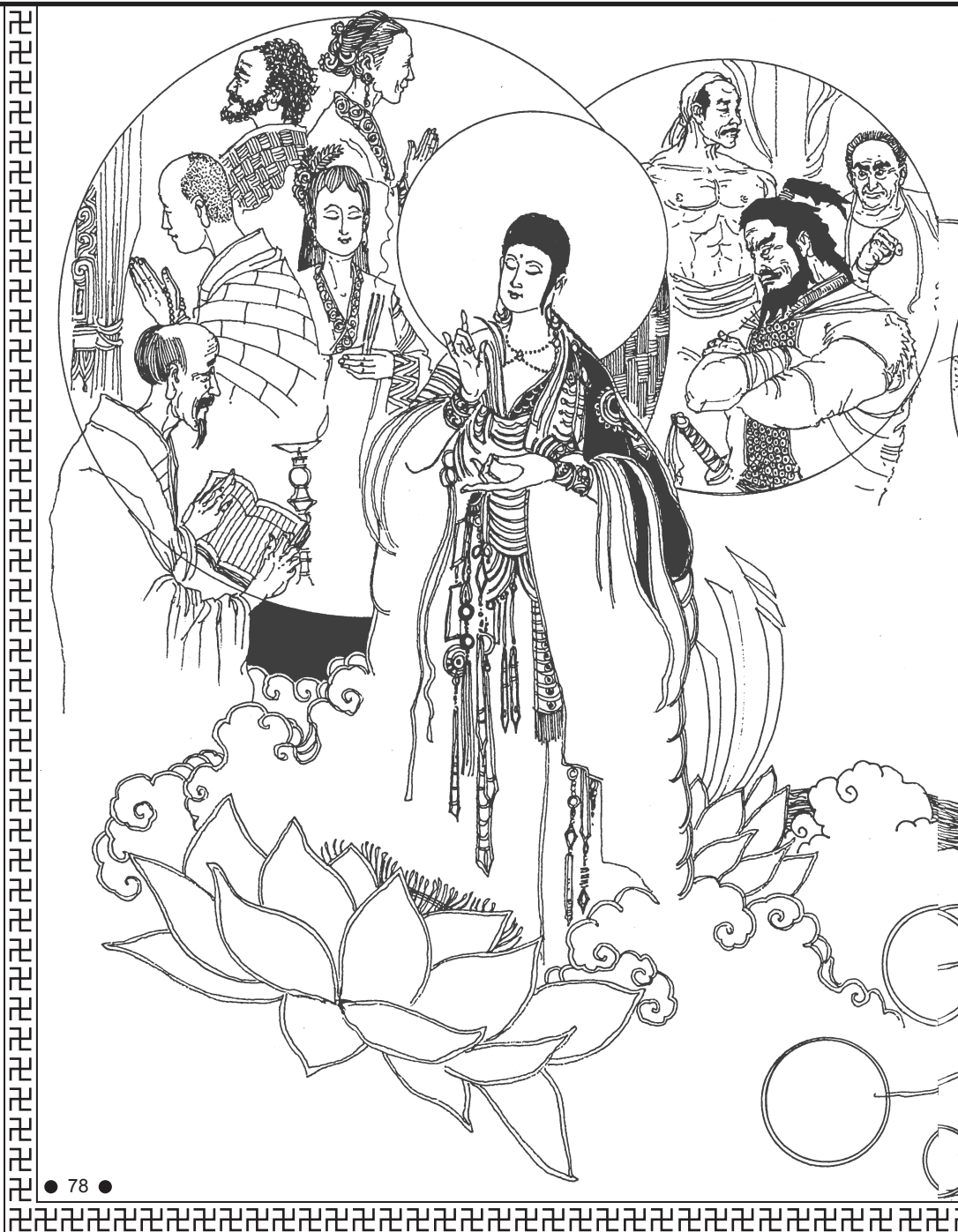


**我**作佛的时候，要使所有十方世界往生我国的众生，都能自知自己过去无量劫时的宿命，所行的善，作的恶，都能览无遗漏，听则全闻，能知晓十方世界过去、将来、现在发生的所有事情。不成就这个誓愿，我终不成佛。

**我**作佛的时候，要使所有一切往生我佛国净土的众生，都获得他心智的神通，假如我国中众生不能全知亿千万佛国净土众生的心念，我终不成佛。

**我**作佛的时候，要使所有十方世界往生我国的众生，都能获得自在神通而达彼岸。如果在起念的一刹那，不能超越亿千万个佛国净土，周游遍巡而供养全部诸佛国的佛，我终不成佛。

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these vows were not accomplished, I would not attain Proper Enlightenment.

32. **THE ENDOWMENT OF A VAJRA INDESTRUCTIBLE BODY.**

33. **THE ENDOWMENT OF BRIGHT ILLUMINATION AND ELOQUENCE.**

34. **THEY ARE GOOD AT DISCUSSING THE IMPORTANT DHARMAS.**

Upon my accomplishment of Buddhahood, all the living beings who are born in my Land will ultimately arrive at the position of the last birth prior to Buddhahood except for those who vow to leave for the sake of living beings. They will be armed with great vows to teach and transform all sentient beings in order to instill the faith to practise the Bodhi Conduct and the Samanthabhadra Path. Even though they are born in the other worlds, they will forever be free from the Evil paths. Some will like to lecture on the Dharmas, others will enjoy listening to the Dharmas. And there are some who will appear to possess the spiritual ability to travel at lightning speed. Everyone will practise in accord with his wish and none will be unable to perfect it. If these vows were not accomplished, I would not attain The Proper Enlightenment.

35. **THE ACCOMPLISHMENT OF BUDDHAHOOD IN JUST ONE MORE LIFE TIME.**

36. **TO TEACH AND TRANSFORM LIVING BEINGS IN ACCORD WITH ONE'S WISH.**

Upon my accomplishment of Buddhahood, living beings who are born in my Land will be provided with food and drinks, clothing and other offerings in accord with their wish. Every-one of them will have their vows fulfilled. The Buddhas in the ten directions will receive their offerings simultaneously with the birth of such thoughts. If I were unable to accomplish these vows, I would not attain The Proper Enlightenment.

37. **THE APPEARANCE OF FOOD AND CLOTHING AS ONE WISHES.**



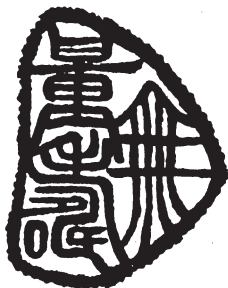
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养诸佛者，不取正觉。十、神足通愿。十一、遍供诸佛愿。

**我**作佛时，所有众生，生我国者，远离分别<sup>③⑧</sup>，诸根<sup>③⑨</sup>寂静。若不决定成等正觉、证大涅槃者，不取正觉。十二、定成正觉愿。

**我**作佛时，光明无量，普照十方，绝胜诸佛，胜于日月之明千万亿倍。若有众生，见我光明照触其身，莫不安乐，慈心作善，来生我国。若不尔者，不取正觉。十三、光明无量愿。十四、触光安乐愿。

**我**作佛时，寿命无量，国中声闻天人无数，寿命亦皆无量。假令三千大千世界众生悉成缘觉，于百千劫悉共计校，若



**我**作佛的时候，要使所有往生我国的众生，远离心和心所的自性作用，六根清净；若是国中还有执于妄见而不决定修成佛位，证到大乘涅槃的人，我终不成佛。

**我**作佛的时候，要放出无量的光明，遍照到十方世界，超越胜过其他佛国土的诸位佛的光明，胜过太阳光和月亮光千万亿倍。见到我的光明的众生，光明照耀感触在他们身上的众生，莫不感到安乐喜悦，慈心中生出往生我这佛国净土的善意；若还有见到佛光及蒙佛光照及的众生不生发往生我国的善意，我终不成佛。

**我**作佛的时候，我的寿命将无尽无边，我国中的声闻、天人也皆无尽无边，他们的寿命也全都无尽无边。假如让三千大千世界的众生全都成为缘觉，用百千劫的时间共同来计算，若算得清佛的寿命有多长、佛国净土中的人民有多少，他们的寿命有多长，我终不成佛。

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**38. THE BUDDHAS WILL RECEIVE THE OFFERINGS UPON THE BIRTH OF SUCH A THOUGHT.**

Upon my accomplishment of Buddhahood, the myriad things in my Land will be purely adorned with beautiful lights and exquisite shapes and colours, to such an extent of wonder that no one will be able to exhaust praising or comparing them. If living beings who are endowed with the Heavenly Eyes were able to differentiate their shapes, colours, the brilliant appearance, names and numbers or to give a general description of them, I would not attain The Proper Enlightenment.

**39. THE VOW OF INEXHAUSTIBLE ADORNMENT.**

Upon my accomplishment of Buddhahood, there are immeasurable colourful tress in my Land. Some trees are about hundreds of thousands of yojanas in height. The height of the trees in the Wayplace is four million miles. Even the Bodhisattva with inferior good roots can see them too. If ever they desire to see the pure adornment of the different Buddhalands, they can see them among the Jewel Trees, just as clearly as looking at their face in a mirror. If these vows were not accomplished, I would not attain Buddhahood.

**40. THE VOW OF IMMEASURABLE COLOURFUL TREES.**

**41. THE VOW OF THE APPEARANCE OF BUDDHALANDS AMONG THE TREES.**

Upon my accomplishment of Buddhahood, the Buddhaland where I dwell will be vast and with plentiful pure adornment. It will shine brilliantly like a mirror. The lights that shine forth will thoroughly illuminate the immeasurable, innumerable and inconceivable Buddhas' worlds in the ten directions. On seeing the appearance, there will arise in the living beings the rare mind. If this vow were not accomplished, I would not attain The Proper Enlightenment.

**42. THE BRILLIANT LIGHTS THAT ILLUMINATE THE TEN DIRECTIONS THOROUGHLY.**

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能知其量数者，不取正觉。十五、寿命无量愿。十六、声闻无数愿。

**我**作佛时，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，不取正觉。十七、诸佛称叹愿。

**我**作佛时，十方众生，闻我名号，至心信乐；所有善根，心心回向，愿生我国；乃至十念<sup>④</sup>，若不生者，不取正觉。唯除五逆，诽谤正法。十八、十念必生愿。

**我**作佛时，十方众生，闻我名号，发菩提心，修诸功德，奉行六波罗密<sup>④</sup>，坚固不退。复以善根回向，愿生我国。一心念我，昼夜不断；临寿终时，我与诸菩萨众迎现其前，经须臾



**我**作佛的时候，那十方无量佛国世界里的诸佛，若不共同称颂我的名号，夸赞我功德净土的好处，我终不成佛。

**我**作佛的时候，十方世界的众生听到我的名号，至诚之心信顺爱乐，所有心、口、意三业之善，心心回向净土，乃至依十法起十念。若众生如此而不得往生，我终不成佛。但是，唯独要除开那些既犯五逆之罪又诽谤佛法的人。

**我**作佛的时候，十方世界的众生听到我的名号，生发求真道之心，修行各种功德，奉行布施、持戒、忍辱、精进、禅定、般若六波罗密，坚定不移，永不退转，然后用自己所修的功德回施于一切众生，愿使共同往生我的佛国净土。这些专心专意地念我的名号，白天黑夜都不间断的人，到了他寿终即将逝世之时，我与净土中的诸菩萨们前往去接引，出现在其人的面前，只经过片刻的时间，其人就得以往生我的佛国净土，当上阿鞞跋致菩萨。如果不能实现我的这一誓愿，我终不成佛。

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Upon my accomplishment of Buddhahood, the palaces, towers, scenery, the ponds and the streams, the flowery trees and all the myriad things in my Land which stretch out to the edge of the Land and up to the empty space will be composed of immeasurable jewel fragrance. The fragrance will pervasively permeates the worlds in the ten directions. Upon smelling the fragrance, living beings will cultivate the Buddha's practice. If this vow were not accomplished, I would not certify to the Proper Enlightenment.

**43. THE JEWEL FRAGRANCE WILL PERMEATE THE TEN DIRECTIONS PERVASIVELY.**

Upon my accomplishment of Buddhahood, the Bodhisattva assemblies in the Buddhalands in the ten directions will be endowed with the Samadhi of Purity, the Samadhi of Liberation and the Samadhi of Pervasive Equanimity upon hearing my Name. They will dwell in the various deep Dharanis and Samadhis until they accomplish Buddhahood. In their deep concentration, they will constantly make offerings to the immeasurable and limitless Buddhas and they will never be unmindful. If these vows were not accomplished, I would not attain Proper Enlightenment.

**44. THE ENDOWMENT OF UNIVERSAL EQUANIMITY SAMADHI.**

**45. THE MAKING OF OFFERINGS TO BUDDHAS IN SAMADHI.**

Upon my accomplishment of Buddhahood, the Bodhisattva assemblies in the worlds in other directions will certify to the Dharma of non-arising and they will be endowed with Dharanis upon hearing my Name. They are pure and blissful while dwelling in the mind of equanimity. They will practise the Bodhisattva Conduct and be perfectly endowed with the virtuous roots. If they were unable to obtain the first, the second and the third stage of patience immediately, and were unable to certify to the position of non-retreating in all Buddha Dharmas presently, I would not attain the Proper Enlightenment.

**46. THE ATTAINMENT OF DHARANIS.**



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间，即生我刹，作阿惟越致菩萨④。不得是愿，不取正觉。十九、闻名发心愿。二十、临终接引愿。

**我**作佛时，十方众生，闻我名号，系念我国，发菩提心，坚固不退；植众德本，至心回向，欲生极乐，无不遂者。若有宿恶，闻我名字，即自悔过，为道作善，便持经戒，愿生我刹；命终不复三恶道，即生我国。若不尔者，不取正觉。二十一、悔过得生愿。

**我**作佛时，国无妇女。若有女人，闻我名字，得清净信，发菩提心，厌患女身，愿生我国；命终即化男子，来我刹土。十方世界诸众生类，生我国者，皆于七宝池莲华中化生。若不尔者，不取正觉。二十二、国无女人愿。二十三、厌女转男愿。



**我**作佛的时候，十方世界的众生听到我的名号，专心专意地想到我的佛国净土，生发求真道之心，坚走不移，永不退转，积累善德，诚心实意地将自己修行的功德回施众生，希望通过此种功德往生西方极乐世界，这样做的人，没有一个不成功的。如果有人过去宿世生中所造有恶业，能自己向佛忏悔罪过，誓不再犯，并为佛法作善事，奉持佛的言教和佛教戒律，发愿往生我的佛国净土。这样的人，逝世后不再堕入三恶道中，即得往生我的佛国净土。若是这些人不能往生西方极乐世界，我终不成佛。

**我**作佛的时候，佛国中没有妇女。如果有女人听闻到我的名号，离恶行，无烦恼，生信心，发心求真理之道，厌离女身，愿往生极乐世界，逝世之时即转化为男子，来到我的佛国净土。十方世界的各种众生，凡往生我的净土的，都皆于七宝池的莲花中化生。若是女不转男或众不化生，我终不成佛。

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- 47. **THE ATTAINMENT OF PATIENCE UPON HEARING HIS NAME.**
- 48. **THE CERTIFICATION OF NON-RETREATING PRESENTLY.**

## **CHAPTER 7: THE CERTAINTY OF ACCOMPLISHING THE PROPER ENLIGHTENMENT**

The Buddha told Ananda, "At that time, after Dharma Store Bhikshu had finished saying his vows, He praised thus,

**I bring forth the resolutions that far-surpass the world.  
Vowing to attain the Unsurpassed Path.  
If I were unable to fulfill these vows,  
I vowed not to attain the Equal Enlightenment.  
I will become the Greatest donor,  
To relieve the poor and suffering beings pervasively.  
And enable all these living beings,  
To be free from worries and anxieties,  
In the long nights of birth and death.  
And there will arise in them the various good roots,  
Finally, they will accomplish the Bodhi fruit.  
If I were to attain The Proper Enlightenment,  
Immeasurable Lifespan would be my Name,**

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二十四、莲华化生愿。

**我**作佛时，十方众生，闻我名字，欢喜信乐，礼拜归命，以清净心，修菩萨行，诸天世人，莫不致敬。若闻我名，寿终之后，生尊贵家，诸根无缺；常修殊胜梵行。若不尔者，不取正觉。二十五、天人礼敬愿。二十六、闻名得福愿。二十七、修殊胜行愿。

**我**作佛时，国中无不善名。所有众生生我国者，皆同一心，住于定聚。永离热恼，心得清凉；所受快乐，犹如漏尽<sup>④</sup>比丘。若起想念，贪计身者，不取正觉。二十八、国无不善愿。二十九、住正定聚愿。三十、乐如漏尽愿。三十一、不贪计身愿。



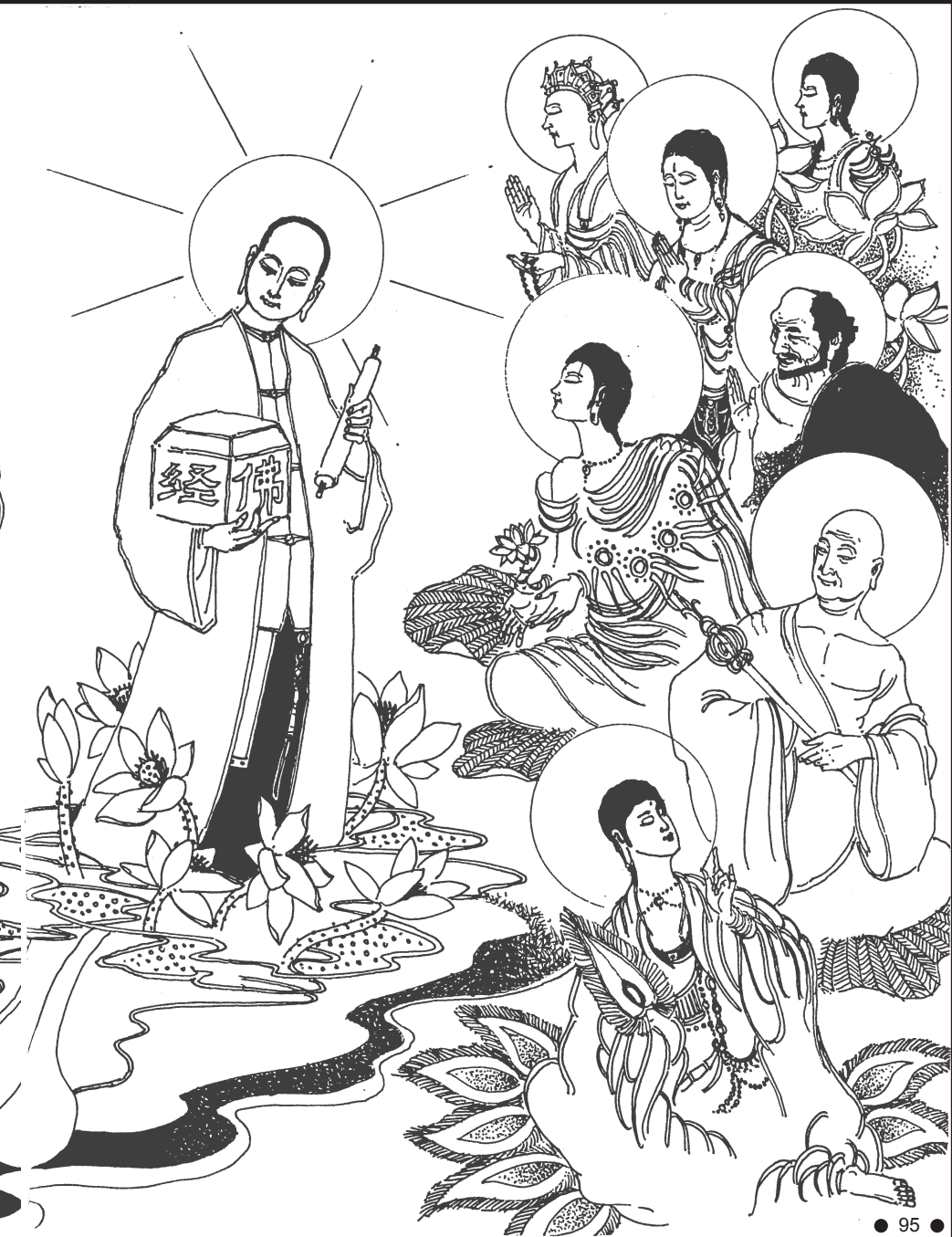
**我**作佛的时候，十方世界的众生听到我的名字，生出欢喜信乐之心，同我行礼敬拜，把命运寄托给我，以无垢无染的清净之心，修习六度四摄自觉觉他的菩萨行，天界诸天神和世间诸世人，无不向他致以敬礼。如果有人听闻我的名字，但为了在秽土救济众生，今生不得往生极乐世界，这些人寿终逝世后，定可转生到尊贵人家，身体健康，不残不缺，亦必然因前世因缘时时勤修最胜的断淫无欲之行。若不能这样，我终不成佛。

**我**作佛的时候，我佛国中没有不善这样的名相概念，所有往生西方极乐世界的众生，都具有同样的思维方式，都得不退转菩萨的正定之聚，永离身热心恼，心境清净凉爽，他们享受快乐而无追求快乐之心，如同不执不著断尽诸漏的阿罗汉。若我的国中有人生发了想的念头，妄以自身为我，贪执计转，堕于烦恼，我终不成佛。

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**On hearing my Name,  
All The Living Beings will be born in my Land.  
Just Like The Buddha, they will obtain a golden body,  
And be perfectly replete with wonderful features.  
With a mind of Great Compassion,  
They will benefit all living beings.  
Dwelling in deep and proper mindfulness, they will renounce all  
sensual desires.  
And cultivate the Brahman Conduct, with the endowment of purity and  
wisdom.  
May my Lights of Wisdom,  
Pervasively illuminate the Lands in the ten directions.  
Eradicating the impurity and darkness of the three evil paths.  
May my lights relieve those in trouble and danger,  
So that they will renounce the sufferings in the three evil paths.  
And put an end to the darkness of affliction.  
May they be endowed with the Wisdom Eyes  
And obtain a bright and shiny body  
Closing down all the evil paths,  
May they penetrate and arrive at the door of wholesome paths.  
I will open the Dharma Store for the multitude;  
And give them the gems of merits and virtues extensively.  
May I be endowed with the unobstructed wisdom of The Buddha,  
And practise Kindness and Compassion just like Him,**



## ●佛说大乘无量寿庄严清净平等觉经●

我作佛时，生我国者，善根无量，皆得金刚那罗延身<sup>④④</sup>，坚固之力；身顶皆有光明照耀。成就一切智慧，获得无边辩才，善谈诸法秘要；说经行道，语如钟声。若不尔者，不取正觉。三十二、那罗延身愿。三十三、光明慧辩愿。三十四、善谈法要愿。

我作佛时，所有众生生我国者，究竟必至一生补处<sup>④⑤</sup>。除其本愿为众生故；被弘誓铠，教化一切有情，皆发信心，修菩提行，行普贤道；虽生他方世界，永离恶趣。或乐说法，或乐听法，或现神足，随意修习，无不圆满。若不尔者，不取正觉。三十五、一生补处愿。三十六、教化随意愿。



我作佛的时候，往生我国的众生，身心健康，身体坚如金刚钻石，力强雄健如天界力士，身上头顶皆有光明照耀，获得一切的智慧，以及雄辩的才能，善于演说诸多佛法的奥秘和经要，行道时诵说经义，声如洪钟。如不能如此，我终不成佛。

我作佛的时候，所有往生我佛国净土的众生，终究达到一生补处的候补佛位。除非他本人愿意为了拯济众生，披弘誓铠甲，返入秽土，教化一切有情众生，使这些有情众生都生发信奉佛教之心，从而修习追求真理的觉悟之道，并且像普贤一样，由愿导行，由自觉觉他，济度有情往生净土。这些如普贤一样修菩萨行的菩萨，虽然生活在他方世界生死海中，也得永不堕于恶趣三道，他们或乐于说法，或乐于听法，或现神足等神通，随其意乐而修习，无不获得圆满成功。若是达不到如此圆满地步，终不成佛。

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**I will always be the Teacher of Man and Gods  
And The Hero of the Triple Realm.  
I will speak the Dharmas,  
And The Lion's Roar will widely cross over all sentient beings.  
I will perfectly accomplish the vows that I have brought forth,  
That all living beings will attain Buddhahood.  
If I could fully realise my vows.  
The Great Thousand World Systems would surely be moved,  
The Heavenly Beings in Empty space,  
Should rain down the wonderfully precious flowers.”**

The Buddha told Ananda, “After the Dharma Store Bhikshu had finished saying the verses, the Land pervasively shook in six ways immediately. From the Heavens, wonderful flowers were rained down on Him as an offering. The music in Empty Space sprang up naturally which praised thus, ‘He would certainly accomplish the Unsurpassed Proper Enlightenment.”

## **CHAPTER 8: ACCUMULATING MERITS AND VIRTUES**

“Ananda, after the Dharma Store Bhikshu had brought forth the magnificent vows before the Thus Come One, who is the King of Great Ease in the World, and the great assembly of Gods and Men, he dwelt in the genuine and actual wisdom. He cultivated the Path with great courage and diligence. With one mind undivided he concentrated on his resolutions to

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我作佛时，生我国者，所须饮食、衣服、种种供具，随意即至，无不满愿；十方诸佛，应念受其供养。若不尔者，不取正觉。三十七、衣食自至愿。三十八、应念受供愿。

我作佛时，国中万物，严净光丽，形色殊特，穷微极妙，无能称量。其诸众生，虽具天眼，有能辨其形色、光相、名数，及总宣说者，不取正觉。三十九、庄严无尽愿。

我作佛时，国中无量色树，高或百千由旬<sup>④⑥</sup>，道场<sup>④⑦</sup>树高四百万里。诸菩萨中，虽有善根劣者，亦能了知。欲见诸佛净国庄严，悉于宝树间见，犹如明镜睹其面像。若不尔者，不取正觉。四十、无量色树愿。四十一、树现佛刹愿。



我作佛的时候，往生我国的众生，所须要的饮食饭菜，衣服用具，随其意念即刻就自然出现，无不满足于他们的愿望。供养十方世界的诸佛，也只在—发念间，全都供养完毕。若是极乐世界中达不到这样的随心所欲，我终不成佛。

我作佛的时候，我佛国净土内的万物都庄严清净，光明丽，形状奇特，无比微妙，难以用语言去形容和表达。在极乐世界的众生，显然都具有天眼的神通，但如果有人能辨识这些神奇器物的质地，描述他们的形状，形容他们的光泽和式样，说出它们的名字，以及能把握住这些器物总的现象本质并加以表述的，我终不成佛。

在我作佛的时候，我佛国净土中无数的大树，高达数百由旬甚至数千由旬。在道场近旁更有菩提树，高达四百万里。我国中的众位菩萨中，虽然有些是比较笨的，也能够明白这是我的庄严心的流现。要想看其他的佛国净土，到这些宝树间便能完全见到。通过宝树看佛国净土犹如通过明澈的镜子看自己的面容一样清楚。若是不能如此，我终不成佛。

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adorn the wonderful Land. The Buddhaland thus attained is spacious and extensive. It far surpasses the other Lands and is especially wonderful. It is naturally self-sustaining and exists forever. It is free from destruction and changes. In immeasurable kalpas, he accumulated and planted all virtuous practices. He would never give rise to thoughts of greed, anger, delusion and sensual desires. He was not attached to forms, sounds, smells, tastes, objects of touch and Dharma but was always happy to be mindful of all the good roots of the past Buddhas. He cultivated the conduct of stillness and quietude and renounced all falsity. He practised in accord with the Door of Ultimate Truth and planted all roots of virtues extensively. He would endure all kinds of sufferings without any complaints and was satisfied with few necessities. He sought only the pure Dharmas to benefit all living beings. He was never tired of fulfilling his vows as he had accomplished the strength of great patience. He would always treat all sentient beings with kindness and patience. He spoke kindly to them with calm composure, advising them to practise the path diligently.

He was respectful towards the Triple Gem, upheld and served His Teachers and Elders with a sincere and straight-forward mind that was free from servile. He adorned his practices by adhering to the precepts firmly and completely. He contemplated the unreality of all dharmas and dwelt in the samadhi of stillness constantly. He was good at subduing his mouth karma for he would never ridicule others. He was good at subduing his bodily karma for he would never act against the precepts and rules of deportment. He was good at subduing his mind so that it would be pure with no defilements. He was not attached to his land, cities, villages, families, relatives and jewellery. He would constantly teach and transform all living beings, enabling them to dwell in the six paramitas, the practices of giving, upholding the precepts, patience, diligence, concentration and wisdom so that they would dwell on the unsurpassed, genuine and proper path. As he was able to accomplish these good roots, immeasurable Jewel Stores would come forth naturally wherever he was born. He would either be born as an



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我作佛时，所居佛刹，广博严净，光莹如镜，彻照十方无量无数不可思议诸佛世界。众生睹者，生希有心。若不尔者，不取正觉。四十二、彻照十方愿。

我作佛时，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。其香薰十方世界，众生闻者，皆修佛行。若不尔者，不取正觉。四十三、宝香普熏愿。

我作佛时，十方佛刹诸菩萨众，闻我名已，皆悉速得清净、解脱、普等三昧；诸深总持，住三摩地，至于成佛。定中常供无量无边一切诸佛，不失定意。若不尔者，不取正觉。四十四、普等三昧愿。四十五、定中供佛愿。

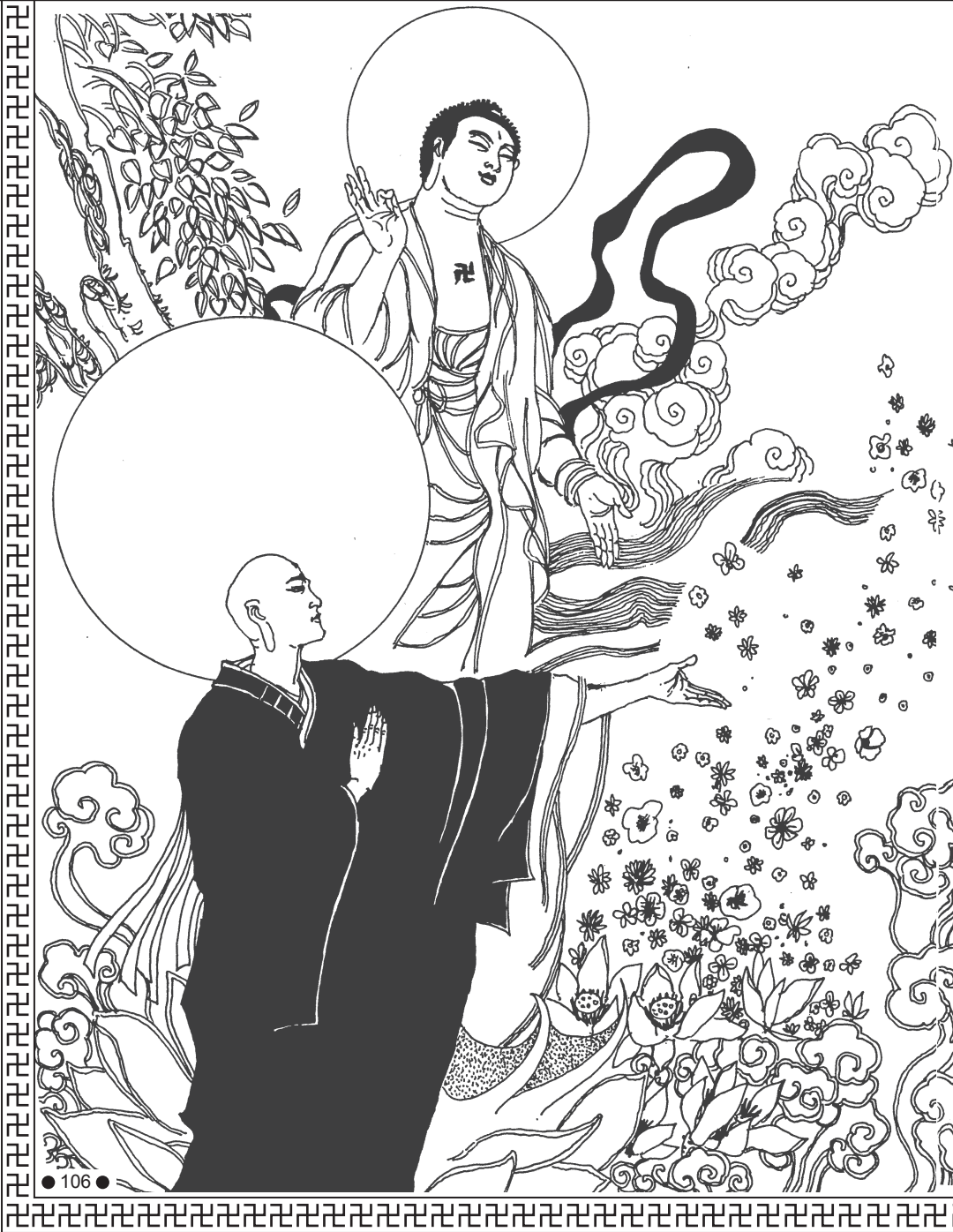


我作佛的时候，我所居住的佛国净土光明晶莹，如同明镜。遍照于十方无边无际不可想像不可言说那么多的诸佛世界，这些世界里的众生，见到之后，必定生出求取真理正道之心。若是达不到如此神妙，我终不成佛。

我作佛的时候，我佛国净土中从地上到天空，包括宫殿、楼观、池塘溪流、花草树木等等国中所有的一切万物，全部都用无数的宝香来合成，其香遍薰十方诸佛世界，十方世界的众生闻到了这种香味，全都修行佛道。若香不能薰到十方世界或闻者不修行佛道，我终不成佛。

我作佛的时候，十方诸佛世界的众位菩萨听到我的名号后，立即证得寂静无缚、解脱生死、佛佛皆现的念佛三昧，证得深妙的陀罗尼密咒，安定于正定之中，一直到修炼成佛。在定中时时供养无量无边多的一切诸佛，又不失定意。若众菩萨得不到这种甚深禅定功夫，我终不成佛。

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Elder, an Upasaka with Honoured surname that was reverently respected by others. Or at times, he would be born either as the King of Kastriya Race (The Noble Royal Family), The Wheel Turning Sagely King, The God of The Heaven of Six Desires, or even The Brahman King. He would make offerings before all The Buddhas respectfully and unceasingly. The virtues thus obtained by Him were ineffable. His body and mouth would continually produce immeasurable subtle fragrance just as fragrant as the sandalwood or the green lotus flowers. The fragrance of upholding the precepts pervasively perfumed the innumerable World systems. Wherever he was born, his form appearance would be upright with proper adornment that was marked with thirty-two signs of a great man and was refined in eighty subtle fine features which were well rounded and fully accomplished. 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 make them happy. Because of such causes and conditions, he was able to make uncountable living beings bring forth the mind of Anuttarasamyaksambodhi.”

## CHAPTER 9: FULLY ACCOMPLISHING THE WAY

The Buddha told Ananda, “Dharma Store Bhikshu cultivated the Bodhisattva path and accumulated immeasurable and limitless merits and virtues. He was always at ease when dwelling amongst the dharmas that were not known or understood by using words or a mind of differentiation. He fully accomplished all His Vows that were based on the One Suchness Reality. He was able to bring to fruition and dwell in a Pure Buddhaland that was vast, spacious and perfectly replete with adornments and awesome virtues.

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我作佛时，他方世界诸菩萨众，闻我名者，证离生法，获陀罗尼。清净欢喜，得平等住。修菩萨行，具足德本。应时不获一二三忍，于诸佛法，不能现证不退转者，不取正觉。四十六、获陀罗尼愿。四十七、闻名得忍愿。四十八、现证不退愿。

### ●必成正觉第七●

佛告阿难：尔时法藏比丘说此愿已，以偈颂曰：

我建超世志，必至无上道，  
斯愿不满足，誓不成等觉。  
复为大施主，普济诸穷苦，

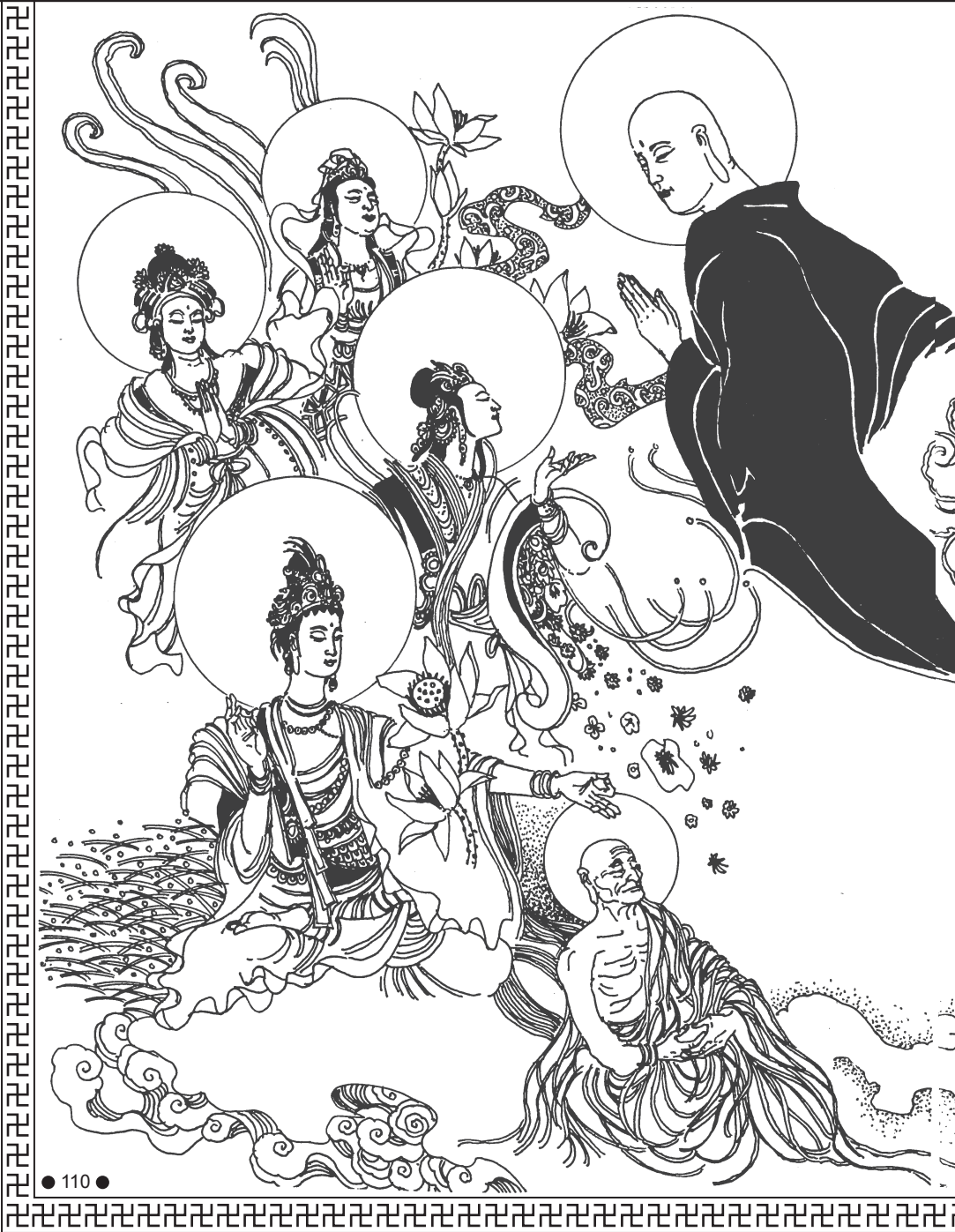
我作佛时，极乐净土之外的其他世界众位菩萨，听到我的名号者，证得离生死之法，并获得陀罗尼明咒神通，清净不染，愉悦欢乐，入无差别境界，修习菩萨行，具足一切佛果之功德根本，应时这众位菩萨不能得获音响忍，——听音响悟道，柔顺忍——慧心柔转悟道，乃至无生法忍——离相而悟道，在修行佛法的道路上不能兑现论证只进不退的功夫，我终不成佛。

### 七、必成正觉

世尊告诉阿难，那时法藏比丘说完誓愿，用偈颂总结道：

我今发下了超世的誓愿，  
一定要引导众生成就佛果，  
倘若这个誓愿不能圆满，  
我发誓定不成佛只顾自身。  
我必重回世间作人民的导师，  
以佛法为舟济渡苦海中的众生，  
受我济渡的众生啊，  
将解脱那生死烦恼的沉沦。  
众生受此教化得生善根，  
众生受此教化得成善人，

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After listening to The Buddha, Ananda asked The World Honoured One, "Is Dharma Store Bodhisattva who has accomplished the Bodhi, The Buddha of the Past? Is He the Future Buddha or is He the Present Buddha who is dwelling in the other world?"

The World Honoured One answered, "The Buddha Thus Come One appears to come but there is no coming. He appears to go but there is no going. He is neither born nor becomes extinct, nor does He dwell in the past, present or future. But as he has vowed to cross over living beings, He appears to dwell in the World in Western Direction which is hundreds of thousand kotis of Nayutas Buddhalands away from Jambudvīpa. It is known as The Land of Ultimate Bliss. Dharma Store has accomplished Buddhahood for ten kalpas. He is known as Amitabha Buddha. Presently He is speaking the Dharma to immeasurable and uncountable Bodhisattvas and Sound Hearers assemblies who surround and listen to Him with great respect."

## CHAPTER 10: ALL VOWING TO BECOME BUDDHAS

After The Buddha had finished talking about Amitabha Buddha and his fulfilment of vows as a Bodhisattva, The Prince Ajatasattu and the five hundred elders were all extremely joyful. Every one of them held a golden flowery canopy and together they made obeisance before The Buddha. After covering The Buddha with the flowery canopies, they sat by one side to listen to the Sutras. They made the following vows in their mind, "May we be like Amitabha Buddha on our accomplishment of Buddhahood."



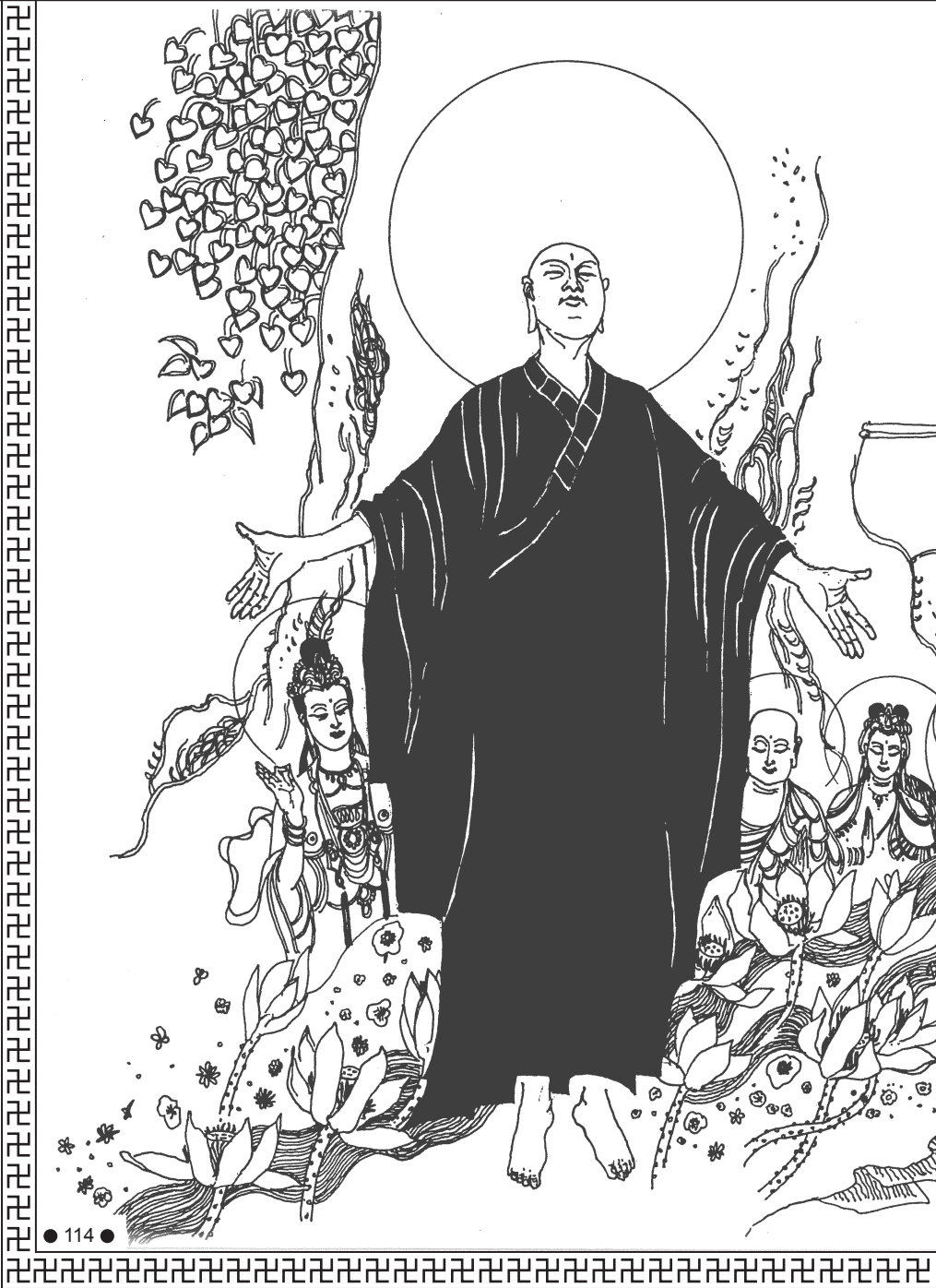
## ●佛说大乘无量寿庄严清净平等觉经●

令彼诸群生，长夜无忧恼。  
生出众善根，成就菩提果，  
我若成正觉，立名无量寿。  
众生闻此号，俱来我刹中，  
如佛金色身，妙相悉圆满。  
亦以大悲心，利益诸群品，  
离欲深正念，净慧修梵行。  
愿我智慧光，普照十方刹，  
消除三垢冥<sup>④</sup>，明济众厄难。  
悉舍三途苦，灭诸烦恼暗，

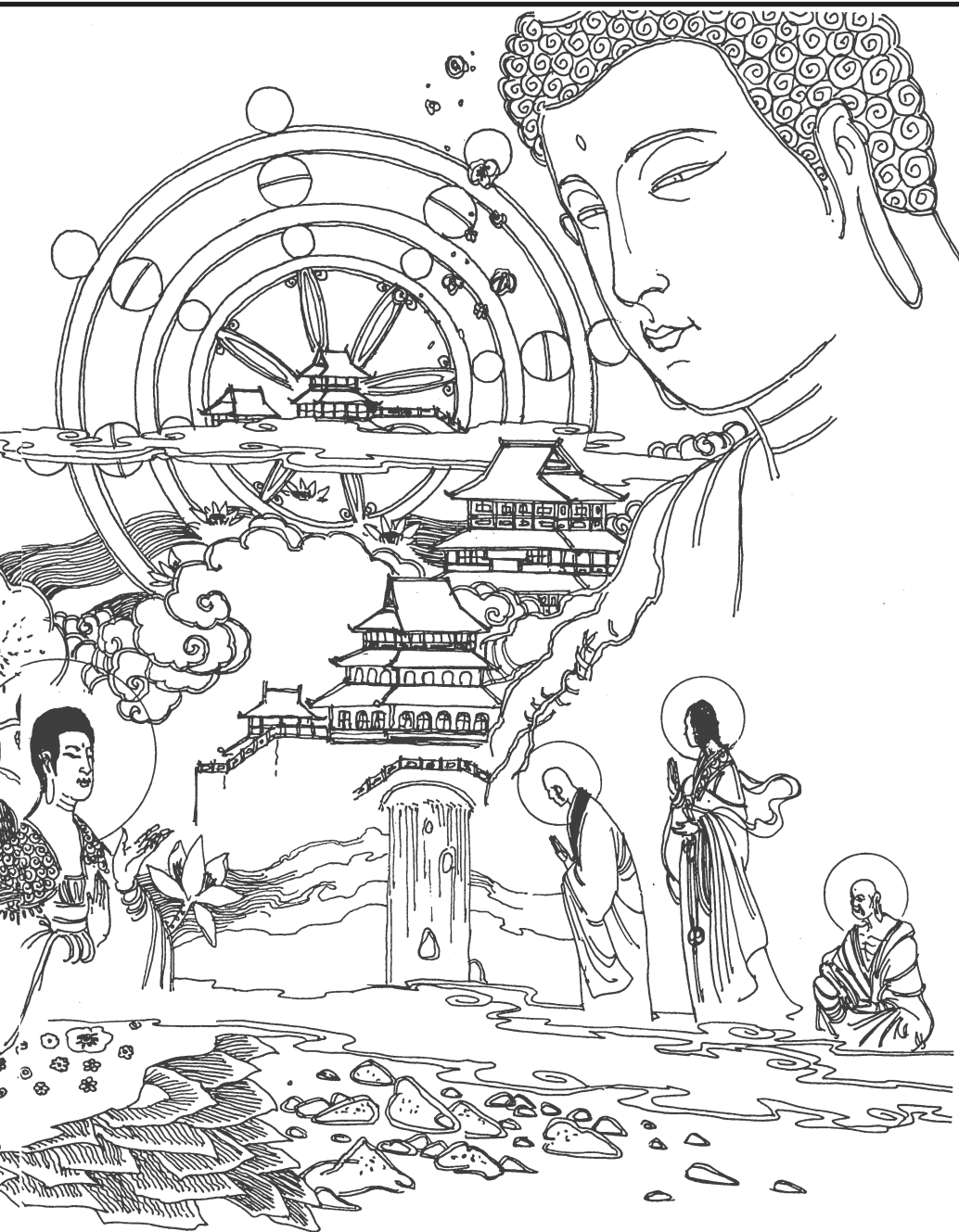
修持成就觉悟正果，  
全凭持心念佛因愿导行净土法门。  
若果有一天我将成佛，  
我的名号就叫无量寿，  
十方众生听到我的名号，  
无不向往来到我的佛国净土。  
净土众生与佛一样相貌，  
庄重圆满黄金不坏色身；  
净土众生与佛一样心肠，  
大慈大悲利乐万众群生。  
离脱物欲生深正念，  
净慧双修菩萨之行；  
愿我无量智慧光明，  
普照十方修佛之人。  
无量寿佛无量光，  
遍照十方世界上；  
贪、瞋、痴冥见光化，  
苦海有情得脱身。  
超离轮回三恶道，



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Immediately The Buddha knew of their thoughts. He told the Bhikshus, "These princes will accomplish Buddhahood in future. They have practised the Bodhisattva Path in their past lives. Throughout uncountable kalpas, they have made offerings to forty billion Buddhas. They were my disciples during the time of Kasyapa Buddha. Now they come to make offerings to me and again we are able to meet." When the Bhikshus heard what the Buddha had said, they were indeed happy for them.

## CHAPTER 11: THE PURE AND ADORNED BUDDHA REALM

The Buddha told Ananda, "The Realm of Ultimate Bliss is fully replete with immeasurable merits, virtues and adornments. Words such as sufferings, dangers, evil paths, Maras or afflictions do not exist there. There is also no change in weather such as the four seasons, the cold and hot days or the rainy and cloudy days. 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 hills. The Land is naturally and entirely made of the seven gems and gold. It is wide, spacious, even, upright and limitless. The land is wonderfully subtle and uniquely beautiful. Its purity and adornments far-surpass all the worlds in the ten directions".

After listening, Ananda asked The World Honoured One, "If there is no Mount Sumeru on that land, upon what will the Heaven of the Heavenly Kings and Trayastrimsha Heaven dwell on?"

# ●佛说大乘无量寿庄严清净平等觉经●

开彼智慧眼，获得光明身。  
闭塞诸恶道，通达善趣门，  
为众开法藏，广施功德宝。  
如佛无碍智，所行慈悯行，  
常作天人师，得为三界雄。  
说法狮子吼，广度诸有情，  
圆满昔所愿，一切皆成佛。  
斯愿若克果，大千应感动，  
虚空诸天神，当雨珍妙华。

除灭生死诸烦恼，  
使众睁开智慧眼，  
使众得成光明身。  
堵塞轮回诸恶道，  
洞开救生净土门；  
为众讲演佛法藏，  
广施功德利众生。  
我愿求取自在圆融佛智慧，  
我愿如佛慈悯为怀解脱众生，  
教化天、人作大导师，  
三界里面称为圣雄。  
效佛说法狮子吼，  
震醒世间痴迷人；  
圆满四十八大弘深誓愿，  
一切众生有情悉皆成佛。  
我的誓愿如能达到，  
大千世界应为感动，  
天界帝释诸位天神，  
撒下真妙曼陀罗花。



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The Buddha asked Ananda, "Upon what do the Suyama Heaven, the Tusita Heaven, The realms of Forms and No Form and all the Heavens dwell on?"

Ananda answered, "They come into being from the strength of the inconceivable karmas."

The Buddha told Ananda, "Do you know about the inconceivable karmas? Your personal rewards are inconceivable. The karmic retribution of the living beings are inconceivable and the good roots of living beings are inconceivable. The Sagely Strength of all the Buddhas and the different buddha Worlds are also inconceivable. The living beings on that Land are endowed with the positive strength of merits and virtues. They dwell on the ground of Practice. With the pure karmas and the spiritual strength of the Buddha, they can accomplish such a state."

Ananda said, "The karmic causes, the rewards and retribution are inconceivable. Actually I do not harbour any doubts about these Dharmas. But for the sake of the future living beings, I have asked such a question to clear their doubts."

## CHAPTER 12: THE BRILLIANT LIGHT PERVASIVELY ILLUMINATING

The Buddha told Ananda, "The awe-inspiring spiritual lights of Amitabha Buddha is the most honoured and foremost. The Buddhas in the ten directions are incomparable to Him. His lights pervasively illuminate



# ●佛说大乘无量寿庄严清净平等觉经●

佛告阿难：法藏比丘说此颂已，应时普地六种震动，天雨妙华，以散其上。自然音乐空中赞言，决定必成无上正觉。

## ●积功累德第八●

阿难！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，住真实慧，勇猛精进，一向专志庄严妙土。所修佛国，开廓广大，超胜独妙，建立常然，无衰无变。

于无量劫，积植德行；不起贪瞋痴欲诸想，不著色声香味触法，但乐忆念过去诸佛所修善根。行寂静行，远离虚妄，依真谛门，植众德本。不计众苦，少欲知足，专求白法，惠利群生。志愿无倦，忍力成就。

世尊对阿难说：法藏比丘说完此颂偈，顺著颂偈之意现出瑞相，大地即时，出现动、起、涌、震、吼、觉六种震动，天空中如下雨似地降下美妙花瓣落在地上。空中自然响起音乐，如在赞叹说：法藏比丘一定能成就佛果。

## ●八、积功累德●

世尊继续说：阿难，法藏比丘在世间自在王如来面前，以及在诸天神人大众之中，发下这些弘大深广的誓愿后，明达本心，见真如实相，勇猛精进，专心致志于庄严佛国净土，所修行成就的佛国，宽阔广大，超过其佛化国而堪称最好，一经建立，恒常如一，不会衰减也不会变态。

在无数个劫的时间内，法藏比丘积累德行，不生发贪、瞋、痴、欲等等感觉，不执著色、声、香、味、触种种情欲，只喜回想思忆过去诸佛所修的功德。他入于无余涅槃的修行，远离虚浮妄见，依持佛的第一义谛法门，培植积累众功德之根本。不计较执著各种修行中的艰苦，没有物欲，安住自法而知足，专求大乘清净之法，普施有情，利乐众生。其圆满宏深愿心的志向没有片刻厌倦，以菩萨无生法忍之力量促进其修行成功。

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the Buddhalands as numerous as the Ganges sand in the Eastern direction, in the Southern, Western and Northern directions. The lights also illuminate the four corners, the upper and lower directions. The round lights from the summit of the Buddhas may shine forth to a distance of one, two, three or four yojanas, or shine forth to a distance of hundreds and thousands of millions yojanas. The lights emitted by the other Buddhas may illuminate one or two Buddhalands or hundreds of thousands Buddhalands. But the lights of Amitabha Buddha pervasively illuminate immeasurable, limitless and innumerable Buddhalands.

The lights of The Buddhas and the length of their lights depend on the different vows, the great or minor merits and virtues which were cultivated by them when they were seeking the Path in their former lives. Each and every one of them will obtain what they desire naturally without any prediction or planning. The pure kind lights of Amitabha Buddha far surpass the lights of the sun and moon by thousands of billions of millions times. His lights are the most honoured as He is the King of the Buddhas. Hence the Buddha of Immeasurable Lifespan is also known as The Buddha of Immeasurable Lights. He is also known as the Buddha of Limitless Lights, The Buddha of Unobstructed Lights and the Buddha of Incomparable Lights. And He is also known as The Wisdom Lights, The Forever Illuminating Lights, The Pure Lights, The Joyful Lights, The Lights of Liberation, The Light of Great Ease, The Lights that Surpass the Sun and The Moon and the Inconceivable Lights. These lights pervasively illuminate all the worlds in the ten directions. If ever a living being were to encounter His lights, his defilements would become extinct and the good roots would flourish. His body and mind would be gentle and suppliant. If the living beings who are undergoing the acute sufferings in the three evil paths were to see the lights, their sufferings would come to an end and they would rest at ease. At the end of their lifespan, they would all attain liberation. If ever living beings were to hear of the merits and virtues of His awe-inspiring powerful spiritual lights and were able to be mindful of His Lights and recite His

## ●佛说大乘无量寿庄严清净平等觉经●

于诸有情，常怀慈忍，和颜爱语，劝谕策进。恭敬三宝④，奉事师长，无有虚伪谄曲之心。庄严众行，轨范具足。观法如化，三昧常寂。善护口业，不讥他过；善护身业，不失律仪；善护意业，清净无染。所有国城、聚落、眷属、珍宝，都无所著。恒以布施、持戒、忍辱、精进、禅定、智慧六度之行，教化安立众生，住于无上真正之道。

由成如是诸善根故，所生之处，无量宝藏自然发应。或为长者、居士、豪姓、尊贵；或为刹利国王⑤、转轮圣帝⑥；或为六欲天主⑦，乃至梵王⑧。于诸佛所，尊重供养，未曾间断。如是功德，说不能尽。

身口常出无量妙香，犹如栴檀、优钵罗华⑨，其香普熏

对于有情众生，则常以慈悲、忍心为怀，和颜悦色，善言慰喻，劝导鞭策，勉励前进。对佛、法、僧三宝的恭敬，对老师长辈的尊奉服侍，完全没有虚情假意、谄媚阿谀之用心。对待修道的同仁，他以福德与智慧帮助其成就。言传身教，做示范、守法规无不以身作则，看一切事物都如同幻化，正定于不生不灭的境界中。口不臧否人物，从不讥讽诽谤他人之过错；自身行为端正，谨守戒律礼仪；保持纯正意念清净无有杂念污染。法藏比丘对所有世间国家城池、聚落村寨、家庭眷属、金银珍宝都无所执著，抛弃这一切而不间断地修行布施、持戒、忍辱、精进、禅定、智慧六波罗密，教导众生以无上真正之道安身立命。

由于成就了如上所述的这些功德善根，法藏比丘转世投生之地，都自然涌现无数的宝藏，他或转世为德才兼备的长者，或转世为在家修佛的居士，或转世为名门望族高官显吏，或转世为刹帝利种姓王侯之家，或转世为四洲之王的转轮圣帝，或转世为欲界六天的六天之王，以至转世为色界诸天的大梵天王。生生世世，均到诸佛住处，尊重祀敬，诚心供养，从未间断。所作的这些功德，难以用语言说尽。

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Name singlemindedly throughout the days and nights unceasingly, they would be born in that land in accord with their vows.”

## CHAPTER 13: THE IMMEASURABLE ASSEMBLIES OF LONGEVITY

The Buddha told Ananda, “The Buddha of Immeasurable Lifespan has a long, lasting and ineffable lifespan. Moreover, there are uncountable Sound Hearer Assemblies who are endowed with clear, penetrating spiritual wisdom. They possess awe-inspiring strength and are always at great ease. They can uphold all the worlds in their palms. Among my disciples, the Great Maudgalyayana is endowed with the foremost Spiritual Penetration. He is able to know the numbers of all the living beings in all the seas of stars in the Three Thousand Great Thousand World Systems in the duration of just one day and one night.

If all the living beings in the ten directions were to become the Conditioned Awakened Ones and if each of them were to live for millions of billions of years, and every one of them were to be endowed with the Great Spiritual Penetration just like the Great Maudgalyayana, to the end of their lifespan if they were to fully use up their powerful wisdom and together they would calculate the number of Sound Hearers in the Buddha's Assemblies, they would still be unable to count a fraction of the thousands of millions fractions of Sound Hearers.

Just like the analogy of a great, deep spacious and limitless sea. If a man were to take a fine strand of hair and differentiate it into a hundred portions, each of them would be as fine as a dust mote. And with this dust



# ●佛说大乘无量寿庄严清净平等觉经●

无量世界。随所生处，色相端严。三十二相、八十种好<sup>⑤⑤</sup>，悉皆具足。手中常出无尽之宝、庄严之具，一切所须最上之物，利乐有情。由是因缘，能令无量众生，皆发阿耨多罗三藐三菩提心。

## ●圆满成就第九●

佛告阿难：法藏比丘修菩萨行，积功累德，无量无边。于一切法而得自在，非是语言分别之所能知，所发誓愿圆满成就，如实安住，具足庄严、威德、广大、清净佛土。

阿难闻佛所说，白世尊言：法藏菩萨成菩提者，为是过去佛耶？未来佛耶？为今现在他方世界耶？

法藏比丘身体和口中时时发出无量的奇妙香味，其香味如同栴檀和优钵罗花，那香味遍及无边无际的世界。法藏比丘每次受生，都长得容貌端正、身材伟岸，三十二种大人相，八十种容颜上的优点，全都能具备。手中常常拿出无尽的宝物，如供养佛的庄严器具和施舍人的一切生活用品以及等等最好的东西，用于施舍，利乐有情众生。由这个因缘，能使无数的众生都生发求取无上正等正觉的求道之心。

## ●九、圆满成就●

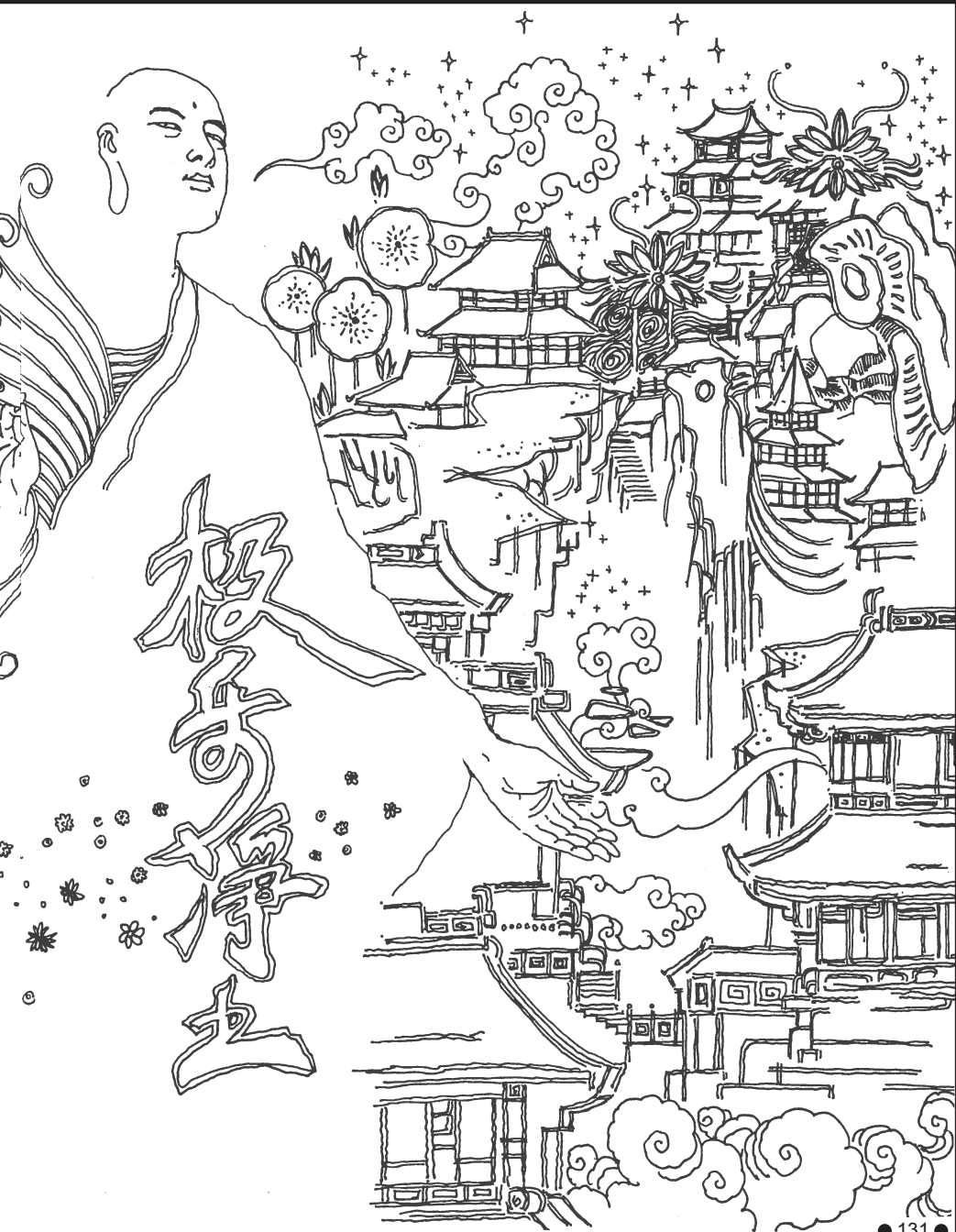
世尊告诉阿难说：法藏比丘修菩萨行，积累了无量无尽的种种功德，他在愿中所涉及的一切修行法门，都达到无碍自在的境界。不是用言语和逻辑等凡夫方式所能知见的，他所发下的四十八大宏深誓愿，全部圆满成就，他的真实智慧无为法身示现为极乐净土，因此该土具足了一切庄严之相，是威严、尊爱、宏大的清净佛国世界。

阿难听到世尊说的这番话后，禀白世尊问道：法藏比丘成就了佛果，是过去佛？现在佛？还是将来佛？或者是现在其他佛国世界的佛？

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mote size hair portion, he would dip a drop of water from the sea. Comparatively which would be more, the water on the dust mote size of hair portion or the great sea? Ananda, the number that is known by the great Maudgalyayana and the great sages will resemble the water on the dust mote hair. The number that is unknown by them will be as much as the great sea. The Lifespan of the Buddhas, the Bodhisattvas, the Sound Hearers, the Heavenly Beings would also be the same, that is it would be impossible to calculate by using any calculations and analogies.”

## CHAPTER 14: THE JEWELLED TREES Pervasively ADORNED THE BUDDHALAND

“There are many jewelled trees on the Land of the Thus Come One. Some are trees of pure gold while others are pure silver trees. There are also trees which are made from lapis lazulis, crystals, red emeralds, beautiful jade or carnelian. Every tree is made from only one kind of gems without mixing with other gems. There are also trees which are formed from a combination of two or three types of gems. And even there are trees of seven gems. These gems will combine differently to form a tree. One type of gems will form the roots, stems, branches and trunks while another type of gems will be transformed into flowers, leaves, fruits and seeds.

There are jewelled trees which have the combination of golden roots, silver trunks, lapis lazuli branches and crystal like small twig tips with red emerald as leaves, beautiful jade as flowers and carnelian as fruits. The other trees are also made from seven gems with different arrangement of gems as roots, trunks, branches, leaves, flowers and fruits. These gems will

## ●佛说大乘无量寿庄严清净平等觉经●

世尊告言：彼佛如来，来无所来，去无所去。无生无灭，非过、现、未来。但以酬愿度生，现在西方，去阎浮提<sup>⑤6</sup>百千俱胝那由他佛刹，有世界名曰极乐。法藏成佛，号阿弥陀。成佛以来，于今十劫；今现在说法，有无量无数菩萨、声闻之众恭敬围绕。

### ●皆愿作佛第十●

佛说：阿弥陀佛为菩萨求得是愿时，阿闍王子与五百大长者，闻之皆大欢喜，各持一金华盖<sup>⑤7</sup>，俱到佛前作礼，以华盖上佛已，却坐一面听经。心中愿言：令我等作佛时，皆如阿弥陀佛。佛即知之，告诸比丘：是王子等，后当作佛。彼于前

世尊告诉他说：他这个佛如来，来没有一定的来处，去也没有固定的去处，无所谓生也无所谓灭，不是过去、现在、未来等概念可以表示。但因为法藏比丘为了兑现他所发的度生大愿，现在示现在西方，相去我们居住的赡部洲百千亿万万个佛国便是他的佛国净土，其名叫极乐世界，法藏比丘成佛后名号为阿弥陀。他成佛到现在，共有十个时劫，现在正在那里讲经说法。有无量无数的菩萨和声闻弟子，恭敬地围绕在他的座下。

### 十、皆愿作佛

当世尊说到阿弥陀佛从菩萨证求成佛的誓愿圆满时，阿闍王子与五百个大僧长，听说了皆大欢喜。他们每人各持一把金华盖，一齐到世尊面前来顶礼，将华盖献给佛后，退下来坐在一边听世尊讲演经法。他们心中都生起这样的愿望，如果有一天我等也成了佛时，我们要像阿弥陀佛一样。世尊以他心神通立即知晓了他们心中的想法，告诉诸比丘说：王子与你们这些人，以后都将成为佛。你们于前世修行菩萨道，经历了无数的时劫，曾经供养过四百亿佛。在迦叶佛住世之时，你们曾经是我的弟子；现在你们又供养我，同样又是我的弟子。诸比丘听世尊这样说时，心中莫不充满欢喜。

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combine to form different patterns. The different jewelled trees are grown orderly in rows according to their kinds. Every row of trees is neatly arranged with the stems facing each other directly and the branches and leaves growing in the same direction. The flowers and fruits grow in abundance, with colourful lights shining so brilliantly that no one can completely behold their beauty. The winds blow continually and the trees will sing naturally in five notes, with wonderfully subtle tune and tone that combine harmoniously. Jewelled trees like these grow pervasively in that land.”

## CHAPTER 15: THE BODHI WAYPLACE

“There is a Bodhi Tree in that Wayplace. It is four million miles in height, with a trunk that is five thousand yojanas in circumference and leaves and branches that cover a circumference of two hundred thousand miles. It is naturally formed from a combination of all kinds of precious gems. The flowers and fruits are mature and grow in abundance, with lights that pervasively illuminate all directions. Moreover, there are also many kinds of mani gems which are red, green, turquoise green and pure white in colour. These kinds of all precious gems will form the ornaments. The joints of the jewelled pillars are decorated with clouds of precious gems. The golden pearls and small precious bells pervasively line up all around the branches and stems. Wonderfully precious nets cover the top of the Bodhi Tree. Hundreds and thousands of millions of lights illuminate and reflect upon one another to decorate the Bodhi Tree. Uncountable bright lights shine forth to the realms of infinity. All these adornments will appear in respond to one’s wishes.



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世住菩萨道，无数劫来，供养四百亿佛，迦叶佛时，彼等为我弟子；今供养我，复相值也。时诸比丘闻佛言者，莫不代之欢喜。

## ●国界严净第十一●

佛语阿难：彼极乐界，无量功德具足庄严。永无众苦、诸难、恶趣、魔恼之名，亦无四时、寒暑、两冥之异，复无大小江海、丘陵、坑坎，荆棘、沙砾、铁围、须弥、土石等山。唯以自然七宝、黄金为地，宽广平正，不可限极。微妙奇丽，清净庄严，超逾十方一切世界。

阿难闻已，白世尊言：若彼国土无须弥山<sup>⑤⑧</sup>，其四天王



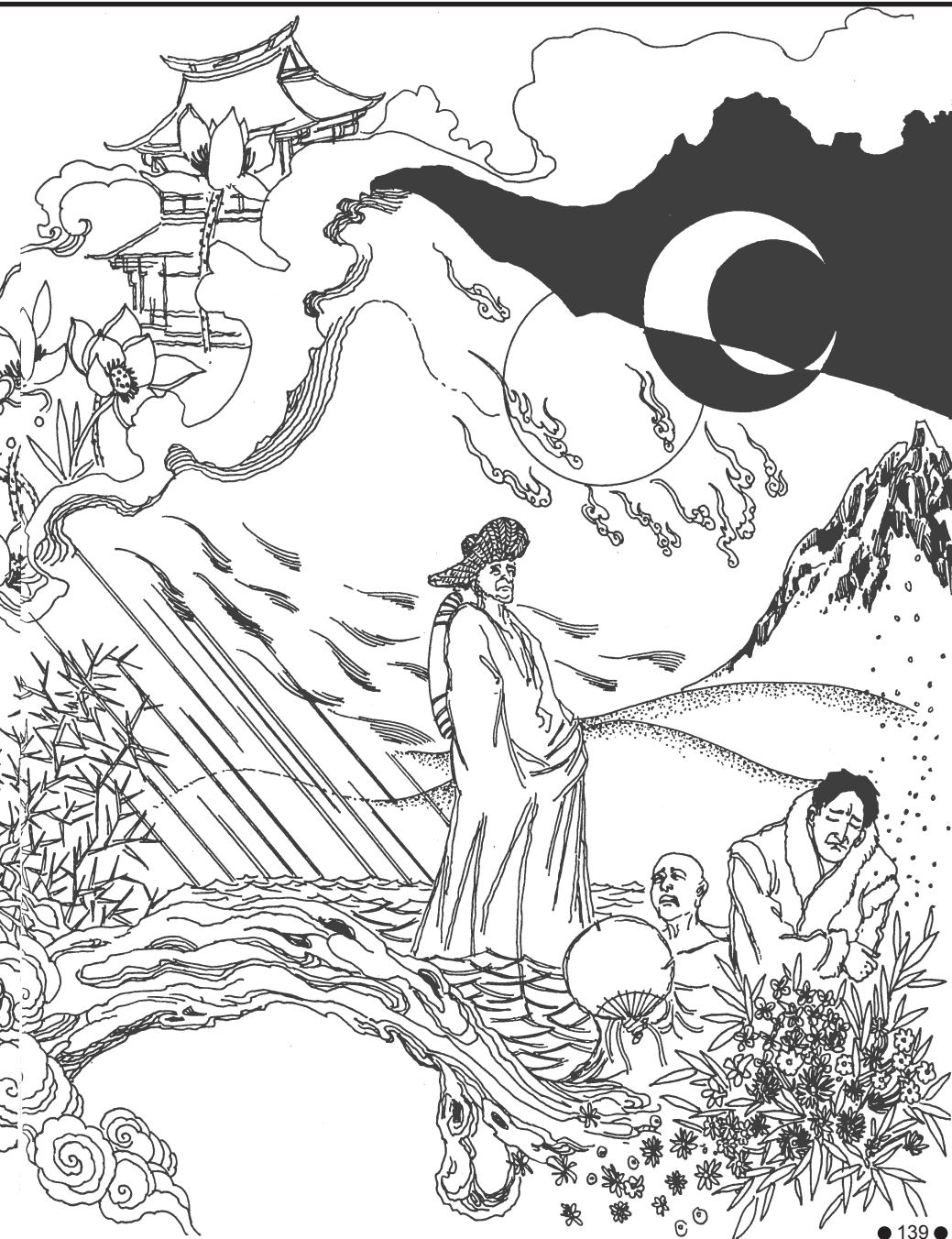
## ●十一、国界严净●

世尊对阿难说：阿弥陀佛的极乐世界，由无量无边的功德具足庄严，所以永远没有各种苦、各种难，没有恶趣、魔恼等名相概念。也没有春夏秋冬的季节变化，没有冷热的气温变化，也没有雨天，没有黑夜。总之，自然气候没有差异，天天都是一样。又没有大和小的江河海洋，没有丘陵坑坎，荆棘沙砾，没有铁围山，须弥山和土石山，只用自然生成的七种宝物和黄金为地。这七种宝物和黄金铺成的大地，宽广而平正，没有极限，既微妙又神奇瑰丽，既清净又庄严，超过了十方一切佛国净土世界。

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**When the gentle breeze blows by the branches and leaves, immeasurably wondrous Dharma sounds are produced. The Sounds of Dharma are pervasively heard in all the Buddhalands, in a pure, fluent and clear pattern, with wonderfully subtle and gentle tone. The sound is foremost among the sounds of the worlds in the ten directions.**

**If living beings were able to see the Bodhi Tree, to hear its 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, they will then be endowed with the pure and clear six roots. They will have no more worries and anxieties, but will dwell in the non-retreating position until they become Buddhas. Moreover, upon seeing the tree, they will obtain three kinds of patience. Firstly, the patience of sounds and echoes, secondly the patience of gentleness and thirdly the patience of non-arising of Dharmas.**

**The Buddha told Ananda, “The Buddhaland such as this, with flowers, fruits and trees that are able to teach the Buddha Dharmas to all living beings are all formed from the awesome spiritual strength of the Buddha of Immeasurable Lifespan, His original, powerful Vows, His fulfillment of Vows and His Vows that are firm, solid and ultimate with perfect clarity”.**

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天及忉利天依何而住？

**佛**告阿难：夜摩、兜率<sup>59</sup>，乃至色、无色界<sup>60</sup>。一切诸天，依何而住？

**阿**难白言：不可思议业力所致。

**佛**语阿难：不思议业，汝可知耶？汝身果报不可思议，众生业报亦不可思议；众生善根不可思议，诸佛圣力、诸佛世界亦不可思议。其国众生功德善力，住行业地，及佛神力，故能尔耳。

**阿**难白言：业因果报不可思议，我于此法实无所惑，但为将来众生破除疑网，故发斯问。



**阿**难听说后，问世尊：若是极乐世界没有须弥山，那他们这一国的四大天王以及帝释等天神住在什么地方？

**世**尊向阿难反问说：夜摩、兜率以至于无色界里的一切诸天众，他们又住在什么地方？

**阿**难回答说：因有不可思议的业力，致使诸天众神住在虚空中。

**世**尊对阿难说：不可思议业力，你可知道吗？你自身因过去善慈而造成的果报都不可思议，众生的业报当然也不可思议，众生因行善而得的果报不可思议，诸佛的圣力以及诸佛世界就不可思议。这极乐世界的众生功德果报的善力，又是住在阿弥陀佛大愿、大行、大业成就之地，加上阿弥陀佛具有无上威神之力，这一切你又能思议吗？所以不须要须弥等山，该国天神自然会有住处。

**阿**难对佛说：业为前因而获果报不可思议的道理，我对此并没有什么疑惑，但为了能让将来的众生明白其中的奥秘，因而破除惑疑的束缚之网，所以才发出这一问的。

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## CHAPTER 16: THE HALLS, MANSIONS AND TOWERS

“Moreover, the lecture hall and fine living quarters of the Buddha of Immeasurable Lifespan, the towers and railings, all come into being naturally from the transformation of the seven gems. They are covered with nettings of inter-lacing white pearls and mani gems which shine forth with incomparable brightness. The palaces of the Bodhisattvas assemblies are also decorated in the same way.

In the assemblies, some Bodhisattvas are speaking the Dharmas on the ground, some are chanting the sutras, some are receiving and listening to the sutras on the ground, some are walking mindfully on the ground, while others are mindful of the path and are sitting in meditation. There are Bodhisattvas who are lecturing on the sutras, chanting, receiving and listening to the sutras in empty space. Some are walking mindfully, thinking of the Path or sitting in meditation in the empty space.

Or there are those who have attained the stage of Sotapannas, the stage of Sakadagamins, the stage of Anagamins and the stage of Arhats. Those who have not attained the Avarvartyas are able to certify to such a position. Everyone of them is mindful of The Path, talking about the path and practising the Path. No one will ever be unhappy”



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## ●光明遍照第十二●

佛告阿难：阿弥陀佛威神光明，最尊第一，十方诸佛所不能及。遍照东方恒沙佛刹，南、西、北方，四维上下，亦复如是。若化顶上圆光，或一、二、三、四由旬，或百、千、万、亿由旬；诸佛光明，或照一、二佛刹，或照百、千佛刹。惟阿弥陀佛光明，普照无量无边无数佛刹。诸佛光明所照远近，本其前世求道所愿功德大小不同，至作佛时，各自得之；自在所作，不为预计。阿弥陀佛光明善好，胜于日月之明千亿万倍，光中极尊，佛中之王。是故无量寿佛亦号无量光佛，亦号无边光佛、无碍光佛、无等光佛，亦号智慧光、常照光、清净光、欢喜光、解脱光、安隐光、超日月光、不思議光。如是光明，

## ●十二、光明遍照●

世尊告诉阿难说：阿弥陀佛威严神奇的光明尊为第一，十方诸佛世界的佛没有一个能赶上他。他的光明遍照东方如恒河的沙一样多的佛国，同样也照遍南方、西方、北方、上方、下方如恒河的沙一样多的佛国，如果将他头顶上的顶光散开来照射，近可照遍一、二、三、四由旬，远可照达百、千、万、亿由旬。其他诸佛的光明，有的能照一、二个佛国，最多也只能照百、千个佛国，只有阿弥陀佛，他的光明普照无量无边无数的佛国。诸佛光明所能照的距离远近，本是其前世求道时所行愿的功德大小不同所致，到了他们作佛时，各自便以自己前世行愿功德的大小而得到相应的光明照耀程度，这是自然成就的，不是谁想多就多，想少就少。阿弥陀佛的光明极好，胜过了日月之光千亿万倍，在所有的光中，阿弥陀佛的光是最宏大的，在诸佛中也是第一，因此，无量寿佛亦号为无量光佛，亦号为无边光佛、无碍光佛、无等光佛，亦号为智慧光、常照光、清净光、欢喜光、解脱光、安隐光、超日月光、不思議光。如上所述的这种种光明，普照十方一切世界。一切世界上的众生遇到阿弥陀佛的佛光，贪、瞋、痴三垢消灭，生出不贪、不恚、不痴三善根，身、口、意三业柔和随顺，若是其人处在地狱、饿鬼、畜生三途这样的极苦之处，见到阿弥陀佛的光明，也都

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## CHAPTER 17: THE MERITS AND VIRTUES OF STREAMS AND PONDS

“Moreover, there are streams and ponds that flow interchangeably on the left and right hand side of the Lecture Hall. The length, width and depth of the ponds are each of different sizes. Some are ten yojanas, twenty yojanas and even there are those of hundreds and thousands yojanas. They are filled with pure and fragrant water that is enhanced with the eight merits and virtues. There are innumerable sandalwood trees and the auspicious fruit trees beside the ponds and streams. These trees will constantly bloom fragrant flowers and bear fruits that illuminate everywhere with their brilliant lights. The long and intertwining branches and luxuriant leaves cover the ponds. They produce all kinds of fragrance that are incomparable in the world. Blowing by the light breeze, the fragrance permeates the flowing streams.

Moreover the ponds are decorated with the seven gems with golden sand covering the bottom of the pond. There are green lotuses, red lotuses, yellow lotuses, white lotuses and lotuses of mixed colours and abundant lights that pervasively cover the surface of the water.

If living beings who are bathing in this water wish that the water will reach their feet, their knees, their waists, their necks or even cover their body, or if they wish to bathe in cold water, warm water, in fast streams or in gentle flows, the water will naturally suit their wishes. And it brings relaxation and bliss to them physically and spiritually.

The water is so pure as though it is formless. The precious sand can be seen clearly through the water. The images of the sand shine forth from

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普照十方一切世界。其有众生遇斯光者，垢灭善生，身意柔软。若在三途<sup>⑥</sup>极苦之处见此光明，皆得休息，命终皆得解脱。若有众生闻其光明、威神、功德，日夜称说，至心不断，随意所愿，得生其国。

## ●寿众无量第十三●

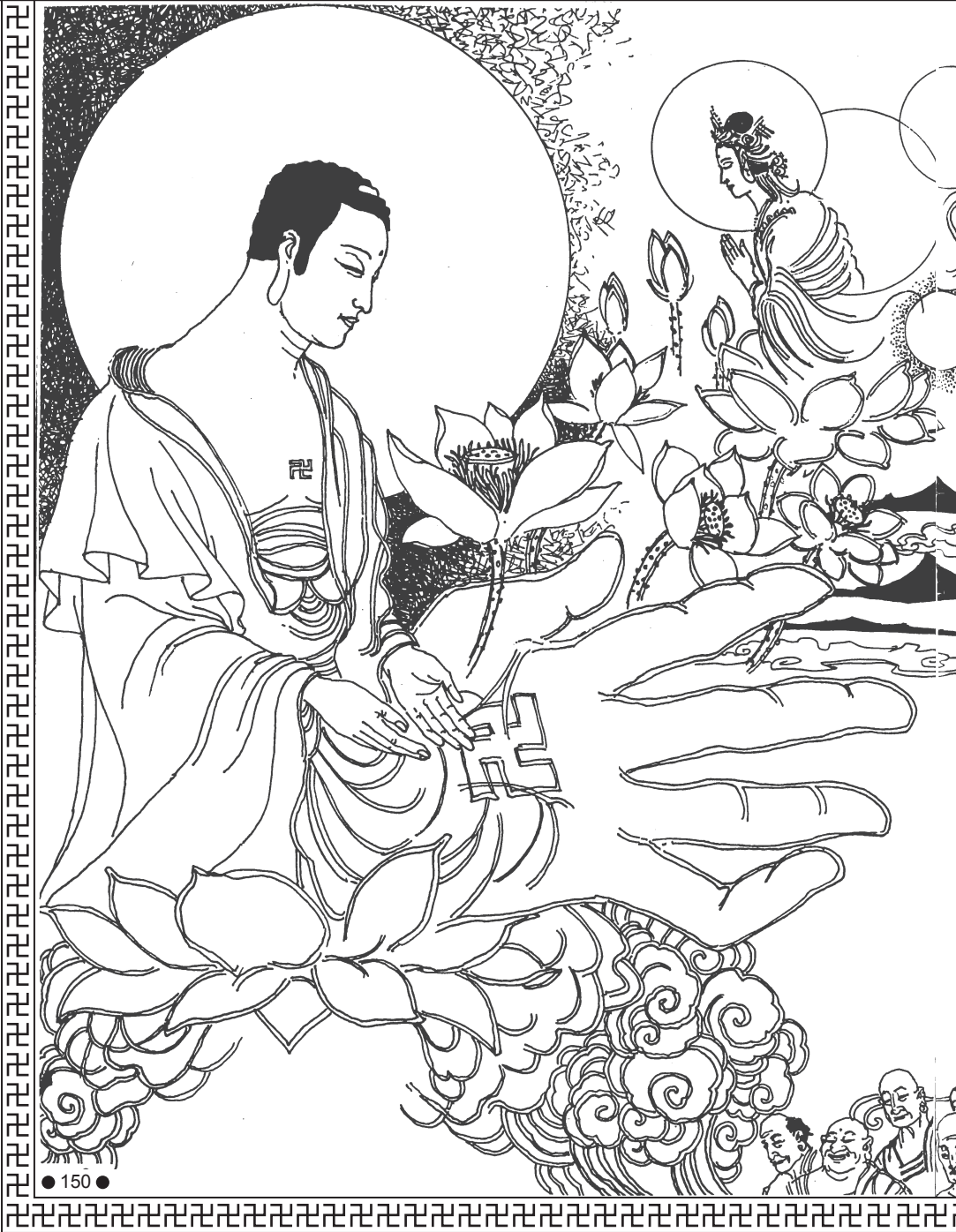
佛语阿难：无量寿佛，寿命长久，不可称计。又有无数声闻之众，神智洞达，威力自在，能于掌中持一切世界。我弟子中，大目犍连，神通第一；三千大千世界，所有一切星宿、众生，于一昼夜悉知其数。假使十方众生悉成缘觉，一一缘觉寿万亿岁，神通皆如大目犍连；尽其寿命，竭其智力，悉共推

能停止受苦平息灾难，生命终了时都能得解脱。若是有的众生，听闻到阿弥陀佛的光明、威神、功德心向往之，便日夜称名诵念，一心不断，就可以随著他意念中的愿望，得以往生极乐世界。

## ●十三、寿众无量●

释迦牟尼佛告诉阿难说：无量寿佛寿命的长久，难以说清也难以计算。在他周围还有无数声闻弟子等人，同样难以说清算清到底有多少。阿弥陀佛的神通智慧通达透彻，神威之力，自在无碍，能够用手掌托起任何一个世界。在我的弟子中，大目犍连号称神通第一，能够在一昼夜之间，全部点清三千大千世界所有一切星宿、众生的数目。假如让十方世界的一切众生，全都变为缘觉，所有的缘觉又都使他们有万亿岁的寿命，再让他们的神通都达到大目犍连的程度，然后尽他们的寿命，用竭他们的智力，全都一起共同来推算极乐世界的圣众数目，他们所数得清得与阿弥陀佛座下的圣众的实际之数相比，还未达到千万分之一。譬如大海，其深阔无边无际，假如取一根毫毛，把它又破碎成一百份，碎成如微尘一样大小，以这样的一毛，去沾大海的海水，这毛尘沾到水与大海的水相比谁多谁少？阿难，刚才我所比喻的，那目犍连等十方世界全部众生所

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all depths. The ripple flows on in small circles, overlapping one another in their flows. The immeasurable waves sing forth in wonderfully subtle sounds. One may hear of the sounds of The Buddha, The Dharma and The Sangha, the sounds of Paramitas, the sounds of Silent Contemplation and Stillness, the sounds of no-arising and no extinction, the sounds of the Ten Strengths of Bravery or one may hear the sounds of no self-nature, no deeds and no self, the sounds of great kindness, great compassion, joy and renunciation and the sounds of ascending the position of Dharma Prince by anointing the crown with fragrant dews.

After listening to these sounds, one will be endowed with a pure mind, with no more discriminating thoughts. One will attain a mind that is proper, straight-forward and in equanimity which is able to bring the good roots to maturity. Whatever he hears will comply with the Dharmas. Whatever he wishes to hear will only be heard by him. Whatever that he does not wish to hear will not be heard by him.

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

Everyone will obtain a body that is light and pure, just like the empty space which is ultimately in existence. They will not hear of names such as the three evil paths, defilements, anxieties, tortures and sufferings. In fact, there will be no examples of those names, much less will they have to undergo such sufferings. But all of them will hear the sounds of bliss naturally. That is why that land is known as The Land of Ultimate Bliss.”



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算彼佛会中声闻之数，千万分中不及一分。譬如大海，深广无边。设取一毛，析为百分，碎如微尘，以一毛尘沾海一滴，此毛尘水比海孰多？阿难，彼目犍连等所知数者，如毛尘水；所未知者，如大海水。彼佛寿量及诸菩萨、声闻、天人，寿量亦尔，非以算计譬喻之所能知。

### ●宝树遍国第十四●

彼如来国多诸宝树，或纯金树、纯白银树、琉璃树、水晶树、琥珀树、美玉树、玛瑙树，唯一宝成，不杂余宝。或有二宝、三宝乃至七宝，转共合成。根茎枝干，此宝所成；花叶果实，他宝化作。或有宝树，黄金为根，白银为身，琉璃为枝，

数清算准之数，就像这毛尘上沾的水一样，他们还没有数清算准那部分，就像那大海水。那阿弥陀佛的寿命长久，以及极乐世界上诸菩萨、声闻、天人的寿命长久；也同他们的人数一样，不是用算数、譬喻等方法所能够推计清楚的。

### ●十四、宝树遍国●

那西方极乐世界，有很多各种各样的宝树，有的是纯金树，有的是纯白银树，还有琉璃树、水晶树、琥珀树、美玉树、玛瑙树等等，这些树都是纯净的一种质地，不掺杂其他的成份。有的树也用两种宝物或三种宝物乃至用七种宝物来合成。根茎枝干是这种宝所成，花叶果实便是那种宝化作。有的宝树以黄金为根茎、白银为树干、琉璃为枝芽、水晶为梢端、琥珀为叶片、美玉为花朵、玛瑙为果实。别的这类树，也是用七宝合成，只不过用什么来为根、干、叶、花、果的材料，互相间不同而已。这些不同的宝树，各自依类成行，行与行之间整齐而不杂乱，树茎与树茎遥遥对望，枝叶与枝叶遥遥相向，花朵果实也各生其位相值相当。繁茂的树木发出光明，耀眼夺目，使人目不暇给，不可尽观其中美妙。清风应时而拂过，发出宫、商、角、徵、羽五音之声，自然交响成微妙的音乐。如此这般的诸多宝树，遍具全极乐世界的每一个地方。

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## CHAPTER 18: FORM FEATURES THAT FAR-SURPASS THE WORLD

In the Land of Ultimate Bliss, all living beings are adorned with wonderfully subtle features and colours which are rare and far surpass the world. All of them are of the same kind with no difference in form appearance. But just to accord with the cultures of other worlds, they have names such as heavenly beings and men.

The Buddha told Ananda, "As an analogy, if a poor beggar in the world were to stand beside a king, would he be able to look the same as the king in his facial features and form? If a king were to be compared with the Wheel Turning Sagely King, he would look simple, low and ugly, just like the beggar who was standing beside the King. The Wheel Turning Sagely King is endowed with the foremost awesome forms. But if he were to be compared with the Heavenly King of Trayastrimsha Heaven, he would then look low and ugly. If the Sakra King were to be compared with the Heavenly King of the Sixth Heaven, he would look dim in comparison by hundreds and thousands of times.

If the Sixth Heavenly King were to be compared with the Bodhisattvas and the Sound Hearers in the Land of Ultimate Bliss, he would be outdone by their bright and subtle form features by millions of billions of times.

The palaces where they dwell, their clothing, food and drinks would be like the Great At Ease Heavenly King of the Heaven of Transformation From Others. But their awesome virtues, positions, spiritual penetration and transformation would be incomparable by all the Heavenly Beings by

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水晶为梢，琥珀为叶，美玉为花，玛瑙为果。其余诸树，复有七宝，互为根干枝叶花果，种种共成。各自异行，行行相值，茎茎相望，枝叶相向，花实相当。荣色光曜，不可胜视。清风时发，出五音声，微妙宫商，自然相和。是诸宝树，周遍其国。

### ●菩提道场第十五●

又其道场，有菩提树，高四百万里，其本周围五千由旬，枝叶四布二十万里。一切众宝，自然合成，华果敷荣，光辉遍照。复有红、绿、青、白诸摩尼宝，众宝之王，以为瓔珞。云聚宝镮，饰诸宝柱；金珠铃铎，周匝条间；珍妙宝网，罗覆其上。百千万色，互相映饰；无量光炎，照耀无极；一切庄严，

### ●十五、菩提道场●

还有，这极乐世界道场所在之处，生长有菩提圣树，高达四百万里，其树干粗大，周围一圈便有五千由旬，树枝向四方伸展二十万里。该树由一切宝物自然合成。花开繁盛，果实丰硕，交相辉映，放出光芒，遍照极乐净土。又由红、绿、青、白的众宝之王摩尼宝作为瓔珞，由云聚宝所成的钩锁来钩连瓔珞，装饰在菩提树干之上。黄金和珍珠合成的铃铎，密密麻麻地挂在枝条之间，珍稀奇妙的宝网，张开覆盖在菩提圣树之上，成百上千以至万种色彩交相辉映，生发出无量的光芒，照耀之处无有极限。一切庄严之相，随著应念变化不拘。微风徐徐吹拂，吹动圣树上的枝条，发出无量妙音。其音之妙，在于自能演奏法会梵唱。这无量妙音传播出去，传遍了十方佛国净土，清畅悠扬，欢快舒雅，明快响亮。在十方世界的音乐声响中，是无与伦比的。如果有众生看见了菩提树，听到它发出的妙音，闻到它所散发的香味，尝到了它果实的味道，触到了它放射的光芒，思念树的功德，都能够使六根获得清净明澈，没有烦恼忧患；得在修行佛道的路上只进不退的清净心，直至修成佛果。又，因知见菩提圣树之缘故，获得三种法忍之力。这三种忍，一名音响忍，二名柔顺忍，三名无生法忍。

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hundreds of thousands of millions of times. In fact, there would not be a basis for a comparison.

So, Ananda, you should know this. In the Land of Ultimate Bliss of the Buddha of Immeasurable Lifespan, the merits, virtues and adornments such as these are inconceivable.”

## CHAPTER 19: THE PERFECT FULFILMENT OF ALL BENEFITS

“Moreover, in the Land of Ultimate Bliss, all the living beings who have already been born, who are now born or who will be born in future will all be endowed with the wonderful forms and features just mentioned. They are properly adorned with handsome forms and features which are replete with immeasurable merits and virtues. They are endowed with clear and penetrating wisdom and are unrestrained in spiritual penetration. Whatever that they need will be available in abundance. The palaces, clothes and accessories, the fragrant flowers, banners, canopies and all forms of adornment will appear just as they desire in accord with their thoughts.

When it is time for meals, the bowls and containers of seven gems will naturally appear before them. Food and drinks of hundreds of taste will naturally fill to the brim. Even though there are food and drinks, in actuality no one is really eating. On seeing the food and smelling its fragrance, all of them will feel full. They will feel strong and energetic with no excrement.



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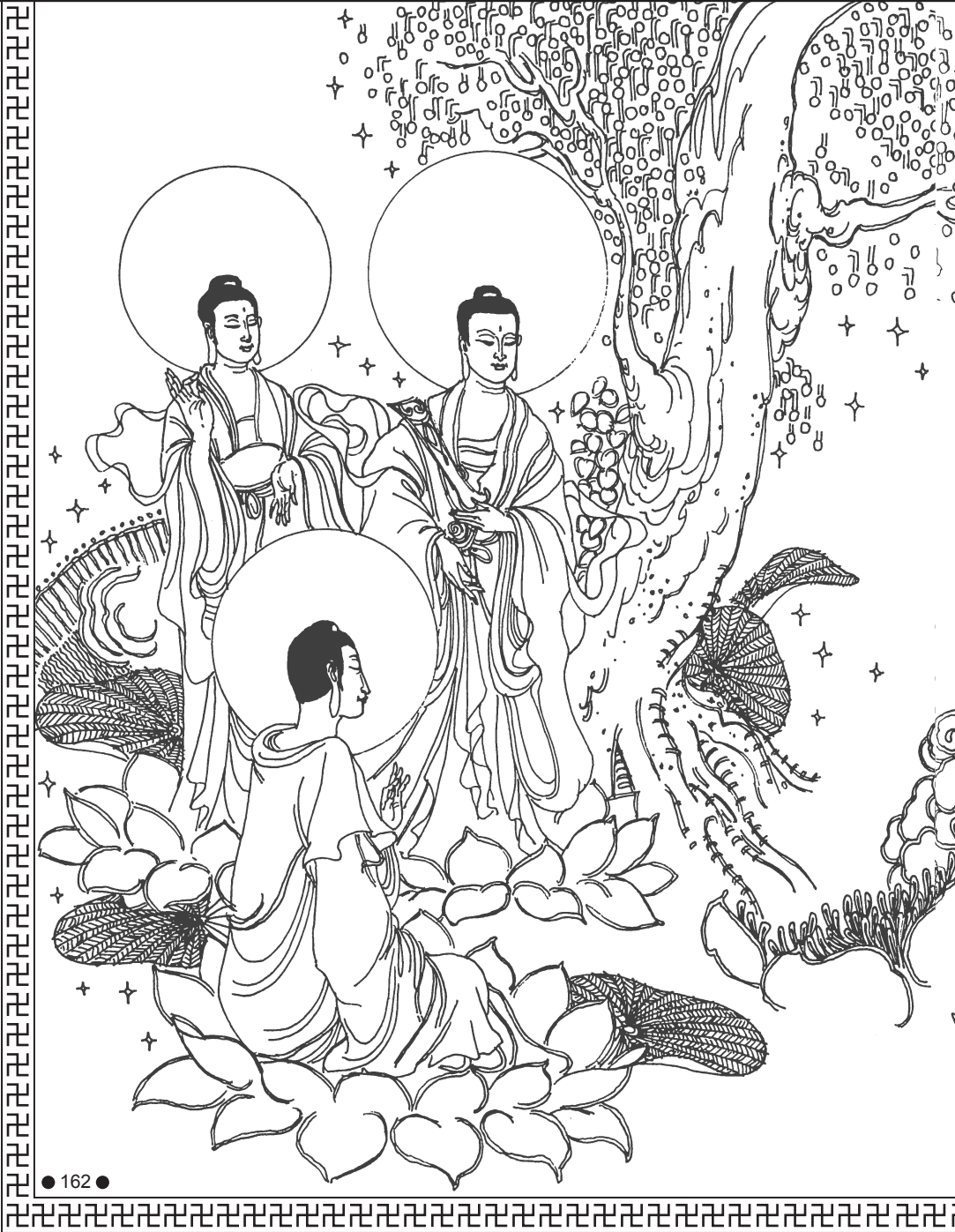
随应而现。微风徐动，吹诸枝叶，演出无量妙法音声。其声流布，遍诸佛国；清畅哀亮，微妙和雅，十方世界音声之中，最为第一。若有众生睹菩提树，闻声、嗅香、尝其果味，触其光影，念树功德，皆得六根清彻，无诸恼患，住不退转，至成佛道。复由见彼树故，获三种忍，一音响忍，二柔顺忍，三者无生法忍。

**佛告阿难：**如是佛刹，华果树木，与诸众生，而作佛事。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。

**世尊告诉阿难：**这西方极乐世界里的花果树木和众生一样，都会作佛事，这实际土是无量寿佛的威神力形成的，也是他的本愿力、满足愿力、明了愿力、坚固愿力、究竟愿力共同形成的。



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Their bodies and minds are supple and gentle. No one will be attached to the tastes of food. After eating, everything will disappear and they will appear again in time for the next meal.

Moreover, there are wonderful clothing, head wears, belts, ornaments of precious gems which are of immeasurable brightness. These adornments which are of hundreds of thousands of wonderful colours will perfectly and naturally adorn one's body.

The mansion where one dwells will be compatible to one's form and features. It is covered with precious nets. Precious bells which are exceptionally beautiful, rare and valuable are hung pervasively from all angles. The colourful lights shine forth so brilliantly that the adornment is indeed indescribable and limitless.

Towers, scenery, railings, the halls, the chambers and balconies of different sizes, shapes and styles are floating either in space or on even ground. They are pure, peaceful, with subtly wonderful bliss. And they appear before one upon one's wish. All of them are perfect and fully furnished."

## CHAPTER 20: THE VIRTUOUS BREEZE AND FLOWERY RAIN

"In the Buddhaland, when it is time for meals, the breeze of virtue will naturally come forth and blow upon the nettings and the Jewelled trees of various gems. They bring forth the subtly wonderful sounds that proclaim the teachings of sufferings, emptiness, impermanence, non-self and all the paramitas. The wind will spread by millions of kinds of gentle and

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## ●堂舍楼观第十六●

又，无量寿佛讲堂精舍<sup>⑥2</sup>，楼观栏楯，亦皆七宝自然化成；复有白珠摩尼以为交络，明妙无比。诸菩萨众所居宫殿，亦复如是。中有在地讲经，诵经者；有在地受经，听经者；有在地经行<sup>⑥3</sup>者；思道及坐禅<sup>⑥4</sup>者；有在虚空讲诵受听者；经行、思道及坐禅者。或得须陀洹<sup>⑥5</sup>；或得斯陀含<sup>⑥6</sup>；或得阿那含<sup>⑥7</sup>、阿罗汉。未得阿惟越致者，则得阿惟越致。各自念道、说道、行道，莫不欢喜。



## ●十六、堂舍楼观●

此外，无量寿佛之讲经道堂、精舍寺院、楼台亭榭、栏槛殿阁，也全部是七宝自然化成，又有白珠摩尼所成的网络，覆盖在这些堂舍楼观之上。明亮美妙无比。诸菩萨们所居住的宫殿，也都是这样。在这些堂舍楼观之中，有人在地上讲述和诵读佛经，有人在地上听闻和接受佛经；有的经行，有的作禅习思定。有的人在虚空之中，也同在地上的人一样讲述诵听读、听闻接受佛经，也在虚空之中作经行的、思维道理以至于禅习思定。在地在空修行之众皆各获其果，有的证得须陀洹果位，有的证得斯陀含果位，有的证得阿那含果位，有的证得阿罗汉果位。未得阿惟越致果位的，则得入阿惟越致只进不退的果位。这些众圣各自念道、说道、行道，随意修行，莫不欢喜。

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virtuous fragrance. Those who smell the fragrance will forever and naturally be freed from all kinds of sufferings and defiling habits. When the breeze blows and touches one's body, one will feel calm and relaxed just the same as the Bhikshu who has obtained the Samadhi of Ultimate Extinction.

Again the breeze will blow by the woodland of seven gems and blow down groups of flowers which are of different colourful lights that pervasively fill up the Buddhaland. The flowers will fall down and gather together according to their colours with no mixture or confusion. They are soft, gentle, bright and pure just like a heavenly handkerchief. If one were to step upon the flowers, one's feet would sink to a depth of four fingers. When one were to raise the foot from the flowers, they would resume their original shapes. After the meal, the flowers will disappear by themselves and the Great Land will be pure. More flowers will be rained down again in accord with the time and season. Again, the flowers will pervasively cover the Land just as before. This process will be repeated six times."

## CHAPTER 21: THE JEWELLED LOTUSES AND THE BUDDHA'S LIGHTS

"Moreover, there are all kinds of precious lotuses that grow pervasively in the Land of Ultimate Bliss. Everyone of the precious flowers consists of hundreds and thousands of millions of petals. The flowers are bright and shining with immeasurable colours. The green petals emit green lights while the white petals emit white lights. The black, yellow, red and purple petals also emit their corresponding lights.



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## ●泉池功德第十七●

又，其讲堂左右，泉池交流，纵广深浅，皆各一等。或十由旬、二十由旬，乃至百千由旬。湛然香洁，具八功德<sup>⑥⑧</sup>。岸边无数栴檀香树、吉祥果树<sup>⑥⑨</sup>，华果恒芳，光明照耀。修条密叶，交覆于池；出种种香，世无能喻；随风散馥，沿水流芬。又复池饰七宝<sup>⑦⑩</sup>，地布金沙，优钵罗华、钵昙摩花、拘牟头花、芬陀利花<sup>⑦⑪</sup>，杂色光茂，弥覆水上。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，其水一一随众生意。开神悦体，净若无形。宝沙映澈，其深不照。微澜徐迴，转相灌注，波扬无量

## ●十七、泉池功德●

更有，阿弥陀佛的讲经道堂左右两边，清泉池塘，纵横交流。这些泉池的长宽深浅，应机化现，其形状各是一种模样，从十由旬、二十由旬一直到百千由旬，皆随应而现。池中之水湛净芬芳，具有澄净、清冷、甘美、轻软、润泽、安和、除饥渴、长养诸根等八种优点。岸边有无数栴檀香树和吉祥果树，花果恒常散发出芳香，恒常闪耀出光明，长长的枝条和密密的树叶，交叉著覆盖在池塘之上，散发出各种各样的香味，世上还没有能比喻这种香味的语言。这树木随风散发香馥，沿水流送芬芳。再是，这池塘装饰著七种宝物，池底用金沙铺垫，优钵罗青莲花、钵昙摩红莲花、拘牟头黄莲花、芬陀利白莲花，交相辉映，五彩缤纷，弥满覆盖在水面上。倘若彼国中的众生，涉水过溪，或在池中洗澡，想让此水齐足深，这水就齐足深，想让此水齐膝深，水就齐膝深，欲想齐腰、齐腋、齐颈，或者想要水从头上灌下，或想它冷，想它热，想它急速过，想它缓缓而流，这水都能随心所欲，自然变化。此水开显神智，舒适身体，清澄得看不清其形状。池底的黄金宝沙，无论多深都明澈地照见。细波微澜，缓回流转，水波相击，清波扬起无量微妙的声音，或可听到这水声里诵念佛、法、僧，或可听到水声

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Moreover, there are immeasurable wonderful jewels and hundreds of thousands of mani gems which are as brilliant as the sun and moon. These rare and precious gems shine upon one another as ornament. The lotuses are of different sizes. Some are half a yojana, others are one, two, three or four yojanas. And there are even lotuses which are hundreds and thousands of yojanas in size.

Every lotus will produce thirty-six hundred thousands of millions of lights. And every light will produce thirty-six hundred thousands of millions of Buddhas. Each of the Buddhas is adorned with a purplish golden body and a supremely adorned form features. And every Buddha will again emit hundreds and thousands of bright lights to teach the subtly wonderful Dharmas pervasively to all the living beings in the ten directions. And Buddhas like these will each teach and transform immeasurable living beings to dwell on the Buddha's Proper Path."

## CHAPTER 22: THE CERTAINTY OF CERTIFICATION TO ULTIMATE FRUITION

"Moreover, Ananda, in that Buddhaland, there is no phenomenon of darkness, lights of fire, sun, moon and stars, nor the phenomena of day and night, the names of years, months, kalpas and numbers. Moreover there is no dwelling of families and relatives. Wherever we go, not only do we not find signs and names, neither do we give rise to attachment, renunciation or differentiation. And everyone would experience only the unsurpassed pure bliss.

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微妙音声。或闻佛法僧声、波罗密声、止息寂静声、无生无灭声、十力无畏<sup>②</sup>声；或闻无性无作无我声、大慈大悲喜舍声、甘露灌顶受位声。得闻如是种种声已，其心清净，无诸分别；正直平等，成熟善根。随其所闻，与法相应。其愿闻者，辄独闻之；所不欲闻，了无所闻。永不退于阿耨多罗三藐三菩提心。十方世界诸往生者，皆于七宝池莲花中，自然化生；悉受清虚之身、无极之体。不闻三途恶恼苦难之名；尚无假设，何况实苦！但有自然快乐之音，是故彼国名为极乐。

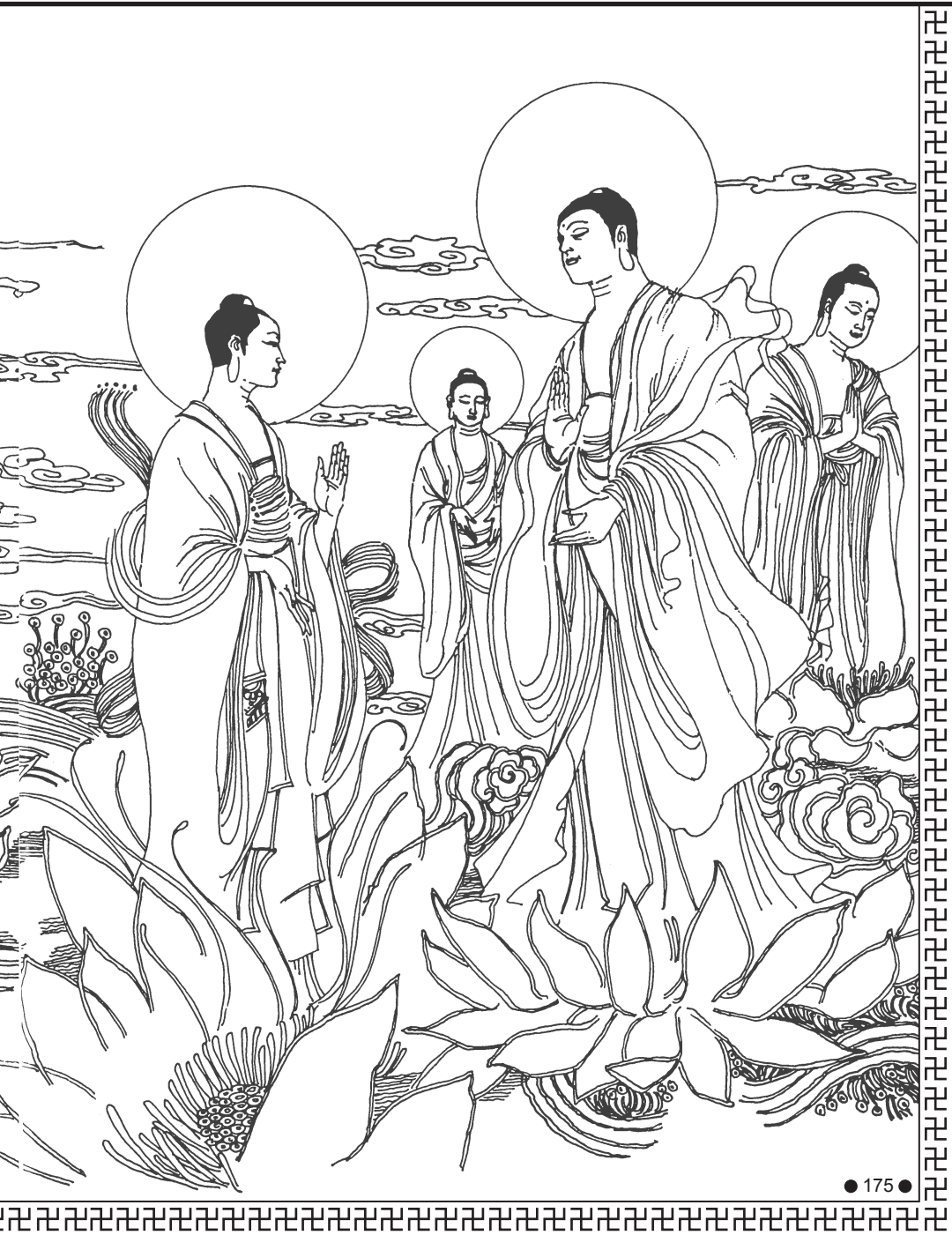


里在演讲波罗密，或可听到止息寂静入甚深禅定之心声，或可听到无生无灭涅槃妙声，或可听到证实相智十力的无畏声、无性无作无我声、大慈大悲喜舍声、甘露灌顶受位声。得听闻这种种声音后，其心清净，不生妄念分别之心，正直平等，成熟功德善根，随其所听闻到的声音，内心契合于涅槃大法。众生想听到这些水声，则可以自行听到，不听到水声则什么也听不到。随心所欲，皆永远在修佛道路上不退转。十方世界的诸位往生极乐世界的众生，皆全都从七宝池莲花中自然化生。全部得清净无碍的妙身，无所不至的妙体，听不到三途恶道、烦恼、苦难这些名字，极乐世界连这些概念名相都没有，更何况有实实在在的苦。有的只是自然快乐的声音。所以这个佛国名叫极乐世界。

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If there are good men and good women who have already been born there or who are going to be born there, all of them will dwell in proper concentration and will surely be certified to Anuttarasamyaksambodhi. Why is this so? The reason is that those who dwell in the deviant concentration and those who dwell in the unsettled concentration will be unable to understand and cultivate properly the suitable causal conditions.”

## CHAPTER 23: THE PRAISE OF THE BUDDHAS IN THE TEN DIRECTIONS

“Moreover, Ananda, in the Eastern direction, there are worlds as many as the Ganges Sand. In everyone of these worlds, there are Buddhas as many as the Ganges Sand.

Everyone of the Buddhas shows His long and wide tongue and emits immeasurable lights. They sincerely and honestly speak of and praise the inconceivable merits and virtues of The Buddha of Immeasurable Lifespan. In the southern, western, and northern directions, in the worlds as many as the Ganges Sand, the Buddhas also praise in the same manner. In the four intermediate positions, in the upper and lower position with world realms as many as the Ganges Sand, the Buddhas also praise Him in the same way. Why is this so? This is because they wish that all living beings in the other worlds will be able to Hear His name, to bring forth the pure mind to be mindful of The Buddha, to recite, accept and uphold His Name, to take refuge with Him and to make offerings to Him. Even if they can only bring forth a single thought of pure faith and transfer all their good roots



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## ●超世希有第十八●

彼极乐国，所有众生，容色微妙，超世希有。咸同一类，无差别相；但因顺馀方俗，故有天人之名。佛告阿难：譬如世间贫苦乞人，在帝王边，面貌形状，宁可类乎？帝王若比转轮圣王，则为鄙陋，犹彼乞人在帝王边也；转轮圣王威相第一，比之忉利天王⑦③，又复丑劣；假令帝释比第六天⑦④，虽百千倍不相类也；第六天王若比极乐国中菩萨声闻，光颜容色，虽万亿倍，不相及逮。所处宫殿、衣服、饮食，犹如他化自在天王。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。阿难应知，无量寿佛极乐国土，如是功德庄严，不可思议。



## ●十八、超世希有●

阿弥陀佛的极乐国，所有众生的容貌面色都很微妙，超越世间常态，希世珍奇，全都是一模一样的无差别相。但为了顺随习俗而让世人所有理解，所以才用天神和人众的概念相区别。世尊告诉阿难说：譬如，世间贫苦的乞丐，在帝王面前，他们的形体面貌会一样吗？若用帝王去比转轮圣王，则帝王的面貌形体又比转轮圣王鄙陋。这就如同乞丐与帝王相比一样。转轮圣王虽威相在人中为第一，但比起忉利天王帝释来，又觉得丑劣；假如让帝释去比第六天的天王，虽都是天王，但丑劣又差了千百倍。第六天王若与极乐国中的菩萨、声闻相比，其面貌颜色都不能赶上，又差了万亿倍。这些菩萨、声闻住的宫殿，穿的衣服，吃的饮食，都和欲界之顶的第六天王一样。至于他们的威德、阶位、神通变化，一切的天人都不能与之相比，勉强相比，便要相差千百万亿甚至于不可计数的那么多倍。阿难，你应当知道，无量寿佛的极乐世界，由如此神秘的功德来装修严饰，所以是不可想像难以言传的。

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sincerely to attain a rebirth in His Land, they will surely be born in accord with their vows. They will attain the position of no-retreat and finally they will arrive at the Unsurpassed, Proper and Equal Bodhi.”

## CHAPTER 24: THE REBIRTH OF THE THREE GROUPS

The Buddha told Ananda, “Among the Heavenly Beings and men in the worlds in the ten directions, there are three groups of living beings who have sincerely vowed to be born in His Land. Living beings in the Upper Group are able to leave the homelife to become monks and renounce the desires. They have brought forth the Bodhi Mind to recite the Name of Amitabha Buddha singlemindedly. They will cultivate all kinds of merits and virtues and vow to attain a rebirth in His Land. When it is time for these living beings to leave the present lifespans, Amitabha Buddha together with the Sagely assemblies will appear before them. In just a fraction of a second, they will follow The Buddha and be born in His Land naturally by transformation in the lotus flowers of seven gems. They are endowed with bold and powerful wisdom and the mastery of spiritual penetration. That is why Ananda, if there are living beings who wish to see Amitabha Buddha in this lifetime, they should bring forth The Unsurpassed Bodhi Mind. Moreover, they should be mindful of the Land of Ultimate Bliss singlemindedly. They must also accumulate all kinds of good roots and transfer the merits and virtues so as to see The Buddha. When they are born in His Land, they will attain the position of no-retreat until they arrive at the Unsurpassed Bodhi.

Living beings in the middle group are unable to become Bhikshus to cultivate great merits and virtues. But they must bring forth the Unsur

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## ●受用具足第十九●

复次，极乐世界所有众生，或已生，或现生，或当生<sup>⑦⑤</sup>，皆得如是诸妙色身。形貌端严，福德无量，智慧明了，神通自在。受用种种，一切丰足。宫殿、服饰、香花、幡盖，庄严之具，随意所须，悉皆如念。若欲食时，七宝钵器<sup>⑦⑥</sup>自然在前，百味饮食自然盈满。虽有此食实无食者。但见色、闻香，以意为食。色力增长，而无便秘。身心柔软，无所味著。事已化去，时至复现。复有众宝妙衣、冠带、璎珞，无量光明，百千妙色，悉皆具足，自然在身。所居舍宅，称其形色；宝网弥覆，悬诸宝铃；奇妙珍异，周遍校饰。光色晃曜，尽极严丽。楼观栏楯，

## ●十九、受用具足●

再有，极乐世界所有众生，或是过去往生的，或现在往生的，将来要往生的，都能得到如此有许多妙处的色身：形态面貌端庄严肃，福德无以计量，智慧明了圆融，神通自在无碍。各种用具杂物，全都丰富具足。随其需求的意念生起而出现。若想吃东西时，七宝合成的钵器，便自行来到面前，各种风味的饮食，自然地在钵中盛满。虽然有此美味佳肴，其实并不用吃，只是看见这些饮食的样子、闻到这些饮食的香味，意念中想到在吃便吃饱了。这些妙食能增长身体的力量而不会产生大小便的污秽。食后身心转柔，并不贪求执著于这些妙味。就在这一视一闻之间，吃饭这件事便算完成了。到下一次吃饭的时候，又这样重覆一遍。又有众宝妙衣，冠带璎珞，无量的光明，千百万种神妙色彩，全都集中在一身。这种神妙的衣裳服饰，也是随其所欲自然穿在身上。所居住的房宅的形状和色调，都与居住者的形态颜色相匀称，珠宝之网弥漫覆盖，悬挂著各种宝铃，各种奇妙珍异的东西，装饰在某一个地方，光明彩色，晃耀映饰，极其庄严美丽。楼观栏楯，堂宇房阁，有时宽有时窄，有时方有时圆，有时大有时小，有时悬在虚空，有时落在平地，都清净安稳，微妙快乐，根据你想要的，在一念之中便出现在面前，没有什么得不到的。

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passed Bodhi Mind to recite the Name of Amitabha Buddha singlemindedly. They should transfer the merits and virtues of their cultivation, the practice of upholding the precepts and abstinence, the erection of pagodas and Buddha Images, the offerings of food and drinks to the Sangha, the hanging of banners, the lighting of lamps, the offerings of flowers and the burning of incense and vow to attain a rebirth in His Land. When these living beings are about to leave the world, Amitabha Buddha will appear before them in His Transformation body with brilliant adornments and shining features just like the True Buddha. They are surrounded by the Great Assembly of Saints and Sages. Together they will welcome, guide and lead them to His Land. These living beings will follow the Transformation Buddha and attain a rebirth in His land. They will dwell in the position of No-retreat from the Unsurpassed Bodhi. Their merits, virtues and wisdom will be just a step behind those in the upper group.

If the living beings in the lower group are unable to cultivate all kinds of merits and virtues, they should bring forth the Unsurpassed Bodhi Mind to recite the Name of Amitabha Buddha singlemindedly. They rejoice and have good faith in Him and they will never doubt Him. With a sincere mind they vow to be born in His Land. When such a man is about to leave the world, he will dream of the Buddha and he will also be born in His Land. The merits, virtues and wisdom will be just a step behind those in the middle group.

If living beings who dwell in the Great Vehicle are mindful of the Buddha of Immeasurable Lifespan with a pure mind or even if they can give rise to ten mindful thoughts of the Buddha, and vow to be born in His Land, to listen to the very deep and profound Dharma, they will obtain good faith and great understanding. Even if they can only obtain a single pure thought, to bring forth one single mindfulness of the Buddha in their mind, when this man is about to pass away, he will see Amitabha Buddha just as



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堂宇房阁，广狭方圆，或大或小，或在虚空，或在平地，清净安隐，微妙快乐。应念现前，无不具足。

## ●德风华雨第二十●

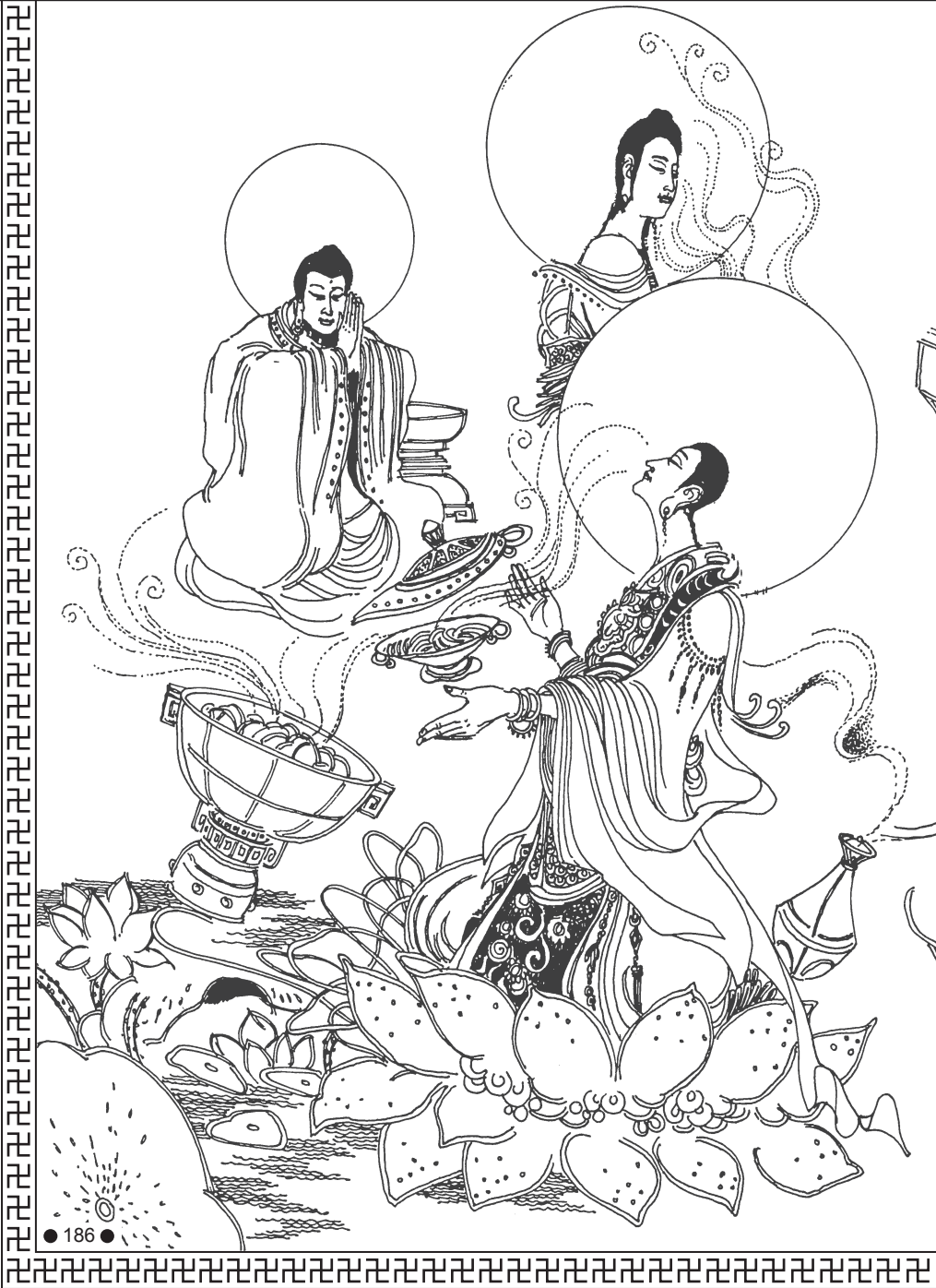
其佛国土，每于食时，自然德风徐起，吹诸罗网及众宝树；出微妙音，演说苦、空、无常、无我诸波罗密。流布万种温雅德香。其有闻者，尘劳垢习自然不起。风触其身，安和调适，犹如比丘得灭尽定。复吹七宝林树，飘华成聚，种种色光遍满佛土。随色次第，而不杂乱。柔软光洁如兜罗棉。足履其上，没深四指；随足举已，还复如初。过食时后，其华自没，大地清静，更雨新华。随其时节，还复周遍，与前无异，如是



## ●二十、德风华雨●

极乐世界每到吃饭时间，自然吹拂起德化之风，吹拂在诸罗网以及众宝树上，发出微妙的声音。声音中自然在演说苦、空、无常、无我的佛教道理，传流散布著万种温文尔雅的德香。只要闻到了这香味，满心清净，尘劳污垢的杂念自然会消除。这德风徐徐触动著众生的身体，安和调适，如同比丘进入灭尽禅定的那种感受。这德风又吹拂到七宝树林中，天空飘落的妙花聚成了一堆堆的，五颜六色，遍满佛土，各种色彩的花根据颜色的不同自然聚在一处，故虽五颜六色而不杂乱。这些花瓣柔软光洁，如棉絮，脚踏走在上面，埋没脚面有四指深，随著脚一提起，那花瓣又还复为原来的样子。过了吃饭时间后，这些花瓣自然消失，大地清净如初，天上重新下起新花雨。随著时令规律，循环往复，与前面描述的那种情况一样。像这样的花降花化，一天之中要有六次。

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though he is dreaming and he will surely be born in His Land. He will attain the position of No-Retreat from the Unsurpassed Bodhi.”

## CHAPTER 25: THE PROPER CAUSES TO ATTAIN A REBIRTH

“Moreover, Ananda, if there are good men and women who upon hearing this Sutra are able to accept, uphold, read and recite the Sutra, write down and make offerings to it. And throughout the days and nights, they will continually seek to be born in His Land. They will also bring forth the Bodhi Mind to uphold all the precepts seriously without transgression. They are kind and compassionate to all sentient beings and benefit them by transferring the good roots that they have cultivated to the living beings so that they will be peaceful and happy. They are always mindful of Amitabha Buddha and His Western Pure Land. When they pass away, they will be born in the Jewel Buddhaland and are adorned with all kinds of adornments just the same as the form and features of The Buddha. They will be able to listen to the Dharma swiftly and will never retreat from the Bodhi Mind.”

“Moreover, Ananda, if there are living beings who wish to be born in that Land are unable to cultivate great diligence and concentration or uphold all the Sutras and precepts, they should practise good deeds. Firstly, they must abstain from killing, secondly, they must abstain from stealing, thirdly they must abstain from sexual misconduct, fourthly, they must not indulge in false speech, fifthly, they must not speak frivolously, sixthly, they must not speak harshly, seventhly, they must not commit double-tongue speech, eighthly, they must not be greedy, ninthly, they must not get

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六反。

### ●宝莲佛光第二十一●

又，众宝莲华周满世界，一一宝华百千亿叶。其华光明，无量种色。青色青光，白色白光，玄黄朱紫，光色亦然。复有无量妙宝、百千摩尼，映饰珍奇，明曜日月。彼莲华量，或半由旬，或一、二、三、四乃至百千由旬。一一华中，出三十六百千亿光；一一光中，出三十六百千亿佛。身色紫金，相好殊特。一一诸佛又放百千光明，普为十方说微妙法。如是诸佛，各各安立无量众生于佛正道。



### ●二十一、宝莲佛光●

还有；那各种宝莲布满整个极乐世界，无数的宝花有无数的叶。其花光明，有无数种颜色。青色的花放出青光，白色的花放出白光，玄、黄、朱、紫色的花，也都各具自身颜色放出相应的光。又有无量妙宝百千种摩尼，装饰莲花，花、宝斗艳，互映互饰，妙光曜日，超过日月。这些莲花的数量，从半由旬或一、二、三、四由旬，直至百千由旬，每一朵花中，放出三十六百千亿种光，每一种光中，显现三十六百千亿尊佛。这些佛的紫磨真金色身，相貌特别庄严。每一尊佛，又放射百千种光明，广为十方世界演说微妙佛法，这些佛们，各各通过自己的演说微妙法，将众生安立于佛的正道之上。

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angry and lastly they must not be deluded. Throughout the days and nights they must be mindful of the various merits and virtues, the various adornments of Amitabha Buddha in the World of Ultimate Bliss. They must sincerely take refuge with The Buddha, make obeisance and offerings to Him. When such a man is about to pass away, he will not be afraid or frightened. His mind is not upside down and immediately he will be born in His Buddhaland.

If living beings who are busy with all kinds of duties have no time to leave the homelife to uphold the precepts properly and practise abstinence, they should bring forth a pure mind singlemindedly to cultivate proper acts and wholesome thoughts during their free time. They must abstain from sensual desire and renounce all their worries. They must cultivate kindness diligently and must not give rise to anger and jealousy. They must not be greedy for food or be stingy in the practice of giving. They must not be regretful over the acts of giving or become doubtful. They should always be filial to their parents and must act sincerely, loyally and faithfully in all circumstances. They must believe that the teachings in the Buddha's sutras are deep and profound, that blessings are the rewards of all good deeds. They must uphold and practise these Dharmas without being forgetful or being mindless. They should think and plan properly so as to attain liberation. They should always be mindful of The Buddha throughout the days and nights, vowing to attain a rebirth in the Pure Buddhaland of Amitabha Buddha. If they can practise unceasingly for ten days and ten nights or even for only one day and one night, then at the end of their lives, they will be born in His Land to practise the Bodhisattva path.

Those who are born there will arrive at the position of Avarvatyas. All of them will be replete with a golden body adorned with the thirty-two marks. All of them will become Buddhas. In whatever Buddhaland they wish to attain Buddhahood, they will certainly accomplish their vows. In accord with their practice to seek the path diligently throughout the days



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## ●决证极果第二十二●

复次，阿难！彼佛国土，无有昏闇、火光日月、星曜、昼夜之象，亦无岁月劫数之名，复无住著家室。于一切处，既无标式名号，亦无取舍分界。唯受清净最上快乐。若有善男子、善女人，若已生、若当生，皆悉住于正定之聚，决定证于阿耨多罗三藐三菩提。何以故？若邪定聚及不定聚，不能了知建立彼因故。

## ●十方佛赞第二十三●

复次，阿难！东方恒河沙数世界，一一界中如恒沙佛，各出广长舌相，放无量光，说诚实言，称赞无量寿佛不可思议功

## ●二十二、决证极果●

再有，阿难！阿弥陀佛的极乐世界，没有昏暗、火光、日月、星辰以及昼夜等现象，也没有岁月、劫数等概念，更没有家庭单位结构。在所有的地方，既没有名称概念等语言符号，也没有取舍分别的实际行为，只有清净之心生发的最无上的快乐。若有善男信女，或是过去往生极乐净土的，或是将要往生极乐净土的，全都住于正定之聚。注定会证得无上正等正觉。为什么这么说呢？因为若是住于邪定聚或者不定聚，都不能完全明了建立往生极乐净土所必须的发菩提心，行甚深愿，持佛名号等等原因。

## ●二十三、十方佛赞●

还有，阿难！东方如恒河之沙那么多的世界，每一个世界中如恒河之沙那么多的佛，各现出表信实的广长舌相，放出无量的光，说真实不虚之言，称赞无量寿佛不可想像难以表述的功德，南、西、北方如恒河之沙的那么多的世界里的诸佛，对阿弥陀佛的赞语亦同东方世界的佛一样。各个方向天上地下如恒河之沙那么多的一切世界里的诸佛，其对阿弥陀佛的赞语也是这样。为什么这样呢？因为要使其他世界所有众生听闻阿弥陀佛的名号，发清净心，对阿弥陀佛忆念受持，皈依供养，

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and nights unceasingly, they will surely obtain what they desire. They will not lose whatever they have vowed for.

Ananda, because of such benefits, immeasurable, innumerable inconceivable, incomparable Buddhas in limitless world realms will praise together the merits and virtues of The Buddha of Immeasurable Lifespan.”

## CHAPTER 26: MAKING OBEISANCE AND OFFERINGS AND LISTENING TO THE DHARMAS

“Moreover, Ananda, as the Bodhisattva Assemblies in the worlds in the ten directions wish to see The Buddha of Immeasurable Lifespan in the World of Ultimate Bliss and make obeisance to Him, each of them will carry incense, flowers, banners and the jewelled canopies to the place where He dwells. Respectfully they make offerings to Him, listen to the sutras, and accept the Dharmas reverently. They uphold His Teachings by lecturing on it to all living beings so as to transform them to follow the Path. They also praise the merits and virtues of the well adorned Buddhaland.”

At that time, The World Honoured One spoke the following gathas,

“In the Eastern direction,  
There are Buddhaland as numerous as Ganges Sand,  
With Bodhisattva assemblies as numerous as Ganges Sand,  
Together they go to make obeisance to The Buddha of Immeasurable Lifespan.

There are Bodhisattvas in the Southern, Western, Northern, and the four intermediate directions,

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德。西、南、北方恒沙世界，诸佛称赞亦复如是；四维、上下恒沙世界，诸佛称赞亦复如是。何以故？欲令他方所有众生，闻彼佛名，发清净心，忆念受持，归依供养。乃至能发一念净信，所有善根，至心回向，愿生彼国。随愿皆生，得不退转，乃至无上正等菩提。

### ●三辈往生第二十四●

佛告阿难：十方世界诸天人民，其有至心愿生彼国，凡有三辈。其上辈者，舍家弃欲，而作沙门，发菩提心，一向专念阿弥陀佛。修诸功德，愿生彼国。此等众生，临寿终时，阿弥陀佛与诸圣众现在其前，经须臾间即随彼佛往生其国。便于

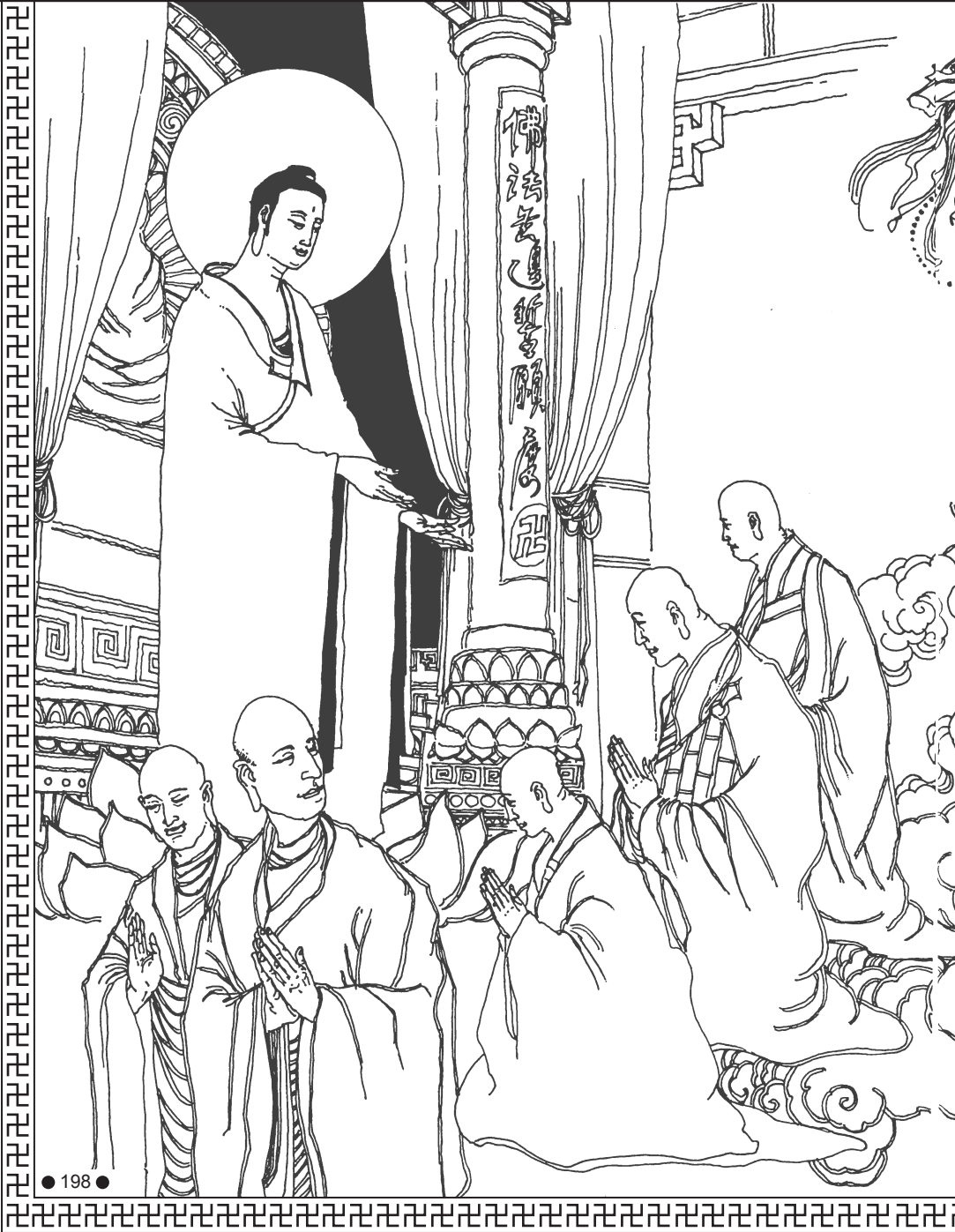


乃至能发一念净信，用所有功德善根，至心回施众生，发愿往生极乐佛国。这样作的众生得以随其行愿而往生，得修成正果道路上不退转，直至最终证得无上正等正觉的佛智慧。

### ●二十四、三辈往生●

世尊告诉阿难说：十方世界诸天人民，其有决心往生西方极乐世界的，大凡有三等人。其上等的往生者，舍弃家庭，离开情欲而作沙门，发求真理正道之心，一门心思专念阿弥陀佛之名号，修行各种功德，以求成就往生极乐世界的大愿。此等众生，临到寿终之时，阿弥陀佛与西方极乐世界的诸天人圣众，便出现在其面前，经须臾时，其人即随阿弥陀佛往生西方极乐净土。其人便从七宝池的莲花中自然化生。经此化生的人，智慧勇猛，神通自在。因此，阿难，若有众生想于今生今世见阿弥陀佛者，应先发无上菩提之心，又应当专心持念西方极乐世界。积累功德善根，应时以功德回向众生，便共同往生极乐世界。由此可得以见阿弥陀佛并得往生极乐世界，得到不退转的阿鞞跋致果位，直至得到最高佛位。

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And also in the upper and lower positions,  
All these Bodhisattvas,  
With profound respect offer all kinds of precious and wonderful things.

They sing in a gentle and harmonious way.  
To praise the Most Supremely Honoured One,  
All of them have deeply entered the Wisdom of Spiritual Penetration.  
And roam in the deep Dharma Door.  
On hearing the Name of the Virtuous Sage, The Buddha,  
They are able to obtain great benefits and dwell in a peaceful state of mind.

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

They contemplate the supremely wonderful Land,  
Its subtlety is indescribable by words or thoughts.  
The Land is pervasively adorned with merits and virtues,  
That is incomparable by other Buddhalands.  
And so they bring forth the Unsurpassed Bodhi Mind.  
Vowing to accomplish the Bodhi swiftly.  
Immediately the Honoured One of Immeasurable Lifespan,  
Appears with a smiling golden face.  
He emits brilliant lights from His Mouth,  
Which pervasively shine upon all the Lands in the ten directions.  
The Lights reflect back and circumambulate The Buddha three times  
Before entering His Crown,  
On seeing the lights,  
The Bodhisattva will immediately certify to the position of no retreat.  
At that time, the multitude in the assembly,  
Are filled with Bliss and they congratulate one another.  
The Brahman Sound of The Buddha is like the roaring thunder.  
That is refined with eight fluent and wondrous subtle tone.



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七宝华中自然化生。智慧勇猛，神通自在。是故阿难：其有众生，欲于今世见阿弥陀佛者，应发无上菩提之心，复当专念极乐国土。积集善根，应持回向，由此见佛，生彼国中。得不退转，乃至无上菩提。

其中辈者，虽不能行作沙门，大修功德，当发无上菩提之心，一向专念阿弥陀佛。随已修行诸善功德。奉持斋戒，起立塔像，饭食沙门，悬缁然灯，散华烧香，以此回向，愿生彼国。其人临终，阿弥陀佛化现其身，光明相好，具如真佛。与诸大众前后围绕，现其人前，摄受导引，即随化佛往生其国。住不退转无上菩提，功德智慧次如上辈者也。

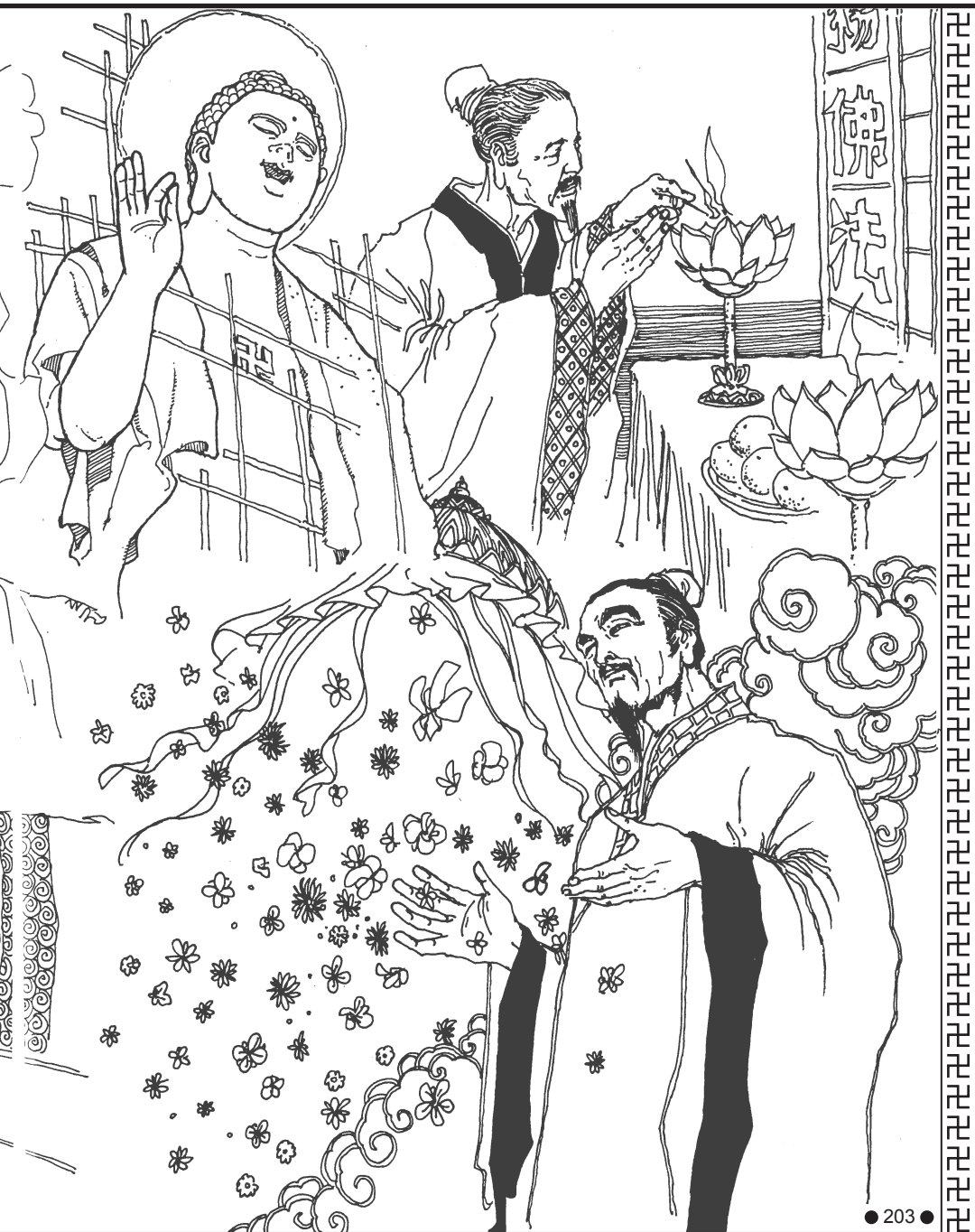


其中等的往生者，虽然不能出家为沙门，大修功德。但其应当发求真理正道之心，一门心思专心诵念阿弥陀佛名号，诸善功德中，随自己的能耐而修行，奉持斋戒，建佛塔、造佛像，以饭食供养出家僧众，在佛殿前悬挂彩幡、燃烧灯烛，在寺庙散布鲜花，遥向佛国焚香以礼敬佛。以这些功德回向众生，发愿往生西方极乐世界。其人寿命终了之时，阿弥陀佛变化示现其化身，光明相貌完全像真实的佛，极乐世界的诸天人众前后围绕在其化身佛旁，示现在其人面前，接纳导引，即时便随阿弥陀佛的化身往生西方极乐世界，也得不退转阿鞞跋致菩萨果位和无上正等正觉。但是其人的功德和智慧，则要次于上等的往生者。

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He knows of the vows of the Bodhisattvas.  
Who have come from the ten directions.  
They also seek to purify and adorn the Land.  
And so they are able to receive the prediction of Buddhahood.  
They awaken and realize that all Dharmas  
Are just like dreams, illusions and echoes.  
After they have fully fulfilled the wonderful vows,  
They are sure of the accomplishment of such a Buddhaland.  
They understand that the earth is like shadows and images,  
And yet the great Vows constantly flow forth from their minds.  
They have ultimately cultivated the Bodhisattva Path,  
And are fully replete with all kinds of merits and virtues.  
As they cultivate the Supreme Bodhi Path,  
They will receive the prediction of Buddhahood.  
They penetrate the Nature of all Dharmas,  
That everything is empty without a self.  
With a sincere mind they seek the Pure Buddhalands.  
They will surely achieve such a Land.  
After listening to the Dharmas, they accept and practise them readily.  
Finally they will arrive at the Pure Dwelling,  
And they will certainly receive the prediction of the Proper and Equal  
Enlightenment,  
From the Honoured One of Immeasurable Lifespan,  
The Limitless and Supremely Wonderful Land,  
Comes forth from the strength of the Buddha's Original Vows.  
On hearing His Name, a man will wish to be born there,  
By one's power, a man is able to arrive at the position of Non-retreat.  
The Bodhisattvas bring forth the sincere vows,  
Vowing that their Land will also be like this.  
Pervasively they are mindful of all living beings and vow to bring  
them to the other shore.  
And everyone of them is able to bring forth the Bodhi Mind.

## ●佛说大乘无量寿庄严清净平等觉经●

其下辈者，假使不能作诸功德，当发无上菩提之心，一向专念阿弥陀佛。欢善信乐，不生疑惑，以至诚心，愿生其国。此人临终，梦见彼佛，亦得往生。功德智慧次如中辈者也。若有众生住大乘者，以清净向无量寿，乃至十念，愿生其国；闻甚深法，即生信解；乃至获得一念净心，发一念心念于彼佛。此人临命终时，如在梦中见阿弥陀佛，定生彼国，得不退转无上菩提。

### ●往生正因第二十五●

复次，阿难！若有善男子、善女人，闻此经典，受持、读诵、书写、供养，昼夜相续，求生彼刹；发菩提心；持诸禁戒，

其下等的往生者，假使不能如中等的往生者一样作诸功德，也应当发无上菩提之心，一门心思专念阿弥陀佛名号，对阿弥陀佛保持欢善、信仰、爱乐、不怀疑的心念，诚心诚意地发愿，愿往生西方极乐净土。其人临终之时，便可梦见阿弥陀佛，亦能够得以往生西方极乐净土。但所得的功德智慧又差中等往生者一级。其实，只要有那一个修行大乘菩萨道的众生，用他的清净之心，心向西方无量寿佛，然后称其名号念诵，从一念到十遍，发愿往生极乐世界；便可听到甚深的法教，立即生信实和理解之心；以至于获得一念清净心。如果他用这一心专念的净心，诵念阿弥陀佛的名号，这个人临到命终之时，如同在梦中一样，见到阿弥陀佛。其人也定能往生极乐世界，得不退转果位并直至证得正等正觉。

### ●二十五、往生正因●

还有，阿难，若有那一个善男信女，听说到这卷经典，信受并且读诵，抄写下来供养，昼夜都不停止追求往生极乐世界的信念；为此而发下菩提心；守持各种禁戒纪律，不犯戒律上的科条；对有情众生行善作好事，将自己作的一切功德与善根，全部无保留地施给群众，使众生离苦而得安乐；忆念西方阿弥陀佛以及极乐净土。这个人命终离开世间之时，也一如佛

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After renouncing their transmigration forms,  
All of them will ascend the other shore,  
To make offerings and attend to millions and billions of Buddhas.  
By flying in their transformation bodies to all the Lands pervasively.  
They will travel to those Lands with a respectful and joyous mind,  
Then they will return to the Land of Peaceful Rest.”

## CHAPTER 27: PRAISING THE BUDDHA'S VIRTUES

The Buddha told Ananda, “Relying on the awesome spiritual strength of The Buddha, the Bodhisattvas in that land can travel to limitless Pure Lands in the ten directions to make offerings to all the Buddhas in just a short period of time. All kinds of offerings such as the flowers, fragrant incense, banners and flags will appear in their hands simultaneously with the birth of such thoughts. All the offerings are specially precious and supremely wonderful that cannot be found in the world. They will make offerings to all the Buddhas and the Bodhisattvas’ assemblies. The flowers that they spread will combine to become a single flower in empty space. All the flowers will face downwards in a proper circle with many layers. Then the flowers will be transformed into a flowery canopy that emits hundreds and thousands of colourful lights. Every colour will produce fragrance of different scents that permeate the ten directions pervasively.

The small flower canopy is about ten yojanas. The size will multiply to double the size and there are even flowery canopies which can cover the Three Thousand Great Thousand World Systems. Then they will disappear in accord with their turn of appearance. If there were no offerings of new flowers, the former flowers would not fall down. Together they will play the



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坚守不犯；饶益有情，所作善根悉施与之，令得安乐；忆念西方阿弥陀佛及彼国土。是人命终，如佛色相，种种庄严，生宝刹中，速得闻法，永不退转。

**复**次，阿难！若有众生欲生彼国，虽不能大精进禅定，尽持经戒，要当作善。所谓一不杀生、二不偷盗、三不淫欲、四不妄言、五不绮语、六不恶口、七不两舌、八不贪、九不瞋、十不痴。如是昼夜思维极乐世界阿弥陀佛种种功德、种种庄严，志心归依，顶礼供养。是人临终，不惊不怖，心不颠倒，即得往生彼佛国土。

**若**多事物，不能离家，不暇大修斋戒，一心清净，有空闲时，端正身心。绝欲去忧，慈心精进。不当瞋怒、嫉妒；不

一样的相貌，种种庄严无不具备，化生在佛国宝刹中，其人立即得听闻佛法而开悟，获得在修行佛道的路上永不退转的功夫。

**还**有，阿难，如果有那一个众生想往生西方极乐世界，虽然不能在禅定等修行上得大精进，但能完全守持经中戒律，尽自己的力量去作善事，即所谓的一不杀生，二不偷盗，三不淫欲，四不说假话，五不说奉承话，六不恶语伤人，七不搬弄是非，八不贪得无厌，九不生气愤怒，十不痴心妄想。集中精力，白天思，晚上想，夜以继日地尽在思念极乐世界阿弥陀佛的种种功德和极乐世界的种种庄严，坚决发心皈依，向佛行大礼并悉心供养。这人在临终之时，不惊慌也不恐怖，心里清醒明白而不颠三倒四，即可得以往生西方极乐世界。

**还**有的众生因有许多俗事缠绕、不能够离开家庭，没有空闲来大修斋戒而达心境清净。应当在有空闲的时候，端正身体姿势，端正心中思维，绝弃物欲，抛开忧患，慈善之心奋勇精进。不应当憎怒忿恨，心生嫉妒；不应当贪婪吝啬；不应当中途反悔；不应当心生狐疑。要孝顺父母，诚心诚意忠于国家信守法律，应当信持佛经的至理名言，应当相信前世行善后世得福的因果报应。信仰奉持上面所说的各条，不得有所减损亏失，为了脱离生死苦海而深思熟虑，白天黑夜时时念佛，发愿

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Heavenly Music in empty space. They will sing forth in such wonderfully subtle tones in praise of The Buddha's Virtues.

Instantaneously, they will return to their original land. All of them will gather at the Hall of Seven Gems. The Buddha of Immeasurable Lifespan will proclaim to them extensively on the Great Dharmas. He will speak to them eloquently on the wonderful Dharmas. No one will ever be unhappy as everyone will understand His Teachings thoroughly and be certified to the Path.

At that time, the fragrant breeze will blow by the seven jewelled trees and produce the wonderful music of five notes. Immeasurable wonderful flowers are blown down by the breeze and spread in all directions to make offerings naturally and continually.

All the Heavenly Gods will bring along hundreds and thousands of flowers and fragrances and play millions pieces of music and songs to make offerings to the Buddha and the multitude of Bodhisattvas and Sound Hearers. They walk to and fro according to their turns, in a happy and serene way. This is all because of the awesome strength of the original vows of The Buddha of Immeasurable Lifespan. And also because they have formerly made offerings to The Thus Come One. That is why their good roots will grow continually with no slack or diminution. It is also due to their endeavour in perfecting their practices, accumulating all kinds of good roots and accomplishing all merits and virtues."

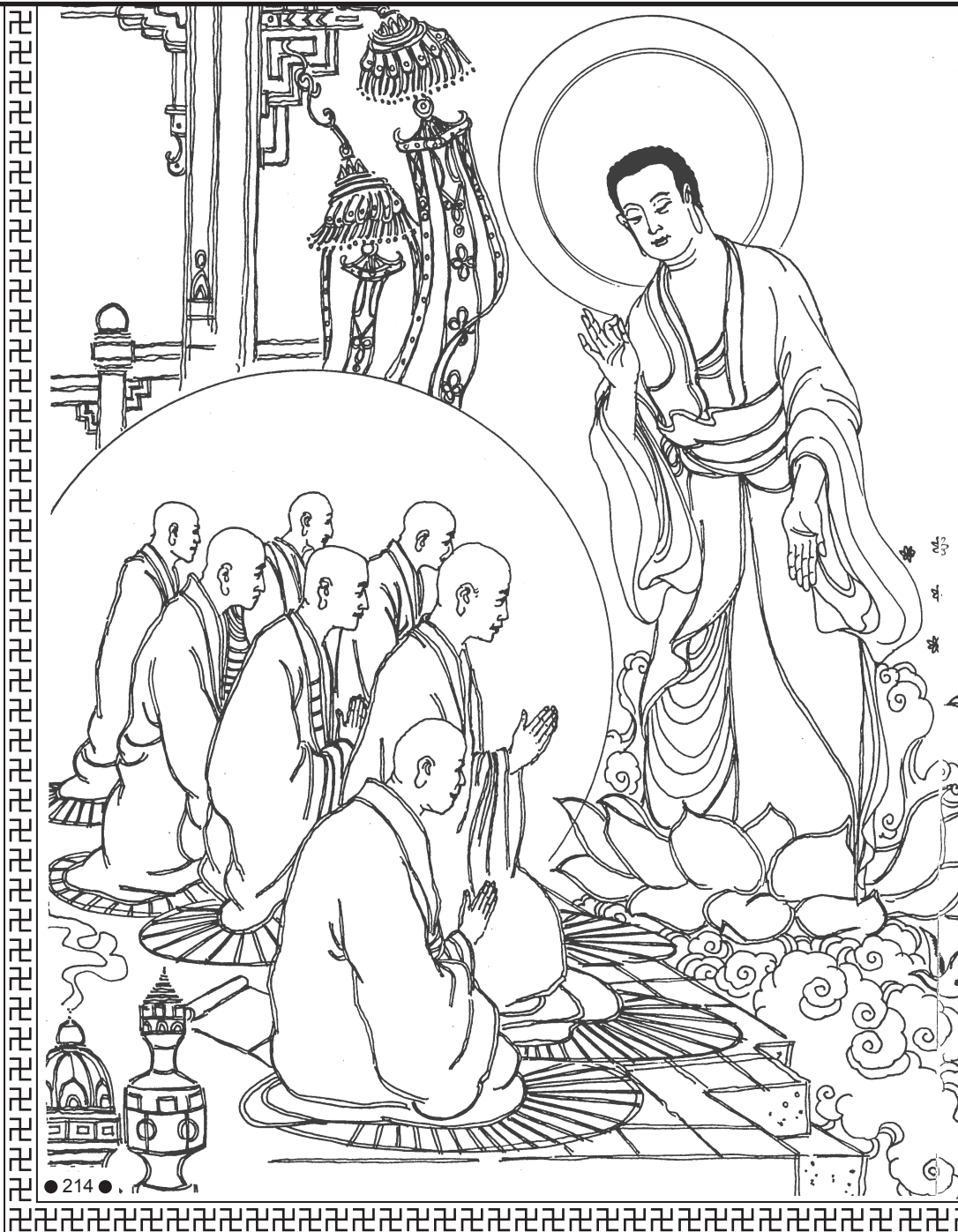
## ●佛说大乘无量寿庄严清净平等觉经●

得贪饕、悭惜；不得中悔；不得狐疑；要当孝顺，至诚忠信。当信佛经语深，当信作善得福。奉持如是等法，不得亏失。思维熟计，欲得度脱。昼夜常念，愿欲往生阿弥陀佛清净佛国。十日十夜，乃至一日一夜不断绝者，寿终皆得往生其国。行菩提道。诸往生者，皆得阿惟越致，皆具金色三十二相，皆当作佛。欲于何方佛国作佛，从心所愿。随其精进早晚，求道不休，会当得之，不失其所愿也。阿难，以此义利故，无量、无数、不可思议、无有等等无边世界诸佛如来，皆共称赞无量寿佛所有功德。



希望往生阿弥陀佛清净佛国。根据各人善根，念佛十天十夜，乃至于一夜不停歇者，寿终之后皆可得往生西方极乐世界。修行菩萨道往生西方极乐世界的人，都可得到阿惟越致果位，在修习佛道之路上永不退转，皆可获得黄金色身，获得佛的三十二种大人相。而且，大家终当成佛，想到哪一方哪一个佛国去作佛都随心所欲。至于成佛之期，便要随其人努力的程度而有早晚的分别，但只要求道不停辍，都一定能够得以成佛，决不违失其成佛之本愿。阿难，此往生法门能普施众生这么多的实惠利益的缘故，那无量无数不可想像不可言说无有等差的无边世界里的诸佛如来，都共同称赞无量寿佛所有的功德。

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## CHAPTER 28: THE SPIRITUAL LIGHT OF THE GREAT BEINGS

The Buddha told Ananda, "The multitude of Bodhisattvas in that Buddhaland are all endowed with the penetrative vision and the audibility to see and hear all the past, present and future happenings in the eight directions and the upper and lower positions. They will know in advance all the good or bad thoughts of all Heavenly beings, men, and all life forms that fly, crawl, worm or wriggle. They also know of the speech they are going to give, the time of their attainment of liberation, the time of their certification to the Path and the attainment of a rebirth.

Moreover, the multitude of Sound Hearers in that Land can emit lights for a length of eight feet from their bodies while the lights emitted by the Bodhisattvas can illuminate a distance of hundreds of yojanas.

There are two Bodhisattvas who are most honoured and foremost. Their awesome spiritual lights pervasively illuminate the Three Thousand Great Thousand World Systems."

Ananda asked The Buddha, "What are the Names of the Bodhisattvas?"

The Buddha answered, "One of them is known as the Bodhisattva Who Contemplates The Sounds of the World. The other is known as The Great Strength Bodhisattva. These two Bodhisattvas had cultivated the Bodhisattva Path in the Saha Realm. They were then born in His Pure Land. They are constantly attending to Amitabha Buddha on His left and right side respectively. When they wish to go to the immeasurable Buddhas'



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## ●礼供听法第二十六●

复次，阿难！十方世界诸菩萨众，为欲瞻礼极乐世界无量寿佛，各以香、华、幢幡、宝盖，往诣佛所，恭敬供养；听受经法，宣布道化，称赞佛土功德庄严。

尔时世尊即说颂曰：

东方诸佛刹，数如恒河沙；

恒沙菩萨众，往礼无量寿。

南西北四维，上下亦复然；

咸以尊重心，奉诸珍妙供。

畅发和雅音，歌叹最胜尊；

## ●二十六、礼供听法●

还有，阿难，十方世界的诸多菩萨大众，为了想瞻仰礼拜极乐世界无量寿佛，各人持香花、幢幡、宝盖，去那西方极乐世界阿弥陀佛的住处，恭敬地供养佛，听闻颂持阿弥陀佛讲授的经法，宣传流布所闻的大道，称颂极乐世界的功德庄严。

讲述了阿弥陀佛以及极乐世界的种种神奇之后，世尊即刻说了一颂，颂曰：

像恒河沙一样数不胜数，

佛国中像恒河之沙一样多的菩萨，

都来到极乐世界礼拜无量寿佛。

南方西方北方上方下方一切世界，

其中菩萨也与东方的菩萨行经一样。

他们全都以尊崇敬重之心，

奉持著珍妙希奇的供品，

由衷而发和雅之声，

歌颂赞叹佛中的至尊。

他们在颂歌中唱道：

阿弥陀佛究道通达神通智慧，

出入万法而入甚深奥秘法门，

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dwelling in the ten directions, they will arrive there just at the birth of such thoughts. Presently they are dwelling in this worldly realm (The Saha World) to greatly bestow joy and benefits to all living beings. If the Good Men and Good Women in the world are facing difficulties, dangers and terrors, they will all be saved and be liberated by Him through taking refuge sincerely with the Bodhisattva Who Contemplates The Sounds of The World.”

## CHAPTER 29: THE MAGNIFICENT, DEEP AND POWERFUL VOWS

“Moreover, Ananda, all the present and future Bodhisattvas in that Buddhaland are certain to arrive at the position of the last birth before Buddhahood except for those who have made great vows to enter the realm of birth and death to cross over living beings. They are then born to become Great Dharma Masters so as to pronounce the Lion’s Roar. They equip themselves with the great protection of precepts and adorn themselves with great vows, merits and virtues. Even though they are born in the evil world of five turbidities, in the same form just like the other living beings, they will never have to undergo the experience in the evil paths until their attainment of Buddhahood. Wherever they are born, they will remember their former existences.

The Buddha of Immeasurable Lifespan wishes to cross over all living beings in the worlds in the ten directions so that they will be born in His Land and attain the The Path of Nirvana. The Bodhisattvas are taught to become Buddhas. After they have attained Buddhahood, they will in turn

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究达神通慧，游入深法门。  
闻佛圣德名，安隐得大利；  
种种供养中，勤修无懈倦。  
观彼殊胜刹，微妙难思议；  
功德普庄严，诸佛国难比。  
因发无上心，愿速成菩提；  
应时无量尊，微笑现金容。  
光明从口出，遍照十方国；  
回光还绕佛，三匝从顶入。  
菩萨见此光，即证不退位；



十方圣众闻其圣德之名，  
持诵称念稳志安心。  
种种供养惟法供养最为殊胜，  
修持此法没有懈怠没有厌倦，  
你看那众佛国中极乐世界最上乘，  
庄严微妙丝丝入扣不可思议，  
其他的佛国实在难得与之相比。  
见此神奇感发我们求道之心，  
效法弥陀速成菩提猛勇精进。  
听闻赞颂阿弥陀佛现出微笑，  
应时口中生发而出万道光芒，  
光芒遍照十方一切佛国净土。  
回光返照弥陀金身密密环绕，  
周围三匝从顶而入。  
菩萨见此无不称赞佛光微妙，  
佛光照耀菩萨身心，  
众圣立即证登不退转位。  
这时聚会中的诸菩萨，  
相互庆贺心生欢善溢于言表。



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teach the other living beings who will in turn attain liberation. In this way, the teachings of The Buddha will never come to an end till the infinite future that no one can really make out by any means of calculation.

The Sound Hearers, the Bodhisattvas and all living beings from the worlds in the ten directions who have been born in His Land, who have attained the Nirvana Path and who will accomplish Buddhahood are uncountable in numbers.

Everything in that Buddhaland is just like the One Genuine Dharma without any increase. Why is this so? Just like the Great Sea which is the King of Water. Even when all the water from the different streams flows into the sea, will there be any significant changes in the sea water?

There are numerous Buddhalands in the ten directions, but the Pure Land of Amitabha Buddha is great, spacious and forever in existence. It is a Land that is bright and blissful. It is indeed the foremost Land. The origin of such wonder is that He had brought forth the Vows and had accumulated all virtues when He was cultivating the Bodhisattva Path. The Buddha of Immeasurable Lifespan is constantly giving away the virtuous kindness to all living beings in the ten directions unceasingly. His kindness and compassion are great, deep, unfathomable and indescribable by words."

## CHAPTER 30: THE CULTIVATION OF THE BODHISATTVAS

"Moreover, Ananda, all the Bodhisattvas in His Buddhaland have fully perfected the Zen Concentration, wisdom, spiritual penetration and awesome virtues. They have thoroughly penetrated and understood the secret meanings of all the Buddhas' Dharma Store. They are good at sub-



## ●佛说大乘无量寿庄严清净平等觉经●

时会一切众，互庆生欢喜。  
佛语梵雷震，八音⑦畅妙声；  
十方来正士，吾悉知彼愿。  
志求严净土，受记当作佛；  
觉了一切法，犹如梦幻响。  
满足诸妙愿，必成如是刹；  
知土如影像，恒发弘誓心。  
究竟菩萨道，具诸功德本；  
修胜菩提行，受记当作佛。  
通达诸法性，一切空无我；



阿弥陀佛随即说法，  
八种妙声如雷贯耳启悟众生：  
十方来的众位大士，  
我已全知你等心愿。  
你们决心求取庄严净土，  
由我授记觉悟成佛。  
彻悟了知一切万有事物，  
皆如梦中情景幻中声响。  
我今满足诸君誓愿，  
按此法门精勤修行必得净土。  
你们当知净土也是幻梦泡影并无实性，  
恒常坚守你们发下的宏誓愿心。  
追求至极圆满成就菩萨大道，  
具足多种功德积聚善根，  
修行殊胜无上菩提之路，  
从佛受证必将成佛完成正等。  
明确认识诸法实相因缘和合，  
一切事物虚妄不实空无法我，  
以此般若智慧专心修求佛国净土，



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duing their roots, so their bodies and minds are pliant and calm. They are endowed deeply with the proper wisdom, so there is no residue of any bad habits. They cultivate in accord with the practice of the Buddhas by practising the Seven Divisions of Bodhi Enlightenment and the Eight-fold Sagely Paths. They cultivate the Five Eyes, so their minds can illuminate clearly the Genuine Dharmas and understand all worldly dharmas.

With the flesh eyes, they can differentiate the appearance of all worldly dharmas. With the Heavenly Eyes, they can penetrate and understand all Dharmas without obstruction. With the Dharma Eyes, they are endowed with purity to see all worldly dharma as they are. With the Wisdom eyes, they can understand the genuine emptiness of all dharmas. With the Buddha Eyes, they are perfectly replete with wisdom to illuminate the genuine appearance of all dharmas and awakened to the Dharma Nature.

They are endowed with the Dharani of Eloquence so they are always at great ease and without obstruction. They thoroughly understand the limitless expedient skills in means in the world. They always speak sincerely and truthfully and are able to enter the true meanings of all words. In this way, they are able to bring all sentient beings across the sea of birth and death by propounding to them on the Proper Dharmas. They will lecture on the dharmas of no-form and no-deed, the Dharmas of non-attachment and non-attainment of liberation, the Dharmas of non-differentiation and the Dharmas of renunciation of all upside down views. They will never try to gather things for personal use or enjoyment.

They roam freely and pervasively to all the Buddhalands with a mind that is free from love and hatred. They do not give rise to thoughts of seeking or non-seeking, neither do they give rise to the minds of differentiating oneself from others nor the thoughts of obstruction and animosity. Why do they behave in this way? This is because these Bodhi-

## ●佛说大乘无量寿庄严清净平等觉经●

专求净佛土，必成如是刹。  
闻法乐受行，得至清净处；  
必于无量尊，受记成等觉。  
无边殊胜刹，其佛本愿力；  
闻名欲往生，自致不退转。  
菩萨兴至愿，愿己国无异；  
普念度一切，各发菩提心。  
舍彼轮回身，俱令登彼岸；  
奉事万亿佛，飞化遍诸刹。  
恭敬欢喜去，还到安养国。



必将成功得到不可思议极乐世界。  
众位菩萨听闻法教信乐受行，  
得以往生阿弥陀佛佛国净土，  
将获佛中最尊阿弥陀佛授证，  
也在行此净土法门中自身成佛。  
无量无边的极乐世界，  
都由阿弥陀佛本愿之力所形成，  
十方众生听闻其名往生彼国，  
必由信愿持名得生极乐证不退转。  
往生净土的菩萨们发下誓愿，  
愿已成佛所得净土与此相等。  
愿普渡无边世间一切众生，  
皆令发心求取正道无上菩提，  
厌舍六道轮回之业身，  
一起同登极乐世界幸福彼岸。  
飞行各国奉伺供养万亿诸佛，  
飞行各国劝化众生同归净土，  
向佛行礼高高兴兴出发而去，  
完成任务度脱众生又回极乐。



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sattvas are endowed with Great Kindness and Compassion to benefit all living beings. They renounce all kinds of attachment and hence they are able to accomplish immeasurable merits and virtues. With the wisdom of non-obstruction, they understand that all Dharmas are Thus Unmoving. They are able to penetrate the deep meanings of the Four Noble Truths, the Truths of Sufferings, Accumulation, Extinction and The Noble Path, and the expedient skills in means of sounds and voices. That is why they will not engage themselves in worldly speech except in the discussion of Proper Dharmas.

They know that all Dharmas are empty and still, so the two types of residual sufferings which are the affliction of their retributive bodies and the afflictions of the accumulation of deluded causes because of wrong views and wrong thoughts are completely extinguished. In the Triple Realm, they cultivate the Path diligently with equanimity. Ultimately they will dwell in the One Vehicle until their arrival at the other shore. They have ultimately severed all nets of doubt and have certified to the position of non-attainment. With the wisdom of expedient skills in means, they are able to penetrate the Genuine Mind ground by increasing their practices and bringing to maturity the worldly practices. They dwell serenely in the Innate Spiritual Penetration and attain the Path of One Vehicle by their own effort with no external help.”

## CHAPTER 31: THE GENUINE MERITS AND VIRTUES

“They are endowed with the wisdom which is as deep and magnificent as the great sea. Only Mount Sumeru is comparable to their broad and extensive Bodhi Mind. The awesome lights of wisdom which are emitted by



# ●佛说大乘无量寿庄严清净平等觉经●

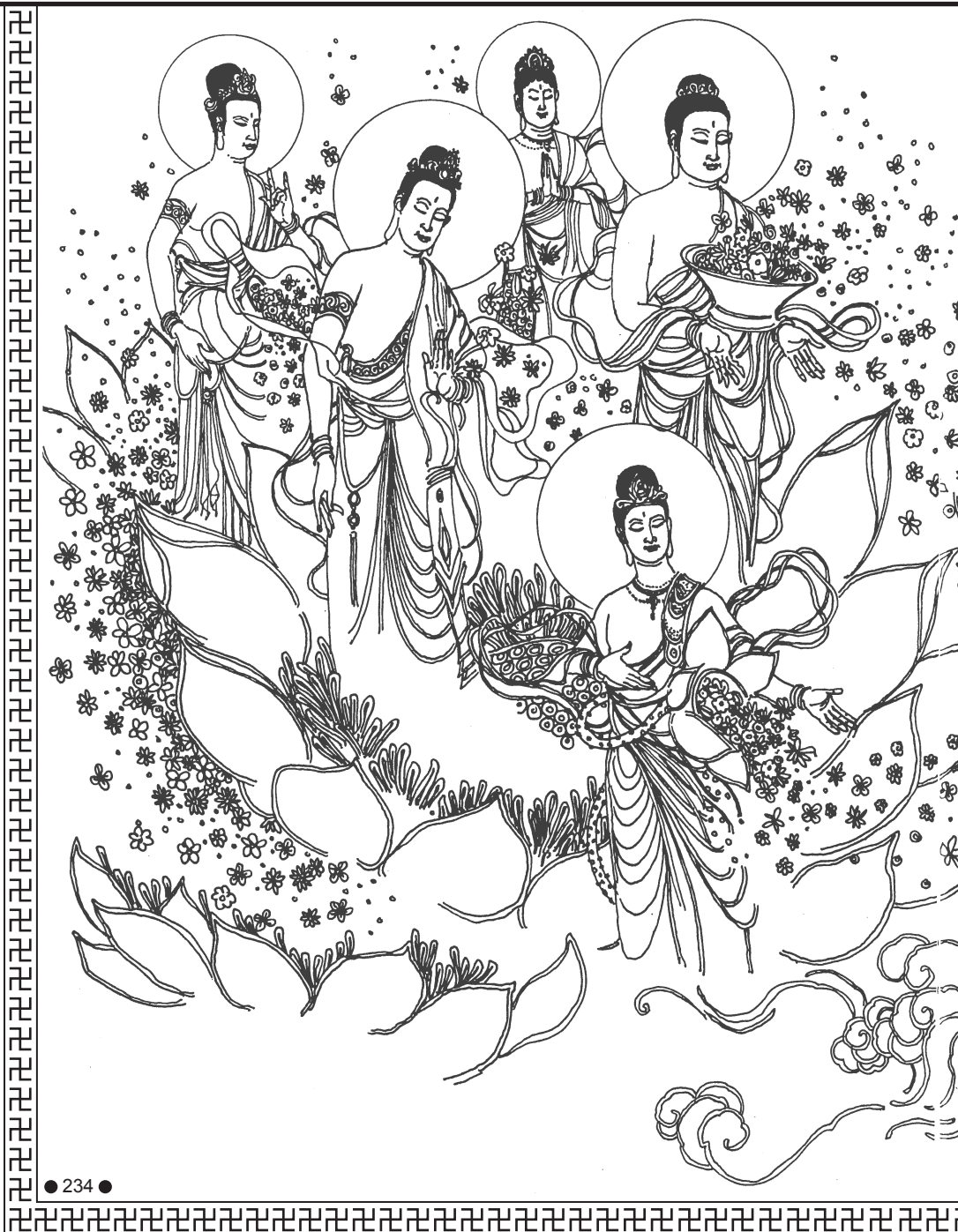
## ●歌叹佛德第二十七●

佛语阿难：彼国菩萨承佛威神，于一食顷，复往十方无边净刹，供养诸佛。华、香、幢幡，供养之具，应念即至，皆现手中；珍妙殊特，非世所有；以奉诸佛及菩萨众。其所散华，即于空中合为一华。华皆向下，端圆周匝，化成华盖；百千光色，色色异香，香气普薰。盖之小者，满十由旬；如是转倍，乃至遍覆三千大千世界。随其前后，以次化没。若不更以新华重散，前所散华终不复落。于虚空中共奏天乐，以微妙音歌叹佛德。经须臾间，还其本国，都悉集会七宝讲堂。无量寿佛则为广宣大教，演畅妙法。莫不欢喜，心解得道。即时香风吹七

## ●二十七、歌叹佛德●

世尊对阿难说：西方极乐世界的菩萨，承得阿弥陀佛的神威加被，在吃一顿饭的时间内，往复于十方无边无际的佛国净土，供养这些佛国的诸多佛，供佛所需的花、香、幢幡等供品，随著意念立即而至出现在手中，这些供品珍奇美妙，特殊非凡，不为世间所有。都将奉献诸佛及众菩萨。他们所撒下的花瓣立即在空中合成一花，花皆向下，端顶浑圆周全，化作华盖，华盖放射百千种光，纷呈百千种色，每种色彩都放出异香，香气薰满空中。小的华盖有十由旬大，大的华盖是小华盖的一倍或者数倍，乃至于大到覆盖三千大千世界。它们缓缓下降，随著落下来的先后，依次化没，前花化散，新花又降，若是没有重新撒下新的花瓣聚合成新花，前所撒下的花就不会落下，菩萨们于虚空之中合奏天乐，用微妙的音乐来歌颂佛的功德。只过了片刻功夫，菩萨们便都回到极乐世界，全都集会于七宝讲堂，在这里，无量寿佛为他们广为宣讲经教，演说妙法，菩萨们听闻教导后莫不欢欣鼓舞，自心开解，得悟圣道。每当这时，香气风吹拂七宝树，发出五音乐声，无数神妙之花随风四下散开，自然供养于佛，如此这样的妙景，反覆不绝。一切的诸天圣众，皆拿著百千种鲜花和妙香、奏万种乐器，唱歌舞蹈，

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them far-surpass the lights of the sun and moon. Their minds are as pure as the snowy mountains. And just like the great earth, they adorn themselves with great patience as everything is in a state of equanimity. With a mind that is as clear and pure as the water, they are able to wash away all worldly dust and filth. Their wisdom lights resemble the great fire that will burn away all wood of defilement. Just like the wind which is free from attachment, they will never have any obstruction. In a voice that is as loud as the roaring thunder, they pronounce the Dharma Sounds to enlighten those who have yet to be awakened to the Way. They rain down the sweet Dharma dewes so as to moisten all living beings. Their mind is as broad and limitless as the empty space for they regard all living beings with a mind of Great Kindness and Equanimity. They resemble the pure lotuses for they have left the mud of defilement. And they resemble the Niko Trees, that provide an extensive shade for all. They resemble the Vajra Rod as they can cut through the evil attachment. They resemble the Iron Ring Mountains for they are immovable by the multitude of Maras and deviant paths.

They are endowed with a proper and straightforward mind. Hence they are good at teaching living beings in accord with their roots and conditions. They are not tired of discussing and seeking the Dharmas.

They uphold the precepts just like the pure luminous lapis lazuli for their awesome appearance is the reflection of a pure and adorned mind. As such, their teachings are gladly and readily accepted by the multitude. They beat the Drums of Dharmas and erect the Dharma Banner. The lights of wisdom which resemble the bright sunshine are able to destroy all darkness of ignorance. They look pure, gentle and serene and in still concentration they can illuminate all dharmas clearly.

They are the Guiding Masters who are able to subdue oneself and others, lead and guide all living beings to renounce the different loving

# ●佛说大乘无量寿庄严清净平等觉经●

宝树，出五音声；无量妙华随风四散，自然供养，如是不绝。一切诸天皆赍百千华香、万种使乐，供养彼佛及诸菩萨、声乐之众；前后往来，熙怡快乐。此皆无量寿佛本愿加威；及曾供养如来，善根相续，无缺减故，善修习故，善摄取故，善成就故。

## 大士神光第二十八

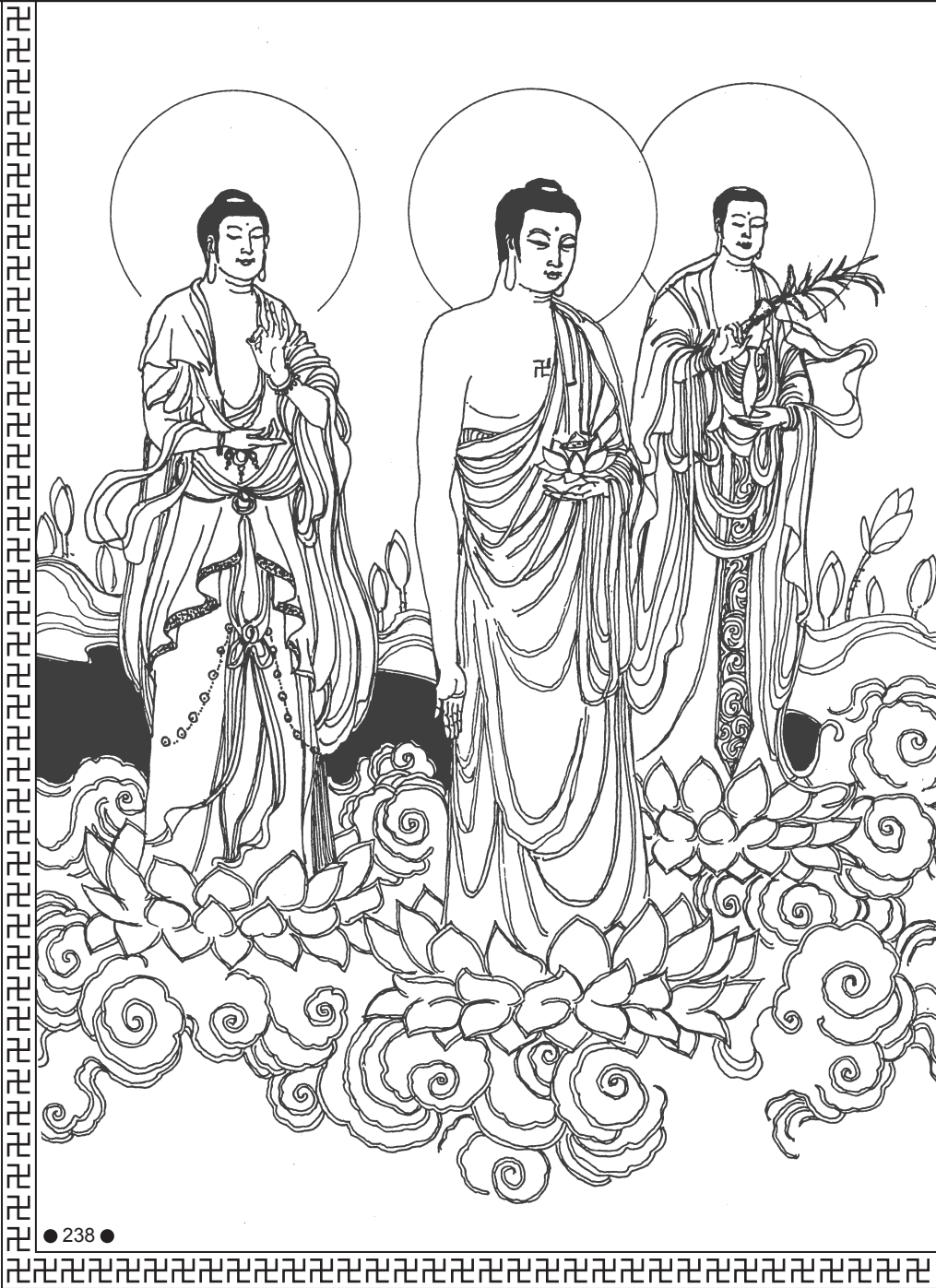
**佛告阿难：**彼佛国中诸菩萨众，悉皆洞视，彻听八方、上下，去来、现在之事。诸天人民以及蚬飞蠕动之类，心意善恶，口所欲言，何时度脱，得道往生，皆豫知之。又，彼佛刹诸声闻众，身光一寻；菩萨光明，照百由旬。有二菩萨最尊第一；

供养阿弥陀佛及诸菩萨、声闻之众，前后往来，熙熙攘攘，怡悦欢乐。这都是因为无量寿佛本愿功德加披于众，同时也是圣众在过去世中曾供养过佛，其善根相续，未曾缺损减少的缘故；是圣众善于修习、善于摄取、善于成就的缘故。

## ●二十八、大士神光●

**世尊告诉阿难：**西方极乐世界中的诸菩萨众，都能够完全洞察看视，倾耳彻听八方上下过去现在一切事情。其他世界的诸天人民以至于飞蝇爬虫之类的心意善恶、口中想说出来的话，在什么时候能够得度脱离苦海，在什么时候得道往生极乐世界等等问题，诸菩萨众都全部能够预先知道。又，西方极乐世界的诸声闻众，身上发出的光照明一寻之地，菩萨的光明，可照亮百由旬。其中有两位菩萨最为至尊。他们的威神光明普照三千大千世界。阿难问道：这两个菩萨的名号叫什么呀？世尊答道：一个叫观世音，一个叫大势至。这两个菩萨在娑婆世界时便修菩萨行。往生极乐世界后，便常随侍在阿弥陀佛左右，想到十方无量佛国，随心所欲便能到达。现在他们居住在我们这娑婆世界，为十方人民作示范，教化人民求生净土。世间的善男善女若是有紧急危难恐怖事情，只要一心将生命托付给观世音菩萨，无不得到解脱。

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attachment so that they will forever be freed from the three filth of greed, hatred and delusion.

Roaming playfully in the spiritual penetration, their good roots flourish in accord with the causes, conditions and the strength of their vows. Hence, they can destroy and subdue all the Mara troops. They make offerings to all the Buddhas respectfully. They are the bright lamps of the worlds and the supreme fields of blessings. Hence they are worthy of receiving all kinds of offerings as they are the supremely wonderful auspiciousness.

These Bodhisattvas are replete with abundant awesome bright lights and dwell in constant bliss. They are courageous and diligent in all undertakings. They are born with the most handsome form features and are fully replete with the adornment of merits, virtues and great eloquence which are incomparable by others. They are constantly praised by all the Buddhas. Ultimately they are able to practise all the Bodhisattvas' paramitas and dwell constantly in the various samadhis of no-birth and no extinction. They travel pervasively to all the Wayplaces but they will stay far away from the state of the two vehicles.

Ananda, I am now giving you a brief description of the Bodhisattvas who are born in the Land of Ultimate Bliss. Their genuine and actual merits and virtues are just as I have mentioned. If I were to speak of them extensively, I would be unable to fully describe them throughout hundreds of thousands of millions of kalpas."



## ●佛说大乘无量寿庄严清净平等觉经●

威神光明，普照三千大千世界。阿难白佛：彼二菩萨其号云何？佛言：一名观世音，一名大势至。此二菩萨于娑婆界<sup>⑧</sup>修菩萨行，往生彼国，常在阿弥陀佛左右。欲至十方无量佛所，随心则到。现居此界，作大利乐。世间善男子、善女子若有急难恐怖，但自归命观世音菩萨，无不得解脱者。

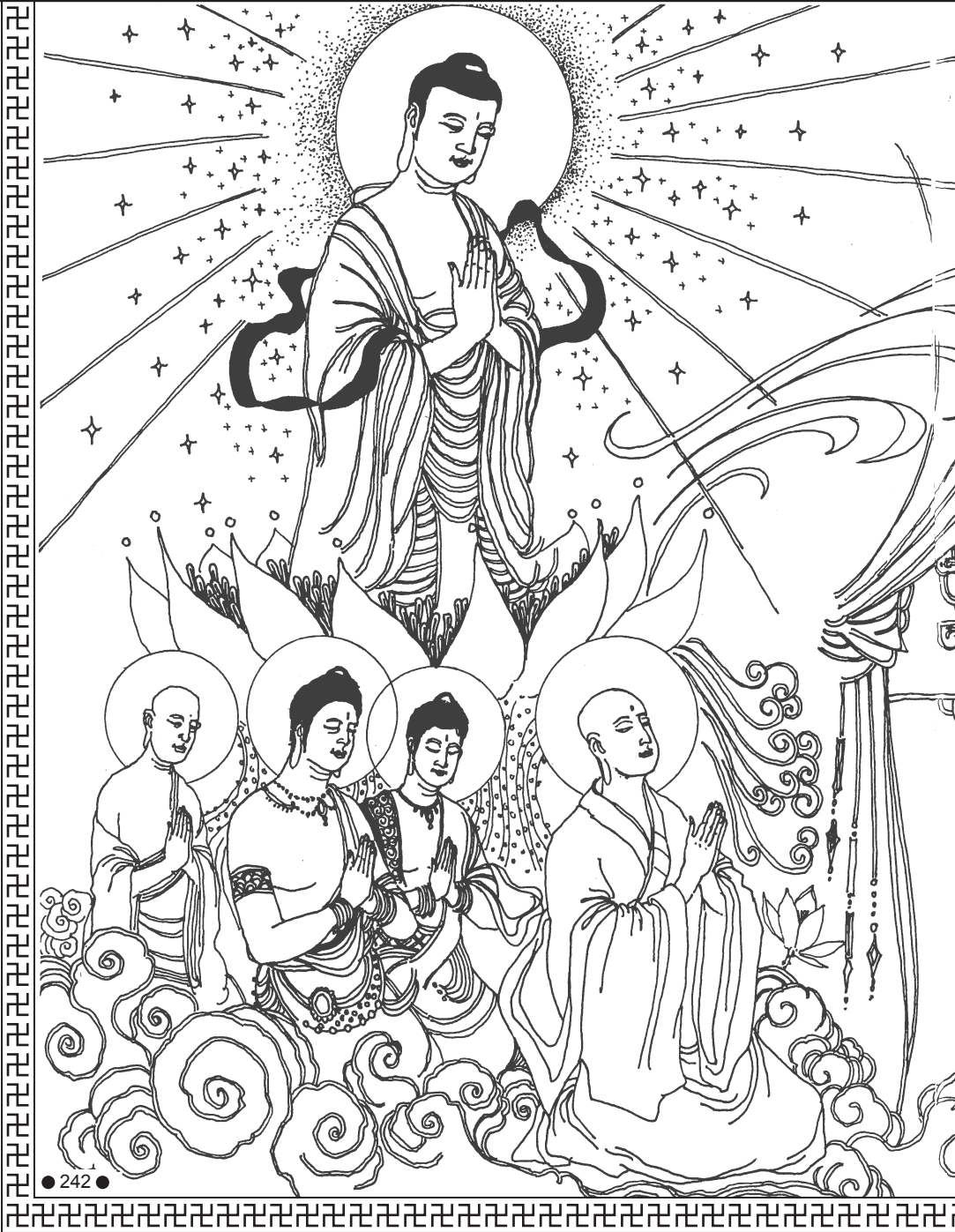
### ●愿力宏深第二十九●

复次，阿难；彼佛刹中，所有现在、未来一切菩萨、皆当究竟一生补处。唯除大愿，入生死界，为度群生，作狮子吼；擐大甲冑，以宏誓功德而自庄严。虽生五浊恶世，示现同彼，直至成佛，不受恶趣；生生之处，常识宿命。无量寿佛意欲度

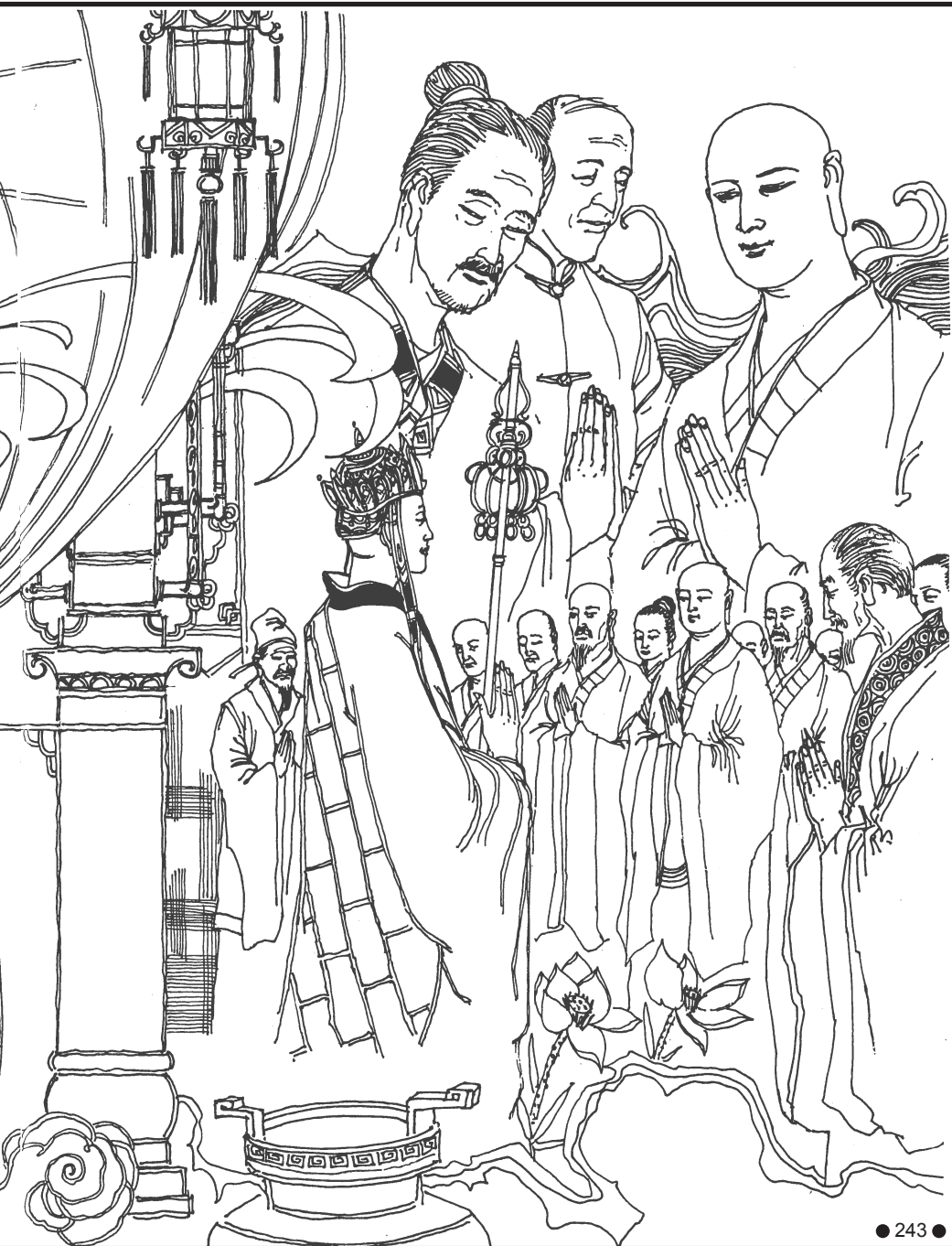
### ●二十九、愿力宏深●

还有，阿难，西方极乐世界中所有现在、未来的一切菩萨，都将最终达到一生补处的候补佛位。唯独除开那些发下宏大誓愿，自愿重入生死世界，为度群生，演讲佛法如狮子吼的大菩萨。这些大菩萨，身披誓愿的铠甲出入五浊恶世，以修行宏深誓愿的功德而自行庄严。虽生在五浊恶世，亦有生死，但他们从修行直至成为佛，不会堕入地狱、饿鬼、畜生三恶趣中。现世所生之处，却知道过去将来的宿命。无量寿佛为了度脱十方世界诸众生类，皆使他们能往生到西方极乐世界，使他们全都得涅槃。修菩萨道的全部让他们成佛，作了佛后，又重回世间去教授众生，重回世间去度脱众生。如此辗转，没有尽期。因此，十方世界的声闻、菩萨、六道四生种种众生，其往生西方极乐世界，得涅槃道，将要成为佛的不可胜数。西方极乐世界守恒平均，时时的质量都不变动。往生者多，该国中却不为此有所增加，这是为什么呢？这就犹如大海，大海是众水之归属。所有的江河湖泊，最终都流入海中，但这海洋之水，会为此而有所增减吗？八方上下，有佛国世界无以数计，阿弥陀国历史悠久遥远，国土广大无边，清净光明，美好庄严，众生快乐。在诸佛国之中，是独一无二。这都是阿弥陀佛原来当菩萨

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## CHAPTER 32: THE LIMITLESS LIFESPAN AND BLISS

The Buddha told Maitreya Bodhisattva, all the Heavenly Beings and others, “The merits, virtues and wisdom of the Sound Hearers and Bodhisattvas in the Land of Immeasurable Lifespan are incomparable and indescribable. Moreover, the Land is indeed pure, serenely blissful and subtly wonderful. Why do we not cultivate the goodness diligently and be mindful of the natural path and to make offerings to the Buddhas? Then we will be able to join the sagely assembly to travel to and fro, to make offerings to all The Buddhas, to contemplate the sutras and to practise the path. After practising happily for a long time, we will naturally be endowed with Supreme talents and great wisdom. The Bodhisattvas are firm in the resolve. They will not retreat from their Bodhi resolve and will never be tired of their practice.

They may look as though they are slow and relax but internally they are mindful of the Buddha diligently. Just like the empty space, they are free of all false thoughts and dwell serenely in the Middle Path. Their appearance is the reflection of their mind. Hence, they look upright and well-adorned naturally. They are good at subduing their roots and will conduct themselves in the most proper and straightforward manner. With a pure and clean mind matter, they are free from love and greedy desire.

As they are firm and resolute in their Bodhi resolve, there is no fluctuation in their vows. With a one-pointed mind, they seek the Proper Path calmly and they are not easily swayed by deviant practices. Abiding by the teachings and rules of the Sutra, they will never dare to transgress them. Just like a housebuilder who will follow the marking lines strictly, these Bodhisattvas will only seek the Proper Path wholeheartedly. Their

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脱十方世界诸众生类，皆使往生其国，悉令得泥洹道。作菩萨者，令悉作佛。既作佛已，转相教授，转相度脱。如是辗转，不可复计。十方世界声闻、菩萨，诸众生类，生彼佛国，得泥洹道，当作佛者不可胜数。彼佛国中常如一法，不为增多。所以者何？犹如大海为水中王，诸水流行都入海中，是大海水宁为增减。八方上下、佛国无数，阿弥陀国长久广大，明好快乐，最为独胜。本其为菩萨时求道所愿，累德所致。无量寿佛恩德布施，八方上下无穷无极，深大无量，不可胜言。

时修道求得大愿，于无量劫积累功德所形成的。无量寿佛以此恩德善施十方，这宇宙间各个角落无穷无极之地都施遍，阿弥陀佛的功德深广宏大，无可计量，难以说完。



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mind is empty with no false thoughts, so they are free from anxieties. They dwell naturally in the unconditioned dharmas as their mind is like the empty space which is without attachment. Leading a simple and calm life they are free from all desires. As they have brought forth the wholesome vows, they will seek to accomplish them singlemindedly.

With a mind of great kindness and compassion, they are able to penetrate the worldly rules of morality and relate them to the Ultimate Truth freely so as to cross over oneself and others and ascend the shore of liberation.

Dwelling in the genuine mind of purity, they conduct themselves in the most natural and at ease manner.

As they have brought forth the unsurpassed resolution, they are always calm and blissful while dwelling in the pure concentration (mindfulness).

Once they can have their wisdom opened up, they will clearly penetrate the Path and understand their original self sustaining true nature naturally. They will see for themselves the root and the origin of the genuine-mind.

From this genuine mind, there flows out naturally the immeasurable colourful bright-lights and forms which change and reflect upon one another in the most supreme manner.

From this genuine mind, there flows out naturally the food, clothing and seven gems which are as abundant as those in the Uttarakuru World and also the myriad things in empty space.

They have attained the bright illumination of the genuine mind, hence their appearance is subtly adorned and incomparable.



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## ●菩萨修持第三十●

复次，阿难：彼佛刹中一切菩萨，禅定、智慧、神通、威德，无不圆满。诸佛密藏，究竟明了。调伏诸根，身心柔软。深入正慧，无复余习。依佛所行，七觉圣道。修行五眼，照真达俗。肉眼简释，天眼通达，法眼清净，慧眼见真，佛眼具足，觉了法性。

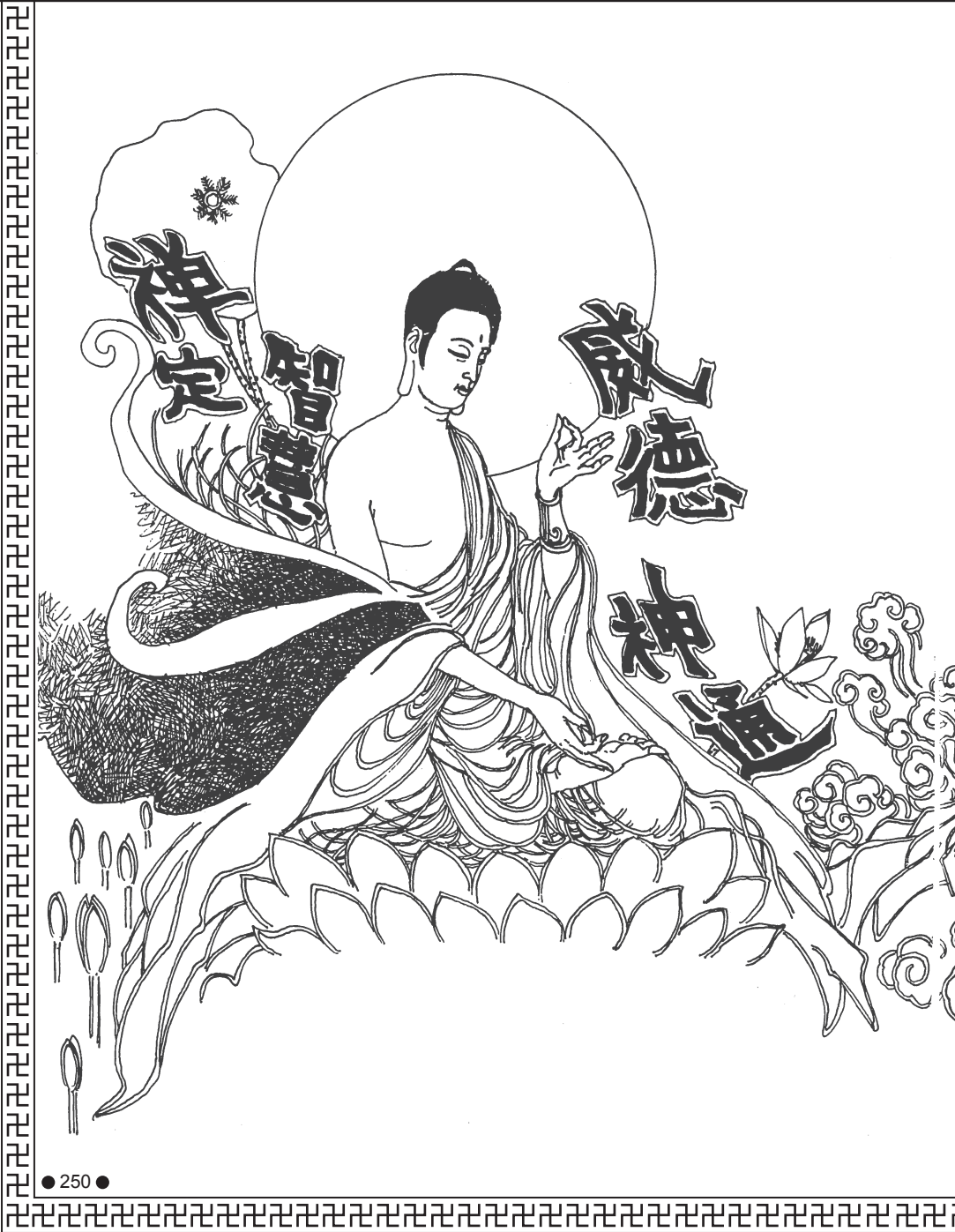
辩才总持，自在无碍。善解世间无边方便，所言诚谛，深入义味。度诸有情，演说正法。无相无为，无缚无脱。无诸分别，远离颠倒。于所受用，皆无摄取。遍游佛刹，无爱无厌。亦无希求，不希求想，亦无彼我违怨之想。何以故？彼诸菩萨

## ●三十、菩萨修持●

再有，阿难，西方极乐世界中一切菩萨，其禅定、智慧、神通、威德、无不具备圆满。连诸佛所说深秘玄奥的陀罗尼法，都研究得极为深透，明了洞达。这些菩萨调和控制身、口、意业，身心随顺柔软，深入于真实无邪的正确智慧，没有一星半点烦恼残遗，依照阿弥陀佛教化，修行择法、精进、喜觉、念觉、轻安觉、定觉、舍觉七种觉悟，修行正见、正思维、正语、正业、正命、正精进、正念、正定八种圣道，修行肉眼、天眼、法眼、慧眼、佛眼等佛德五眼，肉眼能见眼前世，作简单择别照见真法实相，洞达世间万物；天眼能见远近、前后、内外、上下各种色相，通达事物现象；法眼能见众生欲性心及诸佛法，究竟清净道；慧眼能见破相空之理，见到真空；佛眼总括以上四眼，具足诸功能，觉知了见诸法实性。

极乐世界诸大菩萨，具有最高等的雄辩之才能，自在而无有障碍。善于知晓一切众生根性与好恶，随其机宜，契机说法。所说之法诚恳真实，深入于义理而浅出于趣味，济度诸有情众生。演讲宣说真正道法：无假有之相，无造作之为，无烦恼之缚，无法界理体诸分别，远离有无执著的颠倒。极乐世界诸大菩萨对于所受用之物，都不摄取，遍游十方佛国世界，无

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转安觉  
定觉

转安觉  
舍觉

正定

正定  
正法  
正精  
正辨

正命

正见

正思维

正语

正念

天眼  
慧眼  
法眼  
肉眼

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**They have clearly seen the state of equanimity and are certified to the limitless spiritual penetration.**

**So, everyone of you should practise the Way diligently. By one's effort, a man should seek for self-enlightenment vigorously. Finally he will surely be free from transmigration and attain a rebirth in the Amitabha Buddhaland of immeasurable purity. He will be free from the bondage of the five paths and the doors to the evil paths will naturally be closed forever. It is ultimately easy to tread the supreme path to attain fruition but very few people really care to practise it seriously.**

**There is no restriction for anyone can go there if he wishes. Indeed, the Buddha naturally helps and guides those who wish to practise the way to attain a rebirth there.**

**When a man is resolute in letting go of this earthly existence and attain a mind that is as empty as the empty space, to cultivate morality and virtues diligently, he will attain longevity and be able to enjoy the immeasurable lifespan and bliss.**

**So, why should we be attached to the worldly affairs, fighting and quarrelling over them and be worried about the transience of this earthly existence?"**

## ●佛说大乘无量寿庄严清净平等觉经●

于一切众生，有大慈悲利益心故。舍离一切执著，成就无量功德。以无碍慧，解法如如。善知集灭音声方便。不欣世语，乐在正论。

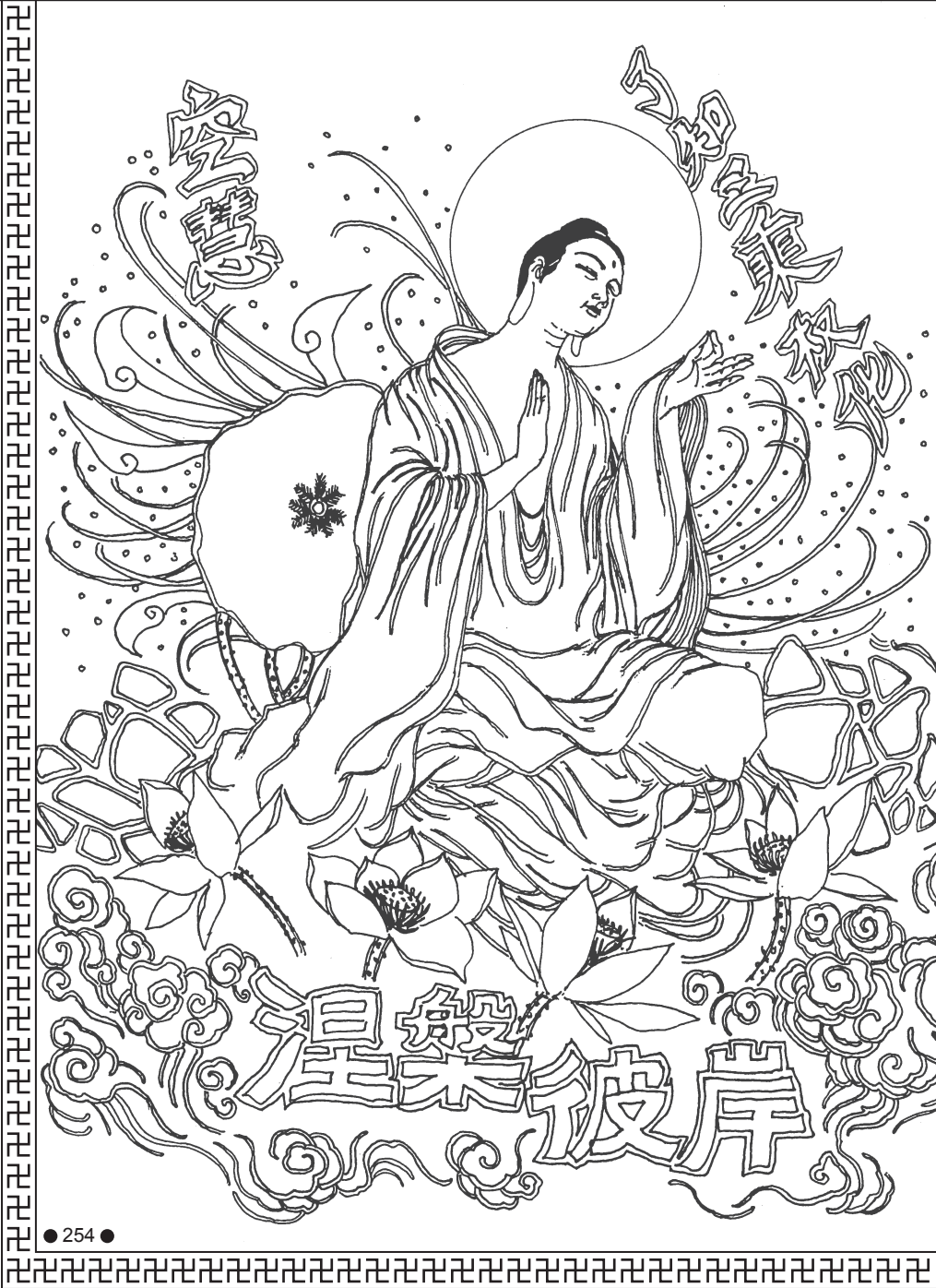
知一切法，悉皆空寂。生身烦恼，二余俱尽。于三界中，平等勤修，究竟一乘，至于彼岸。决断疑网，证无所得。以方便智，增长了知。从本以来，安住神通。得一乘道，不由他悟。



净土之爱，也无秽土之厌。无所希求，也没有希求的念头，没有你我之分，更无亲疏恩怨的计较。为什么呢？是因为极乐世界的诸菩萨，对于一切众生都用大慈悲心去使他们受到利益，诸大菩萨舍离了一切的执著，成就了无量的功德，以圆融通达之佛智慧，解知一切万法皆不空不有。善见了知四谛之宜理，以语言概念作方便教化，并不沉浸欣乐在自己有雄辩才能的表面语言中，而欢喜追求四谛道理的真实意义。

菩萨们了解世间一切事物现象，都全是无所不可得的空寂；自身身体可变易，会生死，便是烦恼的根本；因此而修行涅槃断尽身体的苦根与烦恼的残余。于欲界、色界、无色界三迷界生死中，勤奋修习佛的平等宝智，探究得到成佛的唯一正确道路，从而达到涅槃彼岸。他们断除怀疑之束缚，证得无所得的空慧，用方便权谋之智，增长了知三乘权化之法。佛法智慧非他们从外面而得，实是从他们心中自然生出，连他们成佛的至上觉悟，也是由他们心中自然生出而不是由于其他外在原因。

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## CHAPTER 33: EXHORTING AND ENCOURAGING DILIGENTLY

**“The worldly people are always fighting over unimportant matters. In this Triple Realm of acute sufferings, they work and slog so as to benefit and support themselves. May they be the honourable ones or the inferior ones, may they be rich or poor, young or old, men or women, they will be defiled by all kinds of false thoughts and worries and act in accord with their false thinking minds.**

**Those without land to work on will be worried about how to get the land. Those without a house will be anxious to get one. They will always be worried about their relatives and properties even if they are in possession of them or lose them. Finally, when they manage to get one item, they feel that they still lack other things. And they are forever thinking of getting things so that they will be at par with others. Once they have obtained some of these things, again, they are afraid to lose them. Their possessions may be carried away by the flood water, burnt away in the fire or taken away by the robbers. Their enemies and creditors will come and take away all their belongings until nothing is left behind.**

**They are so stubborn that they cannot let go of the stingy feelings. Finally they have to leave all their possessions at their death-bed. They will not be able to take anything along. This is true for the rich and the poor and everyone of them will have to undergo all kinds of anxieties.**

**All the worldly people such as the fathers and sons, brothers, husbands and wives, or the relatives must be respectful and kind to one another. They should not give rise to the feelings of hatred and jealousy. They must share what they have without being greedy or stingy. Everyone**



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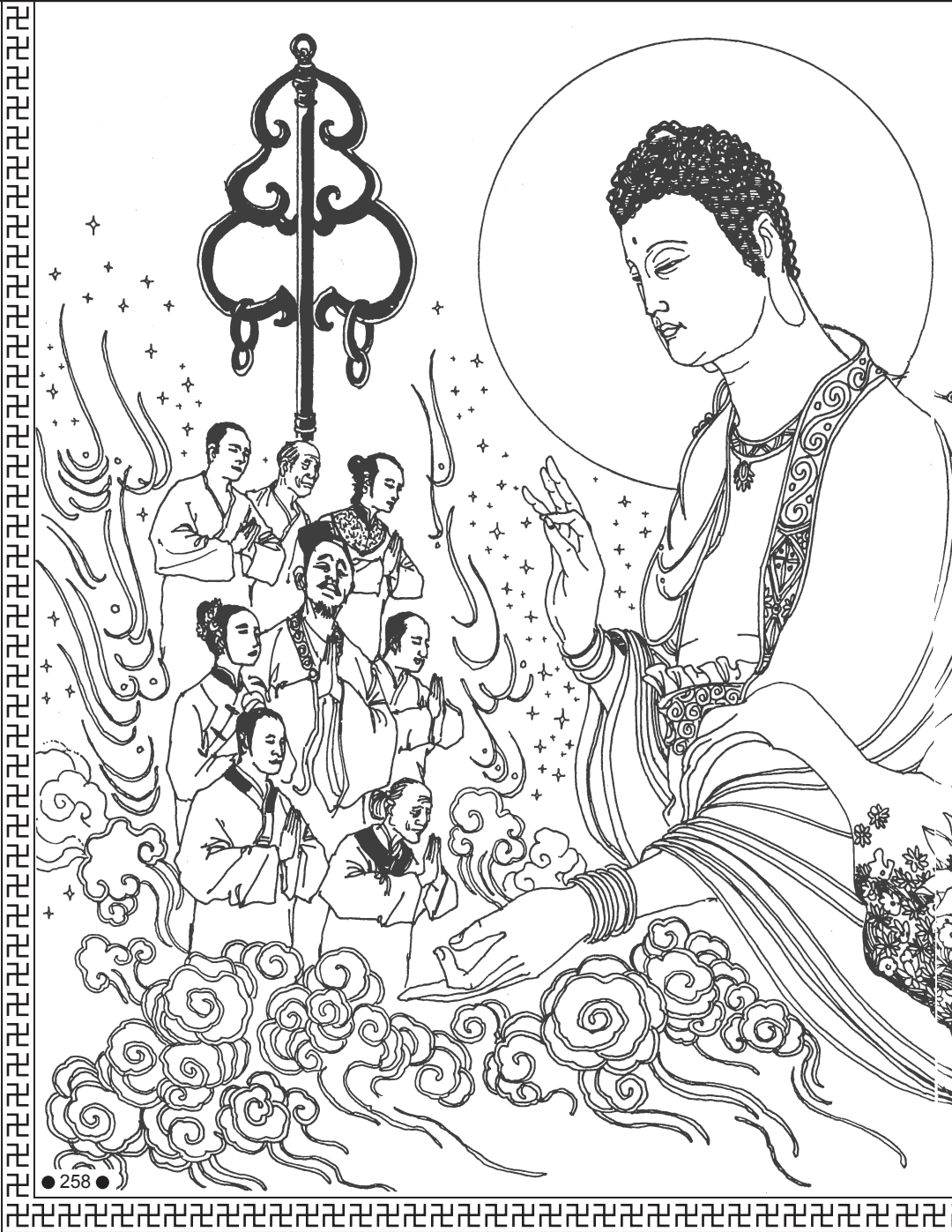
## ●真实功德第三十一●

其智宏深，譬如巨海。菩提高广，喻若须弥。自身威光，超于日月。其心洁白，犹如雪山。忍辱如地，一切平等。清净如水，洗诸尘垢。炽盛如火，烧烦恼薪。不著如风，无诸障碍。法音雷震，觉未觉故。雨甘露法，润众生故。旷若虚空，大慈等故。如净莲华，离杂污故。如尼拘树，复荫大故。如金刚杵<sup>㉞</sup>。破邪执故。如铁围山，众魔外道不能动故。其心正直，善巧决定，论法无厌，求法不倦。戒若琉璃，内外明洁。其所言说，令众悦服。系法鼓，建法幢，曜慧日，破痴闇。淳净温和，寂定明察。为大导师，调伏自他。引导群生，舍诸爱著，永离

## ●三十一、真实功德●

极乐世界菩萨们的智慧之宏大深广，犹如大海；菩萨们菩提觉悟的高耸广大，又如妙高山；菩萨们自身显发的威严之光，超过了太阳和月亮；菩萨们心境的洁净无垢，又像那雪白的雪山；菩萨们忍辱的精神，如大地一样，大地载物不分轻重，菩萨度人也不分亲疏；菩萨们的清净境界，可与除尘洗垢的清水相比，清水溪流可洗世尘，菩萨清净可洗心尘；菩萨们的智慧炽盛，如同柴火，薪火烧尽木柴，智慧之火烧灭烦恼，菩萨们不执著的品性如同是风，风拂世界，无所不到，菩萨行遍世界，自由自在而无所障碍；菩萨们宣讲传布的佛法大音，如同雷声远闻，震醒了世上痴迷而未觉悟之人；菩萨们的教法如雨甘露，甘露滋润大地万物，佛法滋润众生干枯的心灵；菩萨们的平等慈悲犹如虚空，虚空广大无边无际，菩萨慈悲也无边无际普施众生；菩萨们的品格犹如白莲，莲花不离污泥但又出污泥而不染，菩萨不舍众生，但身处浊世秽土而仍然清净；菩萨们的胸怀犹如尼拘树、尼拘树宽阔而遮阳蔽雨，菩萨们的宽怀荫庇众生；菩萨们的锐利犹如金刚杵，金刚杵能摧毁铠甲，菩萨般若妙智能退烦恼魔军；菩萨们的坚强犹如铁围山，铁围山坚固不为一切所摧，菩萨的坚强，不为众魔外道所动摇。极

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should talk kindly and calmly to one another without being rude and obstructive.

Sometimes, they may fight and argue with one another. These feelings of anger and hatred will get worse in the next life until they develop into great animosity. By then, they will harm and hurt each other over the worldly matters. Even though such happenings may not occur immediately, we should quickly find ways to let go of such negative feelings, so as not to undergo the corresponding retribution.

Craving for love and desire, a man is born alone and he will pass away alone. He comes into life, then he will leave it all by himself. He alone will experience the sufferings and enjoy the happiness as no one can experience them on his behalf. Because of seeking and acquiring, there are changes in one's rewards and retributions. Everyone will tread the path in accord with his deeds and very rare will we be able to meet again. So why do not we cultivate goodness diligently when we are still strong and healthy? What are we waiting for?

The worldly people are unable to see the good and bad effects which are created by them. That is why every one of them compete to create goodness and bad deeds without realising the corresponding effect of blessings and disaster.

With the mind and matter that are enveloped in darkness and delusion, they change their faith and believe in other teachings. They are drowned in the seas of birth and death continuously with the origin of delusion and up-side down views.

Like the blind men they have no faith in the Buddha Dhamma but will go against it. They do not care for their future but only seek present enjoyment. They are deluded by anger and are greedy for money and

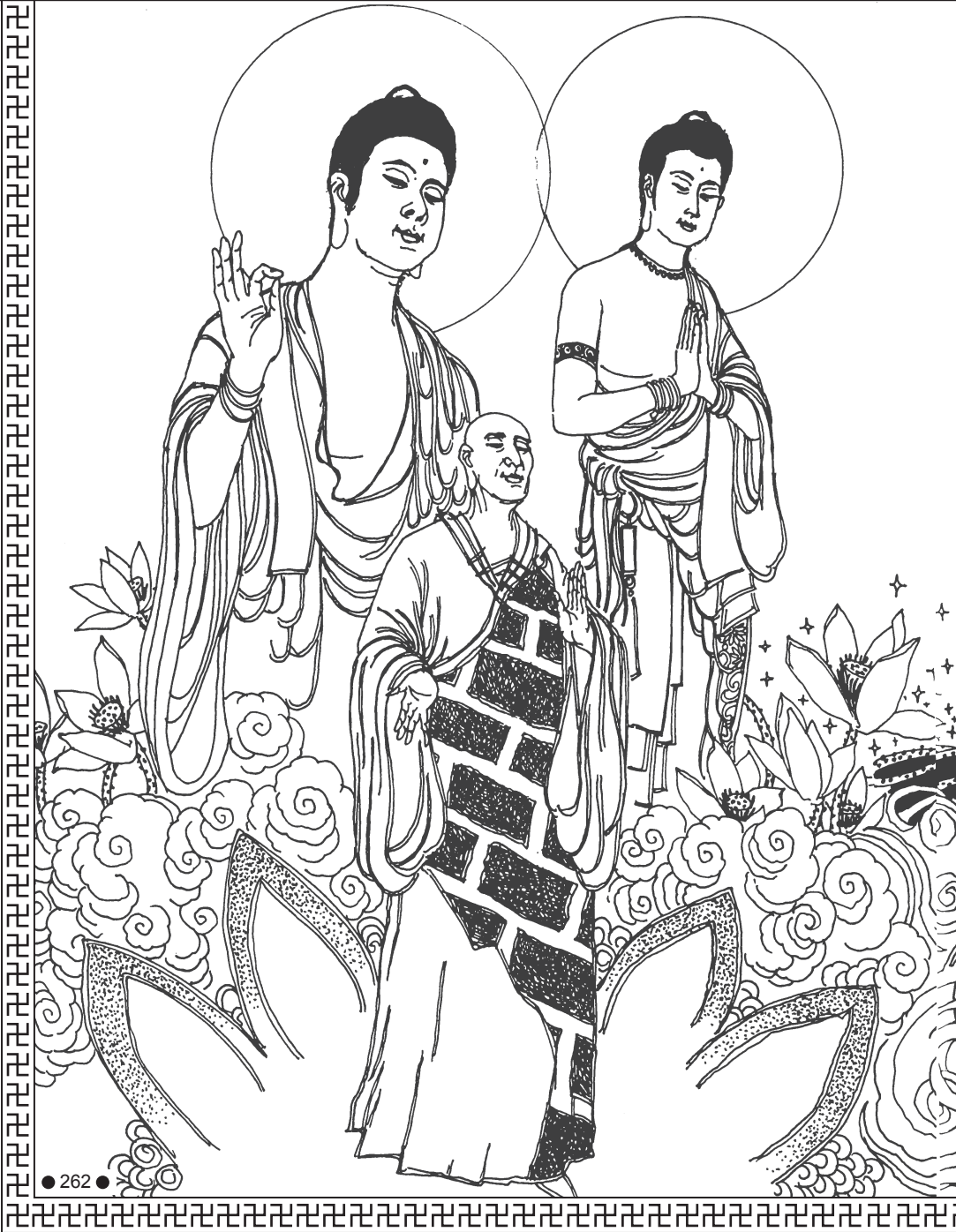
## ●佛说大乘无量寿庄严清净平等觉经●

三垢，游戏神通。因缘愿力，出生善根。摧伏一切魔军，尊重奉事诸佛。为世明灯，最胜福田，殊胜吉祥，堪受供养。赫奕欢喜，雄猛无畏。身色相好，功德辩才，具足庄严，无与等者。常为诸佛所共称赞，究竟菩萨诸波罗密，而常安住不生不灭诸三摩地。行遍道场，远二乘境。阿难，我今略说，彼极乐界所生菩萨，真实功德悉皆如是。若广说者，百千万劫不能穷尽。



乐世界菩萨之心，方广平正，顺遂机宜，巧行权便，讨论佛经从不生厌，追求佛法不知疲倦；持戒净洁，譬如琉璃，心意行动，光明磊落，明鉴表里，菩萨们所说之法，使大家心悦诚服，法音震响，犹如击鼓；威德摧邪，犹如建幢；智慧照迷，犹如太阳。破除无明造成的闇惑，心境淳净，仪态温和，定入实际之理体，明察内心的智慧。作为大导师，调和制伏自己和他人的不定之心，引导群众，舍离抛弃诸多爱欲物著。永远离开贪瞋痴三种污垢，运任游戏于神通之中。极乐世界菩萨们因为过去所修之善的因缘力，积累功德生出牢不可拔的坚固善心，摧毁和降伏一切恶魔大军。尊重侍奉诸佛，是诸佛为照耀世界的明灯；教化引导众生，是世间众生最好的福田。菩萨们具文殊大士之智之德，堪受大众供养。他们威光显赫，神采奕奕，面貌和内心欢喜，雄健勇猛，无畏无惧，其音容相貌非同一般，又有无量的功德和无碍的雄辩才能庄严其身，如此种种，实在找不到堪与之媲美之人。西方极乐世界的菩萨们时时得到诸佛的共同称赞，他们探究完成诸菩萨该修的觉悟，而恒常处于不生不灭涅槃正定的状态，修遍诸佛道场，远远超离声闻、缘觉二乘的境界。阿难，我现在只是略略提一下，极乐世界菩萨们的真实功德大体上如我以上所说，但若广泛和详细地介绍，那即使说上百千万时劫也难以说完。

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women as they cannot put a stop to such bad practices. These people are indeed the pitiful ones.

Our ancestors did not cultivate goodness because they did not know the importance of morality and virtues. Nobody teaches them and so we cannot blame them. They do not believe in the rounds of birth and death and the good and evil paths. They deny the existence of the six paths.

Let us take a look at our surroundings. We can see for ourselves the sadness of a father who cries for his dead child, or the son who cries for his dead father. The brothers, the husband and wife, each and everyone of them cries for the other because one of them is dead and the other is alive. They are thinking of each other because they are bound by love and anxieties. They are never free from these attachments as they are always thinking of their past happiness which is bound up with love and desire. That is why they are unable to think deeply and plan properly in order to cultivate the path seriously. Very soon, they will reach the end of their lifespan. They cannot do anything except to leave the world sadly. Most people are deluded. Seldom can we find an-awakened one.

Everyone of them is engulfed in the darkness of evil thoughts and deep down in their minds they have the poisonous hatred which leads them to act evilly and to create bad karmas which are against the laws of the heaven and earth.

They dare to commit all sinful deeds without a careful thought and when the accumulation of evil force is too great, they will die immediately and enter the evil paths. There is no way for them to get a release.

So all of you should think carefully and plan properly so as to renounce all forms of evil. You should choose to practise good deeds diligently. You should know that love, desire, fame and fortune can never be in your keeping forever. They will leave you one day. So they are not things to



# ●佛说大乘无量寿庄严清净平等觉经●

## ●寿乐无极第三十二●

佛告弥勒菩萨、诸天人等：无量寿国声闻、菩萨，功德智慧不可称说。又其国土微妙、安乐清净若此，何不力为善，念道之自然。出入供养，观经行道，喜乐久习。才猛智慧，心中不回，意无懈时。外若迟缓，内独驶急。容容虚空，适得其中。中表相应，自然严整，检敛端直。身心洁净，无有爱贪。志愿安定，无增缺减。求道和正，不误倾邪。随经约令，不敢蹉跎，若于绳墨，咸为道慕，旷无他念，无有忧思。自然无为，虚空无立，淡安无欲，作得善愿，尽心求索。念哀慈悯，礼义都合。苞罗表里，过度解脱。自然保守、真真洁白，志愿无上，

## ●三十二、寿乐无极●

释迦牟尼佛又转而对弥勒菩萨和诸在座的天、人等说：无量寿国的声闻、菩萨的功德智慧，没有办法表达得清。另外，其国土如此的微妙，安乐和清净，你们为什么还不勉力行善，以行善功德回向净土，自然生发往生净土之念，由念引导，自然往生极乐世界。极乐世界的菩萨、声闻等会众，出入于十方世界供养诸佛，阅读藏经，修行佛道，皆乐于长久如此。他们的才能超世，智慧圆融，心中没有退转的心念，意志没有片刻懈怠放逸。外表看上去安闲沉稳，内心却急速地精进不已。心同于虚空，没有一物而又能容下万物，没有边际而又能建立净土，非空非有，适得不落两边的中道。声闻、菩萨们适得中道之内心显示在表情上，表里相映如一，自然而又严整。检束身之姿态表情，收敛心之思维意念。外表端庄，内心正直，身心洁净，没有爱欲贪染。他们的志向誓愿坚定不移，不会忽增忽减。所追求的大道平和中正，不会误入歪道斜路上去。他们随顺经言、戒律的约束规定，不敢违失，有如木工操作遵循黑线。他们的心所慕求皆是至道，没有其他妄念杂念，没有什么忧虑之思。自然安住于无为法中，心志有如虚空无有一物，淡泊安宁不染物欲。以此结成大愿，尽心尽力地去求索。并且，这些

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be clung to. You should practise diligently and seek to attain a rebirth in the Buddhaland of Ultimate Bliss.

You will then be endowed with supreme wisdom and the abundant blessings of merits and virtues. You should never follow your false thoughts and act in accord with the selfish desire. Then you will lose the great benefits of the sutras and precepts and forever stay far behind the serious cultivators.”

## CHAPTER 34: THE OPENING OF A CLEAR MIND

Maitreya Bodhisattva answered, “The Buddha’s teachings and His advice are indeed deep and good. Because of His Great Kindness and Compassion, all living beings are liberated from sufferings and anxieties. The Buddha is the King of Dharma, His Honourable position far surpasses all the Sages. His lights pervasively illuminate the worlds clearly without hindrances until infinity. He is the Teacher of all men and Gods. Now we should be most glad and grateful as we have met with The Buddha and on top of that we are told of The Buddha of Immeasurable Lifespan. Our minds are clearly opened up to the Way.”

The Buddha told Maitreya Bodhisattva, “A man who is respectful to The Buddha is indeed practising the greatest wholesome deed. Everyone should be mindful of the Buddha and never should he be doubtful of Him. He should uproot love and sensual desire so as to close up all evil sources. Then he will be able to roam in the Triple Realm with no more attachment. He will also be able to reveal the Proper Path so as to cross over those who are not yet crossed over.

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净定安乐。一旦开达明彻，自然中自然相，自然之有根本，自然光色参回，转变最胜。郁单<sup>⑧</sup>成七宝，横揽成万物；光精明俱出，善好殊无比；著于无上下，洞达无边际。宜各勤精进，努力自求之。必得超绝去，往生无量清净阿弥陀佛国。横截于五趣，恶道自闭塞。无极之胜道，易往而无人。其国不逆违，自然所牵随。捐志若虚空，勤行求道德。可得极长生，寿乐无有极。何为著世事，说说忧无常。

极乐世界的会众心怀慈悲哀悯，契合世间道德，包罗现象本质，自度度他，均得解脱生死。他们任运自然，保守真如本性洁白无染，志向愿心至高无上，其心寂定而安然自在。日积累月便能在一夕之中开悟了达自然之中，自然实相、自然之有根本的道理。这些声闻、菩萨之心如同神奇珍宝：自然之光和自然之色相互渗入、回转变化的，超过十方的宝物。上胜洲自然生出七宝，横空中自然涌现万物，光明、精妙、明净齐头并现，诸善众好无与伦比，皆由极乐世界会众净心中所出。他们的智慧明证理体无有高下，洞达事相没有边际。释迦牟尼佛介绍了极乐世界人民的功德智慧，乃唤醒法会大众说：你们应各各精进勤修，努力自求真如本心，必得超脱轮回，断除生死，往生到无量清净的阿弥陀佛国净土。顿舍娑婆世界五道，轮回的恶道自然闭塞。这净土法门是最胜之道，虽然易得往生，可是秽土修此的人却很少。十方无穷极的众生往生者得益于他们那里没有逆违往生的干扰，我们这娑婆世界众生虽多，因受自然习惯牵缠故往生者少。你们大家捐除烦恼之志应如虚空净无垢染，勤奋修行以求道求德，往生才可以获得极长的生命，和极乐世界人民一样长寿安乐，生命无有极限。为什么你们还要贪著世间俗事，吵吵嚷嚷地忧虑世间无常？

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**You should know that living beings in the ten directions are forever transmigrating in the five paths throughout innumerable kalpas. They constantly undergo all kinds of sufferings and anxieties. They suffer when they are born. They also suffer when they are old, sick and on their death-bed. Their body is filthy and impure. Indeed, it is not worth clinging to it. You should make an effort to clean up and eradicate the filth in your mind. You should always speak and conduct yourself with a true and sincere mind. Your conduct should be in accord with your speech. When a man can cross himself over, he will be able to help and save others. A man should be sincere in seeking his vows by amassing all good roots and proper causes. The time taken for a man to cultivate diligently in his lifetime is very short. Finally when he is born in the Land of Immeasurable Lifespan, he will forever enjoy the bliss. The roots of birth and death will forever be severed and he will have no more sufferings and anxieties.**

**His Lifespan is thousands and millions of kalpas or as long as he wishes. So everyone should practise the Path diligently to seek what he desires. He should have pure faith in this Dharma Door and never should he give rise to any doubts. This is because a suspicious and uncertain mind will cause him to fall down and be born in the city of seven gems which is at the border of the Pure Land. For five hundred years, he will have to suffer the offence of a doubtful mind.**

**Maitreya Bodhisattva answered, "I accept and understand the Buddha's teachings thoroughly. I will uphold and practise the Pure Land Dharma Door singlemindedly and act in accordance with the Buddha's teachings. I will not dare to be doubtful of this practice."**



# ●佛说大乘无量寿庄严清净平等觉经●

## ●劝喻策进第三十三●

世人共争不急之务，于此剧恶极苦之中，勤身营务，以自给济。尊卑、贫富、少长、男女，累念积虑，为心走使，无田忧田，无宅忧宅，眷属财物，有无同忧。有一少一，思欲齐等。适小具有，又忧非常。水火盗贼，怨家债主，焚漂劫夺，消散磨灭。心慳意固，无能纵舍。命终弃捐，莫谁随者。贫富同然，忧苦万端。

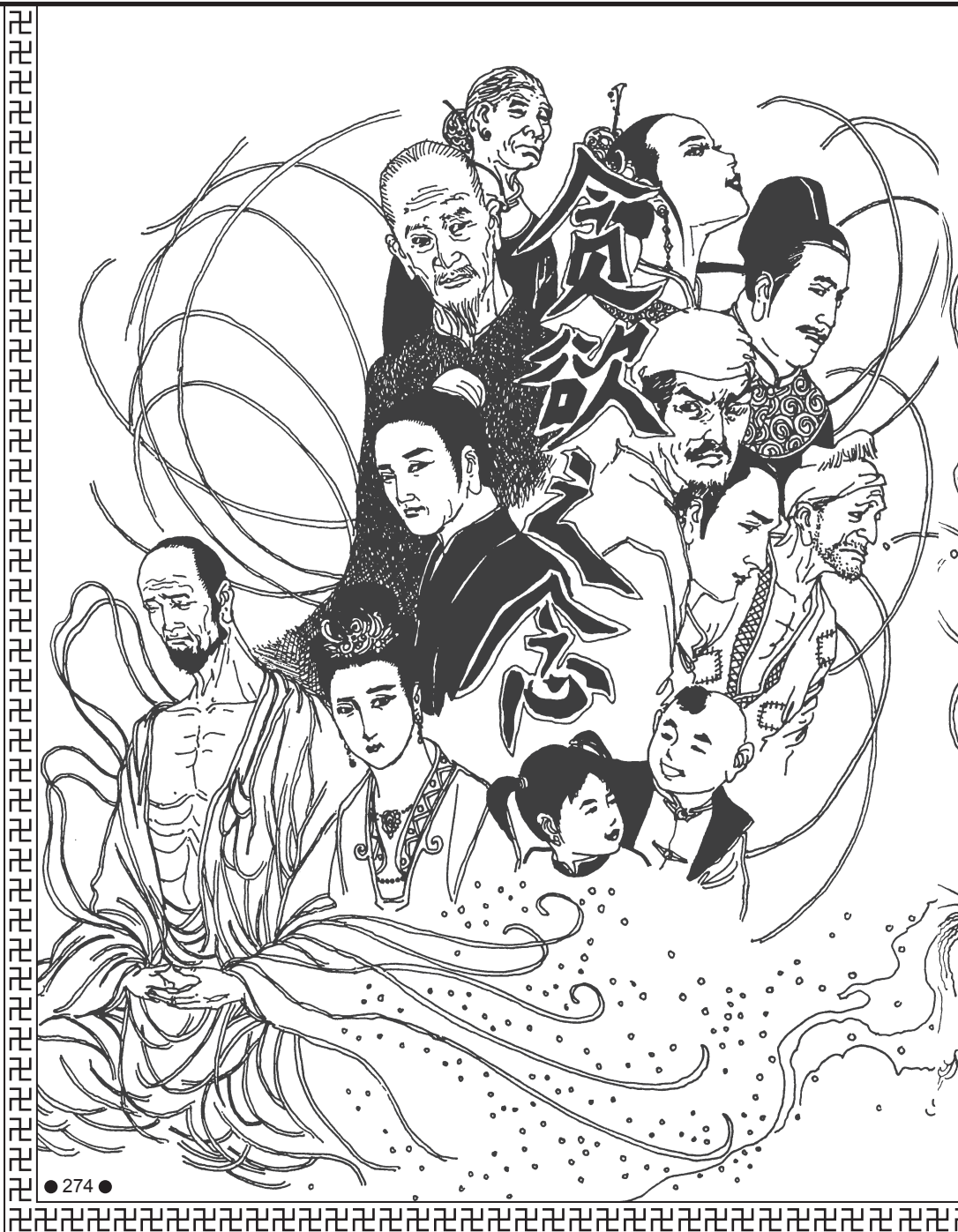
世间人民，父子、兄弟、夫妇亲属，当相敬爱，无相憎嫉。有无相通，无得贪惜；言色常和，莫相违戾。或时心诤，有所恚怒，今世恨意，微相憎嫉；后世转剧，至成大怨。世间

## ●三十三、劝喻策进●

世间的人们皆在争那无关紧要的世利俗务，在此极其恶劣极其苦痛的五恶世间，辛勤劳作，经营生计，以求自给自足，勉强生活。世间芸芸众生的大人物和小人物、富人和穷人、少年和老人、男人和女人，种种一切之心，贪欲之念长期累积，处心积虑贪欲之事，由贪欲之心支使行为奔波劳碌。没有田地的想要得田，没有房屋的想要得到房屋，没有家眷亲属妻室儿女以及没有家财产业珍宝器物，也同样希望获得。没有的人有所忧，已有的人也有所忧。已有之人欲海难填，希望再多得一点。有了一件觉得一件太少，有了两件又嫌两件少，欲望和获取，总是共同增长没有一个止境。才达到小康阶段，又害怕遭遇非常损失。害怕火灾焚烧，水灾流漂，盗贼偷窃，土匪劫夺，冤家仇杀，债主催逼，其真如本心在此种种害怕中消散磨灭，慳吝之心，越来越顽固，越来越没有办法摆脱缠束。世间一切的人命终之时，不管你有什么眷属，积存了多少财宝，皆全部要舍离抛弃。没有什么你所爱的物或人会随你去另一世间，就算去到另一世间也不能同在一起。富人和穷人，在这个规律面前都是平等。个中忧苦，万端无尽。

世间的人民如父子、兄弟、夫妇、亲属，应当相互尊敬

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## CHAPTER 35: THE ACUTE SUFFERINGS IN THE WORLD OF TURBIDITY

**The Buddha told Maitreya Bodhisattva, “As all of you are able to bring forth a genuine and proper mind to practise the Way in this lifetime and never to commit any evils, you are indeed the great virtuous ones. Why did I say this? The living beings in the worlds in the ten directions can easily be transformed because they are endowed with abundant good roots and very little evil.**

**But the living beings in this world of five turbidities are filled with acute sufferings. Now upon my attainment of Buddhahood in this world, I teach and transform the living beings so that they will renounce the five evils, eradicate the five pains and leave the five burning skandhas.**

**I teach them to subdue their minds and uphold the five good deeds so as to obtain the blessings and virtues.**

**What are the five evils?**

**Firstly, the various living beings in the world will commit all forms of evils. Those with strength will bully the weak ones and they take turns to harm and kill each other. Cruelly they hurt and kill other beings, eat and swallow them. They do not know how to practise good deeds. Finally they will be punished and undergo the retribution. That is why there are those who are born as poor beggars, orphans, lonely ones and some of them are born deaf, blind, dumb and mute. And others are born deluded, limp and crazy. This is because these people do not believe in morality and virtues in their former lives and they do not care to cultivate any goodness.**

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之事，更相患害。虽不临时，应急想破。

人在爱欲之中，独生独死，独去独来，苦乐自当，无有代者。善恶变化，追逐所生。道路不同，会见无期。何不于强健时，努力修善，欲何待乎？

世人善恶自不能见；吉凶祸福，竟各作之。身愚神闇，转受余教，颠倒相续，无常根本。蒙冥抵突，不信经法。心无远虑，各欲快意，迷于瞋恚，贪于财色。终不休止，哀哉可伤！先人不善，不识道德，无有语者，殊无怪也。死生之趣，善恶之道，都不之信，谓无有是。更相瞻视，且自见之。或父哭子，或子哭父。兄弟夫妇，更相哭泣。一死一生，迭相顾恋。忧爱

友爱，不应当相互憎恨与嫉妒。应当互相帮助，有什么财物互相周济，不应该贪图吝惜。应当说话和气，和颜悦色，互尊互敬，不要互相背逆斗狠。一时生起争讼之心，心里不免嗔恚忿怒，愈演愈烈，最终结成为大怨仇，世间的冤冤相报更结大冤，对双方都有祸害，有时报应虽不立即显现，还以为自己占了上风。但因果相报只是时间问题，众生应当想透这个道理而立即破除恚冤。

人沉溺在情爱贪欲之中，独身而来，孤独而死，生无人相随，死无人陪伴，苦乐之果报，自作自受，没有谁能替代。善与恶的循环果报千变万化，追从相随到有情的来生来世。虽是亲眷家属，善有善报，恶有恶报，善生善趣，恶降恶道，也终没有会见的时候。何不趁此强健之时，努力修行善道，还等到什么时候？

世间之人不能够认识什么是善，什么是恶，各以自己的愚痴之见，妄加分别。吉凶祸福，竞相各自去造作，脑筋愚蠢而思路闭塞，不信受经法，反而接受其他的外道。如是的颠倒之见，相续不绝，成为生死无常轮转的根本。这就像蒙上眼睛什么也看不见，靠触觉乱冲乱撞。不信受佛教经法，心便无远虑，追求于现世之乐，痴迷于嗔恚忿怒，贪吝于财物女色，肆

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**On the contrary, some people are well honoured and respected by others. Some of them are rich, intelligent and virtuous. They become the honourable elders who are endowed with wisdom, courage and talents because they were kind and filial in their former lives. Besides, they cultivated goodness and accumulated abundant virtues.**

**These are the happenings in the world that can be witnessed by us presently. At the deathbed, an evil man will enter the dark realm and receive a change in his form. He will enter another path and get another form feature. That is why there are the existence of hells, animals, birds and tiny beings which fly and wriggle differently. Just like a jail in the world where the prisoners have to undergo acute sufferings and punishments, their consciousness will fall into their corresponding path upon passing away, in accord with their offences.**

**They will be born with either a long or short lifespan in accordance with their good and bad deeds so as to undergo the corresponding retribution.**

**If the evil effects are not fully undergone, they will not be able to leave the evil paths but have to transmigrate in the six paths for many kalpas. It will be very difficult for them to attain liberation. And the pain will be indescribable.**

**These happenings will naturally come forth in this earthly realm. Even though the retributions may not come upon them immediately, the good and bad effects will certainly catch up with them in future.**

**Secondly, the worldly beings do not act in accord with the laws and guidelines. They are extravagant, proud, obstinate and act in a casual manner in accord with their desire. Those at the top misuse their power and the subordinates will act unscrupulously and accept bribes. Unjustly, they**



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结缚，无有解时。思想恩好，不离情欲，不能深思熟计，专精行道。年寿旋尽，无可奈何！惑道者众，悟道者少。各怀杀毒，恶气冥冥。为妄兴事，违逆天地。恣意罪极，顿夺其寿。下入恶道，无有出期。

若曹当熟思计，远离众恶，择其善者，勤而行之。爱欲荣华，不可常保，皆当别离，无可乐者。当勤精进，生安乐国。智慧明达，功德殊胜。勿得随心所欲，亏负经戒，在人后也！



无忌惮，没有终止，十分悲哀、可怜！祖先愚痴，不知佛道，不懂道德，不对后辈进行教化，世代相承，痴顽无知就没有什么可奇怪的了。世间之人对生死轮回于六道，前生积善，下世得善；前生积恶，下世得恶的规律，不能相信奉受，以为并没有因果报应。更有甚者，看到别人家死了人而袖手旁观，殊不知生死之事必然要落到自己头上，父子、兄弟、夫妇等亲属死别之时，相互哭泣。对所爱之人的生离死别，一次次地恋顾难分，恩爱转化为忧苦，如结绳自相束缚，没有解脱之时，思想于生前之恩恩爱爱和亲善友谊，离不开情欲支配。不能深思熟计而专心精勤于修行佛道，年寿转瞬即尽，老之已至，则一筹莫展，徒感无可奈何！世间对佛法不理解而迷惑的人多，醒悟得道的人少，各人心怀残伤他人之心，恶气冥冥昏暗，如是造恶之人由妄心兴起各种事端，违背天命不顾人意，恣意作恶，恶贯满盈，顿时之间便会夺去阳寿，下堕于地狱、饿鬼、畜生恶道，永无出头之期。

你们应当深思熟虑，远远脱离各种恶业，选择善事，勤苦地修行之。爱欲荣华不可能长久保持，最后都将离你而去。人生在世，没有什么可称为乐的。你们应当勤奋精进，求生西方极乐世界。则智慧明了通达，功德最大。千万不要随心所欲，亏负于经教戒行，落在他人之后。

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harm and accuse the good and honest men. Their speech is not a true reflection of their mind and they are shrewd with all kinds of cunning.

May they be of high or low ranking, closely related or not related, they will cheat, bully and lie to one another. These deluded people are easily angered as they only wish to benefit themselves. With insatiable greed, they fight and compete to obtain self benefit. If such desires are not fulfilled, they will become most hateful and be full of revenge. They will kill and harm each other and their family with no regard for the retribution that will follow them.

The rich men are stingy and do not enjoy giving to others. They are so attached to their wealth that they suffer from worrying too much over their property. Finally when they are about to leave the present lifespan, they will realise that nothing on earth can follow them. So, the good and bad deeds and the corresponding blessings and disaster will follow them wherever they are born. Some are born in happy dwellings while others have to undergo acute sufferings.

Moreover, there are those people who are full of hatred on seeing others' good deeds. Instead of showing appreciation, they will slander and criticise them. With the mind that resembles a robber, they constantly seek benefits from others for self-enjoyment. After they have enjoyed them, they will again ask for more. Such bad deeds are recorded by Heavenly Beings who keep track of their thoughts and deeds. Finally they will naturally fall into the three evil paths to undergo the indescribable pain and affliction unceasingly for many kalpas. It will be very difficult for them to leave the suffering existence.

Thirdly, worldly people are born in accord with the closely related causes and conditions. In fact, how long can their lifespan be? But the evil-minded people will never act and think properly. Their mind is constantly clouded with evil thoughts and sexual desires. These afflicted thoughts will

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## ●心得开明第三十四●

弥勒白言：佛语教戒，甚深甚善，皆蒙慈恩，解脱忧苦。佛为法王，尊超群圣。光明彻照，洞达无极，普为一切天人之师。今得值佛，复闻无量寿声，靡不欢喜，心得开明。

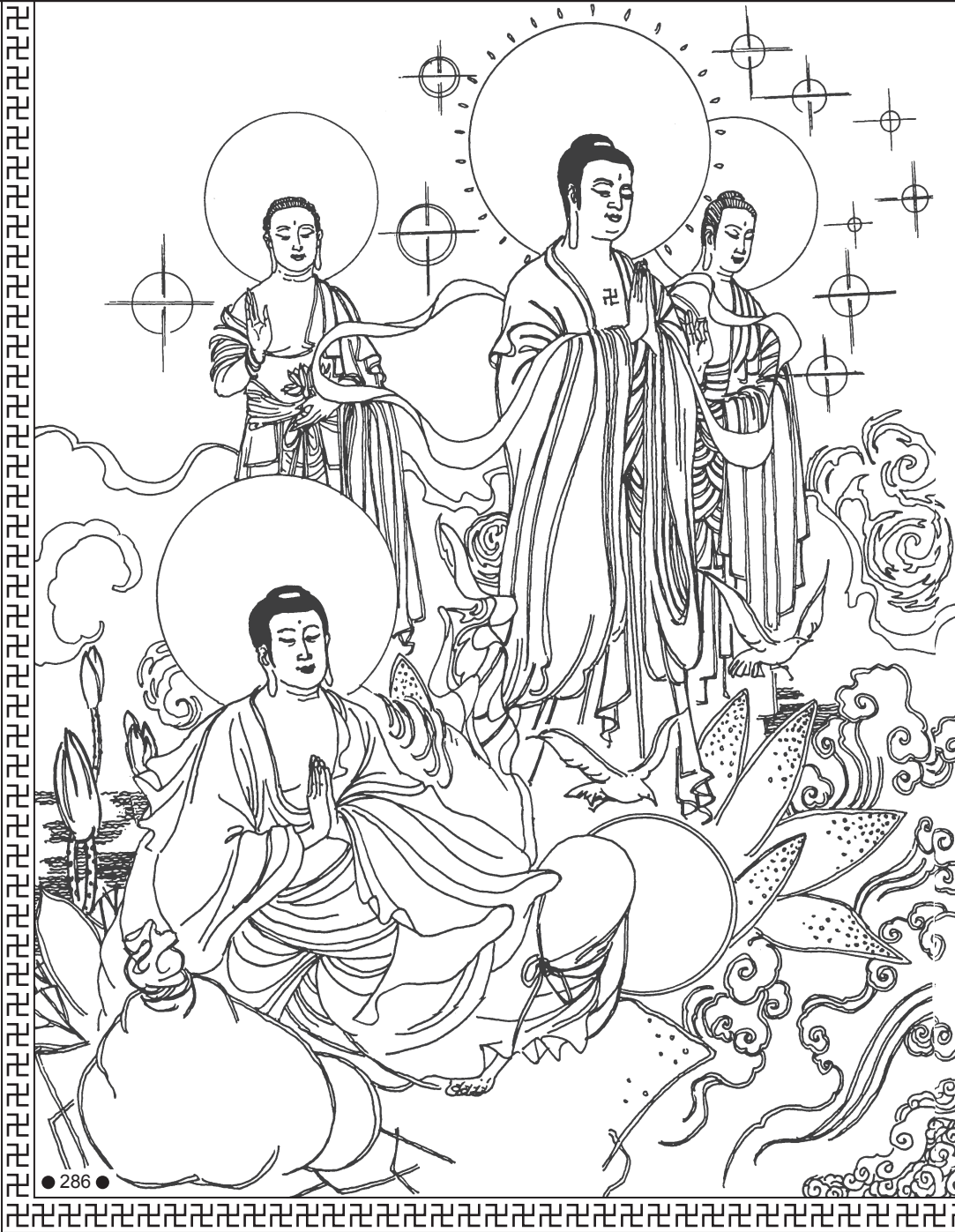
佛告弥勒：敬于佛者，是为大善。实当念佛，截断狐疑。拔诸爱欲，杜众恶源；游步三界，无所挂碍；开示正道，度未度者。若曹当知，十方人民，永劫以来，辗转五道，忧苦不绝。生时苦痛，老亦苦痛，病极苦痛，死极苦痛，恶臭不净，无可乐者。宜自决断，洗除心垢，言行忠信，表里相应。人能自度，转相拯济。至心求愿，积累善本。虽一世精进勤苦，须臾间耳。

## ●三十四、心得开明●

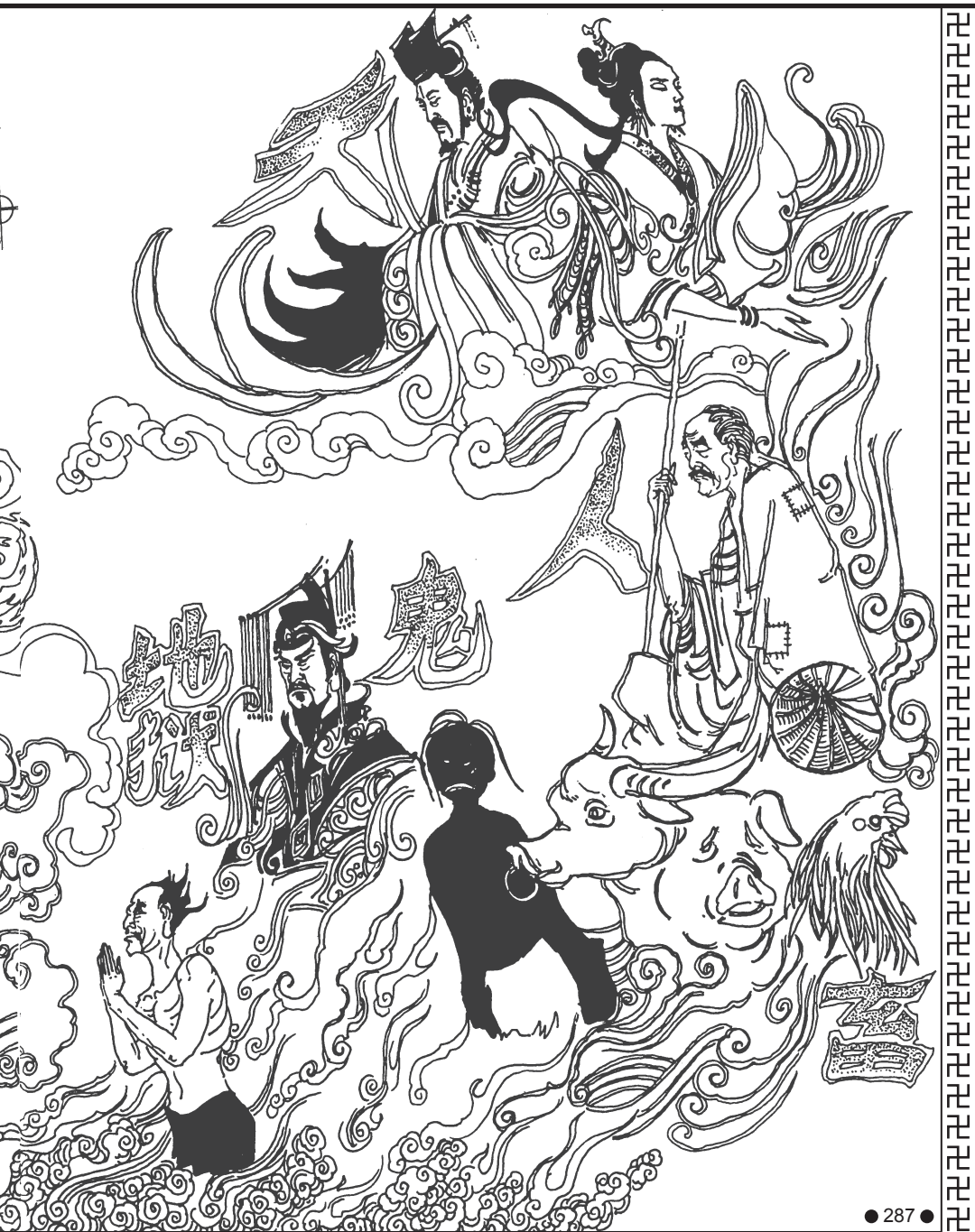
弥勒菩萨陈述说：佛说了教人修善、戒除不良的教法，非常深刻与善妙，我等蒙佛慈悲之恩，得闻要津，解脱于生死忧苦。佛为法王，超过诸天圣人而为至尊，佛所说之法如同光明，澈照十方，洞达无穷，普度所有有缘众生。佛为一切天、人的导师。现在得以在这里会见到佛，更难得的是听闻到佛所言教的关于无量寿佛的说法，大家没有不欢欣鼓舞，我们的心因此得以洞开而了明真理。

世尊告诲弥勒：恭敬于佛的人，他是大善之人，应当实际地念佛，截断狐疑猜忌，拔除各种爱欲，杜绝各种生恶之源，奔走于三界世间秽土，无所牵挂无所障碍，向众生开示讲演佛法正道，度化还未得度化的有情众生。你们应当知道，十方世界的人民，从无比久远以来，反覆辗转、轮回于天、人、畜生、饿鬼和地狱五道，沉沦生死，忧苦不绝。诞生之时有生苦之痛，寿终之时有死苦之痛，身体臭恶而不清净。没有什么可称为乐的。应自下决心断绝恶因，洗濯除去心中的污垢，言行合一，表里如一。洗除了污垢而表里如一的人，能够自行度脱，由自度转而拯救济度他人。一必求取往生西方极乐净土的大愿，称名念佛，积累善本。虽一生一世精进修行十分勤苦，

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be reflected in their appearance and behaviour. They spend their wealth on all illegal activities. They will not seek whatever that is right. Besides, there are those who join the evil groups to bring in the army and declare wars. They use their forces to attack, kill and rob others. They committed the evil deeds just to please their wife and for personal enjoyment. They are hated by all those who suffer because of their evil deeds. These evil deeds are clearly seen by people and ghosts, noted by the heavenly beings and stored up in the consciousness. They will naturally enter the three evil paths to undergo the immeasurable sufferings and anxieties. They will be born unceasingly in the evil paths for many kalpas. The pain thus experienced by them is indescribable.

**F**ourthly, the worldly people are not interested in cultivating goodness. They enjoy double-tongue speech, harsh speech, false speech and frivolous speech. They dislike and are jealous of the good and worthy men and they try to harm the wise sages. They are not filial to their parents and look down on their teachers. They have no faith in their friends and are never honest. They are proud of their status and power and are boastful of their cultivation and attainment. They make use of their power and position to oppress others and challenge them so as to earn respect and awe. They are not remorseful or afraid of their bad deeds. No one can really subdue or transform them as they behave arrogantly. With the protection of the blessings and virtuous conduct which they had cultivated in their former lives, they enjoy wealth and status presently. But their blessings and virtues will gradually decrease and become extinct because of the evil deeds in this life. At the end of their lifespan, they will leave the present lifespan with all kinds of bad karmas surrounding and following them. Moreover, their names and the records of their deeds are registered by the Heavenly beings. With the force of the evil karma and sinful deeds, they will be unable to escape the retribution but will have to continue on their journey into the great pan of fire where their body and mind are tortured



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后生无量寿国，快乐无极。永拔生死之本，无复苦恼之患。寿千万劫，自在随意。宜各精进，求心所愿。无得疑悔，自为过咎。生彼边地七宝城中，于五百岁受诸厄也。

弥勒白言：受佛明诲，专精修学，如教奉行，不敢有疑。

### ●浊世恶苦第三十五●

佛告弥勒：汝等能于此世端心正意，不为众恶，甚为大德。所以者何？十方世界善多恶少，易可开化；唯此五恶世间，最为剧苦。我今于此作佛，教化群生，令舍五恶，去五痛，离五烧，降化其意。令持五善，获其福德。何等为五？其一者，世间诸众生类欲为众恶，强者伏弱，转相克贼；残害杀伤，迭

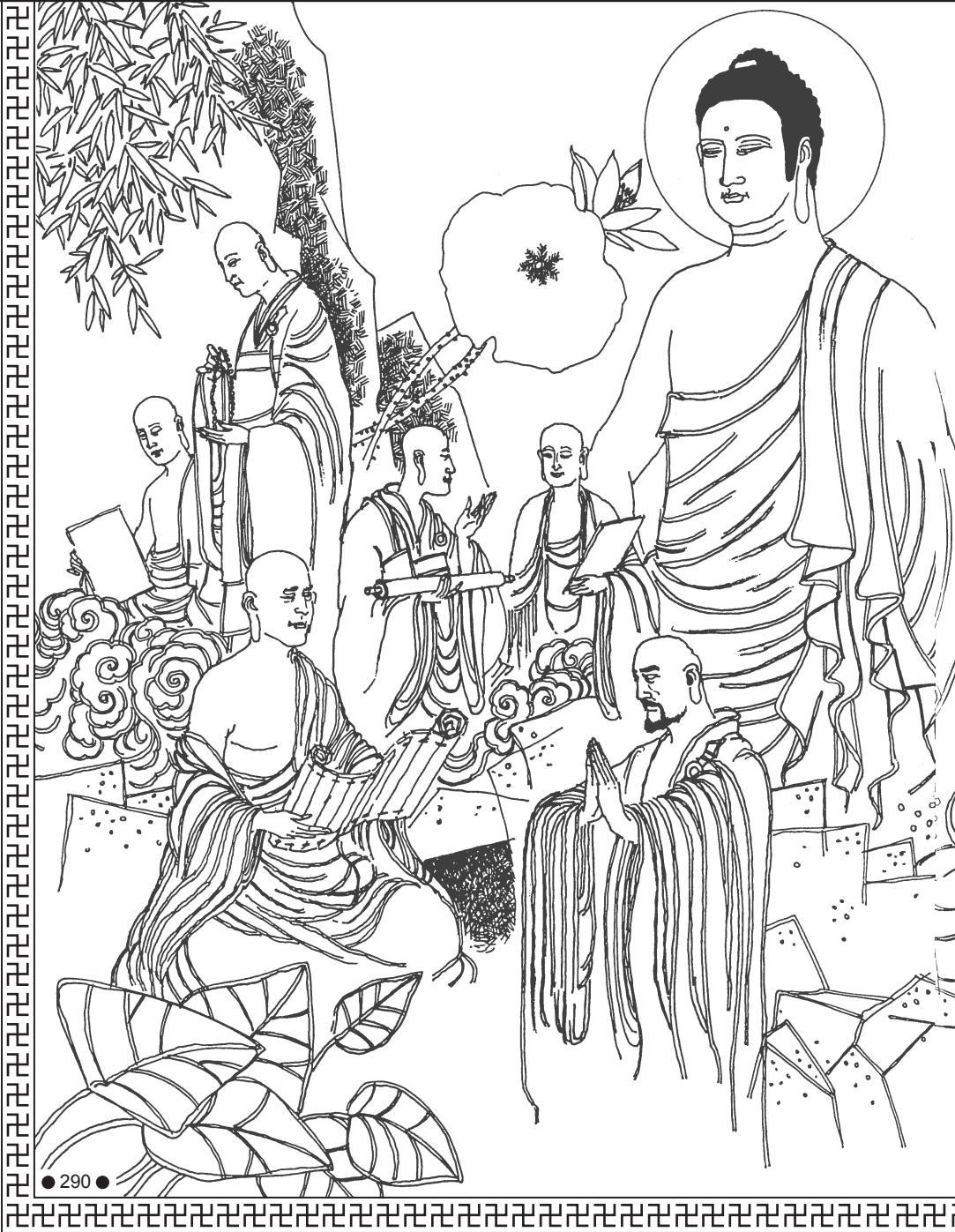
但这一生之苦，较之一个人的生生世世只犹如片刻之间。此生之勤苦，使后世得以往生无量寿国，享受无穷无尽的快乐，拔除生死根本，再没有苦病烦恼之患，寿命长达千万时劫，自在神通而诸事随心所欲。释迦牟尼佛复喻众生：你们应各各精进专修，把往生净土的愿望切实地变为行动。不要疑惑，不要中途反悔，以免自己造成错误罪过，往生时到西方极乐净土的懈慢国边地。在这聚集怀疑佛智众生的七宝城中，于五百年的时间内，受到不见佛法僧三宝、不闻经法的种种艰苦困厄。

弥勒菩萨领受佛旨，乃向佛言：今受佛明白完备的教诲，我等当专一修行，精进学习，按佛的教导遵从奉行，不敢心生疑惑。

### ●三十五、浊世恶苦●

释迦牟尼佛告诉弥勒说：你等能于此浊世正心诚意，不为种种恶业，堪可称为大德。为什么这样说呢？十方诸佛世界善多恶少，容易接受开导教化，唯有此五恶世间，苦最大最多。我现今在此作佛，教化群生，欲使他们舍掉五恶，去脱五痛，离开五烧，降伏化除众生的痴迷之心，让他们守持五善，使他们获得福德。有那五恶事呢？其一者，世间的诸众生类，想作种种恶事，强者降伏弱者，强者身后又有更强者降伏他，辗转

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and destroyed. The acute sufferings of mind and matter are indescribable. At that time of what use is it to be regretful and remorseful?

Fifthly, there are the worldly beings who are lazy and who idle their time away. They do not practise the good deeds so as to better themselves with the good karmas. Neither do they listen to their parents' advice. They go against and hurt their parents just as though they are their enemies. Indeed, it is better not to have sons like them. They are not grateful towards their parents and they do not think of repaying the kindness and righteousness shown by their elders. Instead, they act casually in actions and speech, roam freely with no special aim and dull their senses by drinking alcohol and enjoying the company of beautiful women. They behave rudely and coarsely and love to go against others. They do not listen to people's advice, neither do they value the kindness of friendship. It is indeed impossible to teach these people who are lacking in righteousness and propriety.

These stubborn people will never be worried about the needs of their families and relatives. Neither will they think about the kindness of their parents. They do not appreciate the help of their teachers and they neglect the duties as a friend. There is not a single goodness in their mind, body and speech. They do not have faith in the Buddha Dharma and neither do they believe in the good and bad causes and effects that lead to the rounds of birth and death. They wish to harm the sages and create disharmony among the Sangha Assembly. They think that they are the wise ones but actually, they are the dull and deluded ones for they do not know where they are from when they are alive, where they will go when they are dead.

These inhumane and stubborn people will often seek a long lifespan. They will not believe in people who teach and advise them kindly. In fact, it is indeed a waste of time and effort to teach these people as their mind is all clogged up and they will never be able to understand goodness. At the

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相吞啖；不知为善，后受殃罚。故有穷乞、孤独、聋盲、暗哑、痴恶、疴狂，皆因前世不信道德，不肯为善。其有尊贵、豪富、贤明、长者、智勇、才达，皆由宿世慈孝，修善积德所致。世间有此目前现事，寿终之后，入其幽冥，转生受身，改形易道。故有泥犁<sup>⑧1</sup>、禽兽、蛸飞蠕动之属，譬如世法牢狱，剧苦极刑，魂神命精，随罪趣向。所受寿命，或长或短，相从共生，更相报偿。殃恶未尽，终不得离。辗转其中，累劫难出，难得解脱，痛不可言。天地之间，自然有是。虽不即时暴应，善恶会当归之。

其二者，世间人民不顺法度，奢淫骄纵，任心自恣。居上不明，在位不正，陷人冤枉，损害忠良。心中口异，机伪多

相制，残害伤杀，大的吞食小的，吞食者又被更大的所吞，物竞天择，以强欺弱，完全不懂得相互为善。因为众生的如此作恶而其来生受到的果报和惩罚，所以这世间有贫穷、有乞丐，有的无父母，有的无儿女，有的聋，有的瞎，有的哑，有的痴呆，有的恶毒，有的残废，有的发狂，这都是因为前世不信道，不积德，不为善，所受的殃罚。世间也有人尊贵，有人豪富，有人贤明，有人受众尊敬，有人智勇双全，有人精深博大。这都是由于前世慈悲孝顺等等修善积德所得的善报。现实世间有此可见的果报之事，更有寿终之后，下到冥界后不可见的果报之事，在冥界转生投胎又受色身，改变了原来的形象，变猪变狗，在五道中沦陷于更低的位置。因此，便有地狱、禽兽、飞蝇、爬虫之类。这就犹如以世间法律治罪犯，有的关在牢狱之中，有的受到极刑痛苦。精灵魂魄与其人前生的罪报相随相从，所得到的生命，或长或短，冤家债主相追从共生一处，更将前世怨仇债务报偿，所犯罪行没有算清，便不能够分开。辗转往复于其道之中，很多时劫也难得出来，少有机会获得解脱，其痛苦难以言说。天地之间，因果循环昭彰有理。有时虽不立即报应，但善因善果，恶因恶果，总会有兑现的一天。

其二者，世间人民不依法轨则，奢侈淫乐，骄横放纵，放情纵欲。居上位的官员贪赃枉法，误国殃民，在位而不能正

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death-bed, they are most remorseful and are very frightened as they are not ready and have not cultivated any good causes. Of what good is it to be remorseful at the last moment of life?

Between the Heaven and Earth, the five paths are clearly shown. The rewards and retribution of good and bad deeds are experienced by the doers accordingly. They will enjoy bliss or undergo disaster by themselves. No one can stand in for them either in sufferings or enjoyment.

A good man cultivates goodness and so he will enjoy bliss continually. His future is getting brighter and brighter. On the other hand, an evil man who commits evils will undergo acute sufferings continually. He will tread the paths of darkness and his future will be getting from bad to worse. Who can really know all these happenings? None but The Buddha, The Awakened One whose teachings and instructions on the Dharmas are only believed by a handful of people.

Those who are lacking in faith, will have to undergo the process of birth and death continually in the evil paths. It is indeed difficult to fully describe the paths taken by these worldly people. That is why these people will naturally undergo the immeasurable sufferings and afflictions in the three evil paths throughout uncountable kalpas with no hope of a release. It is difficult to attain liberation and the pains are indescribable.

The five evil deeds, the five pains and five burning skandhas are like the great fire that burns one's body to ashes.

But if a man by his own effort is able to control his mind wholeheartedly amidst these sufferings, to conduct himself uprightly and to maintain proper mindfulness, to speak and act without contradiction, to do things with a true and sincere mind and to cultivate the various wholesome deeds all by himself and never to commit any evils, he will attain liberation by himself and obtain blessings and virtues. He will be endowed with a long



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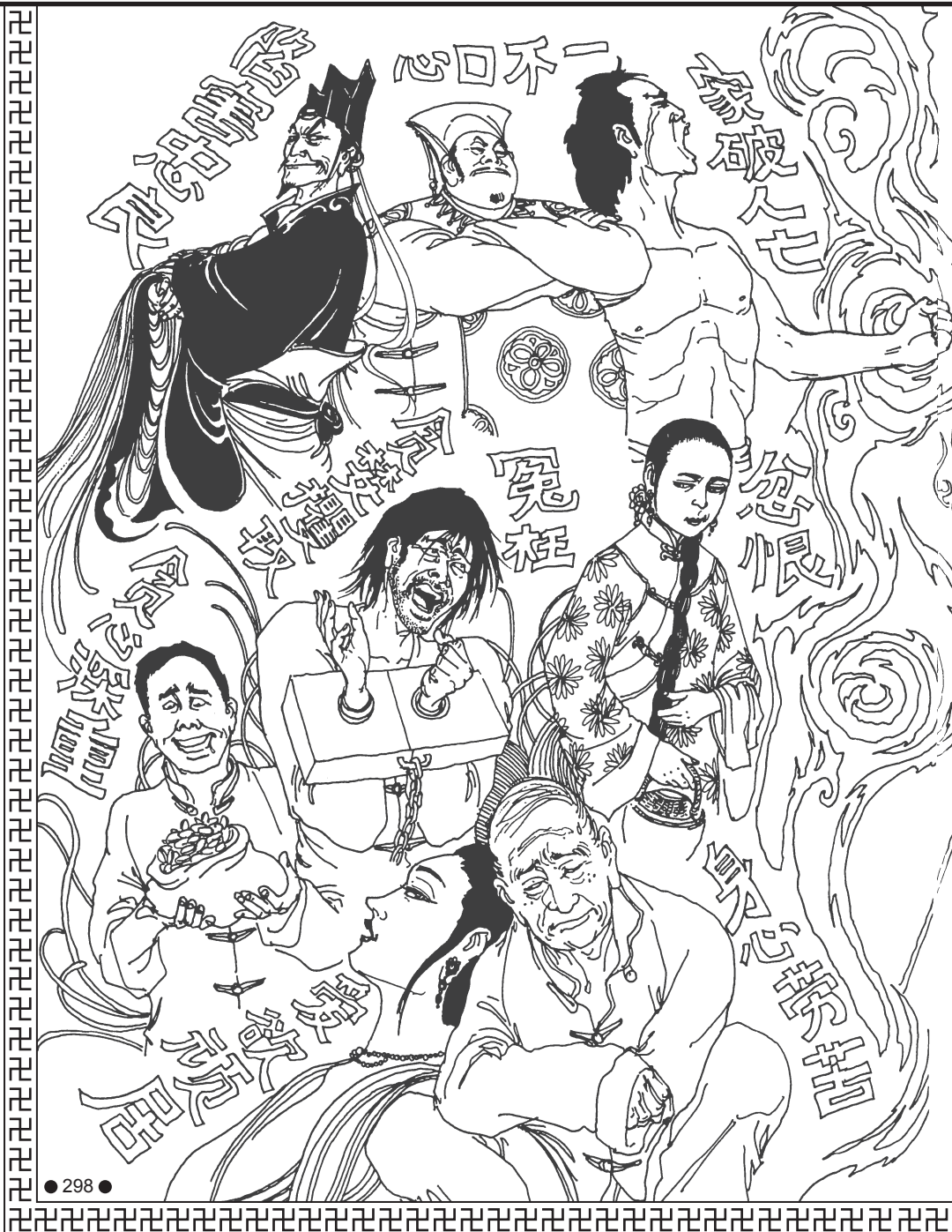
端；尊卑中外，更相欺诳。瞋恚愚痴，欲自厚己；欲贪多有，利害胜负，结忿成仇，破家亡身，不顾前后。富有悭惜，不肯施与，爱保贪重，心劳身苦。如是至竟，无一随者。善恶祸福，追命所生，或在乐处，或入苦毒。又或见善憎谤，不思慕及。常怀盗心，悻望他利，用自供给，消散复取。神明克识，终入恶道。自有三途无量苦恼，辗转其中，累劫难出，痛不可言。

**其**三者，世间人民相因寄生，寿命几何。不良之人，身心不正，常怀邪恶，常念谣妖，烦满胸中，邪态外逸。费损家财，事为非法；所当求者，而不肯为。又或交结聚会，兴兵相伐；攻劫杀戮，强夺迫胁，归给妻子，极身作乐。众共憎厌，患而苦之。如是之恶，著于人鬼，神明记识，自入三途。无量

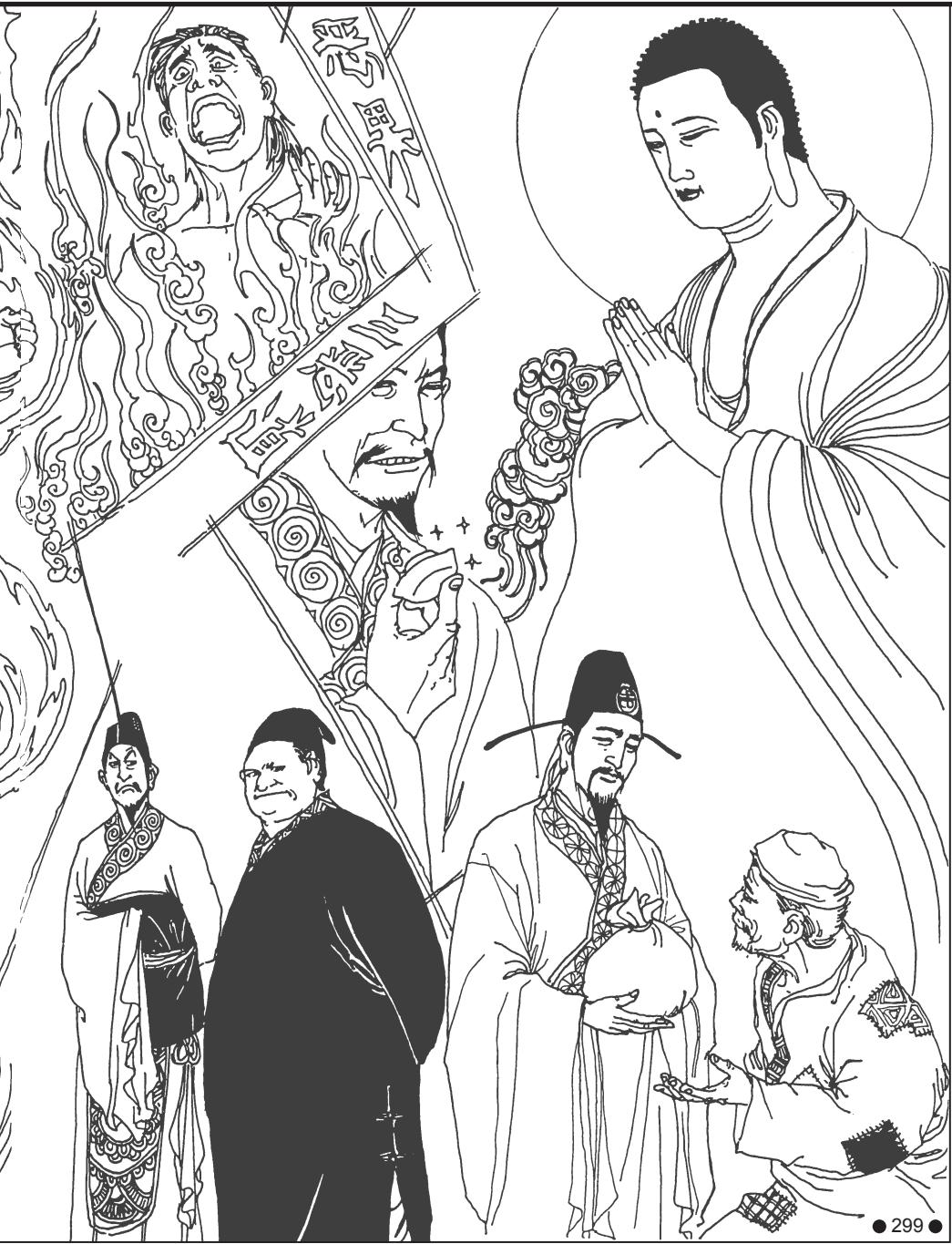
己之身，诬陷使人冤枉，更陷害忠良，阿谀诽谤，心口不一，投机取巧，诡诈虚伪。并非只是居上位的官员如此，这世间无论尊贵的王公贵族，卑贱的奴仆马弁，族中的亲眷家属，外界的平民百姓，都是互相欺诳，瞋恚愚痴，都想自己占便宜，损人而利己。为了贪婪攫取，占有更多的利益，便产生利害冲突，互相算计而争胜负，由此结忿恨，由结忿恨又升格为仇恨，甚至家破人亡，不顾前因后果的报应法则。富有者，悭吝贪惜，不肯施舍与人，爱欲顽居，贪心深重，终生身心劳苦，就这样一直到死。到了死时，财物又带不走，没有一样能拿到阴间。善恶祸福平生之业，却追随其人灵魂而到往生处，或者三善道，或者三恶道，不相离舍。又，或有见人之善，不是想著如何去学习他，敬慕他，而是憎恶诽谤他，胸怀之中，常怀侵夺之心。希望损人利己，将他人之财物供自己取用，挥霍完了，又重覆盗取。当然逃不出神明的眼界，终将其人打入恶道。自然有三途恶道的无量苦恼等待著他，其人辗转于三恶道中，很多时劫也难以得出，其痛苦不堪言说。

**其**三者，世间人民由于相互之间的业因而出生于世，寿命能有多长？不良之人，身心不正，常怀邪恶狠毒之心，常沉溺于淫欲放荡，烦懣填塞胸中，淫邪放荡流露于外表，所作之事不但耗费损失家中产业，而且这些事情还不合法度甚至于违

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lifespan and ascend the path of Nirvana. These are then known as the five great goodness.”

## CHAPTER 36: GIVING ENCOURAGEMENT AND ADVICE REPEATEDLY

The Buddha told Maitreya Bodhisattva, “As I have told you, the five evil deeds, the five pains and the five burning skandhas such as these will arise in rotation by themselves. If a man is not afraid of them, he will surely fall into the evil paths. Or in the present lifespan, he may have to undergo the sufferings of illness without a cure to save him. The revelations of being unable to get a cure or to be released from pain by dying is clearly seen by others. Or there are those who upon their death have to enter the three evil paths to experience anxieties, pains and acute tortures, or to be burnt alive in the Hell of Fire in accord with their karmas. They will be born together with their enemy and take turns to harm and kill one another. Because of a minor misunderstanding, it grows and becomes such great hatred all because of the greed for money and sensual desires and also because one does not give with compassion and kindness but attached deeply to self-indulgence. These people will never be able to speak straightforwardly. As they are being pressurised by greed and delusion, they only fight to amass wealth for self-benefit. They will only seek for present enjoyment of wealth, status and fame. They are impatient and do not care to cultivate wholesome deeds. Their blessings and strength will gradually decrease and become extinction. In accord with the law of cause and effect, they will naturally fall into the six paths in accord with their karmas. With a mind full of worries and anxieties, such a man will tread the path of pain

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苦恼，辗转其中，累劫难出，痛不可言。

**其**四者，世间人民不念修善，两舌、恶口、妄言、绮语，憎嫉善人，败坏贤明；不孝父母，轻慢师长；朋友无信，难得诚实；尊贵自大，谓己有道。横行威势，侵易于人，欲人畏敬，不自惭惧；难可降化，常怀骄慢。赖其前世，福德营护；今世为恶，福德尽灭。寿命终尽，诸恶绕归。又其名籍，记在神明，殃咎牵引，无从舍离。但得前行，入于火镬，身心摧碎，神形苦极。当斯之时，悔复何及！

犯法律。应当为之追求为之奋斗的，他们又不愿意去追求去奋斗。又有的人拉帮结伙，兴起争战互相攻伐，侵掠剝戮，武力胁迫，公然抢夺。用此种种兽行抢夺来的财物拿去取悦于妻子妇人，纵情于声色，不知疲倦地作乐。人民群众对此憎恶讨厌，为此遭受灾祸和无边痛苦。这些作恶之人，虽现人形，却显鬼的恶毒，明察人世的神明自会给他们记上这笔帐，以他们自己此生作恶之因，将其在来世转生之时变为饿鬼畜生，堕入三恶道，受到那无边无量无穷无尽的苦痛折磨，其人辗转于三恶道之中，很多时也不能出来，其痛苦难以言说。

**其**四者，世间的人民不挂念著修善的事，却拨弄是非，言辞粗鄙，假话大话，阿谀逢迎，憎恨嫉妒善人的才德，败坏贤明之人的名声，不孝敬顺遂父母，不尊重而慢待老师，朋友间不守信誉，难得以诚相待。骄傲自大，炫耀自己有道行，横行霸道，仗势欺人。想让大众对自己产生敬畏，不知羞惭，不自戒慎，不听劝慰，不服教化，其心常怀自大傲慢，仅依靠其前生前世所积累的福德的保护，可是今生今世作恶多端，前世辛勤修得的福德已经消耗殆尽。其人终了之时，他所作的各种恶业围绕著他的魂魄而去冥间，他的恶名和所作的恶业，都登记在神明的档案里，其人被自身生前所作之灾恶罪过所牵引，没有办法得以脱身。只好跟著向前去，进入到狱火汤镬之中，身心

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and sufferings. Such terrible and painful happenings are true in the past and in the present. It is indeed very pitiful.

Now that you have the chance to listen to the Buddha's Teachings, you should think carefully about the Dharmas. Everyone should uphold the Teachings properly, to be familiar with it and never should one feel tired of practising this Dharma throughout one's lifespan.

A man must honour the Sages and respect the good men. He must treat all living beings with humaneness, compassion and loving kindness. A man must bring forth the vows to seek the ways to cross over the worldly beings and sever the roots of birth and death which are the origin of all evils and to leave the paths of pain and sufferings, terror and worries in the three evil paths.

If you wish to cultivate goodness, what is the best way? You must by your own effort try to maintain proper mindfulness and conduct yourself properly. You must also guard your ears and eyes, your mouth and nose properly. You should keep your body and mind pure and clear and act in accordance with goodness. Do not follow your desires and do not commit any evils. You must talk kindly in a calm composure and conduct yourself in a mindful manner. In moving or looking around, you should always keep calm and serene. If you were to do things in a rash manner, you would fail and be regretful later. If you were not careful, you would lose all your effort in your cultivation."



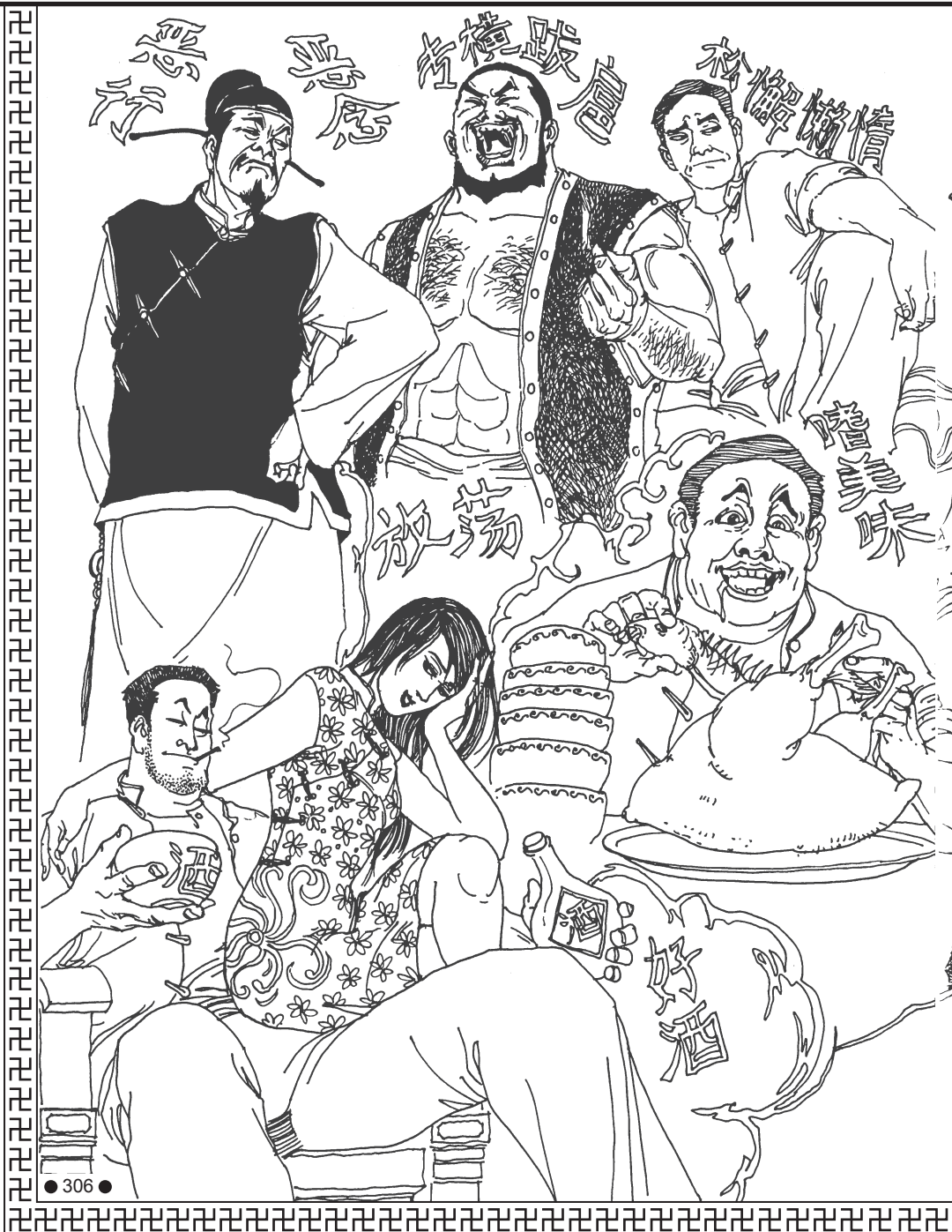
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其五者，世间人民徙倚懈怠，不肯作善，治身修业。父母教诲，违戾反逆。譬如怨家，不如无子。负恩违义，无有报偿。放恣游散，耽滴嗜美；鲁扈抵突；不识人情，无义无礼，不可谏晓。六亲眷属，资用有无，不能忧念；不惟父母之恩，不存师友之义。意念、身、口，曾无一善。不信诸佛经法，不信生死善恶。欲害真人，斗乱僧众。愚痴蒙昧，自为智慧。不知生所从来，死所趣向。不仁不顺，希望长生。慈心教诲而不肯信，苦心与语无益其人。心中闭塞，意不开解。大命将终，悔惧交至。不豫修善，临时乃悔。悔之于后，将何及乎！

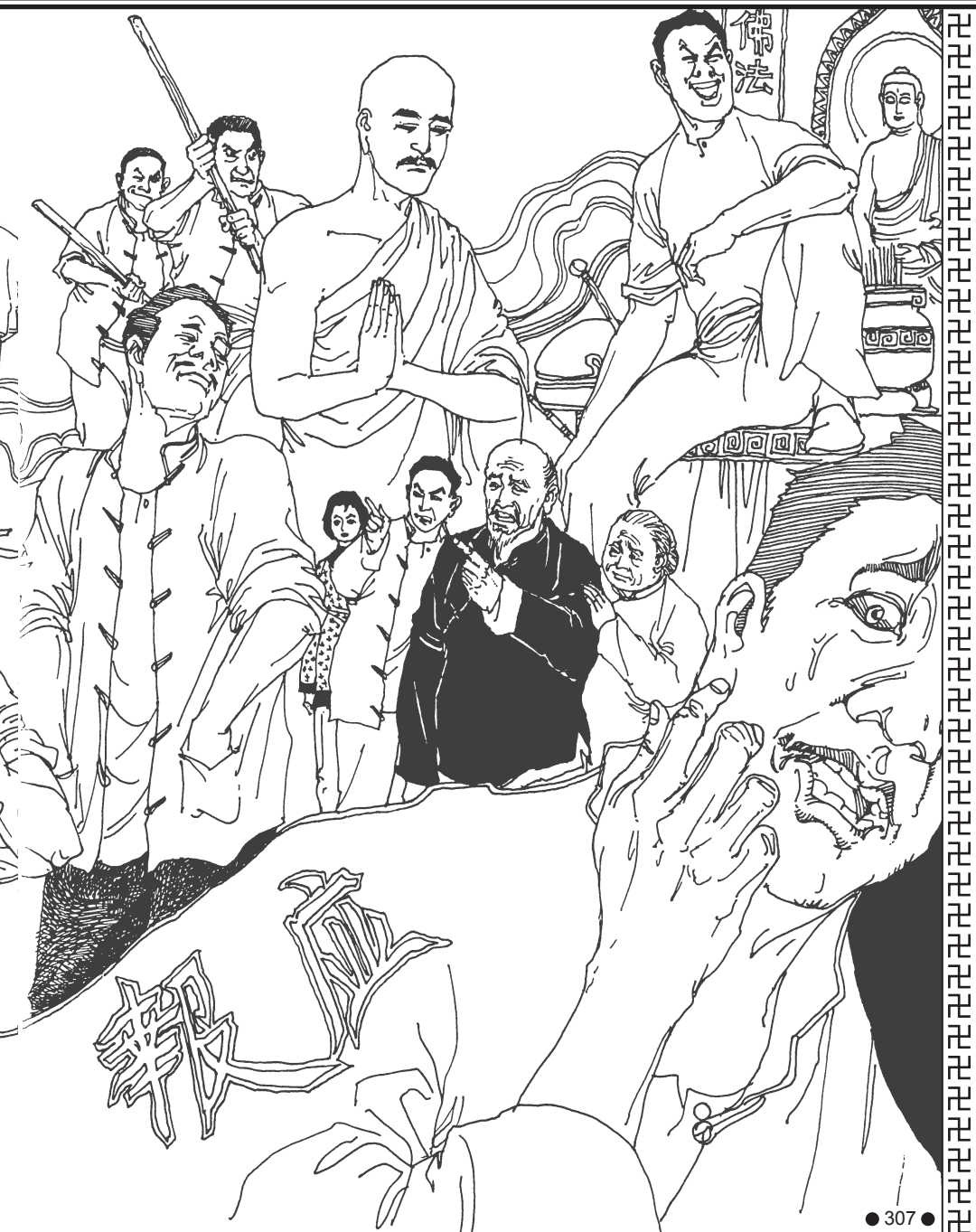
被摧毁破碎，精神肉体痛苦不堪。当到了这个时候，后悔也来不及了。

其五者，世间的人民不思努力，流连于松懈懒惰，不肯作善事好事，也不肯修身养性勤务事业。对于父母的教诲，儿女违背忤逆，就好像是怨家对头，有这样的儿女还不如没有。如此儿女，辜负父母养育之恩，违背孝敬长辈的世间礼仪，对父母的恩德全无一点报答之情。有的人放荡自纵，游乐散漫，好酒贪杯，嗜爱美味，无知无识，专横跋扈，心无远见，不懂得人情世故，不懂得道义礼貌，对其规劝告诫也没有用。有的人对父母姊妹、亲戚眷属的生活困难全然不顾，不考虑父母之恩，不考虑老师友情义，心常念恶，口常言恶，身常行恶，三业之中没有一个地方是善的。不信仰诸佛的经言法教，不相信生死因果于善恶。欲想杀害阿罗汉，离间僧众使之争斗，蒙昧无知，反而自以为聪明，不知道生从何处而来，死后又去到何方。待人接物，不知仁爱和顺，痴心妄想于长生不老。对慈悲之心的教诲不肯相信，苦口婆心的劝勉之话，对其人也毫无作用。上述人等心中因痴愚而茅塞不开，对善意良言不能开悟理解。生命将要終了之时，后悔恐惧交相产生。不预先修善，死到临头方生后悔，可惜再后悔也来不及。

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## CHAPTER 37: LIKE A POOR MAN WHO OBTAINS A PRECIOUS GEM

**“All of you should widely cultivate the virtuous roots and never should you transgress the precepts and abstinence. Try to be patient and practise diligently with a kind and well-concentrated mind. Try to uphold the eight pure precepts for one day and one night. The blessings and virtues thus obtained are more supreme than doing good deeds for a hundred years in the Land of Immeasurable Lifespan. Why is this so?**

**This is because that Buddhaland consists only of abundant virtues and good deeds with not a single hair of evil. So if a man can cultivate goodness for ten days and ten nights here, his blessings and virtues will be more than those who cultivate goodness for a thousand years in the other Buddhalands.**

**Why is this so?**

**This is because the living beings in the other Buddhalands are naturally born with great blessings and virtues. There is no way for them to commit any evil. But in this worldly realm, there is more evil than goodness. The suffering thus experienced by a man here is as though he is drinking bitter drinks and eating poisonous food. It will be impossible for him to have a chance of respite.**

**I am indeed very sad to see the sufferings that all of you have to undergo and so I sincerely hope to teach you the Dharmas with advices and examples. I lecture on the Sutras and Dharmas so that all of you can uphold them, think about them, accept them and cultivate accordingly.**

## ●佛说大乘无量寿庄严清净平等觉经●

天地之间，五道分明。善恶报应，祸福相承。身自当之，无谁代者。善人行善，从乐入乐，从明入明。恶人行恶，从苦入苦，从冥入冥。谁能知者？独佛知耳！教语开示，信行者少。生死不休，恶道不绝。如是世人，难可具尽。故有自然三途，无量苦恼，辗转其中，世世累劫，无有出期。难得解脱，痛不可言！

如是五恶、五痛、五烧，譬如大火焚烧人身。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；身独度脱，获其福德，可得长寿泥洹之道，是为五大善也。



在天地之间，天、人、饿鬼、畜生、地狱五道生死流转，其善恶因果分门别类是明摆著的。行善作恶所得之报应，祸受之于恶，福受之于善，是祸是福，均由其本人自己来承当，没有谁能够代替。善人行善事，今世乐施好善，来生得入富乐人家，今世勤修福慧，来生得入贤达人家，恶人作恶事，今世使人痛苦，来生得入穷苦人家，今世痴愚，来生还入痴愚人家。这其中的道理有谁能知？唯独只有佛知道。佛所说教导人的法，所开示的真实相，信爱而依此行的人极少极少。所以世间生死轮回不停止，堕于三恶道之路不能堵绝。像这样的世间凡夫俗人，难以全部都度完，所以有三恶道无量苦恼，让这样的凡夫俗人辗转于其中。生生世世，长达很多时劫，无有出期，难以得到生死解脱。真是痛不可言。

像这样的五恶、五痛、五烧，犹如大火焚烧人身，若有人能在火烧之中，专一其心，制止意业发生，端正其行为思想，言行一致，诚心诚意，不管世间浊秽如何，独作善事，不作各种恶事，其人之身便独得度脱，获得他行善报应的福德，得以在无生无灭的涅槃境界中长生。这就是五大善。

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Whether you are of high status or of a low one, may you be a man or a woman, relatives or friends, everyone should tell each other of my Teachings. Try to remind and control each other's behaviour and try to conduct, encourage and improve on each other's behaviour in a gentle and polite way and with righteousness. With a joyful and serene mind, a mind that is kind and filial, try to practise the Bodhisattva path to benefit all living beings. At times, you might make some mistakes then you should be regretful and remorseful. You should do away with bad deeds and conduct yourself properly. Upon hearing your fault, you should change it immediately. Uphold and practise in accord with the Dharmas and precepts just like a poor man who encounters a precious gem. By one's effort, one should always change for the better, to clean up the defiled mind thoroughly and to transform all bad behaviour. Then he will naturally obtain whatever he has vowed for.

Wherever The Buddha dwells, may it be a country, a city, a hilly community or a tribal village, everyone will be transformed by Him. The world will be peaceful and the people live in harmony. The sun and moon shine brightly and the wind and rain will come in time for the benefits of all living beings. There is no disaster or epidemic. The Land is rich in abundant blessings and the people live in peace. There is no necessity to train the army or to use weapons. Everyone will be respectful and have high regards for the virtuous and humane ones. Everyone will give precedence to others out of courtesy. There is no robber nor thief in such a land and no man will suffer injustice. The strong man will not bully the weak ones and everyone will be contented with what he has gained by his own efforts.

My concern for all of you is more than the parents who are thinking of their child. In this life, I have attained Buddhahood and taught you to cultivate good conduct and to conquer all forms of evils so as to uproot the sufferings of birth and death. In this way, you will be able to obtain the five virtues and attain the bliss of no birth.



# ●佛说大乘无量寿庄严清净平等觉经●

## ●重重诲勉第三十六●

佛告弥勒：吾语汝等，如是五恶、五痛、五烧，辗转相生，敢有犯此，当历恶趣。或其今世先被病殃，死生不得，示众见之。或于寿终入三恶道，愁痛酷毒，自相焦然。共其怨家，更相杀伤。从小微起，成大困剧。皆由贪著财色，不肯施惠；各欲自快，无复曲直；痴欲所迫，厚己争利；富贵荣华，当时快意；不能忍辱，不务修善；威势无几，随以磨灭；天道施张，自然纠举，茕茕忪忪，当入其中。古今有是，痛哉可伤！

汝等得佛经语，熟思惟之。各自端守，终身不怠，尊敬善，仁慈博爱。当求度世，拔断生死众恶之本。当离三途忧

## ●三十六、重重诲勉●

世尊对弥勒说：我告诉你们这个五恶、五痛、五烧辗转相生因果轮回的道理。若有人敢于犯此五恶，又当遭到恶果所报。或者，其人今世就得现报，先被病患祸及，痛苦不堪，求生不得，求死不能，让大众都得见这恶行恶报的下场。或者其在寿终之后，堕入三恶趣中，忧愁痛苦，酷刑荼毒，自业之火，灸灼自身，和他在生之世结的冤家对头共处一地，互相伤害残杀，从很小的摩擦开始，愈演愈烈，最终酿成重灾大祸。上述两种恶报都是由于生生之世贪得无厌，积俭钱财，无耻沉弱色情，不肯以财物布施穷人，只求自己快乐和欲望得到满足，不管所行的是非曲直。由痴欲贪婪之心所迫使，损人利己，不择手段与人争利，争得的富贵荣华，只是一时的快意，不愿忍辱修习，不能修善积德，威风权势没有几天长久，随即便磨灭殆尽。天理昭彰，自然观察审视到其所为。其人自感罪行败露，惊惶失措，将孤独地堕入恶道之中，从古到今有不少这方面的例子。痛心啊，真使人痛心！

你们听了我说这些法教，应对这其中道理深思熟虑，各自端守奉行教法，修身不要有片刻懈怠。尊重阿罗汉等修行人，敬爱行善好施的大居士，仁义慈悲，博爱众生，当求济度

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After my entrance into Perfect Stillness, the teaching of the Sutras and the practice of the proper paths will gradually deteriorate. The people will again act evilly in a cunning and cheating manner. They will again do all kinds of evil deeds. Hence, the five burning skandhas, the five pains will be getting from bad to worse in future.

All of you should take turns to teach the people in accordance with the Buddha's Sutras and Dharmas. You should never try to transgress The Buddha's Teachings.

Maitreya Bodhisattva put his palms together and answered, "The sufferings of the worldly people are just the same as what the Buddha has described for us. In fact no one can deny that. The Buddha is indeed the kind and compassionate Humane One who has vowed to cross over all the living beings. I have received the great responsibility to propagate your Teachings and I will not dare to go against them or to lose them."

## CHAPTER 38: THE APPEARANCE OF LIGHTS ON MAKING OBEISANCE TO THE BUDDHA

The Buddha told Ananda, "If you all wish to see The Enlightened One who is of immeasurable purity and equanimity and the Buddhaland where all the Bodhisattvas and Arhats dwell on, you should stand up, face the West where the sun goes down and make obeisance respectfully, while reciting His Name, "Namo Amitabha Buddha".

## ●佛说大乘无量寿庄严清净平等觉经●

怖苦痛之道。若曹作善，云何第一？当自端心，当自端身。耳、目、口鼻皆当自端。身心净洁，与善相应。勿随嗜欲，不犯诸恶。言色当和，身行当专。动作瞻视，安定徐为。作事仓卒，败悔在后。为之不谛，亡其功夫。

### ●如贫得宝第三十七●

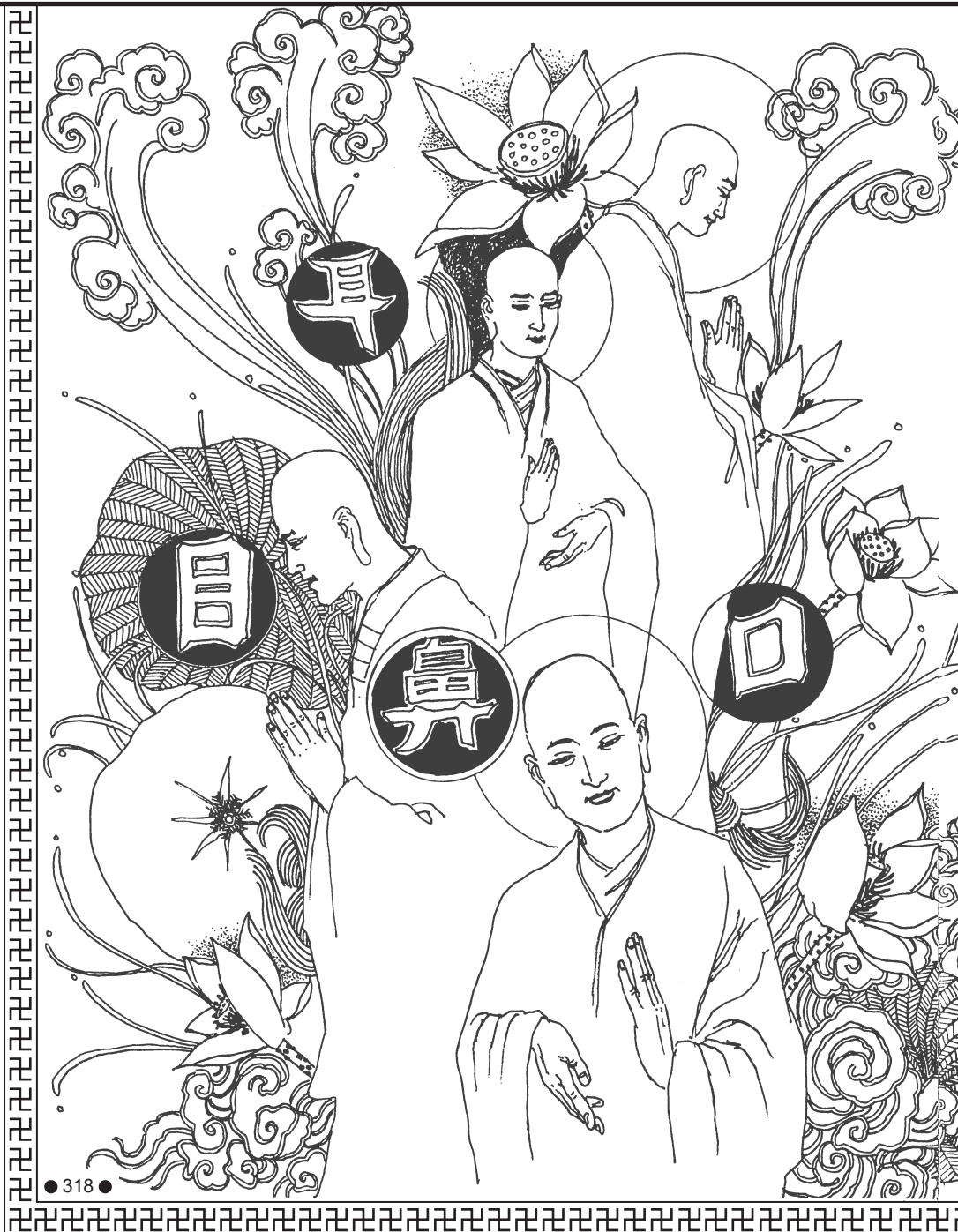
汝等广植德本，勿犯道禁。忍辱精进，慈心专一。斋戒清净，一日一夜，胜在无量寿国为善百岁。所以者何？彼佛国土皆积德众善，无毫发之恶。于此修善十日十夜，胜于他方诸佛国中为善千岁。所以者何？他方佛国，福德自然，无造恶之地；唯此世间，善少恶多，饮苦食毒，未尝宁息。吾哀汝等，

世间有情之道，拔除断灭生死和各种恶的根源。如是则必将脱离三恶道的忧愁、恐怖、苦痛。你们作善事，首先得作什么？首先应当自行端正身心，端正耳、目、口、鼻。身心洁净，与善便可相照应。不要顺随嗜好欲望，不要犯下诸种恶业，语言面容应当祥和；自身及行为应当专诚，一举一动、一言一行，都应当安祥镇定，从容不迫。作事仓卒慌忙，必将失败与后悔，一招不慎，便会丧失其修习了许久的功夫。

### ●三十七、如贫得宝●

你们应当广修六度，培植此功德之本。不要违犯了戒律道禁。忍辱精进，用心专一。守斋持戒使身心清净，在此秽土守斋持戒坚持一天一夜，所获的功德胜过在无量寿国里作一百年的善事。为什么呢？那西方极乐世界都是各种福德善事积累而成，没有哪怕是毫毛头发那一丝丝的恶。在我们这娑婆世界修善十天十夜，胜过在其他诸佛国中修善千年。为什么呢？其他的佛国天然有佛德，没有造成恶业的馀地。唯有我们这世间，善少恶多，饮苦水，吃毒食，终无停止之期。我为你们悲哀，所以苦心婆心地教导，反来覆去的譬喻，教授给你们经法，令你们受持思考，如教奉行。对上流达官和下属奴仆百姓，对男人和女人，对亲戚眷属，对朋友同事，转述我这些教导的话，

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Immediately Ananda arose from his seat, put his palms together and faced the West. He made obeisance respectfully and said, "Now I wish to see Amitabha Buddha in The Land of Ultimate Bliss. I will make offerings to Him and serve Him so as to plant all good roots!"

While he was making obeisance, he suddenly saw Amitabha Buddha appear with a big and wide face with properly adorned form features. He looked like a golden mountain that was far above all other worlds.

Moreover, he also heard the voices of All The Buddhas in the worlds in the ten directions praising and talking about the various merits and virtues of Amitabha Buddha unceasingly and with no obstruction.

Ananda said, "I have never seen such superior pure Buddhaland before. I also wish to be born in that Land".

The Buddha told him, "Those who have been born there have already encountered and served innumerable Buddhas and planted various virtuous roots. If you wish to be born there, you should singlemindedly take refuge with The Buddha and contemplate The Buddha.

When The Buddha was speaking, Amitabha Buddha also emitted immeasurable lights from His palms which pervasively illuminated the various worlds of all The Buddhas.

At that time, there appeared the Buddhalands which could be seen clearly, just as though they were eight feet away.

Because of the supreme bright illumination of Amitabha Buddha which is extremely pure, all the various states and realms in this world such as the Black Mountains, the snowy mountains, the big and small mountains in the Jewel Mountain and the Iron Ring Mountains, the rivers



## ●佛说大乘无量寿庄严清净平等觉经●

苦心诲谕，授与经法。悉持思之，悉奉行之。尊卑、男女、眷属、朋友转相教语，自相约检，和顺义理，欢乐慈孝。所作如犯，则自悔过；去恶就善，朝闻夕改。奉持经戒，如贫得宝。改往修来，洒心易行。自然感降，所愿辄得。

**佛**所行处，国邑丘聚，靡不蒙化。天下和顺，日月清明；风雨以时，灾厉不起。国丰民安，兵戈无用。崇德兴仁，务修礼让。国无盗贼，无有怨枉。强不凌弱，各得其所。

**我**哀汝等，甚于父母念子，我于此世作佛，以善攻恶，拔生死之苦；令获五德，升无为之安。吾般泥洹<sup>⑧</sup>，经道渐灭；人民谄伪，复为众恶。五烧五痛，久后转剧。汝等转相教诫，如佛经法，无得犯也。

自行检查约束，言行举止合顺于理义，欢喜安乐于慈爱儿女、孝敬父母。所作所为如有违犯经戒的地方，则自行改过。离去恶而靠拢善，早上知道了正确的道理，傍晚就改正过来。奉持经戒，如同穷人得到珍宝，改正以往的恶，修行未来的善，洗除心中的污垢，变易自己的行为。自然感应到佛力加持，凡所求的愿，都能圆满。

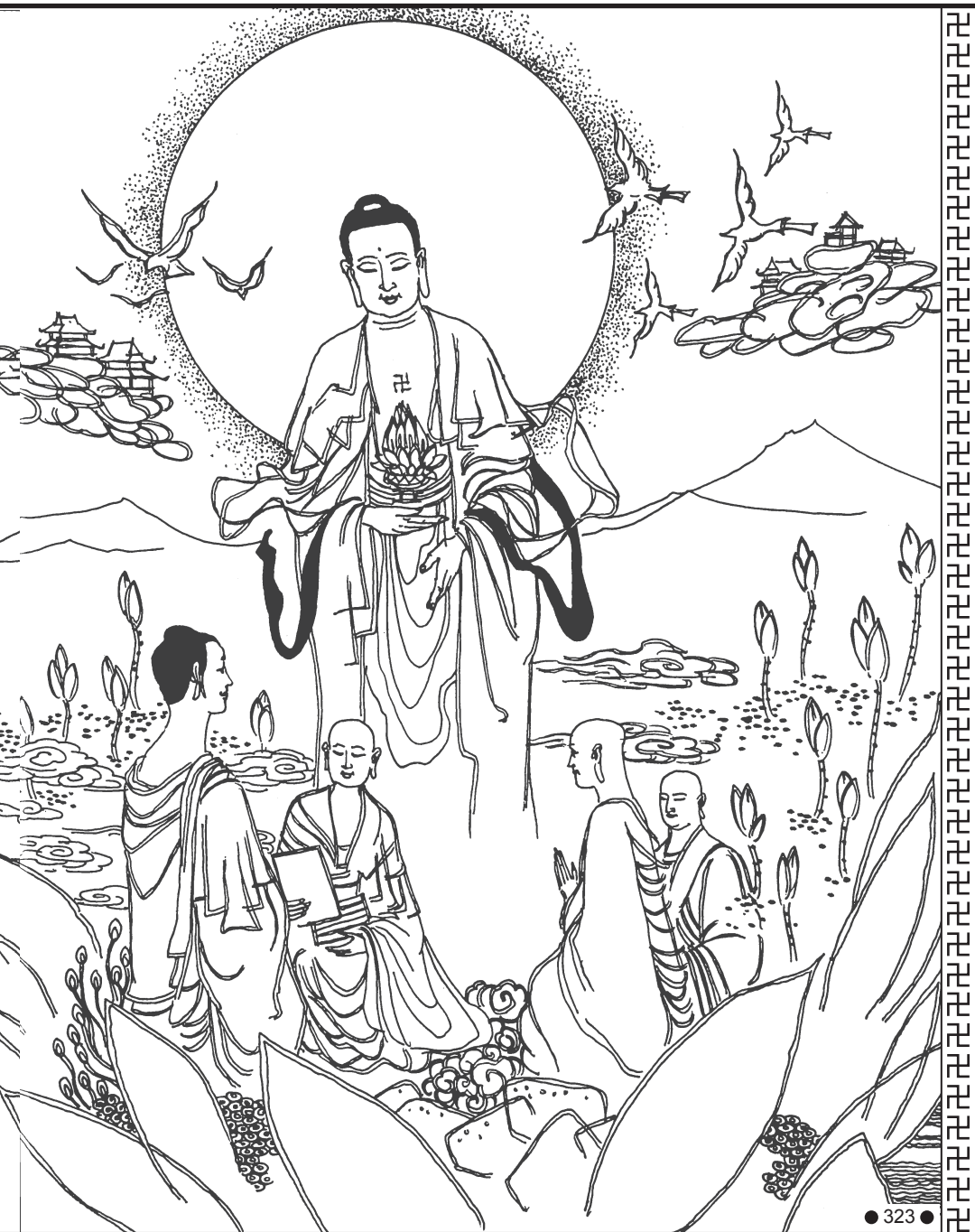
**佛**所到之处，大到国家，小到方邑，几众生聚居之处，没有一地不蒙受教化，这些地方因此而天下和平，万邦和睦，日月清明，风调雨顺；灾害不起，瘟疫不行；国家丰足，人民安乐；刀枪入库，尊崇道德；兴施仁政，宣传礼让；国无盗贼，世无怨枉，强者不欺凌弱者，人人都各得其所。

**我**怜悯你们，胜过父母慈爱儿女。我在此五浊恶世上作佛，用善来攻恶，拔除有情生死之苦，使众生获得五德，升华到无为无碍的常乐心境。我圆寂后，经法佛道将逐渐泯灭，人心谄邪狡诈，重新作恶，五烧五痛，长久之后越来越加剧，你们应当辗转教诫众生。你们记住，对于佛的经法，不得违犯。

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and streams, the bushes and jungles, the Heavenly beings and their palaces shone forth in great clarity.

The Buddha's Lights resemble the arising of the sun which illuminates the worldly realms clearly. Even the hells, deep valleys and the dark realms appear clearly before one's eyes and all of them are of the same colour.

The Buddha's Lights also resemble the flood water which have fully covered the whole world at the end of the kalpas. The myriad things in the world will sink and disappear in the expansive limitless flood water and not to be seen anymore. Only the water is to be seen. The Buddha's bright illumination is also like this.

All the lights of the Sound Hearers and Bodhisattvas were darkened and dimmed except for the Buddha's Lights which shone clearly and brilliantly.

In this gathering of the four assemblies, the Heavenly Dragons and the eight-folds divisions, the humans and non-humans and others, all of them were able to see the World of Ultimate Bliss and the various adornments.

Amitabha Buddha, the awesomely virtuous Buddha who is most handsome and brightly adorned sat on the high and grand seat. He was surrounded respectfully by all the Sound Hearers and the Bodhisattvas.

Just like the King of Mount Sumeru which arises from the surface of the sea, it is brightly illuminated, pure, even and proper with no mixture of filthy components or live forms of strange shapes, The Buddha is also adorned with the myriad gems and He is surrounded by the pure sages and the worthy ones.

## ●佛说大乘无量寿庄严清净平等觉经●

弥勒菩萨合掌白言：世人恶苦，如是如是，佛皆慈哀，悉度脱之。受佛重诲，不敢违失。

### ●礼佛现光第三十八●

佛告阿难：若曹欲见无量清净平等觉及诸菩萨阿罗汉等所居国土，应起西向，当日没处，恭敬顶礼，称念南无阿弥陀佛。

阿难即从座起，面西合掌，顶礼白言：我今愿见极乐世界阿弥陀佛，供养奉事，种种善根。顶礼之间，忽见阿弥陀佛，容颜广大，色相端严，如黄金山，高出一切诸世界上。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。阿



弥勒菩萨合掌致谢礼，赞叹道：世间人类的恶与苦，如佛所说这样大、这样深，佛皆慈哀世间恶人，不计其恶而全部度脱，我等受佛深刻的教诲，不敢违失。

### ●三十八、礼佛现光●

世尊告诫阿难说：你们欲见无量寿佛以及西方极乐世界诸菩萨、阿罗汉等所居住的净土，应起立面向西方，即日落之处，恭敬地顶礼，称念南无阿弥陀佛。

阿难即刻从座位上站起来，面向西方，合掌行礼而发愿道：我现在愿见极乐世界的阿弥陀佛，供养侍奉阿弥陀佛，以此积累福德。正行礼之间，忽见阿弥陀佛。阿弥陀佛脸面极其广大，面容相貌端庄威严，如黄金的山，高高地出现在一切诸世界上空，又听闻到十方世界的诸佛如来，称扬赞叹阿弥陀佛的种种功德，其声无处不入，相续不断。阿难禀白说：今见西方极乐世界，得见曾未见过的胜迹，我也愿意高兴地往生于那里。

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Ananda and the Bodhisattva assemblies were indeed very happy. Diligently they made obeisance to The Buddha, respectfully they put their heads on the ground. They recited 'Na Mo Amitabha Samyaksambuddha' singlemindedly.

The various Heavenly beings, the people and even the tiny living beings that fly, move or wriggle were all free from sickness and sufferings upon seeing the lights. All of them were liberated from worries and afflictions. With a compassionate mind, they would cultivate goodness joyously.

The musical instruments such as the bells, the inverted bells, the piano, the violins, flute and others played the five notes naturally without musicians.

Each and every Heavenly Beings, the people in the other Buddhalands, also brought along flowers and fragrance and spread them in empty space to make offerings to The Buddha.

At that time, the World of Ultimate Bliss, which is situated hundreds and thousands of kotis of Nayuta Buddhalands away in the western directions appeared clearly before one's eyes with the awesome strength of The Buddha. This is as though one is endowed with the pure Heavenly Eyes which enable one to contemplate everything within a distance of eight feet. The Sagely assemblies could also see our land clearly just the same as we could see them. They could also see the Saha World, The Thus Come One Sakyamuni Buddha who was speaking the Dharma and was surrounded by the Bhikshu Assembly.



## ●佛说大乘无量寿庄严清净平等觉经●

难白言：彼佛净刹，得未曾有，我亦愿乐生于彼土。

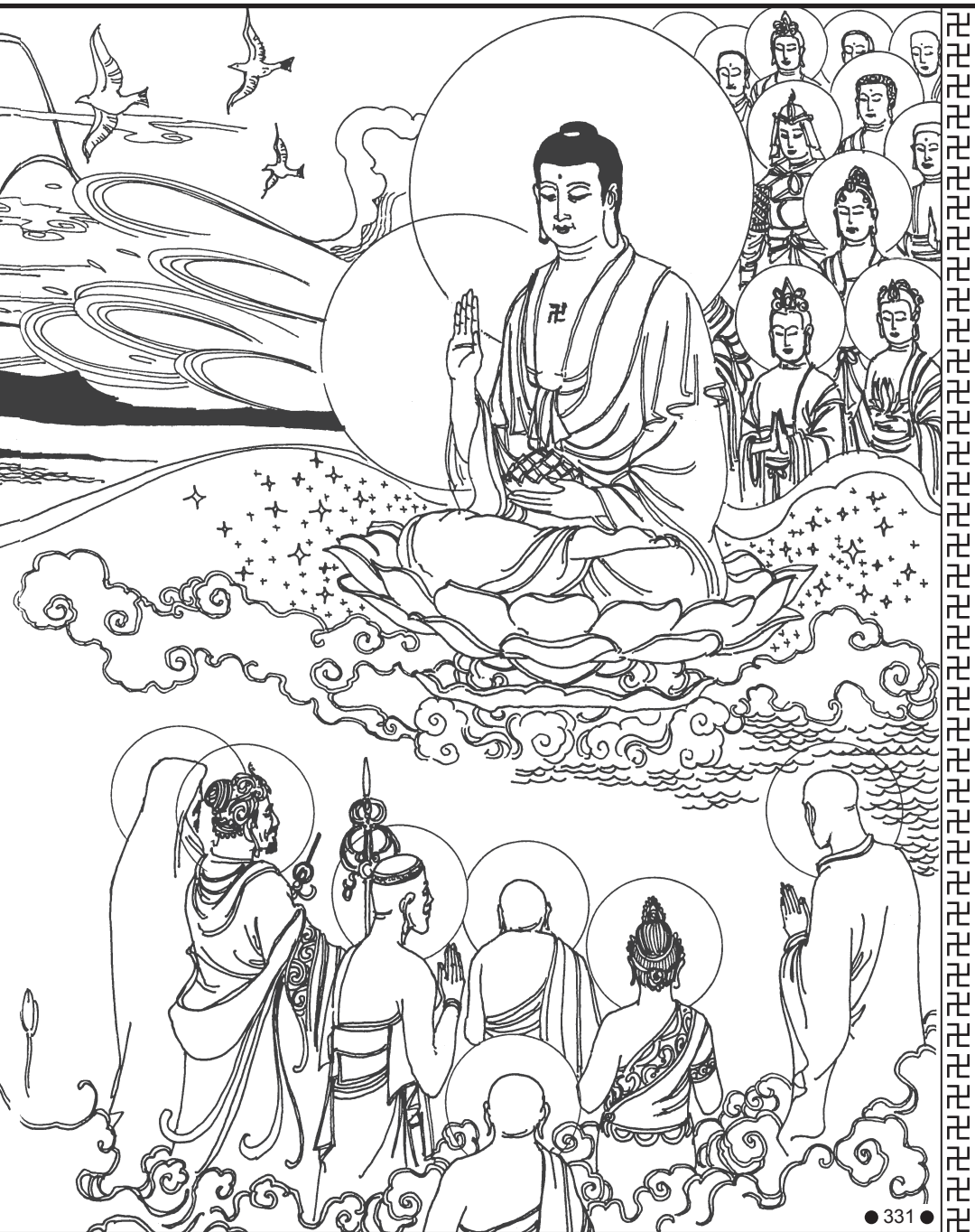
世尊告言：其中生者，已曾亲近无量诸佛，植众德本；汝欲生彼，应当一心归依瞻仰。作是语时，阿弥陀佛即于掌中放无量光，普照一切诸佛世界。时诸佛国皆悉明现，如处一寻。以阿弥陀佛殊胜光明，极清净故，于此世界所有黑山、雪山，金刚、铁围大小诸山，江河、丛林，天人宫殿，一切境界，无不照见。譬如日出，明照世间；乃至泥犁、溪谷、幽冥之处，悉大开辟，皆同一色。犹如劫水弥漫世界，其中万物沉没不现。混漾浩瀚，唯见大水。彼佛光明，亦复如是。声闻、菩萨、一切光明悉皆隐蔽，唯见佛光，明耀显赫。此会四众，天龙八部，人非人<sup>⑧</sup>等，皆见极乐世界种种庄严。阿弥陀佛于彼高座，威

世尊告诉他说：西方极乐世界的往生者，过去曾供养侍奉无量诸佛，积累了各种福德，你想往生那里，应当一心一意地归依和瞻仰阿弥陀佛。说这话的时候，阿弥陀佛即在手掌中放出无量的光，普照一切诸佛世界。这时，诸佛国皆全部显现出来，如同只有一寻远近。因为阿弥陀佛无比的光明极其清净的缘故。把这世界所有的黑山、雪山、金刚山、铁围山等大大小小的山，把这世界所有的江河、森林、天人宫殿等等一切境界，无不照现。譬如太阳升起在空中，光明普照世界。乃至照遍地狱、溪谷等幽暗之处，这些幽暗之处皆开辟明现，同世上其他一切事物一样同一金色。犹如劫水弥漫于世界，其中的万物沉没不现，无边无际，唯见大水。阿弥陀佛的光明亦是这样。声闻、菩萨的一切光明，全都隐蔽不现，惟见佛光明耀显赫。在此聚会的四众弟子，天龙八部，人非人等，都亲眼看见了极乐世界的种种庄严之相。阿弥陀佛座在他的高座上，威严肃穆，功德巍巍，形相光明，声闻、菩萨弟子恭恭敬敬地围绕在他身边。譬如须弥山王升起于海面，光明照耀，清净安稳，没有杂染污秽，以及异形物类。只有各种宝物庄修严饰，圣人贤良之人共住。阿难及诸菩萨众等皆心生大欢喜，欢呼雀跃，五体投地行大礼。口中称念南无阿弥陀佛。诸天界人民，以至飞蝇爬虫，凡见到阿弥陀佛光明者，所有的疾病痛苦，莫不消失，

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## CHAPTER 39: THE DESCRIPTION OF WHAT THE COMPASSIONATE ONE HAD SEEN

At that time, the Buddha told Ananda and the Compassionate One, Maitreya Bodhisattva, “You do see the perfectly and subtly wonderful, pure and adorned palaces, towers and attics, the streams and ponds, the woodlands in the World of Ultimate Bliss, don’t you?”

You also see the Heavenly Beings in the Desire Realm up until the Heaven of Ultimate Forms rain down the fragrant flowers pervasively all over the Buddha Lands, don’t you?”

Ananda answered, “Indeed, I do see them.”

“You do hear the great voice of Amitabha Buddha who is proclaiming the Dharmas and transforming the living beings in all the worlds, don’t you?”

Ananda answered, “Indeed, I do hear that.”

The Buddha said, “You do see the pure assemblies in that Buddha-land who travel in their palaces in empty space with no obstruction to make offerings to all the Buddhas in the ten directions and that they are mindful of The Buddha and recite His Name continually don’t you? Moreover, there are also birds that dwell in the realm of empty space. They sing in a variety of sounds and notes and all of them are the transformation bodies of Amitabha Buddha. Don’t you see them?”

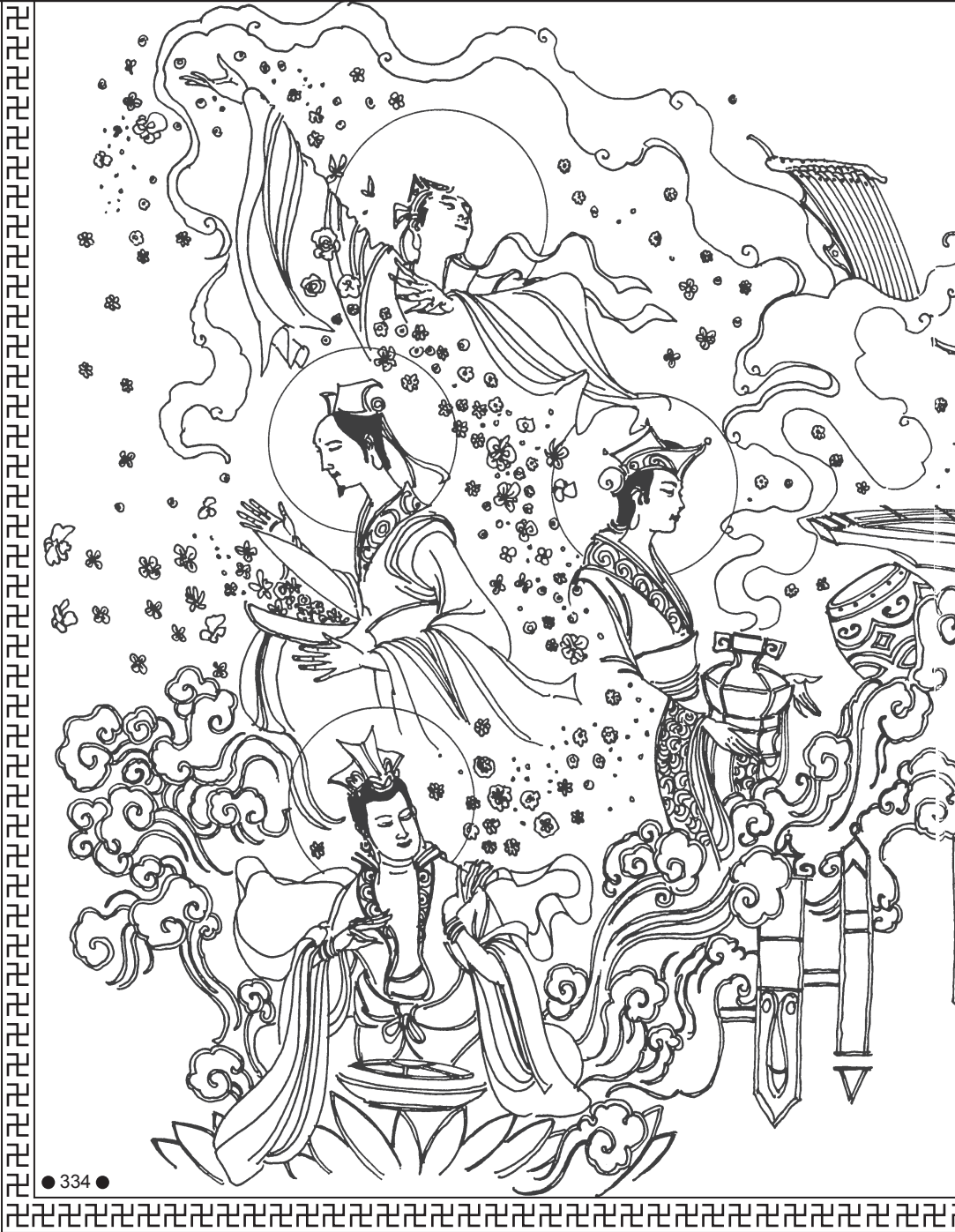
## ●佛说大乘无量寿庄严清净平等觉经●

德巍巍，相好光明。声闻、菩萨围绕恭敬。譬如须弥山王出于海面，明现照耀，清净平正，无有杂秽及异形类。唯是众宝庄严，圣贤共住。阿难及诸菩萨众等，皆大欢喜，踊跃作礼，以头著地，称念南无阿弥陀三藐三佛陀。诸天人民以至蜎飞蠕动，睹斯光者，所有疾苦，莫不休止。一切忧恼，莫不解脱。悉皆慈心作善，欢喜快乐。钟磬、琴瑟、笙篴乐器，不鼓自然皆作五音。诸佛国中，诸天人民，各持花香，来于虚空，散作供养。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，如净天眼，观一寻地。彼见此土，亦复如是；悉睹娑婆世界释迦如来及比丘众围绕说法。



一切的忧愁烦恼，无不解脱，全都生发慈悲行善之心，欢喜快乐。钟磬琴瑟、笙篴乐器，不鼓不弹、不吹不奏便自然地发出音乐。诸佛国中诸天人民各各手持鲜花、供香，来到虚空之中散撒，以供养佛。那时，极乐世界虽远远在西方百千俱胝那由他国那边，以佛的威力现出奇迹，如在眼前对面。又如同以天眼观看一寻远的地方，自然清晰明白。极乐世界上的圣众看娑婆世界也同娑婆世界众生看他们一样清晰明白，他们也全都看到娑婆世界上的释迦牟尼佛，以及众比丘。众比丘围绕世尊，正在演说此《大乘无量寿庄严清净平等觉经》。

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**The Compassionate Maitreya Bodhisattva answered, “Just as The Buddha has mentioned, I can see everyone of those adornments.”**

**The Buddha told Maitreya Bodhisattva,, “There are also people who are born from the wombs in that Land, don’t you see them too?”**

**Maitreya Bodhisattva answered, “World Honoured One, I can see the people in the World of Ultimate Bliss who dwell in the wombs. They are like the Trayastrimsha Heavenly beings, who dwell in palaces. Moreover, I can also see the living beings who are born naturally from transformation and they sit in the lotus posture inside the lotuses. What are the causes and conditions that enable the people in that Land to be born from the wombs or from the transformation?”**

## **CHAPTER 40: THE CITY OF DOUBTS AT THE BORDER**

**The Buddha told Maitreya Bodhisattva, “If there are living beings who with a deluded mind and a mind full of doubts, cultivate merits and virtues and vow to be born in that Land, and yet they do not understand The Buddha’s Wisdom, His wisdom that is inconceivable, His wisdom that is ineffable, The Expansive Wisdom of The Great Vehicle, The most supreme wisdom which is incomparable and unsurpassed.**

**They have no faith and are doubtful about the various wisdom. But they still believe in blessings and offences. So they cultivate the good roots and vow to be born in that Land.**



# ●佛说大乘无量寿庄严清净平等觉经●

## ●慈氏<sup>84</sup>述见第三十九●

尔时佛告阿难及慈氏菩萨：汝见极乐世界宫殿、楼阁、泉池、林树，具足微妙、清净庄严不？汝见欲界诸天，上至色究竟天<sup>85</sup>，雨诸香华，遍佛刹不？阿难对曰：唯然已见！汝闻阿弥陀佛大音宣布一切世界，化众生不？阿难对曰：唯然已闻。

佛言：汝见彼国净行之众，游处虚空，宫殿随身，无所障碍，遍至十方供养诸佛不？及见彼等念佛相续不？复有众鸟，住虚空界，出种种音，皆是化作，汝悉见不？慈氏白言：如佛所说，一一皆见。佛告弥勒：彼国人民有胎生者，汝复见不？弥勒白言：世尊！我见极乐世界人住胎者，如夜摩天，处

## ●三十九、慈氏述见●

在那时，释迦牟尼向阿难及慈氏菩萨道：你们看见极乐世界的宫殿、楼阁、泉池、林树是否十分微妙和清净庄严？你们看见欲界诸天，上至色究竟天下香花之雨，遍撒十方佛国净土了吗？阿难回答说：都看见了。释迦牟尼佛又问：你们听到阿弥陀佛宏大的声音宣布他将于一切世界来化度众生了吗？阿难回答说：都听到了。

释迦牟尼佛又说：你们看见极乐世界清净修行的圣众遨游虚空之中，所居的宫殿随在他们身后，他们飞到哪儿宫殿也跟到哪儿，没有什么障碍，他们便这样飞遍十方世界去供养诸佛了吗？你们看到他们在不停地念佛了吗？各种鸟住在虚空中啼叫出种种音声，都是阿弥陀佛的变化所为，你们全看出来了吗？弥勒菩萨答道：如佛所说，我们都一一看见了。释迦牟尼佛又向弥勒菩萨问道：西方极乐世界的人民中有的胎生的，你看清楚了吗？弥勒菩萨答白说：世尊，我看见极乐世界有胎生的人，犹如夜摩天人在宫殿中，还看见众生于莲花内结跏趺坐而自然化生。这是什么因缘造成西方极乐世界有胎生者和化生者两种众生？

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Moreover, there are living beings who have amassed good roots in search of The Buddha's Wisdom, His wisdom that is all pervasive, His Incomparable Wisdom, His Awesome Virtuous, Expansive and Inconceivable Wisdom. But they have no faith in their own good roots. So with such a hesitating mind, they are unsure that they will attain a rebirth in that Pure Buddhaland. But they continue to recite The Buddha's Name unceasingly. With the foundation of such good vows, they are born there. And yet because of such causes and conditions, they are unable to go to the dwelling of The Buddha of Immeasurable Lifespan.

So, they will be born at the border of The Buddhaland, in the City of Seven Gems. This is because The Buddha does not allow them to go forth to Him.

The destiny of a man is determined by his mind and is influenced by his bodily actions. He will also be born naturally in a lotus flower in the jewelled pond. His enjoyment of food and drinks will be the same as that in the Tushita Heaven. But he is unable to leave the city. His house is rooted to the ground and is unable to grow high and big according to his wish. For five hundred years, he is unable to see The Buddha, to listen to the Sutras and Dharmas and to see the Bodhisattvas, the Sound Hearers and the Sagely Assemblies.

He does not possess the genuine wisdom. Moreover, he knows very little about sutras. As such, his mind is all closed up. His mind is not blissful. That is why he is known as the living beings who is born from the womb.

But if there are living beings who have pure faith in The Buddha's Wisdom, who can even understand His Supreme Wisdom and who have severed all delusions and doubts, they will also believe in their own good roots and will cultivate all kinds of merits and virtues and transfer them

## ●佛说大乘无量寿庄严清净平等觉经●

于宫殿。又见众生于莲华内结跏趺坐，自然化生。何因缘故，彼国人民有胎生者，有化生者？

### ●边地疑城第四十●

佛告慈氏：若有众生，以疑惑心修诸功德，愿生彼国。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，犹信罪福，修习善本，愿生其国。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。于自善根，不能生信。故于往生清净佛国，意志犹豫，无所专据；然犹续念不绝，结其善愿为本，续得往生。是诸人等，以此因缘，虽生彼国，不能前至无量寿所，道止佛国界边七宝

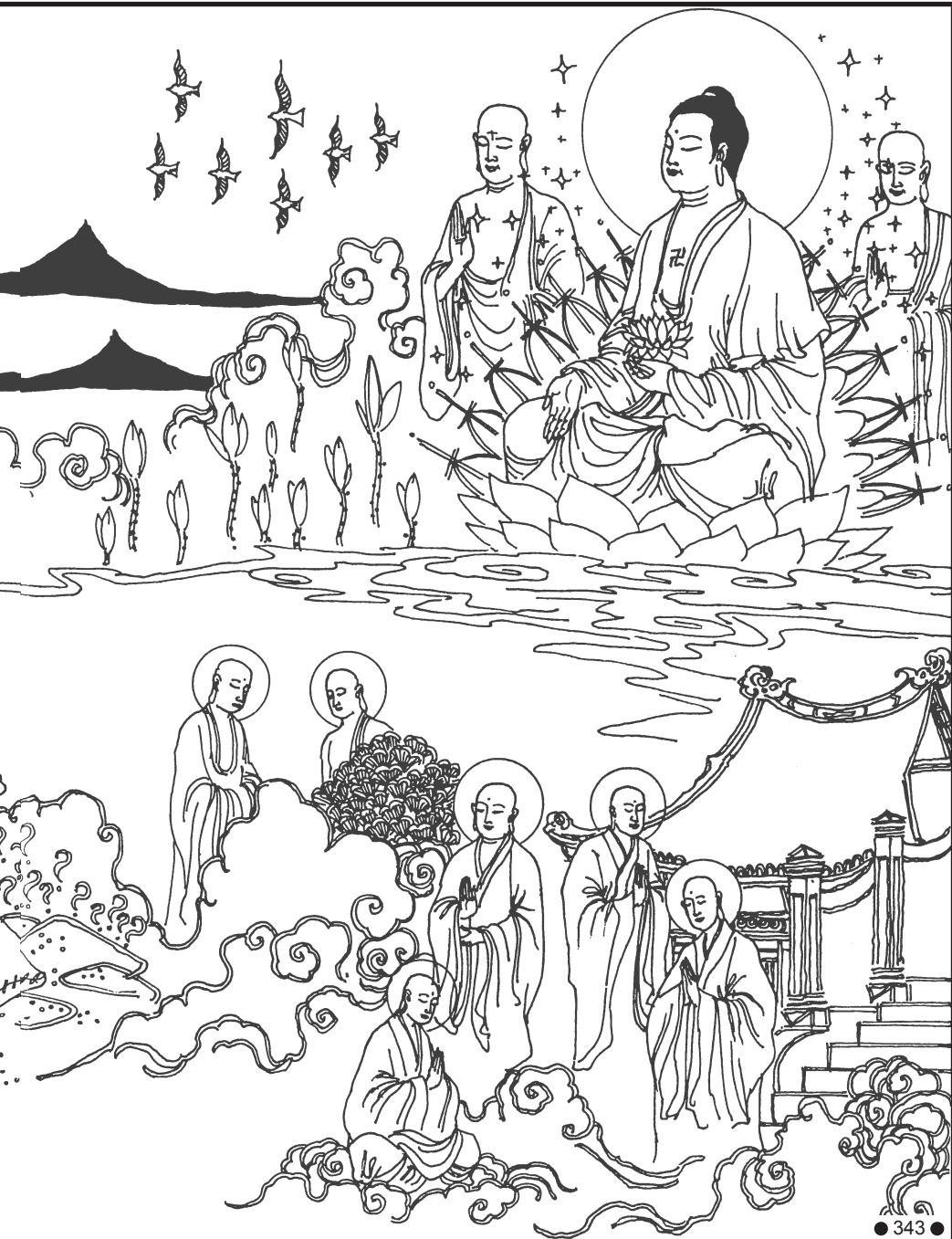
### ●四十、边地疑城●

释迦牟尼佛告诉弥勒菩萨道：比如有的众生用疑惑的态度去修种种功德，愿往生西方极乐世界，他们不理解佛智、不思議智、不可称智、大乘广智、无等无伦最上胜智的奥妙，对于这些佛智持怀疑而不相信的态度，只相信五逆十恶等罪和五戒十善等福能造成因果报应，因而修习为善功德，愿往生极乐世界；还有的众生，积累功德善根，希望求得佛智、普遍智无等智、威德广大不思議智，但对自己的善根却不能产生信心，因此，对于是否能往生西方极乐世界的意志犹豫而不坚定，不能专注，只是还能继续念佛不绝，以念佛力结成其往生极乐世界的善愿，以发愿力为依据，仍得往生西方极乐世界。上述二类人，以他们的因缘虽得以往生西方极乐世界，但不能到达无量寿佛的住所。他们往生的路只到极乐世界的边界上的七宝城中，阿弥陀佛不到这里为之说法。这是因为他们自身的行为所决定的，是由于他们的心生疑惑和不能坚持即心是佛而自己牵引自身到边地去的。也有犯有疑惑的往生者从宝池莲花中自然受身，这些往生到边界疑城中的众生，饮食方面的快乐有如忉利天，但其在七宝城中不能得外出，所居住的宿舍住宅可在平地，不能像其他极乐世界的圣众那样随意上升虚空。在五百年中，不能见到阿弥陀佛，不能听闻佛说经法，不能见到菩萨、

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sincerely so as to attain a rebirth in the Land of Ultimate Bliss. They will all be born naturally from the transformation in the lotuses of seven gems. They will sit uprightly in the lotus posture. And within a very short time, they will perfectly accomplish a brilliantly adorned body which is endowed with wisdom, merits and virtues just like all the Bodhisattvas.

**Maitreya Bodhisattva**, you should understand this. Those who are born from transformation possess great wisdom but those who are born from the wombs will not see The Triple Gem for five hundred years. They do not know the Dharma practice of The Bodhisattvas and they have no way to cultivate merits and virtues. This is because they do not plant the causal ground to wait upon and serve The Buddha of Immeasurable Lifespan. You should know that such a man does not possess wisdom in his past lives. Hence, this is his retribution for giving rise to doubts and delusions.”

## CHAPTER 41: THE EXTINCTION OF ALL DOUBTS TO SEE THE BUDDHA

“Just like The Sagely Wheel Turning King who owns a prison of seven gems. When the princes have committed an offence, they will be kept in this prison which consists of many floors of towers and beautiful palaces. In this prison, there are precious nettings, golden beds, window railings, beds and seats which are decorated with strangely beautiful gems. They will be served with food and drinks and clothing which are of the same standard as The Wheel Turning King. But their two legs will be tied with golden locks. Do you think the young princes will enjoy such a treatment?”



## ●佛说大乘无量寿庄严清净平等觉经●

城中。佛不使尔，身行所作，心自趣向，亦有宝池莲华自然受身。饮食快乐，如忉利天。于其城中，不能得出；所居舍宅在地，不能随意高大；于五百岁，常不见佛、不闻经法、不见菩萨，声闻圣众。其人智慧不明，知经复少；心不开解，意不欢乐，是故于彼谓之胎生。若有众生，明信佛智，乃至胜智，断除疑惑，信己善根，作诸功德，至心回向，皆于七宝华中自然化生，跏趺而坐。须臾之顷，身相光明、智慧功德，如诸菩萨具足成就。弥勒当知！彼化生者智慧胜故。其胎生者五百岁中不见三宝，不知菩萨法式，不得修习功德，无因奉事无量寿佛。当知此人宿世之时，无有智慧，疑惑所致。



声闻圣众。这些人愚痴无智，对于佛法经典又知之不多，心智不得开解，精神不得欢乐，所以称这些人为胎生。也有的众生明确地信奉佛智、乃至胜智，断除对佛的所有疑惑；同时也相信自己的善根，而作诸功德善事，全心全意地回向净土，这些众生便全都得于七宝花中自然化生，跏趺而坐。片刻之间，身相形貌放射光明，其人智慧功德，具足如同诸菩萨。弥勒你应当知道，这些化生者之所以得化生，是他们的智慧超过上述胎生者。其胎生者，在五百年中不得见佛法僧三宝，不得见菩萨作法仪式，不得修习功德，不能得到奉事无量寿佛的条件。应当知道，这是因为这些人在前世的时候，没有智慧而心生疑惑所造成。

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**Maitreya Bodhisattva** answered, “No, World Honoured One. When they are being locked up in the prison, their mind will not be at ease. So by using all kinds of effort, they only wish to leave the prison. They may seek the help of the close officers, but to no avail. Only when the Wheel Turning King is satisfied with their conduct will they be liberated.”

The Buddha told Maitreya Bodhisattva “The living beings that I have just mentioned are like these princes. With a doubtful and remorseful mind, even if they wish to seek the Buddha’s Wisdom, the great and expansive wisdom, they will have no faith in their own good roots. They give rise to faith on hearing the Buddha’s Name. But they are unable to come out of the lotuses even though they are born in that Land.

Dwelling in the wombs of the lotuses, they may feel, just as if they are dwelling in the garden and among the palaces. Why is this so? The pure dwellings are clean and free from evils and filth. But for five hundred years they are unable to see the Triple Gem, to serve and make offerings to all the Buddhas.

They are most sorrowful for being unable to cultivate all these extremely supreme good roots. They will be most unhappy in such situations.

If these living beings are able to realize the causes of such an offence, they will be most regretful and remorseful and seek only to leave that dwelling.

After undergoing all the retribution of their past misconduct, they will be able to leave the place and go to The Dwelling of the Buddha of Immeasurable Lifespan to listen to the Sutras and Dharmas. After a long time, they will have their wisdom opened and be endowed with pure bliss. They will be able to make offerings pervasively to innumerable and immeasurable Buddhas and cultivate all kinds of merits and virtues.”

# ●佛说大乘无量寿庄严清净平等觉经●

## ●惑尽见佛第四十一●

譬如转轮圣王有七宝狱，王子得罪，禁闭其中。层楼绮殿，宝帐金床，栏窗榻座，妙饰奇珍，饮食衣服，如转轮王。而以金锁系其两足。诸小王子宁乐此不？慈氏白言：不也，世尊！彼幽繫时，心不自在，但以种种方便，欲求出离。求诸近臣，终不从心；轮王欢喜，方得解脱。佛告弥勒：此诸众生亦复如是。若有堕于疑悔，希求佛智，至广大智。于自善根，不能生信。由闻佛名起信心故，虽生彼国，于莲华中不得出现。彼处华胎，犹如园苑宫殿之想。何以故？彼中清净，无诸秽恶。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

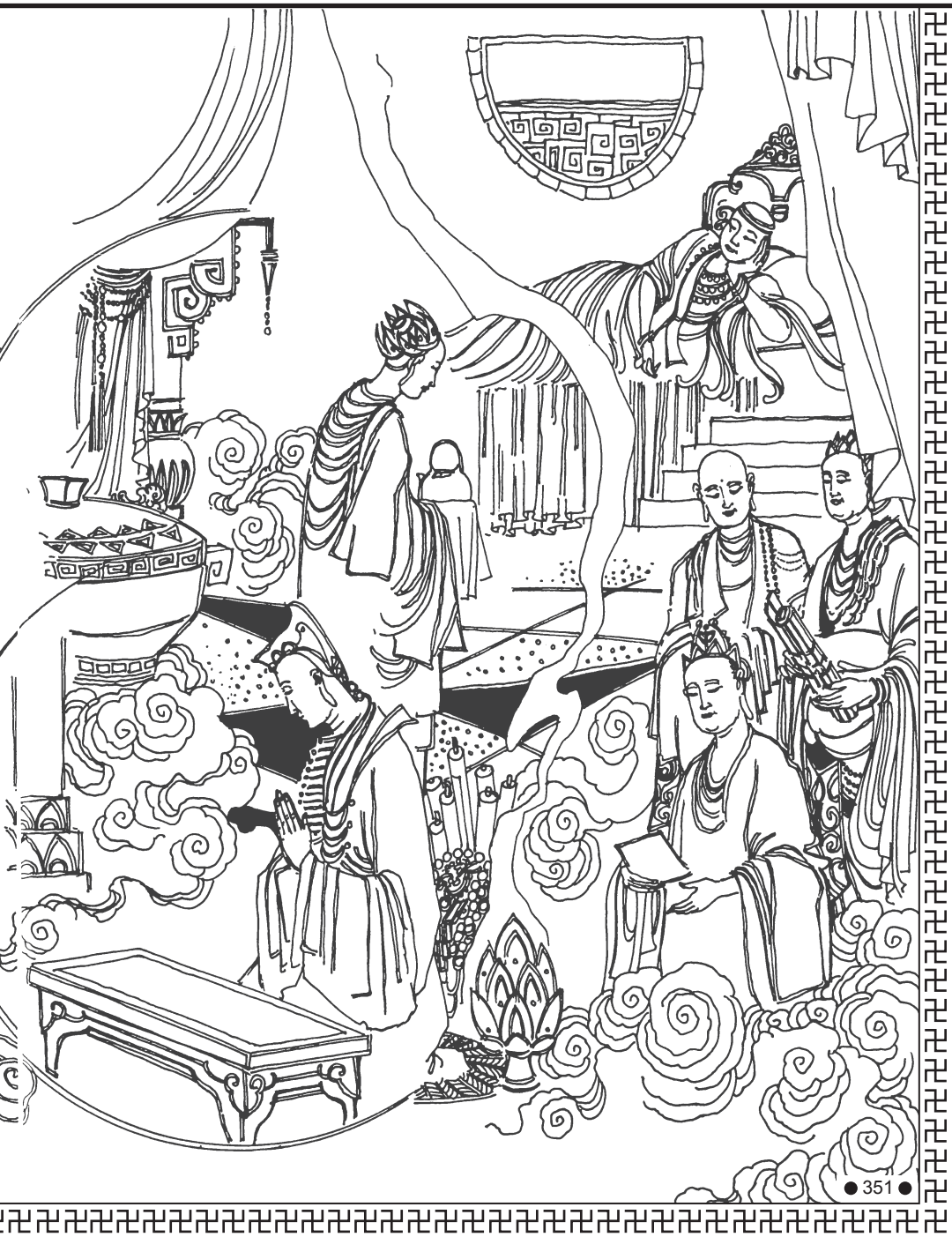
## ●四十一、惑尽见佛●

世尊比喻说：这就譬如转轮圣王有七宝狱。倘若哪个王子得罪于王，便被幽闭在七宝狱中，重重楼台、华丽宫殿，宝帐金床，栏窗榻座，装饰美妙，器具珍奇。吃好穿好，如同转轮王本人。但是，却被金锁栓住其两只脚，这些被幽闭的小王子高兴这样吗？弥勒菩萨答白道：不高兴啊，世尊！这些小王子被幽闭拘囚时，他们的精神不自在啊。世尊告诉弥勒菩萨说：这些小王子以种种的方便，想得出脱七宝狱，去求各位大臣，终不能达到目的，唯有转轮圣王高兴，才能得到解脱。这些往生到西方极乐世界边地七宝城中的众生，也同诸王子一样。若有人怀疑于佛而生后悔，在这种心态下希望再行求到佛智、以至广大智，对自己的善根又不能生出信心，但仍由听闻阿弥陀佛的名号而生起信心。这些众生虽得以往生西方极乐世界，但包在莲花之中如同婴儿在母腹中一样，不得出来见世界。这些疑心重的人就这样成了极乐世界的花胎。极乐世界的花胎犹如转轮圣王的犯罪王子们在七宝狱的园苑宫殿中的精神状态。为什么？虽在园苑宫殿中清净而无诸秽垢污恶，但是在五百年中不能见到佛法僧，不得供养侍奉诸佛，远离了一切的最好的功德善根。他们只会以此为苦，而不会以此为乐。倘若这些疑心重的花胎众生认识到自己的罪的根源，深刻地反省自

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“Ajita, you should understand that Bodhisattvas who harbour doubts on this practice would bring upon themselves great harm. They will lose all the benefits. So everyone should thoroughly have faith in the Unsurpassed Wisdom of all The Buddhas.”

The Compassionate One asked, “Why are there living beings in this worldly realm who also practise good deeds but do not seek to be born there?”

The Buddha told The Compassionate One, “These are people who have very little and superficial wisdom. They discriminate that the Western Land is not as good as the Heavenly Realm. They feel that it is not as blissful and so they do not seek to be born there.”

The Compassionate One answered, “These living beings with their false thinking and discriminating mind are unable to seek a rebirth in the Buddhaland. How can they avoid the sufferings of transmigration?”

The Buddha said, “The good roots that they have cultivated are not free from the attachment to forms. So, they do not wish to seek The Buddha’s wisdom. They are deeply attached to the worldly enjoyment. The cultivation of blessings in the Human Realm will have its rewards in the worldly and heavenly realms. When the rewards come forth, they will obtain abundant enjoyment. But they will not be able to leave the prison of the Triple Realm.

Even if their parents, their wives and sons, their relatives of both gender wish to help them, their stronghold of deviant views will bind them to their evil karmas and they will not be able to renounce them. They will constantly transmigrate and never will they be at ease.

You see, these deluded people will not be able to plant any good roots. With their evil mind that is clouded with worldly intelligence and eloquence,

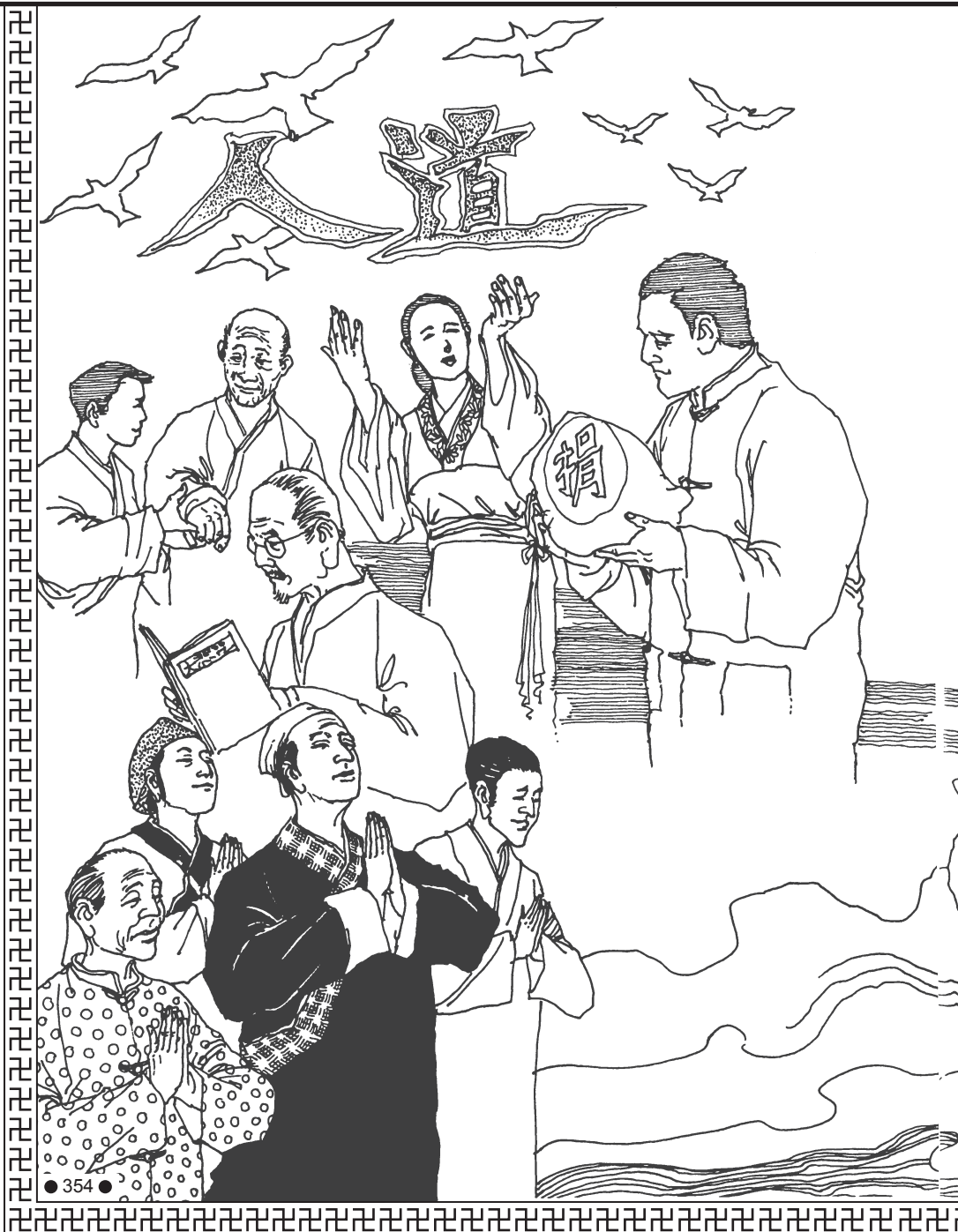


## ●佛说大乘无量寿庄严清净平等觉经●

根。以世为苦，不生欣乐。若此众生，识其罪本，深自悔责，求离彼处；往昔世中过失尽已，然后乃出。即得往诣无量寿所，听闻经法，久久亦当开解欢喜，亦得遍供无数无量诸佛，修诸功德。汝阿逸多，当知疑惑于诸菩萨为大损害，为失大利。是故应当明信诸佛无上智慧。慈氏白言：云何世界一类众生，虽亦修善，而不求生？佛告慈氏：此等众生，智慧微浅，分别西方，不及天界，是以非乐，不求生彼。慈氏白言：此等众生，虚妄分别，不求佛刹，何免轮回？佛言：彼等所种善根，不能离相，不求佛慧，深著世乐，人间福根。虽复修福，求人天果。得报之时，一切丰足，而未能出三界狱中，假使父母、妻子、男女眷属欲相救免，邪见业王，未能舍离，常处轮回而不自在。

责，希望离开花胎，回到自己从前所住的世界中，修行改正过失缺点，改正完后，然后又才得离脱所居之世界，即刻便得到那无量寿佛的住地，听闻阿弥陀佛讲经说法，久而久之，其心也将得到开悟，从而心生欢喜。也将得以到处去供养无量的诸佛，修行诸功德。你弥勒应当清楚，疑惑对于诸菩萨来说，是一个大损害，为之将失去真实之利。所以，应当明确坚定地信仰诸佛无上智慧。弥勒菩萨问道：为什么娑婆世界中有这样一类众生，他们虽也修善，但不求往生西方极乐世界？释迦牟尼告诉弥勒：这一类众生，缺少智慧，他们认为西方极乐世界不及天界，以为到西方极乐世界不快乐，所以不求往生到那里。弥勒菩萨又问道：这一类的众生，以其愚痴妄加判断，不追求佛国净土，他们凭什么得免于轮回？世尊回答道：这一类众生所修的福德形成的善根，不能离开形式现象，他们不追求佛性相无碍的智慧，深陷于世俗快乐，追求修行便要在今世人间获得福根，虽然以他们所修福德，得升人道，天道的果报，得到果报之时，他们也感到一切都丰富满足。但其实最终还是未能跳出三界的轮回狱中。其人命终之后，假如父母、妻子、儿女各种男男女女的眷属为救其免除生死轮回之苦，而忏悔祈福，修法诵经，但其人的邪见根深蒂固，执迷不悟，不能舍离其追求天界快乐的理想，因此，其人仍时时处在轮回之中，而

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how can they expect to be emancipated from the disaster of birth and death?"

**“Moreover, there are living beings who have planted good roots and cultivated the fields of great blessings. But their minds are full of discrimination and attachment. They are deeply attached to love and desire. These people will not be able to leave transmigration even if they wish so.**

**But if they can practise the wisdom of non-attachment to forms and plant all virtuous roots with a pure and clean mind, they will be able to stay away from all discriminating thoughts. When they seek to attain a rebirth in the Pure Land, to ascend the Buddha’s Bodhi, they will surely be born in the Buddhaland and obtain liberation forever.”**

## **CHAPTER 42: THE REBIRTH OF BODHISATTVAS**

**Maitreya Bodhisattvas asked The Buddha, “Presently in this Saha World and also in the other Buddhalands, how many non-retreating Bodhisattvas are there who will be born in the Land of Ultimate Bliss?”**

**The Buddha told Maitreya Bodhisattva, “In this world, there are seventy-two billion Bodhisattvas who have already made offerings to innumerable Buddhas, and who have planted all kinds of virtuous roots will be born in that Land. Bodhisattvas of minor practices who have cultivated merits and virtues and who will be born there are also uncountable.**

**Not only the Bodhisattvas in my Land will be born there. Bodhisattvas from Buddhalands in other directions will also be born in that Land.**

## ●佛说大乘无量寿庄严清净平等觉经●

汝见愚痴之人不种善根，但以世智聪辩增益邪心，云何出离生死大难！复有众生，虽种善根，作大福田；取相分别，情执深重，求出轮回，终不能得。若以无相智慧，植众德本；身心清净，远离分别；求生净刹，趣佛菩提。当生佛刹，永得解脱。

### ●菩萨往生第四十二●

弥勒菩萨白佛言：今此娑婆世界及诸佛刹不退菩萨，当生极乐国者，其数几何？

佛告弥勒：于此世界有七百二十亿菩萨，已曾供养无数诸佛，植众德本，当生彼国；诸小行菩萨<sup>⑧</sup>，修习功德，当往生者，不可称计。不但我刹诸菩萨等往生彼国，他方佛土亦复

永远不会得到自在。你不见还有一类愚痴的人，他们不修善积德种善根，反而用世俗人认为的智慧聪明和能言善辩的本事去攫取世俗利益，助长邪心。如此之人，怎么能脱离生死苦海的大难。还有的众生，虽也修善积德，而且所积福德甚多，如种下一大块收获福的田，但其人取执事理之外部形相而妄加判断，深深地执著于情欲。因此，要想脱离轮回，终不能成功。若有众生用见相非相的无相智慧，又能广修福德，身心清净无碍无染，远离对事物的思量判别，追求往生净土，趣向佛菩提觉悟，这样的众生就能得到往生西方极乐世界，得到永远的解脱。

### ●四十二、菩萨往生●

弥勒菩萨对佛说：现在我们这娑婆世界，以及其他的诸佛国土上，证得不退位的阿鞞跋致菩萨，将往生极乐世界的有多少？

世尊回答弥勒菩萨说：在我们这个世界，有七百二十亿菩萨，他们已曾供养过无数诸佛，积累了足够的功德，将往生极乐世界。只修十信的小行菩萨，修习功德，将往生极乐世界的不计其数。不只我们这世界的菩萨等往生极乐世界，其他佛国的众生也一样要往生极乐世界。从远照佛国往生极乐世界的

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**From the Distant Illumination Buddhaland there are eighteen kotis nayuta Bodhisattva Mahasattvas who will be born in that Land.**

**In the north-east direction, in a Buddhaland known as The Precious Store, there are nine billion non-retreating Bodhisattvas who will be born in that Land. From the Immeasurable Sounds Buddhaland, the brightly Illuminated Buddhaland, the Dragon Heaven Buddhaland, the Supreme Strength Buddhaland, the Lion Buddhaland, the Free from Dust Buddhaland, the Virtuous Head Buddhaland, the Humane King Buddhaland, the Flowery Banner Buddhaland, the number of non-retreating Bodhisattvas who are to be born there is more than tens of hundreds of millions or more than hundreds of thousands of millions until the millions of billions.**

**The twelfth Buddha is known as the Unsurpassed Flowers Buddha. He has innumerable non-retreating Bodhisattva assembly who are endowed with courageous wisdom as they have made offerings to immeasurable Buddhas. These Bodhisattvas who have perfected great diligence and who have brought forth the mind of One Vehicle, within seven days, they are able to amass the firm and solid Dharmas which are practiced by the Great Beings through hundreds of thousands of millions of kalpas. Bodhisattvas like these will all attain a rebirth there. The thirteenth Buddha is known as the No Fear Buddha. In His Land, there are seventy-nine billions Bodhisattva Mahasattvas Assemblies, uncountable small Bodhisattvas and Bhikshus who will all be born in the Pure Land.**

**If one were to speak of the Names of The Buddhas in the worlds of the ten directions and the Bodhisattva Assemblies who were to be born there, one would still be unable to finish saying their names till the end of the kalpas."**



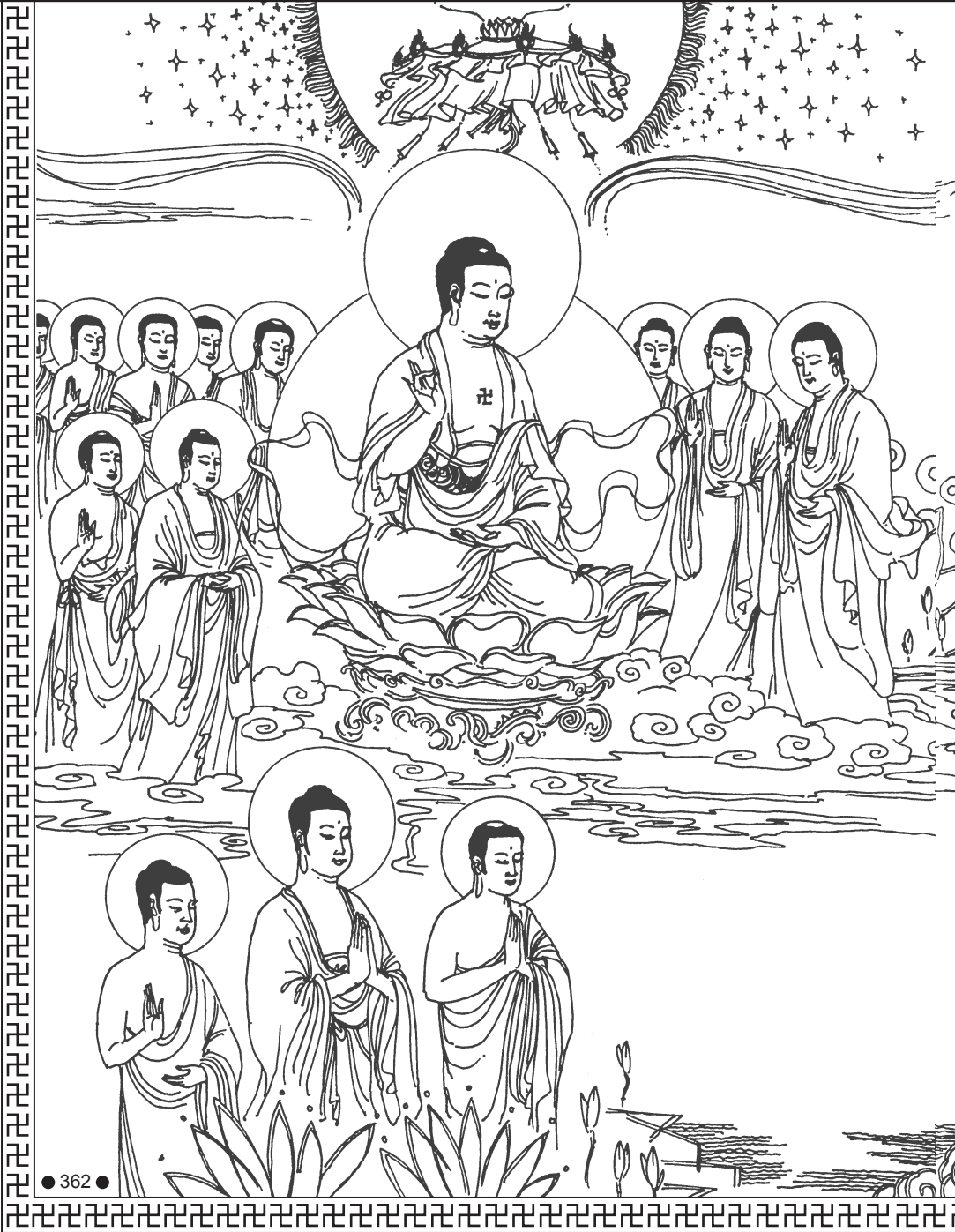
## ●佛说大乘无量寿庄严清净平等觉经●

如是。从远照佛刹，有十八俱胝那由他菩萨摩訶萨生彼国土；东北宝藏佛刹，有九十亿不退菩萨当生彼国；从无量音佛刹、光明佛刹、龙天佛刹、胜力佛刹、师子佛刹、离尘佛刹、德首佛刹、仁王佛刹、华幢佛刹、不退菩萨当往生者，或数十百亿，或数百千亿，乃至万亿。其第十二佛名无上华，彼有无数诸菩萨众，皆不退转。智慧勇猛，已曾供养无量诸佛，具大精进，发趣一乘。于七日中即能摄取百千亿劫大士所修坚固之法。斯等菩萨，皆当往生。其第十三佛名曰无畏，彼有七百九十亿大菩萨众。诸小菩萨及比丘等不可称计，皆当往生。十方世界诸佛名号及菩萨众当往生者，但说其名，穷劫不尽。



有十八亿千万大菩萨，东北方的宝藏佛国，有九十亿的大菩萨将往生极乐世界。从无量音佛国、光明佛国、龙天佛国、胜力佛国到师子佛国、离尘佛国、德首佛国、仁王佛国、华幢佛国，大菩萨将往生西方极乐世界的，有的有数十百亿，有的有数百千亿，以至最多达到万亿。除上述十一个佛国外，第十二个佛国名无上花佛国，那里也有无数的诸菩萨众，皆得不退转的功夫，智勇双全，曾经供养了无量诸佛，具有不懈怠努力的精进精神，发心趣向大乘正道，在七天之中，即能摄取百千亿时劫内菩萨所修的不退转之法。这些菩萨都将得以往生。第十三个佛国名叫无畏佛国，那里有七百九十亿大菩萨众，其他的小菩萨以及比丘等更是不可计数，都将得以往生。十方世界叫各种名字的佛国，以及这些佛国中菩萨众生将往生西方极乐世界的不可数计，仅仅称说这些佛国的名字，用一个时劫都说不完。

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## CHAPTER 43: THE CULTIVATORS ARE NOT OF THE SMALL VEHICLE

**“The Buddha told The Compassionate One, “You see, these Bodhisattva Mahasattvas are able to obtain great benefits. If there is a good man or a good woman who is able to give rise to a single thought of joy on hearing the name of Amitabha Buddha, to take refuge with Him and wish to see Him and make obeisance to Him, to practise the way in accord with His Teachings, you should know that such a living being has indeed obtained great benefit. He will obtain the merits and virtues just as mentioned. He does not give rise to a mind of feeling inferior or superior. His accomplishment of good roots will further be enhanced. You should know that such a man does not belong to the Small Vehicle. In my Dharma, he is known as the foremost disciple.**

**That is why you should tell the Heavenly beings, the worldly beings, the asuras and others to appreciate such a Dharma Door and practise the way joyously. They must give rise to a rare mind and treat the sutra just as though it is their Teacher, their Leader.**

**If a man wishes that the immeasurable living beings will swiftly dwell in the position of non-retreat, wishes to see the great, expansive and well-adorned Buddhaland which is most supreme in gathering in all living beings and wishes to perfect his merits and virtues, he must bring forth a mind of great diligence to listen to this Dharma Door.**

**For the sake of The Dharma, he should never give rise to a retreating mind or a false mind. Even if he were to enter a great fire, he should never be doubtful or remorseful.**

**Why is this so?**

# ●佛说大乘无量寿庄严清净平等觉经●

## ●非是小乘第四十三●

佛告慈氏：汝观彼诸菩萨摩訶萨，善获利益。若有善男子、善女子得闻阿弥陀佛名号，能生一念喜爱之心，归依瞻礼，如说修行。当知此人为得大利，当获如上所说功德。心无下劣，亦不贡高；成就善根，悉皆增上。当知此人非是小乘，于我法中，得名第一弟子。是故，告汝天人、世间、阿修罗等，应当爱乐修习，生希有心。于此经中，生导师想。欲令无量众生，速疾安住得不退转，及欲见彼广大庄严，摄受殊胜佛刹，圆满功德者，当起精进，听此法门。为求法故，不生退屈谄伪之心。没入大火，不应疑悔，何以故？彼无量亿诸菩萨等，皆悉求此

## ●四十三、非是小乘●

世尊告诉弥勒菩萨：你看这些大菩萨，善于获取闻名往生的大利益。若有善男信女得到听到阿弥陀佛名号，能生发出一念喜爱之心，皈依并礼敬阿弥陀佛，按佛所说的去修行，当知此人得到大利，将获得如上所说的那些功德，心无于自心中不生信的下劣，明信佛智，心佛与众生之无差别，没有其中哪一方面高出，积累福德，修成善根。这些全是增进缘。当知上述一心念佛的人不是小乘，在我的各法门中得排名为第一弟子。因此缘故，我告诉你等天人和世间的阿修罗等，应当热爱修习本经所授之法，生无相类分别的希有心，于这《大乘无量寿庄严清净平等觉经》中，建立他力往生的观念。凡欲令无量众生得迅速安住于不退转的果位，以及欲见那广大庄严神奇美妙的极乐净土，圆满了功德者，都应当发精进之心，听从依持这净土法门。为求正法的缘故，不应自生退转、回缩、虚妄之心，即使身入大火受烤炼，也不应生疑惑后悔。为什么这么说呢？那往生净土的无量亿的诸菩萨等，皆全部是依持的这微妙的念佛法门。对此法门尊重、依顺和听闻受持，不生违背之心。另有许多菩萨想得听闻此经而未能得听闻，因此，你们应当依持修行这念佛往生净土的法门。

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**Because immeasurable billions of Bodhisattvas also seek to practise this wonderfully subtle Dharma Door. They will listen to it with great respect and never will they go against it. In fact, there are many Bodhisattvas who are unable to hear this Dharma Door even if they wish so. That is why all of you should seek this Dharma Door.”**

## **CHAPTER 44: THE PREDICTION OF BODHI**

**“In the future, even until the time when the Proper Dharma becomes extinct, living beings who have planted all good roots and who have already made offerings to immeasurable Buddhas will obtain this great and expansive Dharma Door relying on the awesome strength of The Thus Come One. They will seek, receive, accept and uphold the Dharmas and obtain the great, broad and all pervasive wisdom. They will thoroughly comprehend the deep meanings of this Dharma Door and are filled with great joy. They will expansively teach other living beings about this Dharma Door and love to cultivate the Way with great diligence.**

**If ever a good man or a good woman can seek to practise this Dharma door in the past, in the present time or in the future, they will obtain great benefits. So all of you should dwell in this Dharma Door without any doubts and plant all wholesome roots. You should always practise the Way so as to be free from doubts and obstructions. By doing so, you will not enter the prison which is made up of all kinds of precious gems.**



## ●佛说大乘无量寿庄严清净平等觉经●

微妙法门，尊重听闻，不生违背。多有菩萨欲闻此经而不能得。是故汝等，应求此法。

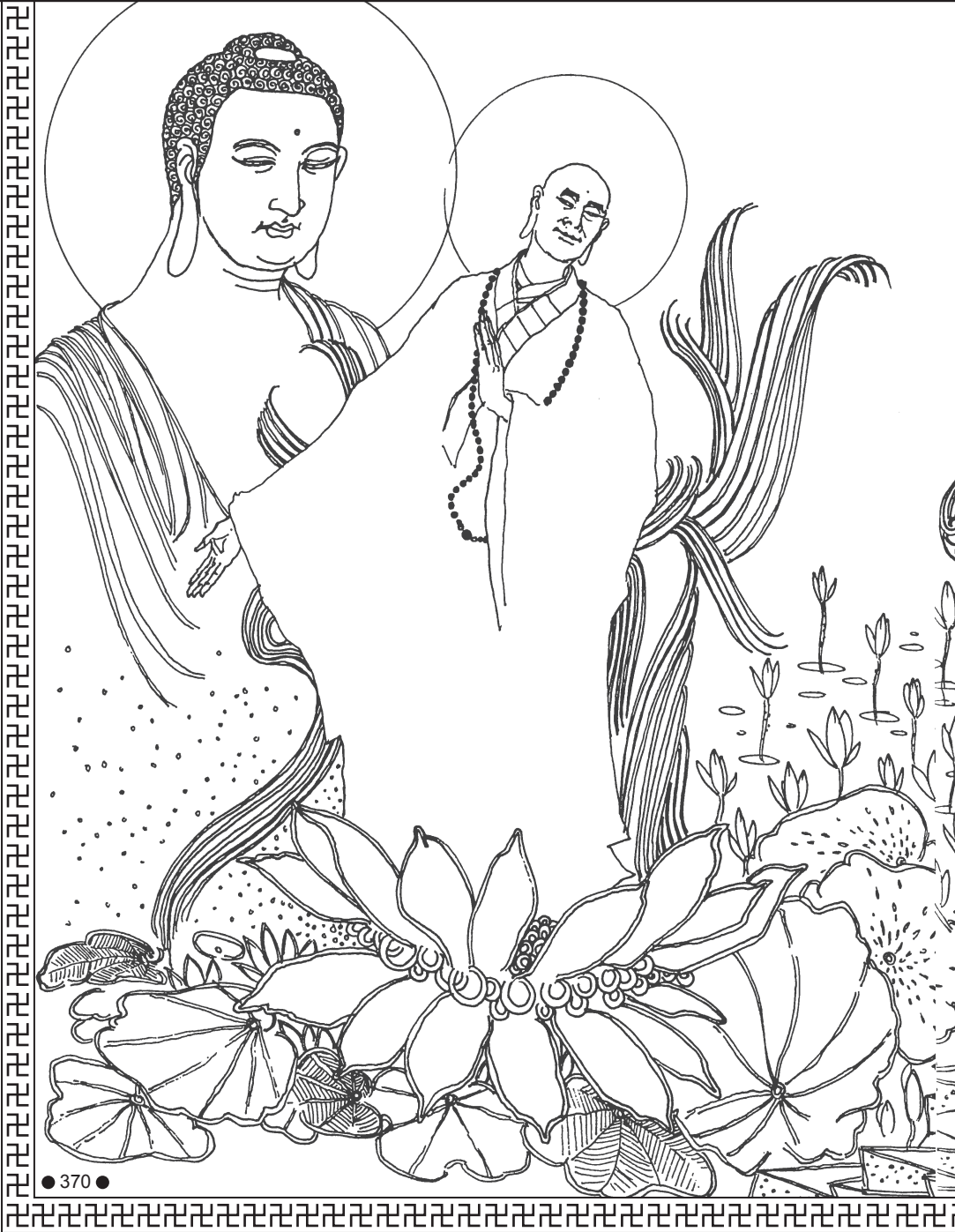
### ●受菩提记第四十四●

若于来世，乃至正法灭时，当有众生，植诸善本，已曾供养无量诸佛；由彼如来加威力故，能得如是广大法门。摄取受持，当获广大一切智智。于彼法中，广大胜解，获大欢喜；广为他说，常乐修行。诸善男子及善女人能于是法，若已求、现求、当求者，皆获善利。汝等应当安住无疑，种种善本，应常修习，使无疑滞，不入一切种类珍宝成就牢狱。阿逸多，如是等类大威德者，能生佛法广大异门。由于此法不听闻故，有

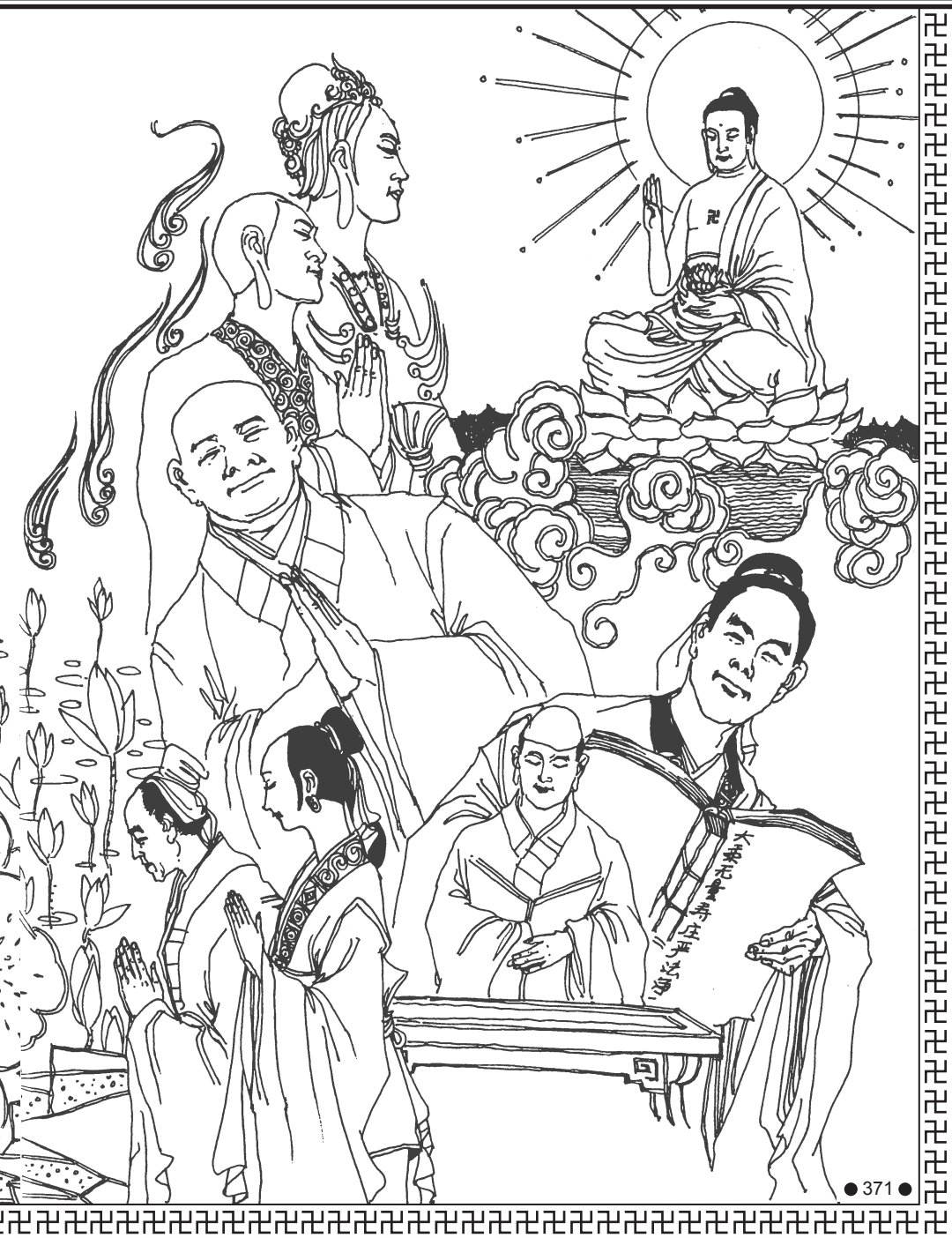
### ●四十四、受菩提记●

若在将来之世，乃至到正法灭的像法、末法时代，将有众生在过去生中积累福德，供养过无量诸佛，由他在生之时的佛如来威力加披，他们能够修得如我现在说的这个广大法门。对此法门摄取受时，将获得此广大的一切智中之智，于这一法门中得广大的根本理解，获得大欢喜。以此广向他人宣传，自己十分愉快地修习，这些善男信女对求此法门，不管是过去世已求过，现在世正在求，将来世也将要求者，都皆可获得往生净土的善利。你们应当对此法门坚信不疑，积功累德；应当时常修习，使心再无疑惑的障碍。不堕入于诸天、二乘、懈怠国、边地疑城等一切种类珍宝修砌的牢狱。阿逸多（弥勒名），如上所述的等等在净土法门之外的菩萨们，虽能开显佛法种种方便法门，但由于未能听闻此净土法门的缘故，有一亿个这样的菩萨在修行无上正等正觉佛智的道路上退转回来。倘若有人对于此《大乘无量寿庄严清净平等觉经》能书写、供养、受持、读诵，那怕仅有片刻的时间，也要为他人演说，劝令他人听闻，不生忧愁烦恼，及至于昼夜思想西方极乐世界及阿弥陀佛的功德，这样的人在修成无上佛道的路上终不退转。这样的人临终之时，即使是三千大千世界中满是劫火，他们也能超过，往生

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# THE BUDDHA'S TEACHING ON THE SUTRA OF AWAKENING TO THE EQUANIMITY, PURE ADORNMENT OF THE IMMEASURABLE LIFESPAN OF THE GREAT VEHICLE

**Ajita, only these living beings who have accomplished the great and awesome virtues will be able to encounter the great and unique Dharma Door. One hundred million Bodhisattvas retreat from the Path of Anuttarasamyak sambodhi because they have not heard of this Dharma.**

**If there are living beings who can write down this sutra, make offerings to the sutra, accept and uphold the sutra, read and recite the sutra and lecture on it to the other living beings for a short while, advise them to listen and follow this Teachings and never to give rise to worries and afflictions but be mindful of that Land throughout the days and nights and the Buddha's merits and virtues, they will never retreat from the Unsurpassed Path.**

**When such a man is to pass away from this world, and even if the Three Thousand Great Thousand World Systems are filled with great fire, he will still be able to travel across the fire and be born in that Land. Such a man had already met with The Past Buddhas and had received the prediction of Buddhahood. He is praised by all The Thus Come Ones. That is why everyone should singlemindedly have good faith and accept this sutra, uphold and recite the sutra and practise the mindfulness of The Buddha accordingly."**

## **CHAPTER 45: THE ONLY SUTRA THAT IS LEFT BEHIND**

**"Now I have told all the living beings about this sutra so that they will be able to see The Buddha of Immeasurable Lifespan and all the adornments in that Land. Whatever that they have vowed and practised will surely be obtained by them. But never should they give rise to doubts upon**

## ●佛说大乘无量寿庄严清净平等觉经●

一亿菩萨退转阿耨多罗三藐三菩提。若有众生于此经典、书写、供养、受持、读诵，于须臾顷为他演说，劝令听闻，不生忧恼，乃至昼夜思惟彼刹及佛功德。于无上道，终不退转。彼人临终，假使三千大千世界满中大火，亦能超过，生彼国土。是人已曾值过去佛，受菩提记。一切如来同所称赞。是故应当专心信受，持诵说行。

### ●独留此经第四十五●

吾今为诸众生说此经法，令见无量寿佛及其国土一切所有，所当为者，皆可求之。无得以我灭度之后，复生疑惑。当来之世，经道灭尽，我以慈悲哀悯，特留此经止住百岁。其有

到西方极乐世界。这样的人在过去世过去佛那里，领受过菩提觉悟的印记，得到一切佛如来的称赞。因此，你们应当专心并信受、持诵、宣说、奉行。

### ●四十五、独留此经●

世尊继续说法：我现在为诸众生说此经法，使你等得见无量寿佛，以及西方极乐世界国土的一切所有，你们所应当作的，是勉力去求取，不要等到我灭度之后，又生出疑惑。在将来的世中，经道都将灭尽。我以慈悲哀悯之心，特留下此经在世百年，其时，有众生得遇此经者，随其心意发愿，都可得到济度。佛出兴于世，是很难际遇到的，诸佛的经法，更难听闻，佛遇善友，为之说法，善友听闻法教后能去实践修行，这更是难能之事。你等听闻这《大乘无量寿庄严清净平等觉经》，信奉受持，难中之难也无过于此难。倘若有众生得闻到阿弥陀佛的名号，慈悲之心清净，踊跃欢喜，汗毛竖立，有的还流出眼泪，如此之人皆由前世做佛事，所以都是非凡之人。若是听闻佛号，心中生起狐疑，对佛的经语都不相信，这些人皆是由前世恶道中来，过去的殃灾还未了尽，不应该得到度脱，所以他们心生狐疑，不信阿弥陀佛能接引导人向净土。

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my extinction. In the future, when the sutras and other ways of practice have completely become extinct, I will specially leave behind this Sutra to dwell in the world for another one hundred years out of my compassion and pity for all living beings.

Living beings who have encountered this sutra will be crossed over to the Land in accord with the wishes and vows. It is difficult to encounter and see The Thus Come One who comes into the world. It is also difficult to obtain and listen to the sutras and paths of all Buddhas. It is also very difficult to meet with a Good Knowing Adviser, listen to The Dharma and practise accordingly. But it is the most difficult to hear this sutra, accept and uphold it with pure faith and joy. Indeed, there is nothing more difficult than this.

If living beings, who upon hearing The Buddha's voice are endowed with a mind of kindness and purity, a mind that is overwhelmed with joy and excitement, and their hair will stand on ends, or they may shed tears, these are not the common ones because these living beings have already practiced The Buddha's Path in their former lives.

But if living beings are to harbour doubts upon hearing The Buddha's Name and do not have faith in The Buddha's sutras, these are living beings who have come from the evil paths. As they have not fully undergone their retribution of past offences, they will not be crossed over and be liberated. As such, their mind is full of doubts and they will not believe in The Buddha's teachings."



## ●佛说大乘无量寿庄严清净平等觉经●

众生值斯经者，随意所愿，皆可得度。如来兴世，难值难见；诸佛经道，难得难闻。遇善知识，闻法此行，此亦为难；若闻斯经，信乐受持，难中之难，无过此难！若有众生得闻佛声，慈心清净，踊跃欢喜，衣毛为起或泪出者，皆由前世曾作佛道，故非凡人。若闻佛号，心中狐疑，于佛经语，都无所信，皆从恶道中来，宿殃未尽，未当度脱，故心狐疑，不信向耳。

### ●勤修坚持第四十六●

佛告弥勒：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。能说法人，亦难开示；坚固深信，时亦难遭。我今如理宣说如是广大微妙法

### ●四十六、勤修坚持●

世尊对弥勒菩萨说：诸佛如来穷理尽性的无上之法，有十种力用：觉是非非处智力、业智力、定智力、根智力、欲智力、界智力、至处智力、宿命智力、天眼智力和漏尽智力。由有十力而不畏不劫，自在通达、无所执著。程度很深的佛法，以及波罗密等菩萨之法，不是容易得听闻和听得懂的。虽有善能讲经说法的人，对此不可思议的妙法，也难得用语言文字表达清楚。决定不移地深信这世间难信之法，这种人在现在这世代也难得碰到。我现在契合义理而宣讲说明这如此广大微妙的净土法门，一切十方世界的诸佛对我宣说此法门齐声称赞，嘱咐你等，当作此经此法门的守护人。为了诸世间有情在生死长夜中的解脱，为了不让众生沉陷堕入五趣轮回，备受艰厄苦难，你们应勤奋修行，随从顺应我的教诲，当佛的孝子贤孙，时时记挂著导师的恩典。你们应当让这净土法门久在世间而不绝灭，当坚持修行该法门，不要毁坏损失了它。也不要妄自增添削减我所说的这一经法，时时诵念，使之得传后世。那么，则能得到道的捷径。我的法就是这样，我也就这样原原本本讲诉给你们，这是佛所行的道，你们也应随众而行。修善种福，一念专求往生西方极乐世界。

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勤奮

修行

## CHAPTER 46: DILIGENTLY CULTIVATING AND FIRMLY UPHOLDING THE DHARMA

The Buddha told Maitreya Bodhisattva, "It is very difficult to encounter the Unsurpassed Dharmas of all The Buddhas, The Dharma of Ten Strength, the Dharma of No Fear, The very deep Dharmas of Non-Obstructions and Non-attachment and also Bodhisattva's Dharmas on Paramitas and others. A man who is able to speak the Dharmas will also find it difficult to use words to instruct on them. And it is also difficult to meet a man who has firm, solid and deep faith in this Dharma Door.

Now I am proclaiming for you and passing it on to all of you, this great expansive, wonderfully subtle Dharma Door which is praised by all The Buddhas so that all of you will protect it with all your might for the sake of the sentient beings, to benefit them in the long nights of birth and death. You should never let them fall into the five evil paths to undergo the extreme danger and acute sufferings.

All of you should cultivate diligently in accord with my Teachings. You must be filial to The Buddhas and always be mindful of the kindness shown by your Teacher. You must make sure that this Dharma Door will dwell forever in the world and never to become extinct. You should firmly uphold this Dharma Door and never to destroy or lose it. You should never follow your false thinking mind and try to increase or decrease the contents of this sutra. You should be mindful of The Buddha constantly and unceasingly. Then you will surely travel on the swiftest path in cultivation. Thus this is my Dharma and I have spoken of it accordingly.

# ●佛说大乘无量寿庄严清净平等觉经●

门，一切诸佛之所称赞，付嘱汝等，作大守护。为诸有情长夜利益，莫令众生沦堕五趣，备受危苦。应勤修行，随顺我教。当孝于佛，常念师恩。当令是法久住不灭。当坚持之，无得毁失，无得为妄，增减经法。常念不绝，则得道捷。我法如是，作如是说。如来所行，亦应随行。种修福善，求生净刹。

## ●福慧始闻第四十七●

尔时世尊而说颂曰：  
若不往昔修福慧，  
于此正法不能闻；

## ●四十七、福慧始闻●

就在此时，世尊宣说这样的偈颂：

若没有在过去世中修福积慧，  
那就没因缘听闻到净土正法。  
过去世中供养过诸佛如来的，  
则有善根听闻此法并且信持。  
凡恶毒骄傲懈怠偏见的凡人，  
都难信奉这不可思议的妙法，  
犹如盲人永远处在黑暗之中，  
无法向他解说世界还有光明。  
只有于佛之所广行众善之人，  
才可获救世济人的菩萨道行。  
听闻此经感慨泣涕受持书写，  
诵读赞颂讲演宣流并且供养，  
如是之人执心一念求生净土，  
定可得佛接引往生极乐佛国。



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This is the practice of The Thus Come One and you should also practise accordingly. You should plant the wholesome roots and cultivate blessings to seek a rebirth in The Pure Land.”

## CHAPTER 47: ONLY THE WISE AND BLESSED ONES ARE ABLE TO HEAR THIS DHARMA DOOR

At that time, The World Honoured One spoke the following verses,

“If a man did not cultivate blessings and wisdom in his former lives,  
He would not be able to hear this Proper Dharma,  
Those who have already made offerings to all The Thus Come Ones,  
Will surely believe in this Dharma happily.  
People who harbour evil views,  
Who are bad, proud and lazy,  
Will not believe in the wonderfully subtle Dharma of The Thus Come  
One,  
Just like a blind man who dwells in total darkness,  
Will be unable to lead others on the Path.  
Only those who have planted all wholesome roots before The Budd-  
has,  
And those who wish to seek The Path to save the world will be able to  
cultivate it.  
After listening to it, they accept, uphold and write it down,  
They read, recite, praise, proclaim it for others and make offerings to  
it,



## ●佛说大乘无量寿庄严清净平等觉经●

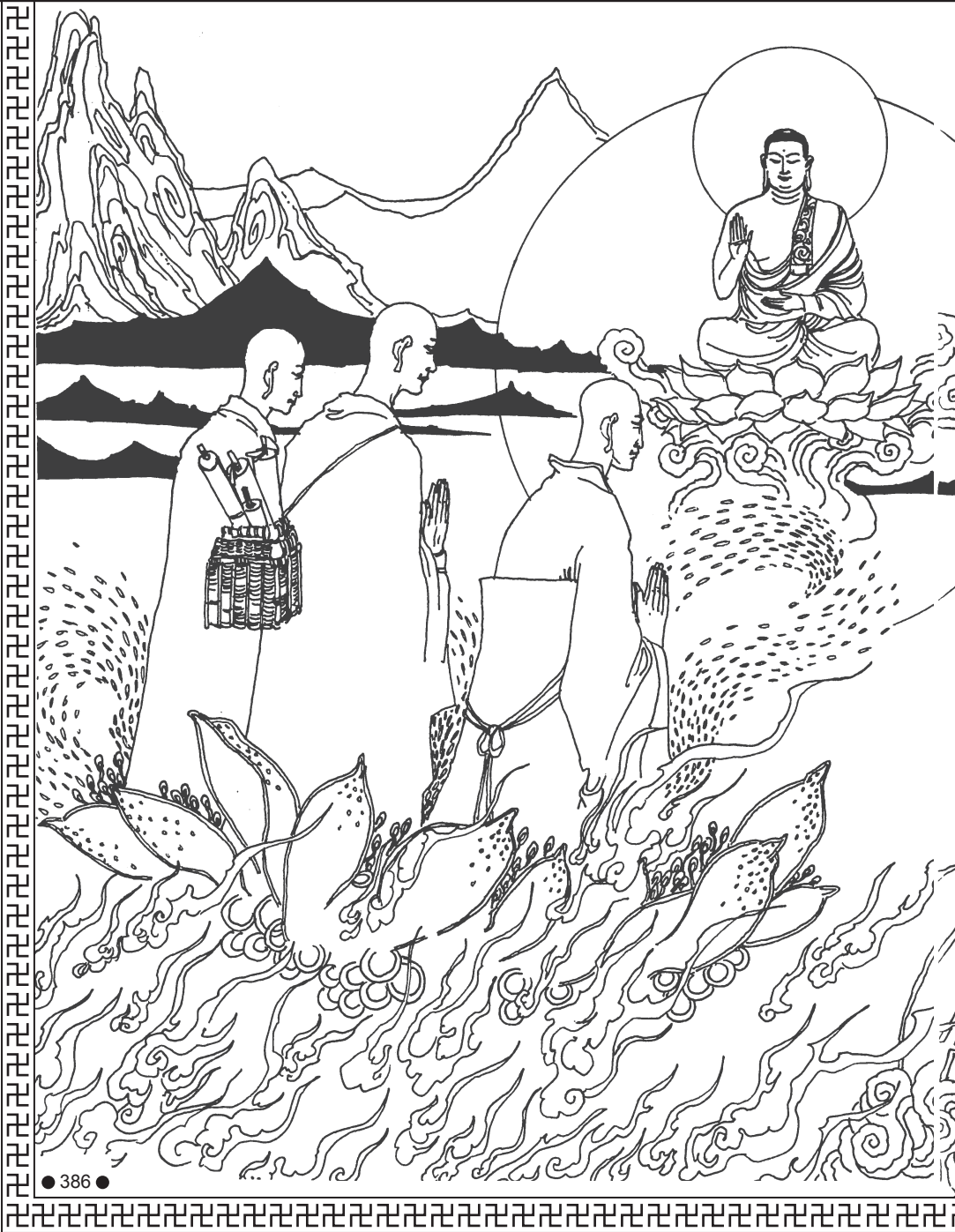
已曾供养诸如来，  
则能欢喜信此事。  
恶骄懈怠及邪见，  
难信如来微妙法；  
譬如盲人恒处闇，  
不能开导于他路。  
唯曾于佛植众善，  
救世之行方能修；  
闻已受持及书写，  
读诵赞演并供养。



即使劫火弥漫燃烧大千世界，  
乘佛威德超越劫火也得往生。  
如来智慧深广如海唯佛能知，  
声闻缘觉尽其神力万劫难测，  
何况凡夫我执妄见差度分别，  
更以疑惑往生边地七宝狱城。  
如来功德高广如山唯佛能知，  
也唯世尊在此浊世讲演开示。  
人身难修如来难见佛法难求，  
难中之难信受乐持慧解宣流。  
这样的人行超普贤得登彼岸，  
佛力加披佛心开解也自成佛。  
奉劝博学多闻有智有识贤士，  
应当信我所说教法如实之言，  
上述妙法你们有幸得以听闻，  
应时常称念无量寿佛之名号，



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In this way, they seek the pure Dharma Medicine singlemindedly,  
They will surely be born in The Land of Ultimate Bliss.  
Even if The Three Thousand Great Thousand World Systems were on  
fire,

They will still be able to travel across the fire by relying on the  
awesome virtues of The Buddha.

The sea-like wisdom of The Thus Come One is deep and expansive,  
Only The Buddhas themselves will comprehend it fully.

The Sound Hearers may think of The Buddha's wisdom for billions of  
kalpas,

With all their spiritual strength they will still be unable to fathom it.

The Thus Come One's merits and virtues can only be understood by  
The Buddha Himself,

And only The World Honoured One is able to instruct on them.

It is difficult to be born in a human form and it is also difficult to  
encounter The Buddha.

But it is the most difficult to listen to this Dharma with faith and  
wisdom.

If sentient beings were to become The Buddhas,

They should cultivate the Way that farsurpasses The Practices of  
Samantabhadra Bodhisattva so as to ascend the other shore.

That is why those wise beings who are well-versed, knowledgeable.

Should believe in my Teachings as I have spoken of them truthfully.

If a man were fortunate enough to hear of this wonderful dharma,

He should always be mindful of The Buddha and be happy.

He should accept and uphold The Dharma so as to widely bring all  
sentient beings across the flows of birth and death.

The Buddha confirms that such a man is indeed a true friend to all  
living beings."

# ●佛说大乘无量寿庄严清净平等觉经●

如是一心求净方，  
决定往生极乐国；  
假使大火满三千，  
乘佛威德悉能超。  
如来深广智慧海，  
唯佛与佛乃能知；  
声闻亿劫思佛智，  
尽其神力莫能测。  
如来功德佛自知，  
唯有世尊能开示；



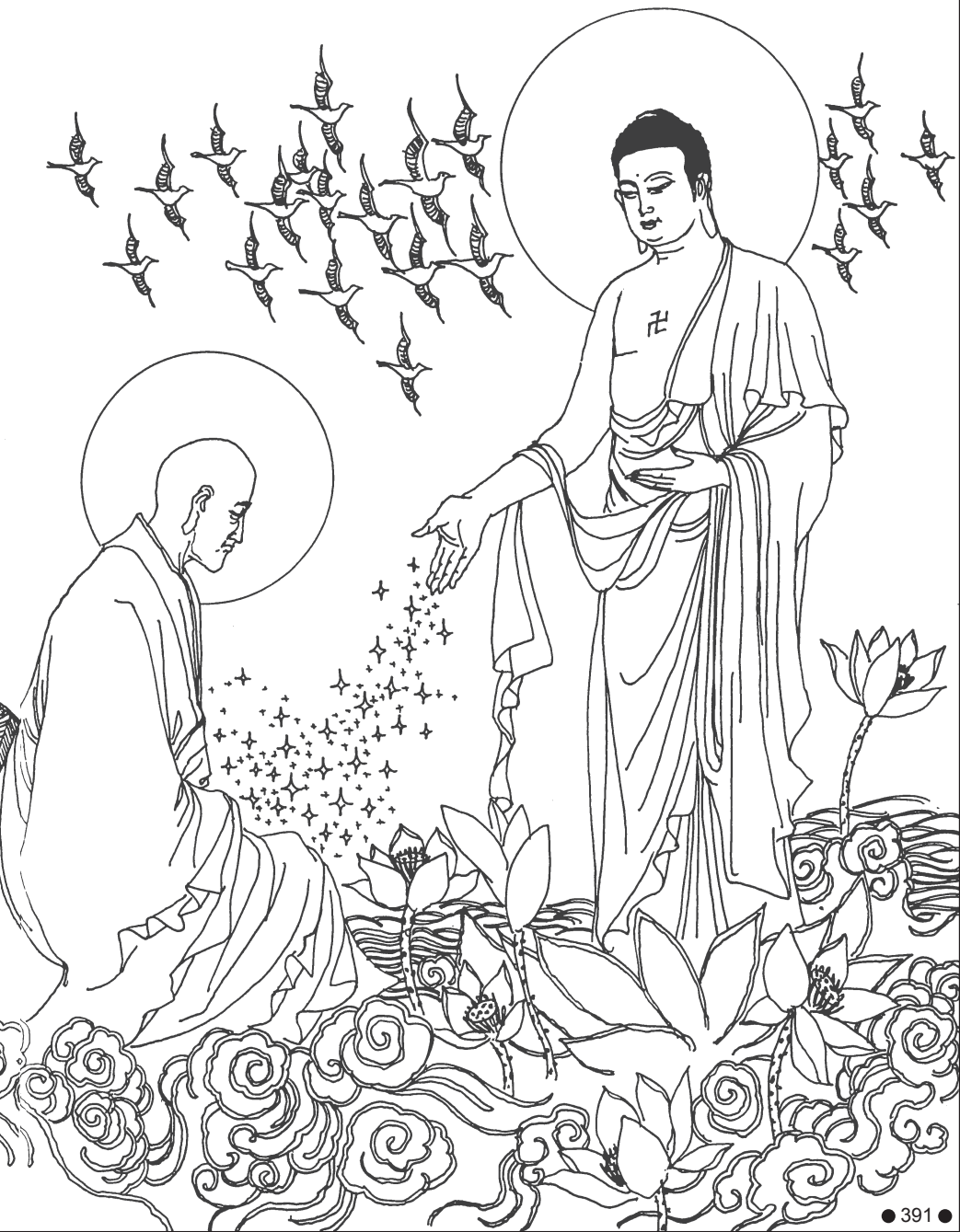
受持是经广度有情生死苦海，  
我赞其人是 大善护真善知识。



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## CHAPTER 48: THE BENEFITS OF LISTENING TO THE SUTRA

At that time after The World Honoured One had spoken this Sutra and Dharma Door, twelve thousand Nayutas of hundred millions of living beings in the heaven and on the earth renounced the filthy dust and obtained The Pure Dharma Eyes. Two billion of living beings obtained the fruition of Anagamin!

Six thousand and eight hundred of Bhikshus had completely severed all outflows from their roots and attained the liberation of the mind. Four billion of Bodhisattvas who adorned themselves with merits and virtues of magnificent vows dwelt on the Unsurpassed Bodhi of Non-Retreat. Twenty-five hundred million of living beings attained the patience of non-retreat. Four thousand billion nayutas of hundreds of thousands of living beings who had not brought forth the mind of Unsurpassed Bodhi began to bring forth their first resolve for Bodhi. They planted all kinds of good roots and vowed to be born in the Land of Ultimate Bliss to see Amitabha Buddha. They would all be born in The Land of The Thus Come One. In different directions, they would take turns to attain Buddhahood. All of them would have the same name, that was The Wondrous Sound Thus Come One.

Moreover, in the Buddhalands, in the ten directions, there are eighty thousand kotis of Nayutas of living beings who will see Amitabha Buddha in their present lifespan or in future. They will obtain the prediction of Dharma Patience and accomplish the Unsurpassed Bodhi. These sentient beings have planted causes and conditions in connection with the Past Vows of Amitabha Buddha and all of them will be born in The World of Ultimate Bliss.



# ●佛说大乘无量寿庄严清净平等觉经●

人身难得佛难值，  
信慧闻法难中难。  
若诸有情当作佛，  
行超普贤登彼岸；  
是故博闻诸智士，  
应信我教如实言。  
如是妙法幸听闻，  
应常念佛而生喜；  
受持广度生死流，  
佛说此人真善友。



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**At that time, The Three Thousand Great Thousand World Systems shook in six ways and there appeared the various rare spiritual transformations. A great bright lights shone forth and pervasively illumined the worlds in the ten directions.**

**Moreover, there were the heavenly beings who played all kinds of wonderful music in empty space. Their voices of rejoice could also be heard clearly in the various Heavens of the Form Realm. Everyone rejoiced, as they had never encountered such a wonderful event before. Immeasurable wonderful flowers were rained down continually from The Heavens.**

**The Honoured One Ananda, Maitreya Bodhisattva and all The Bodhisattvas, The Sound Hearers, the Eight-fold division of Gods and Dragons and all in the assembly were filled with bliss after listening to The Buddha. They believed, accepted and upheld the Dharma and put it into practice.**

# ●佛说大乘无量寿庄严清净平等觉经●

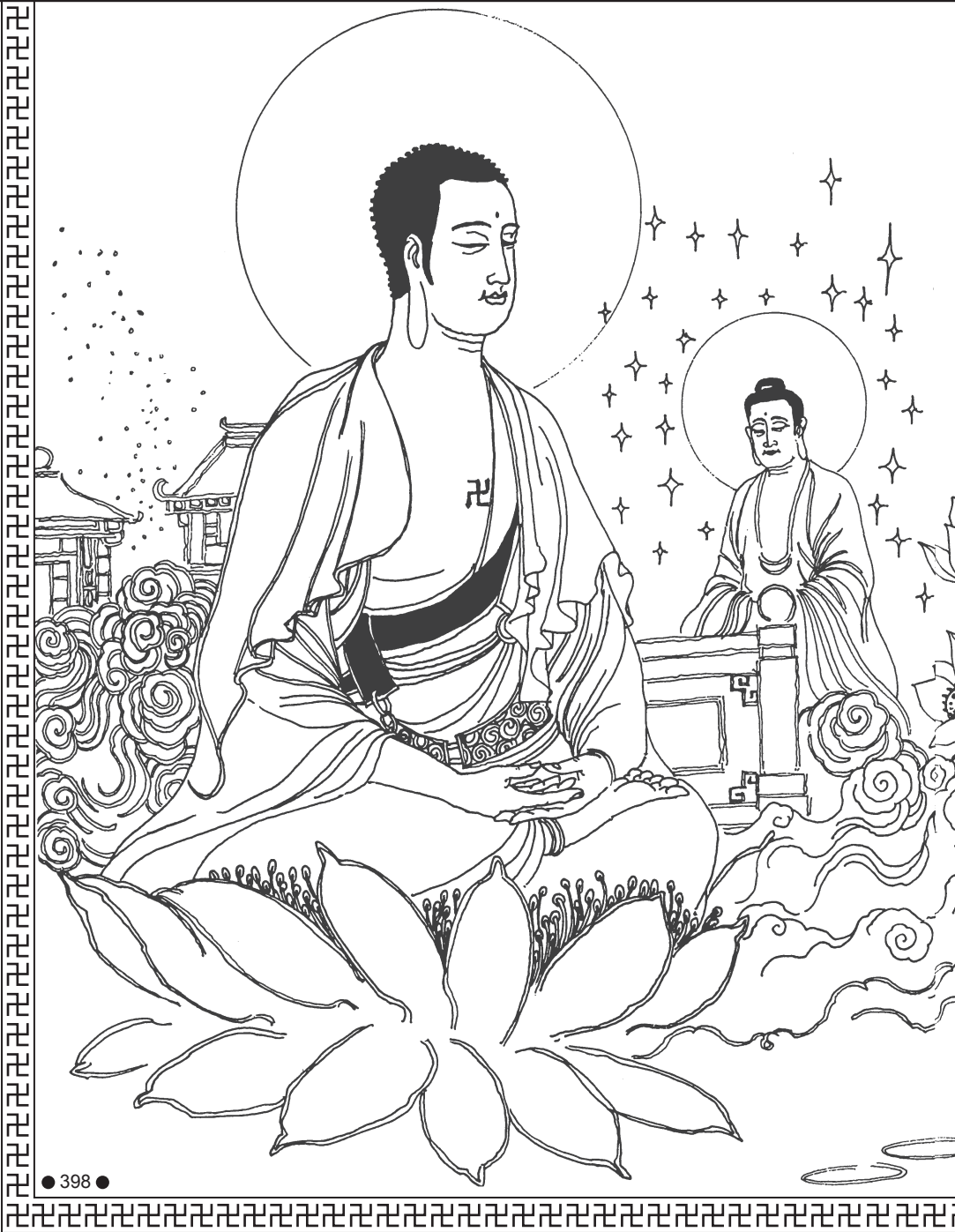
## ●闻经获益第四十八●

尔时世尊说此经法，天人世间有万二千那由他亿众生远离尘垢，得法眼净。二十亿众生得阿那含果。六千八百比丘诸漏已尽，心得解脱。四十亿菩萨于无上菩提住不退转，以弘誓功德而自庄严。二十五亿众生得不退忍。四万亿那由他百千众生，于无上菩提未曾发意，今始初发；种诸善根，愿生极乐，见阿弥陀佛。皆当往生彼如来土。各于异方次第成佛，同名妙音如来。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，得授记法忍，成无上菩提。彼诸有情，皆是阿弥陀佛宿愿因缘，俱得往生极乐世界。尔时三千大千世界六种震动，并现种种希有神变。放大光明，普照十方。复有

## ●四十八、闻经获益●

那时，世尊演说完此《大乘无量寿庄严清净平等觉经》，天界世间有一万二千十亿众生得远离尘世污垢秽土，得法眼净而见知四真谛；有二十亿众生得证阿那含果位，六千八百名比丘烦恼断尽心得解脱得入阿罗汉果位；四十亿菩萨在修行无上菩提路上得不退转功夫，得阿鞞跋致果位；以他们自身所发弘誓而圆满弘誓的功德，自行庄严佛土，最终将成为佛；二十五亿众生得安于法实相无移动之念的不退转忍，四万亿十亿百千众生，原先并未有意于佛教经法，现在也开始初发愿心希望能求无上菩提，并广行善事，积福累德，修养善根，愿得往西方极乐世界见阿弥陀佛，他们也将全部往生到西方极乐世界阿弥陀佛的净土上，并将各在一方世界先先后后次第成为佛，同名叫妙音如来。又有十方佛国许多现在往生及未来往生西方极乐世界见阿弥陀佛的众生，现在往生和未来往生者各有八万亿千万人。他们得佛授记无生法忍，终将证得无上菩提的佛智慧。这些诸有情，全由阿弥陀佛行满宿愿的功德形成的因缘关系，全都得以往生到极乐世界。那时，三千大千世界出现六种震动，并出现种种不常见的现象，放射出大光明，普照十方佛国。又有诸天人在虚空中演奏美妙音乐，口中说道：随喜！随

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界六种震动，并现种种希有神变。放大光明，普照十方。复有诸天于虚空中作妙音乐，出随喜声。乃至色界诸天，悉皆得闻，叹未曾有。无量妙花纷纷而降。尊者阿难、弥勒菩萨及诸菩萨、声闻、天龙八部，一切大众，闻佛所说，皆大欢喜，信受奉行。



喜！乃至色界的诸天人，全都得闻此事，赞叹这是未曾发生过的胜事。那时，无以数计的妙花纷纷从天而降，阿难长老、弥勒菩萨以及与会的诸菩萨、声闻、天龙八部等一切大众，听闻佛所说的经法后，皆大欢喜，信受奉行。



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## ◀ 注释 ▶

① 《佛说大乘无量寿庄严清净平等觉经》，即《无量寿经》，亦称《大无量寿经》、《大经》，净土三部经之一，净土宗依据的主要经典。有十二种译本：分别由安世高，支娄迦汗、支谦、康僧铠、百延、竺法护、竺法力、觉贤、宝云、昙摩密多、菩提流志、法贤译。宋元以后，仅存五本，以康僧铠本较流行。该本虽号详瞻，但仍有诸多缺陷，如四十八愿中之莲花在生与国无妇女愿便付阙如。诸译本之详略、理义差异很大，使人不知所宗为好。故出现合译该经之趋势。近人夏莲居集现存诸本会译，他参阅的译本有：后汉支娄迦识译《无量清净平等觉经》、吴支谦译《佛说诸佛阿弥陀三耶三佛萨楼佛檀过度人道经》、曹魏康僧铠译《无量寿经》、唐菩提流志译《无量寿如来会》、宋法贤译《佛说大乘无量寿庄严经》。这个会译本被称名‘精当明确，凿然有据’，‘文简义丰，词畅理圆’，被认为是最善之本。问世以来，不胫而走。故本书收录该本为白话转译母本。

夏莲居，郟城人，法号慈济、未冠学儒，遍涉程、朱、陆、王，后皈依佛教为居士，摄禅密而归宗净土。一九三二年发心重校此经，历时三载始成。曾在广播电台连播，引起社会反应。

② 原各译本无章次之分，该标题为夏莲居所加，即他标明的‘敬分章次’。下同。

③ 耆闍崛山，(梵文 Grdhrakūta)，亦译灵鹫山，在古印度摩揭陀国，王舍城东北，相传释迦牟尼在此居住多年。

④ 贤劫，佛教时劫中的一种，指现今一个时期。过去的住劫称庄严劫，未来的住劫称星宿劫，现在的住劫因有佛出世，故名贤劫。

⑤ 正士，菩萨的异称。

⑥ 权方便，指佛与菩萨在济度众生中因适宜各种场合和人物而实行的权谋之策。

## ●佛说大乘无量寿庄严清净平等觉经●

- ⑦ 佛法藏，即如来藏，佛教谓真如在烦恼中为如来藏。
- ⑧ 世界，佛教以东西南北、东南、西北、上下等地域观为界，以过去、未来、现在等时间观为世，合称世界。
- ⑨ 等正觉，即佛果位的智慧。
- ⑩ 兜率，全称兜率天，佛教谓天有多层，此为欲界第四天，是菩萨成佛前的最后住处。
- ⑪ 定慧，定指禅定，慧指慧思。魔怨，指烦恼、障碍。
- ⑫ 转法轮，佛教指演说佛之教法。
- ⑬ 世间，即指欲界、色界和无色界。
- ⑭ 福田，以世间稻田为喻，借指众生植福。
- ⑮ 三苦，指苦苦，坏苦，行苦三有生死之苦。
- ⑯ 灌顶，本是印度古代国王即位的一种仪式，佛教密宗仿效此法。于僧嗣阿闍黎位时灌顶。佛教灌顶有初位和后位之分，此处指后位灌顶。后位灌顶见《秘藏记》：菩萨初地乃至等觉，究竟迁佛果时，诸佛以大悲水灌顶。即自行图满，得证佛果。
- ⑰ 授记，指佛对发大心之众生，授与将来必定作佛之预言。
- ⑱ 阿闍黎，又译为教授，轨范师，通指教授佛法之师。
- ⑲ 声闻，谓小乘法之弟子；辟支佛，又译缘觉，独觉，也谓小乘弟子。两者并称为二乘。
- ⑳ 方便，或译善权、变谋。此处有二重意义：一指大乘菩萨不能像小乘一样自利，还必须运用各种手段利他，一指为教化众生不得因地因人制宜采取各种灵活方法，也即前所谓权方便。
- ㉑ 三乘，分小乘声闻、中乘缘觉，大乘菩萨。
- ㉒ 三摩地，又译正定、定、禅定，《智度论》曰：善心一处住不动，是名三摩地。
- ㉓ 陀罗尼，又译总持，指能持集种种法而不散失。
- ㉔ 华严三昧，以一真法界无尽缘起为理趣，由此起万行，庄严佛果谓华严，一心修此谓三昧。
- ㉕ 比丘尼，出家受具足戒的女性。

- ②⑥ 清信士、清信女，即优婆塞、优婆夷，未出家的信仰者。
- ②⑦ 大寂定，如来所入的禅定状态。
- ②⑧ 阿罗汉，小乘法的最高果位。
- ②⑨ 优昙花，一译灵瑞花，叶似梨，果大如拳，无花而结子，花很难开一次。佛教认为此花一开，当有佛出世。
- ③⑩ 沙门，原指一切出家修行的人，后来指佛教的僧侣。
- ③⑪ 伽他，又译偈、颂，古印度一种文学体裁。
- ③⑫ 焰摩罗界，指焰摩罗王的世界。此王主管世间生死罪福之业。主守地狱、役使鬼卒、追摄五趣中罪人拷问治罪，总无休息。
- ③⑬ 三恶道，即所说的地狱、饿鬼、禽兽（畜生）三道，为一切众生造恶所生之处，故名恶道。
- ③⑭ 三十二种大丈夫相，指佛的容貌有三十二种特征。此处说往生者也具此像。三十二相是：足下安平立、足下二轮、脚心有肉纹、长指、足跟广平、手足指缦网、手足柔软、足趺高满、股骨如鹿、手摸到膝、阴部如马、身广长、毛上向、一孔一毛生、金色、丈光、细薄皮、七处隆满、腋下隆满、上身如狮子、大直身、肩圆好、四十齿、齿齐、牙白、狮子颊、得上味、大舌、梵声、真青眼、牛眼睫、顶髻、眉间白毛。
- ③⑮ 他心智通，神通之一，谓得此神通者可以知他人心中意念。
- ③⑯ 那由他，数量词，约等于十万或千万。
- ③⑰ 神通自在，即神足通，神通之一，谓得神道者可以身如飞鸟甚至随意念所到而到。
- ③⑱ 分别，又称分别之惑，指以虚妄思量识别诸事与理，而妄置以无分别法之上。
- ③⑲ 诸根，指身体各感觉器官：眼、耳、鼻、舌、身、意。
- ④⑩ 十念，见《弥勒发问经》：具足如是念，即得往生安养国土，凡有十念。何等为十？一者，于一切众生常生慈心。于一切众生不毁其行。若毁其行，终不往生。二者，于一切众生，深起悲心，除残害意。三者，发护法心，不惜生命。

## ●佛说大乘无量寿庄严清净平等觉经●

于一切法，不生诽谤。四者，于忍辱中生决定心。五者，深心清净，不染利养。六者，发一切种智心，日日常念，无有废忘。七者，于一切众生，起尊敬心。除我慢意，谦下言说。八者，于世谈话，不生味著。九者，近于觉意，深起种种善根因缘，远离愤闹散乱之心。十者，正念观佛，除去诸根。

- ④1 六波罗密，即六度，大乘菩萨行的主要修行内容，指：布施、持戒、忍辱、精进、禅定、般若。
- ④2 阿惟越致，又译阿鞞跋致、不退转，意为在修行成佛的道路上不退转，是菩萨的一种阶位。
- ④3 漏，指烦恼。漏尽，即是断灭烦恼。
- ④4 金刚，手执金刚杵的天神力士，又称持金刚；那罗延：又译胜力、坚牢，十九持金刚之一。
- ④5 一生补处，以一生的修习便补到佛位，是候补佛的阶位。
- ④6 由旬，里程单位。约三十至六十里。古代行军一日的里程。
- ④7 道场，佛、菩萨讲经说法的地方。
- ④8 三垢，贪、瞋、痴三毒异名。
- ④9 三宝，指佛、法、僧。
- ⑤0 刹利，即刹帝利，古代印度四种姓之一，为世俗社会统治阶级。
- ⑤1 转轮圣帝，又称转轮王。佛教指掌管四大洲的帝王。
- ⑤2 六欲天王，欲界六天之王。
- ⑤3 梵王，大梵天王异称，总管色界诸天。
- ⑤4 栴檀，即印度生长的一种香木，有红白二种，能治病。优钵罗，亦译青莲花、红莲花，其花香气芬馥。
- ⑤5 八十种好，佛身体的八十种细微特征，与三十二相合称相好。
- ⑤6 阎浮提，又称赡部洲，佛教指我们人类所居之处（地球），在须弥山南方。
- ⑤7 华盖、以花装饰的伞盖。
- ⑤8 须弥山，又译妙高山，佛教指一小世界中心，四宝所成，处

- 大海中，高三百三十六万里，外有九山八海，其外围名铁围山，须弥山顶为忉利天王所居，四大天王居半山腰。
- ⑤9 夜摩，又译须夜摩，欲界天中第三层天：兜率，又译妙足，上足，欲天中第四层天。
- ⑥0 色界、无色界，佛教将凡夫生死往来的世界分为欲界、色界、无色界三部分，合称三界。色界为有形物质之意，在欲界之上。无色界在色界之上，此界无一物质，为非物质世界。
- ⑥1 三途，火途、血途、刀途。火途指地狱道，血途指畜生道，刀途指饿鬼道。
- ⑥2 讲堂，讲经说法的堂舍；精舍，寺院异名。
- ⑥3 经行，又译行道，指在诵经时来回走动以防睡。《玄赞二》云：行中往来，消食诵经，如经布消之来去，故言经行。
- ⑥4 坐禅，坐而修习禅那。
- ⑥5 须陀洹，又译入流、预流、或名初果，是小乘修行者的初级阶位。
- ⑥6 斯陀含，又译一来，也称二果，是较须陀洹的高一级阶位。
- ⑥7 阿那含，又译不来，是较斯陀含高一级的阶位。
- ⑥8 八功德水，指极乐世界的水具有八种功德。《称赞净土经》云：何等名为八功德水？一者澄净，二者清冷，三者甘美，四者轻软，五者泽润，六者安和，七者饮时除饥渴等无量过患，八者饮已定能长养诸根四大，增益种种殊胜善根。多福众生，长乐受用。
- ⑥9 吉祥果树，印度出产的一种树，其果实状似瓜蒌，黄红色。类似石榴树。
- ⑦0 池饰七宝，指极乐世界的七宝池，同七种宝物装饰。七宝为：金银、水晶、琉璃、珊瑚、琥珀、砗磲、玛瑙。
- ⑦1 优钵罗花，青莲花；钵昙摩花：红莲花；拘牟头花，黄莲花；芬陀利，白莲花。
- ⑦2 十力，如来智慧的十种功能。指知是处非处智力、知三世业报智力、知诸禅解脱智力、知诸根胜劣智力、知种种解



## ●佛说大乘无量寿庄严清净平等觉经●

智力、知种种界智力、知一切至处道智力、知天眼无碍智力、知宿命无漏智力、知永断习气智力。无畏，又云无所畏。指佛在大众中说法的泰然处之状。有四种无畏：一切智无所畏、漏尽无所畏、说障道无所畏、说尽苦道无所畏。

- ⑦③ 忉利天王，即下文中的帝释，管辖三十三天即忉利天，住在须弥山上，是佛教护法神之一。
- ⑦④ 第六天，即欲界第六层天王，即下文他化自在天王，所居为欲界最顶上之天。
- ⑦⑤ 当生，当来之世往生，指将来往生。
- ⑦⑥ 钵器，简称钵，出家人盛饭食的器皿。
- ⑦⑦ 八音，《梵摩喻经》云：一最好声，其声哀妙；二易了声，言辞辨了，三调和声，大小得中；四柔软声，其声柔软，五不误声，言无错失；六不女声，其声雄朗；七尊慧声，言有威肃而世尊重，有慧人声；八深远声，其声深远，犹如雷震。
- ⑦⑧ 娑婆界，即娑婆世界，指释迦牟尼教化的世界，实即现实世界。
- ⑦⑨ 金刚杵，一种兵器。
- ⑧① 郁单，即郁单罗究留，也称俱卢，是佛教所谓四大洲中的北方大洲。
- ⑧② 泥犁，即地狱。
- ⑧③ 般泥洹，此指圆寂。
- ⑧④ 人非人，是一种天神，名真陀罗或紧那罗。形象似人而非人，多长一角。又称天龙八部也为人非人。
- ⑧⑤ 慈氏，即弥勒异译。下文阿逸多也指弥勒。
- ⑧⑥ 色究竟天，净居天之一，色界天最胜之处，阿那含所居。
- ⑧⑦ 小行菩萨，《无量寿经钞》云：十信菩萨名为小行，对不退故。

THE BUDDHA'S TEACHING ON THE SUTRA OF AWAKENING TO THE EQUANIMITY,  
PURE ADORNMENT OF THE IMMEASURABLE LIFESPAN OF THE GREAT VEHICLE







## ●念佛十大利益●

- (一) 昼夜常得一切诸天大力神将，隐身守护。
- (二) 常得观音等二十五大菩萨，而为保佑。
- (三) 常为诸佛昼夜护念，阿弥陀佛常放光明摄受此人。
- (四) 一切恶鬼、夜叉、罗刹，皆不能害，毒蛇毒药，悉不能中。
- (五) 水火，冤贼，刀兵枪炮，机械牢狱，横死悉不能受。
- (六) 先世罪业悉消灭。
- (七) 夜梦吉祥，或见阿弥陀佛胜妙金身。
- (八) 心常欢喜，颜色光泽，气力充盛，所作吉利。
- (九) 常为世间一切人民恭敬礼拜，犹如敬佛。
- (十) 临命终时，心无怖畏，正念现前，西方三圣，金台接引，往生净土，莲花化身，受胜妙乐。

(这十种利益中，前九种皆是说现在转逆境消灾难的利益；末一个便是说后来免轮迴的利益。)

The Dharma Protector:

● VAJRAPANI BODHISATTVA ●

● 护法：韦驮菩萨 ●

