



# 弥勒菩萨

## 何时降生人间？

● 孙果森居士 ●

WHEN WILL  
MAITREYA BODHISATTVA  
DESCEND TO THE  
HUMAN REALM ?

● Soon Guo-Sen ●  
Upasaka

「衆生盡從忙裡老，  
有誰肯向死前修？」



「ALL LIVING BEINGS WASTE THEIR  
TIME AWAY BY ATTENDING  
TO WORLDLY AFFAIRS.  
HOW MANY REALLY CARE TO  
CULTIVATE BEFORE THEIR DEATH?」



## ● 赞佛偈 ●

兜率天上妙庄严    十善业果所感现  
补处菩萨在内居    昼夜演说不退法  
身檀金色诸相好    眉间毫光照罪灭  
三业清净行六事    闻名欢喜同生彼

## VERSES IN PRAISE OF ● MAITREYA BUDDHA ●

The Tushita Heaven is beautifully adorned,

It appears as the reward for the cultivation of the ten perfections.

Maitreya Bodhisattva the next Buddha to be dwells there.

Day and night he expounds the Dharma to the heavenly beings,

Maitreya Bodhisattva is adorned with a golden body and handsome features,

A bright light shines from between his eye-brows to cleanse all retribution from sins,

Enabling living beings to cultivate the six paramitas and the three kinds of pure precepts,

Rejoice in him and you will be born in his Pure Land.



位於凌雲山棲

鸞峰西壁的樂山大佛，魁偉高大，比例勻稱；是世界上最大的石刻彌勒坐佛。

高五十八點七

米，連已破毀的底部蓮花座，總高度七十一米。在公元七一三年興建，八零三年完成，歷時九十年之久。



## ● 弥勒菩萨的画像 ●

在以前，弥勒菩萨的画像，多数是画稍瘦的，或者普通一般上庄严之类的画像而已。且让我们看中国有名的云岗、龙门石窟的弥勒菩萨像、四川乐山的弥勒大佛像等等，就知道了。

自从弥勒菩萨化身的布袋和尚出现之后，很多画家把布袋和尚当作是弥勒菩萨来画。弥勒菩萨，变成了今天这个样子：胖胖的身体，圆圆的大脸，大头大耳，袒胸露乳，笑嘻嘻的，给人的感觉是一副慈容亲切的样子。

### THE IMAGES OF MAITREYA BODHISATTVA

In the past, pictures of Maitreya Bodhisattva give the appearance of him being slightly thin; resembling that of common solemn sedate images of Buddhist saints. The images of Maitreya Bodhisattva in the caves of Yun-gang Long-men, and the Great Maitreya Buddha at Le-Shan, Si-chuang may give us a better idea of how he is portrayed.

After the appearance of the Cloth-Bag Monk (who was a transformation body of Maitreya Bodhisattva) there was a change in how he was or is portrayed. He is now portrayed as the "Happy Buddha" with a well-rounded body, big round face, big head and a pair of large ears. He is shown with an exposed pot belly, smiling face and a kind and warm disposition.





## ● 布袋和尚 ●

弥勒菩萨化身的布袋和尚，他所现的做法非常洒脱。人家问他佛法，他却把他的布袋「放下」。如果与人不契合，他背起了布袋就走了（拿得起放得下）。

若有人一定要他开口说法，他还是说他的布袋：

「我有一布袋，虚空无障碍；  
散开偏十方，收回观自在。」

多么的旷达洒脱！

## THE BHIKSHU WHO CARRIED A CLOTH-BAG

Once Maitreya Bodhisattva transformed himself into a Bhikshu who carried a cloth-bag. He was always at ease and carefree on all occasions. If people were to ask him about the Buddha Dharma, he would 'put down' his cloth-bag. If he were to disagree with others, he would just carry the bag on his back and walk away.

If people insisted that he must teach them the Dharma, he would still talk about his cloth-bag. He said,

"I have a cloth-bag,

It is without hindrance in empty space.

When opened it pervasively envelopes the ten directions,

On closing, it enables one to contemplate at ease."

What a broad and carefree mind!

# MAITREYA BODHISATTVA

## ● THE NEXT **BUDDHA** TO BE ●

Shakyamuni Buddha predicted that Maitreya Bodhisattva will be the next Buddha in this world.

So, in this Dharma-Ending age, the time is ripe to proclaim the Dharma Door of Maitreya Pure Land.

People who cultivate the Maitreya Pure Land Dharma Door must first be kind and compassionate. They must observe the five precepts and cultivate the ten perfections (generosity, morality, renunciation, wisdom, effort, patience, truth, determination, loving-kindness and equanimity). They must be mindful of Maitreya Buddha who will come to the world in future. Then they will have their vows fulfilled at the end of their life.

The cultivators will first arrive at the Tushita Heaven. They can then be near to Maitreya Bodhisattva and listen to his teaching personally. In future, they will follow the Bodhisattva and be born in the Human Realm to attend the Three Dragon Flowers Assemblies. They would certify to the fruition position after listening to the Dharma.

Shakyamuni Buddha knew that the karmic hindrances of living beings are deep and heavy. So before he revealed his extinction, he specially requested Maitreya Bodhisattva to teach and transform living beings with expedient skills and means to enable them to cultivate the Maitreya Pure Land Dharma Door. They are taught to practise the ten great vows and recite the Name of Maitreya Bodhisattva. They must resolve to be born in the Tushita Heaven. So when they pass away they will immediately be reborn in the Tushita Heaven to be with Maitreya Bodhisattva.



## 当来下生：弥勒菩萨

释迦牟尼佛亲自为弥勒菩萨授记，将来在我们这个五浊恶世的娑婆世界成佛。

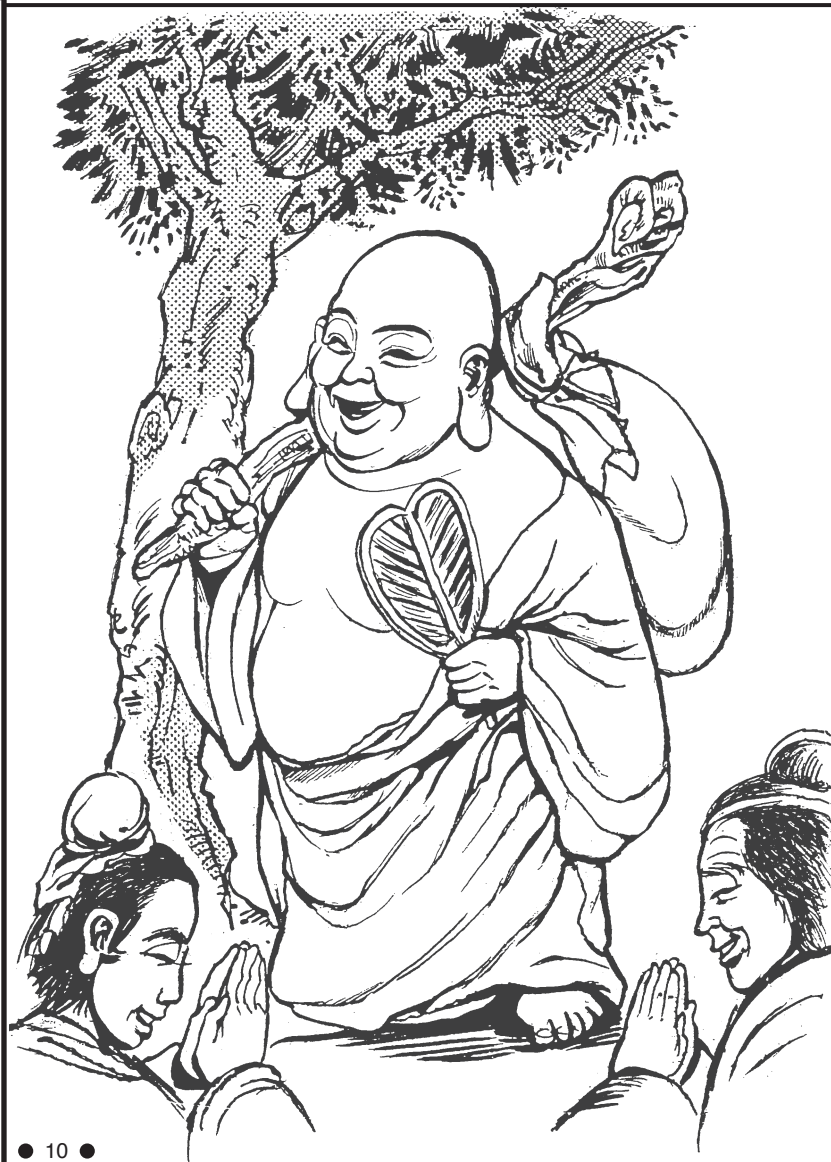
所以说，虽是末法时代的今日，但现在我们来弘扬弥勒净土法门，可以说是时机和因缘都非常成熟的时候了。

修弥勒净土，只要有慈悲心、遵守五戒、修十善道业，常念「当来下生弥勒尊佛」圣号，往生成就，可以如愿以偿了。

先到兜率天，亲近和接受弥勒菩萨的教化，将来随弥勒菩萨下生人间，参与龙华三会法席，必能闻法而取得证果。

这是释迦牟尼佛，知道我们这些业障深重的众生，在他灭度之前，特别叮咛弥勒菩萨：以善巧方便教化众生，使修持弥勒净土法门的众生，行十善，多持念「弥勒菩萨」圣号，发愿往生，将来死后，马上得到兜率天和弥勒菩萨在一起了！

● 布袋和尚 ● THE CLOTH-BAG MONK ●





## ● 赞布袋和尚偈 ●

大肚能容，了却人间多少事；  
满腔欢喜，笑开天下古今愁。  
大肚能忍，忍世间难忍之事；  
笑口常开，笑天下可笑之人。

眼前都是有缘人，相见相亲，怎不满腔欢喜；  
世上尽多难耐事，自作自受，何妨大肚包容。

### Verses In Praise Of The Cloth-bag Monk

His pot belly of great endurance,  
Can withstand and settle all disputes  
In this worldly realm.  
With a joyful mind,  
He is carefree and releases people from all worries,  
From long ago till now.  
His pot belly of great tolerance,  
Can withstand all difficult encounters,  
In this worldly realm.  
He is always laughing,  
Laughing with pity at our ignorance,  
In this worldly realm.  
All the people have affinity with us,  
We should value their presence and be kind to them.  
So we should be happy always  
This world is full of sufferings,  
They come into being because of one's karma.  
So, why can't we accept them with contemplation?



## ● 布袋和尚 ●

世人把布袋和尚（弥勒菩萨的应化身）当作是：「发财佛」又叫「旺财佛」来供养，希望将来「财源广进」！

### ● THE CLOTH-BAG MONK ●

And there are people who treat the Cloth-Bag Monk (the transformation body of Maitreya Bodhisattva) just as though he is **THE BUDDHA OF ABUNDANT WEALTH**. By making offerings to him, they wish to be extremely wealthy soon!



## ● 布袋和尚 ●

世人把布袋和尚（弥勒菩萨的应化身）当作是「多子佛」来供养。意思是说，供养布袋和尚，世世代代，子孙满堂「多子多孙」之意。

### ● THE CLOTH-BAG MONK ●

Some people treat the Cloth-Bag Monk (the transformation body of Maitreya Bodhisattva) like THE BUDDHA OF MANY CHILDREN'. They make offerings to him as they wish to have many children in the future generations.





● 布袋和尚 ●  
The Cloth-bag Monk

## ● 布袋和尚忍辱偈 ●

老拙穿衲袄，淡饭腹中饱，  
补破好遮寒，万事随缘了。  
有人骂老拙，老拙只说好；  
有人打老拙，老拙自睡倒。  
唾涕在脸上，让它自乾了；  
我也省力气，他也少烦恼。  
这样波罗密，便是妙中宝，  
若知这消息，何愁道不了。

## ● THE VERSES OF ENDURANCE ●

The clumsy old man was wearing patch-work clothing,  
He was not choosy as he filled his stomach with simple food.  
He mended his torn clothing so as to keep himself warm,  
And lived in accordance with the worldly conditions without any attachments.

If people were to scold him, he would just agree with them,  
And if they were to beat him, he would just lie down.  
Some might spit on him,  
And he would just let it dry on his face.

Without exerting any strength to resist,  
The other party would then be less afflicted.  
This is the Paramita!

Which is the precious jewel of great wonder,  
And if people were to comprehend it,  
They would certainly certify to the path.



# ● 傅大士 ●

## ● UPASAKA FU ●







## ● 傅大士 ●

**傅**翕（傅大士）是弥勒菩萨应世的居士身。傅翕（公元四九七——五六九）字叫玄风，号叫善慧。人们又称他做：傅大士。浙江东阳郡乌双县人。

**傅**大士年轻的时候是捕鱼维生。他每次捞到鱼时，就把鱼装在竹篓里，沉入水中，祷告说：「鱼儿鱼儿，该去的去，该留的留……。」

**当**傅大士把鱼篓捞起时，鱼儿都跑光了，他站在那边却笑嘻嘻的。乡里人说：「你真是个大笨蛋！」但是，傅大士却不在乎。

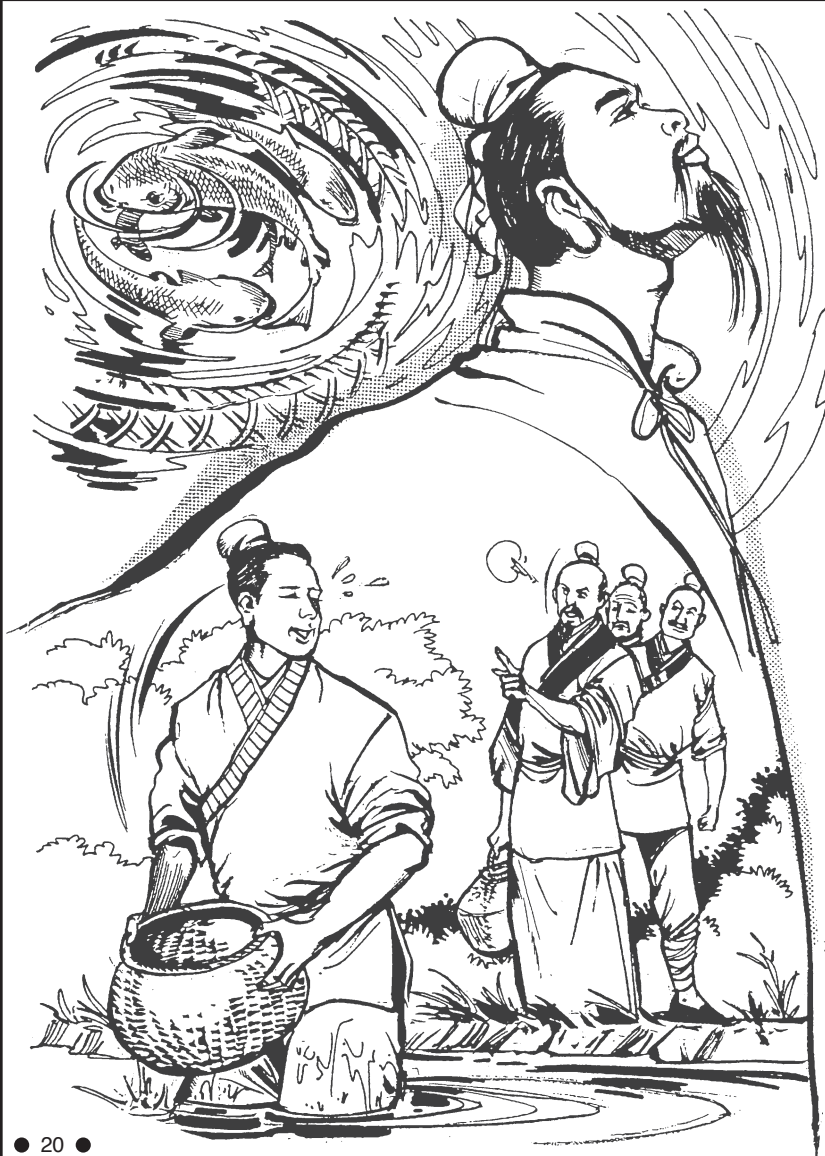
## ● UPASAKA FU ●

**F**u-Xi or the Great Being-Fu was the manifestation of Maitreya Bodhisattva as an Upasaka in response to the world. Upasaka Fu was born in the year A.D.497 and passed away in A.D.569. He was known as Xuan-Feng and his assumed name was Shan-Hui. People also called him the Great Being-Fu. He was a native of Wu-Shuang County in the State of Dong-Yang, Zhe-Jiang.

**U**pasaka Fu was a fisherman when he was young. Every time he caught fish, he would put them in a bamboo basket and lower it into the water. Then he would say the prayer "Dear fish, dear fish. If you are supposed to be free, you may go away. If you wish to remain, you can stay on.....".

**S**o, When Upasaka Fu drew up the bamboo basket, all the fish would have gone, He would just stand there smiling happily. The villagers all said, "You are really a great fool!" But Upasaka Fu did not mind at all.

● 傅大士 ● UPASAKA FU ●



## ● 傅大士 ● UPASAKA FU ●

**傅**大士在十岁的时候，和妙光结婚，后来生了两个儿子。二十四岁那年，有一天，遇到了一位和尚叫嵩头陀。

**头**陀和尚叫傅大士看看水中的影子，竟然看到自己现弥勒佛的宝相，才恍然大悟自己来自兜率天。

**傅**大士抛弃捕鱼工具，在双寿树下建茅屋修行。在附近的猛兽很多，然而，依旧相安无事。

**傅**大士现的是慈悲相，修菩萨行，与众生结缘，愈来愈多。

**A**t the age of sixteen, he married Miao-Guang and they had two sons. When he was twenty-four years old, he met a monk by the name Song Tou-Tuo one day.

**T**he Master Tou-Tuo asked Upasaka Fu to take a look at his image in the water. He was surprised to see that his reflection was the jewelled-appearance of Maitreya Buddha. Only then did he realise that he was from the Tushita Heaven.

**U**pasaka Fu then threw away his fishing equipment and built a thatched hut under the Shuang-Dao Tree to practise the Path. Even though there were lots of fierce animals around, they left him peace.

**U**pasaka Fu revealed the appearance of kindness and compassion while practising the Bodhisattva Path. Hence, the number of living beings who had affinity with him increased.

● 傅大士 ● UPASAKA FU ●



## ● 傅大士 ● UPASAKA FU ●

有一天，某人拿了傅大士的香炉，说：「你舍得给我，就是菩萨；不舍得，就不是菩萨！」傅大士想：舍与不舍都不是菩萨（因为有了取舍分别）。

数周之后，某人回来说：「拿走你的香炉，你心感想如何？」傅大士说：「得亦不有，失亦不无。」（不增不减）

梁武帝后来召见他，事先把所有宫廷的门都关紧了，傅大士不慌不忙，他拿一支木槌轻轻一敲，所有的宫门都应声而开了。

One day, someone took away Upasaka Fu's incense pot and said, "If you can forgo it, you are a Bodhisattva!" Upasaka Fu thought to himself, "Bodhisattva neither forgo nor not forgo. (It is because to possess or to forgo are both the differentiated mind of the commoners.)"

After a few weeks, the man returned. He asked, "How did you feel after I took away your incense pot?" Upasaka Fu answered, "To obtain does not mean to possess; to lose does not mean not having." (This is the meaning of neither increasing nor decreasing.)

Later Emperor Liang-Wu wished to see him. Before he came, the Emperor ordered all the palace's doors to be closed. Upasaka Fu was not troubled at all. He took a wooden hammer and hit the doors and they all opened by themselves.

● 傅大士 ● UPASAKA FU ●



## ● 傅大士 ● UPASAKA FU ●

**梁**武帝见了傅大士，就问：「你从何而来？师承何人？做何事业？」傅大士答：「从无所从，师无所师，事无所事。」

**傅**大士在梁武帝的帮助下，到处建寺庙弘扬佛法，举行法会，度很多众生，对佛教的贡献很大。

**公**元五六九年四月廿四日，傅大士七十三岁，知道自己要回兜率天了，并对弟子们说：「我是弥勒，从兜率天来。我走后，大家要努力修行！」

**W**hen the Emperor Liang-Wu saw him, he asked, "Where are you from? Who is your Master? What is your job?" Upasaka Fu answered. "I do not come from anywhere; neither do I have a Master. In fact I do not do anything in special."

**W**ith the help of the Emperor, Upasaka Fu was able to build monasteries and temples everywhere besides propagating the Buddha Dharma. He also conducted Dharma assemblies to cross over immeasurable living beings. In fact, his contribution to Buddhism was very great.

**O**n the 24th of april, A.D.569, Upasaka Fu was seventy three years old. He knew that it was time for him to return to the Tushita Heaven. And he told his disciples, "I am Maitreya from the Tushita Heaven. After I leave, I hope that everyone of you will continue to cultivate diligently."



● 傅大士 ● UPASAKA FU ●



## ● 傅大士 ● UPASAKA FU ●

**众**弟子问：「师父，如何证明您是弥勒菩萨的应身呢？」傅大士说：「我走后到了第七天，有位叫法猛和尚拿着一尊弥勒像放在我的头前就可证明我是弥勒菩萨下来应化人间的。」

**傅**大士死后，到了第七天果然来了一位叫法猛的和尚拿着一尊弥勒像放在傅大士的头前，不久，人就消失了踪影。

**傅**大士生前留下很多著作：《还源诗》、《贪嗔痴》、《独自诗》、《十劝》、《行路难》、《行路易》、《四相诗》……等等。人们相信：傅大士是弥勒菩萨现的应身居士。

The disciples asked, "Venerable Master, in what way can you prove that you are the manifestation of Maitreya Bodhisattva?" Upasaka Fu said, "On the seventh day after I have gone, a monk by the name Fa-Meng will come with an image of Maitreya and he will place him before my head. This is to prove that I am the transformation body of Maitreya Bodhisattva to cross over the people in the human realm."

After Upasaka Fu had passed away, there came the Dharma Master Fa-Meng who carried an image of Maitreya and placed it before the head of the Upasaka Fu. After a little while, he also disappeared.

Upasaka Fu left behind lots of books, including: 'The Poems On Returning To The Source', 'Greed, Hatred And Delusion', 'The Ten Advices', 'Cultivating The Path is Difficult'... and many others.

People believe that Upasaka Fu was indeed the manifestation of Maitreya Bodhisattva as an Upasaka!

● 弥勒菩萨 ●

● MAITREYA BODHISATTVA ●





# ● 弥勒菩萨 ●

MAITREYA BODHISATTVA

● 圣诞：正月初一 ●

## ● 真言 ●

唵： 吗依达列呀， 娑婆诃。

Om. Ma Yi Da Lai Ya, So Po Hor.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



「**弥**勒佛」就是今人所称的「当来下生弥勒尊佛」。

**这**尊佛，现在还在我们头顶上的天界，是「欲界」六天中的第四重天，叫做「兜率天」的天宫，「弥勒内院」居住；为兜率天的教主，天上天下，都知道他还没有成佛。

**可**是他的菩萨地位，已经很高很高，高到和佛陀差不多了，是一位一生补处的等觉大菩萨。

**就**是兜率天等候着将来下生我们这个人成佛，是现在佛教教主释迦牟尼佛的下一尊佛。

"**M**aitreya Buddha" is also known as "The Honourable Buddha Maitreya who will be born in the distant future."

**P**resently, The Buddha is dwelling in the fourth layer of the Six Heavens in the Desire Realm. It is also known as the Tushita Heaven. He is the Teacher of the Tushita Heaven and stays in the 'Maitreya Inner Court'. He is still a Bodhisattva who is yet to attain Buddhahood.

**B**ut he is already a Bodhisattva Mahasattva of the highest level, or the Equal Enlightenment Great Bodhisattva who will be born one more time to attain Buddhahood. So his position is nearly the same as The Buddha.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●





**在**贤劫中有千佛出世，第一尊名「拘留孙佛」，第二尊名「拘那含牟尼佛」……

**第**三尊名「迦叶佛」，第四尊就是「释迦牟尼佛」，第五尊才是「弥勒佛」。

当释迦世尊成佛以后，弥勒曾在释迦座下为弟子，在世尊当时的弟子中，他是一位杰出而顶顶有名的大菩萨，世人都称他叫「弥勒菩萨」。

**世**界上各处，现在的寺院里，或在家人的佛堂，大部份都供奉有这位菩萨的造像。

**N**ow he is waiting in the Tushita Heaven before descending to the Human Realm to attain Buddhahood. He is the next Buddha after Shakyamuni Buddha, The Teacher of Buddhism.

**T**here are a thousand Buddhas in the Worthy Kalpa. The First Buddha was known as Krakucchanda Buddha. The Second Buddha was Junahanmoni Buddha.

**T**he Third Buddha was Kasyapa Buddha. Shakyamuni Buddha is the Fourth Buddha while Maitreya Buddha will be the Fifth Buddha.

**A**fter Shakyamuni Buddha had accomplished Buddhahood, Maitreya was his disciple. Among the disciples of The World Honoured One, he was a famous Great Bodhisattva. People called him Maitreya Bodhisattva.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



## ● 弥勒菩萨 ● MAITREYA BODHISATTVA ●

**笑**口常开，大肚包容，使人见之，皆大欢喜，是一位人人不可缺少的菩萨。

「**弥**勒」，是这位菩萨的姓氏，译为我们中国的语文，为「慈氏」，故有人称为「慈氏菩萨」。

**名**字叫「阿逸多」，意思就是没有人能胜过他，故又有人称他叫「阿逸多菩萨」，或「无能胜菩萨」。

**这**位菩萨，在释迦佛出世后，生于古印度南天竺波罗捺国，劫波利村，大婆罗门家。

People make offerings to the images of the Bodhisattva in temples and in their households in many parts of the world.

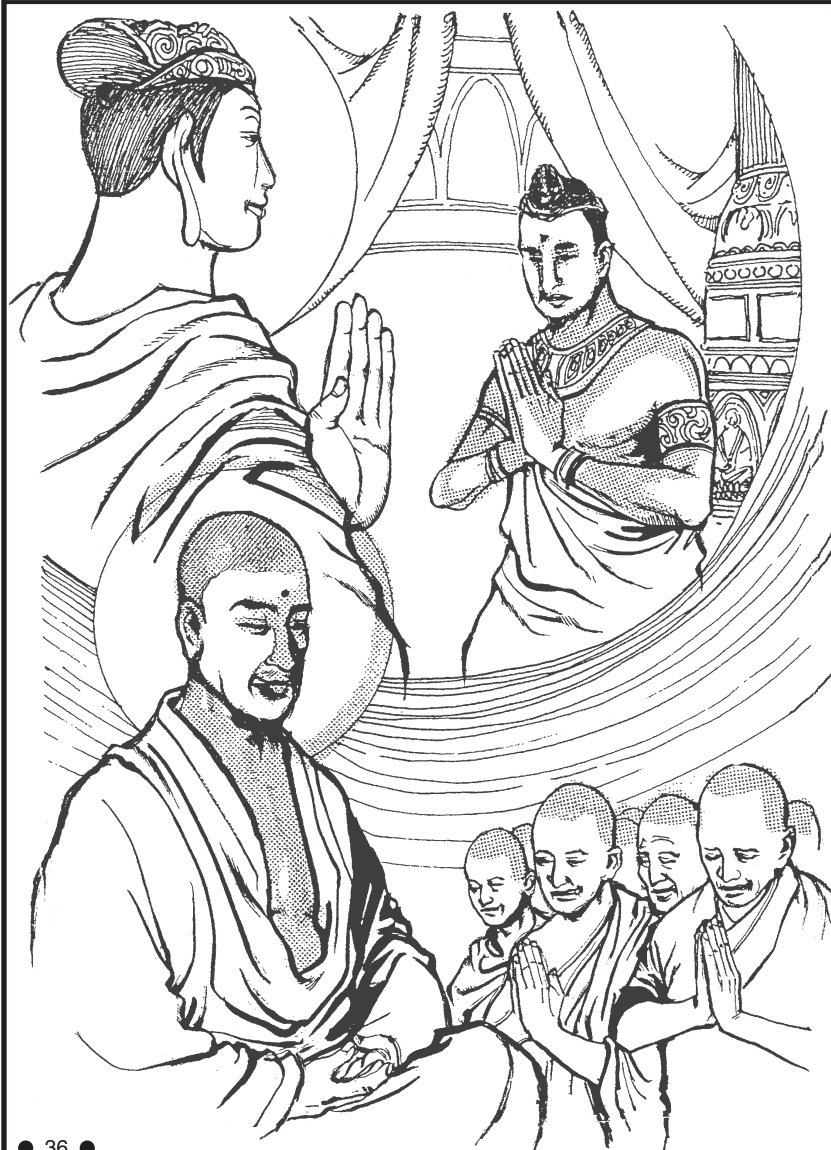
He is liked by people as he has a smiling face. The big stomach symbolises his great tolerance for all beings and circumstances.

The word 'Maitreya' is the Bodhisattva's surname in the Chinese version. It means "The Kind One", so, some people call him 'The Bodhisattva Of Kindness'.

His name is 'Ajita' which means 'The Unsurpassed One'. So he is also known as 'Ajita Bodhisattva' or 'The Unsurpassed Bodhisattva'.

After the birth of Shakyamuni Buddha, the Bodhisattva was born in a Brahman Family in the village of Tie-Bo-Li, in the country Po-Lo-Na, Southern Tian-Zhu, in ancient India.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



## ● 弥勒菩萨 ● MAITREYA BODHISATTVA ●

**弥**勒菩萨修行，已经多生累劫了。在久远劫时，他的名字叫「一切智仙人」。

**正**逢「弥勒古佛」出世，他闻古佛讲说慈心三昧经有感，当即发愿自己要学弥勒，也要做弥勒，效法先佛，行菩萨之道……

**广**度众生，乃至将来成佛。因此他的名字，累劫以来都叫「弥勒」。

**弥**勒菩萨，在释迦世尊尚未示寂之前，他就回到自己的家园，在原来他出生的地方，结跏趺坐入灭。

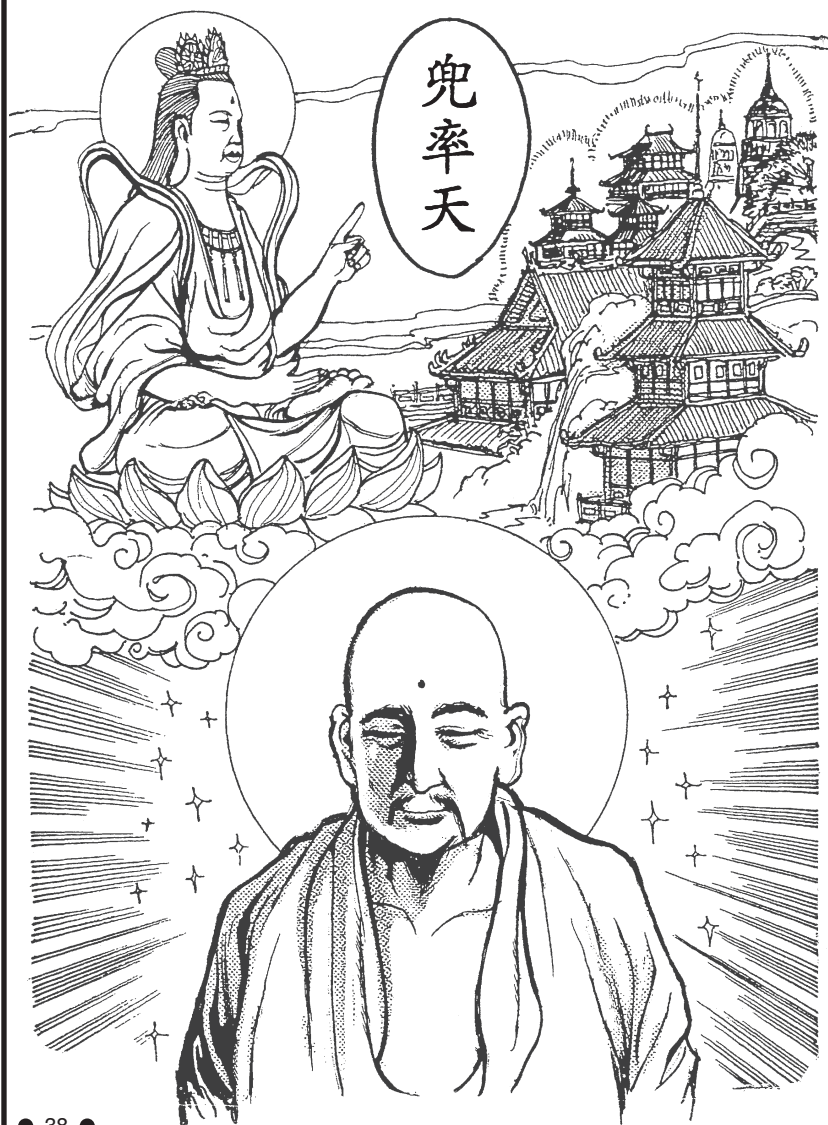
**M**aitreya Bodhisattva has been cultivating the Path for many kalpas. In the past kalpa he was known as 'The Immortal Of All Wisdom'.

**A**t that time, The Past Maitreya Buddha came to the world. The Bodhisattva heard the Past Buddha's teaching on the 'Sutra Of Kindness Samadhi' and was deeply touched. So immediately he brought forth the resolve to follow the practice of the Past Maitreya Buddha and vowed to cultivate the Bodhisattva Path just like Him so as to become Maitreya himself,...

... and hence be able to widely cross over all living beings and attain Buddhahood in future. That is why for many kalpas he has been known as 'Maitreya'.

**B**efore The World Honoured One Shakyamuni entered stillness, Maitreya Bodhisattva had gone back to his household, the place where he was born and entered extinction while sitting in full fatus position.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●





**当**时身现紫金色，光明艳丽，世所罕有，舍此色身，乃上生兜率陀天。

**兜**率」就是知足的意思，生在此天的天众，对于五欲之乐，皆能满足。

**可**是弥勒菩萨在天宫，是当教主，度化天界众生，不是贪图享受天福。

**兜**率依空而居，在此天一昼夜的时间，等于我们地球的人间四百年那么久；兜率天一岁，就是人间十四万年。

**A**t that time, his body was transformed into purplish golden hue that shone brightly. Such adornment is seldom seen in the world. He was then born in the Tushita Heaven.

**T**ushita' means to be satisfied with whatever one possesses. The celestial beings in this heaven are always satisfied with the blissful enjoyment of five desires.

**M**aitreya Bodhisattva who dwells in the Tushita Heaven is not there to enjoy the Heavenly Blessings. Instead, he is the teacher there to transform and cross over the Heavenly Beings.

**T**ushita Heaven is dwelling in space. A day and night there is equivalent to four hundred years on earth. A year in the Tushita Heaven is equivalent to 140 thousand years in the Human Realm.



● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



## ● 弥勒菩萨 ● MAITREYA BODHISATTVA ●

**弥**勒菩萨的天寿是四千岁，合算地球的时间，要经过五十六亿七千万年，还有那么久远的时间，他才能下生人间成佛。所以现在的佛教徒都尊称弥勒菩萨为当来下生弥勒尊佛。

「**当**来」，就是将来，也就是应当他来，绝对不是别尊佛来；将来既是以后。

**以**后要到什么时候？什么国度？这位伟大的弥勒菩萨，才会降生人间成佛呢？

**在**上文曾说过，我们这个地球分「成住坏空」四大阶段，合八十小劫，共为一大劫；

**T**he heavenly life span of Maitreya Bodhisattva is four thousand years. It is equivalent to 5.67 billion years on earth. So, it will take a very long time, before he comes to the Human Realm to attain Buddhahood, so the present Buddhists honour him as the Honoured Buddha Maitreya who will descend to the Earth in the distant future.

**T**he one who will come' means he will come in the distant future, not other Buddhas. 'In the distant future' means 'not so soon'.

**W**hat is meant by 'Not So Soon' and in what country will the Great Maitreya Bodhisattva descend to the Human Realm to attain Buddhahood?

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



**每**一阶段，即一中劫；每一中劫，有二十个小劫。

**由**人寿八万四千岁，每隔百岁减一岁，减至人寿十岁时，再增；

**仍**是每隔百岁增一岁，增到八万四千岁。这一增一减，为一小劫。

**我**们这个地球，在「成」的中劫至十个小劫中，没有佛出世，到「住」的中劫第八小劫才开始有佛。

**P**reviously we have discussed the four great stages of change of this earth, which involve the process of formation, dwelling, decaying and emptiness. On the whole, it takes 80 small kalpas which amount to a great kalpa.

**F**or each stage, it takes a medium kalpa which is equivalent to 20 small kalpas.

**T**he highest life span of a human being is 84 thousand years. For every one hundred years, the life span is decreased by a year and it will reach a stage when the average age of a man is only about ten years old. Then the life span will start to increase.

**T**his time, for every hundred years, the life span is increased by a year until it reaches 84 thousand years. The duration cycle taken for an increasing phase to the maximum and a decreasing phase to the minimum is known as a small kalpa.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



**释**迦牟尼佛是在第九小劫出世，而弥勒要到第十小劫的人寿自八万四千岁初减时期降生人间成佛，号称弥勒，以继承释迦佛位。

**那**时乃是一个丰美和乐的世界，所以世人将会称他为「富贵佛」或「欢喜佛」。

**弥**勒将来乃是一尊福佛，他降世的那个时期，地球经过了许多变化……

**山**河石壁，皆自消灭，多是平原，海水平静，土地肥沃，多有自然乐园。

During the ten small kalpas of the medium kalpa of the formative stage, no Buddha appeared in the world. The Buddhas only started to come to this world in the 8th small kalpa of the medium kalpa of the dwelling stage.

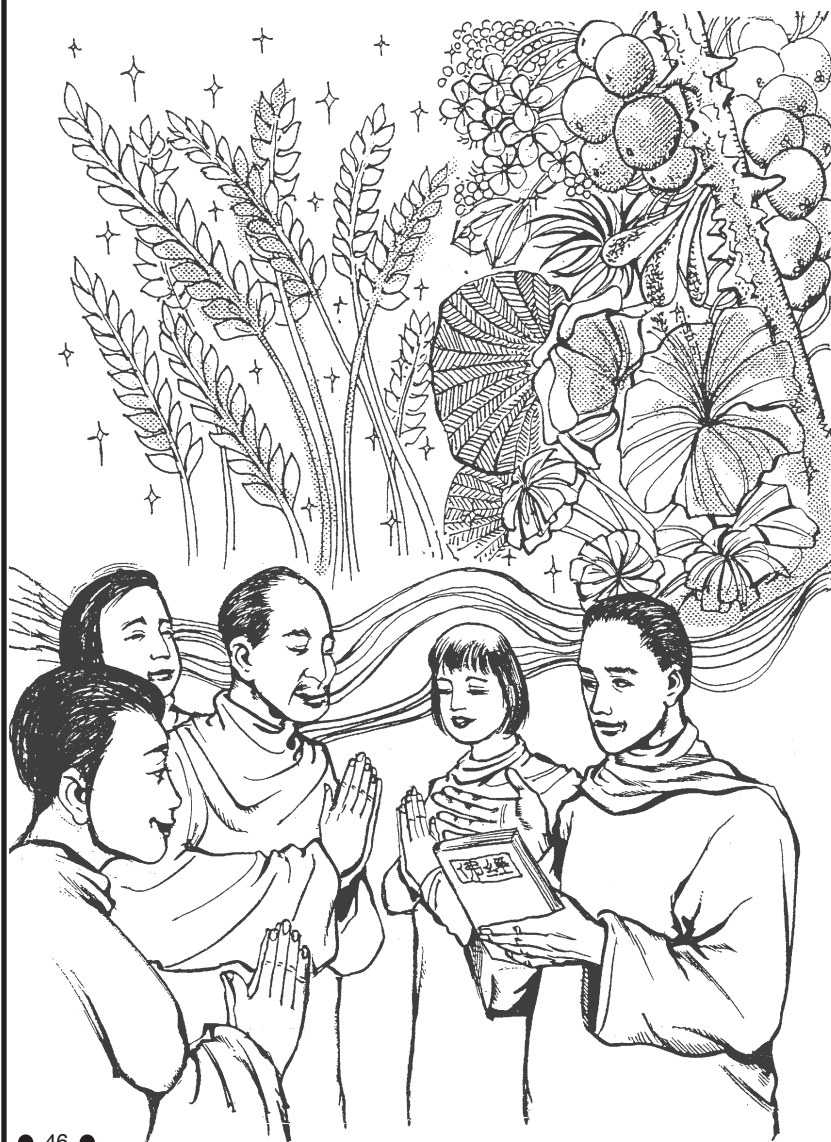
Shakyamuni Buddha came to the world during the 9th small kalpa, while Maitreya Buddha will attain Buddhahood during the 10th small kalpa, when the life span of a man begins to decrease from 84 thousand years. He will be the next Buddha after Shakyamuni Buddha.

He will also be called 'The Buddha of Blessings' or 'The Happy Buddha' because the world will then be blessed with abundant riches, beauty, peace and bliss.

Maitreya Buddha will be a Buddha of great blessings. The earth will undergo great transformation when he descends.



● 弥勒菩萨 ● MAITREYA BODHISATTVA ●





## ● 弥勒菩萨 ● MAITREYA BODHISATTVA ●

一年四季，风雨调顺，百花开放，万类和宜，产物丰收，果实甘美……

**并**产天然粳米，没有糠皮，滋味香美，如果成熟，不炊可食，人食长寿，毫无疾苦。

**又**无任何灾难，人心皆为大善，没有贪、嗔、痴、慢、疑。更无杀、盗、淫、妄、酒、……等一切不良的思想言行。

**人**人皆知修习身、口、意三业清净的妙行，人心平等，不起分别，无有争执……

**The hills, rivers and rocky mountain will all disappear. The surface of the earth is even and covered with luxurious soil. There are natural blissful gardens everywhere and the seas are calm.**

**During the four seasons, the wind and rain will be well regulated. There are flowers everywhere and all beings live peacefully. Succulent fruits and other agricultural products will be grown in abundance.**

**The polished round-grained rice will be produced naturally without husk. It is fragrant and delicious. When the rice is ripe, it can be eaten without cooking. People who eat the rice will attain longevity and be free from diseases.**

**Besides, there is no calamity. Everyone is good hearted. There are no negative feelings like greed, hatred, delusion, arrogance and suspicion. Neither is there any killing, stealing, adultery, false speech, drinking and other bad conduct.**

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



**相**见欢悦，多以善言互相勉励，人行万善，无诸恶业，饮食无忧。

**其**衣裳，不须人工纺织，地长天衣树，树上会生各式各样的细软衣裳，任人采取穿着。

**房**屋宫殿，亦多以法化而成，地上没有少许污浊不净，人欲大小便溺，地厕自开，便后自合。

**地**上多产各类宝物，随手可拾，人拾宝石于手中玩赏，会说：

**E**veryone has mind of equanimity. They will never discriminate nor argue with one another. Instead all will cultivate the wonderful conduct of the purification of the three karmas which arise from one's action, mouth and mind.

**T**he people will live in harmony and encourage each other with kind words. Everyone will practise good deeds. No one will ever create any evil karma. And they will have no worries about their food and drinks.

**T**here is no need for people to sew dresses; for the trees will produce different types of soft clothing. Whoever needs clothes can pluck and wear them.

**T**he houses and palaces will appear from transformation and the ground is clean without filth. If a man wishes to ease himself, the ground toilet will open by itself and close automatically after using.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



**天**时地利，人民和顺，鬼神拥护，感生了一位转轮圣王出世，王名「𩚑佉」。

**听**说过去劫时（大概是指我们现在劫），人为财宝，互相伤害，系闭牢狱，受诸苦恼。

**如**今此宝，如同瓦石，无人守护，真是一个清平世界。那时世界虽有若干小国，而只有一个大国统一，在此地球上，有宽广四百万里的大平原，四大海水，各据一方。

**The ground will produce a variety of precious things which are free for all to take. And when the people admire the precious stones, they will say,**

**"I heard that in the past kalpa (which probably refers to our present kalpa) people harmed each other for wealth and valuable things. Because of that, some were kept in the prisons to undergo acute sufferings...**

**Now the precious stones are like tiles and stones to us. No one has to take care of them. This is really a peaceful world. "At that time, there are many small countries." They are all under the control of a big country. There is a piece of even and broad land which measures up to four million square miles on Earth. The four great seas are on the four sides of the land.**

**There is a Great City which is known as Chi-Tou-Mo City. The length and breadth of the city are each about 1200 yojanas or more than fifty thousand miles. The height of the city is about seven yojanas or three hundred miles. The land is even and broad, with a large population and well planned streets.**



● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



**有** 大都城，名翅头末城。这座城长和宽都是千二百由旬，约是五万多华里，城的高度有七由旬，大约是三百华里。土地平广，人民众多，街道整齐。

**空** 中有龙王名叫水光，夜雨香泽，昼则晴和。

**城** 中有罗刹众，名叫叶华；于深夜出现，为人类服务，除去秽恶，打扫清洁，又以香水遍洒于地，非常香净。

**龙** 神鬼类，都为人类工作，但绝对不须祭拜，那时世间已无迷信拜拜之事。

**I**n the space, a dragon king known as Water Light will moisturise the night with showers of fragrant rain and maintain a bright weather in the day time.

**T**here is a group of Raksasas in the city. They are called Flowery Leaves who will appear late at night to serve the people by clearing the filth and spraying the ground with perfume to purify it.

**T**he dragons, spirits and ghosts will all come to serve the people. There is no need to offer sacrifices to them as the world is free from superstitious practices.

**W**hen the time, place and people are in harmony, and with the support of ghosts and spirits, a Wheel - Turning Sagely King will appear in the world. His name is Rang-Qie.



● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



**京**都就是翘头末城，对于人民百姓，以正法治化，有金轮宝，象宝、马宝、珠宝、玉宝、典兵、臣宝，守藏臣宝等。

**以**镇此世界，不用刀杖，自然摩伏，极其自由，逍遥自在，平等安乐。

**世**界的宝藏，都集中储藏于穰佉圣王所属的四个小国：

**第**一处是乾陀越国的伊罗钵大宝库，第二处是弥提罗国的般绸大藏库。

**H**is capital is Chi-Tou-Mo City. He will rule and transform the citizens by using proper Dharmas. Besides he possesses a "precious golden wheel", a "precious elephant", a "jewelled horse", a "jade lady", a wise Minister of Armed Forces, a Great Minister of Treasury who will take care of the "Treasury Houses" and many other precious things.

**H**e is able to control the world without using weapons. Everyone will naturally be subdued by him. In this world, the people will live in harmony and enjoy freedom, peace and bliss.

**T**he Treasures of the world can be found in the four small countries of Rang-Qie Sagely King.

**T**he Great Yi-Luo-Bo Treasure House (the first treasury) is in the country of Jian-Tuo-Yue. The Bon-Chou Great Treasure House (the second treasury) is in the country Mi-Ti-Luo.

**T**he third Great Treasure House is in the country of Xiang Lai-Chi-Da. The Rang-Qie Great Treasure House (the fourth treasury) is in the country of Bo-Luo-Na.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



拯救之責

**第**三处是顷赖叱达国的大宝藏库，  
第四是波罗捺国的襁佉大宝藏库。

**这**四国宝藏库所储存的珍宝及奇异之物，实在太多，无法统计其数。

**波**罗捺国的襁佉宝库所藏，全是十方所朝贡襁佉王的宝物，所以才用圣王的名字，以表纪念。

**但**四库所存，尽归世界人类所共有，王不私蓄，管理宝藏的人，又负拯救之责……

**T**he four great Treasure Houses in these four countries consist of innumerable precious stones and special things. It is impossible to quantify the number of these valuable things.

**T**he Rang-Qie Great Treasure-House in the country of Bo-Luo-Na is named after the Sagely King because all the precious things there are tributes made by the countries in the ten directions to the King. So, the Sagely King's name is used in remembrance of him.

**B**ut then the precious things in the four treasuries belong to all the people in the world. They are not the King's possessions. The duty of the treasury keepers is to relieve the poor.

**W**hen they know of any poor men in the world, they will report to the Sagely King and give away the precious things. The Sagely King is most glad to hear of the donations thus made.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●





**发**现世界上有贫穷的人，就来呈报圣王，取宝物以惠施，凡是布施于众，圣王就心生欢喜。

**这**时世界上的人类、饮食、衣着、房屋、交道、娱乐、生养、教育、一切无忧。

**所**谓的贫穷者，只不过是没有什么宝物严饰其身的边民而已。

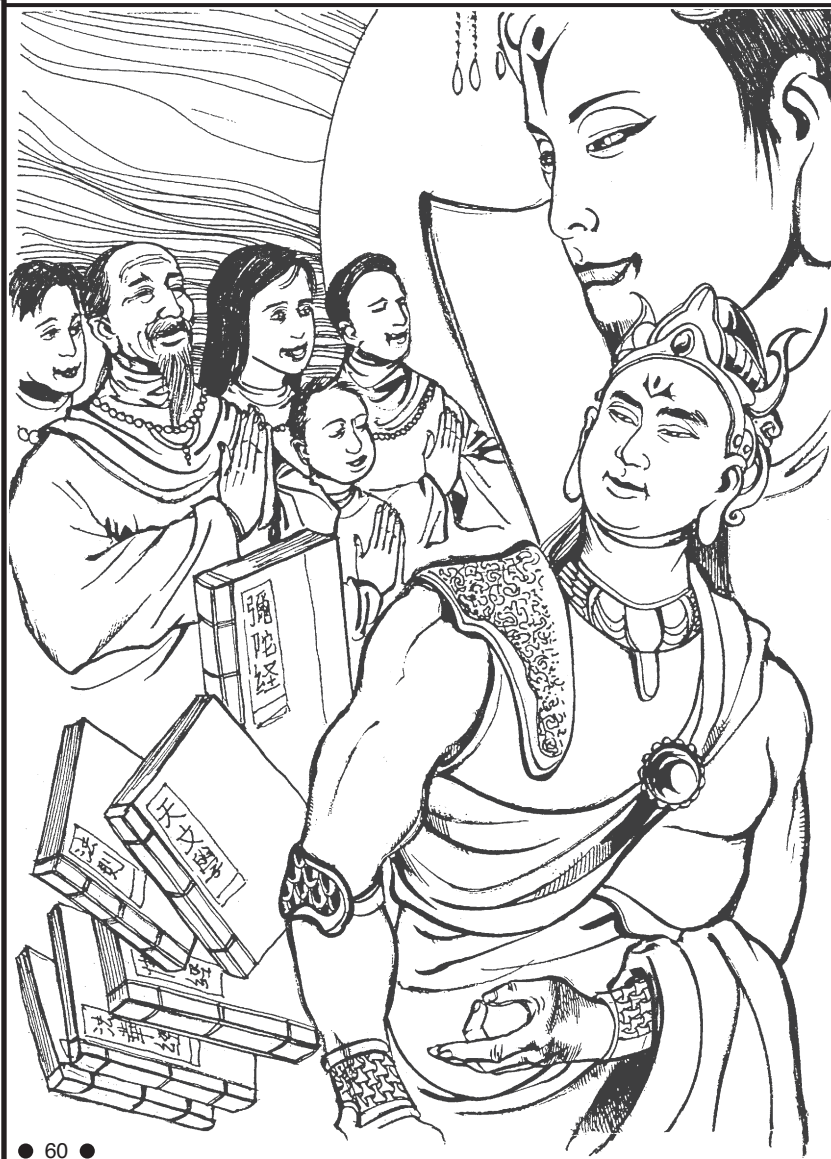
People in that world will not be worried about their food and drinks, clothing, housing, transport, entertainment, the raising of children and education.

The "poor people" refers to those who stay at the border and who do not have precious things to adorn their body.

The Sagely King is most glad to see that his people are adorned and healthy, with proper, clear and handsome features, without differentiating their gender, age and colour.

This Worthy Sagely King has the best Minister to help rule the country. His name is Xiu-Fan-Mo. He has been the best friend of the King since when they were both teenagers. The Minister is well educated, talented and very intelligent. He is very knowledgeable and possesses unsurpassed views and understanding. With wisdom, kindness and compassion, he benefits the world. Like the Sagely King, he too belongs to the yellow skin race. Besides, the Minister is young, healthy, with proper countenance and supreme ability in carrying out his duty.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●





**若**圣王看见世人男女老幼，不论是何种肤色的人种，只要都有庄严健康的身体，端正明朗美貌的面容，他就非常满意。

**这**位贤明的圣王，有一位最好的总理大臣，名字叫「修梵摩」，是圣王少年时代的好朋友，学问渊博，才华出众，知识过人，见解超越，智慧殊胜，慈悲利世，和圣王一样，都是黄色的人种，颜貌端正，身体健美，青年有为。

**H**is wife, the Madam Fan-Mo-Yue is the most intelligent, wise and virtuous lady who is also well educated when compared to other ladies. Her beauty, kindness and compassion far surpasses others in the world. She looks like the concubine of the Heavenly God Sakra Indra. And her breath smells like the fragrance of green lotuses.

**H**er body will naturally produce the fragrance of sandal wood. She is extremely adorned and does not have the eighty four kinds of unruly behaviour of the common ladies. Throughout her life she will never fall sick nor experience any disasters. Her mind is pure with no false thought. So she will never be distressed nor afflicted.

**T**his is the wonderful reward derives from the purification of bodily action, mouth karma and mind karma while she was cultivating the path in her previous lives. For many kalpas in their past lives, the couples had been thinking, doing and talking about giving, and also from their virtuous conduct in helping the multitudes That is why they were born as husband and wife and he in the position of Prime Minister. Not only are they venerated by the people, even the Heavenly Beings will often praise them.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



**他**的夫人梵摩越，在世上玉女之中，是最有聪明智慧贤淑女德和学识优秀的女子，慈悲为怀，端庄美妙，可以盖世。有如天上帝释之妃，口中呼吸，有优钵罗华的香。

**身**上亦自然有楠檀香气，没有一般妇人女子的八十四态。终身没有疾病灾难的痛苦，心中永无杂念乱想，亦不生烦恼苦闷。

**A**t that time, the teacher of Maitreya Inner Court, Maitreya Bodhisattva is about four thousand years old. By using the Buddha Eyes, he contemplates the world and sees that it is the ripe time to descend to the Human Realm to cross over living beings.

**S**o, he chooses the Prime Minister Xiu-Fan-Mo and his wife Fan-Mo-Yue as his parents and leaves the Tushita Heaven to dwell in the womb until the due date. And like the Shakyamuni Thus Come One, he too will be born from transformation from the upper part of the right side of his mother's body. The Heavenly Beings will all come to congratulate his parents.

**H**is parents are extremely glad. He is born with the thirty two marks of the Great Being with eighty subtly wonderful features. His body is golden in colour and very well adorned. His parents call him "The Unsurpassed one" -- Maitreya.

**W**hen Maitreya Bodhisattva is a little older, he finds that the worldly knowledge is too commonplace. So he decides to leave the home life, at a beautiful flowery woodland on the outskirts of Chi-Tou-Mo City.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



**这**都是前世为人时，所修身、口、意三业清净妙行所感应得来的果报。他们夫妇二人，在宿世因中，多生累劫以来，所想所作所说的，都是修行布施……慈济大众的德业，才感为宰辅眷属，不但世人敬仰，诸天亦甚赞叹！

**此**时在兜率天宫，弥勒内院的弥勒教主，四千岁天寿已满，以佛眼观察地球，认为降生人间度化众生的时机已到！

**就**选择修梵摩宰相和梵摩越夫人为父母，便降神下应，怀胎月满，亦同释迦如来一般，也从母亲右胁化生，诸天庆贺……

**T**here is a great Dragon Flower Tree with trunks and branches that resemble the dragons, and flowers like dragon heads. That is why it is known as the Dragon Flower Tree.

**M**aitreya Bodhisattva sits in meditation under the Dragon Flower Tree. At midnight on the day he leaves the home life, he will accomplish the Unsurpassed Proper Equal Enlightenment.

**T**he news that Maitreya Buddha has attained Buddhahood will greatly shake the Three Thousand Great Thousand World Systems. All the Earth Spirits pass the news to each other. Even the Four Heavenly Kings, the Heavenly Beings of the Thirty-Three Heavens, the Suyama Heaven, ...



● 弥勒菩萨 ● MAITREYA BODHISATTVA ●





## ● 弥勒菩萨 ● MAITREYA BODHISATTVA ●

**父**母欢喜，生具三十二大人相，八十种随形好，身相庄严，色似黄金，父母给他起名叫「无能胜」——弥勒。

**弥**勒稍长深感世间学问实在平凡，不如出家修行，即在翘头末城郊外，一处风景极其优美的华林园出家。

**那**里有大龙华树，此树枝干如龙，花似龙头，故名龙华树。

**弥**勒菩萨在出家的当天午夜，即在此龙华树下坐禅，顿成正觉。

**弥**勒成佛，震动了三千大千世界，地神各相传播这个消息，四天王天、三十三天、焰摩天、

... The Tushita Heaven, the Transformation of Bliss Heaven, the Heaven of Comfort Gained Through Transformation of Others' Bliss until the Brahman Heaven, all will know of Maitreya's attainment of Buddhahood. He will then be the Teacher of Gods and People.

The Heavenly King of the Heaven of Comfort Gained Through Transformation of Others' Bliss in the sixth heaven of the Desire Realm, together with the multitudes of Heavenly Beings will descend from the Heavens and go to the dwelling of Maitreya Buddha. They will make obeisance to Him respectfully.

From then onwards, The Thus Come One Maitreya will teach the Dharma to the Gods and people. After listening, many Heavenly Beings and people will leave the home life.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



**兜**率天、化乐天、他化自在天，乃至梵天的天众，都知道弥勒成佛了，为人师。

**欲**界第六天的他化自在天王，即率天众，从空而降，来到弥勒佛的地方，恭敬礼拜。

**从**是开始，弥勒如来即对人天说法，促成许多天、人出家。

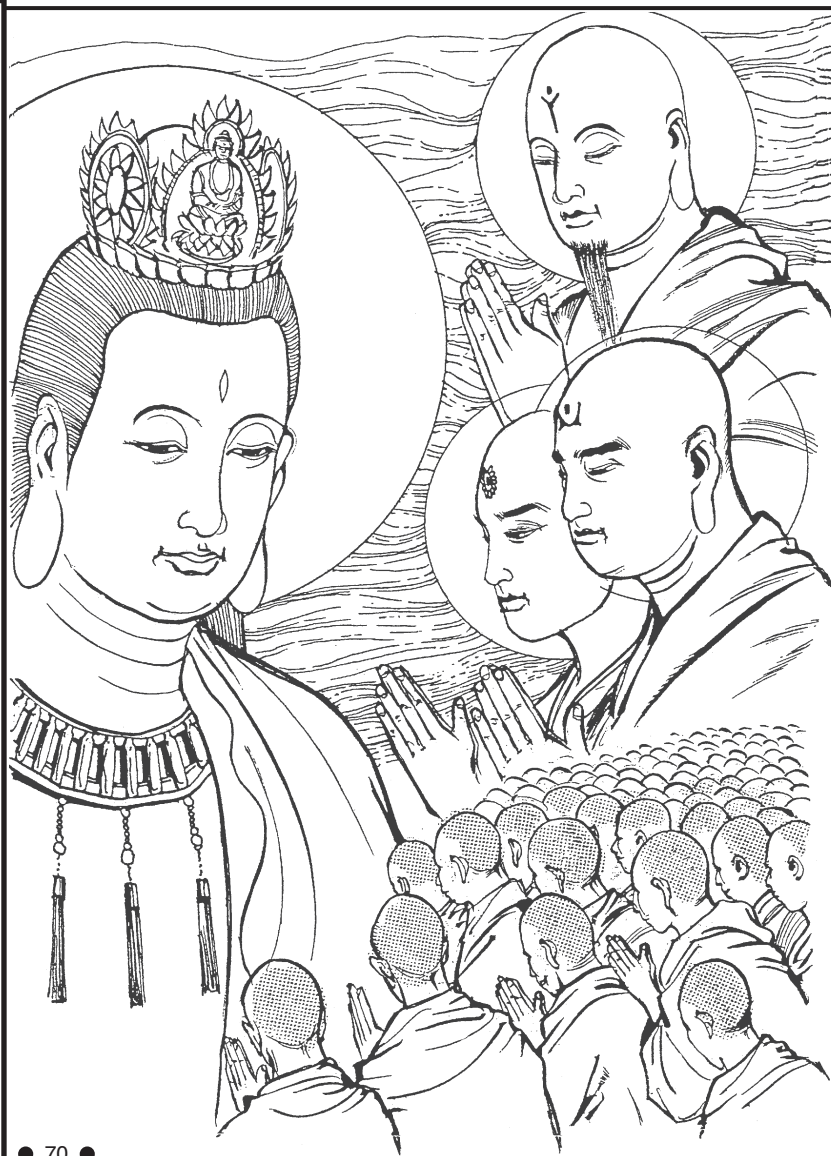
**其**次，是翘头末城中，将有一位善财长者，率领了八万四千人闻了弥勒世尊说法，使诸人民，心开意解，去尽尘垢，得法眼净，并出家即成阿罗汉道，这是初会。

**此**时转轮圣王襁佉，闻之惊讶！亦来佛所，请佛说法。

Next, an Elder by the name Good Wealth who lives in the Chi-Tou-Mo City, will also lead eighty-four thousand people to listen to the Dharma propounded by the World Honoured One Maitreya, and hence enable them to have their minds open up to the Path, to put to extinction defilements and obtain the Pure Dharma Eyes. They will then certify to Arhatship immediately after leaving the home life. This will be the first Dharma Assembly.

At that time, the Sagely King Rang-Qie is very surprised to hear the news. He will also come to see The Buddha and beg him to teach the Dharma.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



不久，圣王让位于太子，自己要求随佛出家，现沙门身，得罗汉道。

弥勒的父亲，修梵摩长者闻之，亦率领修行的梵志八万四千人一同出家，身为沙门，得罗汉果。

弥勒的母亲梵摩越夫人，亦率领八万四千采女，随佛出家，为比丘尼，得罗汉道。

佛的母亲，因出了家，影响所及，有数千万妇人女子，亦到佛陀的地方，要求出家学道。

Not long after that, the Sagely King will renounce the throne to his son and seek to leave the home life. he becomes a Bhikshu and attains the path of Arahant.

On hearing that, Maitreya's father, the Elder Xiu-Fan-Mo also leads a retinue of eighty-four thousand cultivators to leave the home life to become Bhikshus and they too attain Arhatship.

Maitreya's mother, the Lady Fan-Mo-Yue also brings along eighty-four thousand ladies to leave the home life to be Bhikshunis and they will also attain Arhatship.

Because The Buddha's mother leaves the home life, thousand of millions of ladies are influenced by her and go to the dwelling of The Buddha to seek to leave the home life and cultivate the Path.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●





**有**善根的，大多渐次取证，还有许多未得果的，弥勒佛给她们说大乘中乘小乘的三乘圣教。

**弥**勒佛一生说法，广度无量众生，其中最大盛会有三次：第一次度九十六亿……

**第**二次度九十四亿人……  
**第**三次度九十二亿人。这就是将来最著名的「龙华三会」。

**因**此，这个娑婆世界，在这一时期，建设成就弥勒佛的人间净土；所度大众，皆证阿罗汉的果位。

**T**hose of good roots will in main certify to the Path gradually. Those who cannot certify to the Fruition position are taught the Three Sagely Vehicles, namely the Great Vehicle, the Medium Vehicle and the Small Vehicle by Maitreya Buddha.

**T**hroughout his life Maitreya will instruct and cross over immeasurable living beings. Among the Dharma Assemblies, there will be three Great Dharma Gatherings. He will cross over 96 hundred million people in the First Dharma Assembly.

**I**n the second one, he will cross over 94 hundred million people.

**I**n the third Dharma Assembly he will cross over 92 hundred million people. These are the three famous assemblies which are known, as the "The Three Dragon Flowers Assemblies".

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



**还**有在天上人间或其他的法会，所度众生，乃是无量无边，难以统计。其所度的众生，随即得证道果，亦非偶然。

**这**都是多生累劫修来，大多是在释迦牟尼佛教化的正法时期，像法时期及末法时期，即种善根，广结佛缘，学佛修行，念佛斋戒，修持福德智慧之所致也。

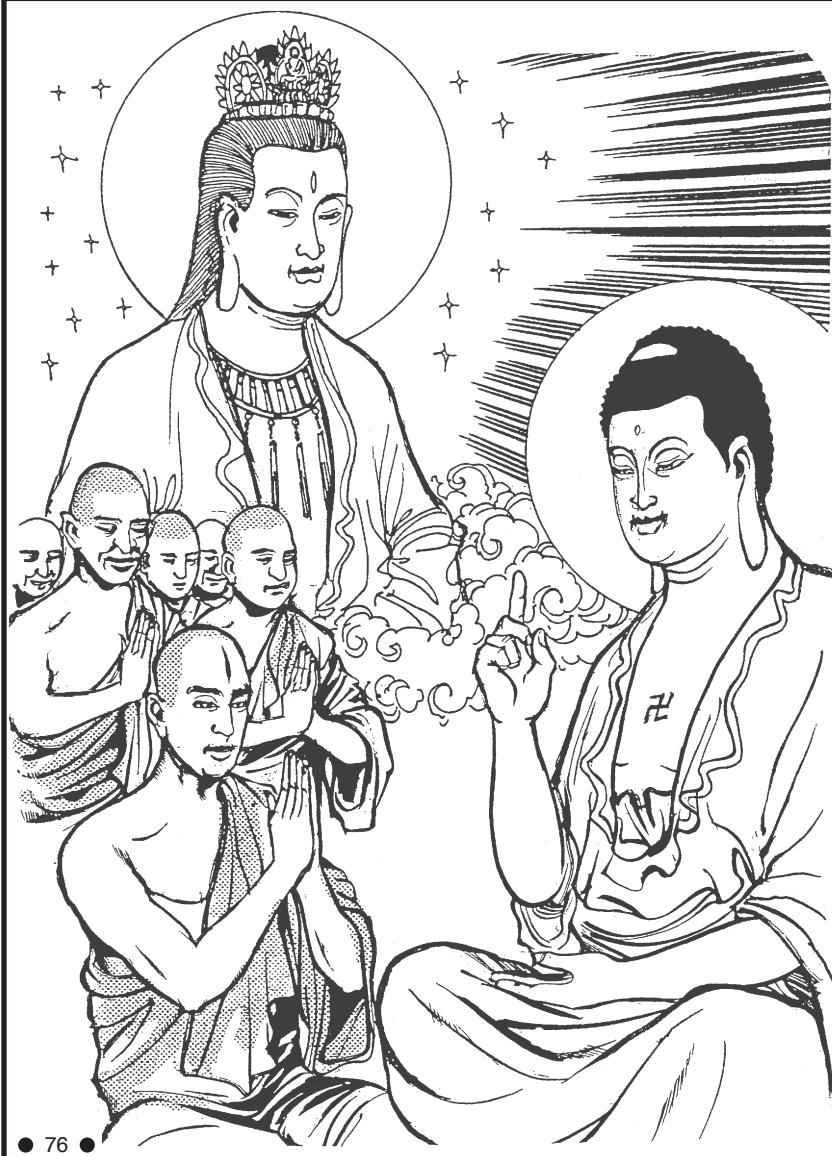
**弥**勒如来，寿八万四千岁满，才入涅槃，遗法应当存在八万四千年。

**So**, during the time of Maitreya Buddha, the Saha World will be transformed into a Pure Land in the Human Realm. The multitudes who are crossed over by him will all certify to the Fruition Position of Arhatship.

**I**ndeed it is difficult to count the number of living beings who have been and will be crossed over by him in the Dharma Assemblies which are and will be conducted by him in the Heavens and the Human Realm. Those who are crossed over by him will immediately certify to the fruition position. Such occurrences are not without reasons.

**T**hese are the people who have cultivated the Path for many kalpas. Most of them have planted good roots during the periods of the Proper Dharma, the Image Dharma and the Ending of Dharma of Shakyamuni Buddha. They have created great affinity with the Buddha. They cultivated according to his teaching by reciting the Buddha's Name, upholding the precepts and observing the pure eating practice.

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●



以上的情形，是将来弥勒佛下生人间成佛的大概。

乃释迦牟尼佛在舍卫国，祇树给孤独园时，当弟子一千五百多人集会时……

经阿难尊者「偏袒右臂，右膝着地」，慎重的恳求说：「如来玄鉴，无事不察……」当来过去现在三世，皆悉明了。过去诸佛姓字名号，弟子菩萨，翼从多少。如今现在国界若干，亦复明了。将来久远，弥勒出现至真等正觉，欲闻其变，弟子翼从，佛境丰乐，为经几时」。

Maitreya Thus Come One will live for fully eighty - four thousand years before entering Nirvana. His Dharma will dwell in the world for eighty-four thousand years too.

This is a brief account of how Maitreya Buddha will descend to the Human Realm to attain Buddhahood.

The teaching was given by Shakyamuni Buddha who was surrounded by a thousand and five hundred disciples in Jeta Grove, the Garden of Anathapindaka in Sravasti.

The Venerable Ananda revealed his right shoulder knelt on his right leg and begged The Buddha sincerely, "The Thus Come One's wisdom is penetrating. He is able to understand all affairs." "He can clearly penetrate past, present and future times thoroughly. He knows the Names of all the Past Buddhas, their disciples and Bodhisattvas, and the

● 弥勒菩萨 ● MAITREYA BODHISATTVA ●







如此再三的恳求，佛陀慈悲，为答覆阿难代表会众的请求，而说此预言经——「弥勒下生经」，根据许多经证，是可以查考的。

number of followers..." "And he also clearly knows the number of the present countries. In the distant future, Maitreya Buddha will appear in the world to attain The Unsurpassed Proper and Equal Enlightenment. May the World Honoured One tell us the transformation that will occur in the world, his disciples and followers, the blissful and rich Buddhahood and the duration it will last."

On behalf of the multitudes in the assembly, Ananda sought The Buddha to tell him about the Future Buddha. With kindness and compassion, The Buddha spoke the Sutra of Prediction -- that is "The Sutra On The Descend Of Maitreya Buddha." There are lots of proofs in other Sutras to verify the validity of this Sutra.

# ● 弥勒菩萨 ●

MAITREYA BODHISATTVA



The Chart Of The Past, Present And Future  
Lives Of Maitreya Bodhisattva

● 彌勒菩薩三世本事表 ●

● 現在世本事 ●					
名號	彌勒菩薩	異名	慈氏、阿逸多、無能勝、金剛因菩薩（金剛界）、大輪金剛（胎藏界）		
密號	迅疾金剛	梵名	MAITREYA	現在成就	一生補處菩薩
特德	慈心三昧成就，予眾生真實之樂。				
現居國土	兜率內院	三昧耶形	蓮花上塔	種子字	
真言	Om maitreya sctaha 唵梅但隸野（慈氏）娑縛賀				
誓句：	「使得作佛時，令我國中人民無有諸垢瑕穢，於淫、怒、癡不大，慙勤奉行十善，我爾乃取無上正覺！」				
功德事業：					
教化地點：	普遍教化		十方世界	特殊教化：	兜率內院
化身：					
	1.（梁）傅大士      2.（唐）布袋和尚      3.七福神之一（日本）				
● 過去世本生 ●					
之一	名號或身份： <u>一切智光明仙人</u> 時地： <u>彌勒如來</u> 學佛因緣：白兔母子捨身供養 修証法門： <u>慈心三昧</u> 悲願內容：世世不起殺想，入慈心三昧，直到成佛。				
之二	名號或身份： <u>曇摩留支王</u> 時地： <u>弗沙佛如來時</u> 教授老師： <u>弗沙佛</u> 學佛因緣：見比丘入慈三昧，身光特顯，志慕慈心三昧。 修証法門： <u>慈心三昧</u> 悲願內容： <u>發願修習慈心三昧</u>				
● 未來世修證 ●					
名號：	<u>彌勒佛</u>				
時地：	<u>其盡兜率之壽四千歲後娑婆世界人間淨土</u>				

## ● 彌勒菩薩三世本事表 ●

The Chart Of The Past, Present And Future  
Lives Of Maitreya Bodhisattva

### ● 日 常 生 活 ●

食：隨心識化現得食

衣：著天衣

行道：渠道為八色琉璃、五百億寶珠合成，渠中充滿八味水。

其他：往生者自然得天女供養。

### ● 說 法 講 堂 ●

構成元素：天人牢度跋提額上化現之五百億寶珠，具足一切眾色，如紫紺摩尼表裡映徹。

其他設備：天女、天子手中蓮華化光，具足樂器，不鼓自鳴，所詠歌音演說十善，四弘誓願。

### ● 園 林 景 觀 ●

1. 八色琉璃渠：一一渠為五百寶珠合成，中有八味水，八色具足。

2. 華上天女身色微妙莊嚴，如諸菩薩身相，於空中讚歎六波羅蜜。

### ● 師 子 寶 座 ●

質地：閻浮檀金所成。

高度：四由旬。

莊嚴：無量眾生莊嚴，座上蓮華百寶所成，上有寶帳，佈滿眾寶雜華，寶鈴懸於帳上。

The Chart Of The Past, Present And Future  
Lives Of Maitreya Bodhisattva

● 彌勒淨土一覽表 ●

淨土	兜率內院		
法王	彌勒菩薩		
成立時劫	彌勒菩薩現生兜率天時	法界方位	欲界六天之第四天
經典出處	《彌勒上生經》等	淨土依報	天人寶冠以天福力化現
往生品位	天人、菩薩、二乘行者		
往生法門	修行慈心三昧		

● 往 生 者 正 報 ●

欲界天人身

壽命：以人間四百年約一日夜，壽四千歲。

特色：初生身如人間八歲小孩，七日成人。

身形：身長四由旬，衣長八由旬，寬四由旬，重一銖半。

● 淨 土 依 報 ●

土地構造：天人化現五百萬億寶宮所成

● 教 法 ●

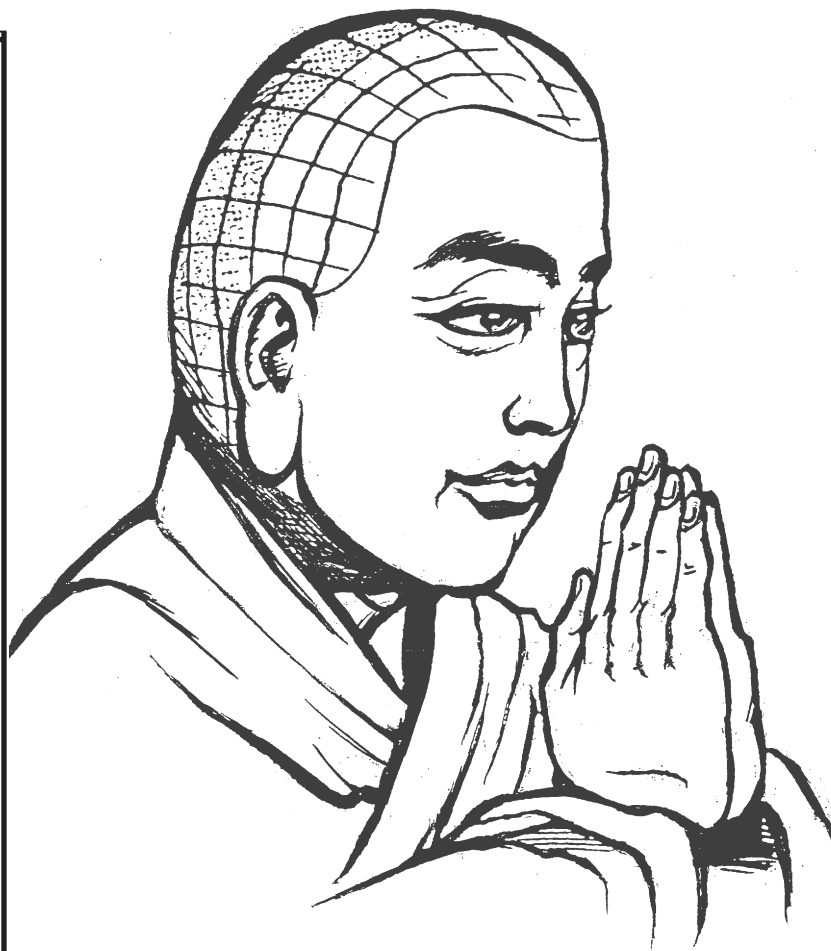
修証目標：成佛

師資教授：彌勒菩薩、諸大菩薩及玄奘大師、窺基大師、虛雲老和尚等。

教材方便：1. 樹下寶女執百億寶，無數瓔珞出妙音樂，樂音中演說不退轉地法輪之行。

2. 樹生果如頗梨色，一切眾生入其中，光明右旋婉轉，流出眾音，演說大慈大悲法。

3. 風吹垣牆上樹，樹相振觸，演說苦、空、無常、無我諸波羅蜜。







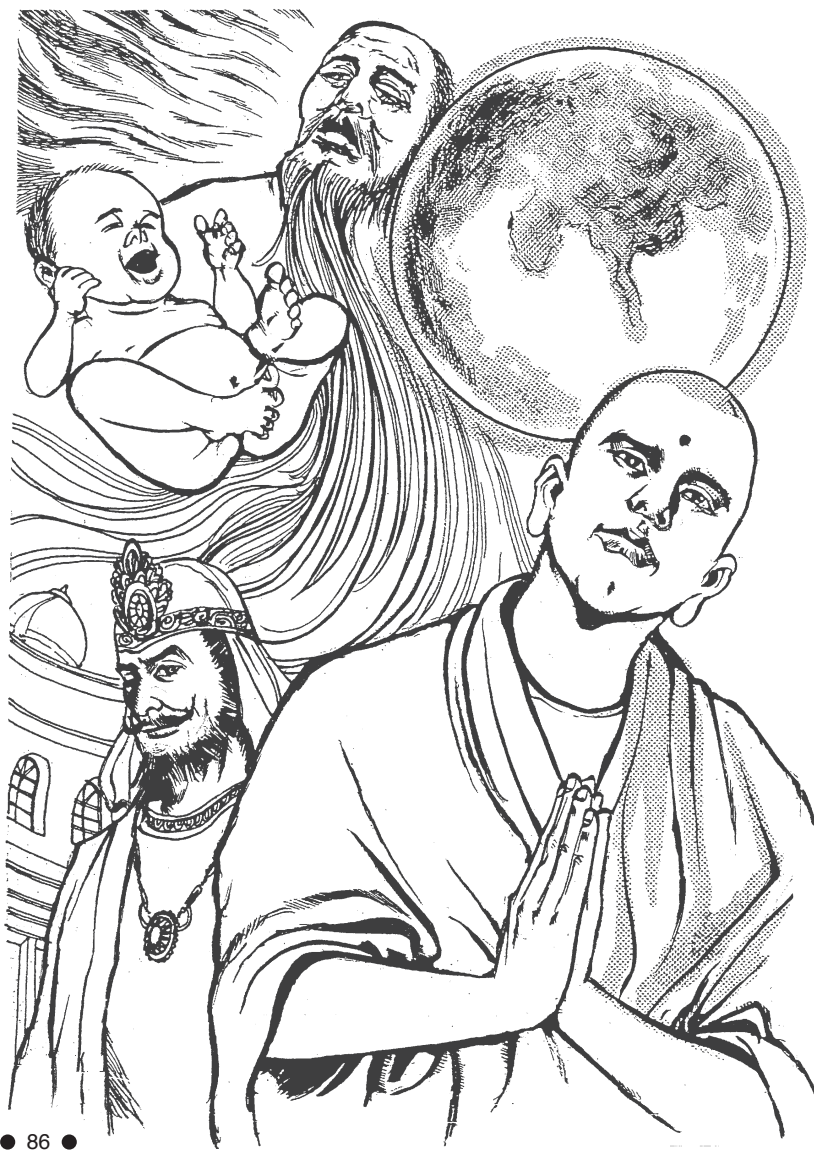
地球上  
● 最长寿的人 ●  
● 孙果森 整理 ●

**The MAN With  
The LONGEST Lifespan  
On Earth**

Compiled By:  
**SOON GUO SEN**

● 地球上最长寿的人 ●

● THE MAN WITH THE LONGEST LIFESPAN ON EARTH ●



## ● 地球上最长寿的人 ●

### ● THE MAN WITH THE LONGEST LIFESPAN ON EARTH ●

**在**我们这个世界上，自有地球开始，到将来地球毁灭，人类的寿命，最长的时期，是八万四千万岁，最短的时期是十岁。

**另**有一位更长寿的人，他将活到五十六亿七千万岁，现在已经活了两千五百多岁，至今仍然还活着哩！

**依**据佛经的记载，这位长寿的人，是释迦牟尼佛弟子中，头陀第一的大弟子，名字叫做大迦叶。

**两**千五百年前，在中印度摩竭陀国首都一王舍城，附近的摩诃娑罗陀村，有一位大富豪贵族，尼拘卢陀竭波长者，就是大迦叶的父亲。

**O**ur Earth goes through a process of formation and extinction. During each process period, the longest lifespan of human beings is 84 thousand years and the shortest lifespan is ten years.

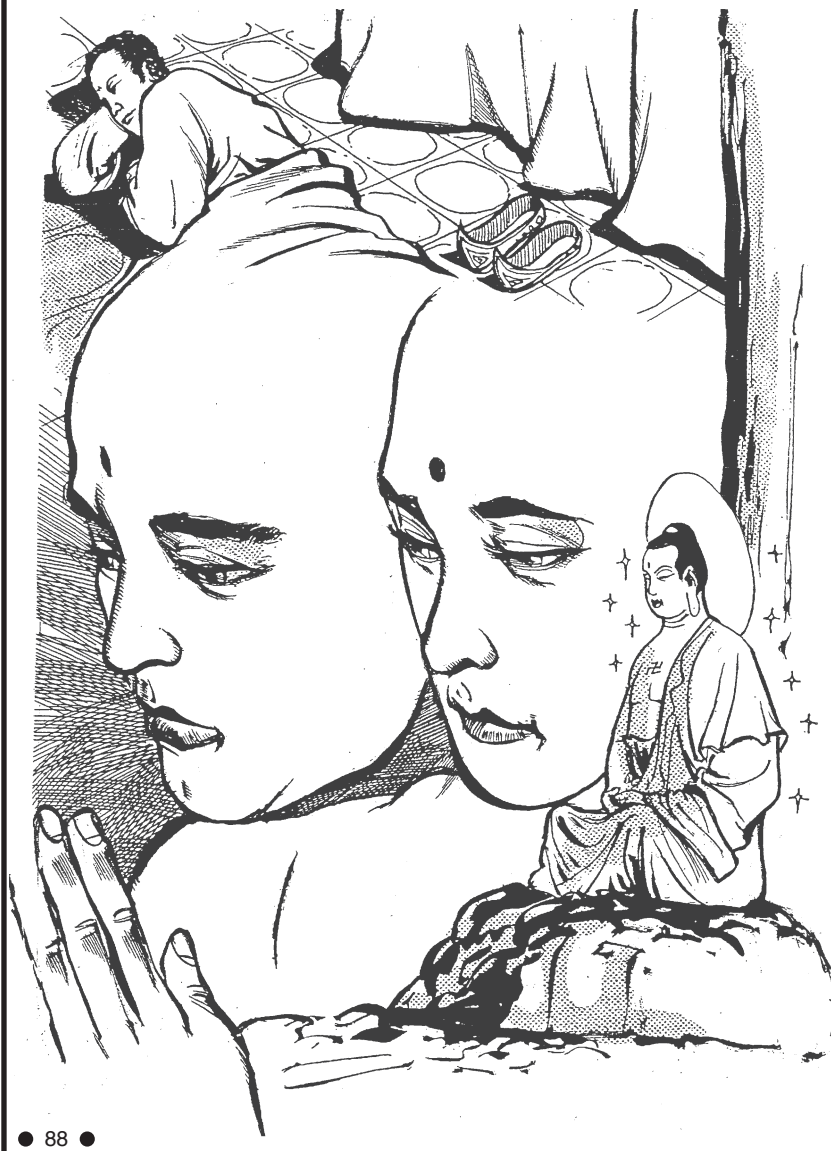
**B**ut there is a man who will live for 5.67 billion years. Now he is two thousand and five hundred years old and is still alive.

**A**ccording to the records of the Sutras, this man of longevity is one of the disciples of Shakyamuni Buddha who is foremost in the Ascetic Practice. He is known as the Mahakasyapa.

**T**wo thousand and five hundred years ago, in the village of Mahakasyapa, the city of Rajagṛha, the capital of Magadha, Central India, there lived a rich and noble Elder by the name Nekkodagabho. He was Kasyapa's father.

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## ● 地球上最长寿的人 ●

### ● THE MAN WITH THE LONGEST LIFESPAN ON EARTH ●

**当**他母亲怀胎十月，一天在庭院散步，忽然困倦，坐在大树荫下休息时，见有天衣飘来，大迦叶便降生了，和佛陀一样，也是独生子。

**青**年时期，父母为他娶了一位美丽胜过天妃的妻子，但一向分床共室……

**做**了十二年有名无实的夫妻，因为二人立志出家，坚志守净，果然后来得满心愿。

**大**迦叶三十岁，正是释迦牟尼佛在菩提树下，金刚座上，夜睹明星，成佛的那年。

One day, when Kasyapa's mother was ten months pregnant, she went for a walk in the garden. Suddenly she felt very tired and sat under a great tree to take a rest. She saw a heavenly piece of clothing flying to her and gave birth to Mahakasyapa. Just like The Buddha, he was also the only son in the family.

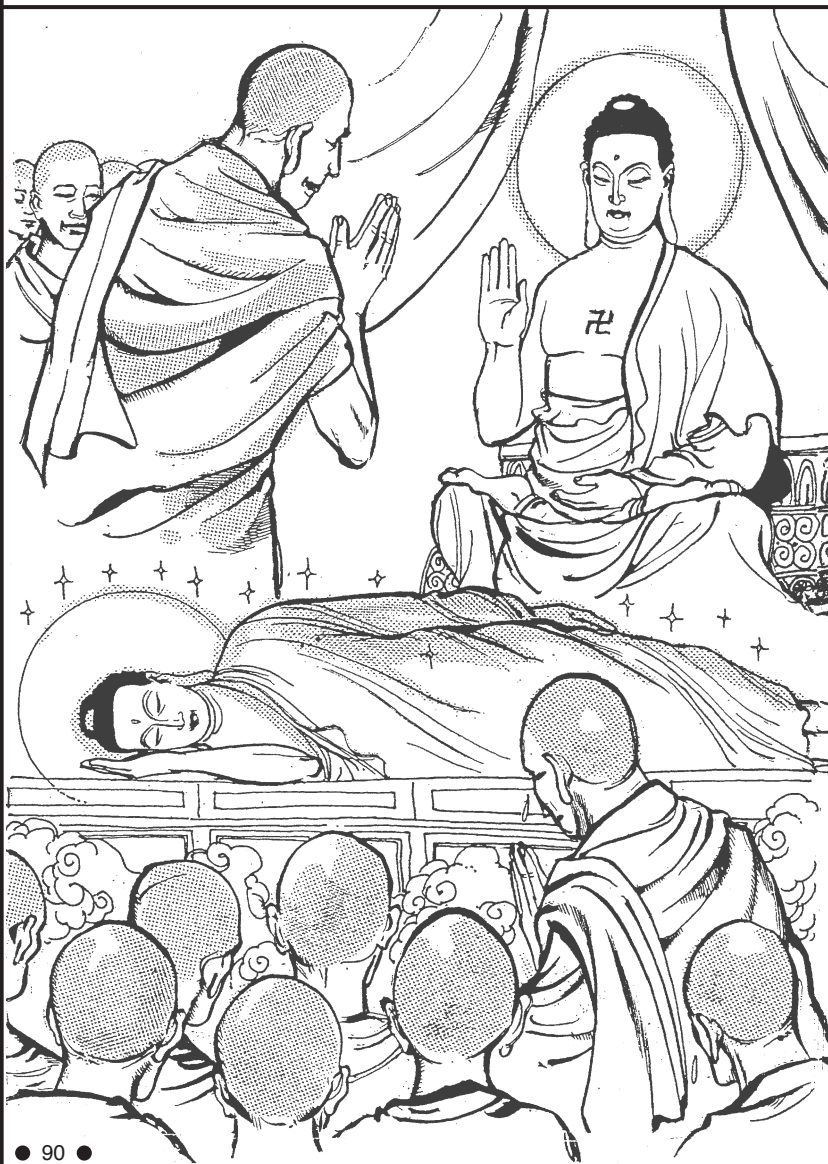
When he was old enough, his parents arranged for him to marry a beautiful girl whose beauty far surpassed the Heavenly Concubines. But even though they stayed in the same room, they slept separately.

For twelve years they lived as husband and wife by name only. This was because prior to their marriage, they had both vowed to leave the homelife. Because of their firm resolve in upholding the pure precepts, they managed to fulfill their vows.

By the time Shakyamuni Buddha sat on the Vajra Seat under the Bodhi Tree and attained Buddhahood, after watching the bright star at night, Mahakasyapa was already thirty years old.

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## ● 地球上最长寿的人 ●

● THE MAN WITH THE LONGEST LIFESPAN ON EARTH ●

**他**离家寻师求道，两年后才访到佛陀，做了僧团中的一位比丘，精进苦行……

**为**教忘身，到了老年，已是佛陀座下的首座大弟子，人人都称他为尊者大迦叶。

**佛**陀八十岁的时候，应身化世的因缘已满而入涅槃，大迦叶乃继承佛陀衣钵，掌理僧团。当佛陀的金棺放在天冠寺，弟子们举火荼毘，薪火不燃。

**七**天之后，等大迦叶尊者来到时，金棺中佛陀的两足伸出，尊者涕泣顶礼说道：

**A**fter searching for two years, he finally found his teacher, The Buddha. He become a bhikshu and cultivated ascetic practice diligently.

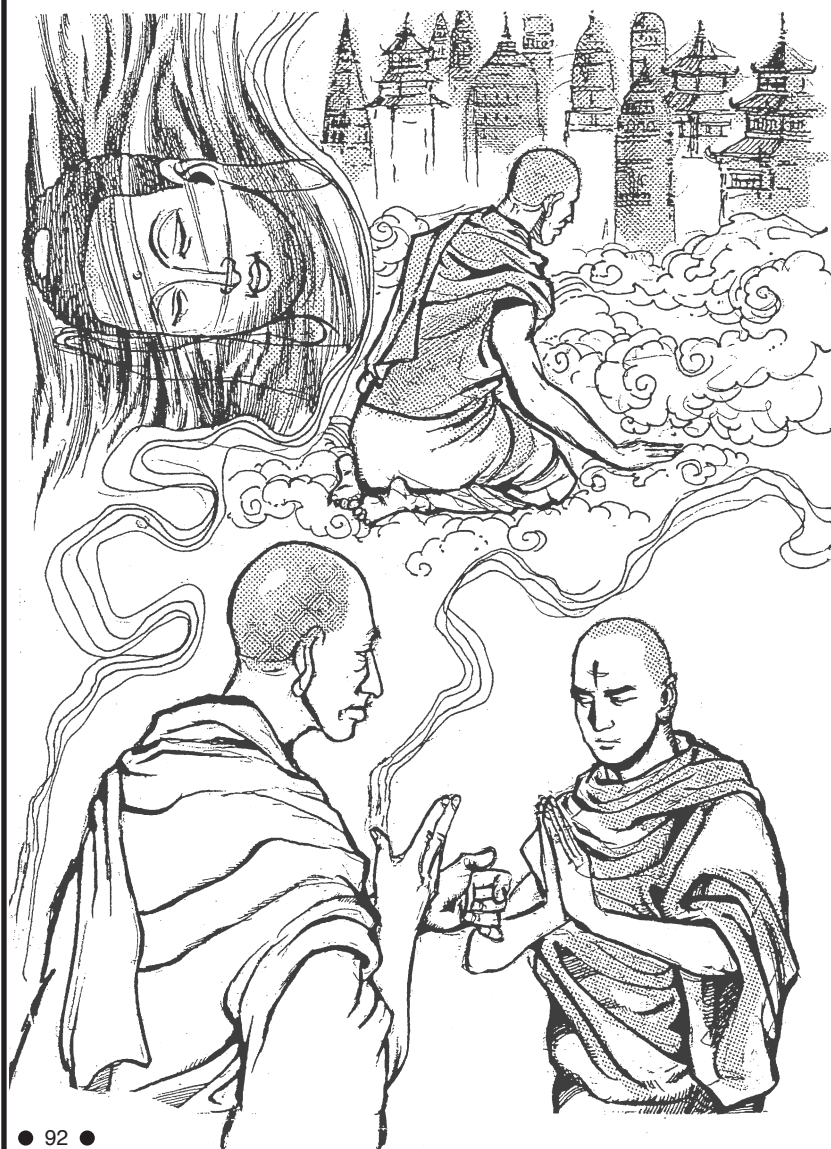
**H**e cultivated in accord with the Dharma without thinking of any self-benefit. At a great age, he had become the Buddha's foremost disciple and everyone called him the Honoured One Mahakasyapa.

**A**t the age of eighty, the causes and conditions for The Buddha to transform the worldly beings had been fully accomplished. He then appeared to enter Nirvana. Mahakasyapa inherited his sash and bowl and was in charge of the Sangha assembly. The golden casket of The Buddha was placed at Tian-guan Temple. When the disciples wanted to cremate the body, they found that it was impossible to light the fire.

**A**fter seven days, when the Honoured One Mahakasyapa arrived, The Buddha stretched out his two feet from the casket. The Honoured One made obeisance and cried:

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● THE MAN WITH THE LONGEST LIFESPAN ON EARTH ●



## ● 地球上最长寿的人 ●

● THE MAN WITH THE LONGEST LIFESPAN ON EARTH ●

「慈悲的佛陀！伟大的救主，您放心，我们会依您的足步来行！」说完这话，佛陀双足就缩进棺中。

正在弟子们号哭声中，佛陀放出三昧真火，自焚荼毘了。从此大法流传的责任，就由大迦叶负担起来了。

迦叶尊者的年纪已过百岁了，有一天他到阿难陀住的地方，吩咐阿难陀继承他未完的工作……

他又跃身虚空，到了天上，供养礼拜佛陀的八塔。

"The kind and compassionate Buddha  
The Greatest World Saver,  
Please do not be concerned,  
For we will follow your foot steps in practising the Path!"  
After saying that, The Buddha immediately drew back  
his feet into the casket.

While the disciples were still crying, The Buddha released the Genuine Fire of Samadhi and the body was cremated. From then on, the responsibility in propagating The Buddha Dharma fell upon the shoulders of Mahakasyapa.

By the time the Honoured One Mahakasyapa was more than a hundred years old, he visited Ananda one day and passed to him the duty of propagating the Great Dharma.

Then he leapt into the space and went to the Heaven to make offerings and obeisance to the eight pagodas which contain the Sharira of The Buddha.

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## ● 地球上最长寿的人 ●

● THE MAN WITH THE LONGEST LIFESPAN ON EARTH ●

**回**到王舍城，前去向阿闍世王告辞，因王午睡，不便惊扰，就迳往离王舍城西南八里外的鸡足山中。

**山**有三峰屹立，成鸡足形，当尊者到山，三峰裂开，自然形成禅座，尊者即以草席地而坐，并对护法神说道：

「**我**今将以神通法力来保持这个身体，用粪扫衣来覆盖，等五十六亿七千万年来临……」

**弥**勒菩萨降生，成佛时，我再去拜见他，授佛的衣钵」。说完这话，鸡足三峰，就自然合起来。

**H**e then returned to Rajagṛha to bid farewell to the King Ajātasattu. The King was taking a nap at noon, so he did not disturb him. Instead he went straight to the Chicken Foot Mountain which is situated at about eight miles from South Western Rajagṛha.

**T**here are three peaks on the mountain which makes it look like a chicken's foot. When the Honoured One arrived, the three peaks opened up naturally to form a seat for meditation. The Honoured One arranged a grass mat and sat on it. Then he told the Dharma Protector,

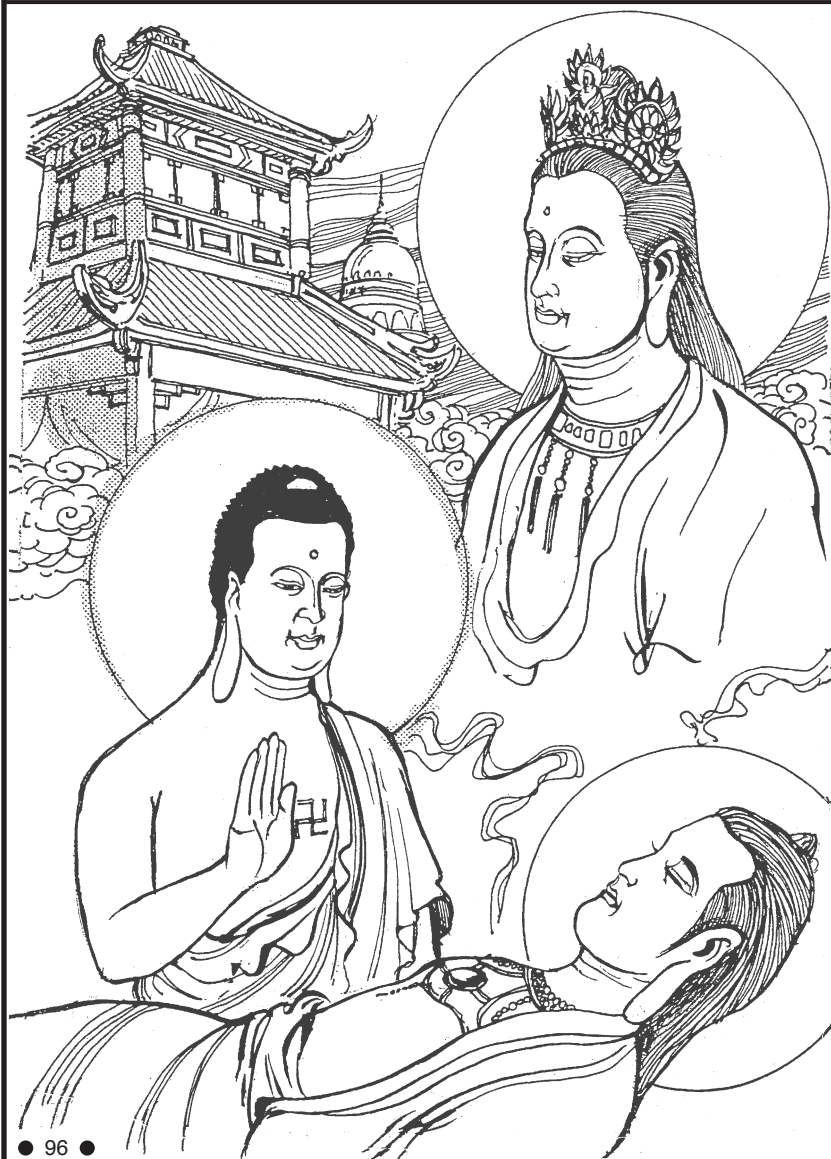
"**I** will now use the strength of spiritual penetration to maintain this body and cover it with the cloth for clearing faeces. I will wait for 5.67 billion Years,..."

"...for the arrival of Maitreya Bodhisattva who will descend to the Earth to attain Buddhahood. I will go to pay respect to him and pass on to him The Buddha's sash and bowl." After saying that, the three peaks of Chicken Foot Mountain closed up naturally.



● 地球上最长寿的人 ●

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## ● 地球上最长寿的人 ●

● THE MAN WITH THE LONGEST LIFESPAN ON EARTH ●

**阿**难陀尊者和国王阿闍世，知道这个消息，无比的悲伤，一同到鸡足山上，要看大迦叶；到达时，鸡足山自开，他们看到大迦叶安祥端然坐着入定，身覆曼陀罗华，证明他没有死去……

**依**据佛说预言，弥勒上生经及当来弥勒下生成佛经的记载：释迦牟尼佛的弟子弥勒菩萨，在释迦世尊当未示寂之前入灭。

**舍**此色身，上生兜率陀天，住在弥勒内院，为该天的教主，应享天寿四千万岁；此天一昼夜的时间，等于我们地球的时间四百年。

**A**fter hearing the news, the Honoured One Ananda and King Ajattasatu were extremely sad. They went to Chicken Foot Mountain together to see Mahakasyapa. When they arrived, the mountain opened up by itself. They saw that Mahakasyapa was sitting in meditation calmly and uprightly. His body was covered with Mandarava Flowers. This proved that he was still alive.

**A**ccording to the prediction of The Buddha, in the Sutras of Maitreya's Rebirth in the Tushita Heaven and Maitreya's Attainment of Buddhahood in the Human Realm in distant future, it was thus stated, "Maitreya Bodhisattva, the disciple of The Buddha had appeared to enter extinction before Sakyamuni Buddha perfected stillness."

**A**fter renouncing the form body, he was born in the Tushita Heaven and dwelt in the Maitreya Inner Court. He is the Teacher of Tushita Heaven and will live for four thousand years. A day and night in this heaven is equivalent to four hundred years on Earth.

# ● 地球上最长寿的人 ●

● THE MAN WITH THE LONGEST LIFESPAN ON EARTH ●



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**兜**率天一年，就是人间十四万年，弥勒天主四千岁，合算地球人寿，为五十六亿七千万岁。

**那**时弥勒降生人间成佛，说法渡生，并与弟子等，俱往耆闍崛山，即释迦佛时的鸡足山。

**到**达山下，安祥徒步而上，到了山顶，弥勒以手擘山，如转轮王开大城门，鸡足三峰，顿时裂开，见大迦叶仍端正安祥禅定如故。

**A** year in the Tushita Heaven is equivalent to 140 thousand years on Earth. The Heavenly Lord Maitreya will live for four thousand years which is the same as 5.67 billion years according to the earth time.

**A**t that time, Maitreya Bodhisattva will descend to the Earth to attain Buddhahood. He will teach and cross over the living beings. Then he will go with his disciples to Mount Grdhrakuta which was known as Chicken Foot Mountain during the time of Shakyamuni Buddha.

**H**e will walk calmly uphill on arrival at the foot of the mountain. On reaching the summit, Maitreya Buddha will split the mountain with his hands; just like the Wheel Turning King opening the doors of a great city. Immediately the three peaks of Chicken Foot Mountain will open up. As expecter, Mahakasyapa will still be sitting up rightly in meditation.

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**有**梵天主从空而至，以天香油灌大迦叶头顶，油灌了身，击木健椎，吹大法蠡，大迦叶即从灭尽定觉醒过来！

**整**整衣服，偏袒右肩，右膝着地，长跪合掌，持释迦牟尼佛的僧迦梨衣，授给弥勒，并说：「大师释迦牟尼佛陀，临涅槃时，以此法衣付嘱于我，令奉世尊。」

**此**时跟弥勒世尊上山的随从弟子们竟说：「为什么今天此山顶上，有此人头虫出现，短小丑陋，还穿沙门的衣服，能礼拜恭敬世尊？」

**T**he Heavenly King will anoint the summit of his head and body with heavenly fragrant oil. He hits the drum and blows the Dharma trumpet. Mahakasyapa immediately wakes up from the Samadhi of Complete Extinction.

**H**e will arrange his clothing and reveal his right shoulder. Then he kneels down on his right leg and puts his palms together. He carries the sash of Shakyamuni Buddha and gives it to Maitreya Buddha. He will say, "Before entering Nirvana, The great Teacher Shakyamuni Buddha instructed me to pass on the clothing of Dharma to the World Honoured One."

**A**t that time, the World Honoured One Maitreya's disciples who have followed him up the mountain will ask, "Why is there a worm with a human head on the summit of this mountain? Why is he so short and ugly? And why does he know how to wear a sash and make obeisance to the World Honoured One?"



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当时弥勒佛，乃呵斥大众说：「切莫轻视此人，此乃先佛释迦牟尼世尊，于五浊恶世，教化众生时，千二百五十弟子中，头陀第一。」

身相庄严，舍金色妇，出家学道，昼夜精进，慈愍众生，为法住世，待传衣钵的大迦叶尊者，乃此人也。」说完这话，一切大众悉皆恭敬作礼。

当时弥勒世尊，接过释迦牟尼佛的僧迦梨衣，覆在右手，只能掩盖两指……

又转左手，仍只能覆盖两指，因为这时的人，身体高过一十六丈的缘故。

At that time, Maitreya Buddha scolds the multitude, "You should not look down on him. He is the disciple of the past Buddha, Shakyamuni Buddha who transformed the living being in the Evil World of Five Turbidities. Among a thousand two hundred and fifty disciples, he is the foremost in Ascetic Practice."

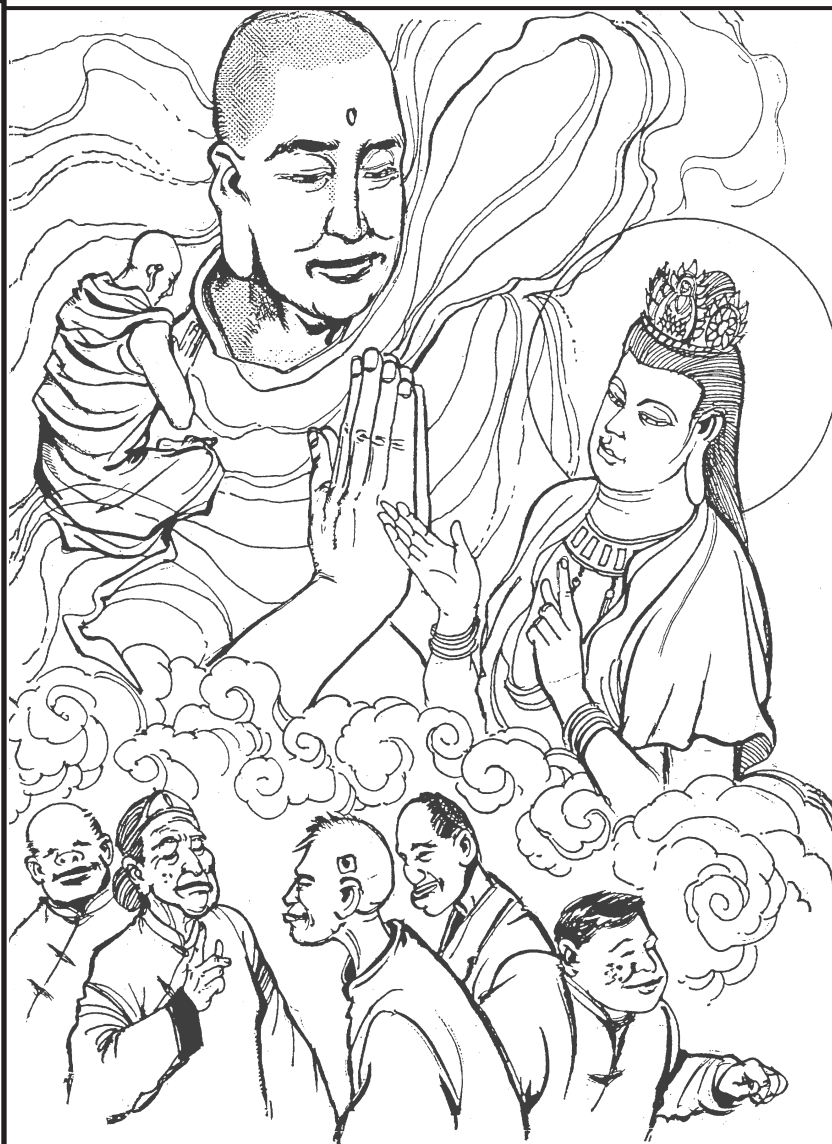
"He is very well adorned. He renounced his golden wife and left the home life to cultivate the Path diligently throughout days and nights. Because of his pity towards the living beings he dwells in the world. Indeed he is the Honoured One Mahakasyapa who is waiting to pass on to me the sash and bowl." After listening to this the multitude respectfully made obeisance to him.

At that time the World Honoured One Maitreya accepts the sash of Shakyamuni Buddha but its length can only cover two of his right fingers.

Then he places it on the left hand, it still covers two of his fingers. It is because at that time, the height of the people is about sixteen zhang. (1 zhang = 3.33 metres)

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**众**人百思莫解，深感奇怪，为什么先佛时期，世人的身体那么矮小！

**其**实不知在过去五十六亿七千万年时，人类皆因贪嗔痴浊、骄傲之所感，身体高大不过六尺。

**弥**勒世尊，告大迦叶说：「汝可现神变，并说先佛所有经法。」大迦叶当即跃身虚空，作一十八变，或现大身满虚空中！

**大**复现小，如葶苈子，小复现大，身上出水，身下出火，履地如水，履水如地，坐卧空中。

**The** multitude are unable to understand why the size of the worldly people was so small and insignificant during the time of the Past Buddha.

**In** fact they did not know that in the past, about 5.67 billion years ago, the size of the human being was about six feet because of the evil retribution of greed, hatred, delusion and arrogance.

**M**aitreya Buddha then tells Mahakasyapa, "You can show them your spiritual transformation and teach them the Sutras of the Past Buddha." Mahakasyapa leaps into the space to perform the eighteen kinds of transformation. He may suddenly appear as large as the empty space.

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**身**不坠地，东踊西没，西踊东没，  
南踊北没，北踊南没，边踊中没，中踊边  
没，上踊下没，下踊上没！

**于**虚空中，化作琉璃窟，承佛神  
力，以梵音声，说释迦牟尼佛十二部经，  
大众闻说，深感奇怪，叹未曾有。

**A**fter that he will appear as minute as a seed of  
Tingli grass. From this tiny dot, he will again magnify  
himself into a gigantic form. The upper part of his  
body will produce water, while the lower part will  
produce fire. He walks on ground as though walking  
on water. And while walking on water, he will walk  
as though walking on land. He sits and lies in empty  
space, without touching the ground. Then he will leap  
from the East and disappear in the West. He will again  
leap from the West and disappear in the East. He then  
appears in the South and vanishes in the North. From  
the North he will leap out and disappear in the South.  
The he will leap out from the side and disappear in  
the middle. From the middle he will leap out and  
disappear at the bottom. From the bottom he appears  
and again vanishes at the top.

**I**n the empty space he transforms himself into a  
cave of Lapis-lazuli. With the spiritual strength of The  
Buddha, He will speak the 12 divisions of the Sutas,  
which were propounded by Shakyamuni Buddha, with  
a deep and resonant Brahman voice. When the  
multitude hear that, they are greatly surprised for they  
have never witnessed such occurrence.

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**当**时感化八十亿人远尘离垢，证罗汉果，一时无数天人发菩提心。从空降下，顶礼弥勒，齐说：「一切有为法，悉皆是无常。」

**大**迦叶辞佛而退，到坐禅入定之处，自出三昧火，舍此报身，入于涅槃，众收舍利，在山顶起塔供养。

**弥**勒赞叹大迦叶，而大迦叶的骨身舍利亦出音声而说偈言：

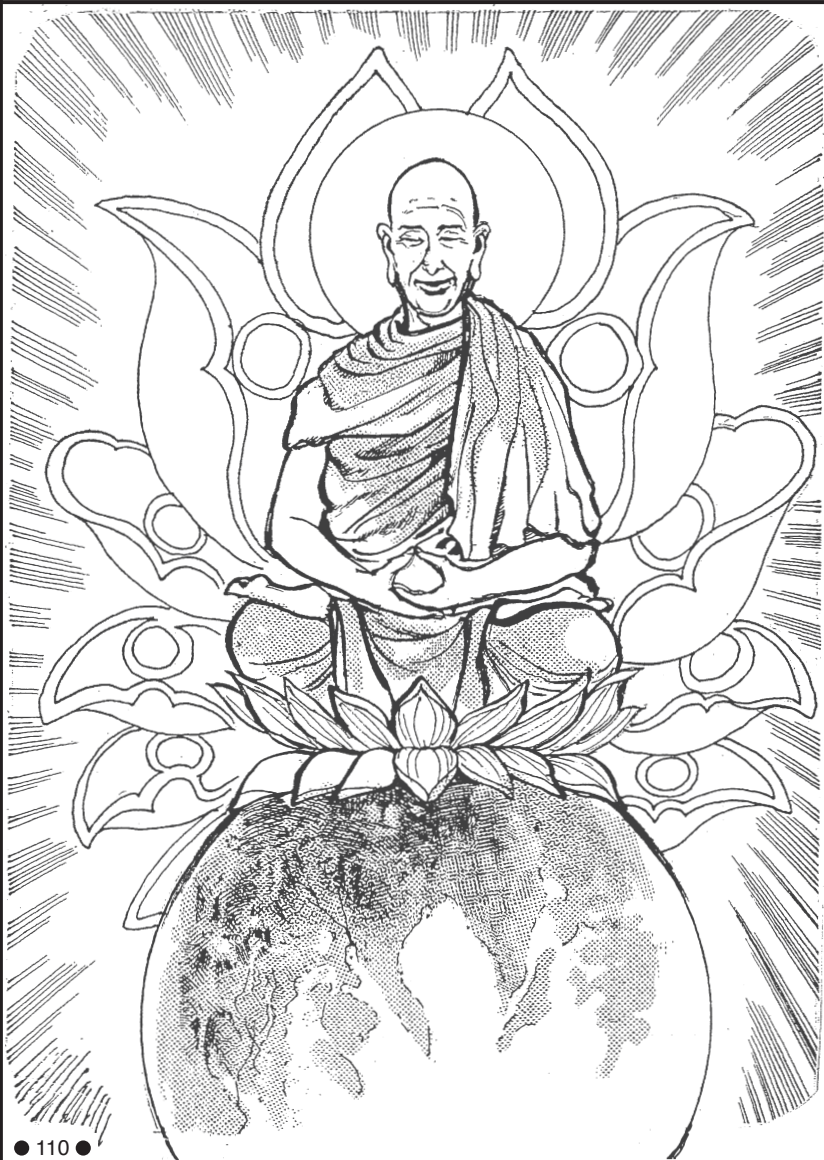
**B**ecause of that 80 hundred million people will be free from dust and defilement and attain the fruition of Arahants. At the same time, innumerable Heavenly Beings will bring forth the bodhi resolve. They descend from space to make obeisance to Maitreya Buddha. Together they say, "All conditioned Dharmas are indeed impermanent."

**M**ahakasyapa will then take leave, and return to his place of meditation. He will cremate himself with the fire of Samadhi and enter Nirvana. The multitude collects the sharira and build a pagoda on the summit of the mountain to make offerings to him.

**A**gain Maitreya Buddha will praise Mahakasyapa, The bone sharira of Mahakasyapa also says the following gatha:

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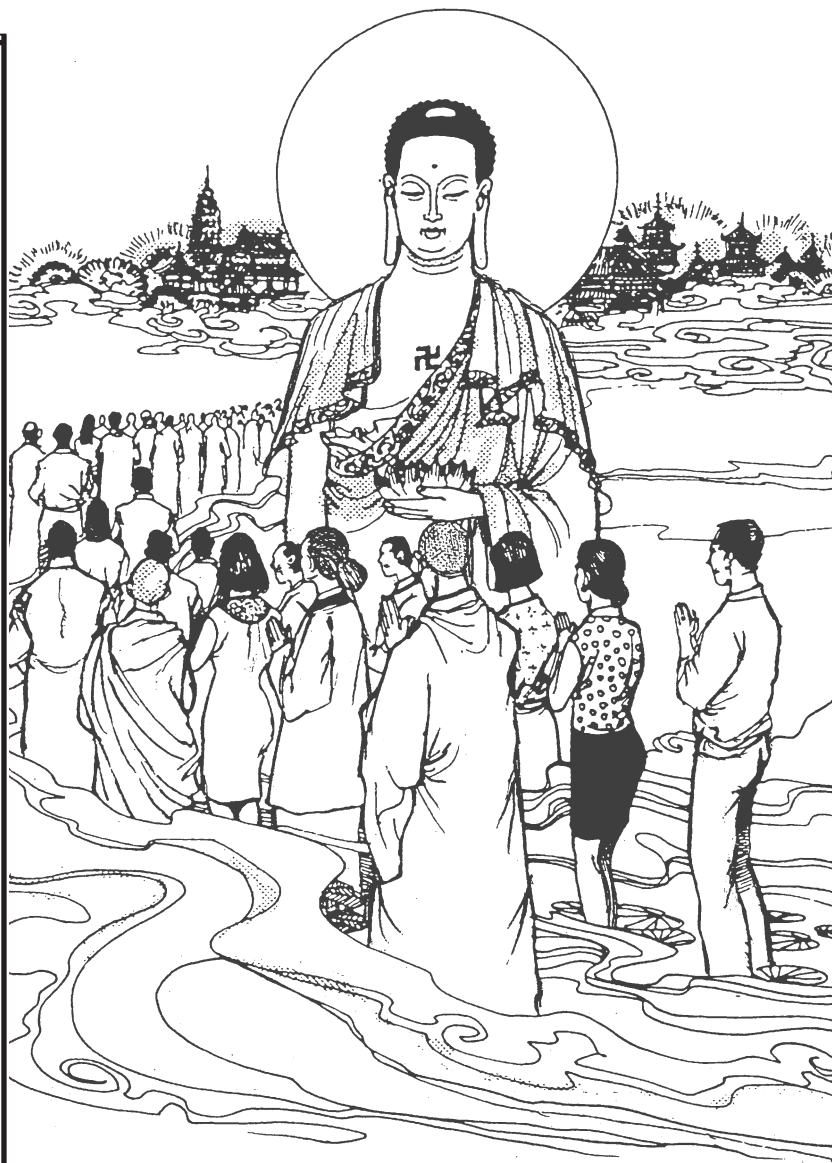


头陀是宝藏，持戒为甘露。  
能行头陀者，必至不死也。  
持戒了生死，及与涅槃乐。

以上所说，就是我们这个世界上唯一长寿到五十六亿七千万岁的大迦叶尊者之过去和未来，实在希有难得，不可思议也。

"**A**scetic Practice is the Jewelled Store; upholding the precepts is the sweet dew drops. Those who can cultivate the Ascetic Practice; will finally arrive at the position of No Death. A man who can uphold the precepts will put an end to birth and death; And attain the Bliss of Nirvana."

**W**hat we have just discussed are the past and future happenings of the Honoured One Mahakasyapa who will live for 5.67 billion years on Earth. It is indeed inconceivable to see a man who can attain such longevity.





# 迴向 • TRANSFERENCE

愿生兜率净土中  
 莲开便见慈尊容  
 即得不退无上道  
 再随菩萨下阎浮

May I Be Born In The Tushita Heaven.  
 To See The Kingly Honoured One When  
 The Lotus Is Open.

May I Be Certified To The Unsurpassed  
 Path Of Non-Retreating Immediately.

And Follow The Bodhisattva To Descend  
 To The Jambudvipa.