

佛說無量壽經 (卷下)

fó shuō wú liàng shòu jīng

曹魏康僧鎧譯(公元252年)
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佛告阿難：其有眾生·生彼國者·皆悉住於正定之
fó gào ā nán qí yǒu zhòng shēng shēng bǐ guó zhě jiē xī zhù yú zhèng dìng zhī

聚。所以者何？彼佛國中無諸邪聚·及不定之聚。
jù suǒ yǐ zhě hé bǐ fó guó zhōng wú zhū xié jù jí bú dìng zhī jù

十方恒沙諸佛如來·皆共讚歎無量壽佛·威神功德
shí fāng héng shā zhū fó rú lái jiē gòng zàn tàn wú liàng shòu fó wēi shén gōng dé

不可思議。
bù kě sī yì

諸有眾生·聞其名號·信心歡喜·乃至一念·至心
zhū yǒu zhòng shēng wén qí míng hào xìn xīn huān xǐ nǎi zhì yí niàn zhì xīn

迴向·願生彼國。即得往生·住不退轉。
huí xiàng yuàn shēng bǐ guó jí dé wǎng shēng zhù bú tuì zhuǎn

唯除五逆·誹謗正法。
wéi chú wǔ nì fěi bàng zhèng fǎ

佛告阿難：十方世界諸天人民·其有至心·願生彼
fó gào ā nán shí fāng shì jiè zhū tiān rén mín qí yǒu zhì xīn yuàn shēng bǐ

國·凡有三輩。其上輩者·捨家棄欲而作沙門·發
guó fán yǒu sān bèi qí shàng bèi zhě shě jiā qì yù ér zuò shā mén fā

菩提心·一向專念無量壽佛·修諸功德願生彼國。
pú tí xīn yí xiàng zhuān niàn wú liàng shòu fó xiū zhū gōng dé yuàn shēng bǐ guó

Sutra of the Buddha's Teachings on Infinite Life -- Part 2

Chinese Translation by Tripitaka Master Samghavarman
during the Cao Wei dynasty (252 CE)
Provisional English translation by
the Buddhist Text Translation Society (2022)

The Buddha said to Ananda, "Living beings who are born in this land all abide in correct samadhi. And why? In this land, there are no beings who are in a misguided or undetermined samadhi.

Buddhas of the ten directions as many as Ganges' sands together praise the Buddha Infinite Life's inconceivable awe-inspiring powers and meritorious virtue.

Upon hearing his name, if beings have even a single thought of faith and joy and wholeheartedly vow to dedicate their merit to be born in his land, they will be reborn there and realize the stage of never retreating on the path of awakening.

The only exception are those who have committed the five unnatural crimes and slandered the Right Dharma."

The Buddha said to Ananda, "Humans and devas from the worlds of the ten directions who wholeheartedly wish to be born in that land can be divided into three groups.

Those in the superior group leave the householder life and renounce desires, becoming a śramaṇa. They resolve on Bodhi and completely focus on mindfulness of the Buddha Infinite Life. Cultivating merit and virtue, they vow to be reborn in his land.

此等眾生 · 臨壽終時 · 無量壽佛與諸大眾 · 現其人
cǐ děng zhòng shēng lín shòu zhōng shí wú liàng shòu fó yǔ zhū dà zhòng xiàn qí rén

前 · 即隨彼佛 · 往生其國。便於七寶華中 · 自然化
qián jí suí bǐ fó wǎng shēng qí guó biàn yú qī bǎo huā zhōng zì rán huà

生。住不退轉 · 智慧勇猛 · 神通自在。
shēng zhù bú tuì zhuǎn zhì huì yǒng měng shén tōng zì zài

是故 · 阿難！其有眾生 · 欲於今世見無量壽佛 · 應
shì gù ā nán qí yǒu zhòng shēng yù yú jīn shì jiàn wú liàng shòu fó yīng

發無上菩提之心 · 修行功德 · 願生彼國。
fā wú shàng pú tí zhī xīn xiū xíng gōng dé yuàn shēng bǐ guó

佛語阿難：其中輩者 · 十方世界諸天人民 · 其有至
fó yǔ ā nán qí zhōng bèi zhě shí fāng shì jiè zhū tiān rén mín qí yǒu zhì

心 · 願生彼國 · 雖不能行作沙門 · 大修功德 · 當發
xīn yuàn shēng bǐ guó suī bù néng xíng zuò shā mén dà xiū gōng dé dāng fā

無上菩提之心 · 一向專念無量壽佛。多少修善 · 奉
wú shàng pú tí zhī xīn yí xiàng zhuān niàn wú liàng shòu fó duō shǎo xiū shàn fèng

持齋戒 · 起立塔像 · 飯食沙門 · 懸繒然燈 · 散華燒
chí zhāi jiè qǐ lì tǎ xiàng fàn sì shā mén xuán zēng rán dēng sǎn huā shāo

香 · 以此迴向願生彼國。
xiāng yǐ cǐ huí xiàng yuàn shēng bǐ guó

其人臨終 · 無量壽佛化現其身 · 光明相好 · 具如真
qí rén lín zhōng wú liàng shòu fó huà xiàn qí shēn guāng míng xiàng hǎo jù rú zhēn

佛 · 與諸大眾現其人前。即隨化佛 · 往生其國 · 住
fó yǔ zhū dà zhòng xiàn qí rén qián jí suí huà fó wǎng shēng qí guó zhù

不退轉。功德智慧 · 次如上輩者也。
bú tuì zhuǎn gōng dé zhì huì cì rú shàng bèi zhě yě

“When these beings reach the end of their lives, the Buddha Infinite Life and his assembly appear before them.

They then follow the Buddha to his land, where they are reborn from a lotus of seven jewels by spontaneous transformation.

They realize the stage of never retreating on the path of awakening, develop courageous wisdom, and attain spiritual powers of effortless self-mastery.

Ananda! For these reasons, those who wish in this life to see the Buddha Infinite Life should resolve on unsurpassed Bodhi, cultivate merit and virtue, and vow to be reborn in his land.”

The Buddha said to Ananda, “The middle group consists of humans and devas from the worlds of the ten directions who wholeheartedly vow to be reborn in his land. Although unable to cultivate the vast merit and virtue of a śramaṇa, they still resolve on unsurpassed Bodhi and completely focus on mindfulness of the Buddha Infinite Life.

They cultivate goodness by upholding the fasting precepts, building stupas, making images, giving food to śramaṇas, hanging banners, lighting lamps, offering flowers, and burning incense.

They then dedicate all of this merit with a vow to be reborn in his land.

When they reach the end of their lives, the Buddha Infinite Life will appear in front of them in a transformation body with radiant hallmarks and fine characteristics, just like that of the actual Buddha.

The Buddha's great assembly also appears in front of them, and they then follow this Buddha's transformation body to his land, where they realize the stage of never retreating on the path of awakening.

Compared to the superior group, those in the middle group have less merit, virtue, and wisdom.”

佛語阿難：其下輩者。十方世界諸天人民。其有至
fó yǔ ā nán qí xià bèi zhě shí fāng shì jiè zhū tiān rén mín qí yǒu zhì

心欲生彼國。假使不能作諸功德。當發無上菩提之
xīn yù shēng bǐ guó jiǎ shǐ bù néng zuò zhū gōng dé dāng fā wú shàng pú tí zhī

心。一向專意乃至十念。念無量壽佛。願生其國。
xīn yí xiàng zhuān yì nǎi zhì shí niàn niàn wú liàng shòu fó yuàn shēng qí guó

若聞深法。歡喜信樂。不生疑惑。乃至一念念於彼
ruò wén shēn fǎ huān xǐ xìn yào bù shēng yí huò nǎi zhì yí niàn niàn yú bǐ

佛。以至誠心。願生其國。
fó yǐ zhì chéng xīn yuàn shēng qí guó

此人臨終。夢見彼佛。亦得往生。功德智慧。次如
cǐ rén lín zhōng mèng jiàn bǐ fó yì dé wǎng shēng gōng dé zhì huì cì rú

中輩者也。
zhōng bèi zhě yě

佛告阿難：無量壽佛。威神無極。十方世界。無量
fó gào ā nán wú liàng shòu fó wēi shén wú jí shí fāng shì jiè wú liàng

無邊。不可思議。諸佛如來。莫不稱歎。
wú biān bù kě sī yì zhū fó rú lái mò bù chēng tàn

於彼東方。恒沙佛國。無量無數諸菩薩眾。皆悉往
yú bǐ dōng fāng héng shā fó guó wú liàng wú shù zhū pú sà zhòng jiē xī wǎng

詣無量壽佛所。恭敬供養。及諸菩薩。聲聞大眾。
yì wú liàng shòu fó suǒ gōng jìng gòng yàng jí zhū pú sà shēng wén dà zhòng

聽受經法。宣布道化。
tīng shòu jīng fǎ xuān bù dào huà

南西北方。四維上下。亦復如是。
nán xī běi fāng sì wéi shàng xià yì fù rú shì

The Buddha said to Ananda, “The inferior group consists of humans and devas from the worlds of the ten directions who wholeheartedly vow to be reborn in his land. Although unable to cultivate various kinds of merit and virtue, they still resolve on unsurpassed Bodhi and are completely mindful of the Buddha Infinite Life for even ten recitations, wishing to be reborn in his land.

When hearing the profound Dharma, the beings in this group are delighted, full of faith, and joyful, free of doubts, completely mindful of that Buddha. Then just for a single thought, they vow sincerely to be reborn in that land. Then, at the end of their lives, these people will see that Buddha in a dream and be reborn there.

Compared to the middle group, those in the inferior group have less merit, virtue, and wisdom.”

The Buddha said to Ananda, “The Buddha Infinite Life’s awe-inspiring power is limitless. The infinite, countless, and inconceivable Buddhas, Tathāgatas from the worlds of the ten directions all praise him.

From Buddha-lands as many as Ganges’ sands in the east, infinite, countless gatherings of Bodhisattvas approach the Buddha Infinite Life to pay their respects and make offerings. These Bodhisattvas along with the Voice-hearers and the great assembly listen to and receive the Dharma. They then spread and teach it to others.

This also happens in the south, west, north, the four intermediate directions, above, and below.”