



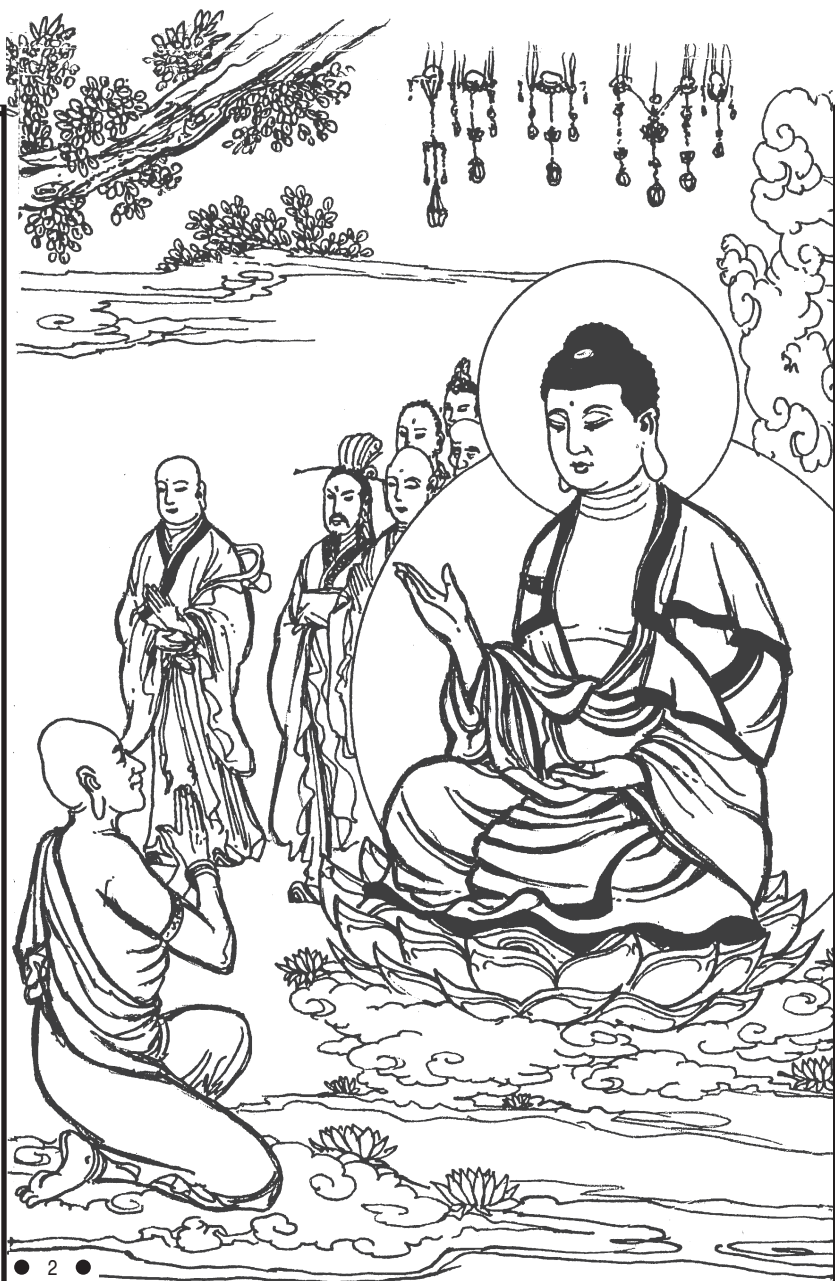
佛说长寿经

● 孙果森居士 ●

● 白話語譯：釋常愍法師 ●

THE BUDDHA'S SUTRA ON LONGEVITY

● TRANSLATED BY:
ZHANG LENG ●





墮胎
是
變相的謀殺
● **ABORTION** ●
IS
Sheer Murder



THE DHARANI SUTRA OF THE BUDDHA ON LONGEVITY, THE EXTINCTION OF OFFENCES AND THE PROTECTION OF YOUNG CHILDREN

The Dharani Sutra of The Buddha on Longevity, The Extinction of Offences and The Protection of Young Children 'or' 'The Sutra of The Buddha on Longevity' describes how the forty-nine Bodhisattvas who had just brought forth the Bodhi Mind wished to ask The Buddha about The Dharma on Longevity. And their wish was fulfilled when Manjushri Bodhisattva asked the question on their behalf.

"World Honoured One! All the living beings in the sea of birth and death create all kinds of evil karma and hence receive the retribution of a short lifespan. In what way can they put to extinction the evil karma in order to attain longevity?"

The World Honoured One said, "There are five types of offences which are difficult to eradicate even after repenting.

They are:

- 1: Killing one's father 2: Killing one's mother
- 2: Killing a foetus 4: Shedding the Buddha's blood and
- 5: Creating disharmony among the Sangha. Offences like these are hard to eradicate!"

After that The World Honoured One taught living beings who have committed the five unwholesome deeds 'The Secret Sutra of All Buddhas on Longevity'. It was also spoken by a thousand Buddhas in the past. If living beings are able to accept and uphold this Sutra, to write it down, read and recite it besides repenting sincerely on all heavy karma, then their offences will be extinguished.

It is hoped that all living beings will derive merits and virtues from this Sutra and seek rebirth in the Pure Land. It is also hoped that those who help to print this Sutra will transfer the merits and virtues to all souls of aborted foetus and the babies who have just passed away so as to help them seek rebirth in the Western Land of Ultimate Bliss.

佛說 長壽滅罪護諸童子 陀羅尼經

「**佛** 说长寿灭罪护诸童子陀罗尼经」(佛说长寿经) 记述四十九位新发心菩萨，各欲发问从佛求长寿法，后得文殊师利菩萨代问：「世尊！一切众生，於生死海，造诸恶业，得短命报。云何令其消灭诸恶业，得寿命长法？」

世 尊说：「世间有五种罪业是忏悔难灭的，就是：一者杀父；二者杀母；三者杀胎；四者出佛身血；五者破和合僧。如此恶业，罪难消灭！」

后 来世尊依过去千佛说诸佛秘法长寿经，告五逆众生，若能受持此经，书写诵读，至诚忏悔，重罪即当得灭。

愿 一切含识得蒙经力之功德，求生净土。又愿助印此经者，将为一切胎魂及初亡婴儿，回向求生西方极乐！

● The Venerable Master Hsuan Hua 宣化上人 ●



可怜可怜

这一群无辜的孩子们吧！

宣公老和尚曾于水、陆、空超渡亡灵法会中作如是说：「现在社会上天灾人祸屡见不鲜，这皆是由于杀生之故。堕胎为杀生之一种。那些胎儿们还未足月就被拿掉了，在走投无路之余，他们之魂神漂浮于空中，有的只生了一脚，有的手还未生出来，眼、耳、鼻、舌、身、意，皆未齐全，就被迫离母体，心中充满怨恨，到处流盪、哭泣，他们哭泣之声如风铃般，时隐时闻，实是可怜。又因无人为之超渡，所以怨恨之气积成一股黑暗，无形之业力，致使世间永不安宁，灾祸频频....。」

Do Have Mercy On These Pitiful Children!

In the Dharma Assembly For Crossing Over the Dead Ones who died in the water, on land and in the air, The Venerable Master Hsuan Hua gave the following speech, "In the present society, all kinds of accidents and disasters can frequently be seen. These are all caused by the karma of killing. To abort a foetus is one kind of killing. The foetus is aborted purposely before it is fully grown. At that moment, it has nowhere to go but floats like a lost soul in empty space. Some are with one limb, others do not even have hands. They are forced to leave the mothers' wombs with incomplete eyes, ears, nose, tongue, body and mind. So their hearts are full of hatred and anger. They float everywhere, crying and weeping. Their soft voices can sometimes be heard, but sometimes not, just like the ringing sound of a bell which rings when there is wind. Their condition is very pitiful. As there is nobody who cares to cross them over, the hatred and anger will be accumulated into an unseen dark force of karma which results in all kinds of misfortunes and calamities in the world. The Human Realm will never be at peace eternally....."

峇鲁 14
人将刚
的女婴弃
内，女婴
时已经气

哥市又有狼

女嬰棄置公廁

莫桑在受询时说：
「我是在 11 时 30
分被使用者通知公
厕内有弃婴，我知
后就立刻通知市
后就在当时

在长途巴士的
内发现弃婴后
市第二次发
婴。

警方在
知后抵达现
婴从公厕的
中储水

嬰的发现地
此间布鲁古

星洲日報

SIN CHEW JIT POH (MALAYSIA)

1996年8月29日

棄草叢啼哭驚動村民 無寸縷慘遭螞蟻咬傷 嬰被送院獲救

丹 28 日
甫出世 6 个
嬰於今日凌
在双溪
村一草

15 公尺外的丛林被人
发现。」

他表示，该名嬰

孩是在清晨 6 时奄奄一息和血
被当地一名村院，目前情况已经
去那昔发现。

THE STAR WEDNESDAY August 7 1996

孩被人发
缕，身上
交伤，满
，并不断
上午 10
场后，
孩送到

Nik Aziz:
Dumping
babies mor
shameful

PASIR MAS: Kelant
Pasar Datuk N

frequent
being ab
drugs a
gamblin
"The
showed r
what God
cannot res
tended," h
ceiving app
to join
Melayu
members at
chah Tendong
Monday ni

刚出世 1 天
遭弃客
Newborn ba
bandone

Dead baby girl found

ALING JAYA: A canteen op
r yesterday found a dead
girl wrapped inside a rub
bag and left at a surau in
SS3/1A

A police team led by
Kia Guan took the body
versity Hospital for

弄斷
棄嬰丟

亲
庭
哈月
弃工
出
碧下

爱妮
溪普
年 7
时，
脐带
存

告生病展期裁決 全涉嫌棄嬰被控

病，目前尚在
丝碧哈山把此
据悉
将该名男
较后还
处理。

该名
奄奄一息和血
目前情况已经

刚出世 1 天
遭弃客
Newborn ba
bandone

弄斷
棄嬰丟



中國報
CHINA PRESS

1999年9月7日 星期二

體A18

(六日訊) 年輕人「性開放」的程度，可從每年有四十萬人次的墮胎數字中見到。不過，一些少女對墮胎深感內疚，有人甚至擔心「嬰靈作祟」。

爲了消除心理障礙，三百多名曾墮過胎的女子，昨天參加了在台北慈光寺舉行的「嬰靈超渡法會」。

主持超渡大會的悟空法師表示，他們已爲這場法事籌備了三個多月。由於有些女性墮過的胎兒不止一名，甚至多至四、五名，他估計是次獲得「超渡」的「嬰靈」有上千名以上。

嬰靈設蓮位助超生工作人員表示，每名「嬰靈」都要設立一個「蓮位」（蓮花座）才能得以超生。

未婚墮胎11次

如果是民間法師做法事的話，每個「蓮位」收費由一萬元至十萬元新台幣（約九百零元至約九千零元）不等。

悟空法師指出，慈光寺已是第三年舉辦這種法會。

他透露，去年有一名二十多歲的未婚女

墮胎深感內疚 300女子超渡嬰靈

性，擁有高學歷，在一家外資貿易公司任職秘書，卻在三、四年之內墮了十一次胎，感到心理壓力太大，因此前來參加法會，希望所有「嬰靈」安息。

他說，參加法會的女性以十九至二十五歲的居多，而且有愈來愈年輕的趨勢。今年最小的是一名曾在過去一年內墮胎四次的十六歲女學生。因她十分擔心「嬰靈作祟」，特別來參加法會。

台灣婦產科醫院最新公開宣稱，全島每年墮胎人次有四十萬人次。這個數字是性開放國家——法國年墮胎率的七倍，也是台灣今年出生率的兩倍。

ABORTION IS SHEER MURDER

The expulsion of a foetus from the womb or abortion is killing with intention. The right of a living foetus to survive has been snatched away cruelly. Some people say that abortion is sheer murder.

In an estimation made by the World Health Organisation about 230 million women are still ignorant about abortion. About 15 percent of these women die of infectious diseases which originate from a neglect of health and hygiene after an abortion.

In Africa, about 70% of the women require medical treatment after being infected with diseases from abortion. Their average age is below nineteen. Every year, there are about 60 million cases of abortion in the Third World. At least 200 thousand of them die from abortion.

In a developed country like America at least five thousand unwanted babies are aborted everyday. In 1973, the High Court of America passed a law legalising abortion within the first three months of pregnancy. In that country, the rate of abortion has increased such that there are 15 million reported cases of abortion.

Among these more than 1 million cases are young, underaged mothers who were pregnant before reaching maturity. Many of them were between the age of thirteen to fifteen.

Abortion has become a global trend, It has become a serious social problem. Besides, it is depriving thousands of babies the right come into this world!

墮胎是變相的謀殺

人工流产，或者是墮胎，是人为的把一个蕴育中的胚胎的生存权利扼杀掉。也有人说「墮胎」是變相的謀殺！

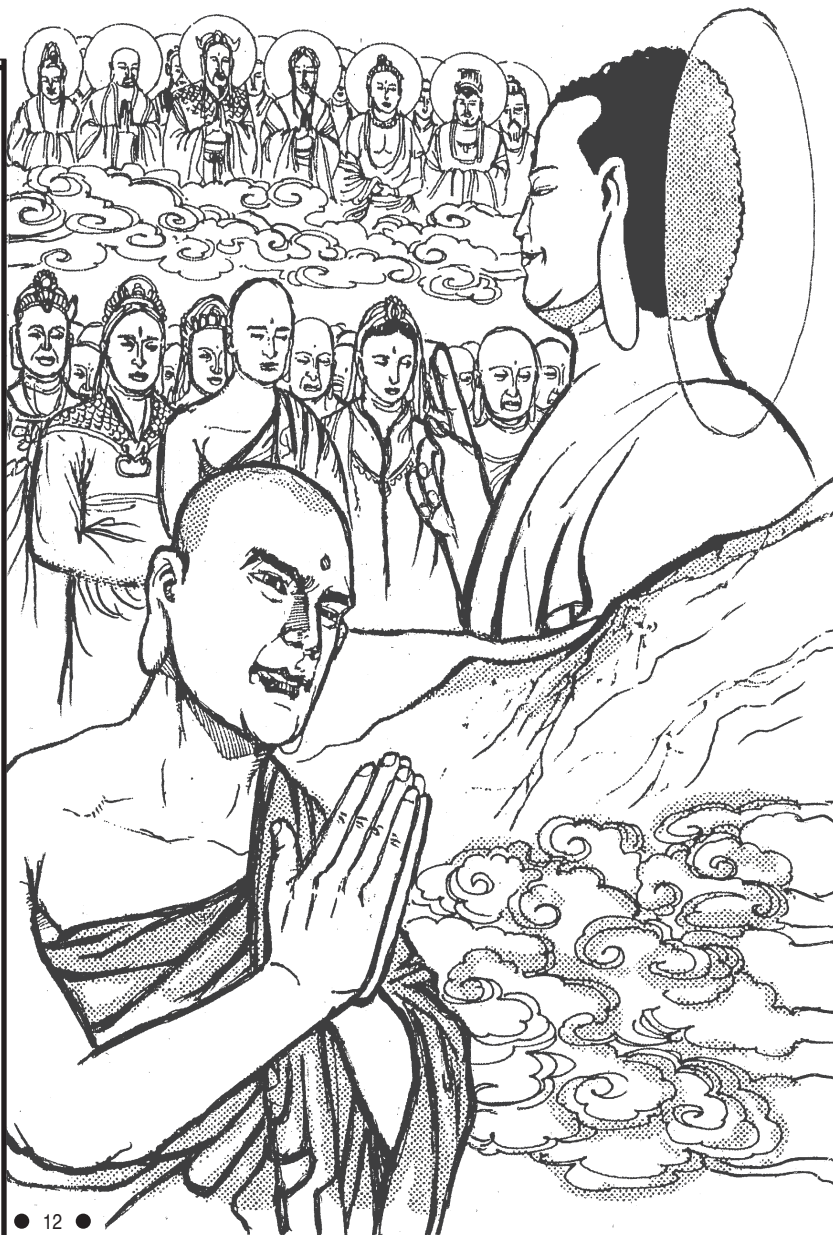
联合国卫生机构估计，目前为止，大约有二亿三千万妇女对避孕常识仍然一无所知。她们当中，大约有十五巴仙因怀孕而死亡的因素是由墮胎所引发的后遗症造成。

在非洲，七十巴仙的墮胎妇女因后遗症而入院接受治疗，她们的年龄平均都在十九岁以下。第三国家每年的墮胎数字也接近六千万，其中最少有二十万是死於墮胎！

先进的美国，每天有最少五千名未出世的婴儿被杀死。1973年，美国高等法院通过怀孕三个月内人工流产合法后，这个自由国度创下了每年高达一百五十万宗的墮胎行为。

在这些墮胎者当中，未成年的怀孕妈妈每年超过一百万，她们的年龄，大部份介於十三到十五岁之间。

目前「墮胎」已成为了一种时尚风气，不但造成了社会严重的问题，也是全世界上千千万万未出世前被扼杀的小生命的一个大问题！

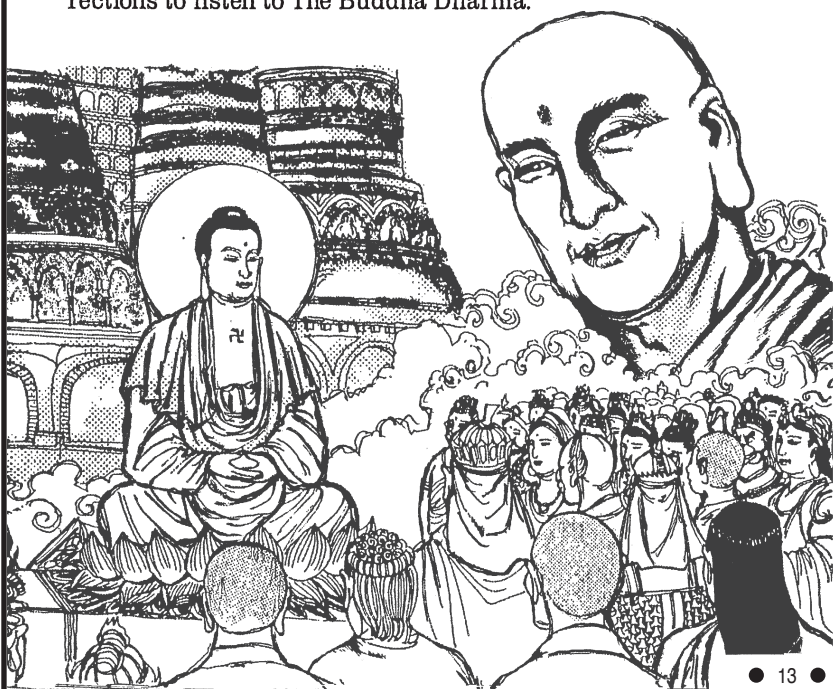


这部经，是我阿难亲自听闻佛所讲的。
佛说这部经之时，地点在王舍城耆闍崛山中。
当时在会的常随众弟子，有一千二百五十多人
.....

Thus I, Ananda, have heard, at one time, The Buddha was at Mount Grdhrakuta, at the City of the Royal Palace, together with a thousand two hundred and fifty disciples, who accompanied Him wherever He went.

.....还有来自各方的大菩萨，一万二千之多，及许多天龙、八部、鬼神、人非人等，一齐听佛宣讲。

There were also twelve thousand Bodhisattva Mahasattvas the Eight-fold Division of Gods and dragons, ghosts and spirits, humans and non-humans, who came together from different directions to listen to The Buddha Dharma.



当时，世尊在说法之前，先於其面门，以自在神力放出种种光。其光有青、黄、赤、白等色。一色之中，有无量化佛。

At that time, before expounding the Dharma, The Buddha with His Spiritual Powers, emitted different colourful lights such as green lights, yellow lights, red lights, white lights and other lights which shone forth from His face. In every ray of the colourful lights, there appeared uncountable Transformation Buddhas.

每一化佛，能作不可思议佛事，能化无量无边化菩萨，一一化菩萨，都在赞叹歌颂佛之功德。

Every Transformation Buddha was able to carry out inconceivable tasks of the Buddha and transform uncountable and numberless Transformation Bodhisattvas. Every one of the Transformation Bodhisattvas again praised and sang about the merits and virtues of The Buddha.



佛所放之光，微妙难以测量，上至非非想处天，下至阿鼻地狱，无不普偏照耀。

The lights which were emitted by The Buddha were subtly wonderful and immeasurable. They shone forth pervasively up to the Heavenly Dwelling of Neither Thought Nor Non-Thought and down to the Avici Hell.

遇到佛光照耀之众生，自然懂得念佛，皆得方便禅定，能登初地果位。

These living beings who were illuminated by The Buddha's lights and mindful of The Buddha were thus endowed with skills and means in Zen meditation and hence attained the Contemplation Position of the First Ground.



当时，在法会之中，有四十九位新发菩提心之菩萨，都想向佛请求问长寿之法，但不懂得如何请问。

At that time, in the assembly there were forty-nine Bodhisattvas who had just brought forth the Bodhi Resolve. They wished to ask The Buddha about the ways and means to obtain longevity but they did not know how to do so.

当时，文殊师利菩萨知晓他们的心意，便从座位起来，偏袒右边肩膊，恭敬地向佛合掌，代四十九位菩萨向佛请问：

At the same time, Manjushri Bodhisattva knew about their wish and so he stood up from his seat, revealed his right shoulder and put his palms together respectfully before The Buddha. On behalf of the forty-nine Bodhisattvas he asked The Buddha:



「世尊！我知法会之中有疑难而不懂发问之人，所以愿意代他们向佛请问，但愿世尊允许我说。」佛说：「很好，很好，文殊师利，他们有什么疑惑，你只管代他们问吧！」

"World-Honoured One, I know there are people in this Dharma Assembly who harbour doubts but do not know how to ask about them. So I wish to ask on their behalf and may The World Honoured One grant his permission." The Buddha said, "Good indeed! Good indeed! Manjushri Bodhisattva. Please do not hesitate but ask on their behalf in order to clear their doubts!"

文殊师利说：「世尊！一切众生，於生死海中，造下种种恶业，从无始劫以来，在六道中不断轮回，虽然得到人身，却得短命之报。」

Manjushri Bodhisattva said, "World Honoured One, all the living beings who are within the sea of birth and death create all kinds of evil karma. From the kalpas of no beginning until now, they revolve constantly on the wheels of the six paths without any respite. At times they may even obtain a human body but suffer the retribution of a very short lifespan.

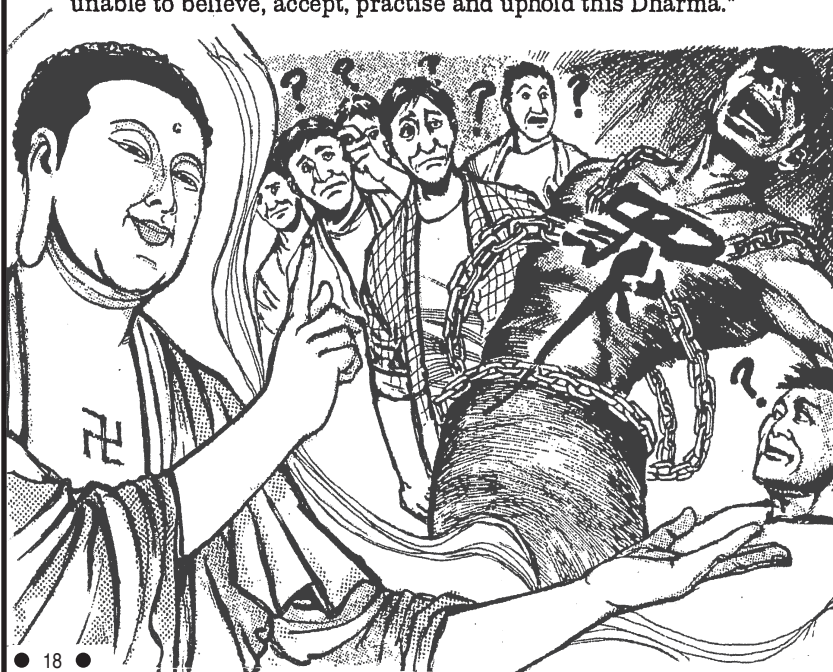


「如何可以令一切众生，消灭一切恶业，使寿命增长？但愿世尊为他们说长寿灭罪之法！」

In what ways can all these living beings obtain longevity and put an end to all evil karma? May The World Honoured One teach them the Dharma on ways to attain longevity and means to extinct all their offences."

佛说：「文殊！你大慈悲无量，愍念一切罪苦众生，为他们问长寿灭罪法，可惜，若我详细说出，恐怕一切众生不能信受行持。」

The Buddha answered, "Manjushri! Your kindness and compassion is great and immeasurable. Out of pity for all sinful beings, you enquire on their behalf the Dharma for longevity and the ways to put an end to all offences. But if I were to talk about them in detail, I am afraid that most sentient beings would be unable to believe, accept, practise and uphold this Dharma."



於是，佛便微笑地向大眾說：「你們要專心細听，我現在就為你們廣說……。」

Then The Buddha smiled and said to the great Assembly, " Please listen wholeheartedly and carefully. Now I will expound The Dharma to you all"

文殊師利重新向佛說：「世尊！您是大智慧之人，是天人之導師，是一切眾生之大慈父，您是大法王，能以一種聲音演說一切妙法。為了哀愍福蔭一切眾生，祈請世尊廣說此法！」

Again Manjushri Bodhisattva pleaded with The Buddha for His compassion. " World Honoured One! You are endowed with Great Wisdom. You are the Leader and Teacher of the gods and people, the Compassionate Father of all living beings. You are the Great Dharma King who is able to pronounce the all wonderful Dharma with one sound. May the World Honoured One have pity on all living beings and bless them all with this Dharma!"

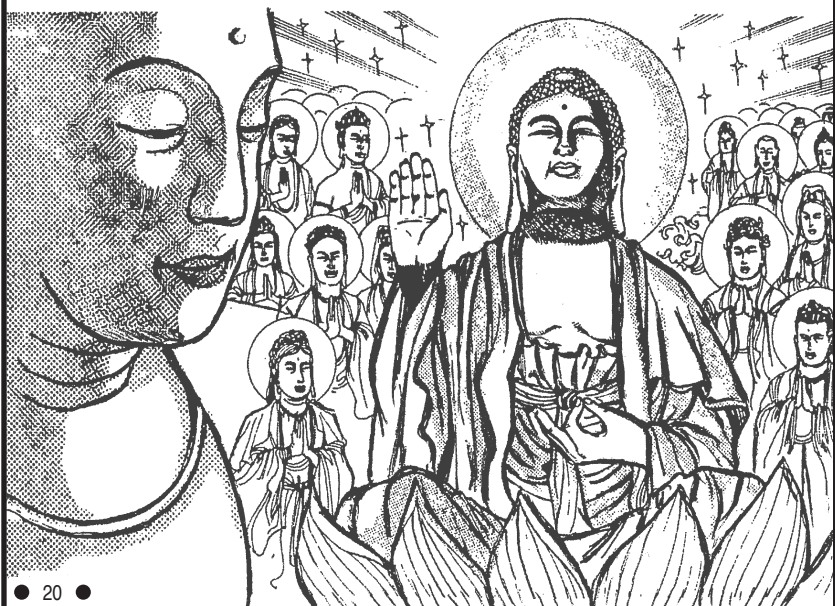


「在过去世时，有一个世界名叫无垢清净，其世界中有一尊佛出世，名普光正见如来。」

"In the past, there was a world known as The Pure Land with No-Filth. In that Pure Land, a Buddha by the Name The Thus Come One of Pervasive Lights and Proper Views came into the world."

「又名应供，又名正徧知，又名明行足，又名善逝，又名世间解，又名无上士，又名调御丈夫，又名天人师，又名佛，又名世尊。」这位佛被无量无边的菩萨大众，恭敬围绕。

He was also known as The One Who is Worthy of Offering, or The Equal and Proper Enlightened One or The One Who is Perfect in Wisdom and Practice, or The One Who is Skilful in Leaving the World Through Liberation, or The One Who Understands the World, or The Unsurpassed Teacher, or The Taming Hero, or The Teacher of Gods and People, or The Buddha, or The World Honoured One. The Buddha was surrounded respectfully by uncountable Great Assemblies of Bodhisattvas.



那佛在世之时，有一位在家学佛的女人，名叫颠倒。她哀求佛允许其出家，悲伤啼哭地向佛说：「世尊！我造下深恶罪业，想求忏悔，改过向善，唯愿世尊听我详细说出！」

When The Buddha was in the world, there was a Laywoman by the name Confusion. She was practising the Buddha Dharma in her home life. She begged The Buddha to allow her to leave the home life. Sorrowfully she cried to The Buddha, "World Honoured One, I have committed heavy and evil karma. I regret my evil conduct and seek to repent my offences. I hope to reform in order to lead a life of goodness. I only hope The World Honoured One will bestow kindness upon me and listen to what I have to say!"

「事情是这样的，因为家境不许我有儿媳，所以我用药物将腹中足八个月的胎儿杀死，堕下的胎儿人形具足，四肢健全。」

"My circumstances are such that my family's condition does not allow me to bear any children. That is why I used herbal potion to murder the foetus which was already eight months old. The foetus that I aborted was fully grown with four healthy limbs and was complete with a human form."



后来有一位智者来对我说：「故意堕胎之人，现世便得重病，及寿命短薄之报；死后还要堕阿鼻地狱，受极大痛苦。」

"Later I met a wise man who told me that people who purposely abort a foetus will be infected with serious illnesses in the present life and receive the retribution of a short lifespan and will fall into the Avici Hell and experience horrendous sufferings."

我听後十分恐惧，追悔莫及！唯愿世尊以大慈悲之力，拔我於深渊，为我说解救之法，允许我出家，使我免受大苦！

"After listening to that, I was very frightened and I deeply regretted what I had done. I only hope that the World Honoured One, with your great kindness and compassion, will save me from falling into the deep pit. Please tell me how I can be liberated. Do allow me to leave the home life so as not to undergo such acute sufferings."

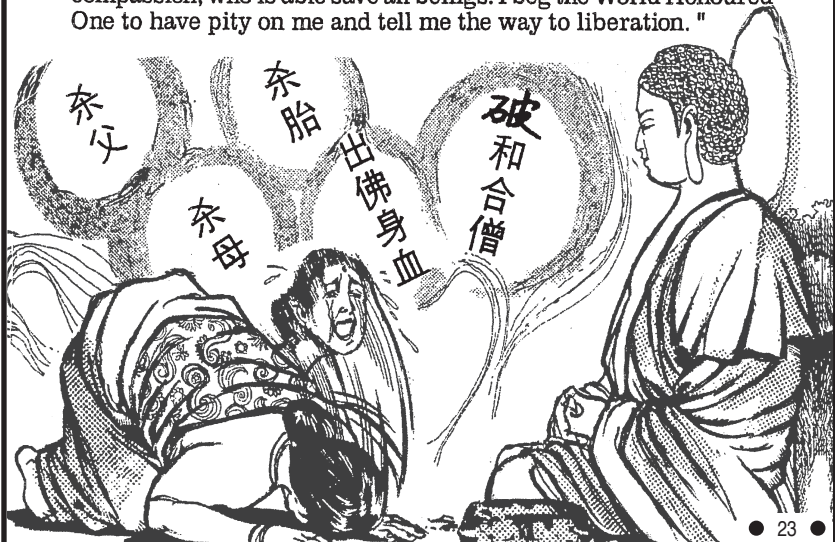


於是，普光正見如來對顛倒說：「世上有五种惡業，即使懺悔也難消滅。是那五种呢？一者殺父、二者殺母、三者殺胎、四者出佛身血、五者破壞和合僧團。这五种罪惡之業，難得消滅。」

The Thus Come One of Pervasive Lights and Proper Views said to Confusion, "There are five kinds of evil karma which are difficult to extinguish even if one were to repent on them. What are the five kinds of offences? The first one is killing the father, the second one is killing the mother, the third one is abortion, the fourth one is to injure The Buddha, the fifth one is to create disharmony among the Sangha assemblies. These five types of evil and sinful karma are difficult to extinguish."

顛倒女人听后，更是悲切哭泣，淚如雨下。哽咽着向佛五體投地，轉伏佛前，再次向佛說：「世尊！您大慈悲，救護一切眾生，祈求世尊憐愍，為我解說獲救之法！」

After listening to that, the woman Confusion wept sorrowfully with tears like falling rain. Remorsefully she made obeisance to The Buddha. Then she fell down before The Buddha and again she begged, "The World Honoured One is of great kindness and compassion, who is able save all beings. I beg the World Honoured One to have pity on me and tell me the way to liberation."

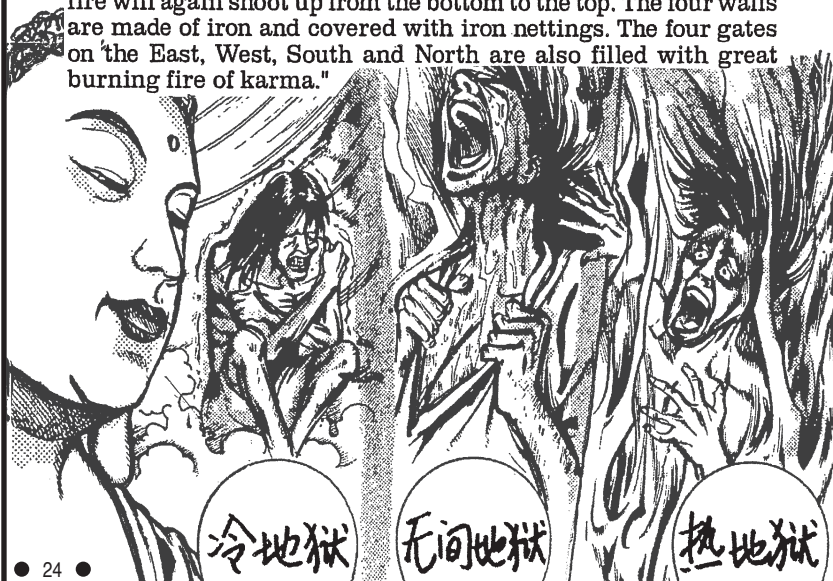


普光正见如来再对她说：「你所作的恶业，应堕阿鼻地狱，无休止地受大痛苦，在热地狱中，遇到寒风吹来，罪人骤然受寒；在寒地狱中，遇到热风吹来，罪人骤然受热。」

The Thus Come One of Pervasive Lights and Proper Views told her, "You are supposed to fall down into The Avici Hell because of your evil karma and experience acute sufferings without any respite. In the Alternating Hell you will alternate between a Cold Hell and a Hell of Heat. In the Cold Hell, the offenders will encounter severely cold winds and be tortured by the intense chill. In the feverish Hell of Heat offenders will experience intense heat brought about by hot winds."

在无间地狱，虽无此间歇性的暂寒暂热，却有大猛火燃烧，由上烧彻下，再由下烧彻上。四面是铁围墙，还安上铁网。东西南北四门，都有大猛业火燃烧着。

"In the Uninterrupted Hell, there is no alternating suffering of sudden coldness or sudden heat. But there is a great burning fire which plunges from the top to the bottom of the Hell. The fire will again shoot up from the bottom to the top. The four walls are made of iron and covered with iron nettings. The four gates on the East, West, South and North are also filled with great burning fire of karma."



无间地狱的罪人，身长八万由旬。虽然只有一人，其身亦偏满狱中；若是多人，其身亦一样偏满狱中。

"The body length of the offender in the Uninterrupted Hell is eight million Yojanas. Even though he is alone, his body still covers the whole Hell fully. If there are more people, each of their bodies also pervasively fills up the whole Hell."

罪人偏身都有大铁蛇，使其痛苦甚於大猛火。铁蛇或从口入，而由眼耳出。

"The body of the offender is covered with great iron snakes. The suffering thus experienced by him is more severe than from the great burning fire. Some of the iron snakes may enter his mouth and then come out from his eyes and ears."

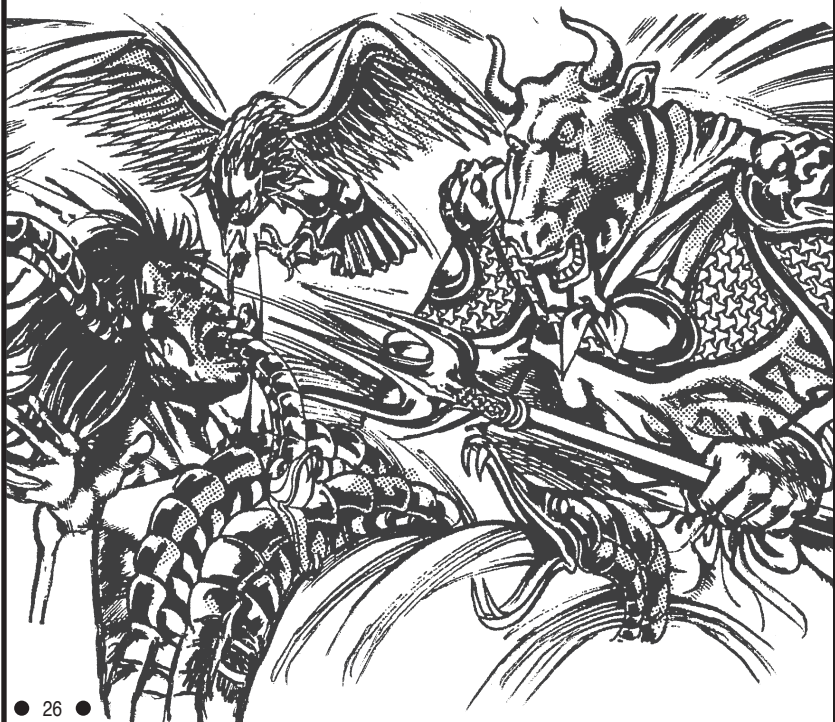


或将罪人之身周围缠绕。罪人之肢节常
出猛火，还有铁鸦啄食其肉。

"Or there are iron snakes which encircle his body fully. Great fire often burst out from the limbs and joints of the offender. There are also iron crows that peck and eat his flesh."

或有铜狗咬啮其身；更有牛头狱卒，手
执兵器，发出如雷轰霹雳的恶声说：

"There are also copper dogs which bite and chew his body. The Hell guards have heads of a bull and have handheld weapons and they roar like thunder. With a harsh voice full of anger, they rebuke:"



「你故意杀胎，应当受此大痛苦，从此劫到另一劫，不得休息！」这种苦报，我若妄说骗你，便不名为佛。

"You have purposely murdered the foetus, so you have to undergo this great torture from one kalpa to another without any respite! If I were to lie to you about such torturing retribution, then I am not known as The Buddha."

这时，颠倒女人闻佛说完，悲痛闷绝，仆倒於地，后渐稣醒，再向佛说：「世尊！是否唯我一人受此痛苦？抑或一切故意堕胎的女人，都要受此痛苦？」

"When the woman Confusion heard the teaching of The Buddha, she was so sorrowful that she fainted and fell on the floor. After some time she gradually recovered and again she asked, "World Honoured One! Is it the case that I alone will experience such torment? Or will this suffering be experienced by all those women who have purposely aborted a foetus?"



普光如来对颠倒女人说：「你的胎儿人形具足，在子宫内犹如地狱，又如大石压身，母亲若食热的东西，胎儿便如处热地狱；母亲若吃冷的东西，胎儿就如处於寒冰地狱，终日被痛苦煎熬。」

"The Thus Come One of Pervasive Lights and Proper Views told the woman Confusion, 'Your foetus is fully grown like a human being. And its dwelling in the womb resembles that of a hell. It also resembles that of a great rock which oppresses one's body. If the mother has taken hot food, the foetus will feel as though it is dwelling in the Heated Hell. If the mother has taken cold food, the foetus will feel as though it is dwelling in the icy cold and chilling Hell. It is tormented by acute suffering the whole day'"

你自己无明火起，情绪烦燥，即起恶念，故意服毒堕胎。

"You are emotionally unstable because of the fire of delusion which gives rise to evil thoughts. That is why you have purposely taken the poison to abort the foetus."



你造下这种恶业，自然要堕阿鼻地狱。
无间地狱之罪人就是你的伴侣。

"You have created such evil karma, so naturally you will fall into the Avici Hell. The offenders in the Uninterrupted Hell are your partners."

颠倒女人听后，悲苦号哭，再向佛说：
「我曾听有智慧之人说过，不论造下什么恶罪，只要值遇佛陀及清净僧人，恳求忏悔，改恶迁善，罪业便得消灭。」

After hearing that, the woman Confusion cried sorrowfully. Again she said to The Buddha, "Once I heard, a wise man said, 'If we are able to encounter The Buddha or the pure Sangha members, whatever evil offences that we have created will be extinguished if we seek to repent and reform sincerely.'"



普光正见如来对颠倒女人说：「不错，若有众生造下各种重罪，得遇佛陀及清净僧人，能至诚恳切忏悔，以后不再重犯，罪业得消灭」

The Thus Come One of Pervasive Lights and Proper Views told the woman Confusion, "It is true. If there is a living being who has committed all kinds of offences but is able to encounter The Buddha and the members of the pure Sangha assembly to repent sincerely and never to commit any more offences, then his sinful karma will be extinguished."

设使命终已堕入地狱，若得在生眷属为其作善修小福，死者还得生到天上，是否有这样的事呢？恳请世尊为我解说！

"Even if a man has already passed away and entered the hells, but if his relatives who are still alive are able to cultivate goodness and small blessings on his behalf, the dead man will be able to get a rebirth in the heavens! It is true? I beg The World Honoured One to explain to me!"



设使命终之后，若得其在生的六亲眷属，为其礼拜佛僧，在七日之内，能读诵大乘经典，烧香散花供养三宝。

"Even if he has passed away, but his family and relatives are able to pay respect and make obeisance to The Buddha, Dharma and Sangha and within seven days, they are able to read and chant on his behalf the Sutra of the Great Vehicle, to make offerings to the Triple Jewel with fragrant incense and flowers."

冥间之差使便会持五色神幡，去到阎王殿，有许多鬼卒绕在幡前幡后，歌咏赞叹，用微妙柔和之声向阎罗王报告说：「此亡者是积善之人。」

"The messenger from the Dark Realm will carry the Spiritual Banner of five colours and go to the hall of The King Yama. There are troops of ghosts who stand around the front and back of the Banner. They sing and praise the dead man. With a gentle and subtly wonderful voice they report to the King Yama, 'The dead man has accumulated lots of merits!'"



阎罗王见五色幡旗至，心中便生大欢喜，高声唱出：「愿我有罪之身，亦同他一样积善。」

'When The King Yama sees the arrival of the Banner of five colours, he is greatly happy and says aloud, 'May my body which is full of offences have merits accumulated like him.' "

即时，所有地狱都变成清泉，刀山剑树都变成莲花，一切罪人皆得舒畅快乐感受。

"Immediately, the hells are transformed into pure streams. The hills of knives and the trees of swords are transformed into lotuses. The offender feels refresh and blissful."



若是另有亡者，不信佛法，不诵读大乘经典，无孝敬心，无慈悲心，又信外道邪见，在七日之内，又无在生之眷属为其修善修福。

"If there is another dead man who does not have faith in the Buddha Dharma, who does not read and chant the Sutra of the Great Vehicle, whose mind lacks filial piety, respectfulness, kindness and compassion, but believes in deviant paths and evil views; and within seven days, there is no next of kin who is alive to perform goodness and blessings on his behalf."

於是，冥间的差使便持黑色旗幡，更有无量恶鬼跟着，同向阎罗王报告：「此亡者是积恶之人。」

"Then the messenger from the Dark Realm will hold the Black Banner, together with innumerable evil ghosts who make the following report to The King Yama, 'The dead one has accumulated lots of evil deeds.'"



阎罗王一看见黑色旗幡，立即瞋怒，恶声震裂殿宇。随即将罪人押下十八层地狱。

When The King Yama sees the Black Banner, he gets angry immediately. All the halls and houses vibrate under his thunder-like harsh voice. The offender is immediately sent down to the eighteen layers of hells."

或迫其上剑树刀山，或要其卧铁床抱铜柱，或将其舌拔下以牛犁之，或用石碓捣其身体，石磨辗磨其骨肉。

"The offender is forced to climb the trees of swords and hills of knives. Or he is forced to lie on the iron bed, to embrace the bronze pillar, or his tongue is pulled out and ploughed by a bull. Or his body is beaten by a stony rod, his bones and flesh are ground to powder by a stone grinder."

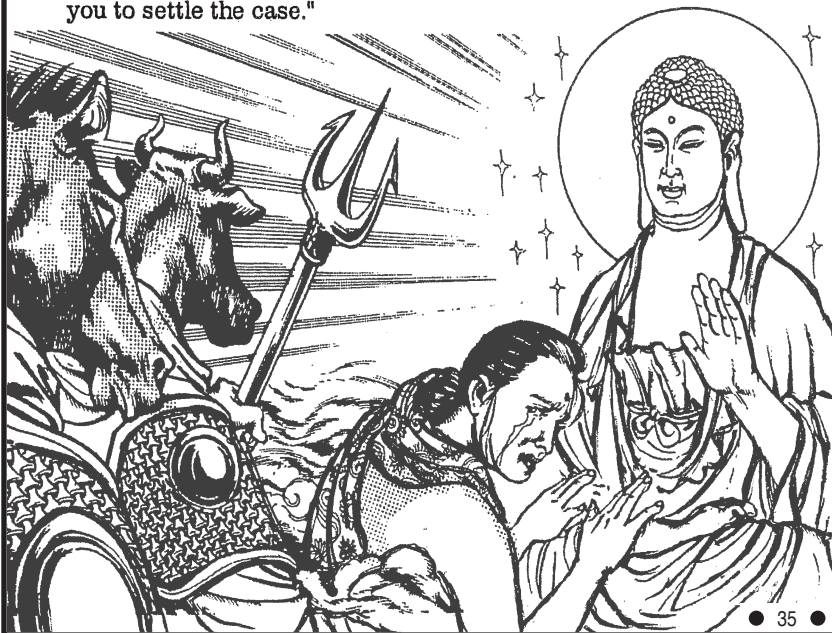


在一日之中便有万次生死，然后再辗转堕到阿鼻地狱，更受极大的痛苦，一劫一劫永无休止地受苦。

"In a single day there are million times of birth and death. And then the offender will repeatedly fall into the Avici Hell, to experience acute suffering from one kalpa to another without respite."

普光正见如来还未说完，忽然空中发出心胆俱裂的大恶声，叫唤颠倒女人说：「你故意杀儿堕胎，应受短命之报。我是鬼差大使，特来追捕你归案。」

Before The Thus Come One of Pervasive Lights And Proper Views had finished His teaching suddenly there arose from the empty space a great thunderous roar of a harsh and evil voice which called out to the woman Confusion, "You have purposely murdered the foetus. You should receive the retribution of a short life, I am the messenger of the ghostly troops. Here I am to catch you to settle the case."



颠倒女人惊慌错愕，悲泣地抱住如来双足，哀求说：「唯愿世尊为我广说诸佛的大法藏，及灭罪的方法，那我才能死得眼闭！」

The woman Confusion was frightened and lost. She caught hold of the feet of The Thus Come One and wept. She begged. "May The World Honoured One propound the Great Dharma Store of The Buddhas and the way to extinguish all sinful offences to me, only then will I die in peace!"

当时，普光正见如来，以佛之威德神力，与鬼差说：「无常杀鬼，我现在要为颠倒女人说长寿灭罪经，你且等待片刻，自然会有不同的景况出现。」

At that time, The Thus Come One of Pervasive Lights and Proper Views with the awesome spiritual strength of The Buddha told the ghost messenger, "The Ghastly Ghost of Impermanence, I am now going to teach the woman Confusion the Sutra of Longevity and the Extinction of Offences. Please wait for a while. Naturally there will be a change in circumstances."



「你也应当留意细听，我亦会为你说过去诸佛所说的秘密法门，灭罪长寿经，令你们远离恶道。」

"You also should pay attention and listen carefully. I will also tell you the Secret Dharma Door which was taught by The Buddhas in the past, The Sutra of the Extinction of Offences and of Longevity in order to help you all to stay away from the evil paths."

佛说：「颠倒，你应当知道，此无常杀鬼是无人情讲的，纵使你用无数的金银琉璃，砗磲赤珠，玛瑙等宝，去贿赂他，以赎性命，也是枉费徒然。」

The Buddha said, "Confusion, you should know that the Ghastly Ghost of Impermanence does not give any special favours to people. Even if you give innumerable amounts of gold, silver, lapis lazuli, beryl, red pearls, carnelian and other jewellery to bribe him in exchange for your life, it will still be in vain."



即使贵为国王、王子、大臣、长者等，恃其威神势力，也奈何不了无常杀鬼取其宝贵性命。

"Even people who are in honourable positions such as The King, the Princes, great officers, respectable elders and others, who have power and influence will still be unable to escape the Ghastly Ghost of Impermanence who comes to claim their lives."

颠倒，你应该知道，唯有一个佛字能断没命之苦。颠倒，世上有两种人，甚是希有难得，有如优昙花，很难值遇其开放。

"Confusion, you should know that only the word 'Buddha' is able to sever the suffering of death. Confusion, there are two types of people who are very rare to be found. They are like the Udumbara Flower which rarely blooms."



第一种：是从来不行恶法造罪业之人；
第二种：是知罪即能忏悔改过之人。

"The first type refers to those people who never practise any evil dharma nor commit any karmic offences. The second type refers to those who are able to repent and reform when they realise their offences."

这样的人，甚是希有可贵。你能在我面前诚心忏悔，我当然要为你说长寿灭罪经，令你得免无常恶鬼追捕之苦。

"People like these are rare and the most precious. As you are able to repent sincerely before me, I will of course teach you The Sutra of Longevity and The Extinction of Offences, in order to free you from the suffering of being chased and caught by the Ghastly Ghost of Impermanence."



颠倒，我告诉你知，在未来的五浊恶世中，若有人杀父害母，故意堕胎，破坏佛塔佛寺……

"Confusion, let me tell you. In the future World of Five Turbidities, if there are people who kill the father, harm the mother, who purposely abort the foetus, who destroy The Buddha's Pagoda and Temple……"

……出佛身血，破坏和合僧团等，便是造下五逆重罪，应当要堕无间地狱，受极大痛苦。

"Who shed The Buddha's blood, who create disharmony among The Sangha and others, they have created the five unwholesome deep offences and will surely fall into the Uninterrupted Hell to suffer the acute torments."



此等五逆众生，若能受持这部长寿灭罪经，书写读诵，或自己亲笔书写，或委托别人写，这样也能灭罪，得生梵天享受天福。

"If these beings who have committed the five unwholesome offences are able to accept, uphold this Sutra of Longevity and The Extinction of Offences, to write it down, read and memorize it or copy it down by themselves, or ask others to copy the Sutra, they will be able to put an end to their offences and be born in the Brahman Heaven to enjoy the heavenly blessings."

何况你现在得亲见我？还好，你於无量旷劫前曾种下不少善根，加上现在又擅於请问，又能殷勤忏悔。

"Isn't it fortuitous that you are able to meet me personally presently and thus have an opportunity to extinguish your evil karma? Luckily you have already cultivated lots of good roots in innumerable long kalpas ago. In addition you are eloquent in asking questions besides repenting and reforming sincerely."

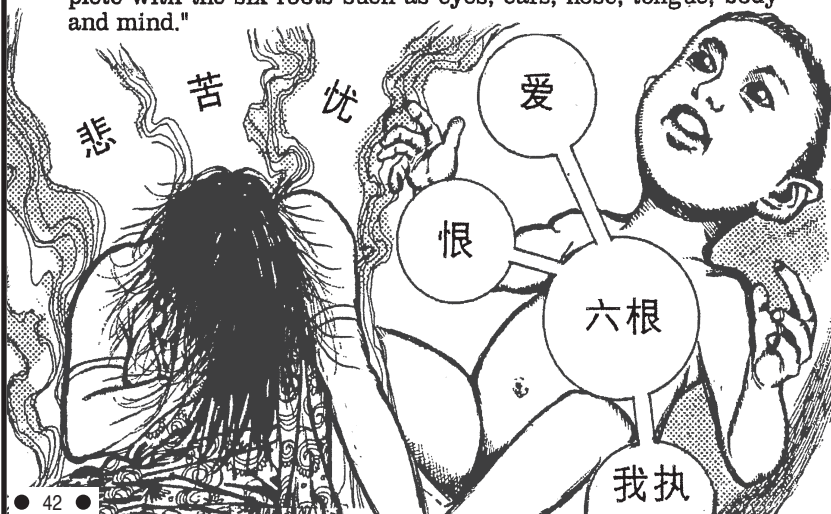


所以不久便能转无上法轮，能度无边生死大海，能与天魔波旬战斗，能摧碎天魔所立之胜幢。你要专心听着，我依过去诸佛所说的十二因缘法，对你解说一次。

"So, not long from now, you will be able to turn the Unsurpassed Dharma Wheel and cross over the sea of birth and death. You will be able to fight against the Heavenly Demon Bo-Xun and destroy the Banner of Victory which was erected by him. You should listen wholeheartedly. I will teach you at once the Twelve Conditioned Links of Causation which was taught by The Buddhas in the past."

一切众生，实是本来清静，由於过去一念无明妄动，便有行为造作，有行为造业便有入胎之识。有入胎之识便有现生之胚胎，有了胚胎便具备眼、耳、鼻、舌、身、意等六根。

"All the living beings are originally pure. But because of the arising of a single false thought out of delusion in the past, it led to the creation of activities. Because of these activities, karmic forces were created which led to the arising of consciousness to enter a womb. The consciousness that enters a womb will lead to the formation of a foetus. When there is a foetus, it is then complete with the six roots such as eyes, ears, nose, tongue, body and mind."



出胎后，六根就会有六种触觉，有六种触觉便有六种感受。有感受便懂得爱，懂得爱之后，就会执着，极力去夺取，有所夺取，便会形成未来世之业因。

"After leaving the womb, the six roots will experience the six senses of touch. The six senses of touch will give rise to six kinds of feelings. When there is feeling, love will arise. When there is love, the feeling of attachment will arise. Once there is attachment, a man will try to fight to possess. When there is fighting for possession, it will give rise to future karmic causes."

有了未来之业因，就会领受来世之生。
有生就必然会有老死，及一切忧愁悲伤苦恼。
这就是十二因缘的顺生门。

"When there are future karmic causes, a man will experience birth in future. When there is birth, it will naturally lead to the process of old age and death, and also all the worries, sorrows, sufferings and torments. This is known as the Door of the Twelve Conditioned Links of Causation."



若 是没有无明妄动，那里会有行为作业？没有行为作业，那里会有入胎之识？没有入胎之识，那里会有胚胎这个色身？

"If there is no false thought because of delusion, then how can activities and karmic deeds arise? If there are no activities and karmic deeds, how then will there be the entering of a womb by consciousness? When there is no consciousness to enter a womb, how then will it give rise to a foetus in the form of a body?"

没有色身，就不会有六根存在。没有六根，就不会有六种触觉。没有触觉就没有感受。

"When there is no form of a body, the six roots will not exist. When there are no six roots, there will be nobody to experience the six kinds of senses of touch. When there are no senses of touch, there will be no feelings."

- 爱别离苦
- 五阴炽盛苦
- 求不得苦
- 怨憎会苦
- 忧伤悲苦



没有感受便没有爱。没有爱就不会有执着夺取。没有执着夺取，就不会有未来生之业因……

"When there is no feeling, there is no love. Without love, attachment to possession will not arise. When there is no attachment to possession, there will be no more karmic causes for future birth...."

……没有未来生之业因，就不会有未来世之生。没有生，就不会有老死，及忧伤悲苦。这就是十二因缘的还灭门。

"When there are no karmic causes for the future birth, there is no more birth in future. Without birth, there is also no old age and death. And the worries, sorrows, sufferings and torments will not follow. This is the Door of Reversal and Extinction of the Twelve Conditioned Links of Causation."



颠倒，你要知道，一切众生不能观察十二因缘之法，是故轮转於生死苦海中。若有人能观察十二因缘之法，即是能见实相法。能见实相法者，即是见佛。

"Confusion, you should know that all living beings are unable to contemplate the Dharma of the Twelve Conditioned Links of Causation and so they revolve and suffer in the sea of birth and death. If there is a man who is able to contemplate the Dharma of the Twelve Conditioned Links of Causation, then he is able to see the Reality of Form Dharma. If a man is able to see the Reality of Form Dharma, he will then see The Buddha."

见佛者，即是见佛性。何故这样说呢？因为一切诸佛，都以此十二因缘法为法性。你现在得闻我说此十二因缘法，即得到佛性清净，堪为佛门法器。

"When a man sees The Buddha, he is able to see The Buddha Nature. Why do I say so? Because all The Buddhas also base The Dharma Nature on the Twelve Conditioned Links of Causation. Now you are able to listen to the Twelve Conditioned Links of Causation from me, you will obtain the Pure Buddha Nature. You are suitable to be the Dharma Vessel in the Door of The Buddha."



我现在再为你说一真实道，你应当思惟守护一念。一念者，即是菩提心，菩提心者，又名为大乘心。

"Now I will again tell you the only true Path. You should give thought to protect every single mindfulness. The single mindfulness is known as The Bodhi Mind. The Bodhi Mind is also known as The Mind of the Great Vehicle."

因为众生根性不同，故诸佛菩萨分别说为三乘。你应当念念常勤守护这个菩提心，切勿令其忘失。

"Because the root nature of each living being is different, the Buddhas and Bodhisattvas tactfully teach and differentiate the Three Vehicles. You should constantly be mindful and look after the Bodhi Mind. Never should you forget it."



纵使色、受、想、行、识五阴炽盛、地水火风四蛇吞噬，贪嗔痴三毒发作，色声香味触法等六贼入侵，以及一切妖魔来恼害，你都不能动摇改变这颗菩提心。

"Even if your body is burnt by the five skandhas of forms, feelings, thoughts, activities and consciousness, is being swallowed and eaten by the "four snakes" of earth, water, fire and wind, is being attacked by the "three poisons" of greed, hatred and delusion, is being invaded by the "six thieves" of forms, sounds, fragrance, tastes, sense of touch and dharma, and is being harmed and tormented by the devils and demons, you should remain unmoving and never should you change your Bodhi Mind."

有了这颗菩提心，你的身体就有如金刚坚；心，就有如虚空一样，别人难以破坏。

"With the Bodhi Mind, your body will be as hard and firm as the Vajra Rod. Your mind will resemble the empty space where no one can really harm and destroy it."



菩提心坚固，即能得无上正等正觉，即是具常、乐、我、净涅槃四德。

"If the Bodhi Mind is firm and solid, it is replete with the four virtues of Nirvana, namely, Permanence, Bliss, True Self and Purity. It will help you attain The Unsurpassed Proper, Equal and Perfect Enlightenment."

有了涅槃四德，生老病死，一切地狱便与你绝缘。这样，无常杀鬼自然不会追捕你归案。

"When you are replete with the four virtues of Nirvana, you will be liberated from the conditions of birth, old age, sickness and death, and all the realms of hells. Then, the Ghastly Ghost of Impermanence will naturally have no way to chase and catch hold of you to settle the case."



佛陀说完，虚空中的鬼差使便想，听世尊所说的法要，地狱也会变成莲花池一样清净。我何不舍弃此鬼境界？

After The Buddha had finished His Teaching, the messenger of the ghosts who dwelt in the empty space gave rise to the following thought, "The World Honoured One said that even the hells could also be transformed into Pure Lotus Ponds. Then why do I not renounce the State of the Ghost Realm?"

於是，他便对颠倒女人说：「你证得圣道之后，勿忘来化度我！」

Then he told the woman, Confusion, "After you have certified to the sagely path, please do not forget to cross me over!"

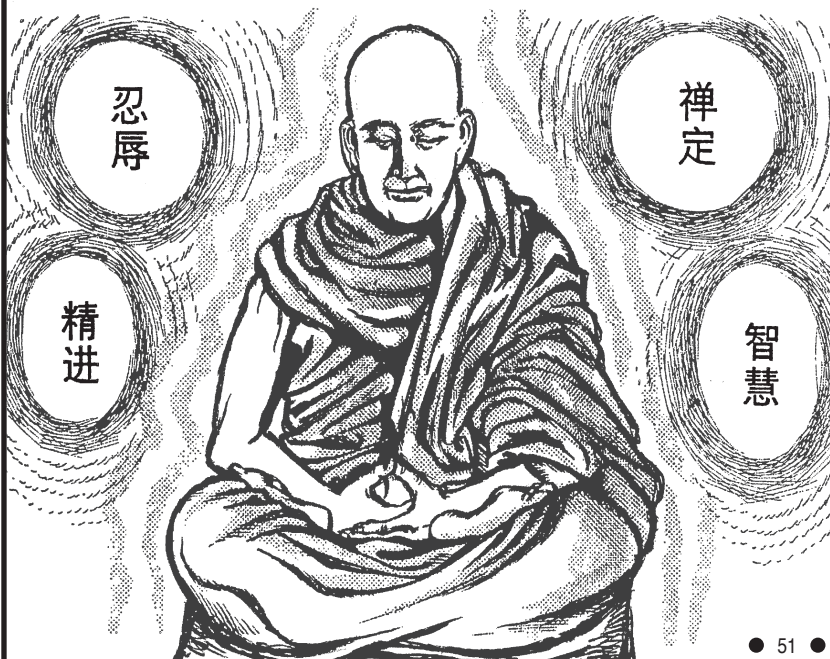


接着，普光正见如来再对颠倒女人说：
「我已为你说了十二因缘法，现在再为你说六波罗密，亦即是菩萨所修的六度。

After that, The Thus Come One of Pervasive Lights and Proper Views again taught the woman, Confusion, "I have already taught you the Dharma of the Twelve Conditioned Links of Causation. Now I will teach you also The Six Paramitas or The Six Cross-Over, which are also practised by the Bodhisattvas."

何谓六度？第一、要广为布施，布施能度悭贪。第二、要坚守戒律，戒律能度毁犯。

"What are the six Paramitas? The first Paramita is to give generously. Giving helps us to overcome feelings of greed and stinginess. The second Paramita is to uphold the precepts firmly. By doing so, we will avoid wrong actions and avoid being heedless in committing offences."



第三、时时忍辱，忍辱能度嗔恚。第四、常行精进，精进能度懈怠。第五、勤修禅定，禅定能度散乱。

"The third Paramita is to be patient always. Such practice will help you to overcome the feelings of hatred and anger. The fourth Paramita is to be diligent constantly. A man who is diligent will avoid laxity and heedlessness. The fifth Paramita is to cultivate concentration diligently. Concentration helps you to avoid confusion."

第六、深明智慧，智慧能度愚痴。六度具足方能到达彼岸，缺一不可。还有一首过去诸佛成佛之偈：

"The sixth Paramita is to acquire Wisdom. A wise man will overcome delusion and ignorance. When a man is able to uphold the six paramitas fully and completely, only then will he arrive at the other shore. He should never ever neglect any one of the Paramitas. There is also a verse on the accomplishment of Buddhahood by The Buddhas in the past."



生灭法

诸行无常，是生灭法。生灭灭已，寂灭为乐。你应当喜欢奉行。

"All activities are impermanent. They are the dharma of birth and death. When there is no more birth and death, a man will enjoy the bliss of quietude and extinction. You should uphold and practise this dharma joyfully."

当时，颠倒女人闻法后十分欢喜，自心豁然明净，了了而悟。以佛的神力加被，升於虚空，有七棵多罗树那么高。她於虚空中安心静坐。

At that time, the woman, Confusion was full of happiness after listening to the Buddha Dharma. Her heart opened up and became clear and pure. She understood deeply and had an awakening to the Dharma. With the endowment of the spiritual strength of The Buddha, she rose up to the empty space and reached a height of seven times the height of a Tor-Lo tree. She sat in meditation peacefully in the empty space.



那时，有一位大姓婆罗门，家中巨富，无人可比。一天忽然患上重病，经医生诊断，须要人的眼睛混和草药方能治愈。

At that time, there was a wealthy Brahman of Great Surname whose wealth was incomparable. One day he was infected with a serious disease. After examination by his doctor, it was found that his disease could only be cured by partaking a mixture of human eyes and herbs.

於是，大富长者即令僮仆於大街小巷高声唱出：

So, the wealthy Elder ordered a servant to sing out aloud, as follows, in all roads and lanes...."

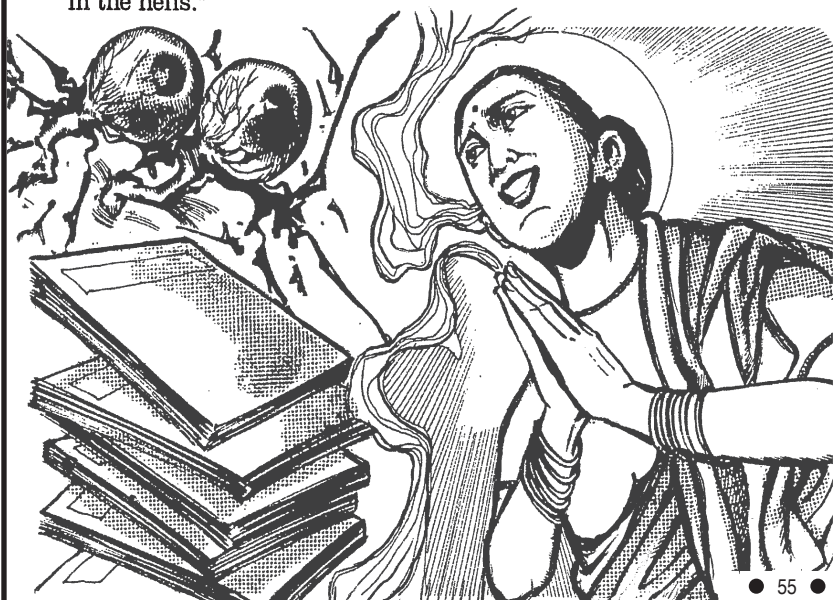


『那一个人能忍受痛苦，挖双眼睛出来卖？高价收购，金银珠宝任君所须，任意所取，决不吝惜食言！』

"Who can tolerate the pain of digging out his eyes to sell? I will buy them for a good price. I will exchange them for gold, silver, pearls and jewels. You can take as much as you wish. I will not be stingy. It is a promise!"

颠倒女人於虚空中听闻此语，心中大喜，即便思惟：我现在听闻佛讲了长寿经，灭除诸恶罪业，心已了悟诸佛性，得以远离无常杀鬼及地狱之苦。

The woman, Confusion heard those words while sitting in the empty space. She was filled with joy and immediately gave rise to the following thought, "Now that I have listened to the teaching of The Buddha on The Sutra of Longevity, all my evil and sinful karmas have been extinguished. My mind has clearly awakened to The Buddha Nature. And I am able to stay far away from the Ghastly Ghost of Impermanence and the acute torments in the hells."



我应该粉身碎骨报佛慈恩。想罢高声唱
出：「我今年四十九岁，从佛闻长寿灭罪经……」

"I should repay the kindness of The Buddha even if it means I have to grind down my body and bones into powder." After thinking like that, she sang out, "I am forty-nine years old now. After listening to The Sutra of Longevity and The Extinction of Offences from The Buddha..."

……我愿不惜躯命，碎身而写长寿经四十九卷，希望令一切众生受持读诵。我必须卖眼，以作写经之费用。我双眼没有一定价值，随便你出心给我多少也可以。

".... I will give up my body and life and vow to write forty-nine copies of the Sutra on Longevity, even if it means to grind my body down into powder. I only hope that all the living beings will be able to accept, uphold, read and memorize this Sutra. I must sell my eyes in order to pay those who will help me to write the Sutra. The value of my eyes is not fixed. You can pay me as you wish."

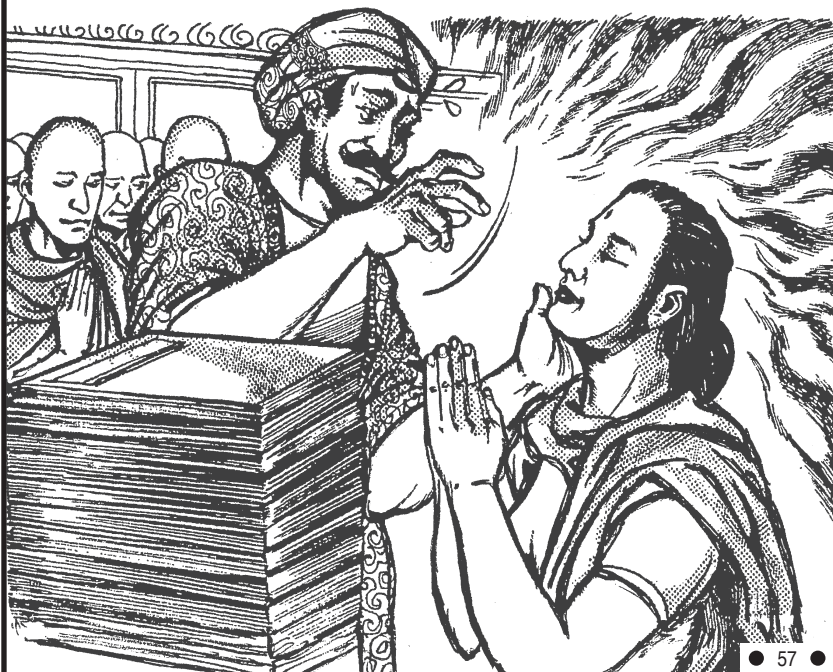


这时，天帝释化作四十九人，来到颠倒女人之家说：「我们愿为你写此经，让你见过之后才卖眼，你认为如何？」

At that time, the Heavenly King Shakra transformed himself into forty-nine men who came to the home of the woman Confusion. They said, "We wish to write the Sutra for you. After you have seen the Sutra only will you sell your eyes. What do you think?"

颠倒女人庆幸异常，无限欢喜。立即将身肉支解，取一根骨头削成笔形，以血作墨，供人书写。

The woman Confusion was genuinely happy and grateful for their help. Immediately she cut her body and took out a piece of bone. Then she sharpened it into the shape of a pen. She offered her blood as ink for them to write the Sutra.



经过七日，才将经写完。天帝释所化之人，便对颠倒说：「你对我们所许下的诺言，希望你能兑现。现在我们已经写完，让你看过之后，该挖眼睛给我们了吧？让我们拿去卖给婆罗门。」

After seven days, they managed to finish writing The Sutra on Longevity. The men who were the transformation bodies of The Shakra Heavenly King told Confusion, "We hope that you will keep your promise. As we have already finished writing The Sutra, you should dig out your eyes for us after you have read it. Then we will sell them to the Brahman."

於是，颠倒女人便命一位姓旃陀罗的人，为她挖去双眼，还叫四十九人卖得之钱，分一份给旃陀罗。

Then the woman Confusion ordered a man by the surname Chandra to dig out both her eyes. She also asked the forty-nine men to give Chandra a share of the money from selling her eyes.

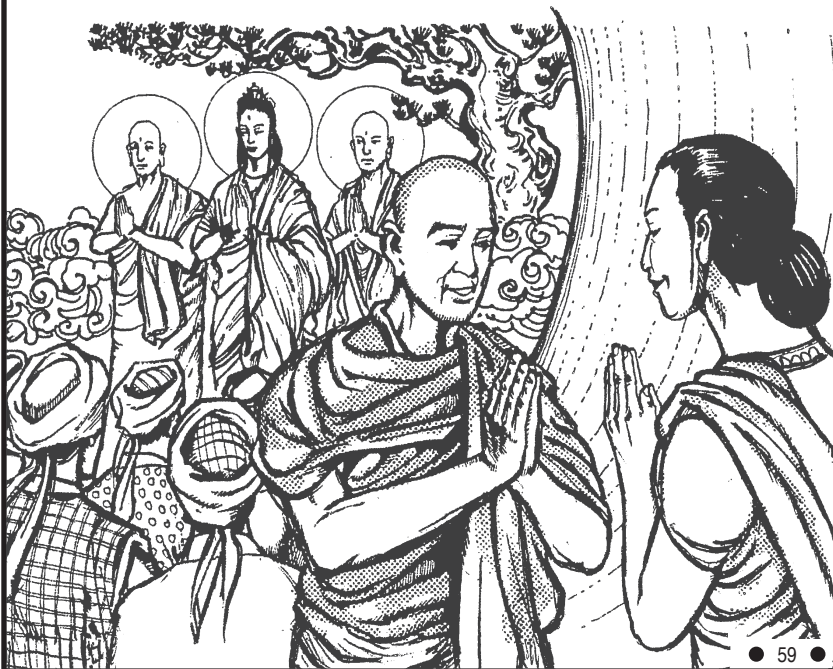


旃陀罗正想下手挖眼，四十九人齐声喝止，并赞叹说：

When Chandera was about to dig out her eyes, the forty-nine men cried out together to prevent him from doing so. They praised thus:

「希有难得！希有难得！不可思议！此颠倒女人削骨出血，不惜身命，伤痛能忍，为的是书写此经，我们怎么能忍心挖取她的眼睛？」

"Rare indeed! Rare indeed! It is inconceivable! This woman, Confusion who cares not for her body or life, was able to sharpen her bone as pen, to squeeze out her blood as ink, and endure great pain and injuries, just for the sake of writing down this Sutra. How could we have the heart to dig out her eyes?"



因而慈悲地对颠倒女人说：「我们现在不须要你的眼睛卖给婆罗门，但愿你得道后，先来救度我们！」

So, with kindness and compassion, they told the woman, Confusion, "Now, we do not need to sell your eyes to the Brahman. But we hope that after you have accomplished The Way, please come first to rescue and cross us over!"

我们更希望生生世世，不论在什么地方，都和你共同一起，作善知识，宣说此经，救度一切罪苦众生。

"In life after life, wherever you are born, we hope to come together to you, to become good knowing advisers and widely proclaim this Sutra in order to rescue and cross over all sinful living beings."



这时，难陀龙王，以神通力化诸幻术，将颠倒女人之经盗回龙宫，受持供养。颠倒女人在顷刻之间，忽然不见此经，急得流泪哽咽，奔到佛所而向佛说：

At that time, the Dragon King Nanda by using his spiritual penetration power, performed magical transformation, stole the Sutra of the woman Confusion and kept it at the Dragon Palace. He accepted, upheld and made offerings to The Sutra. The woman, Confusion who suddenly lost the Sutra in such a short space of time, was greatly disturbed. She cried tearfully and ran to see The Buddha. She said,

「世尊！我不惜身命，碎肉挖骨写长寿经，原意希望广传一切众生。但现在该经忽然不知所踪？使我心中极之愁闷，有如毒箭伤身一样难忍。」

"World Honoured One, I, who cared not for body nor life, cut my flesh and dug out my bone to write the Sutra of Longevity, only hoped to widely circulate it among all living beings. But now I have lost the Sutra. I feel extremely sad, just as though my body was pierced by a poisonous arrow. Such pain is difficult to bear."



普光如来对颠倒说：「你的经是八部龙王，请在龙宫中受持供养，你应当欢喜才是，不用忧愁苦恼。」

The Thus Come One of Pervasive Lights and Proper Views told Confusion. "Your Sutra was taken by the eight-fold Dragon King, who accepts, upholds and makes offering to it in the Dragon Palace. In fact, you should be happy about it. Don't be so worried and sorrowful."

颠倒，你这样做很好，当你寿命一尽，必会乘此功德生到无色界天，享受天福快乐，永不作女人之身。

"Confusion, your present deed is very good. After your life is over, you will be reborn into the Heavenly Realm of No-form. With the merits and virtues thus accumulated, you will enjoy heavenly blessings and bliss. Never will you be born again in the form of a woman."



这时，颠倒女人向佛说：「世尊！我之所愿，非是生到天上享福，唯愿生生世世值遇世尊，菩提心不退。在在处处，常为一切罪苦众生宣扬此法。」

At that time, the woman Confusion told The Buddha, "World Honoured One! My wish is not to enjoy heavenly blessings. But I only hope to meet The World Honoured One in every life, to protect the Bodhi Mind and never to retreat from the Bodhi Path. Wherever I go, I will proclaim this Dharma constantly to all sinful living beings."

普光如来说：「你是在说妄语？」颠倒女人说：「我所说的若是妄语，愿我如前被无常杀鬼追逼……」

The Thus Come One of Pervasive Lights and Proper Views said, "Are you making false speech?" The woman, Confusion answered, "If I were to lie to you, may I be again chased and tormented by the Ghastly Ghost of Impermanence."

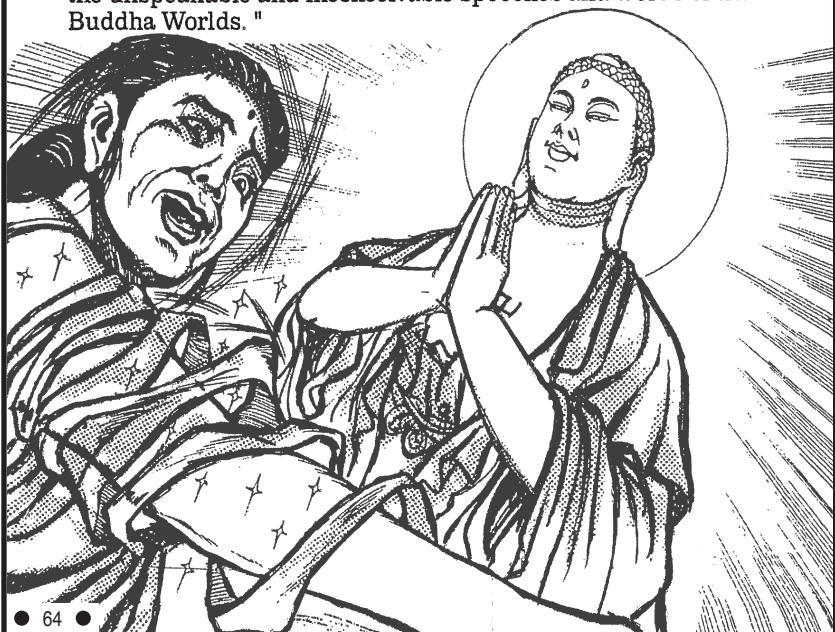


……若我所说是真实不妄，我身上的损伤，在佛面前立即平复如故！颠倒发愿完后，身体即时痊愈如初。

"...If what I have said is true and not false, before The Buddha, may the wounds on my body be even and as smooth as before, immediately!" Upon her attestation, her body immediately recovered to just as before.

普光如来对颠倒说：「你若一心至诚念佛，就可以从一佛国到一佛国，能见无量无边诸佛世界，能懂诸佛世界不可思议宣说的语言文字。」

The Thus Come One of Pervasive Lights and Proper Views told Confusion, "If you are able sincerely to be mindful of The Buddha, with one-heart-undivided, then you can travel from One Buddhaland to the next. You will be able to see innumerable and numberless Buddha Worlds. Besides, you can also understand the unspeakable and inconceivable speeches and words of those Buddha Worlds."



当时，颠倒女人於瞬息间，即证得无生法忍，又名无上正等正觉的菩提心。

At that time, the woman Confusion in the space of a breath certified to the Dharma Patience of No-Birth, which is also known as the Bodhi Mind of Unsurpassed, Proper, Equal and Perfect Enlightenment.

文殊，你应该知道，昔日的普光如来，就是我的前身：颠倒女人就是你的前身。四十九人，即是眼前四十九位新发菩提心菩萨。

" Manjushi, you should know that the past Thus Come One of Pervasive Lights and Proper Views was my former existence; while the woman Confusion was your former existence. The forty-nine men are the present forty-nine Bodhisattvas who have just brought forth the Bodhi Resolve. "



文殊，我於无量旷劫以来，常为你们宣说此经，及护身之法。欲令一切有罪业的众生，闻此长寿灭罪经半偈於耳，诸罪皆得消灭，何况现在又重新宣说！

" Manjushri from innumerable long kalpas until now, I have always proclaimed to you all this Sutra and the Dharma to protect the Bodhi, in order to help all the sinful living beings to eradicate their offences after listening to the Sutra of Longevity and the Extinction of Offences, even if they can only listen to as little as half a verse. How much more the effect would be that I am now again proclaiming it to you! "

那时，波斯匿王在王宫中，约半夜时分，听闻有女人高声号哭，哀恸震天，悲不自禁。因而自忖：我之深宫应无什么事发生，何故会有如此哀屈之声？

At that time, The King Prasenajit was at his palace. At about midnight, he heard a lady crying aloud. She was so sorrowful that her uncontrollable cries almost disturbed the heavens. So he gave rise to the following thought, "My inner palace is supposed to be free from all happenings. But why is there such a sorrowful cry? What has happened?"

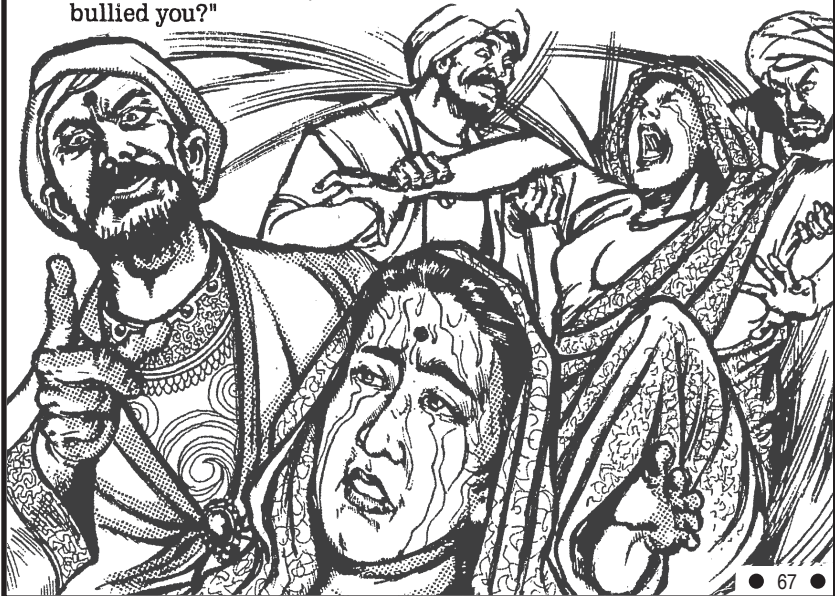


等到天亮，匿王立即派人往大街小巷寻找哭声，王之使者将女人寻获，并带回王宫。女人惊慌错愕，闷绝昏迷倒地，匿王命人以冷水洒其面，女人渐渐苏醒。

In the morning, King Prasenajit immediately sent people to all roads and lanes in search of the lady who was grief-stricken. The King's messenger found the lady and brought her back to the palace. The lady was so shocked and startled that she lost her breath and fainted. King Prasenajit ordered people to sprinkle some water on her face. Gradually she recovered.

大王问她：「昨夜悲哀恸哭，大概就是你吧？」女人回答说：「是，实是我在悲哭。」大王问：「你何故如此哀伤痛苦，是谁欺负你？」

The Great King asked her, "Last night, someone was crying so sorrowfully and loudly. Could it be you?" The lady answered, "Yes. Indeed it was I who cried so sadly." The Great King asked, "Why were you crying in such great pain and sorrow? Who has bullied you?"



女人回答：「我之怨恨痛哭，并非有人欺负我，愿大王听我陈说。我十四岁就结婚，三十年来，共生了三十个子女，个个样貌都非常可爱，唇红如朱，齿白如玉，天真活泼，有如春天的花朵。」

"The lady answered, "I cried in pain as I was griefstricken with anger and hatred. In fact, no one has bullied me. May the Great King listen to my story. I married when I was fourteen years old. During the thirty years of marriage, I have given birth to thirty children. Everyone of my children was extremely lovely. They were born with reddish lips and jade-like white teeth. Everyone was cute and active. They were like the flowers in Spring."

我爱惜他们如掌上明珠，亦如自己的心肝脑髓，我视他们比我自己的性命还重要。但他们一个个夭折弃我而死。

"I love them as though they were pearls on my palm. They are indeed my heart, liver, brain and marrow. I value them more than my own life. But everyone of them except the youngest have left me for they all died at a young age."



现剩下最后一个，不过一岁大，他等如是我的命根，现在又眼巴巴看着他性命垂危，快将舍我而去。故此，昨夜我禁不住悲痛号哭！

"Now, there remains the last one. He is about one year old. He is indeed my only hope in life. But he is so sick. I am afraid that he too will leave me soon. That is why I could no longer control myself last night and I cried in great pain!"

大王听后，十分愁恼，对女人深表同情。心想，所有百姓，皆依我而住，有如我的子女，若不救护，为她解危，就不名为国王。

After listening to her, the Great King was very worried. He was really sorry for the lady. He thought to himself, "All the people rely on me. They are like my sons and daughters. If I do not save her and help her to solve her problem, then I am not fit to be called The King."



因而立即召集群臣，共同商议。其中有六位大臣，他们的名字是：一名见色、二名闻声、三名香足、四名辩才、五名随缘、六名易染。一齐向大王禀告：

So he immediately summoned his officers to discuss the problem. Among them were the six great officers whose names were as follows: The first one was known as Seeing Forms, the second was known as Listening To Sound, the third was known as Fragrant Feet, the fourth was known as Great Eloquence, the fifth was known as In Accord To Conditions and the sixth was known as Not Easily Defiled. Together they, with respect, advised the Great King,

「婴儿初生之时，应当作七星二十八宿神坛，求福延命，方免夭折之苦。唯愿大王将此方法敕告天下。」

"When a baby is born, the family should prepare a spiritual altar for the seven stars and twenty-eight constellations to seek blessings and the prolongation of life. Then he will not suffer from dying young. We only hope that the Great King will promulgate this method to all people."



当时，有一位智慧大臣，曾於无量佛所种下很多善根，名叫定慧，上前向大王禀告：「大王明鉴！六位大臣所说的方法，决不能免夭折之苦。这种夭折之苦，唯有佛才能灭。」

"At that time, there was a wise and intelligent great officer who had cultivated lots of good roots before innumerable Buddhas. His name was Concentrated Wisdom. He came forth and told the Great King respectfully. "May the Great King discern the matter. The method which was suggested by the six great officers will not be able to relieve the suffering of dying young. Only The Buddha can extinguish the suffering of dying young."

这个佛就是现在的瞿昙氏，悉达多太子。太子无师自悟，彻证宇宙真理。现在耆闍崛山，说长寿灭罪经，唯愿大王前往听受。

"Presently, The Buddha is by the surname Gautama. He is known as The Prince Siddhartha. The Prince attained Enlightenment without a teacher. He has discovered the truth of the Universe. Now he is at Mount Grdhrakuta, teaching the Sutra of Longevity and the Extinction of Offences. I only hope that The Great King will go and listen to his teaching."



若得闻此经半偈於耳，百劫千生所有重罪无不消灭。一切童子听到此经，虽未明悟了解，但以听经之功德，自然长寿。

"If a man is able to listen to half a verse of this Sutra, all the offences which were committed by him in hundreds of thousands of lives will be extinguished. All the young children who have heard of the Sutra will gain merits and virtues and they will naturally obtain a long life even if they cannot really understand its meaning."

波斯匿王说：「我昔日曾闻六师讲过，姓瞿昙的沙门，学道的日子非常浅薄，是一个羽毛未丰的黄毛小子，年少幼稚。六师经中说：妖祥幻化就是这个瞿昙小子。若有人崇拜他，多会失去正道。」

The King Prasenajit said, "Once the six teachers told me about the monk by the surname Gautama. They said that he practised The Way within a very short period of time. His knowledge is not profound enough but very shallow as he is still young and naive. According to the six teachers, 'The youth who can create evil and auspicious transformations is by the surname Gautama. People who pay respect to him will surely lose the Proper Path'.



定慧大臣立即以偈颂形式向大王禀告：
释迦牟尼天人师，曾於无量劫苦行。今得成佛
转法轮，还依过去诸佛说。

Upon hearing that, the Great Officer Concentrated Wisdom respectfully presented the following verses to the Great King, "Sakyamuni is The Teacher of Gods and People for innumerable kalpas. He has cultivated asceticism. Now He has attained Buddhahood and is turning The Dharma Wheel, He bases His teaching on the teachings of The Past Buddhas. "

不违一切众生愿，慈悲大力救群迷。见
佛如龟值浮木，亦如最妙优昙花。唯愿大王往
听法，不信外道六师言。

"He never goes against the wishes of all sentient beings. With kindness and compassion He rescues the lost beings. The chances for one to encounter a Buddha is like a tortoise which has come upon a floating log. And also like the blossoming of the Udumbara Flower. I only hope that The Great King will go and listen to The Dharma. May The King not listen to the words of the six deviant teachers."



这时，定慧大臣说完偈，以神通力从地踊起，升上虚空，有七棵多罗树之高。即时在大王面前作起咒术，於瞬息间，令须弥山及大海水入於心中，安然无碍。

At that time, after speaking the verses, Concentrated Wisdom the Great Officer, by using his spiritual penetration power left the ground and rose to the empty space. He reached a height of seven times the height of a Tor-lo tree. Immediately, before The Great King, he chanted a Mantra. And in an instant he was able to let Mount Sumeru and the waters of the great seas enter his heart. But his body still remained calm and relax without obstruction."

波斯匿王见此境像，惊叹希有，知道定慧大臣才是真正善知识。於是向前顶礼定慧大臣，并问他：「你的师父是谁？」

When the King Prasenajit saw such a state, he was filled with awe. He knew that Concentrated Wisdom the Great Officer was the genuine Good Knowing Adviser. So he made obeisance to him and asked, "Who is your Dharma Teacher?"



定慧大臣回答说：「我的师父就是释迦牟尼佛。他现今在王舍大城耆闍崛山中，说长寿灭罪经。」

Concentrated Wisdom the Great Officer answered, "My teacher is Sakyamuni Buddha. Now He is dwelling at Mount Grdhrakuta in Rajagṛha (The Royal Palace City) and teaching The Sutra of Longevity and The Extinction of Offences."

大王听后，心中无限欢喜。即时将国家大事，暂时委托定慧大臣处理。自己率领很多眷属、及大臣长者等，乘四马宝车，前呼后拥地向王舍城出发。并将该女人及其儿子也带去。

After listening to that, the Great King was filled with joy. Immediately he asked Concentrated Wisdom The Great Officer to take over the tasks of settling important issues in his country. The Great King gathered a big retinue of relatives, great officers and Elders. Then the whole procession of jewelled carriages led by four horses travelled all the way to Rajagṛha. He also brought the lady and her son along.

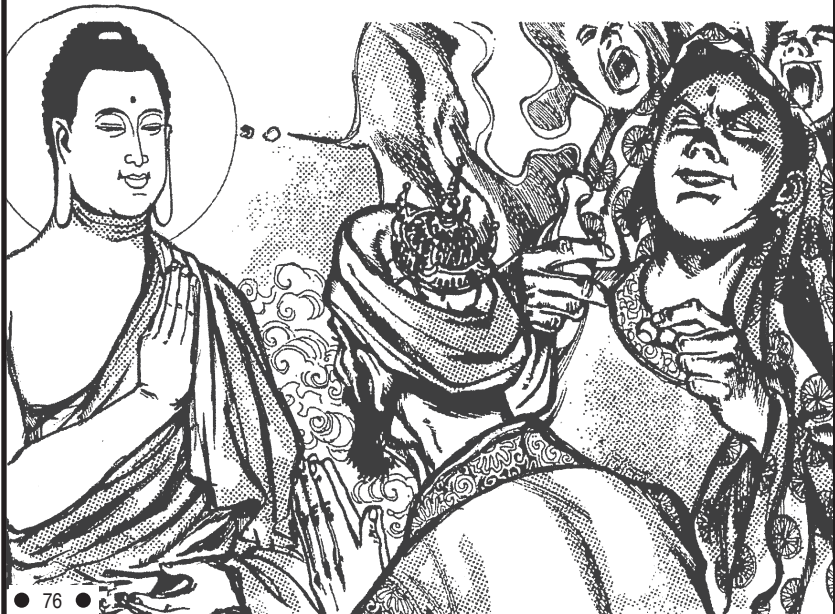


到了王舍城耆闍崛山中，将鲜花及百种上好供品献上，除去身上的装饰，然后绕佛七周，向佛合掌顶礼，并散鲜花供养佛。然后将那女人之事向佛陈说一遍。

When they arrived at Mount Grdhrakuta in Rajagrha they offered fresh flowers and a hundred kinds of special offerings to The Buddha. Then they took off the ornaments from their bodies and circumambulated The Buddha for seven times. They put their palms together and made obeisance to The Buddha. They also showered fresh flowers as offerings to The Buddha. Then The King retold the happenings of the lady to The Buddha.

即时世尊对波斯匿王说：「这个女人於过去世时，身为后母，因心生妒嫉，用毒药杀死正室的三十个儿女。」

Immediately The Buddha told The King Prasenajit, "This lady was a step-mother in her former life. Out of jealousy she used poison to murder the thirty children of the first wife."



那些被杀的儿女，都各自发誓说：『愿我生生世世都作其子女，出生后即便夭折分离，令其生大悲痛，苦切如肝肠寸断。』

"Those sons and daughters who were murdered by her made the following vows, 'I vow that I will become her son or daughter in every life. After she has given birth to me, I will die soon at a young age to cause extreme misery to her. She will suffer just as though her liver and intestines are being cut into pieces.'"

现在她来听我说长寿灭罪经，能将一偈入於耳中，她的怨家债主便从此永绝，不再寻仇。

"But now she has come to listen to The Sutra of Longevity and The Extinction of Offences. Even if she can listen to a single verse, all her enemies and creditors will never again come to take revenge on her."



接着，世尊又对法会大众说：「童子入胎时，魔王波旬即放四大毒蛇，六尘恶贼依附在其身中，若四蛇六贼有一不调和，童子命根即告断亡。」

After that, The World Honoured One told the large multitudes in the Dharma Assembly, "When the consciousness of a foetus enters the womb, The Mara Bo-Xun immediately releases "four great poisonous snakes" and "six evil thieves" of dustmotes into his body. If the "four snakes" or "six thieves" are not properly taken care of, the root of life for the foetus will immediately be terminated."

我有陀罗尼咒，能增益童子寿命。若有患疾苦恼，闻我此咒历於耳根，患疾即得消除。此咒能令恶鬼四散驰走。跟着随即说咒：

"I have a Dharani Mantra which can help to increase the lifespan of a child. If the child is infected with diseases and undergoes great sufferings, once he has heard the Dharani Mantra, the disease will immediately be cured. This Mantra will chase away all evil ghosts. Then He chanted the following Mantra.

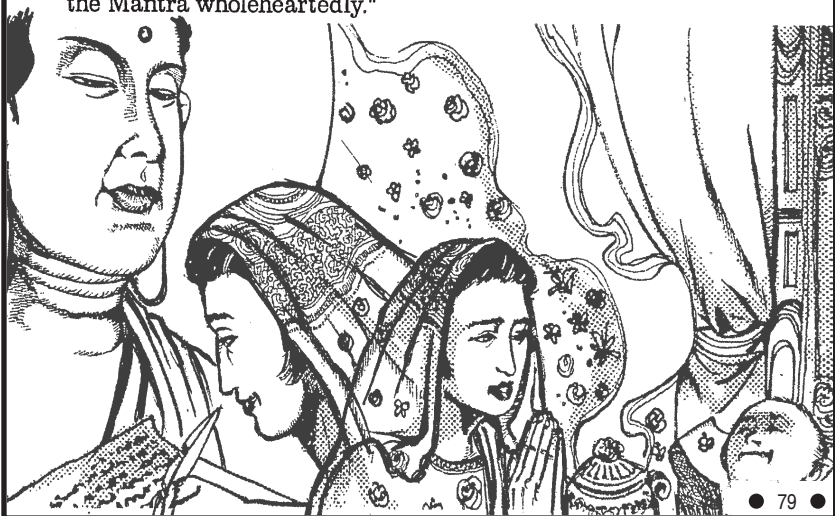


波头弥波，头弥提婢，奚尼奚尼，奚弥
诸梨，诸罗诸丽，侯罗侯罗，由丽由罗，由丽
波罗波丽闻，制唵迭，频迭般逝末迭迟那迦梨
苏波诃。

"Bo-Tou-Mi-Bo, Tou-Mi-Ti-Pi,
Xi-Ni-Xi-Ni, Xi-Mi-Zhu-Li,
Zhu-Luo-Zhu-Li, Hon-Lou-Hou-Lou,
Yu-Li-Yu-Luo, Yu-Li-Bo-Lou-Bo-Li-
Wen, Zhi-Zhen-Die, Pin-Die-Ban-Tze-Mo-
Die-Chi-Na-Jia-Li-Su-Bo-He."

佛说：「这个陀罗尼咒文句，若有善男
子善女人，受持读诵，为一切入胎出胎，有病
患之童子演说，经过七日七夜，烧香散花，书
写供养，专心一意听闻受持，那么，所有重病
及前身业障，皆得消灭。」

The Buddha said, "If good men and good women are able to accept, uphold, read and memorize the words of this Dharani Mantra, or chant the Mantra for the foetus that dwells in the womb, or sick babies or children for seven days and seven nights, besides making offerings by burning incense and showering flowers, then all the serious diseases and the former offences will be eradicated. They must also write down listen, accept and uphold the Mantra wholeheartedly."



这时，医王耆婆菩萨上前向佛说：「世尊！我身为大医王，治疗一切病，那些小婴儿有九种病，足以断其小命。何谓九种病呢？一者、父母在不适当之时行房。」

At that time, the Medicine King Bodhisattva, Qi-Po went forth to The Buddha and said, "World Honoured One! I am known as The Great Medicine King and am able to cure all diseases. The small babies may be infected with nine kinds of diseases which will cause them to die young. What are the nine kinds of diseases? The first is that the parents have coitus at wrong hours."

二者、生产时令血污秽了地，使地神不居，而恶鬼得便，乘虚而入。三者、生产时，没有清洁脐间诸小毒虫。四者、生产时，不用消毒棉布拭抹胎中秽血。

"The second is that the place where the baby is being delivered is defiled by the blood. So the earth spirits leave the home and the evil ghosts get the chance to enter the household. The third is that during the delivery, the navel of the baby is infected with bacteria as it is not properly cleansed with antiseptic. The fourth is that during the delivery, cotton wool with no antiseptic is used to wipe the defiled blood from the womb which envelops the baby."



五者、杀生害命而为欢宴其亲戚朋友。
六者、其母怀孕及哺乳期间，吃各类生冷杂果
食品。七者、童子有病之时，喂以各类肉食。

"The fifth is that animals are killed in the preparation of a feast for relatives and friends. The six is that during the pregnancy and the period for feeding, the mother partakes all kinds of raw and cold fruits and food. The seventh is that when the child is sick, he is fed with all types of meat."

八者、产妇分娩时，在产房内看见不祥
境像，若脐带未断，则令母亲先死；若脐带已
断，则令童子夭折。

"The eighth is that during delivery, an inauspicious appearance appears in the delivery room. And if the umbilical cord is still attached to the mother, the mother will die. If the umbilical cord is already cut off, the baby will die."



何谓不祥境像？如见一切死尸及一切古怪离奇不洁之像。因其眼不净故，所以名为不祥。若以牛黄、真珠、光明砂，磨成粉末，和蜜给童子服，能定其心神，能免不祥。

"What is meant by the inauspicious appearance? For example people may see all types of dead carcasses and different unusual, strange and unclean appearances. Because the eyes see unclean appearances, so, it is known as inauspiciousness. If we grind the Niu Huang, pearls and granulated bright sand into powder and mix it with honey to feed the baby, it will help to stabilise his mind and spirit. And he will escape from all inauspiciousness."

九者、夜晚抱婴儿外出行走，被恶鬼打之。一切初生婴儿，若能审慎避免以上九种事，终不会夭折。

"The ninth is that the baby is affected by an evil ghost when he is taken for a walk at night. All new born babies should be taken care of properly in order to avoid all the above situations. Then they will not die young."



与此同时，在魔宫中的天魔波旬，因有他心通，知佛正在说长寿灭罪护诸童子陀罗尼咒，故心发大忿怒，出大恶声，忧愁不乐。

At the same time, in the palace of the Mara, the Heavenly Mara Bo-Xun who had the penetration of others' thoughts, knew that the Buddha was teaching The Dharani Mantra of Longevity, The Extinction of Offences and The Protection of Young Children to the multitudes. So he was very angry. He scolded harshly and was worried and displeased.

魔王有三个女儿，看见父王震怒，焦躁愁恼。便趋前问父王：「未知父王为何事故，如此愁恼不乐？」

The King of Mara has three daughters. They saw that their father was extremely angry, uneasy and worried. So they went forth to enquire with him, " May we know why our father, The King is so worried, angry and unhappy? "



● 佛说长寿经 ● THE BUDDHA'S SUTRA ON LONGEVITY ●



魔王回答说：「那个姓瞿昙的沙门，现今在王舍城耆闍崛山中，为无量无边众生说长寿灭罪经，还要将这部经广传在未来一切众生，令一切众生得长寿乐。这样就侵损我的境界，叫我如何不起恶念？」

The Mara's King answered, "That Monk by the surname Gautama is now teaching The Sutra of Longevity and The Extinction of Offences to innumerable living beings at Mount Grdhrakuta in Rajagṛha. He intends to widely circulate and proclaim this Sutra to all present and future living beings, so that they will attain the bliss of longevity. By doing so, he has invaded my Mara's state and brought about great harm. So, how can I not give rise to evil thoughts?"

我现在要率领所有眷属，及一切魔兵前往讨伐。纵使不能阻止瞿昙沙门演讲这部长寿灭罪经，以我现今的神通威力，也可以堵塞诸天及大众之耳，不令得闻佛说此经。

"Now, I want to lead my retinue of relatives and all the Mara's soldiers to conquer Him. Even if I cannot stop The Monk Gautama from proclaiming The Sutra of Longevity and The Extinction of Offences, but with my present strength of awesome spiritual penetration, I can close the ears of all heavenly beings and the multitudes in that Assembly so that they will be unable to hear The Buddha speak The Sutra."

三个魔女听后，立即以偈谏父：天魔波旬有三女，稽首前白父王言。瞿昙沙门天人师，非是魔力能禁止。昔日在於菩提树，初坐吉祥法座时，我等三女巧便妍，诸天女中为第一。

After hearing that, the three daughters of Mara immediately advised their father by verses,

"The Heavenly Mara Bo-Xun has three daughters,
Who made obeisance before their father, The King and said,
The Monk Gautama is The Teacher of Gods and People,
The power of the Mara is unable to affect him.
Formerly He dwelt under the Bodhi Tree,
When He first sat on the Auspicious Dharma Seat,
The three of us tried to lure Him with our beauty,
As we are the most beautiful among the Heavenly ladies."

● 佛说长寿经 ● THE BUDDHA'S SUTRA ON LONGEVITY ●





百种姿态拟欲之，菩萨都无染着意，观我三女如老姥，今成正觉菩提师。父王弯弓作恐怖，诸兵器仗币虚空，菩萨观如童子戏，一无惊惧退败心。今日道成为法王，唯愿父王息恶意。

" ' We used hundreds of kinds of beautiful dances to capture His attention,
But the Bodhisattva did not even give rise to a thought of indulgence

He contemplated the three of us as old ladies,
So now He has attained The Bodhi of Proper Enlightenment.

And become The Teacher of all beings.

Father, you with your bow and arrows tried to frighten Him,

With your soldiers and weapons that fully filled up the empty space,

But The Bodhisattva contemplated them like a show for children,

He was not frightened, neither did He retreat from The Bodhi Mind.

So now He is certified to The Bodhi Path and becomes The Dharma King.

We only hope that our father, The King will put to rest his evil thoughts. ' "

天魔波旬听女儿说偈后，便将所有眷属重新调配，私自重新计划，选出一些精英份子，对他们说：「我与你们同往佛所，诈作向佛投降，以种种方便善巧，取得佛的信任。」

After listening to the verses of his daughters, the Heavenly Mara Bo-Xun reviewed his plan and readjusted his retinue of relatives into new groupings. He chose an efficient troop of intelligent soldiers and told them, "I will go with you all to the dwelling of The Buddha. We must pretend that we want to surrender. We must make use of different kinds of skills and means so that The Buddha will believe in us."

若取得信任后，便伺机而作一切魔事，务求障阻此经广传。说罢即与眷属同到佛所。绕佛七周后而向佛说：

"If we are able to get his trust, then we can use the chance to do all kinds of evil deeds, in order to obstruct the propagation of this Sutra." After saying that, together with his retinue of Mara he went to the dwelling of The Buddha. They circumambulated The Buddha for seven times. After that he said,



「世尊说法疲劳吗？我现在领诸眷属来听佛说长寿灭罪经，想成为佛弟子，唯愿世尊慈悲摄受，顺我心意。」

" World Honoured One, are you tired after speaking The Dharma? I now bring my retinue of relatives along to listen to The Sutra of Longevity and The Extinction of Offences. We wish to become the disciples of The Buddha. I only hope that The World Honoured One who is kind and compassionate will accept us. May I obtain what I have desired. "

世尊即时呵责魔王说：「你在魔宫时，已心生忿怒，计划来这里诈作往来行走，而图机作一切魔事，我佛法中不会容你欺诈。」

The World Honoured One scolded the King of Mara immediately, " You were already full of anger when you were at your palace. Your plan is to come here and pretend to walk about in my Assembly, waiting for a chance to commit evil deeds. In our Buddha Dharma, we forbid deceit. "



魔王波旬即时羞愧交集，收摄欺诈之面容而向佛说：「世尊！我这些愚蠢的欺诈计谋，实是瞒不过您。唯愿世尊以大慈悲，宽恕我的罪行！我现在得闻长寿灭罪护诸童子陀罗尼咒，我现发愿：

Immediately the King of Mara Bo-Xun was ashamed of himself. He stopped putting on his deceitful appearance and said to The Buddha. "World Honoured One! My stupid and deceitful plans can surely not be concealed from you. May The Buddha who is greatly kind and compassionate forgive my offences! Now that I have heard The Dharani Mantra on Longevity and The Extinction of Offences and The Protection of Young Children, I vow that,

若以后末世众生，有受持书写读诵此经，所在之处，我即当拥护，无令恶鬼伺机多方加害。

"In the Dharma Ending Age, if there are living beings who accept, uphold, write down, read and recite this Sutra, wherever they may be, I will protect them so that no evil ghosts will have the chance to harm them."



假使已在地獄中的罪人，於頃刻間，能
憶念此經，我以大神力取大海水，灌注罪人，
令得清涼，使大地獄如蓮花池。

" If those people who have already fallen into the hells are to remember and be mindful of this Sutra for just an instant, I will use my spiritual powers to take the water of the great seas and pour it on the offenders so that they will feel refresh with the moisture of water. I will transform the great Hells into lotus ponds too. "

這時候，有許多飛騰羅刹，食童子羅刹
等為上首，與其同類諸眷屬等，從空中而下，
繞佛千周，而向佛說：「世尊！我們於無量劫
以來，受羅刹身，我們的眷屬有如恒河沙之
多。」

At that time, there were many flying Raksasas. With Eating Children Raksasa as their leader they came together with their retinue of Raksasas of the same family. They came down from the empty space and circumambulated The Buddha for a thousand times. They told The Buddha, " World Honoured One! We for innumerable kalpas have been born as Raksasas. Our retinue of relatives are as many as there are sands in the Ganges River. "



各为饥饿之所逼迫，於四天下，唯一食啖胎儿和初生婴孩之血肉。我们的眷属专门伺候一切众生，待夫妇交合时，食啖其精，令其没有胎息，或随入胎中伤胎食血。

"Everyone of us suffer from hunger. Wherever we go, we will look for foetus and new born babies. We then eat their flesh and drink their blood. Our retinue always spy on all living beings and we wait for the time when the husband and wife are having coition in order to eat the sperm. Then, they will have no children. Or at times, we follow them and enter the womb to destroy the foetus and partake the blood."

或初生的头七天，我们专伺机会而断他命根。乃至十岁之内，我们的眷属会变作种种恶毒小虫，入童子腹中，食其五脏六腑及所有精血。能令小儿吐奶痢疾，或生疳积或染疟疾。

"Or we try to find a chance to kill the newborn baby within the first seven days. Until a child is ten years old, our retinue will change themselves into all kinds of evil worms and poisonous bacteria to enter the stomach of the child. We consume his internal organs, tissues and blood. By doing so, the child will vomit milk and be infected with dysentery. Sometimes he may be infected with intestinal disorders or malaria."



或令其眼睛青蓝，水肿腹胀，以至渐渐断其命根。我们现在闻世尊说长寿灭罪护诸童子经，奉世尊敕命，使我们眷属虽然受饥饿所逼，再也不敢食啖胎儿及婴儿。

"Or at times, we will cause him to be so sick that his eyes become greenish blue in colour. The body will be swollen with water and the belly is inflated. Gradually we are able to take away his life. Now that we have listened to The Buddha's teaching on Longevity, The Extinction of Offences and The Protection of Young Children, we will uphold the order of The World Honoured One even if it means that our retinue will have to suffer from hunger. We will never again dare to eat foetus and babies."

佛对罗刹鬼说：「你们应当接受我佛法之禁戒，能令你们舍此罗刹之身，得生天上享受福乐。」

The Buddha told the Raksasas, "You all should accept and uphold the precepts in the Buddha Dharma. By upholding the precepts, after the passing away of the Raksasa's body, you will then be able to attain a rebirth in the Heavens to enjoy blessings and bliss."



接着佛又对大众说：「若有童子受诸疾病苦患，教其慈母分少许乳汁，撒向虚空，施给一切罗刹。并以清净身心，受持这部长寿灭罪护诸童子陀罗尼经，或书写读诵，病患立即消除。」

Again, The Buddha told the multitudes in the Assembly, "If there is a child who is suffering from all kinds of diseases, you should teach the kind mother to take out a small portion of the breast milk and disperse it into empty space, to give to all the Raksasas. And with a pure body and mind, she should accept and uphold this Dharani Sutra on Longevity, the Extinction of Offences and The Protection of Young Children. She may write it down, read and recite it. The child will soon recover from his sickness."

所有罗刹听佛这么说，生大欢喜而向佛说：「若真的生天，我们眷属终不侵害一切童子及其母乳，宁愿吞铁丸，也不食童子血。」

When all the Raksasas heard this, they were extremely happy and told The Buddha, "If we are able to attain a rebirth in the Heavens; our retinue will never again harm children and take their milk. Even if we were to swallow iron pellets, we will never drink children's blood."



於佛灭度后，若有人能读诵受持这部经所在之处，假使有恶人恼害法师，或有恶鬼恼害诸童子，我们定会执佛的金刚杵而卫护之，不令恶鬼得到方便。

"After the Buddha has entered Nirvana, if there is a man who can read, recite, accept and uphold this Sutra, wherever he may be, we will carry the Vajra Rod of The Buddha to protect him. We will never let evil men get the chance to disturb and harm The Dharma Master, neither will we allow evil ghosts to cause any harm and misery to young children."

这时，一切诸天大王与其眷属，一切龙王、一切夜叉王、阿修罗王、迦楼罗王、紧那罗王、摩候罗伽王、薜荔多王、毗舍遮王、富单那王、乃至迦吒富单那等，一切诸王，各有各率领其部下眷属。

At that time, all the great Heavenly Kings and their retinue, all the Dragon Kings, Yaksa Kings, Asura Kings, Garuda Kings, Kinnaras Kings, Mahoragas Kings, Xue-Li Dou Kings, Pi-She-Zhe Kings, Fu-Dan-Na Kings, Jia-Zha-Fu-Dan-Na Kings and other Kings who each brought along their retinue of followers and relatives came.



向佛顶礼，同心合掌齐说：「世尊！我们从今以后，不论在在处处，若有比丘、比丘尼、优婆塞、优婆夷、但有受持此长寿经，或书写之处，我等眷属当常常卫护此人和所在之处。」

They made obeisance to The Buddha. Then they brought forth the same mind, put their palms together and said, "World Honoured One! From now onwards, wherever there are Bhikshus, Bhikshunis, Upasakas and Upasikas who are able to accept and uphold this Sutra of Longevity, or write it down, we together with our retinue will always protect such a person and the place where he dwells."

我们诸王能驱策恶鬼。若有恶鬼恼害众生，令其患疾病苦，病者若能清净身心书写受持读诵此经，我等诸王摄伏一切恶鬼，不许其加害此人，令人横死，或令人死得痛苦。

"We Kings are able to chase away all evil ghosts. There are evil ghosts who disturb and harm living beings and cause them to be infected with diseases. If such a patient is able to write down, accept, uphold, read and recite this Sutra with a pure body and mind, we Kings will subdue all the evil ghosts so that they will be unable to harm this man. Neither will he die in an accident or experience great pain and torture in his death bed."



这时，牢固地天也从座而起，向佛禀说：「世尊！若是佛弟子受持这部长寿灭罪护诸童子经，我等地天常出地味滋润此人，令其增益寿命。」

At that time, The Heavenly Spirits of Firm and Solid Earth also left their seats. Respectfully they said to The Buddha, "World Honoured One! If any disciple of The Buddha accepts and upholds this Sutra of Longevity, the Extinction of Offences and The Protection of Young Children, we Heavenly Spirits of Earth will always provide him with abundant food from the earth in order to strengthen him. He will obtain the blessing of a long life."

我等常以各种金银、各种资财、各种谷米，具足供给此有信心之人，使他绝无乏少。令其身体健康平安，没有忧愁苦恼。

"We will always offer all kinds of gold and silver, wealth, grains and rice to the man who has faith in this Sutra, so that he will never lack anything. He will have a healthy and peaceful body with no more worries, suffering and anger."



心常欢喜得好福田，不让恶鬼断其命根。若初生婴儿在七日之内，我等地神当保护，无令他夭折断命。

" His mind will always be blissful for he has obtained superior blessings. No evil ghosts will be able to take away his life. If there is a new born baby, within the first seven days of his birth, we Earth Spirits will protect him so that he will not die young."

接着，法会中的金刚力士也向佛说：「世尊！如来说完此长寿灭罪护诸童子陀罗尼咒经之后，各大天王并其眷属，诸罗刹王，护法善神等，各各发心发愿，要护持读诵书写此经之人，供给所须，无令他欠缺乏少。」

After that, The Vajra of Great Strength also said to The Buddha at the Assembly, " World-Honoured One! After The Thus Come One has spoken this Dharani Mantra of The Sutra of Longevity, The Extinction of Offences and The Protection of Young Children, all the different Heavenly Kings and their retinue, those Raksasa Kings, The Dharma Protectors and the good spirits all vowed to protect those who read, recite and write down this Sutra. Besides they also offer them whatever they need so that they will not lack anything."



我曾问大德婆伽婆说吉祥章句大神力咒，若有众生，在生之时一闻於耳，百劫千生都不会短命，而且得福寿无量兼无病苦。

"I once asked the Great Virtuous One Bhargavan and He taught me the Great Spiritual Strength Mantra of Auspicious Words. If there are living beings who are able to hear these words for once, in hundreds of thousands of life-time, they will not experience the suffering of a short life. Besides they will be endowed with innumerable blessings and longlife. Besides their bodies will be free from sicknesses."

虽然有四魔在身，但不能逆乱作祟，还得寿命增长，可达一百二十岁。更能达到不老不死的境地，得不退转的果位。

"Even the four Maras dwelling in their body will be under control. So such a being will live long. He may live up to one hundred and twenty years old. He can even attain a state with no aging and no-death. He will attain the Fruition Position of Non-Retreating,"

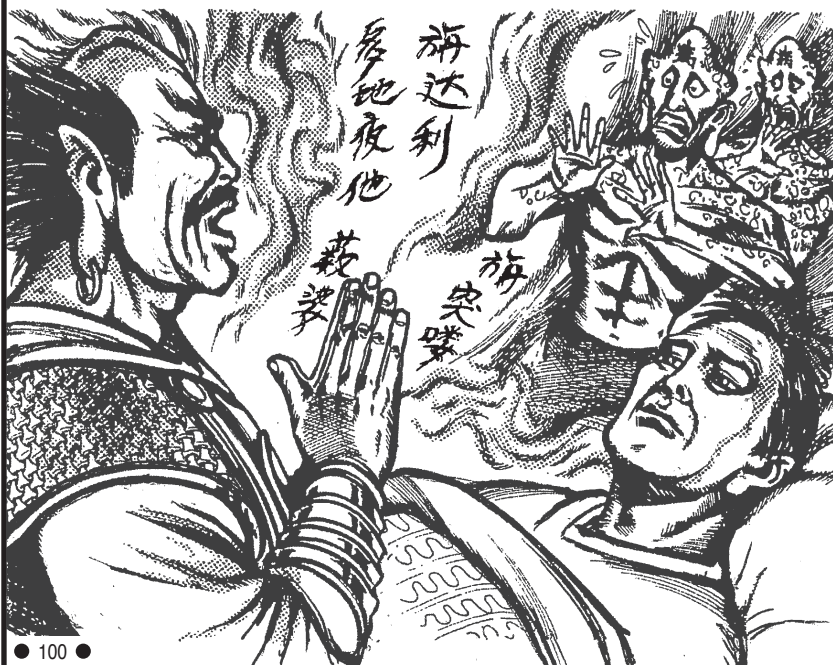


一切佛弟子若有苦患重病，得闻此咒，
即可免诸恶鬼夺其性命。金刚力士随即说咒：

"If those disciples of The Buddha who are infected with serious diseases are able to hear this mantra, the evil ghosts will have no way to take away their lives." Then The Great Strength Vajra chanted this mantra:

多 地夜他，旃达利，旃达罗毗提，旃达
罗魔牛，旃达罗跋帝，旃达罗不梨，旃达罗门
移，旃达罗底梨，旃达吠咩，旃突喽，旃达罗
婆罗仔，旃达罗勿达梨，旃达罗婆地移，旃达
罗婆咩，旃达罗法祇，旃达罗卢寄，藐婆呵。

"Duo-Ti-Ye-Ta, Zhan-Ta-Li, Zhan-Ta-Luo-Pi-Ti, Zhan-Ta-Luo-Mo-Niu, Zhan-Ta-Luo-Pa-Ti, Zhan-Ta-Pu-Li, Zhan-Ta-Luo-Men-Yi, Zhan-Ta-Luo-Ti-Li, Zhan-Ta-Fei-Mie, Zhan-Tu-Luo, Zhan-Ta-Luo-Po-Luo-Zi, Zhan-Ta-Luo-Fu-Ta-Li, Zhan-Ta-Luo-Po-Ti-Yi, Zhan-Ta-Luo-Po-Mie, Zhan-Ta-Luo-Fa-Zhi, Zhan-Ta-Luo-Lu-Ji, Su-Po-Ho." "



佛说：「很好，很好！金刚力士！你现在能说此护诸童子吉祥神咒，你将会成为一切众生之大导师。」

The Buddha said, " Good indeed! Good indeed! The Great Strength Vajra! Now, if you propagate this Auspicious Spiritual Mantra of Protecting the Young Children, you will soon become The Greatest Leader and Teacher of all sentient beings. "

佛转对文殊菩萨说：「文殊！你要知道这个神咒的威力，它是过去诸佛所宣说的，是为建立守护一切修行人。能增长人天寿命，能消除一切罪垢恶见，能护一切持经之人，增福延寿。」

The Buddha then turned to speak to Manjushri Bodhisattva, " Manjushri! You should know that this Mantra was proclaimed by all the past Buddhas. It has the awesome strength to protect all cultivators. Besides, it helps to increase the lifespan of Gods and people and to eradicate all offences, defilements and evil views. It also helps to protect those who uphold this Sutra so that they will increase in blessings and obtain a prolongation of lifespan. "

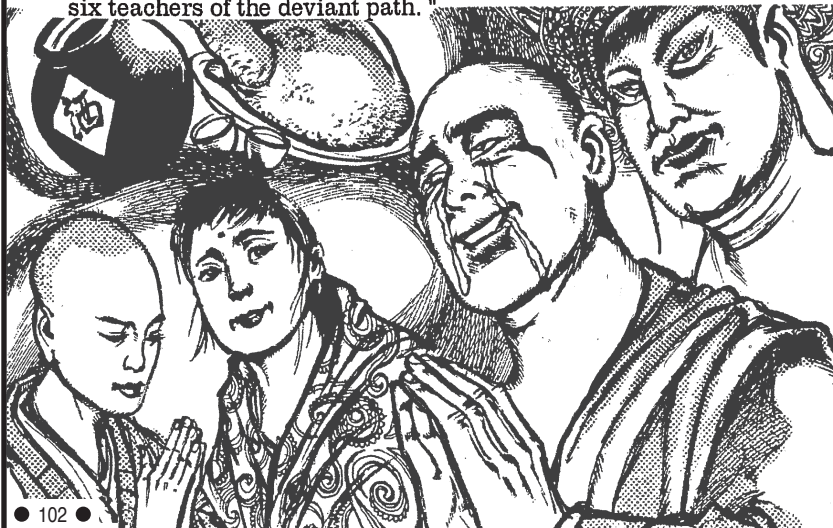


世尊又对文殊师利法王子说：「我灭度后，於五浊恶世中，若有比丘破坏我所建立的戒律，亲恋比丘尼及一切女子，或恋沙弥、沙弥尼，或食肉饮酒……」

Again, The World Honoured One spoke to the Dharma Prince Manjushri, "After my extinction, in the Evil World of Five Turbidities, if there is a Bhikshu who goes against the rules of the precepts taught by me, who is attached to Bhikshunis and other girls, or who desires the Shramanas and Shramaneras, or who partakes meat and drinks wine"

奸淫炽盛，或经营世俗不净之事业，而且还心如木头而无惭愧。定必被世俗人所轻贱，因而毁灭我法。当知这一类比丘就是五逆人，非我弟子；是天魔的眷属，是外道的六师。

"Who has strong and uncontrollable desire for love, or who carries out other impure worldly affairs, but still does not give rise to a sense of shame or remorse. Such a mind resembles that of a piece of hard wood and he is sure to be despised by worldly people. Indeed he will destroy my Dharma. You should know that such a Bhikshu is not my disciple. He belongs to the group of Bhikshus who practise the five unwholesome deeds. He also belongs to the retinue of Heavenly Mara and is in the group of the six teachers of the deviant path."

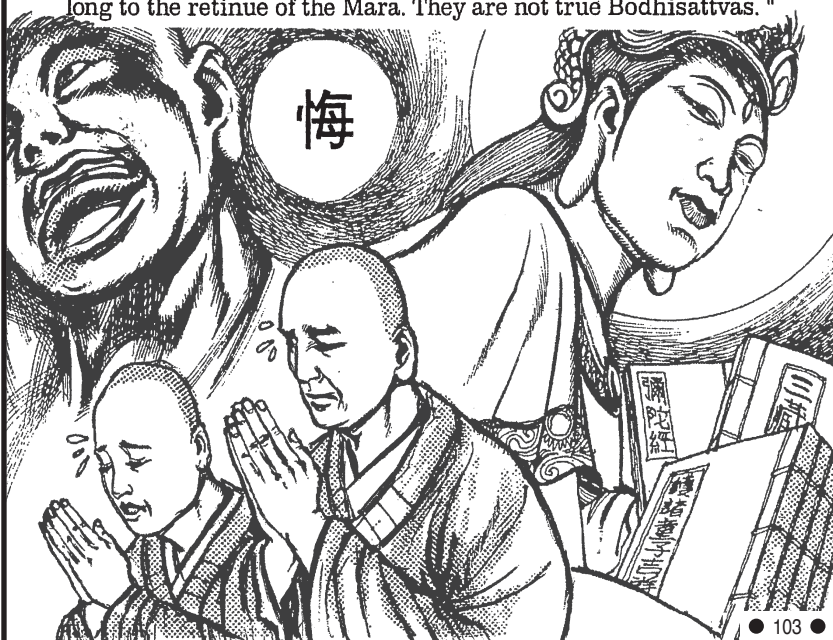


此一类比丘於现世会得短命报。若比丘尼破犯，亦同样受报。若能至诚忏悔以后不再重犯，更受持此经，即得灭罪长寿。

Bhikshus like these will have a short life. Those Bhikshunis who break the precepts will also receive the same retribution. But if they are able to repent and reform sincerely, and never to again commit such offences, besides receiving and upholding this Sutra, then they will be free from offences and obtain longevity."

还有，文殊！我灭度后，於五浊恶世中，若有菩萨诽谤他人，而自赞其功德善美，不肯将大乘经典传授教人，这样的菩萨是魔伴侣，非真菩萨。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, if there are Bodhisattvas who slander others, who enjoy praising themselves for being full of merits, virtues, goodness and beauty, who are stingy to teach and pass on the Great Vehicle Sutra to others, such Bodhisattvas truly belong to the retinue of the Mara. They are not true Bodhisattvas."

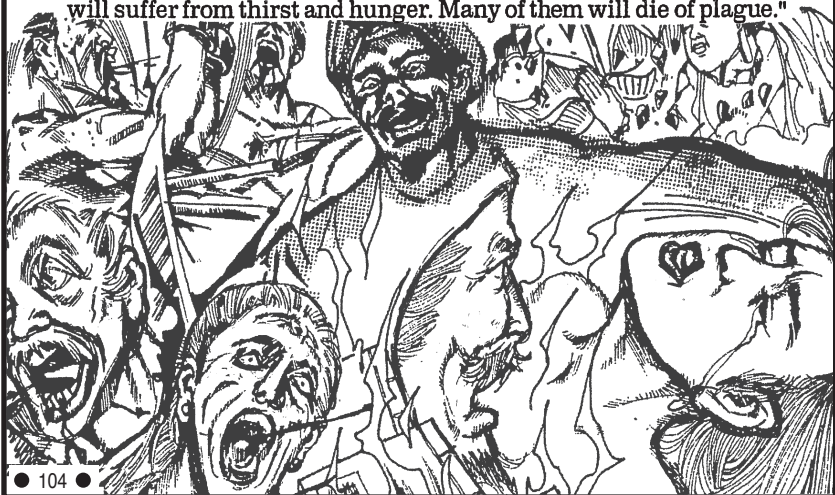


若能至诚惠心受持此经，书写读诵，即得诸佛的不坏金刚常身。还有，文殊！我灭度之后，於五浊恶世中，若有国王杀害父母，无理诛斩六亲，不依正法行事……

"But if such a Bodhisattva is able to sincerely and wholeheartedly receive and uphold this Sutra, to write it down, read and recite it, then he will also obtain an indestructible, permanent Vajra Body just like all the Buddhas. Moreover, Manjushri, after my extinction, in the Evil World of Five Turbidities, if there is a king who kills or harms his parents, who kills his relatives without any reason, who does not carry out his duties in accordance with the Proper Dharma"

无理兴兵侵讨他国，忠臣劝谏及遭刑戮，自己却淫欲无度，违背先王所建立之正法，破坏塔寺，焚烧经像等，便会面临水旱之灾，风雨不调，国民饥饿，疾疫死亡。

"..... who invades other countries for no reason at all and who kills loyal officers if they try to advise him. On top of that, he indulges deeply in sexual desires and goes against The Proper Dharma which was set up by his forefathers in the King's Lineage. Besides he destroys the Buddha's pagodas and temples, and burns down the Buddha's images and sutras. The country of such an evil king will face the calamities of floods and drought. The wind and rain will not come at proper time and so the citizens will suffer from thirst and hunger. Many of them will die of plague."



因国王无道，故此，现世会短命，死后即堕入大阿鼻地狱。若能书写此经流通供养，至诚忏悔罪业，依先王建立之正法行事，即得长命。

"As the king is unruly, so he will obtain a short lifespan in this life. After he has passed away, he will fall into the Great Avici Hell. But if he is able to write down this Sutra, to propagate the Sutra widely besides making offerings to it to repent and reform sincerely his offences, and to carry out his tasks and country's affairs in accordance with the Proper Dharma set up by his forefathers in the King's Lineage, then he will gain longevity."

还有，文殊！我灭度以后，於五浊恶世中，假若有大臣及一切朝廷命官，安享俸禄却不尽忠职守，又无惭愧心，专行矫诈，谄佞不忠，贪赃枉法，欺压百姓，滥杀无辜。

"Moreover, Manjushri, after my extinction, in the Evil World of Five Turbidities, if there are High Officers and those officers appointed by the Royal Palace, who enjoy a salary but do not carry out their duties wholeheartedly. These unfaithful officers are not shameful nor do they feel remorseful in their misdeeds. They are pretentious and deceitful. They praise falsely and are not loyal to the country. They are greedy and corrupt, and go against the law. On top of that they bully the people and kill innocent beings."



贪赃枉法

谄佞不忠

滥杀无辜

欺压百姓

阿鼻地獄

恃权势任意取他人财宝，危害国家人民，加上轻慢经典，障碍大乘佛法广传。这样的人，现世会短命，死后堕入阿鼻地狱，没有出狱之期。

"With their power, strength and position, they claim others' wealth and jewels as their own without any consideration. They also harm the people in their country. In addition, they look down on the Sutras and obstruct the propagation of the Great Vehicle Buddha Dharma. People like these will obtain a short lifespan in this life. After they have passed away, they will fall into the Avici Hell and never will they obtain a release."

若能至诚忏悔，加上受持此经，书写读诵，即得长命，永保官位享受天禄。还有，文殊！我灭度之后，於五浊恶世中，若有居家学佛之善男信女，转信外道颠倒邪见，不信正法大乘经典。

"But if they are able to sincerely repent and reform, in addition to accept and uphold this Sutra, write it down, read and recite it, then they will obtain longevity and are able to regain their position as High officers and enjoy wealth. Moreover, Manjushri, after my extinction, in the Evil World of Five Turbidities, if there are Good Men or Good Women who dwell in the homelife to practise The Buddha's teaching, but later they change their faith and believe in the confused and evil views of the deviant path for they no longer have faith in the Proper Dharma of The Great Vehicle."



如这样的人，纵使有无量百千金银，而怀慳吝，却不断贪求财利。有钱而不去布施救济一切贫苦之人，又不能书写十二部经受持读诵，而求免无常恶鬼之苦，是绝无可能的。

"People like these are very stingy. They prefer to store up innumerable amounts of hundreds of thousands of gold and silver pieces but refuse to give them away. Their greed is never satiated for they will continue to seek and acquire more wealth and benefit. These rich people do not enjoy giving in order to relieve the poor. Besides, they cannot write down, accept, uphold, read and recite the Twelve Divisions of the Sutras. They will never be able to escape the suffering which is brought about by the Ghastly Ghost of Impermanence."

这种人，其家宅会无缘无故虚耗，灶下突然出现雀鸟，蛇入厅堂睡房，狗忽然上屋舍，老鼠鸣出百种声音，许多野兽飞禽争相入其舍宅。

"The household of such a person will not be peaceful. Inauspicious events will take place in the most unlikely manner without any reason at all. For example, there may be the sudden appearance of sparrows under the stove; snakes will glide into the halls and bedrooms; dogs may suddenly climb up the house while rats will produce hundreds of kinds of sounds. Many wild animals and birds will try to push their way into his house."



百种魑魅鬼怪出现家中。因为看见鬼怪，心便烦恼恐惧，因烦恼恐惧齐集，以至短命。若能受持书写此经，流通给人读诵，即能摧破以上怪事，反得长命。

"Hundreds of kinds of ghastly ghosts of the forests will appear in his house. Seeing the ghosts and strange sights, the man will be afflicted and be extremely frightened. Such a man may die young because he is tortured by these afflictions and frightening appearances. But if he is able to accept, uphold and write down this Sutra, and widely circulate it for people to read and recite, then he will overpower the above strange happenings. He will then obtain a long life."

还有，文殊！我灭度之后，於五浊恶世中，若有众生，为人父母，儿女长大成年，因怜愍牵挂而得心病。是什么原因呢？

"Moreover, Manjushri after my extinction, in the Evil World of Five Turbidities, there will be living beings who as parents, will continue to be concerned and worry about their grown up children. Because of worries and overconcern their mind is always unsettled. What is the reason for this?"



例如男孩长成，被充兵役，这是王法制度，身不由己。令父母悬念，名之为心病。或女儿长成，许配夫家而被轻贱，夫妇不和，要受家姑之气。为此悬念女儿而成心病。

"For example, the boy who has grown up to be a man is forced to enter the military according to the law of the country. He is not free to go anywhere and his parents will continue to worry about him. Such is called the sickness of the mind. Or maybe the grown-up daughter who has already married is being looked down by the husband's family. The husband and wife never live in harmony. The daughter will be bullied by the mother-in-law. Because of overconcern over their daughter, the mind is never at ease."

因为有心病之故，终日忧愁苦恼，因终日忧愁苦恼便会百病缠身，现世百病缠身，必然短命。

"Because of an unsettled mind, such a man is tortured by worries, suffering and anger throughout the day. This will again cause him to fall sick easily. He will suffer from all kinds of diseases in the present lifespan. Finally he is sure to die young."



若能书写受持此经，即得长命。以经咒之力量，使婚姻美满，姻亲和顺，儿子平安返家，从而心病也得消除。

"But if such a man is able to write down, accept and uphold this Sutra, then he will obtain longevity. Because of the strength of the Sutra and Mantra, the marriage will be successful and blissful. The in-laws will live in harmony. The son will return home peacefully and so the sickness of the mind will be eradicated."

还有，文殊！我灭度之后，於五浊恶世中，若有众生，心无慈悲，杀生害命，食啖十种众生之身肉。文殊！要知道这样如杀父母，如食六亲。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, there will be living beings who are not replete with a mind of kindness and compassion. They kill and harm living beings and devour the flesh of all kinds of animals. Manjushri! Such behaviour is the same as killing one's parents, and it also resembles the eating of our next-of-kin and friends."



因为杀生害命，又加上伤胎，为此现世短命。假使夫妇交合之时，也会被恶罗刹食啖其精，令无子息后代。

"Because of killing and harming living beings, in addition to destroying the foetus, such a man will have a short life in this life time. Even when the husband and wife are having coition, the sperm will be eaten by the Evil Raksasas and so they will have no children in future."

若能书写受持读诵此经，即能免短命绝后之恶果。还有，文殊！我灭度之后，於五浊恶世中，一切众生因没有宿命神通，故不知因果轮回，暂时得到人身，便视为快乐。

"But if he is able to write down, accept, uphold, read and recite this Sutra, then he can escape the evil fruition of a short life with no children to carry down his surname. Moreover, Manjushri, after my extinction, in the Evil World of Five Turbidities, all living beings are born without spiritual penetration of their past lives. So they do not know the law of cause and effect. When they temporarily obtain a human form, they feel that they should fully enjoy themselves presently."

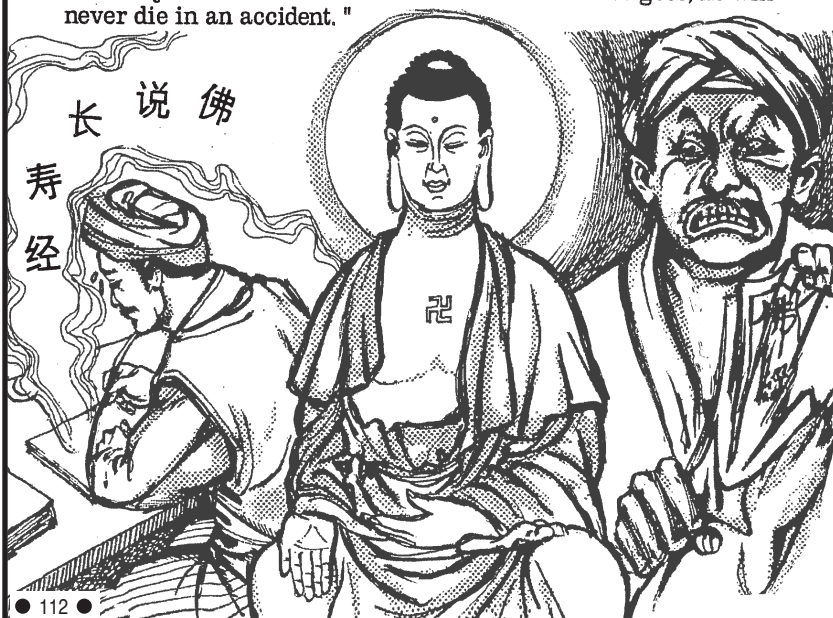


纵容此身去造罪业，或诽谤他人，或恃权贵富豪，起种种恶心，威挟他人性命，又不信大乘经典，贡高我慢。

" Besides, such a man will create all sorts of sinful karma with his body. Maybe he enjoys slandering others, or he may use his powerful, honourable and wealthy position to threaten others' lives. He will give rise to all kinds of evil thoughts. On top of that he will have no faith in the Great Vehicle Sutra for he is arrogant and proud. "

像这样的人，现世会得短命报。若能至心诚意忏悔，调和柔软其心，书写此经，并受持读诵，以此善根之力，能延长寿命。即使有病患灾厄，终不会横死。

" People like these will not live long in this life. But if such a man is able to repent and reform sincerely, and with a subdued, soft and gentle mind, he is able to write down this Sutra and accept, uphold, read and recite it. With the strength of such good roots, he may have the chance to prolong his life. Even if he is seriously sick and has to face all calamities and dangers, he will never die in an accident. "



还有，文殊！我灭度之后，於五浊恶世中，若有众生，或奉君王敕，出使他国。或奉父母之命，必须经险道或远洋经商，以求珍宝财富。

" Moreover, Manjushri! after my extinction, in the Evil World of Five Turbidities, if there is a living being who has to represent the country to go to another country at the order of the King, or who has to seek for treasures and wealth so as to fulfil the wishes and instructions of his parents. He may have to travel down dangerous paths and cross the deep seas to conduct his business affairs."

因有财利而生娇慢贡高，於是围棋赌博，跳舞娱乐，交恶朋友，亲近淫女。

" But after such a man has acquired wealth and benefits, he becomes proud, arrogant and stubborn. He does bad things such as playing chess, gambling and dancing. He befriends evil men and spend his money on prostitutes."



不受君王救命，不听父母教诫，终日嗜酒耽淫，最后只有丧身殒命。

"As he does not follow the order of the King, neither does he listen to the teaching and advice of his parents, he will lose his life finally for spending too much time drinking and seeking the companionship of beautiful women."

又即使侥幸保存残命，还剩财宝，却因酒能乱性，令神志不清，以至不知道路安危，最后被恶贼劫夺财宝，因而害命。

"Or at times he may be lucky enough to stay alive with a little treasure and wealth. But because of drinking, his mind gets confused and so he is unable to differentiate the safety of the roads. Finally he will enter a dangerous path and be robbed by evil robbers. He will then be killed."



若能书写此经，广发誓愿，所在之处，恶贼退散，一切恶兽不能加害，心生欢喜，身得安稳，财宝不失。以经咒之力，故此得长寿命。

" But if he is able to write down this Sutra, to widely bring forth the deep vows, then wherever he dwells, the evil robbers will not come forth. All evil animals will be unable to harm him. His mind is blissful and so the body is naturally calm and at ease. His wealth and jewels will always be with him. With the strength of the Sutra and Mantra, he will obtain a long lifespan.

还有，文殊！我灭度之后，於五浊恶世中，若有众生，因作恶业，死后堕入地狱，地狱苦报尽，出狱还要受畜生身。

" Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, if there are living beings who have created bad karma and fallen into the hells after passing away. After they have finished undergoing the retribution of the hells, they will be born as animals. "



设使得了人身，却六根不具，或聋盲暗哑，或癱残背痠，或受女人身，而且不识字、不识经。即使得了男身，却因过去所造的恶业，故得愚痴暗钝，不能读诵此长寿经。

" Even if such a man is able to obtain a human form, his six roots will be incomplete. Maybe he is born deaf, blind, dumb and mute. The shape of the body may be hunch-backed, deformed, with abnormal curvature of the spine. Or at times such a person is born as a woman who is illiterate and unable to read the Sutras. Even if he is born as a man, he will be deluded, stupid and dull in nature because of the evil karma from past lives. He will not be able to read and recite The Sutra of Longevity. "

因此心生忧愁苦恼，以至形成心病。因有心病，故现生短命。

" As he is always worried and experiences all kinds of sufferings and anger, his mind is never at ease and so he will die at a young age. "

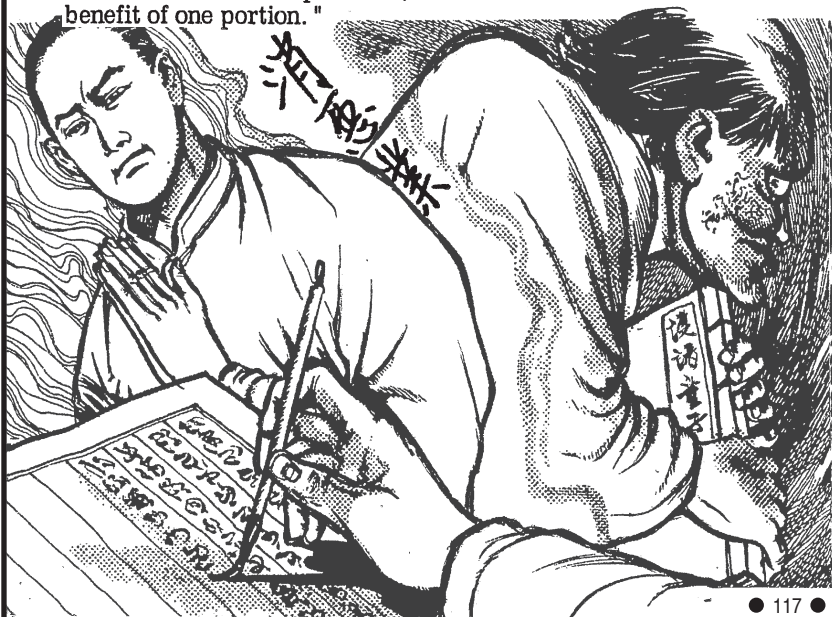


若能请善知识为其书写，转送他人，自己又一心恭敬礼拜此经，以此无量功德消其恶业，以后就不会受此恶报，现世亦得长寿。

"But if he is able to invite a Good Knowing Adviser to write the Sutra for him in order to give to others, besides making obeisance respectfully and wholeheartedly to the Sutra. With the innumerable merits and virtues thus accumulated he will never have to undergo such evil retribution. He will have a long life in this life time."

还有，文殊！我灭度之后，於五浊恶世中，若有众生死亡之后，在生的眷属於七日之内，或四十九日之内，为亡者建造功德，广作善事。於七分功德中，亡者只能获得一分。

"Moreover, Manushri! After my extinction, in the Evil World of Five Turbidities, if there is a living being who after his death, his relatives are able to practise good deeds on his behalf so as to create merits and virtues for him within the first seven days or forty-nine days. If the merits and virtues were to be divided into seven portions, the deceased will obtain the benefit of one portion."



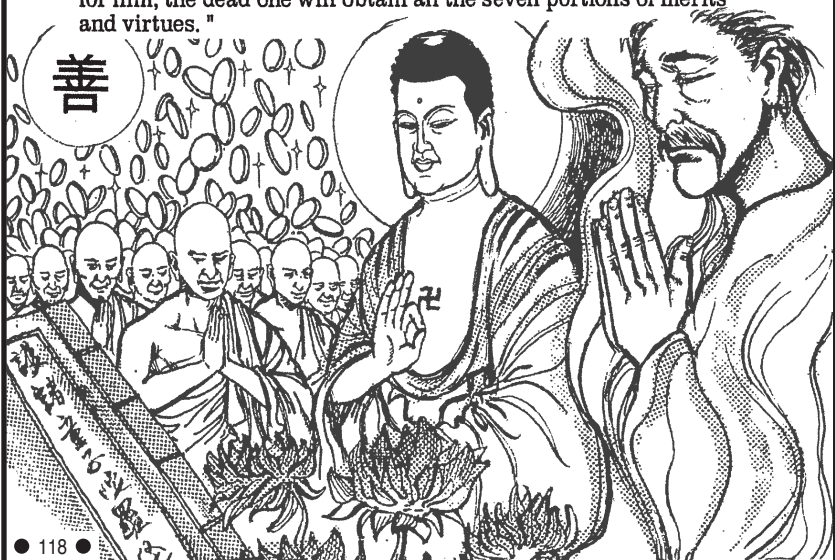
反之，若能在世之时，於四十九日之内，停止一切家事俗务，书写此经，香花供养，礼佛请僧，更设办七斋，广修供养，所得功德如恒河沙。

"On the contrary, within forty-nine days, if a man who during his present lifespan is able to stop all household and worldly activities to write this Sutra, to offer incense and flowers to it and to make obeisance to The Buddha. He also specially prepares seven kinds of vegetarian food as Dana to offer to the Sangha in order to cultivate offerings. The merits and virtues thus accumulated will be as many as there are sands in the Ganges River."

这样，此人现世便得长寿，永远不落三恶道受苦。若已死亡，其亲属使用其自身之资产，广行布施济贫，供养十方，这样建福修德，七分功德亡者全获。

"By doing so, such a man will obtain a long life in this life time. He will never fall into the "three evil paths" to undergo acute sufferings. If he has already passed away, his next-of-kin can then use his wealth and property to practise giving widely, to relieve the poor and make offerings to the virtuous ones in the ten directions. If they can cultivate such blessings and virtues for him, the dead one will obtain all the seven portions of merits and virtues."

善



还有，文殊！我灭度之后，於五浊恶世中，一切众生不行孝道，心无慈悲，作五逆罪。对父母不感恩，对兄弟姐妹不亲爱。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, if there are those living beings who are not filial to their parents, who are unkind and with no compassion. Instead, they create the five unwholesome deeds. Besides, they are not grateful to their parents, neither do they show any love towards their parents, neither do they show any love towards their brothers and sisters."

但行道天王仍然绕四天下，奏出种种音乐。还遣其眷属於三斋月，下至阎浮提，饶益一切众生。倘若被横祸恶病所加，行道天王还为其驱除恶鬼，令其痊愈。

"But the Heavenly King Who Practises The Path still goes around all worlds under the Heavens, playing all kinds of music. He also sends His retinue of relatives to Jambudvīpa during the Vegetarian Diet Months so as to bring benefit to all living beings. If a man is involved in accidents or falls sick seriously, The Heavenly King Who Practises The Path will still help him to get rid of the evil ghosts. Then he will recover from sickness."



不过，众生不行孝道，嫉妒造恶，必然会招致行病鬼王以恶气吹嘘，令其得病。或得瘟疫重病，或乍寒乍热，虚劳下疳，或邪魔鬼入身，令神志不清，或全身癰癤慢性病等。

"But, if the living beings are not filial to their parents, are full of jealousy and create evil deeds, they will fall sick by encountering the Ghost King Who Disperses Diseases. The Ghost King will blow foul air at them. They will then be infected with diseases like the plague or malaria. They will be weak because of malaria, or get confused when they are controlled by evil ghosts. Or the whole body is infected with ringworm and other chronic diseases."

若能於年初一，烧香散花，清淨身心，书写此经。或以七日之时间，礼佛请僧，斋戒沐浴而读诵此经。以这样的善功德，终身不会有疾疫。因无疾疫，故得长寿。

"But if such a man is able to purify his body and mind, burn incense and shower flowers before writing down this Sutra, on the first day of the first Lunar month, or make obeisance to The Buddha and offer Dana to the Sangha besides upholding the precepts and observing the vegetarian diet before reciting this Sutra for seven days. Then, he will never fall sick forever because of the good merits and virtues. He will gain longevity."



还有，文殊！我灭度之后，於五浊恶世中，因众生根性渐趋下劣，福德微薄，末劫将尽，便有七个太阳同时照耀。即使没有七个之多，但因国王无道，令天大旱，炎热如火烧。

" Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, the spiritual roots of living beings will gradually deteriorate and blessings will get less. At the end of the kalpa, there will appear in the sky seven suns which shine at the same time. Even if there are not as many as seven, but due to the King who is lacking in virtue, the land will face droughts, with the air resembling that of burning fire. "

大地上所有一切草药林木，百谷甘蔗，稻麻花果等，都会枯死。

" All the grass, herbs, wood and forests, the hundred kinds of grains and sugar cane, rice, hemp, flowers, fruits and others on the earth will wither and die. "



若国王及所有众生，能读诵受持此经典，难陀龙王及婆难陀龙王等会怜愍众生，提大海水降注甘露，令一切丛林，百谷草药，花果甘蔗等得到滋润，雨泽群生。因此此经咒之力，皆得长命。

" But if the King and all living beings are able to read and recite, accept and uphold this Sutra, the Dragon Kings Nanda, Prananda and others will show pity on living beings. They will lift the water from the great seas to moisturize all woodland, for ests, grains, herbs, flowers, fruits, sugar cane and others. The rain like sweet dew will moisturize all beings. Everyone will gain longevity because of the strength of the Sutra and Mantra. "

还有，文殊！我灭度之后，於五浊恶世中，若有众生，买卖斗量不公，秤磅欺诳，贪取不义之财。以其所作罪业，死后必堕地狱。

" Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, if there are living beings who are without righteousness and are greedy for wealth while carrying out their business affairs, and who cheat their customers by adjusting the weighing machines and giving wrong measurements. Such sinful karma will send them down to the Hells after death.



报尽出狱，会受畜生身。所谓牛马羊驴，猪狗象等，一切禽兽，虫虻虫蚁等。

" After the retribution in the Hells, they will be born as animals like cows, horses, goats, donkeys, pigs, elephants, birds and other wildlife, worms, mosquitoes, ants and other insects. "

若有大菩萨以慈悲心，於一切畜生禽兽、蛇虫鼠蚁等之前，转读此经，令其闻在本识。以经咒之力，令其各从其类皆得解脱。

" If there is a great Bodhisattva who is replete with kindness and compassion who is to recite this Sutra repeatedly before all animals, birds, wildlife, snakes, worms, rats, ants and others, so that they will hear this Sutra in their original consciousness, then these beings will each attain liberation from their groups and kinds with the strength of the Sutra and Mantra. "



此等畜生微类，舍此身已，得生天上享受快乐。若有菩萨，无慈悲怜悯心，不能广说此经典，就不是佛的弟子，而是魔之伴侣。

" These animals and minute beings will leave their present life forms and be born in the Heavens to enjoy bliss. But if there is a Bodhisattva who is not replete with kindness and compassion, who does not have pity on living beings, and is unable to widely proclaim this Sutra, then he is not the disciple of The Buddha. He belongs to the retinue of Mara. "

还有，文殊！我灭度之后，於五浊恶世中，若有众生，心中轻慢，不信佛法经典，诽谤我法。

" Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, if there are living beings who are arrogant and have no faith in the Sutra of Buddha Dharma, besides they slander my Dharma. "



或有人说佛法，却无心去听。以这样的
罪业，现世便得短命，死后亦会堕地狱。

" Or when The Buddha Dharma is spoken but the audience
is not attentive, then these offenders will obtain a short lifespan.
After passing away, they will be born in the Hells. "

若有道场开讲此长寿经，一切众生能前
往听讲，或劝人同往听讲，分坐与人。

" If there is a Way-Place which lectures on this Sutra of Lon-
gevity, and all living beings are able to go and listen to the Sutra,
or exhort others to do so besides sharing the seats with them. "



这样的人，就是佛门栋梁，能得长寿之乐，不会堕落三恶道。若宣讲此经法时，可以随室大小而建立清净坛场。

"Such people are the great Dharma Protectors in Buddhism. They will obtain longevity and never fall into the Three Evil Paths. If there is a man who wishes to speak this Sutra, then he can simply arrange a pure Way-Place which can be just a simple room."

还有，文殊！我灭度之后，於五浊恶世中，一切女人，身怀胎孕，为滋补而杀害一切生命，或食一切卵类。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, all those pregnant women who kill and devour the flesh of living beings or eat eggs so as to strengthen their bodies."



像这样没有慈愍心，现世即得短命报。
分娩时必定难产，因为难产，可能会断送性命。

" Such a woman who is lacking in kindness and compassion will get the retribution of a short lifespan presently. She will face a difficult delivery and might even die from it. "

即使安然产下婴儿，却是冤家来索债，
非是利之善知识。

" Even if she can deliver the child safely, he will turn out to be the creditor or enemy who comes to seek a repayment of debts. He can never be the good knowing adviser who is beneficial to the family. "



若能广发善愿，又能书写此经，受持读诵，即能令难产变为顺产，没有一切灾障，子母都得大安乐。求男得男，求女得女，随愿而生。

"But if this woman is able to bring forth good vows besides writing down this Sutra, accept, uphold, read and recite it, then she will not have to face a difficult delivery. Safely she will deliver the child without any hindrance. Mother and child will both be blissful. She will get what she has wished for, either a son or a daughter."

接着，世尊又对文殊师利菩萨说：「我现在所说此长寿灭罪十二因缘佛性经，亦是过去诸佛之所共说。若有众生受持读诵此经，多获福利，现生寿命可超过一百二十岁。」

"Again, The Buddha spoke to Manjushri Bodhisattva, "This Sutra of the Buddha on Longevity and The Extinction of Offences and The Twelve Conditioned Links of Causation that I am now speaking was also spoken by all Past Buddhas. If living beings are able to accept, uphold, read and recite this Sutra, they will obtain great blessings and benefits. Their present lifespan will be more than one hundred and twenty years."

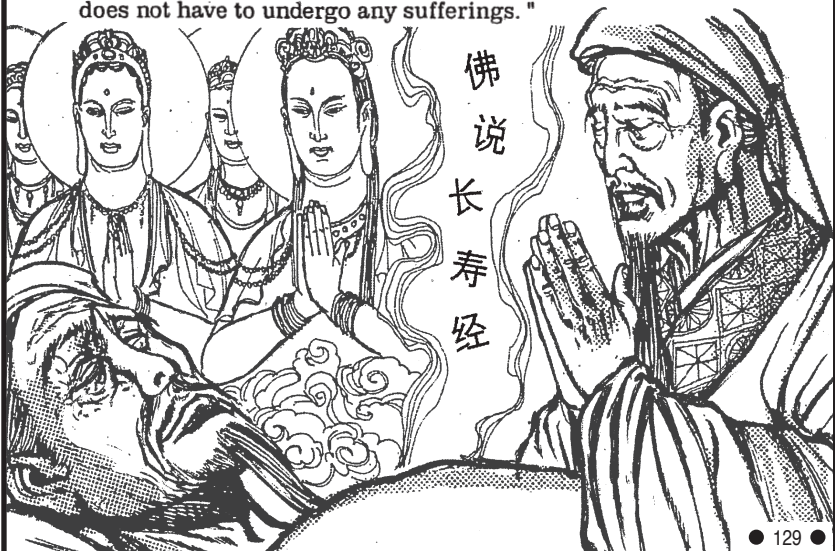


临命终时，不会被风刀割肉，不用受一切苦。以读诵佛性经故，得佛金刚常住不坏身。当处湛然清静，念念坚固，所在之处，常常有菩萨照临。

"When they are to pass away, torturing such as the cutting of bodies with the knives of wind will not be experienced by them. In fact they will be free from all sufferings. They will obtain The Buddha's Vajra, Permanent and Indestructible Body for reading the Sutra of Buddha's Nature. Such a body is naturally clear and pure, with firm and solid mindfulness in every thought. Wherever they are, they will constantly be protected and illuminated by all Bodhisattvas."

一位观世音菩萨，一位大势至菩萨，驾五色祥云，乘六牙白象，手持莲花台来迎接念佛人，往生不动佛国，得自然快乐，不须经八难之苦。

"The Bodhisattva Who Contemplates The Sound of The World and Mahasthamaprabhata Bodhisattva will come to welcome the man who is mindful of Buddha. They ride on white elephants with six tusks and travel on clouds of five colours. They bring along a Lotus Flower dais to lead him to attain rebirth in the Land of Perpetual Buddhas. He will naturally be blissful and does not have to undergo any sufferings."

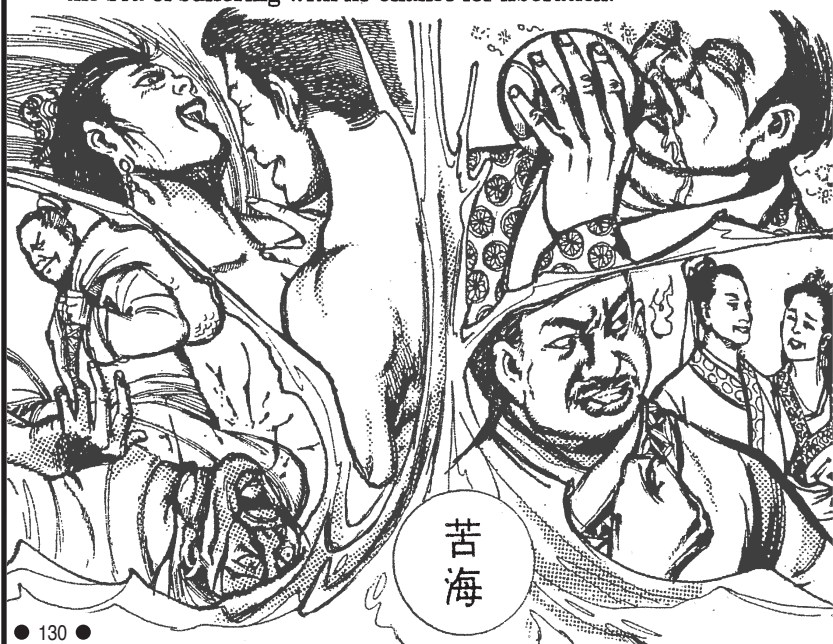


文殊！你要知道，一切愚痴众生，不能觉知寿命短薄，有如石火电光，有如水上泡沫。故此，浸在生死苦海中，也不惊不惧。

"Manjushri, you should know that all deluded living beings do not realize that their lifespan can be as short as the sparks from rubbing stones or the lightning. Their lifespan also resembles the foam on the water surface. So in their ignorance they are not frightened nor worried while awashed in the sea of birth and death."

众生因不知燃眉之危，故广贪财利，故耽爱淫欲，嗜酒害命，嫉妒痴慢。致使沉沦苦海，不得超脱！

"Since these living beings do not realize their danger which resembles that of burning eye-brows, they greedily indulge in the benefits of wealth, love and sensual desires. Or they consume so much wine that their lifespan is at stake. There are also those who are jealous, deluded and arrogant. Most of them will sink in the sea of suffering with no chance for liberation."



此生死苦海，唯有诸佛菩萨能度到彼岸；凡夫众生定当沉没。无常杀鬼来时无定，纵有无量无边金银财宝贿赂，求情赎命，亦是枉费徒然。

"Only the Buddhas and Bodhisattvas and the Enlightened Ones are able to cross over the sea of birth and death. The Ghastly Ghost of Impermanence comes at an unpredictable time. Even if we wish to bribe him with innumerable and limitless amounts of gold, silver, money and precious jewels, and seek to lengthen our life, it will still be in vain."

一切众生当须知道，应常常作观：观此身有如四大毒蛇，更有无量诸虫日夜噬食。观此身可恶，有如死狗，令人厌恶。观此身不净，九孔常流污垢臭秽。观此身如城池，罗刹鬼居内。

"All living beings should know and contemplate constantly that the body is just like "four great poisonous snakes" (earth, water, fire and wind) with innumerable worms that feed on it throughout the days and nights. They should contemplate that the body is full of evil. It is like a dead dog which is not to be desired. And the body is impure, with the nine apertures that produce smelly dirt, wax and sweat constantly. And it is also like a cesspool which becomes the dwelling place for Raksasa Ghosts."



观此身如朝露，不能久留，当为鸟鹊饿狗食啖。须舍臭秽之身，而求觉悟之心。观此身舍命之时，白汗流出，两手横空，如万箭穿心，痛楚难忍。

"Living beings should also contemplate that the body is like the morning dew which cannot dwell long. It will be eaten by birds and hungry dogs, so we should renounce the foul and smelly body to seek the Mind of Enlightenment. We should contemplate the time of death, when a man suffers acute pain just as though millions of arrows are penetrating his heart, and he is helpless to do anything."

当命根断尽时，於一日二日，或至五日之际，便会膨胀青瘀，脓血臭水流出。昔日恩爱之父母妻子，也不喜见。

"When the root of life is completely cut off, the body swells and is covered with greenish bruises, within the first five days. Blood, pus and foul liquid will ooze out. Even our beloved parents, wives and sons will not desire to take a look at it."



虽然埋在黄土里，却身骨异处，脚骨、肩胛骨、髌骨、腰骨、肋骨、脊骨、项骨髌髌等，各各异处。身肉肠胃、肝肾肺脏等，皆为诸虫聚蛀。

" Even if it is buried in the earth, the flesh and bones will separate. The bones of the skeleton such as the tibia, scapula ribs, spine and others will be at different positions. The flesh, intestines, stomach, liver, kidneys, lung, heart and others will all be the feeding place of abundant worms and bacteria. "

能这样作观，便知虽生存而无我。生在上世，什么金银财宝，珍珠玛瑙，钱财库藏，也不关我事，就懂得舍此臭秽之身，而求菩萨道。

" If we are able to contemplate thus, then we will realize that there is no one who is really in existence. That even if we were lucky enough to be born in the world, all the gold, silver, pearls, carnelian, money and treasure are nothing that we can cling to. Then such a man will know how to renounce the foul, smelly body in search of the Bodhisattva Path. "



若有众生求免此苦，当须不惜牺牲身外一切，乃至身上的头目脑髓，而书写此经，受持读诵。

"If there are living beings who seek to escape from these sufferings, then they should sacrifice all earthly possessions, even to the point of sacrificing their life in order to write down this Sutra besides accepting, upholding, reading and reciting it."

这十二因缘佛性经是诸佛秘藏，若能供养流通，念念不忘当得成就无上正等正觉。此无上正等正觉，难以破坏，更不夭折，也不会被横死苦逼。

"This Sutra of the Buddha on the Twelve Conditioned Links of Causation is the secret store of all Buddhas. If a man is able to make offerings to it, circulate it and be mindful of it wholeheartedly, then he will be certified to The Unsurpassed Proper Equal and Perfect Enlightenment. He will not die at a young age, neither will he suffer death accidentally."



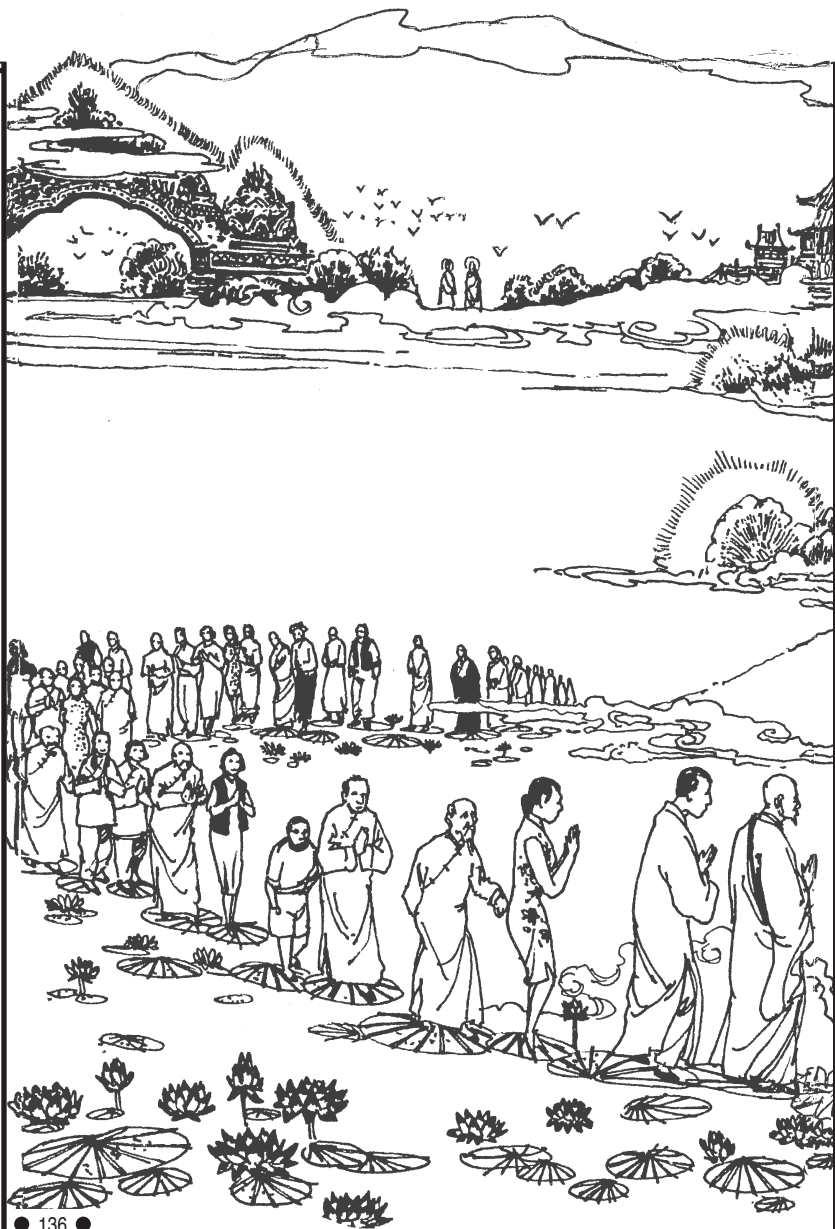
佛於大众中，说此十二因缘佛性法时，大会里一切比丘、比丘尼、优婆塞、优婆夷、天龙八部、人非人等，波斯匿王并其眷属等，数如恒河沙，皆得无上正等正觉，皆得无生法忍。

After The Buddha had spoken the Dharma of the Buddha on the Twelve Conditioned Links of Causation in the Great Assembly, all the Bhikshus, Bhishunis, Upasakas, Upasikas, Heavenly Dragons and the Eight-Fold Division, the Humans and Non-Humans and others, The King Prasenajit and His retinue of relatives, and other beings as many as the sands in the Ganges River, all obtained The Unsurpassed, Proper, Equal and Perfect Enlightenment. They were certified to The Dharma on the Patient Cultivation of No-Birth.

赞叹从未有尝过之法喜！大众一心顶礼，欢喜奉持。

They praised that they have learnt such blissful Dharma. The multitudes made obeisance wholeheartedly before The Buddha, accepted and upheld the Dharma joyfully.





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**VERSE
OF
TRANSFERENCE**

愿以此功德，
May the merit and virtue accrued from this work,
庄严佛净土，
Adorn the Buddhas' Pure Lands,
上报四重恩，
Repaying four kinds of kindness above,
下济三途苦。
And aiding those suffering in the paths below.
若有见闻者，
May those who see and hear of this,
悉发菩提心，
All bring forth the resolve for Bodhi,
尽此一报身，
And when this retribution body is over,
同生极乐国。
Be born together in the Land of Ultimate Bliss.



The Dharma Protector:
VAJRAPANI BODHISATTVA

● 护法：韦驮菩萨 ●

