

Sutra Beskonačnog Života

*Prevod sa Engleskog na osnovu stranice
<http://web.mit.edu/stclair/www/larger.html>*

Veća Sutra o Amitaba Budi (Daimurjojukjo, ili Veća Sukavativjuha Sutra)
Ova Sutra izlaže Svetu Priču o Amitabi i bila je data od strane Šakjamuni Bude i prevedena na Kineski za vreme Tsao-Vei dinastije od strane Tripitaka Majstora Samgavarman-a iz Indije. (Prevedeno sa Kineskog od strane Hisao Inagaki-ja)

Naslov Engleskog Originala:

Larger Sutra on Amida Buddha (Daimuryojukyo, or Larger Sukhavativyuha Sutra) This Sutra expounds the Sacred Story of Amida and was delivered by Shakyamuni Buddha and translated into Chinese during the Ts'ao-Wei dynasty by the Tripitaka Master Samghavarman from India. (Translated from Chinese by Hisao Inagaki)

Prvi Deo

Part One

Predgovor

1 Ovako sam ja čuo.

U jednom vremenu Buda je boravio na Vrhcu Svetog Orla u Rađagrihi zajedno sa velikom zajednicom od dvanaest hiljada monaha. Oni su svi bili veliki mudraci koji su već zadobili nadprirodne moći. Među njima su bili i sledeći: Poštovani Ađnata-kaundinja, Poštovani Ašvađit, Poštovani Vaspa, Poštovani Mahanama, Poštovani Badrađit, Poštovani Vimala, Poštovani Jašodeva, Poštovani Subahu, Poštovani Purnaka, Poštovani Gavampati, Poštovani Uruvilva-kasjapa, Poštovani Gaja-kasjapa, Poštovani Nadi-kasjapa, Poštovani Mahakasjapa, Poštovani Šariputra, Poštovani Mahamaudgaljajana, Poštovani Kapina, Poštovani Mahakaustilja, Poštovani Mahakatjajana, Poštovani Mahačunda, Poštovani Purna-maitrajaniputra, Poštovani Aniruda, Poštovani Revata, Poštovani Kimpila, Poštovani Amoga-rađa, Poštovani Parajanika, Poštovani Vakula, Poštovani Nanda, Poštovani Svagata, Poštovani Rahula i Poštovani Ananda. Svi su oni bili Starešine.

Mahajana bodisatve su takođe bile u pratnji Bude, uključujući sve one iz ove Povoljne Kalpe, kao što su Bodisatva Samantabhadra, Bodisatva Mandušri i Bodisatva Maitreja. Tu su takođe bili šesnaest svetovnih bodisatvi, kao što je Badrapala, kao i Bodisatva Duboka Misao, Bodisatva Mudrost Vere, Bodisatva Praznina, Bodisatva Cvet Nadprirodne Moći, Bodisatva Heroj Svetlosti, Bodisatva Superiorna Mudrost, Bodisatva Zastava Mudrosti, Bodisatva Spokojna Sposobnost, Bodisatva Mudrost Zaveta, Bodisatva Slon Koji Slatko Miriše, Bodisatva Heroj Blaga, Bodisatva Prebivanje u Centru, Bodisatva Praksa Suzdržanosti i Bodisatva Emancipacija.

Preface

[1] Thus have I heard.

At one time the Buddha was staying on the Vulture Peak in Rajagriha with a large company of twelve thousand monks. They were all great sages who had already attained supernatural powers. Among them were the following: the Venerable Ajnata-kaundinya, the Venerable Ashvajit, the Venerable Vaspa, the Venerable Mahanama, the Venerable Bhadrakjit, the Venerable Vimala, the Venerable Yashodeva, the Venerable Subahu, the Venerable Purnaka, the Venerable Gavampati, the Venerable Uruvilva-kashyapa, the Venerable Gaya-kashyapa, the Venerable Nadi-kashyapa, the Venerable Mahakashyapa, the Venerable Shariputra, the Venerable Mahamaudgalyayana, the Venerable Kapphina, the Venerable Mahakausthilya, the Venerable Mahakatyayana, the Venerable Mahacunda, the Venerable Purna-maitrayaniputra, the Venerable Aniruddha, the Venerable Revata, the Venerable Kimpila, the Venerable Amogha-rajā, the Venerable Parayanika, the Venerable Vakkula, the Venerable Nanda, the Venerable Svagata, the Venerable Rahula and the Venerable Ananda. All of these were Elders.

Mahayana bodhisattvas also accompanied the Buddha, including all those of this Auspicious Kalpa, such as the Bodhisattva Samantabhadra, the Bodhisattva Manjushri and the Bodhisattva Maitreya. There were also the sixteen lay bodhisattvas, such as

Bhadrápala, as well as the Bodhisattva Profound Thought, the Bodhisattva Wisdom of Faith, the Bodhisattva Voidness, the Bodhisattva Bloom of Supernatural Power, the Bodhisattva Hero of Light, the Bodhisattva Superior wisdom, the Bodhisattva Banner of Wisdom, the Bodhisattva Tranquil Ability, the Bodhisattva Wisdom of Vows, the Bodhisattva Sweet-smelling Elephant, the Bodhisattva Hero of Treasures, the Bodhisattva Dwelling-in-the-Center, the Bodhisattva Practice of Restraint and the Bodhisattva Emancipation.

Vrline auditorijuma Bodisatvi

[2] Svaki od ovih bodisatvi, sledeći vrline Mahasatve Samantabadre, je obdaren nemerljivim praksama i zavetima puta Bodisatvi i čvrsto boravi u svim meritornim delima. On slobodno putuje kroz svih deset kvadranata i upotrebljava vešta sredstva emancipacije. On ulazi u riznicu Darma Buda i doseže do Druge Obale. Širom nebrojeno mnogo svetova on postiže Prosvetljenje. Najpre, boraveći na Tušita Nebu, on proklamuje Pravu Darmu. Nakon što je napustio nebesku palatu, on se spušta u utrobu svoje majke. Nedugo nakon što se rodi iz njene desne strane, on pravi sedam koraka. Dok to čini, sjaj obasjava posvuda u deset kvadranata i nebrojeno mnogo Budinih-zemalja podrhtava na šest načina. Onda on izjavljuje ove reči, "Ja ću postati najpoštovaniji u svetu."

Šakra i Brama ga prate sa poštovanjem, a nebeska bića ga obožavaju i služe mu. On pokazuje svoju sposobnost u računanju, pisanju, streljaštvu i jahačkoj veštini. On je takođe upoznat sa božanskim umetnostima i načitan mnogih knjiga. Na polju van palate on se obučava borilačkim veštinama, a na dvoru pokazuje da takođe uživa u zadovoljstvima čula.

Kada se prvi put susretne sa starošću, bolešću, i smrti, on shvata nestalnost sveta. Odriče se svog kraljevstva, bogatstva i trona i ide u planine da bi praktikovao Put. Nakon što pošalje nazad belog konja kojeg je jahao, zajedno sa krunom ukrašenom draguljima i ornamentima koje je nosio, on skida svoju veličanstvenu odeću i oblači Darma odoru. On seče svoju kosu i brije svoju bradu, seda uspravno ispod drveta, i stremlji ka asketskim praksama tokom šest godina u skladu sa tradicionalnim načinom. Pošto se pojavio u svetu pet oskrnavljenja, ponaša se kao većina. I kada se njegovo telo isprlja, kupava se u Zlatnoj Reci. Kada jedan bog savije granu nadole prema njemu, on je u stanju da se popne uz rečnu obalu. Božanska ptica ga blisko prati prema sedištu Prosvetljenja. Videvši povoljan znak, deva uzima formu omladinca i sa poštovanjem mu daruje povoljnu travu. Bodisatva je samilosno prihvata, širi je ispod Bodi-drveta, i seda na nju sa prekrštenim nogama. On emituje veliki izliv svetlosti da bi informisao Maru o tome. Mara i njegova armija dolaze da ga napadnu i kušaju, ali ih on stavlja pod kontrolu svojom snagom mudrosti i čini da se oni svi predaju. Onda postiže vrhovnu Darmu i realizuje najviše, savršeno Prosvetljenje.

Pošto Šakra i Brama zahtevaju od njega da okrene Točak Darma, Buda posećuje različita mesta i propoveda Darmu svojim gromovitim glasom. On

udara u bubanj Darne, duva u školjku Darne, vitla mačem Darne, podiže zastavu Darne, kotrlja grom Darne, baca munju Darne, donosi kišu Darne, i daruje dar Darne. Neprestano, on budi svet zvukom Darne. Njegova svetlost osvetljava bezbrojne Budine zemlje, izazivajući da ceo svet drhti na šest načina. Ona obuhvata oblast Mare, tresući njegovu palatu, tako da se on i njegova vojska uplaše i predaju. Bodisatva raskomadava mrežu zla, uništava pogrešne poglede, otklanja poremećaje, spira oluke želje, štiti zamak Darne, otvara kapiju Darne, ispira prljavštinu strasti, i obelodanjuje čistu belu Darmu. On ujedinjuje sve u Buda Darmi i tako objavljuje pravo učenje. On ulazi u grad da moli milostinju; on prihvata čak i bogatu hranu da bi omogućio da donatori akumuliraju zaslugu i takođe da bi pokazao da je on polje vrline. Želeći da izlaže Darmu, on se osmehuje i tako leči tri bolesti različitim Darma-lekovima. On podučava da težnja za Prosvetljenjem ima nemerljivu zaslugu, i dajući predviđanja bodisatvama, on im omogućava da postignu Budastvo.

On demonstrira da prelazi u Nirvanu ali beskrajno dovodi svesna bića do emancipacije. Otklanjajući njihova oskrnavljenja, sadeći različite korenove vrline, i postižući odličnu zaslugu, on prikazuje čudesna i nepojmljiva dela.

Štaviše, svaki od bodisatvi u skupu je u stanju da poseti različite Budine-zemlje i da izlaže učenja Puta. Njegov način prakse je čist i neoskravljen. Isto kao što mađioničar svojom savršenom veštinom može da stvori po volji različite iluzije, uključujući i slike muškarca ili žene, tako bodisatva nakon što je potpuno naučio sve metode emancipacije i postigao spokojnu svesnost o stvarnosti, može slobodno da podučava i transformiše bića.

On se manifestuje posvuda u bezbrojnim Budinim-zemljama, obavljajući samilosna dela prema svesnim bićima bez odmora i sa marljivošću. On je tako zadobio potpuno majstorstvo nad svim ovakvim metodama emancipacije. On je temeljno upoznat sa osnovama sutri za bodisatve i, kako se njegova slava širi posvuda, on vodi svesna bića širom deset kvadranata. Sve ga se bude sećaju i daju mu svoju zaštitu. On je već boravio u svim boravištima Buda i obavljao je sva dela Velikog Mudraca.

On proklamuje učenja Tatagate, deluje kao veliki majstor za druge bodisatve, i, sa dubokim samadijem i mudrošću, vodi mnoštvo bića. Sa prodornim uvidom u osnovnu prirodu darmi, on razabire različite aspekte živih bića i pobliže pazi nad svim svetovima. Dajući darove Budama, on manifestuje transformisana tela kao bljeskove munje.

Nakon što je dobro naučio opsežnu mudrost neustraivosti i nakon što je realizovao iluzornu prirodu darmi, on uništava mreže Mare i razvezuje sve veze strasti. On se uzdiže iznad stepena šravaka i pratjekabuda i postiže samadije praznine, ne-forme, i ne-želje. On vešto obezbeđuje celishodna sredstva i tako obelodanjuje tri posebna učenja.

Onda za one srednjeg i nižeg stepena, on demonstrira svoj prelazak u Nirvanu. Ali, u stvarnosti, on je ne-aktivan i ne-akvizitivan, i, pošto je svestan

da same po sebi darne niti nastaju niti umiru, on realizuje da su one apsolutno jednake. On je postigao bezbrojne darane, sto hiljada samadija, i različite vrste duhovnih sposobnosti i mudrosti. Sa Meditacijom Ogromnog i Univerzalnog Spokojstva, on duboko ulazi u Darma-riznicu za bodisatve. Nakon postignuća Samadija Budinog-venca, on proklamuje i izlaže sve sutre. Dok boravi duboko u meditaciji, on vizualizuje sve nebrojene Bude i u trenutku posećuje svakog od njih.

Rasvetljavajući i podučavajući ultimativnu istinu svesnim bićima, on ih izbavlja iz stanja ekstremnog bola, iz uslova u kojima je patnja tako velika da sprečava ljude da nađu vremena za Budističke prakse, i takođe iz uslova u kojima patnja nije tako velika da bi ih sprečila da urade to. Nakon što je postigao Tatagatino temeljno znanje i elokvenciju, on tečno vlada jezicima, sa kojima prosvetljuje sva bića. On je iznad svih poslova sveta i njegov um, uvek spokojan, boravi na putu emancipacije; ovo mu daje potpunu kontrolu nad svim darmama.

Bez da ga se upita da uradi to, on postaje dobar prijatelj sa svakim od mnoštva bića i nosi njihove teške karmičke terete na svojim leđima. On podržava Tatagatinu duboku Darma-riznicu i štiti semena Budastva, tako da ona mogu nastaviti da se umnožavaju. Pošto je probudio veliku samilost za svesna bića, on dobronamerno izlaže učenje i obdaruje ih Darma-okom. On blokira puteve prema tri zle oblasti, otvara kapiju vrline, i, bez da čeka na njihov zahtev, snabdeva bića Darmom. On to čini za mnoštvo bića isto kao što savestan sin voli i poštuje svoje roditelje. On zaista gleda na svesna bića kao na sebe samog.

Sa ovakvim korenovima vrline, sve bodisatve iz skupa su dosegli obalu emancipacije. Oni su stekli Budinu nemerljivu zaslugu i postigli su svetu, čistu i nepojmljivu mudrost. Nebrojeno mnogo bodisatvi, mahasatvi, kao što su ovi su se skupili tamo svi odjednom.

Virtues of the Bodhisattva audience

[2] Each of these bodhisattvas, following the virtues of the Mahasattva Samantabhadra, is endowed with the immeasurable practices and vows of the Bodhisattva Path, and firmly dwells in all the meritorious deeds. He freely travels in all the ten quarters and employs skillful means of emancipation. He enters the treasury of the Dharma of the Buddhas, and reaches the Other Shore. Throughout the innumerable worlds he attains Enlightenment. First, dwelling in the Tusita Heaven, he proclaims the true Dharma. Having left the heavenly palace, he descends into his mother's womb. Soon after he is born from her right side, he takes seven steps. As he does so, an effulgence illuminates everywhere in the ten quarters and innumerable Buddha-lands shake in six ways. Then he utters these words, "I will become the most honored one in the world."

Shakra and Brahma reverently attend him, and heavenly beings adore and worship him. He shows his ability in calculation, writing, archery and horsemanship. He is also conversant with the divine arts and well-read in many volumes. In the field outside the palace he trains himself in the martial arts, and at court shows that he also enjoys the pleasures of the senses.

When he first encounters old age, sickness and death, he realizes the impermanence of the world. He renounces his kingdom, wealth and throne, and goes into the mountains to practice the Way. After sending back the white horse that he has been riding, together with the jewelled crown and ornaments which he has been wearing, he takes off his magnificent

clothes and puts on a Dharma robe. He cuts his hair and shaves his beard, sits upright under a tree and strives at ascetic practices for six years in accord with the traditional way. Since he has appeared in the world of the five defilements, he behaves as the multitude. And as his body appears dirty, he takes a bath in the Golden River. As a god bends a branch down towards him, he is able to climb up the river bank. A divine bird follows him closely to the seat of Enlightenment. A deva takes the form of a youth and, perceiving a favorable sign, respectfully presents him with the auspicious grass. The Bodhisattva compassionately accepts it, spreads it under the Bodhi-tree and sits upon it with his legs crossed. He emits a great flood of light to inform Mara of this. Mara and his army come to attack and tempt him, but he brings them under control with the power of wisdom and makes them all surrender. Then he attains the supreme Dharma and realizes the highest, perfect Enlightenment.

As Shakra and Brahma request him to turn the Wheel of the Dharma, the Buddha visits various places and preaches the Dharma in his thunderous voice. He beats the Dharma-drum, blows the Dharma-conch, brandishes the Dharma-sword, hoists the Dharma-banner, rolls the Dharma-thunder, hurls the Dharma-lightning, brings the Dharma-rain, and bestows the Dharma-gift. At all times, he awakens the world with the sound of the Dharma. His light illuminates countless Buddha-lands, causing the entire world to quake in six ways. It encompasses Mara's realm, shaking his palace, so that he and his host become frightened and surrender. The bodhisattva tears asunder the net of evil, destroys wrong views, removes afflictions, flushes the gutters of desire, protects the Dharma-castle, opens the Dharma-gate, washes off the grime of the passions, and reveals the pure white Dharma. He unifies everything in the Buddha Dharma, and thus proclaims the right teaching. He enters the town to beg alms; he accepts even rich food to enable the donors to accumulate merit and also to show that he is a field of virtue. Wishing to expound the Dharma, he smiles and so cures the three pains with various Dharma-medicines. He teaches that the aspiration for Enlightenment has immeasurable merit and, by giving predictions to bodhisattvas, he enables them to attain Buddhahood.

He demonstrates that he passes into Nirvana, but endlessly brings sentient beings to emancipation. In removing their defilements, planting various roots of virtue and attaining excellent merit, he displays wonderful and inconceivable works.

Furthermore, each of the bodhisattvas in the assembly is able to visit various Buddha-lands and expound teachings of the Way. His manner of practice is pure and undefiled. Just as a magician with his perfect skill can create at will various illusions, including images of man or woman, at will, so the bodhisattva, having thoroughly learned all the methods of emancipation and attained serene awareness of reality, can freely teach and transform beings.

He manifests himself everywhere in innumerable Buddha-lands, performing acts of compassion for sentient beings tirelessly and with diligence. He has thus obtained complete mastery of such methods of emancipation. He is thoroughly conversant with the essentials of the sutras for bodhisattvas and, as his fame spreads everywhere, he guides sentient beings throughout the ten quarters. All Buddhas remember him and give him their protection. He has already dwelt in all the Buddha's abodes and performed all the deeds of the Great Sage.

He proclaims the Tathagata's teachings, acts as a great master for other bodhisattvas and, with profound samadhi and wisdom, guides multitudes of beings. With penetrating insight into the essential nature of dharmas, he discerns different aspects of living beings and closely watches over all the worlds. In making offerings to the Buddhas, he manifests transformed bodies like flashes of lightning.

Having well learned the extensive wisdom of fearless and having realized the illusory nature of dharmas, he destroys Mara's nets and unties all the bonds of passion. He rises above the stages of shravakas and pratyekabuddhas and attains the samadhis of emptiness, non-form, and non-desire. He skillfully provides expedient means and thus reveals three distinct teachings.

Then for those of the middle and lower stages, he demonstrates his passing into Nirvana. But, in reality, he is non-active and non-acquisitive, and, being aware that dharmas in themselves neither arise nor perish, he realizes that they are of absolute equality. He has attained innumerable dharanis, a hundred thousand samadhis and various kinds of spiritual faculties and wisdom. With the Meditation of Vast and Universal Tranquillity, he enters deeply into the Dharma-treasury for bodhisattvas. After attaining the Buddha-garland Samadhi, he proclaims and expounds all the sutras. While dwelling

deep in meditation, he visualizes all the innumerable Buddhas and in an instant visits every one of them.

By elucidating and teaching the ultimate truth to sentient beings, he delivers them from the state of extreme pains, from the conditions in which suffering is so great as to prevent people from finding time for Buddhist practices, and also from the conditions in which suffering is not so great as to prevent them from doing so. Having attained the Tathagata's thorough knowledge and eloquence, he has fluent command of languages, with which he enlightens all beings. He is above all worldly affairs and his mind, always serene, dwells on the path of emancipation; this gives him complete control over all dharmas.

Without being asked to do so, he becomes a good friend to each of the multitude of beings and carries their heavy karmic burdens on his back. He upholds the Tathagata's profound Dharma-treasury and protects the seeds of Buddhahood, so that they may continue to multiply. Having awakened great compassion for sentient beings, he kindly expounds the teaching, and endows them with the Dharma-eye. He blocks the paths to the three evil realms, opens the gate of virtue and, without waiting for their request, provides beings with the Dharma. He does this for the multitude of beings just as a dutiful son loves and respects his parents. He indeed looks upon sentient beings as his own self.

With such roots of virtue, all the bodhisattvas in the assembly had reached the shore of emancipation. They had acquired the Buddha's immeasurable merit and attained the sacred, pure and inconceivable wisdom. Innumerable bodhisattvas, mahasattvas, such as these assembled there all at once.

Veličanstvene karakteristike Bude

[3] U tom vremenu sva su čula Poštovanog-od-Sveta isijavala radost, njegovo celo telo je izgledalo spokojno i veličanstveno, i njegovo impresivno lice je izgledalo veoma majestetično. Opazivši Budinu svetu nameru, Poštovani Ananda je ustao iz svoga sedišta, ogolio je svoje desno rame, poklonio se, i spojivši svoje dlanove u znak poštovanja, rekao je Budi, "Poštovani-od-Sveta, danas su sva tvoja čula ozarena radošću, tvoje telo je spokojno i veličanstveno, i tvoje impresivno lice je majestetično kao jasno ogledalo čiji sjaj isijava ka van i ka unutra. Veličanstvenost tvog dostojanstvenog izgleda je nenadmašiva i nemerljiva. Ja te nisam nikada video da izgledaš tako izvrsno i majestetično kao danas. Sa poštovanjem, Veliki Mudracu, javila mi se ova misao: 'Danas, Poštovani-od-Sveta boravi u retkoj i divnoj Darmi; danas, Heroj-Sveta boravi u Budinom prebivalištu; danas, Oko-Sveta se koncentriše na izvršenje dužnosti vođe; danas, Hrabrost-Sveta boravi u vrhovnom Bodi-ju; danas, Najpoštovaniji na Nebesima realizuje vrlinu Tatagate. Bude prošlosti, sadašnjosti i budućnosti kontempliraju jedni druge. Kako može ovaj sadašnji Buda da ne kontemplira sve druge Bude?' Iz kog razloga njegovo lice izgleda tako majestetično i briljantno?"

Onda je Poštovani-od-Sveta rekao Anandi, "Reci mi, Ananda, da li te je neki bog naterao da postaviš ovo pitanje Budi ili si pitao za njegovo slavno lice na osnovu svog sopstvenog mudrog opažanja." Ananda je odgovorio Budi, "Nikakav bog nije došao da me potakne. Ja sam te pitao za ovu stvar po svom sopstvenom nahođenju."

Buda je rekao, "Dobro rečeno, Ananda. Veoma sam zadovoljan tvojim pitanjem. Pokazao si duboku mudrost i suptilni uvid pitavši me ovo mudro pitanje iz samilosti prema svesnim bićima. Kao Tatagata, ja se odnosim

prema bićima triju svetova sa bezgraničnom velikom samilošću. Razlog mog pojavljivanja u svetu je da otkrijem učenja Puta i da spasem mnoštvo bića obdarivši ih istinskim dobrobitima. Čak i u toku bezbrojnih miliona kalpi, teško je naići na Tatagatu i susresti se sa njim. To je isto toliko teško kao i videti udumbara cvet, koji cveta veoma retko. Tvoje pitanje je od velike koristi i prosvetliće sva nebeska i ljudska bića. Ananda, ti bi trebao da shvatiš da je savršeno prosvetljena mudrost Tatagate nedokučiva, sposobna da vodi nebrojeno mnogo bića do emancipacije, i da njegov prodoran uvid ne može biti ometen. Sa samo jednim obrokom, on je u stanju da živi sto hiljada koti kalpi, ili neproračunljivu i nemerljivu dužinu vremena, ili preko toga. Čak i nakon tog toka vremena, njegova čula će i dalje radosno blistati i neće pokazivati znakove pogoršanja; njegov izgled se neće promeniti i njegovo impresivno lice će izgledati potpuno isto. Razlog za ovo je taj što su meditacija i mudrost Tatagate savršeni i bezgranični i što je on postigao nesputanu moć nad svim darmama. Ananda, slušaj pažljivo. Ja ću sada izložiti Darmu."

Ananda je odgovorio, "Da, hoću. Sa radošću u mom srcu, ja želim da čujem Darmu."

Glorious features of the Buddha

[3] At that time all the senses of the World-Honored One radiated joy, his entire body appeared serene and glorious, and his august countenance looked most majestic. Having perceived the Buddha's holy intention, the Venerable Ananda rose from his seat, bared his right shoulder, prostrated himself, and joining his palms in reverence, said to the Buddha, "World-Honored One, today all your senses are radiant with joy, your body is serene and glorious, and your august countenance is as majestic as a clear mirror whose brightness radiates outward and inward. The magnificence of your dignified appearance is unsurpassed and beyond measure. I have never seen you look so superb and majestic as today. With respect, Great Sage, this thought has occurred to me: 'Today, the World-Honored One dwells in the rare and marvelous Dharma; today, the World-Hero dwells in the Buddha's abode; today, the World-Eye concentrates on the performance of the leader's duty; today, the World-Valiant One dwells in the supreme Bodhi; today, the One Most Honored in Heaven realizes the Tathagata's virtue. The Buddhas of the past, present and future contemplate each other. How can this present Buddha not contemplate all other Buddhas?' For what reason does his countenance look so majestic and brilliant?"

Then the World-Honored One said to Ananda, "Tell me, Ananda, whether some god urged you to put this question to the Buddha or whether you asked about his glorious countenance from your own wise observation." Ananda replied to the Buddha, "No god came to prompt me. I asked you about this matter of my own accord."

The Buddha said, "Well said, Ananda. I am very pleased with your question. You have shown profound wisdom and subtle insight in asking me this wise question out of compassion for sentient beings. As the Tathagata, I regard beings of the three worlds with boundless great compassion. The reason for my appearance in the world is to reveal teachings of the Way and save multitudes of beings by endowing them with true benefits. Even in countless millions of kalpas it is difficult to come upon and meet a Tathagata. It is as difficult as seeing an udumbara flower, which blooms very rarely. Your question is of great benefit and will enlighten all heavenly and human beings. Ananda, you should realize that the Tathagata's perfectly enlightened wisdom is unfathomable, capable of leading innumerable beings to emancipation, and that his penetrating insight cannot be obstructed. With just one meal, he is able to live for a hundred thousand kotis of kalpas, or an incalculable and immeasurable length of time, or beyond. Even after that lapse of time, his senses will still be radiant with joy and show no signs of deterioration; his appearance will not change, and his august countenance will look just the same. The reason for this is that the Tathagata's meditation and wisdom are perfect and boundless and that he has attained unrestricted power over all dharmas. Ananda, listen carefully. I shall now expound the Dharma."

Ananda replied, "Yes, I will. With joy in my heart, I wish to hear the Dharma."

53 Prošlih Buda

[4] Buda je rekao Anandi, "U dalekoj prošlosti — pre nebrojeno, neproračunljivo i nepojmljivo mnogo kalpi — Tatagata imena Dipankara pojavio se u svetu. Nakon što je podučio i oslobodio nebrojeno mnogo bića i poveo ih sve duž puta Prosvetljenja, prešao je u Nirvanu. Sledeći se pojavio Tatagata imena Dalekosežna Svetlost. Nakon njega došao je Mesečeva Svetlost, a zatim Tamjan-Sandalovine, Kralj Prelepih Planina, Kruna Planine Sumeru, Briljantan kao Planina Sumeru, Boja Meseca, Ispravno Prisecanje, Slobodan od Oskrnavljenja, Nevezanost, Bog-Zmaj, Noćna Svetlost, Miran i Briljantan Vrh, Nepokretna Osnova, Izvrstan Cvet Berila, Zlatni Sjaj Berila, Zlatna-Riznica, Plamteća Svetlost, Vatreno Ishodište, Podrhtavanje-Zemlje, Slika Meseca, Zvuk Sunca, Cvet Slobode, Veličanstvena Svetlost, Čudesna Moć Okeana Prosvetljenja, Vodena Svetlost, Velika Aroma, Slobodan od Prašine i Oskrnavljenja, Napuštanje Neprijateljstva, Plamen Dragulja, Prelepi Vrh, Herojski Stav, Mudrost koja Posедуje Zasluge, Nadsijavanje Sunca i Meseca, Svetlost Berila Sunca i Meseca, Vrhovna Svetlost Berila, Najviši Vrh, Cvet Prosvetljenja, Sjaj Meseca, Sunčeva Svetlost, Kralj Boja Cvetova, Mesečeva Svetlost na Vodi, Razvejavanje Tame Neznanja, Praksa Otklanjanja Zapreka, Čista Vera, Skladište Dobra, Majestetična Slava, Mudrost Darma, Zov Feniksa, Rika Lava, Glas Zmaja, i Boravak-u-Svetu. Sve ove Bude su već prešle u Nirvanu.

53 Past Buddhas

[4] The Buddha said to Ananda, "In the distant past – innumerable, incalculable and inconceivable kalpas ago – a Tathagata named Dipankara appeared in the world. Having taught and freed innumerable beings and led them all along the path of Enlightenment, he passed into Nirvana. Next appeared a Tathagata named Far-reaching Light. After him came Moonlight, and then Sandalwood-Incense, King of Beautiful Mountains, Crown of Mount Sumeru, Brilliant like Mount Sumeru, Color of the Moon, Right Recollection, Free of Defilement, Non-attachment, Dragon-deva, Nocturnal Light, Peaceful and Brilliant Peak, Immovable Ground, Exquisite Beryl Flower, Golden Beryl Luster, Gold-treasure, Flaming Light, Fiery Origin, Earth-shaking, Image of the Moon, Sound of the Sun, Flower of Freedom, Glorious Light, Miraculous Power of the Ocean of Enlightenment, Water Light, Great Fragrance, Free of Dust and Defilement, Abandoning Enmity, Flame of Jewels, Beautiful Peak, Heroic Stance, Merit-possessing Wisdom, Outshining the Sun and the Moon, Beryl Light of the Sun and the Moon, Supreme Beryl Light, Highest Peak, Flower of Enlightenment, Brightness of the Moon, Sunlight, King of the Colors of Flowers, Moonlight on the Water, Dispelling the Darkness of Ignorance, Practice of Removing Hindrances, Pure Faith, Storage of Good, Majestic Glory, Wisdom of the Dharma, Call of the Phoenix, Roar of the Lion, Voice of the Dragon and Dwelling-in-the-world. All these Buddhas have already passed into Nirvana.

Lokešvararađa Buda i Darmakara

[5] "Onda se pojavio Buda imena Lokešvararađa, Tatagata, Arhat, Onaj Koji je Savršeno Prosvetljen, Onaj Koji Poseduje Mudrost i Praksu, Onaj Koji je Usavršen, Poznavalac Sveta, Onaj Koji je Nenadmašiv, Krotitelj Ljudi, Učitelj Bogova i Ljudi, Buda i Poštovani-od-Sveta.

"U tom vremenu postojao je kralj koji se, nakon što je čuo Budino izlaganje Darne, radovao u svom srcu i probudio je aspiraciju za najviše, savršeno Prosvetljenje. On se odrekao svog kraljevstva i trona, i postao je monah imena Darmakara. Posedujući superiornu inteligenciju, hrabrost i mudrost, on se istakao u svetu. Otišao je da vidi Tatagatu Lokešvararađu, kleknuo je kod njegovih stopala, obišao ga je tri puta držeći ga celo vreme sa svoje desne strane, prostreo se do zemlje, i spojivši svoje dlanove u znak poštovanja, veličao je Budu ovim stihovima:

Sanbutsuge - Stihovi koji veličaju Budu

Blistavo lice Bude je dostojno divljenja;
Bezgranično u svojoj veličanstvenosti.
Zračeci sjaj kao što je njegov
Je s one strane svih poređenja.
Sunce, mesec, i mani-dragulj,
Iako sijaju zaslepljujućom blistavošću,
Su potpuno prigušeni i pomračeni
Kao da su gomila štapića tuša.

Lice Tatagate
Je neuporedivo na celom svetu.
Veliki glas Prosvetljenog
Odzvanja širom deset oblasti.
Njegova moralnost, učenost, nastojanje,
Apsorbovanost u meditaciji, mudrost,
I veličanstvene vrline nemaju premca;
One su čudesne i nenadmašive.

On meditira duboko i direktno
Na okeansku Darmu svih Buda.
On zna njenu dubinu i širinu
I prodire do njenog najudaljenijeg kraja.
Neznanje, pohlepa i ljutnja
Su zauvek odsutni kod Poštovanog-od-Sveta.
On je lav, najhrabriji od svih ljudi;
Njegova slavna vrlina je neograničena.

Njegova meritorna postignuća su ogromna;
Njegova mudrost je duboka i uzvišena.
Njegova svetlost, sa slavom koja uliva strahopoštovanje,
Protresa univerzum od hiljadu miliona svetova.
Ja sam rešen da postanem Buda,
Jednak tebi po postignuću, O sveti kralju Darne,
Da spasavam živa bića od rođenja-i-smrti,
I da ih sve vodim do emancipacije.

Moja disciplina u davanju, kontroli-uma,
Moralnim vrlinama, strpljenju, i naporu,
I takođe u meditaciji i mudrosti,
Biće vrhovna i nenadmašiva.
Ja se zavetujem da ću, kada postanem Buda,
Sprovesti ovo obećanje posvuda;
I svim bićima potlačenim strahom
Daću veliki mir.

Iako postoje Bude
U broju od hiljadu miliona koti-ja,
I mnoštvo velikih mudraca
Bezbrojni kao zrna peska Reke Gang,
Ja ću davati darove
Svim tim Budama.
Ja ću tražiti vrhovni Put
Odlučno i neumorno.

Iako su Budine zemlje isto tako nebrojene
Kao zrna peska Reke Gang,
I druge oblasti i svetovi
Su takođe bez broja,
Moja svetlost će sijati posvuda,
Prožimajući sve te zemlje.
Ako je takav rezultat mojih napora,
Moja slavna moć će biti nemerljiva.

Kada postanem Buda,
Moja zemlja će biti najizvrsnija,
I njeni ljudi predivni i neprevaziđeni;
Sedište Prosvetljenja će biti vrhovno.
Moja zemlja, bivajući kao sama Nirvana,
Biće s one strane poređenja.
Sažaljevam živa bića
I rešen sam da ih spasem sva.

Oni koji dolaze iz deset kvadranata
Pronaći će radost i spokoj srca;
Kada dosegnu moju zemlju,
Oni će boraviti u miru i sreći.
Molim te, Budo, da postaneš moj svedok
I da jamčiš za istinitost moje aspiracije.
Pošto sam sada dao moje zavete tebi,
Ja ću nastojati da ih ispunim.

Poštovani-od-Sveta iz deset kvadranata
Imaju neometenu mudrost;
Ja pozivam ta Duboko Poštovana Bića

Da svedoče mojoj nameri.
Čak i ako moram da ostanem
U stanju ekstremnog bola,
Ja ću marljivo praktikovati,
Podnoseći sve poteškoće sa neumornom energičnošću."

Lokeshvararaja Buddha and Dharmakara

[5] "Then appeared a Buddha named Lokeshvararaja, the Tathagata, Arhat, Perfectly Enlightened One, Possessed of Wisdom and Practice, Perfected One, Knower of the World, Unsurpassed One, Tamer of Men, Master of Gods and Men, Buddha and World-Honored One.

"At that time there was a king, who, having heard the Buddha's exposition of the Dharma, rejoiced in his heart and awakened aspiration for the highest, perfect Enlightenment. He renounced his kingdom and the throne, and became a monk named Dharmakara. Having superior intelligence, courage and wisdom, he distinguished himself in the world. He went to see the Tathagata Lokeshvararaja, knelt down at his feet, walked round him three times keeping him always on his right, prostrated himself on the ground, and putting his palms together in worship, praised the Buddha with these verses:

Sanbutsuge - Verses praising the Buddha

The shining face of the Buddha is glorious;
Boundless is his magnificence.
Radiant splendor such as his
Is beyond all comparison.
The sun, the moon and the mani-jewel,
Though shining with dazzling brightness,
Are completely dimmed and obscured
As if they were a pile of ink-sticks.

The countenance of the Tathagata
Is beyond compare in the whole world.
The great voice of the Enlightened One
Resounds throughout the ten regions.
His morality, learning, endeavor,
Absorption in meditation, wisdom
And magnificent virtues have no equal;
They are wonderful and unsurpassed.

He meditates deeply and directly
On the oceanic Dharma of all the Buddhas.
He knows its depth and breadth
And penetrates to its farthest end.
Ignorance, greed and anger
Are forever absent in the World-Honored One.
He is the lion, the most valiant of all men; His glorious virtue is unlimited.

His meritorious achievements are vast;
His wisdom is deep and sublime.
His light, with awe-inspiring glory,
Shakes the universe of a thousand million worlds.
I resolve to become a Buddha,
Equal in attainment to you, O holy king of the Dharma,
To save living beings from birth-and-death,
And to lead them all to emancipation.

My discipline in giving, mind-control,
Moral virtues, forbearance and effort,
And also in meditation and wisdom,
Shall be supreme and unsurpassed.
I vow that, when I have become a Buddha,
I shall carry out this promise everywhere;
And to all fear-ridden beings

Shall I give great peace.

Even though there are Buddhas,
A thousand million kotis in number,
And multitudes of great sages
Countless as the sands of the Ganges,
I shall make offerings
To all those Buddhas.
I shall seek the supreme Way
Resolutely and tirelessly.

Even though the Buddha-lands are as innumerable
As the sands of the Ganges,
And other regions and worlds
Are also without number,
My light shall shine everywhere,
Pervading all those lands.
Such being the result of my efforts,
My glorious power shall be immeasurable.

When I have become a Buddha,
My land shall be most exquisite,
And its people wonderful and unexcelled;
The seat of Enlightenment shall be supreme.
My land, being like Nirvana itself,
Shall be beyond comparison.
I take pity on living beings
And resolve to save them all.

Those who come from the ten quarters
Shall find joy and serenity of heart;
When they reach my land,
They shall dwell in peace and happiness.
I beg you, the Buddha, to become my witness
And to vouch for the truth of my aspiration.
Having now made my vows to you,
I will strive to fulfill them.

The World-Honored Ones in the ten quarters
Have unimpeded wisdom;
I call upon those Honored Ones
To bear witness to my intention.
Even though I must remain
In a state of extreme pain,
I will diligently practice,
Enduring all hardships with tireless vigor."

Dharmakarina odluka da postane Buda

[6] Buda je rekao Anandi, "Pošto je izgovorio ove stihove, Bikšu Darmakara je rekao Budi Lokešvararađi, 'S poštovanjem, Poštovani-od-Sveta, ja objavljujem da sam probudio aspiraciju za najviše, savršeno Prosvetljenje. Ja te preklinjem da mi u potpunosti objasniš Darmu, tako da mogu da obavljam prakse za uspostavljanje čiste Budine-zemlje ukrašene sa beskonačno odličnih kvaliteta. Tako, molim te poduči me kako da brzo postignem Prosvetljenje i da otklonim korenove poremećaja rođenja-i-smrti kod svih.'"

Buda je rekao Anandi, "U tom vremenu je Buda Lokešvararađa odgovorio Bikšu-u Darmakari, 'Ti sam bi trebao da znaš putem kojih praksi možeš da uspostaviš slavnu Budinu-zemlju.' Bikšu je rekao Budi, 'To je isuviše ogromno i duboko za moje razumevanje. Ja te iskreno preklinjem, Poštovani-od-Sveta, da objasniš u detalje prakse putem kojih su Bude Tatagate uspostavile svoje

čiste zemlje. Nakon što to čujem, želim da praktikujem kako je poučeno i tako ispunim svoje aspiracije."

"U tom vremenu, Buda Lokešvararađa je prepoznao plemenite i visoke aspiracije Bikšu-a Darmakare i podučio ga je na sledeći način: 'Ako, na primer, čovek nastavlja da zahvata vodu iz velikog okeana sa mericom veličine pinte, biće u stanju da dosegne dno nakon mnogo kalpi i onda zadobije retka blaga. Slično, ako čovek iskreno, marljivo i neprestano traži Put, biće u stanju da dosegne svoje odredište. Kakav to zavet postoji a da ne može biti ispunjen?'"

"Onda je Buda Lokešvararađa detaljno objasnio veće i manje aspekte dve stotine i deset koti Budinih-zemalja, zajedno sa dobrim i zlim prirodama nebeskih i ljudskih bića koja žive tamo. On ih je sve obelodanio Bikšu-u upravo kako je ovaj zahtevao. Onda se Bikšu, nakon što je čuo Budino izlaganje o veličanstvenim čistim zemljama i takođe nakon što je video sve njih, odlučio za svoje vrhovne, nenadmašive zavete. Kako je njegov um bio spokojan i njegove aspiracije slobodne od vezanosti, on je bio neprevaziđen širom sveta. U toku pet punih kalpi on je kontemplirao zavete i onda je odabrao čiste prakse za uspostavljanje svoje Budine zemlje." Ananda je upitao Budu, "Koliki je bio životni vek bića u zemlji Bude Lokešvararađe?"

Buda je odgovorio, "Dužina života tog Bude je bila četrdeset dve kalpe."

On je nastavio, "Nakon toga, Darmakara Bodisatva je prisvojio čiste prakse koje su dovele do uspostavljanja izvrsnih zemalja dve stotine i deset koti Buda. Kada je završio ovaj zadatak, otišao je do Bude, kleknuo je pored njegovih stopala, obišao ga je tri puta, spojio je svoje dlanove u znak obožavanja, i seo je. On je tada rekao Budi, 'Prisvojio sam čiste prakse za uspostavljanje veličanstvene Budine-zemlje.' Buda mu je rekao, 'Trebao bi to da objaviš. Znaj da je sada pravo vreme. Ohrabri i oduševi ceo skup. Kada čuju to, druge bodisatve će praktikovati ovu Darmu i tako ispuniti svoje nebrojene velike zavete.' Bikšu je odgovorio, 'Molim te da mi pokloniš svoju pažnju. Sada ću u potpunosti objaviti svoje zavete.'"

Dharmakara's resolution to become a Buddha

[6] The Buddha said to Ananda, "Having spoken these verses, the Bhikṣu Dharmakara said to the Buddha Lokeshvararaja, 'Respectfully, World-Honored One, I announce that I have awakened aspiration for the highest, perfect Enlightenment. I beseech you to explain the Dharma to me fully, so that I can perform practices for the establishment of a pure Buddha-land adorned with infinite excellent qualities. So please teach me how to attain Enlightenment quickly and to remove the roots of afflictions of birth-and-death for all.'"

The Buddha said to Ananda, "At that time the Buddha Lokeshvararaja replied to the Bhikṣu Dharmakara, 'You yourself should know by what practice you can establish a glorious Buddha-land.' The Bhikṣu said to the Buddha, 'That is far too vast and deep for my comprehension. I sincerely beseech you, World-Honored One, to explain in detail the practices by which Buddhas, Tathagatas, established their pure lands. After I hear that, I wish to practice as instructed and so fulfill my aspirations.'"

"At that time the Buddha Lokeshvararaja recognized the Bhikṣu Dharmakara's noble and high aspirations, and taught him as follows: 'If, for example, one keeps on bailing water out of a great ocean with a pint-measure, one will be able to reach the bottom after many kalpas and then obtain rare treasures. Likewise, if one sincerely, diligently and

unceasingly seeks the Way, one will be able to reach one's destination. What vow is there which cannot be fulfilled?"

"Then the Buddha Lokeshvararaja explained in detail the greater and lesser aspects of two hundred and ten kotis of Buddha-lands, together with the good and evil natures of heavenly and human beings living there. He revealed them all to the Bhiksu just as he had requested. Then the Bhiksu, having heard the Buddha's exposition of the glorious pure land and also having seen all of them, resolved upon his supreme, unsurpassed vows. His mind being serene and his aspirations free of attachment, he was unexcelled throughout the world. For five full kalpas he contemplated the vows, and then chose the pure practices for the establishment of his Buddha-land." Ananda asked the Buddha, "How long was the life-span of beings in the land of the Buddha Lokeshvararaja?"

The Buddha replied, "The length of life of that Buddha was forty-two kalpas."

He continued, "After that Dharmakara Bodhisattva adopted the pure practices which had led to the establishment of the excellent lands of two hundred and ten kotis of Buddhas. When he had finished this task, he went to the Buddha, knelt down at his feet, walked round him three times, joined his palms in worship and sat down. He then said to the Buddha, 'I have adopted the pure practices for the establishment of a glorious Buddha-land.' The Buddha said to him, 'You should proclaim this. Know that now is the right time. Encourage and delight the entire assembly. Hearing this, other bodhisattvas will practice this Dharma and so fulfill their innumerable great vows.' The Bhiksu replied, 'I beg you to grant me your attention. Now I will fully proclaim my vows.'

Darmakarinih 48 Zaveta

[7] (1) Ako bi, kada postignem Budastvo, u mojoj zemlji postojao pakao, oblast gladnih duhova, ili oblast životinja, neka ne postignem savršeno Prosvetljenje.

(2) Ako bi, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji nakon smrti pali ponovo u tri zle oblasti, neka ne postignem savršeno Prosvetljenje.

(3) Ako, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji ne bi svi bili boje čistog zlata, neka ne postignem savršeno Prosvetljenje.

(4) Ako, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji ne bi svi bili istog izgleda, i ako bi postojala bilo kakva razlika u lepoti, neka ne postignem savršeno Prosvetljenje.

(5) Ako se, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji ne bi sećali svih svojih prethodnih života, znajući čak događaje koji su se desili za vreme prethodnih sto hiljada koti najuta kalpi, neka ne postignem savršeno Prosvetljenje.

(6) Ako, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji ne bi posedovali božansko oko viđenja čak i sto hiljada koti najuta Budinih-zemalja, neka ne postignem savršeno Prosvetljenje.

(7) Ako, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji ne bi posedovali božansko uho slušanja učenja barem sto hiljada koti najuta Buda i ako ne bi upamtili svako od njih, neka ne postignem savršeno Prosvetljenje.

(8) Ako, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji ne bi posedovali sposobnost poznavanja misli drugih, barem misli svih svesnih bića koja žive u sto hiljada koti najuta Budinih-zemalja, neka ne postignem savršeno Prosvetljenje.

(9) Ako, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji ne bi posedovali nadprirodnu moć putovanja bilo gde u jednom trenu, čak i dalje od sto hiljada koti najuta Budinih-zemalja, neka ne postignem savršeno Prosvetljenje.

(10) Ako bi, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji proizveli misli vezanosti za sopstvo, neka ne postignem savršeno Prosvetljenje.

(11) Ako, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji ne bi boravili u Definitivno Osiguranom Stanju i ne bi nepogrešivo dosegli Nirvanu, neka ne postignem savršeno Prosvetljenje.

(12) Ako bi, kada postignem Budastvo, moja svetlost bila ograničena, ne mogavši da osvetli bar sto hiljada koti najuta Budinih-zemalja, neka ne postignem savršeno Prosvetljenje.

(13) Ako bi, kada postignem Budastvo, moj životni vek bio ograničen, čak do mere od sto hiljada koti najuta kalpi, neka ne postignem savršeno Prosvetljenje.

(14) Ako bi, kada postignem Budastvo, broj šravaka u mojoj zemlji mogao biti znan, čak i ako bi ih brojali sva bića i pratjekabude koji žive u ovom univerzumu od hiljadu miliona svetova za vreme od sto hiljada kalpi, neka ne postignem savršeno Prosvetljenje.

(15) Ako bi, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji imali ograničen životni vek, osim kada žele da ga skrate u skladu sa svojim originalnim zavetima, neka ne postignem savršeno Prosvetljenje.

(16) Ako bi, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji čak i čuli za bilo kakav prestup, neka ne postignem savršeno Prosvetljenje.

(17) Ako, kada postignem Budastvo, neprojeno mnogo Buda u zemljama deset kvadranata ne bi svi hvalili i glorifikovali moje Ime, neka ne postignem savršeno Prosvetljenje.

(18) Ako, kada postignem Budastvo, svesna bića u zemljama deset kvadranata koja iskreno i radosno poveravaju sebe meni, žele da budu rođeni u mojoj zemlji, i pozivaju moje Ime, čak i deset puta, ne bi se rodili tamo, neka ne postignem savršeno Prosvetljenje. Isključeni su, međutim, oni koji izvršavaju pet najtežih prekršaja i zloupotrebljavaju Pravu Darmu.

(19) Ako, kada postignem Prosvetljenje, svesna bića u zemljama deset

kvadranata koja probude aspiraciju za Prosvetljenje, čine različita meritorna dela, i iskreno žele da budu rođeni u mojoj zemlji, ne bi me, u trenutku svoje smrti, videli kako se pojavljujem ispred njih okružen mnoštvom mudraca, neka ne postignem savršeno Prosvetljenje.

(20) Ako, kada postignem Budastvo, svesna bića u zemljama deset kvadranata koja, nakon što su čula moje Ime, koncentrišu svoje misli na moju zemlju, sade korenove vrline, i iskreno prebacuju svoje zasluge prema mojoj zemlji sa željom da se rode tamo, ne bi na kraju ispunila svoju aspiraciju, neka ne postignem savršeno Prosvetljenje.

(21) Ako, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji ne bi svi bili obdareni sa trideset i dve fizičke karakteristike Velikog Čoveka, neka ne postignem savršeno Prosvetljenje.

(22) Ako, kada postignem Budastvo, bodisatve u Budinim zemljama drugih kvadranata koji posete moju zemlju ne bi naposljetku i nepogrešivo dosegli Stepenicu Postajanja Budom nakon Još Jednog Života, neka ne postignem savršeno Prosvetljenje. Izuzeti su oni koji žele da podučavaju i vode svesna bića u skladu sa svojim originalnim zavetima. Jer će oni nositi oklop velikih zaveta, akumuliraće zasluge, izbavljivaće sva bića iz rođenja-i-smrti, posećivaće Budine-zemlje da obave prakse bodisatve, davaće darove Budama, Tatagatama, širom deset kvadranata, prosvetljivaće nebrojena svesna bića toliko mnogobrojna koliko je zrna peska u Reci Gang, i uspostavljaće ih u najvišem, savršenom Prosvetljenju. Ovakve bodisatve nadilaze tok prakse običnih bodisatvi, manifestuju prakse svih stepenica bodisatvi, i kultivisu vrline Samantabadre.

(23) Ako, kada postignem Budastvo, bodisatve u mojoj zemlji, da bi davali darove Budama putem moje transcendentalne moći, ne bi bili u stanju da dosegnu nemerljive i nebrojene koti najuta Budinih-zemalja u tako kratkom vremenu koliko je potrebno da se pojede obrok, neka ne postignem savršeno Prosvetljenje.

(24) Ako, kada postignem Budastvo, bodisatve u mojoj zemlji ne bi bili u stanju da, po svojoj želji, obavljaju meritorna dela obožavanja Buda darovima po svom izboru, neka ne postignem savršeno Prosvetljenje.

(25) Ako, kada postignem Budastvo, bodisatve u mojoj zemlji ne bi bili u stanju da izlažu Darmu sveznajućom mudrošću, neka ne postignem savršeno Prosvetljenje.

(26) Ako bi, kada postignem Budastvo, postojao bilo koji bodisatva u mojoj zemlji koji nije obdaren telom Vađra boga Narajane, neka ne postignem savršeno Prosvetljenje.

(27) Ako bi, kada postignem Budastvo, svesna bića bila u stanju, čak i sa božanskim okom, da razlikuju imenom i proračunaju brojem sva mnoštva ispoljavanja predviđena za ljude i bogove u mojoj zemlji, koja su veličanstvena

i blistava i poseduju izuzetne detalje nemoguće za opisati, neka ne postignem savršeno Prosvetljenje.

(28) Ako, kada postignem Budastvo, bodisatve u mojoj zemlji, čak i oni sa malo zaliha zasluga, ne bi bili u stanju da vide Bodi-drvo koje ima bezbrojne boje i visoko je četiri miliona li, neka ne postignem savršeno prosvetljenje.

(29) Ako, kada postignem Budastvo, bodisatve u mojoj zemlji ne bi stekli elokvenciju i mudrost u podržavanju sutri i u njihovom recitovanju i izlaganju, neka ne postignem savršeno Prosvetljenje.

30. Ako bi, kada postignem Budastvo, mudrost i elokvencija bodisatvi u mojoj zemlji bila ograničena, neka ne postignem savršeno Prosvetljenje.

(31) Ako, kada postignem Budastvo, moja zemlja ne bi bila blistava, otkrivajući u svojoj svetlosti sve nemerljive, nebrojene, i nezamislive Budine zemlje kao slike reflektovane u čistom ogledalu, neka ne postignem savršeno Prosvetljenje.

(32) Ako, kada postignem Budastvo, svo mnoštvo manifestacija u mojoj zemlji, od tla do neba, kao što su palate, paviljoni, jezerca, potoci, i drveće, ne bi se sastojali od bezbrojnih blaga koja nadilaze u vrhovnoj izvrsnosti bilo šta iz sveta ljudi i bogova i takođe od stotinu hiljada vrsta aromatičnog drveta čiji miris prožima sve svetove deset kvadranata, uzrokujući da sve bodisatve koji ga osećaju obavljaju Budističke prakse, onda neka ne postignem savršeno Prosvetljenje.

(33) Ako, kada postigne Budastvo, svesna bića u nemerljivim i nezamislivim Budinim zemljama deset kvadranata, koja su dodirnuta mojom svetlošću, ne bi osetila mir i sreću u svojim telima i umovima koji nadilaze mir i sreću ljudi i bogova, neka ne postignem savršeno Prosvetljenje.

(34) Ako, kada postignem Budastvo, svesna bića u nemerljivim i nezamislivim Budinim zemljama deset kvadranata koja su čula moje Ime ne bi zadobila bodisatvin uvid nenastajanja svih darma i ne bi stekla različite duboke darani, neka ne postignem savršeno Prosvetljenje.

(35) Ako, kada postignem Budastvo, žene u nemerljivim i nezamislivim Budinim zemljama deset kvadranata, koje, nakon što su čule moje Ime, raduju se u veri, probude aspiraciju za Prosvetljenje, i žele da se odreknu ženstvenosti, bi bile nakon smrti ponovo rođene kao žene, neka ne postignem savršeno Prosvetljenje.

(36) Ako, kada postignem Budastvo, bodisatve u nemerljivim i nezamislivim Budinim zemljama deset kvadranata koji su čuli moje Ime ne bi, nakon kraja svojih života, uvek obavljali svete prakse sve dok ne dosegnu Budastvo, neka ne postignem savršeno Prosvetljenje.

(37) Ako, kada postignem Budastvo, ljudi i bogovi u nemerljivim i nezamislivim Budinim zemljama deset kvadranata, koji, nakon što su čuli moje Ime, se prostru na zemlju da bi me poštovali i obožavali, raduju se u veri, i obavljaju prakse bodisatvi, ne budu poštovani od strane svih bogova i ljudi u svetu, neka ne postignem savršeno Prosvetljenje.

(38) Ako, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji ne bi dobili odeću, istog časa kada se takva želja javi u njihovim umovima, i ako fine odore kako su propisane i hvaljene od strane Buda ne bi se spontano obezbedile za njih da ih nose, i ako ova odeća bude trebala šivenje, beljenje, bojenje, ili pranje, neka ne postignem savršeno Prosvetljenje.

(39) Ako, kada postignem Budastvo, ljudi i bogovi u mojoj zemlji ne bi uživali sreću i zadovoljstvo uporedivo sa srećom i zadovoljstvom monaha koji je iscrpio sve strasti, neka ne postignem savršeno Prosvetljenje.

(40) Ako, kada postignem Budastvo, bodisatve u mojoj zemlji koji žele da vide nemerljive veličanstvene Budine zemlje deset kvadranata, ne bi bili u stanju da vide sve njih reflektovane u drveću ukrašenom draguljima, isto kao što čovek vidi svoje lice reflektovano u jasnom ogledalu, neka ne postignem savršeno Prosvetljenje.

(41) Ako bi, kada postignem Budastvo, bodisatve u zemljama drugih kvadranata koji čuju moje Ime, u bilo kom trenutku pre postajanja Bude, imali oštećene, inferiorne ili nekompletne čulne organe, neka ne postignem savršeno Prosvetljenje.

(42) Ako, kada postignem Budastvo, bodisatve u zemljama drugih kvadranata koji čuju moje Ime ne bi svi postigli samadi nazvan 'čista emancipacija' i, dok borave u njemu, bez gubljenja koncentracije, ne bi bili u stanju da daruju darove u jednom trenu nemerljivim i nezamislivim Budama, Poštovanim-od-Sveta, neka ne postignem savršeno Prosvetljenje.

(43) Ako, kada postignem Budastvo, bodisatve u zemljama drugih kvadranata koji čuju moje Ime ne bi bili ponovo rođeni u plemenitim porodicama nakon svoje smrti, neka ne postignem savršeno Prosvetljenje.

(44) Ako se, kada postignem Budastvo, bodisatve u zemljama drugih kvadranata koji čuju moje Ime ne bi radovali toliko jako da plešu i obavljaju prakse bodisatve i ako ne bi stekli zalihe zasluga, neka ne postignem savršeno Prosvetljenje.

(45) Ako, kada postignem Budastvo, bodisatve u zemljama drugih kvadranata koji čuju moje Ime ne bi svi postigli samadi nazvan 'univerzalna jednakost' i, dok borave u njemu, ne bi uvek bili u stanju da vide sve nemerljive i nezamislive Tatagate sve dok te bodisatve, isto tako, ne postanu Bude, neka ne postignem savršeno Prosvetljenje.

(46) Ako, kada postignem Budastvo, bodisatve u mojoj zemlji ne bi bili u stanju da čuju spontano koja god učenja da poželeva, neka ne postignem savršeno Prosvetljenje.

(47) Ako, kada postignem Budastvo, bodisatve u zemljama drugih kvadranata koji čuju moje Ime ne bi momentalno dosegli Stepenicu Ne-nazadovanja, neka ne postignem savršeno Prosvetljenje.

(48) Ako, kada postignem Budastvo, bodisatve u zemljama drugih kvadranata koji čuju moje Ime ne bi momentalno zadobili prvi, drugi i treći uvid u prirodu darma i ako ne bi čvrsto prebivali u istinama realizovanih od strane svih Buda, neka ne postignem savršeno Prosvetljenje.

Dharmakara's 48 Vows

[7] (1) If, when I attain Buddhahood, there should be in my land a hell, a realm of hungry spirits or a realm of animals, may I not attain perfect Enlightenment.

(2) If, when I attain Buddhahood, humans and devas in my land should after death fall again into the three evil realms, may I not attain perfect Enlightenment.

(3) If, when I attain Buddhahood, humans and devas in my land should not all be the color of pure gold, may I not attain perfect Enlightenment.

(4) If, when I attain Buddhahood, humans and devas in my land should not all be of one appearance, and should there be any difference in beauty, may I not attain perfect Enlightenment.

(5) If, when I attain Buddhahood, humans and devas in my land should not remember all their previous lives, not knowing even the events which occurred during the previous hundred thousand kotis of nayutas of kalpas, may I not attain perfect Enlightenment.

(6) If, when I attain Buddhahood, humans and devas in my land should not possess the divine eye of seeing even a hundred thousand kotis of nayutas of Buddha-lands, may I not attain perfect Enlightenment.

(7) If, when I attain Buddhahood, humans and devas in my land should not possess the divine ear of hearing the teachings of at least a hundred thousand kotis of nayutas of Buddhas and should not remember all of them, may I not attain perfect Enlightenment.

(8) If, when I attain Buddhahood, humans and devas in my land should not possess the faculty of knowing the thoughts of others, at least those of all sentient beings living in a hundred thousand kotis of nayutas of Buddha-lands, may I not attain perfect Enlightenment.

(9) If, when I attain Buddhahood, humans and devas in my land should not possess the supernatural power of travelling anywhere in one instant, even beyond a hundred thousand kotis of nayutas of Buddha-lands, may I not attain perfect Enlightenment.

(10) If, when I attain Buddhahood, humans and devas in my land should give rise to thoughts of self-attachment, may I not attain perfect Enlightenment.

(11) If, when I attain Buddhahood, humans and devas in my land should not dwell in the Definitely Assured State and unfailingly reach Nirvana, may I not attain perfect Enlightenment.

(12) If, when I attain Buddhahood, my light should be limited, unable to illuminate at least a hundred thousand kotis of nayutas of Buddha-lands, may I not attain perfect Enlightenment.

(13) If, when I attain Buddhahood, my life-span should be limited, even to the extent of a hundred thousand kotis of nayutas of kalpas, may I not attain perfect Enlightenment.

(14) If, when I attain Buddhahood, the number of the shravakas in my land could be known, even if all the beings and pratyekabuddhas living in this universe of a thousand million worlds should count them during a hundred thousand kalpas, may I not attain perfect Enlightenment.

(15) If, when I attain Buddhahood, humans and devas in my land should have limited life-spans, except when they wish to shorten them in accordance with their original vows, may I not attain perfect Enlightenment.

(16) If, when I attain Buddhahood, humans and devas in my land should even hear of any wrongdoing, may I not attain perfect Enlightenment.

(17) If, when I attain Buddhahood, innumerable Buddhas in the land of the ten quarters should not all praise and glorify my Name, may I not attain perfect Enlightenment.

(18) If, when I attain Buddhahood, sentient beings in the lands of the ten quarters who sincerely and joyfully entrust themselves to me, desire to be born in my land, and call my Name, even ten times, should not be born there, may I not attain perfect Enlightenment. Excluded, however, are those who commit the five gravest offences and abuse the right Dharma.

(19) If, when I attain Buddhahood, sentient beings in the lands of the ten quarters, who awaken aspiration for Enlightenment, do various meritorious deeds and sincerely desire to be born in my land, should not, at their death, see me appear before them surrounded by a multitude of sages, may I not attain perfect Enlightenment.

(20) If, when I attain Buddhahood, sentient beings in the lands of the ten quarters who, having heard my Name, concentrate their thoughts on my land, plant roots of virtue, and sincerely transfer their merits towards my land with a desire to be born there, should not eventually fulfill their aspiration, may I not attain perfect Enlightenment.

(21) If, when I attain Buddhahood, humans and devas in my land should not all be endowed with the thirty-two physical characteristics of a Great Man, may I not attain perfect Enlightenment.

(22) If, when I attain Buddhahood, bodhisattvas in the Buddha-lands of other quarters who visit my land should not ultimately and unfailingly reach the Stage of Becoming a Buddha after One More Life, may I not attain perfect Enlightenment. Excepted are those who wish to teach and guide sentient beings in accordance with their original vows. For they wear the armour of great vows, accumulate merits, deliver all beings from birth-and-death, visit Buddha-lands to perform the bodhisattva practices, make offerings to Buddhas, Tathagatas, throughout the ten quarters, enlighten uncountable sentient beings as numerous as the sands of the River Ganges, and establish them in the highest, perfect Enlightenment. Such bodhisattvas transcend the course of practice of the ordinary bodhisattvas, manifest the practices of all the bodhisattva stages, and cultivate the virtues of Samantabhadra.

(23) If, when I attain Buddhahood, bodhisattvas in my land, in order to make offerings to Buddhas through my transcendent power, should not be able to reach immeasurable and innumerable kotis of nayutas of Buddha-lands in as short a time as it takes to eat a meal, may I not attain perfect Enlightenment.

(24) If, when I attain Buddhahood, bodhisattvas in my land should not be able, as they wish, to perform meritorious acts of worshipping the Buddhas with the offerings of their choice, may I not attain perfect Enlightenment.

(25) If, when I attain Buddhahood, bodhisattvas in my land should not be able to expound the Dharma with the all-knowing wisdom, may I not attain perfect Enlightenment.

(26) If, when I attain Buddhahood, there should be any bodhisattva in my land not endowed with the body of the Vajra-god Narayana, may I not attain perfect Enlightenment.

(27) If, when I attain Buddhahood, sentient beings should be able, even with the divine eye, to distinguish by name calculate by number all the myriads of manifestations provided for the humans and devas in my land, which are glorious and resplendent and have exquisite details beyond description, may I not attain perfect Enlightenment.

(28) If, when I attain Buddhahood, bodhisattvas in my land, even those with little

store of merit, should not be able to see the Bodhi-tree which has countless colors and is four million li in height, may I not attain perfect Enlightenment.

(29) If, when I attain Buddhahood, bodhisattvas in my land should not acquire eloquence and wisdom in upholding sutras and reciting and expounding them, may I not attain perfect Enlightenment.

(30) If, when I attain Buddhahood, the wisdom and eloquence of bodhisattvas in my land should be limited, may I not attain perfect Enlightenment.

(31) If, when I attain Buddhahood, my land should not be resplendent, revealing in its light all the immeasurable, innumerable and inconceivable Buddha-lands, like images reflected in a clear mirror, may I not attain perfect Enlightenment.

(32) If, when I attain Buddhahood, all the myriads of manifestations in my land, from the ground to the sky, such as palaces, pavilions, ponds, streams and trees, should not be composed of both countless treasures, which surpass in supreme excellence anything in the worlds of humans and devas, and of a hundred thousand kinds of aromatic wood, whose fragrance pervades all the worlds of the ten quarters, causing all bodhisattvas who sense it to perform Buddhist practices, then may I not attain perfect Enlightenment.

(33) If, when I attain Buddhahood, sentient beings in the immeasurable and inconceivable Buddha-lands of the ten quarters, who have been touched by my light, should not feel peace and happiness in their bodies and minds surpassing those of humans and devas, may I not attain perfect Enlightenment.

(34) If, when I attain Buddhahood, sentient beings in the immeasurable and inconceivable Buddha-lands of the ten quarters, who have heard my Name, should not gain the bodhisattva's insight into the non-arising of all dharmas and should not acquire various profound dharanis, may I not attain perfect Enlightenment.

(35) If, when I attain Buddhahood, women in the immeasurable and inconceivable Buddha-lands of the ten quarters who, having heard my Name, rejoice in faith, awaken aspiration for Enlightenment and wish to renounce womanhood, should after death be reborn again as women, may I not attain perfect Enlightenment.

(36) If, when I attain Buddhahood, bodhisattvas in the immeasurable and inconceivable Buddha-lands of the ten quarters, who have heard my Name, should not, after the end of their lives, always perform sacred practices until they reach Buddhahood, may I not attain perfect Enlightenment.

(37) If, when I attain Buddhahood, humans and devas in the immeasurable and inconceivable Buddha-lands of the ten quarters, who having heard my Name, prostrate themselves on the ground to revere and worship me, rejoice in faith, and perform bodhisattva practices, should not be respected by all devas and people of the world, may I not attain perfect Enlightenment.

(38) If, when I attain Buddhahood, humans and devas in my land should not obtain clothing, as soon as such a desire arises in their minds, and if the fine robes as prescribed and praised by the Buddhas should not be spontaneously provided for them to wear, and if these clothes should need sewing, bleaching, dyeing or washing, may I not attain perfect Enlightenment.

(39) If, when I attain Buddhahood, humans and devas in my land should not enjoy happiness and pleasure comparable to that of a monk who has exhausted all the passions, may I not attain perfect Enlightenment.

(40) If, when I attain Buddhahood, the bodhisattvas in my land who wish to see the immeasurable glorious Buddha-lands of the ten quarters, should not be able to view all of them reflected in the jewelled trees, just as one sees one's face reflected in a clear mirror, may I not attain perfect Enlightenment.

(41) If, when I attain Buddhahood, bodhisattvas in the lands of the other quarters who hear my Name should, at any time before becoming Buddhas, have impaired, inferior or incomplete sense organs, may I not attain perfect Enlightenment.

(42) If, when I attain Buddhahood, bodhisattvas in the lands of the other quarters who hear my Name should not all attain the samadhi called 'pure emancipation' and, while

dwelling therein, without losing concentration, should not be able to make offerings in one instant to immeasurable and inconceivable Buddhas, World-Honored Ones, may I not attain perfect Enlightenment.

(43) If, when I attain Buddhahood, bodhisattvas in the lands of the other quarters who hear my Name should not be reborn into noble families after their death, may I not attain perfect Enlightenment.

(44) If, when I attain Buddhahood, bodhisattvas in the lands of the other quarters who hear my Name should not rejoice so greatly as to dance and perform the bodhisattva practices and should not acquire stores of merit, may I not attain perfect Enlightenment.

(45) If, when I attain Buddhahood, bodhisattvas in the lands of the other quarters who hear my Name should not all attain the samadhi called 'universal equality' and, while dwelling therein, should not always be able to see all the immeasurable and inconceivable Tathagatas until those bodhisattvas, too, become Buddhas, may I not attain perfect Enlightenment.

(46) If, when I attain Buddhahood, bodhisattvas in my land should not be able to hear spontaneously whatever teachings they may wish, may I not attain perfect Enlightenment.

(47) If, when I attain Buddhahood, bodhisattvas in the lands of the other quarters who hear my Name should not instantly reach the Stage of Non-retrogression, may I not attain perfect Enlightenment.

(48) If, when I attain Buddhahood, bodhisattvas in the lands of the other quarters who hear my Name should not instantly gain the first, second and third insights into the nature of dharma and firmly abide in the truths realized by all the Buddhas, may I not attain perfect Enlightenment.

Stihovi koji potvrđuju 48 Zaveta

[8] Buda je rekao Anandi, "Bikšu Darmakara, nakon što je ovako proklamovao te zavete, izgovorio je sledeće stihove:

Dao sam zavete, bez premca u svim svetovima;
Ja ću sigurno dosegnuti nenadmašivi Put.
Ako se ovi zaveti ne ispune,
Neka ne postignem savršeno Prosvetljenje.

Ako ne postanem veliki dobročinitelj
U budućim životima u toku nemerljivih kalpi
Da spasavam siromašne i unesrećene posvuda,
Neka ne postignem savršeno Prosvetljenje.

Kada postignem Budastvo,
Moje će se Ime čuti širom deset kvadranata;
Ako bi postojalo bilo koje mesto gde se ne može čuti,
Neka ne postignem savršeno Prosvetljenje.

Slobodan od pohlepe i sa dubokom, savršenom svesnošću
I čistom mudrošću, ja ću obavljati svete prakse;
Tražiću da postignem nenadmašiv Put
I da postanem učitelj bogova i ljudi.

Svojom božanskom snagom prikazaću veliku svetlost,
Osvetljavajući svetove bez ograničenja,
I odagnjujući tamu tri oskrnavljenja;
Tako ću izbaviti sva bića iz patnje.

Nakon što pribavim oko mudrosti,
Otkloniću tamu neznanja;
Blokiraću sve zle puteve
I otvoriću kapiju prema dobrim oblastima.

Kada se zasluge i vrline usavrše,
Moja veličanstvena svetlost će isijavati u deset kvadranata,
Zasenjujući sunce i mesec
I nadmašujući briljantnost nebesa.

Otvoriću Darma-riznicu za mnoštvo bića
I obdariću ih sve blagom zasluga.
Bivajući uvek usred mnoštva bića,
Proklamovaću Darmu rikom lava.

Darovaću darove svim Budama,
Sticajući na taj način korenove vrline.
Kada se moji zaveti ispune i moja mudrost usavrši,
Biću suveren triju svetova.

Kao tvoja neometena mudrost, O Budo,
Moja će mudrost doseći posvuda, osvetljavajući sve;
Neka moja vrhovna mudrost
Bude kao tvoja, Najizuzetniji Poštovani Budo.

Ako će se ovi zaveti ispuniti,
Neka se ovaj univerzum od hiljadu miliona svetova protrese kao odgovor
I neka svi bogovi na nebesima
Pošalju kišu u obliku retkih i čudesnih cvetova."

Juseige - Verses confirming the 48 Vows

[8] The Buddha said to Ananda, "The Bhikṣu Dharmakara, having thus proclaimed those vows, spoke the following verses:

I have made vows, unrivaled in all the world;
I will certainly reach the unsurpassed Way.
If these vows should not be fulfilled,
May I not attain perfect Enlightenment.

If I should not become a great benefactor
In lives to come for immeasurable kalpas
To save the poor and the afflicted everywhere,
May I not attain perfect Enlightenment.

When I attain Buddhahood,
My Name shall be heard throughout the ten quarters;
Should there be any place where it is not heard,

May I not attain perfect Enlightenment.

Free of greed and with deep, perfect mindfulness
And pure wisdom, I will perform the sacred practices;
I will seek to attain the unsurpassed Way
And become the teacher of devas and humans.

With my divine power I will display great light,
Illuminating the worlds without limit,
And dispel the darkness of the three defilements;
Thus I will deliver all beings from misery.

Having obtained the eye of wisdom,
I will remove the darkness of ignorance;
I will block all the evil paths
And open the gate to the good realms.

When merits and virtues are perfected,
My majestic light shall radiate in the ten quarters,
Outshining the sun and the moon
And surpassing the brilliance of the heavens.

I will open the Dharma-store for the multitudes
And endow them all with treasures of merit.
Being always among the multitudes,
I will proclaim the Dharma with the lion's roar.

I will make offerings to all the Buddhas,
Thereby acquiring roots of virtue.
When my vows are fulfilled and my wisdom perfected,
I shall be the sovereign of the three worlds.

Like your unhindered wisdom, O Buddha,
Mine shall reach everywhere, illuminating all;
May my supreme wisdom
Be like yours, Most Excellent Honored One.

If these vows are to be fulfilled,
Let this universe of a thousand million worlds shake in response
And let all the devas in heaven
Rain down rare and marvelous flowers."

Prakse Dharmakare vezane za Put Bodisatve

[9] Buda je rekao Anandi, "Onoga časa kada je Bikšu Darmakara izgovorio ove stihove, celokupna zemlja se protresla na šest načina, i kiša čudesnih cvetova je pala sa nebesa, rasuvši se posvuda. Čula se spontana muzika, i glas na nebesima je rekao, 'Sigurno ćeš postići najviše, savršeno Prosvetljenje.' Onda je Bikšu Darmakara držao sve ove velike zavete koji su bili iskreni, nepogrešivi i nenadmašivi u celom svetu, i intenzivno je težio da postigne Nirvanu."

"Onda, Ananda, nakon što je proklamovao i uspostavio te univerzalne zavete u prisustvu Bude Lokešvararade ispred mnoštva bića, uključujući osam vrsta nadljudskih bića, kao što su bogovi i duhovi-zmajevi, i takođe Mara i Brama, Bikšu Darmakara je bio potpuno usmeren ka stvaranju veličanstvene i izvrsne zemlje. Budina-zemlja koju je on tražio da uspostavi je bila ogromna po opsegu, nenadmašiva i vrhunski čudesna, uvek prisutna i nepodložna ni propadanju ni promeni. Za vreme od nezamislivo i nebrojeno mnogo kalpi, on je kultivisao nemerljive meritorne prakse Puta Bodisatve."

"On nije gajio nikakvu misao pohlepe, mržnje ili surovosti; niti je dopuštao da se pojave ikakve ideje pohlepe, mržnje ili surovosti. Nije bio vezan za bilo kakvu formu, zvuk, miris, ukus, dodir ili ideju. Imajući snagu ustrajnosti, nije izbegavao da prolazi kroz različite poteškoće. Imajući malo želje za svoje sopstveno dobro, poznavao je zadovoljstvo. Bez ikakve nečiste misli, neprijateljstva ili gluposti, boravio je neprestano u spokojnom samadi-ju. Njegova mudrost je bila neometena, a njegov um slobodan od neistine i obmanjivanja. Izrazom nežnosti na svom licu i dobrotom u svom govoru, govorio je drugima u sazvučju sa njihovim unutrašnjim mislima. Hrabar i marljiv, sa jakom voljom i neumoran, on je posvetio sebe isključivo potrazi za čistom Darmom, bivajući time od koristi mnoštvu bića. On je duboko poštovao Tri Riznice, uvažavao je svoje učitelje i starešine, i tako je ukrašavao svoje prakse velikom zalihom zasluga. Čineći tako, on je omogućio svesnim bićima da učestvuju u tome."

"On je boravio u realizaciji da su sve darme prazne, lišene karakterističnih osobina, i da ne treba da se priželjkiju, i da one niti deluju niti se pojavljuju; on je tako realizovao da su sve darme kao magične kreacije. On je izbegavao sav pogrešan govor koji bi naštetio njemu ili drugima ili i njemu i drugima; on se uključivao u ispravan govor koji bi koristio njemu ili drugima ili i njemu i drugima. On je napustio svoje kraljevstvo i odrekao se trona, ostavljajući iza sebe bogatstvo i čulna uživanja. I sam praktikujući Šest Paramita, on je podučavao druge da čine to isto. Za vreme nebrojeno mnogo kalpi, on je akumulirao zasluge i nagomilavao vrline."

"Gde god da je bio rođen, nemerljiva zaliha blaga se spontano pojavljivala kako je želeo. Podučavao je bezbrojna svesna bića i vodio ih na putu najvišeg, pravog Prosvetljenja. Rađao se iznova kao bogataš, svetovni posvećenik, član najviše kaste plemenite porodice, kšatrija kralj, monarh-koji-okreće-točak, kralj jednog od šest neba u svetu želje, ili čak i više, kao Brama-kralj. Duboko je poštovao i obožavao sve Bude darivajući im četiri vrste darova. Zasluga koju je on tako stekao je bila neopisivo velika. Aroma je izlazila iz njegovih usta kao iz plavog lotosovog cveta, i svaka pora njegovog tela je emitovala miris sandalovog drveta, koji je prožimao nebrojeno mnogo svetova. Njegova pojava je bila veličanstvena, i njegove fizičke karakteristike i oznake su bile istinski čudesne. Iz njegovih ruku, neiscrpna blaga, odeća, hrana i piće, retki i izvrsni cvetovi i tamjan, svilene nadstrešnice, transparenti, i drugi ornamenti su se proizvodili. U ovakvim manifestacijama je on bio bez premca među svim nebeskim i ljudskim bićima. On je tako zadobio kontrolu nad svim darmama."

Dharmakara's practices of the Bodhisattva Path

[9] The Buddha said to Ananda, "As soon as the Bhikṣu Dharmakara spoke those verses, the entire earth shook in six ways, and a rain of wonderful flowers fell from heaven, scattering everywhere. Spontaneous music was heard, and a voice in the sky said, 'Surely you will attain the highest, perfect Enlightenment.' "Then the Bhikṣu Dharmakara kept all those great vows which were sincere, unfailing and unsurpassed in the whole world, and intensely aspired to attain Nirvana.

"Then, Ananda, after proclaiming and establishing those universal vows in the presence of the Buddha Lokeshvararaja before the multitude of beings, including the eight kinds of superhuman beings, such as devas and dragon-spirits, and also Mara and Brahma,

the Bhiksu Dharmakara was solely intent on producing a glorious and exquisite land. The Buddha-land which he sought to establish was vast in extent, unsurpassed and supremely wonderful, always present and subject neither to decay nor change. During inconceivable and innumerable kalpas, he cultivated the immeasurable meritorious practices of the Bodhisattva Path.

"He did not harbor any thought of greed, hatred or cruelty; nor did he allow any ideas of greed, hatred or cruelty to arise. He was unattached to any form, sound, smell, taste, touch or idea. Possessed of the power to persevere, he did not avoid undergoing various afflictions. Having little desire for his own sake, he knew contentment. Without any impure thought, enmity or stupidity, he dwelt continually in tranquil samadhi. His wisdom was unobstructed, and his mind free of falsehood and deceitfulness. With an expression of tenderness in his face and with kindness in his speech, he spoke to others in consonance with their inner thoughts. Courageous and diligent, strong-willed and untiring, he devoted himself solely to the pursuit of the pure Dharma, thereby benefiting a multitude of beings. He revered the Three Treasures, respected his teachers and elders, and thus adorned his practices with a great store of merits. By so doing, he enabled sentient beings to partake of it.

"He dwelt in the realization that all dharmas are empty, devoid of distinctive features, and not to be sought after, and that they neither act nor arise; he thus realized that all dharmas are like magical creations. He avoided all wrong speech that would bring harm upon himself or others or both; he engaged in right speech that would bring benefit to himself or others or both. He abandoned his kingdom and renounced the throne, leaving behind wealth and sensuous pleasures. Practicing the Six Paramitas himself, he taught others to do the same. During innumerable kalpas, he accumulated merits and amassed virtues.

"Wherever he was born, an immeasurable stock of treasure spontaneously appeared as he wished. He taught countless sentient beings and guided them on the path of the highest, true Enlightenment. He was reborn as a rich man, a lay devotee, a member of the highest caste or of a noble family, a ksatriya king, a wheel-turning monarch, a king of one of the six heavens in the world of desire, or even higher, as a Brahma-king. He revered and worshipped all Buddhas by making the four kinds of offering to them. The merit he thus acquired was indescribably great. Fragrance issued from his mouth as from a blue lotus-flower, and every pore of his body emitted the scent of sandalwood, which permeated innumerable worlds. His appearance was majestic, and his physical characteristics and marks were truly wonderful. From his hands, inexhaustible treasures, clothes, food and drink, rare and exquisite flowers and incense, silken canopies, banners, and other ornaments were produced. In such manifestations he was unrivaled among all heavenly and human beings. He thus attained the command of all dharmas."

Darmakarino postignuće Budastva

[10] Ananda je upitao Budu, "Da li je Bodisatva Darmakara već postigao Budastvo i onda prešao u Nirvanu? Ili još uvek nije postigao Budastvo? Ili da li trenutno negde boravi?" Buda je odgovorio Anandi, "Bodisatva Darmakara je već postigao Budastvo i sada boravi u zapadnoj Budinoj-zemlji pod imenom 'Mir i Blaženstvo', koja je sto hiljada koti zemalja daleko odavde."

Ananda je dalje upitao Budu, "Koliko vremena je prošlo od kada je on postigao Budastvo?"

Buda je odgovorio, "Od kada je on postigao Budastvo, oko deset kalpi je prošlo."

On je nastavio, "U toj Budinoj-zemlji, tlo se sastoji od sedam dragulja – naime, od zlata, srebra, berila, korala, ćilibara, ahata i rubina – koji su se spontano pojavili. Sama zemlja je toliko ogromna, šireći se bezgranično do najdaljeg obima, da je nemoguće znati njenu granicu. Svi zraci svetlosti iz tih dragulja se mešaju i stvaraju mnogostruke odraze, proizvodeći blistavo

obasjavanje. Ti čisti, divni i izvrsni ukrasi su nenadmašivi u svim svetovima deset kvadranata. Oni su najfiniji od svih dragulja, i nalik su onima iz Šestog Neba. U toj zemlji, ne postoje planine, kao što je Planina Sumeru i Okružujuće Adamantinske Planine. Slično, ne postoje ni okeani ni mora, ni doline ni klisure. Ali čovek može da vidi te manifestacije putem Budine moći ako tako želi. U toj zemlji ne postoji pakao; niti postoje oblasti gladnih duhova i životinja niti druge nepovoljne okolnosti. Niti postoje četiri godišnja doba proleća, leta, jeseni i zime. Uvek je umereno i prijatno, nikada hladno ili toplo."

Onda, Ananda je pitao Budu, "Ako, Poštovani-od-Sveta, ne postoji Planina Sumeru u toj zemlji, šta održava Nebo Četiri Kralja i Nebo Trideset-tri Bogova?"

Buda je rekao Anandi, "Šta održava Jamu, koje je Treće Nebo sveta želje, i ostala neba sve do Najvišeg Neba sveta forme?"

Ananda je odgovorio, "Posledice karme su nepojmljive." Buda je rekao Anandi, "Nepojmljive zaista su posledice karme, a takvi su i svetovi Buda. Putem snage meritornih dela, svesna bića u toj zemlji borave na osnovi karmičke nagrade. Zbog toga ta neba postoje bez Planine Sumeru."

Dharmakara's attainment of Buddhahood

[10] Ananda asked the Buddha, "Has the Bodhisattva Dharmakara already attained Buddhahood and then passed into Nirvana? Or has he not yet attained Buddhahood? Or is he dwelling somewhere at present?" The Buddha replied to Ananda, "The Bodhisattva Dharmakara has already attained Buddhahood and is now dwelling in a western Buddha-land, called 'Peace and Bliss,' a hundred thousand kotis of lands away from here."

Ananda further asked the Buddha, "How much time has passed since he attained Buddhahood?"

The Buddha replied, "Since he attained Buddhahood, about ten kalpas have passed."

He continued, "In that Buddha-land, the earth is composed of seven jewels –namely, gold, silver, beryl, coral, amber, agate and ruby – which have spontaneously appeared. The land itself is so vast, spreading boundlessly to the farthest extent, that it is impossible to know its limit. All the rays of light from those jewels intermingle and create manifold reflections, producing a dazzling illumination. Those pure, superb and exquisite adornments are unsurpassed in all the worlds of the ten quarters. They are the finest of all gems, and are like those of the Sixth Heaven. In that land, there are no mountains, such as Mount Sumeru and the Encircling Adamantine Mountains. Likewise, there are neither oceans nor seas, valleys nor gorges. But one can see those manifestations by the Buddha's power if one so wishes. In that land there is no hell; neither are there realms of hungry spirits and animals nor other adverse conditions. Neither do the four seasons of spring, summer, autumn and winter exist. It is always moderate and pleasant, never cold or hot."

Then, Ananda asked the Buddha, "If, World-Honored One, there is no Mount Sumeru in that land, what sustains the Heaven of the Four Kings and the Heaven of the Thirty-three Gods?"

The Buddha said to Ananda, "What sustains Yama, which is the Third Heaven of the world of desire, and other heavens up to the Highest Heaven of the world of form?"

Ananda answered, "The consequences of karma are inconceivable." The Buddha said to Ananda, "Inconceivable indeed are the consequences of karma, and so are the worlds of the Buddhas. By the power of meritorious deeds, sentient beings in that land dwell on the ground of karmic reward. That is why those heavens exist without Mount Sumeru."

Ananda je nastavio, "Ja sam u to ne sumnjam već sam te pitao o tome jednostavno zato što sam želeo da otklonim ovakve sumnje radi dobrobiti svesnih bića u budućnosti."
Ananda continued, "I do not doubt this myself but have asked you about it simply because I wished to remove such doubts for the benefit of sentient beings in the future."

Amitabina svetlost

[11] Buda je rekao Anandi, "Veličanstvena svetlost Bude Amitajusa je najuzvišenija. Svetlost ni jednog drugog Bude ne može da se uporedi sa njegovom. Svetlost nekih Buda osvetljava sto Budinih-zemalja, a svetlost drugih, hiljadu Budinih-zemalja. Ukratko, svetlost Amitajusa osvetljava istočne Budine-zemlje mnogobrojne kao zrna peska Reke Gang. Na isti način, ona osvetljava Budine-zemlje na jugu, zapadu, i severu, u svakom od četiri međukvadranta, iznad i ispod. Nadalje, svetlost nekih Buda se proteže sedam stopa; svetlost drugih, jedna jođana, ili dve, tri, četiri ili pet jođane; i udaljenost koja se pokriva se uvećava na ovaj način sve dok svetlost nekih Buda ne osvetli jednu Budinu-zemlju. Iz ovog razloga, Amitajus se naziva sledećim imenima: Buda Beskonačne Svetlosti, Buda Bezgranične Svetlosti, Buda Neometene Svetlosti, Buda Neuporedive Svetlosti, Buda Svetlosti Kralja Plamena, Buda Čiste Svetlosti, Buda Svetlosti Radosti, Buda Svetlosti Mudrosti, Buda Neprestane Svetlosti, Buda Nepojmljive Svetlosti, Buda Neizrecive Svetlosti, i Buda Svetlosti Koja Zasenjuje Sunce i Mesec."

"Ako se svesna bića susretnu sa njegovom svetlošću, njihova tri oskrnavljenja se otklanjaju; oni osećaju nežnost, radost i zadovoljstvo; i javljaju se dobre misli. Ako svesna bića u tri oblasti patnje vide njegovu svetlost, svima njima će laknuti i biće oslobođeni od poremećaja. Na kraju njihovih života, oni svi dosežu emancipaciju."

"Svetlost Amitajusa sija briljantno, osvetljavajući sve Budine-zemlje deset kvadranta. Ne postoji mesto gde se ona ne opaža. Ja nisam jedini koji sada hvali njegovu svetlost. Sve Bude, šravake, pratjekabude i bodisatve hvalje je i glorifikuju na isti način. Ako je svesna bića, nakon što su čuli o veličanstvenoj vrlini njegove svetlosti, glorifikuju neprestano, danju i noću, sa iskrenošću u srcu, oni će biti u stanju da postignu rođenje u njegovoj zemlji, po svojoj želji. Onda će mnoštvo bodisatvi i šravaka hvaliti njihovu izvrsnu vrlinu. Kasnije, kada postignu Budastvo, sve Bude i bodisatve deset kvadranta će hvaliti njihovu svetlost, isto kao što ja sada hvalim svetlost Amitajusa."

Buda je nastavio, "Veličanstvena slava svetlosti Amitajusa ne može biti sveobuhvatno opisana čak i ako bih je hvalio neprestano, danju i noću, u periodu od jedne kalpe."

Amida's light

[11] The Buddha said to Ananda, "The majestic light of the Buddha Amitayus is the most exalted. No other Buddha's light can match his. The light of some Buddhas illuminates a hundred Buddha-lands, and that of others, a thousand Buddha-lands. Briefly, that of Amitayus illuminates the eastern Buddha-land, as numerous as the sands of the River Ganges. In the same way, it illuminates the Buddha-lands in the south, west and north,

in each of the four intermediate quarters, above and below. Further, the light of some Buddhas extends seven feet; that of others, one yojana, or two, three, four or five yojanas; and the distance covered increases in this way until the light of some Buddhas illuminates one Buddha-land. "For this reason, Amitayus is called by the following names: the Buddha of Infinite Light, the Buddha of Boundless Light, the Buddha of Unhindered Light, the Buddha of Incomparable Light, the Buddha of the Light of the King of Flame, the Buddha of Pure Light, the Buddha of the Light of Joy, the Buddha of Light of Wisdom, the Buddha of Unceasing Light, the Buddha of Inconceivable Light, the Buddha of Ineffable Light, and the Buddha of the Light Outshining the Sun and the Moon.

"If, sentient beings encounter his light, their three defilements are removed; they feel tenderness, joy and pleasure; and good thoughts arise. If sentient beings in the three realms of suffering see his light, they will all be relieved and freed from affliction. At the end of their lives, they all reach emancipation.

"The light of Amitayus shines brilliantly, illuminating all the Buddha-lands of the ten quarters. There is no place where it is not perceived. I am not the only one who now praises his light. All the Buddhas, shravakas, pratyekabuddhas and bodhisattvas praise and glorify it in the same way. If sentient beings, having heard of the majestic virtue of his light, glorify it continually, day and night, with sincerity of heart, they will be able to attain birth in his land, as they wish. Then the multitudes of bodhisattvas and shravakas will praise their excellent virtue. Later, when they attain Buddhahood, all the Buddhas and bodhisattvas in the ten quarters will praise their light, just as I now praise the light of Amitayus."

The Buddha continued, "The majestic glory of the light of Amitayus could not be exhaustively described even if I praised it continuously, day and night, for the period of one kalpa."

Amitabin životni vek

[12] Buda je rekao Anandi, "Život Amitajusa je tako dugačak da je nemoguće za bilo koga da ga proračuna. Kao ilustracija, da pretpostavimo da su sva bezbrojna svesna bića u svetovima deset kvadranata bila rođena u ljudskom obliku i da je svako od njih postao šravaka ili pratjekabuda. Čak i ako bi se oni sakupili na jednom mestu, koncentrisali svoje misli, i primenili snagu svoje mudrosti do krajnjih granica da izračunaju dužinu Budinog života, čak ni nakon hiljadu miliona kalpi oni još uvek ne bi mogli da dosegnu njegov limit. Isto tako je i sa dužinom života šravaka, bodisatvi, nebeskih bića i ljudskih bića u njegovoj zemlji. Slično, on se ne može obuhvatiti bilo kojim načinima proračuna ili putem bilo kakvog metaforičkog izraza. Opet, broj šravaka i bodisatvi koji žive tamo je neproračunljiv. Oni su u potpunosti obdareni transentalnom mudrošću i slobodni u svojoj primeni veličanstvene moći; oni bi mogli da drže ceo svet u svojim rukama."

Amida's life-span

[12] The Buddha said to Ananda, "The life of Amitayus is so long that it is impossible for anyone to calculate it. To give an illustration, let us suppose that all the innumerable sentient beings in the worlds of the ten quarters were reborn in human form and that every one became a shravaka or pratyekabuddha. Even if they assembled in one place, concentrated their thoughts, and exercised the power of their wisdom to the utmost to reckon the length of the Buddha's life, even after a thousand million kalpas they could still not reach its limit. So it is with the life-span of shravakas, bodhisattvas, heavenly beings and human beings in his land. Similarly, it is not to be encompassed by any means of reckoning or by any metaphorical expression. Again, the number of the shravakas and bodhisattvas living there is incalculable. They are fully endowed with transcendent wisdom and free in their exercise of majestic power; they could hold the entire world in their hands."

Broj članova auditorijuma na prvom skupu

[13] Buda je rekao Anandi, "Broj šravaka na prvom skupu podučavanja tog Bude je bio neproračunljiv; takav je bio i broj bodisatvi. Čak i kada bi neizmerno i neprebrojivo mnogo ljudi multiplicirani milionima koti postali svi kao Mahamaudgalajana i zajedno računali njihov broj za vreme nemerljivih najuta kalpi, ili čak sve dok ne postignu Nirvanu, oni još uvek ne bi mogli znati taj broj. Da pretpostavimo da postoji veliki okean, beskonačno dubok i širok, i da čovek uzima jednu kap vode iz njega uz pomoć stotog dela rascepljene dlake kose. Kako bi uporedio tu kap vode sa ostatkom okeana?" Ananda je odgovorio, "Kada se kap vode upoređuje sa velikim okeanom, nije moguće čak i za onog koji je vešt u astronomiji ili matematici da zna proporciju, ili za bilo koga da je opiše putem bilo kakvih retoričkih ili metaforičkih izraza."

Buda je rekao Anandi, "Čak i kada bi ljudi kao Mahamaudgalajana brojali milionima koti kalpi, broj šravaka i bodisatvi na prvom skupu podučavanja koji bi mogli biti prebrojani bi bio kao kap vode, a broj mudraca koji bi tek trebalo da se prebroje bi bio kao ostatak okeana."

The number of the audience at the first assembly

[13] The Buddha said to Ananda, "The number of shravakas at the first teaching assembly of that Buddha was incalculable; so was the number of the bodhisattvas. Even if an immeasurable and uncountable number of humans multiplied by millions of kotis should all become like Mahamaudgalyayana and together reckon their number during innumerable nayutas of kalpas, or even until they attain Nirvana, they could still not know that number. Let us suppose that there is a great ocean, infinitely deep and wide, and that one takes a drop of water out of it with a hundredth part of a split hair. How would you compare that drop of water with the rest of the ocean?" Ananda replied, "When the drop of water is compared with the great ocean, it is impossible even for one skilled in astronomy or mathematics to know the proportion, or for anyone to describe it by any rhetorical or metaphorical expressions."

The Buddha said to Ananda, "Even if people like Mahamaudgalyayana were to count for millions of kotis of kalpas, the number of the shravakas and bodhisattvas at the first teaching assembly who could be counted would be like a drop of water, and the number of sages yet to be counted would be like the rest of the ocean."

Drveće ukrašeno draguljima

[14] Opet, drveće ukrašeno sa sedam dragulja u potpunosti ispunjava tu zemlju. Postoji neko drveće načinjeno od zlata, neko od srebra, i drugo drveće načinjeno od berila, kristala, koralna, rubina i ahata. Postoji takođe drveće načinjeno od dva do sedam vrsta dragulja. "Postoji zlatno drveće sa listovima, cvetovima i plodovima od srebra, srebrno drveće sa listovima, cvetovima i plodovima od zlata; drveće od berila sa listovima, cvetovima i plodovima od kristala; kristalo drveće sa listovima, cvetovima i plodovima od berila; koralno drveće sa listovima, cvetovima i plodovima od rubina; rubinasto drveće sa listovima, cvetovima i plodovima od berila; drveće od ahata sa listovima, cvetovima i plodovima načinjenih od različitih dragulja."

"Opet, postoji drveće ukrašeno draguljima sa purpurno-zlatnim korenovima, belo-srebrnim stablima, granama od berila, kristalnim grančicama, koralnim listovima, rubinastim cvetovima i plodovima od ahata. Postoji drveće ukrašeno draguljima sa belo-srebrnim korenovima, stablima od berila, kristalnim granama, koralnim grančicama, rubinastim listovima, cvetovima od ahata i purpurno-zlatnim plodovima. Postoji drveće ukrašeno draguljima sa korenovima od berila, kristalnim stablima, koralnim granama, rubinastim grančicama, listovima od ahata, purpurno-zlatnim cvetovima i belo-srebrnim plodovima. Postoji drveće ukrašeno draguljima sa kristalnim korenovima, koralnim stablima, rubinastim granama, grančicama od ahata, purpurno-zlatnim listovima, belo-srebrnim cvetovima i plodovima od berila. Postoji drveće ukrašeno draguljima sa koralnim korenovima, rubinastim stablima, granama od ahata, purpurno-zlatnim grančicama, belo-srebrnim listovima, cvetovima od berila i kristalnim plodovima. Postoji drveće ukrašeno draguljima sa rubinastim korenovima, stablima od ahata, purpurno-zlatnim granama, belo-srebrnim grančicama, listovima od berila, kristalnim cvetovima i koralnim plodovima. Postoji drveće ukrašeno draguljima sa korenovima od ahata, purpurno-zlatnim stablima, belo-srebrnim granama, grančicama od berila, kristalnim listovima, koralnim cvetovima i rubinastim plodovima."

"Ovo drveće ukrašeno draguljima se nalazi u paralelnim redovima, njihova stabla su jednako razmaknuta, njihove grane su u ravnim slojevima, njihovi listovi su simetrični, njihovi cvetovi su usklađeni, i njihovi plodovi su dobro raspoređeni. Briljantne boje ovog drveća su tako raskošne da je nemoguće videti ih sve. Kada čisti povetarac zastruji među njima, izvrsni zvukovi pentatonske skale, kao što su kung i šang, spontano se javljaju i prave simfonijsku muziku."

Jewelled trees

[14] Again, seven-jewelled trees completely fill that land. There are some made of gold, some of silver, and others made of beryl, crystal, coral, ruby or agate. There are also trees made of two to seven kinds of jewels. "There are gold trees with leaves, flowers and fruits of silver; silver trees with leaves, flowers and fruits of gold; beryl trees with leaves, flowers and fruits of crystal; crystal trees with leaves, flowers and fruits of beryl; coral trees with leaves, flowers and fruits of ruby; ruby trees with leaves, flowers and fruits of beryl; agate trees with leaves, flowers and fruits made of various jewels. "Again, there are jewelled trees with purple-gold roots, white-silver trunks, beryl branches, crystal twigs, coral leaves, ruby flowers and agate fruits. There are jewelled trees with white-silver roots, beryl trunks, crystal branches, coral twigs, ruby leaves, agate flowers and purple-gold fruits. There are jewelled trees with beryl roots, crystal trunks, coral branches, ruby twigs, agate leaves, purple-gold flowers and white-silver fruits. There are jewelled trees with crystal roots, coral trunks, ruby branches, agate twigs, purple-gold leaves, white-silver flowers and beryl fruits. There are jewelled trees with coral roots, ruby trunks, agate branches, purple-gold twigs, white-silver leaves, beryl flowers and crystal fruits. There are jewelled trees with ruby roots, agate trunks, purple-gold branches, white-silver twigs, beryl leaves, crystal flowers and coral fruits. There are jewelled trees with agate roots, purple-gold trunks, white-silver branches, beryl twigs, crystal leaves, coral flowers and ruby fruits.

"These jewelled trees are in parallel rows, their trunks are evenly spaced, their branches are in level layers, their leaves are symmetrical, their flowers harmonize, and their fruits are well arranged. The brilliant colors of these trees are so luxuriant that it is impossible to see them all. When a pure breeze wafts through them, exquisite sounds of the pentatonic scales, such as kung and shang, spontaneously arise and make symphonic music.

Bodi-drvo

[15] "Opet, Bodi drvo Bude Amitajusa je visoko četiri miliona li i njegov obim kod osnove je pet hiljada jođana. Njegove grane se šire dvesta hiljada li u svakom od četiri pravaca. To je prirodan klaster svih vrsta dragih kamenova i ukrašeno je kraljevima dragulja, naime, mani draguljima mesečeve-svetlosti i draguljima točkova-koji-podržavaju-ocean."

Posvuda između njegovih grančica vise ornamenti od dragulja sa hiljadu miliona različitih boja koje se mešaju na različite načine, i njihove neprebrojive zrake sijaju krajnjom briljantnošću. Samo Bodi-drvo je pokriveno mrežama retnih, izuzetnih dragulja, i na njemu se javljaju sve vrste ornamenata u skladu sa čovekovim željama.

"Kada nežni povetarac struji kroz njegove grane i listove, javljaju se nebrojeni izvrsni Darma-zvukovi, koji se šire nadaleko i naširoko, prožimajući sve ostale Budine-zemlje iz deset kvadranata. Oni koji čuju zvukove postižu prodoran uvid u darne i borave u Stanju Ne-nazadovanja. Sve dok ne postignu Budastvo, njihovo čulo sluha će ostati čisto i oštro, i oni neće patiti ni od kakvog bola ili bolesti. Bilo da čuju zvukove Bodi-drвета, vide njegove boje, pomirišu njegove mirise, okuse njegove ukuse, opaze njegova svetla ili shvate Darmu u svojim umovima, oni svi postižu duboko prodoran uvid u darne i borave u Stanju Ne-nazadovanja. Sve dok ne postignu Budastvo, njihovih šest čulnih-organa će ostati oštri i jasni, i oni neće patiti od bilo kakvog bola ili bolesti."

"Ananda, kada ljudi i bogovi te zemlje vide Bodi-drvo, oni će postići tri uvida: prvo, uvid u stvarnost kroz slušanje svetih zvukova; drugo, uvid u stvarnost putem bivanja u skladu sa njom; i treće, uvid u ne-nastajanje svih darma. Ovi benefiti su svi darovani od strane veličanstvene moći Amitajusa, moći njegovog osnovnog zaveta, njegovog savršeno ispunjenog zaveta, njegovog jasnog i manifestnog zaveta, njegovog čvrstog zaveta, i njegovog ostvarenog zaveta."

Buda je rekao Anandi, "Kralj ovog sveta poseduje sto hiljada vrsta muzike. Od oblasti kojom vlada monarh-koji-okreće-točak sve do Šestog Neba, zvukovi muzike koja se proizvodi u svakoj višoj oblasti su deset miliona koti puta superiorniji od onih iz niže oblasti. Hiljade varijacija muzičkih zvukova proizvedenih na Šestom Nebu su hiljadu koti puta inferiorniji u odnosu na zvuk koji se proizvodi iz drveća ukrašenih draguljima u zemlji Amitajusa. Opet, u toj zemlji, postoje hiljade varijacija prirodne muzike, od kojih su svi, bez izuzetka, zvukovi Darne. Oni su čisti i spokojni, puni dubine i rezonance, delikatni i harmonični; oni su najizuzetniji od svih zvukova u svim svetovima deset kvadranata."

The Bodhi-tree

[15] "Again, the Bodhi-tree of the Buddha Amitayus is four million li in height and

five thousand yojanas in circumference at its base. Its branches spread two hundred thousand li in each of the four directions. It is a natural cluster of all kinds of precious stones and is adorned with the kings of jewels, namely, moon-light mani gems and ocean-supporting-wheel gems.

Everywhere between its twigs hang jewelled ornaments with a thousand million different colors intermingling in various ways, and their innumerable beams shine with the utmost brilliance. The Bodhi-tree itself is covered with nets of rare, excellent gems, and on it appear all kinds of ornaments in accordance with one's wishes.

"When a gentle breeze wafts through its branches and leaves, innumerable exquisite Dharma-sounds arise, which spread far and wide, pervading all the other Buddha-lands in the ten quarters. Those who hear the sounds attain penetrating insight into dharmas and dwell in the Stage of Non-retrogression. Until they attain Buddhahood, their senses of hearing will remain clear and sharp, and they will not suffer from any pain or sickness. Whether they hear the sounds of the Bodhi-tree, see its colors, smell its perfumes, taste its flavors, perceive its lights or conceive of the Dharma in their minds, they all attain profoundly penetrating insight into dharmas and dwell in the Stage of Non-retrogression. Until they attain Buddhahood, their six sense-organs will remain sharp and clear, and they will not suffer from any pain or disease.

"Ananda, when humans and devas of that land see the Bodhi-tree, they will attain three insights: first, insight into reality through hearing the sacred sounds; second, insight into reality by being in accord with it; and third, the insight into the non-arising of all dharmas. These benefits are all bestowed by the majestic power of Amitayus, the power of his primal vow, his perfectly fulfilled vow, his clear and manifest vow, his firm vow, and his accomplished vow."

The Buddha said to Ananda, "A king of this world possesses a hundred thousand kinds of music. From the realm ruled by a wheel-turning monarch up to the Sixth Heaven, the sounds of the music produced in each higher realm are ten million kotis of times superior to those of a lower one. The thousands of varieties of musical sound produced in the Sixth Heaven are a thousand kotis of times inferior to one sound produced from the seven-jewelled trees in the land of Amitayus. Again, in that land, there are thousands of varieties of natural music, which are all, without exception, sounds of the Dharma. They are clear and serene, full of depth and resonance, delicate and harmonious; they are the most excellent of sounds in all the worlds of the ten quarters.

Čudesni ukrasi

[16] "Opet, dvorane, manastiri, mesta i paviljoni su spontane pojave, sve ukrašene sa sedam dragulja i okićene zavesama od različitih drugačijih dragulja, kao što su biseri i mani dragulji mesečevog-sjaja. "Iznutra i van, prema desno i levo, nalaze se bazeni za kupanje. Neki od njih su deset jođana po dužini, širini i dubini; neki su dvadeset jođana, drugi, trideset, i tako dalje, sve dok ne dođemo do onih koji su veliki sto hiljada jođana po dužini, širini i dubini. Do vrha su puni vodom osam izvrsnih kvaliteta, čistom, mirišljavom i ukusnom kao nektar."

"Postoje zlatni bazeni sa koritom od srebrnog peska; srebrni bazeni sa koritom od zlatnog peska; kristalni bazeni sa koritom od peska od berila; bazeni od berila sa koritom od kristalnog peska; koralni bazeni sa koritom od peska od ćilibara; bazeni od ćilibara sa koritom od koralnog peska; ahatni bazeni sa koritom od rubinastog peska; rubinasti bazeni sa koritom od ahatnog peska; bazeni od belog-žada sa koritom od peska od purpurnog-zlata; bazeni od purpurnog-zlata sa koritom od peska od belog-žada. Drugi su sastavljeni od dva do sedam dragulja."

"Na obalama ovih bazena su sandalova drveta, čiji cvetovi i listovi vise i rasejavaju mirise posvuda. Nebeski lotosi plave, pink, žute i bele boje cvetaju izdašno u različitim nijansama i tonovima, potpuno pokrivajući površinu vode"

"Ako bodisatve i šravake u toj zemlji uđu u bazene ukrašene draguljima i žele da se voda izdigne do njihovih gležnjeva, ona se izdiže do njihovih gležnjeva. Ako žele da se ona izdigne do njihovih kolena, ona se izdiže do njihovih kolena. Ako žele da se ona izdigne do njihovih strukova, ona se izdiže do njihovih strukova. Ako žele da se ona izdigne do njihovih vratova, ona se izdiže do njihovih vratova. Ako žele da se ona izlije preko njihovih tela, ona se spontano izliva preko njihovih tela. Ako žele da ona opadne, ona opada. Njena temperatura je umerena, hladna ili topla, u skladu sa njihovim željama. Voda donosi utehu telu i osvežava um, spirajući njegova mentalna onečišćenja. Jasna i čista, voda je toliko transparentna da izgleda kao da je bezoblična. Pesak od dragulja sija tako jarko da čak ni dubina vode ne može da spreči da njegova briljantnost bude opažena. Voda koja se mreška formira krivudava strujanja, koja se spajaju i teku jedno u drugo. Njihovo kretanje je mirno i tiho, niti previše brzo niti previše sporo, i njihovo mreškanje spontano proizvodi bezbrojne predivne zvukove. Čovek može da čuje koji god zvuk želi. Na primer, neki čuju zvuk 'Buda', neki čuju zvuk 'Darma', neki 'Sanga', drugi čuju 'spokoj', 'praznina i ne-sopstvo', 'velika samilost', 'paramita', 'deset moći', 'neustrašivost', 'specijalni kvaliteti', 'nadprirodne moći', 'ne-aktivnost', 'niti nastajanje niti nestajanje', 'uvid u ne-nastajanje svih darmi', i tako dalje sve dok se ne čuju različiti zvukovi čudesne Darne, kao što su 'polivanje nektara po glavi bodisatve'. Kako sluša ove zvukove, čovek postiže nemerljivu radost i u skladu je sa principima čistoće, odsustva želja, ugašenosti, i stvarnosti. Čovek je u harmoniji sa Triju Blaga, Budinim moćima, neustrašivosti i specijalnim kvalitetima, i takođe sa nadprirodnim moćima i drugim metodama prakse za bodisatve i šravake. Čak ni imena triju oblasti patnje se ne mogu čuti tamo, već samo Nirvanični zvukovi blaženstva. Iz ovog razloga, ta zemlja se naziva 'Mir i Blaženstvo'."

Glorious adornments

[16] "Again, the halls, monasteries, palaces and pavilions are spontaneous apparitions, all adorned with the seven jewels and hung with curtains of various other jewels, such as pearls and moon-bright mani gems. "Inside and out, to right and left, are bathing pools. Some of them are ten yojanas in length, breadth and depth; some are twenty yojanas, others, thirty, and so on, until we come to those measuring a hundred thousand yojanas in length, breadth and depth. They are brimful of the water of eight excellent qualities, clear, fragrant and tasting like nectar.

"There are golden pools with beds of silver sand; silver pools with beds of golden sand; crystal pools with beds of beryl sand; beryl pools with beds of crystal sand; coral pools with beds of amber sand; amber pools with beds of coral sand; agate pools with beds of ruby sand; ruby pools with beds of agate sand; white-jade pools with beds of purple-gold sand; purple-gold pools with beds of white-jade sand. Others are composed of two to seven jewels.

"On the banks of these pools are sandalwood trees, whose flowers and leaves hang down and diffuse perfumes everywhere. Heavenly lotuses of blue, pink, yellow and white bloom profusely in various tints and tones, completely covering the surface of the water.

"If bodhisattvas and shravakas in that land enter the jewel-ponds and wish the water to rise to their ankles, it rises to their ankles. If they wish it to rise to their knees, it rises to their knees. If they wish it to rise to their waists, it rises to their waists. If they wish it to rise to their necks, it rises to their necks. If they wish it to pour over their bodies, it spontaneously pours over their bodies. If they wish it to recede, it recedes. Its temperature is moderate, cool or warm, according to their wishes. The water comforts the body and refreshes the mind, washing away their mental defilements. Clear and pure, the water is so transparent that it seems formless. The jewel-sand shines so brightly that even the depth of the water cannot prevent its brilliance from being seen. The rippling water forms meandering streams, which join and flow into each other. Their movement is peaceful and quiet, neither too fast nor too slow, and their ripples spontaneously produce innumerable wonderful sounds. One can hear whatever sound one wishes. For example, some hear the sound 'Buddha,' some hear the sound 'Dharma,' some 'Sangha,' others hear 'tranquillity,' 'emptiness and non-self,' 'great compassion,' 'paramita,' 'ten powers,' 'fearlessness,' 'special qualities,' 'supernatural powers,' 'non-activity,' 'neither arising nor perishing,' 'insight into the non-arising of all dharmas,' and so on until the various sounds of the wonderful Dharma, such as 'the sprinkling of nectar upon the head of a bodhisattva,' are heard. As one hears those sounds, one attains immeasurable joy and accords with the principles of purity, absence of desires, extinction, and reality. One is in harmony with the Three Treasures, the Buddha's powers, fearlessness and special qualities, and also with supernatural powers and other methods of practice for bodhisattvas and shravakas. Not even the names of the three realms of suffering are heard there, but only Nirvanic sounds of bliss. For this reason, that land is called 'Peace and Bliss'."

Telesni izgled stanovnika i zadovoljstva koja oni uživaju

[17] "Ananda, oni rođeni u toj Budinoj-zemlji su obdareni takvim telima čistoće i obezbeđeni su im različiti izvrsni zvukovi, nadprirodne moći i vrline. Palate u kojima borave, njihova odeća, hrana i piće, čudesni cvetovi, i različite vrste tamjana i ukrasa su kao oni koji su prirodno obezbeđeni na Šestom Nebu sveta želje."

"Za vreme obroka, posude načinjene od sedam dragulja – naime, od zlata, srebra, berila, ahata, rubina, koral a i čilibara, i takođe od bisera mesečevog-sjaja – se spontano pojavljuju, ispunjene hranom i pićem stotine ukusa, u skladu sa čovekovim željama. Iako je hrana ponuđena, niko je zapravo ne jede. Jednom kada je vidi i pomiriše, čovek prirodno oseća da ju je pojeo, i time je zadovoljan; tako se čovek oseća relaksirano u umu i telu, slobodan od vezanosti za čulo ukusa. Kada je obrok gotov, sve nestaje, ali ponovo se javlja za vreme sledećeg obroka."

"Ta Budina-zemlja, kao oblast neuslovljene Nirvane, je čista i spokojna, blistava i blažena. Šravake, bodisatve, nebeska bića i ljudi koji su tamo imaju uzvišenu i briljantnu mudrost, i majstori su nadprirodnih moći. Oni su svi istog oblika, bez bilo kakvih razlika, ali se nazivaju 'nebeskim bićima' i 'ljudima' jednostavno po analogiji sa stanjima postojanja u drugim svetovima. Oni su plemenitog i veličanstvenog lika, bez premca u svim svetovima, i njihov izgled je vrhunski, neprevaziđen od strane bilo kog drugog bića, nebeskog ili ljudskog. Oni su svi obdareni telima Prirodnosti, Praznine i Beskonačnosti."

Bodily appearance of the inhabitants and the pleasures they enjoy

[17] "Ananda, those born in that Buddha-land are endowed with such bodies of purity and

provided with various exquisite sounds, supernatural powers and virtues. The palaces in which they dwell, their clothing, food and drink, the wonderful flowers, and the various kinds of incense and adornments are like those naturally provided in the Sixth Heaven of the world of desire.

"At mealtimes, plates made of the seven jewels – namely, gold, silver, beryl, agate, ruby, coral, and amber, and also moon-bright pearl –spontaneously appear, filled with food and drink of a hundred tastes, according to one's wishes. Although the food is offered, no one actually eats it. Once it has been seen and smelt, one naturally feels that it has been eaten, and so is satisfied; thus one feels relaxed in mind and body, free from attachment to the sense of taste. When the meal is over, everything disappears, but reappears at the next mealtime.

"That Buddha-land, like the realm of unconditioned Nirvana, is pure and serene, resplendent and blissful. The shravakas, bodhisattvas, heavenly beings and humans there have lofty and brilliant wisdom, and are masters of the supernatural powers. They are all of one form, without any differences, but are called 'heavenly beings' and 'humans' simply by analogy with the states of existence in other worlds. They are of noble and majestic countenance, unequaled in all the worlds, and their appearance is superb, unmatched by any being, heavenly or human. They are all endowed with bodies of Naturalness, Emptiness, and Infinity."

Karmičke nagrade prosjaka i kralja

[18] Buda je rekao Anandi, "Ako prosjak u ekstremnom siromaštvu sedi pored kralja, kako se mogu uporediti njihove pojave?"

Ananda je odgovorio, "Ako ovakav čovek sedi pored kralja, njegova mršava, neprijatna i odrpana pojava ne može da se poredi sa kraljevom. Njegova pojava je hiljadu miliona koti ili čak neproračunljivo mnogo puta inferiornija u odnosu na kralja. Šta je razlog za ovo? Uslovi prosjaka u ekstremnom siromaštvu—pošto je na najnižem društvenom nivou, sa jedva dovoljno odeće da pokrije svoje telo, sa jedva dovoljno hrane da održi svoj život, sa glađu i žeđu koji ga uvek muče, i pošto je skoro izgubio ljudski kontakt—su svi rezultati njegovih nedela iz prošlih života. U prošlosti on nije kultivisao korenove vrline, već je umesto toga, akumulirao bogatstva bez da daje bilo šta drugima. On je postao mizerniji kako se njegovo bogatstvo uvećavalo, želeo je da zadobije više, nezasio je žudeo za daljim akvizicijama i nije ni pomišljao na dobre akcije. Tako je nagomilao planinu zle karme. Kada se njegov život završio, svo njegovo bogatstvo je nestalo, i ono što je akumulirao sa velikom mukom i brigom nije mu bilo ni od kakve koristi; sve je uzaludno prešlo u posed drugih. Pošto nije imao nikakvu zalihu zasluge od koje bi mogao da zavisi i nije imao vrlinu na koju može da se osloni, nakon smrti je pao u jednu od zlih oblasti, gde je trpeo bol dugi period vremena. Kada se njegova karmička retribucija završila, on je bio u stanju da pobegne, ali je ponovo rođen u nižoj klasi; pošto je glupav, prost i inferioran, on jedva da održava pojavu ljudskog bića."

"Kralj neke zemlje je najpoštovaniji od svih ljudi. To je nagrada za vrline akumulirane u prošlim životima, u kojima je on, sa samilosnim srcem, velikodušno davao mnogima, spasavao ljude od patnje putem dobrote i dobronamernosti, obavljao dobra dela sa iskrenošću, i nikada se nije raspravljao sa drugima. Kada je taj život završio, on je bio nagrađen ponovnim rođenjem u višem stanju. Rođen u nebeskoj oblasti, on je uživao blaženstvo i sreću. Njegove

akumulirane vrline su proizvele takav višak dobrote da, kada je bio ponovo rođen kao čovek u ovom životu, on se rodio, sasvim zaslužen, u kraljevskoj porodici. Pošto je prirodno bio plemenit, njegovo dostojanstveno i veličanstveno držanje je izazivalo poštovanje od strane njegovih ljudi, i izvanredna odeća i raskošna hrana su pripremani i služeni njemu kako bi poželeo. Sve ovo je nagrada za vrline iz njegovih prošlih života."

Karmic rewards of a beggar and a king

[18] The Buddha said to Ananda, "If a beggar in extreme poverty sits by the side of a king, how can their appearances be compared?"

Ananda replied, "If such a man sits by the side of a king, his emaciated, mean and ragged appearance cannot be compared with the king's. His appearance is a thousand million kotis or even incalculable times inferior to the king's. What is the reason for this? The conditions of a beggar in extreme poverty—being at the lowest social level, with barely enough clothes to cover his body, scarcely enough food to sustain his life, with hunger and cold always tormenting him, and having almost lost in human contact—are all the result of his misdeeds in former lives. In the past he did not cultivate roots of virtue, but instead, accumulated riches without giving anything to others. He became more miserly as his wealth increased, desired to obtain more, insatiably hankered after further acquisitions and gave no thought to good actions. Thus he piled up a mountain of evil karma. When his life ended, all his wealth was gone, and what he had accumulated with great toil and worry was of no avail to him; all passed in vain into the possession of others. Having no stock of merit on which to depend and no virtue on which to rely, after death he fell into one of the evil realms, where he suffered pain for a long period. When his karmic retributions ended, he was able to escape, but was reborn into a lower class; being foolish, base and inferior, he barely maintains the appearance of a human being.

"The king of a country is the most Honored of all men. This is the reward for virtues accumulated in former lives, in which he, with a compassionate heart, gave generously to many, saved people from suffering through kindness and benevolence, performed good deeds with sincerity, and never disputed with others. When that life ended, he was rewarded by rebirth into a higher state. Born in a heavenly realm, he enjoyed bliss and happiness. His accumulated virtues produced such a surplus of goodness that, when he was reborn as a man in this life, his birth was, deservedly, into a royal family. Being naturally noble, his dignified and majestic demeanor commands the respect of his people, and superb clothes and sumptuous food are prepared and served to him as he pleases. All this is a reward for virtues from his past lives."

Poređenje između nebesa i Čiste Zemlje

[19] Buda je rekao Anandi, "To što kažeš je istina. Iako je kralj najplemenitiji od svih ljudi i ima kraljevsko držanje, ako se uporedi sa monarhom-koji-okreće-točak, izgledaće isto tako prosto i inferiorno kao prosjak pored kralja. Slično, koliko god izvrstan i bez premca bi mogao biti izgled takvog monarha, ako se on uporedi sa gospodom Nebesa Trideset-tri Bogova, on će takođe izgledati neuporedivo inferiornije, čak deset hiljada koti puta više. Opet, ako se ovaj nebeski gospod uporedi sa gospodom Šestog Neba, on će izgledati sto hiljada koti puta inferiornije. Ako se gospod Šestog Neba uporedi sa bodisatvom ili šravakom koji borave u zemlji Amitajusa, njegovo lice i izgled će biti daleko od toga da može da se uporedi sa licem i izgledom bodistave ili šravake, pošto je hiljadu miliona koti puta ili čak neproračunljivo mnogo puta inferiornije."

Comparison between heavens and the Pure Land

[19] The Buddha said to Ananda, "What you say is true. Even though a king is the noblest of all men and has a regal countenance, if he is compared with a wheel-turning monarch, he will appear as base and inferior as a beggar beside a king. Likewise, however excellent and unrivaled the majestic appearance of such a monarch may be, if he is compared with the lord of the Heaven of the Thirty-three Gods, he will also appear incomparably inferior, even ten thousands kotis of times more so. Again, if this heavenly lord is compared with the lord of the Sixth Heaven, he will appear a hundred thousand kotis of times inferior. If the lord of the Sixth Heaven is compared with a bodhisattva or a shravaka dwelling in the land of Amitayus, his countenance and appearance will be far from matching those of the bodhisattva or shravaka, being a thousand million kotis of times or even incalculable times inferior."

Zadovoljstva u Čistoj Zemlji

[20] Buda je rekao Anandi, "Bogovi i ljudi u zemlji Amitajusa su svi opskrbljeni odorama, hranom i pićem, cvetovima, parfemom, ornamentima, svilenim baldahinima i zastavama, i okruženi izuzetnim zvukovima. Njihova boravišta, palate, i paviljoni su tačno u skladu sa veličinom njihovih tela. Jedan, dva ili čak bezbroj dragulja se pojavljuje ispred njih, čim poželev. Osim toga, prelepa tkanina ukrašena draguljima pokriva zemlju gde svi bogovi i ljudi hodaju. U toj Budinoj-zemlji postoje bezbrojne mreže ukrašene draguljima, sve nakićene pramenovima zlatnih niti, biserima, i stotinama hiljada vrsta retkih i veličanstvenih blaga. Posvuda oko mreža vise zvona ukrašena draguljima najveće lepote, koji sijaju briljantno. Kada se javi prirodan povetarac vrline i nežno duva, on je umeren po temperaturi, niti hladan niti topao, osvežavajući i mek za čula, i kreće se niti previše sporo niti previše brzo. Kada povetarac leluja iznad mreža i različitih drveta ukrašenih draguljima, čuju se bezbrojni izvrsni zvukovi Darne, i razlivaju se deset hiljada vrsta delikatnih mirisa vrline. Ako čovek pomiriše te mirise, njegove nečistoće i strasti spontano prestaju da se javljaju. Ako biva dodirnut samim povetarcem, čovek uživa isto zadovoljstvo kao monah koji je ušao u Samadi Ugašenosti."

Pleasures in the Pure Land

[20] The Buddha said to Ananda, "Devas and humans in the land of Amitayus are each provided with robes, food and drink, flowers, perfume, ornaments, silken canopies and banners, and are surrounded by exquisite sounds. Their abodes, palaces, and pavilions are exactly in accordance with the size of their bodies. One, two or even innumerable jewels appear before them, as soon as they wish. In addition, beautiful jewelled fabric covers the ground where all the devas and humans walk. In that Buddha-land there are innumerable jewelled nets, all adorned with skeins of gold thread, pearls, and a hundred thousand kinds of rare and marvelous treasures. All around the nets hang jewelled bells of the utmost beauty, which shine brilliantly. When a natural breeze of virtue arises and gently blows, it is moderate in temperature, neither cold nor hot, refreshing and soft to the senses, and moves neither too slowly nor too quickly. When the breeze wafts over the nets and the various jewelled trees, countless excellent sounds of the Dharma are heard, and ten thousand kinds of delicate fragrances of virtue are diffused. If one smells those fragrances, one's impurities and passions spontaneously cease to arise. If touched by the breeze itself, one enjoys the same pleasure as a monk who has entered the Samadhi of Extinction."

Cvetovi i bezbrojne zrake svetlosti koje se emituju iz njih

[21] "Opet, kako povetarac duva, cvetovi se rasejavaju širom Budine-zemlje; oni se spontano dele u različite boje, ne mešajući se zajedno. Oni su meki i

prijatni na dodir, sijaju briljantno, i šire bogate mirise. Kada se nečije stopalo spusti na njih, oni poniru deset centimetara, ali kada se stopalo podigne, oni se uzdižu do svog prethodnog nivoa. Kada su cvetovi poslužili svojoj svrsi, zemlja se otvara i oni nestaju, ostavljajući tlo čistim i bez njihovih tragova. U pravom trenutku, šest puta dnevno, povetarac prostruji, raspršujući cvetove na ovaj način. Štaviše, lotosovi-cvetovi različitih dragulja ispunjavaju zemlju; svaki ima sto hiljada koti latica sa svetlima mnogobrojnih boja – plavi lotosi sijaju plavom svetlošću, beli belom svetlošću, i slično, tamnoplavi, žuti, crveni, i purpurni lotosi sijaju svetlima svojih odgovarajućih boja. Briljantnost ovih svetala je tako veličanstvena da ona nadmašuje sunce i mesec. Svaki cvet emituje trideset-šest stotina hiljada koti zraka svetla, a svaka od njih oslobađa trideset-šest stotina hiljada koti Buda. Tela ovih Buda su purpurno-zlatna, i njihove fizičke karakteristike i oznake su vrhunske, van svakog poređenja. Svaki Buda emituje sto hiljada zraka svetla i izlaže čudesnu Darmu bićima iz deset kvadranata, na taj način postavljajući bezbrojna bića na pravi Put Bude.

Flowers and innumerable rays of light emitted from them

[21] "Again, as the breeze blows, flowers are scattered throughout the Buddha-land; they spontaneously divide into different colors, not mixed together. They are soft and pleasant to touch, glow brilliantly, and diffuse rich fragrances. When one's foot is placed on them, they sink down four inches, but when the foot is lifted, they rise to their former level. When the flowers have served their purpose, the earth opens up and they vanish, leaving the ground clean and without trace of them. At the right moment, six times a day, the breeze wafts, scattering the flowers in this way. Moreover, lotus-flowers of various jewels fill the land; each has a hundred thousand kotis of petals with lights of numerous colors – blue lotuses glow with a blue light, white ones with a white light, and, likewise, dark blue, yellow, red, and purple lotuses glow with lights of their respective colors. The brilliance of these lights is so magnificent that it outshines the sun and the moon. Each flower emits thirty-six hundred thousand kotis of rays of light, each sending forth thirty-six hundred thousand kotis of Buddhas. The bodies of these Buddhas are purple-gold, and their physical characteristics and marks are superb beyond compare. Each Buddha emits a hundred thousand rays of light and expounds the wonderful Dharma to beings in the ten quarters, thus setting innumerable beings on the right Path of the Buddha.

Ispunjenje 11-og, 17-og i 18-tog zaveta

[22] Buda je rekao Anandi, "Svesna bića koja su rođena u toj Budinoj-zemlji sva borave među onima kojima je osigurana Nirvana. Razlog je taj što u toj zemlji ne postoje bića koja su predodređena za nepovoljne uslove niti ona čije su sudbine nesigurne."

"Sve Bude, Tatagate, iz deset kvadranata, brojni kao zrna peska u Reci Gang, zajedno hvale nedokučive, nadnaravne vrline Amitajusa. Sva svesna bića koja se, nakon što su čula njegovo Ime, raduju u veri, sete ga se bar jednom i iskreno prebacuju zaslugu vrlih praksi prema toj zemlji, težeći da se rode tamo, postići će rođenje i boraviće na Stepnici Ne-nazadovanja. Ali isključeni su oni koji su počinili pet najtežih prekršaja i zloupotrebili pravu Darmu."

Fulfillment of the 11th, 17th, and 18th vows

[22] The Buddha said to Ananda, "Sentient beings who are born in that Buddha-land all reside among those assured of Nirvana. The reason is that in that land there are neither beings who are destined to adverse conditions nor those whose destinies are uncertain.

"All Buddhas, Tathagatas, in the ten quarters, as numerous as the sands of the River Ganges, together praise the inconceivable, supernal virtue of Amitayus. All sentient beings who, having heard his Name, rejoice in faith, remember him even once and sincerely transfer the merit of virtuous practices to that land, aspiring to be born there, will attain birth and dwell in the Stage of Non-retrogression. But excluded are those who have committed the five gravest offenses and abused the right Dharma."

Tri razreda aspiranata

(1. Viši razred)

[23] Buda je rekao Anandi, "Bogovi i ljudi u svetovima deset kvadranata koji iskreno teže da budu rođeni u toj zemlji mogu biti klasifikovani u tri razreda. Aspiranti višeg razreda su oni koji napuštaju svoje domove i odriču se svetovnih želja da bi postali monasi. Nakon što su probudili aspiraciju za Prosvetljenjem, oni se jednodušno sećaju Amitajusa i obavljaju meritorne prakse, težeći da budu rođeni u njegovoj zemlji. Kada su na pragu smrti, Amitajus, zajedno sa mnoštvom mudraca, će se pojaviti ispred njih. Onda će ga oni slediti i postići rođenje u njegovoj zemlji. U trenutku će biti rođeni putem transformacije spontano iz lotosovih cvetova sedam dragulja. Oni će boraviti u Stanju Ne-nazadovanja, postići će postojanu mudrost i biće sposobni da slobodno ispoljavaju nadprirodne moći. Iz ovog razloga, Ananda, svesna bića koja žele da vide Amitajusa dok su na ovom svetu bi trebala da probude aspiraciju za najvišim Prosvetljenjem, da čine meritorna dela, i da teže da budu rođena u njegovoj zemlji."

(2. Srednji razred)

[24] Buda je rekao Anandi, "Srednji razred aspiranata su bogovi i ljudi u svetovima deset kvadranata koji iskreno žele da se rode u toj zemlji. Iako nisu u stanju da postanu monasi i da kultivšu puno zasluga, oni probuđuju aspiraciju za najvišim Prosvetljenjem, jednodušno misle na Amitajusa, obavljaju neka dobra dela, pridržavaju se propisa samoudržavanja, grade stupe, doniraju Budističke statue, daju milostinju prosićima, kače zastave, pale sveće, rasejavaju cvetove, pale tamjan, i tako dalje. Oni prebacuju zasluge tih praksi njegovoj zemlji, težeći da se rode tamo. Kada su na pragu smrti, Amitajus će manifestovati svoje transformisano telo, koje u potpunosti poseduje isto zračenje i fizičke karakteristike i oznake kao kod pravog Bude, i načiniti da se ono pojavi pred njima, zajedno sa mnoštvom mudraca. Onda će oni pratiti ovog transformisanog Buda i biće rođeni u Čistoj Zemlji, gde će boraviti u Stanju Ne-nazadovanja. Njihova vrlina i mudrost će biti odmah iza vrline i mudrosti aspiranata višeg razreda."

(3. Niži razred)

[25] Buda je rekao Anandi, "Niži razred aspiranata su bogovi i ljudi u svetovima

deset kvadranata koji iskreno žele da budu rođeni u toj zemlji. Iako nesposobni da urade mnogo meritornih dela, oni probuđuju aspiraciju za najvišim Prosvetljenjem i jednodušno se koncentrišu na Amitajusa čak i deset puta, želeći rođenje u njegovoj zemlji. Kada čuju duboku Darmu, oni je radosno prihvataju i nemaju nikakvu sumnju; i tako, sećajući se Bude čak i jednom, oni iskreno teže da budu rođeni u toj zemlji. Kada su na pragu smrti, oni će videti Budu u snu. Ti aspiranti, takođe, biće rođeni u Čistoj Zemlji. Njihova zasluga i mudrost će biti odmah iza zasluge i mudrosti aspiranata srednjeg razreda."

Three grades of aspirants

(1. The higher grade)

[23] The Buddha said to Ananda, "Devas and humans in the worlds of the ten quarters who sincerely aspire to be born in that land can be classified into three grades. The higher grade of aspirants are those who leave their homes and abandon worldly desires to become monks. Having awakened aspiration for Enlightenment, they single-mindedly remember Amitayus and perform meritorious practices, aspiring to be born in his land. When they are about to die, Amitayus, together with a host of sages, will appear before them. Then they will follow him and attain birth in his land. At once they will be born by transformation spontaneously from within seven-jewelled lotus-flowers. They will dwell in the Stage of Non-retrogression, attain steadfast wisdom and be capable of freely exercising supernatural powers. For this reason, Ananda, sentient beings who wish to see Amitayus while in this world should awaken aspiration for the highest Enlightenment, do meritorious deeds, and aspire to be born in his land."

(2. The middle grade)

[24] The Buddha said to Ananda, "The middle grade of aspirants are the devas and humans in the worlds of the ten quarters who sincerely desire to be born in that land. Although unable to become monks and cultivate much merit, they awaken aspiration for the highest Enlightenment, single-mindedly think on Amitayus, perform some good deeds, observe the precepts of abstinence, build stupas, donate Buddhist statues, give alms to mendicants, hang banners, light candles, scatter flowers, burn incense, and so forth. They transfer the merit of those practices to his land, aspiring to be born there. When they are about to die, Amitayus will manifest his transformed body, which is fully possessed of the same radiance and physical characteristics and marks as those of the real Buddha, and make it appear before them, together with a host of sages. Then they will follow this transformed Buddha and be born in the Pure Land, where they will dwell in the Stage of Non-retrogression. Their virtue and wisdom will be next to those of the higher grade of aspirants."

(3. The lower grade)

[25] The Buddha said to Ananda, "The lower grade of aspirants are the devas and humans in the worlds of the ten quarters who sincerely desire to be born in that land. Although unable to do many meritorious deeds, they awaken aspiration for the highest Enlightenment and single-mindedly concentrate on Amitayus even ten times, desiring birth in his land. When they hear the profound Dharma, they joyfully accept it and do not entertain any doubt; and so, remembering the Buddha even once, they sincerely aspire to be born in that land. When they are about to die, they will see the Buddha in a dream. Those aspirants, too, will be born in the Pure Land. Their merit and wisdom will be next to those of the middle grade of aspirants."

Poseta Čistoj Zemlji od strane Bodisatvi iz drugih zemalja

[26] Buda je rekao Anandi, "Veličanstvena vrlina Amitajusa je neograničena. Sve bezbrojne, neprebrojive i nepojmljive Bude, Tatagate, u svetovima deset kvadranata ga slave. Bezbrojne i neprebrojive bodisatve u Budinim-zemljama istočnog kvadranta, mnogobrojne kao zrna peska Reke Gang, svi bez izuzetka,

posećuju Amitajusa da bi ga obožavali i davali darove njemu i skupu bodisatvi i šravaka. Nakon što su čuli učenje, oni ga izlažu da bi vodili ljude na Put Bude. Kako je u istočnom kvadrantu, tako je u južnom, zapadnom, i severnom, kao i u četiri posredna kvadranta, iznad i ispod."

Bodhisattvas' visit to the Pure Land from other lands

[26] The Buddha said to Ananda, "The majestic virtue of Amitayus is boundless. All the innumerable, uncountable and inconceivable Buddhas, Tathagatas, in the worlds of the ten quarters praise him. Innumerable and uncountable bodhisattvas in the Buddha-lands of the eastern quarter, as numerous as the sands of the River Ganges, all without exception, visit Amitayus in order to worship and make offerings to him and to the assembly of bodhisattvas and shravakas. Having heard the teaching, they expound it to lead people into the Path of the Buddha. As in the eastern quarter, so it is in the southern, western and northern, as well as in the four intermediate quarters, above and below."

Stihovi o Poseti Bodisatvi

[27] Onda je Poštovani-od-Sveta izgovorio sledeće stihove:

U istočnom kvadrantu postoje Budine-zemlje,
Mnogobrojne kao zrna peska Reke Gang;
Bodisatve koje borave u tim zemljama
Idu da odaju počast Amitajusu, Prosvetljenom.

Tako je u južnim, zapadnim, i severnim kvadrantima,
Posrednim kvadrantima, iznad i ispod;
Bodisatve koje borave u tim zemljama
Idu da odaju počast Amitajusu, Prosvetljenom.

Sve te bodisatve, uzimajući sa sobom
Izvrzne nebeske cvetove,
Dragocen tamjan i neprocenjive odore,
Daju darove Amitajusu, Prosvetljenom.

Zajedno svirajući nebesku muziku,
Proizvedeći harmonične i delikatne zvukove,
Oni himnama veličaju Najpočastvovanijeg
I daju darove Amitajusu, Prosvetljenom.

"Ti si usavršio nadprirodne moći i mudrost,
Kojima slobodno ulaziš kroz kapije duboke Darne;
Ti takođe poseduješ zalihe zasluge i vrline
I vrhovno znanje bez premca.

Osvetljavajući svet suncem mudrosti,
Ti rasteruješ oblake rođenja-i-smrti."
Pobožno obišavši oko njega tri puta,
Oni odaju poštu Nenadmašivom.

Videvši veličanstvenu Čistu Zemlji,
Čudesno blistavu,
Oni bivaju vođeni da probude nebesku aspiraciju
I žele da njihove zemlje budu kao njegova.

Onda Amitajus, Prosvetljeni,
Menja svoje lice i smeši se;
Iz njegovih usta izlaze bezbrojne zrake svetlosti,
Koje obasjavaju svetove deset kvadranata.

Ove zrake svetlosti se vraćaju, kruže oko njegovog tela
Tri puta, i ulaze kroz teme njegove glave.
Svi bogovi i ljudi su oduševljeni da vide ovo
I ispunjeni su velikom radošću.

Avalokitešvara, Uzvišeno Biće, nakon što je s poštovanjem namestio
Svoju odeću i pognuo glavu,
Upitao je Budu, "Zašto se smeješ?
S poštovanjem pitam. Molim te reci mi zašto."

Budin veličanstven glas je bio kao grmljavina,
Proizvedeći čudesne zvukove u osam kvaliteta glasa;
"Zato što se upravo spremam da dam predviđanja bodisatvama.
Ja ću ti sada objasniti. Slušaj pažljivo!

U potpunosti sam svestan zaveta bodisatvi
Koji dolaze iz deset kvadranata;
Oni traže da glorifikuju svoje čiste zemlje.
Nakon što prime moja predviđanja, oni će postati Bude.

Shvatajući da su sve darme kao san,
Iluzija ili eho,
Oni će ispuniti svoje izvrsne zavete
I sigurno uspostaviti čiste zemlje nalik ovoj.

Znajući da su darme kao blesak munje ili kao senka,
Oni će tražiti Put Bodisatve do njegovog kraja
I nagomilaće zalihu zasluga. Nakon što prime
Moja predviđanja, oni će postati Bude.

Temljno znajući da je priroda svih darmi
Prazna i bez supstance,
Oni će jednodušno tražiti da proizvedu svoje čiste zemlje
I sigurno će uspostaviti zemlje kao što je ova."

Bude govore bodisatvama da odu i odaju počast
Budi Zemlje Mira i Obezbeđivanja.

"Slušajte ovo učenje, radosno ga primite i praktikujte,
I onda brzo dosegnete Oblast Čistoće.

Kada odete do njegove veličanstvene Čiste Zemlje,
Vi ćete momentalno steći nadprirodne moći.
Kada ste, nepogrešivo, primili predviđanja od Amitajusa,
Vi ćete postići savršeno Prosvetljenje.

Putem moći Originalnih Zaveta tog Bude,
Svi koji čuju njegovo Ime i žele rođenje,
Biće, bez izuzetka, rođeni u njegovoj zemlji
I bez napora će stupiti na Stepenicu Ne-nazadovanja.

Bodisatve, ako načinite zavete
Da će vaše zemlje biti kao ova,
Dok težite da spasete sva bića posvuda,
Vaše ime biće čuveno širom deset kvadranata.

Da biste služili milionima Tatagata,
Možete poprimiti različite forme i leteti ka tim zemljama;
Nakon obožavanja njih radosnim srcima,
Vi ćete se vratiti u Zemlju Mira i Obezbeđivanja."

Bez zalihe dobrote iz prošlih života,
Čovek ne može da čuje ovu sutru;
Ali oni koji su se striktno pridržavali propisa
Mogu čuti pravu Darmu.

Onaj ko se susreo sa Poštovanim-od-Sveta u prošlosti
Može da prihvati ovo učenje.
Takva osoba ga s poštovanjem obožava, sluša ga
I pridržava se učenja, i raduje se tako mnogo da pleše.

Arogantni, korumpirani i indolentni ljudi
Ne mogu spremno da prihvate ovo učenje.
Ali oni koji su se susreli sa Budama u njihovim prošlim životima
Raduju se da ga čuju.

Niti šravake niti bodisatve nisu u stanju da
iscrpno znaju Um Mudraca;
Oni su kao ljudi koji su rođeni slepi
A ipak žele da vode druge.

Okean mudrosti Tatagate
Je dubok, ogroman i neograničen.
Čak ni mudraci Hinajane ne mogu da ga dokuče;
Samo ga Buda jasno zna.

Da pretpostavimo da su sva ljudska bića,
Bez izuzetka, postigla Prosvetljenje
I, čistom mudrošću, realizovala originalnu prazninu.
Čak i kada bi oni razmišljali o Budinoj mudrosti bezbroj kalpi,

I izlagali je krajnjim naporom kroz cele njihove živote,
Oni ne bi došli do iscrpnog znanja o njoj.
Budina mudrost je stoga bezgranična
I čista do svojih dubina.

Zadobiti ljudski život je ekstremno teško;
Susresti Budu u ovom svetu je takođe teško;
Teško je, takođe, čoveku da postigne veru i mudrost.
Jednom kada si čuo Darmu, teži da dosegneš njeno srce.

Ako si čuo Darmu i ne zaboravljaš je,
Već je obožavaš i poštuješ sa velikom radošću,
Ti si moj dobar prijatelj. Iz ovog razloga,
Ti bi trebao da probudiš aspiraciju za Prosvetljenjem.

Čak i ako ceo svet gori,
Pobrini se da prođeš kroz vatru da bi čuo Darmu;
Onda ćeš sigurno postići Budino Prosvetljenje.
I posvuda ćeš izbavljati bića iz reke rođenja-i-smrti.

Verses on Bodhisattvas' visit

[27] Then the World-Honored One spoke the following verses:

In the eastern quarter there are Buddha-lands,
As numerous as the sands of the River Ganges;
Bodhisattvas dwelling in those lands
Go to pay homage to Amitayus, the Enlightened One.

So it is in the southern, western, and northern quarters,
The intermediate quarters, above and below;
Bodhisattvas dwelling in those lands
Go to pay homage to Amitayus, the Enlightened One.

All those bodhisattvas, taking with them
Exquisite heavenly flowers,
Precious incense and priceless robes,
Make offerings to Amitayus, the Enlightened One.

Playing heavenly music in concert,
Producing harmonious and delicate sounds,
They praise the Most Honored One with hymns
And make offerings to Amitayus, the Enlightened One:

"You have perfected supernatural powers and wisdom,
With which you freely enter the gates of the profound Dharma;
You also possess stocks of merit and virtue
And unparalleled supreme knowledge.

Illumining the world with the sun of wisdom,
You disperse the clouds of birth-and-death."
Having reverently walked round him three times,

They pay homage to the Unsurpassed One.

Having seen the glorious Pure Land,
Wonderfully resplendent,
They are led to awaken supernal aspiration
And wish their lands to be like his.

Then Amitayus, the Enlightened One,
Changes his countenance and smiles;
From his mouth come forth innumerable rays of light,
Which illuminate the worlds in the ten quarters.

These rays of light return, encircle his body
Three times, and enter the crown of his head.
All devas and humans are delighted to see this
And are filled with great joy.

Avalokiteshvara, the Exalted Being, having respectfully arranged
His clothes and bowed his head,
Asked the Buddha, 'Why are you smiling?
Reverently I enquire. Please tell me why.'

The Buddha's majestic voice was like thunder,
Producing wonderful sounds in eight qualities of voice;
'Because I am about to give predictions to the bodhisattvas.
I now explain to you. Listen carefully!

I am fully aware of the vows of the bodhisattvas
Who come from the ten quarters;
They seek to glorify their pure lands.
After receiving my predictions, they will become Buddhas.

While realizing that all dharmas are like a dream,
An illusion or an echo,
They will fulfill their excellent vows
And surely establish pure lands such as this.

Znajući da su darne kao blesak munje ili senka,
Oni će ganjati Put Bodisatve do njegovog kraja
I nagomilati zalihu zasluge. Nakon primanja
Mojih predviđanja, oni će postati Bude.

Knowing that dharmas are like a flash of lightning or a shadow,
They will pursue the Bodhisattva Path to its end
And amass a stock of merit. After receiving
My predictions, they will become Buddhas.

While thoroughly knowing that the nature of all dharmas
Is empty and without substance,
They will single-mindedly seek to produce their pure lands
And will surely establish lands such as this.'

The Buddhas tell the bodhisattvas to go and pay homage
To the Buddha of the Land of Peace and Provision.
'Listen to his teaching, joyfully receive and practice it,
And then quickly reach the Realm of Purity.

When you go to his glorious Pure Land,
You will instantly acquire supernatural powers.
Having, without fail, received predictions from Amitayus,
You will attain perfect Enlightenment.

By the power of that Buddha's Original Vows,
All who hear his Name and desire birth,
Will, without exception, be born in his land
And effortlessly enter the Stage of Non-retrogression.

Bodhisattvas, if you make vows

That your lands will be like this,
While aspiring to save all beings everywhere,
Your name will be renowned throughout the ten quarters.

In order to serve millions of Tathagatas,
You can assume various forms and fly to those lands;
After worshipping them with joyful hearts,
You will return to the Land of Peace and Provision.'

Without a stock of goodness from past lives,
One cannot hear this sutra;
But those who have strictly observed the precepts
Can hear the right Dharma.

One who has met a World-Honored One in the past
Can accept this teaching.
Such a person respectfully worships, hears
And upholds it, and rejoices so greatly as to dance.

Arrogant, corrupt and indolent people
Cannot readily accept this teaching.
But those who have met Buddhas in their past lives
Rejoice to hear it.

Neither shravakas nor bodhisattvas are able to know
The Sage's Mind exhaustively;
They are like those who are born blind
And yet wish to guide others.

The ocean of the Tathagata's wisdom
Is deep, vast and boundless.
Even sages of the Hinayana cannot fathom it;
Only the Buddha clearly knows it.

Let us suppose that all human beings,
Without exception, have attained Enlightenment
And, with pure wisdom, realized original emptiness.
Even if they pondered on the Buddha's wisdom for myriads of kalpas,

And expounded it with the utmost effort all through their lives,
They would not come to exhaustive knowledge of it.
The Buddha's wisdom is thus limitless
And pure to its depths.

To obtain human life is difficult in the extreme;
To meet a Buddha in this world is also difficult;
It is difficult, too, for a man to attain faith and wisdom.
Once you have heard the Dharma, strive to reach its heart.

If you have heard the Dharma and do not forget it,
But adore and revere it with great joy,
You are my good friend. For this reason,
You should awaken aspiration for Enlightenment.

Even if the whole world is on fire,
Be sure to pass through it to hear the Dharma;
Then you will surely attain the Buddha's Enlightenment.
And everywhere deliver beings from the river of birth-and-death.

Bodisatve u Čistoj Zemlji

[28] Buda je rekao Anandi, "Sve Bodisatve u zemlji Amitajusa će na kraju postići Stepenicu Postajanja Budom Nakon Još Jednog Života. Izuzeti su oni koji su načinili originalne zavete za dobrobit svesnih bića, koji su rešili da kultivišu zaslugu realizovanja svojih velikih zaveta da bi spasili sva svesna

bića. Ananda, svaki šravaka u Budinoj-zemlji Amitajusa emituje svetlost dva metra oko svog tela. Svetlost bodisatve sija sto jođane. Postoje dvojica bodisatvi koji su najdostojanstveniji; njihova veličanstvena svetlost sija posvuda u univerzumu od hiljadu miliona svetova."

Ananda je pitao, "Koja su imena tih dvojice bodisatvi?"

Buda je odgovorio, "Jedan se zove Avalokitešvara a drugi, Mahastamaprapta. Oni su obojica obavljali prakse Bodisatve u ovom svetu, i, na kraju svojih života, bili su rođeni putem transformacije u toj Budinoj-zemlji. Ananda, svesna bića rođena tamo sva u potpunosti poseduju trideset-dve fizičke karakteristike Velikog Čoveka kao i savršenu mudrost, sa kojom prodiru duboko u prirodu svih darmi i dosežu njihovu suptilnu esencu. Njihove nadprirodne moći ne znaju za prepreku, i njihova fizička čula su oštra i jasna. Bodisatve nižih kapaciteta postižu dva uvida. Oni sa superiornim kapacitetima postižu bezbrojne [zasluge kroz] uvide u ne-nastajanje svih darmi. Ove bodisatve neće biti podložni ponovnom rođenju u zlim oblastima pre no što postanu Bude. Izuzeti su oni koji traže rođenje u svetovima drugih kvadranata za vreme turbulentnog perioda pet onečišćenja, manifestujući svoje forme slično bićima tamo, kao u ovom svetu. Oni mogu slobodno da koriste nadprirodne moći i uvek se sećaju svojih prošlih života.

Buda je rekao Anandi, "Putem Budine moći, bodisatve te zemlje idu u nebrojeno mnogo svetova deset kvadranata, u toku onoliko kratkog vremena koje je potrebno da bi se pojeo obrok, da bi odali poštu i darovali darove Budama, Poštovanim-od-Sveta. Ako te bodisatve tako žele, bezbrojni i neprebrojivi darovi, kao što su cvetovi, tamjan, muzika, svileni baldahini i zastave, spontano se javljaju pred njima onoga časa kada ih zamisle. Oni su retki i čudesni, ni na čemu iz ovog sveta nalik. Oni se na prikladan način daruju skupovima Buda, bodisatvi i šravaka. Cvetovi ostaju na nebu i skupljaju se u baldahine. Njihov sjaj je zaslepljujući i njihov miris se širi posvuda. Baldahini od cvetova se razlikuju po veličini, od onih četiri stotine li u opsegu sve do onih dovoljno velikih da pokriju univerzum od hiljadu miliona svetova. Kako se novi baldahini od cvetova pojavljuju, stari nestaju. Ove bodisatve se svi raduju zajedno, i, dok su staloženo smešteni u vazduhu, izvode nebesku muziku i himnama hvale vrline Buda u pratnji čudesnih zvukova. Oni slušaju Darmu i postižu nemerljivu radost. Nakon što su tako obožavali Bude, oni se brzo vraćaju kući u Čistu Zemlju pre svog obroka."

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Bodhisattvas in the Pure Land

[28] The Buddha said to Ananda, "All the bodhisattvas in the land of Amitayus will ultimately attain the Stage of Becoming a Buddha After One More Life. Excepted are those who have made original vows for the sake of sentient beings, resolving to cultivate the merit of realizing their great vows to save all sentient beings. Ananda, each shravaka in the Buddha-land of Amitayus emits light for one fathom around his body. The light of a bodhisattva shines a hundred yojanas. There are two bodhisattvas who are the most dignified; their majestic light shines everywhere in the universe of a thousand million worlds."

Ananda asked, "What are the names of those two bodhisattvas?"

The Buddha replied, "One is called Avalokiteshvara and the other, Mahasthamaprapta. They had both performed Bodhisattva practices in this world, and, at the end of their lives, were born by transformation in that Buddha-land. Ananda, the sentient beings born there all fully possess the thirty-two physical characteristics of a Great Man as well as perfect wisdom, with which they penetrate deeply into the nature of all dharmas and reach their subtle essence. Their supernatural powers know no obstruction, and their physical senses are sharp and clear. The bodhisattvas of lesser capacities attain two insights. Those with superior capacities attain innumerable [merits by the] insights into the non-arising of all dharmas. Those bodhisattvas will not be subject to rebirth in evil realms before they become Buddhas. Excepted are those who seek birth in the worlds of other quarters during the turbulent period of the five defilements, manifesting their forms in the likeness of the beings there, as in this world. They can freely exercise supernatural powers and always remember their past lives."

The Buddha said to Ananda, "By the Buddha's power, bodhisattvas of that land go to innumerable worlds of the ten quarters, in as short a time as it takes to eat a meal, in order to pay homage and make offerings to the Buddhas, the World-Honored Ones. If those bodhisattvas so wish, uncountable and innumerable offerings, such as flowers, incense, music, silken canopies and banners, spontaneously appear before them as soon as they are imagined. They are rare and marvelous, unlike anything in this world. They are, accordingly, offered to the assemblies of Buddhas, bodhisattvas and shravakas. The flowers remain in the sky and gather into canopies. Their brilliance is dazzling and their fragrance pervades everywhere. The flower-canopies range in size, from those of four hundred li in circumference up to those large enough to cover the universe of a thousand million worlds. As new flower-canopies appear, old ones disappear. These bodhisattvas all rejoice together, and, while poised in mid-air, play heavenly music and praise the virtues of the Buddhas with hymns accompanied by wonderful sounds. They listen to the Dharma and attain immeasurable joy. After thus worshipping the Buddhas, they quickly return home to the Pure Land before their meal."

Amitabino propovedanje i izvrsni zvukovi proizvedeni od strane drveća, itd.

[29] Buda je rekao Anandi, "Kada Amitajus izlaže darmu šravakama i bodhisattvama, oni se svi okupljaju u dvorane za predavanje od sedam dragulja. Tamo on u potpunosti izlaže učenja Puta i objavljuje čudesnu Darmu. Ceo skup se raduje, shvata i postiže Prosvetljenje. Za celo to vreme spontano se javlja povetarac u svakom od četiri pravaca i struji iznad drveća od dragulja, proizvodeći zvukove pentatonskih skala i prouzrokujući nebrojeno mnogo izvrsnih cvetova da padaju kao kiša i da se rasejavaju posvuda. Prirodni načini slavljenja kao što su ovi se beskonačno ponavljaju. Svi bogovi donose sa sobom sto hiljada cvetova i komade aromatičnog drveta i hiljade muzičkih instrumenata da se koriste kao darovi Budi i skupu bodhisattvi i šravaka; oni rasejavaju cvetove, razlivaju parfeme posvuda i sviraju različite vrste muzike. Oni dolaze i odlaze uzastopno, prepuštajući mesto jedni drugima. U takvim vremenima njihova radost i sreća su neopisive."

Amida's preaching and exquisite sounds produced by the trees, etc.

[29] The Buddha said to Ananda, "When Amitayus expounds the Dharma to shravakas and bodhisattvas, they all assemble in the seven-jewelled lecture-hall. There he fully expounds the teachings of the Way and proclaims the wonderful Dharma. The whole audience rejoices, comprehends, and attains Enlightenment. At that time a breeze spontaneously arises in each of the four directions and wafts over the jewelled trees, producing sounds of the pentatonic scales and causing innumerable exquisite flowers to fall like rain and

scatter everywhere. Natural ways of glorification such as these are endlessly repeated. All the devas bring with them a hundred thousand flowers and pieces of aromatic wood and thousands of musical instruments to use as offerings to the Buddha and the assembly of bodhisattvas and shravakas; they scatter flowers, diffuse perfumes everywhere and play various kinds of music. They come and go in succession, giving way to each other. At such times their joy and happiness are beyond description."

Vrline Bodisatvi

[30] Buda je rekao Anandi, "Bodisatve rođene u toj Budinoj-zemlji izlažu pravu Darmu kada god je prikladno i, zbog toga što su u skladu sa mudrošću prosvetljenja, njihova izlaganja su savršena i nepogrešiva. U vezi sa mnoštvom stvari u toj zemlji, oni nemaju misli o posedovanju ili vezanosti. Bilo da odlaze ili dolaze, nastavljaju ili ostaju, njihova srca su nevezana, njihova dela u skladu sa njihovom voljom i nesputana, i nemaju misao razlikovanja. U njima ne postoji ideja o sopstvu ili o drugima, ne postoji ideja o takmičenju ili sporu. Srcem velike samilosti da bi bili od koristi svim živim bićima i nežnošću i samokontrolom, oni ne gaje neprijateljstvo ili kivnost ni prema kome. Slobodni od mentalnih prepreka, oni su čisti u umu i bez lenjosti su. Nepristrasni, plemenitog uma, iskreni i spokojni, njihova srca mogu da poštuju, cene i uživaju u Darmi."

"Pošto su ugasili sve zle strasti, oni su slobodni od tih tendencija koje prouzrokuju da čovek padne u zle oblasti. Oni su ostvarili sve dužnosti bodisatve i u potpunosti su obdareni nemerljivim vrlinama. Pošto su dosegli duboku meditaciju i zadobili nadprirodne moći, transcendentalno znanje i mudrost, oni su utvrđeni unutar sedam praksi koje vode do Prosvetljenja i predani su Buda Darmi."

"Fizičkim okom oni vide jasno, razabirući objekte bez greške; vid njihovog nebeskog oka doseže posvuda bez granice; Darma-okom oni posmatraju i temeljno znaju učenja Puta; okom-mudrosti oni vide istinu i dosežu Drugu Obalu; Budinim-okom oni u potpunosti realizuju prirodu darmi; i neometenom mudrošću izlažu Darmu drugima."

"Iako posmatraju okom jednakosti da su tri sveta prazna i nepostojeća, oni teže da nauče Buda Darmu i steknu raznoliku elokvenciju da bi oslobađali živa bića od poteškoća prouzrokovanih zlim strastima. Pošto su sve darne nastale od Takvoće, bodisatve ih vide takve kakve one stvarno jesu i poznaju svrsishodna sredstva govora koja će razviti dobre navike i uništiti loše navike u živim bićima. Njima se ne dopada svetovni govor, oni uživaju samo u ispravnom diskursu Darne."

"Oni kultivišu korenove vrline, poštuju Put Bude, i znaju da su sve darne potpuno spokojne i nepostojeće. Njihova samsarička tela i zle strasti su ugašene zajedno sa njihovim preostalim karmičkim tendencijama. Kada čuju duboku Darmu, njihovi umovi su slobodni od sumnje i straha. Oni su uvek u stanju da kultivišu veliku samilost koja je duboka i suptilna, obuhvatajući sve kao nebo i noseći sve kao zemlja. Pošto su postigli kraj Pojedinačnog Puta, oni

su otišli na Drugu Obalu. Pošto su odsekli mrežu sumnje, mudrost se javlja u njihovim umovima. Unutar Buda Darne, ne postoji ništa što oni ne shvataju."

"Njihova mudrost je kao okean, a njihov samadi, kao kralj planina. Svetlost njihove mudrosti, pošto je briljantna i čista, nadmašuje svetlost sunca i meseca. Oni su u potpunom posedu čiste, neoskrnavljene Darne. Oni su kao Himalaje, zato što se briljantnost njihovih vrlina reflektuje jednako i jasno. Oni su kao velika zemlja, zato što nemaju diskriminirajuće misli, kao što su čisto ili nečisto, lepo ili ružno. Oni su kao čista voda, zato što ispiru poremećaje i oskrnavljenja. Oni su kao kralj vatre, zato što sagorevaju ogrevno drvo svih zlih strasti. Oni su kao veliki vetar, zato što putuju širom svetova bez prepreke. Oni su kao nebo, zato što nemaju vezanosti. Oni su kao lotosi, zato što ih ništa na svetu ne može oskrnaviti. Oni su kao veliko vozilo, zato što iznose mnoštvo bića iz rođenja-i-smrti. Oni su kao težak oblak, zato što prouzrokuju veliku grmljavinu Darne da riče i probuđuje neprosvetljene. Oni su kao velika kiša, zato što prouzrokuju da nektar Darne pada kao rominjajuće kiše da bi negovala živa bića. Oni su kao Nesalomljive Planine, zato što demoni i ne-Budisti ne mogu da ih pomere. Oni su kao kralj Brama Neba, zato što su najistaknutiji u obavljanju različitih dobrih dela. Oni su kao njagroda drvo, zato što pružaju sklonište svim bićima. Oni su kao udumbara cvet, zato što se retko pojavljuju na svetu i teško ih je susresti. Oni su kao garuda zlatnih krila, zato što podčinjavaju ne-Budiste. Oni su kao jato razigranih ptica, zato što ne skladište stvari. Oni su kao kralj bikova, zato što su nepobedivi. Oni su kao kralj slonova, zato što pobeđuju protivnike. Oni su kao kralj lavova, zato što se ničega ne boje. Oni su kao prostrano nebo, zato što njihova velika samilost doseže posvuda bez razlikovanja."

"Oni su uništili zavist time što nisu bili ljubomorni na superiornost drugih. Jednousmerenim srcem oni neumorno traže Darmu. Uvek želeći da izlože doktrinu, oni nikada ne postaju iznureni. Udarajući u bubneve Darne i uzdižući zastave Darne, oni prouzrokuju da sija sunce mudrosti i raspršava tamu neznanja. Oni obavljaju šest činova slaganja i poštovanja, i uvek obezbeđuju drugim ljudima poklon Darne. Jake volje i marljivi, njihova odlučnost nikada ne posustaje. Stoga, oni postaju svetiljke svetu i polja vrhovne zasluge; oni uvek postaju učitelji i ne drže misao razlikovanja, averzije ili vezanosti. Oni traže samo ispravan Put, ne nalazeći niti radost niti tugu u drugim stvarima. Oni izvlače trnje strasti i daju duševni mir mnoštvu bića. Zbog njihove vrhovne mudrosti, ne postoji niko ko ih ne poštuje. Oni su uništili prepreke triju oskrnavljenja i ovladali su nadprirodnim moćima. Oni takođe poseduju moć dobre karme iz svojih prošlih života, moć vođenja drugih, moć volje, zavetovanja, korišćenja svrsishodnih sredstava, neprekinute prakse, činjenja dobrog, meditacije, mudrosti, širokog slušanja Darne. Oni takođe poseduju moć Šest Paramita – darežljivosti, moralnosti, strpljenja, napora, meditacije i mudrosti – i moć ispravne pomnosti, koncentracije, kontemplacije, nadprirodnih sposobnosti, transcendentalnog znanja, i moć da pripitomljavaju i treniraju živa bića za ispravan put, kao i druge moći."

"Potpuno posedujući sve fizičke karakteristike i oznake, vrline i elokvenciju,

oni nemaju premca. Oni poštuju i obožavaju bezbroj Buda i, zauzvrat, uvek su hvaljeni od njih. Oni su kompletirali kurs bodisatve o Paramitama i praktikovali su samadije praznine, ne-forme i ne-želje, samadi ne-nastajanja i ne-prestajanja i mnoge druge samadije; oni su otišli daleko iza stepenice šravaka i pratjekabuda."

"Ananda, bodisatve te zemlje imaju nebrojeno mnogo vrlina kao što su ove, o kojima sam ti dao samo kratak pregled. Kada bih ih izlagao potpuno, hiljadu miliona kalpi ne bi bile dovoljno duge da to uradim."

Bodhisattvas' virtues

[30] The Buddha said to Ananda, "The bodhisattvas born in that Buddha-land expound the right Dharma whenever appropriate and, because they are in accord with the wisdom of enlightenment, their expositions are infallible and free of error. In regard to the myriads of things in that land, they have no thought of possession or attachment. Whether going or coming, proceeding or remaining, their hearts are unattached, their acts are in accordance with their will and are unrestricted, and they have no thought of discrimination. In them there is no idea of self or others, no idea of competition or dispute. With the heart of great compassion to benefit all living beings and with tenderness and self-control, they bear no enmity or grudge against anyone. Free of mental hindrances, they are pure in mind and without indolence. Unbiased, noble-minded, sincere and tranquil, their hearts can revere, appreciate and enjoy the Dharma.

"Having extinguished all evil passions, they are free of those tendencies which cause one to fall into evil realms. They have accomplished all the duties of a bodhisattva and are fully endowed with immeasurable virtues. Having reached deep meditation and gained supernatural powers, transcendent knowledge and wisdom, they are established in the seven practices leading to Enlightenment and are devoted to the Buddha Dharma.

"With the physical eye they see clearly, discerning objects without error; the sight of their heavenly eye reaches everywhere without limit; with the Dharma-eye they observe and know thoroughly the teachings of the Way; with the wisdom-eye they see truth and attain the Other Shore; with the Buddha-eye they completely realize the nature of dharmas; and with unhindered wisdom they expound the Dharma to others.

"Although they observe with the eye of equality that the three worlds are empty and non-existent, they strive to learn the Buddha Dharma and acquire varied eloquence in order to rid living beings of affliction caused by evil passions. Since all dharmas have arisen from Suchness, the bodhisattvas see them as they really are and know skillful means of speech that will develop good habits and destroy bad ones in living beings. They dislike secular talk, enjoying only right discourse on the Dharma.

"They cultivate roots of virtue, revere the Path of the Buddha, and know that all dharmas are completely tranquil and non-existent. Their samsaric bodies and evil passions have been extinguished together with their remaining karmic tendencies. When they hear the profound Dharma, their minds are free of doubt and fear. They are always able to cultivate great compassion which is deep and subtle, embracing everything like the sky and bearing all like the earth. Having reached the end of the Single Path, they have gone to the Other Shore. Having cut the net of doubt, wisdom arises in their minds. Within the Buddha Dharma there is nothing that they do not comprehend.

"Their wisdom is like the ocean, and their samadhi, like the king of mountains. The light of their wisdom, being brilliant and pure, outshines the sun and the moon. They are in complete possession of the pure, undefiled Dharma. They are like the Himalayas, because the brilliance of their virtues is reflected evenly and clearly. They are like the great earth, because they have no discriminative thoughts, such as pure or impure, beautiful or ugly. They are like pure water, because they wash away afflictions and defilements. They are like the king of fire, because they burn the firewood of all evil passions. They are like a great wind, because they travel throughout the worlds without hindrance. They are like the sky, because they have no attachments. They are like lotuses, because nothing in the world can defile them. They are like a great vehicle, because they carry the multitude of beings out of birth-and-death. They are like a heavy cloud, because they cause the great

thunder of the Dharma to roar and awaken the unenlightened. They are like a great rain, because they cause the nectar of Dharma to fall like showers to nourish living beings. They are like the Adamantine Mountains, because demons and non-Buddhists cannot move them. They are like the king of the Brahma Heaven, because they are foremost in the performance of various good deeds. They are like the nyagrodha tree, because they afford shelter to all beings. They are like the udumbara flower, because they rarely appear in the world and are difficult to encounter. They are like the gold-winged garuda, because they subdue non-Buddhists. They are like a flock of playful birds, because they do not store things. They are like the king of bulls, because they are invincible. They are like the king of elephants, because they conquer adversaries. They are like the king of lions, because they fear nothing. They are like the vast sky, because their great compassion reaches everywhere without discrimination.

"They have destroyed envy by not being jealous of the superiority of others. With singleness of heart they seek the Dharma tirelessly. Always desiring to expound the doctrine, they never grow weary. Striking Dharma-drums and hoisting Dharma-banners, they cause the sun of wisdom to shine forth and dissipate the darkness of ignorance. They perform the six acts of accord and respect, and always provide others with the gift of the Dharma. Strong-willed and diligent, their determination never falters. Thus they become lamps to the world and fields of supreme merit; they always become teachers and harbor no thought of discrimination, aversion, or attachment. They seek only the right Path, finding neither joy nor sorrow in other matters. They extract thorns of passion and give peace of mind to multitudes of beings. Because of their supreme wisdom, there is no one who does not revere them. "They have destroyed the hindrances of the three defilements and mastered the supernatural powers. They also possess the power of good karma from their past lives, the power of guiding others, of the will, of vowing, of employing skillful means, of continuous practice, of doing good, of meditation, of wisdom, of hearing the Dharma widely. They also possess the power of the Six Paramitas – generosity, morality, patience, effort, meditation and wisdom – and the power of right mindfulness, concentration, contemplation, the supernatural faculties, transcendent knowledge, and the power to tame and train living beings in the right way, as well as other powers.

"Fully possessed of all the physical characteristics and marks, virtues, and eloquence, they have no equals. They revere and worship innumerable Buddhas and are, in turn, always praised by them. They have completed the bodhisattva's course of Paramitas and practiced the samadhis of emptiness, non-form and non-desire, the samadhi of non-arising and non-ceasing and many other samadhis; they have gone far beyond the stages of shravakas and pratyekabuddhas.

"Ananda, bodhisattvas of that land have innumerable virtues such as these, of which I have given you only an outline. If I were to expound them in full detail, a thousand million kalpas would not be long enough to do so."

Tri vrste zlih strasti i njihove posledice

[31] Buda je rekao Bodisatvi Maitreji i bogovima i ljudima, "Vrlina i mudrost šravaka i bodisatvi u zemlji Amitajusa su neopisivi. Ta zemlja je uzvišena, blažena, spokojna i čista. Zašto marljivo ne praktikujete dobrotu, ne razmišljate duboko o prirodnosti Puta i ne realizujete da je on iznad svih razlikovanja i bezgranično sveprožimajući? Svako od vas bi trebao da načini veliki napor da ga postigne. Težite da pobegnute od Samsare i da budete rođeni u Zemlji Mira i Obezbeđivanja. Onda, kada se uzroci pet zlih oblasti unište, oni će prirodno prestati da postoje, i tako ćete napredovati neometeni u vašem traženju Puta. Čista Zemlja je laka za doseći, ali mali broj njih zapravo ide tamo. Ona ne odbija nikoga, već prirodno i nepogrešivo privlači bića. Zašto ne napustite svetovne stvari i ne težite da stupite na Put? Ako to uradite, zadobićete beskonačno dugačak život i život bezgraničnog blaženstva."

"Ljudi ovog sveta, pošto su nejaki u vrlini, angažuju se u borbi oko stvari koje nisu hitne. Usred ponižavajuće opasnosti i ekstremnih poteškoća,

mukotrpno kuluče za svoj život. Bilo da su plemeniti ili korumpirani, bogati ili siromašni, mladi ili stari, muškarci ili žene, svi ljudi se brinu oko bogatstva i imovine. U ovome ne postoji razlika između bogatog i siromašnog; obojica imaju svoje teskobe. Stenjajući u potištenosti i tuzi, oni nagomilavaju mučne misli, ili, vođeni unutrašnjim porivima, mahnito trče u svim pravcima i nemaju vremena za mir i odmor."

"Na primer, ako poseduju njive, oni su zabrinuti u vezi njih. Ako imaju kuće, zabrinuti su za njih. Takođe su uznemireni u vezi svojih šest vrsta domaćih životinja, kao što su krave i konji, u vezi svojih muških i ženskih slugu, novca, bogatstva, odeće, hrane i nameštaja. Kako se nevolje produbljuju, oni uzdišu uzastopno, i anksioznost ih sve više muči i užasava. Može da ih zadesi iznenadna nesreća: sva njihova imovina može biti uništena vatrom, počišćena poplavama, opljačkana od strane lopova, ili zaplenjena od strane neprijatelja ili kreditora. Onda ih grizuća tuga pogađa i neprestano uznemirava njihova srca. Ljutnja obuhvata njihove umove, drži ih u stalnoj uzburkanosti, sve više steže svoj stisak, stvrdnjava njihova srca i nikada ih ne napušta."

"Kada se njihovi životi završe u ovakvim mučnim uslovima, oni moraju da ostave za sobom svakoga i sve. Čak i plemeniti i bogati ljudi imaju ove brige. Sa puno teskobe i straha, oni podnose ovakve nevolje. Sa iznenadnim hladnim znojenjem ili groznicama, oni pate zbog nepopustljivog bola."

"Siromašni i neprivilegovani su neprestano u oskudici. Ako, na primer, nemaju njiva, nesrećni su i žele ih. Ako nemaju kuća, nesrećni su i žele ih. Ako nemaju ništa od šest vrsta domaćih životinja, kao što su krave i konji, ili ako nemaju muških i ženskih slugu, ili nedostaje im novac, bogatstvo, odeća, hrana ili nameštaj, nesrećni su i žele te stvari takođe. Ako poseduju neke od njih, druge mogu nedostajati. Ako imaju ovo, nemaju ono, i tako oni žele da poseduju sve. Ali, čak i ako bi nekom pukom srećom došli u posed svega, uskoro će to biti uništeno ili izgubljeno. Onda, potišteni i tužni, oni teže da zadobiju ovakve stvari ponovo, ali to može biti nemoguće. Brinuti se oko ovoga je beskorisno. Iscrpljeni u umu i telu, oni postaju nemirni u svim svojim poslovima, i teskoba ih prati za petama. Ovakve su nevolje koje oni moraju da izdrže. Sa iznenadnim hladnim znojenjem ili groznicama, oni pate zbog nepopustljivog bola. Ovakvi uslovi mogu rezultovati iznenadnim krajem njihovih života ili ranom smrću. Pošto nisu uradili nikakvo posebno dobro, niti su sledili Put, niti su činili moralne stvari, kada umru, otići će sami prema nekom inferiornom svetlu. Iako su predodređeni za drugačija stanja postojanja, niko od njih ne razume zakon karme koji ih šalje tamo."

"Ljudi ovog sveta, roditelji i deca, braća i sestre, muževi i žene, i drugi članovi porodice i srodnici bi trebali da poštuju i vole jedni druge, uzdržavajući se mržnje i zavisti. Oni bi trebali da dele stvari sa drugima, i da ne budu pohlepni i škrti, uvek da govore prijateljske reči uz prijatan osmeh, i da ne povređuju jedni druge."

"Ako se čovek ne slaže sa drugima i postaje ljutit, koliko god neznatni

njegova zlovolja i neprijateljstvo bi mogli biti u ovom životu, oni će se uvećati u životu koji dolazi dok ne porastu do gomile neprijateljstva. Jer, ako su ljudi uključeni u mučenje i povređivanje jedni drugih u ovom životu, takav konflikt se možda neće istog časa završiti uzajamnom destrukcijom. Ali uporna gorčina i razjareni bes su utisnuti u umu, i time prirodno ostavljaju neizbrisive oznake u svesti, tako da oni koji su umešani će se ponovo roditi u otprilike isto vreme da se osvete jedni drugima."

"Nadalje, usred svetovnih želja i vezanosti čovek dolazi i odlazi sam, rađa se sam i umire sam. Nakon smrti, čovek ide u bolno ili prijatno stanje postojanja. Svako prima svoje karmičke konsekvence i niko drugi ne može da zauzme njegovo mesto. U skladu sa različitim delima dobra i zla, ljudi su predodređeni za oblasti blaženstva ili patnje. Nepromenljivo vezani svojom karmom, oni odlaze prema tim oblastima sasvim sami. Nakon što su dosegli drugi svet, ne mogu da vide jedni druge. Zakon dobra i zla ih prirodno goni, i gde god da su ponovo rođeni, rastojanje i tama ih uvek razdvajaju. Pošto su njihovi putevi karme različiti, nemoguće je reći vreme njihovog ponovnog okupljanja, i teško je susresti se ponovo. Da li uopšte mogu videti jedni druge još jedanput?"

"Zašto ne napuste sve svetovne upetljanosti i ne teže, dok su jaki i zdravi, da tragaju za dobrim i marljivo pokušavaju da nađu izbavljenje iz Samsare? Ako to rade, biće u stanju da postignu beskonačan život. Zašto ne traže Put? Šta to ima u ovom svetu za čim treba žuditi? Kakvo to zadovoljstvo postoji koje bi trebalo da bude toliko vredno traganja?"

"Stoga, ljudi ovog sveta ne veruju u traganje za dobrim i u primanje nagrade ili u praktikovanje Puta i postizanje Prosvetljenja; niti oni veruju u transmigraciju i retribuciju za zla dela ili u nagradu za dobra dela, kao što je zadobijanje zasluge pomaganjem drugima. Verujući da ove stvari ne postoje, oni potpuno odbacuju takav pogled."

"Osim toga, radeći tako, oni žilavije prijanjaju uz svoje sopstvene poglede. Kasnije generacije uče od prethodnih da deluju na sličan način. Očevi, ovekovečujući svoje pogrešne poglede, prenose ih svojoj deci. Pošto roditelji i njihovi roditelji od početka nisu činili dobra dela, bili su neupućeni u Put, izvršavali su luckaste postupke, i bili su neprosvećeni, neosetljivi i okoreli, njihovi potomci nisu sada u stanju da realizuju istinu rođenja-i-smrti i zakon karme. Ne postoji niko ko bi ih uputio u ovo. Niko ne traži da zna uzrok zgode i nedaće, sreće i bede, iako su ova stanja rezultat takvih dela."

"Stvarnost rođenja-i-smrti je takva da se tuga rastanka uzajamno oseća kod svih generacija. Otac plače nad smrću svoga deteta; deca plaču nad smrću svoga oca. Braća, sestre, muževi i žene oplakuju smrt jedni drugima. Prema osnovnom zakonu nestalnosti, da li će smrt nastupiti prema starosti ili u obrnutom redu je nepredvidivo. Sve stvari moraju proći. Ništa ne ostaje zauvek. Malo njih veruje u ovo, čak i ako ih neko podučava i podstiče. I tako se tok rođenja-i-smrti nastavlja zauvek."

"Zato što su glupi i okoreli, ovakvi ljudi ne prihvataju učenja Bude; njima nedostaje promišljenost, i samo žele da zadovolje svoje sopstvene želje. Oni su obmanuti svojim strasnim vezanostima, nesvesni Puta, pogrešno usmereni i zarobljeni ljutnjom i neprijateljstvom, i rešeni da zadobiju bogatstvo i da zadovolje svoje telesne želje kao vukovi. I tako, u nemogućnosti da slede Put, oni su ponovo podložni patnji u zlim oblastima u beskonačnom ciklusu rođenja-i-smrti. Kako je ovo bedno i jadno!"

"U istoj porodici, kada jedan od roditelja, dece, braće, sestara, muž ili žena umre, oni koji ga nadžive oplakuju gubitak, i njihova vezanost za umrlog se nastavlja. Duboki jad ispunjava njihova srca i, pogođeni tugom, oni u žalosti misle na pokojnika. Dani prolaze i godine idu, ali se njihova nevolja nastavlja. Čak i ako ih neko podučava Putu, njihovi umovi nisu probuđeni. Razmišljajući o dragim sećanjima na umrlog, oni ne mogu da se oslobode vezanosti. Pošto su neuki, inertni, i vezani iluzijom, nisu u stanju da misle duboko, da održe sopstvenu pribranost, marljivo da praktikuju Put, i da se odvoje od svetovnih stvari. Lutajući tamo-vamo, dolaze do svog kraja i umiru pre nego što stupe na Put. Šta se onda može učiniti za njih?"

"Zbog toga što su duhovno oskrnavljeni, duboko uznemireni i zbrkani, ljudi uživaju u svojim strastima. Stoga, mnogi su neupućeni u Put, i malo njih ga realizuje. Svi su nespokojno zauzeti, pošto nemaju ništa na šta bi se oslonili. Bilo da su moralni ili korumpirani, visokog ili niskog ranga, bogati ili siromašni, plemeniti ili prosti, svi su preokupirani svojim sopstvenim poslom. Oni razmatraju otrovne misli, stvarajući rasprostranjenu i turobnu atmosferu zlonamernosti. Planiraju se subverzivne aktivnosti, u suprotnosti sa univerzalnim zakonom i željama ljudi."

"Nepravda i porok neizbežno slede i dozvoljeno im je nekontrolisano da teku svojim tokom sve dok se zla karma ne akumulira do svoje kranje granice. Pre nego što očekuju da se njihovi životi završe, ljudi se susreću sa iznenadnom smrću i padaju u zle oblasti, gde će patiti u intenzivno bolnim mukama u toku mnogih života. Neće biti u stanju da pobegnu mnogo hiljada koti kalpa. Koliko je to jadno!"

Three kinds of evil passions and their consequences

[31] The Buddha said to the Bodhisattva Maitreya and to devas and humans, "The virtue and wisdom of shravakas and bodhisattvas in the land of Amitayus are indescribable. That land is sublime, blissful, serene and pure. Why do you not diligently practice good, reflect on the naturalness of the Way and realize that it is above all discriminations and is boundlessly pervasive? You should each make a great effort to attain it. Strive to escape from Samsara and be born in the Land of Peace and Provision. Then, the causes of the five evil realms having been destroyed, they will naturally cease to be, and so you will progress unhindered in your pursuit of the Way. The Pure Land is easy to reach, but very few actually go there. It rejects nobody, but naturally and unfailingly attracts beings. Why do you not abandon worldly matters and strive to enter the Way? If you do, you will obtain an infinitely long life and one of limitless bliss.

"People of the world, being weak in virtue, engage in strife over matters which are not urgent. In the midst of abject wickedness and extreme afflictions they painstakingly

toil for their living. Whether noble or corrupt, rich or poor, young or old, male or female, all people worry about wealth and property. In this there is no difference between the rich and the poor; both have their anxieties. Groaning in dejection and sorrow, they pile up thoughts of anguish or, driven by inner urges, they run wildly in all directions and they have no time for peace and rest.

"For example, if they own fields, they are concerned about them. If they have houses, they worry about them. They are also anxious about their six kinds of domestic animals, such as cows and horses, about their male and female servants, money, wealth, clothes, food and furnishings. With deepening troubles they sigh repeatedly, and anxiety increasingly torments and terrifies them. Sudden misfortune may befall them: all their possessions may be destroyed by fire, swept away by floods, plundered by robbers, or seized by adversaries or creditors. Then gnawing grief afflicts them and incessantly troubles their hearts. Anger seizes their minds, keeps them in constant agitation, increasingly tightens its grip, hardens their hearts and never leaves them.

"When their lives end in such agonizing conditions, they must leave everybody and everything behind. Even nobles and men of wealth have these worries. With much anxiety and fear, they endure such tribulations. Breaking out in cold sweats or fevers, they suffer unremitting pain.

"The poor and the underprivileged are constantly destitute. If, for example, they have no fields, they are unhappy and want them. If they have no houses, they are unhappy and want them. If they have none of the six kinds of domestic animals, such as cows and horses, or if they have no male and female servants, or lack money, wealth, clothes, food, or furnishings, they are unhappy and want those as well. If they possess some of them, others may be lacking. If they have this, they do not have that, and so they wish to possess all. But, even if by some chance they come to possess everything, it will soon be destroyed or lost. Then, dejected and sorrowful, they strive to obtain such things again, but it may be impossible. Brooding over this is to no avail. Exhausted in mind and body, they become restless in all their doings, and anxieties follow on their heels. Such are the troubles they must endure. Breaking out in cold sweats or fevers, they suffer unremitting pain. Such conditions may result in the sudden end of their lives or an early death. Since they have not done any good in particular, nor followed the Way, nor acted virtuously, when they die, they will depart alone to an inferior world. Although they are destined to different states of existence, none of them understands the law of karma that sends them there.

"People of the world, parents and children, brothers and sisters, husbands and wives, and other family members and kinsmen, should respect and love each other, refraining from hatred and envy. They should share things with others, and not be greedy and miserly, always speak friendly words with a pleasing smile, and not hurt each other.

"If one disagrees with others and grows angry, however small one's grudge and enmity may be in this life, these will increase in the life to come until they grow into a mass of hostility. For, if people are engaged in tormenting and harming each other in this life, such conflict may not immediately end in mutual destruction. But persistent bitterness and raging fury are impressed upon the mind, and thus naturally leave indelible marks on consciousness, so that those involved will be reborn about the same time to take revenge on each other.

"Further, in the midst of worldly desires and attachments one comes and goes alone, is born alone and dies alone. After death, one goes to a painful or to a pleasant state of existence. Each receives his karmic consequences and nobody else can take his place. In accordance with different acts of good and evil, people are destined to realms of bliss or suffering. Unalterably bound by their karma, they depart for those realms all alone. Having reached the other world, they cannot see each other. The law of good and evil naturally pursues them, and wherever they may be reborn, distance and darkness always separate them. Since their paths of karma are different, it is impossible to tell the time of their reunion, and so difficult to meet again. Can they ever see each other once more?

"Why do they not abandon all worldly involvements and strive, while they are strong and healthy, to pursue the good and diligently seek deliverance from Samsara? If they do, they will be able to attain infinite life. Why do they not seek the Way? What is there in this world that should be longed for? What pleasure is there that ought to be sought after?

"Thus people of the world do not believe in pursuing good and receiving reward or in practicing the Way and attaining Enlightenment; neither do they believe in transmigration and retribution for evil acts or reward for good ones, such as obtaining merit by helping

others. Believing that these do not exist, they totally reject such a view.

"Further, by so doing, they cling to their own views more tenaciously. Later generations learn from previous ones to act likewise. Fathers, perpetuating their wrong views, pass them on to their children. Since parents and grandparents from the beginning did not do good deeds, were ignorant of the Way, committed foolish acts, and were benighted, insensitive and callous, their descendants are now unable to realize the truth of birth-and-death and the law of karma. There is no one to tell them about this. Nobody seeks to know the cause of fortune and misfortune, happiness and misery, although these states result from such acts.

"The reality of birth-and-death is such that the sorrow of parting is mutually felt by all generations. A father cries over the death of his children; children cry over the death of their father. Brothers, sisters, husbands and wives mourn each other's death. According to the basic law of impermanence, whether death will occur in order of seniority or in the reverse is unpredictable. All things must pass. Nothing stays forever. Few believe this, even if someone teaches and exhorts them. And so the stream of birth-and-death continues everlastingly.

"Because they are stupid and callous, such people do not accept the teachings of the Buddha; they lack forethought, and only wish to satisfy their own desires. They are deluded by their passionate attachments, unaware of the Way, misguided and trapped by anger and enmity, and intent on gaining wealth and gratifying their carnal desires like wolves. And so, unable to follow the Way, they are again subject to suffering in evil realms in an endless cycle of birth-and-death. How miserable and pitiable this is!

"In the same family, when one of the parents, children, brothers, sisters, husband or wife dies, those surviving mourn over the loss, and their attachment to the deceased persists. Deep sorrow fills their hearts and, grief-stricken, they mournfully think of the departed. Days pass and years go by, but their distress goes on. Even if someone teaches them the Way, their minds are not awakened. Brooding over fond memories of the dead, they cannot rid themselves of attachment. Being ignorant, inert, and illusion-bound, they are unable to think deeply, to keep their self-composure, to practice the Way with diligence, and to dissociate themselves from worldly matters. As they wander here and there, they come to their end and die before entering on the Way. Then what can be done for them?

"Because they are spiritually defiled, deeply troubled and confused, people indulge their passions. Hence, many are ignorant of the Way, and few realize it. Everyone is restlessly busy, having nothing upon which to rely. Whether moral or corrupt, of high or low rank, rich or poor, noble or base, all are preoccupied with their own work. They entertain venomous thoughts, creating a widespread and dismal atmosphere of malevolence. Subversive activities are planned, contrary to the universal law and the wishes of the people.

"Injustice and vice inevitably follow and are allowed to run their course unchecked until evil karma accumulates to the limit. Before they expect their lives to end, people meet sudden death and fall into evil realms, where they will suffer excruciating torments for many lives. They will not be able to escape for many thousands of kotis of kalpas. How indescribably painful! How pitiable that is!"

Šakjamunijevo ohrabrenje da se čini dobro

[32] Buda je rekao Bodisatvi Maitreji i bogovima i ljudima, "Rekao sam vam istinu o ljudima ovog sveta. Pošto je takav njihov manir življenja, nisu u stanju da stupe na Put. Stoga, trebali biste da razmislite duboko i da pokušate da izbegnete različita zla dela; odaberite dobro i marljivo ga praktikujte. Život ovisnosti od želja ili život pompe i hvalisavosti ne može da traje dugo. Sve se mora prekinuti; ne postoji ništa što možete istinski uživati. Pošto ste sreli Budu u ovom svetu, trebali biste marljivo da praktikujete Put. Svako ko iskreno želi rođenje u Zemlji Mira i Blaženstva je u stanju da postigne čistoću mudrosti i nadmoć u vrlini. Ne biste trebali da sledite porive strasti, da prekršite propise, ili da zaostanete za drugima u praktikovanju Puta. Ako

imate sumnje i niste načisto u vezi mog učenja, pitajte mene, Budu, o bilo čemu i ja ću vam objasniti."

Bodisatva Maitreja se poklonio do zemlje i rekao je, "Tvoja veličanstvena slava, o Budo, uliva strahopoštovanje, i tvoje izlaganje je meni nadasve ugodno. Pošto sam čuo tvoje učenje, duboko osećam da su ljudi ovog sveta upravo takvi kakve si ih opisao. Tvoje samilosno otkrovenje Velikog Puta je otvorilo naše oči i uši, budeći nas za emancipaciju. Oni koji su čuli tvoja učenja su svi ispunjeni radošću. Bogovi, ljudi i manja bića, uključujući čak ona koja puze, su svi blagosloveni tvojim samilosnim vođstvom i time su postigli izbavljenje iz patnje i poremećaja."

"Budina opomena je zaista duboka i prikladna, i njegova mudrost jasno nadzire stvari u osam kvadranata, iznad i ispod, prodirući kroz sve u prošlosti, sadašnjosti i budućnosti. Naša emancipacija u sadašnjem životu je u potpunosti zbog Budine istrajnosti i mukotrpnih napora u njegovim ranijim životima kada je tragao za Putem. Njegova dobronamernost pokriva ceo svet, i opseg njegove zasluge je veličanstven i slavan. Njegova svetlost prodire do najdaljih krajeva prostora i vodi ljude prema Nirvani. On otkriva sutre, uništava pogrešne poglede i pokorava demone. Stoga se njegov uticaj širi bezgranično u deset kvadranata. Buda je Kralj Darne; njegova vrlina nadmašuje vrlinu svih mudraca. On je Učitelj svih bogova i ljudi i omogućava im da stupe na Put u skladu sa njihovim željama. Pošto smo bili u stanju da se susretnemo sa tobom, O Budo, i takođe da čujemo Ime Amitajusa, svi smo postigli radost i iluminaciju."

Shakyamuni's encouragement to do good

[32] The Buddha said to the Bodhisattva Maitreya and to devas and humans, "I have told you the truth about people of the world. Such being their mode of life, they are unable to enter on the Way. Therefore, you should think deeply and try to avoid various evil acts; choose the good and diligently practice it. A life of addiction to desires or a life of pomp and vainglory cannot last long. All must part; there is nothing you can truly enjoy. Since you have encountered a Buddha in this world, you should assiduously practice the Way. Anyone who sincerely desires birth in the Land of Peace and Bliss is able to attain purity of wisdom and supremacy in virtue. You should not follow the urges of passions, break the precepts, or fall behind others in the practice of the Way. If you have doubts and are not clear about my teaching, ask me, the Buddha, about anything and I shall explain it to you."

The Bodhisattva Maitreya prostrated himself on the ground and said, "Your majestic glory, O Buddha, is awe-inspiring, and your exposition is most pleasing to me. Having heard your teaching, I feel deeply that people of the world are just as you have described. Your compassionate revelation of the Great Way has opened our eyes and ears, awakening us to emancipation. Those who have heard your teachings are all filled with joy. Devas, humans and lesser beings, including even those that crawl, have all been blessed by your compassionate guidance and have thereby attained deliverance from suffering and affliction.

"The Buddha's admonition is indeed profound and appropriate, and his wisdom clearly surveys things in the eight quarters, above and below, penetrating all in the past, present and future. Our emancipation in the present life is entirely due to the Buddha's perseverance and painstaking efforts in his former lives when he was seeking the Way. His benevolence covers the whole world, and the extent of his merit is majestic and glorious. His light penetrates to the utmost ends of space and guides people to Nirvana. He reveals the sutras, destroys wrong views and subdues demons. Thus his influence extends boundlessly in the ten quarters. The Buddha is the King of the Dharma; his virtue

surpasses that of all the sages. He is the Teacher of all devas and humans and enables them to enter on the Way according to their wishes. Having been able to meet you, O Buddha, and also to hear the Name of Amitayus, we have all attained joy and illumination."

Šakjamunijeva opomena zbog loših dela

[33] Buda je rekao Maitreji, "Ono što kažeš je istinito. Oni koji obožavaju i duboko poštuju Budu postižu veliku zaslugu. Bude se veoma retko pojavljuju u svetu. Pošto sam postao Buda u ovom životu, podučavao sam Darmu, izlagao učenja Puta, raščišćavao ljudske sumnje, iskorenjivao uzroke požude i želje, i zaustavljao izvor svih zala. Kada posećujem različita mesta triju svetova, ne susrećem nikakve prepreke. Mudrost razotkrivena u svetim spisima obezbeđuje sve puteve života. Ona povezuje osnovne principe i jasno otkriva istinu. Objasnio sam stvarnost pet oblasti, i time sam oslobodio one koji još uvek nisu postigli izbavljenje i napravio razliku između puteva Samsare i Nirvane."

"Maitreja, trebao bi da znaš da si, u toku nebrojeno mnogo kalpi, usavršavao prakse bodisatve da bi spasavao svesna bića. Neproračunljiv, zaista, je broj bića koja su pod tvojim vođstvom postigla Put i dosegla Nirvanu. Od pamtiveka, ti i svi bogovi i ljudi iz deset kvadranta i četiri grupe pratilaca ste se batrgali u pet oblasti Samsare, podvrgavajući se neopisivim nedaćama i poremećajima. Sve dok se nisi rodio u ovom životu, ti si se, takođe, podvrgavao beskonačnim ciklusima rođenja-i-smrti. Sada si se susreo sa Budom, saslušao si njegovo izlaganje Darma, i bio si u stanju da čuješ o Amitajusu. Kakvo zadovoljstvo i radost je to za tebe i za mene da podelim. Vreme je za sve da tražite izbavljenje od nedaća rođenja, smrti, starosti, i bolesti. Izlivi izopačenosti i oskrnavljenja su posvuda, i ne postoji ništa u čemu možete da pronađete istinsku radost. Trebali biste odlučno da činite dostojna dela sa etikecijom, da težite da činite više dobra, da kontrolišete i pročišćujete sebe, da spirate oskrnavljenja uma, da budete iskreni u rečju i delu, i da ne dozvolite nikakve kontradikcije između onoga što mislite i onoga što činite. Tragajte za svojom sopstvenom emancipacijom i onda se okrenite spasavanju drugih; pravolinijski stremite da budete rođeni u Čistoj Zemlji i akumulirajte korenove vrline. Koliko god naporno možete da praktikujete u ovom životu, to može samo biti za kratko vreme. U životu koji sledi bićete rođeni u zemlji Amitajusa i uživaćete beskonačno blaženstvo tamo. Pošto ste zauvek u skladu sa Putem, nećete više biti podložni rođenju-i-smrti i bićete slobodni od poremećaja prouzrokovanih pohlepom, ljutnjom i glupošću. Ako želite da vaš život bude dugačak kao kalpa, sto kalpi, ili deset miliona kalpi, biće upravo tako kako vam je volja. Boravićete u spontanosti bez napora i postići ćete Nirvanu. Svako od vas bi trebao marljivo da traži da realizuje svoju aspiraciju. Nemojte da gajite bilo kakvu sumnju ili da odustajete od svog nastojanja, da ne biste kao rezultat te greške bili rođeni u palati od sedam-dragulja u graničnoj oblasti Čiste Zemlje i bili podložni različitim nedostacima u toku pet stotina godina."

Maitreja je rekao Budi, "Pošto smo primili tvoju bružnu opomenu, mi ćemo vredno praktikovati Put i slediti tvoje učenje. Nećemo dozvoliti da se javi bilo

kakva sumnja."

Shakyamuni's admonition against evil acts

[33] The Buddha said to Maitreya, "What you say is true. Those who adore and revere a Buddha attain great merit. Buddhas very rarely appear in the world. Having become a Buddha in this life, I have taught the Dharma, expounded teachings of the Way, cleared people's doubts, eradicated the causes of lust and desire, and blocked the source of all evils. Visiting various places in the three worlds, I encounter no obstructions. The wisdom disclosed in the scriptures provides for all ways of life. It keeps essential principles together and clearly reveals the truth. I have explained the reality of the five realms, thereby freeing those who have not yet attained deliverance and distinguishing between the paths of Samsara and Nirvana.

"Maitreya, you should know that you have, for innumerable kalpas, been perfecting bodhisattva practices to save sentient beings. Incalculable indeed is the number of beings who under your guidance have attained the Way and reached Nirvana. From time immemorial, you and all the devas and humans in the ten quarters and the four groups of followers have been floundering in the five realms of Samsara, undergoing indescribable troubles and afflictions. Until you were born in this life, you, too, underwent endless cycles of birth-and-death. Now you have encountered a Buddha, listened to his expositions of the Dharma, and been able to learn about Amitayus. What pleasure and joy this is for you and for me to share. "It is time for all to seek deliverance from the pains of birth, death, old age, and sickness. Outflows of depravity and defilement are everywhere, and there is nothing in which you can find true joy. You should resolutely do worthy deeds with decorum, strive to do more good, control and purify yourselves, wash off the mind's defilements, be sincere in word and deed, and allow no contradiction between what you think and what you do. Seek your own emancipation and then turn to saving others; straightforwardly aspire to be born in the Pure Land and accumulate roots of virtue. However hard you may practice in this life, it can only be for a short while. In the life to come you will be born in the land of Amitayus and enjoy endless bliss there. Being forever in accord with the Way, you will no longer be subject to birth-and-death and be free of the afflictions caused by greed, anger and stupidity. If you wish your life to be as long as a kalpa, a hundred kalpas, or ten million kalpas, it will be just as you please. You will dwell in effortless spontaneity and attain Nirvana. You should each diligently seek to realize your aspiration. Do not entertain any doubt or give up your endeavor, lest as a result of that fault you should be born into the seven-jewelled palace in the border region of the Pure Land and be subject to various disadvantages for five hundred years."

Maitreya said to the Buddha, "Having received your considerate admonition, we will diligently practice the Way and follow your teaching. We will not allow any doubt to arise."

Opomena zbog pet zala

[34] Buda je rekao Maitreji, "Ako ste ovde u ovom svetu čestiti u mišlju i volji, i ako se suzdržavate od činjenja zla, onda ćete postići krajnju vrlinu, nenadmašivu u svim zemljama širom deset kvadranata. Zašto je to tako? Bogovi i ljudi u Budinim-zemljama prirodno čine dobro i retko izvršavaju zlo, i tako, lako ih je podučavati i trenirati. Pošto sam postao Buda u ovom svetu, sada boravim usred pet zala, pet patnji, i pet paljevina. To je ekstremno bolno za mene. Podučavaću mnoštvo bića, terajući ih da napuste pet zala, da izbegnu pet patnji, i da pobegnu od pet paljevina. Treniraću njihove umove i vodiću ih da praktikuju pet dobrih dela, tako da mogu da steknu zaslugu i vrlinu i da postignu emancipaciju, dug život i Nirvanu."

"Buda je nastavio, Koje su pet zala? Koje su pet patnji? Koje su pet paljevine? Koji je način gašenja pet zala i vođenja ljudi da praktikuju pet dobrih dela, tako da mogu da steknu zaslugu i vrlinu i postignu emancipaciju, dug život i Nirvanu?"

1) prvo zlo

[35] Buda je rekao, "Prvo zlo je ovo. Bogovi, ljudi i niža bića, uključujući čak ona koja gamižu, su skoni činjenju zla. Ne postoji biće koje to nije. Jaki potčinjavaju slabe; svi nanose ozbiljne povrede i ubijaju jedni druge, svi proždiru svoj plen. Ne znajući kako da čine dobro, oni izvršavaju zlo i rade nečuvena i buntovna dela. Kasnije, oni dobijaju kaznu, prirodno je da bi oni trebali da budu predodređeni za zle oblasti. Polubogovi prave zapise o delima prekršilaca i vode računa o tome da se oni kazne. Zbog toga su neki siromašni i u oskudici, pokvareni, bedni, usamljeni, gluvi, nemi, slepi, glupi, opaki, fizički hendikepirani, rastrojani ili su ispod uobičajenog stanja. Ali drugi su časni, plemeniti, bogati, inteligentni, ili oštroumni. To je rezultat dobrih i meritornih dela dobronamernosti i obavljanja svojih dužnosti prema svojim roditeljima u prošlim životima."

"U ovom svetu zatvori se postavljaju u skladu sa zakonom, i oni koji se ne boje njih i koji izvršavaju prestupe šalju se tamo radi kazne. Koliko god da bi oni očajnički želeli da pobjegnu, nije moguće uraditi to. Takva je kazna u ovom svetu, ali u životima koji dolaze, kazna je duža i surovija za ovakve izvršioce zlih dela. Patnja transmigracije kroz mračne i sumorne oblasti je uporediva sa najsurovijom i najbolnijom kaznom ikada sprovedenom od strane zakona."

"Stoga, putem prirodnog delovanja karme, oni prolaze kroz nemerljivu patnju u tri zlih oblasti. U sukcesivnim transmigracijama, oni se ponovo rađaju u različitim formama; njihovi životi su ponekad dugi a ponekad kratki. Njihova prolazna sopstva, vitalna energija i svesnost transmigriraju putem prirodnog delovanja karme. Iako se svaka individua ponovo rađa sama, oni koji su vezani zajedničkom karmom dolaze da se rode zajedno i izvršavaju odmazdu jedni nad drugima. Tako, ovaj uslov opstoji beskrajno i, sve dok se posledica njihove zle karme ne iscrpi, ne postoji mogućnost izbegavanja njihovih neprijatelja. Batrgajući se u Samsari, oni nemaju šansu da pobjegnu ili da postignu emancipaciju. Bol koji oni moraju da podnesu je neopisiv. Pošto je ovaj zakon prirodno u upotrebi posvuda između neba i zemlje, čak i ako dobra ili zla dela ne donesu nagradu ili retribuciju istog časa, one će sigurno proisteći pre ili kasnije. Ovo nazivam prvim velikim zlom, prvom patnjom, i prvom paljevinom. Ovi poremećaji su takvi da su uporedivi sa ogromnom vatrom koja sagoreva žive ljude."

"Ako usred ovoga, čovek odlučno kontroliše svoje misli, radi dostojna dela sa ispravnim držanjem, ne čini nikakvo zlo, i izvršava samo dobro, onda sa stečenom zaslugom i vrlinom on doseže emancipaciju i u stanju je da se oslobodi od ovog sveta, da bude ponovo rođen u nebeskim oblastima, i konačno da dosegne Nirvanu. Ovo je prvo veliko dobro."

2) drugo zlo

[36] Buda je nastavio, "Drugo zlo je da ljudima ovog sveta – roditeljima,

deci, braćama i sestrama, članovima porodice, muževima i ženama – svima nedostaju moralni principi, oni krše zakone, ponašaju se arogantno, čine raskalašna i buntovna dela, ganjaju svoja sopstvena zadovoljstva, uživaju po svojoj volji, i obmanjuju jedni druge. Ono što oni misle je u suprotnosti sa onim što kažu; govore neiskreno, laskaju drugima imajući obmanjujuću nameru, ulagaju se drugima lukavim rečima, zavide reputaciji mudraca, zlostavljaju moralne osobe, i nečasnim načinima hvataju ljude u klopku."

"Gospodari nisu mudri u svom imenovanju služitelja, koji, koristeći situaciju, traže svaku priliku za prevaru i obmanu. Vladari, pošto su nepravedni, bivaju prevareni od strane ministara i suludo uklanjaju lojalne i verne podanike. Ovo je u suprotnosti sa voljom Nebesa. Ministri izdaju svoje vladare; deca varaju svoje roditelje; braća, sestre, muževi, žene, rodbina i prijatelji varaju jedni druge. Oni gaje pohlepu, ljutnju, i glupost, i, želeći mnogo imovine, traže svoj sopstveni interes. Svi ljudi su isti u srcu, bilo da su ljudi visokih i časnih pozicija ili nižih i prezrenih klasa. Oni dovode svoje domove i sami sebe do propasti i nemarno uništavaju svoj rod. Iako postoje članovi porodice, prijatelji, seljaci, varošani, neupućene i proste grupe koji rade zajedno, svi traže svoj sopstveni profit, time navlačeći na sebe ljutnju i neprijateljstvo drugih. Kada se ljudi obogate, postaju škrti i nemilostivi. Pohlepno vezani za svoje bogatstvo, oni kuluče umom i telom da ga zadrže. Kada dođe njihov kraj, ne nalaze ništa na šta bi se oslonili. Ultimativno, oni se rađaju i odlaze sami, i nema nikog da ih prati. Blaženstvo i beda koji rezultuju na osnovu dobrih ili zlih dela ih prate u njihovim budućim životima. Stoga se oni ponovo rađaju u prijatnim ili bolnim stanjima. Čak i ako kasnije pokažu žaljenje, kakvo dobro to može da im donese?"

"Ljudi ovog sveta, pošto su mračnog-srca i fali im uvid, mrze i zlostavljaju dobre ljude i ne pokazuju im poštovanje. Oni su vezani za nedelo i svojevolsno izvršavaju nezakonita dela. Oni uvek žude za bogatstvom drugih i gaje lopovske namere. Nakon što su potrošili i proćerdali ono što su orobili od drugih, traže da to ponovo steknu. Zbog svojih sopstvenih skrivenih motiva i nepoštenja, oni lukavo proučavaju reakcije koje se pokazuju na licima drugih. Pošto nisu u stanju da razmišljaju mnogo unapred, kada stvari krenu loše, postaju malodušno ojađeni."

"U ovom svetu postoje zatvori uspostavljeni od strane zakona gde se šalju prestupnici da bi primili kaznu primerenu njihovim prestupima. U svojim prethodnim životima, niti su verovali u Put niti su kultivisali korenove vrline. U ovom životu, takođe, ako izvrše zlo, polubogovi znaju i beleže njihova dela; kada umru, padaju u zle oblasti. Tako, zbog prirodnog delovanja karme, postoje tri zle oblasti i bezbrojne patnje kroz koje zlotvori moraju da prođu, iz života u život, u toku mnogih kalpi, bez kraja na vidiku. Zaista im je teško da postignu oslobođenje. Bol kroz koji moraju da prođu je neopisiv. Ovo se naziva drugim velikim zlom, drugom patnjom, i drugom paljevinom. Poremećaji su takvi da su uporedivi sa ogromnom vatrom koja sagoreva žive ljude."

"Ako usred ovoga, čovek odlučno kontroliše svoje misli, radi dostojna dela sa ispravnim držanjem, ne čini nikakvo zlo, i izvršava samo dobro, onda sa stečenom zaslugom i vrlinom on doseže emancipaciju i u stanju je da se oslobodi od ovog sveta, da bude ponovo rođen u nebeskim oblastima, i konačno da dosegne Nirvanu. Ovo je drugo veliko dobro."

3) treće zlo

[37] Buda je nastavio, "Treće zlo je ovo. Ljudi ovog sveta žive zajedno, nastanjujući ovu oblast između neba i zemlje, sa ograničenim životnim vekom. Sa jedne strane, među višim nivoima postoje mudri, bogati, časni, plemeniti, i imućni ljudi. Sa druge strane, među nižim nivoima postoje ljudi koji su siromašni, poniženi, sirovi i suludi. Osim toga, postoje zločinci koji uvek gaje zlobne misli i razmišljaju isključivo o samozadovoljenju; oni su puni briga, preplavljeni su požudom i vezanošću, nespokojni su u svojim svakodnevnim životima, pohlepni i jadni, i željni su onoga čega nemaju prava da poseduju. Oni se naslađuju nad ženama svetle puti, ponašaju se razuzdano i izvršavaju bestidna dela sa njima, mrze svoje sopstvene žene, i u tajnosti često posećuju bordele. Kao posledica toga, nakon što proćerdaju sve svoje resurse, oni krše zakon. Oformljuju bande, započinju nered, uključuju se u borbe, nezakonito napadaju i ubijaju ljude i pljačkaju imovinu."

"Neki imaju zle planove u vezi imetka drugih. Umesto da rade u svojim sopstvenim profesijama, oni pribavljaju stvari kroz krađu. Vođeni željom, oni izvršavaju dalje prekršaje. Grozničavo uzrujani, oni zastrašuju i pljačkaju ljude da bi podržali svoje sopstvene žene i decu dobrima koja su tako stečena. Pokoravajući se samo diktatima svojih strasti, oni postaju zavisni od raskalašnih zadovoljstava. Oni se takođe ne obaziru na starešinstvo unutar srodstva, prouzrokujući tugu i teskobu drugim članovima porodice i rođacima; štaviše, oni ne uzimaju u obzir zakone Države."

"Ali ovakva zla su poznata drugima i takođe demonima. Sunce i Mesec ih prepoznaju a polubogovi vode evidenciju o njihovim radnjama. Stoga, zbog prirodnog delovanja karme, postoje tri zle oblasti i nebrojeno mnogo patnji kroz koje zlotvori moraju proći, iz života u život, u toku mnogih kalpi, bez kraja na vidiku. Zaista je teško za njih da zadobiju oslobađanje. Bol kroz koji moraju da prođu je neopisiv. Ovo se naziva trećim velikim zlom, trećom patnjom, i trećom paljevinom. Poremećaji su takvi da su uporedivi sa ogromnom vatrom koja sagoreva žive ljude."

"Ako usred ovoga, čovek odlučno kontroliše svoje misli, radi dostojna dela sa ispravnim držanjem, ne čini nikakvo zlo, i izvršava samo dobro, onda sa stečenom zaslugom i vrlinom on doseže emancipaciju i u stanju je da se oslobodi od ovog sveta, da bude ponovo rođen u nebeskim oblastima, i konačno da dosegne Nirvanu. Ovo je treće veliko dobro."

4) četvrto zlo

[38] Buda je nastavio, "Četvrto zlo je ovo. Ljudi ovog sveta ne razmišljaju o činjenju dobra. Oni podstiču jedni druge da izvršavaju različite vrste zala – izjavljujući grube i pogrdne reči, izgovarajući laži, i učestvujući u ispraznim razgovorima. Oni kleveću druge i prouzrokuju prepirku. Oni mrze i zavide dobrim ljudima i upropašćavaju mudre, dok se istovremeno raduju gledajući ovo iza kulisa. Oni su nemarni prema svojim roditeljima, potcenjuju svoje učitelje i starešine, ne uspevaju da zadobiju poverenje svojih prijatelja, i nedostaje im iskrenost. Visoko ceneći sebe, misle da su puni vrlina, ali deluju svojeglavo na ohol način i preziru druge. Nesvesni svog sopstvenog zla, nikada se ne osećaju postićeno. Hvalisavi zbog svoje fizičke snage, zahtevaju poštovanje i strah od drugih. Ne obraćajući pažnju na Nebo, Zemlju, polubogove, ili Sunce i Mesec, oni preziru činjenje bilo kakvog dobra. Tako da ih je teško trenirati i preobratiti. Visoko ceneći sebe, oni insistiraju na svom sopstvenom putu. Arogantni i neuplašeni ni od čega, oni uvek zauzimaju oholo držanje. Ali polubogovi evidentiraju njihovo zlo. Možda je postojao neki meritorni čin u njihovim prošlim životima, i oni mogu da se oslanjaju na efekat te male količine dobra. Ali, pošto izvršavaju zlo ponovo u ovom životu, njihova zaliha zasluga se brzo iscrpljuje; dobra božanstva ih napuštaju, ostavljajući ih same i bez ikoga da bi se mogli pouzdati. Kada se njihovi životi završe, svo njihovo zlo se vraća na njih i primorava ih, putem prirodnog delovanja karme, da se spuste u zle oblasti. Iznova, pošto tačan zapis njihovih dela u rukama polubogova to diktira, njihovi karmički prekršaji i prestupi ih osuđuju na paklenu oblast. Retribucija za zlo se dešava prirodno i ništa ne može da je zaustavi. Oni moraju ići u crveno-užarene kotlove, gde se njihova tela rastapaju uz krajnju muku i teskobu. Čak i ako se u tom trenutku oni pokaju svojih zlih dela, kakvo dobro će to doneti? Put Nebesa ide svojim neizbežnim tokom bez greške."

"Tako, zbog prirodnog delovanja karme, postoje tri zle oblasti i bezbrojne vrste patnje kroz koje zlotvori moraju da prođu, iz života u život, u toku mnogih kalpi, bez kraja na vidiku. Zaista im je teško da zadobiju oslobođenje, i bol kroz koji moraju da prođu je neopisiv. Ovo se naziva četvrtim velikim zlom, četvrtom patnjom, i četvrtom paljevinom. Poremećaji su takvi da su uporedivi sa ogromnom vatrom koja sagoreva žive ljude."

"Ako usred ovoga, čovek odlučno kontroliše svoje misli, radi dostojna dela sa ispravnim držanjem, ne čini nikakvo zlo, i izvršava samo dobro, onda sa stečenom zaslugom i vrlinom on doseže emancipaciju i u stanju je da se oslobodi od ovog sveta, da bude ponovo rođen u nebeskim oblastima, i konačno da dosegne Nirvanu. Ovo je četvrto veliko dobro."

5) peto zlo

[39] Buda je nastavio, "Peto zlo je ovo. Ljudi ovog sveta su neodlučni i lenji, nerado čine dobro, nedostaje im samodisciplina i ne rade naporno u svojim zanimanjima, pa njihove porodice i ljudi koji su zavisni od njih su ostavljeni da pate od gladi i hladnoće. Kada ih roditelji prekore, oni ljutito uzvraćaju uz prezrive poglede. Imajući ovakve konflikte, oni su daleko od spokoja; mogu

da budu tako nasilni i pomahnitali kao neprijatelji koji se sukobljavaju jedni sa drugima, i, kao rezultat toga, roditelji poželeva da nisu ni imali decu."

"U bavljenju sa drugima, oni su raskalašni i svojeglavi, prouzrokujući nevolju i muku mnogima. Čak i kada su u moralnoj obavezi prema drugima, zanemaruju svoje dužnosti i nemaju nameru da otplate svoja zaduženja. Siromašni i dovedeni do najbeznadežnih završetaka, nemaju načina da povrate svoje bogatstvo. Iako željni da zadobiju mnogo profita i da prisvoje bogatstva drugih, oni troše svoj novac na raskalašna zadovoljstva. Pošto ovo postaje navika, oni se navikavaju na nelegalno sticanje imovine i na trošenje svojih nezakonito stečenih profita na lični raskoš; odavajući se vinu i raskošnoj hrani, oni jedu i piju do neumerenosti. Kako su razuzdani i svadljivi, upuštaju se u sulude prepirke. U nemogućnosti da razumeju druge, oni njima nasilno nameću svoju volju. Kada nabasaju na ljude koji su dobri, oni ih mrze i zlostavljaju. Pošto im nedostaje etika i pristojnost, ne razmišljaju o svom ponašanju, i stoga su drski i nepopustljivi, odbijajući da prime savet i opomene drugih. Oni nisu zabrinuti ako njihov rod, od najbližeg do šestog krvnog srodnika, nemaju sredstva za život. Oni se ne obaziru na dobronamernost svojih roditelja, i ne ispunjavaju obaveze prema svojim učiteljima i prijateljima. Oni misle samo o činjenju zla; njihova usta neprestano govore zlobu; i svojim telima, oni neprestano izvršavaju zlo. U njihovim celokupnim životima nisu uradili čak ni jedno dobro delo."

"Štaviše, oni ne veruju u drevne mudrace, niti u Budistička učenja, niti u put prakse koji vodi do emancipacije. Niti veruju da se nakon smrti čovek ponovo rađa u drugom stanju postojanja, ni u to da dobra dela dovode do dobrih nagrada, ili da zla dela dovode do zlih posledica. Oni se uroćuju da ubiju arhata, da prouzrokuju poremećaj u Sangi, i čak misle o ubijanju svojih roditelja, braće, sestara ili drugih rođaka. Iz ovog razloga, čak njihovi rođaci, od najbližeg do šestog krvnog srodnika, ih mrze toliko mnogo da ih žele mrtve."

"Ovakvi ljudi sa ovog sveta su svi istog uma. Oni su nerazboriti i neuki, nedostaje im mudrost da znaju odakle su došli u ovaj život kao i kuda idu nakon smrti. Niti humani prema drugima, niti poslušni prema starešinama, oni piruju nasuprot celom svetu. I pored toga, očekuju dobru sreću i tragaju za dugim životima, samo da bi se na kraju susreli sa smrću. Čak i ako ih neko samilosno upozori, pokušavajući da ih povede prema mislima dobrote, i podučava ih da prirodno postoje dobre i zle oblasti Samsare, oni mu neće verovati. Koliko god ustrajno bi čovek mogao da pokušava da ih ubedi, to je beskorisno. Njihovi umovi su zatvoreni, i oni odbijaju da slušaju druge ili da razumeju njihova učenja. Kada su njihovi životi na samom kraju, jedno za drugim se javljaju strah i odbojnost. Pošto prethodno nisu uradili nikakvo dobro, ispunjeni su žaljenjem kada dođu do svog kraja. Ali kakvo dobro će to tada doneti?"

"Između neba i zemlje, pet oblasti su jasno prepoznatljive. One su široke i duboke, pružajući se bezgranično. Kao naknada za dobra ili zla dela, sleduje

blaženstvo ili jad. Rezultat sopstvene karme mora da se podnosi isključivo samostalno i niko ne može da zauzme mesto nekog drugog. Ovo je prirodan zakon. Nesreća prati zla dela kao njihova retribucija, koju je nemoguće izbeći. Dobri ljudi čine dobra dela, i tako uživaju zadovoljstvo za zadovoljstvom i nastavljaju iz svetla u veće svetlo. Zlotvori izvršavaju zločine, i tako podnose bol za boli i lutaju iz tame u dublju tamu. Niko, osim Bude, ne zna ovo u potpunosti. Čak i ako ih neko opominje i podučava, veoma malo njih veruje; i tako ciklus rođenja-i-smrti nikada ne prestaje i zli putevi se nastavljaju beskrajno. Karmičke posledice za ovakve ljude ovog sveta nije moguće detaljno opisati."

"Stoga, usled prirodnog delovanja karme, postoje bezbrojne vrste patnje u trima zlim oblastima kroz koje zla bića moraju da prođu, iz života u život, u toku mnogih kalpi, bez kraja na vidiku. Zaista im je teško da postignu oslobođenje, i bol kroz koji moraju da prođu je neopisiv. Ovo se naziva petim velikim zlom, petom patnjom, i petom paljevinom. Poremećaji su takvi da su uporedivi sa ogromnom vatrom koja sagoreva žive ljude."

"Ako usred ovoga, čovek odlučno kontroliše svoje misli, radi dostojna dela sa ispravnim držanjem, pomno se priseća, harmonizuje reči i dela, deluje sa iskrenošću, izgovara istinite reči, govori iz srca, ne čini nikakvo zlo, i izvršava samo dobro, onda sa stečenom zaslugom i vrlinom on doseže emancipaciju i u stanju je da se oslobodi od ovog sveta, da bude ponovo rođen u nebeskim oblastima, i konačno da dosegne Nirvanu. Ovo je peto veliko dobro."

Admonition against five evils

[34] The Buddha said to Maitreya, "If here in this world you are upright in thought and will, and abstain from doing evil, then you will attain the utmost virtue, unsurpassed in all the lands throughout the ten quarters. Why is this so? Devas and humans in the Buddha-lands naturally do good and rarely commit evil, and so, it is easy to teach and train them. Having become a Buddha in this world, I now dwell in the midst of the five evils, the five sufferings, and the five burnings. This is extremely painful for me. I will teach multitudes of beings, making them abandon the five evils, avoid the five sufferings, and escape from the five burnings. I will train their minds and lead them to practice the five good deeds, so that they may acquire merit and virtue and attain emancipation, long life, and Nirvana."

"The Buddha continued, What are the five evils? What are the five sufferings? What are the five burnings? What is the way to extinguish the five evils and lead people to practice the five good deeds, so that they may acquire merit and virtue and attain emancipation, long life, and Nirvana?"

1) first evil

[35] The Buddha said, "The first evil is this. Devas, humans and lesser beings, including even those that crawl, are bent on doing evil. There is no being that is not. The strong subdue the weak; all inflict serious injuries and kill each other, all devour their prey. Not knowing how to do good, they commit evil and do outrageous and unruly deeds. Later, they receive retribution, it is natural that they should be destined to evil realms. Demigods keep records of offenders' acts and make sure that they are punished. That is why some are poor and destitute, corrupt, beggarly, lonely, deaf, dumb, blind, stupid, wicked, physically handicapped, deranged, or subnormal. But others are honorable, noble, wealthy, intelligent, or clever. This is the result of good and meritorious acts of benevolence and the performance of their duties to their parents in past lives.

"In this world prisons are set up by the law, and those who are unafraid of them

and commit offenses are sent there for punishment. However desperately they may wish to escape, it is impossible to do so. Such is retribution in this world, but in the lives to come, punishment is longer and more severe for such evildoers. The suffering of transmigration through dark and dismal realms is comparable to the severest and most painful punishment ever enforced by law.

"Thus, through the natural working of karma, they undergo immeasurable suffering in the three evil realms. In successive transmigrations they are reborn into different forms; their life-spans are sometimes long and sometimes short. Their transient selves, vital energy and consciousness transmigrate through the natural working of karma. Although each individual is reborn alone, those bound by common karma come to be born together and take revenge upon each other. So this condition persists endlessly and, until the effect of their evil karma is exhausted, there is no possibility of avoiding their enemies. Floundering in Samsara, they have no chance of escape or of attaining emancipation. The pain that they must undergo is indescribable. Since this law naturally obtains everywhere between heaven and earth, even if good or evil acts do not immediately bring about reward or retribution, they will certainly result sooner or later. This I call the first great evil, the first suffering, and the first burning. Those afflictions are such that they are comparable to a huge fire burning people alive.

"If in the midst of this, one controls one's thoughts with single-mindedness, does worthy deeds with proper demeanor, commits no evil, and performs only good, then with the merit and virtue acquired one reaches emancipation and is able to escape from this world, be reborn in heavenly realms, and finally reach Nirvana. This is the first great good."

2) second evil

[36] The Buddha continued, "The second evil is that people of the world –parents, children, brothers and sisters, members of a family, husbands and wives – all lack moral principles, break laws, conduct themselves arrogantly, commit licentious and unruly acts, pursue their own pleasures, enjoy themselves as they will, and deceive each other. What they think contradicts what they say; they speak without sincerity, flatter others with deceitful intention, fawn upon others with artful words, envy the reputation of sages, abuse the virtuous, and entrap people by dishonest means.

"Masters are unwise in appointing retainers, who, exploiting the situation, seek every opportunity for trickery and deceit. Rulers, being unrighteous, are deceived by ministers and foolishly remove loyal and faithful subjects. This is contrary to the will of Heaven. Ministers betray their rulers; children deceive their parents; brothers, sisters, husbands, wives, kinsmen and friends deceive each other. They harbor greed, anger, and stupidity, and, desiring many possessions, seek their own advantage. All people are the same at heart, whether they are men of high and honorable positions or of lower and despised classes. They bring their homes and themselves to ruin and recklessly destroy their kindred. Although there are family members, friends, villagers, townspeople, ignorant and vulgar groups working together, all seek to gain their own profit, thereby incurring the anger and enmity of others. When people grow rich, they become miserly and uncharitable. Greedily attached to their wealth, they toil with mind and body to retain it. When their end comes, they find nothing to rely on. Ultimately they are born and depart alone, with nobody to accompany them. Bliss or misery resulting from good or evil acts follows them in their future lives. Thus they are reborn in pleasant or painful states. Even if they later show regret, what good will that do?

"People of the world, being dark-hearted and lacking insight, hate and abuse good people and show them no respect. They are attached to wrongdoing and willfully commit unlawful acts. They always covet the wealth of others and harbor intentions of stealing. After spending and squandering what they have robbed from others, they seek to regain it. Because of their own hidden motives and dishonesty, they slyly study the reactions shown on the faces of others. Since they are unable to think far ahead, when things go wrong, they become despondent with chagrin.

"In this world there are prisons established by the law where offenders are sent to receive punishment according to their offenses. In their previous lives they neither believed in the Way nor cultivated roots of virtue. In this life, too, if they commit evil, demigods know and keep records of their acts; when they die, they fall into evil realms. Thus, because of the natural working of karma, there are the three evil realms and innumerable sufferings through which evildoers must pass, life after life, for many kalpas, with no end in sight. It is indeed difficult for them to attain release. The pain they must undergo is indescribable. This is called the second great evil, the second suffering, and the second

burning. The afflictions are such that they are comparable to a huge fire burning people alive.

"If in the midst of this one controls one's thoughts with single-mindedness, does worthy deeds with proper demeanor, commits no evil, and performs only good, then with the merit and virtue acquired one reaches emancipation and is able to escape from this world, be reborn in heavenly realms and finally reach Nirvana. This is the second great good."

3) the third evil

[37] The Buddha continued, "The third evil is this. People of the world live together, inhabiting this realm between heaven and earth, with a limited life-span. On the one hand, among the higher levels there are wise, rich, honorable, noble, and wealthy people. On the other hand, among the lower levels there are people who are poor, debased, crude and foolish. Besides, there are evildoers who always harbor vicious thoughts and think only of self-gratification; they are full of worries, sunk in lust and attachment, are restless in their daily lives, greedy and miserly, and desirous of what they have no right to possess. They gloat over fair-skinned women, behave licentiously and commit obscene acts with them, hate their own wives, and secretly frequent brothels. Consequently, after squandering all their resources, they begin to break the law. They form bands, start riots, engage in fighting, unlawfully attack and kill people and plunder property.

"Some have evil designs on the possessions of others. Without working at their own occupations, they acquire things through theft. Driven by desire, they commit further offenses. Feverishly agitated, they intimidate and rob people to support their own wives and children with the goods thus acquired. Obeying only the dictates of their passions, they become addicted to wanton pleasures. They also disregard seniority in kinship, causing sorrow and anguish to other family members and relatives; furthermore, they take no account of the laws of the State.

"But such evils are known to others and also to demons. The Sun and the Moon recognize them and demigods keep records of their doings. Thus, because of the natural working of karma, there are three evil realms and innumerable sufferings through which evildoers must pass, life after life, for many kalpas, with no end in sight. It is indeed difficult for them to gain release. The pain they must undergo is indescribable. This is called the third great evil, the third suffering, and the third burning. The afflictions are such that they are comparable to a huge fire burning people alive.

"If in the midst of this one controls one's thoughts with single-mindedness, does worthy deeds with proper demeanor, commits no evil, and performs only good, then with the merit and virtue acquired one reaches emancipation and is able to escape from this world, be reborn in heavenly realms and finally reach Nirvana. This is the third great good."

4) the fourth evil

[38] The Buddha continued, "The fourth evil is this. People of the world do not think of doing good. They incite each other to commit various kinds of evil – uttering harsh and abusive words, telling lies, and engaging in idle talk. They slander others and cause contention. They hate and envy good men and ruin the wise, while they rejoice in watching this behind the scenes. They are neglectful of their parents, make light of their teachers and elders, fail to win the trust of their friends, and lack sincerity. Holding themselves in high esteem, they think that they are virtuous, but act waywardly in an overbearing manner and despise others. Unaware of their own evil, they never feel ashamed of themselves. Boastful of their physical strength, they demand respect and fear from others. Taking no heed of Heaven, Earth, demigods, or the Sun and the Moon, they disdain to do any good. So they are difficult to train and convert. Holding themselves in high esteem, they demand their own way. Arrogant and afraid of nothing, they always assume a haughty attitude. But demigods keep record of their evils. Perhaps there was some meritorious act in their past lives, and they can count on the effect of that small amount of good. But, since they commit evil again in this life, their stock of merit is soon exhausted; good divinities forsake them, leaving them alone and with no one on whom to depend. When their lives end, all their evil recoils upon them and forces them, through the natural working of karma, to descend to the evil realms. Again, as the exact record of their deeds in the hands of the demigods dictates, their karmic transgressions and offenses condemn them to hellish realm. Retribution for evil comes about naturally and nothing can stop it. They must go into the red-hot cauldrons, where their bodies are melted down with the utmost torment and anguish. Even if at that time they repent of their evil deeds, what good will that do?

The Way of Heaven takes its inevitable course without mistake.

"Thus, because of the natural working of karma, there are the three evil realms and innumerable kinds of suffering through which evildoers must pass, life after life, for many kalpas, with no end in sight. It is indeed difficult for them to gain release, and the pain they must undergo is indescribable. This is called the fourth great evil, the fourth suffering, and the fourth burning. The afflictions are such that they are comparable to a huge fire burning people alive.

"If, in the midst of this, one controls one's thoughts with single-mindedness, does worthy deeds with proper demeanor, commits no evil, and performs only good, then with the merit and virtue acquired one reaches emancipation and is able to escape from this world, be reborn in heavenly realms, and finally reach Nirvana. This is the fourth great good."

5) the fifth evil

[39] The Buddha continued, "The fifth evil is this. People of the world are indecisive and slothful, reluctant to do good, lacking in self-discipline and not working hard at their occupations, so their families and dependents are left to suffer from hunger and cold. When reproached by their parents, they retort angrily with scornful looks. With such conflicts they are far from peaceful; they can be as violent and frenzied as enemies confronting each other, and, as a result, parents wish that they had no children.

"In dealing with others, they are licentious and wayward, causing trouble and annoyance to many. Even when they are morally obliged to others, they neglect their duties and have no intention of repaying their indebtedness. Destitute and driven to the most desperate ends, they have no way of regaining their wealth. Although eager to obtain much profit and appropriate the riches of others, they waste their money on wanton pleasures. As this becomes a habit, they grow accustomed to acquiring property illegally and to spending their ill-gained profits on personal luxuries; indulging in wine and sumptuous food, they eat and drink to excess. Profligate and contentious as they are, they engage in foolish quarrels. Unable to understand others, they forcibly impose their will upon them. "When they come upon people who are good, they hate and abuse them. Lacking ethics and decorum, they do not reflect on their conduct, and so are presumptuous and insistent, refusing to take the advice and admonitions of others. They are unconcerned if their kinsmen, from the closest to the sixth blood-relative, have no means of livelihood. They disregard their parents' benevolence, and do not fulfill obligations to their teachers and friends. They think only of doing evil; their mouths continuously speak malice; and with their bodies, they are forever committing evil. In their whole lives they have not done even one good deed.

"Furthermore, they do not believe in the ancient sages, nor the Buddhist teachings, nor the path of practice leading to emancipation. Neither do they believe that after death one is reborn into another state of existence, that good deeds bring about good rewards, or that evil acts bring about evil consequences. They plot to murder an arhat, to cause disruption in the Sangha, and even think of killing their parents, brothers, sisters or other relatives. For this reason, even their kinsmen, from the closest to the sixth blood-relative, hate them so much as to wish them dead.

"Such people of the world are all of the same mind. They are foolish and ignorant, lacking the wisdom to know whence they have come into life nor whither they are going after death. Neither humane toward others nor obedient to their elders, they revel against the whole world. Nevertheless, they expect good fortune and seek long lives, only to meet death in the end. Even if someone compassionately admonishes them, trying to lead them to thoughts of goodness, and teaches them that naturally there are good and evil realms of Samsara, they will not believe him. However hard one may try to persuade them, it is useless. Their minds are closed, and they refuse to listen to others or understand their teachings. When their lives are about to end, fear and revulsion arise in turn. Not having previously done any good, they are filled with remorse when they come to their end. But what good will that do then?

"Between heaven and earth, the five realms are clearly distinguishable. They are vast and deep, extending boundlessly. In return for good or evil deeds, bliss or misery ensues. The result of one's karma must be borne by oneself alone and no one else can take one's place. This is the natural law. Misfortune follows evil deeds as their retribution, which is impossible to avoid. Good people do good deeds, and so enjoy pleasure after pleasure and proceed from light to greater light. Evildoers commit crimes, and so suffer pain after

pain and wander from darkness to deeper darkness. No one, except the Buddha, knows this completely. Even though someone admonishes and teaches them, very few believe; and so the cycles of birth-and-death never cease and the evil paths continue endlessly. The karmic consequences for such worldly people are beyond description in detail.

"Thus, because of the natural working of karma, there are innumerable kinds of suffering in the three evil realms through which evil beings must pass, life after life, for many kalpas, with no end in sight. It is indeed difficult for them to gain release, and the pain they must undergo is indescribable. This is called the fifth great evil, the fifth suffering, and the fifth burning. The afflictions are such that they are comparable to a huge fire burning people alive.

"If in the midst of this, one controls one's thoughts with single-mindedness, does worthy deeds with proper demeanor, mindfully recollects, harmonizes words and deeds, acts with sincerity, utters true words, speaks from the heart, commits no evil, and performs only good, then with the merit and virtue acquired one reaches emancipation and is able to escape from this world, be reborn in heavenly realms, and finally reach Nirvana. This is the fifth great good."

Dodatna opomena od strane Bude

[40] Buda je rekao Maitreji, "Ja ću objasniti dodatno. Ovakvi su poremećaji pet zala u ovom svetu. Pet patnji i pet paljevina nastavljaju da se uzdižu iz njih. Ljudi izvršavaju ništa drugo do li zlo i ne uspevaju da kultivišu korenove vrline, i zato je prirodno što oni svi idu u zle oblasti. Čak i u ovom životu pate od neizlečivih bolesti. Vapeći za smrću, ne mogu da umru; žudeći za životom, ne mogu da žive. Stoga su oni primer drugima kakva je retribucija za zla dela. Nakon smrti, vođeni svojom karmom, oni padaju u tri zle oblasti, gde pate bezbrojne muke i sami sebe predavaju plamenovima."

"Nakon dugog vremena, oni se ponovo rađaju na ovom svetu, samo da bi podsticali mržnju jedni prema drugima. Isprva je mržnja neznatna, ali na kraju se razvija u značajno zlo. Sve ovo je zbog njihove pohlepne vezanosti za bogatstvo i čulna uživanja i zbog njihovog odbijanja da ga dele sa drugima. Osim toga, javljaju se svoje glave misli zbog želja rođenih iz gluposti. Njihovo ropstvo zlim strastima nikada neće biti prekinuto. U potrazi za sebičnom dobiti, ne dobijaju šansu da razmisle o svojim zlim delima i da se okrenu dobru. Kada su bogati i uspešni, oni su srećni i ne uče da budu skromni i moralni. Kao posledica toga, njihova pompa i moć su kratkoživeće; kada se potroše, moraju da prođu kroz dodatne poremećaje. Njihove patnje će se sigurno uvećati u vremenu koje dolazi."

"Zakon karme deluje kao mreža koja je raširena posvuda; u svojim rešetkama, ona neizbežno hvata sve prestupnike. Mreža istkana od velikih i malih užadi pokriva ceo svet, od vrha do dna, i oni uhvaćeni u njoj se osećaju potpuno bespomoćno i drhte u strahu. Ova mreža je postojala od davnina. Koliko bolno i srceparajuće!"

Buda je rekao Maitreji, "Ljudi ovog sveta su onakvi kakve sam ih opisao. Sve Bude ih sažaljevaju i božanskim moćima uništavaju njihova zala i sve ih vode prema dobroti. Ako odustanete od pogrešnih pogleda, ako se držite čvrsto za svete spise i propise, i ako praktikujete Put bez izvršavanja bilo kakve greške, ona ćete konačno biti u stanju da postignete put ka emancipaciji

i Nirvani."

Buda je nastavio, "Ti i drugi bogovi i ljudi sadašnjosti i ljudi budućih generacija, pošto ste primili Budina učenja, trebali biste da razmislite o njima i, dok ih sledite, da ostanete čestiti u mišlju i da radite moralna dela. Vladari bi trebali da se pridržavaju moralnosti, da vladaju sa dobroćinstvom i da naredе da svi treba da uspostave ispravno vladanje, duboko da poštuju mudrace, da poštuju moralne ljude, da budu blagonakloni i ljubazni prema drugima, i da se pobrinu da ne zanemare Budina učenja i Budine opomene. Svi bi trebali da traže emancipaciju, da odseku korenove Samsare i njenih različitih zala, i da tako teže da pobegnu od puteva neizmerne tuge, straha i boli u tri zle oblasti."

"U ovom svetu, vi biste trebali naširoko da sadite korenove vrline, da budete dobronamerni, da dajete velikodušno, da se uzdržavate od kršenja propisa, da budete strpljivi i vredni, da podučavate ljude sa iskrenošću i mudrošću, da činite moralna dela, i da praktikujete dobrotu. Ako se striktno pridržavate propisa uzdržavanja sa ispravnom mišlju i pomnošću čak i samo u toku jednog dana i noći, stečena zasluga će nadmašiti zaslugu praktikovanja dobrote u zemlji Amitajusa u toku sto godina. Razlog je taj što u toj Budinoj-zemlji spontanosti bez napora, svi stanovnici čine dobro bez da izvrše čak i najsicušnije zlo. Ako u ovom svetu činite dobro u toku deset dana i noći, stečena zasluga će nadmašiti zaslugu praktikovanja dobrote u Budinoj-zemlji drugih kvadranata u toku hiljadu godina. Razlog je taj što u Budinoj-zemlji drugih kvadranata mnogi praktikuju dobrotu a veoma malo njih izvršava zlo. To su zemlje gde je sve obezbeđeno prirodno kao rezultat čovekove zasluge i vrline, i tako se nikakvo zlo ne čini. Ali u ovom svetu se izvršava mnogo zla, i malo ljudi biva obezbeđeno na prirodan način; ljudi moraju da rade naporno da bi dobili ono što žele. Pošto nameravaju da prevare jedni druge, njihovi umovi su uznemireni, njihova tela iscrpljena, i oni piju gorčinu i jedu poteškoću. Na ovaj način, oni su preokupirani svojom mukom i nemaju vremena za odmor."

"Iz sažaljenja prema vama i drugim bogovima i ljudima, veoma naporno sam pokušavao da vas potaknem da činite dobra dela. Dao sam vam instrukcije prikladne vašim kapacitetima. Vi ste, bez greške, prihvatili moja učenja i praktikovali ste ih, i tako ste svi stupili na Put kako ste želeli."

"Gde god da Buda dođe da prebiva, ne postoji država, grad ili selo koje nije blagosloveno njegovim vrlinama. Cela zemlja se odmara u miru i harmoniji. Sunce i mesec sijaju čistom briljantnošću; vetar se podiže i kiša pada u pravo vreme. Nema nesreća ili epidemija, i tako zemlja postaje bogata, i njeni stanovnici uživaju u miru. Vojnici i oružja postaju beskorisni; i ljudi cene vrlinu, praktiku dobronamernost i marljivo kultiviraju učtivu umerenost."

Buda je nastavio, "Moja zabrinutost za vas, za bogove i ljude, je veća nego briga roditelja za svoju decu. Postao sam Buda u ovom svetu, uništio sam pet zala, otklonio pet patnji, i ugasio pet paljevina. Dobrim sam se suprotstavio zlu, iskorenio patnju rođenja-i-smrti, i omogućio ljudima da steknu pet vrline i postignu mir neuslovljene Nirvane. Ali nakon što budem otišao sa ovog sveta,

moje učenje će postupno propadati i ljudi će postati plen laskanja i prevare i izvršiće različita zala, što će rezultovati vraćanju pet patnji i pet paljevina. Kako vreme bude prolazilo, njihove patnje će se uvećavati. Pošto je nemoguće opisati ovo do detalja, dao sam vam samo kratak nacrt."

Buda je rekao Maitreji, "Vi biste svi trebali dobro da razmišljate o ovome, da podučavate i upozoravate jedni druge, i da budete na oprezu da ne biste pokazali neposlušnost prema Budinom uputstvu."

Bodisatva Maitreja, spojenim dlanovima, je rekao, "O Budo, kako je iskrena i ozbiljna tvoja opomena! Ljudi ovog sveta su upravo takvi kakve si ih opisao. O Tatagato, ti nas sažaljevaš i brineš za nas bez razlikovanja i težiš da nas sve izbaviš od patnje. Pošto sam prihvatio Budine ponovljene podsticaje, ja ću biti pažljiv da ih ne prekršim."

Further admonition by the Buddha

[40] The Buddha said to Maitreya, "I shall explain further. Such are the afflictions of the five evils in this world. The five sufferings and the five burnings continue to arise from them. People commit nothing but evil and fail to cultivate roots of virtue, and so it is natural that they all go to evil realms. Even in this life they suffer from incurable illnesses. Longing for death, they cannot die; craving for life, they cannot live. Thus they are an example to others of what retribution for evil acts is like. After death, driven by their karma, they fall into the three evil realms, where they suffer countless tortures and are themselves consigned to the flames.

"After a long time they are reborn again in this world, only to foment hatred against each other. At first hatred is slight but finally develops into a major evil. All this is because of their greedy attachment to wealth and sensuous pleasures and of their refusal to share with others. Further, wayward thoughts arise from the desires born of stupidity. Their bondage to evil passions will never be severed. In the pursuit of selfish gain, there is no chance for them to reflect on their evils and turn to good. When wealthy and prosperous, they are happy and do not learn to be modest and virtuous. Consequently, their pomp and power are short-lived; when these are exhausted, they must undergo further afflictions. Their sufferings are bound to increase in time to come.

"The law of karma operates like a net stretched everywhere; in its meshes, it inevitably catches all offenders. The net woven of large and small ropes covers the whole world, from top to bottom, and those caught in it feel utterly helpless and tremble in fear. This net has been in existence from of old. How painful and heart-rending!"

The Buddha said to Maitreya, "People of this world are as I have described. All the Buddhas pity them and with divine powers destroy their evils and lead them all to goodness. If you give up wrong views, hold fast to the scriptures and the precepts, and practice the Way without committing any fault, then you will finally be able to attain the path to emancipation and Nirvana."

The Buddha continued, "You and other devas and humans of the present and people of future generations, having received the Buddha's teachings, should reflect upon them and, while following them, should remain upright in thought and do virtuous deeds. Rulers should abide by morality, reign with beneficence and decree that everyone should maintain proper conduct, revere the sages, respect men of virtue, be benevolent and kind to others, and take care not to disregard the Buddha's teachings and admonitions. All should seek emancipation, cut the roots of Samsara and its various evils, and so aspire to escape from the paths of immeasurable sorrow, fear and pain in the three evil realms.

"In this world, you should extensively plant roots of virtue, be benevolent, give generously, abstain from breaking the precepts, be patient and diligent, teach people with sincerity and wisdom, do virtuous deeds, and practice good. If you strictly observe the precepts of abstinence with upright thought and mindfulness even for a day and a night, the merit acquired will surpass that of practicing good in the land of Amitayus for a

hundred years. The reason is that in that Buddha-land of effortless spontaneity all the inhabitants do good without committing even a hair's breadth of evil. If in this world you do good for ten days and nights, the merit acquired will surpass that of practicing good in the Buddha-land of other quarters for a thousand years. The reason is that in the Buddha-land of other quarters many practice good and very few commit evil. They are lands where everything is naturally provided as a result of one's merit and virtue, and so no evil is done. But in this world much evil is committed, and few are provided for naturally; people must work hard to get what they want. Since they intend to deceive each other, their minds are troubled, their bodies exhausted, and they drink bitterness and eat hardship. In this way, they are preoccupied with their toil and have no time for rest.

"Out of pity for you and other devas and humans, I have taken great pains in exhorting you to do good deeds. I have given you instructions appropriate to your capacities. You have, without fail, accepted my teachings and practiced them, and so have all entered on the Way as you wished.

"Wherever the Buddha comes to stay, there is no state, town or village which is not blessed by his virtues. The whole country reposes in peace and harmony. The sun and the moon shine with pure brilliance; wind rises and rain falls at the right time. There is no calamity or epidemic, and so the country becomes wealthy, and its people enjoy peace. Soldiers and weapons become useless; and people esteem virtue, practice benevolence and diligently cultivate courteous modesty."

The Buddha continued, "My concern for you, devas and humans, is greater than the care of parents for their children. I have become a Buddha in this world, destroyed the five evils, removed the five sufferings, and extinguished the five burnings. I have countered evil with good, eradicated the suffering of birth-and-death, and enabled people to acquire the five virtues and attain the peace of unconditioned Nirvana. But after I have departed from this world, my teaching will gradually decline and people will fall prey to flattery and deceit and commit various evils, resulting in the recurrence of the five sufferings and the five burnings. As time goes on, their sufferings will intensify. As it is impossible to describe this in detail, I have given you only a brief outline.

The Buddha said to Maitreya, "You should each ponder on this well, teach and admonish each other, and be on guard against disobeying the Buddha's instruction."

The Bodhisattva Maitreya, with his palms together, said, "O Buddha, how sincere and earnest your admonition is! People of the world are just as you have described. O Tathagata, you take pity on and care for us without discrimination and seek to deliver us all from suffering. Having accepted the Buddha's repeated exhortations, I will be careful not to disobey them."

Amitaba i Čista Zemlja su pokazani publici

[41] Buda je rekao Anandi, "Podigni se na svoje noge, preuredi svoju odoru, spoji svoje dlanove, i sa poštovanjem uvažavaj i obožavaj Amitajusa. Bude i Tatagata u zemljama deset kvadranta uvek usklađeno hvale vrline nevezanosti i neometene aktivnosti tog Bude.

Ananda je ustao, preuredio je svoju odoru, zauzeo je ispravno držanje, okrenuo se prema zapadu, i, pokazavši svoje iskreno poštovanje, spojio je svoje dlanove, ispružio se ničice na zemlju i obožavao je Amitajusa. Onda je rekao Budi Šakjamuniju, "Poštovani-od-Sveta, ja želim da vidim tog Budu, njegovu Zemlju Mira i Blaženstva, i njegovo mnoštvo bodisatvi i šravaka."

Istog časa čim je to rekao, Amitajus je odaslao veliku svetlost, koja je osvetlila sve Budine-zemlje. Okružujuće Nesalomljive Planine, Planinu Sumeru, zajedno sa velikim i malim planinama, i sve ostalo je zasijalo istom (zlatnom) bojom. Ta svetlost je bila kao poplava na kraju perioda kosmičke promene koja ispunjava ceo svet, kada je mnoštvo stvari potopljeno, i dokle god pogled

može da se pruži, nema ničega do li ogromnog prostranstva vode. Pa ipak takvo je bilo izlivanje svetlosti odaslato od Amitajusa. Sva svetlost šravaka i bodisatvi je bila zasenjena i nadmašena, i samo je Budina svetlost ostala da sija jarko i dično. U tom trenutku je Ananda video sjaj i veličanstvenost Amitajusa koja je sličila Planini Sumeru, koja se izdiže iznad celog sveta. Nije postojalo mesto koje nije bilo obasjano od strane svetlosti koja je proizilazila iz njegovog tela slave. Četiri grupe pratilaca Bude u skupu je videlo sve ovo u isto vreme. Slično, oni u Čistoj Zemlji su videli sve u ovom svetu.

Amida and the Pure Land shown to the audience

[41] The Buddha said to Ananda, "Rise to your feet, rearrange your robes, put your palms together, and respectfully revere and worship Amitayus. Buddhas and Tathagatas in the lands of the ten quarters always praise with one accord that Buddha's virtues of non-attachment and unimpeded activity."

Ananda stood up, rearranged his robes, assumed the correct posture, faced westward, and, demonstrating his sincere reverence, joined his palms together, prostrated himself on the ground and worshipped Amitayus. Then he said to the Buddha Shakyamuni, "World-Honored One, I wish to see that Buddha, his Land of Peace and Bliss, and its hosts of bodhisattvas and shravakas."

As soon as he had said this, Amitayus emitted a great light, which illuminated all the Buddha-lands. The Encircling Adamantine Mountains, Mount Sumeru, together with large and small mountains, and everything else shone with the same (golden) color. That light was like the flood at the end of the period of cosmic change that fills the whole world, when myriads of things are submerged, and as far as the eye can see, there is nothing but a vast expanse of water. Even so was the flood of light emanating from Amitayus. All the lights of shravakas and bodhisattvas were outshone and surpassed, and only the Buddha's light remained shining bright and glorious. At that time Ananda saw the splendor and majesty of Amitayus resembling Mount Sumeru, which rises above the whole world. There was no place which was not illuminated by the light emanating from his body of glory. The four groups of followers of the Buddha in the assembly saw all this at the same time. Likewise, those of the Pure Land saw everything in this world.

Dve vrste rođenja u Čistoj Zemlji

[42] Onda je Buda rekao Anandi i Bodisatvi Maitreji, "Jeste li videli tu zemlju ispunjenu izvrsnim i veličanstvenim manifestacijama, spontano proizvedenim, od tla pa sve do Neba Čistog Boravišta?" Ananda je odgovorio, "Da, video sam je."

Buda je upitao, "Jeste li takođe čuli veliki glas Amitajusa koji izlaže Darmu svim svetovima, vodeći svesna bića prema Putu Bude?"

Ananda je odgovorio, "Da, čuo sam."

Buda je dalje upitao, "Jeste li takođe videli stanovnike te zemlje kako se kreću slobodno, vozeći se vazdušnim palatama od sedam-dragulja velikim sto hiljada jođana, da bi obožavali Bude u zemljama deset kvadranata?"

"Da, video sam," odgovorio je Ananda.

"Da li ste takođe videli da su neki od stanovnika u embrionskom stanju?"

"Da, video sam. Oni u embrionskom stanju borave u palatama visokim sto jođana ili petsto jođana, gde spontano uživaju zadovoljstva kao ona na Nebu Trideset-tri Bogova."

Two kinds of birth in the Pure Land

[42] Then the Buddha said to Ananda and the Bodhisattva Maitreya, "Have you seen that land filled with excellent and glorious manifestations, all spontaneously produced, from the ground to the Heaven of Pure Abode?" Ananda replied, "Yes, I have."

The Buddha asked, "Have you also heard the great voice of Amitayus expound the Dharma to all the worlds, guiding sentient beings to the Way of the Buddha?"

Ananda replied, "Yes, I have."

The Buddha further asked, "Have you also seen the inhabitants of that land move freely, riding in seven-jewelled airborne palaces as large as a hundred thousand yojanas, to worship the Buddhas of the lands in the ten quarters?"

"Yes, I have," replied Ananda.

"Have you also seen that some of the inhabitants are in the embryonic state?"

"Yes, I have. Those in the embryonic state dwell in palaces as high as a hundred yojanas or five hundred yojanas, where they spontaneously enjoy pleasures as do those in the Heaven of the Thirty-three Gods."

Uzrok dve vrste rođenja

[43] Onda je Bodisatva Maitreja rekao Budi, "Poštovani-od-Sveta, iz kog razloga su neki od stanovnika te zemlje u embrionskom stanju a drugi su rođeni putem transformacije?" Buda je odgovorio, "Maitreja, ako postoje svesna bića koja čine različita meritorna dela težeći za rođenjem u toj zemlji dok i dalje gaje sumnje, takva bića nisu u stanju da shvate Budinu-mudrost, nepojmljivu mudrost, neizrecivu mudrost, neograničenu Mahajana mudrost, i neuporedivu, nedostižnu, i nenadmašivu vrhovnu mudrost. Iako sumnjaju u ove mudrosti, oni i dalje veruju u retribuciju za zlo i nagradu za vrlinu i tako kultivišu zalihu zasluga, težeći za rođenjem u toj zemlji. Takva bića se rađaju u palati, gde borave petsto godina bez da su u stanju da vide Budu, čuju njegovo izlaganje Darma, ili vide mnoštvo bodisatvi i šravaka. Iz tog razloga, ta vrsta rođenja u Čistoj Zemlji je nazvana 'embrionskim stanjem.'"

"Ako postoje svesna bića koja odlučnom verom prihvataju ove vrste mudrosti, od Budine mudrosti do vrhovne mudrosti, čine meritorna dela i iskoreno prebacuju stečenu zaslugu (prema toj zemlji), ta bića biće rođena spontano putem transformacije, sedeći prekrštenih nogu, u lotosove-cvetove od sedam dragulja, i trenutno će postići iste slavne forme, mudrost i vrlinu kao one koje imaju druge bodisatve tamo."

The cause of the two kinds of birth

[43] Then the Bodhisattva Maitreya said to the Buddha, "World-Honored One, for what reason are some of the inhabitants of that land in the embryonic state and the others born

by transformation?" The Buddha replied, "Maitreya, if there are sentient beings who do various meritorious deeds aspiring for birth in that land while still entertaining doubt, such beings are unable to comprehend the Buddha-wisdom, inconceivable wisdom, ineffable wisdom, boundless Mahayana wisdom, and incomparable, unequaled, and unsurpassed supreme wisdom. Although they doubt these wisdoms, they still believe in retribution for evil and reward for virtue and so cultivate a stock of merits, aspiring for birth in that land. Such beings are born in a palace, where they dwell for five hundred years without being able to behold the Buddha, hear his exposition of the Dharma, or see the hosts of bodhisattvas and shravakas. For this reason, that type of birth in the Pure Land is called 'embryonic state.'

"If there are sentient beings who with resolute faith accept these kinds of wisdom, from the Buddha's wisdom to the supreme wisdom, do meritorious deeds and sincerely transfer the merit acquired (to that land), those beings will be born by transformation spontaneously, seated with legs crossed, in the seven-jewelled lotus-flowers, and instantly attain the same glorious forms, wisdom and virtue as those of other bodhisattvas there.

Šakjamunijevo ohrabrenje vere

[44] "Dalje, Maitreja, ako velike bodisatve u Budinim-zemljama drugih kvadranata žele da vide Amitajusa, i poštuju i daju darove njemu i mnoštvu bodisatvi i šravaka, oni će, nakon smrti, biti rođeni u zemlji Amitajusa. Spontano transformisani, oni će biti rođeni iz nutrine lotosovih-cvetova od sedam-dragulja."

"Maitreja, trebao bi da znaš da oni rođeni putem transformacije poseduju vrhovnu mudrost, dok onima u embrionskom stanju nedostaje ta mudrost i mora da prođe petsto godina bez da budu u stanju da vide Budu, čuju njegovu učenje Darne, vide mnoštvo bodisatvi i šravaka, daju darove Budi, uče pravila ponašanja za bodisatve, ili obavljaju meritorne prakse. Trebao bi da znaš da je to zbog toga što su ta bića gajila sumnju i nedostajala im je mudrost u njihovim prethodnim životima."

Shakyamuni's encouragement of faith

[44] "Further, Maitreya, if great bodhisattvas in the Buddha-lands of other quarters desire to see Amitayus, and revere and make offerings to him and the hosts of bodhisattvas and shravakas, they will, after death, be born in the land of Amitayus. Spontaneously transformed they will be born from within the seven-jewelled lotus-flowers.

"Maitreya, you should know that those born by transformation are possessed of supreme wisdom, while those in the embryonic state lack that wisdom and must pass five hundred years without being able to see the Buddha, hear his teaching of the Dharma, see the hosts of bodhisattvas and shravakas, make offerings to the Buddha, learn the rules of conduct for bodhisattvas, or perform meritorious practices. You should know that this is because those beings harbored doubt and lacked wisdom in their previous lives."

Embrionsko rođenje

[45] Buda je rekao Maitreji, "Da pretpostavimo da monarh koji poseduje točak-koji-se-okreće ima specijalnu komoru koja je ukrašena sa sedam dragulja i opremljena kaučima sa zastorima i svilenim zastavama koje vise sa plafona. Ako su prinčevi izvršili prekršaj prema kralju, njih se odvodi u tu komoru i sputava ih se zlatnim lancima. Tamo im se servira hrana i piće, obezbeđuje odeća, kauči i jastuci, cvetovi i tamjan, i mogu da uživaju u muzici. Pošto su tretirani kao i sam monarh koji poseduje točaka-koji-se-okreće, oni nemaju

želje. Da li misliš da bi ti prinčevi uživali živeti tamo?"

"Ne oni ne bi uživali," odgovorio je Maitreja. "Oni bi tražili različita sredstva pristupa da zatraže od čoveka na vlasti da im pomogne da pobegnu." Buda je rekao Maitreji, "Ta bića rođena unutar lotosovih-pupoljaka su takva. Zbog njihove sumnje u Budinu mudrost, rođeni su u palatama. Iako ne dobijaju nikakvu kaznu ili loš tretman čak ni za jedan tren, tamo moraju da provedu petsto godina bez da budu u stanju da vide Tri Dragulja, da daju darove Budi, ili da kultiviraju zalihu vrline. To je uznemirujuće za njih. Iako postoje druga zadovoljstva, oni ne uživaju živeti tamo."

"Ako ta bića postanu svesna grešaka izvršenih u njihovim ranijim životima i ako se duboko pokaju, ona mogu, po svojoj želji, da napuste i odu tamo gde boravi Amitajus. Onda ona mogu da ga obožavaju i daju mu darove; ona mogu takođe da posete nebrojeno i beskonačno mnogo drugih Buda da obave različite meritorne prakse. Maitreja, trebao bi da znaš da bodisatve koje dozvole da se javi sumnja gube velike dobrobiti. Iz tog razloga, trebao bi da imaš odlučnu veru u vrhovnu mudrost Bude."

Embryonic birth

[45] The Buddha said to Maitreya, "Let us suppose that a wheel-turning monarch has a special chamber which is adorned with seven jewels and provided with curtained couches and silken banners hanging from the ceiling. If princes have committed offense against the king, they are taken to that chamber and fettered with gold chains. There they are served with food and drink, provided with clothes, couches and cushions, flowers and incense, and can enjoy music. Being treated just like the wheel-turning monarch himself, they have no wants. Do you think that those princes would enjoy living there?"

"No they do not," replied Maitreya. "They would seek various means of approach to ask a man of power to help them escape." The Buddha said to Maitreya, "Those beings born within the lotus-buds are like that. Because of their doubt in the Buddha's wisdom, they have been born in palaces. Although they receive no punishment or ill treatment even for a single moment, they must pass five hundred years there without being able to see the Three Treasures, make offerings to the Buddha, or cultivate a stock of virtue. This is distressing to them. Though there are other pleasures, they do not enjoy living there."

"If those beings become aware of the faults committed in their former lives and deeply repent, they can, as they wish, leave and go to where Amitayus dwells. Then they can worship and make offerings to him; they can also visit innumerable and countless other Buddhas to perform various meritorious practices. Maitreya, you should know that the bodhisattvas who allow doubt to arise lose great benefits. For this reason, you should have resolute faith in the supreme wisdom of the Buddha."

Poseta Bodisatvi Čistoj Zemlji iz drugih Budinih-zemalja

[46] Bodisatva Maitreja je rekao Budi, "Poštovani-od-Sveta, koliko mnogo ne-nazadujućih bodisatvi postoje u ovom svetu koji će biti rođeni u toj Budinoj-zemlji?"

Buda je odgovorio, "Šesdeset-sedam koti ne-nazadujućih bodisatvi iz ovog sveta će biti rođeno tamo. Svaki od ovih bodisatvi je prethodno davao darove bezbrojnim Budama sa skoro istom marljivošću kao što si ti to činio, Maitreja. Štaviše, bodisatve nižih praksi i oni koji su izvršavali mala dela zasluge, čiji se broj ne može proračunati, će svi biti rođeni tamo."

Buda je rekao Maitreji, "Ne samo te bodisatve iz ovog sveta već takođe i oni iz Budinih-zemalja drugih kvadranata se rađaju tamo. Najpre, u zemlji Bude pod imenom Iluminacija Koja Daleko Seže postoji sto osamdeset koti bodisatvi koji svi posećuju to mesto. Drugo, u zemlji Bude Riznica Dragulja postoji osamdeset koti bodisatvi koji svi posećuju to mesto. Treće, u zemlji Bude Nemerljivi Zvuk postoji dvesta dvadeset koti bodisatvi koji svi posećuju to mesto. Četvrto, u zemlji Bude Ukus Nektara postoji dvesta pedeset koti bodisatvi koji svi posećuju to mesto. Peto, u zemlji Bude Pokoritelj Zmaja postoji četrnaest koti bodisatvi koji svi posećuju to mesto. Šesto, u zemlji Bude Superiorna Snaga postoji četrnaest hiljada bodisatvi koji svi posećuju to mesto. Sedmo, u zemlji Bude Lav postoji petsto koti bodisatvi koji svi posećuju to mesto. Osmo, u zemlji Bude Neoskrnavljena Svetlost postoji osamdeset koti bodisatvi koji svi posećuju to mesto. Deveto, u zemlji Bude Vrh Vrline postoji šesdeset koti bodisatvi koji svi posećuju to mesto. Deseto, u zemlji Bude Planina Izvrsne Vrline postoji šesdeset koti bodisatvi koji svi posećuju to mesto. Jedanaest, u zemlji Bude Kralj Ljudi postoji deset koti bodisatvi koji svi posećuju to mesto. Dvanaest, u zemlji Bude Sjajan Cvet postoji nebrojeno i neproračunljivo mnogo bodisatvi koji su svi ne-nazadujući i koji poseduju mudrost bez premca, koji su prethodno davali darove bezbrojnim Budama i u stanju su da nauče za sedam dana nesalomljiva učenja Darne koja mogu biti dostignuta samo od strane mahasatvi nakon praktikovanja za vreme od sto hiljade koti kalpi. Sve te bodisatve posećuju to mesto. Trinaesto, u zemlji Bude Neustrašivost postoji sedamsto devedeset koti velikih bodisatvi i nebrojeno mnogo manjih bodisatvi i bikšua koji svi posećuju to mesto."

Buda je rekao Maitreji, "Ne samo da bodisatve iz tih četrnaest Budinih-zemalja posećuju tu zemlju, već takođe i bodisatve iz nebrojeno mnogo Budinih-zemalja deset kvadranata, čiji je broj neproračunljiv. Čak i kada bih ti dao samo imena Buda deset kvadranata i broj bodisatvi i bikšua koji posećuju tu zemlju, brojeći ih neprestano dan i noć u toku jedne kalpe, ne bih bio u stanju da kompletiram listu. Zbog toga sam ti dao samo kratak opis."

Bodhisattvas' visits to the Pure Land from other Buddha-lands

[46] The Bodhisattva Maitreya said to the Buddha, "World-Honored One, how many non-retrogressive bodhisattvas are there in this world who will be born in that Buddha-land?"

The Buddha replied, "Sixty-seven kotis of non-retrogressive bodhisattvas from this world will be born there. Each of these bodhisattvas has previously made offerings to innumerable Buddhas with almost as much diligence as you did, Maitreya. Furthermore, bodhisattvas of lesser practices and those who have performed small acts of merit, whose number is beyond calculation, will all be born there."

The Buddha said to Maitreya, "Not only those bodhisattvas from this world but also those from Buddha-lands in other quarters are born there. First, in the land of the Buddha named Far-reaching Illumination there are one hundred and eighty kotis of bodhisattvas, who all visit there. Second, in the land of the Buddha Jewel-storehouse there are ninety kotis of bodhisattvas, who all visit there. Third, in the land of the Buddha Immeasurable Sound there are two hundred and twenty kotis of bodhisattvas, who all visit there. Fourth, in the land of the Buddha Taste of Nectar there are two hundred and fifty kotis of bodhisattvas, who all visit there. Fifth, in the land of the Buddha Dragon-subduing

there are fourteen kotis of bodhisattvas, who all visit there. Sixth, in the land of the Buddha Superior Power there are fourteen thousand bodhisattvas, who all visit there. Seventh, in the land of the Buddha Lion there are five hundred kotis of bodhisattvas, who all visit there. Eighth, in the land of the Buddha Undeified Light there are eighty kotis of bodhisattvas, who all visit there. Ninth, in the land of the Buddha Peak of Virtue there are sixty kotis of bodhisattvas, who all visit there. Tenth, in the land of the Buddha Mountain of Excellent Virtue there are sixty kotis of bodhisattvas, who all visit there. Eleventh, in the land of the Buddha King of Men there are ten kotis of bodhisattvas, who all visit there. Twelfth, in the land of the Buddha Splendid Flower there are innumerable and incalculable bodhisattvas who are all non-retrogressive and possessed of unrivaled wisdom, who have previously made offerings to countless Buddhas and are able to learn in seven days the adamant teachings of the Dharma that can only be attained by mahasattvas after practicing for a hundred thousand kotis of kalpas. Those bodhisattvas all visit there. Thirteenth, in the land of the Buddha Fearlessness there are seven hundred and ninety kotis of great bodhisattvas and incalculable minor bodhisattvas and bhiksus, who all visit there."

The Buddha said to Maitreya, "Not only do the bodhisattvas from those fourteen Buddha-lands visit that land, but also bodhisattvas from innumerable Buddha-lands in the ten quarters, whose number is incalculable. Even if I were to give you only the names of the Buddhas in the ten quarters and the number of the bodhisattvas and bhiksus who visit that land, enumerating them continuously day and night for a kalpa, I would not be able to complete the list. This is why I have given you only a brief description."

Šakjamunijevo ohrabrenje da se prihvati ova sutra

[47] Buda je rekao Maitreji, "Ako postoje ljudi koji čuju Ime tog Bude, raduju se tako jako da plešu, i sete ga se čak i jednom, onda bi ti trebao da znaš da su oni zadobili veliku dubrobit primajući nenadmašivu vrlinu. Iz tog razloga, Maitreja, čak i kada bi velika vatra ispunila univerzum od hiljadu miliona svetova, trebao bi da prođeš kroz nju da bi čuo ovu sutru, da bi pobudio radosnu veru, da bi je podržavao i recitovao, i da bi praktikovao u skladu sa njenim učenjima. To je zato što postoje mnoge bodisatve koji žele da čuju ovo učenje ali i dalje nisu u stanju da to učine. Ako postoje svesna bića koja su je čula, ona će postići Stepenicu Ne-nazadovanja u realizovanju najvišeg Prosvetljenja. Zbog toga bi trebao jednodušno da prihvatiš u veri, podržavaš i recituješ ovu sutru, i praktikuješ u skladu sa njenim učenjem."

Buda je dalje rekao, "Ja sam izložio ovo učenje radi svesnih bića i omogućio ti da vidiš Amitajusa i sve u njegovoj zemlji. Težite da uradite ono što treba. Nakon što pređem u Nirvanu, nemojte da dozvolite da se javi sumnja. U budućnosti, Budistički sveti spisi i učenja će nestati. Ali, iz sažaljenja i samilosti, ja ću posebno sačuvati ovu sutru i održati je u svetu još sto godina. Ona bića koja je susretnu će postići izbavljenje u skladu sa svojim aspiracijama."

Buda je rekao Maitreji, "Teško je susresti i videti Tatagatu kada je on na ovom svetu. Teško je pristupiti, teško je čuti Budina učenja i svete spise. Takođe je teško čuti izvrsna učenja za bodisatve, Paramite. Teško je takođe susresti dobrog učitelja, čuti Darmu i izvršiti prakse. Ali najteže od svih poteškoća je čuti ovu sutru, imati radosnu veru u nju i čvrsto je se pridržavati. Ništa nije teže od ovoga. Tako sam oformio moju Darmu, tako sam izložio moju Darmu, i tako sam podučavao moju Darmu. Moraš da je primiš i praktikuješ metodom koji je propisan."

Shakyamuni's encouragement to accept this sutra

[47] The Buddha said to Maitreya, "If there are people who hear the Name of that Buddha, rejoice so greatly as to dance, and remember him even once, then you should know that they have gained great benefit by receiving the unsurpassed virtue. For this reason, Maitreya, even if a great fire were to fill the universe of a thousand million worlds, you should pass through it to hear this sutra, to arouse joyful faith, to uphold and chant it, and to practice in accordance with its teachings. This is because there are many bodhisattvas who wish to hear this teaching but are still unable to do so. If there are sentient beings who have heard it, they will attain the Stage of Non-retrogression for realizing the highest Enlightenment. This is why you should single-heartedly accept in faith, uphold and chant this sutra, and practice in accordance with its teaching."

The Buddha further said, "I have expounded this teaching for the sake of sentient beings and enabled you to see Amitayus and all in his land. Strive to do what you should. After I have passed into Nirvana, do not allow doubt to arise. In the future, the Buddhist scriptures and teachings will perish. But, out of pity and compassion, I will especially preserve this sutra and maintain it in the world for a hundred years more. Those beings who encounter it will attain deliverance in accord with their aspirations."

The Buddha said to Maitreya, "It is difficult to encounter and behold Tathagata when he is in this world. Difficult of access, difficult to hear are the Buddhas' teachings and scriptures. It is also difficult to hear the excellent teachings for bodhisattvas, the Paramitas. Difficult too is it to meet a good teacher, to hear the Dharma and perform the practices. But most difficult of all difficulties is to hear this sutra, have faith in it with joy and hold fast to it. Nothing is more difficult than this. Thus have I formed my Dharma, thus have I expounded my Dharma, and thus have I taught my Dharma. You must receive it and practice it by the method prescribed."

Epilog

[48] Kada je Poštovani-od-Sveta završio svoje izlaganje ove sutre, aspiracija za najvišim Prosvetljenjem je bila probuđena kod bezbroj svesnih bića. Dvanaest hiljada najuta ljudskih bića je postiglo čisto Darma-oko; dvadeset dve koti bogova i ljudi je postiglo Stepenicu Ne-povratnika; osamsto hiljada bikšua je realizovalo mudrost uništenja oskrnavljenja; četrdeset koti bodisatvi je postiglo Stepenicu Ne-nazadovanja; i svi, ukrašeni vrlinom univerzalnih zaveta, će naposljetku postići savršeno Prosvetljenje.

U tom vremenu celokupan univerzum od hiljadu miliona svetova se zatresao na šest načina, i velika svetlost je obasjala sve zemlje deset kvadranata. Sto hiljada vrsta muzike se spontano začulo, i bezbroj čudesnih cvetova je raskošno padalo sa neba.

Kada je Buda završio sa iznošenjem ove sutre, Bodisatva Maitreja i bodisatve iz zemalja deset kvadranata, zajedno sa starešinom Anandom, drugim velikim šravakama, i svima onima iz velikog skupa, bez izuzetka, radovali su se Budinom govoru.

Epilogue

[48] When the World-Honored One had finished his exposition of this sutra, aspiration for the highest Enlightenment was awakened in innumerable sentient beings. Twelve thousand nayutas of human beings attained the pure Dharma-eye; twenty-two kotis of devas and humans attained the Stage of a Non-returner; eight hundred thousand bhiksus realized the wisdom of destroying defilements; forty kotis of bodhisattvas attained the Stage of Non-retrogression; and all, adorned with the virtue of the universal vows, will ultimately attain perfect Enlightenment.

At that time the entire universe of a thousand million worlds shook in six ways, and a great light illuminated all the lands in the ten quarters. A hundred thousand kinds of music played spontaneously, and innumerable marvelous flowers fell in profusion from the sky.

When the Buddha finished delivering this sutra, the Bodhisattva Maitreya and bodhisattvas from the lands in the ten quarters, together with the Elder Ananda, other great shravakas, and all those in the assembly, without exception, rejoiced at the Buddha's discourse.

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