

Homage to

*The Ocean-wide Lotus Pool Assembly of
Buddhas and Bodhisattvas*

南 無 蓮 池 海 會 佛 菩 薩

ná mó lián chí hǎi huì fó pú sà

佛說無量壽經

fó shuō wú liàng shòu jīng

曹魏康僧鎧譯(公元252年)
佛經翻譯委員會譯英文(2015)

我聞如是。
wǒ wén rú shì

一時。佛住王舍城。耆闍崛山中。與大比丘眾。萬
yī shí fó zhù wáng shè chéng qí shé jué shān zhōng yǔ dà bǐ qiū zhòng wàn

二千人俱。一切大聖。神通已達。
èr qiān rén jù yī qiè dà shèng shén tōng yǐ dá

其名曰。尊者了本際。尊者正願。尊者正語。尊者
qí míng yuē zūn zhě liǎo běn jì zūn zhě zhèng yuàn zūn zhě zhèng yǔ zūn zhě

大號。尊者仁賢。尊者離垢。尊者名聞。尊者善實
dà hào zūn zhě rén xián zūn zhě lí gòu zūn zhě míng wén zūn zhě shàn shí

。尊者具足。尊者牛王。尊者優樓頻螺迦葉。尊者
zūn zhě jù zú zūn zhě niú wáng zūn zhě yōu lóu pín luó jiā shè zūn zhě

伽耶迦葉。尊者那提迦葉。尊者摩訶迦葉。尊者
jiā yé jiā shè zūn zhě nà tí jiā shè zūn zhě mó hē jiā shè zūn zhě

舍利弗。尊者大目犍連。尊者劫賓那。尊者大住。
shè lì fú zūn zhě dà mù jiàn lián zūn zhě jié bīn nà zūn zhě dà zhù

尊者大淨志。尊者摩訶周那。尊者滿願子。尊者離
zūn zhě dà jìng zhì zūn zhě mó hē zhōu nà zūn zhě mǎn yuàn zǐ zūn zhě lí

障。尊者流灌。尊者堅伏。尊者面王。尊者異乘。
zhàng zūn zhě liú guàn zūn zhě jiān fú zūn zhě miàn wáng zūn zhě yì chéng

尊者仁性。尊者嘉樂。尊者善來。尊者羅云。尊者
zūn zhě rén xìng zūn zhě jiā lè zūn zhě shàn lái zūn zhě luó yún zūn zhě

阿難。皆如斯等。上首者也。
ā nán jiē rú sī děng shàng shǒu zhě yě

Sutra of the Buddha's Teachings on Infinite Life

translated into Chinese during the Cao Wei dynasty
by the Tripitaka Master Samghavarman of India (252 CE)
Provisional English translation by
the Buddhist Text Translation Society (2015)

Thus I have heard.

At one time, the Buddha was staying in Vulture Peak Mountain (Mount Gr̥dhrakūṭa) in the capital city of Magadhā (Rājagṛha) together with twelve thousand great bhikṣus. All were great sages who had already attained spiritual powers.

Their names are:

Venerable Realizing the Ultimate Origin (Ājñāta-kaundinya),
Venerable Right Vows (Ashvajit), Venerable Right Speech (Vāṣpa),
Venerable Great Name (Mahānāma), Venerable Benevolent Goodness (Bhadrajit), Venerable Free of Defilement (Vimala),
Venerable Renown (Yaśodevena), Venerable Reliable Goodness (Subāhunā),
Venerable Completeness (Pūrṇama),
Venerable Lord of Cow (Maitrāyaṇīputreṇa),
Venerable Urubilvākāśyapena, Venerable Gaya-kashyapa,
Venerable Nadi-kashyapa, Venerable Mahakashyapa,
Venerable Shariputra, Venerable Mahamaudgalyayana,
Venerable Kapphina, Venerable Great Existing (Mahakausthilya),
Venerable Great Pure Aspiration (Mahakatyayana), Venerable Mahacunda,
Venerable Son of Complete in Vows (aka Son of Abundance Kindness, Pūrṇamaitrāyaṇīputreṇa),
Venerable Free of Obstruction (Aniruddhena),
Venerable River (Revata/nadikāśyapena),
Venerable Mighty Conqueror (Kampilena),
Venerable King of Perfect Appearance (Amogharājena),
Venerable Extraordinary Vehicle (Pārāyaṇikena),
Venerable Kind-Hearted (Vakkula), Venerable Joy and Happiness (Nanda),
Venerable Well Come (Svagata/svāgatena),
Venerable Rahula, and Venerable Ananda.
All of them were leaders among the assembly.

又與大乘眾菩薩俱 · 普賢菩薩 · 妙德菩薩 · 慈氏菩
yòu yǔ dà chéng zhòng pú sà jù pǔ xián pú sà miào dé pú sà cí shì pú

薩等 · 此賢劫中一切菩薩。
sà děng cǐ xián jié zhōng yī qiè pú sà

又賢護等十六正士：善思議菩薩 · 信慧菩薩 · 空無
yòu xián hù děng shí liù zhèng shì shàn sī yì pú sà xìn huì pú sà kōng wú

菩薩 · 神通華菩薩 · 光英菩薩 · 慧上菩薩 · 智幢菩
pú sà shén tōng huā pú sà guāng yīng pú sà huì shàng pú sà zhì zhuàng pú

薩 · 寂根菩薩 · 願慧菩薩 · 香象菩薩 · 寶英菩薩 ·
sà jí gēn pú sà yuàn huì pú sà xiāng xiàng pú sà bǎo yīng pú sà

中住菩薩 · 制行菩薩 · 解脫菩薩。皆遵普賢大士之
zhōng zhù pú sà zhì xíng pú sà jiě tuō pú sà jiē zūn pǔ xián dà shì zhī

德 · 具諸菩薩無量行願 · 安住一切功德之法 · 遊步
dé jù zhū pú sà wú liàng hàng yuàn ān zhù yī qiè gōng dé zhī fǎ yóu bù

十方 · 行權方便 · 入佛法藏 · 究竟彼岸 · 於無量世
shí fāng xíng quán fāng biàn rù fó fǎ zàng jiù jìng bǐ àn yú wú liàng shì

界 · 現成等覺。
jiè xiàn chéng děng jué

處兜術天 · 弘宣正法。捨彼天宮 · 降神母胎 · 從右
chǔ dōu shù tiān hóng xuān zhèng fǎ shě bǐ tiān gōng jiàng shén mǔ tāi cóng yòu

脇生 · 現行七步。光明顯曜 · 普照十方無量佛土 ·
xié shēng xiàn xíng qī bù guāng míng xiǎn yào pǔ zhào shí fāng wú liàng fó dù

六種震動。舉聲自稱：吾當於世為無上尊。釋梵奉
liù zhǒng zhèn dòng jǔ shēng zì chēng wú dāng yú shì wéi wú shàng zūn shì fàn fèng

侍 · 天人歸仰。
shì tiān rén guī yǎng

示現算計 · 文藝 · 射御 · 博綜道術 · 貫練群籍 · 遊
shì xiàn suàn jì wén yì shè yù bó zōng dào shù guàn liàn qún jí yóu

於後園講武試藝。現處宮中色味之間。
yú hòu yuán jiǎng wǔ shì yì xiàn chǔ gōng zhōng sè wèi zhī jiān

Also present was a gathering of Mahayana practitioners, who were Bodhisattvas including Bodhisattva Universal Goodness (Samantabhadra), Bodhisattva Wondrous Virtue (Manjushri), Bodhisattva Kindness (Maitreya), and all the Bodhisattvas in this Goodness Eon (bhadrakalpa).

There were also sixteen excellent Bodhisattvas including Guardian of Goodness (Bhadrapāla) as well as other Bodhisattvas: Bodhisattva Skillful Reflection, Bodhisattva Faith and Wisdom, Bodhisattva Emptiness, Bodhisattva Blossom of Spiritual Powers, Bodhisattva Effulgence, Bodhisattva Supreme Wisdom, Bodhisattva Wisdom Banner, Bodhisattva Tranquil Faculties, Bodhisattva Wisdom and Vows, Bodhisattva Fragrant Elephant (Gandhahasti), Bodhisattva Essence of Jewel (Ratnaketurāja), Bodhisattva Abiding in the Middle, Bodhisattva Discipline Conduct, and Bodhisattva Liberation.

Each of these Bodhisattvas embodied the virtue of Bodhisattva Samantabhadra, perfected all Bodhisattvas' infinite practices and vows, and abided peacefully in all the methods of merit and virtue. They travelled throughout the ten directions teaching with skillful means. In infinite worlds, each of them realizes equivalent enlightenment, enters the treasury of Dharma, and reaches the other shore.

[They each reveal the process for becoming a Buddha:]

In the Tuṣita Heaven, each of these Bodhisattvas teaches the right Dharma. They then leave the celestial palace and enter their mother's womb. Upon birth from their mother's right side, they each takes seven steps. At that moment, a brilliant radiance shines everywhere over the infinite Buddhalands throughout the ten directions and the earth quakes in six ways. Then they each proclaims, "In this world, I shall become the Unsurpassed Honored One." Śakra and Brahma reverently attend to them; the gods and humans take refuge with them.

Each of these Bodhisattvas has complete mastery of mathematics, literature, art, archery, charioteering, and governance. In the courtyard behind the palace, they spend their time playing, practicing martial arts, and testing their abilities. In the palace, they are surrounded by sensuality and beauty.

見老病死 · 悟世非常 · 棄國財位 · 入山學道。服乘
jiàn lǎo bìng sǐ wù shì fēi cháng qì guó cái wèi rù shān xué dào fú shèng

白馬 · 寶冠瓔珞 · 遣之令還。捨珍妙衣而著法服。
bái mǎ bǎo guàn yīng luò qiǎn zhī lìng huán shě zhēn miào yī ér zhúo fǎ fú

剃除鬚髮 · 端坐樹下。勤苦六年 · 行如所應。
tì chú xū fǎ duān zuò shù xià qín kǔ liù nián xíng rú suǒ yìng

現五濁刹 · 隨順群生。示有塵垢 · 沐浴金流。天按
xiàn wǔ zhuó chà suí shùn qún shēng shì yǒu chén gòu mù yù jīn liú tiān àn

樹枝 · 得攀出池。靈禽翼從 · 往詣道場。吉祥感徵
shù zhī dé pān chū chí líng qín yì cóng wǎng yì dào chǎng jí xiáng gǎn zhēng

表章功祚 · 哀受施草 · 敷佛樹下 · 跏趺而坐。
biǎo zhāng gōng zuò āi shòu shī cǎo fū fó shù xià jiā fū ér zuò

奮大光明 · 使魔知之。魔率官屬 · 而來逼試。制以
fèn dà guāng míng shǐ mó zhī zhī mó shuài guān shǔ ér lái bī shì zhì yǐ

智力 · 皆令降伏。得微妙法 · 成最正覺。
zhì lì jiē lìng xiáng fú dé wéi miào fǎ chéng zuì zhèng jué

釋梵祈勸 · 請轉法輪。以佛遊步 · 佛吼而吼。扣法
shì fàn qí quàn qǐng zhuǎn fǎ lún yǐ fó yóu bù fó hǒu ér hǒu kòu fǎ

鼓 · 吹法螺 · 執法劍 · 建法幢 · 震法雷 · 曜法電 ·
gǔ chuī fǎ luó zhí fǎ jiàn jiàn fǎ chuáng zhèn fǎ léi yào fǎ diàn

澍法雨 · 演法施。常以法音 · 覺諸世間。光明普照
shù fǎ yǔ yǎn fǎ shī cháng yǐ fǎ yīn jué zhū shì jiān guāng míng pǔ zhào

無量佛土 · 一切世界 · 六種震動。總攝魔界 · 動魔
wú liàng fó dù yí qiè shì jiè liù zhǒng zhèn dòng zǒng shè mó jiè dòng mó

宮殿 · 眾魔懼怖 · 莫不歸伏。
gōng diàn zhòng mó zhù bù mò bù guī fú

Upon witnessing old age, sickness, and death, they become aware that the world is impermanent and go to the mountains to cultivate the Way. They renounce their kingdom, wealth, and status. They send back their carriage, white horse, royal crown and jewelry.

They give away their royal finery and don the robe of Dharma. With shaved head and beard, they sit under a tree in meditation. For six years, they each cultivate extreme asceticism according to what was expected of as an ascetic.

In order to accord with living beings, they each comes the world of the five turbidities. With the appearance of having defilements, they each bathe in the Nairāñjanā River; and a deva lowers a tree branch to help them climb out of the river.

Celestial birds follow them to the place of awakening. Svasti sees these auspicious signs and wishes to make an offering of grass. Each of them kindly accepts the offering and spreads the grass as a seat under the Bodhi tree. They then sit in full lotus and radiate a boundless light that startles Mara, the king of the demons. In response, Mara attacks them with his demonic hordes. However, the demons are all defeated by the power of their wisdom. They then realize the wondrous, subtle Dharma and accomplish the ultimate right awakening.

Śakra and Brahma then come and request that they turn the Dharma wheel. Now as a Buddha, they travel widely. They roar the Buddha's roar, beat the Dharma drum, blow the Dharma conch, wield the Dharma sword, raise the Dharma banner, strike with Dharma thunder, illuminate with Dharma lightning, shower Dharma rain, and proclaim the Dharma.

With the sounds of the Dharma, they constantly awaken living beings in many worlds. Their radiance illuminates everywhere throughout countless Buddha-lands causing all the worlds to quake in six ways. This radiance encompasses the demon's realms and shakes the demon's palaces, thereby terrifying the demons so that they all surrender.

搗裂邪網 · 消滅諸見。散諸塵勞 · 壞諸欲塹。
guó liè xié wǎng xiāo miè zhū jiàn sǎn zhū chén láo huài zhū yù qiàn

嚴護法城 · 開闡法門。洗濯垢污 · 顯明清白。
yán hù fǎ chéng kāi chǎn fǎ mén xǐ zhuó gòu wū xiǎn míng qīng bái

光融佛法 · 宣流正化。入國分衛 · 獲諸豐饒。
guāng róng fó fǎ xuān liú zhèng huà rù guó fēn wèi huò zhū fēng shàn

貯功德 · 示福田。欲宣法 · 現欣笑。以諸法藥救療
zhǔ gōng dé shì fú tián yù xuān fǎ xiàn xīn xiào yǐ zhū fǎ yào jiù liáo

三苦。顯現道意無量功德。授菩薩記 · 成等正覺。
sān kǔ xiǎn xiàn dào yì wú liàng gōng dé shòu pú sà jì chéng děng zhèng jué

示現滅度 · 拯濟無極。
shì xiàn miè dù zhěng jì wú jí

消除諸漏 · 植眾德本 · 具足功德 · 微妙難量。遊諸
xiāo chú zhū lòu zhí zhòng dé běn jù zú gōng dé wéi miào nán liàng yóu zhū

佛國 · 普現道教 · 其所修行清淨無穢。
fó guó pǔ xiàn dào jiào qí suǒ xiū xíng qīng jìng wú huì

譬如幻師現眾異像。為男為女 · 無所不變。本學明
pì rú huàn shī xiàn zhòng yì xiàng wéi nán wéi nǚ wú suǒ bú biàn běn xué míng

了 · 在意所為。
liǎo zài yì suǒ wéi

此諸菩薩亦復如是。學一切法貫綜縷練。所住安諦
cǐ zhū pú sà yì fù rú shì xué yī qiè fǎ guàn zōng lǚ liàn suǒ zhù ān dì

靡不感化。無數佛土 · 皆悉普現。未曾慢恣 · 愍傷
mí bù gǎn huà wú shù fó dù jiē xī pǔ xiàn wèi céng màn zì mǐn shāng

眾生。如是之法一切具足。菩薩經典 · 究暢要妙。
zhòng shēng rú shì zhī fǎ yī qiè jù zú pú sà jīng diǎn jiù chàng yào miào

名稱普至 · 道御十方。無量諸佛咸共護念。
míng chēng pǔ zhì dào yù shí fāng wú liàng zhū fó xián gòng hù niàn

Each of them rips apart the nets of evil, removes wrong views, wipes away the defiling afflictions, and destroys the moat of desires.

They guard the citadel of Dharma and open Dharma gateways. By washing away the polluting defilements, they reveal a pristine clarity.

They completely illuminate the Buddha's teachings and proclaim it widely, thereby bringing living beings to the proper path. They go on alms round in the cities and towns and receive abundant offerings of food. They serve as fields of merits allowing donors to accumulate merit.

They smile with delight as they are about to teach the Dharma. Using the Dharma as medicine, they cure living beings of the three kinds of sufferings. They show them making the Bodhi resolve, and cultivating immeasurable merit and virtue. They give Bodhisattvas predictions for realizing Right and Equal Awakening. After saving limitless living beings, they enter nirvana. (note: this is the end of the process of eight stages for becoming a Buddha, see page 5)

They have ended outflows and cultivated the roots of virtue. Replete with immeasurable and marvelous merit and virtue, they travel throughout all Buddha-lands and reveal the teachings of the Way. Their practice is pure and without stain.

Similar to a magician who displays all kinds of magical illusions, they can make appear a man or woman; there is nothing that they cannot transform. Their knowledge and understanding allow them to make appear anything that they wish.

These Bodhisattvas are also able to study all the Dharma teachings and apply them in practice in all their subtle details.

Wherever they stay, the place is tranquil. They inspire everyone around them to become good without exception. Appearing in infinite Buddha-lands, they are never arrogant or disrespectful, but are always compassionate towards living beings. They have perfected all of these Dharma practices.

They thoroughly investigate the essentials and subtle principles in the Sutras for Bodhisattvas. Known by all, they guide living beings in the ten directions. All the infinite Buddhas protect and are mindful of them.

佛所住者皆已得住 · 大聖所立而皆已立。如來道化
fó suǒ zhù zhě jiē yǐ dé zhù dà shèng suǒ lì ér jiē yǐ lì rú lái dào huà

各能宣布 · 為諸菩薩而作大師。以甚深禪慧 · 開導
gè néng xuān bù wèi zhū pú sà ér zuò dà shī yǐ shèn shēn chán huì kāi dǎo

眾生。通諸法性 · 達眾生相。
zhòng shēng tōng zhū fǎ xìng dá zhòng shēng xiàng

明了諸國 · 供養諸佛。化現其身猶如電光。
míng liǎo zhū guó gòng yàng zhū fó huà xiàn qí shēn yóu rú diàn guāng

善學無畏之網 · 曉了幻化之法。壞裂魔網 · 解諸纏
shàn xué wú wèi zhī wǎng xiǎo liǎo huàn huà zhī fǎ huài liè mó wǎng jiě zhū chán

縛。超越聲聞 · 緣覺之地。得空 · 無相 · 無願三昧。
fú chāo yuè shēng wén yuán jué zhī dì dé kòng wú xiàng wú yuàn sān mèi

善立方便 · 顯示三乘。於此化終而現滅度。
shàn lì fāng biàn xiǎn shì sān shèng yú cǐ huà zhōng ér xiàn miè dù

亦無所作 · 亦無所有。不起不滅 · 得平等法。
yì wú suǒ zuò yì wú suǒ yǒu bù qǐ bú miè dé píng děng fǎ

具足成就無量總持 · 百千三昧。諸根智慧 · 廣普寂
jù zú chéng jiù wú liàng zǒng chí bǎi qiān sān mèi zhū gēn zhì huì guǎng pǔ jí

定。深入菩薩法藏 · 得佛華嚴三昧。宣揚演說一切
dìng shēn rù pú sà fǎ zàng dé fó huá yán sān mèi xuān yáng yǎn shuō yī qiè

經典。住深定門 · 悉觀現在無量諸佛。一念之頃 ·
jīng diǎn zhù shēn dìng mén xī dǔ xiàn zài wú liàng zhū fó yī niàn zhī qǐng

無不周遍。
wú bù zhōu biàn

濟諸劇難諸閑不閑 · 分別顯示真實之際。得諸如來
jì zhū jù nán zhū xián bù xián fēn bié xiǎn shì zhēn shí zhī jì dé zhū rú lái

They stay in the abodes of the Buddhas and accomplish the work of Great Sages.

They explain and spread widely the transformative teachings of the Tathagata.

They serve as master teachers for the other Bodhisattvas.

They inspire and guide living beings with profound dhyāna concentration and wisdom.

They thoroughly comprehend the nature of the Dharma, understand the characteristics of living beings.

They completely know all lands; like flashes of lightning, they appear in physical bodies to make offerings to the Buddhas.

Having mastered the net of fearlessnesses and realized the illusory nature of dharmas, they tear apart the nets of Mara and set free all knots and bonds.

Surpassing the stages of Voice-Hearers and Solitary Sages, they realized the samādhis of emptiness, freedom from attributes, and freedom from desire.

Through proficient use of skillful means, they establish the Three Vehicles, and at the end of their lives, they manifest nirvana.

Effortless and free of attainment where nothing arises and nothing ceases, they realize equanimity.

They have complete mastery of infinite *dharanis*, hundreds of thousands of samadhis.

Their faculties and wisdom are vast, all-pervasive, tranquil, and still.

They thoroughly master the Dharma treasury of Bodhisattvas, attain the Buddha's Avatamsaka Samadhi, and proclaim and expound on all Sutras.

While abiding in deep samadhi, they are able to see limitless Buddhas of the present and meet all of them in the space of one thought.

They aid those who are in severe difficulties, those in adversity, as well as those who are at peace, and reveal the reality accordingly to all of them.

辯才之智。入眾言音。開化一切。超過世間諸所有。
biàn cái zhī zhì rù zhòng yán yīn kāi huà yí qiè chāo guò shì jiān zhū suǒ yǒu

法。心常諦住度世之道。於一切萬物而隨意自在。
fǎ xīn cháng dì zhù dù shì zhī dào yú yí qiè wàn wù ér suí yì zì zài

為諸庶類。作不請之友。荷負群生為之重擔。
wèi zhū shù lèi zuò bù qǐng zhī yǒu hè fù qún shēng wéi zhī zhòng dān

受持如來甚深法藏。護佛種性常使不絕。
shòu chí rú lái shēn shēn fǎ zàng hù fó zhǒng xìng cháng shǐ bù jué

興大悲。愍眾生。演慈辯。授法眼。杜三趣。開善
xīng dà bēi mǐn zhòng shēng yǎn cí biàn shòu fǎ yǎn dù sān qù kāi shàn

門。以不請之法施諸黎庶。如純孝之子愛敬父母。
mén yǐ bù qǐng zhī fǎ shī zhū lí shù rú chún xiào zhī zǐ ài jìng fù mǔ

於諸眾生視若自己。一切善本皆度彼岸。悉獲諸佛
yú zhū zhòng shēng shì ruò zì jǐ yí qiè shàn běn jiē dù bǐ àn xī huò zhū fó

無量功德。智慧聖明不可思議。
wú liàng gōng dé zhì huì shèng míng bù kě sī yì

如是之等菩薩大士不可稱計。一時來會。
rú shì zhī děng pú sà dà shì bù kě chēng jì yī shí lái huì

爾時。世尊諸根悅豫。姿色清淨。光顏巍巍。
ěr shí shì zūn zhū gēn yuè yù zī sè qīng jìng guāng yán wéi wéi

尊者阿難。承佛聖旨。即從座起。偏袒右肩。長跪
zūn zhě ā nán chéng fó shèng zhǐ jí cóng zuò qǐ piān tǎn yòu jiān cháng guì

合掌。而白佛言：
hé zhǎng ér bái fó yán

今日世尊諸根悅豫。姿色清淨。光顏巍巍。如明鏡
jīn rì shì zūn zhū gēn yuè yù zī sè qīng jìng guāng yán wéi wéi rú míng jìng

They attain the Tathagata's wisdom in eloquence. They master all languages, and their teachings to everyone transcends all worldly dharmas.

Their mind is always attentive to ways to save the world, and they effortlessly accord with myriad things at will.

They become friends with multitudes of beings without being asked, and carry heavy burdens on their behalf.

They accept and uphold the most profound Dharma treasury, and constantly guard the lineage of Buddhas, so that it continues without cease.

They sympathize with living beings out of great compassion.

They proclaim the Dharma with eloquence and kindness, and teach living beings the perception of Dharma to prevent them from [falling into] the three lower destinies and open up the gate to goodness

They bestow the Dharma to common people without being requested, like genuinely filial children would do out of love and respect for their parents.

They regard all living beings as the same as themselves.

Having established a foundation of goodness in this way, they arrive at the other shore.

They all attain the immeasurable merit and virtue of Buddhas, and their wisdom is brilliant and beyond imagination.

Bodhisattvas Mahasattvas such as these, so many one can't name them all, gathered together in this assembly.

At that time, there was serenity and joy in all of the World Honored One's sense faculties. His countenance was clear, beaming with glorious light.

Upon recognizing the Buddha's intention, Venerable Ananda immediately arose from his seat, bared his right shoulder, knelt before the Buddha with his palms together, and said:

"World Honored One, today all your sense faculties are serene and joyful, your countenance is clear and beaming with glorious light, just like a bright

淨 · 影暢表裏。威容顯耀 · 超絕無量 · 未曾瞻覩 ·
jìng yǐng chàng biǎo lǐ wēi róng xiǎn yào chāo jué wú liàng wèi céng zhān dǔ

殊妙如今。
shū miào rú jīn

唯然 · 大聖！我心念言：今日世尊住奇特法 · 今日
wéi rán dà shèng wǒ xīn niàn yán jīn rì shì zūn zhù qí tè fǎ jīn rì

世雄住佛所住 · 今日世眼住導師行 · 今日世英住最
shì xióng zhù fó suǒ zhù jīn rì shì yǎn zhù dǎo shī hēng jīn rì shì yīng zhù zuì

勝道 · 今日天尊行如來德。去來現在佛佛相念 · 得
shèng dào jīn rì tiān zūn xíng rú lái dé qù lái xiàn zài fó fó xiāng niàn dé

無今佛念諸佛耶？何故威神光光乃爾？
wú jīn fó niàn zhū fó yé hé gù wēi shén guāng guāng nǎi ěr

於是世尊告阿難曰：云何 · 阿難！諸天教汝來問佛
yú shì shì zūn gào ā nán yuē yún hé ā nán zhū tiān jiāo rǔ lái wèn fó

耶？自以慧見問威顏乎？
yé zì yǐ huì jiàn wèn wēi yán hū

阿難白佛：無有諸天來教我者 · 自以所見問斯義耳。
ā nán bái fó wú yǒu zhū tiān lái jiāo wǒ zhě zì yǐ suǒ jiàn wèn sī yì ěr

佛言：善哉！阿難！所問甚快。發深智慧 · 真妙辯
fó yán shàn zāi ā nán suǒ wèn shèn kuài fā shēn zhì huì zhēn miào biàn

才 · 愍念眾生 · 問斯慧義。
cái mǐn niàn zhòng shēng wèn sī huì yì

如來以無盡大悲 · 矜哀三界 · 所以出興於世 · 光闡
rú lái yǐ wú jìn dà bēi jīn āi sān jiè suǒ yǐ chū xīng yú shì guāng chǎn

道教 · 普令群萌獲真法利。無量億劫難值難見 · 猶
dào jiào pǔ lìng qún méng huò zhēn fǎ lì wú liàng yì jié nán zhí nán jiàn yóu

mirror so pristine that it reflects clearly and thoroughly. The splendor of your majestic appearance is unsurpassed and beyond measure. I have never seen you look so exceptionally wondrous like today.

Because of this, O Great Sage, I wondered, “Today, the World-Honored One abides in the exceptional Dharma.

Today, the World-Hero abides in the state in which all Buddhas abides.

Today, the World-Eyes abides in the Guiding Teacher’s conduct.

Today, the World-Valiant One abides in the most supreme Way.

Today, the Heaven-Honored One carries out the virtues of the Tathagatas.

The Buddhas of past, present, and future are mindful of each other. Could it be that the present Buddha [Shakyamuni Buddha] is mindful of all the Buddhas, too? Is that why your awesome appearance is so brilliant?

The World Honored One asked Ananda, “How is this, Ananda? Did the *devas* advise you to come and put this question to the Buddha, or was it from your own wise observation that you ask me (i.e. the awesome appearance one)?

Ananda answered the Buddha, “The *devas* did not instruct me. I asked this question based on my own observation.”

The Buddha replied, “Excellent, Ananda! Your question shows discernment. With profound wisdom and wondrous eloquence, you ask this discerning question on behalf of living beings.

Out of boundless great compassion and empathy for those in the three realms, the Tathagata appears in the world.

He expounds the Dharma with the intent of rescuing all beings and leading them to true rewards.

In countless millions of eons, the Tathagata is difficult to encounter.

靈瑞華時時乃出。今所問者多所饒益。開化一切諸
 líng ruì huā shí shí nǎi chū jīn suǒ wèn zhě duō suǒ ráo yì kāi huà yī qiè zhū

天人民。
 tiān rén mǐn

阿難！當知如來正覺。其智難量。多所導御。慧見
 ā nán dāng zhī rú lái zhèng jué qí zhì nán liáng duō suǒ dǎo yù huì jiàn

無礙。無能過絕。以一噉之力。能住壽命億百千劫。
 wú ài wú néng è jué yǐ yī cǎn zhī lì néng zhù shòu mìng yì bǎi qiān jié

無數無量。復過於此。諸根悅豫不以毀損。姿色不
 wú shù wú liàng fù guò yú cǐ zhū gēn yuè yù bù yǐ huǐ sǔn zī sè bú

變。光顏無異。所以者何？如來定慧究暢無極。於
 biàn guāng yán wú yì suǒ yǐ zhě hé rú lái dìng huì jiū chàng wú jí yú

一切法而得自在。
 yī qiè fǎ ér dé zì zài

阿難諦聽。今為汝說。
 ā nán dì tīng jīn wèi rǔ shuō

對曰：唯然。願樂欲聞。
 duì yuē wéi rán yuàn yào yù wén

佛告阿難：乃往過去。久遠無量。不可思議無央數
 fó gào ā nán nǎi wǎng guò qù jiǔ yuǎn wú liàng bù kě sī yì wú yāng shù

劫。錠光如來興出於世。教化度脫無量眾生。皆令
 jié dìng guāng rú lái xīng chū yú shì jiào huà dù tuō wú liàng zhòng shēng jiē lìng

得道。乃取滅度。
 dé dào nǎi qǔ miè dù

次有如來名曰光遠。次名月光。次名栴檀香。次名
 cì yǒu rú lái míng yuē guāng yuǎn cì míng yuè guāng cì míng zhān tán xiāng cì míng

善山王。次名須彌天冠。次名須彌等曜。次名月色。
 shàn shān wáng cì míng xū mí tiān guān cì míng xū mí děng yào cì míng yuè sè

His appearance is as rare as the blooming of the udumbara flower.
 Your question will teach and benefit all the *devas* and humans.

“Ananda, know that the wisdom of the Tathagata, the Perfectly Awakened One, is difficult to fathom; that he teaches in many ways; and that nothing can impede his penetrating insight.

The Tathagata could sustain on the strength derived from just one meal for hundreds of thousands of millions of immeasurable eons, or even beyond that.

And yet his sense faculties will not degenerate, but are instead joyful and serene; his bearing and complexion were unaffected, as was the splendor of his countenance. Why is that?

This is because the Tathagata's samadhi and wisdom are boundless and completely unobstructed, for he has mastery over all dharmas.

Ananda, listen attentively! I shall now explain this to you.”

Ananda replied, “I joyfully wish to hear your teachings.”

The Buddha told Ananda, “In the distant past, limitless, inconceivable, countless eons ago, a Tathagata named Dipamkara appeared in the world.

After teaching and leading countless beings to realize the Way, he entered nirvana.

After him, the next Tathagata by the name of Far-Reaching Light appeared in the world.

After him, came Moonlight followed by Candana Fragrance, and then King Mountain of Goodness.

Next came Celestial Crown of Sumeru, followed by Brilliant like Sumeru, and then Moon's Hue.

次名正念 · 次名離垢 · 次名無著 · 次名龍天 · 次名
cì míng zhèng niàn cì míng lí gòu cì míng wú zháo cì míng lóng tiān cì míng

夜光 · 次名安明頂 · 次名不動地 · 次名琉璃妙華 ·
yè guāng cì míng ān míng dǐng cì míng bú dòng dì cì míng liú li miào huā

次名琉璃金色 · 次名金藏 · 次名炎光 · 次名炎根 ·
cì míng liú li jīn sè cì míng jīn zàng cì míng yán guāng cì míng yán gēn

次名地種 · 次名月像 · 次名日音 · 次名解脫華 ·
cì míng dì zhǒng cì míng yuè xiàng cì míng rì yīn cì míng jiě tuō huā

次名莊嚴光明 · 次名海覺神通 · 次名水光 · 次名
cì míng zhuāng yán guāng míng cì míng hǎi jué shén tōng cì míng shuǐ guāng cì míng

大香 · 次名離塵垢 · 次名捨厭意 · 次名寶炎 · 次名
dà xiāng cì míng lí chén gòu cì míng shě yàn yì cì míng bǎo yán cì míng

妙頂 · 次名勇立 · 次名功德持慧 · 次名蔽日月光 ·
miào dǐng cì míng yǒng lì cì míng gōng dé chí huì cì míng bì rì yuè guāng

次名日月琉璃光 · 次名無上琉璃光 · 次名最上首 ·
cì míng rì yuè liú li guāng cì míng wú shàng liú li guāng cì míng zuì shàng shǒu

次名菩提華 · 次名月明 · 次名日光 · 次名華色王 ·
cì míng pú tí huā cì míng yuè míng cì míng rì guāng cì míng huā sè wáng

次名水月光 · 次名除癡冥 · 次名度蓋行 · 次名淨信 ·
cì míng shuǐ yuè guāng cì míng chú chī míng cì míng dù gài hòng cì míng jìng xìn

次名善宿 · 次名威神 · 次名法慧 · 次名鸞音 · 次名
cì míng shàn xiù cì míng wēi shén cì míng fǎ huì cì míng luán yīn cì míng

師子音 · 次名龍音 · 次名處世。
shī zǐ yīn cì míng lóng yīn cì míng chǔ shì

如此諸佛皆悉已過。
rú cǐ zhū fó jiē xī yǐ guò

爾時 · 次有佛 · 名世自在王如來 · 應供 · 等正覺 ·
ěr shí cì yǒu fó míng shì zì zài wáng rú lái yìng gòng děng zhèng jué

明行足 · 善逝 · 世間解 · 無上士 · 調御丈夫 · 天人
míng hòng zú shàn shì shì jiān jiě wú shàng shì tiáo yù zhàng fū tiān rén

After him, came Right Mindfulness, followed by Free of Defilements, and then Free of Attachments.

After him came, Dragon Deva, followed by Evening Light, and then Summit of Mt Sumeru.

After him came Unmoving Ground followed by Wondrous Vaiḍūrya Flower, and then Golden-hued Vaiḍūrya.

After him, came Gold Treasury followed by Blazing Light, and then Blazing Roots.

After him, came Seed of the Earth followed by Moon-like Appearance, and then Voice of the Sun.

After him, came Flower of Liberation followed by Magnificent Radiance, and then Spiritual Powers of Oceanic Awakening.

After him, came Water's Radiance, followed by Great Fragrance, and then Free of Defilements.

After him, came Intent to Renounce Aversion, followed by Exquisite Flame, and then Wondrous Summit.

After him, came Courageous Stand followed by Meritorious Virtue and Maintaining Wisdom, and then Light Surpassing the Sun and Moon.

After him, came Lapis Lazuli Light of Sun and Moon followed by Unsurpassed Lapis Lazuli Light, and then Unsurpassed Leader.

After him, came Bodhi Flower followed by Moon Radiance, and then Sunlight.

After him, came King of Flowery Resplendence followed by Light of Moon in the Water, and then Dispelling the Darkness of Delusion.

After him, came Practice of Removing Coverings followed by Pure Faith, and then Constellation of Goodness.

After him, came Awe-inspiring followed by Dharma Wisdom, and then Sound of Fabulous Bird.

After him, came Sound of Lion followed by Sound of Dragon, and then Engaging with the World.

After all of these Buddhas had already left this world, there was a Buddha named King of Self-Mastery in the World, Tathagata, Arhat/Worthy of Offering One, Fully Awakened One, One Perfect in Wisdom and Deeds, Well-gone One, One Understand the World, Unsurpassed One, Trainer of Those Ready to Be Trained, Teacher of Devas and Humans,

師 · 佛 · 世尊。
shī fó shì zūn

時有國王 · 聞佛說法 · 心懷悅豫。尋發無上正真道
shí yǒu guó wáng wén fó shuō fǎ xīn huái yuè yù xún fā wú shàng zhèng zhēn dào

意 · 棄國捐王 · 行作沙門 · 號曰法藏。高才勇哲 ·
yì qì guó juān wáng xíng zuò shā mén hào yuē fǎ zàng gāo cái yǒng zhé

與世超異。詣世自在王如來所 · 稽首佛足 · 右遶三
yǔ shì chāo yì yì shì zì zài wáng rú lái suǒ jī shǒu fó zú yòu rào sān

匝 · 長跪合掌 · 以頌讚曰：
zā cháng guì hé zhǎng yǐ sòng zàn yuē

光顏巍巍 威神無極 如是炎明 無與等者。
guāng yán wéi wéi wēi shén wú jí rú shì yán míng wú yǔ děng zhě

日月摩尼 珠光炎耀 皆悉隱蔽 猶如聚墨。
rì yuè mó ní zhū guāng yán yào jiē xī yǐn bì yóu rú jù mò

如來容顏 超世無倫 正覺大音 響流十方。
rú lái róng yán chāo shì wú lún zhèng jué dà yīn xiǎng liú shí fāng

戒聞精進 三昧智慧 威德無侶 殊勝希有。
jiè wén jīng jìn sān mèi zhì huì wēi dé wú lǚ shū shèng xī yǒu

深諦善念 諸佛法海 窮深盡奧 究其崖底。
shēn dì shàn niàn zhū fó fǎ hǎi qióng shēn jìn ào jiū qí yá dǐ

Buddha, World-Honored One.

At that time, there was a king who took delight in that Buddha's teachings and immediately resolved to realize the unsurpassed, perfect and true Way. Leaving behind his kingdom and renouncing the throne, he became a śramaṇa named Dharma Treasury. His exceptional talent, courage, and wisdom surpassed those of everyone in the world.

After approaching the Tathagata King of Self-mastery in the World, he bowed at the Buddha's feet, circumambulated the Buddha three times, knelt with his palms together, and praised the Buddha in verses:

The Buddha's countenance, radiant and fine,
Inspires everyone without bounds.
In this way, his blazing brilliance
Is equalled by none.

The sun and moon, the mani gem,
Even with their dazzling light,
Fade into darkness
Like black balls of ink.

The Tathagata's appearance
Is matchless in the world.
The Buddha's majestic voice
Resonates throughout the ten directions.

Most excellent and rare
Are his precepts, learning and vigor.
No one can compare to his
Samadhi, wisdom, and sublime virtue.

With profound insight, he skillfully recollects
All the Buddha's ocean-like Dharma.
Inquiring deeply into its infinite wonders,
He completely fathoms its bottomless depths.

無明欲怒 世尊永無 人雄師子 神德無量。
wú míng yù nù shì zūn yǒng wú rén xióng shī zǐ shén dé wú liàng

Forever is the World-Honored One
Free of greed, anger, and delusion.
Like a lion, he is a hero among humans,
With sublime virtue without bounds.

功德廣大 智慧深妙 光明威相 震動大千。
gōng dé guǎng dà zhì huì shēn miào guāng míng wēi xiàng zhèn dòng dà qiān

Vast are his meritorious deeds,
Deep and wondrous is his wisdom.
Radiant is his noble appearance
That makes a billion world systems quake.

願我作佛 齊聖法王 過度生死 靡不解脫。
yuàn wǒ zuò fó qí shèng fǎ wáng guò dù shēng sǐ mí bù jiě tuō

May I become a Buddha,
Equal to the Dharma King.
May I transcend birth and death
While liberating one and all.

布施調意 戒忍精進 如是三昧 智慧為上。
bù shī tiáo yì jiè rěn jīng jìn rú shì sān mèi zhì huì wéi shàng

May I cultivate generosity,
Mental discipline, precepts, and patience,
Along with vigor and samadhi
Culminating in wisdom.

吾誓得佛 普行此願 一切恐懼 為作大安。
wú shì dé fó pǔ xíng cǐ yuàn yī qiè kǒng jù wéi zuò dà ān

May I realize Buddhahood
And practice this vow in all I do.
May I bring great peace and comfort
To all those who live in fear.

假令有佛 百千億萬 無量大聖 數如恒沙
jiǎ lìng yǒu fó bǎi qiān yì wàn wú liàng dà shèng shù rú héng shā

Suppose there are Buddhas
Hundreds of thousands of billions in number,
And countless Great Sages
As many as Ganges' sands.

供養一切 斯等諸佛 不如求道 堅正不却。
gòng yàng yī qiè sī děng zhū fó bù rú qiú dào jiān zhèng bú què

Making extensive offerings
To all these countless Buddhas
Cannot compare to seeking the Way
With unfaltering strength and integrity.

譬如恒沙 諸佛世界 復不可計 無數剎土
pì rú héng shā zhū fó shì jiè fù bù kě jì wú shù chà dù

Suppose there are Buddha-lands
As many as Ganges' sands.
Surrounded by infinite realms
That are beyond all calculation.

光明悉照 遍此諸國 如是精進 威神難量。
guāng míng xī zhào biàn cǐ zhū guó rú shì jīng jìn wēi shén nán liàng

May my radiance shine
Throughout all of these worlds.
May I have vigor and
Awe-inspiring strength that is immeasurable.

令我作佛 國土第一 其眾奇妙 道場超絕。
lìng wǒ zuò fó guó dù dì yī qí zhòng qí miào dào chǎng chāo jué

When I become a Buddha,
May my land be best of all
Where everyone is outstanding
With places of practice unsurpassed.

國如泥洹 而無等雙 我當愍哀 度脫一切。
guó rú ní huán ér wú děng shuāng wǒ dāng mǐn āi dù tuō yí qiè

May my Buddha-land, like nirvana,
Be without equal.
May I show compassion
In rescuing all living beings.

十方來生 心悅清淨 已到我國 快樂安隱。
shí fāng lái shēng xīn yuè qīng jìng yǐ dào wǒ guó kuài lè ān yǐn

Those from the ten directions
Are reborn here with a joyful and pure heart.
Once they arrive in my land,
They will be happy and peaceful.

幸佛信明 是我真證 發願於彼 力精所欲。
xìng fó xìn míng shì wǒ zhēn zhèng fā yuàn yú bǐ lì jīng suǒ yù

May the Buddha trust in me
And be my true certifier.
Before him I resolve to realize
My vows with complete vigor.

十方世尊 智慧無礙 常令此尊 知我心行。
shí fāng shì zūn zhì huì wú ài cháng lìng cǐ zūn zhī wǒ xīn hèn

World-Honored Ones of the ten directions,
Whose wisdom is free of all obstructions.
May all these Noble Ones
Always know these vows in my heart.

假令身止 諸苦毒中 我行精進 忍終不悔。
jiǎ lìng shēn zhǐ zhū kǔ dú zhōng wǒ xíng jīng jìn rěn zhōng bù huǐ

Even if my body
Suffers from pain and poison,
I will continue to advance with vigor
Persevering without any regrets.

佛告阿難：法藏比丘說此頌已。而白佛言。唯然。

fó gào ā nán fǎ zàng bì qiū shuō cǐ sòng yǐ ér bái fó yán wéi rán

世尊！我發無上正覺之心。願佛為我廣宣經法。我

shì zūn wǒ fā wú shàng zhèng jué zhī xīn yuàn fó wèi wǒ guǎng xuān jīng fǎ wǒ

當修行。攝取佛國清淨莊嚴。無量妙土。令我於世

dāng xiū xíng shè qǔ fó guó qīng jìng zhuāng yán wú liàng miào tǔ lìng wǒ yú shì

速成正覺。拔諸生死勤苦之本。

sù chéng zhèng jué bá zhū shēng sǐ qín kǔ zhī běn

佛語阿難：時世自在王佛告法藏比丘。如所修行。

fó yǔ ā nán shí shì zì zài wáng fó gào fǎ zàng bì qiū rú suǒ xiū xíng

莊嚴佛土。汝自當知。

zhuāng yán fó tǔ rǔ zì dāng zhī

比丘白佛。斯義弘深。非我境界。唯願世尊廣為敷

bì qiū bái fó sī yì hóng shēn fēi wǒ jìng jiè wéi yuàn shì zūn guǎng wèi fū

演。諸佛如來淨土之行。我聞此已。當如說修行。

yǎn zhū fó rú lái jìng tǔ zhī xíng wǒ wén cǐ yǐ dāng rú shuō xiū xíng

成滿所願。

chéng mǎn suǒ yuàn

爾時。世自在王佛知其高明。志願深廣。即為法藏

ěr shí shì zì zài wáng fó zhī qí gāo míng zhì yuàn shēn guǎng jí wèi fǎ zàng

比丘。而說經言：譬如大海。一人斗量。經歷劫數

bì qiū ér shuō jīng yán pì rú dà hǎi yī rén dòu liáng jīng lì jié shù

尚可窮底。得其妙寶。人有至心。精進求道不止。

shàng kě qióng dǐ dé qí miào bǎo rén yǒu zhì xīn jīng jìn qiú dào bù zhǐ

會當剋果。何願不得？

huì dāng kè guǒ hé yuàn bù dé

The Buddha told Ananda: “After saying these verses, Bhikshu Dharma Treasury said to the Buddha King of Self-mastery in the World: ‘World Honored One, in this way I have made the resolve for Unsurpassed Right Awakening.

May the Buddha teach me the Dharma completely, so that I can practice adorning/establishing a Buddha-land of countless wonders that includes the purity of other Buddha-lands.

Please teach me, so that I can quickly realize Right Awakening in this world and pull out the roots of the pains and sufferings of birth and death.”

The Buddha told Ananda: “Then the Buddha King of Self-mastery in the World said to Bhikshu Dharma Treasury: ‘You should already know how to practice in order to adorn/establish a Buddha-land.’”

“Bhikshu Dharma Treasury responded: ‘This teaching is vast and deep, beyond my realm of understanding. May the World Honored One explain in detail how all the Buddhas practiced in order to establish their pure lands. After hearing your instructions, I will put them into practice and fulfill my vows.’”

“Realizing the excellent qualities and profound vows of Bhikshu Dharma Treasury, the Buddha King of Self-mastery in the World then gave this teaching:

‘Just as a person who ladles out the ocean after many eons will eventually reach the bottom and obtain a wondrous treasure, a person who is resolute and constantly seeks the Way with vigor will certainly have an awakening. What vow will not be fulfilled?’

於是 · 世自在王佛 · 即為廣說 · 二百一十億 · 諸佛
yú shì shì zì zài wáng fó jí wèi guǎng shuō èr bǎi yī shí yì zhū fó

刹土 · 天人之善惡 · 國土之粗妙。應其心願 · 悉現
chà dù tiān rén zhī shàn è guó dù zhī cū miào yìng qí xīn yuàn xī xiàn

與之。
yǔ zhī

時彼比丘 · 聞佛所說嚴淨國土 · 皆悉覩見。超發無
shí bǐ bì qiū wén fó suǒ shuō yán jìng guó dù jiē xī dǔ jiàn chāo fā wú

上殊勝之願。其心寂靜 · 志無所著 · 一切世間無能
shàng shū shèng zhī yuàn qí xīn jí jìng zhì wú suǒ zháo yí qiè shì jiān wú néng

及者。具足五劫 · 思惟攝取莊嚴佛國 · 清淨之行。
jí zhě jù zú wǔ jié sī wéi shè qǔ zhuāng yán fó guó qīng jìng zhī hòng

阿難白佛：彼佛國土 · 壽量幾何？
ā nán bái fó bǐ fó guó dù shòu liàng jǐ hé

佛言：其佛壽命四十二劫。
fó yán qí fó shòu mìng sì shí èr jié

時法藏比丘 · 攝取二百一十億 · 諸佛妙土 · 清淨之
shí fǎ zàng bì qiū shè qǔ èr bǎi yī shí yì zhū fó miào dù qīng jìng zhī

行。如是修已 · 詣彼佛所 · 稽首禮足 · 遶佛三匝 ·
hòng rú shì xiū yǐ yì bǐ fó suǒ jī shǒu lǐ zú rào fó sān zā

合掌而住 · 白言：世尊！我已攝取莊嚴佛土 · 清淨
hé zhǎng ér zhù bái yán shì zūn wǒ yǐ shè qǔ zhuāng yán fó dù qīng jìng

之行。
zhī hòng

“Responding to Bhikshu Dharma Treasury’s aspirations, the Buddha King of Self-mastery in the World revealed and described in detail twenty-one billion Buddha-lands, the good and bad qualities of the *devas* and humans, and the gross and subtle aspects of each land.

“As he heard the Buddha describe each magnificent pure land, Bhikshu Dharma Treasury saw that land appear.

He then made vows, most excellent and supreme. With a quiet mind free of attachments, he was peerless in all worlds.

For a full five eons, he contemplated and gathered the pure practices for adorning his Buddha-land.”

Ananda asked the Buddha: “How long is the lifespan of the Buddha in that land?”

The Buddha answered: “The lifespan of that Buddha is forty-two eons.

“After the Bhikshu Dharma Treasury gathered the pure practices of twenty-one billion wondrous Buddha-lands, he cultivated accordingly.

He then approached the Buddha, bowed at the Buddha’s feet, circumambulated the Buddha three times, placed his palms together, and said:

‘World-Honored One! I have gathered the pure practices for adorning a Buddha-land.’

佛告比丘：汝今可說。宜知是時。發起悅可一切大
fó gào bì qiū rǔ jīn kě shuō yí zhī shì shí fā qǐ yuè kě yí qiè dà

眾。菩薩聞已。修行此法。緣致滿足無量大願。
zhòng pú sà wén yǐ xiū xíng cǐ fǎ yuán zhì mǎn zú wú liàng dà yuàn

比丘白佛：唯垂聽察。如我所願。當具說之。

bì qiū bái fó wéi chuí tīng chá rú wǒ suǒ yuàn dāng jù shuō zhī

(1) 設我得佛。國有地獄。餓鬼。畜生者。不取正覺。
shè wǒ dé fó guó yǒu dì yù è guǐ chù shēng zhě bù qǔ zhèng jué

(2) 設我得佛。國中人人壽終之後。復更三惡道者。
shè wǒ dé fó guó zhōng rén tiān shòu zhōng zhī hòu fù gēng sān è dào zhě

不取正覺。
bù qǔ zhèng jué

(3) 設我得佛。國中人人不悉真金色者。不取正覺。
shè wǒ dé fó guó zhōng rén tiān bù xī zhēn jīn sè zhě bù qǔ zhèng jué

(4) 設我得佛。國中人人形色不同。有好醜者。不取
shè wǒ dé fó guó zhōng rén tiān xíng sè bù tóng yǒu hǎo chǒu zhě bù qǔ

正覺。
zhèng jué

(5) 設我得佛。國中人人不悉識宿命。下至知百千億
shè wǒ dé fó guó zhōng rén tiān bù xī shì sù mìng xià zhì zhī bǎi qiān yì

那由他。諸劫事者。不取正覺。
nà yóu tā zhū jié shì zhě bù qǔ zhèng jué

(6) 設我得佛。國中人人不得天眼。下至見百千億那
shè wǒ dé fó guó zhōng rén tiān bù dé tiān yǎn xià zhì jiàn bǎi qiān yì nà

由他。諸佛國者。不取正覺。
yóu tā zhū fó guó zhě bù qǔ zhèng jué

(7) 設我得佛。國中人人不得天耳。下至聞百千億那
shè wǒ dé fó guó zhōng rén tiān bù dé tiān ěr xià zhì wén bǎi qiān yì nà

“The Buddha told Bhikshu Dharma Treasury: ‘Now is the right time to speak. You will inspire and bring joy to everyone assembled here. After hearing your words, the Bodhisattvas can practice accordingly. When the conditions are right, they will fulfill their own limitless great vows.

“Bhikshu Dharma Treasury told the Buddha: ‘Please listen to and review my vows as I proclaim them in full:

1. When I become a Buddha, if there are the realms of the hells, hungry ghosts, or animals in my land, I will not realize perfect awakening.

2. When I become a Buddha, if the *devas* in my land fall into the three paths of misery after the end of their lives, I will not realize perfect awakening.

3. When I become a Buddha, if the *devas* in my land are not all the color of pure gold, I will not realize perfect awakening.

4. When I become a Buddha, if the *devas* in my land look different in any way, either beautiful or ugly, I will not realize perfect awakening.

5. When I become a Buddha, if the *devas* in my land do not know their own past lives, remembering all the events extending back at least hundreds of thousands of millions of *nayutas* of eons, I will not realize perfect awakening.

6. When I become a Buddha, if the *devas* in my land do not possess celestial vision, seeing at least hundreds of thousands of millions of *nayutas* of Buddha-lands, I will not realize perfect awakening.

7. When I become a Buddha, if the *devas* in my land do not possess celestial hearing, able to listen, accept, and retain the teachings of

由他 · 諸佛所說 · 不悉受持者 · 不取正覺。
yóu tā zhū fó suǒ shuō bù xī shòu chí zhě bù qǔ zhèng jué

⁽⁸⁾ 設我得佛 · 國中人天不得見他心智 · 下至知百千
shè wǒ dé fó guó zhōng rén tiān bù dé jiàn tā xīn zhì xià zhì zhī bǎi qiān

億那由他 · 諸佛國中眾生心念者 · 不取正覺。
yì nà yóu tā zhū fó guó zhōng zhòng shēng xīn niàn zhě bù qǔ zhèng jué

⁽⁹⁾ 設我得佛 · 國中人天不得神足 · 於一念頃 · 下至
shè wǒ dé fó guó zhōng rén tiān bù dé shén zú yú yí niàn qǐng xià zhì

不能超過 · 百千億那由他諸佛國者 · 不取正覺。
bù néng chāo guò bǎi qiān yì nà yóu tā zhū fó guó zhě bù qǔ zhèng jué

⁽¹⁰⁾ 設我得佛 · 國中人天 · 若起想念貪計身者 · 不取
shè wǒ dé fó guó zhōng rén tiān ruò qǐ xiǎng niàn tān jì shēn zhě bù qǔ

正覺。
zhèng jué

⁽¹¹⁾ 設我得佛 · 國中人天不住定聚 · 必至滅度者 · 不
shè wǒ dé fó guó zhōng rén tiān bú zhù dìng jù bì zhì miè dù zhě bù

取正覺。
qǔ zhèng jué

⁽¹²⁾ 設我得佛 · 光明有能限量 · 下至不照百千億那由
shè wǒ dé fó guāng míng yǒu néng xiàn liàng xià zhì bú zhào bǎi qiān yì nà yóu

他諸佛國者 · 不取正覺。
tā zhū fó guó zhě bù qǔ zhèng jué

⁽¹³⁾ 設我得佛 · 壽命有能限量 · 下至百千億那由他劫
shè wǒ dé fó shòu mìng yǒu néng xiàn liàng xià zhì bǎi qiān yì nà yóu tā jié

者 · 不取正覺。
zhě bù qǔ zhèng jué

⁽¹⁴⁾ 設我得佛 · 國中聲聞有能計量 · 乃至三千大千世
shè wǒ dé fó guó zhōng shēng wén yǒu néng jì liàng nǎi zhì sān qiān dà qiān shì

界 · 眾生緣覺 · 於百千劫 · 悉共計校 · 知其數者 ·
jiè zhòng shēng yuán jué yú bǎi qiān jié xī gòng jì jiào zhī qí shù zhě

at least hundreds of thousands of millions of *nayutas* of Buddhas, I will not realize perfect awakening.

8. When I become a Buddha, if the *devas* in my land do not possess the wisdom to see into the minds of others, knowing the thoughts of living beings in at least hundreds of thousands of millions of *nayutas* of Buddha-lands, I will not realize perfect awakening.

9. When I become a Buddha, if the *devas* in my land do not possess the spiritual power of travel, passing over at least hundreds of thousands of millions of *nayutas* of Buddha-lands in the span of a single thought, I will not realize perfect awakening.

10. When I become a Buddha, if the *devas* in my land have thoughts of attachment to their bodies, I will not realize perfect awakening.

11. When I become a Buddha, if the *devas* in my land do not maintain an unshakable resolve to realize nirvana, I will not realize perfect awakening.

12. When I become a Buddha, if my radiance has a limit and cannot illuminate at least hundreds of thousands of millions of *nayutas* of Buddha-lands, I will not realize perfect awakening.

13. When I become a Buddha, if my lifespan has a limit and cannot extend for at least hundreds of thousands of millions of *nayutas* of eons, I will not realize perfect awakening.

14. When I become a Buddha, if the number of Voice-Hearers in my land could be counted, even if their number is known only after every being in a billion world systems become a Solitary Sage and together calculated for at least hundreds of thousands of eons, I will not realize perfect awakening.

不取正覺。
bù qǔ zhèng jué

(15) 設我得佛 · 國中人天壽命 · 無能限量。除其本願
shè wǒ dé fó guó zhōng rén tiān shòu mìng wú néng xiàn liàng chú qí běn yuàn

脩短自在。若不爾者 · 不取正覺。
xiū duǎn zì zài ruò bù ěr zhě bù qǔ zhèng jué

(16) 設我得佛 · 國中人天乃至聞有不善名者 · 不取正
shè wǒ dé fó guó zhōng rén tiān nǎi zhì wén yǒu bú shàn míng zhě bù qǔ zhèng

覺。
jué

(17) 設我得佛 · 十方世界無量諸佛 · 不悉咨嗟稱我名
shè wǒ dé fó shí fāng shì jiè wú liàng zhū fó bù xī zī jiē chēng wǒ míng

者 · 不取正覺。
zhě bù qǔ zhèng jué

(18) 設我得佛 · 十方眾生 · 至心信樂 · 欲生我國 · 乃
shè wǒ dé fó shí fāng zhòng shēng zhì xīn xìn yào yù shēng wǒ guó nǎi

至十念 · 若不生者 · 不取正覺。唯除五逆 · 誹謗正
zhì shí niàn ruò bù shēng zhě bù qǔ zhèng jué wéi chú wǔ nì fěi bàng zhèng

法。
fǎ

(19) 設我得佛 · 十方眾生 · 發菩提心 · 修諸功德 · 至
shè wǒ dé fó shí fāng zhòng shēng fā pú tí xīn xiū zhū gōng dé zhì

心發願欲生我國 · 臨壽終時 · 假令不與大眾圍遶 ·
xīn fā yuàn yù shēng wǒ guó lín shòu zhōng shí jiǎ lìng bù yǔ dà zhòng wéi rào

現其人前者 · 不取正覺。
xiàn qí rén qián zhě bù qǔ zhèng jué

(20) 設我得佛 · 十方眾生聞我名號 · 繫念我國 · 植諸
shè wǒ dé fó shí fāng zhòng shēng wén wǒ míng hào xì niàn wǒ guó zhí zhū

德本 · 至心迴向欲生我國 · 不果遂者 · 不取正覺。
dé běn zhì xīn huí xiàng yù shēng wǒ guó bù guǒ suì zhě bù qǔ zhèng jué

15. When I become a Buddha, if the lifespan of *devas* in my land has a limit, except for those who wish to have finite lifespans based on their past vows, I will not realize perfect awakening.

16. When I become a Buddha, if the *devas* in my land hear of anything unwholesome*, I will not realize perfect awakening. (*: such as the name of the three lower destinies)

17. When I become a Buddha, if countless Buddhas in the world systems of the ten directions do not praise and proclaim my name, I will not realize perfect awakening.

18. When I become a Buddha, if living beings in the ten directions who have sincere hearts with faith and joy, wish to be reborn in my land, and recite my name even ten times, do not gain rebirth there, I will not realize perfect awakening.
The only exception is those who have committed the five unnatural crimes and slandered the Right Dharma.

19. When I become a Buddha, if living beings in the ten directions who resolve upon Bodhi, cultivate merit and virtue, and sincerely vow to be reborn in my land, do not see me come to receive them with a great assembly at the end of their lives, I will not realize perfect awakening.

20. When I become a Buddha, if living beings in the ten directions who hear my name, set their thoughts on my land, cultivate the roots of virtue, and sincerely dedicate the merit to rebirth in my Buddhaland, do not have their wish fulfilled, I will not realize perfect awakening.

(2.1) 設我得佛 · 國中人人 · 不悉成滿三十二大人相者 ·
shè wǒ dé fó guó zhōng rén tiān bù xī chéng mǎn sān shí èr dà rén xiàng zhě

不取正覺。
bù qǔ zhèng jué

(2.2) 設我得佛 · 他方佛土諸菩薩眾 · 來生我國 · 究竟
shè wǒ dé fó tā fāng fó dù zhū pú sà zhòng lái shēng wǒ guó jiū jìng

必至一生補處。除其本願 · 自在所化 · 為眾生故 ·
bì zhì yī shēng bǔ chù chú qí běn yuàn zì zài suǒ huà wèi zhòng shēng gù

被弘誓鎧 · 積累德本 · 度脫一切。遊諸佛國修菩薩
pī hóng shì kǎi jī lěi dé běn dù tuō yī qiè yóu zhū fó guó xiū pú sà

行 · 供養十方諸佛如來。開化恒沙無量眾生 · 使立
hèng gòng yàng shí fāng zhū fó rú lái kāi huà héng shā wú liàng zhòng shēng shǐ lì

無上正真之道。超出常倫諸地之行 · 現前修習普賢
wú shàng zhèng zhēn zhī dào chāo chū cháng lún zhū dì zhī hèng xiàn qián xiū xí pǔ xián

之德。若不爾者 · 不取正覺。
zhī dé ruò bù ěr zhě bù qǔ zhèng jué

(2.3) 設我得佛 · 國中菩薩 · 承佛神力供養諸佛 · 一食
shè wǒ dé fó guó zhōng pú sà chéng fó shén lì gòng yàng zhū fó yī shí

之頃 · 不能遍至 · 無量無數億那由他 · 諸佛國者 ·
zhī qǐng bù néng biàn zhì wú liàng wú shù yì nà yóu tā zhū fó guó zhě

不取正覺。
bù qǔ zhèng jué

(2.4) 設我得佛 · 國中菩薩 · 在諸佛前現其德本 · 諸所
shè wǒ dé fó guó zhōng pú sà zài zhū fó qián xiàn qí dé běn zhū suǒ

求欲供養之具 · 若不如意者 · 不取正覺。
qiú yù gòng yàng zhī jù ruò bù rú yì zhě bù qǔ zhèng jué

(2.5) 設我得佛 · 國中菩薩 · 不能演說一切智者 · 不取
shè wǒ dé fó guó zhōng pú sà bù néng yǎn shuō yī qiè zhì zhě bù qǔ

正覺。
zhèng jué

21. When I become a Buddha, if the *devas* in my land do not have the thirty-two hallmarks of a great being, I will not realize perfect awakening.

22. When I become a Buddha, if the Bodhisattvas of other Buddha-lands who are reborn in my land, do not realize Buddhahood in one lifetime, I will not realize perfect awakening. Except those Bodhisattvas who have made past vows to teach living beings with effortless self-mastery.

On behalf of living beings, they don the armor of great vows, gather roots of virtue, and liberate all from suffering.

They travel to Buddha-lands, cultivate Bodhisattva practices, and make offerings to the Tathagatas of the ten directions.

These Bodhisattvas teach countless living beings as many as the Ganges' sands, establishing them all on the path to the unsurpassed, right awakening. Transcending the standard practices of the Stages, these Bodhisattvas cultivate the virtues of Bodhisattva Samantabhadra.

23. When I become a Buddha, if the Bodhisattvas in my land with the aid of the Buddha's spiritual power cannot make offerings to Buddhas everywhere by traveling through countless *nayutas* of Buddha-lands in the time of a meal, I will not realize perfect awakening.

24. When I become a Buddha, if the Bodhisattvas in my land cannot reveal their roots of virtue by making any offering they wish to the Buddhas, I will not realize perfect awakening.

25. When I become a Buddha, if the Bodhisattvas in my land are unable to teach the Dharma with omniscient wisdom, I will not realize perfect awakening.

(26) 設我得佛 · 國中菩薩 · 不得金剛那羅延身者 · 不
shè wǒ dé fó guó zhōng pú sà bù dé jīn gāng nà luó yán shēn zhě bù

取正覺。
qǔ zhèng jué

(27) 設我得佛 · 國中人天 · 一切萬物 · 嚴淨光麗 · 形
shè wǒ dé fó guó zhōng rén tiān yí qiè wàn wù yán jìng guāng lì xíng

色殊特 · 窮微極妙 · 無能稱量。其諸眾生乃至逮得
sè shū tè qióng wēi jí miào wú néng chēng liáng qí zhū zhòng shēng nǎi zhì dài dé

天眼 · 有能明了辨其名數者 · 不取正覺。
tiān yǎn yǒu néng míng liǎo biàn qí míng shù zhě bù qǔ zhèng jué

(28) 設我得佛 · 國中菩薩乃至少功德者 · 不能知見其
shè wǒ dé fó guó zhōng pú sà nǎi zhì shǎo gōng dé zhě bù néng zhī jiàn qí

道場樹 · 無量光色 · 高四百萬里者 · 不取正覺。
dào chǎng shù wú liàng guāng sè gāo sì bǎi wàn lǐ zhě bù qǔ zhèng jué

(29) 設我得佛 · 國中菩薩 · 若受讀經法 · 諷誦持說 ·
shè wǒ dé fó guó zhōng pú sà ruò shòu dú jīng fǎ fēng sòng chí shuō

而不得辯才智慧者 · 不取正覺。
ér bù dé biàn cái zhì huì zhě bù qǔ zhèng jué

(30) 設我得佛 · 國中菩薩 · 智慧辯才若可限量者 · 不
shè wǒ dé fó guó zhōng pú sà zhì huì biàn cái ruò kě xiàn liàng zhě bù

取正覺。
qǔ zhèng jué

(31) 設我得佛 · 國土清淨 · 皆悉照見十方一切無量無
shè wǒ dé fó guó dù qīng jìng jiē xī zhào jiàn shí fāng yí qiè wú liàng wú

數 · 不可思議諸佛世界 · 猶如明鏡覩其面像。若不
shù bù kě sī yì zhū fó shì jiè yóu rú míng jìng dǔ qí miàn xiàng ruò bù

爾者 · 不取正覺。
ěr zhě bù qǔ zhèng jué

(32) 設我得佛 · 自地以上 · 至于虛空 · 宮殿 · 樓觀 ·
shè wǒ dé fó zì dì yǐ shàng zhì yú xū kōng gōng diàn lóu guàn

26. When I become a Buddha, if the Bodhisattvas in my land do not possess the vajra body of *Nārāyaṇa*, I will not realize perfect awakening.

27. When I become a Buddha, if the humans and *devas*, and the myriad objects in my land are not beyond comprehension in their awe-inspiring purity, radiant beauty, exquisite form, and wondrous detail, or if living beings with celestial vision can discern their name and number, I will not realize perfect awakening.

28. When I become a Buddha, if the Bodhisattvas in my land, even those with little merit and virtue, cannot perceive the Bodhi Tree with its limitless radiant colors and a height of four million “li,” I will not realize perfect awakening.

29. When I become a Buddha, if the Bodhisattvas in my land do not develop eloquence and wisdom by reciting, upholding and expounding the sutras, I will not realize perfect awakening.

30. When I become a Buddha, if the wisdom and eloquence of the Bodhisattvas in my land have limits, I will not realize perfect awakening.

31. When I become a Buddha, if my land is not pure, reflecting the immeasurable, countless and inconceivable Buddha-lands of the ten directions like seeing one's image in a clear mirror, I will not realize perfect awakening.

32. When I become a Buddha, if the myriad objects in my land from the ground to the sky—the palaces, pavilions, pools, rivers, flowers and trees—

池流 · 華樹。國土所有一切萬物。皆以無量雜寶。
chí liú huā shù guó dù suǒ yǒu yí qiè wàn wù jiē yǐ wú liàng zá bǎo

百千種香 · 而共合成。嚴飾奇妙 · 超諸人天。其香
bǎi qiān zhǒng xiāng ér gòng hé chéng yán shì qí miào chāo zhū rén tiān qí xiāng

普薰十方世界 · 菩薩聞者皆修佛行。若不爾者 · 不
pǔ xūn shí fāng shì jiè pú sà wén zhě jiē xiū fó hènɡ ruò bù ěr zhě bù

取正覺。
qǔ zhèng jué

⁽³³⁾ 設我得佛 · 十方無量 · 不可思議諸佛世界 · 眾生
shè wǒ dé fó shí fāng wú liàng bù kě sī yì zhū fó shì jiè zhòng shēng

之類 · 蒙我光明觸其體者 · 身心柔軟超過人天。若
zhī lèi měng wǒ guāng míng chù qí tǐ zhě shēn xīn róu ruǎn chāo guò rén tiān ruò

不爾者 · 不取正覺。
bù ěr zhě bù qǔ zhèng jué

⁽³⁴⁾ 設我得佛 · 十方無量 · 不可思議諸佛世界 · 眾生
shè wǒ dé fó shí fāng wú liàng bù kě sī yì zhū fó shì jiè zhòng shēng

之類 · 聞我名字 · 不得菩薩無生法忍 · 諸深總持者 ·
zhī lèi wén wǒ míng zì bù dé pú sà wú shēng fǎ rěn zhū shēn zǒng chí zhě

不取正覺。
bù qǔ zhèng jué

⁽³⁵⁾ 設我得佛 · 十方無量 · 不可思議諸佛世界 · 其有
shè wǒ dé fó shí fāng wú liàng bù kě sī yì zhū fó shì jiè qí yǒu

女人聞我名字 · 歡喜信樂 · 發菩提心 · 厭惡女身。
nǚ rén wén wǒ míng zì huān xǐ xìn yào fā pú tí xīn yàn wù nǚ shēn

壽終之後 · 復為女像者 · 不取正覺。
shòu zhōng zhī hòu fù wéi nǚ xiàng zhě bù qǔ zhèng jué

⁽³⁶⁾ 設我得佛 · 十方無量 · 不可思議諸佛世界 · 諸菩
shè wǒ dé fó shí fāng wú liàng bù kě sī yì zhū fó shì jiè zhū pú

薩眾 · 聞我名字 · 壽終之後 · 常修梵行至成佛道。
sà zhòng wén wǒ míng zì shòu zhōng zhī hòu cháng xiū fàn hènɡ zhì chéng fó dào

are not all formed with immeasurable jewels and a hundred thousand types of fragrances; if these wondrous adornments do not surpass everything in the human and celestial realms; if their fragrances do not pervade the worlds throughout the ten directions; and if the Bodhisattvas who perceive them do not all follow the practices of a Buddha, I will not realize perfect awakening.

33. When I become a Buddha, if beings in the measureless and inconceivable Buddha-lands throughout the ten directions, when touched by my light, do not experience softness and ease in their body and mind surpassing those of all humans and *devas*, I will not realize perfect awakening.

34. When I become a Buddha, if beings in the measureless and inconceivable Buddha-lands throughout the ten directions, upon hearing my name, do not realize the Bodhisattva's patient acceptance of the non-arising of phenomena and master all profound dharanis, I will not realize perfect awakening.

35. When I become a Buddha, if there are women in the measureless and inconceivable Buddha-lands throughout the ten directions, who upon hearing my name, have joyful faith, make the Bodhi resolve, and wish to renounce the female form, yet are again reborn as women, I will not realize perfect awakening.

36. When I become a Buddha, if the Bodhisattvas in the measureless and inconceivable Buddha-lands throughout the ten directions, upon hearing my name, do not always in life after life practice the pure spiritual life, until they become Buddhas, I will not realize perfect awakening.

若不爾者 · 不取正覺。
ruò bù ěr zhě bù qǔ zhèng jué

⁽³⁷⁾ 設我得佛 · 十方無量 · 不可思議諸佛世界 · 諸天
shè wǒ dé fó shí fāng wú liàng bù kě sī yì zhū fó shì jiè zhū tiān

人民 · 聞我名字 · 五體投地 · 稽首作禮。歡喜信樂
rén mín wén wǒ míng zì wǔ tǐ tóu dì jī shǒu zuò lǐ huān xǐ xìn yào

修菩薩行 · 諸天世人莫不致敬。若不爾者 · 不取正
xiū pú sà hòng zhū tiān shì rén mò bù zhì jìng ruò bù ěr zhě bù qǔ zhèng

覺。
jué

⁽³⁸⁾ 設我得佛。國中人天 · 欲得衣服 · 隨念即至。如
shè wǒ dé fó guó zhōng rén tiān yù dé yī fú suí niàn jí zhì rú

佛所讚 · 應法妙服 · 自然在身。若有裁縫 · 染治 ·
fó suǒ zàn yìng fǎ miào fú zì rán zài shēn ruò yǒu cái féng rǎn zhì

浣濯者 · 不取正覺。
huàn zhuó zhě bù qǔ zhèng jué

⁽³⁹⁾ 設我得佛 · 國中人天 · 所受快樂 · 不如漏盡比丘
shè wǒ dé fó guó zhōng rén tiān suǒ shòu kuài lè bù rú lòu jìn bì qiū

者 · 不取正覺。
zhě bù qǔ zhèng jué

⁽⁴⁰⁾ 設我得佛 · 國中菩薩 · 隨意欲見 · 十方無量嚴淨
shè wǒ dé fó guó zhōng pú sà suí yì yù jiàn shí fāng wú liàng yán jìng

佛土。應時如願 · 於寶樹中 · 皆悉照見。猶如明鏡 ·
fó dù yìng shí rú yuàn yú bǎo shù zhōng jiē xī zhào jiàn yóu rú míng jìng

覩其面像。若不爾者 · 不取正覺。
dǔ qí miàn xiàng ruò bù ěr zhě bù qǔ zhèng jué

⁽⁴¹⁾ 設我得佛 · 他方國土諸菩薩眾 · 聞我名字 · 至于
shè wǒ dé fó tā fāng guó dù zhū pú sà zhòng wén wǒ míng zì zhì yú

得佛 · 諸根缺陋不具足者 · 不取正覺。
dé fó zhū gēn quē lòu bú jù zú zhě bù qǔ zhèng jué

37. When I become a Buddha, if the humans and devas in the limitless and inconceivable Buddha-lands throughout the ten directions, upon hearing my name, do not bow in reverence, engage in Bodhisattva practices with joy and confidence, and receive the respect of all humans and *devas*, I will not realize perfect awakening.

38. When I become a Buddha, if the humans and *devas* in my Buddha-land do not immediately obtain whatever clothing they wish--garments wondrous and appropriate, praised by the Buddhas, that cover their bodies spontaneously--without the need for sewing, pounding, dyeing or washing, I will not realize perfect awakening.

39. When I become a Buddha, if the humans and *devas* in my Buddha-land do not experience happiness comparable to that of a Bhikshu who has ended all outflows, I will not realize perfect awakening.

40. When I become a Buddha, if the Bodhisattvas in my Buddha-land do not see as they wish the limitless, pure Buddha-lands throughout the ten directions reflected in the jewel trees, like seeing their own face in a mirror, I will not realize perfect awakening.

41. When I become a Buddha, if the Bodhisattvas in other lands, from the time they hear my name until they realize Buddhahood, have missing, impaired, or imperfect faculties, I will not realize perfect awakening.

⁽⁴²⁾ 設我得佛 · 他方國土諸菩薩眾 · 聞我名字 · 皆悉
shè wǒ dé fó tā fāng guó dù zhū pú sà zhòng wén wǒ míng zì jiē xī

逮得 · 清淨解脫三昧。住是三昧 · 一發意頃 · 供養
dài dé qīng jìng jiě tuō sān mèi zhù shì sān mèi yī fā yì qǐng gòng yàng

無量不可思議諸佛世尊 · 而不失定意。若不爾者 ·
wú liàng bù kě sī yì zhū fó shì zūn ér bù shī dìng yì ruò bù ěr zhě

不取正覺。
bù qǔ zhèng jué

⁽⁴³⁾ 設我得佛 · 他方國土諸菩薩眾 · 聞我名字 · 壽終
shè wǒ dé fó tā fāng guó dù zhū pú sà zhòng wén wǒ míng zì shòu zhōng

之後 · 生尊貴家。若不爾者 · 不取正覺。
zhī hòu shēng zūn guì jiā ruò bù ěr zhě bù qǔ zhèng jué

⁽⁴⁴⁾ 設我得佛 · 他方國土諸菩薩眾 · 聞我名字 · 歡喜
shè wǒ dé fó tā fāng guó dù zhū pú sà zhòng wén wǒ míng zì huān xǐ

踊躍 · 修菩薩行 · 具足德本。若不爾者 · 不取正覺。
yǒng yuè xiū pú sà hēng jù zú dé běn ruò bù ěr zhě bù qǔ zhèng jué

⁽⁴⁵⁾ 設我得佛 · 他方國土諸菩薩眾 · 聞我名字 · 皆悉
shè wǒ dé fó tā fāng guó dù zhū pú sà zhòng wén wǒ míng zì jiē xī

逮得 · 普等三昧。住是三昧至于成佛 · 常見無量不
dài dé pǔ děng sān mèi zhù shì sān mèi zhì yú chéng fó cháng jiàn wú liàng bù

可思議一切如來。若不爾者 · 不取正覺。
kě sī yì yí qiè rú lái ruò bù ěr zhě bù qǔ zhèng jué

⁽⁴⁶⁾ 設我得佛 · 國中菩薩 · 隨其志願 · 所欲聞法 · 自
shè wǒ dé fó guó zhōng pú sà suí qí zhì yuàn suǒ yù wén fǎ zì

然得聞。若不爾者 · 不取正覺。
rán dé wén ruò bù ěr zhě bù qǔ zhèng jué

⁽⁴⁷⁾ 設我得佛 · 他方國土諸菩薩眾 · 聞我名字 · 不即
shè wǒ dé fó tā fāng guó dù zhū pú sà zhòng wén wǒ míng zì bù jí

得至不退轉者 · 不取正覺。
dé zhì bú tuì zhuǎn zhě bù qǔ zhèng jué

42 When I become a Buddha, if the Bodhisattvas in other lands, upon hearing my name, do not all achieve the samadhi called Pure Liberation, and while in this samadhi make offerings to limitless, inconceivable Buddhas, World-Honored Ones, without losing concentration, I will not realize perfect awakening.

43. When I become a Buddha, if the Bodhisattvas in other lands, upon hearing my name, are not born into noble families after their lives end, I will not realize perfect awakening.

44. When I become a Buddha, if the Bodhisattvas in other lands, upon hearing my name, do not dance for joy, engage in Bodhisattva practices, and become replete with the roots of virtue, I will not realize perfect awakening.

45. When I become a Buddha, if the Bodhisattvas in other lands, upon hearing my name, do not all achieve the samadhi called Universal Equality, and while in this samadhi until they realize Buddhahood, always see limitless, inconceivable Buddhas, I will not realize perfect awakening.

46. When I become a Buddha, if the Bodhisattvas in my Buddha-land do not spontaneously hear whatever Dharma they wish, I will not realize perfect awakening.

47. When I become a Buddha, if the Bodhisattvas in other lands, upon hearing my name, do not immediately realize the stage of never retreating, I will not realize perfect awakening.

⁽⁴⁸⁾ 設我得佛 · 他方國土諸菩薩眾 · 聞我名字 · 不即
shè wǒ dé fó tā fāng guó dù zhū pú sà zhòng wén wǒ míng zì bù jí

得至第一 · 第二 · 第三法忍。於諸佛法 · 不能即得
dé zhì dì yī dì èr dì sān fǎ rěn yú zhū fó fǎ bù néng jí dé

不退轉者 · 不取正覺。
bú tuì zhuǎn zhě bù qǔ zhèng jué

佛告阿難：爾時 · 法藏比丘說此願已 · 而說頌曰：
fó gào ā nán ěr shí fǎ zàng bì qiū shuō cǐ yuàn yǐ ér shuō sòng yuē

我建超世願 必至無上道
wǒ jiàn chāo shì yuàn bì zhì wú shàng dào

斯願不滿足 誓不成等覺。
sī yuàn bù mǎn zú shì bù chéng děng jué

我於無量劫 不為大施主
wǒ yú wú liàng jié bù wéi dà shī zhǔ

普濟諸貧苦 誓不成等覺。
pǔ jì zhū pín kǔ shì bù chéng děng jué

我至成佛道 名聲超十方
wǒ zhì chéng fó dào míng shēng chāo shí fāng

究竟靡不聞 誓不成等覺。
jiù jìng mí bù wén shì bù chéng děng jué

48. When I become a Buddha, if the Bodhisattvas in other lands, upon hearing my name, do not immediately realize the first, second and third stages of patience as well as the stage of never retreating in the Dharma, I will not realize perfect awakening.”

The Buddha then said to Ananda: “After proclaiming these vows, Bhikshu Dharma Treasury spoke these verses:

‘Having made vows to transcend the world,
I will certainly realize the unsurpassed Way.
Unless these vows are fulfilled,
I will not realize perfect awakening.

‘For eons countless in number,
If I fail to be a great donor
Aiding those in poverty everywhere,
I will not realize perfect awakening.

‘When I become a Buddha,
If my name is not heard everywhere,
Reaching throughout the ten directions,
I will not realize perfect awakening.

離欲深正念 淨慧修梵行
lí yù shēn zhèng niàn jìng huì xiū fàn hàng

志求無上道 為諸天人師。
zhì qiú wú shàng dào wéi zhū tiān rén shī

神力演大光 普照無際土
shén lì yǎn dà guāng pǔ zhào wú jì dù

消除三垢冥 明濟眾厄難。
xiāo chú sān gòu míng míng jì zhòng è nán

開彼智慧眼 滅此昏盲闇
kāi bǐ zhì huì yǎn miè cǐ hūn máng àn

閉塞諸惡道 通達善趣門。
bì sè zhū è dào tōng dá shàn qù mén

功祚成滿足 威曜朗十方
gōng zuò chéng mǎn zú wēi yào lǎng shí fāng

日月戢重暉 天光隱不現。
rì yuè jí chóng huī tiān guāng yǐn bú xiàn

為眾開法藏 廣施功德寶
wéi zhòng kāi fǎ zàng guǎng shī gōng dé bǎo

常於大眾中 說法師子吼。
cháng yú dà zhòng zhōng shuō fǎ shī zǐ hǒu

'Free of desires, always mindful, with clear wisdom,
I will practice the pure spiritual life.

May I become a teacher of all *devas* and humans,
A World-Honored One who is unsurpassed.

'May the radiance from my spiritual powers
Shine on boundless lands everywhere,
Dispelling the darkness of the three impurities,
Rescuing those in danger and difficulty.

'May I open their eyes of wisdom,
Removing the darkness of blind confusion.
May I close off the paths of misery,
Leading all beings to the paths of happiness.

'May the radiance from my perfection of merit
Shine brightly throughout the ten directions,
Surpassing the light of the sun and moon,
And all the other lights in the heavens.

'May I open the treasury of Dharma for all,
Giving everyone the treasure of merit and virtue.
May I always proclaim the Dharma, like a lion's roar,
In the midst of the great assembly.

供養一切佛 具足眾德本
gòng yàng yí qiè fó jù zú zhòng dé běn

願慧悉成滿 得為三界雄。
yuàn huì xī chéng mǎn dé wéi sān jiè xióng

如佛無量智 通達靡不遍
rú fó wú liàng zhì tōng dá mí bú biàn

願我功德力 等此最勝尊。
yuàn wǒ gōng dé lì děng cǐ zuì shèng zūn

斯願若剋果 大千應感動
sī yuàn ruò kè guǒ dà qiān yīng gǎn dòng

虛空諸天人 當雨珍妙華。
xū kōng zhū tiān rén dāng yù zhēn miào huā

'May I make offerings to all Buddhas,
And possess all the roots of virtue.
Having fulfilled my vows and wisdom,
May I be a hero for the Three Realms.

'May I have the Buddha's unimpeded wisdom
Reaching everywhere, illuminating all.
May the strength of my merit and virtue
Equal that of the most honored one.

'If these vows will be realized,
May the great billion-world system shake,
And may the devas in the heavens
Rain down rare and wondrous flowers.'

佛語阿難：法藏比丘說此頌已。應時普地六種震動。
fó yǔ ā nán fǎ zàng bì qiū shuō cǐ sòng yǐ yīng shí pǔ dì liù zhǒng zhèn dòng

天雨妙華以散其上。自然音樂空中讚言：決定必成
tiān yǔ miào huā yǐ sàn qí shàng zì rán yīn yuè kōng zhōng zàn yán jué dìng bì chéng

無上正覺。
wú shàng zhèng jué

於是法藏比丘具足修滿如是大願。誠諦不虛。超出
yú shì fǎ zàng bì qiū jù zú xiū mǎn rú shì dà yuàn chéng dì bù xū chāo chū

世間。深樂寂滅。
shì jiān shēn yào jí miè

阿難！法藏比丘於彼佛所。諸天魔梵。龍神八部。
ā nán fǎ zàng bì qiū yú bǐ fó suǒ zhū tiān mó fàn lóng shén bā bù

The Buddha told Ananda, "After Bhikshu Dharma Treasury proclaimed these verses, the earth shook in six ways, wondrous flowers rained down upon him from the heavens, and music spontaneously began to play in praise, saying, 'You will certainly realize unsurpassed, perfect awakening.'"

"Then, Bhikshu Dharma Treasury upheld, practiced, and realized these great vows that were true, not false, transcendent, leading to deep peace and happiness.

"Ananda! Before the Buddha, the devas, maras, brahmas, dragons, and other spiritual beings in the eightfold pantheon, as well as the great assembly,

大眾之中 · 發斯弘誓。
dà zhòng zhī zhōng fā sī hóng shì

建此願已 · 一向專志 · 莊嚴妙土。所修佛國 · 開廓
jiàn cǐ yuàn yǐ yí xiàng zhuān zhì zhuāng yán miào dù suǒ xiū fó guó kāi kuò

廣大 · 超勝獨妙 · 建立常然 · 無衰無變。
guǎng dà chāo shèng dú miào jiàn lì cháng rán wú shuāi wú biàn

於不可思議兆載 · 永劫積殖 · 菩薩無量德行。
yú bù kě sī yì zhào zǎi yǒng jié jī zhí pú sà wú liàng dé hòng

不生欲覺 · 瞋覺 · 害覺。
bù shēng yù jué chēn jué hài jué

不起欲想 · 瞋想 · 害想。
bù qǐ yù xiǎng chēn xiǎng hài xiǎng

不著色 · 聲 · 香 · 味 · 觸之法。
bù zháo sè shēng xiāng wèi chù zhī fǎ

忍力成就 · 不計眾苦。少欲知足 · 無染恚癡。
rěn lì chéng jiù bú jì zhòng kǔ shǎo yù zhī zú wú rǎn huì chī

三昧常寂 · 智慧無礙。
sān mèi cháng jí zhì huì wú ài

無有虛偽諂曲之心。和顏軟語 · 先意承問。
wú yǒu xū wěi chǎn qū zhī xīn hé yán ruǎn yǔ xiān yì chéng wèn

勇猛精進 · 志願無倦 · 專求清白之法 · 以慧利群生。
yǒng měng jīng jìn zhì yuàn wú juàn zhuān qiú qīng bái zhī fǎ yǐ huì lì qún shēng

恭敬三寶 · 奉事師長。以大莊嚴 · 具足眾行。令諸
gōng jìng sān bǎo fèng shì shī zhǎng yǐ dà zhuāng yán jù zú zhòng hòng lìng zhū

眾生 · 功德成就。
zhòng shēng gōng dé chéng jiù

住空 · 無相 · 無願之法。無作 · 無起 · 觀法如化。
zhù kōng wú xiàng wú yuàn zhī fǎ wú zuò wú qǐ guān fǎ rú huà

Bhikshu Dharma Treasury made these great vows.

“He then devoted himself to create and adorn his wondrous Buddha-land. This land he made was vast and expansive, unsurpassed and unique in its splendor. He built it to last forever and to never decay or change.

“For inconceivable and countless *kalpas*, he cultivated the immeasurable virtuous practices of a Bodhisattva.

“He did not have any feelings of craving, hatred, or hostility, nor did he have any thoughts of craving, hatred, or hostility.

“He did not cling to any forms, sounds, smells, tastes, physical sensations, and dharmas.

“Unwavering in the face of suffering, he was complete in the power of patience. With few desires, he was content and free of greed, hatred, and delusion. He was constantly in the peace of samadhi; his wisdom was unimpeded.

“He did not have any thoughts of pretense or flattery. He had a gentle expression and spoke to others with kindness. He knew the intentions behind others' words. Courageous and vigorous, he was tireless in his vows. He only pursued practices of complete purity. With kindness, he benefited the multitude of living beings. He devoted himself to the Three Jewels and served his teachers and elders. He was magnificent, perfecting the myriad practices and inspiring living beings to realize merit and virtue.

“He abided in the dharmas of emptiness, marklessness, and wishlessness. Effortless and free of any concept of arising, he contemplated all dharmas as illusory.

遠離麁言 · 自害 · 害彼 · 彼此俱害。
yuǎn lí cū yán zì hài hài bǐ bǐ cǐ jù hài

修習善語 · 自利 · 利人 · 彼我兼利。
xiū xí shàn yǔ zì lì lì rén bǐ wǒ jiān lì

棄國 · 捐王 · 絕去財色。自行六波羅蜜 · 教人令行。
qì guó juān wáng jué qù cái sè zì xíng liù bō luó mì jiāo rén lìng xíng

無央數劫 · 積功累德。隨其生處 · 在意所欲 · 無量
wú yāng shù jié jī gōng lěi dé suí qí shēng chù zài yì suǒ yù wú liàng

寶藏 · 自然發應。教化安立 · 無數眾生 · 住於無上
bǎo zàng zì rán fā yìng jiào huà ān lì wú shù zhòng shēng zhù yú wú shàng

正真之道。
zhèng zhēn zhī dào

或為長者 · 居士 · 豪姓 · 尊貴。或為刹利國君 · 轉
huò wéi zhǎng zhě jū shì háo xìng zūn guì huò wéi chà lì guó jūn zhuǎn

輪聖帝。或為六欲天主 · 乃至梵王。常以四事 · 供
lún shèng dì huò wéi liù yù tiān zhǔ nǎi zhì fàn wáng cháng yǐ sì shì gòng

養恭敬 · 一切諸佛。如是功德不可稱說。
yàng gōng jìng yí qiè zhū fó rú shì gōng dé bù kě chēng shuō

口氣香潔 · 如優鉢羅華。身諸毛孔 · 出栴檀香 · 其
kǒu qì xiāng jié rú yōu bō luó huā shēn zhū máo kǒng chū zhān tán xiāng qí

香普熏無量世界。容色端正 · 相好殊妙。其手常出
xiāng pǔ xūn wú liàng shì jiè róng sè duān zhèng xiàng hǎo shū miào qí shǒu cháng chū

無盡之寶 · 衣服 · 飲食 · 珍妙華香 · 諸蓋幢幡 · 莊
wú jìn zhī bǎo yī fú yǐn shí zhēn miào huā xiāng zhū gài chuáng fān zhuāng

嚴之具。如是等事 · 超諸人天 · 於一切法而得自在。
yán zhī jù rú shì děng shì chāo zhū rén tiān yú yí qiè fǎ ér dé zì zài

“He completely refrained from any offensive speech that harmed himself, others, or both himself and others.

He engaged in wholesome speech that benefited himself, others, and both himself and others.

“Leaving behind his kingdom and renouncing the throne, he completely let go of wealth and sensual pleasures.

He cultivated the six paramitas and taught others to do the same.

For infinite *kalpas*, he accumulated merit and virtue. Wherever he was born, innumerable treasures spontaneously appeared and corresponded to his wishes and needs.

Countless sentient beings found peace from his teachings and became firmly established on the unsurpassed, genuine path.

“He could appear as an elder, a layperson, or a member of a respected and noble family.

He could also appear as a *kṣatriya* king, a wheel-turning emperor, the ruler of the six desire heavens, or Lord Brahma.

With utmost respect, he constantly made offerings of the four requisites to all the Buddhas. All of this merit and virtue was beyond description.

“His breath had a fragrance like that of a blue lotus; his body had the scent of sandalwood.

These fragrances perfumed limitless worlds.

His countenance was well proportioned.

His physical features were refined and wondrous.

From his hands flowed endless treasures: clothing, food, rare and exquisite flowers and incense, parasols, canopies, banners, and many other adornments.

These manifestations surpassed everything in the human and celestial realms, yet he had effortless self-mastery amidst all these dharmas.”

阿難白佛：法藏菩薩為已成佛。而取滅度？為未成
ā nán bái fó fǎ zàng pú sà wéi yǐ chéng fó ér qǔ miè dù wéi wèi chéng

佛？為今現在？
fó wéi jīn xiàn zài

佛告阿難：法藏菩薩今已成佛。現在西方。去此十
fó gào ā nán fǎ zàng pú sà jīn yǐ chéng fó xiàn zài xī fāng qù cǐ shí

萬億刹。其佛世界名曰安樂。
wàn yì chà qí fó shì jiè míng yuē ān lè

阿難又問：其佛成道已來。為經幾時？
ā nán yòu wèn qí fó chéng dào yǐ lái wéi jīng jǐ shí

佛言：成佛已來。凡歷十劫。其佛國土自然七寶。
fó yán chéng fó yǐ lái fán lì shí jié qí fó guó dù zì rán qī bǎo

金銀。琉璃。珊瑚。琥珀。車磔。瑪瑙。合成為地
jīn yín liú li shān hú hǔ pò chē zhé mǎ nǎo hé chéng wéi dì

恢廓曠蕩。不可限極。悉相雜廁。轉相入間。光赫
huī kuò kuàng dàng bù kě xiàn jí xī xiāng zá cè zhuǎn xiāng rù jiàn guāng hè

焜耀。微妙奇麗。清淨莊嚴。超踰十方。一切世界。
kūn yào wéi miào qí lì qīng jìng zhuāng yán chāo yú shí fāng yí qiè shì jiè

眾寶中精。其寶猶如第六天寶。
zhòng bǎo zhōng jīng qí bǎo yóu rú dì liù tiān bǎo

又其國土。無須彌山。及金剛圍。一切諸山。亦無
yòu qí guó dù wú xū mí shān jí jīn gāng wéi yí qiè zhū shān yì wú

大海。小海。溪渠。井谷。佛神力故。欲見則見。
dà hǎi xiǎo hǎi xī qú jǐng gǔ fó shén lì gù yù jiàn zé jiàn

亦無地獄。餓鬼。畜生。諸難之趣。亦無四時。春
yì wú dì yù è guǐ chù shēng zhū nán zhī qù yì wú sì shí chūn

秋冬夏。不寒。不熱。常和調適。
qiū dōng xià bù hán bú rè cháng hé tiáo shì

Ananda asked the Buddha, “Has the Bodhisattva Dharma Treasury already realized Buddhahood and entered nirvana? Or has he not yet realized Buddhahood? Or is he presently a Buddha?”

The Buddha replied to Ananda, “Bodhisattva Dharma Treasury has already realized Buddhahood and abides in a Buddha-land named ‘Peace and Happiness’ that is hundreds of thousands of millions of lands to the west.”

Ananda then asked, “How long has it been since he realized Buddhahood?”

The Buddha replied, “Ten *kalpas* have passed since he has become a Buddha.

The ground in his Buddha-land is naturally composed of the seven treasures: gold, silver, vaidūrya, coral, amber, grand clamshells, and carnelian.

The land is vast, extensive and without limits.

The seven treasures intermingle and mutually reflect one another. Their radiance is luminous and brilliant, subtle and beautiful, pure and magnificent, surpassing the finest treasures in all the worlds in the ten directions. They are comparable to the treasures in the Sixth Heaven.

“Furthermore, in this land there are no mountains such as Mount Sumeru or the ring of Vajra Mountains.

There are no oceans, seas, streams, or gorges.

However, through the spiritual power of the Buddha, these sights appear to those who wish to see them.

In this land, there are no painful existences such as the realms of the hells, hungry ghosts, and animals.

Neither are there the four seasons: spring, fall, winter, or summer. It is neither cold nor hot. The weather is always moderate, pleasant, and comfortable.”

爾時 · 阿難白佛言：世尊！若彼國土無須彌山 · 其
ěr shí ā nán bái fó yán shì zūn ruò bǐ guó dù wú xū mí shān qí

四天王及忉利天 · 依何而住？
sì tiān wáng jí dāo lì tiān yī hé ér zhù

佛語阿難：第三炎天 · 乃至色究竟天 · 皆依何住？
fó yǔ ā nán dì sān yàn tiān nǎi zhì sè jiū jìng tiān jiē yī hé zhù

阿難白佛：行業果報 · 不可思議。
ā nán bái fó hòng yè guǒ bào bù kě sī yì

佛語阿難：行業果報 · 不可思議。諸佛世界亦不可
fó yǔ ā nán hòng yè guǒ bào bù kě sī yì zhū fó shì jiè yì bù kě

思議。其諸眾生 · 功德善力 · 住行業之地 · 故能爾
sī yì qí zhū zhòng shēng gōng dé shàn lì zhù hòng yè zhī dì gù néng ěr

耳。
ěr

阿難白佛：我不疑此法 · 但為將來眾生 · 欲除其疑
ā nán bái fó wǒ bù yí cǐ fǎ dàn wèi jiāng lái zhòng shēng yù chú qí yí

惑 · 故問斯義。
huò gù wèn sī yì

佛告阿難：無量壽佛 · 威神光明 · 最尊第一。諸佛
fó gào ā nán wú liàng shòu fó wēi shén guāng míng zuì zūn dì yī zhū fó

光明 · 所不能及。
guāng míng suǒ bù néng jí

或有佛光 · 照百佛世界 · 或千佛世界 · 取要言之 ·
huò yǒu fó guāng zhào bǎi fó shì jiè huò qiān fó shì jiè qǔ yào yán zhī

乃照東方恒沙佛剎。南西北方 · 四維上下 · 亦復如
nǎi zhào dōng fāng héng shā fó chà nán xī běi fāng sì wéi shàng xià yì fù rú

是。
shì

Then, Ananda asked the Buddha, “World-Honored One, if this land does not have Mount Sumeru, where do the four celestial kings and the devas of the Trayastrimsha Heaven reside?”

The Buddha asked in response, “What about the rest of the heavens, from Suyama Heaven up to the highest heaven in the Form Realm? Where do they reside?”

Ananda replied, “The results from karmic actions are incomprehensible.”

The Buddha said, “Just as the results from karmic actions are incomprehensible, the Buddha-lands are incomprehensible as well. Due to each living being’s meritorious actions, they reside in the corresponding place. That is how those heavens can exist without Mount Sumeru.”

Ananda said, “I personally do not have doubts about this principle, but I am asking on behalf of those in the future, in order to dispel their doubts.”

The Buddha said to Ananda, “The awe-inspiring radiance of Buddha Amitayus is foremost.

No other Buddha’s radiance can compare to it.

His light can illuminate hundreds of Buddha-lands, thousands of Buddha-lands, or in brief, Buddha-lands as numerous as the sands in the Ganges River to the east.

In the same way, he can illuminate Buddha-lands to the south, west and north, the four intermediate directions, and above and below.

或有佛光 · 照于七尺 · 或照一由旬 · 二三四五由旬。
huò yǒu fó guāng zhào yú qī chǐ huò zhào yī yóu xún èr sān sì wǔ yóu xún

如是轉倍 · 乃至照一佛刹。
rú shì zhuǎn bèi nǎi zhì zhào yī fó chà

是故 · 無量壽佛號無量光佛 · 無邊光佛 · 無礙光佛 ·
shì gù wú liàng shòu fó hào wú liàng guāng fó wú biān guāng fó wú ài guāng fó

無對光佛 · 炎王光佛 · 清淨光佛 · 歡喜光佛 · 智慧
wú duì guāng fó yàn wáng guāng fó qīng jìng guāng fó huān xǐ guāng fó zhì huì

光佛 · 不斷光佛 · 難思光佛 · 無稱光佛 · 超日月光
guāng fó bú duàn guāng fó nán sī guāng fó wú chēng guāng fó chāo rì yuè guāng

佛。
fó

其有眾生遇斯光者 · 三垢消滅 · 身意柔軟 · 歡喜踊
qí yǒu zhòng shēng yù sī guāng zhě sān gòu xiāo miè shēn yì róu ruǎn huān xǐ yǒng

躍 · 善心生焉。若在三塗勤苦之處 · 見此光明 · 皆
yuè shàn xīn shēng yān ruò zài sān tú qín kǔ zhī chù jiàn cǐ guāng míng jiē

得休息 · 無復苦惱。壽終之後 · 皆蒙解脫。
dé xiū xī wú fù kǔ nǎo shòu zhōng zhī hòu jiē méng jiě tuō

無量壽佛 · 光明顯赫 · 照曜十方 · 諸佛國土 · 莫不
wú liàng shòu fó guāng míng xiǎn hè zhào yào shí fāng zhū fó guó dù mò bù

聞知。不但我今稱其光明 · 一切諸佛 · 聲聞 · 緣覺 ·
wén zhī bú dàn wǒ jīn chēng qí guāng míng yí qiè zhū fó shēng wén yuán jué

諸菩薩眾 · 咸共歎譽 · 亦復如是。
zhū pú sà zhòng xián gòng tàn yù yì fù rú shì

若有眾生 · 聞其光明 · 威神功德 · 日夜稱說 · 至心
ruò yǒu zhòng shēng wén qí guāng míng wēi shén gōng dé rì yè chēng shuō zhì xīn

不斷 · 隨意所願 · 得生其國。為諸菩薩 · 聲聞大眾
bú duàn suí yì suǒ yuàn dé shēng qí guó wéi zhū pú sà shēng wén dà zhòng

Or his light can extend to seven feet, or one, two, three, four, or five *yojanas*. In this manner, his light can extend to illuminate an entire Buddha-land.

“This is why the Buddha of Infinite Life is called the Buddha of Infinite Light, the Buddha of Boundless Light, the Buddha of Unobstructed Light, the Buddha of Light of Nonduality, the Buddha of Blazing Royal Light, the Buddha of Pure Light, the Buddha of Joyful Light, the Buddha of Wisdom Light, the Buddha of Unceasing Light, the Buddha of Inconceivable Light, the Buddha of Ineffable Light, and the Buddha of Light Surpassing the Sun and Moon.

“When living beings encounter his light, their three kinds of defilement melt away. Their bodies and minds become pliant and soft. They are filled with joy and happiness. Thoughts of goodness naturally arise in their hearts.

If living beings in the three realms of extreme suffering see his light, they all find relief and freedom from their pain and suffering. At the end of their lives, they are all led to liberation.

“The light of the Buddha of Infinite Life is magnificent, illuminating all Buddha-lands in the ten directions; there is no place where it is unheard.

Not only do I praise his light in the present, but all the Buddhas, Voice-hearers, Solitary Sages, and Bodhisattvas praise his light in the same way.

“If living beings, upon hearing of the awe-inspiring power and meritorious virtue of his light, constantly offer praises day and night with complete sincerity, they will be reborn in his land according to their wishes.

Their merit and virtue will be praised by gatherings of Bodhisattvas and

所共歎譽 · 稱其功德。至其然後得佛道時 · 普為十
suǒ gòng tàn yù chēng qí gōng dé zhì qí rán hòu dé fó dào shí pǔ wéi shí

方諸佛菩薩 · 歎其光明 · 亦如今也。
fāng zhū fó pú sà tàn qí guāng míng yì rú jīn yě

佛言：我說無量壽佛 · 光明威神 · 巍巍殊妙 · 晝夜
fó yán wǒ shuō wú liàng shòu fó guāng míng wēi shén wēi wēi shū miào zhòu yè

一劫 · 尚不能盡。
yī jié shàng bù néng jìn

佛語阿難：無量壽佛 · 壽命長久 · 不可稱計 · 汝寧
fó yǔ ā nán wú liàng shòu fó shòu mìng cháng jiǔ bù kě chēng jì rǔ níng

知乎？假使十方世界 · 無量眾生 · 皆得人身 · 悉令
zhī hū jiǎ shǐ shí fāng shì jiè wú liàng zhòng shēng jiē dé rén shēn xī lìng

成就聲聞 · 緣覺 · 都共集會 · 禪思一心 · 竭其智力
chéng jiù shēng wén yuán jué dōu gòng jí huì chán sī yī xīn jié qí zhì lì

於百千萬劫 · 悉共推算 · 計其壽命長遠劫數 · 不能
yú bǎi qiān wàn jié xī gòng tuī suàn jì qí shòu mìng cháng yuǎn jié shù bù néng

窮盡知其限極。
qióng jìn zhī qí xiàn jí

聲聞 · 菩薩 · 天人之眾 · 壽命長短 · 亦復如是 · 非
shēng wén pú sà tiān rén zhī zhòng shòu mìng cháng duǎn yì fù rú shì fēi

算數譬喻 · 所能知也。
suàn shù pì yù suǒ néng zhī yě

又聲聞 · 菩薩 · 其數難量 · 不可稱說。神智洞達 ·
yòu shēng wén pú sà qí shù nán liáng bù kě chēng shuō shén zhì dòng dá

威力自在。能於掌中 · 持一切世界。
wēi lì zì zài néng yú zhǎng zhōng chí yí qiè shì jiè

Voice-hearers. When they ultimately become Buddhas, their light will be praised by the Buddhas and Bodhisattvas of the ten directions, just as I praise his light now.”

The Buddha said, “If I were to describe the awe-inspiring power of the Buddha of Infinite Life’s majestic and wondrous light, day and night for one *kalpa*, I could not finish.”

The Buddha said to Ananda, “Did you know that the lifespan of the Buddha of Infinite Life is incalculable?”

“Suppose the countless beings of the ten directions were to be reborn as humans and become Voice-hearers and Solitary Sages, and then they all gathered together, meditated single-mindedly, and applied the power of their wisdom fully for a thousand million *kalpas*. Even then, they would be unable to calculate the lifespan of the Buddha of Infinite Life.

“Similarly, the lifespans of the Voice-hearers, Bodhisattvas, and celestial beings in his land cannot be known through numbers or metaphors.

“The number of Voice-hearers and Bodhisattvas there also cannot be calculated or described.

“Their spiritual power and wisdom are penetrating, awe-inspiring, and effortless. In the palm of their hands, they can hold all worlds.”

佛語阿難：彼佛初會 · 聲聞眾數 · 不可稱計 · 菩薩
fó yǔ ā nán bǐ fó chū huì shēng wén zhòng shù bù kě chēng jì pú sà

亦然。能如大目犍連 · 百千萬億 · 無量無數 · 於阿
yì rán néng rú dà mù jiàn lián bǎi qiān wàn yì wú liàng wú shù yú ā

僧祇 · 那由他劫 · 乃至滅度 · 悉共計校 · 不能究了
sēng qí nà yóu tā jié nǎi zhì miè dù xī gòng jì jiào bù néng jiū liǎo

多少之數。
duō shǎo zhī shù

譬如大海 · 深廣無量。假使有人 · 析其一毛 · 以為
pì rú dà hǎi shēn guǎng wú liàng jiǎ shǐ yǒu rén xī qí yī máo yǐ wéi

百分。以一分毛 · 沾取一滸。於意云何？其所滸者
bǎi fèn yǐ yī fēn máo zhān qǔ yī dì yú yì yún hé qí suǒ dì zhě

於彼大海 · 何所為多？
yú bǐ dà hǎi hé suǒ wéi duō

阿難白佛：彼所滸水 · 比於大海 · 多少之量 · 非巧
ā nán bái fó bǐ suǒ dì shuǐ bǐ yú dà hǎi duō shǎo zhī liàng fēi qiǎo

歷算數 · 言辭譬類 · 所能知也。
lì suàn shù yán cí pì lèi suǒ néng zhī yě

佛語阿難：如目連等 · 於百千萬億那由他劫 · 計彼
fó yǔ ā nán rú mù lián děng yú bǎi qiān wàn yì nà yóu tā jié jì bǐ

初會聲聞菩薩 · 所知數者猶如一滸 · 其所不知如大
chū huì shēng wén pú sà suǒ zhī shù zhě yóu rú yī dì qí suǒ bù zhī rú dà

海水。
hǎi shuǐ

又其國土 · 七寶諸樹周滿世界。金樹 · 銀樹 · 琉璃
yòu qí guó dù qī bǎo zhū shù zhōu mǎn shì jiè jīn shù yín shù liú li

The Buddha continued, “In the first assembly of this Buddha, the number of Voice-hearers and Bodhisattvas were incalculable. Even if ten thousand trillion, innumerable beings like Mahamaudgalyayana tried to calculate for *asāṃkheya*s of *nayutas* of *kalpas* until they reached nirvana, they would still not know the number.

“This is like the great ocean: its depth and breadth cannot be measured. If one were to take a hundredth of a hair and dip it into the ocean to obtain a drop of water, how does that drop of water compare to the great ocean?”

Ananda replied to the Buddha, “It is not possible to use skillful calculations or metaphorical expressions to compare this drop of water to the great ocean.”

The Buddha said to Ananda, “Even if all those beings like Mahamaudgalyayana were to spend trillions of *nayutas* of *kalpas* to calculate the number of Voice-hearers and Bodhisattvas in that Buddha’s first assembly, their calculation would be like the drop of water, while those uncounted would be like the rest of the water in the ocean.”

“Moreover, that land is surrounded everywhere by trees made of the seven treasures: gold, silver, vaidūrya, crystal, coral, carnelian, and

樹 · 頗梨樹 · 珊瑚樹 · 瑪瑙樹 · 車磔樹。
shù pǒ lí shù shān hú shù mǎ nǎo shù chē qú shù

或有二寶 · 三寶乃至七寶 · 轉共合成。
huò yǒu èr bǎo sān bǎo nǎi zhì qī bǎo zhuǎn gòng hé chéng

或有金樹 · 銀葉華果。或有銀樹 · 金葉華果。
huò yǒu jīn shù yín yè huā guǒ huò yǒu yín shù jīn yè huā guǒ

或琉璃樹 · 頗梨為葉 · 華果亦然。
huò liú lí shù pǒ lí wéi yè huā guǒ yì rán

或水精樹 · 琉璃為葉 · 華果亦然。
huò shuǐ jīng shù liú lí wéi yè huā guǒ yì rán

或珊瑚樹 · 瑪瑙為葉 · 華果亦然。
huò shān hú shù mǎ nǎo wéi yè huā guǒ yì rán

或瑪瑙樹 · 琉璃為葉 · 華果亦然。
huò mǎ nǎo shù liú lí wéi yè huā guǒ yì rán

或車磔樹 · 眾寶為葉 · 華果亦然。
huò chē qú shù zhòng bǎo wéi yè huā guǒ yì rán

或有寶樹 · 紫金為本 · 白銀為莖 · 琉璃為枝 · 水精
huò yǒu bǎo shù zǐ jīn wéi běn bái yín wéi jīng liú lí wéi zhī shuǐ jīng

為條 · 珊瑚為葉 · 瑪瑙為華 · 車磔為實。
wéi tiáo shān hú wéi yè mǎ nǎo wéi huā chē qú wéi shí

或有寶樹 · 白銀為本 · 琉璃為莖 · 水精為枝 · 珊瑚
huò yǒu bǎo shù bái yín wéi běn liú lí wéi jīng shuǐ jīng wéi zhī shān hú

為條 · 瑪瑙為葉 · 車磔為華 · 紫金為實。
wéi tiáo mǎ nǎo wéi yè chē qú wéi huā zǐ jīn wéi shí

或有寶樹 · 琉璃為本 · 水精為莖 · 珊瑚為枝 · 瑪瑙
huò yǒu bǎo shù liú lí wéi běn shuǐ jīng wéi jīng shān hú wéi zhī mǎ nǎo

為條 · 車磔為葉 · 紫金為華 · 白銀為實。
wéi tiáo chē qú wéi yè zǐ jīn wéi huā bái yín wéi shí

或有寶樹 · 水精為本 · 珊瑚為莖 · 瑪瑙為枝 · 車磔
huò yǒu bǎo shù shuǐ jīng wéi běn shān hú wéi jīng mǎ nǎo wéi zhī chē qú

grand clamshells.

“Some trees are made of two, three, or up to seven treasures.

Some gold trees have leaves, flowers and fruits made of silver.

Some silver trees have leaves, flowers and fruits made of gold.

Some vaidūrya trees have leaves, flowers and fruits made of crystal.

Some crystal trees have leaves, flowers and fruits made of vaidūrya.

Some coral trees have leaves, flowers and fruits made of carnelian.

Some carnelian trees have leaves, flowers and fruits made of vaidūrya.

Some grand clamshell trees have leaves, flowers and fruits made of various treasures.

“Some trees have roots made of purple gold, trunks of silver, branches of vaidūrya, branchlets of crystal, leaves of coral, flowers of carnelian, and fruits of grand clamshells.

“Some trees have roots made of silver, trunks of vaidūrya, branches of crystal, branchlets of coral, leaves of carnelian, flowers of grand clamshells and fruits of purple gold.

“Some trees have roots made of vaidūrya, trunks made of crystal, branches of coral, branchlets of carnelian, leaves of grand clamshells, flowers of purple gold, and fruits of silver..

“Some trees have roots made of crystal, trunks of coral, branches of carnelian, branchlets of grand clamshells, leaves of purple gold, flowers of

為條 · 紫金為葉 · 白銀為華 · 琉璃為實。
wéi tiáo zǐ jīn wéi yè bái yín wéi huā liú li wéi shí

或有寶樹 · 珊瑚為本 · 瑪瑙為莖 · 車磔為枝 · 紫金
huò yǒu bǎo shù shān hú wéi běn mǎ nǎo wéi jīng chē qú wéi zhī zǐ jīn

為條 · 白銀為葉 · 琉璃為華 · 水精為實。
wéi tiáo bái yín wéi yè liú li wéi huā shuǐ jīng wéi shí

或有寶樹 · 瑪瑙為本 · 車磔為莖 · 紫金為枝 · 白銀
huò yǒu bǎo shù mǎ nǎo wéi běn chē qú wéi jīng zǐ jīn wéi zhī bái yín

為條 · 琉璃為葉 · 水精為華 · 珊瑚為實。
wéi tiáo liú li wéi yè shuǐ jīng wéi huā shān hú wéi shí

或有寶樹 · 車磔為本 · 紫金為莖 · 白銀為枝 · 琉璃
huò yǒu bǎo shù chē qú wéi běn zǐ jīn wéi jīng bái yín wéi zhī liú li

為條 · 水精為葉 · 珊瑚為華 · 瑪瑙為實。
wéi tiáo shuǐ jīng wéi yè shān hú wéi huā mǎ nǎo wéi shí

行行相值 · 莖莖相望 · 枝枝相準 · 葉葉相向 · 華華
háng háng xiāng zhí jīng jīng xiāng wàng zhī zhī xiāng zhǔn yè yè xiāng xiàng huā huā

相順 · 實實相當 · 榮色光曜不可勝視 · 清風時發 ·
xiāng shùn shí shí xiāng dāng róng sè guāng yào bù kě shèng shì qīng fēng shí fā

出五音聲 · 微妙宮商 · 自然相和。
chū wǔ yīn shēng wéi miào gōng shāng zì rán xiāng hé

又無量壽佛其道場樹 · 高四百萬里 · 其本周圍五千
yòu wú liàng shòu fó qí dào chǎng shù gāo sì bǎi wàn lǐ qí běn zhōu wéi wǔ qiān

由旬 · 枝葉四布二十萬里 · 一切眾寶自然合成 · 以
yóu xún zhī yè sì bù èr shí wàn lǐ yí qiè zhòng bǎo zì rán hé chéng yǐ

月光摩尼持海輪寶 · 眾寶之王 · 而莊嚴之。
yuè guāng mó ní chí hǎi lún bǎo zhòng bǎo zhī wáng ér zhuāng yán zhī

周匝條間 · 垂寶瓔珞 · 百千萬色種種異變 · 無量光
zhōu zā tiáo jiān chuí bǎo yīng luò bǎi qiān wàn sè zhǒng zhǒng yì biàn wú liàng guāng

silver, and fruits of vaidūrya.

“Some trees have roots made of coral, trunks of carnelian, branches of grand clamshells, branchlets of purple gold, leaves of silver, flowers of vaidūrya, and fruits of crystal.

“Some trees have roots made of carnelian, trunks of grand clamshells, branches of purple gold, branchlets of silver, leaves of vaidūrya, flowers of crystal, and fruits of coral.

“Some trees have roots made of grand clamshells, trunks of purple gold, branches of silver, branchlets of vaidūrya, leaves of crystal, flowers of coral, and fruits of carnelian.

“These trees all stand in magnificent rows, their trunks aligned, their branches evenly layered, their leaves facing outward, their flowers blooming in sequence, and their fruits beautifully shaped.

“It is impossible to fully behold their brilliant colors and shining radiance. Now and then, a light breeze blows through these trees, producing tones of the pentatonic scale that harmonize spontaneously in wondrous music.

“Moreover, the Bodhi-tree of the Buddha of Infinite Life is four million miles high, its base is five thousand *yojanas* in circumference, and its branches and leaves spread out two hundred thousand miles in each of the four directions. All the myriad treasures naturally come together to form this tree. The Moonlight Mani Jewel that Upholds the Ocean Wheel, the king of treasures, adorns it.

“Hanging from its branches are jeweled garlands with a thousand million changing colors and limitless lights that shine with utmost brilliance.