

若人無善本  
ruò rén wú shàn běn

不得聞此經  
bù dé wén cǐ jīng

清淨有戒者  
qīng jìng yǒu jiè zhě

乃獲聞正法。  
nǎi huò wén zhèng fǎ

曾更見世尊  
céng gèng jiàn shì zūn

則能信此事  
zé néng xìn cǐ shì

謙敬聞奉行  
qiān jìng wén fèng xíng

踊躍大歡喜。  
yǒng yuè dà huān xǐ

憍慢弊懈怠  
jiāo màn bì xiè dài

難以信此法  
nán yǐ xìn cǐ fǎ

宿世見諸佛  
sù shì jiàn zhū fó

樂聽如是教。  
yào tīng rú shì jiào

聲聞或菩薩  
shēng wén huò pú sà

莫能究聖心  
mò néng jiù shèng xīn

譬如從生盲  
pì rú cóng shēng máng

欲行開導人。  
yù xíng kāi dǎo rén

如來智慧海  
rú lái zhì huì hǎi

深廣無崖底  
shēn guǎng wú yá dǐ

二乘非所測  
èr shèng fēi suǒ cè

唯佛獨明了。  
wéi fó dú míng liǎo

Those who lack a foundation in goodness  
Cannot hear this Sutra;

Those who are pure and uphold precepts  
Can hear the Right Dharma.

Those who have seen the World-Honored One  
Are capable of trusting these words.

With reverence, they listen, receive, and practice,  
And leap for joy in their delight.

Those who are arrogant, cruel, and lazy  
Have difficulty trusting this Dharma.

Those who have met Buddhas in the past  
Take delight in hearing this teaching.

Voice-Hearers and Bodhisattvas  
Cannot fathom the Sage's heart.  
This is like a person blind at birth  
Who wishes to serve as a guide for others.

The Tathāgata's ocean of wisdom is  
Profound and vast, with immeasurable depth.  
Beyond the comprehension of the Two Vehicles,  
Only Buddhas can understand it.

假使一切人 jiǎ shǐ yí qiè rén	具足皆得道 jù zú jiē dé dào
淨慧如(知)本空 jìng huì rú (zhī) běn kōng	億劫思佛智 yì jié sī fó zhì
窮力極講說 qióng lì jí jiǎng shuō	盡壽猶不知 jìn shòu yóu bù zhī
佛慧無邊際 fó huì wú biān jì	如是致清淨。 rú shì zhì qīng jìng

壽命甚難得 shòu mìng shèn nán dé	佛世亦難值 fó shì yì nán zhí
人有信慧難 rén yǒu xìn huì nán	若聞精進求 ruò wén jīng jìn qiú
聞法能不忘 wén fǎ néng bú wàng	見敬得大慶 jiàn jìng dé dà qìng
則我善親友 zé wǒ shàn qīn yǒu	是故當發意。 shì gù dāng fā yì

設滿世界火 shè mǎn shì jiè huǒ	必過要聞法 bì guò yào wén fǎ
會當成佛道 huì dāng chéng fó dào	廣濟生死流。 guǎng jì shēng sǐ liú

佛告阿難：彼國菩薩 · 皆當究竟一生補處。除其本  
fó gào ā nán bǐ guó pú sà jiē dāng jiù jìng yī shēng bǔ chù chú qí běn  
願 · 為眾生故 · 以弘誓功德而自莊嚴 · 普欲度脫一  
yuàn wèi zhòng shēng gù yǐ hóng shì gōng dé ér zì zhuāng yán pǔ yù dù tuō yí

Suppose every person fully realized the Way  
And had the pure wisdom that sees inherent emptiness.  
If they for billions of eons,  
Pondered the Buddha's knowledge,  
Exhausted themselves in explaining it,  
Even at the end of their lives, they would not know it.  
As the Buddha's wisdom is boundless  
Clear and pure in this way.

Human life is extremely hard to attain;  
Meeting the Buddha is difficult as well;  
Having faith and wisdom is not easy.  
Therefore upon meeting the Dharma,  
One must seek it with vigor, keep it always in mind,  
Treat it with respect, and greatly rejoice,  
Then such a person can be my good spiritual friend.  
Accordingly, each person must make this resolve:

'Even if the world goes up in flames  
I will endure it to learn the Dharma.  
After I become a Buddha,  
I will rescue all beings caught in samsara's flow.'

The Buddha told Ananda, "The Bodhisattvas in this land will all become Buddhas in their next life, with the exception of those who have past vows to save living beings—with the merit and virtue of these vast vows, they adorn themselves and everywhere wish to rescue all beings.

切眾生。  
qiè zhòng shēng

阿難！彼佛國中。諸聲聞眾。身光一尋。菩薩光明  
ā nán bǐ fó guó zhōng zhū shēng wén zhòng shēn guāng yī xún pú sà guāng míng

照百由旬。有二菩薩。最尊第一。威神光明。普照  
zhào bǎi yóu xún yǒu èr pú sà zuì zūn dì yī wēi shén guāng míng pǔ zhào

三千大千世界。  
sān qiān dà qiān shì jiè

阿難白佛：彼二菩薩。其號云何？  
ā nán bó fó bǐ èr pú sà qí hào yún hé

佛言：一名觀世音。二名大勢至。是二菩薩。於此  
fó yán yī míng guān shì yīn èr míng dà shì zhì shì èr pú sà yú cǐ

國土。修菩薩行。命終轉化生彼佛國。  
guó dù xiū pú sà hàng mìng zhōng zhuǎn huà shēng bǐ fó guó

阿難！其有眾生生彼國者。皆悉具足三十二相。智  
ā nán qí yǒu zhòng shēng shēng bǐ guó zhě jiē xī jù zú sān shí èr xiàng zhì

慧成滿。深入諸法。究暢要妙。神通無礙。諸根明  
huì chéng mǎn shēn rù zhū fǎ jiù chàng yào miào shén tōng wú ài zhū gēn míng

利。其鈍根者。成就二忍。其利根者。得阿僧祇無  
lì qí dùn gēn zhě chéng jiù èr rěn qí lì gēn zhě dé ā sēng qí wú

生法忍。  
shēng fǎ rěn

又彼菩薩乃至成佛不更(受)惡趣。神通自在。常識宿  
yòu bǐ pú sà nǎi zhì chéng fó bù gēng (shòu) è qù shén tōng zì zài cháng shí sù

命。除生他方五濁惡世。示現同彼如我國也。  
mìng chú shēng tā fāng wǔ zhuó è shì shì xiàn tóng bǐ rú wǒ guó yě

“Ananda! In this land, the radiance from the bodies of the Voice-Hearers extends for one *yojanās* while the radiance of the Bodhisattvas extends for hundreds of *yojanās*. The two foremost Bodhisattvas have a radiance that extends everywhere throughout a billion world systems.”

Ananda asked the Buddha, “What are the names of these two Bodhisattvas?”

The Buddha responded, “One is named Avalokiteśvara (Guan Shi Yin) and the other Mahāsthāmaprāpta (Great Strength). These two Bodhisattvas practice the Bodhisattva Path in this land. After their previous life ended, they were reborn in this Buddha-land.

“Ananda! When people are reborn in this land, they are replete with the thirty-two hallmarks and perfect in wisdom. They have profound mastery of the Dharma and can express its subtle essentials with great skill. Their spiritual powers are unimpeded, and their faculties are keen and radiant.

“Those with duller faculties realize two kinds of patience. Those with sharper faculties attain *asamkhyeya* kinds of patience with the non-arising of phenomena.

“These Bodhisattvas will realize Buddhahood without falling into the lower realms of misery. They have the self-mastery of spiritual powers and the constant knowledge of past lives.

The only exception is when they wish to be born in other worlds that are suffering from the five turbidities, appearing there like I have in this world.”

佛語阿難：彼國菩薩承佛威神。一食之頃往詣十方。  
fó yǔ ā nán bǐ guó pú sà chéng fó wēi shén yī shí zhī qǐng wǎng yì shí fāng

無量世界。恭敬供養諸佛世尊。隨心所念。華香。  
wú liàng shì jiè gōng jìng gòng yàng zhū fó shì zūn suí xīn suǒ niàn huā xiāng

伎樂。繒蓋。幢幡。無數無量供養之具。自然化生。  
jì yuè zēng gài chuáng fān wú shù wú liàng gòng yàng zhī jù zì rán huà shēng

應念即至。珍妙殊特。非世所有。  
yīng niàn jí zhì zhēn miào shū tè fēi shì suǒ yǒu

轉以奉散諸佛菩薩。聲聞大眾。  
zhuǎn yǐ fèng sàn zhū fó pú sà shēng wén dà zhòng

在虛空中。化成華蓋。光色晃耀。香氣普熏。其華  
zài xū kōng zhōng huà chéng huā gài guāng sè huǎng yào xiāng qì pǔ xūn qí huā

周圓四百里者。如是轉倍。乃覆三千大千世界。隨  
zhōu yuán sì bǎi lǐ zhě rú shì zhuǎn bèi nǎi fù sān qiān dà qiān shì jiè suí

其前後。以次化沒。  
qí qián hòu yǐ cì huà mò

其諸菩薩。僉然欣悅。於虛空中共奏天樂。以微妙  
qí zhū pú sà qiān rán xīn yuè yú xū kōng zhōng gòng zòu tiān yuè yǐ wéi miào

音。歌歎佛德。聽受經法。歡喜無量。供養佛已。  
yīn gē tàn fó dé tīng shòu jīng fǎ huān xǐ wú liàng gòng yàng fó yǐ

未食之前。忽然輕舉。還其本國。  
wèi shí zhī qián hū rán qīng jǔ huán qí běn guó

佛語阿難：無量壽佛。為諸聲聞。菩薩大眾。頒宣  
fó yǔ ā nán wú liàng shòu fó wèi zhū shēng wén pú sà dà zhòng bān xuān

法時。都悉集會七寶講堂。廣宣道教。演暢妙法。  
fǎ shí dōu xī jí huì qī bǎo jiǎng táng guǎng xuān dào jiào yǎn chàng miào fǎ

莫不歡喜。心解得道。  
mò bù huān xǐ xīn jiě dé dào

The Buddha told Ananda, “The Bodhisattvas in this land receive the awe-inspiring strength of the Buddha to travel to limitless worlds in the ten directions in the span of a single meal. There, they respectfully make offerings to the Buddhas, World-Honored Ones. Offerings appear as they wish: flowers, incense, music, fine canopies, and banners. These offerings are infinite and boundless, appearing spontaneously the moment they are conceived of. Precious, wondrous, and extraordinary, they cannot be found in the world.

“The Bodhisattvas then take these items and offer them to the Buddhas, Bodhisattvas, Voice Hearers, and the great assembly.

”These offerings form into floral canopies in the sky, shining and dazzling, with an all-pervading fragrance. These canopies are four hundred miles in circumference and then expand until they each cover a large billion-world system. These canopies then disappear in sequence, one after the other.

“Full of joy, these Bodhisattvas play celestial music in the sky as an offering. With exquisite voices, they sing praises of the Buddhas’ virtue.

As they listen and receive the teachings in the sutras, their happiness is boundless.

After their offering, they swiftly and effortlessly return to their original land even before their meal has started.”

The Buddha continues, “When the Buddha Infinite Life teaches the great assembly of Voice Hearers and Bodhisattvas, they gather at the lecture hall made of seven treasures. There he expounds on the Path and the wondrous Dharma, inspiring everyone to be delighted and have realizations of the Path.