

炎 · 照曜無極。珍妙寶網 · 羅覆其上。一切莊嚴 ·
yàn zhào yào wú jí zhēn miào bǎo wǎng luó fù qí shàng yí qiè zhuāng yán

隨應而現。
suí yìng ér xiàn

微風徐動 · 出妙法音。普流十方 · 一切佛國。
wēi fēng xú dòng chū miào fǎ yīn pǔ liú shí fāng yí qiè fó guó

其聞音者 · 得深法忍 · 住不退轉至成佛道 · 不遭苦
qí wén yīn zhě dé shēn fǎ rěn zhù bú tuì zhuǎn zhì chéng fó dào bù zāo kǔ

患。目覩其色 · 耳聞其音 · 鼻知其香 · 舌嘗其味 ·
huàn mù dǔ qí sè ěr wén qí yīn bí zhī qí xiāng shé cháng qí wèi

身觸其光 · 心以法緣 · 一切皆得甚深法忍 · 住不退
shēn chù qí guāng xīn yǐ fǎ yuán yí qiè jiē dé shēn shēn fǎ rěn zhù bú tuì

轉至成佛道 · 六根清徹無諸惱患。
zhuǎn zhì chéng fó dào liù gēn qīng chè wú zhū nǎo huàn

阿難！若彼國人天見此樹者 · 得三法忍。一者 · 音
ā nán ruò bǐ guó rén tiān jiàn cǐ shù zhě dé sān fǎ rěn yī zhě yīn

響忍。二者 · 柔順忍。三者 · 無生法忍。此皆無量
xiǎng rěn èr zhě róu shùn rěn sān zhě wú shēng fǎ rěn cǐ jiē wú liàng

壽佛威神力故 · 本願力故 · 滿足願故 · 明了願故 ·
shòu fó wēi shén lì gù běn yuàn lì gù mǎn zú yuàn gù míng liǎo yuàn gù

堅固願故 · 究竟願故。
jiān gù yuàn gù jiù jìng yuàn gù

佛告阿難：世間帝王有百千音樂 · 自轉輪聖王 · 乃
fó gào ā nán shì jiān dì wáng yǒu bǎi qiān yīn yuè zì zhuǎn lún shèng wáng nǎi

至第六天上 · 伎樂音聲 · 展轉相勝 · 千億萬倍。
zhì dì liù tiān shàng jì yuè yīn shēng zhǎn zhuǎn xiāng shèng qiān yì wàn bèi

“The tree is covered by nets of wondrous gems, and its adornments appear according to one’s wishes.

“When a gentle breeze blows, the trees produce innumerable wondrous Dharma sounds that pervade all Buddha-lands.

Those who hear these sounds will realize the profound patience of dharmas. Never retreating on the path to awakening, they will realize Buddhahood and be free of suffering and worries.

Those whose eyes see the trees, ears hear their sounds, nose smells their fragrance, tongue tastes their flavors, bodies touch their light, and minds reflect on their various qualities, will realize the profound patience of dharmas. Never retreating on the path to awakening, they will realize Buddhahood. Their six faculties remain pure and clear, and they will be free of afflictions and worries.

“Ananda, when the humans and devas of that land see this tree, they realize the three patiences of dharmas:
first is patience in hearing,
second is patience in gently according, and
third is patient acceptance of the non-arising of phenomena.

This happens because of the Buddha Infinite Life’s awe-inspiring spiritual powers, the power of his original vows, vows of fulfillment, vows of understanding, vows of perseverance, and vows of complete realization.”

The Buddha said to Ananda, “Kings in the world enjoy hundreds of thousands of kinds of music.

From the realm of wheel-turning emperors up to the sixth desire heaven, the music in each is thousands of trillions times more beautiful.

第六天上萬種樂音 · 不如無量壽國 · 諸七寶樹 · 一
dì liù tiān shàng wàn zhǒng yuè yīn bù rú wú liàng shòu guó zhū qī bǎo shù yī

種音聲千億倍也。亦有自然萬種伎樂。又其樂聲 ·
zhǒng yīn shēng qiān yì bèi yě yì yǒu zì rán wàn zhǒng jì yuè yòu qí yuè shēng

無非法音。清暢哀亮 · 微妙和雅。十方世界音聲之
wú fēi fǎ yīn qīng chàng āi liàng wéi miào hé yǎ shí fāng shì jiè yīn shēng zhī

中 · 最為第一。
zhōng zuì wéi dì yī

又 · 講堂 · 精舍 · 宮殿 · 樓觀 · 皆七寶莊嚴 · 自然
yòu jiǎng táng jīng shè gōng diàn lóu guān jiē qī bǎo zhuāng yán zì rán

化成。復以真珠 · 明月摩尼眾寶 · 以為交露 · 覆蓋
huà chéng fù yǐ zhēn zhū míng yuè mó ní zhòng bǎo yǐ wéi jiāo lù fù gài

其上。
qí shàng

內外左右 · 有諸浴池 · 或十由旬 · 或二十 · 三十 ·
nèi wài zuǒ yòu yǒu zhū yù chí huò shí yóu xún huò èr shí sān shí

乃至百千由旬 · 縱廣深淺 · 各皆一等。八功德水 ·
nǎi zhì bǎi qiān yóu xún zòng guǎng shēn qiǎn gè jiē yī děng bā gōng dé shuǐ

湛然盈滿 · 清淨香潔 · 味如甘露。
zhàn rán yíng mǎn qīng jìng xiāng jié wèi rú gān lù

黃金池者 · 底白銀沙。白銀池者 · 底黃金沙。水精
huáng jīn chí zhě dǐ bái yín shā bái yín chí zhě dǐ huáng jīn shā shuǐ jīng

池者 · 底琉璃沙。琉璃池者 · 底水精沙。珊瑚池者 ·
chí zhě dǐ liú lí shā liú lí chí zhě dǐ shuǐ jīng shā shān hú chí zhě

底琥珀沙。琥珀池者 · 底珊瑚沙。車磔池者 · 底瑪
dǐ hǔ pò shā hǔ pò chí zhě dǐ shān hú shā chē què chí zhě dǐ mǎ

瑙沙。瑪瑙池者 · 底車磔沙。白玉池者 · 底紫金沙。
nǎo shā mǎ nǎo chí zhě dǐ chē què shā bái yù chí zhě dǐ zǐ jīn shā

“Still, the myriad kinds of music in the sixth desire heaven are not comparable to even a hundred billionth part of a single sound produced by the seven-jewelled trees of the land of the Buddha Infinite Life.

Moreover, in this land, ten thousand varieties of music arise naturally and every musical note is a Dharma sound: clear, bright, wondrous, and exquisite. Compared to all the music in the ten directions, this music is the best.

“The lecture halls, monasteries, palaces and pavilions are adorned by the seven treasures and appear naturally by transformation.

Moreover, they are draped with nets of pearls and bright moon mani gems.

“Inside and outside, to the left and right, there are ponds for bathing. These ponds--each uniform in width, length, and depth--measure ten, twenty, thirty or up to hundreds of thousands of *yojanas*.

Filled with water endowed with the eight fine qualities, these ponds are pure, fragrant, clean, and have the flavor of ambrosia.

“Golden ponds have beds of silver sand;
silver ponds have beds of golden sand;
crystal ponds have beds of vaidurya sand;
vaidurya ponds have beds of crystal sand;
coral ponds have beds of amber sand;
amber ponds have beds of coral sand;
grand clamshell ponds have beds of carnelian sand;
carnelian ponds have beds of grand clamshell sand;
white jade ponds have beds of purple-golden sand;

紫金池者 · 底白玉沙。或二寶 · 三寶 · 乃至七寶 ·
zǐ jīn chí zhě dǐ bái yù shā huò èr bǎo sān bǎo nǎi zhì qī bǎo

轉共合成。
zhuǎn gòng hé chéng

其池岸上有栴檀樹 · 華葉垂布 · 香氣普熏。
qí chí àn shàng yǒu zhān tán shù huā yè chuí bù xiāng qì pǔ xūn

天優鉢羅華 · 鉢曇摩華 · 拘物頭華 · 分陀利華 · 雜
tiān yōu bō luó huā bō tán mó huā jū wù tóu huā fēn tuó lì huā zá

色光茂 · 彌覆水上。
sè guāng mào mí fù shuǐ shàng

彼諸菩薩及聲聞眾 · 若入寶池 · 意欲令水沒足 · 水
bǐ zhū pú sà jí shēng wén zhòng ruò rù bǎo chí yì yù lìng shuǐ mò zú shuǐ

即沒足。欲令至膝 · 即至于膝。欲令至腰 · 水即至
jí mò zú yù lìng zhì xī jí zhì yú xī yù lìng zhì yāo shuǐ jí zhì

腰。欲令至頸 · 水即至頸。欲令灌身 · 自然灌身。
yāo yù lìng zhì jǐng shuǐ jí zhì jǐng yù lìng guàn shēn zì rán guàn shēn

欲令還復 · 水輒還復。調和冷煖 · 自然隨意。開神
yù lìng huán fù shuǐ zhé huán fù tiáo hé lěng ruǎn zì rán suí yì kāi shén

悅體 · 蕩除心垢。清明澄潔 · 淨若無形。
yuè tǐ dàng chú xīn gòu qīng míng chéng jié jìng ruò wú xíng

寶沙映徹 · 無深不照。微瀾迴流 · 轉相灌注。安詳
bǎo shā yǐng chè wú shēn bú zhào wéi lán huí liú zhuǎn xiāng guàn zhù ān xiáng

徐逝 · 不遲不疾。
xú shì bù chí bù jí

purple-golden ponds have beds of white jade sand.
Other ponds have sand beds of either two, three or up to seven treasures.

“On their banks grow sandalwood trees with a fragrance that pervades everywhere and flowers and leaves that hang down.

Covering the surface of the ponds are celestial blue lotuses, red lotuses, white lotuses and great white lotuses that shine lights of various colors.”

“If the Bodhisattvas and Voice-Hearers of that land enter the jeweled ponds and wish that the water covers their feet, it will cover their feet.

If they wish that the water rises to their knees, it will rise to their knees.
If they wish that the water rises to their waists, it will rise to their waists.
If they wish that the water rises to their necks, it will rise to their necks.
If they wish that the water bathes their whole body, it will naturally bathe their whole body.

If they wish for the water to recede, it will immediately recede.

The water's temperature naturally adjusts according to their wishes.
It refreshes the mind, soothes the body, and washes away all mental defilements.

It is clear and pure, so pristine that it is transparent.

“The jeweled sand brilliantly reflects light regardless of the depth of the water.

On the pond's surface, gentle waves ripple back and forth, peacefully flowing into each other and fading away, neither too slowly nor too quickly.

波揚無量 · 自然妙聲。隨其所應 · 莫不聞者。
bō yáng wú liàng zì rán miào shēng suí qí suǒ yìng mò bù wén zhě

或聞佛聲 · 或聞法聲 · 或聞僧聲。
huò wén fó shēng huò wén fǎ shēng huò wén sēng shēng

或寂靜聲 · 空無我聲。大慈悲聲 · 波羅蜜聲。
huò jí jìng shēng kōng wú wǒ shēng dà cí bēi shēng bō luó mì shēng

或十力 · 無畏 · 不共法聲。諸通慧聲。無所作聲。
huò shí lì wú wèi bú gòng fǎ shēng zhū tōng huì shēng wú suǒ zuò shēng

不起滅聲。無生忍聲。乃至甘露灌頂 · 眾妙法聲。
bù qǐ miè shēng wú shēng rěn shēng nǎi zhì gān lù guàn dǐng zhòng miào fǎ shēng

如是等聲 · 稱其所聞 · 歡喜無量。隨順清淨離欲 ·
rú shì děng shēng chēng qí suǒ wén huān xǐ wú liàng suí shùn qīng jìng lí yù

寂滅真實之義。隨順三寶 · 力 · 無所畏 · 不共之法。
jí miè zhēn shí zhī yì suí shùn sān bǎo lì wú suǒ wèi bú gòng zhī fǎ

隨順通慧 · 菩薩聲聞 · 所行之道。無有三塗苦難之
suí shùn tōng huì pú sà shēng wén suǒ xíng zhī dào wú yǒu sān tú kǔ nàn zhī

名 · 但有自然快樂之音。是故其國名曰極樂。
míng dàn yǒu zì rán kuài lè zhī yīn shì gù qí guó míng yuē jí lè

阿難！彼佛國土 · 諸往生者 · 具足如是清淨色身 ·
ā nán bǐ fó guó dù zhū wǎng shēng zhě jù zú rú shì qīng jìng sè shēn

諸妙音聲 · 神通功德。所處宮殿 · 衣服 · 飲食 · 眾
zhū miào yīn shēng shén tōng gōng dé suǒ chǔ gōng diàn yī fú yǐn shí zhòng

妙華香 · 莊嚴之具 · 猶第六天自然之物。
miào huā xiāng zhuāng yán zhī jù yóu dì liù tiān zì rán zhī wù

若欲食時 · 七寶應器 · 自然在前。金 · 銀 · 琉璃 ·
ruò yù shí shí qī bǎo yīng qì zì rán zài qián jīn yín liú li

“The waves naturally produce infinitely many wondrous sounds.

One hears whatever one wishes:

sounds of the Buddha; sounds of the Dharma; sounds of the Sangha;
sounds of tranquility; sounds of emptiness and not-self;

sounds of great kindness and compassion; sounds of the paramitas;
sounds of the ten powers, the fearlessnesses, and the unique Dharmas;

sounds of spiritual power and wisdom;

sounds of effortlessness; sounds of non-arising and non-cessation;

sounds of the patient acceptance of the non-arising of phenomena;

as well as various wondrous sounds of the Dharma, such as the sound of
ambrosia anointing one's crown.

Those who hear these sounds are filled with immeasurable joy. They attune
to the principles of purity, freedom from desires, nirvana, and truth;

to the Three Jewels, the powers, the fearlessnesses, and the unique
Dharmas; and

to spiritual powers, wisdom, and the path of the Bodhisattvas and Voice-
hearers.

The names of the three paths of misery do not exist; instead, there are only
natural sounds of joy. This is why it is called the ‘Land of Utmost Happiness.’

“Ananda! Those who are born in that Buddha-land possess pure physical
forms, wondrous voices, spiritual powers, and meritorious virtue.

Their palaces, clothes, food, drink, and the many wondrous flowers, incense,
and adornments are comparable to what spontaneously appears in the Sixth
Heaven.

“When they would like to eat, bowls made from the seven treasures will
spontaneously appear before them.

車磔 · 瑪瑙 · 珊瑚 · 虎珀 · 明月真珠。如是眾鉢 ·
chē què mǎ nǎo shān hú hǔ pò míng yuè zhēn zhū rú shì zhòng bō

隨意而至。百味飲食 · 自然盈滿。
suí yì ér zhì bǎi wèi yǐn shí zì rán yíng mǎn

雖有此食 · 實無食者。但見色 · 聞香 · 意以為食 ·
suī yǒu cǐ shí shí wú shí zhě dàn jiàn sè wén xiāng yì yǐ wéi shí

自然飽足。身心柔軟 · 無所味著。事已化去 · 時至
zì rán bǎo zú shēn xīn róu ruǎn wú suǒ wèi zháo shì yǐ huà qù shí zhì

復現。
fù xiàn

彼佛國土 · 清淨安隱 · 微妙快樂 · 次於無為泥洹之
bǐ fó guó dù qīng jìng ān yǐn wéi miào kuài lè cì yú wú wéi ní huán zhī

道。其諸聲聞 · 菩薩 · 人 · 天 · 智慧高明 · 神通洞
dào qí zhū shēng wén pú sà rén tiān zhì huì gāo míng shén tōng dòng

達。咸同一類 · 形無異狀。但因順餘方 · 故有人 ·
dá xián tóng yí lèi xíng wú yì zhuàng dàn yīn shùn yú fāng gù yǒu rén

天之名。顏貌端正 · 超世希有 · 容色微妙 · 非天 ·
tiān zhī míng yán mào duān zhèng chāo shì xī yǒu róng sè wéi miào fēi tiān

非人 · 皆受自然虛無之身 · 無極之體。
fēi rén jiē shòu zì rán xū wú zhī shēn wú jí zhī tǐ

佛告阿難：譬如世間 · 貧窮乞人 · 在帝王邊 · 形貌
fó gào ā nán pì rú shì jiān pín qióng qǐ rén zài dì wáng biān xíng mào

容狀 · 寧可類乎？
róng zhuàng níng kě lèi hū

“Bowls of gold, silver, vaidūrya, grand clamshells, agate, coral, amber, and bright-moon pearls spontaneously appear according to their wishes.

These bowls are filled with food with hundreds of different flavors.

Although the food materializes, they do not consume it.

They become spontaneously full by simply seeing, smelling, and thinking about the food.

With a relaxed body and peaceful mind, they remain unattached to flavors.

Upon finishing the food disappears, and later reappears for the next meal.”

“That Buddha-land is pure, peaceful, wondrous and blissful, second only to the state of unconditioned nirvana.

All the Voice-hearers, Bodhisattvas, devas, and humans there possess sublime wisdom and unobstructed spiritual powers.

They are all the same class of being, without any differences in appearance; however, to accord with other realms, they take on different names such as devas and humans.

Dignified and majestic in appearance, they are unique and world-transcending.

Their wondrous appearances are neither that of devas nor humans; instead, their bodies manifest spontaneously, boundless and empty like space.”

The Buddha said to Ananda, “In this world, consider a destitute beggar next to a king. Could their appearance be compared?”