

阿難白佛：假令此人在帝王邊 · 羸陋醜惡 · 無以為
ā nán bái fó jiǎ lìng cǐ rén zài dì wáng biān léi lòu chǒu è wú yǐ wéi

喻 · 百千萬億不可計倍。所以然者？
yù bǎi qiān wàn yì bù kě jì bèi suǒ yǐ rán zhě

貧窮乞人 · 底極廡下 · 衣不蔽形 · 食趣支命 · 飢寒
pín qióng qǐ rén dǐ jí sī xià yī bú bì xíng shí qù zhī mìng jī hán

困苦 · 人理殆盡。皆坐前世不殖德本 · 積財不施 ·
kùn kǔ rén lǐ dài jìn jiē zuò qián shì bù zhí dé běn jī cái bù shī

富有益慳 · 但欲唐得 · 貪求無厭 · 不信修善 · 犯惡
fù yǒu yì qiān dàn yù táng dé tān qiú wú yàn bú xìn xiū shàn fàn è

山積。
shān jī

如是壽終 · 財寶消散 · 苦身積聚為之憂惱 · 於己無
rú shì shòu zhōng cái bǎo xiāo sǎn kǔ shēn jī jù wéi zhī yōu nǎo yú jǐ wú

益 · 徒為他有。
yì tú wéi tā yǒu

無善可怙 · 無德可恃 · 是故死墮惡趣 · 受此長苦。
wú shàn kě hù wú dé kě shì shì gù sǐ duò è qù shòu cǐ cháng kǔ

罪畢得出 · 生為下賤 · 愚鄙斯極 · 示同人類。
zuì bì dé chū shēng wéi xià jiàn yú bǐ sī jí shì tóng rén lèi

所以世間帝王 · 人中獨尊 · 皆由宿世積德所致。慈
suǒ yǐ shì jiān dì wáng rén zhōng dú zūn jiē yóu sù shì jī dé suǒ zhì cí

惠博施 · 仁愛兼濟 · 履信修善 · 無所違諍。是以壽
huì bó shī rén ài jiān jì lǚ xìn xiū shàn wú suǒ wéi zhèng shì yǐ shòu

終 · 福應得昇善道 · 上生天上享茲福樂。積善餘慶
zhōng fú yīng dé shēng shàn dào shàng shēng tiān shàng xiǎng zī fú lè jī shàn yú qīng

今得為人 · 遇生王家自然尊貴 · 儀容端正 · 眾所敬
jīn dé wéi rén yù shēng wáng jiā zì rán zūn guì yí róng duān zhèng zhòng suǒ jìng

事 · 妙衣珍膳隨心服御。宿福所追 · 故能致此。
shì miào yī zhēn shàn suí xīn fú yù sù fú suǒ zhuī gù néng zhì cǐ

Ananda replied, “The beggar cannot be compared to the king, as his impoverished and wretched condition, even if improved a hundred, thousand, million, or incalculable times, could not match that of the king. How come?”

This destitute beggar lives a lowly existence in extreme poverty. He does not have enough clothing to cover his body and has barely enough food to stay alive. Suffering from hunger and cold, he lives a life devoid of morality. His condition is a result of not cultivating a foundation of goodness in past lives.

In the past, when he acquired wealth, he refused to give; when he became rich, he was even more stingy; he always wanted more with insatiable greed. He did not believe in doing good; instead, he piled up a mountain of evil deeds.

When his life ended, his wealth left him. Everything he had accumulated through hardship and worry could not help him anymore, but belonged to other people.

Lacking in goodness and virtue, he fell into the lower realms of misery, where he suffered for a long time. After finishing the retribution of his offenses, he was reborn in a lowly existence, foolish, despised, and barely considered human.

“In this world, this king is honored by everyone due to his virtuous actions in past lives. Kind and benevolent, he gave generously to others. Humane and caring, he lived a life of service. Trustworthy, he practiced goodness. He did not fight with others.

At the end of his life, his blessings allowed him a good rebirth where he was reborn in the heavens. There he was happy, enjoying his blessings.

In his present life, his remaining blessings allowed him to be reborn as a human in a royal family. Honored from birth, his appearance is noble and dignified. Everyone respects and serves him, providing wondrous clothing and rare delicacies according to his wishes. These rewards come from the blessings from past lives.”

佛告阿難：汝言是也。計如帝王。雖人中尊貴。形
fó gào ā nán rǔ yán shì yě jì rú dì wáng suī rén zhōng zūn guì xíng

色端正。比之轉輪聖王。甚為鄙陋。猶彼乞人在帝
sè duān zhèng bǐ zhī zhuǎn lún shèng wáng shèn wéi bǐ lòu yóu bǐ qǐ rén zài dì

王邊。轉輪聖王。威相殊妙。天下第一。比忉利天
wáng biān zhuǎn lún shèng wáng wēi xiàng shū miào tiān xià dì yī bǐ dāo lì tiān

王。又復醜惡。不得相喻。萬億倍也。假令天帝。
wáng yòu fù chǒu è bù dé xiāng yù wàn yì bèi yě jiǎ lìng tiān dì

比第六天王。百千億倍。不相類也。設第六天王。
bǐ dì liù tiān wáng bǎi qiān yì bèi bù xiāng lèi yě shè dì liù tiān wáng

比無量壽佛國菩薩。聲聞。光顏容色不相及逮。
bǐ wú liàng shòu fó guó pú sà shēng wén guāng yán róng sè bù xiāng jí dài

百千萬億。不可計倍。
bǎi qiān wàn yì bù kě jì bèi

佛告阿難：無量壽國。其諸天人。衣服飲食。華香
fó gào ā nán wú liàng shòu guó qí zhū tiān rén yī fú yǐn shí huā xiāng

瓔珞。諸蓋幢幡。微妙音聲。所居舍宅。宮殿。樓
yīng luò zhū gài chuáng fān wéi miào yīn shēng suǒ jū shè zhái gōng diàn lóu

閣。稱其形色。高下大小。或一寶二寶。乃至無量
gé chēng qí xíng sè gāo xià dà xiǎo huò yī bǎo èr bǎo nǎi zhì wú liàng

眾寶。隨意所欲。應念即至。
zhòng bǎo suí yì suǒ yù yìng niàn jí zhì

又以眾寶妙衣。遍布其地。一切人天。踐之而行。
yòu yǐ zhòng bǎo miào yī biàn bù qí dì yí qiè rén tiān jiàn zhī ér xíng

無量寶網彌覆佛上(=土)。皆以金縷。真珠。百千雜
wú liàng bǎo wǎng mí fù fó shàng jiē yǐ jīn lǚ zhēn zhū bǎi qiān zá

The Buddha said to Ananda, “What you say is true. Even though the king is most honored among humans, with a noble and dignified appearance, when compared to a wheel-turning emperor, he is lowly and inferior, like the beggar standing next to the king.

Although the wheel-turning emperor’s majestic appearance is unsurpassed in this world, when compared to the ruler of Trāyastriṃśa Heaven, his appearance is one trillion times inferior.

But that heaven’s ruler, when compared to the ruler of the Sixth Heaven, is ten trillion times inferior.

The ruler of the Sixth Heaven, when compared to the Bodhisattvas and sravakas in the land of Infinite Life Buddha, is a hundred quadrillion incalculable times inferior.”

The Buddha said to Ananda, “The devas in the land of Buddha Infinite Life are provided with clothes, food and drink, flowers, incense, garlands, canopies, banners, and wondrous music.

Their houses, palaces, and pavilions adapt to their height and size.

One, two, or even up to infinite gems appear before them according to their wishes.

Furthermore, exquisite fabrics studded with various jewels cover the ground where the devas walk.

This Buddha-land is draped with immeasurable jeweled nets adorned by gold threads, pearls, and a hundred thousand types of wondrous and rare treasures.

寶 · 奇妙珍異 · 莊嚴絞飾。周匝四面 · 垂以寶鈴 ·
bǎo qí miào zhēn yì zhuāng yán jiǎo shì zhōu zā sì miàn chuí yǐ bǎo líng

光色晃曜 · 盡極嚴麗。
guāng sè huǎng yào jìn jí yán lì

自然德風 · 徐起微動 · 其風調和 · 不寒不暑。溫涼
zì rán dé fēng xú qǐ wéi dòng qí fēng tiáo hé bù hán bù shǔ wēn liáng

柔軟 · 不遲不疾。吹諸羅網及眾寶樹 · 演發無量微
róu ruǎn bù chí bù jí chuī zhū luó wǎng jí zhòng bǎo shù yǎn fā wú liàng wéi

妙法音 · 流布萬種溫雅德香。
miào fǎ yīn liú bù wàn zhǒng wēn yǎ dé xiāng

其有聞者 · 塵勞垢習自然不起。
qí yǒu wén zhě chén láo gòu xí zì rán bù qǐ

風觸其身 · 皆得快樂 · 譬如比丘得滅盡三昧。
fēng chù qí shēn jiē dé kuài lè pì rú bì qiū dé miè jìn sān mèi

又 · 風吹散華遍滿佛土 · 隨色次第而不雜亂。柔軟
yòu fēng chuī sàn huā biàn mǎn fó dù suí sè cì dì ér bù zá luàn róu ruǎn

光澤 · 馨香芬烈。足履其上 · 陷下四寸 · 隨舉足已
guāng zé xīn xiāng fēn liè zú lǚ qí shàng xiàn xià sì cùn suí jǔ zú yǐ

還復如故。華用已訖 · 地輒開裂 · 以次化沒 · 清淨
huán fù rú gù huā yòng yǐ qì dì zhé kāi liè yǐ cì huà mò qīng jìng

無遺。隨其時節 · 風吹散華 · 如是六反。
wú yí suí qí shí jié fēng chuī sàn huā rú shì liù fǎn

又 · 眾寶蓮華 · 周滿世界。一一寶華 · 百千億葉。
yòu zhòng bǎo lián huā zhōu mǎn shì jiè yī yī bǎo huā bǎi qiān yì yè

Everywhere on the jeweled nets hang the finest and most beautiful jeweled bells, dazzling and glimmering in brilliant color.

“A spontaneous breeze of virtue blows gently. Harmonious, warm and refreshing, it is neither too cold nor too hot, neither too slow nor too fast.

When this breeze blow through these nets and jeweled trees, infinite wondrous Dharma sounds and myriad refined fragrances of virtue pervade everywhere.

Defilements and unwholesome habits naturally do not arise in those who hear these sounds or smell these fragrances.

Feeling this breeze on the body brings joy like that of a bhikshu who has attained the samadhi of complete cessation.”

“Moreover, this breeze scatters flowers throughout this Buddha-land, arranging them according to their colors.

The flowers are soft, luminous, and rich in fragrance. When stepped on, they sink four inches. When the foot is lifted, they return to their original state.

Once these flowers are no longer needed, the ground opens up and the flowers vanish, leaving the ground clean without any traces.

Six times a day, this breeze scatters flowers in this way.

“Furthermore, this world is filled with jeweled lotuses, each with ten thousand trillion pedals and a radiance of countless different colors.

其葉光明 · 無量種色。青色青光 · 白色白光 · 玄黃
qí yè guāng míng wú liàng zhǒng sè qīng sè qīng guāng bái sè bái guāng xuán huáng

朱紫 · 光色亦然。燁燁煥爛 · 明曜日月。
zhū zǐ guāng sè yì rán wēi yè huàn làn míng yào rì yuè

一一華中 · 出三十六百千億光。一一光中 · 出三十
yī yī huā zhōng chū sān shí liù bǎi qiān yì guāng yī yī guāng zhōng chū sān shí

六百千億佛 · 身色紫金 · 相好殊特。
liù bǎi qiān yì fó shēn sè zǐ jīn xiàng hǎo shū tè

一一諸佛 · 又放百千光明 · 普為十方說微妙法。
yī yī zhū fó yòu fàng bǎi qiān guāng míng pǔ wèi shí fāng shuō wéi miào fǎ

如是諸佛 · 各各安立無量眾生 · 於佛正道。
rú shì zhū fó gè gè ān lì wú liàng zhòng shēng yú fó zhèng dào

無量壽經卷上終

“Blue lotuses shine with blue light, white lotuses shine with white light, and black, yellow, red, and purple lotuses shine with lights of their corresponding color. The radiance of these lotuses is brilliant and dazzling, surpassing the light of the sun and moon.

“Each lotus emits three hundred and sixty thousands of billions rays of light, and within each ray appears three hundred and sixty thousands of billions of Buddhas with purple-golden bodies complete with special and rare hallmarks.

Moreover, each Buddha emanates a hundred thousand lights that expounds the wondrous Dharma to beings in the ten directions.

In this way, each of these Buddhas establishes infinite living beings on the proper path of the Buddha.”

end of Part One of *Sutra of the Buddha's Teachings on Infinite Life*