

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 yí 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/nadīkāśyapena),
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 hòng 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 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 about this awesome appearance?”

Ananda answered the Buddha, “None of the devas came to teach me this. It was through my own observation that I wanted to know why.”

The Buddha said, “Good indeed, Ananda! A very astute question.

You have shown profound wisdom, true and subtle insight by asking this wise question out of compassion for all living beings.

Out of boundless great compassion and pity for the three realms, the Tathagata appeared in the world and clearly expounded the teachings of the Way to save all beings and give them true benefits.

The Tathagata is difficult to meet and see over countless millions of years,

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 cān 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

as rare as the blooming of the udumbara flower.

The question you are asking now will be of great benefit, inspiration and guidance to all the gods and humans.

“Ananda, you should know that the knowledge of the Tathagata, the Perfectly Awakened One, is beyond measure, that he instructs and guides in many ways; and nothing can impede his penetrating wisdom and vision. 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 did not degenerate, but were 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, “Yes, I will! With joy in my heart, I wish to hear your teachings.”

The Buddha told Ananda, “In the distant past of immeasurable, inconceivably countless eons ago, a Tathagata named Dipamkara appeared in the world. He taught and liberated innumerable beings, led all of them to realize the Way, then he entered Nirvana.

The next Tathagata by the name of Far-Reaching Light appeared in the world.

After him, came Moonlight; then Candana Fragrance; then King Mountain of Goodness, then Heavenly Crown of Sumeru, then Brilliant Like Sumeru, then Moon's Hue;