

*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/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 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 zhuó 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 yīng

現五濁剎 · 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.