

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 yī 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 yí 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 yí 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 most 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 me (i.e. the awesome appearance one)?

Ananda answered the Buddha, “The *devas* did not instruct me. I asked this question based on my own observation.”

The Buddha replied, “Excellent, Ananda! Your question shows discernment. With profound wisdom and wondrous eloquence, you ask this discerning question on behalf of living beings.

Out of boundless great compassion and empathy for those in the three realms, the Tathagata appears in the world.

He expounds the Dharma with the intent of rescuing all beings and leading them to true rewards.

In countless millions of eons, the Tathagata is difficult to encounter.

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 yí 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。
 yí 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

His appearance is as rare as the blooming of the udumbara flower.
 Your question will teach and benefit all the *devas* and humans.

“Ananda, know that the wisdom of the Tathagata, the Perfectly Awakened One, is difficult to fathom; that he teaches in many ways; and that nothing can impede his penetrating insight.

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 will not degenerate, but are 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, “I joyfully wish to hear your teachings.”

The Buddha told Ananda, “In the distant past, limitless, inconceivable, countless eons ago, a Tathagata named Dipamkara appeared in the world.

After teaching and leading countless beings to realize the Way, he entered nirvana.

After him, the next Tathagata by the name of Far-Reaching Light appeared in the world.

After him, came Moonlight followed by Candana Fragrance, and then King Mountain of Goodness.

Next came Celestial Crown of Sumeru, followed by Brilliant like Sumeru, and then Moon's Hue.

次名正念 · 次名離垢 · 次名無著 · 次名龍天 · 次名
cì míng zhèng niàn cì míng lí gòu cì míng wú zháo cì míng lóng tiān cì míng

夜光 · 次名安明頂 · 次名不動地 · 次名琉璃妙華 ·
yè guāng cì míng ān míng dǐng cì míng bú dòng dì cì míng liú li miào huā

次名琉璃金色 · 次名金藏 · 次名炎光 · 次名炎根 ·
cì míng liú li jīn sè cì míng jīn zàng cì míng yán guāng cì míng yán gēn

次名地種 · 次名月像 · 次名日音 · 次名解脫華 ·
cì míng dì zhǒng cì míng yuè xiàng cì míng rì yīn cì míng jiě tuō huā

次名莊嚴光明 · 次名海覺神通 · 次名水光 · 次名
cì míng zhuāng yán guāng míng cì míng hǎi jué shén tōng cì míng shuǐ guāng cì míng

大香 · 次名離塵垢 · 次名捨厭意 · 次名寶炎 · 次名
dà xiāng cì míng lí chén gòu cì míng shě yàn yì cì míng bǎo yán cì míng

妙頂 · 次名勇立 · 次名功德持慧 · 次名蔽日月光 ·
miào dǐng cì míng yǒng lì cì míng gōng dé chí huì cì míng bì rì yuè guāng

次名日月琉璃光 · 次名無上琉璃光 · 次名最上首 ·
cì míng rì yuè liú li guāng cì míng wú shàng liú li guāng cì míng zuì shàng shǒu

次名菩提華 · 次名月明 · 次名日光 · 次名華色王 ·
cì míng pú tí huā cì míng yuè míng cì míng rì guāng cì míng huā sè wáng

次名水月光 · 次名除癡冥 · 次名度蓋行 · 次名淨信 ·
cì míng shuǐ yuè guāng cì míng chú chī míng cì míng dù gài hòng cì míng jìng xìn

次名善宿 · 次名威神 · 次名法慧 · 次名鸞音 · 次名
cì míng shàn xiù cì míng wēi shén cì míng fǎ huì cì míng luán yīn cì míng

師子音 · 次名龍音 · 次名處世。
shī zǐ yīn cì míng lóng yīn cì míng chǔ shì

如此諸佛皆悉已過。
rú cǐ zhū fó jiē xī yǐ guò

爾時 · 次有佛 · 名世自在王如來 · 應供 · 等正覺 ·
ěr shí cì yǒu fó míng shì zì zài wáng rú lái yìng gòng děng zhèng jué

明行足 · 善逝 · 世間解 · 無上士 · 調御丈夫 · 天人
míng hòng zú shàn shì shì jiān jiě wú shàng shì tiáo yù zhàng fū tiān rén

After him, came Right Mindfulness, followed by Free of Defilements, and then Free of Attachments.

After him came, Dragon Deva, followed by Evening Light, and then Summit of Mt Sumeru.

After him came Unmoving Ground followed by Wondrous Vaiḍūrya Flower, and then Golden-hued Vaiḍūrya.

After him, came Gold Treasury followed by Blazing Light, and then Blazing Roots.

After him, came Seed of the Earth followed by Moon-like Appearance, and then Voice of the Sun.

After him, came Flower of Liberation followed by Magnificent Radiance, and then Spiritual Powers of Oceanic Awakening.

After him, came Water's Radiance, followed by Great Fragrance, and then Free of Defilements.

After him, came Intent to Renounce Aversion, followed by Exquisite Flame, and then Wondrous Summit.

After him, came Courageous Stand followed by Meritorious Virtue and Maintaining Wisdom, and then Light Surpassing the Sun and Moon.

After him, came Lapis Lazuli Light of Sun and Moon followed by Unsurpassed Lapis Lazuli Light, and then Unsurpassed Leader.

After him, came Bodhi Flower followed by Moon Radiance, and then Sunlight.

After him, came King of Flowery Resplendence followed by Light of Moon in the Water, and then Dispelling the Darkness of Delusion.

After him, came Practice of Removing Coverings followed by Pure Faith, and then Constellation of Goodness.

After him, came Awe-inspiring followed by Dharma Wisdom, and then Sound of Fabulous Bird.

After him, came Sound of Lion followed by Sound of Dragon, and then Engaging with the World.

After all of these Buddhas had already left this world, there was a Buddha named King of Self-Mastery in the World, Tathagata, Arhat/Worthy of Offering One, Fully Awakened One, One Perfect in Wisdom and Deeds, Well-gone One, One Understand the World, Unsurpassed One, Trainer of Those Ready to Be Trained, Teacher of Devas and Humans,

師 · 佛 · 世尊。
shī fó shì zūn

時有國王 · 聞佛說法 · 心懷悅豫。尋發無上正真道
shí yǒu guó wáng wén fó shuō fǎ xīn huái yuè yù xún fā wú shàng zhèng zhēn dào

意 · 棄國捐王 · 行作沙門 · 號曰法藏。高才勇哲 ·
yì qì guó juān wáng xíng zuò shā mén hào yuē fǎ zàng gāo cái yǒng zhé

與世超異。詣世自在王如來所 · 稽首佛足 · 右遶三
yǔ shì chāo yì yì shì zì zài wáng rú lái suǒ jī shǒu fó zú yòu rào sān

匝 · 長跪合掌 · 以頌讚曰：
zā cháng guì hé zhǎng yǐ sòng zàn yuē

光顏巍巍 威神無極 如是炎明 無與等者。
guāng yán wéi wéi wēi shén wú jí rú shì yán míng wú yǔ děng zhě

日月摩尼 珠光炎耀 皆悉隱蔽 猶如聚墨。
rì yuè mó ní zhū guāng yán yào jiē xī yǐn bì yóu rú jù mò

如來容顏 超世無倫 正覺大音 響流十方。
rú lái róng yán chāo shì wú lún zhèng jué dà yīn xiǎng liú shí fāng

戒聞精進 三昧智慧 威德無侶 殊勝希有。
jiè wén jīng jìn sān mèi zhì huì wēi dé wú lǚ shū shèng xī yǒu

深諦善念 諸佛法海 窮深盡奧 究其崖底。
shēn dì shàn niàn zhū fó fǎ hǎi qióng shēn jìn ào jiū qí yá dǐ

Buddha, World-Honored One.

At that time, there was a king who took delight in that Buddha's teachings and immediately resolved to realize the unsurpassed, perfect and true Way. Leaving behind his kingdom and renouncing the throne, he became a śramaṇa named Dharma Treasury. His exceptional talent, courage, and wisdom surpassed those of everyone in the world.

After approaching the Tathagata King of Self-mastery in the World, he bowed at the Buddha's feet, circumambulated the Buddha three times, knelt with his palms together, and praised the Buddha in verses:

The Buddha's countenance, radiant and fine,
Inspires everyone without bounds.
In this way, his blazing brilliance
Is equalled by none.

The sun and moon, the mani gem,
Even with their dazzling light,
Fade into darkness
Like black balls of ink.

The Tathagata's appearance
Is matchless in the world.
The Buddha's majestic voice
Resonates throughout the ten directions.

Most excellent and rare
Are his precepts, learning and vigor.
No one can compare to his
Samadhi, wisdom, and sublime virtue.

With profound insight, he skillfully recollects
All the Buddha's ocean-like Dharma.
Inquiring deeply into its infinite wonders,
He completely fathoms its bottomless depths.

無明欲怒 世尊永無 人雄師子 神德無量。
wú míng yù nù shì zūn yǒng wú rén xióng shī zǐ shén dé wú liàng

Forever is the World-Honored One
Free of greed, anger, and delusion.
Like a lion, he is a hero among humans,
With sublime virtue without bounds.

功德廣大 智慧深妙 光明威相 震動大千。
gōng dé guǎng dà zhì huì shēn miào guāng míng wēi xiàng zhèn dòng dà qiān

Vast are his meritorious deeds,
Deep and wondrous is his wisdom.
Radiant is his noble appearance
That makes a billion world systems quake.

願我作佛 齊聖法王 過度生死 靡不解脫。
yuàn wǒ zuò fó qí shèng fǎ wáng guò dù shēng sǐ mí bù jiě tuō

May I become a Buddha,
Equal to the Dharma King.
May I transcend birth and death
While liberating one and all.

布施調意 戒忍精進 如是三昧 智慧為上。
bù shī tiáo yì jiè rěn jīng jìn rú shì sān mèi zhì huì wéi shàng

May I cultivate generosity,
Mental discipline, precepts, and patience,
Along with vigor and samadhi
Culminating in wisdom.

吾誓得佛 普行此願 一切恐懼 為作大安。
wú shì dé fó pǔ xíng cǐ yuàn yī qiè kǒng jù wéi zuò dà ān

May I realize Buddhahood
And practice this vow in all I do.
May I bring great peace and comfort
To all those who live in fear.

假令有佛 百千億萬 無量大聖 數如恒沙
jiǎ lìng yǒu fó bǎi qiān yì wàn wú liàng dà shèng shù rú héng shā

Suppose there are Buddhas
Hundreds of thousands of billions in number,
And countless Great Sages
As many as Ganges' sands.

供養一切 斯等諸佛 不如求道 堅正不却。
gòng yàng yī qiè sī děng zhū fó bù rú qiú dào jiān zhèng bú què

Making extensive offerings
To all these countless Buddhas
Cannot compare to seeking the Way
With unfaltering strength and integrity.

譬如恒沙 諸佛世界 復不可計 無數剎土
pì rú héng shā zhū fó shì jiè fù bù kě jì wú shù chà dù

Suppose there are Buddha-lands
As many as Ganges' sands.
Surrounded by infinite realms
That are beyond all calculation.

光明悉照 遍此諸國 如是精進 威神難量。
guāng míng xī zhào biàn cǐ zhū guó rú shì jīng jìn wēi shén nán liàng

May my radiance shine
Throughout all of these worlds.
May I have vigor and
Awe-inspiring strength that is immeasurable.

令我作佛 國土第一 其眾奇妙 道場超絕。
lìng wǒ zuò fó guó dù dì yī qí zhòng qí miào dào chǎng chāo jué

When I become a Buddha,
May my land be best of all
Where everyone is outstanding
With places of practice unsurpassed.

國如泥洹 而無等雙 我當愍哀 度脫一切。
guó rú ní huán ér wú děng shuāng wǒ dāng mǐn āi dù tuō yí qiè

May my Buddha-land, like nirvana,
Be without equal.
May I show compassion
In rescuing all living beings.

十方來生 心悅清淨 已到我國 快樂安隱。
shí fāng lái shēng xīn yuè qīng jìng yǐ dào wǒ guó kuài lè ān yǐn

Those from the ten directions
Are reborn here with a joyful and pure heart.
Once they arrive in my land,
They will be happy and peaceful.

幸佛信明 是我真證 發願於彼 力精所欲。
xìng fó xìn míng shì wǒ zhēn zhèng fā yuàn yú bǐ lì jīng suǒ yù

May the Buddha trust in me
And be my true certifier.
Before him I resolve to realize
My vows with complete vigor.

十方世尊 智慧無礙 常令此尊 知我心行。
shí fāng shì zūn zhì huì wú ài cháng lìng cǐ zūn zhī wǒ xīn hèn

World-Honored Ones of the ten directions,
Whose wisdom is free of all obstructions.
May all these Noble Ones
Always know these vows in my heart.

假令身止 諸苦毒中 我行精進 忍終不悔。
jiǎ lìng shēn zhǐ zhū kǔ dú zhōng wǒ xíng jīng jìn rěn zhōng bù huǐ

Even if my body
Suffers from pain and poison,
I will continue to advance with vigor
Persevering without any regrets.

佛告阿難：法藏比丘說此頌已。而白佛言。唯然。

fó gào ā nán fǎ zàng bì qiū shuō cǐ sòng yǐ ér bái fó yán wéi rán

世尊！我發無上正覺之心。願佛為我廣宣經法。我

shì zūn wǒ fā wú shàng zhèng jué zhī xīn yuàn fó wèi wǒ guǎng xuān jīng fǎ wǒ

當修行。攝取佛國清淨莊嚴。無量妙土。令我於世

dāng xiū xíng shè qǔ fó guó qīng jìng zhuāng yán wú liàng miào tǔ lìng wǒ yú shì

速成正覺。拔諸生死勤苦之本。

sù chéng zhèng jué bá zhū shēng sǐ qín kǔ zhī běn

佛語阿難：時世自在王佛告法藏比丘。如所修行。

fó yǔ ā nán shí shì zì zài wáng fó gào fǎ zàng bì qiū rú suǒ xiū xíng

莊嚴佛土。汝自當知。

zhuāng yán fó tǔ rǔ zì dāng zhī

比丘白佛。斯義弘深。非我境界。唯願世尊廣為敷

bì qiū bái fó sī yì hóng shēn fēi wǒ jìng jiè wéi yuàn shì zūn guǎng wèi fū

演。諸佛如來淨土之行。我聞此已。當如說修行。

yǎn zhū fó rú lái jìng tǔ zhī xíng wǒ wén cǐ yǐ dāng rú shuō xiū xíng

成滿所願。

chéng mǎn suǒ yuàn

爾時。世自在王佛知其高明。志願深廣。即為法藏

ěr shí shì zì zài wáng fó zhī qí gāo míng zhì yuàn shēn guǎng jí wèi fǎ zàng

比丘。而說經言：譬如大海。一人斗量。經歷劫數

bì qiū ér shuō jīng yán pì rú dà hǎi yī rén dòu liáng jīng lì jié shù

尚可窮底。得其妙寶。人有至心。精進求道不止。

shàng kě qióng dǐ dé qí miào bǎo rén yǒu zhì xīn jīng jìn qiú dào bù zhǐ

會當剋果。何願不得？

huì dāng kè guǒ hé yuàn bù dé

The Buddha told Ananda: “After saying these verses, Bhikshu Dharma Treasury said to the Buddha King of Self-mastery in the World: ‘World Honored One, in this way I have made the resolve for Unsurpassed Right Awakening.

May the Buddha teach me the Dharma completely, so that I can practice adorning/establishing a Buddha-land of countless wonders that includes the purity of other Buddha-lands.

Please teach me, so that I can quickly realize Right Awakening in this world and pull out the roots of the pains and sufferings of birth and death.”

The Buddha told Ananda: “Then the Buddha King of Self-mastery in the World said to Bhikshu Dharma Treasury: ‘You should already know how to practice in order to adorn/establish a Buddha-land.’”

“Bhikshu Dharma Treasury responded: ‘This teaching is vast and deep, beyond my realm of understanding. May the World Honored One explain in detail how all the Buddhas practiced in order to establish their pure lands. After hearing your instructions, I will put them into practice and fulfill my vows.’”

“Realizing the excellent qualities and profound vows of Bhikshu Dharma Treasury, the Buddha King of Self-mastery in the World then gave this teaching:

‘Just as a person who ladles out the ocean after many eons will eventually reach the bottom and obtain a wondrous treasure, a person who is resolute and constantly seeks the Way with vigor will certainly have an awakening. What vow will not be fulfilled?’

於是 · 世自在王佛 · 即為廣說 · 二百一十億 · 諸佛
yú shì shì zì zài wáng fó jí wèi guǎng shuō èr bǎi yī shí yì zhū fó

刹土 · 天人之善惡 · 國土之粗妙。應其心願 · 悉現
chà dù tiān rén zhī shàn è guó dù zhī cū miào yìng qí xīn yuàn xī xiàn

與之。
yǔ zhī

時彼比丘 · 聞佛所說嚴淨國土 · 皆悉覩見。超發無
shí bǐ bì qiū wén fó suǒ shuō yán jìng guó dù jiē xī dǔ jiàn chāo fā wú

上殊勝之願。其心寂靜 · 志無所著 · 一切世間無能
shàng shū shèng zhī yuàn qí xīn jí jìng zhì wú suǒ zháo yí qiè shì jiān wú néng

及者。具足五劫 · 思惟攝取莊嚴佛國 · 清淨之行。
jí zhě jù zú wǔ jié sī wéi shè qǔ zhuāng yán fó guó qīng jìng zhī hòng

阿難白佛：彼佛國土 · 壽量幾何？
ā nán bái fó bǐ fó guó dù shòu liàng jǐ hé

佛言：其佛壽命四十二劫。
fó yán qí fó shòu mìng sì shí èr jié

時法藏比丘 · 攝取二百一十億 · 諸佛妙土 · 清淨之
shí fǎ zàng bì qiū shè qǔ èr bǎi yī shí yì zhū fó miào dù qīng jìng zhī

行。如是修已 · 詣彼佛所 · 稽首禮足 · 遶佛三匝 ·
hòng rú shì xiū yǐ yì bǐ fó suǒ jī shǒu lǐ zú rào fó sān zā

合掌而住 · 白言：世尊！我已攝取莊嚴佛土 · 清淨
hé zhǎng ér zhù bái yán shì zūn wǒ yǐ shè qǔ zhuāng yán fó dù qīng jìng

之行。
zhī hòng

“Responding to Bhikshu Dharma Treasury’s aspirations, the Buddha King of Self-mastery in the World revealed and described in detail twenty-one billion Buddha-lands, the good and bad qualities of the *devas* and humans, and the gross and subtle aspects of each land.

“As he heard the Buddha describe each magnificent pure land, Bhikshu Dharma Treasury saw that land appear.

He then made vows, most excellent and supreme. With a quiet mind free of attachments, he was peerless in all worlds.

For a full five eons, he contemplated and gathered the pure practices for adorning his Buddha-land.”

Ananda asked the Buddha: “How long is the lifespan of the Buddha in that land?”

The Buddha answered: “The lifespan of that Buddha is forty-two eons.

“After the Bhikshu Dharma Treasury gathered the pure practices of twenty-one billion wondrous Buddha-lands, he cultivated accordingly.

He then approached the Buddha, bowed at the Buddha’s feet, circumambulated the Buddha three times, placed his palms together, and said:

‘World-Honored One! I have gathered the pure practices for adorning a Buddha-land.’

佛告比丘：汝今可說。宜知是時。發起悅可一切大
fó gào bì qiū rǔ jīn kě shuō yí zhī shì shí fā qǐ yuè kě yí qiè dà

眾。菩薩聞已。修行此法。緣致滿足無量大願。
zhòng pú sà wén yǐ xiū xíng cǐ fǎ yuán zhì mǎn zú wú liàng dà yuàn

比丘白佛：唯垂聽察。如我所願。當具說之。
bì qiū bái fó wéi chuí tīng chá rú wǒ suǒ yuàn dāng jù shuō zhī

(1) 設我得佛。國有地獄。餓鬼。畜生者。不取正覺。
shè wǒ dé fó guó yǒu dì yù è guǐ chù shēng zhě bù qǔ zhèng jué

(2) 設我得佛。國中人天壽終之後。復更三惡道者。
shè wǒ dé fó guó zhōng rén tiān shòu zhōng zhī hòu fù gēng sān è dào zhě

不取正覺。
bù qǔ zhèng jué

(3) 設我得佛。國中人天不悉真金色者。不取正覺。
shè wǒ dé fó guó zhōng rén tiān bù xī zhēn jīn sè zhě bù qǔ zhèng jué

(4) 設我得佛。國中人天形色不同。有好醜者。不取
shè wǒ dé fó guó zhōng rén tiān xíng sè bù tóng yǒu hǎo chǒu zhě bù qǔ

正覺。
zhèng jué

(5) 設我得佛。國中人天不悉識宿命。下至知百千億
shè wǒ dé fó guó zhōng rén tiān bù xī shì sù mìng xià zhì zhī bǎi qiān yì

那由他。諸劫事者。不取正覺。
nà yóu tā zhū jié shì zhě bù qǔ zhèng jué

(6) 設我得佛。國中人天不得天眼。下至見百千億那
shè wǒ dé fó guó zhōng rén tiān bù dé tiān yǎn xià zhì jiàn bǎi qiān yì nà

由他。諸佛國者。不取正覺。
yóu tā zhū fó guó zhě bù qǔ zhèng jué

(7) 設我得佛。國中人天不得天耳。下至聞百千億那
shè wǒ dé fó guó zhōng rén tiān bù dé tiān ěr xià zhì wén bǎi qiān yì nà

“The Buddha told Bhikshu Dharma Treasury: ‘Now is the right time to speak. You will inspire and bring joy to everyone assembled here. After hearing your words, the Bodhisattvas can practice accordingly. When the conditions are right, they will fulfill their own limitless great vows.

“Bhikshu Dharma Treasury told the Buddha: ‘Please listen to and review my vows as I proclaim them in full:

1. When I become a Buddha, if there are the realms of the hells, hungry ghosts, or animals in my land, I will not realize perfect awakening.

2. When I become a Buddha, if the *devas* in my land fall into the three paths of misery after the end of their lives, I will not realize perfect awakening.

3. When I become a Buddha, if the *devas* in my land are not all the color of pure gold, I will not realize perfect awakening.

4. When I become a Buddha, if the *devas* in my land look different in any way, either beautiful or ugly, I will not realize perfect awakening.

5. When I become a Buddha, if the *devas* in my land do not know their own past lives, remembering all the events extending back at least hundreds of thousands of millions of *nayutas* of eons, I will not realize perfect awakening.

6. When I become a Buddha, if the *devas* in my land do not possess celestial vision, seeing at least hundreds of thousands of millions of *nayutas* of Buddha-lands, I will not realize perfect awakening.

7. When I become a Buddha, if the *devas* in my land do not possess celestial hearing, able to listen, accept, and retain the teachings of

由他 · 諸佛所說 · 不悉受持者 · 不取正覺。
yóu tā zhū fó suǒ shuō bù xī shòu chí zhě bù qǔ zhèng jué

⁽⁸⁾ 設我得佛 · 國中人天不得見他心智 · 下至知百千
shè wǒ dé fó guó zhōng rén tiān bù dé jiàn tā xīn zhì xià zhì zhī bǎi qiān

億那由他 · 諸佛國中眾生心念者 · 不取正覺。
yì nà yóu tā zhū fó guó zhōng zhòng shēng xīn niàn zhě bù qǔ zhèng jué

⁽⁹⁾ 設我得佛 · 國中人天不得神足 · 於一念頃 · 下至
shè wǒ dé fó guó zhōng rén tiān bù dé shén zú yú yí niàn qǐng xià zhì

不能超過 · 百千億那由他諸佛國者 · 不取正覺。
bù néng chāo guò bǎi qiān yì nà yóu tā zhū fó guó zhě bù qǔ zhèng jué

⁽¹⁰⁾ 設我得佛 · 國中人天 · 若起想念貪計身者 · 不取
shè wǒ dé fó guó zhōng rén tiān ruò qǐ xiǎng niàn tān jì shēn zhě bù qǔ

正覺。
zhèng jué

⁽¹¹⁾ 設我得佛 · 國中人天不住定聚 · 必至滅度者 · 不
shè wǒ dé fó guó zhōng rén tiān bú zhù dìng jù bì zhì miè dù zhě bù

取正覺。
qǔ zhèng jué

⁽¹²⁾ 設我得佛 · 光明有能限量 · 下至不照百千億那由
shè wǒ dé fó guāng míng yǒu néng xiàn liàng xià zhì bú zhào bǎi qiān yì nà yóu

他諸佛國者 · 不取正覺。
tā zhū fó guó zhě bù qǔ zhèng jué

⁽¹³⁾ 設我得佛 · 壽命有能限量 · 下至百千億那由他劫
shè wǒ dé fó shòu mìng yǒu néng xiàn liàng xià zhì bǎi qiān yì nà yóu tā jié

者 · 不取正覺。
zhě bù qǔ zhèng jué

⁽¹⁴⁾ 設我得佛 · 國中聲聞有能計量 · 乃至三千大千世
shè wǒ dé fó guó zhōng shēng wén yǒu néng jì liàng nǎi zhì sān qiān dà qiān shì

界 · 眾生緣覺 · 於百千劫 · 悉共計校 · 知其數者 ·
jiè zhòng shēng yuán jué yú bǎi qiān jié xī gòng jì jiào zhī qí shù zhě

at least hundreds of thousands of millions of *nayutas* of Buddhas, I will not realize perfect awakening.

8. When I become a Buddha, if the *devas* in my land do not possess the wisdom to see into the minds of others, knowing the thoughts of living beings in at least hundreds of thousands of millions of *nayutas* of Buddha-lands, I will not realize perfect awakening.

9. When I become a Buddha, if the *devas* in my land do not possess the spiritual power of travel, passing over at least hundreds of thousands of millions of *nayutas* of Buddha-lands in the span of a single thought, I will not realize perfect awakening.

10. When I become a Buddha, if the *devas* in my land have thoughts of attachment to their bodies, I will not realize perfect awakening.

11. When I become a Buddha, if the *devas* in my land do not maintain an unshakable resolve to realize nirvana, I will not realize perfect awakening.

12. When I become a Buddha, if my radiance has a limit and cannot illuminate at least hundreds of thousands of millions of *nayutas* of Buddha-lands, I will not realize perfect awakening.

13. When I become a Buddha, if my lifespan has a limit and cannot extend for at least hundreds of thousands of millions of *nayutas* of eons, I will not realize perfect awakening.

14. When I become a Buddha, if the number of Voice-Hearers in my land could be counted, even if their number is known only after every being in a billion world systems become a Solitary Sage and together calculated for at least hundreds of thousands of eons, I will not realize perfect awakening.

不取正覺。
bù qǔ zhèng jué

⁽¹⁵⁾ 設我得佛 · 國中人天壽命 · 無能限量。除其本願
shè wǒ dé fó guó zhōng rén tiān shòu mìng wú néng xiàn liàng chú qí běn yuàn

脩短自在。若不爾者 · 不取正覺。
xiū duǎn zì zài ruò bù ěr zhě bù qǔ zhèng jué

⁽¹⁶⁾ 設我得佛 · 國中人天乃至聞有不善名者 · 不取正
shè wǒ dé fó guó zhōng rén tiān nǎi zhì wén yǒu bú shàn míng zhě bù qǔ zhèng

覺。
jué

⁽¹⁷⁾ 設我得佛 · 十方世界無量諸佛 · 不悉咨嗟稱我名
shè wǒ dé fó shí fāng shì jiè wú liàng zhū fó bù xī zī jiē chēng wǒ míng

者 · 不取正覺。
zhě bù qǔ zhèng jué

⁽¹⁸⁾ 設我得佛 · 十方眾生 · 至心信樂 · 欲生我國 · 乃
shè wǒ dé fó shí fāng zhòng shēng zhì xīn xìn yào yù shēng wǒ guó nǎi

至十念 · 若不生者 · 不取正覺。唯除五逆 · 誹謗正
zhì shí niàn ruò bù shēng zhě bù qǔ zhèng jué wéi chú wǔ nì fěi bàng zhèng

法。
fǎ

⁽¹⁹⁾ 設我得佛 · 十方眾生 · 發菩提心 · 修諸功德 · 至
shè wǒ dé fó shí fāng zhòng shēng fā pú tí xīn xiū zhū gōng dé zhì

心發願欲生我國 · 臨壽終時 · 假令不與大眾圍遶 ·
xīn fā yuàn yù shēng wǒ guó lín shòu zhōng shí jiǎ lìng bù yǔ dà zhòng wéi rào

現其人前者 · 不取正覺。
xiàn qí rén qián zhě bù qǔ zhèng jué

⁽²⁰⁾ 設我得佛 · 十方眾生聞我名號 · 繫念我國 · 植諸
shè wǒ dé fó shí fāng zhòng shēng wén wǒ míng hào xì niàn wǒ guó zhí zhū

德本 · 至心迴向欲生我國 · 不果遂者 · 不取正覺。
dé běn zhì xīn huí xiàng yù shēng wǒ guó bù guǒ suì zhě bù qǔ zhèng jué

15. When I become a Buddha, if the lifespan of *devas* in my land has a limit, except for those who wish to have finite lifespans based on their past vows, I will not realize perfect awakening.

16. When I become a Buddha, if the *devas* in my land hear of anything unwholesome*, I will not realize perfect awakening. (*: such as the name of the three lower destinies)

17. When I become a Buddha, if countless Buddhas in the world systems of the ten directions do not praise and proclaim my name, I will not realize perfect awakening.

18. When I become a Buddha, if living beings in the ten directions who have sincere hearts with faith and joy, wish to be reborn in my land, and recite my name even ten times, do not gain rebirth there, I will not realize perfect awakening.
The only exception is those who have committed the five unnatural crimes and slandered the Right Dharma.

19. When I become a Buddha, if living beings in the ten directions who resolve upon Bodhi, cultivate merit and virtue, and sincerely vow to be reborn in my land, do not see me come to receive them with a great assembly at the end of their lives, I will not realize perfect awakening.

20. When I become a Buddha, if living beings in the ten directions who hear my name, set their thoughts on my land, cultivate the roots of virtue, and sincerely dedicate the merit to rebirth in my Buddhaland, do not have their wish fulfilled, I will not realize perfect awakening.

(2.1) 設我得佛 · 國中人人 · 不悉成滿三十二大人相者 ·
shè wǒ dé fó guó zhōng rén tiān bù xī chéng mǎn sān shí èr dà rén xiàng zhě

不取正覺。
bù qǔ zhèng jué

(2.2) 設我得佛 · 他方佛土諸菩薩眾 · 來生我國 · 究竟
shè wǒ dé fó tā fāng fó dù zhū pú sà zhòng lái shēng wǒ guó jiū jìng

必至一生補處。除其本願 · 自在所化 · 為眾生故 ·
bì zhì yī shēng bǔ chù chú qí běn yuàn zì zài suǒ huà wèi zhòng shēng gù

被弘誓鎧 · 積累德本 · 度脫一切。遊諸佛國修菩薩
pī hóng shì kǎi jī lěi dé běn dù tuō yí qiè yóu zhū fó guó xiū pú sà

行 · 供養十方諸佛如來。開化恒沙無量眾生 · 使立
hèng gòng yàng shí fāng zhū fó rú lái kāi huà héng shā wú liàng zhòng shēng shǐ lì

無上正真之道。超出常倫諸地之行 · 現前修習普賢
wú shàng zhèng zhēn zhī dào chāo chū cháng lún zhū dì zhī hèng xiàn qián xiū xí pǔ xián

之德。若不爾者 · 不取正覺。
zhī dé ruò bù ěr zhě bù qǔ zhèng jué

(2.3) 設我得佛 · 國中菩薩 · 承佛神力供養諸佛 · 一食
shè wǒ dé fó guó zhōng pú sà chéng fó shén lì gòng yàng zhū fó yī shí

之頃 · 不能遍至 · 無量無數億那由他 · 諸佛國者 ·
zhī qǐng bù néng biàn zhì wú liàng wú shù yì nà yóu tā zhū fó guó zhě

不取正覺。
bù qǔ zhèng jué

(2.4) 設我得佛 · 國中菩薩 · 在諸佛前現其德本 · 諸所
shè wǒ dé fó guó zhōng pú sà zài zhū fó qián xiàn qí dé běn zhū suǒ

求欲供養之具 · 若不如意者 · 不取正覺。
qiú yù gòng yàng zhī jù ruò bù rú yì zhě bù qǔ zhèng jué

(2.5) 設我得佛 · 國中菩薩 · 不能演說一切智者 · 不取
shè wǒ dé fó guó zhōng pú sà bù néng yǎn shuō yí qiè zhì zhě bù qǔ

正覺。
zhèng jué

21. When I become a Buddha, if the *devas* in my land do not have the thirty-two hallmarks of a great being, I will not realize perfect awakening.

22. When I become a Buddha, if the Bodhisattvas of other Buddha-lands who are reborn in my land, do not realize Buddhahood in one lifetime, I will not realize perfect awakening. Except those Bodhisattvas who have made past vows to teach living beings with effortless self-mastery.

On behalf of living beings, they don the armor of great vows, gather roots of virtue, and liberate all from suffering.

They travel to Buddha-lands, cultivate Bodhisattva practices, and make offerings to the Tathagatas of the ten directions.

These Bodhisattvas teach countless living beings as many as the Ganges' sands, establishing them all on the path to the unsurpassed, right awakening. Transcending the standard practices of the Stages, these Bodhisattvas cultivate the virtues of Bodhisattva Samantabhadra.

23. When I become a Buddha, if the Bodhisattvas in my land with the aid of the Buddha's spiritual power cannot make offerings to Buddhas everywhere by traveling through countless nayutas of Buddha-lands in the time of a meal, I will not realize perfect awakening.

24. When I become a Buddha, if the Bodhisattvas in my land cannot reveal their roots of virtue by making any offering they wish to the Buddhas, I will not realize perfect awakening.

25. When I become a Buddha, if the Bodhisattvas in my land are unable to teach the Dharma with omniscient wisdom, I will not realize perfect awakening.