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。
sui yīng ér xiàn

微風徐動・出妙法音。普流十方・一切佛國。
wéi 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 zhèng 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  bǐ zhī qí xiāng      shí 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 jiě  de shēn fǎ rěn  zhù bú tuì
轉至成佛道・六根清徹無諸惱患。
zhuan zhí chéng fó dào   liù gēn qīng chè wú zhū nào 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 zhē yīn
響忍。二者・柔順忍。三者・無生法忍。此皆無量
xiǎng rěn  èr zhē  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・
sōu fó wēi shén lì  guì  běn yuàn lì  guì  mǎn zú yuàn guì  míng liào yuàn guì
堅固願故・究竟願故。
jiān gù yuàn guì jiū jìng yuàn guì

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 xiǎng shēng 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.
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;
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.
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.
Bowls of gold, silver, vaidūrya, grand clamshells, agate, coral, amber, and bright-moon pearls spontaneously appear according to their wishes. 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?”