

The
Infinite Life Sutra

The Way of Buddha Mindfulness

First Edition, 2021

ISBN: 9798505178751

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an English translation of

佛說大乘無量壽莊嚴清淨平等覺經 (會集本)

Contents

Foreword

1. The Dharma Assembly of Great Nobles
 2. The Virtues of Samantabhadra
 3. The Origin of the Great Teaching
 4. The Genesis of Dharmakara
 5. Utmost Focus and Determination
 6. Setting Forth the Great Vows
 7. Assured Achievement of Sambodhi
 8. Accumulation of Spiritual Virtues
 9. Complete Perfection
 10. All Vow to Become Buddhas
 11. A World Adorned and Purified
 12. A Light Shining Upon All Things
 13. Infinite Lifespan, Infinite Followers
14. Jewel Trees, Far and Wide Throughout the Land
 15. The Seat of Enlightenment
 16. Lecture Halls, Meditation Chambers & Observation Towers
 17. The Blessings of Springs and Pools
 18. World-Surpassing and Extraordinary
 19. Complete Fulfilment
 20. Virtuous Wind, Raining Flowers
 21. Jewel Lotuses and Buddha Light
22. Assured Realisation of the Supreme Fruit
23. Praised by Buddhas in the Ten Directions
24. The Three Classes of Reborn Beings

25. The True Cause of Rebirth
26. Pay Homage, Make Offerings and Hear the Dharma
27. Singing in Praise of the Buddha's Virtues
28. The Divine Light of the Great Ones
29. The Power of the Vow, Immense and Profound
30. The Self-Cultivation of Bodhisattvas
31. True Virtues
32. Limitless Longevity and Happiness
33. Encouraging Words, Spurring Advancement
34. Seeing the Light
35. The Evils and Sufferings of an Impure World
36. Repeated Instruction and Exhortation
37. A Poor Man Given Precious Jewels
38. Homage to the Buddha's Light
39. Maitreya Recounts His Visions
40. The Borderland and the Citadel of Doubt
41. No More Doubts, The Buddha is Seen
42. The Rebirth of Bodhisattvas
43. This is Not the Lesser Vehicle
44. The Prophecy of Sambodhi
45. A Teaching Imparted for a Special Reason
46. Devoted Practice, Firmly Grasped
47. With Merit and Wisdom, the Dharma Can Be Heard
48. Blessings Gained From Hearing the Dharma

Foreword

In May 2020, I received a most welcome surprise. A talented translator of Classical Chinese texts, Mr John Walker, the author of this translation, contacted me via my blog and asked me to suggest a suitable Chinese Pure Land Buddhist text to translate. I immediately recommended the Mahayana, Infinite Life, Adornment, Purity, Impartiality and Enlightenment Sutra (佛說大乘無量壽莊嚴清淨平等覺經). This sutra is the flawless compilation of the five main extant versions of the Infinite Life Sutra. It was compiled and masterfully combined into one consolidated edition by the eminent sage, Upasaka Xia Lianju (夏蓮居), during the early to mid decades of the 20th century, without discarding or changing a single character. It is now the main Pure Land Scripture, available everywhere in Asia. Moreover, all Pure Land Associations recite it daily as part of their main practice.

This sutra has been praised by the Venerable Master Chin Kung as the most relevant sutra of our era, and will guide countless sentient beings to attain Pure Land rebirth and release from samsara. As it is the perfect antidote to the karmic weaknesses and dispositions of sentient beings of our world, it is a sutra and dharma gateway all must study.

However, a full translation of this text was impossible to find in the West. It was essentially unknown, until now. Three days ago, Mr Walker emailed me a fully completed English translation of this sutra, the first complete translation in history. No words can describe my happiness when I saw this completed work, and I could not have imagined a year ago that a full translation would become a reality so speedily. Eloquent, poetic, and concise, Mr Walker's work is a most wonderful translation. I consider it the greatest honour of my life to be able to write the foreword for this groundbreaking translation, and I hope that the birth of this translation will mark the beginning of a worldwide renaissance for Chinese Pure Land Buddhism.

Brian B. Chung
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May 12 2021

One

*The Dharma Assembly of
Great Nobles*



Thus have I heard,

**Once, when the Buddha lived upon Vulture Peak
near the city of Rajagriha
he held an assembly with many great bhiksus monks
twelve thousand in total**

**All were great nobles
already in possession of supernatural powers
among those present
presiding as elders, were,
the Venerable Kaundinya
the Venerable Sariputra
the Venerable Maudgalyayana
the Venerable Kasyapa
and the Venerable Ananda**

**Alongside,
Bodhisattva Samantabhadra
Bodhisattva Manjusri
Bodhisattva Maitreya
and every other bodhisattva of the era
they all came together on this day**

Two

The Virtues of Samantabhadra



Present too, among those presiding as elders
were the Sixteen Upright Adepts, namely,
Bodhisattva Worthy Protector
Bodhisattva Deft Comprehension
Bodhisattva Eloquent Wisdom
Bodhisattva Unveiling Impermanence
Bodhisattva Supernatural Splendour
Bodhisattva Radiant Nobility
Bodhisattva Jewelled Banner
Bodhisattva Supreme Wisdom
Bodhisattva Serene Root
Bodhisattva Unshakable Wisdom
Bodhisattva Devoted Wisdom
Bodhisattva Fragrant Elephant
Bodhisattva Treasure Blossom
Bodhisattva Middle Way Abiding
Bodhisattva Restrained Conduct
and Bodhisattva Liberation

All abided by and emulated
the virtues of the great Samantabhadra
perfectly observing
his incomparable vows of conduct recorded in the Avatamsakasutra
remaining firmly
within the dharma of his virtues

They wandered freely in every direction
using whatever means they could
they penetrated the Buddha's dharma treasury
and reached the other shore

They vowed to visit infinite realms
and achieve perfect sambodhi complete enlightenment
they left behind Tusita Heaven 4th heaven of the Desire Realm
and descended into the royal palace
they abandoned status and home
to practise asceticism and study the way
they did these things for the sake of men

and fixed their mind unceasingly upon the path
that goes behind this world

Yet they were at ease and in control
of all wordly things
they extended the hand of friendship
to the great multitude of beings

They accepted and firmly grasped
the Tathagata's profound dharma treasury epithet for the Buddha,
they preserved the seed of buddhahood lit. Thus Come One
endeavouring always to keep it alive

Within them arose great compassion
they grieved for sentient beings
they preached to them
with eloquence and loving-kindness

They gave them the gift of the dharma eye
they stopped them
from going down evil paths non-human rebirth, e.g. animal,
they laid open the gates of virtue ghost and hell denizen

They viewed others as no different from themselves
they carried them on their backs
and brought them to the other shore
where they all acquired the Buddha's infinite virtues
becoming wise and intelligent to an unimaginable degree

Thus were the many great bodhisattvas
limitless and uncountable, they gathered on this day

Present too were five hundred bhiksunis nuns
seven thousand upasakas lay disciple (male)
five hundred upasikas lay disciple (female)
the divinities of the realm of desire
the divinities of the realm of subtle form
and the divinities of the Brahma worlds the highest three heavens of
the subtle form realm

Three

The Origin of the Great Teaching



On this day,

**The Blessed One was radiant epithet for the Buddha
and awe-inspiring
like molten gold
like a bright mirror
his inner radiance shone outwards
in the form of a great ever-transforming light**

The Venerable Ananda thought to himself,

**Today the Blessed One's every faculty
is purified and tranquil
his countenance
radiant and majestic
reveals a land adorned with jewels
such as never seen before**

**With joy and wonder, Ananda gazed upwards. He rose and bared
his right shoulder. Kneeling tall with palms together, he addressed
the Buddha,**

**Today the Blessed One entered a state of great tranquillity
he dwells within a dharma wondrous and unique
the state within which all buddhas dwell
the way of the leader, a path without equal**

**Buddhas past, present and future
are mindful of one another
were you thinking of buddhas, past and future
or present buddhas from other realms?**

**Why so gloriously majestic?
Why so exquisitely radiant?
I beg you, please explain**

Thereupon, the Blessed One proclaimed to Ananda,

Wonderful! Wonderful!

**It is thanks to your compassionate desire
to aid all sentient beings
that you are able to ask a question so profound**

**What you asked surpasses
the offerings made to every arhat one who has cast aside
and pratyekabuddha in the world all afflictions
and the alms given for successive aeons
to all beings
from the heavenly and human
down to the crawling, flying and wriggling
by a hundred-thousand-fold
...why is this so?**

**Because heavenly, human and living beings yet to come
as a result of your question will attain salvation**

**Ananda,
the Thus Come One
has limitless compassion
and sympathy for all living
in the three realms the desire, subtle form
it is for this reason & formless realms
he appeared in our world**

**He illuminated and explained
the teachings of the way
the common folk, he strove to save
bestowing upon them the gift of truth
like the udumbara flower blooms once every 3000 years
rarely emerging, rarely encountered**

**Your question has enriched us
Ananda, you should know
the wisdom of the Tathagata's sambodhi
cannot be measured, it is limitless**

**He can dwell within a single thought
for infinite aeons
nothing can be added to or subtracted from
his body and its faculties
...why is this so?**

**Because the concentration and wisdom
of the Thus Come One
are limitless and all-encompassing
thus he possesses unsurpassed mastery
of every dharma**

**Ananda, listen with care
and keep what I say in mind
for your sake I shall explain**

Four

The Genesis of Dharmakara



The Buddha proclaimed to Ananda,

**An uncountable and inconceivable number of aeons ago
there emerged a buddha
named Lokeshvararaja Tathagata
known as the Worthy One, the Fully Enlightened
the One Perfected in Wisdom and Conduct
the Well-Gone One, the World-Knowing
the Unsurpassed, the Subduer of Men
Master of Heavenly and Human Beings
Lord of the World**

**For forty-two aeons he preached in the world
unceasingly he taught the dharma
and preached the way
to all heavenly and human beings**

**There was a ruler of a large country
known as the World Abundance King
when he heard the Buddha's dharma
he felt great joy and saw the light**

**He set his mind upon the supreme and genuine way
he abandoned his kingdom and throne
he became an ascetic and took the name Dharmakara
devoting himself to the bodhisattva path**

**His lofty genius and daring insight
far surpassed the abilities of mortals
as for faith, comprehension and sharpness of memory
none were his match**

**Moreover, his conduct and aspirations were unrivalled
so too was the power of his mindfulness and wisdom
he was master of his own mind
firm and unyielding
he practised with such energy
that none could surpass him**

He approached the seat of the Buddha and prostrated. Kneeling tall with palms together, he praised the Buddha with these verses and set forth his expansive vows,

**The exquisite appearance of the Thus Come One
is elegant and dignified
it finds no equal in any realm
his infinite light beams in the ten directions
obscuring the light of suns, moons, flames and pearls**

**With a single sound the Blessed One saves
each and every type of living thing
in a wondrous form he appears
for everyone to see**

**I wish to obtain the pure sound of a buddha
and broadcast the dharma across limitless realms
making known the methods
of discipline, concentration and energy
and penetrate the profound and subtle dharma**

**With knowledge and wisdom as vast as the ocean
and an inner mind purified, cleansed of all defilements
I shall transcend the limitless gateways to evil destinies
and swiftly reach the distant shore**

**Free from ignorance, greed and enmity
with the power of samadhi
afflictions are vanquished
and all faults disappear**

**Like infinite past buddhas
I shall serve as a great leader
for the multitude of beings
I shall liberate every being of every realm
from the afflictions of birth, old age, sickness and death
unceasingly cultivating generosity, discipline, patience
vigour, concentration and wisdom: the six perfections**

**I shall help the unsaved crossover
and help the saved become buddhas
offerings as numerous
as grains of sand in the Ganges
are no match
for steadfast and courageous
pursuit of sambodhi**

**I vow to abide firmly in samadhi
eternally shining a light upon all things
conjuring a vast and purified field
with adornments, extraordinary and unsurpassed**

**Every kind of being
on samsara's every path the cycle of rebirth
shall be swiftly reborn in my land
peaceful and happy**

**I shall uplift the sentient
with a heart of loving-kindness
and rescue limitless numbers
of suffering beings**

**The power of my practice is resolute and unwavering
only the noble wisdom of buddhas can directly apprehend it
even if my body suffers pain of every kind
my mind's resolve shall forever remain unshaken**

Five

*Utmost Focus and
Determination*



After reciting these verses, Dharmakara Bhiksu addressed the Buddha,

**Now a follower of the bodhisattva path
I have developed a sambodhi mind a mind fixed on sambodhi
and taken up the vow to become a buddha
and lead all others to become buddhas too**

**I would like the Buddha to teach me the dharma
I shall reverently uphold it
and conduct myself according to it
I shall uproot the cause
that makes beings toil on samsara's wheel
quickly shall I attain supreme and perfect sambodhi**

**Were I to become a buddha
the light of my wisdom
my land and my name
would be known to all in the ten directions**

**I hope that all beings
the heavenly and human
the creeping, crawling and wriggling
shall be reborn in my land
becoming bodhisattvas**

**Can it be that these vows I have set forth
surpass those that created countless buddha fields?**

Thereupon Lokeshvararaja expounded the dharma for the sake of Dharmakara,

**If one were to measure the ocean with a ladle
it would take many aeons to reach the bottom
those with minds fixed on pursuit of the way
and inexhaustible determination
shall reap its fruit, with no wish unfulfilled**

Consider the means by which you shall accomplish
the adornment and purification of a buddha field
this is something you already know
and by yourself alone must it be done

Dharmakara addressed the Buddha,

You speak with vast profundity
the meaning of which is far beyond
my sphere of understanding
I hope the Tathagata, the Worthy and All-Knowing
can describe to me in detail
the wondrous lands of infinite buddhas

If I hear this dharma and comprehend it
and put what I have learned into practice
I shall surely fulfil my vows

Lokesvararaja appreciated the lofty insight of this request and so
was willing to elaborate.

He spoke of twenty-one hundred million buddha fields
their virtues, their adornments, their purity
their vastness and total perfection
it was all that Dharmakara had hoped for

During the revelation of this dharma
ten billion years had passed
hearing the Buddha's words
and seeing all that he revealed
Dharmakara developed his unique and unparalleled vows

He examined the good and evil
in beings heavenly and human
and the positive and negative aspects
of different kingdoms
he fixed his mind upon and selected
the elements he most desired

thus were his great vows formed
zealously sought after and reverently upheld

For five aeons he meditated upon their virtues
and was thus was as familiar
with the virtues and adornments
of twenty-one hundred million buddha fields
as intimately as he was one
in such a manner he conjured a land surpassing all others

As soon as this was done, he returned to the seat of Tathagata
Lokesvararaja. He prostrated at his feet. Thrice he encircled him,
and then, standing before him with his palms together, he in-
formed the Blessed One that his task of purifying and adorning a
land was complete.

The Buddha proclaimed,

Excellent! Now is the time
for you to proclaim your vows in full
and bring joy to all sentient beings
let the people hear this dharma
and receive its great blessings
so that they may be reborn in your land
where they shall observe and practise
thus bringing your incomparable vows to fruition

Six

*Setting Forth
the Great Vows*



Dharmakara addressed the Buddha,

**I hope that the Blessed One
of great benevolence
may lend his ear**

**Were I to realise supreme bodhi
and become a buddha
my buddha field would be replete
with an immeasurable and unimaginable array
of virtues and adornments
there would be no denizens of hell
no hungry ghosts, no birds, no beasts
no crawling, flying and wriggling creatures
all beings, including those
ensnared in Yama's realm
within the three evil paths
would be reborn in my land
and be transformed by my dharma
all would achieve perfect sambodhi
never again descending into evil destinations
if this vow is fulfilled, I have become a buddha
if it remains unfulfilled
I have not attained supreme sambodhi**

Vows 1-2

lord of death

**Were I to become a Buddha
all beings in the realms in the ten directions
reborn in my land
would possess bodies of pure gold
and the thirty-two marks of a great man
a uniform appearance, upright and pure
so long as there are differences in form and appearance
and the concepts of beauty and ugliness still exist
I have not attained sambodhi**

Vows 3-5

i.e. of a buddha

**Were I to become a buddha
beings reborn in my land**

Vows 6-8

would be aware of the good and evil actions
committed in their past lives over innumerable aeons
every being would possess piercing vision
and penetrating hearing
knowing the past, present and future affairs
of all in the ten directions
if this vow is not fulfilled, I have not attained sambodhi

Were I to become a buddha Vow 9
all beings reborn in my land
would possess the ability to read the minds of others
if they cannot read the minds of the sentient beings
of one trillion buddha lands
then I have not attained sambodhi

Were I to become a buddha Vows 10-11
all beings reborn in my land
would have mastery of supernatural powers
and every perfection see Six Perfections above
if in the duration of a single thought
they cannot travel far and wide
throughout one trillion buddha fields
making offerings to all buddhas
then I have not attained sambodhi

Were I to become a buddha Vow 12
beings reborn in my land
would abandon false distinctions
and remain serene in every faculty
if they are not guaranteed
to achieve complete sambodhi
and realise great nirvana the nirvana of a buddha
then I have not attained sambodhi

Were I to become a buddha Vows 13-14
my infinite light would shine
upon all in the ten directions
and surpass the light of all buddhas
a trillionfold times brighter than suns and moons
if sentient beings were to see my light

and its rays were to touch their bodies
each without exception
would experience peace and happiness
and develop a heart of loving-kindness
with a desire to do good and be reborn in my land
if this is not so, I have not attained sambodhi

Were I to become a buddha Vows 15-16
life would be everlasting
my land would possess
a countless number of sravakas
and beings heavenly and human
all with infinite lifespans

Were the sentient beings of the trichiliocosm a universe of one
to all become pratyekabuddhas billion world systems
yet within one hundred thousand aeons
their number could be measured
then I have not attained sambodhi

Were I to become a buddha Vow 17
yet infinite buddhas of infinite realms
in the ten directions
do not extol my name nor praise the qualities of my land
then I have not attained sambodhi

Were I to become a buddha Vow 18
the sentient beings in the ten directions
who hear my name
would develop utmost sincerity and resolute faith
their virtuous roots would be fixed wholly upon
and directed toward the desire to be reborn in my land
if even those who have practised buddha mindfulness
as few as ten times
were not reborn
then I have not attained sambodhi

The 5 Great Misdeeds:

This does not apply to those 1-3. killing mother, father, arhat
who commit the five great misdeeds 4. spilling a Buddha's blood

or slander the true dharma

5. creating disorder in the samgha*

*the Buddhist community

Were I to become a buddha

Vows 19-20

beings in the ten directions who hear my name
would develop the aspiration to attain bodhi
they would cultivate spiritual virtues
and practise the six perfections
resolute and unwavering
they would unceasingly direct their virtuous roots
toward the desire to be reborn in my land
day and night they would fix their minds upon me
when they reach the end of their lives I shall appear
alongside an assembly of bodhisattvas to receive them
within the span of a split second
they shall be reborn in my land
as never-retrogressing bodhisattvas
if this vow is not fulfilled, I have not attained sambodhi

Were I to become a buddha

Vow 21

beings in the ten directions who hear my name
would fasten their minds upon my land
and develop the aspiration to attain bodhi
resolute and unwavering
they would plant virtuous roots
and fix their minds upon
and direct themselves toward
the desire to be reborn in Sukhavati the Pure Land
and all without exception would succeed lit. Ultimate Bliss

If those who, in past lives, committed evil deeds
hear my name and immediately repent
and vow to do good in service of the way
and uphold the teachings and the precepts
and desire to be reborn in my land
then, at the end of their lives
they shall never again enter the three evil paths
instead they shall be reborn in my land
if this is not so, then I have not attained sambodhi

Were I to become a buddha
there would be no women in my land
if, after hearing my name
obtaining purity of faith
and developing a bodhi mind
women feel loathing and distress in the female form
and desire to be reborn in my land
when their end comes
they shall be transformed immediately
into male form and be reborn there

Vows 22-24

Every being in the ten directions
who comes to my land
shall be transformed and reborn
within a lotus flower
in a pond of seven jewels
if this is not so
then I have not attained sambodhi

see Chapter 14

Were I to become a buddha
beings in the ten directions who hear my name
would become joyous and resolute in faith
they would show reverence and bow before me
with purity of mind they would devote themselves
to the way of the bodhisattva
all heavenly and human beings would pay them homage
after hearing my name and reaching the end of their lives
they shall be reborn into a respectable household
and possess flawless physical and mental faculties
they shall unceasingly devote themselves to
a distinctly pure form of practice
if this is not so, then I have not attained sambodhi

Vows 25-27

Were I to become a buddha
even the concept of non-good
would not exist in my land
all beings reborn there would be of one mind
together united on the straight path
eternally detached from anguish
with minds becalmed

Vows 28-31

they would experience joy
like a bhiksu cleansed of all defilements i.e. an arhat

If discriminative thought still arises within them
or attachment to bodily form
then I have not attained sambodhi

Were I to become a buddha Vows 32-34
those reborn in my land
would possess infinite roots of virtue
all would attain bodies as hard as diamond
and as strong as Narayana a powerful divinity
moreover, a bright light would shine
from the top of their crowns

All would achieve perfection
in every form of wisdom
and limitless eloquence
all would be talented at explaining
the esoteric and essential elements of every dharma
all would preach the dharma and follow the way
their words would ring like bells
if this is not so, I have not attained sambodhi

Were I to become a buddha Vows 35-36
beings reborn in my land
would ultimately be assured
of attaining buddhahood in a single lifetime
except for those
who take on the Primal Vow unique to Dharmakara
for the sake of all sentient beings
and don the armour
of the Universal Vows shared by all bodhisattvas
to edify each and every being
so that they develop faithful hearts
and cultivate the path to bodhi
and follow the way of Samantabhadra
even if they are reborn in other worlds
they shall remain detached from evil paths
whether they enjoy preaching the dharma

hearing the dharma or developing psychic powers
whatever they desire, they may practise at will
assured of attaining perfection therein
if this is not so, I have not attained sambodhi

Were I to become a buddha
food, clothing and every item of worship
required by those reborn in my land
would appear when so desired
all buddhas in the ten directions
would receive these offerings
as soon as they so wished
if this is not so, I have not attained sambodhi

Vows 37-38

Were I to become a buddha
all things in my land
would be purified and adorned
radiant and beautiful, of singular appearance
the absolute pinnacle of elegance and refinement
entirely without equal
if beings, even though they possess the divine eye
are still capable of distinguishing and enumerating
the varieties of beauty and radiance in my land
and describing in full their qualities
then I have not attained sambodhi

Vow 39

Were I to become a buddha
there would be an infinite variety
of coloured trees in my land
standing several hundred
or thousand leagues tall
and bodhimanda trees
four million miles in height
from which all bodhisattvas
even those with inferior roots of virtue
would gain perfect understanding

Vows 40-41

"place of enlightenment" trees

Those wishing to see the adornments
of every purified buddha field
would see them within the jewelled trees

like looking in a mirror and seeing their own face
if this is not so, I have not attained sambodhi

Were I to become a buddha Vow 42
my buddha field would be
vast, adorned and purified
as bright and lustrous as a mirror
illuminating the immeasurable, innumerable
and indescribable buddha worlds in the ten directions
seeing this, the hearts of beings shall be filled with wonder
if this is not so, I have not attained sambodhi

Were I to become a buddha Vow 43
from the ground up to the void
there would be palaces and pavilions
ponds and streams, flowers and trees
all things in my land would be infused
with an immeasurably exquisite fragrance
permeating all realms in the ten directions
all beings who experience this fragrance
shall devote themselves to way of the Buddha
if this is not so, I have not attained sambodhi

Were I to become a buddha Vows 44-45
the great many bodhisattvas
of the realms in the ten directions
upon hearing my name would attain
the purified and liberating samadhi
of universal impartiality
as well as every method of profound dharani
remaining within samadhi
until they reach the stage of buddhahood

Within samadhi they shall unceasingly make offerings
to each and every innumerable buddha
never losing concentration
if this is not so, I have not attained sambodhi

Were I to become a buddha Vows 46-48
the great many bodhisattvas of other realms

upon hearing my name
would realise the dharma
of detachment from rebirth
and acquire dharanis
they would be purified and joyful
capable of abiding in equanimity
they would devote themselves
to the way of the bodhisattva
and perfect their roots of virtue
if, at once they do not attain
the three forms of acceptance
or are incapable of realising
the state of non-retrogression
then I have not attained sambodhi

see Chapter 15

Seven

*Assured Achievement
of Sambodhi*



The Buddha proclaimed to Ananda,

**When Dharmakara Bhiksu had finished
setting forth these vows
he continued by reciting these verses:**

**I have set forth my world-surpassing vows
assuring my ascent to the path supreme
be these vows unfulfilled
may I not achieve perfect sambodhi**

**As the Great Benefactor
I shall relieve all deprivation and suffering
so that all living beings
may endure the long night without anguish
giving birth to virtuous roots
reaping the fruits of bodhi**

**If I achieve sambodhi
I shall be known as Amitayus Infinite Life
when beings hear my name
they come to my land
with golden bodies like the Buddha
exquisite and perfect in every way**

**They too with hearts of great compassion
shall bring blessings to every kind of being
detached from desire, deep in right-mindfulness
pure in wisdom and devoted to pure practice**

**I wish my wisdom were radiant
shining upon every realm in the ten directions
eradicating the murk
of the three impurities desire, hatred, delusion
with a light that ends all misery**

**For every being
the suffering of the three paths are left behind**

**the darkness cast by its afflictions shall be no more
the wisdom eye is opened
a radiant body is acquired**

**I shall obstruct the evil paths
and clear the path to the good
I shall open the dharma treasury for all beings
and share widely its precious blessings**

**With unimpeded wisdom like the Buddha
always practising loving-kindness
always acting as a teacher for the heavenly and human
I shall be known as Lord of the Three Realms**

**I shall preach the dharma with a lion's roar
and rescue beings far and wide
my prior vows shall be fulfilled
so that all beings become buddhas**

**If these vows are brought to fruition
their impact shall be felt by a great-thousandfold
and every divine being of the void
shall rain down exquisite and wondrous flowers**

The Buddha proclaimed to Ananda,

**After Dharmakara Bhiksu recited these verses
the entire earth shook with six earthquakes
wondrous flowers rained down from the sky
and scattered on the ground**

**Then, from the sky came voices
singing words of praise
announcing that he was certain
to achieve supreme sambodhi**

Eight

Accumulation of Spiritual Virtues



Ananda, Dharmakara stood before Lokeshvararaja
amid the great assembly of heavenly and human beings
having set forth his extensive vows
he dwelt in a state of true wisdom

With fierce courage and energy
he fixed his mind upon
the adornment of a wondrous land
a land of immense vastness
a transcendently and singularly wondrous land
a land to be established for all eternity
neither waning nor declining

For countless aeons he ingrained in himself the habit
of virtuous practice
never giving rise to notions
sensuous, malicious or delusional
never clinging to the dharmas
of visible form, sound, odour, taste and physical sensation

Instead he took pleasure in practising
mindfulness of past buddhas
recalling how they cultivated their virtuous roots
tranquil in conduct, detached from unreality
taking refuge in the ultimate truth
he planted many virtuous roots
paying no mind to the many forms of suffering
he scorned desire and mastered contentment

He fixed his mind on the pursuit of the pure white dharma
for the benefit of all beings
and with tireless aspiration and the strength of endurance
he succeeded

Unceasingly patient toward sentient beings
he showed them loving-kindness
with a pleasing countenance and kind words

he persuaded them and urged them forward

**He honoured the Three Jewels 1. Buddha 2. dharma 3. samgha
and served masters and elders
with a heart free of falseness and flattery
he adorned all practices, he was a perfect model
viewing all dharma as ever-changing and impermanent
he was eternally serene in samadhi**

**Skilled at safeguarding verbal karma
never deriding others for their faults
skilled at safeguarding physical karma
never falling into dissipation
skilled at safeguarding mental karma
pure and free of all defilement**

**Bound not to town nor village
loved ones or precious jewels
unfailingly he practised the six perfections
generosity, upright conduct, forbearance
vigour, meditative concentration and wisdom
to edify beings and establish them
firmly upon the supreme and genuine way**

**As a consequence of the virtuous roots he cultivated
wherever he was reborn there appeared a limitless treasury
sometimes he became a householder
family chief or noble of high birth
sometimes he became a warrior
emperor or wheel-turning king ruler of an entire universe
a ruler of the six realms of desire
or even a Brahma king see Brahma worlds above**

**He showed reverence to buddhas
worshipping them unceasingly, eternally
mere words cannot do justice to his virtues**

**His mouth and his body perpetually emanated
a fragrance of immeasurable exquisiteness
somewhat like sandalwood**

or the fragrance of the utpala flower
permeating everywhere
throughout infinite realms

blue lotus

Wherever he was born
his appearance was elegant and dignified
replete with the thirty-two marks
and eighty minor marks
from his hands emerged inexhaustible treasures
ornamented items of worship
everything that one may require
the very best of things
bringing aid and joy to sentient beings

of a buddha

This is why he was capable
of causing countless beings to develop
minds set upon complete and perfect sambodhi

Nine

Complete Perfection



The Buddha proclaimed to Ananda,

**Dharmakara Bhiksu devoted himself
to the way of the bodhisattva
he accumulated virtues, countless and immeasurable
he achieved mastery of every dharma
beyond the scope of word and thought**

**Great vows set forth, accomplished to perfection
were now established firmly in reality
in the form a purified buddha land
perfectly adorned
of awe-inspiring power and vastness**

After listening to the Buddha's words, Ananda asked the Blessed One,

**When the bodhisattva Dharmakara achieved bodhi
did he become a past buddha, a future buddha
or a present buddha of an other world?**

The Blessed One proclaimed,

**This buddha, thus come, thus gone
comes to no such place and goes from no such place
neither born nor dying
neither of the past, present nor future**

**To fulfil his vow of saving all beings
Dharmakara emerged in the west
trillions of buddha fields
beyond Jambudvipa one of the 4 continents that
in a world named Sukhavati surround Mt. Sumeru**

**After becoming a buddha
he became known as Amitabha Infinite Light
ten aeons have passed from then until now
and there he remains still preaching the dharma
surrounded and worshipped
by countless bodhisattvas and sravakas**

Ten

*All Vow
to Become Buddhas*



**As the Buddha spoke of Amitabha
of the time when he sought his vows as a bodhisattva
Prince Aja and five hundred householders listened with joy
each holding a cluster of golden flowers
they came together before him and paid him homage**

**They offered their flowers and sat to one side
as they listened to his dharma
they vowed in their hearts
that if they were to become buddhas
they wished to be like Amitabha**

The Buddha perceived this and proclaimed,

**In the future, the prince and his retinue
shall all become buddhas
in past lives they remained for countless aeons
on the bodhisattva path
making offerings to four billion buddhas
at the time of Kasyapa Buddha they were my disciples
and now today they pay me homage
and we meet again once more**

**Hearing the Buddha's words, great joy was shared among all
bhiksus.**

Eleven

*A World Adorned
and Purified*



how could they exist?

Ananda replied,

Through the inconceivable power of karma

The Buddha explained to Ananda,

**Inconceivable karma
is this something you can fathom?
your retribution body
is inconceivable
the karmic retribution of beings
is inconceivable
the virtuous roots of sentient beings
are inconceivable
the noble power of buddhas and buddha fields
is inconceivable
the beings of this land
the beneficent power of their spiritual virtues
dwells within the stage of action and retribution
this, in addition to the supernatural power of buddhas
is therefore likewise inconceivable**

Ananda replied,

**Action and retribution
are inconceivable
regarding this dharma I have no doubts
but in order that future sentient beings
tear asunder the web of doubt
I have asked this question**

Twelve

*A Light Shining
Upon All Things*



The Buddha proclaimed to Ananda,

**The majestic light of Amitabha
is revered above all others
throughout the ten directions
no buddha's light compares**

**He illuminates all buddha fields in the west
as numerous as grains of sand in the Ganges
those in the south, the west and the north
in the four intercardinal directions
all above and below
he illuminates them too**

**Some buddhas have atop their crown
a circular light that shines
for several leagues
others have a light that shines
for hundreds, thousands and millions**

**The light of some buddhas shines upon
one or two buddha fields
the light of some buddhas shines upon
hundreds and thousands of buddha fields
but only the light of Amitabha can shine universally
upon infinite, limitless, incalculable buddha fields**

**The distance of a buddha's light
is determined by their vows
and virtues acquired in prior lives
from the time they sought the way
up until the time they became buddhas**

**This is accomplished as a matter of course
and cannot be estimated in advance
the grace of Amitabha Buddha's light
surpasses by a trillionfold
the radiance of suns and moons**

his light is revered above all others
among buddhas he is king

Thus he is known as
the Buddha of Infinite Life
the Buddha of Infinite Light
the Buddha of Limitless Light
the Buddha of Unimpeded Light
the Buddha of Incomparable Light
the Light of Wisdom
the Eternal Light
the Light of Purification
the Light of Joy
the Light of Emancipation
the Light of Well-Being
the Light That Surpasses Suns and Moons
the Light That Cannot Be Fathomed

Shining upon every realm in the ten directions
to encounter it is to have impurities cleansed
and the good arise within
supple in body and mind

If those afflicted with utmost suffering
on the three paths
encounter this light
they shall attain tranquillity and liberation
at the end of their lives

If beings hear of this light
and its glorious blessings
they shall exalt it night and day
they shall fix their minds unceasingly upon it
then, when they so wish, they shall obtain
rebirth in this land

Thirteen

*Infinite Lifespan,
Infinite Followers*



The Buddha told Ananda,

**The lifespan of Amitayus is so long it cannot be measured
surrounded by an assembly of countless sravakas
he has penetrating supernatural wisdom
and mastery of awe-inspiring powers
he can hold every world in his hand**

**Among my followers, none can match
the supernatural powers of Maudgalyayana
in the span of a single day
he can calculate all beings
in the lunar mansions of a trichiliocosm**

**If all beings in the ten directions
became pratyekabuddhas
and were they to live for a trillion years
and possess Maudgalyayana's powers
and spend their whole lives
exhausting all intellectual strength
in calculating the number
of those in Amitabha's assembly
at the range of one hundred billion
still they would not come close
to even a single percent of the total**

**Imagine an ocean boundlessly deep and wide
suppose one were to take a single hair
and split it into hundreds of pieces
fragmented as small as atoms
if one were to take a single atom
and soak up one drop of the ocean
which do you think is largest
the drop of water on this fragment or the ocean?**

**Ananda,
the likes of Maudgalyayana**

**who know the total number
are like a drop of water on a fragment of hair
those who know it not are like the ocean's water
the lifespan of the Buddha
and his bodhisattvas and sravakas
and his heavenly and human beings
are all like this too
unknowable through calculation and analogy**

Fourteen

*Jewel Trees,
Far and Wide Throughout the
Land*



**In the land of the Thus Come One
there are jewel trees of many kinds
made of pure gold and pure silver
beryl, quartz and amber
fine jade and carnelian**

**Some are formed solely from one jewel
without mixture whatsoever
others are formed from two or three
or as many as seven
mixed and merged together**

**Their roots, branches and trunks
are formed from a selection of the seven jewels
and their flowers, fruits and leaves
are formed from others**

**Some have roots of pure gold and trunks of silver
beryl branches with tips of quartz
amber leaves, fine jade flowers and carnelian fruits**

**Others have the seven jewels
as roots, branches, leaves, flowers and fruits
each type merged together as one**

**Each kind is divided into rows
row by row positioned straightly
trunk by trunk aligned perfectly
branches and leaves facing perfectly
flowers placed in perfect position
luxuriant colours and dazzling radiance
more than the eye can behold**

**From time to time a fresh breeze blows
issuing forth the five musical tones corresponding to the five
subtle earth and autumnal tones elements and seasons
come naturally together in harmony e.g. earth = late summer
jewel trees like these are found
far and wide throughout the land**

Fifteen

The Seat of Enlightenment



At the seat of enlightenment
there is a bodhi tree
four million miles in height
with a trunk five thousand leagues in circumference
its branches and leaves stretch out in the four directions
for two hundred thousand miles

Naturally formed from every type of precious stone
its flowers and fruits are luxuriantly arrayed
bright and dazzling, shining far and wide

Mani jewels of red, green, blue and white
the most regal of gemstones
they form a garland, linked together
adorning the trunks of the jewel trees

Bells of gold and pearl
hang between branches
and wondrous and exquisite jewel nets
are spread out, covering the treetops

Hundreds and thousands of colours
reflect and beautify each other
an infinite blazing light
shines forth without limits

Every adornment appears when desired
a gentle breeze drifting slowly
touches the leaves and branches
creating the infinitely wondrous dharma sound
reaching each and every buddha land
pure and all-encompassing
mournful and resonant
subtle and exquisite
harmonious and refined
a sound unequalled in the ten directions

If beings behold the bodhi tree and hear its sounds
if they smell its fragrance and savour its fruits
if they encounter its radiance
and reflect upon its blessings
they shall attain purity
and clarity of the six faculties the five senses
free from anguish and vexation & mental consciousness

Never regressing they shall reach
the path of buddhahood
after seeing this tree they shall acquire
the three forms of acceptance
the acceptance of the message
the acceptance of compliance
the acceptance of unborn dharma

The Buddha proclaimed to Ananda,

In this buddha field
the flowers, fruits and trees
perform for beings a buddha's deeds

This is all thanks to Amitayus
his awe-inspiring supernatural powers
the power of his Primal Vow as fully described in
the perfect nature of his vows 48 parts above
the clarity of his vows
his devotion to these vows
and his completion of these vows

Sixteen

*Lecture Halls, Meditation
Chambers and Observation
Towers*



The lecture halls and meditation chambers of Amitayus
and the railings of observation towers too
are all naturally formed from the seven jewels
above are nets of crystal mani jewels
unrivalled in radiance and exquisiteness

The same is true of the palaces
where a great many bodhisattvas reside
inside stand bodhisattvas
lecturing on and reciting the sutras
while others take it in
there are bodhisattvas too
practising sitting and walking meditation
reflecting on the way

In the air too are bodhisattvas
lecturing on and reciting the sutras
while others take it in
in the air too are bodhisattvas
practising sitting and walking meditation
reflecting on the way

Some attain the rank of stream-enterer entering buddha path
others become once-returners reborn once more before nirvana
non-returners and arhats never reborn in the desire realm
those yet to reach the stage
of non-retrogression soon attain it
all are mindful of the way
they preach it and practise it
all without exception are full of joy and gladness

Seventeen

*The Blessings
of Springs and Pools*



To the left and right of the lecture halls
are criss-crossing springs and pools
of equal length, breadth and depth
some are ten or twenty leagues large
others hundreds and thousands
sedate and fragrant
they are blessed with eight virtues

Eight virtues: sweet, cool
soft, light, clear, odourless
drinkable & harmless

On their shores are countless sandalwood fragrance trees
and auspicious bilva trees with fruits and flowers
eternally fragrant, of dazzling radiance
tapering branches dense with luxuriant foliage
overlap and hang over the water
nothing in our world can compare to their fragrance
a breeze permeates the air with a rich aroma
following the course of the water it spreads its sweet smells

Seven jewels adorn the pools
golden sands line their beds
utpala, padma, kumuda and pundarika flowers
an assortment of colours, in bloom and radiant
are spread far and wide across the water's surface

If sentient beings, passing through or bathing in the water
wish for it to reach their feet
or their knees, waist, armpits or neck
if they wish for it to submerge their entire body
if they wish it to be cold or warm
if they wish its flow be calm or quick
the water adapts itself accordingly
enlarging the spirit and relaxing the body
so pure it is invisible
with jewelled sand so radiant
from no depth does it fail to shine

Imperceptible ripples sedately alter course and collide
creating unimaginably exquisite sounds

sometimes one hears
the sound of the three jewels
the sound of the perfections i.e. the Six Perfections
the sound of tranquillity and stillness
the sound of non-birth and non-cessation
the sound of the ten powers and fearlessness a Tathagata's
sometimes one hears powers
the sound of the absence of nature, being and self
the sound of great loving-kindness
compassion, sympathetic joy and equanimity
the sound of initiation and sweet dew sprinkled on the crown

After hearing such sounds their mind is purified
free from discriminative notions
with a mind upright and in equilibrium
their virtuous roots flower
having heard what they heard
they are at one with the dharma
hearing whatever they want to hear
no longer hearing what they dislike

Never regressing, their mind is fixed
upon perfect and complete sambodhi
beings from the ten directions are reborn there
within a lotus flower in a pond of seven jewels
spontaneously transformed and born anew
they acquire a body, pure and empty
a body without limitations

The agonies and vexations
the sufferings and hardships
of the three paths
are to them unheard of
such ideas cannot be conceived
let alone experienced
instead they enjoy these sounds
natural and pleasant
this is why this land is known as Sukhavati Ultimate Bliss

Eighteen

*World-Surpassing
and Extraordinary*



**In the land of Sukhavati
all beings are exquisite in appearance
world-surpassing and extraordinary
they are all of one kind, without the slightest distinction
but for the sake of adapting to the customs of others
they are given the names heavenly and human**

The Buddha proclaimed to Ananda,

**Picture the impoverished, the suffering
and destitute people of the world
standing side by side emperors and kings
would their appearances be comparable?**

**Emperors and kings would seem as ignoble
in comparison with a wheel-turning king
as the destitute would by their sides**

**The majesty of a wheel-turning king is unrivalled
but compared with the King of Trayastrimsa i.e. Sakra
they too would seem lowly and unsightly**

**If Sakra were compared
with the sixth heaven divinities the highest of the
he would be outclassed desire realm heavens
by more than a hundred-thousand-fold**

**If the king of the sixth heaven i.e. Mara
were compared with the radiant countenances
of the bodhisattvas and sravakas of Sukhavati
he would be outclassed by a trillionfold**

**The palaces and clothes they own
the food and drink they enjoy
can be compared with
what is owned and enjoyed
by the King of the Sixth Heaven**

**No being, heavenly or human can compete
with the majesty of their powers
nor their rank
nor their mastery of supernatural transformations
they are outmatched
by a hundred, thousand, million-fold
by an immeasurable degree**

**Ananda, you ought to know
that Sukhavati, the land of Amitayus
is adorned with inconceivable virtues**

Nineteen

Complete Fulfilment



**In the world of Sukhavati
sentient beings already reborn
as well as those to be reborn
in the present life
or in a future life
all gain wondrous bodies
elegant and dignified in appearance
blessed with infinite merits and virtues
wisdom and perfect comprehension
mastery of supernatural powers
they enjoy great variety
and an abundance of all things
palaces and clothing, garlands and fragrant flowers
canopies and items for adornment
all appear at will when required
within the span of a single thought**

**When one desires food
an alms-bowl and utensils formed of seven jewels
spontaneously appear before them
food and drinks of one hundred flavours
spontaneously overflow in abundance
but although there is food
there is nothing to be eaten
its form is seen
its fragrance is smelled
using their minds they consume it
increasing the strength of the body
without the unpleasantness of waste
they are supple in mind and body
without attachment to taste
when finished eating, the illusion ceases
when the time comes again, it reappears**

**Marvellous jewelled clothing
enjoyed in abundance
caps, sashes and gemstone necklaces**

**of infinite radiance
in hundreds and thousands of exquisite colours
perfect in every way
appear spontaneously on their bodies**

**Their dwellings match their appearances
above are canopies made from nets of jewels
from which hang bells
made of unique and wondrous precious stones
criss-crossing, they adorn all far and wide**

**The brilliant radiance of these lights and colours
are unrivalled in beauty and splendour
the railings of observation towers
the eaves of palaces, their wings and galleries
are sometimes wide, sometimes narrow
sometimes square, sometimes round
sometimes they float in the air
sometimes they rest on the ground
purified and tranquil
they inspire joy and wonder
appearing before them
in accordance with their wishes
all of which are satisfied to perfection**

Twenty

*Virtuous Wind,
Raining Flowers*



In this buddha land
whenever it is time to eat
a virtuous breeze sedately arises
brushing the nets and many jewel trees
it produces wondrous voices
which speak of suffering, emptiness, impermanence
non-self and the perfections i.e. the Six Perfections
and emanates ten thousand kinds
of gentle, refined and virtuous fragrances
causing impurities and predispositions
in the listener to no longer arise

Touched by the breeze
they are peaceful and contented
like a bhiksu who has attained cessation
of perception and sensation

As a breeze stirs the trees of seven jewels
fallen flowers collect on the ground below
so that the buddha land is suffused all over
with a great variety of colour and light

They are arranged according to colour
without disorder, soft and gentle
immaculate and smooth like cotton

When a foot treads upon them
it submerges to the depth of four toes
when the foot is raised
they return to their original state

When the time for eating is complete
the flowers vanish of their own accord
and when the whole earth is purified
fresh flowers rain down once more
at particular times of the day
spreading all over, far and wide
just as before without the slightest deviation
six times every day

Twenty-One

*Jewel Lotus
and Buddha Light*



A great many jewel lotus flowers
are spread across the land
each possessing hundreds, thousands
and millions of leaves and infinite colours

A blue flower's light is blue
a white flower's light is white
and same goes too for all other colours
the darks, the yellows, the reds and purples

The dazzle of an infinite number of exquisite jewels
and one hundred thousand mani jewels
serve to enhance their uncommon beauty
as luminous and radiant as the sun and moon

Some lotus flowers are as large as half a league
others are as large as one, two or three
or even as large as hundreds and thousands
from within each flower emerges thirty-six trillion lights
from within each light emerges thirty-six trillion buddhas
with bodies of pure gold
and every distinctive major and minor mark

Each and every buddha shines forth
hundreds and thousands of lights
filling everywhere in the ten directions
with the teachings of the profound and subtle dharma

In this way these buddhas
establish firmly upon the path
an infinite number of beings

Twenty-Two

*Assured Realisation
of the Supreme Fruit*



**Ananda, in this buddha land
there is no darkness of dusk
nor the light of fire, suns and moons
nor the sparkling of stars
nor the phenomena of day and night**

**There are no concepts like years and aeons
no attachment to household
no designation given to place
nor discrimination between them
instead there is only joy
pure and unrivalled**

**If good sons and daughters
those already reborn
and those to be reborn in the future
remain upon the straight path
they are sure to attain
perfect and complete sambodhi**

**Why is this so?
because if one is on the wrong path
or in a state of indecision
they cannot know
how this is accomplished**

Twenty-Three

*Praised by Buddhas
in the Ten Directions*



**Ananda, within the realms of the east
as numerous as grains of sand in the Ganges
are buddhas as numerous as grains of sand in the Ganges
with long, broad tongues that emit infinite light
and speak words that are truthful
in praise of the inconceivable virtues of Amitayus**

**He is also praised by the buddhas
within the worlds of the north, south and west
as numerous as grains of sand in the Ganges
and the buddhas of the worlds
in the four intercardinal directions
as well as above and below
as numerous as grains of sand in the Ganges**

**Why is this so?
because they hope that beings of other realms
will hear the Buddha's name
and become purified in mind**

**Recollecting, accepting and upholding his name
they take refuge in it and worship him
thus are they capable of developing a faith that is pure
within the span of a single thought
in which all virtuous roots are directed toward the desire
to be reborn in this land
in accordance with their wish
they shall be born anew
and thereafter reach the stage of non-retrogression
and ultimately achieve perfect and complete sambodhi**

Twenty-Four

*The Three Classes
of Reborn Beings*



The Buddha proclaimed to Ananda,

**Heavenly and human beings of the ten directions
with minds fixed upon rebirth in this land
belong to three distinct classes
the superior class leave behind their homes
and cast their desires aside
they live ascetically and develop a mind set on bodhi
directed toward and fixed upon Amitabha Buddha
they cultivate virtues and vow to be reborn in his land**

**When such beings approach the end of their lives
Amitabha Buddha appears before them
alongside an assembly of nobles
in a split-second they go with him
to be reborn in his land
thereupon they are transformed and born anew
within a lotus flower formed of seven jewels
acquiring wisdom, vigour and mastery
of supernatural powers**

**It is for this reason, Ananda
that beings who desire to see Amitabha
in this present life
must develop a supreme bodhi mind
they must fix it upon Sukhavati
they must accumulate virtuous roots
they must maintain these roots
and direct them forward
by doing so they shall see the Buddha
and be reborn in his land
where they shall reach the stage of non-retrogression
and ultimately achieve supreme bodhi**

**Although those of the intermediate class
are incapable of living ascetically
if they make great efforts in cultivating virtues**

If beings abide in the Great Vehicle
with minds purified and directed toward Amitayus
then, even if they have practised buddha mindfulness
as few as ten times
desiring to be reborn in this land
they shall hear the profound dharma
and be liberated by faith
and ultimately acquire purity of mind
within the span of a single thought
from which emerges a mind of single thought
a mind solely mindful of the Buddha

At the end of their lives they shall see him
as if it were a dream
and be assured of rebirth in his land
where they shall reach the stage of non-retrogression
and achieve supreme bodhi

Twenty-Five

The True Cause of Rebirth



Ananda, if good sons and daughters after hearing this sutra
grasp it firmly, recite it, transcribe it and make offerings
day and night, unceasingly seeking rebirth in this land
if they develop a bodhi mind
if they uphold the rules and precepts
if they stand firm without transgressing
if they bring blessings to all beings
devoting their virtuous roots to their peace and happiness
mindful of Amitabha, the buddha of the west and his land
then, at the end of their lives
they shall acquire the form and characteristics of a buddha
as well as many kinds of adornment
they shall be reborn in a land of jewels
where they shall immediately hear the dharma
and remain forever at the stage of non-retrogression

Ananda, if there are beings
who desire to be reborn in his land
even though they are incapable
of exerting great effort in meditation
and upholding to the utmost the teachings and precepts
then, they must be virtuous in conduct
they must not kill living beings
they must not steal
they must not succumb to sensual desire
they must not tell lies
they must not engage in artful talk
they must not engage in malicious talk
they must not engage in double talk
they must not covet
they must not succumb to rage
they must not engage in foolish behaviour

If they adhere to these rules both night and day
while reflecting upon the many blessings
and adornments of Sukhavati, the realm of Amitabha
and resolve in their minds to take refuge in him

to prostrate themselves before him and worship him
then, at the end of their lives
they shall not feel startled or panicked
their minds shall be free from turmoil
they shall attain immediate rebirth in his land

If there are people burdened with many affairs
incapable of leaving home and possessing not the time
to uphold the precepts and achieve a purified single mind
then, when time permits
they must remain upright in body and mind
they must cut themselves off from desire
casting all worries aside
they must develop a heart of loving-kindness
and vigorous energy

They must not succumb to anger and envy
they must not succumb to greed and miserliness
they must not succumb to remorse halfway along the path
they must not succumb to hesitation and doubt
they must obey their parents
they must possess utmost sincerity and wholehearted faith
they must truly believe in the profound nature
of the Buddha's words
they must truly believe that good deeds accrue merits
they must reverently and unfailingly uphold this dharma
they must contemplate and reflect upon
their desire for salvation
day and night, unceasingly
they must be mindful of their desire to be reborn
in the purified land of Amitabha
for ten days and nights, or even as little as one
if so, at the end of their lives
they shall be reborn in this land

Those among the reborn
who follow the bodhisattva path
shall reach the stage of non-retrogression
and acquire golden bodies
replete with the thirty-two marks of a buddha

**All shall become buddhas
and serve in a buddha land of their choosing
when this is accomplished depends on their efforts
but, in tirelessly seeking the way
all shall achieve it, thus fulfilling their wishes**

**Ananda,
this is why the Buddha Tathagatas
from immeasurable and innumerable
inconceivable, incomparable and limitless realms
join together to extol and acclaim
the spiritual virtues of Amitayus**

Twenty-Six

*Pay Homage, Make Offerings
and Hear the Dharma*



Ananda, when the great many bodhisattvas
of the realms in the ten directions
wish to pay homage to Sukhavati, the land of Amitayus
they bring mandarava flowers, victory banners
and parasols bedecked with jewels
to the Buddha's abode
and there they show him reverence
they make offerings
and are instructed in the dharma
thereafter they edify beings by proclaiming the way
and extolling the blessings and adornments of his land

Thereupon the Blessed One recited these verses,

In the buddha fields of the east
as numerous as grains of sand in the Ganges
bodhisattvas as numerous as grains of sand in the Ganges
come to pay homage to Amitayus
alongside the bodhisattvas of the north, south and west
and the four intercardinal directions

Reverently they offer precious and exquisite gifts
euphorically they sing the praises of the Most Honoured One
in elegant and harmonious tones
he who attained supernatural wisdom
and passed through the profound dharma gateway

When they hear the Buddha's sacred name
they acquire with ease the great blessing
with devotion they practise every form of worship
without succumbing to weariness
they contemplate his extraordinary land
so exquisite it is impossible to imagine
entirely adorned with spiritual virtues
it is impossible for other lands to compare

Once they develop a mind supreme

and desire to instantly achieve bodhi
a smile appears on the golden face
of the Infinite Honoured One
and from his mouth emerges a radiant light
that illuminates every realm in the ten directions

The light returns and encircles the Buddha
thrice rotating before entering his crown
when bodhisattvas see this light
they immediately realise the state of non-retrogression
all present thus celebrate and rejoice together

The sacred words of the Buddha
resound like a thunderbolt
spoken in the all-encompassing
and exquisite sounds of the eight tones

the Buddha's voice is
resonant, penetrating, pure,
gentle, mournful, clear,
harmonious & elegant

Upright adepts who have come
from the ten directions
their desires, I know them all
they are devoted to adorning the Pure Land
and receiving the prophecy of buddhahood
awakening to the knowledge
that all dharmas are nothing
but dreams, illusions and echoes
by fulfilling every wondrous vow
they are certain to form such a field

i.e. bodhisattvas

Knowing that this land is but a reflection
their minds are unceasingly fixed upon the universal vows
reaching the end of the supreme bodhisattva path
they possess the roots of every spiritual virtue
devoting themselves to the ultimate path of bodhi
they receive the prophecy of buddhahood
comprehending the intrinsic nature of every dharma
the emptiness of all things and the truth of non-self
devoting themselves to the purification of a buddha land
they are certain to form such a field

**Hearing the dharma
they are joyous in practice
acquiring a state of utmost purity
they are certain to receive from the Infinitely Respected One
the prophecy of achieving complete sambodhi**

**Such a field is boundless and extraordinary
this is the power of the Buddha's primal vow
hearing his name they desire to be reborn
and achieve with their own efforts
the state of non-retrogression**

**The ultimate desire of bodhisattvas
is that their own buddha field be no different
ever mindful of the salvation of all beings
they hope that all will develop a bodhi mind**

**Leaving behind their samsara bodies
leading all to the other shore
serving one hundred billion buddhas
flying over and transforming every buddha field
and then, with feelings of reverence and joy
they depart, returning to the land
of peace and sustenance**

Twenty-Seven

*Singing in Praise of the
Buddha's Virtues*



The Buddha told Ananda,

**Bodhisattvas in this land are blessed
by the power and glory of the Buddha
within the duration of a meal
they can travel to and fro
between infinite pure lands
in the ten directions
and make offerings to every buddha**

**Flowers, incense, banners
every item of worship
as soon a notion for them occurs
instantly they appear
within their palms
exquisite and singular
like nothing this world has known
to be presented to every buddha
and the multitude of bodhisattvas**

**Scattered petals in the air
form and make a single flower
downwards they fall in a perfect circle
becoming a canopy
of hundreds and thousands of radiant colours
colour after colour, each unique in fragrance
permeating far and wide**

**Small canopies stretching as far as ten leagues
transform again and again
until they cover the whole trichiliocosm
in order of old to new
they transform and disappear
if no more offerings of scattered petals are made
those offered last remain in place**

In the void, heavenly sounds are made

exquisite voices, they sing in praise
of the virtues of the Buddha
then in a flash
they all return to his land
to gather in the lecture hall of seven jewels
where Amitayus lectures on the Great Teaching
and expounds the wondrous dharma
leaving all without exception
in a state of joy
with faith and understanding
they find the way

Thereupon a fragrant breeze blows
through the trees of seven jewels
producing the five musical tones
infinite numbers of exquisite flowers are blown
and scatter in the four directions
spontaneous offerings like these
are made unceasingly

From each divinity is offered
a hundred thousand kinds of flowers and incense
and ten thousand types of musical performance
in homage to buddhas
and the great multitude of bodhisattvas and sravakas
from first to last they come and go
in high spirits and full of cheer

This is thanks to the power
of the primal vow of Amitayus
past offerings made to tathagatas
and the continuous flow of virtuous roots through unceasing
free from imperfection mindfulness
in addition to skilful practice
assimilation and attainment of virtues/adornment of Sukhavati

Twenty-Eight

*The Divine Light
of the Great Ones*



The Buddha proclaimed to Ananda,

**This buddha land's many bodhisattvas
possess piercing vision and penetrating hearing
in the eight directions, above and below
of matters done, yet to come, and those just now unfolding
of beings of all kinds, from the heavenly and human
down to the crawling, flying and wriggling
their thoughts both good and evil
their words before they leave their mouths
the moment they shall attain salvation
the moment they shall find the way and be reborn
all of it they know**

**Moreover, the light from the bodies
of the sravakas of this buddha land
shines as far as eight feet
the light of bodhisattvas
shines for hundreds of leagues
among them, two reign supreme
with majestic light that shines
upon an entire trichiliocosm**

**Ananda asked the Buddha the names of these two bodhisattvas,
and the Buddha answered,**

**One is Guanyin
the other is Mahasthamaprapta
they devote themselves within the world of men
to the bodhisattva way
reborn in this land
they are often at the side of Amitabha Buddha
they appear at will in any of the infinite abodes
of the ten directions
at present they reside in this realm
bringing about great blessings and happiness
worldly good sons and daughters
if in peril or fright
need only entrust themselves to Bodhisattva Guanyin
and without exception they shall be saved**

Twenty-Nine

*The Power of the Vow,
Immense and Profound*



Ananda, bodhisattvas of this buddha land
both present and future
shall ultimately attain buddhahood in a single lifetime
excepting those who take on the great vows
and enter the realm of birth and death
for the sake of saving the living
using the lion's roar, donning the great armour
adorning themselves with the virtues
of the universal vows
even when born into the world 5 corruptions: degeneration of
of evil and the five corruptions views, afflictions, beings,
these wonders remain with them their lifespans & the aeon itself
until they reach buddhahood
never experiencing the evil destinies
no matter where born, remembering their past lives

Amitabha Buddha, wishing to save all beings
living in the worlds of the ten directions
leads them to rebirth in his land
upon the path to nirvana
as bodhisattvas, he leads them to buddhahood
once buddhas they give others instruction
and bring others salvation
this process ever-ongoing
is impossible to measure

The number of sravakas
bodhisattvas and beings
within the realms of the ten directions
who are born into his buddha land
upon the path to nirvana, becoming buddhas
is impossible to measure

His buddha land is eternally in harmony
with the one dharma, never changing
...why is this so?

The great ocean governs the water
all waters flow toward it and enter it
how could it be that this ocean
as a consequence
expands or shrinks?

In the eight directions, above and below
are countless buddha lands
the land of Amitabha is immensely vast
it is radiant and beautiful and full of joy
it is supreme and without equal

This is a consequence of the time
when as a bodhisattva
he desired to seek the way
and the virtues he accumulated
he graciously bestowed
upon all in the eight directions, above and below
inexhaustible and limitless
immense, profound and immeasurable
impossible to express in words

Thirty

*The Self-Cultivation
of Bodhisattvas*



**Ananda, every bodhisattva in this buddha field
their meditative concentration
their knowledge and wisdom
their supernatural powers
and the power of their majesty
are all without exception
in a state of complete perfection**

**Possessing complete comprehension
of the Buddha's esoteric teachings
they have tamed every faculty
they are flexible in body and mind
thus they penetrate true wisdom
with no more lingering bad habits
they follow in the footsteps
of the Buddha, taking the noble path
with its seven branches of awakening**

7 branches of awakening:

- 1. mindfulness**
- 2. investigation of states**
- 3. energy 4. bliss**
- 5. tranquillity**
- 6. concentration**
- 7. equanimity**

**They develop five eyes
which illuminate the truth
and penetrate beyond the profane
the flesh eye examines
the divine eye penetrates
the dharma eye purifies
the wisdom eye sees the truth
the buddha eye does it all**

**Awakened to the nature of dharma
eloquent and self-possessed
without constraint or obstruction
skilfully they reveal
the limitless expedient means
existing within the world**

**Sincere and truthful in speech
they reach the very essence of things
saving all beings by teaching the true dharma
beyond form and conditioning
beyond attachment and freedom**

beyond all conception
detached from delusion
they receive and enjoy without grasping
they travel to buddha fields far and wide
without feelings of partiality and loathing
nor do they entertain the notion
of desiring non-desire
nor do they feel enmity and resentment
due to notions of the self and the other
...why is this so?

Because bodhisattvas have great compassion
and loving-kindness for every being
and the desire to bring them the benefits
which come from casting aside every attachment
and acquiring infinite virtues
and unimpeded wisdom
that comprehends the ultimate reality
beneath all dharmas
perceiving origination and extinction

Speaking with skilful expedience
never revelling in profane talk
they take joy in discoursing upon the truth
knowing that every dharma is empty and still
the mental and physical afflictions of the body
these two lingering factors are entirely no more

Within the three realms, they practise with impartiality
upon the one vehicle, until they reach the other shore
tearing asunder the web of doubt
realizing that there is nothing to be obtained

Through expedient wisdom, they grow in knowledge
always, from the very start, abiding firmly
within the use of supernatural power
they attain the path of the one vehicle

It was never due to any other that they were awoken

Thirty-One

True Virtues



Vast and deep is their wisdom
like the ocean
lofty and expansive is their bodhi
like Mount Sumeru
majestically radiant are their bodies
surpassing the sun and moon
immaculately white are their minds
like the Himalayas
enduring like the earth
entirely level and even
purifying like water
washing away all dirt
blazing like fire
burning the fuel of affliction
never clinging like the wind
free from obstruction
the dharma resounds like a thunderbolt
awakening the unconscious
raining down droplets of sweet dharma
refreshing all beings
their great loving-kindness
as vast as the void
like an unblemished lotus flower
untainted by dirt
like a banyan tree
providing shelter for many
like a diamond cutter
severing all attachments to delusion
like the Cakravada mountains
a horde of demons and heretics cannot shake them

Upright in mind, skilful and resolute
they discourse upon the dharma
without weariness
they seek the dharma
without fatigue
their morals are like the beryl stone
clear and transparent, both inside and out
their words make beings

submit themselves joyfully
beating the dharma drum
erecting the dharma banner
revealing the sun of wisdom
eradicating the darkness of delusion
pure and gentle
serene in concentration and perceptive
as great leaders
taming themselves and others
helping all living beings
cast aside every attachment
that they may be eternally detached
from the three impurities
free to indulge in their supernatural powers

As a result of the power of his vows
and the virtuous roots they developed
they vanquish the troops of Mara
they honour and serve every buddha
a bright lamp for the world
creating a field of merit, unsurpassed
a truly extraordinary fortune, worthy of reverence
majestic and joyous, bold and fearless
their appearance, their marks and characteristics
their virtues and their eloquence
are perfectly adorned and without equal
unceasingly they are praised by all buddhas
possessing a bodhisattva's every perfection
abiding eternally in samadhi
neither arising nor ceasing
travelling to dharma sanctuaries far and wide
leaving those on the two vehicles far behind

i.e. sravakas &
pratyekabuddhas

Just now, Ananda
I have merely provided a sketch
of the virtues of reborn bodhisattvas
in this realm of Sukhavati
if I were to speak of them extensively
I would not get through them all
even after hundreds and thousands of aeons

Thirty-Two

*Limitless Longevity
and Happiness*



**The Buddha proclaimed to Maitreya Bodhisattva and the heavenly
and human beings present,**

**Inexpressible are the virtues and wisdom
of the sravakas and bodhisattvas
of the land of Amitayus
his land is wondrous and peaceful
pure and full of joy**

**Why then, do you not strive
to do good and be naturally placed
upon the path of mindfulness**

**Coming and going
making offerings
gaining insight from the sutras
following the way
delighting in persistent cultivation**

**Able, valiant, wise
with minds that do not deviate
determined, never slacking
on the outside unhurried
on the inside charging forward
capacious as the void
reaching its centre
the outer and inner are in harmony
and in order, as a matter of course
when one is self-restrained and upright
mind and body are immaculate**

**Without craving and greed
one's vows remain unshaken
without increase or decrease
seeking the way
in harmony with what is right
never turning toward heresy**

acting in accordance with the sutras
complying with instruction
never daring to overstep the line
all for the sake of the path esteemed
devoid of other thoughts

Free from anxiety
naturally effortless
empty, creating nothing
peaceful and contented

Free from desire
undertaking virtuous vows
wholeheartedly seeking their fulfilment
full of pity and compassion
fully in accord with ritual and duty
embracing the external and internal
going beyond and gaining release
naturally safeguarding
their true immaculate whiteness

With unsurpassed ambition
pure concentration, peace and joy
like the breaking of dawn
the way is cleared
illuminating the real within the real
the very root of reality
its true lights and appearances
permeate one another
producing magnificent transformations

As the seven jewels emerge in Uttarakuru 1 of the 4 continents
from the void emerges myriad things that surround Mt. Sumeru
the radiant, the sublime, the luminous
excellent and extraordinary, without comparison
revealing that which has neither highs nor lows
penetrating that which has no limits

Each of you ought to strive
with great effort to seek this

for you are certain to attain
the transcendent dharma
and rebirth in the buddha land of Amitabha
a land of immeasurable purity
escaping the five destinies, blocked from evil paths

The path supreme and limitless
is easy to reach
but there, there are none or few
not because people are contrary to this land
but because their nature drags them from it

Cast aside ambition
and be like the void
strive in seeking the way and its power
obtain life of utmost longevity
and happiness without limit
why cling to worldly things
fighting and fussing over that which is fleeting

Thirty-Three

*Encouraging Words,
Spurring Advancement*



The worldly contend among each other
over matters of little urgency
in this world of extreme wickedness
and intense suffering
they strain their bodies with hasty exertion
in pursuit of what brings them profit

Regardless of status, wealth, age and gender
everyone frets unceasingly
piling up worries
slaves to their own hearts

Those with land, fuss over land
those without, fuss over that
with or without, worries are the same
having one thing, they desire something else
yearning to be like others

Even if they possess little
still they fret
over its impermanence
by floods and fires
robbers and thieves
enemies and creditors
it could be burnt
set adrift or seized
wiped out, gone forever

The heart is hard, the mind is inflexible
incapable of letting go
yet when life ends
all is left behind
nothing leaves here
for both rich or poor
worries and agonies come in many forms

People of the world
father and son, brother and brother

husband and wife, parents and relatives
all should share in mutual love and respect
instead of hating and envying one another

Those who have, should share
with those who have nought
without greed or attachment
always gentle in word and bearing
never untoward or contrary

A quarrelsome mind
full of passion and fury
grows fiercer as time passes
until at last it turns to hatred
thus in worldly matters
injury leads to more injury
even if it comes not instantly
you must urgently consider
putting a stop to this cycle

In the midst of craving and desire
people are born alone and die alone
a solitary entrance, a solitary exit
your joys and sorrows
are made for you alone
no one can take your place
the ever-evolving manifestations
of good and evil actions
follow you through rebirth
if paths diverge
there is no hope of meeting again
so why not, while time is ripe
strive to do good
...what exactly are you waiting for?

The worldly cannot perceive good and evil
omens ill or otherwise
portending fortune or disaster
each compete in deeds
the body knows not what it does

the spirit is mired in darkness
thus they embrace other teachings
and delusions beget more delusions
impermanence is at their root
enveloped in darkness
they are in denial
with no faith in the dharma
lacking foresight, chasing pleasure
led astray by enmity
coveting material wealth
and beautiful things
all their lives without rest
...what a pity

Their ancestors were evil
thus they fail to recognise
the way and its power
for none have told them
for this they can hardly be blamed

The rebirth destinies
the good and evil paths
in this they have no faith
they say no such thing exists
but what they see of others
they shall soon see for themselves
fathers weeping over sons
sons weeping over fathers
brother and brother, husband and wife
weep and shed tears for one another
passing away and being reborn
longing for one another
bound by worry and attachment
no time to attain release

With love and affection
they remain stuck to desire
incapable of deep contemplation
they cannot even consider following the way
yet in no time at all

**life comes to an end
from this there is no escape**

**The way bewilders many
the awakened are few
they harbour a deadly poison
and an evil aura enshrouds them
in the deepest dark
they commit deeds based on falsehood
defying heaven and earth
wilfully they commit the utmost evil
until in an instant
their life is snatched away
from there they fall
into the evil paths
with no hope of escaping**

**You must consider casting evil aside
and choosing what is good and practising it
for the things you crave and desire
the glorious, the beautiful
cannot be preserved forever
they all shall vanish
in that you will find no pleasure**

**You must make the effort to be reborn
in the land of peace and happiness
where you can cultivate wisdom and insight
virtues that cannot be rivalled
do not fall pray to your desires
do not betray the teachings and rules
lest you fall behind the progress of others**

Thirty-Four

Seeing the Light



Maitreya addressed the Buddha,

**The Buddha speaks of the teachings and precepts
with such depth and brilliance
we are all enveloped in his compassion and beneficence
liberated from worry and pain**

**The Buddha is the Dharma King
pre-eminent among nobles
with a radiance that illuminates
and penetrates limitless depths**

**The Buddha is master
of every heavenly and human being
and today we meet him
and hear his teaching of infinite life
every one of us is filled with joy
our minds have seen the light**

The Buddha proclaimed to Maitreya,

**Reverence shown to buddhas
this is the greatest good
truly you must practise buddha mindfulness
and put an end to doubts
uproot all cravings
and block all sources of evil
so you can wander freely
through the three realms
without entanglements
opening and revealing the path that is true
and saving those yet unsaved**

**You must understand that people in the ten directions
have, for endless aeons
gone back and forth
between the five paths**

**5 paths of rebirth:
heavenly, human, animal
ghost & hell denizen**

their anxiety and suffering never ending
they suffer when born
they suffer when old
they suffer intensely in sickness
they suffer intensely in death
foul-smelling and defiled
in this there is no happiness

Therefore you must resolve
to cleanse your mind of impurity
to speak and act with faith and devotion
with the outer and inner in perfect harmony
such people can save themselves and uplift others
carrying them to the other shore
with total focus upon their aspiration
they accumulate virtuous roots
although one strives lifelong
it amounts to a mere instant
compared with the hereafter in the land of Amitayus
where one experiences joy and happiness without limits
where the cause of rebirth and death is forever uprooted
where suffering and vexation are never more
where one lives for a great many million aeons
free to do as one wishes

Therefore each of you must strive
and be beyond all doubt
for those who commit such an error
are reborn on the borderlands
within walls formed of the seven jewels
in state of disconnection for five hundred years

Maitreya addressed the Buddha,

For our sake,
the Buddha has shone light upon his teachings
thus we must focus solely upon study and practice
and do so with reverence
in accordance with his doctrine
never daring to doubt

Thirty-Five

*The Evils and Sufferings of an
Impure World*



The Buddha proclaimed to Maitreya,

**In this world, to be capable
of rectifying your mind
and doing no evil
is truly the greatest virtue
...why is this so?**

**In all worlds in the ten directions
good is abundant, evil is scarce
to open the way and edify is easy
only in this world of five evils
is suffering so intense**

see below

**I now serve here as buddha
to instruct and edify all living beings
to help them abandon the five evils
to depart from the five agonies
to detach from the five burnings
to subdue and reform their thinking
to make them embrace the five goods
and acquire their merits and virtues**

see below

What are these five?

evils

The first:

**Every kind of being in the world
wishes to commit many evils
to do others harm
the strong oppresses the weak
and in turn is oppressed
by those even stronger**

**They hurt, they injure
they wound, they kill
they devour one another**

they do not know how to be good
in consequence they receive a punishment most dire

Thus they are deprived and lonely
deaf, blind and mute
stupid and hateful
physically infirm and mentally deranged
all because in past lives
they had no faith
in the way and its power
thus they were unwilling to do good

Those who are distinguished
the nobles, the wealthy and powerful
the worthy, the wise, the elders
the intelligent and the brave
the gifted and the insightful
are the way they are
due to the loving-kindness
and filial piety practised in past lives
and the good they did
and the virtues they acquired
this reality unfolds in the world
right before our eyes

When their lives end
they enter the netherworld
reborn once more, they receive a body
changing form and switching paths
as a consequence
there exist denizens of hell
birds and beasts
crawling, flying and wriggling creatures
like the wordly dharma of imprisonment
there is intense suffering
a punishment most dire

Spirit and heavenly essence
follow in the direction of one's crimes
when receiving a lifespan, short or long

they go along together
and are reborn together
where retribution leads to further retribution

Yet the misfortune caused by evil
has not ended
when their end comes
they cannot leave
to and fro they pass within these paths
for aeon after aeon
exit is impossible
salvation is impossible
...an unspeakable sadness
between heaven and earth
it is naturally this way
even if retribution comes not instantly
good and evil deeds will return to the doer

The second:

People of the world
are contrary to the dharma and the precepts
they are profligate and dissolute
arrogant and reckless
they indulge themselves
in whatever takes their fancy
occupying high rank but lacking wisdom
possessing authority but lacking uprightness
they entrap others with false allegations
bringing woe to the good and loyal
what they think and what they say
are not the same
they use every kind of trickery and falsehood

People noble and lowly
both here and overseas
cheat and deceive each other
due to ill-will and ignorance
they desire to enrich themselves
always craving more

Gains and losses
result in rage and animosity
destroying families and causing death
heedless of the consequences
the rich are miserly, unwilling to give
clinging to desire, weighed down by greed
the heart is vexed, the body suffers
thus they are until their end

In the hereafter nothing comes with them
but good and evil deeds
the weal and woe they have created
follows them through rebirth
to a joyful place
or one of bitter suffering

Moreover, when they see
one who does good
they despise them
they speak ill of them
they do not think of emulating them
and measuring up to them

Perpetually they think of taking
what is not theirs
wishing to take advantage of others
to benefit themselves
and when all is gone
they do it again to someone else

The divinities take note of this
and so, in the end
they enter the evil destinies
as a matter of course
upon the three paths
of infinite troubles
to and fro they pass
for aeon after aeon
exit is impossible
...an unspeakable sadness

The third:

**People of the world
are reliant on each other
in their short lives
lacking goodness are those
neither upright in body nor mind
perpetually full of wickedness
perpetually full of illicit thoughts
anxiety and vexation**

**Their perverse frame of mind
reveals itself visibly
they squander their family's wealth
they engage in illegal affairs
averse to that which they ought seek**

**Moreover, some of them get together
they start wars and fight each other
they assault and they pillage
they wound and they slaughter
they intimidate and they take by force
and what they have taken
they give to wives and children
they exhaust themselves in making merry**

**Thus the masses feel hatred for them
resulting in misery and suffering
such evil is apparent
to both man and spirit**

**The divinities take note
so naturally they enter the evil paths
of infinite suffering and vexation
to and fro they pass
for aeon after aeon
exit is impossible
....an unspeakable sadness**

The fourth:

**People of the world
never think of doing good
they use double talk and malicious words
they tell lies and use artful language
they despise and envy the good
they destroy the worthy and wise
they disobey mother and father
they pay no heed to elders and teachers
there is no trust between friends
seldom are they honest
they glorify themselves
and claim to possess the way
they act like tyrants
with no respect for others
yet they want to be admired
they feel no shame
they can neither be taught nor tamed
ever full of pride
yet they rely upon past lives
protected by the fortune
and virtues there accrued
they do evil in this life
until their fortune runs dry
and their life expires
thereupon, they are surrounded
confronted by their evil deeds**

**Moreover, in the book of names
they are recorded by divinities
they are drawn toward calamity
with no way of escaping
instead they must advance
and enter the boiling cauldron
where mind and body are dashed to pieces
the most intense suffering
of consciousness and form
at this point, repentance has come too late**

The fifth:

**People of the world
are wavering and hesitant
indolent and apathetic
they are unwilling to do good
or discipline themselves
and pursue a vocation**

**They turn their backs on and disobey
the instruction of their parents
treating them like enemies
their parents would have been better off
had they never been born
they betray their kindness
they fail in their duties
in no way returning what they owe**

**Dissolute and self-indulgent
drunkards and gluttons
boorish and belligerent
insensible to human feeling
unprincipled and uncivilised
no admonishment can help
in making them see the light**

**They spare no thought
for the material well-being
of family and friends
never do they consider
the kindness of their parents
never are they mindful
of their duty to friends and teachers
from their minds, mouths and bodies
not the slightest good emerges**

**In the Buddha's teachings
they have no faith
in rebirth, in good and evil
they have no faith**

they desire to harm the worthy
to create disorder within the samgha
witless and benighted
they believe themselves wise
they know not where they came from in birth
nor where they are heading in death

They are unkind and intractable
yet they yearn for longevity
of the things they have been taught
with great loving-kindness
they are unwilling to believe

Of the things they have been told
at painstaking effort
to them it has no benefit
their hearts are sealed
their minds are closed to understanding
at the time ordained, their end shall come
feeling remorse and fright
they did no good ahead of time
and only now do they repent
...what is the use in that?

Between heaven and earth
are five distinct paths
the recompense for good and evil
borne together are fortune and misfortune
to be confronted on one's own
no one can do it for them

The good do good
by way of joy
they partake in joy
by way of wisdom
they partake in wisdom
the evil do evil
by causing suffering
they partake in suffering
in a benighted state

they experience darkness

**Who comprehends this?
only the Buddha comprehends
few are those with faith
few are those who practise
his revealed words of instruction**

**Endlessly dying and being reborn
never leaving the evil paths
thus are the people of the world
it is hard to get through them all**

**As a consequence the three paths exist
as a matter of course
where people experience
infinite suffering and affliction
where endlessly they pass to and fro
for generation after generation
for aeon after aeon
with no hope of escaping
release is impossible
...an unspeakable sadness**

**Thus are the five evils, pains and burnings
like a great fire scorching the body
however, if one existing within them can
focus their mind and control their thoughts 1st good
discipline their body and practise right-mindfulness 2nd good
make word and action correspond 3rd good
act with total sincerity 4th good
do only good and no evil 5th good
then, they alone shall attain liberation
and acquire the fortune and blessings therein
attaining longevity upon the path to nirvana
these are the five goods**

Thirty-Six

*Repeated Instruction
and Exhortation*



The Buddha proclaimed to Maitreya,

**I told you that the five evils, pains and burnings
give birth to one another
those who still dare to commit them
shall experience the evil paths**

**For some it begins in this life
with sickness and calamity
in a state neither alive nor dead
for all to see**

**For some, when the time comes
they enter the three evil paths
their faces ablaze
with misery and cruelty**

**Together with their enemies
they wound and kill each other
the insignificant and imperceptible
turn into difficulties of great severity**

**All because of greed and attachment
to material wealth and alluring things
an unwillingness to show generosity
each only out to satisfy themselves
not caring whether their actions
are upright or crooked**

**Driven by foolish desire
to enrich themselves
they compete for profit, for wealth and rank
for glory, splendour and momentary pleasure**

**Incapable of forbearance
they do not devote themselves
to doing good
their power and prestige
in no time at all**

turns to dust and vanishes

The way of heaven unfolds
delivering justice as a matter of course
alone they stand in trepidation
of the place they shall soon enter
thus has it been
from antiquity to the present day
such misery... truly lamentable

You have heard the Buddha's teaching
now consider it with care
each of you
upright and observant
lifelong, never slacking

Venerate the noble and good
extend to all your loving-kindness
seek to go beyond this world
uproot the origins of samsara
and every kind of evil
leave the three paths behind
the way of trouble, fear and pain

Of your good actions, what shall be first?

You must rectify mind and body
ears, eyes, mouth and nose
physically and mentally purified
in harmony with what is good

You must not succumb
to craving and desire
commit no evil deeds
be gentle in word and bearing
single-minded in conduct
vigilant in every action
calm and composed
for hurried action ends in regret
and a lack of care undermines effort

Thirty-Seven

*A Poor Man Given
Precious Jewels*



**You must extensively cultivate
virtuous roots
you must not transgress
the prohibitions of the way**

**To have patience and effort
a heart of loving-kindness, singly focused
purified by the precepts
for one day and one night
surpasses a hundred years of good deeds
in the land of Amitayus
...why is this so?**

**Because this buddha land possesses
every accumulated virtue
every good
not a single iota of evil**

**To do good here
for ten days and nights
surpasses a thousand years of good deeds
in other buddha lands
...why is this so?**

in our world

**In other buddha lands
people naturally possess blessings and virtues
for them, there is no situation
where evil can be committed
only in this world
of little good and abundant evil
where bitterness is swallowed
and poison eaten
is there never a taste of tranquillity**

**I have pity for you all
and so I take great pains
in instructing through analogy**

and imparting the dharma
for all to uphold and consider
and reverently practise
senior and junior
male and female
loved ones and friends
imparting to each other
the words of instruction
cautious and restrained in bearing
in harmony with what is right and true
cheerful in their filial devotion
when they transgress in their deeds
they admit their own error
they leave behind evil
and head toward the good
hearing admonishment at dawn
they have rectified by dusk
holding fast to the teachings and precepts
like a poor man given precious jewels

Amend past errors
and cultivate for the future
cleanse your mind
make a change in behaviour
and nature yields in response
all that is desired shall be obtained

Where the Buddha's words
are put into effect
in cities and villages
none are not edified
everything under heaven is in harmony
the sun and moon are bright and clear
wind and rain come at the right season
disasters and plagues never arise
countries flourish, the people are at peace
weapons are obsolete
virtue and fellow-feeling are exalted
courtesy is practised by all
the land is free of robbers and thieves

free of all injustice
the strong oppress not the weak
and each person gets their due

I have pity for you all
surpassing the fondness
parents have for their children
in this world I serve as buddha
curing evil with goodness
uprooting the misery of rebirth and death
leading all to acquire the five virtues
and ascend to the ease of the non-conditioned

practice of the
5 Goods above

After my final nirvana
the way of my teachings
shall gradually vanish
the people will be false
they will be flatterers
once again they will do evil
the five burnings and pains
in the future, will exacerbate

Therefore you must impart to one another
the teachings and precepts
live in accordance with the Buddha's dharma
never transgressing it

Maitreya Bodhisattva, with palms together, addressed the Buddha,

Such are the evils and sufferings
of the people of the world
just so, just so

The Buddha has compassion for all
and all shall he save

I have received the Buddha's repeated instruction
this, I dare neither transgress nor disregard

Thirty-Eight

Homage to the Buddha's Light



The Buddha proclaimed to Ananda,

**If you wish to see the land
where the Buddha
of Immeasurable, Pure and Impartial Sambodhi
and his many bodhisattvas and arhats reside
you must arise and face the west
toward the place where the sun sets
prostrate with reverence
and acclaim aloud**

Homage to Amitabha Buddha

Chinese: Namo Amitufo

Japanese: Namu Amida Butsu

**Ananda immediately arose. As he faced the west with palms
together, he prostrated and announced,**

**I wish to see Sukhavati
the world of Amitabha Buddha
I wish to pay homage and serve him
and plant many virtuous roots**

**Between his prostrations, he suddenly witnessed Amitabha
Buddha,**

**His large and broad countenance
his elegant and dignified appearance
like a mountain made of gold
rising above every world**

**Moreover, he heard the Buddha Tathagatas of every world in the
ten directions praise the myriad virtues of Amitabha Buddha. Their
praise was unimpeded and uninterrupted. Thereupon, he addressed
the Buddha,**

**This buddha's purified field...
never has such a thing been seen
I wish to enjoy a life in this land**

The Blessed One proclaimed,

**Those reborn have already drawn near in past lives
to infinite buddhas
and have already planted
many virtuous roots**

**If you desire to be reborn in this land
you must be of one mind
you must take refuge in him
and worship him**

As this was spoken,

**Within the palm of Amitabha
shone forth infinite light
upon every buddha land
so at that moment
all were clearly visible
as if an arm's length away
due to extraordinary radiance
and supreme purity
of Amitabha Buddha**

**Within this realm
the Black Mountains Kalaparvata
the Snow Mountains Himalayas
the Diamond Mountains Vajraparvata
the Iron Ring Mountains Cakravada (see above)
all mountains large and small
rivers, groves and the palaces of divinities
of every realm were illuminated
just as the rising sun illuminates the world**

**Even such places as the murky and dark
chasms and creeks, the hidden and unseen
all were revealed
and all were of one colour i.e. gold**

without exception vanished
released from all anxiety and vexation
thereafter they were able
to perform good deeds
with hearts of loving-kindness
experiencing joy and happiness

The sounds of instruments
bells, chimes, zithers and harps
unplayed, came naturally
producing the five musical tones
all heavenly and human beings of every buddha land
scattered flowers in the void as offerings

Thereupon,
as a consequence of the Buddha's awe-inspiring power
the world of Sukhavati
beyond millions of lands to the west
appeared as if right before their eyes
just as the pure divine eye
perceives an object eight feet away
thus too did they see this land
and so too did all observe the world of men
and Sakyamuni Tathagata
surrounded by a multitude of bhiksus
as he preached the dharma

Thirty-Nine

Maitreya Recounts

His Visions



**Thereupon, the Buddha proclaimed to Ananda and Maitreya
Bodhisattva,**

**You saw the world of Sukhavati
its palaces and pavilions
its springs, pools and many trees
were they not perfectly exquisite
purified and adorned?**

**Did you not see every divinity
from the realm of desire
up to the highest heaven of the realm of subtle form
rain down a great many fragrant flowers
upon buddha lands far and wide?**

Ananda replied,

Indeed, I saw

The Buddha continued,

**Did you not hear the great voice of Amitabha Buddha
proclaim throughout every world, edifying all beings?**

Ananda replied,

Indeed, I heard

The Buddha continued,

**Did you not see the pure practitioners of this land
who wander freely within the void
their palaces accompanying them
without obstruction, far and wide
throughout the ten directions
make offerings to every buddha?**

**And did you not witness
their unceasing buddha mindfulness?**

**Again, did you all not see
such transformations
as multitude of birds
dwelling in the void
produce a great many sounds**

Maitreya addressed the Buddha,

**We saw them all
exactly as the Buddha said**

The Buddha proclaimed to Maitreya,

**Did you not see too
that among the people of this land
were the womb-born?**

Maitreya addressed the Buddha,

**Blessed One, I saw the people of Sukhavati
who dwell within wombs
just as the divinities of the Yama Heaven
dwell within palaces**

**Moreover, I saw beings
within lotus flowers
sitting in the lotus position cross-legged,
spontaneously transformed soles of feet facing upward**

**For what reason
are people of this land
womb-born and spontaneously reborn?**

Forty

*The Borderland
and the Citadel of Doubt*



The Buddha proclaimed to Maitreya,

**There are sentient beings
who cultivate spiritual virtues
with a doubtful mind
yet they desire
to be reborn in this land**

**They cannot comprehend
the Buddha's wisdom
his inconceivable wisdom
his indescribable wisdom
his vast Great Vehicle wisdom
his supreme, unequalled and unrivalled wisdom**

**In this wisdom they have doubts
and little faith
yet they believe
in punishment and reward
so they cultivate virtuous roots
and wish to be reborn in this land**

**There are also sentient beings
who accumulate virtuous roots
and seek the Buddha's wisdom
his universal wisdom
his unequalled wisdom
his inconceivable wisdom
of awe-inspiring power and vastness**

**But regarding their own virtuous roots
they cannot generate faith
so regarding rebirth in the pure land
their determination wavers
for they have nothing to solely rely upon
yet with the practice of unceasing buddha mindfulness
formed as the root of their virtuous desire
they can go on to attain rebirth**

Such people, although reborn in this land
cannot approach the place of Amitayus
they reach only so far as the borderland
inside walls formed of the seven jewels

This is not the Buddha's doing
but the consequence
of their own conduct
and their mind's orientation

There are also those
who spontaneously acquire
a body within a lotus flower
in a pond of jewels
the food and drink they enjoy
can be compared with what is enjoyed
in the Trayastrimsa heaven see Heaven of the Thirty-Three above

Within these walls
they cannot leave
their dwellings are rooted to the ground
they cannot make them larger at will

For five hundred years
they cannot see the Buddha
or hear the dharma
nor can they see the bodhisattvas, sravakas
and nobles of the samgha

They are not illuminated in wisdom
and their knowledge of the sutras is slim
their hearts are closed to understanding
and their minds experience no joy
for this reason
those who exist here are called the womb-born

If sentient beings with clear-seeing faith
in the Buddha's wisdom
his supreme wisdom

have eradicated all doubts
have faith in their own virtuous roots
and perform many virtuous deeds
with mind focused and directed ahead
they shall be spontaneously transformed and reborn
within a flower formed of the seven jewels
there they shall sit in the lotus position
and in a mere instant, their bodies shall become radiant
with wisdom and virtue
like bodhisattvas, perfect and complete

Maitreya, you should know
that transformative rebirth
is the result of superior wisdom
and that for five hundred years
the womb-born
do not see the three jewels
do not know the ways of bodhisattvas
and do not acquire the virtues of their practice
thus they have no way of serving Amitayus Buddha

You should know that this is because
in past lives they lacked wisdom
and harboured doubts

Forty-One

*No More Doubts,
The Buddha is Seen*



Imagine the prison of a wheel-turning king
formed of the seven jewels
where rule-breaking emperors are locked inside
with towers and elegantly adorned palaces
jewelled canopies and beds made of gold
ornate windows and benches adored exquisitely
with rare and precious stones

They enjoy the same food and clothing
as the wheel-turning king
but golden manacles bind their feet
...could these lesser kings be happy there?

Maitreya addressed the Buddha,

Blessed One, they cannot be!
throughout the time they are imprisoned and constrained
their minds are not at ease

In vain, they devise many skilful means
seeking their escape
they seek out their closest servants
but alas, there is nothing they can do
only when the wheel-turning king is happy
can they be set free

The Buddha proclaimed to Maitreya,

There are sentient beings like this too
sinking into doubt and remorse
they seek the Buddha's wisdom
his supremely vast and great wisdom
but they have no faith in their own virtuous roots
yet when they hear the Buddha's name
faith grows in their heart
they are reborn in this land
within a lotus flower
from which they do not emerge

To be a lotus-womb dweller
is like being in a garden or palace
...why is this so?

On the inside all is purified
devoid of all impurity and evil
yet they remain there for five hundred years
they cannot see the three jewels
they cannot make offerings to buddhas
they cannot serve them
they are detached from all extraordinary, virtuous roots
for this reason they suffer and experience no happiness

If these beings recognise
the root source of their misdeeds
if they practise deep self-reflection
and seek to depart from this place
only then can they leave
when retribution for past errors
has come to an end

Thereupon, they go instantly
to the place of Amitayus
and hear the dharma
gradually they see the light
and feel great joy
able to make universal offerings
to innumerable buddhas
and cultivate spiritual virtues

Maiteya, you should know
that to have doubts about bodhisattvas
is to cause great harm
and forfeit a great blessing
therefore, you must have clear-seeing faith
in the supreme wisdom of buddhas

**thus they remain upon samsara's wheel
in a state of unease**

**Behold the witless and benighted
who do not plant virtuous roots
using worldly knowledge and clever words
their hearts are led further astray
how can they possibly escape
the great hardship of death and rebirth**

**Moreover, there are beings
who plant virtuous roots
and cultivate great fields of merit
yet they cling to form and conceptual thinking
sentimental attachments, deep-rooted, weigh them down
they seek escape, but in the end, it is unattainable**

**If those with wisdom without form
plant many virtuous roots
purify body and mind
abandon all conceptions
seek birth in a purified field
and hasten toward buddhahood
they shall be reborn in this buddha land
liberated for all eternity**

Forty-Two

*The Rebirth
of Bodhisattvas*



the buddha land of the Lion
the buddha land of Transcending Impurity
the buddha land of Highest Virtue
the buddha land of the Benevolent King
the buddha land of the Flower Canopy
the non-retrogressing bodhisattvas who shall be reborn
in some cases
number from one to ten trillion
in some cases
number from one hundred to a thousand trillion
and even as much as ten thousand trillion

The twelfth buddha land is named Supreme Flower
it possesses a countless number of bodhisattvas
who have reached the stage of non-retrogression

Wise and courageous
they have already made offerings
to innumerable buddhas
with great effort
they set forth intently
upon the path of the one vehicle
within the span of seven days
they can acquire the firm and secure dharma
cultivated by great beings
for hundreds, thousands and millions of aeons
all bodhisattvas of this type shall be reborn

The thirteenth buddha land is called No Fear
possessing seventy-nine million great bodhisattvas
and an immeasurable number
of lesser bodhisattvas, bhiksus and so on
all of them shall be reborn

Of the buddhas and bodhisattvas
in the worlds of the ten directions
who shall be reborn
one could spend an entire aeon
merely stating their names
and not get through them all

Forty-Three

This is Not the Lesser Vehicle



The Buddha proclaimed to Maitreya,

**Behold these many great bodhisattvas
skilled at acquiring blessings**

**If there are good sons and good daughters
who, upon hearing the name of Amitabha Buddha
develop a loving mind with a single thought
take refuge in him, pay him homage
and practise in accordance with what has been taught
you should know that these people
because they have acquired the great benefit
shall obtain the virtues I have spoken of**

**In their hearts they do not feel inferior
nor do they hold themselves in high regard**

**The virtuous roots they have acquired
are fully grown and developed**

**You should know that these people
are not of the lesser vehicle**

**Within my dharma
they have earned the reputation
of being my number one disciples**

**For this reason, I tell you
that the universe's divinities, humans and demigods
must joyfully practise
with a heart of wonder
within this dharma
they must develop the aspiration
to lead innumerable sentient beings
to swiftly and securely attain
the state of non-retrogression
as well as the desire to see**

**this vast and adorned buddha field
its extraordinary power of assimilation
its perfected spiritual virtues
they must exert great effort
and heed this dharma gateway** i.e. method

**In order to seek this dharma
they must not develop
a submissive, yielding heart
of falseness and flattery
even if they were to pass through a great inferno
they must not succumb to doubt and regret
...why is this so?**

**These countless numbers of bodhisattvas
who seek this subtle dharma gate
they listen with respect
they never transgress
yet there are many bodhisattvas
who wish to hear this dharma but cannot see Chapter 44
for this reason, you must seek it**

Forty-Four

*The Prophecy
of Sambodhi*



If, in the coming world
up to the moment the true dharma disappears
there are beings who plant many virtuous roots
and make offerings to countless buddhas
it shall be a consequence
of the awe-inspiring power of the Thus Come One
that they can acquire a dharma method so vast

Adopting it and holding it fast
obtaining extensive knowledge of all knowledge
feeling great determination and joy toward this dharma
preaching widely for others' sake
always cheerful in conduct

Good sons and good daughters
if they have already sought
are presently seeking
or in the future shall seek this dharma
then they shall obtain its blessings

You must be unshakeable, free from doubts
plant many virtuous roots
always cultivating
unobstructed by misgivings
never setting foot within
prisons formed of precious jewels

Maitreya, beings with great awe-inspiring powers
are capable of practising
this vast and unique gateway
of the Buddha dharma
yet because they have not heard it
there are ten million bodhisattvas
now turning back
from complete and perfect sambodhi

Maitreya, beings with great awe-inspiring powers

are capable of practising
the vast and diverse gateways
of the Buddha dharma
yet because they have not heard of this method
there are ten million bodhisattvas
now turning away
from complete and perfect sambodhi

If there are sentient beings
who in light of this teaching
transcribe it and pay it homage
hold it fast and recite it aloud
if for but a moment
they preach for others' sake
encouraging them to listen
that they may no longer give rise
to anxiety and vexation
and even begin to contemplate
this land, day and night
and the spiritual virtues of the Buddha
upon the supreme path
all the way to the end
never regressing
then, these people
when they reach the end of their lives
would be able
even if the trichiliocosm were engulfed in flames
to pass through it and be reborn in this land

They have already
come face to face with past buddhas
they have received the prophecy of sambodhi
and the unanimous praise of every tathagata

Thus you must devote yourself
to faith and acceptance
hold fast and recite
preach and practise

Forty-Five

*A Teaching Imparted for a
Special Reason*



Today, for the sake of the multitude of sentient beings
I discoursed upon this dharma
causing all to see Amitayus Buddha
and all that his land possesses

That which must be done
can be sought by everyone

After my extinction
you must not succumb again to doubt

In the world yet to come
the way shall vanish

With loving-kindness and compassion
I specifically leave you this teaching
for one hundred years

Sentient beings who encounter this teaching
in accordance with their wishes
may all attain salvation

The Thus Come One
appearing in this world
such a thing
is rarely encountered
and rarely seen

The way of all buddhas
such a thing
is difficult to acquire
and difficult to hear

To meet a good friend
to hear the dharma
and be able to practise it
these are difficult too

**For one who hears this teaching
to have joyous faith in it
and to hold fast to it
is the most difficult of all difficulties
nothing surpasses it**

**There are sentient beings
who, when they hear the sound of the Buddha
develop a purified heart of loving-kindness
they become so overjoyed their hairs stand on end
some even shed tears
all because in past lives
they followed the Buddha's path
thus they are beyond the ordinary**

**Some hear the Buddha's name
but in their hearts they are hesitant
they have no faith in the Buddha's teachings
they have come from evil paths
not yet through with misfortune
incurred in former lives
they shall not be saved
because they doubt
because they have no faith
because they have turned their backs**

Forty-Six

*Devoted Practice,
Firmly Grasped*



The Buddha proclaimed to Maitreya,

**The supreme dharma of every Buddha Tathagata
possessing the ten powers and fearlessness
without obstruction, without attachment
is a dharma so profound
the dharma of a bodhisattva's perfections see Chapter 4
such a thing is rarely encountered
even those capable of preaching the dharma
struggle to explain it**

Deep and unshakeable faith is now rarely encountered

**Today I have proclaimed the truth
about this vast and subtle dharma gateway
praised by every buddha
I entrust you to serve as its protector
to aid sentient beings through the long night
never allowing them to sink into the five destinies
where one encounters great peril and pain**

**You must zealously practise
in accordance with my teachings
loyal and obedient to the Buddha
always mindful of the master's kindness**

**You must help this dharma long endure
without disappearing
you must uphold it, never harming it
or letting it fall to ruin
you must not falsify it, add to it or subtract from it
by always being mindful
acquire the shortcut of the path**

**Thus is my dharma and thus have I spoken
the practice of tathagatas
this you must follow
cultivate merit and do good
seek rebirth in the Pure Land**

Forty-Seven

*With Merit and Wisdom,
the Dharma Can Be Heard*



Thereupon, the Buddha delivered these verses,

**If no prior merit and wisdom has been cultivated
then this true dharma cannot be heard
if offerings have been made to tathagatas
then joyous faith can be had in this dharma**

**With the evils of arrogance
indolence and heterodox views
faith in the Tathagata's subtle dharma
is impossible**

**It is impossible for a blind man
eternally in darkness
to guide others upon the path**

**Only by developing a multitude of virtues
side-by-side with the Buddha
can one practise the world-saving way**

**After you have heard this teaching
hold fast to it and transcribe it
recite it and sing its praises
demonstrate it through your conduct
and make offerings to buddhas**

**Thus, with single-minded pursuit
of a land that is pure
and determination to attain rebirth in Sukhavati
even if an inferno were to engulf the entire trichilocosm
borne along by the Buddha's awe-inspiring power
one can pass beyond it**

**Only buddhas can comprehend
the Thus Come One's vast and deep ocean of wisdom
were a sravaka to meditate upon it for a million aeons
exhausting all their supernatural power in the process**

still they could not fathom it

Only buddhas can comprehend
the spiritual virtues of the Thus Come One
and only the Blessed One can explain it

A human body is hard to obtain
and a buddha is rarely encountered
to listen to the dharma and acquire faith and wisdom
this is the most difficult of all difficulties

Such beings shall become buddhas
in conduct they shall surpass Samantabhadra
and set foot upon the other shore
thus the erudite and intellectual ought have faith
that what I teach here is true

Now that you have had the fortune to hear
a dharma so subtle and wondrous
you must always practise buddha mindfulness
and thus give birth to joyfulness
you must hold fast to it
and rescue far and wide
those drifting within the cycle
of rebirth and death

Forty-Eight

*Blessings Gained From Hearing
the Dharma*



After the Blessed One proclaimed this dharma, twelve hundred trillion sentient beings, of the heavenly and human worlds, were cleansed of all dust and impurity, and acquired the purity of the dharma eye.

Two trillion beings were rewarded with non-returner status.

Six thousand eight hundred bhiksus were cleansed of all defilements, acquiring liberation of mind.

Four trillion bodhisattvas, upon the path to supreme bodhi, remained firmly in the state of non-retrogression, self-adorned with the virtues of the Universal Vows.

Two trillion five hundred billion sentient beings acquired non-retrogressing forbearance.

Four hundred thousand trillion sentient beings, for the very first time, set their minds on supreme bodhi. By planting many virtuous roots, and aspiring to be reborn in Sukhavati, where Amitabha Buddha can be seen, all were guaranteed rebirth in the land of the Thus Come One. Every one of them, no matter where they came from, shall in turn become buddhas and share the title of Wondrous Sound Tathagata.

Moreover, from each buddha field in the ten directions, there were eight hundred thousand trillion people guaranteed rebirth in the present or a future life, who saw Amitabha Buddha, who acquired the prophecy of sambodhi, who attained acceptance of the dharma and who ultimately achieved supreme bodhi.

This was all a result of Amitabha Buddha's prior vow, to help all sentient beings attain rebirth in the land of Sukhavati.

Thereupon, the entire trichiliocosm experienced six great tremors and a myriad of extraordinary and miraculous transformations. A great light shone upon all in the ten directions.

Moreover, from every divinity in the void came exquisite melodies and sounds of rejoicing. This was heard, even by the divinities of the realm of subtle form. They praised this miraculous event.

A stream of countless wondrous flowers fell from the sky.

The Venerable Ananda, Maitreya Bodhisattva, as well as every bodhisattva, sravaka and the eight legions of devas and nagas—everyone in attendance heard the Buddha's dharma and experienced tremendous joy. They faithfully accepted it and reverently upheld it.

END